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Dawn.

MAURICE J. NORCKAUER, '14.

THE primal rays of morning light
Foretell the approach of dawn.
O evil spirits of the night,
Your hour is past,—begone!

Socialism and the Trade Unions in the U. S.

JOHN F. O'HARA, '11.

DIFFERENCES IN SPECIFIC DEMANDS.



THE platform of the Socialist Party, adopted at the Chicago Convention of May 13, 1908, contains a summary of demands that does not differ essentially from that presented in the platform of 1901. The more radical features of the first platform are softened, however, and several new measures which have since met popular favor are added to the list of demands. They are classified under three heads as general, industrial and political demands. A separate consideration will be given these items in order to determine the attitude of union labor toward them.

First, under the head of general demands is the following: "The immediate government relief for the unemployed workers by building schools, by reforestation of cutover and waste lands, by reclamation of arid tracts and the building of canals, and by extending all other useful public works. All persons employed on such works shall be employed directly by the government under an eight-hour work-day and at the prevailing union

wages. The government shall also loan money to states and municipalities without interest for the purpose of assisting their unemployed members, and shall take such other measures within its power as will lessen the widespread misery of the workers caused by the misrule of the capitalist class."

The American Federation of Labor has adopted a similar stand with regard to the conservation of national resources, and it is not opposed to the further extension of public works. The demands of the labor union are directly incorporated into the socialist program in the demand for union wages and an eight-hour day. The demand for government funds for the relief of the unions and for free loans to states and municipalities are not in line with union-labor demands, and would probably be rejected if brought to a test vote in the Federation, for the first is not in keeping with the spirit of independence of the unions, and the second is merely a matter of expediency which is not likely yet to be considered as a matter of sufficient importance to justify action on the part of the national organization of the Federation. The last provision of the clause, however, for "such other measures as will lessen the widespread misery of the workers," is entirely in harmony with trade-union principles.

The second and third sections of the general demands of the socialists call for the "collective ownership of railroads, telegraphs, steamship lines and all other means of social transportation, and all land"; and "the collective ownership of all industries which are organized on a national scale and in which competition has virtually ceased to exist." This provision is as essentially anti-unionist as it is essentially socialistic. The American Federation of Labor upholds the principle of private property in

land as well as in capital, and although different plans for the nationalization of natural resources and the means of transportation have at times been advocated, nothing as sweeping as this socialist provision would be tolerated. For an example of a trade-unionist's views on the question of nationalization we have the following extract from an address by Henry D. Lloyd, published by authority of a convention of the Federation: ".... municipalize the street-car lines, nationalize the coal mines, the forests, the iron mines, stop the competition of children and the starving in the labor market, set free every gift of nature and every hand of man to soak up labor instead of corking it up [and prosperity to the laboring class will be the result]." Nationalization or government control on a limited scale will always find advocates both within and without the ranks of trade-unionism, but "collective ownership of all land and all the means of communication" is not in accord with the principles of trade-unionism.

The provisions of the fourth and fifth sections of the general demands of the socialist platform are in harmony with advanced ideas of many classes of men, and would not meet the opposition of the Federation. A simple statement will suffice:

"4—The extension of the public domain to include mines, quarries, oil wells, forest and water power.

"5—The scientific reforestation of timber lands, and the reclamation of swamp lands. The land so reforested or reclaimed to be permanently retained as a part of the public domain."

The sixth demand, for "the absolute freedom of press, speech and assemblage," is already guaranteed by the Constitution of the United States, in so far as it provides liberty; license is of a different nature, and is formally demanded by neither body.

The seventh section of this platform is a complex demand for industrial reform, practically all the items of which are actively sought by the American Federation of Labor and its allied unions. It reads:

"7—The improvement of the industrial condition of the workers.

"(a)—By shortening the work-day in keeping with the increased productiveness of machinery.

"(b)—By securing to every worker a rest

period of not less than a day and a half in each week.

"(c)—By securing a more effective inspection of workshops and factories.

"(d)—By forbidding the employment of children under sixteen years of age.

"(e)—By forbidding the interstate transportation of the products of child labor, and of all uninspected factories.

"(f)—By abolishing official charity and substituting in its place compulsory insurance against unemployment, illness, accidents, invalidism, old age, and death."

It is not necessary to recount similar instances of demands on the part of the unions; the whole list of pledges is simply a catalogue of trade-union demands.

The first of the political demands of the socialist platform is "the extension of inheritance taxes, graduated in proportion to the nearness of kin;" and correlated with it is a demand for "a graduated income tax." As both of these demands are common property as party pledges, there is nothing essentially socialistic in them, as long as they recognize as reasonable limit to the amount of the tax.

The demand for "unrestricted and equal suffrage for men and women," and the pledge "to engage in an active campaign in that direction," are in harmony with different specific resolutions of the American Federation of Labor. At the last St. Louis convention of the Federation the following resolution was adopted by unanimous vote:

"Whereas, the rapid changes which are taking place in our industries, and the increasing number of women who have entered into competition with men as bread-winners, have made it essential to their rights that the ballot should be placed in their hands.

"Resolved, That this convention reaffirm the previous actions and conventions of the American Federation of Labor endorsing the principle of female suffrage."

The socialist demand for "the initiative and referendum, proportional representation and the right of recall" has been an active one in the American Federation of Labor. It was given expression at the St. Louis convention in an elaborate resolution introduced by the Cigar Makers' International Union, the gist of which is contained in the following extract;

".... we.... urge organized labor throughout the United States to make the adoption

of the initiative and referendum the issue in every campaign *without regard to party lines* until such amendment has been adopted, and that then a campaign be commenced for the adoption of the direct primary, corrupt practices act and recall."

"The abolition of the senate," the next demand of the socialist platform, is too radical a measure to easily meet the approval of the conservative American Federation of Labor. On the contrary, President Gompers has recently and repeatedly expressed satisfaction with the American system of government, and this spirit of satisfaction is shared by the trade-unionists who concurred in his report. President Gompers *has* recently assailed the inactivity of Members of Congress who subordinated their interests and the interests of their constituents to the will of the Speaker, but no recent criticism of the senate has appeared.

The pledge next in order in the Socialist Party platform is "the abolition of the power usurped by the Supreme Court of the United States to pass upon the constitutionality of legislation enacted by Congress. National laws to be repealed or abrogated only by act of Congress or by a referendum of the whole people." This attitude of socialism toward the judiciary stands in sharp contrast to the confidence expressed in the following extract from the latest report of the Executive Committee of the American Federation of Labor: "The Executive Council requests this convention shall approve every effort put forth to *test before the courts* the rights to which labor is justly entitled. Our counsel have expressed their full confidence that the United States Supreme Court will take a broad, enlightened view of the inherent and constitutional principles involved in the appeals." The Federation has always shown a high regard for the Supreme Court, and a certain deference to its opinions; even in the recent conflict in which an attempt was made to test the right of the Supreme Court to issue injunctions. On this point, then, socialism and the trade unions differ.

The demand that the "Constitution be made amendable by majority vote," is another matter of expediency which has not been considered, beyond the expression of satisfaction with the present system of government, to which references was made above.

Demands Nos. 15 and 16 are as follows:

"15—The enactment of further measures for general education and for the conservation of health. The Bureau of Education is to be made a department. The creation of a Department of Public Health.

"16—The separation of the present Bureau of Labor from the Department of Commerce and Labor and the establishment of a Department of Labor."

The provisions of the first of these sections are entirely in accord with the general demands of organized labor; for the attainment of the second the American Federation of Labor has carried on an active campaign, and has been gratified by the practical assurance that such a department will soon be created. With reference to the want for further measures for general education, the Federation has been more specific in its demands than has the Socialist Party. President Gompers, in his report to the St. Louis convention, says: "The interest of organized labor in industrial education has always been progressive as in contrast to the employers' interest. For five years the employers in associations have made little progress. The trade unions have talked, but they have also accomplished something. A special committee made a deep study of industrial education and has reported. That report we published and it has had a wide circulation. Action upon the report has been taken by us. The Federal investigation, as already shown, was brought about through the efforts of organized labor."

The final demands that are party pledges of the Socialist Party are: "That all judges shall be elected by the people for short terms, and that the power to issue injunctions shall be curbed by immediate legislation," and, "the free administration of justice." The curbing of the power of the courts to issue injunctions has been one of the most active aims of the Executive Council of the American Federation of Labor during recent years; the other matters are questions of political expediency on which there has been no need for pronouncement by the Federation.

We have now covered in detail all the demands of the Socialist Party, as expressed in the party platform, and find that the only essential point of difference between the demands of that party and those of the American Federation of Labor, is the question of the

continuance of the present form of government and system of private property.

We have considered the matter from only one point of view, however. We have studied the attitude of the trade-unionists toward the demands of socialism. The detailed study of this matter was made necessary by the repeated action of the Federation in rejecting socialism *in toto*. The attitude of socialism toward the demands of the trade unions is a much simpler matter for study. The definite position of the Socialist Party toward the American Federation of Labor is contained in the following clear-cut statement of the Socialist Party, appended as a resolution to the platform of 1901.

"We consider it the duty of socialists to join the unions of their respective trades.... We call the attention of trades-unionists to the fact that the class struggle so nobly waged by the trades-union forces today, whilst it may result in lessening the exploitation of labor, can never abolish that exploitation.... It is the duty of every trades-unionist.... to join the Socialist Party and to assist in building up a *strong political movement* of the wage-working class."

This shows, then, the relative position of socialism and the trade unions with regard to the demands for present relief. We will now consider the ultimate aims and the fundamental base of each system.

(CONCLUSION NEXT WEEK.)

Uncle Ned's Story.

WILLIAM M. GALVIN, '14.

One lovely moonlight night, Jack and I were strolling around the negro quarters on Sugarland. Jack was just down from Wisconsin and the habits and manners of the negroes interested him greatly. The "quarters" are not just exactly an ornament, but they are a necessary part of a sugar plantation, and will bear a passing description. Our plantation is rather small and only about forty negroes are worked in the cane. These forty and their children live off to themselves in little log cabins. There are eight cabins on Sugarland. One family lives in each two-roomed cabin; and one family consists of an old man, an old mammy, offsprings ranging

from near-old men right on down,—and then countless dogs.

The cabins are ramshackle and rickety, for they have stood since before the War, and are badly in need of the repair which they never get. If a chunk of mud falls out from between the logs, it stays out; if a shingle gets loose, it stays loose; for when the weather is bright the old darky, with true darky logic, says: "De sun am shinin'. Dar ain't no use fixin' de roof and keepin' de sunshine out," and when it rains he says: "Well, it's rainin' now. We got ter wait fo' good weathah 'fo' we kin mend dat house."

But, as I started out to tell you, Jack and I were strolling around when we saw a group of negroes in front of Uncle Ned's cabin. Uncle Ned was an old before-the-war darky and the sage of the plantation. As we drew near we heard him upbraiding the other negroes:

"You all new niggahs don't know nuffin'. You is gettin' too sassifras, dat's what am de mattah wif you. When you all habe seen as many comets as you' ole Uncle Ned, you wont be feard ob dem. Yas, niggahs, I tell you, when you know as much erbout de stahs an' de sun, an' de plantashun system as dis ole niggah, you all won't hide you' kinkey haid w'en a measley li'l ole comet comes humpin' frew de sky."

The "new" negroes hung their heads in shame. They had no excuse to offer for their fear of a comet. And fearing that Ned might rest with his honors, Jack asked him a question to get him started again:

"You're quite well acquainted with the sky, aren't you?"

"Yeh," he replied. "You see, w'en Marse Frank was young, he went to New Ohleans to school, an' w'en he come back, he tell me about de sky. Yeh, I'm somewhat ob an astronopher."

"Well," Jack asked Uncle Ned as he winked at me, "did you ever hear the story of Phaeton; how he tried to drive the sun around the world for his father, and how he lost control of the horses and came too near the earth, and scorched the people of Ethiopia?"

"No, Marse Jack, dat ain't good astronophy. But why?"

"Oh, nothing much; only that's how you came to be black."

"You mean dat's how I come ter be a niggah?"

"Exactly."

"No, Marse Jack, dat ain't how I come ter be black atoll. Un-unh!"

"Well, that's what the ancient Greeks tell us."

"Um—I don' know nuffin' erbout dem anshunt Grayks,—but I reckon a niggah o't to know why he's black bettah dan any anshunt Grayks."

"Yes," said Jack, "but—"

"Der ain't no but erbout it! I know how niggahs come ter be black. My ole mammy tole me, an' her ole mammy tole her, an' her ole mammy tole her,—way on back till de one what tole it fuhst seed it happen.

"It war like dis: Aftah de Flood dar wa'n't many folks in dis wuhld, but *evahbody was black*. Yas, sah, *evahbody was black*. One time, not long aftah de Flood w'en ole Noah an' his fambly libed on one great big plantashun, all togethah, a preacheh ob de Lohd come around an' says: 'You all folks kin hab youah 'plexions changed if you all wash in de pond nex' Monday 'fo'e sundown.'

"Well, you know how folks ain't neber satisfacted wid what dey hab but am always huntin' aftah sumpin' what dey ain't got? Perzackley so in dem days. Lots ob dem niggahs up an' yelled an' hollahed, dey wuz so flabbergasted erbout it. An' suah 'nuff, de nex' Monday a big bunch ob people gets into de pon'; and kayse it war a li'l pond mos' all de watah war gone in erbout foah houahs.

"But eberybody didn' git in dis pon.' Oh, no. Some set up on a rail fense an' jes' kicked der heels togethah, an' larfed an' larfed at dem pooah fools what was a washin' derselbes in dat ole muddy watah.

"Long erbout sundown de watah war all gone, 'sep' jus' a li'l in de bottom ob de pon'. Den, glory, glory, jus as de sun began ter sink ober de hill, dem folks what had been er washin' began ter tuhn white. Sure 'nuf, dey began ter tuhn white. Oh, gelly! den dem pooah folks what had been settin' on de rail fense jus' up an' run like de cebil. But it wa'n't no use. Kayse de watah war all gone 'sep' jus' enuff t' git de bottom ob der feet wet an' smeah some in der han's.

"An' don' you beliebe dem anshunt Grayks, Marse Jack, kayse how I jus' tole you am jus' how de niggahs come ter be a li'l dark complexioned. An' if you don' beliebe me, you kin look at ebery niggah on dis plantashun

an' see if he ain't got white on de bottom ob his feet an' in de middle ob his han's. Yas, Marse Jack, I'm positible suah—yas, I say I'm poawhful cehtain dem anshunt Grayks am wrong. You tell dem what I said when you go back No'th, an' den see what dey habe to say."

Druidism.

PAUL RUSH.

There has been a great deal of discussion as to the probable origin of the Druids, and it is doubtful whether it will ever be conclusively settled owing to the scarcity of authentic manuscripts. In fact, there is hardly anything definite to be known about them at all, if we are to consider the different encyclopedias as our source of reference. Some of them, indeed, do not touch on their origin other than that they were perhaps descendants of early Celtic tribes. Vague statements are to be found, however, telling of their rites; that they sacrificed human and other victims, but we are not told to whom. That they were teachers of the occult sciences, were favorite tutors of children, absolute judges in life and property, and were practitioners of magic and augury is assured, but still, there is no definite statement as to their origin.

E. O'Curry says that perhaps the best and fullest account to be derived from any encyclopedia is from Rees, the essence of which he has condensed as follows: "The Druids were said to be a tribe of the ancient Celts, emigrated from the Danube toward Gaul and Britain, and so accordingly have been traced to the descendants of Gomer, eldest son of Japhet." So much he gives of their origin, and then proceeds to tell us that little is known of them until the time of Caesar, who writes of them in his Gallic wars.

O'Curry, from his study of the ancient MSS. has gained the following information: Partholon was supposed to have come to Old Erin from Migdonia, or Middle Greece, about three hundred years after the deluge, bringing with him a small company including three priests named Tios, Eolus and Fochmarc, meaning respectively, Intelligence, Knowledge and Inquiry. The old manuscripts, however, contain no records of their deeds. The next colony was led by Nemid and his sons, and

came from Scythia about three hundred years after the expedition of Partholon. They settled on the mainland but did not long enjoy peace, for they were harrassed by the Formorian rovers, who settled on an island just off the mainland, which they fortified, and from which they proceeded to war upon their neighbors. Finally they met in open battle, which was opened by the opposing Druids and Druidesses, singing their incantations calling for curses to fall on the heads of their enemies, even exchanging a few blows in their ardor. After this engagement, in which the priests of Nemid were victorious, a general engagement ensued between the warriors of the two forces; with victory again falling to the same tribe. They did not, however, long enjoy the peace they had earned, for another band of Formorians came, settling in the same place occupied by their brothers before them. Soon after a battle occurred between the two forces, in which the destruction was mutual, and Nemid's sons were forced to leave the country.

Two hundred years after, Nemid's great-great-grandson and his followers being oppressed in Thrace, to which place they had wandered after their departure from Ireland, returned again to Erin, where they soon gained mastery of the country. But they did not hold the land long, for they were in turn invaded by another descendant of Nemid, who conquered and subjected them. These latter tribes returned, proficient in the arts of the occult sciences. The Great "Daghda" was their military and religious leader, and was assisted by numerous other Druids and Druidesses. This tribe settled in Middle Connaught. The third band came about two hundred years later or about 1530 B. C. according to the chronology of the Annals of the Four Masters.

A queer example of the magical powers of the Druids is related in the story of King Eachadh Airemh, found in an old manuscript written in 1106 B. C. During one of the courtly gatherings of this king, a stranger was announced who challenged his royal Highness to a game of chess. The challenge accepted and the stake, anything the winner wished, being agreed upon, the game was played, resulting in the success of the visitor, who requested that the wife of the king should be given to him a year from that day.

Before telling of their rites and ceremonies it would perhaps be well to relate what part

they played in the colony or settlement; how they were considered and regarded by the people of their times, and what monuments they have left behind them to speak of their queer religion, for such it may be termed. First, they had supreme power, being the judge in matters of life and disputes of property. Then, too, they were doctors as well, as herbs were included among their studies. Being educated men they naturally became the teachers of the time and we consequently see many of the young nobility seeking for such positions, which, however, were often very difficult to obtain, as sometimes twenty years were required for one to become proficient in the art. The main studies pursued were philosophy,—indentical with that of Pythagoras,—botany, astronomy, medicine, letters as well as mechanics. As for any architectural remains, Stonehenge, according to Stuckey, was the cathedral of the Arch-Druid of all Britain, and Avesberry with its avenues, was originally constructed in the form of a circle, with a serpent attached; the circle to symbolize the Supreme Being and the serpent the divine Sun. Then, too, dolmens or cromlechs were transformed into altars, and menhirs or stone pillars and the rocking-stones were also pressed into service. In the neighborhood of the circles, as well as upon the tops of mountains, are to be seen cairns, each surmounted by a flat stone, on which Druid fires were lighted. As for the intricate parts of their religion, little is known, excepting that they considered the oak and the mistletoe, which grew upon it, as sacred things. Their worship was always in the open, and laws are to be found forbidding the worship or erecting of images under roof. They worshiped more than one god, their chief deity being identified by Caesar with Mercury of the Romans. One redeeming feature of the whole system is to be found, however, in the fact that they believed in the immortality of the soul, teaching this doctrine, some say, even before the ancient Jews.

The decline of the Druids and their final decadence may be traced to the coming of Christianity, and partly perhaps, in England to the hostility of the Romans. Many of their practices were forbidden by St. Patrick, and we find too, in Adamnan's life of St. Columba, where that Saint overcame the machinations of Brochian, the Druid of the Pictish king of Brude.

But now let us note some of the peculiar rites of the Druids. The Imbas Forasnai, or the Illumination by the palms of the hands. This is a rite of divination performed by poet or Druid for the purpose of discovering the identity of a dead body. This was performed by the priest chewing a piece of red, raw meat of a dog, pig or cat, at the same time repeating his incantation, and if the name does not occur to him, he retires to bed with it, taking his idols with him and pronouncing orations upon them. He then invokes his idols, and if the illumination does not appear within the next two days, he pronounces incantations on his hands and places them on his cheeks and returns to bed with his idol gods, so his sleep may not be interrupted, and then at the end of the second day he will have discovered who the dead person was.

Druidic fires were another of their many rites, in illustration of which is told the story of "Drom Damghaire," a town which was besieged, but not taken, owing to the great powers of a certain blind Druid of that town. One particular may here be noted, namely, that the roan trees were the kind used for this ceremony. It may be noted too that there is still a superstition among some of the Irish people, and some of the women will not have a butter churn without at least one of the hoops made from the bark of this particular tree. The ordeal by fire was another of their peculiar ceremonies. One important fact, though in variance with most authors must be mentioned here. The Irish Druids did not offer human sacrifices, and it is even doubtful if any of the English priests did, although in a few of the manuscripts we find mention of a prophecy, stating that unless the blood of a certain man was sprinkled upon the walls of a fortress it would never be completed. There are no records, however, that say this decree was fulfilled.

The following are a few interesting examples of the druidic divinations in regard to dreams: a dead king denotes shortness of life; a king dying denotes a loss; a king captive denotes evil; a brilliant sun denotes blood; and to hear thunder denotes protection. These are some of the many divinations, and may perhaps be accounted for as the source of the Irishman's so-called superstition. Then too, they have their auguries from birds, as: if a raven croaks over a closed bed in your house a distinguished

guest is coming, and certain qualities of cawing are given as to whether this guest is of the clergy or laity. Besides, they have many others such as auguries from stones and stars.

The "Recapitulation" of O'Curry upon his two lectures on Druidism, which may be found in his "Manners and Customs of the Ancient Irish," will serve to emphasize the most important points of the essay. "There is no ground whatever for believing the Druids to have been priests of any special worship, none whatever for imputing to them any human sacrifices, none whatever for believing that the early people of Erin adored sun, moon, or stars, nor that they worshiped fire, and still less foundation for the ridiculous inventions of modern times (inventions of pure ignorance) concerning honors paid to Brown Bulls, Red Cows or any other cows, or any other lower animals."

Imported Limericks.

BE CAREFUL.

There was a young lad with a gun
Who thought he would have lots of fun;
So with powder he crammed it,
And with bullets he jammed it:
Next the ambulance came on the run.

E. A. R.

THE FATE OF THIS YOUNG MAN.

There was a young man from Missouri
Who went in a terrible fury
'Cause his girl ran away
With his brother one day,
Then he drowns all his woes in the brewery

B. L.

WHAT SHE SAID.

Once I wrote down some elegant rimes,
'Bout a Miss somewhat mystic at times,
"Dear," she said, "they're so sweet,
And their feet so complete.
Let them ring with a swing in the Chimes.

J. H.

FORLORN.

My lady, my love and my queen!
She swallowed a pint of benzine.
The glass—see it there!
But my queenie,—ah, where?
The truth is, she has not been seen.

D. T.

HE AIN'T THE ONLY ONE.

There is a young man named Savord
Who don't earn enough for his board.
He isn't so slack
On bumming tobac,
And taking the name of the Lord.

E. J. H.

Catholic Fiction.

II.—LUKE DELMEGE.—*Sheehan*

PATRICK A. BARRY '12.

Novels, as a general rule, are not concerned with problems both philosophic, political and religious. For the most part present-day literature of the lighter sort has its plot center about the courtship of two lovers. If the story does contain any deeper meaning, it is only a secondary matter; but even then its problem is simply religious or social. In this respect, however, *Luke Delmege* differs from ordinary novels; for its wide range of thought, though primarily concerned with modern thought in England, includes scientific and political questions.

From such an introduction one might get the idea that this surely must be a very dry and uninteresting work. As a matter of fact the story is absorbingly interesting. It has to do with the life of a young Irish priest, Luke Delmege. Having been graduated with highest honors from Maynooth and ordained a priest, the young man sets out to seek his practical education in the "university of the world." He is filled with a spirit worthy of St. Francis and a patriotism that would do honor to Emmet. He is sent to England on a mission, and after a remarkable transformation becomes intoxicated with *new thought* theories and altogether changed in his views regarding Ireland. In England Father Delmege gains a reputation as a pulpit orator and is admitted to the company of a select group of literary men and philosophic dabblers of different creeds. At heart Luke Delmege is a strong man, eager for the salvation of souls, but striving to lift men to God by intellect alone. His attitude towards Ireland is to lift her people up by changing their very nature. In both—his zeal for the moral uplift of souls and his attitude toward Ireland—he is wrong, but can not see it.

Whatever Delmege does always springs from a lofty motive, but unfortunately he never uses the means suitable to the end. He goes through life perplexed and in wonder. However, he returns to Ireland and there solves the riddles of life partially in the contemplation of a beautiful land and a noble, religious people. Such is briefly the story of the book.

Other characters are introduced, of course, but only suit the purpose of the author in depicting the ups and downs of the leading character.

It is always a question whether the speeches of a character are the true belief of the author or merely remarks necessary to make that character consistent with itself. Judging from the vehemence and force with which some arguments are set forth it seems that Canon Sheehan heartily believes in many of his hero's theories. Underneath all the theologian and educated gentleman is easily espied. And he is no mere word-juggler, but a man whose learning covers a wide field and whose reading must have been incessant.

The main argument of the book has to do with modernism, and especially in England. Catholics under the cloak of free-mindedness and tolerance are losing sight of the proper aim and scope of their religion. Asceticism is scoffed at and scorned. Who would think of kissing "the hem of the garment of some poor, half-witted, illiterate old duffer, who knew just enough of Latin to spell through his breviary, but who was doing, with sublime unconsciousness, the work of his Master?" No one, surely.

Such an act would be wholly out of harmony with the *Zeitgeist*. "The whole trend of human thought is to reconcile revelation with intellect; and out of harmony to evolve a new and hopeful instuaration of blessedness." Now Catholics must take their rightful place in this renaissance. Or rather they "must speak out boldly and confidentially, with large, free interpretations of natural and supernatural revelations" or remain silent. To act otherwise is to be reactionary, narrow-minded and illiberal.

But what is this reactionary Catholicism? It is that Catholicism which seeks the literal ideal of Christianity. It is that Catholicism which heeds such words as these: "Take ye no thought for the morrow," "Which of ye can add to your stature," "Consider the lilies of the field."

Such words have nothing to do with advanced philosophical thought. In the days of the Apostles such words could be heeded, but in this day they have given way to the delightful doctrine of Humanitarianism, "Seek ye the God in man." Life's symbolism is now clearly understood. "The whole world

of experience is but the appearance or vesture of the divine idea or life," and "he alone has true life who is willing to resign his own personality in the service of humanity;" for "the crown of life is self-surrender" which consists in the absorption of the individual's interest in the interests of the race.

But what is the meaning of humanitarianism? Is there the slightest possibility of its accomplishing its end? The author of *Luke Delmege* seems to think not. Humanitarianism is but "the cant and rubbish of those who are forever dictating to the world what the Church of God alone can perform." It is "simply a beggar's garb for the hideous idols of a godless world." The real humanitarianism is found alone in God's Church where only charity is found. Outside of that all this enthusiasm about humanity is simply "political self-preservation, with the interest of the atom lost in the interests of the state." The nature and destiny of the individual soul is ignored.

Closely associated with those who preach the gospel of humanitarianism are those whom Canon Sheehan calls Eclectic Catholics. They are those Catholics who neglect the simplicity of Christianity and strive to raise it to a system of philosophy unattainable by the common people. They are those Catholics who, claiming to be educated, listen to a sermon not for the lesson which it is to teach, but to admire the preacher's oratory; who wonder "how religion can be lifted so beautifully into the regions of transcendentalism" and "how philosophy, in the hands of a master, can be made the hand-maiden of religion," rather than taking to heart the moral of the sermon. Such Catholics forget that "it is not to mind and intellect that the Church looks, but to conduct and character, that is, the soul."

The questions of the secular press and the attitude of the Church towards science are not passed over. The former is the recipient of a bitter invective much too long to quote and perhaps a little too severe. The latter is cleverly compared to the rooks and sowers. The priests are the rooks whom the sowers, the scientists, are ever chasing away, but who gather up whatever choice bits are necessary for their purpose, just as the sowers scare away the rooks who always come back and obtain some morsel of grain, however small. The political allusions are not of great importance and to one unacquainted with the British policy

concerning Ireland somewhat uninteresting.

Throughout the whole story there runs the theme that life and its honors are worthless and that in humility and simplicity of heart are found true happiness. Such is the conclusion which Luke Delmege comes to after his years of study and experience; and his conclusion is not a new one.

Such are the problems dealt with in this highly interesting biographical novel. Considered technically the novel is not marvellous. It is written in a charming manner which shows that the author possesses style. But Canon Sheehan resorts to a letter, as a sort of *Deus ex machina*, to help him out of difficulties, surely an amateurish method. Then too the narrative is quite disconnected, and suddenly, without warning, the reader is shifted from one scene to another for no good reason. The characterization is for the most part excellent. This is especially true of Luke Delmege, of Canon Murray, a priest somewhat aristocratic in his ideas, and of Barbara Wilson who is a symbol of Ireland's heroism and sorrow.

The descriptions found occasionally in the book are well wrought and unstudied. The touches of humor are essentially Celtic and the portrayal of Irish characteristics and customs are trustworthy, for there is little doubt but that Canon Sheehan, a scholar and an artist, would neither exaggerate nor under-rate his subject. The novel is dotted with nice analogies and metaphors, and in places there are touches of sarcasm and irony.

Taken all in all *Luke Delmege* is a novel really worth while. It is primarily a Catholic novel and intended to teach a lesson. In technique it is by no means perfect; but what it lacks in artistic execution it recompenses in thought. The story itself is entertaining and for that reason should find its way into the hands of non-Catholics. When Catholics are asked to name an author whom they would place among the foremost novelists of the present day, let them not hesitate to mention Canon Sheehan. He possesses the ability to entertain, which Chambers, MacGrath and others possess, but he has also that which makes him more of an artist—the power to teach at the same time. The novel that pleases is good; the novel that at once pleases and instructs is far better in every way. Catholics should see to it that this novel of Canon Sheehan's is widely circulated and read.

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—Thanksgiving is the only strictly American holiday that has for its purpose the honor of God. The others, whether patriotic or otherwise, have no concern for Him.

Thanksgiving. There is Christmas, of course, but that is universally observed among the Christian nations, and is not properly national in its character. Thanksgiving, however, is American in origin and American in the spirit of its observance. It is the day upon which the people of the United States render thanks to God for all that He has given them.

As a nation, we have indeed many reasons to be grateful. The harvest has been plentiful. Our trade, at home and abroad, while not so great as in some other years, is in the most prosperous condition. We are at peace with the world, and, what is more important, with ourselves. While other countries are in a state of political foment, and are threatened by domestic discord, our national life is singularly tranquil. Our relations with the different powers are most friendly. We are trusted and respected by them all.

As individuals, none of us has passed the year through without some personal experience of the goodness of God. Whether it has been much or little matters not. All that we have is from Him, and all that we can give in return is little indeed. We owe Him our gratitude, always, yet now it is fitting that we join with

our countrymen in this public manifestation of it.

We who have been blessed with the inestimable privilege of Christian education at Notre Dame must truly feel the spirit of this day. These happy years, so helpful and so fruitful, will pass before we know it, but their influence will never desert us. God has indeed been good. We thank Him.

—Cardinal Gibbons is a discreet man; in statecraft, especially conservative and wise. When he speaks on national policies, people stop and listen. His latest **Cardinal Gibbons** utterances concern the general arbitration treaties negotiated by our country with

On Peace. Great Britain and France. International arbitration is a woefully belabored topic. Newspaper men, public speakers, college students relentlessly chase this question through editorials, essays and speeches. We have grown as weary of it as of woman suffrage. But Cardinal Gibbons has spoken, and the subject becomes new.

The Cardinal favors the general arbitration treaty principle, and urges devotion to the peace sentiment. He calls arbitration an essentially Christian policy, saying that Christianity has been the lever which removed many of the barbarities of war, and will be the lever to remove war itself. He describes the history of warfare, explains the superiority of arbitration in the light of economy as well as justice, and points out the victories which arbitration has been gaining.

The article is unlike most peace appeals. It is clear, direct, interesting. Throughout we find it sane, not passionate; practical, not romantic; business-like, not religious. It is a common-sense plea addressed to sensible hearers, and is particularly convincing. Demagogues may rant, verse scribblers may drone gory epics, novelists may heroize brutes whose only virtue is perseverance in wickedness and slaughter, but the march of the world's thought is, as surely as the seasons succeed, towards universal peace.

To read this article is to learn what real optimism is, for the pamphlet compels our belief that the day of peace is not far off. We feel that the Angelo of 2000 A. D. will spread over his canvas the features of Peace. One side will display the ferociousness of battle, the other will shine with the light of rest.

Beneath the painting will be written, "The Superb Evolution."

International peace is an iceberg idea and travels slowly; no man's opinion will bring it to the goal. But such words as Cardinal Gibbons' will bring more hands to the labor and will accelerate the progress.

—The students of Walsh hall are carrying out a suggestion which we offered last year and again at the beginning of this year. Twice

a month the students of
The Walsh Hall Walsh assemble in their reading room and witness a varied
Entertainment. program offered by their hall-

mates who have taste and ability for song, dance and public speaking. The programs presented do not have that finish of form which comes from weeks of preparation. Usually the performance of the evening is got together in the course of a Sunday afternoon and is presented hot from the oven in the evening. That is not so important either way. The fact that these entertainments bring the boys together in informal fashion quickens the home-like spirit. Also it awakens dormant ambition to sing, declaim or make a speech in many of those who witness. This must prove helpful for the after years, since almost every American is called upon at one time or another to air his views on some subject before an eager audience. The Walsh spirit is the right spirit in this instance. Let these semi-informal programs continue; and to make them complete, betimes vary the gay with the serious.

—The SCHOLASTIC is not disposed to comment at any length on the recent interhall charges, countercharges and protests. They come annually like mid-winter

A Tempest in colds and disappear in a little.

The Teapot. They should be set down as affording a standard example of a tempest in the teapot, with lots of tempest and very little teapot.

The one practical good resulting from it all is the clearing up of the atmosphere effected by the Athletic Board in excluding from hall teams players who do not belong there. This statement is not made with reference to any one hall particularly or to any one set of persons. The Athletic Board has stood by the letter and spirit of the rule, and deserves a full measure

of credit therefor. The SCHOLASTIC hopes for the good of hall athletics that the Board will continue its surveillance of hall sports and thus save us another teapot tempest when the baseball season wheels along.

Doctor Banks' Second Lecture.

"Bismya" was the subject of Professor Banks' second lecture delivered last Saturday before a rather small audience. Those who attended, however, were well repaid for their presence and listened to a very interesting and instructive talk. A most attractive feature about the pictures on Bismya was that they show much of the excavation done by Professor Banks and his party. These lectures afford an excellent opportunity for one to get first knowledge on the history of the ancient countries of the far East. People are apt to underestimate the importance of the old civilization which existed before the Christian era and the work which was accomplished by the inhabitants of the East. Professor Banks' lecture would certainly dispel any false ideas on this subject.

Mr. Hill on Journalism.

Mr. George Griswold Hill lectured Wednesday evening on Journalism. Mr. Hill is a correspondent for the New York *Tribune* and has attained the very height of his profession, chiefly through his own efforts. Coming, as he did, at the instigation of Maurice Francis Egan, a hearty welcome was insured for him. He treated his subject in a most thorough and interesting manner, giving some of the history of journalism in this country, showing the influence of the press on modern thought and explaining the efforts made and the systems used by most of the great dailies to get news, and to get it first. Mr. Hill said that journalism had a great attraction for college men, and that each year brought a vast number of applications for employment in this field. Besides the desire for the excitement and adventure connected with the life of a newspaper man, which, no doubt, appeal to many, there is the natural desire of "creating and witnessing the creation," of seeing one's own thoughts in print. We are pleased to announce that we have secured Mr. Hill's MS. which will appear in the SCHOLASTIC after Christmas.

Society Notes.

ST. JOSEPH'S LITERARY SOCIETY.

The old members of St. Joseph Literary society met Wednesday evening for the purpose of reorganizing the society. Officers were elected as follows: Spiritual Director and critic, Father Schumacher; honorary president, Bro. Florian; president, Patrick A. Barry; vice-president James F. O'Brien; secretary, Simon E. Twining; Treasurer, Peter Yearns; sergeant-at-arms, James Sanford.

The meetings of the society will be held on Wednesday evening, and programs will be arranged by the president, co-operating with the critic. A special program has been arranged for the next meeting, and all new men in the hall are requested to attend.

ARCHITECTURAL CLUB.

The regular meeting of the Notre Dame Architectural Club was held Monday evening. Mr. A. O. Jones, of the United States Register Company, Battle Creek, Michigan, was present as an honored guest of the club. A paper on the "Review of the Articles in the October Numbers of the Architectural Magazine," was read by Mr. F. Quinlan. Mr. B. J. Kaiser in his paper, gave a very detailed account of the development of the city of Washington. The subject of Mr. Jones' lecture was "Heating and Ventilation." Being the inventor of the "Jones' Register," used in warm air heating, his remarks were highly in favor of that system of heating and ventilation. Mr. Jones is recognized as an authority on this subject, having spent the greater part of his life in developing and perfecting the apparatus of which he is the inventor.

GLEE CLUB.

Last Friday night the Glee Club became a permanent organization. Professor Petersen will as usual direct the work, while the office of president is to be filled by J. Wasson and the secretaryship by J. C. Wildgen. The new organization promises to surpass all musical clubs. Professor Petersen has the assurance of the co-operation of the members, and under his efficient direction the work will undoubtedly progress rapidly. There is still room for a few more desirable members. Let those who can, make an effort to join the Club and help make it the best in the history of the school.

BROWNSON LITERARY AND DEBATING.

The seventh regular meeting was held last Sunday evening. E. Stephen was admitted into the society and his entrance address showed marked ability. Further arrangements were discussed towards securing the debate with Holy Cross hall.

The question debated is one that is demanding national attention and the arguments of both sides disclosed some instructive facts. The subject was: Resolved, That the Panama canal should be fortified. The affirmative was upheld by Messrs. C. Smith, B. Bogy and P. Creamer, while Messrs. G. Marshall, W. Bernet and J. Martin defended the negative. After much deliberation on the part of the judges, the decision was awarded the affirmative. The delivery and arguments of the first speaker of the affirmative should be an example for all members of the society. This national problem was also discussed by Messrs. Vaughan and Walsh.

A new system of judging the debates was inaugurated. A body of three men chosen by the society and board of administration before the debate now acts as judges. The men who acted in this capacity for the initial time were Messrs. Ely, Guppy and Laird. After the usual interesting talk of the Rev. Critic the meeting adjourned.

CIVIL ENGINEERING.

The fifth regular meeting of the Civil Engineering society was held on Saturday evening, November 18. Mr. J. O'Brien read a paper on "Corners." These corners are the monuments and marks placed at the points where two sides of a township intersect, or at points marking section corners. Mr. O'Brien described the kinds of marks used at these points. It is necessary to give a thorough description of these marks and their location, as once a corner is lost it is extremely difficult to replace it. Mr. Enaje's paper on "Railroad Curves" was well prepared and illustrated by figures on the blackboard. Simple, compound and reverse curves were gone over in turn and thoroughly treated. Mr. Kane's theories on heat provoked a heated discussion in which Mr. Wasson and Mr. Kirk were the central figures. The debate lasted for some time and many interesting facts and pointed arguments were brought to light during its progress. At the conclusion of the program the director

announced that at the meeting to be held Wednesday, December 6, the program would consist solely of a debate between Mr. Duque and Mr. McSweeney upon the topic "The Engineer of the Future." All the other members of the society are expected to take sides and express their opinions on this subject.

Personals.

—The marriage is announced of Miss Mary E. June to Carl Rowlands (student '05-'06), at Lima, Ohio, November 16th. The SCHOLASTIC offers congratulations and good wishes.

—The Rev. M. A. Schumacher, C. S. C., state chaplain of the Indiana Knights of Columbus, attended the organization of a new council of the order into Crawfordsville last Sunday. Father Schumacher sang the mass and preached to a large gathering of Knights from Indianapolis and other points.

—The Rev. William Bolger, C. S. C., of the department of Economics delivered an address on "The Economic Aspects of Socialism" Sunday evening to the students of the Central Catholic High Schools, Grand Rapids, Michigan. The Grand Rapids press commented very favorably on Father Bolger's thoughtful discourse.

—Mr. Willis Moore, chief of the United States weather bureau was a guest of the University last Wednesday and Thursday. Just before Mr. Hill's lecture Mr. Moore, at the request of President Cavanaugh, gave a pleasing and satisfactory explanation for these early winter blasts. His remarks caused considerable merriment.

—Joseph J. Sullivan (Litt. B. '01) was a candidate for election as Judge of the Superior Court, Chicago, during the recent campaign. Though not elected Joe has reason to be well satisfied with the vote piled up by his admirers in Chicago. It is a question whether any man of his age has ever received such a testimony of public confidence. Mr. Sullivan can well afford to wait until the next election.

—Last Wednesday, three Spanish Dominican seminarians entered the University to take up the course in English. These young men,—Rev. Candido and Manuel Fernandez, deacons, and Rev. Herminegildo Corbato, subdeacon,—will, after the completion of their studies, take up priestly work in the Philippine Islands.

They were accompanied by Rev. Francisco Marin, O. P., who also will take up classes in English.

—Thomas Donnelly ('04) visited Alma Mater this week. His classmates, Fathers Burke, Irving and McNamara, were his chief entertainers while he made his most welcome visit. To hear the four Fathers talk (for Tom is the proud possessor of a son, Keith, who was with him), the class of '04 did everything except cross the Alps with Hannibal. Come again, Tom.

Obituary.

Mr. Robert Milroy, Batavia, Illinois, has the sympathy of the whole school on the unexpected death of his beloved mother, October 26th. Robert expects to resume his studies in law within a few days.

Edmund J. Ryan was called home during the week by news of the serious illness of his father. Before Edmund could arrive his father had departed this life. Mr. Ryan was a distinguished citizen of Houston, Texas, where he enjoyed the esteem of the entire community. His son Edmund and the other members of the family have the profound sympathy of all at the University. *R. I. P.*

Thomas D. Joy, father of Joseph Joy of Brownson hall died suddenly on the morning of November 17th. Mr. Joy was a prominent contractor in the city of Chicago and stood high in the esteem and respect of all who knew him. The University extends sincere sympathy to his grief-stricken family. *R. I. P.*

RESOLUTIONS OF CONDOLENCE.

WHEREAS, It has pleased Almighty God in His infinite wisdom and power to remove from this life the well beloved father of our esteemed fellow student, Joseph Joy, and

WHEREAS, By this untimely summons his wife has lost a kind and loving husband and his family a tender parent, and

WHEREAS, In testimony of our sincerest sympathy for his family and especially his son, be it

RESOLVED, That we, his fellow students of Brownson hall, tender our deepest sympathy in this his hour of sorrow, and be it further

RESOLVED, That a copy of these resolutions be tendered the bereaved family and also that they be printed in the NOTRE DAME SCHOLASTIC

FRANK A. BROOKE

Committee—DANIEL HILGARTNER

PAUL A. SCHMITT

Calendar.

Sunday, Nov. 26—Brownson Literary and Debating.
 Tuesday, Nov. 28—Lecture by Hon. Judge Estelle.
 Thursday, Nov. 30—Thanksgiving Day. First Friday
 Confessions. Varsity vs. Marquette at
 Milwaukee.
 Friday, Dec. 1—First Friday.
 Saturday, Dec. 2—"Persia" by Dr. Banks.

Local News.

—One of our new men, Joseph Joy, of Brownson was called to his home in Chicago last Friday by the death of his father.

—Two Carroll hall teams have a lively contest every afternoon on the Carroll campus. No serious mishaps have been reported up to date.

—Brother Alban has organized a Daily Communion League in Carroll hall. About thirty-five of the boys are co-operating with him.

—Company B has fallen in line, and Notre Dame battalion will be equipped throughout with regulation khaki uniforms in addition to the dress uniforms.

—The cadets of Sorin company have been assigned to the other companies until after the holidays, and Company A exists only on paper until that time.

—Basketball prospects look good for Corby, as Mortz and Dana are the only members of last year's championship winning team who are not awaiting the call of the whistle again this year.

—The new Walsh "Chicks" defeated the Corby "Wolves" last Sunday, scoring 6 points to the Wolves' 5. Terry of Walsh exhibited marked ability in booting the pig-skin, and because of the frozen field his punts were difficult to handle.

—A basketball team made up of Walsh men was credited with the small end of the score in a game played with Mishawaka High School at Mishawaka last Friday evening. Matthews, Birder, Mee, Joyce, Baujan and O'Neill represented Walsh. Score, 38-21.

—"Daily or Frequent Communion" was the subject of a short talk to the boys in Carroll hall given by Father Hagerty last Saturday evening. Father Hagerty read the papal decree regarding frequent Communion, and spoke briefly of the nature of sin and its con-

sequences, and of the value of the frequent reception of the Sacrament in preventing sin. The Carrollites were interested, and will be glad to hear Father Hagerty again.

—The Walsh hall clubs entertained the members of the faculty last Sunday evening. The program was as follows:

"School Days," Sketch—Junior Monogram men, Mandolin Trio,—Messrs. E. Rothwell, H. Muehlbach, and J. McLaughlin.

"The Rube," Sketch—Messrs. McGinnity and Beckham.

"The Rosary," Vocal Solo—Mr. Curry.

"The English Count," Monologue—J. W. Megargee Quartette,—Messrs. Blake and the Curry brothers.

"Boxing Match,"—"Kid" White and "Shorty" McNamara.

Senior Monogram Minstrel Troupe.

Following the program suitable refreshments were served, and Fathers Walsh, Irving, Burke, Hagerty and Quinlan, Colonel Hoynes and Mr. O'Hara gave short addresses.

Athletic Notes.

NOTRE DAME STATE CHAMPIONS.

The old spirit—the Notre Dame spirit of do or die—again triumphed at Crawfordsville last Monday in one of the most thrilling grid-iron struggles of the year. Wabash was the victim, and 6 to 3 the final score. Early in the first quarter a drop kick by Lambert gave the Little Giants their only tally and a lead which was maintained until the final period. The start of the last quarter witnessed the effect of the persistent offensive work by the gold and blue machine, and saw Notre Dame carry the oval the length of Ingalls field for a touchdown and victory. Berger placed the ball over the line and Dorais kicked goal.

A chilling wind and a slippery field almost deprived the Varsity of the victory to which superior play entitled them. Fumbles of forward passes were numerous on both sides, although Wabash succeeded more frequently in working that feature for gains. Lambert, the star of the Crawfordsville team, was largely responsible for the low score. The long punts of the little quarterback seemed designed to offset the smashing attack of the Notre Dame backs and ends, and voided many of the long gains secured through Coach Marks' perfect formation.

The work of the gold and blue line was one of the features, the entire battle front out-

playing the Wabash line man for man. Straight football was used almost exclusively in the last quarter, Captain Kelly and Oaas making the holes through which Pliska, Eichenlaub and Berger tore repeatedly for the needed yardage. A right and left shift, one of the new plays uncorked by the coach for this game, completely upset the Wabash forwards, and by the time the backs solved the formation, gains of twenty or twenty-five yards had resulted.

The opening quarter furnished enough thrills to fill an ordinary game. Notre Dame won the toss and Eichenlaub kicked off to Lambert, who returned the ball to the 20 yard line. An intercepted pass on the third down after line plunges had failed to gain, gave the gold and blue the oval within striking distance of the goal. Wabash held for two downs, and Dorais dropped back to the 30 yard mark for a place kick which went wild, the ball being put in play by Wabash on the 25 yard line.

Lambert was forced to punt after a gain of five yards on the first forward pass of the game and Dorais was downed without a gain. The perfect teamwork of the ends and backs was displayed in the interference accorded Berger in an end run for 15 yards which followed. Eichenlaub punted after failing to advance the ball through the line and Lambert returned the pigskin on the second down, Wabash recovering the ball when Dorais fumbled. Another punt by the Little Giant quarterback gave Notre Dame the oval, and after vain attempts to gain, Eichenlaub booted to Elgin who was downed in his tracks, Rockne and Crowley striking him almost as soon as the ball. Lambert gained ten yards around left end and another play in the same direction placed the oval in front of the goal posts. Dropping back to the 30 yard line the quarter sent a drop kick between the uprights for the first score of the game.

Eichenlaub again kicked off to Lambert, who returned the ball fifteen yards. Notre Dame recovered on a punt which went outside on the 40 yard line, and Dorais sent the oval back of the goal after the gold and blue failed to gain on forward passes. Lambert punted, and a series of line plunges again placed the ball on the 30 yard line from where Dorais tried a drop kick which failed. The first quarter ended, Wabash 3, Notre Dame, 0.

Both teams resorted to the punting game in

the second period with honors evenly divided. Wabash got away with several forward passes and end runs by Harlan and Lambert, but a stiffening of the defense following each of the plays led up to punts. Dorais was relieved by Lee toward the end of the session, to give the plucky regular a rest before the final half. Notre Dame suffered two 15 yard penalties for holding, but the advantage proved of little benefit to the losers, the period ending with the ball in Notre Dame's possession in midfield.

Howard furnished a sensation in the third quarter when he got away with a forward pass for a touchdown, which was disallowed—the ball having passed over twenty yards before its receipt by the speedy end.

Eichenlaub started the fourth quarter with a punt from behind the Notre Dame goal. An exchange of kicks followed, Wabash losing ground on account of the high wind. A pretty boot finally sent the oval over Lambert's head and back of the goal. The ball was put in play on the 25 yard line, and Lambert essayed an end run which netted 5 yards, the scarlet quarter being injured in the attempt. Watt took his place at quarter in time to bear the brunt of a series of smashing plunges which carried the ball from the 35 yard line to the goal. Berger scored the touchdown after Pliska placed the oval on the two-yard mark, and Dorais kicked goal. Score: Notre Dame 6, Wabash 3.

Notre Dame was content to play on the defensive for the remainder of the game, while Wabash tried desperately to tally a touchdown. The gold and blue had struck its stride, however, and the attempts were vain, the game ending without a change in the count. The line-up:

Wabash (3)		Notre Dame (6)	
Howard	L. E.	Rockne	
Hopkins	L. T.	Oaas	
Ebert	L. G.	Yund	
Cravens	C.	Feeney	
Elliott	R. G.	Harvart	
Harlan	R. T.	Kelly	
Nicar	R. E.	Crowley	
Lambert	Q. B.	Dorais	
Coffing, Eglin	L. H.	Berger	
Gangwisch	R. H.	Pliska	
Showalter	F. B.	Eichenlaub	

Substitutes—(Notre Dame) Larson, R. Jones, McGinnis, Dolan, Lee, Bergman, A. Smith, Kelleher, and K. Jones; (Wabash) Hurd, Sweet, Lambert, Bair, Burroughs, Watt, Markle, Rauch and Dorsey. Referee—Lieut. Hackett of Westpoint. Umpire—Porter of Cornell. Head linesman—Waugh of Indiana. Field Judge—McGaughey of Indiana.

The defeat of Wabash gives Notre Dame an undisputable claim to the state championship jointly with Indiana. Upon the result of today's game between Purdue and Indiana will depend our right to hold the title free from claims by the state school. Wabash defeated Purdue early in the season, and if the Boiler-makers are able to administer the same dose to Indiana, Notre Dame can assert its right to the state leadership without fear of contradiction.

Marquette will be the closing offering of the season Thanksgiving Day. If comparative scores are considered Notre Dame should meet with little trouble in settling the two years' tie which has prevented a decision as to the superiority of either team. The teams are almost evenly matched in weight, and the traditional muddy field will not afford much advantage to either eleven.

THE "BRAVES" TAKE WALSH'S SCALP.

Corby won a bitterly fought game from Walsh Thursday afternoon, 3-0. Although outweighed from end to end, Walsh by a series of clever trick plays kept her opponents on the offense much of the time. Much interest centered in the contest because a victory for Walsh would make her the strongest aspirant for the flag, while a defeat for Corby would dim her championship hopes. Both teams appeared evenly matched and could gain no advantage on the snow-covered field. Forward passes were frequently tried, but nearly all were incomplete.

Loose playing by Walsh in the first quarter gave Corby a chance to work the ball to the twenty-five yard line, where Donovan sent over a kick from placement—the only score of the game. Walsh rallied, however, and during the next three periods kept the ball from her goal.

In the fourth quarter Hamilton's team began a march to the goal. McNichol tried a kick from the forty-five yard line, but failed. Corby was held and Walsh hitting off-tackle and around end brought the ball to the five-yard line, when time was called. This was Corby's first game in a month and the boys played remarkably well, meeting Walsh's varied attack with many losses. Byrne of Walsh was early disqualified, and through this weak spot, Corby consistently gained, with Finnegan carrying the ball.

For Walsh, Harvat was a tower of strength,

repeatedly stopping players who had broken through the line. McNichol played a good game, but was lacking in the generalship he displayed in the Brownson game. Baujan, H. Newning and Shaughnessy were also in evidence. In fact credit should be given every Walsh player for the grand exhibition given against odds.

Finnegan of Corby was hard to down in his line plunges. Capt. Heyl was in nearly every play, and though injured, gamely finished the contest. The deadly tackling of Carmody and Donovan and the work of Soisson contributed much to Corby's victory.

REJUVENATED BROWNSON CONQUERS SAINTS.

St. Joseph hall, after a month's lay-off, lost its first game to Brownson Sunday by the score of 6-5. Faculty action deprived Brownson of Elward, Vaughan, McLaughlin and Salmon, and the team was considerably weakened, but by stubborn fighting the disadvantage was overcome and the Saints were outplayed. Except for the two periods when the scores were made, the game was a punting duel between Kane and Ryan, the former having a shade the better of his opponent. Many of Ryan's fumbles paved the way for the Saints to the goal but the necessary push was not there, and Brownson recovered the ball.

During the first two periods the loose playing of St. Joseph hall boys kept them from scoring, while Brownson could not consistently gain. In the third period after several runs by Ryan Dunphy broke through the line and ran twenty-five yards for Brownson's first touchdown. Ryan kicked goal. The Saints braced in the last quarter and took the ball from midfield for a touchdown. Kane failed to kick goal, and lost for his team a chance for a tie game.

The Saints showed a lack of teamwork except for a flash here and there; this enabled the heavier Brownson line to stop everything. Their real power was shown in the last period when the ball was carried half the field and Maloney scored. The defeat handed Brownson by Walsh stimulated the men in their work.

Howard, who was always right with the ball, showed that he deserved the all-hall position given him last year. O'Brien's work at end, Maloney's open running, Kane's punting and Lenihan's tackling were the best St. Joseph offerings. Ryan, Dunphy and Dundon excelled for Brownson.