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Solicitude.

FRANK C. STANFORD, '13.

O SLEEP, my child, my own sweet one,
And peaceful may thy dreaming be.
The long, long years have just begun
That hold the book of fate for thee.

My sweet one, close thy weary eyes,
And lock thyself in sleep's embrace.
I'll know when angel-dreams arise,
I'll watch their smile upon thy face.

A Hope Against Hope.

CYPIL J. CURRAN, '12.



T about the beginning of the twentieth century, after the close of the Spanish-American war, there arose in intellectual circles throughout the world a well-defined feeling that some measures should be taken to prevent any rupture of international comity in the future. The matter was discussed so frequently that it began to receive attention from all the great powers of Europe, and particularly from the United States. Gradually the thought of war became obnoxious to all, and although many were skeptical, it was no longer generally believed that war was inevitable. Then the Russo-Japanese war came. After it the work for international peace went on in earnest. From platform and press spoke sincere men and women who believed that at last the time had come to put an end to licensed murder. The Hague Tribunal was commended as the

great hope of nations, the final barrier against the horrors of war. Wealthy men gave fortunes to the cause. College professors filled the magazines with academic and popular treatises upon the theme. The settling of some small controversies at the Hague was held to exemplify the entire practicability of the plan.

Has all this been in vain? Has the Peace Movement accomplished anything of permanent value? Its advocates claim that it has, but it is questionable as to whether they are in accordance with the facts. Two great wars are being waged at the present time: one by Italy against the weak and unprepared Turk, and the other by the people of China against their unjust rulers.

The Turko-Italian war broke out so suddenly that those nations which were politically interested hardly knew what course to pursue towards the combatants. For a time it seemed that other powers would be involved, and that the war would spread all over Europe. Within a few days, however, all declared their neutrality.

Italy had been disputing with Turkey as to alleged discrimination against her in Tripoli. The latter nation declared itself ignorant of the matter, and asked for time in which it might be investigated, promising to correct any wrongs that might have occurred. Some time elapsed, and nothing was being done apparently, so Italy issued an ultimatum, demanding immediate satisfaction. Turkey again sought to evade the issue, pursuing the same course that she had followed on many other similar occasions. Then Italy declared war, and moved upon Tripoli. So unforeseen was this that Turkey had not made the slightest preparation to meet the invasion, and the Italian forces found it very easy to carry all before them. The rest of the world was as

surprised as Turkey, and the war was well under way before any one could realize it. The news reports have been meagre, but they have all told the story of Italian successes. Recently we have heard that most of these are false; that Italian censorship has been so strict that none of the press dispatches may be accepted as reliable. It is said that the Turks are not only holding their own, but, despite their poor equipment, are inflicting severe losses upon their enemies.

Whether the fortunes of war are with the Italian or with the Turk is unimportant for our present purposes. We know that there is a war. We know that it is of such a character that it might have been avoided had Italy acted in accordance with modern plans for settling international difficulties without bloodshed. Supposing that all the claims of Italy were made in good faith, might they not have been submitted readily to the Hague? Why not? Either Italy had no confidence in this means of obtaining justice, or she had no confidence in the justice of her claim. If it is the first case, it proves that the Hague will not be called upon to decide matters which the aggressive nation deems itself strong enough to settle by force of arms. In the latter case it is demonstrated that the Hague will not be permitted to intervene by a powerful and ambitious nation when it knows itself to be in the wrong.

If it were the United States or England, instead of Turkey which controlled Tripoli, it is safe to say that Italy would not have been so hasty in declaring war. Then indeed she might have been content to submit her case to the Hague. But whether she knew herself to be right or wrong, she knew this, at least, that she could defeat Turkey. And that proves our point. Might is supreme, regardless of justice. Italy wanted Tripoli. She needs a place for her surplus population to colonize. She knew that, even were all her claims allowed by the Hague, she would never be given Tripoli as an indemnity. Therefore she made use of this pretext, whether it was in good faith or not, to take what she believed necessary for her own proper development, regardless of the Turk.

It is the same old story: the triumph of the expedient over the just, of the strong over the weak. It is as old as human nature, and as new as this present instance. No

professorial learning can make it different. The most clever dialectician can not pervert its lesson. Experience, oft-repeated experience, is man's best teacher.

In China, where the old dynasty is fast beset by a popular uprising, we see conditions that are quite as discouraging as those on the Mediterranean. Perhaps they are more so, for here it is impossible to conceive of either the sovereign or the dissatisfied subjects as being willing to arbitrate their differences. The former could not, the latter would not accept the decision if it were against them. Again it is the force of arms that decides, regardless of justice. If the old regime is the stronger, it will remain. If the revolutionists are powerful enough, they will obtain the rights and liberties which they demand. So it was in Mexico, in the old American colonies, in France, in Rome, in Greece. No outside tribunal could intervene here. It never can. Wherever the people believe themselves oppressed they will fight to be free. Domestic disagreement is only capable of settlement by the ballot,—or by war, civil war, the cruellest and most barbaric of all.

Yet let the peace movement go on. Though it fail a hundred times, and prevent one war, the Hague has given enough justification for its existence. At least it is a convenient means for settling the small disputes of nations. The Powers will have recourse to it from time to time, and perhaps through long use and custom it will become what it ought to be, what all hope it will be, a never-failing preventative of war. Pleasant thought, that; a pleasant dream. May it be realized, though it be in the face of all we know of human nature, and all experience.

Voices.

F. C. S.

When clothed in black the hour is come,
And dreams will hover round my bed,
Then lead me not towards rising sun
Of Earth, sad voices of the dead.

Nay, rather lead through narrow ways,
And show me to the Sun of Life;
One sight of Him! 'tis that which pays
The full reward of earthly strife.

Catholic Fiction.

III.—"THE COMING HARVEST."—*Bazin*.

EDWARD J. HOWARD, '12.

France is and has been the home of unrest. This is true of the rural districts to which the social and religious discontent found its way from the cities and larger towns. The days of the Commune are past, but another spirit not unlike it has communicated itself to the farmer and laborer alike. There is a continual strife between labor and capital. Most happily has Rene Bazin combined all these tendencies in "The Coming Harvest." His knowledge of conditions has ably fitted him to clothe with beautiful effects a simple tale of socialism against capital. In order that the reader may have an idea of the plot which will give him an understanding of the characters, it will not seem digressing to give a brief resumé of the story.

Gilbert Cloquet, a kind, just man with strong will and little education, has been serving as the President of the union organized among the wood-cutters of Pas de Loup. Independent of the union, he does work which he thinks is not an indication of disloyalty to his associates. He is for this, however, deposed from his office in favor of one Ravaux, crafty and unscrupulous. By doing jobs here and there he manages to support a married daughter whom a dead wife leaves. Later he secures an acquaintance with Michael Meximieux, owner of Fonteneilles, and finds in him a staunch friend. The infidelity and shame which his daughter brings upon the family make him resolve to leave the country. Good fortune favors him. He is sent to Picardy to sell some oxen and is retained as a driver by the purchaser. Thus he forms an attachment for the wife of Monsieur Heilman, the manager of Pain Fendu which is his place of employment, and in a mad passion of love, which he knows can not be requited, he journeys to the home of Monsieur Hourmal, a friend he had met at Pain Fendu. He is persuaded by the latter to attend a retreat at Fayt-Manage, and there, after the reception of the Sacraments, something he had not done in many years, he is conscious of a new life in him. Word now comes that his friend

Meximieux is dead, and he hastens to his old home for the funeral. Everything has changed. The death of Meximieux has awakened the people. The union is tottering. The Abbé who has long noticed the godlessness of the people due in no measure to the inactivity of his predecessor, now has cause for rejoicing. Gilbert must work; here he would feel ill at ease otherwise. His remaining days are spent upon the estate of M. Honore whom he had left many years before.

The story is well told and holds the fascination of all to the end. Numerous situations occur which tax the ingenuity of the writer, but he has succeeded remarkably in this respect. They have a certain naturalness, are not stiff, and drop into one another harmoniously. We feel ourselves as onlookers. We can detect the smell of the forest, can feel the hospitality of the Belgians, the loving influence of Monsieur le Curé, the blinding injustice of the wood-cutters. What a joy fills us at the success of Cloquet, what gloom at his failure. We can feel for the unfortunate Michael in his resentment of the general's plans.

The characters are natural and seem to live. They are drawn from the French forests and possess the ignorance and passion of such people. They are hard workers, but find time for a dance now and then. Raised on the soil, they find it to be their livelihood, and the principal topic next to the union and its demands is the question of plowing, cutting and weeding. The absence of church enthusiasm, whether due to the Abbé or the people themselves, makes their minds fertile for the seeds of discontent, a most fatal tendency. And yet they are not wholly irreligious. Who knows better than Cloquet and his wife the expense of making Marie the best-dressed child for Confirmation? Who knows better than Cloquet the need he had of the money he gave the Abbé? They are suspicious of one another, yet possess charitable instincts. Their cause is good, yet the force they display for the accomplishment of their aims is the most serious drawback. There are hot-headed youths whose folly has not yet been assailed, disclosing a nothingness behind it; there are the cooler, more deliberate minds not ready to jump at a straw. In fact they are a rural collection, stamped with the passionate French spirit.

To dwell upon each character is impossible, and we must rest content with a comment upon the principal personages, for after all what they do is the basis of the story. The subordinate actors dress as it were the skeleton thus produced and give it a whole. It will be my purpose then to speak of a few characters and contrast them wherever possible.

The principal character about whom the story is built is a typical French peasant, endowed with a sense of justice. Gilbert Cloquet is his name. Far from perfect he is, yet he stands on a plane above the average forester. Nor has the author given him too much excellence over his comrades. He likes his drink and feels no need of the aid which the Church extends him.

Justice fills his mind at all times and gives him a feeling of independence. From the moment he became a man on M. Honore's farm, he asks only justice. If it defeats his end it is all the same; if it aids his purpose there is an added joy. His attitude toward the union excited suspicion and he was rejected. Again he nips in the bud a scheme on the part of Lareux, his son-in-law, to defraud the bailiff in the sale of the farm by driving in the stock which had been secreted in the forest. His heart ached to see anarchy breeding in the minds of his associates. He drops his axe before the Comte at the finish of the day because justice to his brothers demanded it; he took a contract to cut Meximieux' wood because he could do so in justice to the union. It angered him to hear the laborer at the end of the day's work boast of the way he had cheated in the piling of the wood or the cutting. He was just towards other people, but not to himself. Two defects in his character are his devotion to his daughter Marie, an idler and spendthrift, and his relations with the wife of M. Heilman at Picardy.

It must seem strange to the reader that he could possess such a love for his daughter whom he knew was deceiving him all the time and to whom he had not the courage to utter a cross word. Not until he heard of the bailiff's sale at Marie's farm did he seriously think, and then his anger is unquenchable. This might come, however, as a result of the humility brought on by his wife's death. Married life had not been the gem it appeared, and his heart, though sorely offended, could not explain itself. Clearly the ingratitude of Lareux to

his father-in-law, the wasting of Gilbert's hard-earned money to feed wine to the passerby should in all events have warned Cloquet of his folly.

Look at him again in Picardy. Far removed from the friends of Pas de Loup and especially his daughter, it is small wonder that he felt an interest in Madame Heilman, a young woman among a houseful of rough laborers. Perhaps he pitied her in her present condition. We are surprised, however, to see the Gilbert of Fonteneilles yielding to yearnings of this sort. A great change has come over him. If the author intended this as a touch of romance, he has perhaps succeeded, but he is hardly justified. Gilbert should have severed his connections on the farm then and there, instead of allowing his passions to grow and reach their goal in the wrestling contest, a kiss from Madame Heilman the price of victory. However much we may censure him, our criticism may be lessened somewhat by considering how such things were regarded in those days.

In General Meximieux and his wife we find good types of the social rank, that collection of mortals who leave nothing undone to secure their ends. The husband is necessarily kept away from the wife by military duty. In Paris she spends her time at teas and other social events, and the child Michael is brought up without imbibing that spirit which attends family union. The cost of appearance necessitates the sale of the chateau of Fonteneilles, the home of Michael, the place he loved so well with its deep forests and uneven fields. The general does not favor the cause of the laborers, but this is to be expected. He is bold, quick of action and unmindful of consequences.

Michael and the Curé have a problem in common. The former raises Fonteneilles to a rank of importance and finds his hopes suddenly crushed by his father's action; the latter, weary of heart, beholds a congregation, if such the wood-cutters might be called, indifferent to his appeal, ignorant of the Word of God and looking upon Sunday much as a day of gaming and dancing, a day of relief from assiduous work. Michael, unlike his father, recognizes the claims of the laboring class, but grieves to see the methods they adopt to secure their purposes. Le Curé feels discouraged, but hopes that he may learn to know his people and lead them from their errors. He takes

up a collection from house to house with fair results. Strange to say, the very people who are looking for personal justice to themselves keep aloof from this remittance. It has a decided result; it awakens the minds of some. Michael's character is something fortunate for a person whose early life has been bereft of a mother's caress or a father's strong counsel. He loves the country far above the artificiality of Paris. It is his home and his resting-place.

Gilbert finds great comfort in the friendship of Michael. The one stands above his companions, seeming to find more than appears on the horizon. Through justice and reason does he see the success of the union. It is not found in the "cantailles," neither is it in the mob which has visions of revolutions and readjustment of conditions. The other looks favorably upon labor and displays great patience in the plots directed against him. His death while sad to all brings especial grief to Cloquet who after the retreat is a new man. It serves as a means to bring the people in closer touch with their pastor. They are beginning to think. Gilbert has become a strong example of the good in the Church. No longer is he single-handed in his opposition to the union as it was then conducted—not a salvation of the laborer, but a breeding place for jealousy, mistrust and discontent. Its power is gone. Some of the members are thinking as did Cloquet. Learn God and act in conformity to His will.

Some attention is given the theme of the story—the sowing of socialistic seed in minds ignorant of religion. Cloquet stands out as a just man; as such he must return to the scene of his childhood days. A priest's inactivity has allowed irreligious ideas to creep in, but the mistake occurs when the Abbé does not get among the people and turn them from these tendencies. The scenes about the estates of Honore, Jacquemin and Meximieux serve to paint the union in its true colors; the misfortunes of Cloquet make him appear all the more illustrious and noble.

One writer has said that religious stories lose their true force because too much effort is made to show religion. This is, I think, hardly true of "The Coming Harvest." The plot has a religious color, but this is considerably weakened by making it appear a narrative of Cloquet and his experiences.

Again the reader is anxious to know a few things at the conclusion of the story. What has become of Marie and Lareux? Has the blow in early married life been to their advantage? What is the final disposition of the union? What has become of Mademoiselle Jacquemin? These and many other queries the author leaves unanswered. Whether this detracts from the story is a question. "The Coming Harvest" is a story well told, abounding in heart interest and having a good plot.

Some Serious Sophomore Sayings.

If you can't fool your teachers, don't be discouraged—you can still fool yourself.

Some people marry for money, others for publicity.

The wages of skiving is Brownson.

The height of Tubby's ambition is the basement.

As a rule the self-made man is highly pleased with himself.

Those who say but little often talk too much.

A professor is not necessarily an instructor.

Some scientists and students at Notre Dame agree that cigarettes are not entirely harmless.

Often the football machine is clogged with delinquents.

The mirror must magnify when Walshers shave.

He who breaks his word smashes himself.

Before you fool with any fool, be sure you have a fool to fool with.

The expert skiver is the unskilled student.

Demerits are like other troubles in that they never come singly.

Keeping off the delinquent list is such a lonesome job.

Take care of your daily work and bulletin marks will take care of themselves.

There's no rest for the wicked and not so blamed much for the righteous.

"The light of midnight oil" is not always the light of knowledge.

Some law students will find the bench pretty hard in after life.

Wild oats don't even make good straw.

If a man were as cheap as almost any woman can make him feel, no woman could resist him—merely as a bargain.

Varsity Verse.

A COW-PUNCHER'S COMPLAINT.

Booker Red from Circle-G was pickled as all heck;
And when I went in Last Chance bar, he fell upon
my neck.

"O, Bill," says he, "I'm sore at heart." He says
them words to me.

His acts was strange, so I asked him what could the
matter be.

"It makes me sore," says he, "to see them moving-
picture shows
About the wild and woolly West—the way things
always goes.

Why, them there punchers in them shows ain't no
more real than ghosts,

A fool could see as much as that, because they ride
like posts.

"Besides, they never are at work, a-dodging mesquite
brush

While rounding up the calves; or helpin' neighbors
in a rush.

O no! instead they set around a-waitin' for the calf
To chase the Greaser bandit when that bold man
makes a haul.

"They wear them fuzzy, woolly chaps,—the kind I
never seen,—

And purty, trimmed sombreros, that 'ud make your
eyes turn green.

Why they ain't got a thing to do, they ain't, consarn
their hide,

Except just now and then they learn an Eastern girl
to ride.

"I wish them moving-picture men would come down
on the range

And see some real live punchers, Bill. My! how their
minds 'ud change!

They'd see that we ain't got no guns, nor chaps of
long goat hair,

And that our hats ain't broader than some city bankers
wear.

"Why, we ain't wild nor woolly, and, consarn, we got
to work—

We got to work all day and night, sometimes—just
like a Turk.

That picture man should tumble to himself, Bill,
don't you think?"

"You bet he ought," I says to him. "Come on and
have a drink."

—Texas.

Socialism and the Trade Unions in the U. S.

JOHN F. O'HARA, '11.

(CONCLUSION.)

DIFFERENCES IN OBJECTIVE AIMS.

The concluding paragraph of the Socialist Party platform of 1908 reads: "Such measures of relief as we may be able to force from capitalism are but a preparation of the workers to seize the whole powers of government, in order that they may *thereby lay hold of* the whole system of industry and thus come to their rightful inheritance." This is the essence of the socialist movement. It is diametrically opposed to the well-known satisfaction of trade-unionism with the system of private property. The policy of the American Federation of Labor in this regard is clearly stated by Mr. Dyer D. Lum in an essay on "The Philosophy of Trade Unions," published and distributed by the Federation. He says: "Organized labor makes no warfare upon property; on the contrary, it would have each and all possess property. Property is that which is proper to man as its creator, and because denied this, the producers combine." The nearest approach to any system of social control of the forces of production is the plan advocated by Mr. Lum and others, to have labor "step into the market and contract for itself, and under its own guidance furnish the required labor supply without asking the aid of an intermediate 'boss.'" American unions are urged to follow the example of the British unions which obtained from the government of the city of London the right to do certain contract work, not only saving thereby on the total cost of the work, but insuring greater reward to labor and better results to the city.

The aim of the trade union, however, is to obtain more definite and practical results than those generally sought by socialism, and it has more in view the necessities of the present than the ideal conditions of the future. The main object of the American Federation of Labor is declared, in Section 4, Article 2, of its Constitution, to be the establishment of "an American Federation of all national and International Trade Unions to aid and assist each other; to aid and encourage the sale of union-label goods, and to secure legis-

lation in the interest of the working people, and influence public opinion by peaceful and legal methods in favor of organized labor."

There is, then, a fundamental and essential difference in the objective aims of socialism and trade-unionism in the United States.

DIFFERENCES IN FUNDAMENTAL PRINCIPLES.

The fundamental *raison d'être* of the trade-union movement is declared in the preamble to the Constitution of the American Federation of Labor to be that "a struggle is going on in all the nations of the civilized world between the oppressors and the oppressed of all countries, a struggle between the capitalist and the laborer, which grows in intensity from year to year, and will work disastrous results to the toiling millions if they are not combined for mutual protection and benefit." There is in the first place the recognition of a struggle between the capitalist and the laborer—not between labor and capital, as President Gompers points out, but between the forces in control of capital and labor. In the second place it recognizes the superior bargaining power of the capitalist in engaging the factors of production, and sets off against the handicap under which the laborer is forced to operate, the axiom of strength in unity, and a plea for combination for "mutual protection and benefit." This is the simple basis of trade-unionism, although propagandists of the movement sometimes attempt to trace a necessity for its existence in the evolution of the economic struggles of the labor classes for industrial freedom.

The basis of American socialism is more difficult to determine, for the definiteness and precision of statement have varied in the different programs of the Socialist Party; and in the last official document of that party, the platform of 1908, which has been taken for the consideration of the demands of the socialists, the party limits itself to the expression that, "the Socialist Party...again declares itself as the party of the working class, and appeals for the support of all workers of the United States and of all citizens who sympathize with the great and just cause of labor." A slightly more definite statement is contained in the warning, later in the preamble, against "the various 'reform' movements and parties that have sprung up within recent years, [which] are but the clumsy expression of widespread popular discontent. They are not based

on an intelligent understanding of the historical development of civilization and of the economic and political needs of our time." This reference to "the historical development of civilization," which is the philosophical basis for the International socialistic movement, is made more definite in the already-quoted pledge contained in the platform of 1901, which "reaffirms...adherence to the principles of International Socialism;" and by the statement in the same program that "The same economic causes which developed capitalism are leading to socialism, which will abolish both the capitalist class and the class of wage-workers."

These ideas are fundamentally Marxian, and it must be concluded that Marxian socialism forms the bedrock of the socialist system advocated by the American Socialist Party. The whole social movement is, then, a process of evolution brought about by a desire for the satisfaction of material wants. "All history...is the history of class conflicts; and the history of today is the history of the conflict between the bourgeoisie or middle class and the proletariat. Classes are formed as a result of certain economic conditions of production and distribution, and these same conditions also regulate the distribution of power in a community." The materialistic conception of history was the foundation on which Karl Marx built up his system of scientific socialism, "the conception that regarded the organization of society as it is (or as it should be) not being the well-planned scheme of any one individual, no matter how much in accordance with reason, but rather as the result of a long chain of historic causes."

From the materialistic conception of history Marx drew another conclusion: that class war is an essential means to the attainment of the end sought, namely, the emancipation of the proletariat. A revolution is necessary; individuals are allowed to consult their own views as to what will constitute this revolution—Jack London and other writers have done the service of picturing it for the American socialists—but the main idea remains that only by revolution, whether peaceable or bloody, can the change from capitalism to the socialist system be effected.

It is admitted that there are fundamental errors in many of the views of Marx on social problems, and his system of scientific socialism

is no longer regarded as the ideal system of socialism; but the central ideas of the materialistic conception of history and the necessity of revolution are still fundamental tenets of modern socialism, and are recognized as the foundation of American socialism.

SUMMARY AND CONCLUSION.

We have seen that with regard to political and industrial demands, socialism and the trade unions have very much in common; both are striving for the immediate relief of the industrial classes by measures that will tend to put them on a closer equality with the capitalist classes; and they differ only in the essentially socialistic contentions for the abolition of private property and a change of the system of government. We have seen that the objective aims of both are different, for socialism aims to overthrow our present systems of government and abolish class distinction by political means; while the ultimate object of the trade union is, by social means to give permanent relief and independence to the working class under the present system of society and government. Finally, we have seen that the greatest difference between the two systems lies in the radically different basic principles on which they are founded.

As they are constituted at present, socialism and trade-unionism may find a certain harmony of interests where points of present needs and political welfare are concerned; their fundamental differences, however, make ultimate unity of action impossible.

Literary Plagiarism.

SIMON E. TWINING, '13.

Man is by nature an imitator, and throughout the ages men have agreed that imitation, even in literature, is lawful. Quintilian says that a great portion of art consists in imitation, since though to invent was first in order of time and holds the first place in merit, yet it is advantageous to imitate what has been invented with success. Sir Joshua Reynolds says: "I am persuaded that by imitation only, variety, and even originality of invention is produced." But plagiarism is nothing more nor less than imitation carried too far. The question is, where is the border-line?

All the great writers of all time have been imitators,—yes, if you apply the *letter* of the

law, plagiarists, at some time in their lives. Kipling says of Homer:

W'en 'Omer smote 'is bloomin' lyre
'E'd 'eard men sing by land and sea,
And wot 'e thought 'e might require
'E went and took, the same as me.

Cicero says: "Nothing is discovered and perfected at the same time, there is no doubt that there were poets before Homer" ["Nihil est enim simul et inventum et perfectum; nec dubitare debet quin fuerint ante Homerum poetae"]. Shakespeare started out as an imitator. In "Love's Labor Lost" he was "playing the ape" to Lyly; in "Richard the Third," to Marlowe. Stevenson admits aping Hazlitt, Lamb, Wordsworth, Defoe, Hawthorne, and others at various periods in his life—which recalls a statement by Legouv  that "The only way not to copy anybody is to study everybody." Franklin aped Addison, and Newman tells us of sedulously imitating Gibbon, Addison and Johnson. Goethe says "There is through all art a filtration: if you see a great master you will always find that he used what was good in his predecessor, and that it was this which made him great." Gounod says: "Don't listen to those who tell you not to imitate the masters; that is not true. You must imitate not one, but all of them. You can become a master yourself only on condition that you are akin to the best."

We may now answer the question "Where is the border-line between imitation and plagiarism?" by a crude illustration. If a certain baker should discover that by combining certain ingredients he could produce a superior kind of buns, we would be "plagiarizing" if we offered such buns for sale as our own production and discovery. We would further be "plagiarizing" if we offered for sale as our production ham-sandwiches made from such buns. But we would *not* be "plagiarizing" if we offered for sale as our own production a superior bread-pudding containing those buns. The difference lies in the fact that those to whom we offered the ham-sandwiches for sale might pull the meat out and say: "Yes, you cooked this meat, but here in my other hand I have the other part of the sandwich, and you did *not* make it." There is no teaspoonful of the bread-pudding, however, which we could be accused of having "plagiarized" from someone else. It is all ours. In just this same way must literary material be thoroughly assimilated before

we give it out as our own.

Most great literary men have at some time or another been openly accused of plagiarism. One Robert Stephen Hawker calls Milton, "That double-dyed thief of other men's brains, John Milton, one-half of whose lauded passages are, from my own knowledge, felonies committed in the course of his reading on the property of others; and who was never so rightly appreciated as by the publisher who gave him fifteen pounds for the copyright of his huge larcenies." Pope was accused of plagiarizing his lines

Vice is a monster of such hideous mien,
That to be hated needs but to be seen,

from Dryden's

Truth has such an air and such a mien,
As to be loved needs only be seen.

There is, to say the least, an uncanny resemblance between Johnson's "Drink to me only with thine eyes," and certain lines in Letter XXIV. by Philostratus, which, literally translated from the Greek, read as follows:—"Drink to me with your eyes alone....and if you will, take the cup to your lips and fill it with kisses, and give it so to me." But plagiarism, presupposes an *intent* to steal, and such intent hardly existed in any of these cases. Hawkesworth once said to Johnson, "You have a memory that would convict any author of plagiarism in any court of literature in the world." In the case above cited of Johnson some would say that no crime existed even if a deliberate intent to steal existed. Sir Joshua Reynolds says: "No man need be ashamed of copying the ancients; their works are considered as a magazine of common property, whence every man has a right to what materials he pleases; and if he has the art of using them, they are supposed to become to all intents and purposes his own property." That phrase of Sir Joshua's "if he has the art;" reminds us of Herbert Paul's definition of originality as "mere undetected plagiarism."

In considering the various opinions which men have ever held as to just what makes up plagiarism, and observing their wide divergence, the unscrupulous writer has always found means to justify himself. Avellaneda makes one of his characters, Sancho, say, "God help me, if a man have but a good memory, he may invent what he pleases." Pierre Bayle boldly says that plagiarism does not consist in stealing the furnishings of a house, but in taking

the sweepings, the sticks, the straws; the chaff and the dust at the same time. The utter senselessness of such a defense must be at once apparent. If his statement were accepted as excusing from fault; the diamond thief might formulate a parallel, and urge that he is not stealing, either, so long as he leaves the settings of the jewels. Such methods, if practiced broadly, would inevitably lead to literary stagnation. There would be no incentive to originality of thought or expression, and the result of today's writing would be but a deadening repetition of what some one else wrote yesterday. I said stagnation, but I was wrong. There would be retrogression. In his "De Oratore" Cicero complains that when, as a school exercise, he used to try to clothe the thoughts of the great Latin writers in other words, he found that with every change he had to use less suitable words, and thereby spoiled the effect of the passages so treated. ["Post animadverti hoc esse in hoc viti, quod ea verba, quae maxime cuiusque rei propria quaeque essent ornatissima atque optima, occupasset aut Ennius, si ad eius versus me exercerem, aut Gracchus, si eius orationem mihi forte proposuisssem: ita, si *eisdem* verbis uterer, *nihil prodesse*; si *aliis*, etiam *obesse*, cum minus idoneis uti consuescerem"]. Plagiarism inevitably leads to like results.

In formulating a definition of plagiarism we must keep two basic principles always in mind: First, every man who gives the world an original piece of writing has a right to demand that he be, for all time, always given the credit for that piece of writing. Second, every writer has a right to study and imitate the productions of his predecessors. On this basis we may define plagiarism as the wilful and deliberate appropriation of the thoughts or phrases of another writer, with the intent that such thoughts or phrases shall pass as one's own invention.

Plagiarism is regarded by the world commonly as a literary crime that is heinous and inexcusable, and it is well that it should be so, for it works a double injury. It dwarfs the intellect of the thief himself for want of healthy exercise, and by discouraging originality it injures the world, because it deprives the world of the benefit of thoughts, the seeds of which the Creator has implanted in every man's mind, but which need cultivation before they can produce fruit.

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—When the official news was made public in the United States, that the Holy Father had selected two distinguished members of the American hierarchy and Mgr. Falconio to be Cardinals. invested with the scarlet robes as Princes of the Church, it was received with genuine satisfaction. This action on the part of the Pope had long been anticipated by many members of the Church, yet there were some who could not be persuaded that the present Pope would create American cardinals, maintaining that he believed the American people did not appreciate the high dignity of the cardinalate. Therefore to such people the recent appointments were a surprise.

In the elevation of such men as Archbishop Farley of New York, and Archbishop O'Connell of Boston to the college of cardinals, we can not help but see another striking proof of the esteem and affection in which Pope Pius X. holds the Catholic Church of the United States. But aside from the interest which he has for American Catholics, he also has an interest in our country. Indeed the Holy Father conferred a signal honor upon the nation by selecting two of its most prominent citizens to fill the ranks of a senate—the governing body of the Catholic Church—that claims an antiquity and a venerableness unequalled by any European power, and one that can trace its history to

the time when Alfred ruled the Saxons and the mighty Charlemagne held the sceptre of the Franks.

The hearty congratulations from members of the Catholic Church pour in from every quarter of the globe upon the three new American cardinals. And what appears most encouraging for the future welfare of the Church in the United States is the expression of favorable sentiment voiced not only by the members of our own Church, but also by those professing other creeds.

—One of the serious stumbling-blocks to the discipline and order of American colleges is the fact that rowdyism is countenanced and indulged in by the

The College Rowdy.

students. Yet this does not mirror the entire student life of our universities; it suggests, merely, the presence of that untoward element which unavoidably creeps into every community. That students can be rowdies, and rowdies of a most pronounced and sinister type, they very often take exacting pains to demonstrate. Such a condition is naturally deplorable, but becomes exceedingly repulsive when college men actually insist upon its notoriety. No doubt, those Illinois University students, whose boorishness led them recently to force the doors of a theatre and demand free admission, rejoice in the deviltry of their college prank. Cause enough to be proud; for they are, perhaps, unsurpassed as an unreasoning mob of hoodlums who know little enough of decency and less of law and order. To them it was a manifestation of spirit and enthusiasm, to others it is the destructive work of ruffians. We like to look upon our students as gentlemen, to consider them fair and rational. The pragmatists who attempt to debase the morals of college life are worthy only of our contempt. Some are perverse by following the bent of their inclinations, many by pandering to the unschooled tastes of their rowdyish companions. But however they may have come by the cloven foot, it remains that they are decidedly obnoxious, when the barbaric disregard for law and decorum which characterizes one of this type is conjoined with the confidence and advantage offered a student. Society suffers from a very dangerous parasite. The student is presumed to have had at least a taste of culture, to be law-abiding

and decent. Every disorderly act of which he is guilty, though he affect an air of bravado which draws the plaudits of his chums, reflects painfully upon his college and the respectable students thereof.

—That one man should amass in a lifetime the vast fortune which makes Croesus a pigmy, and should do so in a legitimate manner, lies almost beyond credence. That the for-

The Man of Millions. tune of Mr. Andrew Carnegie, or of any other man whose wealth is estimated in hundreds of millions of dollars, has been accumulated fairly, is at least open to reasonable doubt. But waiving the investigation of equity, the mass of men concern themselves with the influence which this fortune has brought to bear upon their individual interests and those of their country. The question of highest import is: How does Mr. Carnegie wield this immense power? Is its application beneficial or deleterious to those whom it affects?

Throughout the country monuments have been erected by the ostentatious generosity of this gentleman. His gifts and endowments have perpetuated the existence of many institutions, and his system of libraries has supplied intellectual assistance to less fortunate persons who know no other advantages. To all appearances this is a most satisfactory condition; but to a just and impartial observer it stands investigation almost as much as the rosy apple with a bad core. His libraries penalize rather than benefit those municipalities which they are intended to favor. His endowment of universities, which ought to be openly dedicated to the moral uplift of our educational system, not only aims a deadly blow at those institutions which are the only real promulgators of virtue, but forces its beneficiaries to prostitute their religion to the whim of the donor.

That Andrew Carnegie has given millions to the support of his fellowmen appears most fair, but how these millions were previously accumulated is, and may remain, an open question. It can not be denied that the distribution of his favors has wrought much good, yet when it is shown that these favors are discolored with bigotry and pretence, it must be acknowledged that the wealth of this man has not been to the best advantage of the country.

—The trial, conviction and execution of Henry Clay Beattie has shown that there is at least one state in the Union where the prosecution of criminals and **Virginia Justice.** their punishment is both speedy and sure. The circumstances which attended the case were not different from those in many others in which murderers had been permitted to escape justice. Beattie was the recipient of much sympathy. He was not without influential friends. The evidence against him was purely circumstantial. His lawyers were clever, and were prepared to take every step to secure his freedom. Yet in a comparatively short time he was brought to trial, found guilty, sentenced, refused pardon and executed. In the last few minutes of his life, he seemed to feel the enormity of his offence, and confessed that he was guilty, thus removing any doubts that might have been entertained by those who do not believe in the reliability of circumstantial evidence.

If this can be done in Virginia, there is no reason why it should not be done in other states. Our laws governing criminal procedure are in many instances antiquated. As a rule, they were framed by men who had in mind only the protection of innocence. They did not consider the guilty, and the result has been that the guilty have often escaped. Eventually the criminal may be brought to his punishment, but it frequently takes many years to do this. Appeals may be taken upon points which in no way prejudice the just interests of the accused. Just such considerations as this have been taken up by the bar and judiciary of at least one state—New York—where they are attempting to correct the abuses.

Virginia is to be congratulated upon the outcome of this trial. It was fair, and yet it was conducted without the usual delay. It were well if all the states of the Union followed the lead of this historic state and thus saved us from quibbling lawyers who so often bring about the "law's delay." Yes, Virginia has given a shining example of quick justice tempered with fairness for the young man who paid the penalty of his crime on the electric chair.

Do the little duty of today with patience and large love; thus wilt thou be more ready for the great duty of tomorrow.

Thanksgiving Services.

Last Thursday in compliance with the document sent out by the President of the United States, religious services of Thanksgiving to God for the blessings bestowed upon the nation were held in the Sacred Heart Church at 8 o'clock. Solemn high mass sung by Rev. P. J. Carroll, assisted by Rev. Leonard Carrico and Cornelius Hagerty as deacon and sub-deacon. At the conclusion of the mass all the students led by the choir sang "Holy God," the Catholic hymn of Thanksgiving.

Interesting Lecture on Egypt.

Egypt, ancient and modern, proved to be very entertaining sight-seeing last Saturday night. Indeed, this was the best of Professor Bank's lectures to date. The trip began in the interior of the country, some 750 miles up the Nile, and proceeded northward through this fertile valley to Cairo. In this city the contrast between the old and new, as exhibited in buildings, costumes, and such, was most striking. Of course, the pyramids were visited and admired. We were also shown pictures of the stones which have given the key to the old hieroglyphic writings, which have been so instrumental in increasing our knowledge of ancient history.

What the Religious Library is Doing.

The following excerpt taken from Father C. L. O'Donnell's excellent paper on "Reading in Secondary Schools and Colleges," read before the Catholic Educational Conference held in Chicago last summer will be of interest to all those working for the religious reading apostolate. The selection is quoted in the *New York Freeman's Journal*. Anybody who knows and considers the really effective work done by the religious library here will feel grateful to every pen and tongue that bids it go ahead.

The Apostolate of Religious Reading had its origin in the request for books made by students to one of the prefects in Brownson hall, Notre Dame University. The prefect in question first loaned his own books, few in number and sober in character. These were faithfully read and returned with requests for others. Then there arose in the prefect's mind a project of founding a circulating library of good, solid reading. This library should be supported by nominal fees paid by faithful readers and by contributions

from without. In two years and a half upwards of four hundred books have been secured in this way. The books are practically all by Catholic authors, American and English, and are the very best of their kind. With the development of the work, the idea of religious reading has been gradually modified into good reading, amounting to nearly the same thing substantially, while allowing a wider range in the selection of books. Thus it has come about that the library is made up largely of fiction, wholesome Catholic fiction, and when one reflects on the kind of books and magazines this Catholic fiction has supplanted for many of the library's present patrons, one sees that after all it has not fallen short of its initial religious ideal.

Located in Brownson hall, the library is none the less open to the students of every hall of the University. In each of the halls there is a promoter, who each week goes around with a suit-case of books, offering a selection and "delivering the goods," literally, at the student's very door. In this way many are supplied who would be reluctant to hunt up books for themselves. This means reaches those who would not read otherwise, and it is convenience as a time-saver for the eager student.

Here is a typical complete card of a college freshman, representing a half year's reading:

"Life After Death" (Vaughan), "Dangers of the Day," "Means Ends and of Education" (Spalding), "The Coin of Sacrifice" (Reid), "A Royal Son and Mother" (Von Hugel), "A Sin and Its Atonement," "A Troubled Heart" (Stoddard), "A Day in the Cloister" (Camm), "Carmela" (Reid), "Vera's Charge" (Reid), "The Lepers of Molokai" (Stoddard), "Poems" (Tabb).

A typical list of a preparatory or high-school student shows the following:

"A Sin and Its Atonement," "Thoughts for All Times" (Vaughan), "Martyrs of the Coliseum" (O'Reilly), "Sins of Society" (Vaughan), "The Divine Story" (Holland), "Fabiola" (Wiseman), "Holy Mass" (O'Kennedy).

When one remembers that the library counts about two hundred steady readers one surely must say it has been successful. This success is due first to the untiring zeal of its founder and chief promoter, Brother Alphonsus, C. S. C., to its accessibility, to the personal propaganda, as it might be called, which is its distinctive note, and finally to the range and excellence of its books.

Judge Estelle on the Juvenile Court.

The purpose of modern law and some of the things for which present-day society is to blame furnished the topics for Judge Estelle's lecture Tuesday afternoon. The judge is a noted jurist from Omaha, where he has done much for the youth of the city, reforming those brought before him, whenever possible, without recourse to reform schools. The laws of today, he pointed out, aim to protect the in-

dividual from society, as former laws aimed to protect society from the individual. Due to such men as Judge Lindsay the juvenile court has done much towards lifting up and saving thousands of boys and girls from lives of crime. There are, however, many existing conditions for which society is to blame, and which are exerting an evil influence on the youth of the country. Among these, and in the first rank, indeed, Judge Estelle places immoral plays and dance halls. It is the duty of society, he says, to remove these temptations from the path of the young. The judge was more popular than academic.

Seventh Apostolate.

New Rochelle College, New York, is conducted by the Ursuline nuns. There are three hundred students and about thirty professors in the College. One of the nuns read in the New York *Freeman's Journal* a brief account of the Apostolate of Religious reading from the pen of the Rev. Charles L. O'Donnell, C. S. C., and she wrote to the director at Notre Dame for a list of Catholic books suitable for establishing an apostolate at New Rochelle. She wrote in part: "Very many thanks for your encouraging letter and valuable list of good books, which I prize. With your example and success as a guiding star, I hope to keep on striving. Later I will write you of our success."

Society Notes.

BROWNSON LITERARY AND DEBATING.

The eighth regular meeting of the Brownson Literary and Debating Society was held last Sunday evening. Messrs. Clark, Stanton and Turner were admitted into the society. The date of the organization's annual reception to the faculty was announced and the plan and purpose of this entertainment were explained for the benefit of the new members.

The question debated: Resolved, That the acts of our Legislature, before they have the force of law, should be submitted to the suffrage of the people. Messrs. Walter, Burns and Stephen composed the affirmative, while the negative was represented by Messrs. Viso, Reily and Robins. The affirmative won the decision after many convincing arguments had been delivered by both sides. The question

was also discussed by Messrs. Bernet, Ryan and Fahey. The judges of the debate were Messrs. Smith, Martin and Creamer.

The Rev. Critic then explained how one could acquire ease in delivery, and the different methods of outlining the arguments of a question. After the program for the next meeting was given out the society adjourned.

CIVIL ENGINEERING.

The regular weekly meeting of the Civil Engineering society was held on Wednesday evening, Nov. 29. Mr. Derrick's paper on the "Conservation of Natural Resources in the United States," presented some startling facts. Mr. Derrick asserted that one important cause for the recent agitation regarding reciprocity with Canada, was the fact that we in the United States have so depleted our natural resources that they are beyond restoration, and that we desire access to the bountiful mines and timber lands of Canada.

"Railroad Interlocking Plants" formed the topic of Mr. Paul O'Brien's essay. Mr. O'Brien showed the necessity for the existence of these plants, due to the increased number of trains run over any given line and to their increased speed. In what is known as the block system of moving trains, the track is divided into divisions of six miles in length and at each division point an interlocking tower and telegraph operator are stationed. If an operator allows a train to pass his tower, he must hold up all other trains following it until he receives word from the operator six miles distant that the first train has passed his tower and is thus out of "block" between the two towers. This system depends too much on the human element, and as operators are prone to sleep at their posts many disastrous wrecks have occurred. On the more progressive roads electric mechanism has been installed which automatically controls the signals regulating train movements.

In the general discussion Mr. Shannon showed to the satisfaction of all present how the gradual application of a load to a structure is far less wearing on the latter than if it were suddenly applied. Mr. Cortazar answered some undecided questions concerning the evaporation of water, which had been held over from a previous meeting.

ST. JOSEPH'S LITERARY.

St. Joseph's Literary Society began its year's work under auspicious circumstances Wednesday evening, inasmuch as its first program

was of notable merit. The president, Patrick Barry, in a speech abounding in classical allusions and apt quotations, explained the aims of the society and illustrated its influence. Not less interesting was a discussion of the commission plan of municipal government by Joseph Smith. The commission plan was lucidly explained and its objects and practical success fairly set forth. Edward Howard in a typical and inimitably humorous informal talk on "Why St. Joseph Didn't Win the Football Pennant" was delightful. But the heart of the program was an address by Peter Yearn on the subject "Socialism." Mr. Yearn is intensely interested in his subject, and has given it much careful study. His speech was well prepared, and interesting. It dealt chiefly with socialism in its religious aspect. William Galvin's original verses on various subjects were read by the author. Mr. Galvin claims descent from one William Shakespeare. Whether or not his claim be true, his verse displayed much originality of thought, and was suitably clad in rime and meter.

Personals.

—James Henry Bach (C. E. '07) has taken charge of athletics in Columbia College, Portland, since the death of Ralph Dimmick.

—Chauncey Yockey ('98) was very much in evidence in Milwaukee during the Marquette game. In fact, Chauncey is always around when the occasion calls for his presence.

—The Rev. C. L. O'Donnell, of the department of English will lecture before the students of the central high schools, Grand Rapids, tomorrow evening on the subject of Good Reading.

—Lee Matthews, our star end of the famous '09 team, developed a team at St. Edward's College, Austin, Texas, that walloped everything in the Lone Star state except the buzzards and "northers."

Calendar.

Sunday, Dec. 3—First Sunday in Advent.

Wednesday, Dec. 6—President's Day (no classes).

President's Day Entertainment.

Varsity vs. C. A. Club in basketball.

Thursday, Dec. 7—Friday Classes.

Friday, Dec. 8—Immaculate Conception.

Varsity vs. Lewis Institute in basketball.

Saturday, Dec. 9—Dr. Banks on "India."

Athletic Notes.

THE LAST GAME A THRILLER.

Notre Dame and Marquette met at Milwaukee in the annual Thanksgiving day game and played four fierce quarters to a scoreless tie, with the honors almost as evenly divided as the score. Marquette was clearly outplayed by the gold and blue in the first half, working on the defensive nearly the whole of the two quarters, but earned the better of the argument in the closing sessions by a thrilling exhibition of united work in both the old and new style of game.

Weather conditions were ideal and the largest crowd ever assembled for a football game in Milwaukee began to gather a full hour before the time for the game. Marquette rooters occupied the west stand and enlivened the afternoon by singing and cheering which was defiantly answered by Notre Dame followers on the opposite side of the field.

The teams trotted out on the field shortly before 2:30 and ran through a short signal drill. Referee Benbrook tossed the coin, and Captain Kelly chose to defend the south goal and received the kickoff. Hanley opened the game, booting to Eichenlaub, who returned the ball to the Notre Dame 23 yard line. Ten yards more were added on a shift formation, Eichenlaub taking the ball through tackle, but a second attempt by the fullback through center failed to net results. The first penalty of the game was assessed on Notre Dame for holding and Eichenlaub punted, Shaller receiving the ball. Rockne and Crowley were each given an opportunity to display their prowess in two attempts by Marquette around end, and responded nobly, forcing a punt. Dorias got the oval on the 25 yard line.

Berger gained five yards off tackle, but Marquette held on the next down and again the ball was punted. Eichenlaub booted the oval over Huegle's head, the half-back recovering on his own 20-yard line. Marquette braced at this point, Huegle getting away for 25 yards around right end, and Waldron following with a further gain of 10 yards. Crowley intercepted a forward pass by Hanly, effectually stopping the home team for the moment, but the ball went over after three vain attempts to cover the distance. Huegle punted to Eichenlaub on Notre Dame's 40-yard line after

Marquette found two attempts fruitless.

The Varsity seemed to hit its stride, and on a series of short passes and line bucks, carried the ball to the Marquette 5-yard line. Captain Kelly started with a forward pass over the line for 5 yards and Dorias repeated the play for a gain of 6 yards more. Berger made three yards on two end runs, and Marquette suffered a pair of penalties of 5 yards each for off-side playing on the next two downs. Pliska made 5 yards on a shift formation, and after an unsuccessful forward pass to Rockne, Dorias succeeded in locating the end, placing the ball on Marquette's five yard line. Over anxious to obtain the touchdown, the Varsity was guilty of holding and the penalty returned the ball to the 20-yard line where time was called.

Dorias started the second quarter with an attempted drop kick from the 25-yard line, and its failure gave Marquette the ball. Except for a few minutes, when a fumble gave the Milwaukeeans an opportunity to punt to Notre Dame's 30-yard line, the oval was kept in Marquette territory during the entire period. Pliska succeeded in getting away for material gains around end, good interference warding off opposing tacklers, and Eichenlaub and Berger plunged through the Marquette line consistently for first down, but a strengthening of the defense at the crucial moment prevented scoring, and invariably punts followed. Marquette successfully negotiated one forward pass in the period, Hanly gaining 15 yards in the attempt. The quarter ended with the ball in Marquette's possession in midfield.

Huegle got away early in the next period for a long run, but Notre Dame recovered the ball on an illegal pass and punted. Linden went around end for 20 yards, but Notre Dame obtained the ball on a punt and returned it 30 yards on open plays. Linden returned Eichenlaub's punt to the 45-yard line, but Marquette fumbled on the next down giving Notre Dame the ball on the 30-yard line. Dorias dropped back, but failed to kick goal.

The final period resulted in a punting duel. Notre Dame had one more chance when an illegal pass gave the Varsity the ball on the 35-yard line, but Dorias' drop-kick fell short.

Dorias, Eichenlaub, Philbrook and Captain Kelly were the pre-eminent stars for the gold and blue. Capwell, Schaller, Brennan and Hanly formed the quartet that shared most of the honors of the day for Marquette.

Marquette (o)	Line-up:	Notre Dame (o)
Brennan	L. E.	Rockne
Hanley	L. T.	Philbrook
Housley	L. G.	Oaas
Westernhagen	C.	Feeney
McCusker	R. G.	Harvat
Vater	R. T.	Kelley
Curtin	R. E.	Crowley
Schaller, Capwell	Q. B.	Dorias
Huegle, Linden	L. H.	Berger
Waldron, Lally	R. H.	Pliska, Kelleher
Munson	F. B.	Eichenlaub
Umpire—Hayden, Michigan. Referee—Benbrook, Michigan. Field Judge—Eckersall, Chicago. Head Linesman—Ingham, Indiana.		

BRAVES TURN TRICK.

Through a fumbled punt which enabled McDonald to make a drop kick, Corby was able to overcome St. Joseph's 3-2 in the hottest game of the season and likewise to annex the football championship for the third successive year. Luck played an important part in the game and joined hands with the Corbys. Until the fatal miscue came in the fourth period, the Saints had outplayed their opponents and added two points to the score column. The defeat administered to them by Brownson last Sunday seemed to transform the team and they broke up nearly every play before the Corby lads could get them started.

Corby received the kickoff in the first period and could not make a perceptible gain. Then the Saints started to march down the field only to lose the ball on a fumble near midfield. From this point the play zigzagged back and forth during the period. Early in the next period Hynes juggled a punt near the goal and was tackled for a safety by Barry. Corby rallied here and drove some terrific plunges through the line which the Saints could not stop. Finally Corby was held, and the half ended with the score in St. Joseph's favor.

In the fourth period Kane and Lenihan crossed their signals and muffed a punt, Corby recovering. McDonald was called in and made a beautiful drop kick from the twenty-five-yard line, putting his team in the lead by one point. This practically clinched the game, for barring any serious breaks, the two teams were too evenly playing now to push over a touchdown.

The work of the Saints was a revelation to those who witnessed their ragged work against Brownson. Every man was through the line and followed the ball like a veteran. Bartel at tackle mused up things generally for Corby

and with Robinson prevented consistent line plunging. O'Reilly, a new man at center, proved the sensation of the game. His great offensive work fairly puts him on par with any of the interhall centres. The backfield was in good working order, and gained much ground on an assortment of trick plays.

The Corby boys did not put up their best game of the season. Donovan's toe was faulty, and his only attempt at placement was wide. Carmody at end was good on tackling and smashing plays. Gushurst, Heyl and Soisson also contributed much to Corby's offense and defense.

A curious fact is that the champions have not registered a touchdown this year, their victories resulting from kicks. Great attention was given this style of play, and it surely brought results. The following is the standing of the teams with the points scored.

Corby (Champions)	2	0	9	5
Brownson (Second)	2	1	15	18
Walsh (Third)	2	2	19	15
St. Joseph (Fourth)	1	2	19	9
Sorin (Fifth)	0	2	0	15

In the above standing Walsh and Brownson are given credit for defeating Sorin, which team St. Joseph and Corby could not play as Sorin disbanded. Based upon points, St. Joseph looms up large. Walsh, aside from her game with the Saints, was about the best playing team, and deserved a much higher standing. Brownson's work was good, while Corby could gather in only nine points—enough to win the flag, however.

Father Farley and his men deserve all credit for their three years of successful work.

Safety Valve.

The INCORRIGIBLE!

The presence of Joseph Frederick Gunster should prove a military possibility for Sorin. [Oh me! O my! What a joke!]

Professor—How many persons were killed in the Salem Witchcraft craze?

Delana—Two.

Prof.—Is that all?

Delana—Sure. They drowned all the others.

Don Hamilton has picked the all-hall teams for year 1911. No, you didn't.

PH² from ENG.³

My attention was attracted

After I had gazed out of the window
Lived in pain and sorrow
She paused as she wended her solitary journey
and cried out: "Stay, one moment."

DIFFERENT BOARDS.

Board walk

Board Fence

Bored to death

Bored a hole

Major Board

Minor Board [erstwhile]

This card received during the week will be read with pleasure by the Entire Student Body.

BUCKLEY I ULATOWSKI

ADWOKACI

Gmach Jefferson.

South Bend, Ind.

Klemens L. Ulatowski i Leon F. Buckley niniejszem zawiadamiaja, iz utworzyli miedzy soba spolke w celu praktykowania Prawa w wszystkich miejscowych i stanowych sadach, pod nazwa Buckley i Ulatowski. Biuro ich miesci sie w pokojach nr. 316 i 317 w gmachu Jefferson, nar. Main i Jefferson ulic. Listopad 6, 1911. Home Phone, 8783.

THE INEVITABLE.

Death

Friday

Brownson Literary and Debating.

"Co. A exists only on paper," says the wise scribe from Sorin. Which isn't powerfully heavy stuff to exist on.

There's a kid in Carroll called Gaupel
Got hit on the bean with an auppel.

His mind got affected

As we straightway detected

When he ran up to pray in the chaupel.

SAY FAST

Zweck zwore zsawfully.

It's a long time since Doc Moran has been able to give any good reason why he should control Purdue athletics. If the victory over Indiana is his vindication it comes like a pardon after a man is dead. For Doc. Moran is sure dead.

Also Marquette has as much chance² of getting into the conference as the conference has of getting into heaven. Now you can figure out what a fat chance Marquette has.

Quite a number of the Entire Student Body did not go home for Thanksgiving. Also the majority of the Walsh hall boys elected to spend the day with Alma Mater. Yes, sir.

Two rec days and a class day make a better sandwich than two class days and a rec day.