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Across the Deep.

THOMAS A. LAHEY, '11.

IN the blue bending sky,
When the flame-laden West
Lays a deep crimson dye
On the white ocean crest,
I will look for the flight
Of the day's silver'd light,
Ere the stars glimmer white
In the blue bending sky.

In the blue bending sky,
When the pulse of the deep
Seems as faint as the sigh
Of a child half asleep,
I will fix my first gaze
On the dawn's hanging haze,
Ere the eastern heights blaze
In the blue bending sky.

In the blue bending sky,
When the dark or the dawn
On the horizon lie;
When the world has withdrawn,
I will gaze where the foam
Meets the candle-hung dome
Of my heavenly home
In the blue bending sky.

A Concept of King Arthur.

PETER E. HEBERT, '10.

WHEN Tennyson's "Idylls of the King" first made their appearance in print a world of new interest was thrown upon that mysterious figure known in the field of literature as King Arthur. This revival of interest gave birth to a voluminous bulk of controversial writings as to whether or not the hero about whom had been spun so much song, legend and romance, was anything more than the creation of luxuriant imaginations. Was Arthur a reality or a myth? To men of letters this question presented itself with renewed zest, and the result was scepticism to the *nth* power.

One class of writers contends that no authentic data can be found whereby the existence of King Arthur can be affirmed with absolute certainty, while others advance proofs and arguments that should dispel all doubt as to the reality of the great Celtic hero. It is not without significance to those who assert that Arthur was merely the production of a poetic mind that Venerable Bede, the British historian of the seventh century, is altogether silent on the deeds and exploits of the mighty conqueror. Had those bitter civil dissensions and Celtic fratricidal slaughters which are related in the early Arthurian chronicles been quelled and pacified by the celebrated Arthur, why did Bede not make mention of the fact in his "Historia Britanniæ"? This the sceptic mind holds as unanswerable. But besides this reticent attitude of Bede who lived and wrote a few years later than the time of Arthur's supposed existence, sceptics find even a stronger proof for their contention in the silence of Bishop Gildas, King Arthur's contemporary.

In answer to the arguments in support of Arthur's non-existence, implied by the silence of these writers, we can give no more than the seemingly unsatisfactory explanation of Mr. Skene, who says: "These authorities record only the struggles between the Britons and the Saxons south of the Humber." At first sight this may be regarded as little more than a clever evasion of the issue, yet there is a certain adequacy

in the retort. Should I undertake to write the history of our current aerial navigation, would the generation of the thirty-third century be justified in saying that no such man as Cook ever explored the polar regions since no record of the fact could be found in my narration of the conquest of the air? Yet the case is quite analogous. If King Arthur's adventures were outside the sphere of activity in which Bede and Gildas were engaged, then a conclusion deduced implying Arthur's non-existence seems to involve a distribution of terms not given in our premises.

Nor must we conceal the fact that doubt as to the actual existence of Arthur was entertained even by the immortal Milton. Commenting on the subject he says: "As to Arthur, more renowned in songs and romance than in true stories, who he was, and whether ever any such reigned in Britain, hath been doubted heretofore, and may again with good reason." To attack a man like Milton is not an easy matter; yet may we not presume that his "good reason" implies no more than the reasons already stated, for he must have based his contention on historical data just as did critics of earlier or later times?

On the other hand, to reject the evidence that goes to prove the existence of King Arthur seems almost unreasonable. Well was it said in the simple old English style of the fourteenth century "in him that should say or thinke that there was never such a king called Arthur, mighte well be aretted greate folly and blindness," and the words are no less inapplicable to the unbeliever of to-day. Some would believe in Arthur's existence had he been mentioned by Bede or Gildas, yet refuse to accept the testimony furnished by the early Welsh bards of the sixth and seventh centuries who refer to him in their constructive poems time and again. One of the deepest scholars on Arthurian controversy, George Edward Saintsbury, affirms that the early Welsh references made to Arthur have no little bearing on proving his existence. The British historian, Nennius, of the ninth century, refers to Arthur as the great leader of the Celts, and Caradoc's "Vitæ Gildæ" is frequently referred to as a proof of his real being. In the allotment of a dozen or more cities to Arthur, tradition also bears proof of his reality. Cærleon, one of the historic villas of Monmouthshire, England, and frequently mentioned by Latin writers as "Urbs Legionum," the city of legions, is held as the place of King Arthur's headquarters in a war against Cornwall, Wales and the North. Camelot is the legendary spot wherein the famous Round Table of the king is said to have been. Capell tells us that Winchester occupies this spot to-day. Frequent allusions to it are made by writers of repute. In Lear, Act II., Sc. 2., we read:

> Goose, if I had you upon Sarum plain,
> I'd drive ye cackling home to Camelot.

In Tennyson's "Gareth and Lynette," I. 294–98, we find:

> With all good cheer
> He spake and laughed, then entered with his twain
> Camelot, a city of shadowy palaces
> And stately, rich in emblem and the work
> Of ancient kings who did their days in stone.

Among other historical localities commemorative of the great king are Guildford, Southampton and Carlisle, each bearing testimony in its own particular way that Arthur had wholly devoted himself in these towns to his duties as the head of Christian knighthood. But the one unassailable argument of Arthur's reality is the fact that Giraldus Cambrensis, being present when his grave at Glastonbury was opened by command of Henry II. in 1150, saw the bones and sword of the monarch and a leaden cross set into his tombstone, with the inscription in Roman letters: "Here lies buried the famous King Arthur, in the island Avolonia." Testimony such as this annihilates the traditional belief among many of the Britons that Arthur had never died, and establishes proof of his existence to the most sceptical mind. These are a few among many of the historical facts that should brush away the haze of mysticism in regard to Arthur, and establish undoubted proof of his existence. But what concept are we to form of his personality viewed from the imaginative treatments of more famous littérateurs?

Some estimate of the romantic hero might be formed from a study of the Arthurian matter as treated by such writers as Layamon, Spenser, Dryden and Sir Richard Blackmore, but it is from the undying works of Malory and Tennyson that we may gain

the most adequate idea of him. In the earliest compilation of Arthurian legends, that of Geoffrey of Monmouth, we find Arthur a valiant and undaunted leader of the Celts, a man of strong individual character, roused by a rule of inequality prevalent among his people to establish justice for its own sake. It is principally from this source that Malory obtains the material for his book, and though writing in prose he clothes it in a poetic garb, and portrays a character in King Arthur possessing an individuality of all that is grand and glorious in Christian knighthood. The work is not only interesting and attractive because of its chivalrous and romantic character, but it is so full of rugged action, and flows on with such a simple, rapid and noble style that it is destined to live forever. The literature of the fifteenth century possesses no gem of greater lustre. Differing from other treatments of the same theme, it pictures Arthur as the central figure of interest, and renders every incident, description and event complete in itself, yet an integral part of the whole story.

In its opening paragraphs we find the king placed among the noblest and worthiest men of the Christian world: "And sythe the incarnacyon of Cryst haue ben the noble crysten men stalled and admytted through the unyuersal world to the nombre ot the IX beste and worthy, of whome was fyrst the noble Arthur." Here is the first quality of Arthur—Christian nobleness—one that is attributed to him in the earliest chronicles as well as in the latest romance. Step by step Tennyson reveals his salient characteristics. That he was a man of power and influence was natural to his regal position, but that he had used these means for the uplifting of humanity we learn from the following lines:

> There grew great tracts of wilderness,
> Wherein the beast was ever more and more,
> But man was less and less, till Arthur came.

Hence the coming of Arthur changed the status of man, and his determination to set things aright is evidenced in the tribute to Guinevere:

> And could he find
> A woman in her womanhood as great
> As he was in his manhood....
> The twain together well might change the world.

In the face of adversity, where previous kings had shrunk from duty, Arthur's courage is made manifest, for he

> Pitched
> His tents beside the forest, then he drave
> The heathen; after, slew the beast and felled
> The forest, letting in the sun.

In Malory's account of how Tor became a knight there is a picture of deep sympathy, generosity and tenderness on the part of Arthur for the humble and lowly; and though it is upon the deceiving Aries that these affections are lavished, recognition of them is made by the knighted son, for it was then

> The rough Tor began to heave and move
> And bluster with stormy sobs.

Of the Christian principles which prompted and guided the actions of Arthur's life, of his desire of having the members of his Round Table

> To serve as models for the mighty world,

Tennyson tells us in the following strain:

> I made them lay their hands in mine and swear
> To break the heathen and uphold the Christ,
> To ride abroad redressing human wrongs,
> To speak no slander, no, nor listen to it,
> To honor his own words as if his God's,
> To lead sweet lives in purest chastity,
> To love one maiden only, cleave to her,
> And worship her by years of noble deeds,
> Not only to keep down the base in man,
> But teach high thought and amiable words
> And love of truth, and all that makes a man.

Thus from the historical evidence which we have seen, we may safely say that King Arthur was not a myth, but a real being, and though we have had recourse to facts embellished with the imaginative enchantment of the poet's "divine fire," we may further say that Arthur was not only a real being, but that he was a knight of valor, courage and determination, a man of a large, generous, sympathetic heart, and a king possessing a wonderful personality and character, all of which he devoted to the betterment of humanity and the great Christian cause—the glory of God.

THE lark traverses the sky, he goes and comes, he mounts and descends, with unwearied voice and a ceaseless canticle. And we, made by the hand of God, endowed with intelligence, stamped with His image, pass entire days without a word of praise or thought of gratitude.—*Bresciani.*

Evening in the Valley.

THOMAS CLEARY, '10.

THE songbird's twitter dies away,
Voices of day grow still,
And now the sun's last lingering ray
Glides o'er the neighb'ring hill.

The shepherd's pipe from o'er the lake
Falls sweetly on the ear;
No other sounds the silence break;
Night's shades are drawing near.

Then settles o'er the sleeping dale
Calm night's most sweet repose;
Earth rises nearer Heaven's pale
And half forgets her woes.

Spudders.

GEORGE J. FINNIGAN, '10.

"Well! I'll write the detention, although I could swear I wasn't in town last Thursday, nor any other day, as far as that's concerned, without permission."

"You needn't say anything more about it. You were seen. Hand in three thousand lines this evening."

The first speaker was Spudders, who stood on one leg nervously twisting the cap which he held in his hands behind his back. It was in the disciplinarian's room at a little college in western Pennsylvania. Mr. Sharp, whose name fitted him well, sat behind the desk at which Spudders stood, and showed by his penetrating eye that he was a keen observer of human nature as found in the student skiver. At first glance one would have said that Spudders was as ugly a young man as one had ever seen. His hair was fiery red and was unbeautified by so much as a single curl. His face, which was characterized by a turned up nose, was dotted with huge freckles which rivalled in color the striking tone of his hair. But he was of medium height and his frame was well knit, showing a strong constitution. On second view, Spudders was not so strikingly ugly. His eyes were blue and bright, and when he laughed, which he did often, his expression became most pleasing, so that one liked to look at his happiness a second time.

When he first entered the college he attracted few friends; but as time wore on and he came to be better known, his generosity, his masterly manner of taking a joke and his never-failing return of the same, and his good sense, when it was required, all contributed to make him liked, until finally he had the good will of everyone.

On the day of which we speak Mr. Sharp had entered the yard during the morning recreation, and had called Spudders from the crowd in which he was seated and taken him off to his room. Everyone wondered what was up, for 'Spud,' as they called him for short, wasn't taken up on the carpet often. No one, however, wondered more than Spudders did. On reaching his room Mr. Sharp stated that Spudders had been seen in the near-by town of Clifton on the previous Thursday. Spudders denied the statement at once. The disciplinarian, however, would listen to no denial and proceeded to lecture Spud. The scene ended in the words that open our story, and Spud walked away to the study-hall in no very pleasant frame of mind.

He sat down to his task of writing the lines that he had been given. He began the work, but soon found himself thinking of his wrongs, and the more he thought of them the larger they became. If he could only get even! But then he scorned anything like malice. Suddenly an idea came to him. If he could be proven innocent after he had done the detention all would be well. His quick mind already hit upon a plan of action that would be justifiable and at the same time a retaliation. He laughed at the idea, and set to work with great vigor to write the lines. Never had he worked so hard before. As he labored his plan grew until it became a practical, working thing. If Mr. Sharp could only find out his innocence!

About five o'clock in the afternoon Spud finished his work. Taking up the bunch of paper that showed the results of the day, he walked up to Mr. Sharp's room and knocked. "Come in," said a voice within.

Spud walked in, expecting to see the sharp eyes of the disciplinarian glisten with pleasure

over the results of his hours of labor; but he was taken back when Mr. Sharp came forward, offered him his hand, and said:

"Spudders, I'm sorry you did all this work. I have just been informed that it was not you after all that was seen at Clifton."

"Good!" shouted Spud at the top of his voice, for here was the longed-for opportunity. He began to laugh, and Mr. Sharp, seeing how pleasantly he took it, joined him. "Good!" he cried again. "You've had your fun now, Mr. Sharp, and I'll have to try to make it even some time. This is a pretty good unintended joke on me."

Mr. Sharp continued to laugh. "Yes," he said, "it's not so bad, and I guess it didn't hurt you." Spud then left the room and went down to prepare for supper. He could hardly contain himself. Everything was coming his way. The following day was to be marked by the last game of the season at Clifton. Clifton and Norwood were to settle the claims to football Championship of the State. None of the students were to go, and Spud wanted to see this last game. Well, he would.

About two o'clock on the following day Mr. Sharp boarded the car for Clifton. No one had received permission to go to town, and he was going to Clifton as the students would say, "To look for skivers," but, as Mr. Sharp would say, "To look out for the welfare of his charges," and incidentally to see the game. Arrived at the grounds, he bought his ticket and entered the grandstand. The game had already started and Clifton was ahead. Mr. Sharp found himself seated near some ladies that he knew, while just in front of him—could he believe his eyes?—yes, there was the bright head of Spudders. As he sat still, not knowing what to do or say, on account of the ladies, Spud turned around, touched his hat, and said, "How dy? Mr. Sharp." Mr. Sharp was nervous. He wanted to sail into Spud, but the presence of the ladies prevented that, and he was forced to recognize him with a "Good afternoon."

Spud saw all that Mr. Sharp's look meant, and he laughed heartily. The game was all that he could desire, and he enjoyed it to his heart's content. When it was over he returned to college without again meeting Mr. Sharp. He spent a pleasant evening awaiting his summons to the office. At last it came, and laughing to himself he went to Mr. Sharp's room. The "Come in" that he heard sounded anything but pleasant. He had scarcely entered, when the disciplinarian jumped from his chair and faced him.

"You scoundrel," he cried, "can you deny this time that you were in town? Not a word! Do you stand there grinning at me? Get out of here and come to me to-morrow night with the regular detention of three thousand lines. Well, let me see. No, I have changed the ruling, and after this it will be two thousand lines. Bring me two thousand. Now go," and he almost pushed Spud out of the room. Spud was roaring as he walked down the corridor, the joke was becoming better every minute. "Only two thousand lines now," he said to himself, and he laughed so loud as he came into the yard, that Mr. Sharp heard him in the room above, and looked out of the window to see the happy red-head disappear around the building. "I wonder what's the matter with him," he said to himself, nor could he prevent a little smile on his own countenance, "I never saw a man take a detention in such humor before."

The next day was a recreation day, and Spud enjoyed it to the utmost. He saw nothing of Mr. Sharp all day, and it could have been noticed that he spent about fifteen minutes at his desk working at some peculiar document. About five o'clock he walked boldly up to Mr. Sharp's door, knocked, and went in. Mr. Sharp reached out his hand for the detention. Spud handed him a little slip of paper. A look of amazement came over his face as he took it. He opened and read as follows:

To Spudder's credit by mistake of Mr. Sharp.....3000 lines
One skive to town.....2000 lines
Balance for future use.....1000 lines

Mr. Sharp, who was a kindly man at heart, smiled, looked at the grinning Spudder, and said: "I O. K. the account, but must pocket the balance."

SEEK not to destroy or diminish the delight any human being finds in any blameless thing; or if so, let it be in striving to lead to higher sources of joy.—*Spalding.*

The Ethical in Economics.

CHARLES C. MILTNER, '11.

There are few questions in the realms of science and art over which there is not some dispute among thinking men. Theologians contend over first principles, logicians over terms and abstractions and politicians over civic problems. Among economists there are two main reasons for disagreement: (1) the extension of terms and (2) the relation of economics to ethics. We would consider this latter point.

Let us begin by stating some common characteristics. Both are sciences, and as such seek to discover by observation and experiment the nature of things in their first causes, what is typical, what essential; then to arrange and classify this knowledge and to formulate rules which will serve as guides to its proper application. Both deal with the free actions of man, the one from a standpoint of general morality, the other from the view of man's actions in a particular kind of social activity.

From the earliest times,—although economics as an organized science was unknown until modern times,—men wrote on economic questions. And whether we search the philosophy of Mencius or Confucius, or that of the Greeks and Romans, we will find that they made politics and economics a part of ethics. "Their separation," says Devas, "was begun by Thomasius at the end of the seventeenth century and completed by Kant at the end of the eighteenth," from which period dates the beginning of the chief disagreement.

At one extreme we might put Marx's school of the materialistic conception of history, wherein man's actions, instead of being guided by ethics, are, on the contrary, governed by the economic conditions of production, and on the other the Christian ethical school teaching the universal and omniscient guidance of a divine providence in the affairs of men, manifested through the teachings of Christian philosophy (This latter term is considered extreme only in a comparative sense).

The former substitutes economics for ethics, and explains all changes or social progress by the only immutable and universal law of evolution. To use Marx's own words: "The ultimate causes of social changes and of political revolutions are not to be looked for in the brains of men and in their growing comprehension of eternal truth and justice, but in the changes affecting the manner of production and exchange; they are to be looked for not in the philosophy but in the political economy of the epoch in question." That is, ethical considerations or rules of right conduct, based on the fundamental principles of right and wrong, do not affect man's social relations as regards his efforts to amass wealth and to preserve his race; but the means of production and exchange condition the whole of his moral and religious, ethical and philosophical, political and economic ideas.

The latter makes Christian philosophy, and hence ethics, paramount, and, with this as a basis, counsels and legislates for the guidance of men in their social and economic relations as well as for remedying any abuses that may appear and for introducing any changes that new conditions may necessitate. "For," says Devas, "precisely the question of how men are to get their living and of how families and nations are to continue their existence, are inseparably bound up with the moral and religious dispositions of the workers, of the parents and of the citizens."

Between these two extremes appear many schools which hold various opinions respecting the ethical in economics, but since space demands that we confine ourselves to the more typical and representative, we will select what is known as the system of Natural Liberty. The main tenet of this school was a "*ius naturae*," or law of nature, the source and model of all law and to which they must all conform. This was substituted for the "*lex aeterna*," or the eternal rule of a personal God whose wisdom and benevolence direct all human movements. It is evident, then, that it accepted no dictates of religion nor sought any lessons from history. In a word, it was completely and absolutely separated from ethics.

We have, then, three representative cases showing the relative importance given to ethics in economic systems. What then were their respective practical effects?

As to the first we can only speculate. The teachings of Marx, fortunately for society, perhaps, have never been realized, but some estimate of their probable effects may be gained from a consideration of the doctrines themselves. The old order of society was to be radically reformed, old institutions destroyed and practical socialism established. This would have meant broadly, collective ownership of the means of production and distribution, and the general transfer of the direction of social matters to the state. From this we must infer that practically all articles of use would be common property, and, "if so, every individual would be dependent on the community, even in the most trivial matters; and domestic life, with its mutual service, would be a thing impossible." Hence with family life destroyed and religion and morality subjected to the state, one may easily imagine some of its dire consequences had it been put in practice.

The so-called "Liberal" school, being completely separated from ethics, was, as some one has said, "a science of tendencies," hence could and did introduce and apply the most inhuman and immoral doctrines. By leaving commercial and industrial transactions absolutely free and unrestricted it amounted to putting a premium on selfishness, and self-interest was alike the motive of action and the sole criterion of right conduct.

It is at the door of this school that Ruskin lays the responsibility for the terrible drink traffic in England in 1867, and for the greater part of the suffering and death in the Indian famine of 1877. But it was from the denial of man as an ethical being and the state as an ethical organism that most of the evils of the system arose. Human labor became mere merchandise. Economics ceased to contemplate man as a real being with moral duties and obligations, and set up what it chose to call an economic man whose only object in life was to amass wealth and ever more wealth. "It assumed that all men were alike, and all sharp men of business," hence no prohibitory laws need be enforced. Thus it opposed the English factory laws which sought to compel ordinary sanitary precautions, such as sufficient air, light, ventilation and safety devices around machinery; to prohibit the employment of children of a tender age and for certain kinds of labor, and to insure reasonable working hours. It promoted the New Poor Law which made poverty a crime and relief a penalty. During the Irish famine of 1846–48, sufficient supplies for relief could not be had because, forsooth, its rule of non-interference with merchants and trade could not be molested. Likewise during the Indian famine of 1866, for the same reason, the government delayed transporting grain, and, as a consequence, a million lives were lost. Examples of the detrimental effects of this system during the century of its legal domination are to be found in abundance, but enough has been said to show the merits of an economic system without ethics.

Finally there is the Christian ethical school. This we must divide into two groups which for convenience sake we will call the secular and religious. They both accept Christian philosophy, but apply it differently. Under the first group are those who combine economics with ethics, but whose ethics admit of too many generalizations and of too much elasticity. Thus Seager speaks of "business ethics" as the "code of business morality" that pertains to a particular training. "As there is honor even among thieves, so there are *special* standards that are accepted and lived up to by different business classes." He admits that these standards are not usually "as high as the standards professed by the churches," but thinks they are better than commonly judged. Such a combination could have no real unity, and if it is not productive of immorality, it at least gives rise to policy; and since moral questions may be regarded in different lights by different classes of business men, it must give rise to a double standard of morality.

Under the second will come those, who, accepting the whole of Christian philosophy and making economics a part of ethics, treat social and economic questions from the standpoint of man's "moral and religious dispositions," who tolerate no *special* standards and whose standard is fully as high as that of the churches, because it is the standard of the one true Church. This system has never yet been generally applied, but it has made itself felt to a very marked degree. We do not claim that it would bring about perfect harmony in the economic world, for such a condition would imply ideal humanity, but we do claim that this school has the only consistent and the most perfect combination of ethics with economics,

Monasteries in the Middle Ages.

PAUL R. BYRNE.

Dom Gasquet, in his "English Monastic Life," says that "the regular or monastic life was instituted to enable men to attain with greater security to the higher ideals of the Christian life proposed to them in the Gospel. Though the practice of seeking seclusion from the world for the purpose of better carrying out these ideals was apparently not unknown in the third century, it was not until after the conversion of Constantine that it can be said to have become general." Because of the worldly habits and luxuries which were brought into the Christian home those "who would satisfy the deeply seated instinct of nature for the higher life," had to seek it in the solitude of the desert, or later "within the sheltering walls of a monastery."

The first system of monachism was initiated and directed by Saint Anthony about A. D. 305 in Egypt. On a rocky hill, perforated on all sides by the violated sepulchres of the ancient Egyptians, in the great Necropolis of Thebes, stand the crumbling walls of an old Coptic monastery which has been inhabited, "almost within the memory of man," by a body of Christian monks. This is a fine example of the early monastery.

Another great establishment in Egypt is that called the White Monastery, formerly under the protection of Abou Senood. This place, once so beautiful in the eyes of God and man, is now a mass of ruins. The interior was once a magnificent basilica, while the exterior was built by the saintly mother of Constantine, Empress Helena, in the ancient Egyptian style. The habitations of the monks, according to the original design of this very curious building, were in a long slip on the south side of the church, where the cells were lighted by small loopholes.

Monasteries were built formerly as a means of defense as well as seclusion. An excellent example of this may be seen in the great ruins of Meteora. They are perhaps the greatest by way of defense, unique situation and beautiful setting. They are situated on rocks which rise perpendicularly two hundred and twenty-two feet from the plain below. The average amount of space on the top of these rocks is about one and a half acres.

Monastic life, which had arisen in the East, that is, in upper Egypt, as early as the fourth century, was constituted and greatly improved in the West by St. Benedict of Nursia in the sixth century. The monastery founded by him in 529 was the parent institution of the Benedictines. The whole plan includes a space three to four hundred feet square. The central point is the church. On the south side is the cloister, the dwelling house of the monks, the general dormitory, bath and wash-house and the refectory. On the north side stands the writing room where those most precious manuscripts were written and illuminated by the master hands of the monks. Above is a library. On the east, separated by two chapels, are the school for the novices and the infirmary, each with a small cloister in the centre. At the extreme western and southern sides are the houses for the servants and the stalls for the cows, sheep, pigs and other domestic animals. The garden and burial-place are at the south-east corner.

One sees similar arrangements in the institutions founded by St. Augustine and St. Bernard of Clairvaux. The Cistercians reformed by St. Bernard were more strict in the designs of their buildings than the Augustinians. For example, they forbade bell towers, and contented themselves with a small roof turret in the centre. The cloister arrangements were similar to those of the Benedictines. The Cistercians being a more strict order sought seclusion in quiet, woody glens, while the Benedictines preferred to build in an open space back of a woody chain of mountains. The Franciscans and Dominicans, arising since the thirteenth century, established themselves in populous towns.

Differing from all these monasteries in architectural arrangement are the great establishments of the Carthusians who rose about the fourteenth century in Germany. Lüebke says that "their monasteries are distinguished by this: that they possess by the side of the church and the cloister con-

nected with it, a second larger cloister, generally on the east side of the church, which includes the burial-ground, and is surrounded by the single dwellings of the monks, which are separated from it by small gardens."

Monachism was introduced into Europe by way of Rome, and from there was carried into Germany, France and the islands of Britain. When St. Augustine and his small band of brave monks landed in Britain in A. D. 597, a system of monasticism had long been established there. Whether it was Celtic or had been imported from Egypt or the East is extremely doubtful. St. Augustine and his forty monks landed at Ebbsfleet in the island of Thanet, whence they sent messengers to Ethelbert, King of Kent, to inform him that they were come from Rome and had brought them the best tidings in the world—"the endless enjoyment of eternal life to those who received them." Ethelbert's territories were selected, probably, because his queen, Bertha, daughter of the Frankish king, was a Christian. They were received with marked favor by the king, who soon embraced the Christian faith.

After the conversion of Ethelbert, Augustine was recalled to Arles, France, by Pope Gregory I. and consecrated archbishop. Later he returned to England, and from then on the conversion of the Britains was rapid. Large numbers of monks of different orders came from the continent, and great monasteries were built at York, Bury St. Edmunds, Glastonbury, Cirencester, Peterborough and many other places. These monasteries had varied careers, being sacked time and time again by the Danes and other hostile invaders.

The tomb of Saint Thomas à Becket, Archbishop of Canterbury, was one of the richest shrines in all England. When Henry VIII. came to the throne in 1509, the monasteries were in a most prosperous condition, but at the outbreak of the so-called Reformation and the breaking away from the Church of Rome by England, the monasteries were suppressed and their lands confiscated by the Crown. The tomb of À Becket was one of the first to be sacked. Of those buildings, once so beautiful in the sight of God and man, only ruins now remain.

In selecting the sites for the monasteries in Ireland, the ecclesiastics seem to have been gifted with an extraordinary amount of appreciation for the beautiful and unique in nature. The wilder and more beautiful the place, the more it seemed to have attracted them, and perhaps the best known and most famous abbey in all Ireland is that of Cashel. There is no other situation in Ireland like it.

If ancient Irish kings loved to build their strongholds on hills such as Tara, Knock, Aillin or Uisneach, ancient Irish ecclesiastics cared not whether they built in hill or hollow provided it was somewhere that was strange, weird or beautiful. Cashel became the seat of a Christian cult at an early age, and there are reasons to believe that St. Patrick was at one time located there. The real architectural glory of Cashel lies in Cormac's Chapel. T. O. Russell says: "For chaste beauty, elaborate carving, and solidity of structure, it may be said that Cormac's Chapel is one of the most wonderful ecclesiastical buildings of its age in Christendom."

Next to Cashel, it is doubtful if there is in Ireland a more beautiful or interesting ruin than Cong Abbey. It was founded by St. Fechin in 624 and endowed by Roderick O'Connor, last king of Ireland. No country of the world is so rich in ruins as Ireland. Holy Cross, Cong, Cashel are now but venerated piles of stones. Of late, means have been taken to preserve them.

Protestant men and a Protestant government in the 17th century tried to destroy the faith of Ireland by destroying their monasteries, but Protestant men and a Protestant government in the 19th century have done everything in their power to preserve their ruins from further decay and to unearth their sculptured stones from the dust with which ancient Protestant fanaticism and bigotry had covered them. In them we read the story of love of God and self-sacrifice, and from them we should draw lessons of courage and perseverance. The hallowed structures stand as undying monuments to the men whose burning faith knows no equal, and to the noble virtues which they glorified.

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The Concept of Thanksgiving.

—Many comments have been made by notable writers to the effect that the American people have almost completely lost sight of the real meaning of our legal holidays. The average man is said, for example, to celebrate the Fourth of July without so much as a single thought to the reason why the country celebrates it. Many other public feast-days exemplify this lamentable fact, none more strikingly than Thanksgiving. The very name that has been given to this day should be a constant reminder of its import; and yet, be it said to the shame of America, there are thousands upon thousands of her citizens who do not so much as know why Thanksgiving Day is set apart as a holiday. To the majority of people it means nothing but pleasure, and the ordinary man thinks that turkey-dinners and theatre-going are all sufficient for its proper celebration. There seems to be an incongruity in our concept of what this day should be. True, there is no harm in the theatre nor in fine dinners; but these things do not deserve to be given first place in a celebration that commemorates a sacred event. Can any man say that he has nothing to be thankful for? Of what value does he consider his liberty, his freedom of religion, his prosperity, his health; yea, his very life? As there is a God, to that God man owes all. The atheist has no part in a celebration of this kind. It is beyond his creed, beyond the range of his experiences. He may not consistently celebrate the day. Thanksgiving Day to him has no true meaning. He enjoys the same gifts that we do, but for him to be thankful is a contradiction. He denies God's existence, and surely can not return thanks to unintelligent nature. Let him enjoy this day as he pleases. But to the Christian, who recognizes the hand of God and sees His bounty, there is an obligation of being grateful which he can not overlook. If Americans learn first to be grateful, mere pleasures falling from a primary into a secondary position, will but enhance and intensify the real celebration of this most fitting holiday. When this has been accomplished Thanksgiving Day will be truly worthy of its name.

Use of the Library.

—To those who are accustomed to supplement their daily class work by reference reading it is needless to remark anything anent the practical value of the use of the library. The student who views his college subjects through the medium of only one author, acquires too often one-sided information. He studies from but one viewpoint and sees but one aspect of the matter under consideration. Knowledge of this sort is apt to beget narrowness in the individual. Text-books furnish in many cases mere generalities. In the time devoted to recitations the instructor seldom is able to go further. Outside reading is incumbent upon the student who desires to gain a firm grasp of his subjects. Apropos of general or partial information on any topic we may again bring forth Pope's saw, "A little knowledge is a dangerous thing." Particularly is this true of literature and history. In these fields of learning a person is not justified in accepting the judgment of one as final or all-comprehensive, not even though such judgment be the epitome of the opinions of several persons. To do so is to develop bigotry and stifle individual ideas. It is only by comparing many and varied expressions on a given subject that we are

enabled to form estimates of our own. Through this procedure we learn to receive the verdict of an authority with the proverbial grain of salt until his statements have been corroborated by others. The traveller who journeys from New York to San Francisco by rail has a general notion of the country. He has seen it from a car window. So it is with the student who does not particularize. From general knowledge he is prone to form hazy or distorted images. The events of Charles V's reign appear different when we know all the details of his reign. An intimate acquaintance with the period of the Middle Ages gives them another coloring. The Constitution of the United States has more meaning for us when we are in possession of a circumstantial account of its formation. Reference reading thus makes for correctness of knowledge and accuracy of thought which are invaluable in any field of activity.

It Should Not Be Repeated.

—The conduct of the student body in public is the standard by which the superficial guage the school, and has influence even on solider minds. The casual observer will never fail to note any discrepancies or trivialities which may occur, although he may not be particularly impressed by their absence. While there is, perhaps, a great latitude in what is permissible to a body of students, there are nevertheless certain fixed limits which all should, and probably do, recognize. On the whole, the conduct of the students of Notre Dame may be considered a matter of self-congratulation, for the greater evils of laxity in discipline, hazing, class rushes, and such nonsense, are conspicuously absent, and in general, a high standard of urbanity and decorum has been set and is followed. But there are certain matters of much importance which might be given a share of consideration by some. An instance that comes to mind just now is the up-in-the-gallery conduct of some students passing out remarks to the members of the band at last Saturday's game. Our musicians have been very faithful in their work at Cartier Field, and since their services are gratuitous, and since only self-sacrificing students are willing to give up their recreation periods to make the band possible, one regrets to witness any word or act showing want of appreciation. More hearty cheering and less personal references and cheap talk is earnestly desired. Stray remarks charged with cheap wit, taunt or insult smack of the small town where the slow freight stops on signals; also of the small boy, or of the big boy with the small head, who has a voice and an appetite, and not much else. The student who shouts insulting words at officials, opposing players or others participating in the entertainment in any capacity, is not in harmony with the Notre Dame spirit, which is one of appreciation and fair play. Unless he wishes to give expression to that spirit he should remain away from Cartier Field.

The Aero Club at Notre Dame.

—The organization of an Aero Club at Notre Dame has elicited considerable comment. An Indianapolis editor states: "It might be safer, however, to study aeronautics through a correspondence school." The purpose of the Club is to study the underlying principles of aerial navigation. There is only one other American university has such a society. The government maintains an aeronautical corps to investigate and promote aerial navigation because of its military advantages. It was left for Curtiss and the Wright brothers, Americans, to prove to the people of Europe, during aviation week at Rheims, that aerial flight is practical. In that contest there were no serious injuries. Compare this with the automobile races at Indianapolis and Laporte this year, which meant almost suicide for the participants. Next year the aeronautic exhibition will be held in America; and if we wish to become enthusiastic votaries, or even follow intelligently modern progress and invention, we must have more than a passing knowledge of what is done toward the realization of aerial flight. Airships are less expensive than the first automobiles were and now they are becoming cheaper every day. Then, too, we have a chaplain to care for the injured, and every advantage for designing and constructing models. Hence why should we not make a thorough study of this subject?

Personals.

—The Rev. John MacNamara, '97, has the sympathy of the University in the death of his father. *R. I. P.*

—Varnum A. Parish (Litt. B., 1908), who witnessed the football game here last Saturday, expects to return for work in Law after the Christmas holidays.

—Robert Bracken (LL. B., 1908), accompanied by Mrs. Bracken, witnessed the Miami game. Senator Robert E. Proctor (LL. B., 1904) was also a spectator.

—The firm of C. C. Mitchell & Co. has been removed from 115 Dearborn St. to 100 Washington St., Chicago. Friends of Clem Mitchell and Byron V. Kanaley please note.

—On Monday, November 15, Mr. Francis Sweeny (student '03) was united in marriage to Miss Nellie Wadsworth in the Church of the Blessed Sacrament, New York. On the part of Mr. Sweeny's many Notre Dame friends the SCHOLASTIC extends congratulations.

—The marriage of John W. Dubbs (LL. B., '03) and Miss Nano Loughlin was solemnized in Mendota, Illinois, November 3d. The groom is a promising lawyer of Mendota, and was one of the most popular students of his time. On behalf of the University the SCHOLASTIC extends congratulations and good wishes.

—Henry F. Wurzer (LL. B., 1898) is spoken of in South Bend as the next congressional nominee of the Republican party. Mr. Wurzer gained a keen insight into politics while acting as private secretary to the late Representatice Brick, and his success in the practice of law in South Bend has been such as to assure him brilliant prospects in the political field.

—Daniel P. Murphy (A. B., 1895; LL. B., 1896; LL. M., 1897), one-time manager of athletics and later Law professor, was here this week. Mr. Murphy is now attorney for one of the largest corporations in New York. Mr. Murphy is gifted with a splendid legal mind. His success in Chicago was rapid and encouraging, and from present reports he seems to have gained an enviable foothold in New York.

The Italian Boys.

Elbert Foland and "The Italian Boys" were with us Tuesday, and proved themselves royal entertainers. The program rendered was an interesting one, giving us variety in music, singing, and character interpretation, all being of a high order. Mr. Foland, who supplied the laughable side of the entertainment, was encored repeatedly for his clever interpretation of character and of comical situations. His "Night in Venice," might have been omitted without taking away from the entertainment. The musical numbers, nearly all of a classical nature, were very well executed. Each of the boys had considerable mastery of his own instrument. The cello soloist answered to an encore, and the little harpist especially gave such an exhibition of his ability and the possibilities of his instrument, he was called forth time and again by the audience. Travis Walsh, the young soprano, sang a number of songs to the accompaniment of the harp, and although his voice is a trifle weak, the purity and the clearness of his tones won general approval. All in all, the program was successful. This is the first appearance of Elbert Foland and "The Italian Boys." We hope to welcome them again.

Lecture on the Preservation of Game.

Mr. G. O. Shields, President of the League of American Sportsmen, delivered a stereopticon lecture on the safeguarding our native game on last Thursday at five p. m. Mr. Shield's lecture was more or less informal in character, resembling rather the disconnected experiences of a hunter than the keen observations of a naturalist. He is not in any sense a fluent talker, with a raciness and a style; he can not be called an interesting story-teller, because most of his stories are without relevancy or point. His theme, in so far as he had a theme, was the preservation of the native American game of all kinds. Statistics were quoted to show the outrages resulting from the laxity and inefficieny of game laws throughout our country. Much stress was put upon

the economic usefulness of most of our wild fowl as opposed to the common erroneous belief that their existence is a detriment. The stereopticon views, taken in the open, of some of the most familiar birds and animals, were clear and distinct. With more fluency and less explanations of the trivial and self-evident, Mr. Shield's lecture would have proved more entertaining.

Junior Prom.

The Junior Prom of the class of 1911 has become history. The annual event took place on Wednesday evening, Nov. 17, at Place Hall, South Bend. Without wishing to dull in the slightest degree the lustre of other functions of other days, it may be said in truth, and should be said in justice, that it was the most successful class social function ever undertaken at Notre Dame. Nearly a hundred couples, the most select of South Bend society, and many distinguished visitors from abroad, graced the ball-rooms, and enjoyed to the fullest the hospitality of the Junior class. The comment heard on all sides was that a more successful informal ball could hardly have been given.

The decorations were at once elaborate and tasteful. The walls were hung with pennants and bunting, and in the center the orchestra box was curtained off with pennants and Blue and Gold streamers. The electrical signs, designs in Blue and Gold, were the most striking features of the decorative scheme, and occasioned much favorable comment.

A delightful departure inaugurated by the class of 1911 was a two-course supper served at midnight. Mrs. Hillman, the cateress, whose name in South Bend society circles is synonymous with gastronomic success, exerted her best efforts to contribute to the enjoyment of the evening. Prof. Petersen's orchestra, which was in its best form, deserves a grateful acknowledgment for its splendid services.

The whole credit for the success of the entertainment is due John C. Tully, the general manager, and the committee men, Messrs. Barsaloux, Bannon, Ely, Murphy, Heyl and Funk; and the class is to be congratulated on its choice of managers.

Besides the South Bend guests the following out-of-town visitors were present: the Misses McDonough, Barsaloux, Washburn, Goodwin, and Stiers, of Chicago; Miss Melcher, Hillsdale; Miss Attley, Oak Park; Miss Bergman, Peru, Ind.; Miss Cahill, Peru, Ill.; Miss Vanderhoof, Detroit; Miss Holden, Three Oaks; Miss Powers, Grand Rapids; Miss Keip, Toledo; Miss Higgins, Boston; Miss Roth, Fowler, Ind.; Miss Hall, Dayton; Miss Rumely, Laporte; Miss Miller, Greencastle; and Miss Murphy, Logansport. "Bill" Draper, of track fame, and Stuart Graham, old students, came over from Chicago to attend.

Local Items.

—The St. Edward's Hall refectory is shortly to be redecorated.

—No one has been heard knocking Walsh Hall lately. Perhaps it is just as well.

—A cold blizzard during the middle of the week put a temporary crimp into the mildest of autumns.

—We can hardly conceal from ourselves the fact that the Junior Prom is a thing of the past.

—With the boards cleared of class elections, it might be wise for the Total Abstainers and the state clubs to get into the limelight.

—Lost—Some time ago, a book entitled "Confession and Communion" by Mother Loyola. Please leave with Bro. Alphonsus.

—The Notre Dame club of Chicago has chartered a car to Milwaukee to witness the Notre Dame-Marquette game on Thanksgiving Day.

—The offices of the "Affinity Bureau," second flat, Sorin, have been closed temporarily. The Senior Hop may be the next occasion for their opening.

—A considerable ordre of silde rules was send this week to France those rules will be here in a month only, pleas do not bother the people in the student office.—Charles Baron de Lunden.—Adv.

—Should any one of our readers have the following numbers of *America*, 12, 13, 14, 16, 17, 18, which can be spared to complete a set for the Lemonnier Library, a great

favor will be conferred by giving them to the librarian in charge of the library desk.

—This afternoon the Little Giants *vs.* the Big Giants in battle royal.

—Bulletins will be sent to-morrow and Monday. Then Willie will get a letter of good advice and counsel without any check by return mail.

—It is not generally known that Sr. Juan O'Hara has been away during the latter part of the week attending to matters of oratorical importance in Indianapolis.

—Mr. Seumas MacManus, who spent a month at the University last year directing the English classes, comes for a lecture in January. Mr. MacManus has a long list of lecture engagements still to fill. Among them one at Vassar, University of Missouri, National Geographical Society, Washington, D. C., Yale University, etc.

—The preliminary and semi-final contests for the awarding of the Breen Medal for oratory will take place during the week, the Sophomore contest on Tuesday evening and the Junior on Wednesday. Six men, two from each of the upper classes, will be selected for the semi-final to be held Saturday. The final contest will take place on President's Day, Saturday, December 4.

—On last Thursday Brownson football team defeated St. Joseph on Cartier Field by the score of 9 to 5. The afternoon was so cold the few enthusiasts who braved the elements crouched in sheltered spots and watched the struggle in a listless manner. Brownson and Corby will play the final game for interhall championship on Tuesday afternoon very probably. The contest should be close and exciting.

—"The Toastmaster" is the play announced for presentation by the Notre Dame Stock Company on President's Day. The following cast has been chosen: "Bill" Morgan, Claude Sorg; "Towel" Fairfax, L. Reps; "Bob," T. Havican; Henry Reed, J. G. Kramer; Tom Ripley, Jos. Goddyne; Geo. McIntosh, W. Hogan; Prof. Reed, Jos. Murphy; Mrs. Reed, W. Ryan; Cynthia Reed, L. C. McElroy; "Buzzer" Reed, H. J. Zimmer.

—The following books have been added to the library of the Apostolate of Religious Reading: four copies of "Education and the Higher Life" by Spalding; two copies of "My New Curate" by Sheehan; two copies of "In the Brave Days of Old" by Camm; 2 copies of "Martyrs of the Colosseum" by O'Reilly; "Saracinesca" by Crawford; "The Man of the Family," "Heart of Steel," and "Weighed in the Balance, by Christian Reid.

—An impromptu program was rendered at the meeting of the St. Joseph Literary Society Sunday night, Mr. Brennan showed ability in a dialect recitation. Albert Hilkert delivered a stirring address in which he dwelt on the achievements of the society in former years and expressed the belief that this year's society would surpass them if all the members would put forth their best efforts.

—At the regular meeting of the Brownson Literary Society last Sunday evening, the subject, "All disputes between capital and labor shall be settled by a legally constituted board of arbitration," was debated in an able manner. The decision was awarded to the affirmative composed of Messrs. Brentgartner, Burkhardt, and Boucher; opposed to them were Messrs. Devitt, Dalwig and Byrne. Readings were rendered with good effect by Messrs. White, Scott and Soisson. "Ring Out Wild Bells," by Mr. Soisson, was given in a manner worthy of commendation. Prof. Speiss closed the program with a masterful interpretation of "Shipwrecked."

—Some one of our reporters has given the Chicago dailies of this morning another brilliant blunder. This time he calmly informs the world that Notre Dame is willing to play Michigan a post-season football game because, "it is said," the Wolverines were out of condition when they met the Varsity. This is positively provoking. Let us say it as calmly as posssible under the circumstances: Notre Dame has not the remotest idea of again meeting Michigan in football this year. The Wolverines were beaten 11 to 3 when, according to every critic of the game, they were in the pink of condition. This settles the question of superiority between the two teams. The individual who writes stuff about post-season games is absolutely misrepresenting the University. Once for all, our season ends next Thursday.

—The birds of a feather flocked together to Science Hall last Saturday evening to

hear Prof. Green's stereopticon lecture on aerial navigation. Before the lecture an Aero Club was organized, "Mike" Stoakes took a flight to the presidential chair, with John Tully as mechanician and substitute, while John M. Wilson was duly elected official registrar of casualties. Prof. Jerome Green was unanimously chosen Honorary President, and Father Quinlan proved popular choice for Chaplain. Father Quinlan will grant permission to those wishing to leave the ground to render spiritual consolation in case aeroists return in a crippled condition. The lecture which followed the election of officers was an interesting resumé of the history of aeronautics. Prof. Green's observation of the contest at Rheims last summer was an unusual opportunity for acquiring information.

—Unfortunately, the Varsity-Miami contest on Saturday afternoon detracted from the interest in another game in the Sorin law room that night—Freshmen vs. Knockers' Club. The game was hard-fought and well played, and although the score is still an indeterminate quantity, it is believed that the Freshmen won. Leo Buckley, who acted as referee, declares that a little more open play would have made things more interesting. Only two onside kicks were attempted, and both failed. About two minutes after the whistle sounded, Hollywood, in the middle of the field, attempted a forward pass, but as he stumbled over a St. Joseph man, the pass was declared illegal and he was penalized three candidates. Straight old-fashioned line-bucks then sent Martin over the line for the first touchdown. The rest was easy. The only feature worth noting was the brilliant work of the Sorin men at end runs. Even they, however, managed to run in the same direction as the rest of the team. In looking over the squad at the end of the first half, Captain Martin decided to call the game, for although his backfield was strong, the line was practically shattered. The following men have spiked positions on the team: Quarterback, Captain "Bill" Martin; Full-back, L. J. Stephan; Right half, Score-keeper J. R. Devitt; Left half, Manager E. Brentgartner; Guard, R. Soissons. An occasional signal practice is expected to develop more material, and before the season is over a full line-up is expected.

Athletic Notes.

NOTRE DAME, 46; MIAMI, 0.

Another of the regularly scheduled games has been played, and another victory added to our list, Saturday, November 13th. The fast Miami eleven went down to defeat before Captain Edwards and his men on Cartier Field, and the whole story of the battle is well summed up in the final score: Notre Dame, 46; Miami, 0.

As was expected, the Miami team were all that has been said of them—a speedy, well-trained and well-coached aggregation of players. From the moment they trotted on the field until the end of the game they maintained a fighting spirit which has not been equalled by any visiting team on Cartier Field this season. Miami may well be proud of its team regardless of its defeat. Every man fought and fought hard, not heeding the score which was piled up against his team, and it was not until the referee's whistle sounded for the ending of the game that the fighting ceased.

The day was an ideal one for the contest, and the largest crowd seen at a football game at Notre Dame in years filled the bleachers on either side of the field. The game, while the score would indicate one-sidedness, was fast and snappy throughout and filled with many spectacular plays and sensational runs. The visitors were not expected to win from Notre Dame, and the latter had the better of the conflict at every turn. Only once, during the first half, was Notre Dame's goal in immediate danger, when by a series of well-directed plays from an old-fashioned line-shift formation, Miami carried the ball from the center of the field with a rush which was not stopped until it had crossed the twenty-yard line, and the Notre Dame goal seemed uncomfortably threatened. Notre Dame, with a timely brace seemed to have mastered the situation at this juncture, and the next two downs gained nothing for the visitors. The half ended with the ball in Miami's possession on Notre Dame's twelve-yard line.

The second half was a repetition of the first. Miami tried again the "shift play," but Captain Edwards had carefully prepared a defense for it between the halves, and its

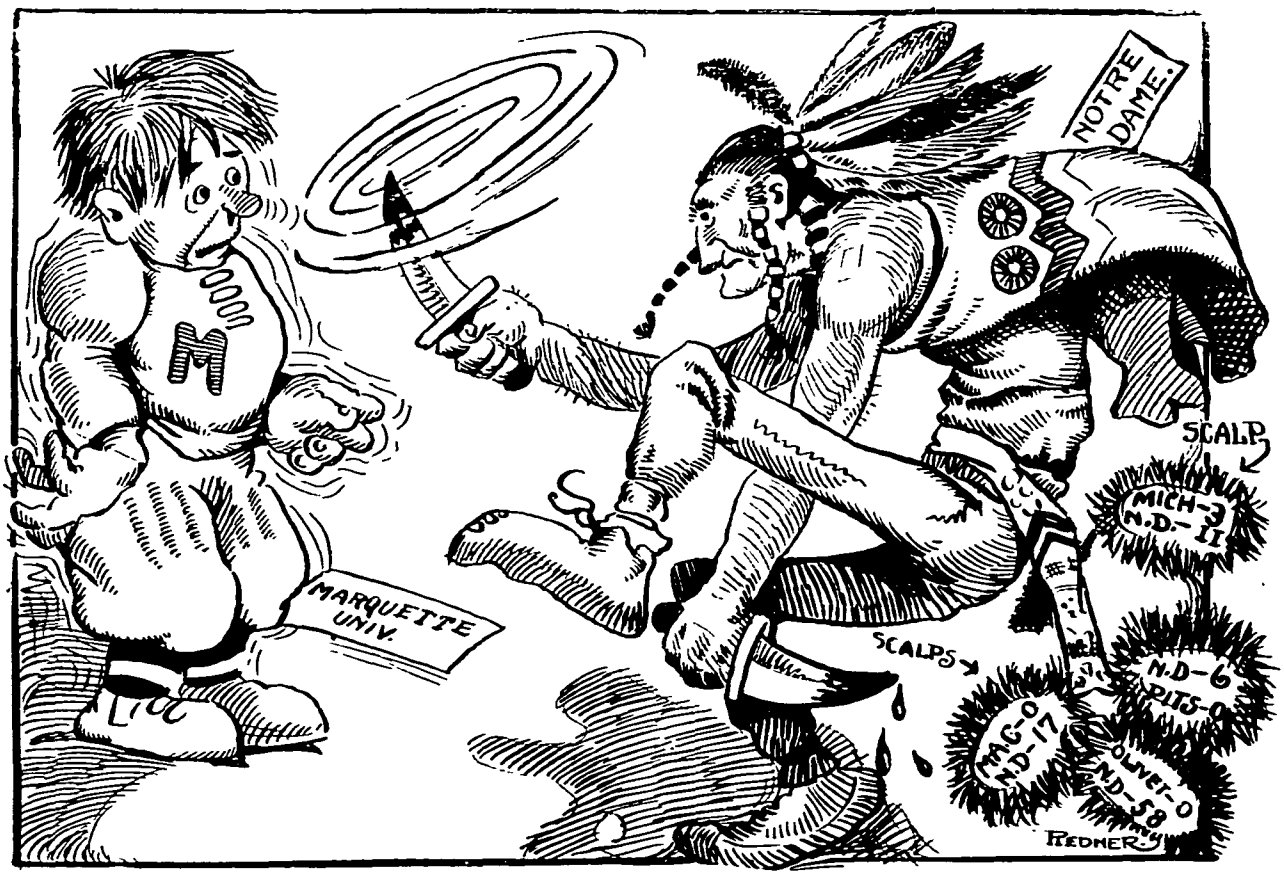
effectiveness was destroyed. Philbrook and Dolan for Notre Dame made great gains on their tackle-around plays, getting through the visitors' line frequently for long runs. Hamilton with Matthews and Collins executed some long forward passes which kept their opponents constantly in terror. Early in the second half, while attempting a pass from a punt formation, Vaughan was tackled behind the line, and suffered a severe wrench in his right knee and had to quit the field. Ryan, who replaced him, was taken out after a few downs with an injured foot. Schmitt was sent in at full-back, and A. Kelley and Moriarty, two fast, aggressive second team men, were put in the halfback positions. Maloney was substituted for Matthews. The new back-field showed wonderful speed and gave such an account of themselves that Coach Longman may feel confident that he can look to the scrubs for men reliable to fill any position on the team in an emergency.

A noticeable feature of the game was the hard, sure tackling of the Notre Dame players, and particularly that of Matthews and Vaughan. Luke Kelley was at Dimmick's place in the line, and proved himself a line man of no mean ability especially on the defense. Most of the plays directed at his position were stopped without gain. Capt. Edwards, Philbrook and Collins kept the other side of the line intact, and their work at all times was up to the standard. It would be impossible to pick any particular star from the Notre Dame eleven. The team played as a whole, and each player might be said to be a star in his position. For Miami, Chapin, McCoy and Custenborder deserve special mention for their brilliant work both on defense and offense.

It is not known just how seriously Vaughan and Ryan were injured. But it is probable that neither will be in the line-up against Wabash to-day. With careful attention to the injured parts and a week's rest, it is reasonable to hope that both players will be in the pink of condition for the Thanksgiving game at Marquette.

Notre Dame		Miami
Lynch	C.	Engel
Kelley	R. G.	Prince, Baker
Philbrook	L. G.	Harley
Dolan	R. T.	Rymer, McGinnis
Edwards, Duffy	L. T.	Brower
Collins	R. E.	Rupert, Leach
Matthews, Maloney	L. E.	Eldredge
Schmitt, Ryan, Kelley	R. H.	McCoy, Agerter
Miller, Moriarty	L. H.	Custenbarder
Vaughan, Ryan, Schmitt	F. B.	Levering
Hamilton	Q.	Chapin

Touchdowns, Dolan (2), Edwards, Vaughan, Schmitt (2), Philbrook (2). Goals from touchdown, Hamilton (3), Ryan (1) Safety, Chapin. Referee, Hadden, Michigan. Head linesman, Jamison. Umpire, Endsbery, Purdue. Time of halves, thirty-five and thirty.



This is how Walt. L. Redner of the Cleveland *Press* views the Notre Dame-Marquette Thanksgiving game. The cartoon appeared in the *Press* and was kindly sent to the SCHOLASTIC by the author.