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Vol. XXVI. GAMBIER, OHIO, DECEMBER, 1899. No. 5.

Editorials.

The result of the annual Thanksgiving day game between Kenyon and Ohio State University is now enrolled among the former games. The addition of this score changes somewhat the complexion of the tally sheet, giving it more of a red and gray appearance, although the mauve still predominates. This makes O. S. U.'s fourth victory out of ten games played between the two old time rivals. In this connection some points of interest may be noted. All of O. S. U.'s victories have been won on her own grounds and on Thanksgiving days. This is the first game in which O. S. U. has been able to prevent Kenyon from scoring. It was a game, the issue of which has given O. S. U. undisputed claim to the enviable title of State champions, and after Kenyon, whom would we rather see in possession of that title than our own State University? The rivalry which has existed between Kenyon and O. S. U. has always been of the clean and manly sort. In the struggle just ended both have been battling for championship honors. Many Ohio teams have aspired to that title but few have confined their games to Ohio teams as Kenyon and O. S. U. have done. Kenyon has no complaint to utter. The fact
that she is not first in the race for State championship is not half so discomforting when she surveys the large number of those who trail in the rear. Add to this the fact that Kenyon is the only team in the State whose goal line O. S. U. could not cross and her position is all the more enviable.

As the long winter term approaches with its Lenten season of social atrophy, it behooves us to discuss how some of these long winter evenings are going to be spent. There is certainly no doubt but that the time between the Christmas and Easter holidays is the longest and most monotonous period of the College year. True, it is a time when one who cares to, can do an unusually large amount of work, but it is our experience that unless there is an unusually large amount of work to be done, some of these long winter nights will be otherwise spent. That they might be spent in a way that will profit all of us, The Collegian urges that some one, with energy enough to do so, undertake the arrangement of a course of lectures— not by the humorist nor stereoscope manipulator—but by men of good, sound intellects who can demonstrate how little we know. We urge this upon some live student, for it is useless to mention it to the College. The College has not the money, the time, and apparently not the interest. The advisability and the need of a good lecture course is obvious to every one, the lack of it is a downright shame. No greater benefit could be bestowed upon Kenyon College today than the gift of a fund for such lectures.

Socrates and Christ.

[Alumni address delivered at Haverford College, June 20, 1899, by Professor Barker Newhall.]

Every year at this beautiful season Alma Mater opens wide her doors and sends out her children into the world, and every year she asks some older son to come back and tell her what he has found during his wanderings. When she thus commands, he must cheerfully obey, and though he can lay only a very modest offering at her feet, he must bring something out of his own labor and striving, that she may see how well he has used the gifts that she so generously bestows.
One who devotes himself to professional studies must sooner or later come into contact with the literary questions of the present century, and of these, perhaps, three are the most important. They are the authorship of the Homeric poems, the chronology of the Platonic dialogues and the critical study of the Old and New Testament. The first of these questions, except for minor details, is practically settled, but the others, though gradually approaching a definite solution, are still under discussion. In the Platonic dialogues the central figure is Socrates, in the Bible, Christ; to the former it has been my lot to devote more special study in connection with some extended research, and to the latter every Christian would naturally give much of his thought and attention. Only one other teacher has moved alike the hearts and minds of men, has ruled at once the intellect and the emotions. Confucius and Aristotle were pre-eminent in ethics and in philosophy, but their many followers and admirers respect only their learning and their wisdom; Mahomet, on the other hand, has appealed to the passions, and has, indeed, awakened personal devotion, but the doctrine of the Koran stands on a low plane of morality and is sensual rather than spiritual. It is only Socrates, Christ, and Gautama, who is called the Buddha, that have influenced the whole nature of man, that have dominated his every thought and aspiration. When Socrates spoke, not only were the Athenian youth attracted by his wisdom, but their hearts leaped up and their tears flowed, their souls were filled with reproach, while even in later days the staid and learned Erasmus could cry aloud in adoration, "O! St. Socrates, pray for us!" At the words of Christ, the hearts of his hearers "burned within them," and even his enemies confessed that "never man spake as this man." Today the followers of Gautama, the Buddha, outnumber the devotees of any other religion and control the vast empires of Eastern Asia.

The general similarity in the lives of these great teachers, especially in the case of Socrates and Christ, has occasionally been noticed by scholars. Thus Pressense calls attention to their lack of formality and their adaptability to the common people; another reminds us that both were originally artisans, both called their disciples abruptly from their regular employment, both taught in the open air without compensation. Again we note their humility and gentleness, their
love for young men, their moral courage in the face of tyrannical opposition, their calmness in the presence of death. As Christ rejected the Scribes and Pharisees, so Socrates attacked the sophists and Gautama antagonized the Brahmans and ascetics, who were the recognized teachers of their day, the sole repositories of learning, who looked in scorn upon the vulgar herd. Still further, we remember that during the last hours of the Buddha upon earth, he converted a beautiful courtesan and accepted her hospitality, as Christ turned in mercy to the repentant Magdalen and accepted the homage paid him by the woman that was a sinner, and as Socrates taught, though in a far different spirit, the hetaira Theodote. In fact, in many of these comparisons, Gautama might well be included, though his high social station and peaceful death affords a marked contrast.

Of course, every impartial critic must admit that many of these coincidences, however curious and interesting, are nevertheless accidental and external, and some writers have very properly emphasized the essential difference in ethical ideals, in personal standards of morality and in fundamental doctrine. When we reflect that Buddhism has no belief in a God, the soul, or sin, and that Socrates looked with indifference upon drunkenness and incontinence, perhaps also upon lying, though free from these vices himself, we see at once how wide is the gulf that separates the Greek or Hindoo from the founder of Christianity. Of course, in spite of all the interesting parallels that we may draw, the Man of Galilee remains immeasurably superior to the Grecian philosopher or the Indian sage, and the power of His gospel in the upbuilding of human character and in the growth of beneficent civilization far transcends the achievements of any other leader among men. Nevertheless, in one particular, which has thus far received but little attention, it seems profitable to examine more carefully the work of these men, viz., to study the style of their utterances, the language in which they clothed their ideas. This, perhaps, will show us something of their character, and enable us more fully to realize the great importance of literary form in the presentation of truth.

To determine, however, their actual manner of speaking is no easy task, for although Confucius and Mahomet wrote books, neither Socrates, Gautama nor Christ left any literary monument, nor, indeed, so
far as we know, ever committed to writing the expression of their thoughts. Consequently we are entirely dependent upon the reports given us by their pupils, by Plato and Xenophon in the case of Socrates, and by the evangelists in behalf of Christ, from whom we learn much that is helpful to our purpose; but with Gautama the situation is somewhat different. The authors of the Buddhist Bible, with whom the doctrine is the main concern, give us but meagre information concerning the Buddha himself, while later writings are filled with fantastic inventions and have no historic value. It is upon these late and unreliable accounts that Edwin Arnold has based his "Light of Asia," and he has, moreover, distorted the doctrines into an apparent resemblance to Christianity, so that his poem, however beautiful as literature, is altogether misleading in its statements regarding Gautama and his teachings. Indeed, the oldest of the documents that we possess was not composed till more than a century after the death of the Master, and probably not put into writing until four more centuries had elapsed. Furthermore, although some enthusiastic scholars have compared the Buddhist Suttas to the Platonic dialogues, only one of the seven as yet translated is really a dialogue. Elsewhere Gautama speaks alone, or others converse concerning his teachings. We must, therefore, confine our study chiefly to Socrates and Christ, and only occasionally refer to peculiarities of Gautama whenever they appear well attested and are especially a propos.

As has already been intimated, our knowledge concerning Socrates is sufficiently ample, for he has been immortalized in the pages of two masters of Greek prose, who have devoted their literary talents to an exposition of his teachings, so that he has become a familiar figure to the whole educated world. The slight discrepancies, which may be noticed in the pictures painted by these two artists, are due to the difference in their philosophic and literary capabilities, and affect rather the matter than the form of expression. While Plato was himself so great a philosopher that he often blends his own conceptions with those of his master, developing, and not merely reproducing, the Socratic teaching, his powers of dramatic presentation are so great that he gives a much more life-like picture than Xenophon, and in the earlier dialogues, where he is more completely dominated by the Socratic spirit, we find the truest representation of the master.
Although Xenophon adds nothing to the philosophy of Socrates, he had not the delicate and sympathetic spirituality of nature to fully appreciate the higher side of Socrates’ character, and the style of his dialogues is less dramatic, so that they only serve to confirm or correct the results obtained from Plato.

Somewhat similar are the sources of our knowledge of Christ. The finer and more spiritual nature of John and his close intimacy with the Saviour enabled him to see more clearly the deeper mysteries of the divine character, and so present a richer, though less detailed, picture than the synoptic writers. At the same time, writing at a greater distance from the events recorded, the utterances of his Master, although constantly before his spiritual vision, were assimilated during a long life and unconsciously mingled with his own reflections. Consequently, as Luthardt remarks, Christ does not speak in the language of John, but John in the language of Christ, since the beloved disciple is so lost in the Master that he is deeply influenced not only in thought, but in style as well. However, there is very much material that is common to all the gospels and many phrases are identical, such as, “The poor always ye have with you but me ye have not always.” “He that findeth his life shall lose it, but he that loseth his life for my sake shall find it.” “He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.” “Destroy this temple, and in three days I will build it up.” Furthermore, we can often recognize the originality of a discourse by the fact that the words at times contradict the interpretation given them by John, and by the confession in other places that the evangelist did not himself at first understand the meaning of the sayings that he reports. The connection of these speeches with the circumstances, their great peculiarity when compared with the style of the discourses in the other gospels and the Acts, show that they were not the invention of the evangelist, and their difference of character may be due to a difference of choice, since the oral tradition would preserve the national and the parabolic as well as the short and striking utterances, while John records the calm and lofty monologues, which suited his idea of the Christ. Our study of the language used by Christ is, however, subject to three limitations, which do not affect the restoration of the historic Socrates. In the first place, the recorded speeches of
Christ are not immediate and verbal reports, but merely abstracts or summaries, as their main outlines, together with catch-words and expressions, were preserved in the memory of the hearers. This, doubtless, explains, to some degree at least, the abrupt and disconnected form, in which these more or less condensed utterances are presented. Secondly, these summaries are often translations as well, and while it seems probable that Christ frequently spoke Greek, especially in Galilee, where the Gentile element predominated, we can never be sure just when the original language is preserved. Furthermore, many scholars believe that the gospel narratives have passed through two hands, and that we possess only a redaction of the original histories, wherein the second author has placed the speeches (as well as the incidents) in a connection foreign to their former intention. However, in spite of these obstacles, we may reasonably suppose that the words and modes of expression of the Saviour would make a deep and lasting impression upon the minds of ignorant men, with whom the merely verbal memory is always peculiarly strong, and who had no theories of their own to present. Regarding each evangelist as supplementing, not contradicting, the others, and guided by the numerous considerations already advanced, we may safely enter upon a stylistic comparison of Socrates and Christ.

A general likeness, which suggests itself at once, may be seen in their habit of instruction through the medium of conversation, a method which, although it prevented them from giving a systematic form to their doctrines, was well adapted to the ignorant and learned alike. As they thus set forth their teachings, they both made abundant use of concrete examples to illustrate their meaning, and drew their figures from the most ordinary spheres of action. So Socrates says to his judges, when on trial for his life, "You will not easily find another like me, who . . . am a sort of gadfly, given to the state by the God, and the state is like a great and noble steed, who is tardy in his motions, and requires to be stirred into life." Socrates was criticised by his cultivated friends, because of the vulgarity of these comparisons; they said to him, "You are literally always talking of cobblers and fullers and doctors, as if these had anything to do with our argument," and indeed we find among his illustrations hucksters, cooks and midwives, donkeys, monkeys and bees. In a similar man
neer Christ's parables were often not appreciated even by his disciples, and he too takes his examples not only from the processes of agriculture, as seed-sowing, ploughing and winnowing, from the occupations of the household, as mending garments, feeding children and lighting candles, but also from themes that seem even repulsive and inelegant, such as the belly and the draught, or the carcass fed upon by eagles. Doubtless the religious or philosophic truth that needed illustration was so far above the apparently vulgar example that the means seemed insignificant, in view of the lofty end to be attained. They sought to be understood of the people, and their pulpit was the market-place or the open field, where the truths of morality could readily be enunciated in simple form.

"We yield all blessings to the name
Of Him, that made them current coin,
For Wisdom dealt with mortal powers
Where truth in closest words shall fail.
When truth embodied in a tale
Shall enter in at lowly doors;
Which he may read that binds the sheaf
Or builds the house or digs the grave."

Gautama also made abundant use of the example, and some of these seem rather undignified, such as the hen hatching chickens. Certain of his illustrations, too, are curiously identical with those of Christ. Gautama's query, "Why use a foul goat-skin, though the outside be clean?" reminds us of Christ's figure of the cup and platter full of ravening and wickedness. Again he speaks of salvation as water free to all, and uses parables of the sower, the tares, and the mustard-seed. While Christ speaks of blind leaders of the blind, Gautama likens the talk of Brahmans to a string of blind men clinging to each other. Once more, as the Christian's faith can remove mountains and cast them into the sea, so the Buddhist's meditation on the finite idea of earth can make the earth move and tremble. Mahomet, too, like Socrates, was reproached by his enemies for introducing such trivial illustrations as the buzzing of a gnat into the Koran, and he was finally compelled to publish a fresh revelation from the angel Gabriel to defend this practice.
Both Socrates and Christ had, moreover, the ability to lead quickly from these concrete cases to the general principle or abstract truth, for whose sake they existed, and the demonstration was directed to the inward spirit, not the outward form, of the language employed. Thus Simon’s contempt for the discernment of the Master, when the sinful woman did him honor, was at once rebuked by the parable of the debtors, which showed him that Christ could read not only her loving adoration, but his host’s own heart better than he knew it himself. So Socrates insists upon basing every statement upon a clear conception of the absolute nature of things, and strips it of every accidental association. The universal truth needed by the questioner is presented by a simple illustration, and the direct question is seemingly ignored, as when Christ answers the lawyer with the story of the good Samaritan, or when Socrates points a young friend to prudence and reverence by gentle queries into his conception of a sophist’s nature, the sophist whose instruction he was seeking, without clearly understanding why he took this important step. Gautama also taught by a series of well directed questions, which drew from his disciple’s answers the truth that he was seeking, and his manner is, in this respect, quite Socratic. In connection with the study of examples, one is tempted to compare the parables of the New Testament with the myths or allegories found in the Platonic writings, but Xenophon and the earliest dialogues of Plato show no trace of their employment by Socrates, and their poetic coloring and rhetorical nature make it probable that they were first employed in the presentation of philosophic thought by Plato himself.

Another feature of Christ’s dialectic method was his willingness to meet his opponent upon his own ground, and direct his arguments chiefly to his hearer’s admissions. So he defends his healing on the Sabbath by the indulgence given by the Pharisees themselves to the merely formal rite of circumcision, just as Socrates often repeats the phrases of his interlocutors, thus turning their sharpest weapons against his foes. An example of this may be seen in the Gorgias, when he quotes from a treatise of Polus a definition of rhetoric, which he skilfully employs in the demolition of the author’s theories. In the same way he often succeeds in reducing an unsound statement to a manifest absurdity. For example Callicles claims that it is just for
the better and wiser man to have more than his inferiors, but Socrates retorts that if he were also diseased he would hardly receive as much food as a healthy fool, and again when Callicles defines happiness as the satisfaction of desire, Socrates asks if a man who has the itch and gets all the scratching that he wants, is therefore happy. So Christ, like Socrates, often answers one question by asking another, and gives back the dilemma with fatal effect to the attacking party. The priests had demanded his authority for teaching, and he retorts by asking them whence was the baptism of John, a question which, if answered truly, would condemn themselves; if falsely, would arouse the people against them. He then goes on to tell the story of the householder with the wicked husbandmen, and from their comments upon his narrative he makes them unconsciously demonstrate their own guilt. Both, moreover, constantly appealed to the moral intuitions of their hearers to enforce their arguments, and this method is frequently employed by Gautama, especially in the Tevigga Suttanta. The wonderful story of the Prodigal Son appeals to the kinder feelings latent in the hardened hypocrites, who so harshly condemned the sinner, and the soundest morality, such as can be accepted by the natural man, is laid at the basis of every religious maxim. Socrates, too, urges the youthful Charmides to look within and consider the effect of virtue upon himself, so that he may be able to define its nature correctly, and he after invites his friends to join him in the search for truth. "Come, let us investigate together," is a common exhortation.

Furthermore, both Socrates and Christ show an unparalleled acuteness of logic, resting upon a substantial basis of facts and evinced in the systematic sequence of arguments, in the convincing inferences and syllogisms, which form the framework of their teachings. The Sermon on the Mount and the controversial discourses exhibit these features in abundance, and it is hardly possible to cite instances for Socrates, since the chain of reasoning usually extends through an entire dialogue. We see the same logical power in the close, compact sentences, in which Christ presented the truth, where not a word is superfluous and the thought appears forcible and vigorous in the severe simplicity of form. So Justin Martyr observed that "his utterances were brief and concise, for he was no sophist, but his word
was the power of God." Socrates, it is true, tends to be diffuse and allows himself many careless repetitions and resumptions, as indeed does Christ when it suits his purpose, but he attained the same result in a different way, so that logical cohesion and keen reasoning are recognized as essential to the Socratic method. The conciseness of Christ's language that Justin admired is, at times, further accentuated by asyndeton, or lack of formal connection between sentences, which exceeds the Hebrew habit and gives to the phrase a certain explosive effect. "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." In Socrates this is likewise a prominent feature, though perhaps it more often takes the form of carelessness in grammatical sequence (anacoluth), or in condensed expression (brachylogy).

(To be concluded in next issue.)

Letter from Admiral Lord Gambier to the Hon. Henry Clay.

Presented to Bishop Burton, of Lexington, Ky., by a grandson of Henry Clay, Mr. Thomas H. Clay, of Lexington, Ky., and his wife, the latter a niece of Rebecca Gratz, of Philadelphia, whom Scott took as his model for Rebecca in Ivanhoe.

Iver Grove, 29 June, 1824.

My Dear Sir: 

I had great pleasure in receiving your very friendly letter by the hand of the worthy Bishop Chase and in hearing of your well being from him. I have found him, as you truly describe him, a learned, pious and highly estimable clergyman,—he passed a few days with me here on his first arrival in this country, and I have had much agreeable communication with him since that time; he gains the esteem and affection of all persons with whom he has become acquainted, he is highly respected, and has been received with great kindness wherever he has gone, and I am happy to say he has been very successful in the important object of his visit to this country. I very much regret that he is under the necessity of returning so soon to his Diocese; but he leaves an excellent Christian savour among the good and pious of our land. I hope we shall add more to the collection that has been made for the good and laudable work in which he is so piously and zealously engaged.

It is a cause of great satisfaction to me that so much success has attended the good Bishop's visit to this country, for I greatly rejoice on every occasion that in any way promotes mutual friendship and good-will between the people
of our two countries. I feel very sensibly the kind and friendly expressions in
your letter towards me and happy in every opportunity of assuring you of the
high esteem and sincere regard with which I truly am, my dear sir.

Your faithful, humble friend,

THE HON'BLE HENRY CLAY, Esq., &c., &c., &c.

[Note:—The above letter was read by Bishop Burton at the
Alumni Banquet last June and is to be framed by him and presented
to the Kenyon Library.]

The Alkahest: A Cocaine Reverie.

DROWSILY poring over the tales of Sinbad in the Arabian Nights,
I fell asleep, and as I slept I felt some unseen force lift me from
my couch and bear me aloft. My strength was not sufficient to resist
and I was carried swiftly on I knew not whither. I remember seeing
the familiar scenes fade away and new ones take their places beneath
me in the panorama of landscape over which I passed. At length the
power which was supporting me relaxed and I began to fall, faster
and faster. The earth seemed to come up to me. I was seized with
terror unspeakable and closed my eyes. But I floated to the earth as
lightly as a feather. I fainted from fear, however, and must have lain
for some time unconscious. I began to regain my senses and felt a
soft hand bathing my brow and a tender voice sobbing over me. I
opened my eyes and saw a beautiful maiden kneeling beside me. As
soon as she saw that I was awake she leapt up and darted away in the
thicket. I marvelled at her conduct and was glad to know that I was
not in an uninhabited land. Her beauty especially struck me, so
pure, so simple, and so heavenly. For some time I lay still, thinking
over my strange adventure. Finally I got up and looked around me.
I seemed to be in a deserted land. Gigantic trees of great age all
around me, and here and there among them were scattered ruins of
massive buildings. Afar off was a mountain range with a bank of
clouds hanging about its summit. Here and there a peak raised its
head, white with the snows of centuries. Wondering where I could
be I started off on the little path which my benefactress had taken.
The path must lead to the habitation of the remnant of some ancient
people. I walked on and on, passing ruins of great size, until I came
to a shrine of some god, built of white marble, which was worn rough with the weathering of ages. I walked within its portico and stood before the altar. No idol was upon it. No ashes of burnt sacrifices marred its whiteness. Across its front were these words written: "Seek the Truth. He that findeth knoweth ultimate happiness." Alas, I thought, how long have I sought already and have found no trace to point the way. This is good advice, but where shall I search.

I knelt before the altar and bowed my head in prayer. Kneeling thus, a voice clear as a silver bell sounded in my ear: "I will stand ever in thy path. Follow me." Raising my head I saw far within the depths of the grotto a female form. It was the maid who had succored me. On her face was a wondrous brightness and her hand was outstretched toward me. She moved slowly back and vanished. For some time, I knelt straining my eyes into the gloom, and at length arose and walked on upon the path which now seemed to turn toward the mountains. I must have walked far, for I began to feel tired and drowsy, and finally lay down and slept. In my dreams my good genius seemed to come and feed me and I awoke refreshed and went on. Travelling thus for many days I came to the mountain range, and one day I saw approaching me in the distance the form of a man. How glad I was to meet some one and to have some one to talk to. He was an old man and seemed to be very feeble and tired. On meeting, his first words were, "Whither journeyest thou, young man?" I answered that I was searching for Truth. He smiled a smile of sadness and said, "I have heard that it is found beyond the mountains, but I have tried to cross them and have found no path."

"Where, then, does this lead?" said I. "It leads up the mountain but it does not go over. It was made by me seeking to cross, but it ends when it comes to the steepest crags and man has never gone further." "But," I answered, "an angel promised to lead me and show me the way." "Aye," said the old man, "she will lead you but you must make the road; she only shows where it must go." "Ah," I murmured, "I will follow her; she appeared so good and true, I will trust her." "Go on! Go on!" he answered, "I see the desire is in you. Forget what I have told you and work while you have life. My striving was vain for I gave up and came down the mountain. Be careful where you go for the way often leads along the brinks of
precipices and a step may be fatal." His words dampened my spirits somewhat, and my step was heavy on taking up my journey, but as I looked toward the summit I thought I saw my angel beckoning to me and I hastened on with light heart. For many days I toiled up the mountain. The road became choked with brush and fallen trees and at last I came to the end of it and had to make my way up with great labor. Sometimes I would stumble on places where there were short stretches of path, but it was not continuous, and the greater part of my time was spent in struggling through tangled brush. After I got above the timber line my greatest trouble commenced. I had to scale terrible precipices and bridge yawning abysses. My courage was often on the point of failing me, but in these moments the words of my angel rang in my ears, and I sprang up and toiled on with torn and bruised feet and bleeding hands. The air was cold and my clothes were almost in tatters. I reached the line of snow and ice and felt like turning back as I gazed upon the mass of white above me. When I slept, I always felt warm and felt refreshed and strong when I awakened. I could not explain the feeling but I know that it was all that kept me up. How I crossed the ice I know not but I have dim remembrances of clinging with my numb, sore hands to cracks in the ice and of falling exhausted upon it to arise warm and strong. My breath came in gasps and my heart seemed to beat so heavily. Oh. I shall never forget reaching the highest crest of the mountain and seeing far below me, on the side over which I had come, barren rocks and dense clouds which hid the lower earth from sight. Before me was a circular valley where all was green and blooming. I breathed in the warm air that was wafted up from the valley and took new life. As far as eye could see, all was beauty and peace. Trees of every color and of every perfume stretched away into the distance. Light breezes fanned their leaves and the song of birds alone broke the silence. Surely these are the Elysian fields, and yonder is the stream of Lethe, where toils and troubles are forgotten. Now that I had found Paradise I hardly dared enjoy it. I sat and pondered dreaming with delight of the joys of my new existence. I was startled from my reverie by seeing my guide coming toward me from a nearby grove. "Come," said she, "my hero, your quest is ended. Before you is the domain which you seek, and I am Aleitheia, its queen. Let us walk
beneath the trees. We will talk of the ultimate reality of things." I felt ashamed because of my torn clothing and cut and bleeding hands and feet, but as I looked down at them I saw with wonder that my wounds were gone and my raiment was bright and shining. I rose and took her hand and together we went down the slope to the vale below. We sat beneath the great trees or watched the fishes playing in the lake. Animals gambolled about without timidity and we felt no fear of them. Life was then a dream of bliss. I looked into Aleitheia's eyes and saw there my fondest desire, the spark that had nerved me to dare the perils of the mountain. We whispered in each other's ears secrets that are not known on earth. She told me things I had never dreamt of before. Ah, you ask these secrets, these truths. Well, they were not of your knowledge scientific, not of your theories of things. Nay, we spoke of nature's greatest secret, the only one that man ignores. We talked of Love.

Dainty snowdrop gaily dancing
So erratically entrancing,
You should bring me thoughts of gladness
And not a note of bitter sadness.
I should be glad because you're coming,
Winter's joyous time forerunning,
And yet you're not a welcome com'er,
My overcoat was pawned last summer.

Sophomore Banquet.

Of the many pleasant memories of college life and old Kenyon which will linger with the Class of 1902 in after years, not least among them will be their Sophomore banquet. Festivities go to make up college life as well as the sterner duties, and among the social events of this class their banquet will ever stand out as a landmark.

To say that it reached the expectations of the most sanguine, would be but a mild expression of the truth, and at present, at least, the unbiased and unanimous opinion of the class is that the affair was perfect. Any gloom that might have hung over the festive board
because of our defeat at the hands of O. S. U., was dispelled by the
memory of former victories and the glorious way in which our boys
(five of whom were members of the class) fought against such great
odds. Our spirits had also been enlivened by the wit and cleverness
of Mr. Collier, and the point we scored on all Columbus by getting
that illustrious actor to wear a Kenyon pennant in the third act,
despite the several hundred O. S. U. students that filled the roost.

After we had demolished course after course of a menu that would
have satisfied the demands of the most exacting epicure, and had
ended up on Sophomore punch and quail a la 1902, we proceeded to
the toasts and to wash them down with the best that age and nature
could produce. Here we listened to our glorious record as Freshmen
as recounted by our president, and to Samie's heart rending satire on
the fresh, while Brandon led us off to the world of the winged god
and we drank "To the ladies, God bless them." After this followed such
exhibitions of eloquence as have never been equaled on or off the stage.

Coach Dautel and Captain Squire visited us during the evening:
the one to bid us good bye, and the other to thank us for the hearty
support we had given him, and to toast the health of the best class,
but one, he had ever known.

Alumni Notes.

'58 The Rev. Wm. Thompson, of Pittsburgh, has resigned from
his parish duties because of ill health, and goes to California
to spend the winter.

'62 The Rev. James A. Brown, of Galion, Ohio, has been elected
rector of the Emmanuel Church at Hastings, Michigan. Mr. Brown
leaves Galion to take up his new duties December 1.

'67 The Rev. Charles Henry Tucker, at present rector of the
Episcopal Church at Put-in-Bay, Ohio, visited Gambier about ten
days ago for the first time since he was graduated. He noted various
changes and improvements in his walks around the college grounds.

'69 Desault B. Kirk, of Mt. Vernon, was in town last week for
a meeting of the Buildings and Grounds Committee of the Board of
Trustees.
'71. Mr. Edson B. Cartmel, of Lancaster, Ohio, was back on the Hill November 11.

'72. The Hon. Albert Douglass, Jr., of Chillicothe, Ohio, and Harry C. Devin, '88, of Mt. Vernon, drove over to Gambier the day after Mr. Douglass spoke in Mt. Vernon in the late Nash-McLean-Jones campaign.

'75. Wm. F. Webb spent November 4 and 5 in Gambier.


'82. James H. Dempsey, of Cleveland, met with the Buildings and Grounds Committee on Thursday, November 23, in the library.

'84. Francis T. A. Junkin was in Columbus at the time of the meeting of the Board of Trustees on November 27.

'84. Charles Wardlow, of Columbus, has been up several times this autumn.

'87. The Rev. Cleveland Keith Benedict, of Glendale, visited college the first of the month.

'89. From a clipping we find that the Christ Church, of German-town, over which the Rev. Charles Henry Arndt is rector, has received a chime of bells, a gift from Mrs. Elizabeth B. Jeffries, for a memorial to her husband. The bells will be in place by next Christmas.

'96. Martin Meyers has gone to Pittsburgh to accept a position.

'96. John O'F. Little was married Tuesday, November 14, 1899, to Miss Ella Clarke, of Mt. Vernon. Mr. Little is connected with one of the largest printing houses in Pittsburgh and is doing well. Mr. and Mrs. Little went to Pittsburgh and are now keeping house. President Peirce assisted at the wedding.

'95. The Rev. Edward Barkdull (Bexley), of Toledo, has received a call to the church at Galion, Ohio, which Mr. James A. Brown, '82, is leaving.

'96. Bert Barber, of Wauseon, and W. O. Armstrong, '96, of Mt. Vernon, came to Gambier to see the Case-Kenyon football game.
'96. Harris Kennedy, of Zanesville, was back November 4.

'98. D. F. Williams was married to Miss Clock, of Monroeville, November 14.

'98. Harry Shontz returned to college November 1.

'98. Wm. H. Clarke has revisited his college friends several times during this autumn.

'99-ex. Russell Rice Taylor was married October 7 to Miss Menetta Dunham Fyfe, of Chicago.


'99. Carl Ganter is studying law at Columbia University.

'99. Leo W. Wertheimer and Chas. O. Johnston, ex-'02, are rooming together at Columbia, where Wertheimer is studying law and Johnston, engineering.

'99. Rev. Albert Slayton (Bexley), and Fleming, ex-'99, were seen renewing old acquaintanceships Founders' Day.

'99-ex. Dwight Denslow, of Muncie, Ind., spent November 11 and 12 in Gambier.

'00-ex. Wilson Rice has been promoted by Adjutant General Axline to the Second Lieutenancy of the O. N. G.

'01-ex. Roy Hoskins spent the first few days of November in Gambier and returned again on the twenty-seventh for a few days.

'01-ex. Alfred Fillmore has been up several times from Columbus this autumn to see his mother and old friends.

'01-ex. David Rockwell, of Kent, Ohio, saw the Case-Kenyon game November 11.

'01. Roy C. Harper was the delegate of Lambda (Kenyon) Chapter at the fifty-third annual convention of the Delta Kappa Epsilon Fraternity held at Springfield, Mass., under the auspices of the Sigma Chapter of Amherst. The convention lasted during November 16, 17 and 18.
'02-ex. Fred Law, of Henry, Ill., left his father's bank long enough to spend five days among his friends on the Hill.

'02-ex. Dwight L. Parsons returned to Gambier to see the Case-Kenyon game and remained until Tuesday, November 14.

'02-ex. Roy J. Banta is traveling this year for his father.

The attention of the Alumni is called to the fact that blanks will soon be sent them with the request to "buy a Reveille."

Minutes of the Annual Meeting of the Alumni Association of Kenyon College.

Gambier, Ohio, June 21, 1899.

Meeting called to order in English room, Ascension Hall, by the President of the Association, Wm. P. Elliott, '70.

The Chair appointed as tellers for the election of trustees, H. W. Buttolph, '92, L. C. Williams, '92, G. P. Atwater, '95.

H. C. Devin, '98, read the report of the committee appointed a year ago to revise the Constitution and By-Laws of the Alumni Association, that they might conform to Article VII, Constitution of Kenyon College, as then amended.

The report was as follows:

To the Officers and Members of the Association of the Alumni of Kenyon College:

Your committee, appointed at the last annual meeting of this Association to propose revisions of the Constitution, report and move the adoption of the following resolution:

Resolved, That the Constitution of the Association of the Alumni of Kenyon College, adopted June 30, 1857, be, and the same is hereby, amended to read as follows:

ARTICLE I. NAME.

This Society shall be called the Society of the Alumni of Kenyon College.

ARTICLE II. OBJECT.

The object of this Society shall be to cultivate fraternal friendship among its members, and perpetuate their attachment to their Alma Mater, to extend her influence and promote her welfare.
ARTICLE III. Officers, Executive Committee, Duties, Election.

The officers of this Society shall be a President, three Vice-Presidents, a Secretary and a Treasurer, who shall be chosen from the graduates of the Collegiate or Theological Departments, and who, with one other person, the latter of whom shall be a resident of Gambier, Ohio, shall constitute an Executive Committee, whose duty shall be to make arrangements for the meetings of the Society, to determine what exercises shall be had at the annual meeting, and make appointments, unless the exercises shall have been determined and the appointments made by the Society.

The officers are to be elected by ballot at each annual meeting unless the balloting be unanimously dispensed with.

ARTICLE IV. Membership.

Any person shall be a member of this Society who shall have received in course any degree conferred upon graduation by the Collegiate Department of Kenyon College, or a certificate of graduation from the Theological Department of said College, and may be willing to subscribe his name to this Constitution.

ARTICLE V. Associate Membership.

Any matriculate of either the Collegiate or Theological Departments of Kenyon College shall, upon the graduation of the class to which he last belonged, be an associate member of this Society, and as such take an equal part in the exercises and duties devolving upon members of this Association.

ARTICLE VI. Amendments.

This Constitution may be altered or amended by a vote of two-thirds the members present at any annual meeting of the Society, provided that there are at least twenty-five members present.

ARTICLE VII. Meetings.

The annual meeting of this Society shall be held in Gambier on the day of the annual commencement of Kenyon College, and other meetings may be held in Gambier at such times as the Executive Committee, or on their failure to agree, the President of the Association may determine.

And that the By-Laws heretofore enacted be, and the same are, hereby repeated.

WM. P. ELLIOTT,
FLORIEN GIAUQUE,
ALBERT DOUGLAS,
HENRY C. DEVIN,
Committee.

Moved by A. L. Frazer, '80, that the report be received and adopted. Carried (more than twenty-five members being present).
On motion, the Chair appointed a committee of three to nominate officers for the coming year, the same being, L. W. Burton, '73, J. D. Hancock, '59, A. B. Putnam, '69.

Moved by D. B. Kirk, '69, that the change in paragraph ten of Rules and Regulations of electing trustees by the Alumni adopted by Board of Trustees be approved by this Association. Carried.

A collection was taken from those present to cover a deficit of ten dollars in the expenses of our guest, the oldest living alumnus of Kenyon College. The amount so obtained was $16.75, of which $6.75 was turned over to the general expense fund.

The necrologist, A. B. Putnam, '69, read the names of Alumni whose deaths had not been heretofore reported to the Association:

Rev. Moses H. Hunter, '42. (Bex.)
Lewis S. Lobdell, '51.
Rev. Moses Hamilton, '54.

Reminiscences and sketches of their lives were made by Dr. Benson and others.

Moved by L. W. Burton, '73, that Article III, as reported and adopted at this meeting, be so amended that it provide for a Necrologist in the list of officers. Carried.

The report of the nominating committee was:
President, Wm. P. Elliott, '70.
First Vice-President, J. H. White, '72.
Second Vice-President, Geo. J. Peet, '65.
Third Vice-President, J. K. Jones, '58.
Secretary, F. W. Blake, '80.
Treasurer, H. W. Jones, '70. (Bex.)
Necrologist, Edward C. Benson, '49.
Resident Member of Ex. Com., H. N. Hills, '77.

On motion, the Secretary was instructed to cast the vote of the members for the officers nominated by the committee.

Moved by D. B. Kirk, '69, that the reading of the minutes of the previous meeting be dispensed with, as they had been published in The Collegian, and that they stand approved as recorded. Carried.
Moved by J. D. Hancock that the report of the Treasurer be accepted without auditing and be spread upon the minutes. Carried.

STATEMENT OF TREASURER.

Received from former Treasurer ........................................ $ 65 38
Collected from members .................................................. 64 95
Paid to Secretary .......................................................... $ 65 00
Paid to special fund ...................................................... 10 00
Paid to successor (bearing interest) ................................... 55 33

Edward C. Benson, Treasurer.

(Owing to the conditions under which this statement was made a trifling modification may develop at the end of the year.)

The tellers of election reported that C. S. Aves, '76, and T. P. Linn, '72, had received each a majority of votes cast for the term each to succeed himself.

On motion of A. F. Blake, '62, the Chair appointed a committee to investigate the condition of the "old bell," now said to be badly cracked, with a view to having it recast; the committee to consist of A. F. Blake, '62, E. C. Benson, '49, C. E. Burr, '65.

On motion, meeting adjourned.

Francis A. Blake,  
Secretary.

Wm. P. Elliott,  
President.

Obituary.

The Rev. George B. Sturges (Bexley, '39) died at Guthrie, O. T., October 29, 1899. He was the oldest priest of the Diocese of Southern Ohio. He had been ordained over sixty years. Part of his life was spent near Gambier and at Sandusky where he was interred on All Saints Day.

The Rev. John W. Cracraft (Bexley, '46) died at Saratoga, New York, October 31, 1899.

By the death of Col. James T. Sterling, Kenyon loses another of its illustrious Alumni. Col. Sterling certainly did credit to Old Kenyon. Any man who is faithful to every trust placed in him, who fulfills his duty, and whose word is always accepted as the truth.
surely adds fame to Kenyon College. Gen. J. D. Cox, General Grant’s Secretary of the Interior, paid this tribute to him in regard to his military service. “Where he was I knew duty was being well done. What he reported I knew was there. When he carried an order it was faithfully delivered and he saw it was obeyed. Peril never kept him back, and his soldierly spirit was a contagion of courage and devotion to duty among all he met.”

Colonel Sterling was born in Cleveland, Ohio, in 1833. His early education was spent in the schools there but he came to Gambier and entered a private school to fit himself for Kenyon. Here he was graduated in 1856. From this time until the war broke out he worked for his father in Cleveland. When hostilities began he volunteered and served during the war—part of the time on the staff of General Cox. He had been promoted from Second Lieutenant to Lieutenant Colonel. Later he was breveted with the title Colonel.

Colonel Sterling was the same man with his family and in business that he was in war. At the time of his death he lived on Grosse Isle, near Detroit. He left a wife and three sons. At one time he was a member of the Board of Trustees and served on it until quite recently. He was a cousin of Dr. Theodore Sterling.

The news of the sudden death of Malcolm E. Russell on November 14, at Joplin, Mo., was a great shock and grief to all the students of Kenyon. He had left Gambier only a month before, to take up the lead and zinc mining at Joplin with his chum, Hart Stanbery, ’00. With a lease of forty acres of land in the heart of the mining district and other promising deals, the two had success before them. Mr. Stanbery gave his attention to the mining affairs, and Mr. Russell became reporter on the Joplin Herald where his articles were attracting much favorable comment. An obituary in the above paper says: “He was a universal favorite about the office, not only in the editorial room, but in the counting and composing rooms. His amiable, whole-hearted disposition soon made him beloved by all those connected with the paper, and he made friends rapidly in the city.”

On the evening of the fourteenth, while retiring Mr. Russell took his revolver from his pocket, and by accident it was discharged, the ball entering his forehead, death resulting instantly.
Malcolm Eugene Russell was born at Fort Wayne, Indiana, September 18, 1869. When a year old his family moved to Zanesville, Ohio, where he was educated in the Public Schools and was graduated from the High School. Later he engaged in civil engineering. While surveying on the T. & O. C. R. R. he was closely associated with Robert Sterling (Kenyon, '89). In the year 1889, his family removed to Toledo, Ohio, where he was employed at the Maumee Rolling Mills, of which his father, Mr. George F. Russell, was General Manager. In Toledo, while taking part in private theatricals, he became interested in the stage and in 1892 went to New York to enter Fletcher's School of Acting. After one year's study he went on the stage and remained in that profession for five years.

During the summer of 1898, he came to visit at his mother's home in Gambier. It was while here that he won the love and friendship of the students who will sadly miss his cheerful words and pleasant manner with everyone.

Each and every student extends his profound sympathy to Mr. Russell's mother and sister, Mrs. and Miss Russell, and his brother, George F. Russell.

Foot Ball.

KENYON vs. CASE.

GAMBIER, NOVEMBER 11, 1899.

THE Case game was the decisive point in Kenyon football for this season. Upon the outcome of the game, lay the question of our standing among Ohio teams this year. Up to November our position was precarious. We had lost two games which we should have won, one through carelessness, the other one on account of a wet field.

KENYON vs. O. S. U.

THANKSGIVING DAY—COLUMBUS.

The football season came to a close in Columbus on November 30, when Kenyon lost her fourth Thanksgiving game to the champions of Ohio by a score of 5 to 0. Over four thousand spectators witnessed what is said to have been the most scientific exhibition of football ever seen on a Columbus gridiron.
Kenyon College, Gambier, Ohio.

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A PREPARATORY SCHOOL—Kenyon Military Academy.

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**Southbound (Read Down).**

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