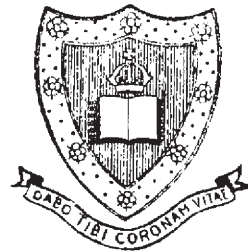


MESSENGER

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No. 1.

ST. STEPHEN'S—THE OXFORD OF AMERICA.

CHARLES ELDREDGE McALLISTER, '14.

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THE announcement of the establishment of a wonderfully equipped polytechnic school as a part of Johns Hopkins University marks another step in the development of technical instruction in the United States. The marvelous growth of scientific education is not only important for itself, but of even more consequence in the change it brings about in the relation of various systems of education. Specialization has outstripped its own preparation, and too often we find a man of highly developed mental capacity unreliable for want of the necessary foundation in the liberal arts. The broad elective system prevalent in many of our institutions is responsible for the assertion that Americans are, as a rule, limited intellectually to a narrow field.

It is a matter of congratulation to the American Church that St. Stephen's College occupies the unique position of being distinctive for the opposite of this modern tendency in education. Unfortunately many of our citizens have become so radically progressive that they fail to realize the importance of sound classical learning. Greek, Latin, Philosophy, and Literature form the cornerstone of real liberal culture. The requirement of a thorough knowledge of these subjects as necessary for graduation marks St. Stephen's as the home of sound intellectual discipline contributing to an "active enlightened citizenship."

From year to year, institutions of purely literary nature become fewer and the perpetuation of this all important side of education devolves to a greater degree on individual colleges. The name of St. Stephen's, indissolubly linked with sound learning, is well known throughout our American Church, but beyond those limits, its influence is not so widespread. Those of us who are here now and those who have been so privileged in the past, all feel their most earnest wish to be for their Alma Mater. Annandale and its memories have a kind of lingering pleasantness

that sweetens the life of study. In a word, St. Stephen's, without the distractions of city life, furnishes an ideal curriculum in an ideal situation.

It is the desire of every student or alumnus to forward the interests of the College. We do not want to expand into a university, but we wish to extend the influence of the Church training and study for which St. Stephen's stands. We want the sound culture of Horace, Homer, and Plato, of Ruskin, Carlyle, and Emerson to be offered throughout the country as taught here at Annandale, the American seat of true classical learning.

Oxford University is famed for its scholarship. Its very age makes it unalterably a literary institution with a goodly proportion of requirements. At Oxford are closely linked the Anglican branch of our Church and learning founded in truth. Oxford will always remain in the minds of men a university of Church colleges. St. John's, Corpus Christi, Trinity, Jesus, are names of its colleges. Similarly the name of the American Church is written in the history of St. Stephen's.

There are some other details in which our College here at Annandale-on-Hudson resembles the English institutions. Until a short time ago our Reverend President was known as the Warden. The Oxford cap and gown lend a suggestion of Baliol or Queens as our students pass from the Chapel to the Commons. The collegiate chapel of the Holy Innocents, of Gothic simplicity, echoing the daily offices, and resounding with America's best rendition of the Anglican chant, emphasizes another side of our life that is strikingly in accord with the tradition of Oxford. Our courses in Latin and Greek, although, because of our American system of preparation, not as advanced as in England, give more opportunity for development in this direction than most colleges. The small classes, final examinations, and consultations are not radically different from the tutor system employed at Oxford. Most of the students participate in athletics "for sports sake" as they do at the English universities. In all, considering the manifold diversions of the average American college man, St. Stephen's with its executive from Canterbury is distinctive and suggests the Thames rather than the Hudson.

I would not convey the idea that St. Stephen's is un-American or not democratic, but our community life makes it possible to take advantage of the benefits offered by the English university. No revolution would be necessary to make St. Stephen's the Oxford of America, but the reputation to be gained by a name possessing the associations of Oxford, the seat of sound culture, would probably be of advantage in extending the influence of St. Stephen's.

This idea is, so far as I know, a new one. It possibly will provoke discussion, which may produce benefit in some quarter. It is simply a suggestion—St. Stephen's College: The Oxford of America.

THE HISTORIC VICINITY OF ST. STEPHEN'S.

CHARLES STEEL ARMSTRONG, '14.

AS THE new student takes up his abode at St. Stephen's, he probably little realizes that he has come to live in a land of romance. Below the low, rolling hills on which the college stands, flows the Rhine of America—the justly renowned Hudson, on whose waters have floated the Indians' canoe, the tiny Half-Moon of Henry Hudson, the little side-wheeler Clermont, and the mightiest battleships of every nation of the world. Beyond the river stand the towering Catskills, made famous throughout the Englishspeaking world by Irving's tale of Rip Van Winkle. In the midst of these beautiful, romantic, and historical scenes, there are several spots, in the vicinity of the College, which have a special historical significance.

The dearest of these historical spots to St. Stephen's men is Cruger's Island, known in years gone by as Magdalene Island. This beautiful work of nature has endeared itself to the College men because of the many happy hours they have passed in wandering along its riverside paths, resting in one of its secret bowers, dreaming on one of the rustic bridges, or gazing lazily on the broad expanse of the Hudson from a seat in the attractive little pagoda.

But these present delights of the island are fully equalled by its historical associations. If we seat ourselves in a quiet nook on a dreamy day of spring and close our eyes, at the northern end of the island we imagine that we see a quaint, unfamiliar vessel riding at anchor. Sailors in strange costume are moving along the deck. Who can they be? Suddenly a light dawns upon us. This is the "Half-Moon." Henry Hudson is anchoring over night at the northern end of Cruger's Island on that famed trip which gave to the river his name.

As we dream on in this manner, aided by our knowledge of the situation, on another occasion we see brilliantly painted figures running excitedly too and fro along the shore beneath the warming rays of the rising sun. It is a great and terrible day in the history of the Six Nations. Today is to decide which of the six Indian tribes is to be supreme. By the laws of combat they are to decide the dispute which has arisen among them. Fifty men from each tribe—three hundred in all—are lined up with determined looks on their faces. The signal is given, they spring into action. All day long they battle back and forth. The sun sinks lower and lower towards the shadowed Catskills. As it disappears behind the highest peak, only two tribes, the Mohawks and the Tuscaroras, have a few of their fifty braves left. The former, fearing for their lives and the right of supremacy, flee in their canoes to Goat Island, a little north of Magdalene,

where they await an attack by night from the Tuscaroras. Stealthily the survivors from Magdalene creep toward their enemies' camp-fires. There is a mingling of blood curdling war-whoops, and a struggling mass of lithe brown bodies. Then all is quiet again. The aboriginal battle of 1700 is ended. The Mohawks reign supreme over the Six Nations.

Next to Cruger's Island in historic significance is Tivoli, the home of Robert R. Livingstone, better known as Chancellor Livingstone. St. Paul's Church, Tivoli, of which Mr. Livingstone was a warden for many years, and which is but a short distance from his manor, Clermont, contains a tablet erected to the chancellor's memory. Robert Livingstone's name has at some time or other probably been on the lips of all school children in the United States because of his relations with Robert Fulton, the inventor of the first successful steamboat. It was while Livingstone was a minister to France from this country in 1802 that he met Fulton and financed and assisted him in his experiments with a boat on the Seine. Later trials in America resulted in the marvel of that time—the Clermont, which is reported to have been built in the cove between Cruger's Island and Tivoli.

Another historical spot—which is perhaps nearer to the College than the preceding two—is the Hunt Estate, on the right hand side of the road going towards Barrytown, about ten minutes' walk beyond the Annandale post-office. This was formerly the home of Mrs. Richard Montgomery, widow of Brigadier-general Richard Montgomery of the Continental army who was killed before Quebec on December 31st, 1775. It is related that when General Montgomery's body was moved from Quebec to St. Paul's Churchyard, New York, in 1818, the boat, which conveyed his remains, anchored in the river in front of the widow's home to fire a military salute. During the hour which the boat lay there, Mrs. Montgomery asked to be left alone on the piazza. At the end of this time when her friends and relatives came to her, they found her on the floor, in a dead swoon.

Cruger's Island, the Livingstone Manor at Tivoli, and Montgomery Place, are only the three most prominent historical points of interest about St. Stephen's, and good examples of what he who wishes to explore will discover. Other nearby towns afford rich opportunity for a search for places which have played a part in local, national, or even world history.



PLATONIC ELEMENTS IN WORDSWORTH'S "ODE ON
INTIMATIONS OF IMMORTALITY FROM RECOL-
LECTIONS OF EARLY CHILDHOOD."*

CHARLES THORLEY BRIDGEMAN, '13.

IT has been said by commentators of Wordsworth that he had no philosophy. By this they mean no systematic philosophy, but they do not deny that he thought deeply on certain philosophical problems. Therefore, whether their criticism is strictly true or not, it should not prevent us from looking for philosophic elements in Wordsworth's "Ode on Intimations of Immortality," for to have written on such a topic he must have had some clear ideas on the subject, which, though they may never have been systematized, are all that we are seeking.

An attempt to find a similarity between the ideas of Plato and Wordsworth is attended by several difficulties. In the first place the Ode is not a philosophical treatise, and there is a great danger in regarding it as such, laying too much emphasis on what is merely poetical diction and legitimate use of metaphors. As an apology for inquiring too deeply into what seem mere trifling details of the poem, Coleridge's "Biographia Litteraria" might be quoted as saying that poetry has a logic peculiar to itself which is quite as rigid as that of a scientific work, demanding that there should be a reason for the use and place of every word. Another difficulty attending a theme of this sort is the likelihood of reading into Wordsworth's statements Platonic ideas which had no place in Wordsworth's own mind.

The circumstances which led Plato and Wordsworth to philosophical speculation were quite different. Plato, after seeing the demoralizing effect of Heracleiteanism, felt forced to find a more solid foundation upon which to base a better morality. Coming under the influence of Socrates at this time his attention was turned in the direction of the Concept, and from this he developed his own theory of Ideas. This, combined with his belief in the Immortality of the Soul, formed the foundation of his philosophy. Wordsworth was led to philosophical speculations by less practical motives. He says that as a child he always had a feeling that somehow the Soul could not die, not only because of its own vitality but also on account of certain unreasoning fancies which he had always had. In later life he wondered what had been the cause of this feeling. The Ode is an expression of the relief that he felt when he reached a satisfactory conclusion of his search and realized that he still held it in his power to recall to some degree his childhood vision.

In treating the Ode, Wordsworth's ideas will be arranged into a parti-

*The John Mills Gilbert Prize Essay.

ally systematic philosophy, and from that will be shown their similarity to Plato's doctrines. Following a consideration of Wordsworth's introductory stanzas will be a study of those in which he sets forth his ideas upon the Soul's Immortality.

"There was a time when meadow, grove and stream,
The earth, and every common sight
To me did seem
Apparell'd in celestial light,
The glory and the freshness of a dream."

With these suggestive lines Wordsworth begins his Ode. They are the expression of a peculiar fancy, which he had as a child, that somehow the world around him meant more than it seemed on the surface. To him it seemed that even the commonest things were "apparell'd in celestial light," which transcended them and made them appear to him more perfect and more divine at that time than in later life. For he says, in the first four stanzas of the Ode, that when his mind became occupied with the cares of this world, he could not bring back to the earth the splendor with which it had once been surrounded. For him the earth, in spite of its great beauty, lacked something which would make it transcendently beautiful, perfect. The earth itself seemed quite oblivious of its imperfections and reveled in the mere joy of living.

"Land and sea
Give themselves up to jollity,
And with the heart of May
Doth every beast keep holiday."

He felt that it was wrong that he alone should be conscious of this deficiency because it made him feel out of harmony with the world. He tried, therefore, to put aside the sombre thought and join in the merry-makings of the care free people. He did so with some degree of success, except that he still had a lurking feeling that the earth would never be to him quite what it had once been. He then attempted to find what this glory was and whither it had fled. As he expresses it, when turning from beholding the joyousness of the earth,

"But there's a tree, of many, one,
A single field which I have looked upon,
Both of them speak of something that is gone:
The pansy at my feet
Doth the same tale repeat:
Whither is fled the visionary gleam?
Where is now the glory and the dream?"

This restless feeling of a lack in the world which Wordsworth felt, had its counterpart in the life of Plato; although to Plato it meant more than the shattering of a childhood's dream. It meant to him the destruction of a world, a world of morality. The endeavour that Wordsworth made to get behind appearance and find whence the "celestial light" came, was made by Plato with a much more vital purpose than the satisfaction of a slight discontent. For him the world, when it lost its reality, in the sense of its constancy, lost its value. The destruction of his ideal of the world was almost irreparable, for he could not feel as completely as Wordsworth did, that bond of sympathy which knits man to Nature, because his chief activities and ideals were of the moral and not the sensuous world. Whether Plato had in childhood the fancy which Wordsworth tells of, is not certainly known, but that Wordsworth's experience was believed by himself to be a proof of the Soul's Immortality will be shown later to be an indication of Platonism.

Beginning with the fifth stanza and continuing throughout the ninth, Wordsworth gives what in Platonic terms is his theory of the Soul's Immortality, his theory of the content of the spirit world, and its relation to knowledge, recollection and to this world of sense, and finally his idea of a philosopher and his opinion of what Plato calls "Eros." In the poem these ideas are not sharply defined but intermingled, so, for the sake of clearness they will be discussed separately.

Wordsworth's philosophy, if one can call the expression of his opinions on philosophical problems "philosophy," has for its foundation and keystone, even as had Plato's philosophy, the Immortality of the human Soul. Wordsworth's conception of the Soul's Immortality is in its general outline quite similar to Plato's, although in some of the details of its manifestation, the theories are different. That this is true can be seen from these first four lines of the fifth stanza:

"Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar:—"

This thought is similar to that in the Myth of Er in the last book of the Republic. Wordsworth seems to think, as Plato did, that the human Soul underwent a number of incarnations, each incarnation being preceded by a sleep in which the Soul forgot that which it had known before. That Wordsworth's conception of the effect of this period of oblivion is quite different from Plato's, can be seen from the rest of the stanza. For Wordsworth thought that the Soul did not come in entire forgetfulness of the things in heaven which it had seen, but came "trailing clouds of glory,"

which, for a limited period after birth, colored its view at the world. But Plato believed that the Soul did come in entire forgetfulness. This point will be taken up later in connection with Recollection.

The very natural question now arises of what Wordsworth thought was in the world beyond, which so affected the Soul of the new-born child. From various hints given through the poem and not from an undue influence of Platonism an attempt will be made to reconstruct Wordsworth's idea of the "eternal deep, haunted forever by the eternal mind . . ."

In the fifth stanza, in connection with the lines expressing his idea of the Soul's advent into this world, Wordsworth calls heaven the abode of God and the home of the Soul. In this conception there is nothing unusual. It might even stand for an allegorical expression of Plato's theory that the idea Good, personified as God, exists beyond the sensuous world; and that to it the Soul returns, in the periods between its incarnations, and beholds with unobstructed vision the Ideas. It is not likely that Wordsworth gave much thought to this novel theory of Ideas which Plato formulated, but was content to think of God, as the term is commonly understood, living in heaven which because of its being God's home was also the home of the Soul. His conception was quite Christian.

The characteristic of Wordsworth's idea of heaven, which, although it is not unchristian, is yet not ordinarily ascribed to the heaven of Revelation, has a partial resemblance to the world of Ideas. This is the belief that in heaven alone could absolute Truth be seen, unbedimmed by sensuous experience and the daily burdens of life. This idea has such a striking resemblance to Plato's conception of the Soul beholding the eternal Truths, absolute Being, in the other world unhampered by the body, that one might think it was merely a false interpretation of Wordsworth's non-committal statements. However this is not the case, because throughout the Ode there are evidences that he held this opinion. In the seventh stanza is found the first implication of such an idea. There he describes the child fashioning in its play, with "newly-learned art" "some fragment from his dream of human life." If this were not a poem upon intimations of Immortality in the ideas of a child, one might be at liberty to translate "dream" as the child's conception of human life as gained from contact with his elders. But, as it is, to do so takes from it its fitness to have a place in such an ode. One is therefore led to suppose that by "dream" Wordsworth was referring to the shadowy recollections that the child had of life as he beheld it before his incarnation. This would give the unincarnated Soul, either the power of seeing, with unhindered vision, life as it really is on this earth, or else give it the opportunity of seeing in heaven a counterpart, or the perfect original of earthly life. If the latter theory is Wordsworth's idea, then his conception was unusually Platonic. At any rate, that the Soul before

its incarnation, and at rare intervals afterwards, can see absolute Truth, however Wordsworth conceived it to be manifest, is undoubtedly a fact. This is brought out in the eighth stanza, where, while telling the child of its precious gift which it holds so lightly, he says:

"Mighty Prophet! Seer blest!
On whom those truths do rest,
Which we are toiling all our lives to find,
In darkness lost, the darkness of the grave."

While these lines do not point to a world of Ideas such as Plato conceived, a theory which seems much too advanced for Wordsworth, they show nevertheless that Wordsworth in common with Plato, regarded a vision of absolute Truth a thing of rare occurrence and dependent upon the Soul's Immortality. Several other passages quite as suggestive as this might also be quoted, if space permitted, as for instance in the ninth stanza.

It would be well to consider now Wordsworth's theory of Recollection and its relation to Knowledge and human life. It must be borne in mind that there is a fundamental difference between Wordsworth's and Plato's theories of Recollection. For Plato, while he makes Recollection the means of gaining "*a priori* knowledge" as is seen in the Meno, still he does not think that sense experience is valueless and without its place in the realization of Truth. He thought that although man came into the world with the power of recalling what in his previous life he had seen of the Ideas, yet it needed the stimulating effect of sense experience and the resulting concepts to actually arouse Recollection. Then when a man had recalled what he once knew he would be able to recognize the Ideas as realities, true apart from sense experience. By thus making Knowledge dependent upon a certain amount of experience, it precluded the possibility of a child having any true knowledge. This is Plato's idea. Wordsworth's is quite the opposite. He pictures the Soul coming into the world in forgetfulness, but not complete forgetfulness, of the glory which it had just known. It is this dim recollection which makes the world in childhood appear more perfect than it appears in later years. For the child supplements the *datum* of sense, incapable through its limitations of itself giving true knowledge of the world, by his recollection of the world as it really is, and so for a time after birth, as long as those recollections last, he sees the earth in its perfection. The fading of the vision of glory is due to it being overwhelmed and lost in the increasing cares of life.

"Thou little Child, yet glorious in the might
Of heaven-born freedom on thy being's height,

Why with such earnest pains dost thou provoke
 The years to bring the inevitable yoke,
 Thus blindly with thy blessedness at strife?
 Full soon thy soul shall have her earthly freight,
 And custom lie upon thee with a weight,
 Heavy as frost, and deep almost as life."

The grown man is therefore deprived of the vision of Truth, so common to the child, and it is only at rare intervals that he can see through the mist of life's cares into the purer light beyond.

"Hence in a season of calm weather
 Though inland far we be,
 Our souls have sight of that immortal sea
 Which brought us hither,
 Can in a moment travel thither,
 And see the children sport upon the shore,
 And hear the mighty waters rolling evermore."

It is evident, therefore, that although the ideas of Recollection are not identical in both cases, their opinion of the value and infrequency of the insight is quite the same. To Plato, however, the vision of Truth was, if anything, of more importance than to Wordsworth, because for him it had a more vital interest.

Whatever Wordsworth thought the supersensual world held, he seems most clearly to have expressed the idea that knowledge of that world helped towards an understanding of this. Whether it is because only from that elevation can the Soul see with unobstructed vision the world's perfection, or because it is in heaven alone that the eternal realities exist of which this world is an imperfect replica. For repeatedly he says that recollection of the former life is as a lantern for the child in a world of darkness. The figures he uses remind one of the famous cave myth in the Republic. He does not seem, however to think of this world as only a shadow of the other world, and sense knowledge as only knowledge of shadows, although such an interpretation might be made of several passages, but rather of this world being real enough, and only knowledge of it imperfect on account of sense limitations. The "glory," then, that the child saw in the flowers and trees was an insight into things as they really are and not a subjective fancy of what they ought to be. Thus he says in the fifth stanza:

"Shades of the prison house begin to close
 Upon the growing boy,
 But he beholds the light, and whence it flows,
 He sees it in his joy;

The youth, who farther from the east
 Must travel, still is nature's priest
 And by the vision splendid
 Is on his way attended;
 At length the man perceives it die away,
 And fade into the light of common day."

A similar idea is expressed in the passage quoted from the eighth stanza, and again in the ninth, where in speaking of his own childish recollections, he says:

"Those shadowy recollections,
 Which be they what they may,
 Are yet the fountain light of all our day,
 Are yet the masterlight of all our seeing."

In thus making knowledge dependent upon a former life, there is a strong resemblance between Wordsworth and Plato.

In Wordsworth's idea of a philosopher and of the effect of sense experience upon his knowledge of the Truth, there are further similarities to Plato. The eighth and ninth stanzas, together with the sixth, give his opinion upon these points. He says that the child is the truest philosopher because he alone can see clearly those truths which sages try all their lives to find. To Wordsworth a philosopher is one who through questioning the appearance of things seeks to find what they really are. It was Platonic "Eros" (Love) which in his childhood impelled him to look through appearance into reality. For this scepticism he is heartily thankful, as he says in the ninth stanza, when, having remarked that it is not for the usual gifts of childhood that he is so grateful,

"But for those obstinate questionings
 Of sense and outward things,
 Fallings from us, vanishings;
 Blank misgivings of a creature
 Moving about in worlds not realized."

The bad effect upon this philosophic insight of pleasures and distractions of every-day life, of which he speaks in the sixth stanza, lead to the supposition that he regards the body as merely a hindrance to the true philosopher. A quotation from the sixth stanza will illustrate this point.

"Earth fills her lap with pleasures of her own;
 Yearnings she hath in her own natural kind,
 And, even with something of a mother's mind,
 And no unworthy aim,

The homely nurse doth all she can
To make her foster child, her inmate man,
Forget the glories he hath known,
And that imperial palace whence he came."

A similar idea was expressed by Plato in the *Phaedo*, where he makes a plea for retirement from active life for the philosopher. The figure used in the fifth stanza of the Ode reminds one of Plato's calling the body "the prison of the Soul."

In the last two stanzas of the Ode, Wordsworth resigns himself to his lot and seeks to find sympathy in nature. He thinks that since the glory which he had known as a child cannot be restored to the earth, it is best to join the care free world in its merrymakings and thus find solace

"In the primal sympathy
Which having been must ever be;
In the soothing thoughts that spring
Out of human suffering:
In the faith that looks through death,
In the years that bring the philosophic mind."

Plato did not resign so readily the hope of restoring his "dream," for to have done so would have been disastrous, but he hopes to find in the world of Ideas a means by which the sensuous world might again regain its worth.

The most Platonic quality of the Ode is not so much the superficial resemblances between Plato's and Wordsworth's ideas as it is the spirit of the whole poem. It is that quality in the Ode which makes it poetical and in Plato's doctrines which have caused them to be called poetical; it is the idea that behind the common sights of nature there is something divine, unfathomable, which, try as we may, we cannot define or even express. As Wordsworth says, in later years the earth was even more significant to him than when a child,

"The clouds that gather round the setting sun
Do take a sombre coloring from an eye
That hath kept watch o'er man's mortality."

And again,—

"To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

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Beginning with this issue, the Saint Stephen's College MESSENGER will be published monthly through the Academic Year. This change has been under consideration for two or three years and at last has been accomplished. Whether or not this arrangement is permanent, depends upon how great a success the plan is this year. The reasons for increasing the number of issues from four to nine are various. In the first place, coming as infrequently as once every three months, the

magazine was almost useless as a news-carrier, a duty which devolves upon it as it is the only publication of the students. Moreover the interest of the Alumni, who form the greater part of our subscription list, had an opportunity to wane between each issue, so that aside from being an occasional reminder to them of their college days, and affording a few minutes entertainment, it was of little use. It is, therefore, the hope of the MESSENGER Board that when the magazine is published monthly it will furnish a live interest for the Alumni, and serve to bring them into closer and more intimate contact with the daily life of their Alma Mater.

To the Student Body who came in for a good share of consideration when the alteration was suggested, it is thought that the advantages of the monthly will be twofold. Naturally, coming more frequently, it will be of more interest and can play a greater part in the activities of the College. But in addition to this, it will afford an opportunity for the men to display their talent in literary pursuits by offering them an incentive for some work outside their required studies. The increase in the issues should encourage contributions not alone from those who have contributed before, but

also from those who, thinking their assistance was not needed, have not done so. In short we hope to arouse the potential literary ability of the Student Body.

The final reason which brought about the change is that the Board believes, in fact knows, that St. Stephen's is growing. Consequently it is but natural that to keep pace with the advance of the College, the MESSENGER, as the organ of the Students, should also show progress.

We have said above that in increasing the issues of the MESSENGER, we expect to make use of the literary talent of the College. Should this not seem a sufficiently urgent invitation to contribute to the magazine, we would reiterate the time-honored remark of the Editorial Board that contributions, in the form of essays, short stories, poems, news items, or anything that would be of interest to our readers, are not alone welcome, but absolutely necessary for the support of a magazine which will be a credit to St. Stephen's. To the Alumni and Friends of the College, as well as the Students, we make this appeal, for in the columns of the MESSENGER, the College, past and present, should be represented, and from the ranks of the older St. Stephen's men we can derive valuable encouragement and support.

We do not think that we are putting the case too strongly when we say that unless all who are interested in the MESSENGER come to

the assistance of the Board with a goodly number of contributions, the monthly will not succeed and the quarterly will have to be resumed. But then—are we to speak of failure?

A new man was recently heard to remark, when the football team was first mentioned, that he did not suppose it would amount to much as there did not seem to be much "athletic spirit" in the College. His ignorance is excusable but lest more of the new men have the same idea something ought to be said on the subject.

The situation appeared to him as it does to the casual observer who has seen only what we have *not* accomplished along that line in the last few years. If, however, he should look more closely, he would see that if we have failed in athletics of late it has not been because we have lacked "College spirit," but because we have lacked material and equipment. In fact, was it anything else but "College spirit," a wonderful enthusiasm for St. Stephen's, that inspired the men to play a "forlorn hope" game of football with R. P. I. three years ago, when the prospect was one of not even possible victory but certain defeat? Did the men, in number twenty per cent of the Student Body, who practiced basketball under all sorts of adverse conditions in the "chocolate factory," lack enthusiasm? Did they further lack "athletic spirit" when they played teams that they

knew outclassed them? To all of these we say most emphatically, "No." Moreover we assert that there is a strong "College spirit" in the institution, and considering its size, a strong "athletic spirit." If we have been what, in point of games won, has been unsuccessful, it has been because instead of five hundred or six hundred men to pick teams from we have but sixty or seventy. The result of this is that our tradition of "College spirit" in athletics is not an easy one to uphold. For instead of going forth to add another laurel to a name long victorious, with the encouragement of past successes to cheer us on, our men have to uphold what takes even more courage, a reputation for unflinching enthusiasm in the face of great difficulties. Therefore, we would say to the new men and to those of the old men who have become discouraged, "Go, go forth, and for the honor of St. Stephen's maintain even this unsatisfactory tradition, that in years to come you may be able to say, that whatever the College failed to do in athletics, at least she did not lack enthusiasm."

There is one amendment to the constitution of Convocation which should be advocated out of justice to those men who have paid their Campus Tax. Previously it has

been possible for men who have not paid their tax to vote on financial questions and so determine what shall be done with money which they themselves have not contributed. The MESSENGER strongly urges that an amendment should be passed permitting only those who have cancelled the obligation which Convocation has laid upon its members to have a vote in matters of finance. This suggestion has the approval of the Finance Committee.

The MESSENGER regrets that in the June number there was a very serious omission made in the account of the Dragon Club's production of the "Antigone." Through an error, Mr. Davidson's great assistance to the Club was not acknowledged. As it was largely due to his encouragement, his valuable advice, and painstaking work that the play was a success, the MESSENGER wishes to take this opportunity to correct the mistake.

The Business and Editorial staffs would find their work greatly facilitated if they had a typewriter. Would some Alumnus or Former Student, who has one he is not using be so kind as to make them a present of it? The Board would feel duly thankful.



College Items.

The Dragon Club announces a series of lectures to be given in Ludlow and Willink Hall this winter, detailed program to be presented later. Undoubtedly that faithful friend of the Club, Mrs. Norris, will give another of her interesting and instructive readings. The Club now numbers nine members, two of whom were elected last June, Prout, '14, and Humphreys, '15. At a recent meeting the Rev. E. S. Hale, Curate at the Church of the Ascension, Washington, D. C., an alumnus member, gave an interesting discourse on the new Washington Cathedral. Mr. Hale's reminiscences of the Club's infancy were eagerly listened to, and gave some valuable ideas for future work.

The Missionary Society is continuing the Litany for Missions as a

special office after Evensong of Wednesdays. The first meeting of the year occurred on Sunday evening, September 29th, with Whitcomb, the President, in the chair. Plans for the year's work were discussed.

Football practice has been resumed under the direction of Day, '13, temporary captain, and a very satisfactory increase in number of candidates for the team gives promise of good work in this sport. The men are working faithfully and are making good progress. The peculiar conditions of the college have resulted in the fact that football is not one of our strongest points, and for this reason it is with considerable satisfaction that the MESSENGER can record the new interest in the game.



Alumni and Former Students.

(Items for this column are requested of the Alumni and Former Students.)

'72—The Rev. John S. Moody, for the past six months in charge of St. John's Church, Globe, Ariz., has returned to Fayetteville, N. C., where he expects to remain for the present, taking occasional services as may be required.

'73—The Rev. William Henry Tomlins, M. A., formerly of Carrollton, is now priest-in-charge of St. Bartholomew's Church, Granite City, Ill.

'76—The Rev. Albert Alfonzo

Brockway, M. A., for 33 years a clergyman of the Church and for many years a lecturer on his own travels in the Holy Land and other foreign countries, died in St. Luke's Hospital, New York, on April 19th, after an illness of six weeks. The interment was in Pompey Hill Cemetery near Syracuse. He was a member of the Sons of the Revolution and the Masonic Lodge.

'77—The Rev. Robert H. Neide, rector of St. Mark's Church, New Canaan, Conn., and Mrs. Neide are abroad for several months.

'78—The Rev. William B. Guion, M. A., formerly rector of the Church of the Good Shepherd, Grand Rapids, Mich., has now charge of the work at Cripple Creek and Victor, Colo.

'78—The Rev. George W. S. Ayres, Archdeacon of Buffalo, was appointed in charge of the Chapel of Chautauqua during the assembly season, by the Bishop of Western New York.

'81—The Rev. Frederic C. Jewell, B. D., has resigned the rectorship of Christ Church, Pottstown, Penn., to take effect September 16th.

'83—The Rev. Charles Brassington Mee, M. A., has resigned the rectorship of St. James' Church, Jermyn, Penn., and St. Paul's, Peckville, Penn.

'84—The Rev. Norman Smith Boardman, M. A., of Emmanuel

Church, Elmira, N. Y., has been placed in charge of missionary work at Elmira Heights, Horseheads and Big Flats, in the Diocese of Central New York.

'86—The Rev. J. Chauncey Linsley, rector of Trinity Church, Torrington, Conn., has declined his election as bishop-suffragan of Connecticut.

The Rev. Horatio N. Tragitt, M. A., for fifteen years missionary in Grant, Roberts and Day counties, S. D., has moved to Rolla, Mo.

'90—The Rev. John R. Atkinson has resigned the rectorship of St. Luke's Church, Scranton, Penn.

The Rev. Dr. Percival C. Pyle, the rector of St. Edward the Martyr, New York, was in College on the 18th of September.

The Rev. Allen W. Smith, rector of Grace Church, Ellensburg, Wash., has accepted a call to St. John's Church, Butte, Mont.

'91—The Rev. Harry Sherman Longley, D.D., rector of St. Mark's Church, Evanston, Ill., has been elected bishop-suffragan of Iowa.

The Rev. F. W. Cornell, for the last year vicar of St. Thomas' Chapel, New York, has been elected rector of Grace Church, Millbrook, N. Y.

'92—The Rev. Joseph H. Ivie, first curate at St. Andrew's, New York, has accepted appointment as fire chaplain.

'97—In the month of August a son was born to the Rev. E. S. Dunlap of Washington, D. C.

'98—The Rev. George Belsey, in charge of the work in Kendall county, Texas, is spending his first vacation in several years in England.

'01—The Rev. Arthur C. Saunders, who was ordained priest on Trinity Sunday, was married shortly after his ordination to Miss Gertrude Kay of New York. Mr. Saunders and his bride have returned to his parish at Pocatello, Idaho, where he is rector of Trinity Church.

'06—Wallace John Gardner, ordained to the priesthood by the Bishop of Long Island, is chaplain of the Cathedral Schools.

'09—The Rev. Edward S. Hale of the Church of the Ascension, Washington, D.C., accompanied by his wife, is spending his vacation at College, as the guests of the Rev. Dr. Rodgers. Mr. Hale, who was priested on Trinity Sunday, was the first to be ordained in Bethlehem Chapel. Dr. Rodgers preached the sermon.

Jacob Henry Oelhoff, ordained to the diaconate by the Bishop of New York, has been placed in charge of the work at Monroe, N. Y.

Anton Franz Blaum has been listed for another year of service as principal of the mission and instructor in the middle and commercial school of Fukui-Echizen, Japan.

'11—Elwyn H. Spear has been in Switzerland during the summer.

'12—Frank A. Rhea is at Berkley Divinity School.

Joseph Boak and Elroy J. Jennings are at the General Theological Seminary.

Paul Fernser is officiating at St. Mark's Church, Pleasantville, N. J.

Carl I. Shoemaker is at the Philadelphia Divinity School.

Ethelbert Foster has been traveling in Europe.

The Rev. Henry C. Plum has become head of St. Faith's School, Saratoga Springs, N. Y.

The Rev. L. G. Morris, M.A., rector of St. John's Church, Los Angeles, Cal., has been called to the rectorship of All Saints' Church, Worcester, Mass., to begin work Nov. 1st.

The Rev. F. S. Lippitt, formerly of the Church of the Ascension, Rochester, N. Y., has become rector of All Saints' Memorial Church, Meriden, Conn.

The Rev. Ernest Smith of Bloomingdale, N. Y., has accepted a call to be rector of St. Paul's, Tivoli, N. Y.

Mr. Edmund J. Saunders, M.A., who has completed a post-graduate course in Princeton, is teaching at Short Hills, N. J.

Charles D. Fairman is with Rhea, '12 at Berkley Divinity School, and Robert Parker is in the General Theological Seminary.