

Miss Jackson

THE MITRE



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December, 1929

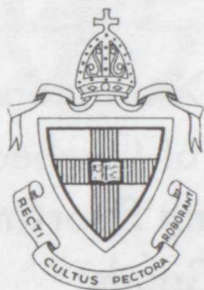


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EDITORIAL

A CHRISTMAS MESSAGE

by W. G. Bassett

The influence of the Press is a mighty force! Even in this University its sway has been felt. In the editorial of the December, 1928 issue an appeal was made to the university authorities to practice the Christmas spirit and do something about those obnoxious Christmas examinations. Evidently the appeal was heard because this year we may approach the holiday season unperturbed by the approaching horrors of examinations—they have been replaced by the sporadic application of tests. From the student point of view at least this should justify the existence of the "Mitre"

After some nineteen hundred Christmas seasons all that can be said about the spirit of Yuletide should have been said; what more can the modern writer have to say on the subject? Many writers during the past two years have reverted to symbolism as a happy medium in working out conclusions. Perhaps we too may follow somewhat the same plan, using the Christmas season as a symbol, and thus arrive at some conclusions. After all, when reduced to fundamentals, Christmas is the celebration of the nativity of Christ. It is good once in a while to have a rebirth of ideas and new-formed ideals—a private Renaissance as it were. Very well, let us look about for a new idea for this Christmas season, one that may be of permanent value to us and on which we may base our New Year Resolutions.

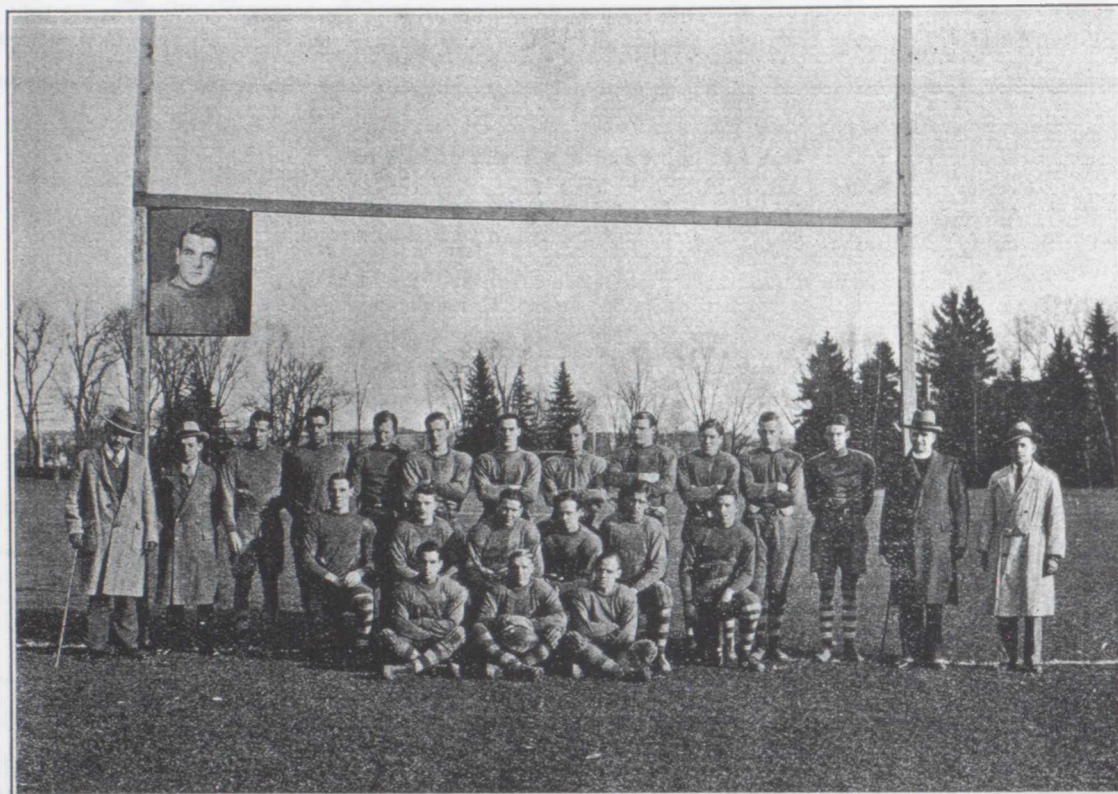
Recently Dean Inge, the "Gloomy Dean" of St. Paul's, gave a little advice to the undergraduates of Cambridge University, taking for his topic "*The Choice of a Profession, and Service.*" Among other remarks he said that the right profession for a student to choose was the work which he could best do, and which he could enjoy doing for its own sake. "This", he said, "is the main secret of happiness in life; for in middle life your work will be your play; and your play merely recreation." That, we take it, is a new way of looking at a very old subject. No longer is the man who gives a maximum of service to his fellows a "Jack-of-all-Trades"; he must settle down to one constant occupation and strive to do his utmost at it. Such being the case Dean Inge's words are full of a new meaning; a way in which we may extract the utmost in service from ourselves. This, then, is our Christmas message for this year!

OUR COVER

It will be noticed that a revolutionary move has been made in the way of a cover for the Christmas issue. The wood-cut used on this issue was designed and cut by the Rev. Claude Sauerbrei, lecturer in this university. Mr. Sauerbrei has spent considerable time and effort on this cover and the Mitre Board wish to express their deep indebtedness to him. This year considerable controversy has been raised on the matter of a suitable cover design and this month the entire board hope they have secured a cover which will ap-

CONTINUED ON PAGE 25

BISHOP'S UNIVERSITY RUGBY TEAM 1929
PROVINCIAL INTERMEDIATE INTERCOLLEGIATE CHAMPIONS



TOP ROW - E. X. MONTAGUE, D. K. BUIK, H. H. SKELTON, S. D. McMORRAN, G. PRICE, A. MCARTHUR, F. HOBBS, J. N. WOOD.
 (COACH) (MGR.)
 E. E. DENISON, W. E. SOLES, M. BRETT, J. B. HEBERT, REV. A. H. MCGREER, M. M. MEDINE.
 (HON. PRES.) (ASS'T. MGR.)
MIDDLE ROW - F. N. CANN, E. PARKINSON, J. W. JOHNSTON, J. CLEVELAND, W. MITCHELL, R. R. BUCHANAN.
BOTTOM ROW - J. P. FULLER, R. P. BLINCO, J. N. CRANDALL.
 (CAPT.) W. STOCKWELL (INSERT)

IN CONCLUSION

After describing, in previous issues of the Mitre, many Rugby games and encounters, in which we were at times victorious and at other times disappointed, we feel that the time has now arrived to be slightly reminiscent. The idea suggested itself that this can be most suitably effected by reviewing the achievements of many of our star sportsmen. We regret very much that within the narrow limits of this article it is impossible to include an account of every player. Much as we would like to give individual praise to each and every player of the football squad, we are

obliged to be content by extolling only those whose surpassing skill won for them their major insignia this year, and by heartily commending the others in a general, all-embracing word of sincere appreciation.

The Committee on Athletics would also like to take this opportunity to acknowledge most gratefully the enthusiastic and loyal co-operation of Dr. A. H. McGreer, Honorary President of the Football Club, together with the kind concessions and considerations of the entire faculty; without which this year's rugby season would never have been such an overwhelming success.

Mitchell (outside) — This is Bill's second year on the team, one of the best outside wings in the Intermediate League, a steady man in the right place and a sure tackler. As a Bishop's supporter remarked, "He gives them three yards and downs them in their tracks". Bill also could take over the position of quarterback.

McMorran (middle) — After graduating last year this veteran returned for his M.A. and a finishing course in Rugby. He was very unfortunate in wrenching his knee in the early part of the season and was unable to play in the last few games. But while he was there he made his presence felt by his defensive work and all around efficiency.

McArthur (inside) — This is Mac's first year on the regular line-up, but he developed into a fine line plunger and tackler. He worked hard all season and although handicapped by water on the knee, did not miss a minute of any game. It has been rumoured that Mac will be with us again next year and we only hope that they are not kidding us.

Wood (snap) — This is John's first year in Intermediate Football, and we wonder where he has been keeping himself for the last three years, so that he was not discovered before. John was a consistent player, and he was in the thick of the battle all the time. He stopped many of the opposition's plays before they were well started, and his absence was felt keenly when his knee forced him out of the game.

Parkinson (inside) — Parky lined up for his fifth year and for the fifth time was awarded his major insignia. He was the veteran of the Intermediate squad and his sturdy showing on the old Bishop's line will be hard to duplicate in the teams that come after. In his position as inside he was always "the man of the moment", and established something of a precedent in his record of five years service.

Denison (middle) — This is Denny's third and final year on the purple squad, and it will be hard to replace the berth vacated by the "Big Train". This boy certainly knows how to "hit that line", and is always down under every kick. He intends entering McGill next year, and if he takes up Rugby we shall be watching for him to make the Seniors step around.

Crandall (outside) — Jim made a regular berth for the first time this year, and earned quite a reputation for himself as a shifty outside. Jimmy hits them low and hard and the opposition certainly realizes his presence. We hope to have Jimmy with us again next year, and it should be a real big year for the "fat boy".

Johnston (flying wing) — We are indeed fortunate in having Jack with us this year. Flying wing is his position, and he knows how to fill it. Defensively he did smart tackling and broke up many a dangerous play; offensively, he used his weight in line-plunging and his speed in flashy end-runs. Jack was very anxious to be on one championship team, and we are glad that his wishes are fulfilled this year.



Blinco (quarter) — No write-up of such limited proportions can do real justice to the place that Joe filled on the Bishop's teams for the past three years. Captain for two years in succession, his efforts were splendidly crowned this year by the winning of the Provincial title. Playing at the quarterback position he supplied the tactics of the team, and in addition his brilliant individual playing was outstanding and efficient. Moreover, he also showed unusual ability when picking his team, and he seemed to have a thorough understanding of his men's worth. These qualities, and many others, have made Joe Blinco a very popular sportsman, during his stay at Bishop's, and the very best wishes of this University will follow him wherever he goes.

Shelton (right half) — Herbie is next year's captain, and the Ottawa boy is certainly capable of taking this responsible position. Herb has a sure pair of hands and rarely missed a catch, while his broken-field running was outstanding. The way Herb trained this year showed up in the manner in which he stayed with the game, being a sixty-minute man.

Fuller (half back) — This is Jack's second year on the team, and the old B.C.S. boy's secondary defense was outstanding. Jack can also take over the kicking duties if necessary, and his drop-kicking played a great part in the victories of this year. In the game against Loyola he converted three touch-downs in succession, which we think was quite a feat as the field was slightly muddy at the time. Jack will be with us again next year and it should be a big year for him.

Hobbs (full back) — Freddy came to us this year from the Quebec Swimmers, and made his presence felt immediately. His kicking was nothing short of spectacular, and his long, high punts were a constant source of worry to the opposing team. The "Jack-rabbit" distinguished himself by his sensational broken-field running.

Brett (sub lineman) — Here is another boy who won his major letter by hard and consistent work. Mac was another of our unfortunate casualties, twisting his knee at the beginning of the season. This handicapped him greatly, but he is one of the most promising linemen for next year.

Buchanan (sub outside) — Buck alternated at outside wing with Crandall, and played in every game. He played a steady and heady game when he was called upon, doing his share of the tackling and teaming up well with Mitchell.

Cann — Freddy may be called a "utility sub", for he could fill nearly any position on the team. He came to the rescue when Wood was injured at Loyola and played well in the three remaining games. We are watching for big things from Fred next year.

Stockwell — This big boy hails from McGill where he played on the Intermediate team two years ago. He took "Crafty" McMorran's place when the latter was injured, until he in turn was forced out of the play by injuries at R. M. C. Walter's speed and weight stood him in good stead in many a tough position.

* * *

"There's no such sport, as sport by sport o'er thrown,
To make theirs ours, and ours none but our own."

(L.L.L.v2)

"Very reverend sport, truly; and done in the testimony
of a good conscience.

(L.L.L.iv2)

Good King Wenceslas

by C. H. Gibbs

As Christmas approaches, our minds turn to everything that has any connection with it. By the time this article is published, you will no doubt be hearing familiar Christmas carols. There are so many customs that are familiar to us from our childhood days, the origin of which we often know little about, so it is, with Christmas carols and in particular the above mentioned. Who does not know this famous old carol or who has not heard its strains on the air at Yuletide? Its very description breathes the spirit of Christmas and that of ideal Yuletide weather. St. Wenceslas, to whom this carol is dedicated, was born about 907. He was one of the early missionaries in Czecho Slovakia, and the people there still keep the memory of this saint alive.

History tells us that he was an attractive character and one who desired peace at any cost, for we are reminded, that during his time, there was a great deal of slavery and brutality going on among the poorer classes. It is said that he often released prisoners and could never bear to hear a death sentence passed on anyone.

One of his many acts of charity is commemorated in this carol, which has made him so popular among children. He used to bring food and fuel to the poor in winter time and it is thought that owing to his noble fight against brutality and poverty, an English writer has called him the "first Christian gentleman". In any case, history tells us, that he was the first truly Christian ruler of Bohemia. He was not as some think, of an ascetic nature, neither was he in favour of celibacy, for he was married and had a son. We are also told that he did not scorn a cup of good wine and often took part in games and festivities.

As a missionary, he was very zealous and his ambition was to adapt his people to the Christian West. The example of his life must have done a great deal to strengthen Christianity and suppress paganism. He had become quite famous abroad as well as at home and history has it, that his death was due to jealousy on the part of his brother, who created a plot against his life. Invited by his brother to attend the consecration of a church, he accepts, in spite of the many warnings of his friends, and, when Wenceslas, thanking his brother for his kind hospitality, attended the service, he was brutally murdered outside the church door by conspirators.

With Wenceslas, is closely associated, *Podevin*, the page of the English carol, who was his most devoted companion and shared his religious enthusiasm. It is said that he taught every member of the household even down to the humblest servant, how to sing the psalms. He escaped the murderers of Wenceslas, but later was accused of killing one of them, for which he was hanged.

Soon after his death, Wenceslas won the halo of a saint among his people and in the Eastern church.

Coins bear his effigy and a beautiful statue of him was erected at Prague, in Bohemia.

St. Wenceslas Chapel in St. Vitus Cathedral is dedicated to him, and is said to be a very magnificent one. He is held in great veneration by the Czechs even to the present day. So one cannot help but feel how much this carol must mean to the Czechs each Yuletide and one feels sure it will always remain as one of our most popular carols.

Heat was in the very sod
Which the Saint had printed.

On entre, on crie, c'est la vie,
On crie, on sort, c'est la morte.

—Victor Hugo.

ANATOLE FRANCE

A. V. Richardson, M.A.

Paris, if not the geographical centre, is the intellectual and cultural focus of all France and of a good deal of the rest of the civilized world as well. Through many centuries the main current of the city's life has centered round that island in the Seine, crowned by the towers and buttresses of Notre Dame, adjoining the great pile of the Louvre, and faced along the river bank by that long line of quays, on which even to this day are displayed those fascinating rows of stalls crowded with old books, prints, and the odds and ends of a vanished era.

It is peculiarly fitting that the Quai Malaquais, at the very focal point of his country's civilization, should have been, in 1844, the birthplace of the man who is such a personification of certain aspects of that country's genius, and whose very name, pseudonym though it is, marks him out with such appropriateness as the interpreter of the *esprit gaulois*.

François-Anatole Thibault (the name "France", not of his choosing, was that under which his father carried on business as a bookseller of more scholarly taste than commercial acumen) thus passed his early years, amid the political and social excitement of the Second Republic, the Coup d'Etat, and the Second Empire, in an environment which gave to him, observant and introspective child as he was, an impress which endured to the end of his long life. He developed slowly; his "domestic phase", when quiet family life, certain routine duties in the Library of the Senate and the activities of a lesser literary light, took up all his attention, lasted till the early eighties, when at the age of thirty-seven, he sprang suddenly into the limelight with "Le crime de Sylvestre Bonnard".

The transition from semi-obscurity to fame resulted in the appearance, at fairly regular intervals for forty years, of a succession of works on the most varied topics, in that inimitable ironic style, and in that clear and lucid prose which loses so much even in the best translation. The emergence of Anatole France as a literary lion was accompanied, if we can trust contemporary accounts and reminiscences, by an outward as well as an inward change. From a meditative, hesitating and somewhat awkward-mannered recluse, he became, for a time, a man of the world, even a Bohemian, though for long after he needed the promptings, and even the personal supervision, of his many admirers to keep him at work — "M. France, vous dormez?" "Non, madame, je réfléchis". But the long quiet reflection of his apprentice years bore abundant fruit.

By the close of the 19th century, an established reputation as one of the commanding figures of the literary world enabled him to form a salon of his own, where, at his

house in the Bois du Boulogne, filled with beautiful things in which his artistic soul rejoiced, he took his recognised position as "le Maître", looking out kindly but ironically on the world around him with those shrewd black eyes and with the eternal crimson skull-cap on his white hair. With advancing years came increasing interest in political and social questions, and the man to whom the spirit of the ancient world and the middle ages had become almost a second nature, is seen as a protagonist in "l'affaire Dreyfus" and the anti-clerical struggles of 1900 and the following years.

Soon after the outbreak of the Great War, he moved to a country house at Tours, where, for the remaining ten years of his life, he lived in quiet retirement, broken only by the too-numerous visits of admirers and curious tourists — "ils viennent me voir comme un monument, après la Cathédrale, et avant la Tour Charlemagne. Je fais partie des curiosités de la ville". In this provincial retreat he died in October, 1924.

It is doubtless as yet too soon to assess Anatole France's exact place in letters. As the simple depicter of childhood scenes, as the satirist of social shams and foibles, as one who evokes the beauties of the thoughts and works of other ages, clothing them with the new beauty of his mastery over words, he seems to possess several distinct personalities. At first glance, it is hard to believe that the man who wrote the delightful reminiscences of childhood (largely autobiographical) in "Pierre Nozière" or "Le livre de mon ami", could be the author of parts of "Penguin Island" or the man of whom John Galsworthy has said "His satire is so delicate that often his very victims do not perceive it. They still read him and call him *maître*". In outlook, no two tales could be more unlike than "Our Lady's Juggler" and "The Procurator of Judea", one so full of kindly pity, the other of irony. But these twin gods of his, Irony and Pity, are present as the background of all his writings. His bitterness, pronounced enough at times, is never altogether unaccompanied by tolerance. He may make many a subtle thrust at human follies, but he is nearly always ready to pardon them.

The criticism (and a true one, very likely) has been levelled at him that so many of his characters are portraits of the author, by himself, but this is his favorite method of expounding his philosophy of life, through the mouths of fictional beings, rather than in set treatises. Poor M. Bergeret, the professor in a provincial University, consoles himself for his cramping environment (added to domestic infelicity) by compiling a Latin dictionary, and finds it so hard to believe that the world is progressing. "It has

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needed an eternity to produce my dictionary and my wife—that is why we can hardly expect that another eternity can produce either knowledge or beauty. We live but an instant, and we would gain nothing if we could live for ever. Nature has lacked neither time nor space, and look at the result". M. Brotteaux, in "Les dieux ont soif", who looks with pity and gentle contempt at the turmoil all around him in the days of the Terror, and who goes to the guillotine reading his beloved Lucretius — the jovial Abbé Coignard, who mingles shrewd criticism of his fellow-men with anecdotes of a decidedly piquant character — little Pierre, who mixes up the Zoological gardens with the terrestrial Paradise ("they had put cages around the animals, on account of their lost innocence and the progress of civilization") and who wishes to become a hermit and saint by profession — all these are but so many aspects of their creator's many-sided character.

Some of his pen-pictures are unforgettable. "The Procurator of Judaea", justly ranked as one of the world's great short stories, gives us that amazing sketch, in a few pages, of Pontius Pilate in old age, the retired official with a grievance, so full of his trials during his long residence among a hated alien race, and of his unfair treatment by the Emperor, that he has no recollection whatever of the great events in the praetorium. "Jésus" murmura-t-il, "Jésus le Nazaréen? Je ne me rappelle pas".

This little masterpiece, incidentally, was written as a Christmas story for "Le Temps".

As a social satire "Penguin Island" first published in 1908 and one of the longest of France's books, is the most amusing, if also at times very devastating. It is a burlesque account of a race of birds, who, mistaken for men and baptised by a short-sighted saint, evolve into men and work out their destiny on lines closely parallel to ancient, mediaeval and modern France. Quotation from this would be useless, but such chapters as "An assembly in Paradise" and "The Dragon of Alca" are unsurpassable; the whole book shews its author's astonishing erudition in many fields, as well as being a potent corrective against undue complacency — individual as well as national.

In his later books, doubtless owing to the bitter controversies aroused during the Dreyfus case and in the succeeding years, the satire becomes less genial, less bantering. In this connection it is interesting to compare, though it is to be feared that much of the charm will be lost in translation, a passage from "Jerome Coignard" (1893), with one from "Sur la pierre blanche" (1905). In the earlier production, the Abbé, who is such an engaging mixture of the world (eighteenth-century), the flesh, and the devil (all centuries) speaks of a military acquaintance. "I chanced to be with him one night, for we were good friends, when he was instructing his men in the art of finding their position by means of the stars. He first read out to them the regulations issued by Monsieur de Louvois on the subject, and as he had repeated it by heart for the last thirty years, he made no more mistakes than in a Paternoster or an Ave.

He announced that soldiers should begin by looking for the pole star which is fixed relatively to the others, which turn around it in a counter-clockwise direction. But he had no clear understanding of what he was saying, for having repeated these instructions two or three times in a sufficiently hectoring tone, he whispered in my ear as follows — 'Sacrebleu! Shew me this wretched pole star. May I be — if I can make it out among this crowd of bright spots all over the sky'. I at once shewed him how to find it and pointed it out. "Oh! he said, 'its' devilishly over-head. From where we are, one has to twist one's neck to see it". And he immediately ordered the company fifty paces to the rear, so as to see the pole star better. You will admit that this warrior had a queer idea of the universe and especially of the parallax of stars, and yet he carried the king's medals on a gay uniform, and received more consideration from the State than a worthy cleric".

In the later book, the irony becomes more acid. " 'It (the Russo-Japanese War) is a colonial war' said a high Russian official to a friend of mine. Now the fundamental principle of all colonial wars is that the European should be superior to his adversary — otherwise it is obvious the war is not a colonial one. The attack must be with artillery, and the defence with arrows, clubs or tomahawks, though the Asiatic or African may be allowed to have a few old flint-lock guns, so as to make colonization more glorious. The Chinese who filled their arsenals with porcelain imitations of cannon-balls were "playing the game" as regards colonial warfare. The Japanese got rid of all those ideas. They were far ahead of their opponents in knowledge and intelligence. In fighting better than Europeans, they had no regard for duly-established principles, and may even be said to have contravened the law of nations. In vain solemn theorists proved to them that they ought to be beaten in the superior interests of European markets, in accordance with established economic laws. In vain learned professors, skeleton in hand, pointed out to them that being prognathous and with insufficiently developed calf muscles, they ought to have taken to the trees at the sight of the Russians, who are brachycephalic and therefore agents of civilization. If being in a half-way stage between ape and man, they were to defeat the Russians, who were of the finno-letto-slavic species, it would be as disturbing as if they had been defeated by apes. But, would you believe it? They would not even listen to the scientists".

Still others of France's works are simple narratives in exquisite style, with the inevitable under-current of irony only coming to the surface here and there. Such are the many stories from folklore or mediaeval legend, retold with consummate diction and choice of words, the legacy of his home and school training; the fine story of "Thais" which brings before us so vividly the conflict of Christianity and paganism in Alexandria, and his *magnum opus* on Joan of Arc — "the beautiful folk-tale of Joan the Maid and the angels holding converse with her by the village church that she might crown the noble Dauphin and save the sweet land

CONTINUED ON PAGE 25

WISHING YOU
A MERRY CHRISTMAS
AND A HAPPY NEW YEAR

J. A. Gervais

BARBER

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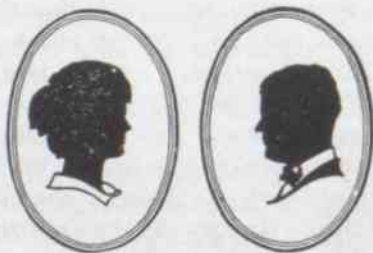
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"The Story of The Prayer Book"

The Rev. A. T. Phillips, M.A., S.T.M.

The Prayer Book of the Episcopal Church is one of the oldest pieces of literature in the world. When we begin to trace its origin, we find that it has its roots in the Church of the Apostles. From these days up through the ages, it has been gradually expanded and enriched until this First day of December, anno domini, 1929, when the Church once more gives to her children the result of many years work which has done much to produce for us a Prayer Book nearer to perfection than it has ever been before.

As we peep into the past, we find that the Church has always had its liturgical forms of worship. Great scholars like Hammond and Lightfoot show to us that the Jews had their set forms of worship. In Temple Worship, they had prescribed prayers, Psalms, two lessons — one from the Law and another from the Prophets.

Christians first used the Jewish form of worship and gradually they evolved an order of service peculiar to Christianity.

"The Didache" is one of the first forms of christian worship. It contains set forms of prayer to be used at the Holy Communion. This dates back to the year 80 A.D. and we find parts of these early liturgies embodied in our prayer book in America unto this very day.

Right from the first century, people have found liturgical forms of prayer to be very much superior to services where no prayer book is used. The Great Saints of the ages have immortalized these prayers by their sanctity and devotion, so that when we enter our Church, we are not dependent upon the moods, temperament, fluency, memory or idiosyncrasies of the minister, for our well balanced form and approach to worship is already in our prayer book.

It is true that the words are but feeble things in themselves, but we are assured of one thing for certain, there is nothing in the English language to compare with our prayer book as a medium to lead the congregation into the true spirit of worship and praise. We have always been proud of our prayer book and we find that with this new revision, we shall have greater cause than ever, to delight in the most wonderful complication of religious thought that we have in the world today.

THE LITURGY OF THE BRITISH CHURCH

In the year 596, Augustine left the City of Rome and landed in Britain. To his amazement, he found that the Britons had a very definite form of service. He found that the British Church did not take very kindly to the Roman form of worship. He consequently wrote to the

Pope about it and we find Gregory the Great replying in this fashion:-

"Thou my brother art acquainted with the customs of the Roman Church in which thou wast brought up. But it is my pleasure that if thou hast found anything which would better please Almighty God, either in the Roman, Gallican or in any other Church, thou shouldst select this; and that thou shouldst teach to the Angles, which are as yet new in the faith whatsoever thou hast been able to collect from the many Churches. For things are not to be loved for the sake of places, but places for the sake of good things".

These remarks of Pope Gregory serve to prove one thing conclusively. The British Church did not start from the Roman Catholic Church for both Augustine and Gregory clearly show the existence of the British Church long before the Roman Catholic Mission to Britain in 596 A.D. It is fitting that this point should be emphasized to correct the erroneous statement sometimes made about the Episcopal Church being a split from the Catholics. The British Bishops were the fathers and administrators of the Episcopal Church from the first century and when we in America start to trace our lineage we have our beginnings there in that ancient British Church and not in the reign of Henry VIII as is often stated by some who are lamentably deficient in their interpretation of Church history. After sizing up the position, we find that Augustine took the British Liturgy and supplemented it by Gallican and Roman customs.

The Condition of Things in the Medieval Period

Let us now move ahead about 500 years. This will bring us into the eleventh century. At that time there were 4 religious books used in the Church. They were called the Breviary, the Missal, the Manual and the Pontifical.

The Breviary contained the daily services of the Church. There was the service called Nocturns or Matins. It was celebrated originally after midnight when the christians were compelled to meet under the cover of night to protect themselves against persecution. Then there were the services called Prime, Terce, Sext, Nones, Vespers and Compline. These were used at the 1st, 3rd, 6th, 9th, 11th and 12th hours of the day. *The Missal* (or Mass) was the service of Holy Communion. *The Manual* contained the office of Baptism, Marriage, Burial, etc. *The Pontifical* contained the offices performed by a Bishop such as Confirmation, Ordination of the Clergy, etc.



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THE PRAYER BOOK OF 1549

Let us now move on another 500 years. This will bring us into the 16th century. In 1549 several great scholars headed by Thomas Crammer did a great service for the Church. They revised the prayer book and for the first time gave it to the people in the English tongue instead of Latin. The service books in previous use were rearranged and condensed and the reading of the scriptures in English became a new feature in the Church and in-so-much that people could not then afford to purchase prayer books for individual use, crowds went to church to hear the word of God read aloud in public.

The prayer book of 1549 is very much like our present prayer book though several changes have been made since those days. This book is always referred to as the First Prayer Book of Edward VI.

ANOTHER REVISION IN 1552.

The Second Prayer Book of Edward VI was published in 1552. This revision eliminated several practices which were regarded as Roman Catholic. When Queen Mary ascended the throne, she gave orders to burn all prayer books of this edition and restored the former modes of worship. On the accession of Queen Elizabeth the Second Prayer Book of Edward VI was restored after being revised to suit the wishes of the people.

In the 17th century, the Puritans entered Parliament. They had no sympathy with our Prayer Book and consequently passed an Act forbidding its use in any place of worship in England or Wales. So you see the old prayer book has had its stormy passages as well as its times of peace.

When Charles II became King the old prayer books were brought out of their place of hiding and restored to the people and it was this prayer book that the early settlers of our country brought over with them when they left the old land for America.

THE PRAYER BOOK IN AMERICA

When America became independent of England, it was necessary to revise it to meet the particular needs and conditions of the country and so our prayer book was again revised by us in 1789. It remained in this form until 1892 when some slight changes were made in the general interest of the Church.

THE REVISION OF 1929

This brings us right up to date. The latest changes are now in your hands. As you look over the new prayer book you will see many things that will make you very proud of your liturgy. You will notice that many obsolete and useless phrases have been removed. You will notice that many beautiful prayers have been incorporated, such as those for State Legislature, Courts of Justice, for the Family

and Nation, Religious Education, Schools and Colleges, Social Service. Sentences attributing affliction to the hand of God have been cut out. Many of the services can now be considerably shortened without interfering with the beauty of the service as a whole. The Litany has been made more human by eliminating sentences that continuously impressed the idea that we were all a bunch of sinners.

In 1871 the General Convention met at Chicago. While the City was burning the Bishops prayed the Litany. This brought forth the remark from Bishop Phillips Brooks that they prayed for everything except the burning city.

This can no longer be said of our new revision, for now we shall pray for deliverance from Earthquakes, Fire, Floods and aeroplane disasters. So our prayers will indeed be most comprehensive in their scope.

You will notice that the important office of Holy Communion has been moved up from the middle of the book to its rightful place near the Litany.

In the Marriage Service the woman is no longer asked to obey the man and the ring is symbolically blessed by the Church before the union is consummated. We have for the first time a beautiful service for the burial of a little child which has been lamentably lacking for many centuries.

The new Prayer Book contains most helpful forms for Family Prayer which we hope will be used widely by the people.

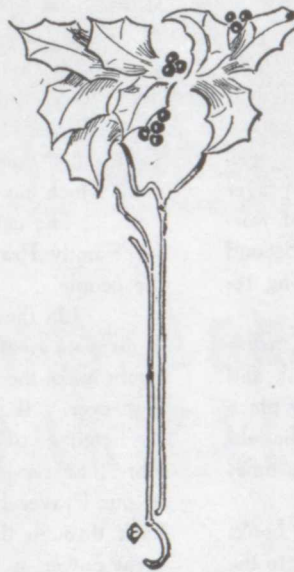
On the whole it is a great revision and enrichment. It gives us greater liberty to vary our services which will no doubt make the Episcopal Church service even more popular than ever. It is the Prayer Book of the people. It is in the language of the people and therefore can be appreciated more than services in a foreign tongue. We are all proud of our Prayer Book because of its historicity. It takes us back through the ages to Apostolic days. It has been a great power in guiding and directing the nation. It is the expression of the will and love of God. It is the finest and richest spiritual medium for worship in the world today. We thank God for its possession by a people who pledge themselves this day to continue to live up to its ideals and as we hand it down to posterity, we feel assured that it will prove a bulwark to their faith and a power in our nation for the development of real character and worthy children of the Church.

CORRECTION

In the notice of the Teakle-Francis wedding in the October issue of "The Mitre" the following correction should be made. "The Rt. Rev. the Lord Bishop of Algoma was present in the Sanctuary and the Rector of Lennoxville was officiant", should read, The Lord Bishop of Algoma was the officiant.

We wish Everyone

**A happy, happy Christmas
and Prosperity in the
New Year**



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WHENCE WASSAILING ?

By Olga Jackson

One of the most thrillingly beautiful of our Christmas experiences at this day is the revival in the United States and in many cities and villages of Canada of the Old World custom of singing Christmas Carols—or the old Wassail—in the streets on Christmas Eve.

This awakening of interest in such an ancient custom has brought to many people a desire for information about the carols.

Curious though the fact may seem Christmas was not always among the earliest festivals of the Church. Early church fathers such as Irenaeus and Tertullian omit it from their lists of feasts, and assert that sinners alone, not saints, celebrated their birthdays.

The first evidence of the feast of Christmas comes from Egypt about the year 200, and after many changes in the time of year for celebrating the Nativity—some as late as May 20, — the date decided upon by church authority was December 25. In 1038 we find the term *Christes Maessi* (O.E.), from which we get our English word Christmas.

The French word *Noël* is derived from *Natalis* (Latin, Birthday); and *carol* (Italian *Carolare*), suggests the mediaeval ring dance, which, like all old dances, was accompanied by singing. There is a dispute regarding the origin of the word Yule, but it probably comes from an Icelandic root meaning "A feast in December".

The Carol, as stated above, as a word like its kindred term, ballad, implies dancing as much as singing. It is, and always has been, a bright song and to express joyous emotions. In the English of Chaucer, carolling sometimes means dancing and sometimes singing. The Greeks had, in their Temple Ritual, hymns sung in honour of their gods and goddesses accompanied by dancing, clanging of cymbals and other expressions of joy. At the Olympic Games, not only was the victor crowned and his name given to the year, but famous poets sang his praises, which were then set to music, taught to the people, and made familiar in every house and amusement place.

The Hebrews have in their use an antiphon that dates back 2000 years. From earliest times, festivals without song were unheard of. Thus, recalling these facts, we can easily understand that the first Christians would naturally write joyous songs for their use at their two great festivals. Christmas carols recording the Nativity, and Easter carols known as the Egg Dance, which were more in the nature of Spring songs than a record of the Resurrection. This Egg Dance is the most ancient of all known ceremonial dances. It was offered to *Easta*, Goddess of Spring, many centuries before the Nativity, being introduced to the Anglo Saxons

in the ninth century, at which time the boundary between the sacred and the secular was but vague.

At the end of the year, all over the world, popular festivities were held. The Roman Saturnalia was then celebrated, and the Athenians had one of their sacred ploughings at this time. The Persians opened the New Year with festivities and the Druids chose this time to march in great solemnity to gather the misletoe from the sacred tree, the oak, inviting all people to assist, saying: "The New Year is at hand, gather Ye Mistletoe".

Thus the Christians, by choosing December 25 as Christmas, grafted it to a holiday time that had significance in the days of Paganism, and this has left a lasting impression upon Christmas Carols and customs. Because of this Pagan influence the old Christmas Carol is not entirely confined to the modern accepted idea, but is full of expressions of material joys and good cheer, with many legendary embellishments, such as "The Cherry Tree", "Here We Go Wassailing", "The Boar's Head in Hand I Bring", "Wassail, Wassail, All Around the Town", and "The Holly and the Log".

The Yule log, associated with the Christmas season, is also a remnant of those barbaric days when our ancestors lived and worshipped in the open. The Druids chose the giant oaks, and we can picture them at their festival assembling around huge blazing logs, with a whole sheep or calf roasting in the fire. Around it would be formed a ring of Priests and people with joined hands, singing lustily till the feast was prepared. Then they would partake of it, seated around the glowing logs in the cold and snow, each clad in animal skins with a spear or bow and arrow ever ready at his side.

The great civilization of the Greeks had passed away about one hundred and fifty years before the Nativity, and at this time the Oracles were dumb, but with the coming of Christianity which had "Love" for its basis instead of "Law, a new way of thinking, new arts, and new influences arose from the old order.

The very first song that may be called a Christmas Carol was "Gloria in Excelsis", sung by the angels, and in the first century Clement says "Brethren, keep diligently feast days, and truly in the first place the Day of Christ's Birth". In the same century Telesphorus, Bishop of Rome, instituted the custom of celebrating the Nativity with song, saying, "and — in them sing solemnly the Angels' hymn—'Gloria in Excelsis'".

Possibly the first carol was sung in the Italian village of Grecia near Assisi in 1200. Here St. Francis of Assisi made the first Christmas crèche or crib to rep-

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represent the manger bed of the Saviour, and he and the brethren of his community gathered around and sang hymns in honour of the birth of Christ.

The later Christmas plays of which St. Francis' tableaux were the forerunners, were acted versions of Christmas scenes and were helpful to the Church in teaching Scriptural lessons, as very few of the people could read.

Singing by the clergy was introduced between the scenes of the mystery plays which was also much enjoyed by the people. In fact their enthusiasm was so great that they often marched through the town following the wagons on which the scenes were enacted, singing the carols as they went. From this custom it was an easy step to the singing of carols apart from the Mysteries, and by the fifteenth century it was a common practice to sing the carols alone without the historic representations.

Many of the old carols are founded upon legends of which perhaps the most interesting is the "Cherry Tree Carol". The poem appeared in the eighteenth century, but the story dates from the Coventry Mystery plays of the fifteenth century. Mary and Joseph are on their way to Bethlehem before the birth of the Saviour. As they pass a cherry tree Mary desires some of the fruit and asks Joseph to get it. He at once refused, whereupon the tree bends down its branches and offers its fruit to her. The legend of the cherries is intimately associated with the episode of the apple in the Garden of Eden, and is one of the oldest stories in the world.

A carol which must have been very popular, judging from the many variations which still exist is "I Saw Three Ships Come Sailing In". It comes to us from Derbyshire, and, in the form now used, dates from the fifteenth century.

The Coventry Carol, "Lullaby, Thou Little Tiny Child" dates from the sixteenth century Coventry Corpus Christi play entitled the "Pageant of the Shearmen and Tailors".

The Wassail is one of the oldest forms of English carol, and derives its name from the Anglo Saxon "Weshal" (to be hale or healthy) a toast equivalent to the modern good health. The presence of a feasting carol can be easily understood if we remember that most of the great Christian festivals were grafted on the feast days of the old heathen Mythology. The well-known Wassail song, familiar to the English people is the North Country traditional carol "Here We Come A Wassailing".

Most of the old tunes were of the folk song order, being popular melodies of the time adapted to carol words. A good example is "What Child Is This", the original being an old love song "My Lady Greensleeves". Another popular tune is "God Rest You Merry Gentlemen". The melody of "Adeste Fideles" was probably written about 1870. Many compilers credit it to John Reading (1677-1764), but the error of this is now seen. Later it was ascribed to Marco Portogallo. The Latin hymn sung during the Midnight Mass was heard—probably for the first time,

in the Portuguese Chapel, London, and for this reason it is known as the "Portuguese Hymn".

The hymn "Joy to the World", was written by Dr. Isaac Watts, and the tune "Antioch", is an adaptation from Handel's oratorio "Messiah". "Hark the Herald Angels Sing" was written by Charles Wesley about 1739, possibly with "Adeste Fideles" in mind, as some of the stanzas are almost translations. The melody is a notable Chorale taken from a Cantata of Mendelssohn.

"Angels from the Realms of Glory" was written by James Montgomery (1816) and the music is by Henry Smart, one of the great English composers of sacred music.

"O Sanctissima", the Sicilian Mariners' Hymn" was at one time very much in vogue, chiefly in Non-conformist Chapels and was first published in England about 1794.

"Good King Wenceslaus" is probably a legend connected with St. Wenceslaus of Bohemia who was born about 908 and converted to Christianity. The translation is by Rev. Dr. Neale. "See Amid the Winter's Snow" was written by the Rev. E. Caswell, and set to music by Sir John Goss. "Shepherds, Shake off Your Drowsy Sleep", comes to us from French sources, as also "Come With Torches Jeanette, Isabelle". The latter is probably the work of one Nicholas Sabaly (1614-75)

"O Little Town of Bethlehem" is an American Carol. Phillips Brooks wrote the poem in 1868, having obtained the inspiration from a visit to the Holy Land a few years previously. Mr. Lewis H. Redner who wrote the music, was organist at Holy Trinity Church, Philadelphia at the time Phillips Brooks was there as rector. Dr. Brooks had asked his organist to set the poem to music for the Sunday School. The theme came to Mr. Redner as he slept, and upon awakening he jotted down the notes at his bedside. While there are other musical settings to the poem, Mr. Redner's seems to be the most popular.

"We Three Kings of Orient Are", was written and set to music by an American clergyman, Rev. John Henry Hopkins, D.D.

"Silent Night" is known to all lovers of beautiful carols. It is a German hymn which for some time was erroneously attributed to Michael Hedges and later to Jos. Aichlinger. It has now been definitely traced as the work of Franz Gruber (1787-1863). He was a teacher and organist at Arasdorf, Austria. The words were written by Joseph Mohr, an Austrian priest who died in 1848.

Other carols and Christmas folk-songs that are widely sung are "Away in a Manger" by J. E. Spilman; "Good Christian Men Rejoice", and "The First Noël", both traditional songs; "While Shepherds Watched Their Flocks by Night", an old English melody; "Christians Awake, Salute the Happy Morn", by John Byron; and "It Came Upon a Midnight Clear", by E. H. Sears. Luther said, "At the time Christ's birth was celebrated we went from house to house, and village to village singing Christmas Carols in four-part harmony". This goes to prove that

CONTINUED ON PAGE 23



To our faithful old friends, our cherished new friends, and to those whose friendship we strive to deserve, we tender hearty Christmas greetings and best wishes for a most happy and prosperous New Year.

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“THREE POEMS”

THE GOLDEN LIGHT

In the freshness of the morning
 'Neath the ruddy sunrise-glow,
 'Tis to you my thoughts are turning-
 I would ever have it so!

In the burning heat of noontide,
 'Mid the pressing strain of life,
 'Tis the thought of you beside me
 Gives me vigour for the strife.

In the cooling calm of twilight
 When the rose-tipp'd shadows wane,
 And the mauve-lights turn to purple,
 Comes the thought of you again.

In the silent stretch of night time
 When the world is sable-pall'd,
 Have I thought upon our friendship
 While my soul to yours has call'd.

Should the Golden Light of Friendship
 Pale and flicker with the years,
 Should its rays be dimm'd by distance
 Or by mists of doubting fears,

Let us cherish the assurance
 Of a brighter "After This,"
 Where the Source of all True Friendship
 Will relume our Light with His!
 —Muriel S. McHarg.

“IF ANYTHING — ”

Still'd song of bird? Dark, cloud-wrapp'd skies?
 Do these bring sorrow to your eyes?

I wonder, dear.

If anything that I could sing
 Would cheer you as do birds a-wing,

I'd sing it, dear.

If anything that I could do
 Would tint yon skies a brighter blue,

I'd do it, dear.

If anything that I could say
 Would make those clouds less gloomy-gray,

I'd say it, dear.

But, half-suspecting why you're sad,
 I'll chance this word to make you glad,

"I love you, dear".

—Muriel S. McHarg.

JUST OUTSIDE MY WINDOW

See them sparkle in the Sun!
 Bright as rainbow drops each one -
 Just outside my window.

Earth is smiling once again,
 Laughing - even - after rain,
 Tears but on the leaves remain
 Just outside my window.

Diamonds, pearls, and jacinths rare,
 Clinging to the branches there -
 Just outside my window;
 Emeralds of vivid hue,
 Drops of deepest sapphire-blue,
 Iridescent opals, too,
 Just outside my window.

I shall clasp these gems so fair,
 Scintillating, glist'ning there,
 Just outside my window.

They are mine - a Treasure-Chest
 I shall claim as a bequest
 Left by Rain (a last request)
 Just outside my window.

Would I ne'er had spoke that word!
 List'ning breezes lightly stirred,
 (Might have known they would have heard
 Just outside my window!)
 Pluck'd the beadlets from the tree,
 Made of them a Rosary;
 Left me sad as I could be
 Just inside my window.

—Muriel S. McHarg.





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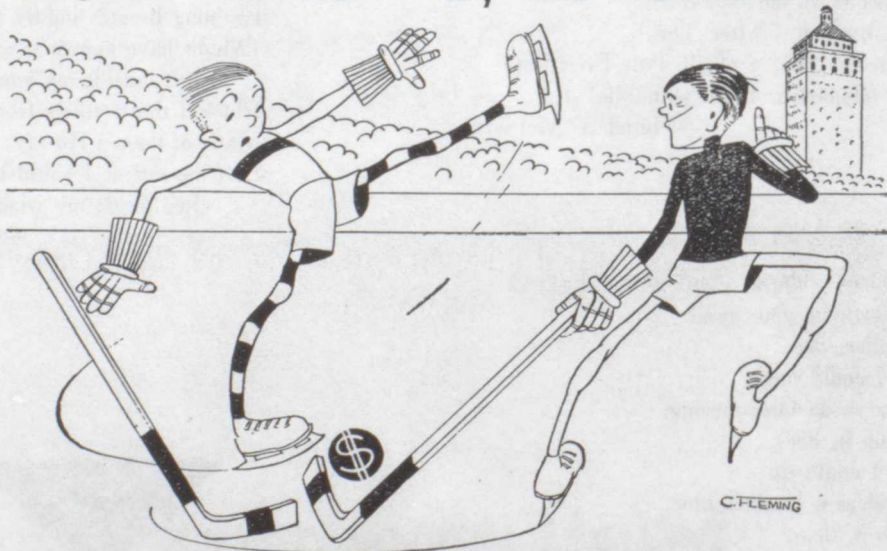
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SCOUTING

by E. V. Wright

Under the leadership of the Dean of Divinity a Rover Scout Troop has been organized which meets every Monday afternoon. This troop is primarily intended to train its members to be scout masters, and should certainly be of much value to every student who can avail himself of this training. The formation of such an organization within the College has led me to write this article on scouting.

The scout movement is young yet, but it is one which is experiencing a steady and rapid growth. Its principles are based on loyalty to God, to those in authority, and on brotherhood and honour, without any feeling of spiritual or racial prejudices. Opposition to this movement is often met in certain districts, for it is accused of militarism, whereas it is the greatest International peace factor among the young of all nations. This fact was conclusively shown in the Jamboree which was held in England this year, when boys from many nations gathered to mark the 21st anniversary of the foundation of the movement.

It is an acknowledged fact that real scouts soon make their influence felt in all departments of life. They bring in the spirit of loyalty, service for others, and self discipline, principles which if retained throughout manhood are certain to produce the very finest type of citizens.

The training of a scout is varied and exacting. Character, physical health, and handicraft all find a place in the development which the movement fosters, and undoubtedly, one of the chief reasons for its success is the combining of this training with games, and the introduction of a healthy competition between the various patrols in attendance, appearance and work.

The essence of the patrol system is the 'Gang' spirit. Under the guidance of the patrol leader every scout displays a remarkable keenness and a determination to do his utmost, rather than let his patrol down in any way. This spirit in the organization goes a long way to smarten up any would-be offender. This is perhaps the reason why we find comparatively few cases of really bad delinquents among the scouts.

Scouting appeals to a boy's imagination and romance, and engages him in active open-air life. No scout is properly tested until he has been to camp, and it is here a boy unconsciously finds himself becoming a real scout. What he has already learned in the club room is put into practice; cooking, first aid, bridge building, signalling and tracking all help to make a scout's life of real interest, and sends him back home developed in mind and body, and with a real desire to perfect himself in all departments of scout craft.

There are many books written on scouting, and should the reader be further interested in this great movement, I would recommend him to read 'Kim' by Rudyard Kipling which can be obtained from Canadian Scout Headquarters at Ottawa.

BISHOP'S ROVER SCOUTS

A Rover Scout Troop has been formed in connection with the Divinity Faculty to provide training in Scoutmastership for any who care to have it. It is also hoped that the Scout training will be interesting and enjoyable in itself. At present about twenty men have volunteered.

The Dean of Divinity is to act as Scoutmaster, with the Rev. C. S. Sauerbrei and Mr. E. V. Wright as Assistant Scoutmasters; there are three Patrols, the Beaver Patrol under Leader Vaughan, the Owl Patrol under Leader Dicker, and one which is not yet named under Leader Reeve. There are already some men in uniform.

The Troop meets regularly in the gymnasium on Mondays at 2.30, and the parade lasts rather over an hour. The programme is the same as that of the normal Scout meeting, games, practises, and instructions. Some are already through their Tenderfoot Test, and it is hoped to have the first Investiture shortly.

Any information may be obtained at the parade, or from the Scoutmaster, or from C. W. Wiley, Troop Secretary.

WHENCE WASSAILING

CONTINUED FROM PAGE 19

the custom of carol singing was in existence at the time of the Reformation. Though the word carol was given to us by the French and Italian, the custom of carol singing is peculiarly an English one, and Britons look upon their carols as mystically carrying the history of its early days, even more so than the Folk Song. The latter is local, each country having its own traditional songs. There are still some MSS in existence, the oldest, though only put on paper in the fourteenth century, is in the British Museum. It is written in Norman French, and is descriptive of the Nativity.

Carols are of every description—oriental, mediæval, mystical, as necessity called them forth. Until quite recently summer and winter carols were sung by the Welsh bards.

In all European countries history records very little



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of early centuries, but the carols and other folk songs express much of what has been termed "the history and mystery of the Nations", and it is this wonderful something left us by our ancestors that makes them fascinating to both young and old. It is the sincerity of the carols which appeals to us, for, whatever else he was the savage was always sincere. Also due to this sincerity the carols still exist in spite of the many efforts to stamp them out. The greatest efforts in this direction were made at the time of the Reformation.

Not only in Luther's time did carol singers parade the streets; even now it is done, and in England many people are doubtless awakened on Christmas Eve or on the nights just previous to Christmas by the sweet, clear sound of a band, either of singers or instruments, making such music as "Adeste Fideles" "Hark the Herald Angel Sing", or "Stilly Night". Church choirs and the Salvation Army do this each year for many nights during the four weeks before Christmas, for which they are generously rewarded when they call at the houses in the vicinity where they have played or sung.

In these Christmas Carols we have inherited a treasure from the past, well worth preserving and the Church's ever increasing use of them shows that these Nativity hymns still make a strong appeal to the mass of people. They have influenced the Christmas Music of all nations, and many Masses have even been based on them.

But their greatest value lies in the outburst of joy they bring annually when old and young join in their singing, though it seems to me that it may be said that there are no "old", when such carols as "Noel", "We Three Kings of Orient Are", "Come All Ye Faithful", and other old favourites are sung.

EDITORIAL

CONTINUED FROM PAGE 5

A CHRISTMAS MESSAGE

peal to the esthetic discrimination of all concerned and which will measure up to the very intelligent criticism offered by students and others who may have been interested in this matter. We wish to extend a hearty vote of thanks to Mr. Sauerbrei for helping us solve this intricate problem.

GRADUATE CONTRIBUTORS

The Mitre Board also wish to draw the attention of readers to the article in this issue by the Rev. A. C. Phillips, M.A., S.T.M., who has lately been appointed rector of Trinity Episcopal Church, Mount Vernon, N. Y. Mr. Phillips received his M.A. from Bishop's in 1924 and says he still cherishes very happy memories of his "student days at dear old Bishop's". The writer takes for his subject the new prayer book of the American Episcopal Church

and we will quote his own words from a letter to the Editor:

"As you might be aware the Episcopal Church in the U.S.A. had a red letter day on Sunday (Dec. 1st.). Our New Prayer Book was liberated for official use and the Congregations throughout the Nation assembled to thank God for this splendid revision and enrichment which has taken so many years to complete."

We feel sure that this article will be received with great interest by our readers.

We would also draw attention to a group of poems by Miss Muriel McHarg, a graduate of Bishop's University. We again take this opportunity of inviting contributions from our graduates; considerable progress has already been made and we hope that such will continue.

The MITRE wishes all its readers a Merry Christmas and a Happy and Prosperous New Year!

ANATOLE FRANCE

CONTINUED FROM PAGE 11

from foreign foe, the whole explained away most beautifully by M. Anatole France (of the Academie Française) in two volumes, quarto".

What a contradiction the man is! The Editor of "Le Temps", to which he contributed for many years, spoke of him as "un bénédictin narquois — a benedictine with his tongue in his cheek", and Anatole was quite ready to accept the definition. Amused and delighted by his delicate and subtle wit we must be, admirers of his typically French gift of lucid style and clear analysis we must be, occasionally annoyed and still more occasionally repelled we may be, but bored by him we can but very rarely be.

He has pursued many ideals and found none to satisfy him, save perchance that feeling for beauty of form and structure which is permanent throughout the ages, and which alone, in his eyes, remains unsoiled by the bitterness of controversy. He is an echo, an exquisite echo, of the charm of the "comédie humaine" in all its aspects, that comedy from which it is but a step to tragedy. "Vanity of vanities" said the preacher centuries ago, and how many have repeated that refrain since. But none have said it with more consummate artistry than "le Maitre".

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"MR. BENNET"

*From "Pride and Prejudice" by Jane Austen
(W. D. Humphrey)*

Jane Austen has here constructed a character that the reader likes immediately. One man among a bevy of scatter-brained women, an oasis, as it were, in a tempestuous desert of feminine storming.

His position as father of the family enables him to preserve, to some extent, a calm and comfortable life. The position itself does not give him this right but it aids him considerably in his pursuit.

His personal attributes and idiosyncracies pass unnoticed or at least unchallenged by his wife and daughters. They are secretly flattered when they find him taking an interest in their affairs.

His sarcastic humour succeeds in keeping his family from flying too freely to the heights of ridiculousness. Their natural feminine zeal for life as they want it is kept from being over-exuberant by his quiet witticisms which show the stupidity of such courses from the man's point of view.

He is reserved and quiet. He loves nothing more than to sit in his library among his books. Feminine interruptions are vastly annoying. Then is his sarcasm more biting.

Mr. Bennet never realized how fortunate he was in having a wife who was too stupid or too careless to discover exactly how pointed his remarks were. Had he been full of turmoil and discord. No woman of finer perceptions than those of Mrs. Bennet would have accepted his remarks casually.

Yet Mr. Bennet is so depicted that the reader laughs with him and enjoys the encounters where he is introduced. He may be relied upon to play his wit slyly, now on his wife, now on one of his daughters, or on them all collectively on every occasion.

He is fond of his family, we are assured, for when Collins proposes to Elizabeth, her father thinks of her happiness and does not press her to accept. On the contrary he makes it plain to her that he would rather see her happy at home than unhappy in the home that Collins would make for her.

Mr. Bennet is one of those rare people who are eternally exposing some new idea of their character. Such versatility is delightful and is an endless source of amusement to people who are interested in personalities. Such was Mr. Bennet, and as such he remained a mystery to his wife throughout their married life.

His calmness and self-possession acted as a buffer between the "nerves" of his wife and the nonsense of his daughters. It was this element that maintained equilibrium in the family.

Mr. Bennet's importance in the story is shown in the opening scene where the duty falls on him to visit Mr. Bingley. He must pay the first call in order that his wife and daughters may follow to satisfy their curiosity as to whether Mr. Bingley is a "proper" man, whether he has the required annual income, and, moreover, whether he has possibilities as a husband.

As Mr. Bennet's estate was entailed, he was the subject of constant reproof from his wife. She never took the trouble to understand the situation as would anyone less shallow. His dislike for his distant cousin Collins, to whom the estate would fall at his death, made things rather unpleasant. His satire, however, was quite unperceived by Collins who was entirely too stupid to understand it.

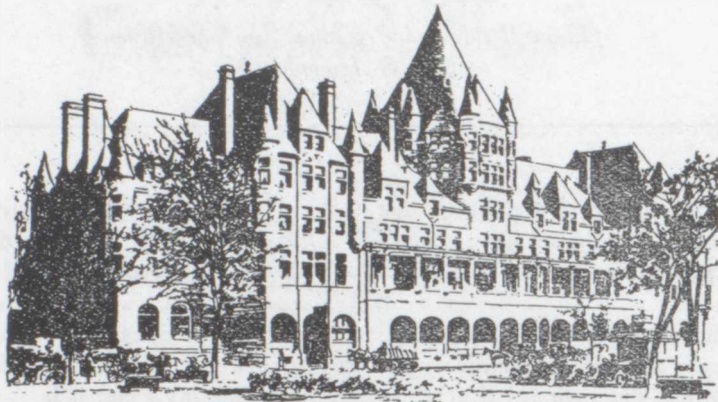
Mr. Bennet's apparent disinterest showed itself to be false when the news of Lydia's elopement reached him. He immediately set out for London to follow the culprits. It was, of course, the traditional action of the enraged father, but, as subsequent events showed, he was more interested in his daughter's welfare and happiness than in propriety and the iron-bound rules of society. He is kind and generous. The reader learns to love him more and more even though he is rather unapproachable.

Mr. Bennet's prolonged stay in London makes the reader chuckle to himself. There is an atmosphere of jollity over the whole affair, unaffected by Mrs. Bennet's anxiety. He had, without a doubt, a most glorious time there by himself, alone and away from his enervating family. There is no wonder that he yearned for masculine society of his own choosing. He must have been tired of feminine surroundings, and such men as Sir William Lucas, who is an old fool, and Darcy and Wickham and the officers of the near-by army post. They are typically fickle and vain, true exponents of the art of living as practised in the eighteenth century.

Mr. Bennet stands out as a man in his firm attitude towards Lydia and Wickham. He will not allow them to visit home. He remains adamant until he is convinced that the truants are penitent.

The book ends for Mr. Bennett with the touching scene when Elizabeth informs him that she has accepted Darcy. He is truly perturbed as he has a feeling that she is accepting Darcy for material reasons. He begs her to think it over and to weigh the advantages and disadvantages of such a union.

When he realizes that she really loves Darcy his delight is a pleasure to behold. He is supremely happy that she has fallen in love with the man who has the power



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to make life easy for her. He does not like Darcy as well as he might, but he respects him and is content to give Elizabeth to him.

The book ends, leaving the reader a picture of Mr. Bennet, happy in his beautiful Georgian house, alone with his wife and his unmarried daughter Mary. We leave a sigh as we watch him retire to his library, and see the door close.

WOMEN STUDENTS' ASSOCIATION

The Glee Club has been holding its regular weekly practices since the beginning of October. Mrs. Boothroyd, who is training us again, opened the season with a very enjoyable musical evening. The membership of the Club has enlarged somewhat this year and with this added support, we hope to put on a concert some time in the future.

BASKET - BALL

On Thursday afternoon, November 28th, at 4.30, the first basketball game of the season was played in the gymnasium. Our antagonists were the girls of the Sherbrooke High School. The true value of the Canadian Women's Inter-collegiate Rules was brought forward by the able playing of the teams. The game proved fast and interesting to the staunch supporters of both Bishop's and S. H. S. The final score was 30 - 23 for the visiting team. I Stockwell refereed and M. Medine acted as Timekeeper. The lineup was as follows:-

<i>Bishop's</i>		<i>S. H. S.</i>
M. Brewer	Right Forward	S. Loomis
O. Jackson	Left Forward	G. Gaffney
E. Austin	Centre	M. Bradley
L. Salicis	Right Guard	I. Rothney
R. Mead	Left Guard	N. Dunsmore
D. Bennett	Wing	L. Jackson
<i>B. Subs</i> — J. Pearton, M. Ross, G. Jackson.		
<i>S. Subs</i> — M. Kinkead, A. Gough, D. McLeod.		

DRAMATIC SOCIETY

This year's production of St. John Ervine's play, "MARY, MARY, QUITE CONTRARY", is to take place in His Majesty's Theatre, Sherbrooke, on February 19th, under the distinguished patronage of Their Excellencies the Governor-General and the Viscountess Willingdon. The play is one of several recommended to the Society by Mr. Morgan-Powell of the 'Montreal Star'.

The plot deals with the 'escapades' of a temperamental actress — romantically inclined — in a quiet country vicarage in England. The story is full of amusing incidents and odd situations. It is brisk, modern and sophisticated, if that term can be applied to a play.

Mr. Arthur T. Speid is once more in charge of the production and we are told that the cast is an exceptionally strong one. Rehearsals are well under way now so that everything ought to be in readiness before the date set for the opening in Sherbrooke.

The following is the cast.

Mrs. Considine	- - - -	Miss Montgomery
Sheila, her niece	- - - -	Miss Burt
Geoffrey, her son	- - - -	T. J. Matthews
Sir Henry Considine, K.C.M.G., formerly Governor of Andabar, her brother-in-law	-	H. M. Porritt.
Rev. Canon Peter Considine, M.A., her husband	- -	C. H. Gibbs.
Mary Westlake (Mrs. James Westlake)		Miss Raymond
Mr. Hobbs, her manager	- -	E. V. Wright
Jenny, a maid	- - - -	Miss Ewing
Miss Mimms	- - - -	Miss Clark
Mr. Beeby	- - - -	A. C. Church

DIVINITY NOTES

COLLECTED BY ROBINS H. THATCHER

On Thursday evening, November 14th, Messrs. Allan Anderson, Eric Osborne, Edwin Parkinson, and Clayton Vaughan were admitted to membership in the Guild of the Venerable Bede, Dr. Vial officiating. The Dean of Divinity preached a powerful sermon. Taking his text from St. James 5, 16, he stressed the need of understanding the Greek original. In this case the Greek is best translated, "The energy of righteous supplication avails much". The Dean emphasized intelligence in prayer and activity in religion. Most of the Bedesmen in residence were present and the small Oratory was filled. Many will remember with thankfulness this impressive service.

Mrs. Carrington entertained a number of Divines on Saturday, November 30th. Dancing was enjoyed, and supper was served at 10 o'clock.

After Chapel on Advent Sunday, Mrs. McGreer entertained a few Divines. A musical evening was greatly appreciated.

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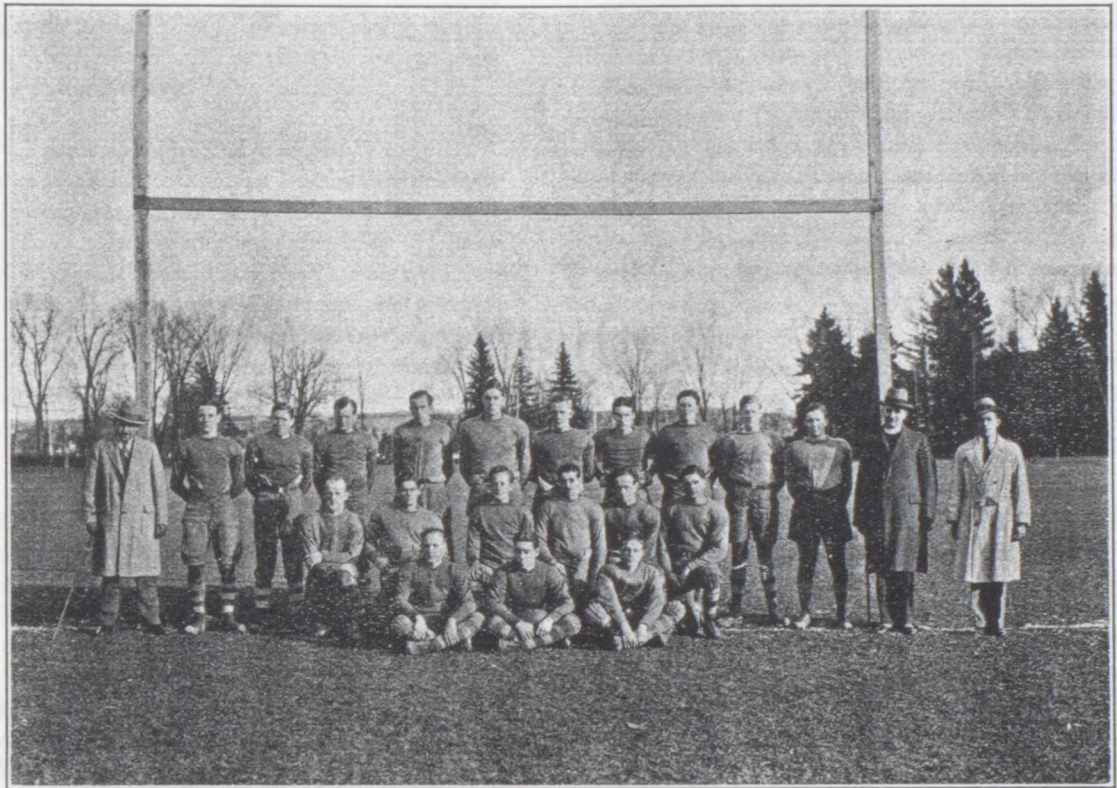
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BISHOP'S UNIVERSITY JUNIOR RUGBY TEAM 1929



TOP ROW - E. X. MONTAGUE, (COACH), F. CANN, W. E. SOLES, C. PRICE, C. McCULLOUGH, G. FINDLAY, M. BRETT, J. B. HEBERT, W. MACDONALD, J. G. PATTEE, J. C. PUDDINGTON, REV. A. H. MCGREER (HON. PRES.), M. M. MEDINE (MGR.)
 MIDDLE ROW - W. W. DAVIS, F. L. PATTEE, C. J. PATTEE, S. G. RUDNER, J. CLEVELAND, R. E. CROMWELL.
 BOTTOM ROW - J. SIMMS, K. CRAWFORD (CAPT.), S. DOAK.

INTER-BUILDING RUGBY

The Inter Building schedule of games was run off very successfully as a termination for the rugby season, and not only did it provide entertainment for the 'fans', but it brought to light some good material for next year's Inter University teams as well as giving the partakers a taste of the real game. The league was made up of four teams; Divinity House and Old Lodge combined to form one, while Old Arts, New Arts and the Day Students made up the other three. The series was quite brief, covering only two afternoons. The Old Arts team came through to win the championship, and in consequence the coveted Teddy Bear Trophy will bear their names as 1929 winners.

Old Arts—1 Divinity—0

Old Arts and Divinity met on the first afternoon in a sudden death game and both teams put up a real fight. When the game proper was over, neither side had scored a point, so it was decided to play ten minutes overtime. With about 8 of the 10 gone, Robinson kicked to the deadline to register a point and in consequence a victory for the Old Arts. The game was undoubtedly the best of the three, and was featured by the speedy backfield playing of the

winner against the solid line which the losing team produced. Glass was captain and quarter of the winning squad, and Gordie turned in a good game though he was a trifle too careful in getting the ball out to the end men. Robinson proved to be a regular speed artist, and made long gains running back kicks. His kicking was hindered by lack of protection from the half line. Hutchinson and Cole played well in the backfield, while Brown was the pick of the line men. Church and Bisson did some good bucking and Anderson and Brough tackled effectively.

Olney did the kicking for the Divinity Team and played a steady game throughout, aided by the solid defensive work of his linemen. McGiffin the captain of the team, with Bassett, Cornish and Osborne all played hard on the half line, and Cornish especially did some neat tackling. At the quarterback position, Vaughan did wonders to keep his team together, and in addition to a fighting spirit he contributed a sound game both offensively and defensively with some tricky line bucks and tackles that were really spectacular. The line was something of a stonewall defense, with Ward, Trowbridge, Reeve, Nornabell and

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Macmorine all going in hard. Wright, Wiley and Dicker did their bit at the end positions. The team as a whole was great even in defeat because they played as a team and teamwork was their strong feature.

New Arts vs. Day Students.

Before the smoke of the first encounter had wholly disappeared the New Arts and Day Students lined up to decide who should oppose Old Arts in the finals. Though the Day Students were obliged to borrow a man from their opponents, they won by a comfortable margin and probably could have carried off the honours had they played a man short. Dean, Titcomb and MacLeod were always in the lime light, while the rest of the team was content to let them do the scoring. Dean's broken field running was sensational and his 90 yard run for a touchdown impresses us as something of a record. Titcomb's bucking was disastrous for the inexperienced New Arts players, and MacLeod's consistent catching helped to strengthen the team spirit. Geo. Hall captained the New Arts team, and he was their big push, playing a stellar game and chalking up five points on a touch. Gray showed up well as kicking half, and Carson and Davis both turned in a good performance. The team as a whole lacked weight and experience, and the Day Students scored a 22 - 6 victory.

MacKay, of the winning team, kicked three converts in a row, which feat seems worth recording especially in a game of this kind.

OLD ARTS DEFEAT DAY STUDENTS 9 - 0

The deciding contest took place on the following afternoon, and in spite of their recent weighty encounter in the semi-finals the winners took the field to play the championship game. The Day Students had augmented their numbers and now boasted of one sub besides the regular line, and the Old Arts were determined to overcome by steady team work their opponents advantage of having such outstanding players as Dean and Titcomb. They certainly showed an improvement in form over the previous game, and Glass and Hutchinson lost no opportunities of getting long passes out to Robinson. 'Robbie' was right there and kicked well in addition to his spectacular dashes. Glass, Brown and Church all made yards on bucks, and their defensive efforts combined with those of Anderson, Brough and Douglas kept the Day Students' attack from materializing. Cole kicked a pretty field goal, and added a point to the score when he converted the touch which Anderson secured when he fell on a fumble behind the Day Students' line.

For the losers, Dean was outstanding, putting up a great fight without much organized support from the rest of his backfield. Wiggett and Titcomb were effective on line plunges, and MacLeod did his share of receiving kicks. The winning team demonstrated clearly the value of organization, and really earned their victory. Every man on the line up turned out consistently for practice, and for that reason if for no other their victory was merited.

The Inter Building games look like a fixture at Bishop's, and we only hope they will be as interesting and profitable in the years that follow as they have been in 1929.

Position	Old Arts	Day Students	Divinity	New Arts
Flying wing	Anderson	McLeod	Bassett	Millar
Half	Robinson	Snow	Olney	McMorran
Half	Hutchinson	McKergow	McGiffin	Davis
Half	Cole	Lennon	Cornish	Carson
Quarter	Glass	Dean	Vaughan	Hall, G.
Inside	Ottiwell	Henry	Nornabell	Eades
Inside	Church	Garmaise	Macmorine	Brakefield-Moore
Middle	Brown	Titcomb	Ward	Gray
Middle	Bisson	Clark	Trowbridge	Hall, H.
Outside	Brough	Doak	Wiley	Briggs
Outside	Douglas	Mackay	Dicker	Hodgins
Snap	Tomlinson	Wiggett	Reeve	Medine
Sub	Dyer		Wright	Fleming
	Smith		Osborne	
	Martin			
	Ford			

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Dreams are Like That

It was a dull sleepy morning and I was sitting in the library pouring over a very deep dissertation on a certain poem and thinking murderous thoughts about its author. The rain dripped monotonously outside the windows and I was finding it increasingly difficult to keep my mind on the subject in hand. Time and again I caught myself staring vacantly into space, thinking of something entirely unconnected with Victorian poetry. In the midst of one of these lapses into reverie, I became aware of a blotch of white in the blur of the bookshelves across the room. With some difficulty I brushed away the mists and discovered a little white placard tacked to one of the shelves. "Queer", I thought. "I never noticed that before" On closer investigation it proved to be the one word "Pull", and an arrow pointing downward. Pull what? I followed the direction of the arrow to the shelf below. Ah! a little black insignificant looking knob! Being by nature very curious I pulled. Nothing happened! Very disappointing, but I pulled a little harder, and this time there was a complaining squeak and the bookcase swung slowly outward to reveal a door!

There's something rather inviting about a closed door and this one had an appealing look that I couldn't resist. I glanced at my watch as I turned the knob and saw that I had just ten minutes before my next lecture. And then I was over the threshold in a long, long hall lined with books. "An extension of the library that no one knows about! What a find!" was my first thought. But on second glance I changed my mind, for I saw that I was not alone. There were chairs and desks in front of the bookcases, and almost every other one was occupied. What to do next? I hesitated to speak to anyone because they all seemed so engrossed in their reading or writing. At last I gathered up enough courage to start down the hall. My foot-steps seemed to echo and re-echo in the silence, and I imagined that the steady scratching of pens faltered a bit as I passed, though the writers did not look up. What could they be writing so fervently, some of them with flushed cheeks and disheveled hair, others calmly, but all so intent on their work? If it had been June now — but it wasn't. My curiosity, (which, in truth, I believe must be as insatiable as that of the elephant's child) had almost persuaded me to peer over someone's shoulder, when a man near me threw down his pen and leaned back with a sigh. As the light fell on his face, I vaguely felt that I knew him. There was something about the frankness of his eyes and the twinkle of them, something about his smile and the strength of his face that was familiar, though I was convinced that I had never seen him before. At the desk near

him was a young woman with a very delicate, fine face, but with something of his twinkle and spirit in her eyes. She glanced up as he stopped writing and a smile passed between them. This somehow deepened my feeling that I knew him, and on a sudden impulse, I sat down nearby to watch them and perhaps get some clue of who they were.

"Well, Robert?" I heard her say. For answer, he laid the sheets he had been writing on her desk. In a low, melodious voice she began to read them aloud. I edged my chair as near as I dared and strained my ears to hear.

"And let them pass as they will too soon
With the beanflower's boon,
And the blackbird's tune,
And May and June.
What I love best in all the world
Is a castle, precipice-encurled—"

I sat bold upright as I realized where I had heard that before. "Precipice-encurled". That was Browning "De Gustibus". Browning, Yes! Robert Browning. Robert — Robert. "Yes, Robert". She had said, "Yes Robert". Why that was why he seemed so familiar. I had always imagined Browning just like that! Somehow the thrill of the situation impressed me more than its strangeness, and I sat on the edge of my chair watching his every move and straining my eyes shamelessly to catch their conversation.

"Shall we go out, Elizabeth?" I heard him say at last, and at her nod of assent, they arose and started down the hall toward the door at the other end. I sat breathless, my rapt gaze following them till the door had closed behind them. I restrained myself from dashing in pursuit, and arose with animated interest to see what other old friends I could find among the assembly.

Only two desks away was a rather elderly man who seemed vaguely familiar. He had a thin sensitive face with a pronounced air of reserve about it. His hands were slim and long, and he wrote very calmly and carefully. Even from a distance I could see that his script was small and fine, very different from Browning's bold, dashing hand. The huge copy of Malony's "Morte d'Arthur" on his desk left no doubt in my mind that this was Tennyson. As I passed as near the desk as I dared, in the hope that I might catch a glimpse of what he was writing, he glanced up at me rather absently. There was a light in his eyes that I liked—as if he had just looked on beautiful things. He seemed to look right through me for a moment and then resumed his writing.

I was near the door through which Mr. and Mrs.

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There a Spot ●

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Browning had passed and I could not resist just peeking through in the hope of catching another glimpse of them.

As my hand touched the knob, I heard, far in the distance, the bell for next lecture. Mysteriously, I was back on the other side of the entrance-door and the book-case had swung into place. The bell was still ringing and someone was saying "Coming over?" I answered "Yes" rather uncertainly and followed as in a dream. What was beyond that door? And who were the others in the hall? I would go back—someday—and solve the mystery, I decided—someday. But I never have —
—Dreams are like that.

"THE Q.M.S."

He thinks in terms of packing notes;
Of indents, vouchers, pants, and coats;
Of puttees, tunics, "2 X 4";
Of cartridges, and all galore.

He dreams of bonds, and graphic storms
On O.H.M.S. army forms;
Of Ordnance Officers and Clerks,
And "War Department" arrow marks.

He, poor dependent, tight must cling
Unto each army apron string;
Though seeing red between the blots
He must not tie the tape in knots.

He serves out badges, stripes, and crowns
And cleaning kits (but NOT Sam Brownes);
He caters for the hoi polloi
And not the haughty stratagoi.

When private X and Private Y,
Those raw recruits so dumb and shy,
Are deemed defective in their dress
They're sent to see the Q.M.S.

He fits, according to the norm,
Each one who wears the uniform;
And turns him out, both spick and span,
A soldier 'stead of just a man.

They could not hold the "great review"
Without the Q.M.S. there too;
Their arms with bayonets e'er would mix
Did he not lead them in "Unfix".

So though he may not much be seen
At drill with those upon the green
He yet upholds, within his store,
The honour of the Bishop's Corps.

—John H. Dicker.

PERSONALS

Miss Cora Sim, B.A. '24, is Principal of the High School at North Hatley, Que.

Miss Marion Burt, B.A. '28, is assistant to the Principal of the High School at Ayer's Cliff.

Mr. W. W. Gibson, B.A. '25, is Principal of the High School in Sherbrooke.

Miss A. Bennett, B.A. '26, is a member of the teaching staff of Strathcona Academy, Outremont.

Miss M. Coffin, B.A. '26, is teaching in the public school at Point St. Charles.

Mr. R. W. Cockburn, B.A. '28, has a position in the Bank of Toronto in Vancouver. His address is c/o Toz H, 1263 Davie Street, Vancouver, B. C.

Miss D. J. Seiveright, M.A. '13, is Principal of the High School at Scotstown.

Mr. G. L. Anderson, B.A. '29, was a member of a students' party which made a tour of the British Isles during the summer vacation.

Mr. M. B. MacKinnon, B.A. '27, has given up the study of Law and has entered an Accountant's office in Winnipeg. His address is 52 Donald Street.

The following graduates are enrolled in the Faculty of Medicine at McGill University:- S. M. Banfill, B.A. '28, R. E. L. Watson, B.A. '28, C. E. Daykin, B.A. '28, C. H. Shaw, B.A. '28, J. Sprague, B.A. '29, E. M. Blake, B.A. '29, G. L. Anderson, B. A. '29. Mr. J. J. Dinan, member '28, is also taking Medicine at McGill.

Mr. Max Echenberg, B.A. '27, has entered on the third year of his medical course at Queen's University.

Mr. A. S. Kenney, B.A. '28, has entered on the second year in the same Faculty.

Messrs. Walter Stewart and H. S. Pollock are enrolled in the Faculty of Science at Queen's University and Mr. E. P. Hall in the Faculty of Commerce.

Messrs. H. E. Grundy, B.A. '27, C. A. White, B.A. '27, I. Klein, B.A. '28, have resumed their studies in the Faculty of Law at McGill University.

Mr. M. C. Greene, B.A. '25, is at present Assistant Chemist in the Sault Division of the Abitibi Pulp & Paper Company. His address is 277 Cathcart St., Sault Ste. Marie, Ont.

Miss E. L. Farnsworth, B.A. '22 is on the staff of the High School at Scotstown, P. Q.

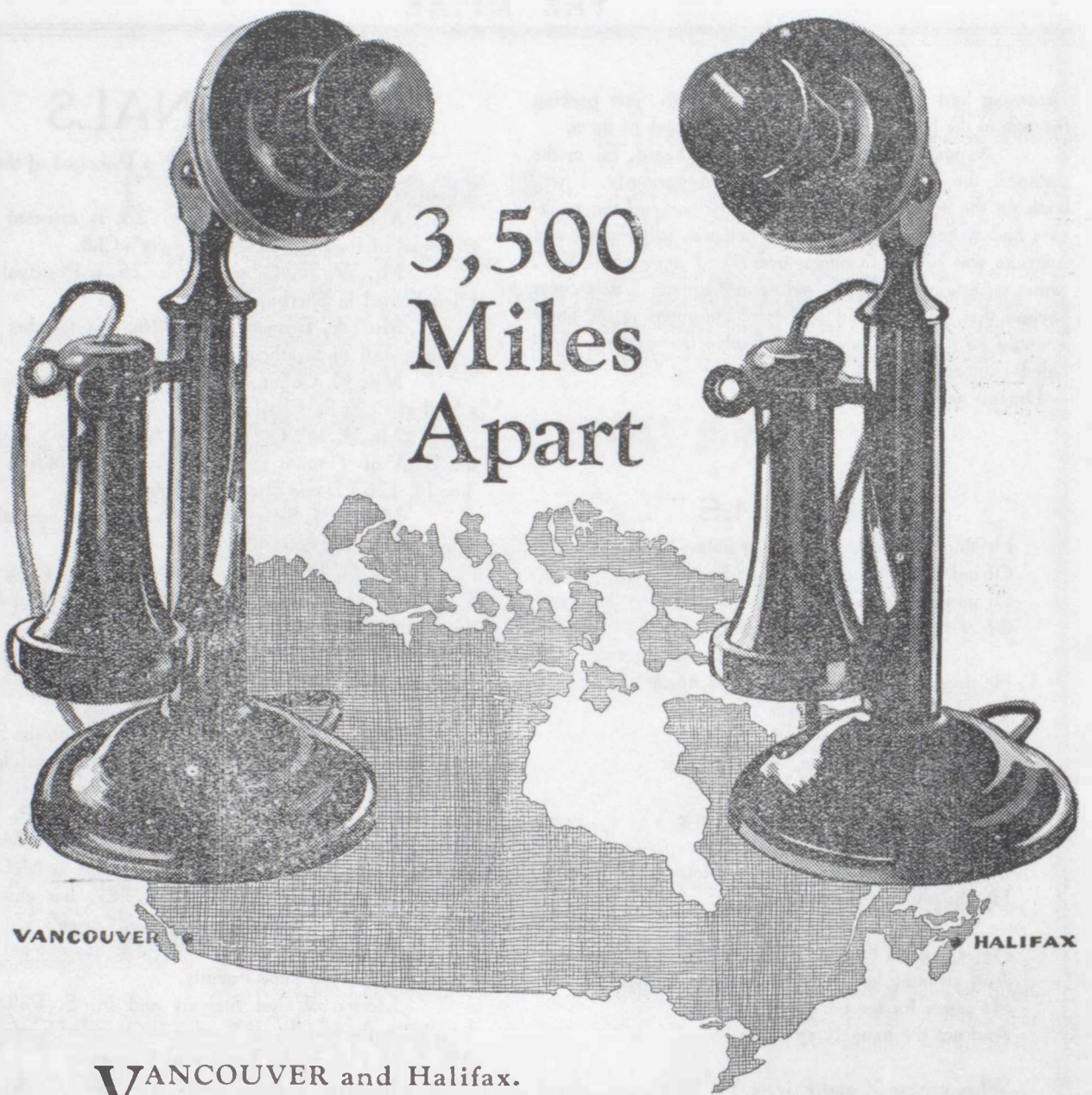
J. L. Dean, B.A. '29, is a master in the Preparatory School of Bishop's College School.

Miss P. Van Vliet, B.A. '28, is Principal of the Intermediate School at Buckingham.

Mr. H. G. Greene, B. A. '28, is assistant to G.L. Thompson, B.A., the Principal of the High School at Lachute, P. Q.

Miss T. MacAulay, B.A. '29, is Principal of the High School at Gould, P. Q.

Mr. D. N. Argue, B.A. '29, has a position with the Bank of Nova Scotia in Ottawa.



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Mr. W. F. Armstrong, B.A. '29, is a member of the staff of the High School, Fort William, Ont.

Mr. C. H. M. Church, B.A. '29, is engaged in the Real Estate Business in Montreal. His address is 575 Roslyn Ave., Westmount.

Mr. R. C. Bouchard, m. '29, has a position with the Sun Life Assurance Co., Montreal.

Mr. E. McManamy, B.A. '29, is reading Law at McGill University.

Mr. B. H. R. White, B.A. '29, has a position in the Canadian Chamber of Commerce, Montreal.

Mr. R. P. Dawson, B.A. '28, has had serious trouble with his eyes and will be unable to resume university work for at least a year. He is living at home at 866 Palmerston Ave., Winnipeg, Man.

Mr. H. D. Hunting, M.A., is Principal of the High School at Howick, P. Q.

Mrs. H. M. Avery, B.A. '25, is Principal of the High School at New Carlisle, P. Q.

Mr. D. A. Barlow, B.A. '26, M.A., who was awarded a Rhodes Scholarship two years ago has entered upon his fourth term at New College, Oxford. He has discontinued his course in Mathematics and is now reading Law.

He writes:- "I am playing hockey and enjoying it tremendously. I play regularly for the 2nd. College team—not an exalted position, but that doesn't matter. It is indeed satisfying to have the opportunity of playing, without being good.

I am the Secretary of the XX Club in New College this term. It is the New College Debating Society. I am also Treasurer of another club — an essay society with limited numbers.

I am retiring into seclusion with a French family on the Somme for the whole of next vacation to learn French and to study Roman Law. They are very charming people who take a student as a paying guest. They are of the old French nobility—by name, the head of the household is M. le Vicomte de France.

The Air-Squadron is flourishing. To-day the new Mess was opened. It is now, in many ways, the most exclusive thing in Oxford—limited to 75 members. There are four or five applications for every vacancy. The camp last summer was marvellous. I have soloed for several hours. It was a thrill to be told to take off solo and to climb to 8,000 feet. — I send a note to Canadian Aviation now and again."

The Dean of Divinity has received a call to the Rectorship of Grace and St. Peter's Church, Baltimore, Maryland; he preached there on Sunday, November 17th, but has declined the Rectorship.

APPOINTMENT OF THE BURSAR

Announcement was made at the beginning of term that the position of Bursar which became vacant through

the resignation of Captain J. C. Stewart, M.C., has been filled by the appointment of Major Stuart Sanders.

Major Sanders formerly held a responsible position with the Fairbanks Morse Co. of Sherbrooke, having been their chief construction engineer for many years. He is a veteran of the Great War, having been an officer in the 24th. Battalion. He brings to his new position the talents and the training which will enable him to serve the University with undoubted success. He and Mrs. Sanders are assured of a warm welcome to the circle of our University friends.

BIRTHS

KUEHNER — At the Sherbrooke General Hospital on Saturday, October 25th., to Professor and Mrs. A. L. Kuehner, a son (Donald Grant).

MARRIAGES

FULLER - RIDER

On Friday, October 25th, in St. Peter's Church, Sherbrooke, Miss M. Fuller, B.A. '27, to Mr. H. M. Rider, B.A. '28, the Rev'd Canon H. R. Bigg, A.K.C., officiating assisted by the Rev'd Professor F. G. Vial.

The Honourable Jacob Nicol, M.A., D.C.L., resigned his position as Provincial Treasurer in September last and has been appointed a member of the Legislative Council of the Province of Quebec. His successor in the office of the Treasurer is the Honourable A. R. McMaster, K.C.

ROBERT CAMPBELL, D.C.L., K.C.

It is with sincere regret that the Mitre learns of the death of Dr. Robert Campbell, who from the date of his matriculation into the University has been intimately associated with its life and fortunes.

In addition to the many services which the subject of this notice rendered to Church and State, the University of Bishop's College owes an immense debt of gratitude to him for his many labours on her behalf. He was a member of her Corporation and took a leading part in the administration of the affairs for more than a generation. Whenever a crisis arose he was at hand to give counsel and advice whenever a difficult problem required solution Dr. Campbell worked to reach it with all loyalty and pure disinterestedness.

The press of the Province has noted Dr. Campbell's services as an eminent citizen, for many years he was Clerk of the Legislative Council of this Province; the Church has recognized his devoted labours as a loyal layman; it is our grateful task to place on record, albeit too briefly and unworthily, the esteem with which Dr. Campbell has been regarded in the University circle and the sense of loss which the report of his death has occasioned

R.I.P.



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Along Quebec Highways

The most complete tourist guide-book of the Province of Quebec that has ever been published, has just been issued by the Department of Highways.

The publication of this guide-book has been looked forward to with considerable interest for the last few months. It consists of a volume of nearly 900 pages, in which are described all the cities and towns, villages and parishes situated along the Provincial Highways. It contains most valuable historical, municipal, industrial, commercial and descriptive data.

The opening chapters are devoted to a general description of the Province of Quebec. They deal with the geographical position of the Province, its history, climatic conditions, physical aspect, mineral wealth, forests and fisheries, agriculture, manufacturing industries, economic situation, good roads system and population.

Then follows a complete and detailed description of each of the 50 main highways of the Province, to which has been added the famous tour of the Isle of Orléans.

Each of the chapters devoted to a particular highway, first gives a general description of the road itself, of the country it traverses, a complete list of the cities, towns, villages and parishes on that road, with their respective populations, the nature of the pavement of the road, the distance from both its terminal points, as well as the distance between each municipality. In each case a map accompanies that description.

The guide-book then gives a detailed description of each of the cities, towns, parishes and villages.

It contains 325 illustrations representing the most

interesting places in the Province. Besides, it has 76 full-page road maps, 32 plans showing the points of entry and egress of the principal towns, and a general map of the Highways of the Province. The book contains altogether 435 drawings and photographic reproductions, forming 293 pages of illustrations.

To complete the work there is an alphabetical list of all the localities mentioned in the guide-book, with their population, the county and number of the highway along which each locality is situated; general information regarding traffic regulations, road signs and symbols, Canadian and United States Custom laws; a summary of the fish and game laws; a list of distances between the principal points in the Province and the leading cities and towns in the United States.

The book has been most carefully printed, and the illustrations are clear and distinct. It is elegantly bound in a fine solid rigid cover.

The French edition only has so far been issued. The English edition is now under way and should be completed within the next couple of months or so.

On account of the high cost of production, the Department of Highways cannot undertake to make a general free distribution of this guide-book. It has, therefore, set a nominal price of \$2.00 a copy for the book, postage free. This amount does not nearly represent the cost of preparation and printing. Motorists cannot dispense with the information contained in the guide-book, and all those who wish to be well posted on Quebec matters will find it a most valuable book.

A copy of this book may be seen on application to the Editor.



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