

4-1-1887

Kenyon Collegian - April 1887

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The Collegian.

Devoted to the Interests of Kenyon College.

VOL. 14

GAMBIER, O., APRIL, 1887.

NO. 1.

The Collegian,

PUBLISHED MONTHLY

DURING THE COLLEGE YEAR.

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TERMS, \$1.00 PER YEAR, STRICTLY IN ADVANCE.

EVER since the demise of the *Kenyon Advance*, the students, and we hope that the same may be said of our other friends, have missed the College Magazine. The present periodical is intended to supply the deficiency, and we hope that all the friends of Kenyon will find something of interest, and perhaps even of instruction, in its pages.

IN this number of the COLLEGIAN will be found two of the orations delivered at the recent Junior contest for the Kenyon Day Oratorships. The oration entitled "An International Crime," won the first place in the Nu Pi Kappa society. We have been unable to obtain, for this number, the oration which was adjudged the best among those for the Philomathesian society, but we hope that it will appear next month. In its place we have inserted Mr. Douthirt's masterly oration upon "The Universal Religion."

ATHLETICS—It is to be hoped that the interest in athletics, which was so general among the students during the fall term,

will not be allowed to die out. The coasting and skating, during the first few weeks of the Easter term, prevented the reorganization of the gymnasium class, but at present there is no reason why systematic work should not be resumed. It is true that, with a better equipped gymnasium, interest in athletics could be more easily maintained; yet, as it is, much can be gained by half an hour each day spent in systematic exercise. The gymnasium is an important part of college training, and we hope that it will not be neglected.

THE KENYON CANOE CLUB.—The students are to be congratulated on their interest in canoes and canoeing. The summer vacation can be spent in no more pleasant or healthful way than by taking a voyage in a canoe. The canoe itself is the *ne plus ultra* of pleasure crafts, and canoeing is rightly one of the most popular of modern sports. In such a country as this, where almost every stream offers an attractive course, and where one can select any style of water, from the mountain torrent, dashing over hidden rocks, and full of dangerous eddies, to the placid river, winding its smooth and even course through level meadows, canoeing surely ought to reach perfection.

THERE is material in college now, which if properly trained, can give us an interesting series of sports. Opportunity is offered for those who so desire, to take lessons in boxing and fencing. Let those who are interested in exercise of this kind, train themselves, so that at our next Field Day we may have some entertaining and scientific contests. Bring out the lawn tennis and the hammer and shot, so that interest may be developed in them at an early date. Let the Freshmen who have to ransack the woods and fields for botanical specimens use this as an opportunity for training themselves for the walks and the long-distance runs. The exposure to the sun in their

walks after flowers will do more to harden them than twice the amount of exercise in the gymnasium.

ST. ANDREW'S BROTHERHOOD.—The cause of christianity has been incalculably advanced in the college by the formation of the Kenyon chapter of the St. Andrew's Brotherhood. The weekly services held by the members of the brotherhood, are well attended, and their influence may clearly be seen in the increase of christian spirit and fellowship among the students. With such a power working in the college, and under such an outpouring of the Holy Spirit as that has been recently experienced, the college cannot but be a great power for civilization, and for christianity. The friends of Kenyon may thank God, and take courage, believing that happier and more prosperous days are in store for her; trusting that the good work, now begun, will not end with the classes at present in college, nor yet with Kenyon itself, but that its influence will spread far and wide, as far as Kenyon's sons are scattered.

THE YOUNG LADIES' SEMINARY.—The establishment of a Young Ladies' Seminary, on the old Harcourt grounds, supplies a long felt want in Gambier as well as in the two dioceses. If Gambier is ever to be a town of any importance, it must be as an educational center. In no other way can Gambier ever become more than an insignificant country village. Moreover, if the town is to grow in size and importance, the growth must commence before the next decade has passed. There lies before the town the alternative of growth, or failure. Since everything depends upon the institutions here, every friend of Gambier must rejoice in the present outlook for the village. The great success of the Kenyon Military Academy, under the present efficient management, promises to fill the halls of Kenyon, and the establishment of the Young Ladies Seminary, which we owe to the untiring efforts of Dr. Rust and Mr. Hills, will attract many who will bring both sons and daughters to be trained in the schools and college.

LIBRARY AND READING ROOMS.

We would like to call the attention of the proper authorities to the fact, that the present system of conducting the libraries is to the students vastly inconvenient in many respects. First, the Ascension library, in which are all the most valuable books of reference, books that are daily necessary for a careful study of the sciences and modern languages, is open but once a week, and at a time that often happens to be so inconvenient as to prevent our obtaining books that we desire. Quite frequently it is necessary, in some of the studies before mentioned to look up, on a day's notice, some important point: and then we have the alternative of scouring the village for the librarian, causing him and ourselves a great amount of trouble, or of dispensing with the desired knowledge. It is therefore desirable that this library should be opened more frequently,—if not daily, at least two or three times a week.

A policy in a college of hoarding books resembles a miser's hoarding money, and gives no practical benefit. In both it is a case of starvation. The second matter of complaint is the delay in bringing to the Reading Room the various periodicals. Except in the case of several muddy and unreadable religious tracts, we hardly ever see a paper until it has become out of date and stale. We, as well as other people, like our reading matter fresh and pertinent, and if the various publishing houses are the causes of this delay they should be notified. Last of all these remarks, and not the least in importance, is a petition for one good daily. The old Philo and Nu Pi Kappa libraries gave us three, and it seems no more than right that the College should fulfill its obligations and give us at least one. It perhaps seems a waste of time and valuable ink to speak of these matters on the eve of the début of our new library and its probably Utopian system of regulations; yet there are several months to pass, which might be improved to the advantage of the whole college, but chiefly to that of the senior class.

SUMMER RAIN.

The sun has set and now the night
O'er all her mantle spreads,
Across the sky a blackness deep
Conceals the eyes of night.

A down the leafy lane there comes
A plaintive murmuring,
A soothing sound, a happy sigh
Of earth replete and blessed.

From far, from near come waves of sound
Like deep tones of a flute,
Or rather like harmonious voice
Of some far distant choir.

Soon stronger comes the fragrant wind
And then another charm
Is added to entrance the soul;
The patter of the rain.

M. M. O.

AN INTERNATIONAL CRIME.

IN this world, where stagnation or degeneracy means destruction, where "the first becomes the last and the last first," where the proud Egyptians, the courtly Greeks and the stern and haughty Romans, each rose, ruled and fell in turn, there can be traced those general and far-reaching causes, which, although well-nigh eclipsed by the brilliant glare of battles and heroes, yet, determined the history and fate of all, raising one nation above another, and making battles and heroes merely their tools and means to an end.

Virtue and Vice. There lies the history of the world. "There is the survival of the fittest."

Equality in these elements means stagnation, and inequality means either progress or destruction.

But when one nation has the means, and attempts, by intimidating a weak government, to excite the foul desires and appetites, and to cram destruction down the mouths of a resisting nation, the world should and must cry, "A stop to such inhumanity." There is a principle that "Might makes Right." But there are certain times when even might must be withdrawn before justice and humanity, when it defies all principles of justice, morality and common decency.

Civilization and Christianity have taught the enlightened nations of the world to abhor evil and do no wrong to one another. But, strange as it may seem, the most civilized and prosperous nation of the world has

introduced into my country an element which has been the source of every evil.

She has given my people opium, the material for the practice of the vilest and most dangerous habit that has ever befallen mankind.

Notice, if you please, the general effects of this indulgence.

When the habit is once formed, like all other evil indulgences, it grows; the appetite for this drug daily increases; until at last it becomes inveterate and a necessity. Discontinuance becomes more and more difficult, until finally a sudden deprivation of the drug produces certain death. Nay, death cannot be rendered more *certain* save by the hands of a mortal assassin.

Victim after victim have I witnessed with my own eyes, first ensnared by the momentary pleasure which this drug has given to their enfeebled and dethroned senses, and then reduced to this end, after having wasted their fortune, broken down their health, destroyed their happiness and that of their family.

How often do these wretched men by their disgraceful conduct hasten the premature death of their parents and leave behind them their wives and children penniless and impoverished, at the mercy of the world?

Thousands, ten thousands, nay, even millions have thus fallen, and today a still greater multitude is blindly flinging itself into the clutches of that insatiable demon, who, with impatient hand and eager eyes, is ever on the alert to cast the threatened crowd into the vortex of unspeakable misery.

You, who have only heard and read of this evil, cannot fully realize what great injury this drug has inflicted upon that miserable people.

Not only does the use of opium destroy the physical man—his energy, strength and vitality—but also deprives him of his intellectual and moral personality. Of the crime committed daily, 99 per cent. is perpetrated by this class.

The opium dens are the homes of outlaws and criminals, the birth-place of nefarious thieves and the refuge of unprincipled murderers and assassins.

Truly this drug is not only the destroyer of the health and happiness of that people, but even the creator of the crime of the unprincipled and immoral order.

Perhaps you would ask, Why does not the government check such an inhuman traffic?

Indeed, she has attempted, by every possible means, the prohibition of this growing evil; but, alas! all in vain!

Proclamation after proclamation has been issued to forbid the use of the drug, but all have failed.

The flame kindled by this blind passion has become too vast and ardent a blaze for any one power to extinguish. One thing alone can remedy this evil, and that lies in the hands of the English; that is, that they stop its exportation. Could you, for an instant, believe that a Christian nation like England would permit her people to be engaged in such a shameful and degraded traffic?

Nevertheless, she has allowed and even sanctioned it, and today her merchants, dazzled by the gold which they receive for their drug, are exporting thousands and thousands of tons of opium to that unfortunate land. And behold, it is the same England which brings us the Gospel.

England, the pride of Christianity and civilization! It is she who has come to our shores, offering us the Bible with one hand and opium with the other; sending missionaries to save our souls and at the same time importing this drug to destroy our bodies and our minds.

Benevolent Christian nation, so earnest in shortening our earthly lives and miseries, and in hastening the poor heathens' journey to Paradise!

Is this consistent? Is this Christian to destroy body and mind and reduce men to the position of an animal?

Can one serve two masters?

What then is her policy? Does the "British Lion" intend to exterminate that race with this expedient, so that he may occupy that vast empire, teeming with opulence, replete with relics of antiquity, bedecked with towering castles and lofty monuments, dotted here and there with fertile valleys and fruitful gardens, and there to roam and wield his kingly power as he does in the deep forests of Australia and the jungles of India? If this be the purpose of the English, let them call back their missionaries, close up their charitable institutions in that land, for no one will cherish and receive a doctrine from the hands of an evil doer.

How often has this pathetic and true speech been repeated to the teacher of the Gospel:

"Why do you Christians bring us opium, and bring it directly in defiance to our own laws? That vile drug has poisoned my brother, ruined my son and well-nigh led me to beggar my wife and children. Surely those who import such deleterious substance and injure me for the sake of gain, cannot have a religion better than my

own. Go, first, and persuade your countrymen to relinquish this nefarious traffic and bring me a prescription to correct this vile habit, then I will listen to your exhortations on the subject of Christianity."

Alas! How can civilization and Christianity flourish in such an atmosphere and under such circumstances?

Then, for the sake of civilization and for the sake of Christianity, ought not this traffic to be abandoned and the wrong made right by the party who has inflicted it?

May God, the almighty ruler of the universe, listen to the supplications of those who are earnestly praying for this change, and with His divine hand right this wrong. At the dawn of that happy day, my people, who have heretofore been so reserved in their dealings with foreigners, will gladly open all the gates and portals which lead to the wealth and treasures of that country, and welcome you, and receive your religion and your modern inventions with joy and not with fear of treachery; with open arms and warm hearts. Yes, when that day comes, when Englishmen and Christians shall come to our shores having laid aside the garb of selfish advantage and worldly ambition, devoted to virtue and justice, and be as ready to aid us as themselves, then will all China, from Corea to Canton, from the great desert on the West to the Pacific on the East, rejoice to open their country, and welcome the arrival of a *new* and *true* civilization and a *new* and *true* religion.

THE UNIVERSAL RELIGION.

HISTORY and experience teach us that man is essentially a religious being. That he shall adore and revere a higher power, that he shall worship and bow down to a God under whose care and protection he constantly lives and from whose judgment he cannot escape, seems to be necessary to his very existence. There are certain faculties and modes of thinking apparently inseparable from his mental organization which lead him irresistibly to seek communication with another and a higher world. This feeling of responsibility to a superior power, this conception of a spiritual existence after death, is so universal a phenomenon that it may safely be said to belong to human nature. Wherever man is found, it exists. We have yet to discover a race or tribe on the face of the globe, or to unearth the literature of a prehistoric and forgotten people, among whom we do not discern at least

some faint traces of religious belief and feeling.

Let us suppose ourselves to be making a visit to the ancient Egyptian Empire. The time is almost a score of centuries before the Christian era, long before the Trojan war, and, of course, before the time of Homer, to whom that war was a tradition. We are ascending that great artery of commerce and communication, the Nile, and we find its banks lined with prosperous villages and its waters covered with innumerable trading vessels, for Egypt had then enjoyed a brilliant civilization for several thousand years. As we continue our journey up the yellow river, vast pyramids and colossal statues rise on either hand. It is the time of the annual inundation and we are thus enabled to reach Thebes, the capital of the Upper Empire. Disembarking, we find ourselves in the midst of a vast collection of splendid temples, palaces, obelisks and tombs. Like Herodotus we are struck with the extreme devotion of the people. Egypt is the land of religion. Innumerable processions of priests are continually passing along the thoroughfares and every day in the year is a feast or a fast. Great triads of gods are worshipped and every city, town and village has its especial and patron gods. But, running through all their system of theology, we find an idea of a higher an unseen omnipresent and all-powerful Being, whose divine thoughts and attributes the lesser gods merely represent. Their hymns and ritual of the dead, their conceptions of a judgment day and a spiritual life beyond the grave, all tend to make the future almost as real as the present. But, with all these grand ideas, there comes that strange feature which made the Egyptians and their religion objects of contempt to the neighboring nations. "If you enter a temple," says Clement of Alexandria, "a priest advances with a solemn air, singing a hymn in the Egyptian language: he raises a veil a little to let you see the god—and what then do you see? A cat, a crocodile, a snake, or some other noxious animal! The god of the Egyptians appears! It is but a beast, wallowing on a purple carpet!"

Let us now journey across the continent of Asia into northern India. Here is another race, speaking another tongue, worshipping other gods. The priests chant their sacred hymns to the Sun, the Dawn and the Heavens, to fire, air, water and the elements. Here devotees torture their bodies in hopes of getting an ecstatic glimpse of God. They retire into the desert, forget the world, immerse themselves in contemplation, and seek to commune

with the Spirit of the Universe. They are seeking to escape themselves and be absorbed in God. Such was, and such, in substance, is to-day, the religion of the Hindoos.

We pass to Greece. It is the age of Pericles and Athens is in her glory. The three great tragic poets, Æschylus, Sophocles and Euripides are all Athenians, and their plays are daily performed before the people. Socrates is teaching and conversing with all whom he meets in the streets of Athens. It is a festal day and a procession is passing up to the Acropolis, the sacred hill. Old men lead the way, bearing green branches of olives; next follow companies of soldiers with spears and shields, and crowds of strangers, each bearing a miniature boat in his hand to show that he came from afar; then women bearing jars of sacred water on their heads, choirs of young men chanting hymns, and virgins bearing the sacred implements of sacrifice. All are bright, cheerful and gay as they wind up their sacred hill, and at last they reach the Parthenon, crowning the summit of the hill, standing there in its unapproached majesty and fair proportions, decked with vivid colors which give it an air of gay festivity. The religion of Egypt was dark and sombre, making death and another world its central ideas,—that of the Greeks is joyous and glad as they bring down their gods to their sacred hill to enjoy with them their cheerful round of feasts and thanksgivings.

The religion of Rome was political and military. Springing originally from a source common to itself and the religion of the Greeks, it rapidly adapted itself to the peculiar wants and characteristics of the Roman people. The religious calendar was a history of the race, and their festivals celebrated the great events in their history rather than the anniversaries of their various deities. The priesthood was connected with the highest civil and military offices, and the great end of the Roman religion seems to have been to infuse into her legions a religious confidence of success.

Such were the religions of ancient Egypt, India, Greece and Rome, and these were the greatest, and may be taken as fairly representative of the almost countless mass of ancient heathen beliefs. Different as they appear, and different as they really were, they still had one feature in common—they did not seek to extend their influences beyond the confines of their native homes, and it is in this respect, as we shall see, that they all differ so widely from that religion which has superseded and outlived them all.

The reign of Augustus Caesar is the most remarkable epoch in the annals of the world's history. For the first time the tribes and nations into which the human race had gradually separated since the flood, were united into one vast, uniform and apparently permanent social system. Rome was the mistress of the world. Her legions had made their victorious marches, till, from the Euphrates to the Atlantic, from the shores of Britain and the great German forests to the sands of the African deserts, all the then known world acknowledged her supremacy and was consolidated into one vast commonwealth. Magnificent roadways extended from Rome to the most remote provinces. Uniform and just laws were in operation throughout the whole system, and all races and tribes met peacefully in the general relation of Roman citizens or subjects. The nations of the world were practically permanently united. They were one in customs, they had a common system of laws—but, something seemed wanting to make their union complete. The times were ripe for and seemed imperiously to demand what was then unthought of—a universal religion.

At this juncture Christianity appeared. Had it come sooner or later, its results could not have been the same. As Rome had united the world socially and politically, so Christianity aimed at a universal and lasting moral conquest.

It proclaimed itself the religion, not of a family, race or tribe, but of universal man. It admitted within its pale all men of all conditions. In this respect Christianity appeared singularly adapted to become the religion of a great empire. Had it appeared earlier in the annals of the world's history it must have encountered tremendous, if not almost insurmountable difficulties, in passing from one hostile nation to another. Not only were the circumstances of the times favorable for the extensive propagation of Christianity on account of the facility of intercourse and the cessation of hostilities, but the condition of mankind seemed to demand the introduction of a new religion to satisfy those universal propensities of human nature which connect man with a higher order of things.

The ancient heathen beliefs were, for the most part, tribal—ethnic; the new faith was universal—catholic. The religion of Egypt concerned itself with the salvation of Egypt alone and its rites and ceremonies were open to none but Egyptians; the religion of Christ seeks to unite all mankind into one common brotherhood.

Plato might aspire to the creation of an

imaginary republic, which, if it could possibly be realized, would stand unapproached and alone, a model of man's social and physical perfection; but the amelioration of the moral condition of all classes of society by means of a universal religion was a task from which even his imagination would have shrunk in despair. This remained to be conceived and carried out by One, who, in his own day, appeared to the masses of mankind as a simple peasant of Palestine.

NATURAL SELECTION IN NATIONAL SPORTS.

IF late a great deal has been said about physical geography in relation to politics and religion. But little attention has been paid to the recreations of different countries as the result of varieties of climate and differences in the character of the surface of the earth.

There is an endless dispute over the respective merits of the American centre-board yacht and the English cutter; while the truth is, that each model is adapted to the nature of the coast where it has been developed through years and even generations of improvement. American sounds and estuaries afford broad and beautiful sheets of shallow water, with a sandy bottom and frequent shoals, which could not be passed by a vessel of such deep draught as the English cutter. On the other hand, any ship approaching the English Channel and the southern shores of England in thick weather must use the eighty fathom line incessantly, if she would not encounter the precipitous rocks of that iron-bound coast.

A venerable clergyman, who had been invited to witness a contest between Harvard and Yale in aquatics, declared that from his seat among the spectators the crews appeared to be sitting upon a straight line, and a straight line only; for the object possessed length, but no breadth or thickness. Now, what was the origin of this athletic contest on the water, in vessels of no practical utility, participated in by a class of young men whose ostensible purpose is intellectual, not physical excellence? Surely, here is an anomaly.

All the world knows that we borrowed university-boating from Oxford and Cambridge. Those English universities, through half a century of keen competition, have refined the ordinary practical pleasure-boat gradually down to the lightest possible construction that will sustain eight men and a coxswain on the water, and at the same

time bear the strain of eight oars pulled fiercely for twenty minutes. This mimic strife for the supremacy of the waves was suggested by the naval and maritime history of Great Britain.

Again: Almost any small, round, natural object becomes the plaything of the child or the young animal; because the ball seems a thing of life. The earliest pastimes in all nations exhibit some form of the game of ball. At the present day the traveler in the South of France sees the game known as *jeu de paume*, which appears to be the direct growth of the locality. This game is played in the most thickly settled portions of the towns where open space is scarce and a ball can neither be thrown nor driven far. A tall wall of heavy masonry with a side smoothly plastered, and a low stone wall making the bounds of the field are the visible characteristics. The ball is simply thrown against the wall and skillfully received and struck back by the open hand or the *raquette*. The impression upon the beholder is that of half a game of tennis, with the wall in place of the net; and although in the open air, the space demanded for the game is very small indeed.

Now let the scene change to the *links* of Scotland, those vast tracts of grassy, undulating, unoccupied land along the German ocean. We are just beyond the limits of the ancient University town of St. Andrews, and the game is *golf*. This consists in driving a small white ball of india rubber along the ground till it is pocketed in one of a series of holes. The course may be as long as the endurance or interest of the players. On account of the uneven nature of the ground, great skill can be exhibited in pocketing the ball with the fewest possible number of strokes. And eight or ten different forms of curved sticks or clubs are employed by experts, in order to extricate the balls from unusual situations with a single blow. At public matches these clubs are carried by attendants in livery, whose scarlet coats add brilliancy to the spectacle. Frequently the interest in a match is intense and the animated crowd will follow the players for a mile or two along the shore. Here we have the game of ball *in extenso*.

Cricket, base-ball, lawn-tennis, are closely associated with the parks and pleasure grounds of England and America. The Eastern game of polo belongs to a race of horsemen, who delight to drive the ball over oriental plains. The East Indian prince looks out from the cool shade of marble porticos upon human figures moving on a tessellated pavement through the mysteries

of the game of chess. On the ice-bound rivers and lakes of the North the ingenuity of Russians and Canadians has devised sports suitable to the rigors of the climate and to those limitless and level fields of frost.

These are mere suggestions or illustrations in the direction of a line of thought which is worthy of more attention and possibly of some research; for it is beyond question that physical geography, and political geography, too, have had as much to do with the amusements of races and nations as with the development or limitation of their speech or their opinions.

MIND IN ANIMALS.

TO ONE who studies the habits of animals, there often come the questions, How much of reason do animals possess, and in what does their intelligence differ from our own? Is the difference in kind, or merely in degree? These questions are hard to answer definitely. We can only judge of the mind of other beings than ourselves by noticing their actions under different circumstances, and we base our decision of the motive which prompted them by comparing their actions with our own under similar circumstances, making allowances for physical differences between them and us. Judging in this way by the standard of our own minds we are apt to misinterpret actions. As a critic often sees in the works of his favorite author far more than the author ever intended, so we unconsciously attribute to instinct all the higher attributes of reason. We can only distinguish reason from instinct by repeated experiments. If under unvarying surroundings an animal follows a definite method of action, no matter how perfectly the methods agree with those of reason, we are not justified in attributing the action to reason. Only by variously modifying the surroundings, and noting whether the animal changes his habits to suit his surroundings, and his surroundings to suit his habits, can we decide whether reason or instinct prompts the act. Yet after careful research the conclusion is reached that animals possess far more reason than is generally supposed. As we ascend higher and higher in the scale of development, we find animals actuated less by instinct and more by reason. Yet instinct by no means disappears in man, nor can we say that many animals are totally devoid of reason. Among the lower orders of the animal world ants are far superior in general intelligence.

Even bees must yield the crown to their humble cousins. The perfect structure of the honey-comb, which has been mathematically proven to combine the strongest and most capacious form possible with the least amount of material, is merely the natural result of the way in which the bees build their cells, while ant-hills give every evidence of direct reasoning. Indeed, ants closely resemble human beings; they herd their cows, enslave the weaker races, fight as bloody battles and march in as orderly a line as any human soldiers. Together with many other animals, ants have the power of communicating their ideas to each other, although they are unable to direct a comrade to any certain place. All such powers may be the result of instinct, yet the observer sees thousands of instances which can be explained in no other way than by attributing to the animal the power of reasoning.

An ant was once noticed dragging along, by the point, a wedge-shaped piece of wood, which finally stuck fast in a crevice which admitted the point, but not the base. The ant tugged in vain, until finally a bright idea struck him, and, running around to the other side, he pulled the piece out backwards, and conveyed it around the obstruction in triumph. These same insects have been known to bridge a chasm with a straw, which they brought from some distance for that special purpose. Ascending to the higher animals, beavers, in cases where the current threatened to sweep away their dam, had built one or more lower dams higher up the stream, thus breaking the force of the current, and saving the dam. Again, they have been known to dig a canal across a narrow tongue of land to save the journey around by the stream. In this case it would seem as if they had compared the temporary labor of excavating the canal, and the constant labor of swimming around the curve. Agassiz relates an instance where the beavers, having felled all the trees within easy reach of their pond, dug a canal for several hundred yards into the woods, building, in the canal, several dams to act as locks, as the ground sloped upward all the way. The centre of these dams was hollowed out by the passing of the logs which the beavers cut in the woods and floated down to their pond.

Such actions as these are not the product of mere instinct. No animals seem to have any idea of using machines, although trained elephants have been observed to apply the principle of the inclined plane to aid them in piling logs, and monkeys are well

known to use stones for cracking nuts, and sticks as well as stones for weapons.

If animals, however, evince no power to invent such simple machines as a lever, their knowledge of some of man's inventions is certainly wonderful. Horses and cattle have often learned to open gates, or doors, by lifting the hook, or turning the button, and cats have been known habitually to open doors by hanging with their fore feet to the latch, and pushing against the casing.

Sir J. G. Romanes, in his remarkable book upon "Intelligence of Animals," states that a hunter, who had been much annoyed by a wolverine which stole the game from his traps, resolved upon its destruction. A gun was set firmly in place, and some distance in front of it was placed the bait, connected by a string to the trigger of the gun, so that any animal which interfered with the bait would receive the contents of the gun. The plan failed simply because the wolverine first bit off the cord near to the trigger, and then departed with the bait. The gun was set again and again, with the same result, until the hunter decided that the wolverine was human, or something worse, and left the place rather than have anything more to do with so uncanny a beast.

Much the same story is told of deer and foxes, showing that the animals not only knew the object of the cord, but even that if they stood behind the muzzle of the gun while they severed the cord they would be safe.

Such are a few of the facts which force us to conclude that animals are endowed with a high degree of reason. The other question, as to how the mind of animals differs from our own, must be reserved for another time.

The following list of ten leading colleges of the United States will give an idea of the importance of a gymnasium in the estimation of the best educational institutions in the country:

COLLEGES.	COST OF GYMNASIUM.
Harvard, - - - - -	\$110,000
Yale*, - - - - -	125,000
Princeton, - - - - -	38,000
Amherst, - - - - -	65,000
Columbia,* - - - - -	156,000
Williams, - - - - -	50,000
Cornell, - - - - -	40,000
Lehigh, - - - - -	40,000
University of Minnesota, - - - - -	34,000
Dartmouth, - - - - -	25,000

*Building.

—Michigan University Chronicle.

Kenyon, - - - - - ? ? ?

Locals.

Holbrook, Lozier, Wardlow, and Woo won the cues.

The attendance of students at Lenton service is noticeable.

Has Ascension Hall been turned into a Conservatory of Music?

Have you heard it, "In the light, in the light house by the sea"?

There is about to be a change in the chair of janitorship. Joe, our easy chairs will miss you.

The pleasant weather we have had brought out the tennis players. Base ball has also been practiced.

Several of the boys took in the entertainment given by the Mallalieu Society. They thought it was great.

The "Barbs" are among us once more; the place did not look natural without them. They report having a gay time.

On Sunday evening, March 13, Bishop Bedell administered the rite of confirmation to a large class of thirty-two.

March has given us her usual amount of cold wind; April, we will give hearty welcome to your showers and sunshine.

One of the heralds of Spring has been with us. The annual burning of the leaves on the campus has been in progress this last week.

W. O. Harlan visited us for a few days. Ote is travelling for a clothing firm. Ote ought to travel for a millinery store. He takes with the girls.

Ridgway, Peoples, Shiras, Brewer, Parks, Chapman, Sterling brothers and Beeson brothers, of the Academy, spent their vacation on the Hill.

It will soon be time for Arbutus. Then the college student will be seen industriously hunting for the beautiful flower and boxing it up to send—to whom?

A class in the art of boxing has been started. Prof. Graham, of Columbus, is the instructor. The lessons in the manly art will continue throughout the next term. It is to be presumed that by Commencement, Kenyon will be able to contribute her quota to the Ring.

The enterprising Regents of the Kenyon Military Academy intend before next year to erect a new building east of Delano Hall. The building will contain apartments and offices for the staff and a large drill hall. Praise is due these gentlemen for their earnest efforts to make the school a success. It may be safely said the academy is the best school for boys in the West.

It is rumored that '88 have petitioned Dr. Sterling to give them daily written recitations, instead

of only four or five a term, as heretofore. We presume, judging by their grades in physics, that they believe in the old saying:

"Many a mickle makes a muckle."

We fear, however, that in this case it will take a great many "mickles" to make even a very small "muckle."

Two notable changes have taken place in the commercial circles of Gambier. The one, the retirement of Mr. Harnwell from the grocery business and succession of Mr. H. Wright to the business; the other, Mr. Pierce, giving over to Mr. Fred. Smith the transportation of mail and express. Mr. Harnwell leaves about the 1st of April and expects to travel for a short time. Mr. Pierce has bought a farm in Kansas, to which he will remove soon.

For the last year or so rumor has had it that a young ladies' seminary was to be started in Gambier. We are happy to say it is now about to become a fact. Already workmen have begun excavating for the new building. Harcourt Place, so long known as an academy for boys, will no more know the heavy tread of masculine feet. Instead, there will be the lighter footsteps of merry maidens, as they throng the building and grounds which resounded with boyish shouts. Here is to Harcourt Institute, may it be successful!

Rhécia has come and gone. But she has left behind pleasant memories to Kenyon students. For a week before the night of her appearance in Mt. Vernon the boys were eager to see her. Their highest anticipations were realized. They came back filled with admiration for the charming French actress. And this admiration was only increased by her kind acknowledgment of their serenade, and promise of her photograph, which promise she fulfilled, and happy are the boys who carry her picture bearing on the back their name, her motto, "*Fides et Labor*" and her signature.

The literary event of the past month was the JUNIOR CONTEST. Wednesday evening, March 9, came bringing with it a galaxy of young orators. Hubbard Hall was filled with friends of the College. The speakers of Philo came on first. Mr. Skilton led off with a good oration upon a rather novel subject, "The New Mayflower." Mr. Goff followed. His subject was "A Political Evil," and the applause which followed his effort was indicative of the appreciation of the audience. Mr. Dudley treated the somewhat old subject, "Progress of Civilization," in a truly interesting manner. Mr. Neff, in an oration upon "The South of Today," presented in a favorable light the awakening of industry and national interest in the South. After an intermission, Mr. Woo, the first speaker from the Nu Pi Kappa, stepped upon the platform. His subject, "An International Crime," referring to the introduction of opium into his native land, touched the hearts of all by its pathetic appeal for justice. The oration of Mr. Tappan upon the

subject, "The American Soldier," teemed with praise and honor to our heroes. The subject, "Law and Morality," was treated by Mr. Devin in a masterly manner. Mr. Douthirt closed this highly interesting and entertaining program with an oration upon "A Universal Religion"; beginning with hoar antiquity and coming down to our own times, he clearly showed, in a pleasing speech, the necessity of a universal religion. The judges, Rev. Dr. James, Mr. Lambert and Mr. Mapes, awarded the victory in Philo to Mr. Goff and in Nu Pi Kappa to Mr. Woo. Mr. Goff won the attention of the audience by his very earnest manner and apparent forgetfulness of their presence, so engrossed did he seem in his subject. This, combined with his easy and graceful appearance on the platform, made one forget his strained voice. The acoustic properties of the hall were not adapted to his voice. Mr. Woo has acquired a victory of which he may be justly proud. A foreigner who has had to master the difficult phrases and idioms of our language and who has done it so well as to be awarded the victory over three such opponents, ought to be highly commended. It rarely has been the good fortune of this community to listen to eight such good orations. Old Kenyon may be proud of young men so eloquent and so well appearing in public.

We noticed with pleasure the awakening of lively interest in the Athletic Association. The meeting of the Association on April 6 had a full attendance. Most of the old members came forward and paid their dues, while all of the Freshmen joined. The principal work of the meeting was the election of officers for the ensuing year. The unanimity of the election show how popular and well fitted the candidates were for the respective positions. The selections in all cases were exceptionally happy, as the list below will show. After the election of officers, the time for holding Kenyon Day was discussed and a day in Commencement week was chosen, notwithstanding that two trials have proven it a failure.

OFFICERS ELECT.

President—R. S. Holbrook.
 Vice President—Douthirt.
 Secretary—Hoffman.
 Treasurer—Tappan.
 Finance Committee—Greer, '87; Skilton, '88; Eberth, '89; Lozier, '90.
 Field Committee—Arndt, Bemiss, Neff.
 Kenyon Day Committee—Arndt, Bemiss, Eberth, Neff, Tappan.
 Gymnasium Committee—Scranton, Benedict, Swearingen, Kronacher, Harnwell, McClellan.
 Base Ball Captain—Reid.
 Base Ball Directors—Reid, Sterling, Holbrook.
 Tennis Committee—Granger, Gonn Harris, Bert Sterling.

Personals.

Guy D. Goff spent Good Friday in Chillicothe.
 Fred Harnwell was in Chillicothe Easter Sunday.
 W. W. Brown, '87, is married and has settled in Illinois.
 John Smith, '85, is principal of the Napoleon high school.
 W. O. Harlan, '87, is a drummer for a Zanesville clothing house.
 Messrs. Devin, Harris, and Hoge took in a dance at Newark, April 7.
 J. K. Ohl, '84, has accepted a position on the *Atlanta Constitution*.
 James Lawrence, '72, is President of Board of Alderman of Cleveland.
 Irving B. Dudley, '82, has been admitted to the Bar in Washington, D. C.
 J. Kent Hamilton, '59, was elected Mayor of Toledo on the Republican ticket.
 F. M. Ohl, '85, has gone into the wilds of northern Michigan on an engineer corps.
 P. S. Yen, '88, has arrived in Shanghai after a long, and in some respects eventful, voyage.
 We are glad to note the return of G. H. Harris, '90, who has entirely recovered from his recent illness.

John Chancey Hoffman, '89, passed Good Friday at the Granville Ladies' Seminary. Ah, there, Birdie!

W. S. Anderson, formerly of '88, has been studying medicine in Philadelphia. Doc. was with us on the 16th.

A. C. Dickinson, '88, who is in the hat business in Minneapolis, recently paid a visit to Mt. Vernon and Gambier friends.

H. C. Daly, '89, is studying medicine in the medical department of the Washington and Jefferson College, Washinton, Penn.

Lieut. Harry Benson, '77, son of Prof. E. C. Benson, has been ordered to report at West Point by September 1, to assume the duties of assistant professor of mathematics at the U. S. M. A.

Of Elliot Marfield, '83, we have two events to chronicle. One that has happened, his appointment as city editor of the *Enquirer*; and one that is to happen, his marriage to a Cleveland young lady.

Exchanges.

Trinity College proposes to erect a \$50,000 scientific building. Mr. J. S. Morgan, of New York, has contributed \$6,000.

Score another victory for the girls. At the junior exhibition of Adelbert college, the girls carried off all the honors.

Another straw shows the way the wind is blowing. Princeton is to have a female department similar to the Harvard annex.

THE MESSAGE ON THE WIRES.

My path, one early winter's day,
Over a country road-side lay,
Just where the winds came sweeping down,
Between the hills, beyond the town.

First on the left, then on the right,
Tall, towering poles rose in their might,
Their arms outstretching to uphold
The wires that stretch for miles untold.

Just then the wind came sweeping down,
Between the hills, beyond the town,
And music rose, now soft, now sharp,
Like notes from an Æolian harp.

So soft and low, so sweet and clear,
The notes that fell upon my ear,
Methought the wires broke into song,
Because of thoughts they bore along.

Perchance the word from some dear friend
That days of waiting soon would end,
And those between whom seas had rolled
Should greet each other as of old.

Just then the wires, swept by the gale,
Gave forth a long and piercing wail,
As if the message borne along
Caused sighs of pain in place of song.

And now, methought, to some poor heart
Flies news that bitter tears will start—
Perchance some face they've loved to greet,
They never more on earth will meet.

O, magic wires, that o'er the land
Your meshes weave on every hand!
Wondrous your power, for in a breath,
You sing of life, or sigh o'er death.

The swift-winged words you bear along
Cause hearts to break forth into song;
Or to some life, with sudden blow,
You bring the words of death and woe.

—C. W. M. in Bates Student.

Canon Farrar gives the following advice to students: "To do as much as you can healthily and happily each day, in a well-determined direction, with a view to far-off results, and with present enjoyment of your work, is the only essentially profitable way."

Nellie—"Were you ever tobogganing in Canada?" Minnie—"Yes, but it isn't half so nice as it is at Omaha." "Too cold?" "No, that doesn't matter; but the slides are so awfully steep." "Steeper than ours?" "O, ever so much. Why, they are so dangerous that the gentlemen can't do a thing but just watch the course and steer." "O!"
—Bates Student.

The sessions of the Anti-Secret Society Convention at Chicago last week were remarkable only for the ignorance displayed by every one who addressed the meeting, as well as by those who wrote papers that were read there. While the Free Masons were the main object of attack, and false, malicious and fanatical expressions were made in regard to that fraternity, it was no more than was expected. But it was a surprise to the college world that any one would be so carried away with prejudice as to wilfully misrepresent the great fraternity spirit that pervades our colleges through the Greek letter societies. Whatever may have been the experience at Princeton, it is safe to say that it was not the influence of the fraternities that caused the intemperance complained of by Dr. McCosh. The brutality of their rushes and hazing has disappeared, and these surely were not caused by fraternities, though existing while fraternities were in full operation. Does their absence now prove anything against the fraternities? We have yet to learn of any of the distinguished men of our country, who have been intimately connected with the active workings of college fraternities, who have ever spoken except in praise of the influence of such organizations.—Cincinnati Commercial Gazette.

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