Almost as we go to press comes the news of the death of Kenyon’s friend and benefactor, Senator Hanna. We who move in our little world of college life can little appreciate the extent of this loss as a blow to the country at large, but we do know that he has been to the church and to this church college, a loyal son, a true friend and a noble benefactor. We feel that it would be a presumption upon our part to attempt any setting forth of his character or life; si quaeris monumentum opera adspice. We print elsewhere Bishop Leonard’s funeral oration as published in The Cleveland Leader.

The action of the Junior class in deciding to publish a Reveille is one which cannot excite too much gratitude among Kenyon men. It is a good thing to make the Reveille in fact, as well as in name, an annual and not a biennial or triennial publication. The prominence of the college in other departments demands that the annual book should come out regularly. There is a large demand for such a book, and this demand will be largely increased by its regular
and satisfactory appearance for two or three successive years. Great credit, then, is due to the present Juniors who, in spite of their smallness in number, have undertaken to act in a manner which will tend to make the College Annual a more recognized necessity among us and which redounds ad majorem gloriam Kenyonensis.

The Board has been enlarged by the election to its number of Mr. L. H. Gilder. His contributions to The Collegian since his entrance last fall sufficiently indicate his fitness for the position.

Address by the Bishop of Ohio, at the Funeral of
the Late Honourable Marcus Alonzo Hanna.

"We are gathered here today in this house of God for the last services of benediction over the body of our distinguished citizen, our kindly neighbor, and our beloved friend. The nation has honored him with its civic function at the capitol of the United States; the Commonwealth of Ohio, by the hand of her Governor, has received him back into her care and keeping; the city has stood silently about his bier, reverencing his memory and sorrowing at his departure. And now the holy church would commit his body from whence it came, and his soul unto the righteous Saviour who redeemed it and who loved it with an infinite affection.

"It is not the time or place for extended eulogy and praise; such words will be fitly spoken by those well equipped for such a privilege. But there are certain qualities and characteristics of this man so highly regarded by all classes of people that ought assuredly to receive recognition in the midst of his friends and associates, and at this solemn hour. The testimonies that have been given from many and varied
sources blend together in a common strain and harmony as they speak of his high integrity, his inflexible and dauntless purpose, and his tender, true heart. Their composite resultant seems to portray with unmistakable outline and detail the features of his human service. Those who are assembled here need no inspiration for their love and estimation of this earnest, helpful life. We know him well, we loved him well, we mourn for him with undiminished sorrow because we shall see his face no more. But we may each of us go forth into the life God hath granted us, with added enthusiasm for our tasks and toils since we have noted how worthily he did his duty for others; and we realize that the world he served is not unmindful of his greatness and goodness, nor ungrateful for what he strove after and for what he accomplished.

"And first, the universal comment is on his integrity. This was a keynote in his life. I recall a fine, ringing address he made at Kenyon College last year when the degrees were being conferred upon its graduating class. And the thoughts of his heart found expression in his eloquent words, as he urged upon those men the essential importance of a high and pure integrity. It is this word that is carved deep upon the stone that marks his long and useful business career. He was not only honest, but he was fair and just in all his dealings. He was respected by every one in his employ. Each man of the hundreds who looked up to him, felt that in the master mind there was always the clear, unshakable element of integrity. This, too, was the principle that affected his public endeavors. Contending strenuously for victories, his opponents all pay tribute to his integrity. His field was an open one and his methods never belittling or degrading. And such a course with such an actuating motive invites the antagonism
of whatever is contemptible, false and selfish. And though the arrows fly swiftly, yet do they fall from such a shield harmlessly; and the champion, sustained by his integrity, stands forth unscathed and triumphant at last. He is an example to the young men of our country who would achieve success in any department of endeavor. And his advice is a legacy to the ardent youth of our great republic.

"Then, too, he was a purposeful man. He had definite objects in his life. He had aims to achieve, goals to reach, standards to attain. Is he not conspicuous in this? The Apostle Paul speaks of a class of men who do nothing with an intelligent reason, who never reach a conclusion, who never score a success because they 'beat the air.' How inflexible and dauntless in his purposes was this man we remember before God today. Clear visioned, quick in his perceptions, his diagnosis of a situation was rapid and searching. And then, when he had determined upon his duty, how positively and persistently, and patiently and fearlessly, he moved towards its compassing. I think he would have disdained a mean or evil course. His record is before the nation now. The people are quick to detect the deceiver, the charlatan, the corrupt. And this day, far and near, from high and low, rich and poor, goes forth but the one splendid verdict of praise and approval, because he chose the path of private and public rectitude, and that path is the straightest road to ultimate accomplishment.

"And, finally, how true and tender of heart he was. He reached the highest levels in life, but it did not spoil him. His good heart was untouched by any canker of pride or arrogance. Great men stoop down easily to those that are humble and poor. Good men do the same. And if you wish a just
EDITORIAL.

estimate of this life and character, I believe you will find it among those who feared him, not because they knew his heart; they knew he was their best friend, their benefactor, and their sympathizer. Would you see him among the laborers on the dock, among the workmen of the mills, among the Salvation Army people, among simple and plain folk, you will find him cordial, hearty, whosesome and friendly. Do you note the signs of universal mourning and sympathy in our city and our state today? It is not alone because our great statesman and senator is dead, but because our dear friend is gone into the greater life and is hidden from our view. Do you not recognize the reality of this man’s genial, generous efforts in the silent approbation those 300,000 miners are offering while we worship here—the tribute that rebukes the noisy, shallow harangue which would enflame one class against another; and that tells the world of the reverence of the vast industrial army for a righteous man, a strong leader, a considerate employer? The miners of the coal pits have ceased their work today, they have laid down their picks and put out their lamps, that, joining with you and me, they may honor this friend of the laborer. Yes, he was kind of heart and generous of impulse, hospitable, glad when others were happy, approachable, neutral, clean of life, clear of brain, and we could not help loving him because he was so true and faithful.

"And now we leave him with the Heavenly Father, in whom he believed. Of course he had his faults, his weaknesses, his sins. He is our brother man in this. But God knows all about each one of us. He does not forget our services for the world. He never shuts his ears to our prayers. He alone sees our motive and reads our inmost disposition,
and, taking our record with its flaws and imperfections, he works out of it all such good and lasting products as are pleasing in his sight. And, therefore, in his loving care and keeping — into the hands of a merciful Savior — we commend the soul of our friend. And whatever it lacked, whatever evil or stain may have shadowed its fair surface, he is able to wash out and purify in his most precious and availing blood. With such a knowledge and in such a trust we may turn our faces to the light and pray for a happy reunion with the 'just made perfect' and a joyous resurrection in the last victorious day.
To which influence are most traceable our institutions in America?

The so-called Philosophy of History is a subject to which considerable attention is being paid, but from which few definite results have been obtained. In speaking of characteristics there is so much difficulty in determining and distinguishing national from race traits, both from what would logically be the spirit of the times under discussion, and all three from such individual qualifications as establish community between men of different ages, races and nations, such as exists between Napoleon and Hannibal, Aaron Burr and Catiline, etc., as to render it impossible for distinguishing and dividing lines to be definitely or even intelligently drawn, except in cases of extreme obviousness. It is often impossible, therefore, for the scholar, when he has traced an institution, a nation, or an establishment, back to its sources, to say that another race under the same conditions would not have developed similar institutions, nations and establishments. In short, it would be impossible for him to state in the case of such a development as has been in progress for the past four hundred years on this continent, how much is due to the fact that certain colonists were Spanish, French, English or Dutch, and how much was due to the fact that they were colonists, which of itself would give them something in common, and further how much was due to the fact that they were colonists in America. The whole question borders on many others in which the historian is not often called upon to take part—for instance it is apt to lead to that very fascinating argument in which criminologists of our own day are taking part, as to the comparative power of heredity and environment. The connection of these
questions with history is intimate and obvious, for it is upon her evidence that scientists base their arguments.

That portion of our country in which old world influence is most traceable, is where there has been practically but one such influence at work—not only but one national influence. When we reflect that it can be regarded as an open question, whether religious or national feeling ran the higher in those days of deep convictions, it will be plain how vital such concord must have been to regular and steady development along the lines involved in the various influences brought to bear. Such was the case, however, and while we cannot say with assurance that the result would not have been the same if the same national influences had been working in accord with slightly different religious influences, we can surmise that it is highly improbable. I refer to that section of the country which was settled by the loyal gentlemen of the cavalier party, and was at an early date impregnated with the doctrines and disciplines of the established church. That very important portion of the country being thus eliminated, I will revert to the discussion of the present question, which has its more proper application to the people dwelling in or emanating from those sections where the question of Dutch or English influence can be considered as doubtful.

The first to arrive on the scene were the Dutch, who had obtained from the Spanish a truce, virtually acknowledging their independence. This was in 1609, only two years after the first colonization of Virginia. The East India company was already a flourishing institution, and was fast wresting away from the Portugese the passage of the Cape of Good Hope, and it was soon to establish a series of ports and spheres of influence in the far East which for greatness of extent has not yet been equalled by the British in those waters. It was in this same year, 1609, that Hudson carried the Dutch flag into the waters that still bear his name, and Dutch ships were immediately sent to trade with the Indians there. Fortified trading posts were erected for convenience sake, and one of considerable importance was established on the Island of Manhattan. They were obliged to haul down their
flag when menaced by superior force under Capt. Argall from Virginia, but hoisted it immediately upon his departure, saving themselves by this politic course from the fate of the little Jesuit settlement at Penobscot, which Argall had broken up. Within two years they had explored the coast from Narragansett to Delaware, had ascended the Housatonic and Connecticut as well as the Hudson, and had given to an Amsterdam company, similar in principal to the East India company, the encouragement of special trading privileges.

We see then that, unlike the Spanish who were bent on adventure, loot, and the rapid wealth of the fabled gold mines, the Dutch, while not lacking in enterprise or initiative, were more bent on peaceful trade and the development of natural and native resources, which is the precursor of the most successful colonization. They called their colony New Netherland, their town New Amsterdam, which implies the substitution of the new country for the old, in other things as well as in nomenclature.

By 1615 they had established a post as far up as the present city of Albany. Combining enterprise and dash with amiability, or at least a lack of the same austerity which characterised the Puritans, they got along better with the Indians than any body but the French. In the Spaniards the natives encountered the pitiless lust of conquest which shone forth in Cortez and the religious fanaticism which was exemplified in Menendez; in the Puritans they found the same bigotry which, combined with the austerity that seems to have been the result of their religions, rendered them oblivious to the rights of all who were not in absolute agreement with them; in those sons of Britain's noblest whom they encountered in Virginia they found spirits as lordly, defiant and more invincible than their own; but in the Dutch they found pliant suave tradesmen, ready to give them the trinkets they coveted in exchange for things which they did not value, as they were the common output of their native fastnesses.

The Indians who dwelt about New Netherland, and whose friendship it was therefore to the interest of the Dutch to cultivate, were hostile to the Hurons and other tribes of the north which had es-
established friendly intercourse with the French and had received aid from them. Therefore by giving aid and arms to their neighbors the New Netherland was brought into indirect antagonism with New France, which however did not have much, if any effect, upon the development of either colony. What is an important point, however, is that the English claim first put forward by Argall was never abandoned and was never refuted, but was met by procrastination on the part of the Dutch who passed it from one assembly to another, each in turn disclaiming responsibility, which might even to an impartial mind and more especially to the British, indicate a tacit admission, or a fear of inability to disprove its justice. This must be borne in mind when any criticism is made of the ultimate seizure of New Amsterdam. The fact that the Dutch claim, whatever it might amount to, was held by an independent corporation doubtless had much to do with this.

Having now followed the history of the colony for the first ten years of its being it will now be my task to turn to the subject with which I am more properly concerned, the development of institutions and characteristics. "The supreme local authority of New Netherland, executive, legislative and judicial was vested in the Director and his council. Next in rank was the Schout-Fiscal, who combined, according to the Dutch usage, the duties of attorney-general and sheriff. He sat in the council on certain occasions and gave his opinion on questions of justice, finance, and police, but had no vote."* Further, and of great interest: any member of the company who, within four years after signifying this intention so to do, should have established a colony of not less than fifty persons over fifteen years of age, was entitled to sixteen miles of seashore or navigable-river bank (eight miles of both banks were taken) with an indefinite inland extent, and the title of Patroon. Dutch institutions in America thus came to involve autocracy and feudalism. The Patroons were expected to settle their lands with farmers (having indentured servants as

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in Virginia) who should become their tenants. There arose the medioeval struggle between the sovereign company and the feudal Patroons. The code which was enforced by the Patroons was the Roman-Dutch law as administered in Holland. In 1640 things had reached such a stage that subsequent patroonships were limited to four miles of water frontage and a depth of eight miles. But these lords became a formidable power of which historians still profess to detect traces.

The home government seems to have had the welfare of the colonists in view. As early as 1640 the prohibitions against manufacturing cloth and other articles were removed and preachers, schoolmasters and physicians were provided by the company. Strangers from neighboring English colonies to the north, driven away by the religious intolerance which prevailed there, were hospitably received after taking an oath of allegiance to the States General of Holland. A fine stone tavern was built at New Amsterdam, and, afterwards, a good stone meeting house for religious purposes.

Encroachments, particularly by the English, troubled the colony from the very beginning, and the Dutch, who seem to have had a profound conception of the majesty of the law, met them with written protests, couched in Latin, eminently legal, but which did not have the desired effect, whether on account of innate overbearing qualities, or because long years of ecclesiastical antinomianism had rendered the Puritans less susceptible to any authority, clerical or civil. In striking contrast with this amiability on the part of the Dutch was the conduct of their Swedish neighbors. One Lamberton, of Connecticut, who had trespassed several times on Dutch territory with comparative impunity, in 1643 attempted to cross the Delaware. But the Swedish commander, according to the New England chronicles, was "a very furious and passionate man" and "demeaned himself as if he had neither Christian nor moral conscience!" As a matter of fact, our good filibuster was caught and compelled to pay a ransom.

Had it not been for the influence of liquor, to which they seem to have been very susceptible, the New Amsterdammers might have
remained at peace with the Indians, but in 1642-3, during a feast when the governor and many of his counselors were drunk, an expedition was fitted out which acted in a most aggressive manner, killing men, women and children to the number of eighty. A great war ensued from which the colonists emerged victorious but much enfeebled. An incident of the war which shows a strong side-light on the character of these men was the case of Father Jacques, and, after him, Father Bressani, both Jesuits who had been captured by Mohawks in Canada, but were rescued by the Dutch, kindly treated and sent home in the Company's vessels. A similar service was performed for Roger Williams, who had been driven to them by Puritan persecution. The history of these encroachments by the English, upon a people who received them kindly (though they treated the natives more harshly) is given additional interest by its striking similarity to that of the Vitlanders in the South African Republic. Both took the oath of allegiance to the existing Dutch government and both appealed to British governments on the score of pretended or real right.

By 1646, when Petrus Stuyvesant became governor, the population of New Netherland included three thousand whites. Virginia and Maryland had about twenty thousand, and New England about fifteen thousand. There were some slaves in New Netherland but they were mainly the property of the company, and a certain period of faithful toil earned them their freedom, so that, as an institution, it may be said that slavery had no hold. There were six communities on Long Island, but three of them, while under Dutch authority, were inhabited chiefly by English.

More or less controversy had been established between the Dutch and English in America, from the start, but still it was without any intimation of hostilities that four ships with five hundred soldiers under Sir George Cartwright, appeared, in August, 1664, to take possession of New Netherland for the Duke of York. After a few days of deliberation, which convinced the burghers (but not the indomitable Stuyvesant) of the futility of resistance, an honorable capitulation was arranged. By its provisions, general religious toleration and a
large degree of autonomy were secured. New York thus became the earliest seat of religious toleration in the British colonies. At this time the population was reckoned at about ten thousand, of whom fifteen thousand dwelt in New Amsterdam itself. The study of Latin played a large part in education, so that these New Amsterdammers were among the best educated denizens of the New World. New York became a cosmopolitan city—a characteristic which it has never lost. Religious refugees of every sort, attracted by the toleration prevalent, flocked to her from all parts of the world. As early as the visit of Father Jacques, eighteen languages were spoken in the town. Through the efforts of Governor Fletcher, who seems to have been an extremely pious, though rather uncompromising man, the Church was first introduced on a sound footing into New York, and six church buildings were erected in 1692, among them, Trinity Church, which stands to this day in New York City. These churches were endowed, and a partial establishment was thus set up.

The Rev. John Miller, writing to the Bishop of London from New York in 1695, has much to say regarding the religious and moral state of the town. Besides the Church were the Dutch Reformed, Dutch Lutheran, French Hugenot and Jewish persuasions, and a few English dissenters, but "the pretended ministers have no orders at all, but set up for themselves of their own head and authority. * * * All these have no other encouragement for the pains they pretend to take than the voluntary contributions of the people, or, at best, a salary by agreement and subscription, which yet they shall not enjoy except they take more care to please the humours and delight the fancies of the hearers than to preach up true religion and a Christian life. Hence it comes that people live very loosely. * * * 'Tis in this country a common thing, even for the meanest persons, so soon as the bounty of God has furnished them with a crop, to turn what they earn, as soon as may be, into money, and that money into drink. * * * Nor are the mean and country people only guilty of this vice, but they are equaled, nay, surpassed, by many in the city of New York, whose daily practice it is to frequent taverns and to
carouse and game their night employment * * * cursing and
swearing, to both of which the people are here much accustomed,
some doing it in that frequent, horrible and dreadful manner as if
they prided themselves both as to the number and invention of them.
This, joined to their profane, atheistical and scoffing method of dis-
course, makes their company extremely uneasy to sober and religious
men."

The province extended its boundaries and the city grew until, in
1741, the population of the latter was 10,000, including 1,500 slaves.
In this year several fires broke out in the city causing a panic, which
grew to madness when a servant woman, to obtain her freedom, and
an Irish harlot, to escape hanging for robbery, accused a few low
whites of having conspired with the slaves to burn the city. The
accused were convicted, about forty put to death and a large number
exiled. As a general rule, however, the people of New York acted in
a level-headed way during the years when fancied witchcraft had
turned the heads of their neighbors.

Such, in general, was the state of things in New York up to the
time of the revolution. The mode of government, outside of Man-
hattan, was largely feudal. The characteristics displayed were a dare-
devil courage, combined with a happy-go-lucky good nature, a breadth
of toleration which, for the times, was remarkable, and a general
happiness of temperament which made them take a view of life, per-
haps (as the learned divine above quoted hints) a trifle too lax, but
which eliminated the grievous faults which swayed their puritanical
neighbors. More English than Dutch is now spoken in New York, but,

"Still a ruby kindles in the vine
And many a 'garden' by the water blows."

The Pilgrims landed on Plymouth Rock in 1620. They under-
grew great hardships and about half of them, unable to endure cold
weather, died during the first winter. As was to be expected among
three hundred theologians, for so the colonists seem to have regarded
themselves, squabbles arose, but they were united by a common fear
of the savages. They also received a dreadful shock at the hands of a bold, bad man, one Morton, who settled on Mt. Wollaston (which he had the frivolity to call Merry Mount), erected a Maypole and opened a hogshead of wine, which seems to have been an occasion of falling for some of the very elect. In short, some of our devout pilgrim fathers became very, very drunk. Partly under the influence of shocked sensibilities and partly, perhaps, afflicted by the griefs of a first hang over, they sent Mr. Morton as a prisoner to England, where he was doubtless happy to arrive.

Intolerant as they were, the Puritans showed considerable tenacity, and even in view of the fact that they had chosen what seemed to them the least of two evils, must be credited, even by their worst enemies, with as much courage as was displayed by the Dutch. Political institutions were professedly democratic, but the laws enacted were harsh, and, in some cases, absurd. "Solemn compaction or conversing with the devil," was, for instance, a capital crime. With heavy brows and gloomy hearts they met the same cares which were shouldered with cheery smiles by the sons of "Sunny France" and were obliterated in rum by the sturdy New Amsterdammers. Regardless (or ignorant) of ecclesiastical tradition, they set up a new "church" with a chief called a "teacher." Not only was this a breach of ecclesiastical precedent, but it was a distinct breach of faith, as they had come out with the understanding that the proper ceremonial should be instituted. There is little doubt, however, that this compact was entered into with the determined intention to break it, for the Puritans of that day, while tenacious of their own views, often disregarded some of the fundamental tenets of Christianity, such as charity, mercy, etc., and, among other things, they were not invariably honest. This, however, may not be so much attributable to their religion as to the fact that the majority of them were of low birth and station. Boston was founded in 1630 when the population of the colony was already greater than that of New Netherland.

From the first, the New Englanders were troublesome subjects—the most troublesome of all the British colonists. During the first
ten years about a third of those who came out were forced to return, by reason of slight differences in doctrine or politics. Officers sent out by the crown were treated with disrespect. No one could become a citizen or a voter unless he were a member of one of the colonial "churches." Not so much as one-fourth of the population were ever members. Admission to "church membership" was difficult to obtain, but we are asked to believe that this was solely on account of the large amount of sanctity required. "As respected equality among themselves, these church members were strongly imbued with a democratic spirit. * * * But towards those not of the church they exhibited all the arrogance of a spiritual aristocracy, claiming to rule by divine right."* As if to show how distinctly their faith was a "church" of the Puritans they ceased to observe the birth of Christ, and made a stringent law against its observance by any individual, but set up in place of it a feast of their own — Thanksgiving Day. Marriage was declared to be no sacrament but a civil contract to be cemented, not by a minister, but by a magistrate. These magistrates claimed the power to grant divorces, not for adultery only, but for other causes as well. This was the first beginning of our ugly divorce laws. "Baptism," as they called it, was not administered to all, as was the practice in the Church, but was limited as a special privilege to church members and their infant seed." One Maverick, described by Josselyn, a traveler, as "the only hospitable man in the colony," gave a good deal of trouble to the authorities and was frequently fined and admonished. Anyone who wrote home any letter hinting at the existence of non-conformity in the government was flogged, had his ears cut off and was banished. The magistrates were always conspicuous for their godliness — and wealth.

Gloom and terror assailed these godly men when, in 1633, having found that their laws against luxury in dress were not obeyed as strictly as they wished, they appealed to the elders for aid. But, sad to relate, they found themselves ill supported in that quarter,

“divers of the elders’ wives,” says Winthrop, “being in some measure partners in this disorder.” It is probably also largely to this source that we owe the much to be regretted insubordination of the American woman, which is to this day particularly noticeable in New England, and parts settled by New Englanders.

With such elements in combination it was not surprising that the colony soon showed signs of insubordination to the authorities at home. This occurred in 1634, when the members of the Massachusetts Company in England, by order of the crown, sent over to Massachusetts for the patent which had been taken over there. Instead of complying with this order, the General Court passed measures for the fortification of Boston Harbour. They also cut the red cross from their colours. Williams, who, after a series of mind wanderings finally hit upon the idea of freedom of opinion, was sentenced to be “sadly admonished” and had to leave the colony. With continual bickering, internal strife, resistance to authority, but with wonderful persistence and considerable courage Puritan New England grew, until the time of the revolution in which it played an important part.

Had it not been for the spirit of religious toleration which had its birth in New Netherlands and was embodied in the constitution of the United States that union would not have been possible. It may be said with fairness that so much toleration as now exists is due largely to Dutch influence. We do not seem to have imbided the Dutch spirit of the majesty of the law. Much of our ability to assimilate large numbers of foreign emigrants may be attributed to the Dutch. Our love of profanity, in which we are certainly more profuse than our Transatlantic cousins may be a survival of the same trait which so shocked the Rev. John Miller in 1695.

Of English influence there are many traces. Although English people are renowned for their respect for law it must be remembered that it was a lawless element (to a great extent) that emigrated to America, and it is probably from them that our lack of reverence for authority is derived. To this day the law is most respected in New York. If we owe our national unity to a Dutch spirit of conciliation,
it is certain that we owe our national existence to the English spirit of independence. Strange to say, as mentioned above, our loose divorce laws seem to come from the Puritans, Virginia and New York being among the least licentious in this respect. Also the unhappy noisiness of a large part of our female population seems to be our heritage from the heroines of the ducking stool.

But most important of all, we have the English language and English law. The literature to which we are most susceptible and the law by which we are governed will continue to bring more and more into prominence the paramount influence of England upon our national being. Not that English influence is better than any other, in fact, history seems to me to show New Netherland in a more favourable light than New England. But English influence, through the English language, is destined to take precedence of all other foreign influences.

SOPHOMORE.
College News.

Three new men entered the Freshman Class after the Christmas vacation: Hogel, Oldham and Sturges.

Rev. James Townsend Russell, class of '93, Bexley Hall, now rector of St. Thomas Church, Brooklyn, N. Y., accompanied by his wife and sister, spent the first week of January in Gambier. The primary object of his visit was to give to the students of Bexley Hall instruction in elocution and reading. On Sunday evening he read the story of Elijah from the Bible in the place of the regular sermon.

We regret to record that several men have left college, but all the men who left, did so to accept good positions. F. W. Avery, '06, entered the employ of a large lumber concern in Texas; F. O. Humberger, '06, is employed in a bank at Massillon; Cecil Potter has a good position in Pittsburg, Pa.; Allyn Sutcliffe, '05, is working in his home city, Poughkeepsie, N. Y.; Louis Landick, '07, has accepted a lucrative position in Cincinnati; McCave, '07, has work with his father in Salem, O.

Bishop Brooke spent the month of January with his family in Gambier. On Sunday, January 17th, at the morning service he gave a very clear and able talk on the condition in Oklahoma, stating the needs of more extensive mission work. The greatest trouble is in getting men to enter the work, and Bishop Brooke closed with a strong appeal for men to prepare themselves for this field.

On Saturday evening the sixteenth of January the Kenyon Chapter of Alpha Delta Phi gave a very delightful dance in Rosse Hall. The music was furnished by an orchestra from Newark. During the evening luncheon was served. About twenty-five couples were present, including guests from Mt. Vernon, Mansfield and Cleveland.
On January 12th, the Pedro Club was entertained by Mrs. Fillmore. Besides the members of the Club, Mr. and Mrs. G. C. Lee were present.

The south wing of Hanna Hall is completed and occupied. The middle division is fast nearing completion and will be ready for occupancy within two weeks.

The Christmas number of "The Harcourt Mayde" is out. It is full of bright stories and grinds, also ghost yarns. The members of the board are to be congratulated on the success of their endeavors.

We are glad to note that Mr. Ross Berter, '04, has been appointed Chairman of the Executive Committee of the Ohio College Republican League.

The Memorial Tablet to William and Mary Simpson and Senator Sherman, whose donations paid the principal cost of remodelling and repairing Rosse Hall, has arrived and will be put into place in a few days.

The outlook for baseball this year is very bright. There is much good material in the Freshman class and this with the last year's players should develop a good team. Some of the men show great enthusiasm, and indoor work has been begun in the gymnasium under Captain Babin.

On January 12th, Dr. and Mrs. Jones held a reception for the Rev. James Townsend Russell and his wife and sister.
Alumni Notes.

On December twenty-second, Augustus Newton Whiting, of the class of 1860, died after a short illness of two days and was buried from Trinity Church, Columbus.

Mr. Whiting was born in Columbus in September, 1836. He was at first connected with the Columbus Sewer Pipe Company, and later with the Standard Oil Company, but his high sense of honor would not allow him to remain with them any length of time. He soon resigned his place and for the last twenty years has not been actively engaged in any business, but has devoted both his time and means to the church. He was for forty years a vestryman of Trinity, and for twenty years was treasurer of the diocese of southern Ohio. His death will be a great loss to many, not only to his own family, but in the wider circle of diocesan relations.

The Rev. John D. Skilton, '88, formerly principal of Cheltenham Military Academy, has started Melrose Academy for boys on Oak Lane in Philadelphia.

H. H. Harms has been made superintendent of the Colorado division of the Union Pacific Railway. His headquarters are at Denver.

Lieut. R. P. Reifenberich, '94, 29th U. S. Infantry, stationed in Manila, has been in the United States visiting friends while on a sick leave from his regiment.

A letter from Harold Stiles, '96, states that he and his brother, A. G. Stiles, '00, are in the graduate department of Harvard University. A. G. Stiles will graduate from the Law School with the class of 1904.

The Cincinnati Alumni held a dinner at the St. Nicholas on February 12th.
Those of the Alumni who have visited the Hill recently are: O. R. Montgomery, '77; S. H. Nicholas, '79; Constant Southworth, '98; F. R. Byard, Aubrey, '02; Grigsby, '01; Huston, '00; Bagley, '02; Kell Brandon, '02. 

Wyant, Peese, Cartmell and Rathbone, all write that they expect to visit the Hill at Commencement.

L. T. P. Cromley, '03, has entirely recovered from the injury to his eye by the explosion of an acid bottle.

Both the Associations of New York and that of Chicago are planning to hold banquets after Easter.

Biological Society.

The Biological Society met for the first time during the current year on January the twenty-fifth in the anatomical laboratory. The programme for the evening consisted of some exceedingly interesting remarks by Dr. Walton regarding Sporozoa. This subject is of increasing interest on account of the known and conjectured connection of the Protozoa in question with numerous diseases. The next meeting of the society will be on March the seventh.

Membership in the society for the current year is as follows:

Professor Lee Barker Walton, Ph. D., Chairman.

Post Graduate.

Al Devol, B. A.
J. B. C. Eckstorm, B. L., M. D.
A. D. Welker, M. D.
J. S. Workman, M. D.

Seniors.

J. R. Beiter, J. C. McKim.
F. R. Jackson, T. L. Ferenbaugh.

Juniors.

E. A. Oliver.
Athletics.

Y. M. C. A. 36—KENYON 19.

On the 14th of January our basket ball team played Y. M. C. A. of Cincinnati, in Cincinnati. The Y. M. C. A. team of that city is one of the best in the state, and our showing was fine. Being the first game of the season, Kenyon was penalized for fouling. The game was fast and interesting, being replete with good plays.

For Kenyon, Boggs and Weiant played the best game.

The score:

Y. M. C. A. .......................... Left Front .......................... Landick
Opelt .......................... Right Front .......................... Weiant
Lucik .......................... Center .......................... Boggs
Gold .......................... Right Guard .......................... Anderson
Kinslow .......................... Left Guard .......................... Jackson

Field goals—Lucik, 5; Opelt, 3; Michan, Golde, Landick, 4; Anderson, Weiant, 2. Goals on fouls—Lucik, 16; Anderson, 3.


UNIVERSITY OF CINCINNATI 17—KENYON 26.

Kenyon defeated U. C. in an interesting game which was devoid of fouls. The game was exciting from start to finish and was anybody's game until the last couple minutes of play. The passing and team work of Kenyon was the feature, showing a great improvement over our first game.

OTTERBEIN 0—KENYON 2.

Kenyon won from Otterbein on the 16th of January by default. The teams were well matched and both playing good ball. When the whistle blew for the close of the game, the score was tie (17-17). The rules specify that in case of a tie, the game shall proceed until either team scores. Otterbein refused to do this, accordingly the referee forfeited the game to Kenyon.

A large squad of candidates for the base ball team has reported to the gymnasium for practice and Captain Babin will have the men in
good condition by spring. Of last year's team Babin, Oliver, Clarke, Lee, Jackson, and Japp are in college. We have in the squad many good players from fast preparatory teams, and they will make some of the old men hustle to keep their positions. Last year's squad lacked pitchers, but so far this year four of no small ability have reported. Manager Billingsley has a fine schedule, and is trying to get games with University of Michigan and Purdue. George Fisher of last year's team has offered to coach our team for two weeks in the spring and as he has had a great deal of experience, we know his services will be helpful.

After our success in track athletics last year in the dual meet with Wooster, and our fair showing in the Big Six meet, a great deal of interest ought to be aroused in our track men next spring. Mr. Fred Hall has been selected captain of the team and Mr. Arthur Brown manager. Mr. Brown is arranging for dual meets with Wooster, University of Cincinnati, and Otterbein. We hope to have a good team in the Big Six meet.

Chess Club.

Shortly after the Christmas vacation a very informally organized gathering of Chess players assembled under the leadership of Dr. Walton at his house. Two meetings have been held and there seems to be much promise of things to come. The club is at present devoting itself to games opening from the Ruy Lopez. We hope, in our next issue to print the membership, which, we may say, is encouragingly large.
Society Notes.

DRAMATIC CLUB.

The Kenyon Dramatic Club held its first regular meeting on Friday night, January 8th. A movement was in order to make the club more of a social affair than it has hitherto been, and thus offer more inducements for new members. A new name for the club was finally decided upon, and it will now be called the "Puff and Powder Club" in place of the Kenyon Dramatic Club.

The following officers were elected: President, Mr. F. R. Jackson, '04; Secretary, Mr. A. J. Sarman, '06; Treasurer, Mr. R. A. Clayborne, '04.

Regular meetings will be held throughout the college year for the purpose of working out and presenting plays. The first of these will be presented during Prom. week while others will be given later in the year.

MR. BOB.

On Saturday evening, December 12, 1903, a two act farce entitled, "Mr. Bob," was rendered at Rosse Hall. The cast was made up from both Harcourt and the college and good choice of characters was shown. The play was very well presented considering the very limited time allowed in its preparation. Those who attended passed an enjoyable evening. Financially also, the play was more successful than was anticipated.

THE PARLOR CONCERT.

A concert was given in Rosse Hall on January 13th, by the Parker Concert Co. Their services were secured by the Reveille Board and the concert was for the benefit of the Reveille. Unfortunately, the weather being bad, it was not attended quite as well as might have been wished.
Correspondence.

Bexley Hall, January, 1904.

The gospel of a clean shirt is a phrase familiar to missionary circles in Africa, among the South Sea Islanders; simply because a conception of decent and orderly living had to be created in order to teach the gospel by way of object lessons. But this calls to mind an incident of gross heathenism committed in our own so-called Christian community, where the brotherhood of men is constantly preached. The community referred to is Buffalo; the time was an early morning just before the past Christmastide, a time when plump turkeys and warm clothing were being distributed throughout the land.

The incident of heathenism referred to I will now relate, but I will try not to color the facts, because the story is too pitiful:

On a severe cold December morning some few days before Christmas, while Buffalo's citizens were enjoying the comforts of warm homes and sumptuous breakfasts, or perhaps lounging in their easy chairs scanning the newspaper for some startling headline of the hostilities in the far east, (where many of the inhabitants are crowded together and uneasy, wishing for a brighter future) five foot-sore Chinamen were laboriously pulling their way across the swift and dangerous current of the Niagara river, from a point near Fort Erie on the Canadian side, opposite Buffalo. Soon they had crossed safely, but at the peril of their lives, owing to the danger of their slight craft in the rapid and strange waters and fearing also least they should be caught by the authorities when they landed. But the coast seemed clear as they neared the American shore and despair turned to hope. Soon they pulled close to the Buffalo breakwater with its rugged stone front, but no sooner had they placed their feet on the piers than they again became depressed in spirits, for they were disappointed in not meeting their paid helpers, and they beheld another obstacle, which was the Erie Canal. This they had to cross before setting foot properly on American soil; but soon their anxiety ceased
when they noticed the beckoning of two men on the towpath opposite. These two men were smugglers, whom, on seeing their consignment in the form of five bewildered Chinamen bobbing their heads up on the breakwater, assisted them across the canal; but that being accomplished in safety was only a part of the contract, for instantly on landing, these two men (employees of a Buffalo undertaker) quickly backed up a covered express wagon and hurriedly packed the Chinamen inside the wagon over the driver’s seat, jumped on the seat themselves and whipped up the horse. The frightened animal with a lunge tightened hard on the traces, for the grade of the street at that point is abnormally steep right down to the tow-path, and the street is at right angles with the canal. But soon a policeman emerged on the scene and caught a rear view of an express wagon with a woven wire spring mattress sticking high and covering up the entire back of the load, but the policeman, evidently none the wiser, scanned the supposed load of furniture with mere curiosity, but as he looked intently at it his curiosity was changed to surprise; for in the meantime there was going on some unexpected excitement at the front of the wagon, for the driver in his anxiety to hurry along his load of perishable freight had lashed the horse again, which had resulted in causing the traces to snap asunder; this of course was the cause of the policeman’s surprise, for it appeared to him that the load of furniture which he was quite sure was going up the hill was actually coming down, and soon his belief became a reality, for now he beheld the wagon trundling backwards down the steep grade with disastrous speed, and rushing to its side he reached the horseless wagon on the edge of the towpath just in time to see the catastrophe. The spring mattress, wagon, and its load of oriental furniture consisting of five terrified Chinamen, were dumped into the freezing waters of the canal; the two smugglers had jumped in time, but the ill-fated Chinamen were cooped in a trap like rats; even the woven spring mattress did not work as a seive to keep out the mud, for the front of the wagon was open, but that was quite lucky, for while three of the Chinamen were drowned outright, yet two of them managed to swim out of the front of the
wagon and to drag themselves out of the canal with the lukewarm assistance of the policeman.

One poor wretched Chinaman, after he was dragged to the tow path, standing drenched and shivering and frightened almost to death in the officer's grasp, asked before being taken if he could get a dry shirt, but the heathen policeman refused him; again when the Chinaman begged for a shirt, offering to pay the price of it, he gruffly replied: "You won't need a dry shirt; we will skin you alive"; but probably it never occurred to the brass buttoned, black-belted blockhead that he was wearing the uniform of a Christian soldier.

Now let us preach the gospel of a dry shirt to our own police force, before we dare send missionaries to supposed heathen countries to preach clean shirts. Dear readers, you can't help but notice that the difference in the condition of the two shirts, i.e. the foreign heathen dirty shirt and the domestic heathen wet shirt from a strictly sanitary standpoint is much in favor of the foreign heathen.

Putting jokes to one side, there is a great deal of party opposition to a golden rule mayor like Sam Jones of Toledo, but such a man appeals to the hearts of the masses when he sets an example not only to the police in replacing their clubs for canes, but also to our public school system and even to our colleges in showing them how to teach more by way of the heart than entirely by way of the head.

Right well did our Indian brother, the Rev. Coolidge, in his discourse in the college chapel, bring out this sterling quality in his closing remarks, on the man on his way to Jericho, not to pass by on the other side when a stranger is fallen, but to leave money at the Inn with a promise of more when he returned that way, and if that were not enough to provide him with a shirt.

E. Tunmore.

To the Collegian Editor:

It was with some degree of astonishment that I read in the January issue of the Collegian, the statements made by the Denisonian in regard to her prospective position in the Big Six and also of the superiority of her teams to those of "little Kenyon."
CORRESPONDENCE.

I have been a resident of Gambier nearly all my life, and for years have followed athletics in Ohio and especially those of Kenyon. How such a statement, so utterly unreasonable, as the Denisonian publishes is really something in which I can find no foundation whatever.

In matters of athletic rules I am perhaps not so well schooled as the editor of the Denisonian, but I certainly know that Denison has climbed a little too high to hold on just at present at least. To anyone who witnessed the Denison-Kenyon game last fall, such statements seem even rash, and then when you consider, too, that Kenyon's team was very weak, they seem even more absurd.

Perhaps Denison does get out fair teams by combining her academy and college, but I am certain that she is in no way equal, even then, to any of the Big Six teams. She certainly has gotten her gaze too high and had better get back into her own sphere at once. At least she would better await her chance to enter the Big Six and in the meantime make surer of her ability to fill such a position should she ever secure it.

January 20, 1904.

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