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THE WEEK

This has been a week of restless activity in theatrical circles. Mr. Joseph Regan, a renowned Irish tenor, who sang everything from opera to a Mother song; Harry Carroll's monstrous Revue, featuring two lovely lyrics, The Trail of the Lonesome Pine and Tears of Algiers, and a comedian who remembers more venerable vaudeville jokes than any man alive; and the crowning glory, the Beggar's Opera, which completed the list of entertainment. Most of the restlessness mentioned above was displayed by gallery sitters at The Beggar's Opera: some grew so restless that they were constrained to leave before the melodious performance was ended. It would be interesting to know which was the most eagerly responsive to applause, Mr. Regan, Mr. Ken Murray, or the actors in the Op'ry.

It is well to speak, perhaps regretfully, of the decadence of once-respected customs and traditions dealing with the behavior of the students at certain times and in certain places. At one time it was considered bad taste to smoke on the Quadrangle; at one time we were accustomed to relinquish our seats on street cars to ladies; and not long ago careers were planned and problems solved on the historic paths about the lakes. There is one tradition we have never seen violated, and that is the one which forbids anyone other than members of the faculty to mount the steps of the Main Building. Last May one of the janitors executed an impromptu Hungarian dance on the steps, but his madness may be ascribed to the stirring airs of the band, which was playing on the porch.

Wednesday was a gala day. The basketball team completed its long and difficult season, and incidentally dedicated Butler University's new field house. There were no Philosophy classes, because St. Thomas Aquinas was kind enough to have been born on that day. We got our laundry back, and what is more important, found that we had unwittingly exchanged shirts with someone who manifestly got the worst of the deal. And because there was no Philosophy and no Speech class, we were able to hand in this page only twenty-four hours late.

The interhall basketball season draws to a close with an unbeatable record for casualties minor and major. The latest to be brought to our attention is the broken nose incurred by Henry Hasley in the battle Tuesday night between Brownson and Corby, which was won by Brownson by a margin of several baskets and a few touchdowns.

One of the clothing companies announces a sale of suits at greatly reduced prices. Some of the prominent citizens have taken advantage of the offer. We bought a suit at a similar sale last year, and would have bought two if we had had the money. Since that every time we see the suit we thank "with brief thanksgiving whatever gods may be" that we were short of money on that day. There may be a worse suit somewhere, but we have never seen it.

William Hanley Murphy has received his instructions from Sorin. They were brief, terse, and abruptly to the point, and sounded something like this: "Get away from here, Murph, and stay away!" Phil Quinn is the instigator of the movement, and a heavy loser in one of Hanley's promotion schemes.

Walter McMorrow, humorist par excellence, whose effusions appear in the *Santa Maria* and other papers, wins the Week's prize for the worst practical joker. His activities need no description, other than that they consist in giving unwelcome publicity to unsuspecting friends.

A mild Week, with nothing of excitement to record, and no one's feelings assaulted, and therefore, according to the views of more than one critic, a totally useless Week. J.F.M.

NEXT WEEK'S EVENTS

Friday, March 9—*Concert*—Kerr, soprano; Spring, basso; Gons, cello—Washington Hall—8:00 P. M.

Saturday—Movie—Washington Hall—6:30 and 8:30 P. M.

Sunday—Masses—Sacred Heart Church—6:00, 7:00 and 8:30 A. M., Students'; 10:15 A. M., Parish.

Interhall basketball games—morning and afternoon—Gymnasium.

Benediction—Sacred Heart Church—7:30 P.M.

Scribblers' Banquet—faculty dining room of University Dining Halls—6:30 P. M.

Monday—Meeting of the Scribblers—Hoynes Hall—8:00 P. M.

Neo-Scholastics meet — Lemmonier Library, journalism room—2:15 P. M.

Tuesday—Notre Dame Council, No. 1477, Knights of Columbus meets—Walsh Hall basement—8:00 P. M.

Meeting of Le Cercle Francais—Hoynes Hall—6:30 P. M.

Wednesday—Sermon and Benediction — Sacred Heart Church—7:30 P. M.

Meeting of Wranglers—Lemmonier Library—7:45 P. M.

Neo-Scholastic Society—Lemmonier Library, journalism room—2:15 P. M.

Thursday — "FATHER DEVERS' NIGHT," under the auspices of *The East-Penn Club*—faculty dining room of University Dining Halls—7:00 P. M.

Spanish Club—Hoynes Hall—7:30 P. M.

Meeting of the German Club—Hoynes Hall—6:45 P. M.

DEPOSITS REQUIRED ON SENIOR BALL TICKETS

In order to insure the placing of each man's name on his favor for the Senior Ball, a deposit of five dollars will be required on each ticket. Deposits should be given to Joseph S. Morrissey in 105 Sorin before April 1, 1928.

John F. Frederick, president of the senior class, has announced May eleventh as the date of the ball. Attractive favors have been tentatively selected.

A REQUEST

A copy of the life of St. Bernard by Leddy was taken from the basement chapel. This book was being used for public spiritual reading by the Community. Brother Alphonsus requests that the person who removed this volume will please return same without delay.

TWELVE STUDENTS PASS ENGLISH MAJOR EXAMINATION

The annual qualification test for admission of sophomores to English as a major in the College of Arts and Letters was given on Feb. 19, 1928. Of the twenty-three candidates who took the test, twelve passed, six were conditioned, and five failed. The Committee approved the following men:

Hasley, Louis Leonard—Maringo, Ia.
Hurley, John Archer—Friendship, N. Y.
Kelleghan, Joseph Martin—Flint, Mich.
Kurth, Karl Bayard—Detroit, Mich.
Michael, Everett—South Bend, Ind.
Moran, Joseph Alfred—Tulsa, Okla.
Mulhall, Robert Austin—Wyoming, Penn.
Mullen, Cyril Joseph—River Forest, Ill.
Nanovic, John Leonard—Palmerton, Penn.
Purcell, Thomas Joseph—Oak Park, Ill.
Rauch, Basil Gerald—Dubuque, Ia.
Walsh, James Louis—Dallas, Texas.

The following men were given conditional approval:

Crooks, John Francis—Evanston, Ill.
Cullen, Joseph Richard—Mount Morris, N. Y.
Langford, Walter McCarthy—McAllen, Texas.
O'Malley, William Lee—Chicago, Ill.
Price, Thomas Francis—DuBois, Penn.
Sullivan, Richard Thomas—Kenosha, Wis.

The Committee on English Major is composed of: Paul Fenlon, Chairman; Rev. Leonard Carrico, C. S. C.; Francis Maher, C.S.C.; Mr. Charles Phillips; Mr. Vincent Engels; Mr. Henry Staunton, and Mr. Andrew Smithberger.

LAWYERS BALL COMMITTEE ANNOUNCED

Tickets for the Lawyer's Ball of 1928 will be placed on sale next Monday according to an announcement made by Cyprian Sporl, president of the Law club. Mr. William Daily is general chairman of the ball committees. He will be assisted by:

ARRANGEMENTS—Ruben Momsen, chairman; J. Patrick Canny, John Wallace, Lester Hegele, Phillip Berthiaume.

PUBLICITY—Joseph P. McNamara, chairman; Maurice Coughlin, William F. Craig, Edward White, Joseph Hemphling.

MUSIC—James Cowles, chairman; William Hurley, Sidney Eder, Fred Ruiz, Robert Kirby.

DECORATIONS—Edward McGuire, chairman; John Cain, Gerald McGill, George Beamer, William Konop.

PROGRAMS—Robert Mohlman, chairman; Herbert Nestor, Seymour Weisberger, Alvin Hands, John Smith.

TICKETS—Edward McClaron, chairman; Henry Lynch, Stephen Wozniak, Gerald Roach, Thomas Happer, Bernard Zipperer, Russell Reilly.

INVITATIONS—V. Don O'Mara, chairman; Richard Quinlan, Bernard Wood, Edgar Maggi, Willard Wagner.

DEBATERS DEFEAT DEPAUW

Notre Dame opened the debating season last Friday night by defeating DePauw University in a dual debate upon the proposition of abolishing the direct primary in state and nation-wide elections.

At Notre Dame, the Affirmative team, composed of Arnold Williams, James McGreal and William F. Craig, defeated DePauw's Negative. Professor Howard Berolzheimer of Northwestern University was the judge.

The Notre Dame Negative team journeyed to Greencastle, Indiana, to defeat the DePauw Affirmative. Professor Gates of Miami University judged the debate, James C. Roy, Joseph P. McNamara and Thomas Keegan represented Notre Dame.

The Notre Dame Negative team will meet Franklin College in Washington Hall tonight while the Affirmative team will debate Earlham College at Richmond, Indiana.

NOTRE DAME REPRESENTATIVES ATTEND STUDENT CONFERENCE

D. M. Meinert, president of the Student Activities Council, and Louis J. Carr, a member of the same organization, returned this week from the University of Colorado, at Denver, where they attended the Eighth Annual Mid-Western Students Conference. Meinert and Carr acted as representatives of the Notre Dame student body.

Among the questions discussed at the conference were student government, financing student activities, the honor system in classes, spirit among the students, and the relation of athletics to student activities.

Notre Dame, a unique institution so far as colleges are concerned, was especially interesting to representatives of other universities. The workings and functions of the S. A. C., as outlined by Meinert met with the aproval of the conference.

The representatives were entertained royally by the University of Colorado while attending the conference. They returned to Notre Dame with new ideas for student government which they hope to put in effect on the campus.

CHICAGO CLUB PLANS EASTER DANCE

Rev. Matthew J. Walsh, C.S.C., President of the University, spoke at the meeting of the Chicago Club which was held in the Lay Faculty Dining Room last night.

The most important business of the evening was President Dick Halpin's announcement concerning the Easter Formal that will be held on Easter Monday this year. The place is the Congress Hotel, the rooms are the Balloon and Gold Rooms, and the music is to be furnished by Johnny Hamp of the Balloon Room and Abe Lyman of the "Good News" company.

The club plans to receive Communion in Sorin Hall chapel tomorrow morning for the repose of the souls of recently deceased parents of two members.

VILLAGERS CLUB TO FETE BASKETBALL TEAM

The second annual civic testimonial banquet to be given in honor of the Varsity basketball team will be held Tuesday evening, March 20, in the University dining hall under the auspices of the Notre Dame Villagers club.

The entire squad including Coach Keogan and Manager John Igoe will be the guests of the Villagers. The captain for the 1928-29 team will be elected at the affair which will be a testimonial for the team's record of eighteen victories and three defeats.

Many nationally known speakers including Ward Lambert, coach of the Purdue basket-ball team; Justin Moloney, a former Notre Dame cage star and at present a leading official; Warren Brown, sports editor of the Chicago Herald and Examiner; Don Maxwell, sports editor, The Chicago Tribune; W. F. Fox, The Indianapolis News, Rev. P. J. Carroll, C.S.C., chairman of the athletic board and K. K. Rockne, director of athletics at the University will be in attendance.

The committee in charge are trying hard to surpass the banquet of last year which was one of the most successful affairs ever staged by a campus organization. A limited nuumber of students are invited to attend the affair. Tickets may be procured from any Villager.

NEO-SCHOLASTICS HOLD BANQUET MARCH SIXTH

On March sixth, the eve of the Feast of St. Thomas of Aquin, the Neo-Scholastic Society of Notre Dame sponsored a dinner in the Lay Faculty Dining Hall. Many of the members of the Philosophy faculty were present as guests, and the seniors of Moreau Seminary exchanged views and smoke-rings with the seniors on this side of the lake.

A number of juniors who have philosophy as their major subject also attended and judging from their observations, imbibed a bit of the philosophical spirit which will aid them in carrying on the work of the Society next year.

Mr. Robert E. Fogerty presided, and he presided with poise and tact. The speakers of the evening were Mr. John Robinson, Mr. George A. Kiener, Mr. William Kearney, Rev. Charles Miltner, Mr. Pierce O'Connor, Mr. Daniel O'Grady, and Rev. Matthew Schumacher, advisor of the Society.

"BIG ED" WALSH LEAVES CAMPUS

"Big Ed" Walsh left the University Thursday, March first for Chicago where he joined the Chicago White Sox baseball squad on their departure for their training camp at New Orleans, La. He acts in the capacity of coach with the club.

Mr. Walsh had been at the University for three weeks, previous to his departure, assisting Tommy Mills whip this years' baseball team into form. He acted as coach of the battery men.

MUSIC AND DRAMA

Those who were present at Washington hall last Monday evening, when Joseph Regan the popular Irish tenor was heard in recital, surely must consider themselves fortunate, for it is doubtful if throughout the remainder of the year any singer will give a more pleasing program than did Mr. Regan. And it is also dubious if any singer will be given a more enthusiastic reception, for never in Washington hall this year have we heard such spontaneous and whole-hearted applause as that which greeted Mr. Regan when he finished that ever dearly-held song "Mother Machree." The program was indeed a well chosen one, and without doubt it was something more than merely the "Irish" which permeated the whole, which caused every announcement of the next number to be sung to be greeted with greater manifested appreciation. There are many who have heard Mr. Regan numerous times, but there are none who will say that they are not ever ready to seize another opportunity to hear him, especially when his program includes such numbers as "My Wild Irish Rose," "I Passed By Your Window," "If All These Endearing Young Charms" and the few short but splendid encores which were sung. Let us hope that Mr. Regan's visit becomes an annual one.

The University band has fulfilled its promise. Those who were present in Washington hall last Wednesday evening will attest the fact that it has been completely fulfilled, for the program given by this somewhat publicity-starved musical organization was truly well presented. There have been times when we wondered just why the concert should be so delayed, but when the Overture from "Il Trovatore" and "The Fountain of Youth" were played we readily understood just why the orchestra has spent so much time upon the preparation of its program, for such splendid rendition cannot be achieved without lengthy practice. Indeed, we have been repaid for our wait.

LIBRARY EXHIBITS COLLECTION OF RARE COINS

For those interested in old coins whose business would not otherwise bring them to the library, there is an interesting collection of money (not catalogued) to be seen there. Most of the pieces are very old and among the most interesting are some from Roman days, Chinese yen of the Ninth century and old English species from the reign of the James'. The exhibit will be found in the case located behind the circulation desk facing the entrance.

As soon as the work of sorting and checking is finished the coins will be replaced by a very complete and valuable collection of rare and authentic United States stamps.

LAWYERS STAND FIRST IN SCHOLASTIC AVERAGES

Are lawyers students?

The second best way to find an answer to that question is to ask a lawyer; the safest way would be to consult certain statistics compiled in the office of the Rev. Emiel DeWulf, C.S.C., director of studies. The statistics in question are based on the grades for the first semester of every ten students in the colleges of Arts and Letters, Commerce, Science, Engineering and Law.

The statistics show that the students in the College of Law maintained the highest average grades and made the fewest grades below 70. No! the lawyers didn't compile them. Exactly 6.1 per cent of the barristers received grades between 95 and 100. Just how good the coming attornies are is aparent when it is noted that the average grades between 95 and 100 for the five colleges was 3.8 per cent.

Lawyer's Outrank Commerce Men

Commerce men who, like lawyers, deal in figures, may be interested in comparing their grades with those of the latter. It is doubtful, though. To uncover the skeleton, the students of the College of Commerce rated 2.8 per cent in the 95 to 100 class. No other college fell so low. Further, whereas but 2.6 per cent of the lawyers received grades below 70, 4.3 per cent of the potential business men fell below the mark.

The commerce students need feel no shame concerning the number of failures, however. Grades below 70 in this college were fewer than in any other, with the exception, of course, of the law college. The engineers take the lead in this group, 5.7 of those students sadly disappointing fond parents.

The average grades of the five colleges when totaled are worthy of study. The average grades in the 95 to 100 class are, as already noted, 3.8 per cent. Other averages are: 90 to 95, 8.7; 85 to 89, 10.8; 80 to 85, 12.0; 70 to 79, 18.1; below 70, 4.6.

Some Colleges Beat Averages

The College of Arts and Letters, Law and Engineering made the best averages in the classes comprising the grades 95 to 100, 90 to 95 and 85 to 89. Each of these colleges beat the combined averages of the five colleges two out of three times. The College of Commerce equaled the average in the 85 to 89 clas,s while the College of Science fell below the general average in each of the three cases.

While a lawyer might be inclined to argue that the foregoing statistics are a fair basis on which to measure the relative scholastic standings of the colleges represented, there is much room for debate. While the statistics are quite correct in themselves, they fail to take into consideration three important elements: the professors, the system of grading in the various colleges, and the subjects. But it would be unwise to bring that up when discussing the matter with a lawyer.

"FATHER DEVERS' NIGHT" TO BE HELD MARCH 15

"Father Devers' Night, sponsored both by the East-Penn Club of the University and Badin Hall, will be held Thursday evening, March 15, in the faculty dining room of the University Dining Halls, according to Leo R. McIntyre, the club's president. The purpose of the affair is to honor Father John A. Devers, C.S.C., rector of Badin Hall, who has been seriously ill for several months.

Entertainment for the evening will be supplied by "Big Bad Bill" Eastman, Zeno Stoudt, Ed Donovan, Bill O'Day, Fred Rahain, Walter Phillips, Paul Farmer and others.

Tickets for "FATHER DEVERS' NIGHT" may be secured from the following men: John Hinkel, Jerry Ransavage, Tom Farrell, and Tom Quigley, all of Badin hall; Larry Weniger, Sophomore hall; Joe Manning, Morrissey hall; "Pete" Casterline, Howard Hall; Frank McManus, Carroll.

WINNERS OF SCRIBBLERS' POETRY CONTEST ANNOUNCED

Jack Mullen, editor-in-chief of THE NOTRE DAME SCHOLASTIC,—it was announced by president Walter Layne of the Scribblers last Thursday evening, March 1,—won first prize in the Scribblers' Poetry Contest with his poem "Incident." Murray Young was awarded second prize as a result of the excellence of his poem called "Zebras."

"On The Eve of Twenty-one," the opus of Richard C. E. Elpers, literary editor of THE SCHOLASTIC, was given third prize. The three winners, selected from thirty contestants submitting more than one hundred poems, all are members of the Scribblers.

Mullen, a contributor to *The Commonweal* and *The Overland Monthly*, was awarded second place in last year's contest. Elpers was given first prize last year.

The judges of the contest this year were Charles Phillips, professor in the University's English department; Father Leo Ward, C.S.C., associate editor of *The Ave Maria;* Vincent Engels, a member of the University's English department.

The prizes of fifteen, ten and five dollars respectively, will be awarded to the successful contestants at a banquet of the Scribblers to be held Sunday evening, March 11, at 6:30 P. M., in the faculty dining room of the University Dining Halls.

MONTHLY REVIEW OF NOTRE DAME MAGAZINE CONTRIBUTIONS

In the future, the review of literature will be a monthly feature of the Notre Dame SCHOLASTIC. Due to circumstances, it may be that the works of some contributors to current literature may have been overlooked. If this is so, their indulgence is asked. We also ask that any author contributing to obscure or scientific publications will please communicate with the editor of the SCHOLASTIC or with Brother Alphonsus in order that his work may not be omitted from the review. The following list was compiled under the direction of Brother Alphonsus, C. S. C.:

BROTHER ALPHONSUS, C.S.C.

Annals of Our Lady of Lourdes—February:
"A Striking Sermon on the Passion of Our Lord."
Notre Dame Alumnus—January, No. 5.
"Notre Dame's Current Literature."
South Bend Tribune—January 12:
"New Specimens of Birds Recorded in 1927."

REV. PATRICK J. CARROLL, C.S.C.

Catholic World—March:
"How Shane Found His Soul."

PROFESSOR BURTON CONFRLY

Ecclesiastical Review—March:
"Faith and Youth."

MR. NORBERT ENGELS

America—(poems) February 17:
"Sin?"
The Grail—January:
"Retribution."
"Prayer."

REV. CHARLES L. O'DONNELL, C.S.C.

America—(poems) January 14:
"Super Candleabrum."
Ave Marie—February 11:
"The Spinner."
Commonweal—February 15:
"Assurance."

MR. KNUTE ROCKNE

Notre Dame Alumnus—January No. 5:
"Rockne Explains Notre Dame's Success."

HON. DUDLEY G. WOOTEN

Notre Dame Lawyer—January:
"The Lessons of the Sacco-Vanzetti Case."

ENGINEERS CLUB SMOKER

The second smoker under the auspices of the Engineers club was held Thursday evening, March 1, in the University gymnasium. One hundred and fifty were present.

The boxing bouts put on by Jack McGrath and Pat Canny; Johnny Burns and "Spike" McAdams were a feature of the evening's entertainment. The music for the occasion, furnished by Ted Gravely, banjoist, and the band, was well received. Refreshments and smokes were furnished at the conclusion of the affair.

Arrangements for the smoker were under the direction of the club president Dick Greene, who was assisted by Ralph Garza, Ed Boyle, Joe Braunsdorf and Henry Rodericuez.

FATHER WALSH RETURNS TO UNIVERSITY

The Rev. Matthew J. Walsh, C.S.C., president of Notre Dame, returned this week from a trip to the East. While on his trip, Father Walsh inspected the dormitories of a number of the leading universities.

THE EDITOR'S PAGE

MAKERS OF SCHOLASTICISM

The Scholastic Synthesis of the thirteenth century was an eminent achievement. One of the principal links between philosophy of antiquity and that of the Middle Ages was Boethius, a much-neglected philosopher of the fifth century. He was in all respects a worthy representative of the new impulse given to learning in his day. Up to the Renaissance of the twelfth century he was, through his translations the main source of Aristotelian principles, and was looked upon, observes DeWulf, as equal or even superior to the Stagirite. His works—philosophical, theological, and scientific—are numerous and comprehensive. He translated the "Logical Treatises" of Aristotles, and wrote Commentaries on the "Organon" and the "Categories" of Aristotle, and on the "Isagoge" of Porphyry. It is clear that Boethius rendered a distinct service to philosophy, which was then in its formative stage. It is significant to note in how many instances Boethius is in perfect accord with the principles of the Medieval Doctors.

Boethius is generally regarded as the source of the Latin terminology for many expressions from Aristotle. To him we likewise owe the famous tripartite division of knowledge into metaphysics, mathematics, and physics. It remained for Scholasticism to give metaphysics its eminently synthetic character, and to make it the very essense of philosophic speculation. His God is a personal God, and his theory of Divine Province respects the rights of human personality, which he stresses, and of which he gives us the classic definition: "Persona est rationalis naturae individua substantia." In its very inception, then, Scholasticism held firmly to the doctrine of personality. This it holds still today.

Boethius further distinguished clearly between faith and reason; that is why his philosophic masterpiece—"De Consolatine Philosophiae"—makes no reference to Christianity and builds up a system of Natural Theology by the unaided efforts of human reason. Here again we touch upon a basic tenet of Scholasticism, which Turner aptly styles the "philosophic significance of Scholastic philosophy." Perfect conciliation of reason with faith, distinction between the natural and the supernatural without separation, is the core of Scholastic teaching. In the light of these truths we can readily understand the varied character of the elements Boethius handed on to Medieval thinkers. One of the strongest testimonies to his place in the building up of Scholasticism is the confidence with which the masters of Scholastic thought drew upon his works. Speaking of his solution to the problem of universals in the Aristotelian sense, DeWulf states that they had nothing to add.

In the period of transition from the twelfth to the thirteenth century theologians and philosophers relied almost solely upon the "Organon" of Aristotle, the works of Boethius and of St. Augustine. The constructive work of the Medieval philosophers culminated in the Scholastic outburst of the thirteenth century, the Golden Age of Scholasticism. —SISTER MARY ALOYSI, S.N.D.

THE LAY PHILOSOPHY

Since the middle of the Nineteenth Century a movement has been on foot that points toward the placing of Scholasticism in a much more favorable light than it has enjoyed since the time of St. Thomas. With the discovery of many of the original documents of the Medieval Schoolmen, the philosophical world has begun to realize that Scholasticism is a system of thought truly worth of the name, Philosophy.

A golden opportunity is offered those of us who are trained in Scholastic philosophy. The speculative world is eager to know our point of view. We, as laymen have access to many minds which are closed to the clergy. Shall we refuse to do a service not only to Scholasticism, but to mankind, because of small financial remuneration?—R.E.C.

PHILOSOPHY

St. Thomas' Place in Contemporary Philosophy

ROBERT P. FOGERTY

CONTEMPORARY thinking upon St. Thomas of Aquin is a curious medley, now that we are in the transition between a face-up recognition of the great Scholastic and the tradition which decreed that the sanest attitude toward Scholasticism was one of untroubled ignorance. The swing of our times is steadily in the direction of the medieval system, impelled by a growing desire to know how the problems of life were there solved; but the old tradition, handed down from men who knew only the parasitic "hair-splitters" of Scholasticism's decadence, still lives. And so we have the medley: men telling again the old story, men torn between the passing old and the coming new, and men striding forward to accept the truth as the winding-cloths of history are removed.

Not long ago, public fancy embarked upon a voyage with a charming story-pilot, Durant by name, who resolved to "put in only at the ports of light" along the shores of philosophical history. He touches points, to be sure ,wherein are splendid suns of human intelligence; he maneuvers to within intimate range of the promontories of old Hellas and the uncertain littorals of modern thinking; but for him that old tradition hangs heavy as an impenetrable fog upon the coastline of the Middle Ages: "For a thousand years darkness brooded over the face of Europe." He casts anchor far out, however, and tells us that within the shell of dogma "Scholastic philosophy moved narrowly from faith to reason and back again, in a baffling circuit of uncriticized and pre-ordained conclusions. . . . .Thomas Aquinas and others (secured) the transmogrification of Aristotle into a medieval theologian. The result was subtlety, but not wisdom . . . . It was Bacon (Francis Bacon) who . . . . announced that Europe had come of age."

But contemporary and popular and charming though he is, Durant apparently has misread the signs of his own times. Men who are leading thought in the universities of the world have observed and commented upon the striking change that is under way in what men think of Scholasticism. Slightly more than a year ago Zybura laid bare a remarkable cross-section of this contemporary opinion when he published the comments of nineteen outstanding professors in thirteen universities of the United States, and thirteen from eleven universities of Great Britain, Canada, and other parts of the British Empire. This very concrete data bears witness to the growing trend of thought in the direction of the philosophy of the great Schoolmen; and, a very interesting point also, it is an illustration of the curious medley of today's attitude toward Scholasticism.

Scattered throughout this medley, are strong traces of the old "hand-me-down" notions. The main objections to the Scholastic synthesis are founded upon the failure of reactionary Scholastics of the decadence to accept and make use of the discoveries of Science—a failure that obscured the real Scholasticism—, and the misunderstanding of the system's relation to the dogma of the Church. In the objections are mixed, also, conclusions based upon that cardinal characteristic of present day philosophy—subjectivism; and to a comment on this point it will be of some value to return later.

But these objections admittedly, in the huge majority of instances, are not based upon personal investigation and evaluation; they have been passed down and accepted upon the authority of previous thinkers; they are, as we have dubbed them, "hand-me-downs." It is here that the significance of the whole matter lies: as evidence, consisting of actual

writings, reasonings, of Scholastic philosophers and documents revealing the civilization in which they lived, is brought to light, the effect that all these men are noting is that Scholasticism gains steadily a more and more careful consideration.

Durant remarks that during the thousand years of the Middle Ages, the little light of learning "went almost out;" but evidence of which no man who has the pretensions of Durant should be ignorant, is showing that the "little light" of learning in the Middle Ages was a flare that burned with a fierce vitality. President Haskins, of Harvard, among many others, has been studying closely this period; and one result is a volume whose title indicates the flowering of civilization that followed upon centuries of turmoil and growth. This was the great activity of the twelfth century that issued into the golden, and not gilded, thirteenth century when society settled into an ordered tranquility and into fruitfulness. This volume *The Renaissance of the Twelfth Century,* is treated in another article of this number.

Now that we have marked, by and large, the features of our time with regard to St. Thomas and the system of philosophy whose Prince he is, let us indulge in a sketching that is just a little more specific. Concretely, what is it that men, philosophers of today, are seeing in this traditional philosophy of the Schoolmen? And what bearing has it all upon contemporary philosophy, which is the philosophy taught in the great majority of universities, and hence that philosophy which is influencing our whole educational system, our whole life, through the teachers trained in these universities?

Men are awakening to the system of Thomas of Aquin as a compact, complete unit. It is a full explanation of the world we are in, its origin, its purpose, and its destiny, in all of its phases. This huge and intricately interrelated system of reasonings is practical; it conforms with the common sense of the ordinary man. The method by which problems are considered is thorough; the logic of the treatment is exact; expression is crisp and clear. No emotion is given play; this philosophy is a field wherein intellect and experience meet, alone. Frankly, Scholasticism admits and maintains that Faith is a source of knowledge proved and authenticated to the satisfaction of reason; and that the truth made known by Divine Revelation is absolutely certain. There are not many points at which philosophy is bounded by the truth set down in Revelation. Where it is, Scholastic philosophy retains its identity *as philosophy* and holds that since, reasonably speaking, truth cannot contradict truth, and since Faith is a source of certain knowledge, then the reasoning of the human intellect on this point, if it varies from faith's teaching, surely must be at variance with objective reality, with the world of things as it is. Within that vast field which Revelation does not touch, the intellect meets experience with a hearty grip, and confident of its own powers. This is the spirit of the Scholastic philosophy, and most especially of that Prince of Schoolmen, St. Thomas of Aquin.

We have been given a cue to our final comment by a word just preceding this; it is the term "objective." The philosophy of the Scholastics, and of the Neo-Scholastics, meets reality face-up. And here it stands in contrast to what we have been calling "contemporary philosophy"; for the philosophy of the whole modern era hesitates within the shell of *self*. The keynote of this situation was hit upon by Professor Roy Wood Sellars, of Michigan, writing in *Mind* some years ago, when he made a remark to this effect: it is a fairly common possession of modern philosophy that objective being escapes us. The modern philosopher, then, lives within the little shell of self, in a tiny world whose sky and earth are reflections of what he feels must surely be outside him, but of which he cannot know directly. The Scholastic, old or new, stands abroad in the real sunshine; his world is the huge universe of concrete things; his intellect, functioning merely as the intellect does function when not hampered by preconceived notions, meets reality half-way. Literally, the Scholastic holds that the human mind knows *the thing itself* which exists outside him, and is not restricted to knowing an *image* intermediate between his mind and reality. The senses are in direct contact with *the thing* and pre-

sent *the thing* to the intellect.

The significance of this is revealed in the antipathy of many modern philosophers to metaphysics, which is the analysis of reality in ultimate terms. What metaphysics modern philosophy possesses is, as Durant calls metaphysics, "a muddy stream." But that of Scholasticism is simple and intelligible; for to the Scholastic the real world, though not crystal clear, yet is not opaque. The human intellect, in direct contact with reality as it is, can see enough of the natures of things to warrant that vigorous, hearty concept of life which was the possession of St. Thomas, his predecessors and successors, and of all men who make use fully of the powers that belong naturally to the human mind.

A Biography of St. Thomas of Aquin

JOHN F. ROBINSON

"Tolle Thomam, et Ecclesiam Romanam subverterem." —BUCER
"Take away Thomas and I will destroy the Roman Church."

ST. THOMAS was born in 1225 at Rocca Secca, in the kingdow of Naples, of the noble family of Aquino. Cato relates that a holy hermit foretold his career, saying to his mother before his birth: "He will enter the Order of Friars Preachers, and so great will be his learning and sanctity that in his day no one will be found to equal him." During his childhood he received his training from the Benedictine monks of Monte Cassino. In his early manhood he had Pietro Màrtini and Petrus Hibernus for his preceptors. These men taught him grammar, logic, and the natural sciences.

In 1243 he received the habit of the Order of St. Dominic. The Dominicans, fearing his mother would take him away from the monastery in which he then lived, sent him to Rome; but he was seized at Aquapendente by his brothers, who confined him in the fortress of San Giovanni at Rocca Secca. While in captivity St. Thomas studied the Holy Scriptures, Aristotle's Metaphysics, and the Sentences of Peter the Lombard. At the end of eighteen months in prison he was set at liberty, after every effort on the part of his family had failed to turn him aside from his chosen vocation. The Dominicans were delighted to find that he had made as much progress while in confinement as if he had been in a *Studium Generale.* In 1244 St. Thomas was placed under Albertus Magnus, the most renowned professor of the order. In 1250 he was raised to the priesthood, and in 1251 he was sent to Paris to fill the office of Bachelor in the Dominican *Studium.* This appointment may be regarded as the beginning of his public career, for his teaching soon attracted the attention of professors and students. His lectures consisted chiefly in explaining the "Sentences" of Peter the Lombard, and his commentaries on that book furnished the material for his *Summa Theologica.*

St. Thomas received the degree of Doctor of Theology from the University of Paris in 1257. From this time his busy life was devoted to praying, preaching, teaching, writing, and journeying. Men were more eager to hear him than they had been to listen to Albertus Magnus, whom St. Thomas surpassed in accuracy, lucidity, brevity, and power of exposition, if not in universality of learning. We find him always teaching and writing with an ardent zeal for the explanation and defense of Christian Truth, and building up his system of theology and philosophy.

The "Summa Contra Gentiles" and the "Summa Theologica" indicated the character of his ability, both as an apologist, and as a constructive thinker. The latter work is St. Thomas' greatest achievement, his last and most important contribution to Christian theology and philosophy. This work is not only a summary of Catholic theology, but also a summary of philosophy. The "Summa Theologica" is always to be taken as the embodyment of the "mind" of St. Thomas. Ad-

ditional work of St. Thomas are the "Quaestiones Disputatae," and "Quodlibeta." The "Quaestiones Disputatae" were complete treatises on subjects that had been fully elucidated in the lecture hall. The "Quodlibeta" were answered to questions put to the master by pupils or outsiders.

After the completion of the first and second parts of the "Summa Theologica," St. Thomas took up his abode at the convent of his order in Naples, and there devoted himself to the composition of the third part. At the end of a year and a half, having reached the nineteenth question, he laid aside his pen on December 6, 1273, and would write no more. When he was urged to continue his writings, he answered in all simplicity, "Non possum." He now began his preparation for death.

In obedience, however, to the command of Gregory X, he set out for Lyons in 1274 to attend the council summoned to meet in that city where he was to discuss his treatise "Contra Errores Graecorum." He fell sick on the way, and was conveyed to the cloister of the Cistercian monks of Fosa Nuova, near Maienza. There he spent the last days of his life among the sons of St. Benedict, whose brethren had watched over his earlier education. There, on March 7, he died while expounding the "Canticle of Canticles." Numerous miracles attested his sanctity, and he was canonized by Pope John XXII July 18, 1323.

Philosophy and Education

GEORGE A. KIENER

CARDINAL NEWMAN, that eminent thinker and educator of the Nineteenth century, considered education as the gaining of a perspective view of the field of knowledge, or, to use his own words, "knowledge, not merely as acquirement, but as philosophy." Contemporary writers of some importance in the educational field, as Nicholas Murray Butler, Glenn Frank, and Alexander Meikeljohn, quite agree in principle with Cardinal Newman, maintaining that a coordination and correlation of knowledge, rather than an accumulation of mere information, constitutes true education.

Realizing that all branches of thought are intimately connected, that one cannot contradict the other, and that all are manifestations of one and the same Creator, the educated man gains a mental balance that makes of him a normal interpreter of the things about him. He does not give undue prominence to one branch of knowledge because he realizes that in so doing he would be unjust to the others. He carefully stretches the strand of each science and art, and thus protects the harmony 'that causes the major string' of reality to resound when any of the minors are touched.

Philosophy means "love of wisdom." Moving through the sanctified corridors of time, and meeting Socrates, Plato, Aristotle, St. Augustus, Abelard, Boethius, St. Bonaventure, Albert the Great, and St. Thomas of Aquin himself, we certainly must realize that these men were lovers of wisdom, that they aspired to that perspective view of knowledge which is the ideal end of education, and that they worked for the most ultimate knowledge which the human mind is capable of attaining. These men never lost themselves in little side-streets of erudition. They recognized the full significance of the reality on the highways and boulevards of the City of Knowledge, and they learned and taught that much importance is to be conceded to these highways and boulevards, as well as to the local and familiar sections wherein their primary interests first began to develop.

The spirit of these men, particularly of St. Thomas and of Aristotle, as it lives today in Neo-Scholasticism, does not minimize the importance of interest, labor and research in chosen fields of knowledge, for only through abstraction from concrete bits of reality can any of our philosophical, or even scientific concepts be derived. That spirit is rigidly opposed only to the contention that a thorough mastery of a single portion of the universe of fact can produce a truly educated man. Specialized mastery may bring forth

a clever artisan, a thorough-going engineer, an able architect or an efficient accountant. But it cannot produce an educated man.

Philosophy would give to the specialist in whatever field, the means by which his mental horizon may be widened, his interests multiplied, and his intellectual powers given freer rein. Philosophy would present to the specialist means for the unification of all his knowledge, for a fuller understanding of the underlying "why" of things, and for the gaining of a concept of the ultimate end of all reality, God Himself. It must be admitted that these much-to-be-desired qualities of mind are not impossible of attainment for one who fails to study philosophy formally. For, as the ages have sung, "Scholastic philosophy is but organized common sense."

Learning, also, is not impossible of attainment by individuals who have never attended an educational institution, but who have carefully used their minds on all problems presented to them. Yet we have many universities, with more coming into existence yearly. Why this multiplication of schools? Perhaps the answer is that they are the most efficient means for presenting to the impressionable mind of the young man organized information and thought of worth, arrived at through the ages. We do, it seems, stand on the shoulders of those who have gone before. Certainly this is the most universally recognized justification for any school or university.

By the same token Scholastic philosophy, a unified and almost perfect system of the evaluation of reality, having grown since Patristic days, and having solved the universal intellectual problems of man as they have arisen in the intervening twelve centuries, is the most efficient means for giving to young men that quality of thought which makes for the perspective, unified and sympathetic view of reality which we have noted as the ultimate end of education.

The acceptance of the aid of a system which can elucidate and solve his intellectual difficulties, which can keep him from swerving off on a mental tangent; accomplishing these acts in a much quicker and better fashion than could his unaided intellectual effort, certainly manifests mental discretion on the part of the young man accepting. Possibly, with maturity, his problems would be partially solved, but men of experience have noted that seldom, if ever, is the proud mind of one man able to give to himself that mental balance which fundamental philosophy has for its proximate end.

One point remains. Philosophy is impractical! Those three words constitute the hackneyed criticism of the love of wisdom. Yet, when we speak of education, which is the leading out of the potentialities within us, should we not consider that God has given us potentialities both of a practical and of an "impractical" nature? That love of knowledge for its own sake, of which men of utilitarian thought truly cannot conceive, is certainly not so grossly practical as a knowledge of how to lay bricks. Yet, have not the greatest works of art, the finest and most inspiring bits of literary composition, the classical works of all types that have lived through the ages, resulted from that very impractical love, from that thirst for the finding of unity, truth, goodness and beauty in all of reality?

Indeed, the scholar, the philosopher, finds much utility in his seemingly impractical knowledge. This utility lies in his feeling of satisfaction concerning his broad grip on things knowable to the human mind. He has actualized intellectual potentialities within himself that make of him a more perfect rational animal, or human being, and a happier and more satisfied individual. He has, according to *his* nature, grown to the fulness of his mental stature, just as the oak-tree grows to the majestic fulness of its arborescent nature.

Education, then, may profitably keep in mind the benefit it may hope to derive from a recognition of Scholastic philosophy as the "Queen of the Arts and Sciences." Should it care to allow Scholastic philosophy its rightful place, to rule over all, direct all, and unify all, much progress would be made toward the return of truly educated men with a perspective view of the field of knowledge, an intellectual sympathy with other men and a clear concept—not merely blind belief—of moral tenets and principles, together with right understanding of man's relation to God.

Dante, the Poet of St. Thomas

WILLIAM KEARNEY

EARLY in the fourteenth century appeared one of the greatest and most profound poems in all the literature of the world. This poem was the immortal masterpiece of Dante, the "Divine Comedy." It is a study of life and of love, of political economy, of philosophy, of theology, of nature, of adventure, of man, and of God. Its scene is the universe, and its hero is not a man but men. The poem is a diary of the human soul in its journey upward from error through repentence to atonement with God. Dante has put so much of himself into this poem that Milton has called it "the precious lifeblood of a master spirit."

The "Divine Comedy is one of the greatest masterpieces of literature not only for its intensely interesting story and the poetic genius displayed by its author but also for its inner meaning. The poem has a deep significance. It is more elaborate and complete in execution than any other work of literature. Ruskin's opinion in light of this is probably the true one: "The central man of all the world as representing in perfect balance the imaginative, moral, and intellectual faculties, all at their highest, is Dante."

In the "Divine Comedy" Dante has summarized all the learning and knowledge of the ages that preceded his. The troubadours, the hymn writers, and poets and philosophers from the third to the thirteenth century, all were his precursors. Dante summed up the development of his age, developments in poetry, Gothic architecture, feudalism, the Crusades, and Scholastic philosophy.

It is in this last light that I shall consider Dante, especially in his relation to the philosophy of St. Thomas Aquinas. The philosophy which is found in the "Divine Comedy," and there is much of it, is mostly that of St. Thomas who truly deserves the title of "the one great figure in the literature of thought." Indeed St. Thomas and the early Latin classics were the greatest sources of information and inspiration that Dante possessed. Thus it is that we find Dante quoting, in support of his opinions with a sublime familiarity, "the good brother, Thomes."

The philosophy of the Thomistic school has four divisions: the science of being, the science of God, the science of spirits, and the science of man. Ozanam declares that of these four series of philosophical conceptions the first two, expressed or unexpressed, are the soul of Dante's great work, while the last two constitute its body.

One of the most fundamental problems in any system of philosophy is a consideration of what man is. The Scholastics gave much attention to this essential question. After considering both the monistic theories, those of materialism and of spiritualism, they took something from each of these theories and arrived at a dualistic doctrine which is entirely compatible with reason and with common sense. According to this theory of hylomorphism, prime matter and substantial form coalesce to form man. This doctrine arrived at by St. Thomas from Aristotle is the philosophy inculcated into the "Divine Comedy" to account for man and his composition, as witness: "Spirit, substantial form, with matter join'd, not in confusion mixed, hath in itself specific virtue of that union born."

In the following passage, also from the "Purgatorio," we are shown Dante's expression of the Thomistic doctrine of the direct creation by an act of God of the vivifying, energizing, unifying principle in man, that by which he acts, feels, wills, and thinks, the soul.

"Forth from His plastic hand, who charm'd beholds
Her image ere she yet exist, the soul
Comes like a babe, that wantons sportively,
Weeping and laughing in its wayward moods;
As artless, and as ignorant of aught,
Save that her Maker being one who dwells
With gladness ever. . . ."

From a consideration of this passage we know that Dante held not only to Aquinas' doctrine of the direct creation of the soul by

God but also that at birth the mind was "artless" and "ignorant," at birth a "tabula rasa," that it was possessed of no innate ideas, and that consequently any knowledge it could attain to would have to be acquired.

The question that regards the nature of the actuating principle in man is a fundamental one in all systems of rational psychology. One of the divisions of this question concerns the unicity of the soul. St. Thomas declares "we must assert that the intellect which is the principle of intellectual operation is the form (energizing principle) of the human body." This very proposition that the intellectual principle is identified with the vital principle of bodily life is found in the "Divine Comedy":

"When by sensations of delight or pain,
That any of our faculties hath seized,
Entire the soul collects herself, it seems
She is intent upon that power alone;
And thus the error is disproved, which holds
The soul not singly lighted in the breast."

The Thomistic philosophy taken from Dante which has already been discussed is based on reason, as is all Scholastic philosophy. St. Thomas has declared that faith and reason are distinct yet harmonious. This distinction Dante has echoed when he declared, "What reason here discovers I have power to show thee; that which lies beyond expect from Beatrice, faith not reason's task."

One of the problems of philosophy which DeWulf has discussed in his "Medieval Philosophy" concerns desire and free will. Dante has in detail presented the fundamental tenets of the Thomistic philosophy on this point. While doing this he has given us the Scholastic theory of knowledge which he (in Okey's translation) declares to be the following: "Your apprehensive faculty draws an impression from a real object, and unfolds it within you, so that it makes the mind turn thereto." This is the theory of sense and intellectual knowledge of St. Thomas stated very concisely by Dante.

In his discussion on desire and free will Dante refutes those who impute our actions to necessity. In a loose paraphrase of the eighteenth canto of the "Purgatorio" Dante declares that man has loves or desires; that he has in him "that virtue," reason; that he is possessed of "innate freedom" or free will; that consequently man as a free, reasoning agent is responsible for his actions.

All of the above fundamental philosophic concepts with many others as found in Dante are Thomistic; the poet's debt to St. Thomas is obviously a great one. Truly then has Dante been called "the poet of St. Thomas."

The Contemporary Appeal of Philosophy

CHARLES A. TOTTEN

IN a few months there will come a day when many students will have to make a choice as to their major sequence. They are the present sophomores. If they have given to the study of this choice the proper consideration, they will be aware that philosophy is offered in the College of Arts and Letters as a major. Now comes the rub. Most of them, if history repeats itself, will shun philosophy and in many cases it will be banned because it has been misunderstood.

The misunderstanding which exists in their minds is typical of that which is present in the minds of a great number of us. It has led to a disregard for philosophy, a disregard which could never have arisen were the implications attendant upon it known or considered. This is forgetting the role of human reason for philosophy is human reason essaying a solution of the ultimate nature of all things knowable. This is inferring that truth concerning the great problems of life is not worth the seeking, for philosophy, if anything, is a persistent seeker of the truth.

Philosophy satisfies the inquiring soul by giving that account of reality which aims at reasonableness and truthfulness. If few men were able to think in abstract terms, if for the vast number knowledge were limited

to little more than sense knowledge as is the case with a child, philosophy could have no appeal for them, it would have little to offer. But happily, most men like to think and reason and for them philosophy has been a staff of strongest support upon which they might lean in their varied moods; cheerfulness, dispondency, curiosity, perplexity. Since philosophy imparts vital strength to the mind, since it is a balm to ease and to comfort periods of unrest and discouragement, its appeal is so strikingly human, so gladly accepted.

What of philosophy today? In the field of philosophy proper the activity and interest is admittedly great, which, of course, would seem but natural. What is more pleasing to note is that in the general field of the reading public at large, philosophy grows apace with literature and art and science, a fact made clear by examining a few magazines general in their appeal. *Scribner's* magazine is devoted almost exclusively to literature and art, yet in a recent number an article upon "Quakery And Its Psychology" was written; in another issue the title "Are Americans Grasping Materialists or Sloppy Idealists?" is pronouncedly philosophical.

The *Century Magazine* has opened her arms wide to philosophy. In the last three years its table of contents has included as titles "Mind Stretching," "Behaviorism," "The Duty of Doubt" and "The Trinity of Ethics," to write down but a few of the generous number offered. Here we find Psychology, Epistemology and Ethics—all very important aspects of philosophy—discussed. Unfortunately, though, this magazine has catered exclusively to modern thought. Still the appeal to the masses of the readers is shown.

The *Atlantic Monthly* has a very wide scope and its followers number leaders in literature, science, art, and politics. Now a magazine must satisfy the desires of its readers. It is but obvious then that "The Paradox of Psychic Research," "Uniforms for Thought," "Our Dissolving Ethics," "The Right To Live" and other articles have appeared in this monthly to meet the taste of its general readers for philosophy.

Finally we come to *Harpers*, a magazine of the first order, with a large circulation among thinking men and women. Philosophy, it seems, has held a permanent place in its contents in late years. It has averaged about one philosophical contribution to each issue. Hhe fields of philosophy thus touched upon are quite representative. In "Immortality As A World Cure," "Memory As A Behaviorist Sees It," "From Truth To Probability," and "The Failure of Philosophy" we find respectively, a treatment of rational psychology, of ethics, of empirical psychology, of epistemology, of a system of philosophy, and of philosophy in general.

These four magazines have been considered—others might have been offered in addition to this list—to show that philosophy has persisted in its charm and appeal in this day and age as it has always been of interest to those who are serious about life and its problems.

The Renaissance of the Twelfth Century

EDWARD FRITAS

IN the Middle Ages, as in ancient Greece, philosophy and science were closely allied, if not inseparable; indeed in most medieval classifications of knowledge science was only a branch of philosophy. The methods of the two were similar, as were likewise their problems when so much attention was given to cosmology, a subject in which the two disciplines met. The earlier Middle Ages possessed only fragments of ancient philosophy, and they seized upon one aspect or another of this material, with many contradictions and inconsistencies in the process. The Twelfth Century marked the turning-point. Together with the years immediately following, it saw the full recovery of the philosophy and science of Aristotle, as well as the chief Platonic revival of the Middle Ages; the triumph of logic over literature; and the elaboration of scholastic meth-

od by Abelard, Gratian and Peter Lombard, Thus it furnished the necessary foundation and something of the superstructure for the great synthesis of the thirteenth century.

Of the two principal philosophers of the ancient world, the sympathy of the Middle Ages lay with Aristotle rather than with Plato. Aristotle, through his compact, clear-cut, and systematic style of presentation, appealed to an age which loved manuals and textbooks and found these under Aristotle's name in almost every field of philosophy and science. Nevertheless, a thin stream of Platonism runs through the Middle Ages, and it so happens that the most active of medieval Platonism falls in the twelfth century. Acquaintance with Plato was mainly indirect through Cicero, Boethius, Apuleius and St. Augustine, and in the latter years of the century through Arabic versions of certain Neo-Platonic material. Though he is always mentioned with great respect, Plato never had a fair chance in the Middle Ages, for he was not directly accessible. Platonic idealism in the twelfth century is chiefly represented by the school of Chartres. Its chief Platonists were Bernard and Thierry of Chartres, William of Conches, and Gilbert de la Porrée, with whom may be grouped such writers as Abelard of Bath, Bernard Silvester and Hermann of Carinthia. The works of Bernard of Chartres are lost but John of Salisbury calls him the most perfect Platonist of his time.

The importance of liberal learning is also emphasized by the great mystical philosopher of this period, Hugh of St. Victor, but chiefly as a means to the understanding of the hidden meanings of the Scriptures. In Abelard we have one of the most striking figures of the medieval renaissance. He was vain and self-conscious but his defects must not blind us to his great mental gifts. He was daring, original, brilliant, one of the first philosophical minds of the whole Middle Ages. First and foremost a logician, with an unwavering faith in the reasoning process, he fell in with the dialectic preoccupations of his age, and did more than any one else to define the problems and methods of Scholasticism, at least in the matter of universals.

The revival of philosophy in the twelfth century was accompanied by renewed activity in the allied field of theology, indeed the two were not easily separable in the thinking of that age, and the philosophers were pretty certain to take up purely theological questions. The logical method of the age quickly affected the formation and organization of theological thought. The translation of John of Damascus by Burgundie added something to the stock of Latin theology, and the writings of the Pseudo-Dionysius contributed to Western mysticism and angelology, but after Anselm the twelfth century devoted itself chiefly to the systematization of earlier material.

On the side of political theory the twelfth century has less to show. Throughout the Middle Ages the theory of politics lagged far behind its practice. There is no literary reflection of the revival of the state in the twelfth century in England, Sicily, Aragon and somewhat later in France. Indeed the twelfth century is rather a slack period in the history of political theory, for the pamphlet literature dealing with church and state had just spent its force during the controversy over investiture, and the more systematic discussion awaited the translation of Aristotle's "Politics" and the "Summa" of St. Thomas Acquinas.

Any amount of medieval philosophy must take into consideration the matter of intellectual liberty, the freedom of the thinker to follow his conclusions to the end. In general, this freedom was far greater than is commonly believed. Within the limits of the doctrines of the church, men were free to speculate as they could, and these limits were not felt as a restriction to the degree we might imagine.

When certain authors put forth statements that the Middle Ages was a period in which reason was enchanted, and thought was enslaved to such an extent that knowledge made no progress, it appears that they mean that conformity to any fixed and authoritative body of doctrine constitutes an intolerable limitation on free thought, and, since medieval Europe had such a system, the human reason was unduly restricted. Freedom is a relative matter and if men did not con-

sider themselves fettered, they were for all practical purposes free, and the fact seems to be that the amount of actual conflict of reason with authority was comparatively very small. For good or ill, medieval philosophy was less interested in the foundations of knowledge than in its processes, so that it found no hardship in accepting certain propositions as axiomatic and applying its energy to drawing conclusions therefrom.

Philosophy, then, was free, save where it trespassed upon theology, but philosophy at all times has a way of trespassing upon theology, and the result must not be overlooked in any view of our period. The Latin Averroists tried to mix philosophy and theology, or rather to maintain that the two were independent disciplines which might well lead to contradictory conclusions without prejudice to faith; but this way out was condemned by ecclesiastical authority, and professors of arts at Paris were forbidden to meddle with theology, a supreme as well as a separate discipline.

The philosophy of the Renaissance period of the twelfth century was the root and foundation for the great period of Scholastic philosophy that followed immediately. The thirteenth century, "The Golden Age of Scholasticism" arose from the basis of the revival of philosophical speculation in the preceding period. Thus it was that this, the twelfth century, was a period of philosophical revival that bore fruit in the next century. It played an important part in the progress of speculative thought and served as a stepping-stone to more advanced culture and learning that followed.

NOTE: This article suggested by "The Renaissance of the Twelfth Century" by Haskins.

The Perennial Philosophy

Scholasticism Compared With Some Modern Concepts in the Fields of Ethics and Psychology

EARL DARDES

SOMEHOW, in comparing Scholasticism of today with contemporary thought, the famous picture of *St. George and the Dragon* instinctively leaps into the imagination. Scholasticism makes a splendid St. George, but the dragon, alas! is not the splendid, open-fighting creature of the painting. It no longer stands out in logical combat, exchanging fair blow for fair blow, taking defeat squarely, but has slunk to the underbrush of rhetoric and subterfuge. It deals its blows, not with the blunt, plain cudgel of logic, but with a knife in the dark. It has lost caste.

In the field of ethics today, the dragon has sowed fruitful seed. What dabbler in literature has not heard of Will Durant's *History of Philosophy?* Popularly speaking, it has swept the country and undoubtedly has affected countless people to whom it was a first sally into philosophical reading of any kind. I think that we may take that book as a cross-section of majority thinking today on account of its enthusiastic reception. Therefore its outstanding thesis is important: that truth is subjective. Each man has a right to make his own truth,—and change it tomorrow. Goodness is merely a matter of opinion!

Scholasticism does not say: if you think a thing is right, it is right. It says man has an eternal destiny; that there is in man a clear and reasonable sense of law and duty to enable him to attain that end; that this law has come down from a supreme Creator, to whom it is unthinkable to attribute deceit; and that therefore that the law must be true, for you and for me, here and at the other side of the world, yesterday, today, and tomorrow. The philosophy of any period is reflected in the customs of the people of that period. Would you say that our courts and the interpretation of our legal code in general are exemplars of high ethical honor and

duty? What are the principal topics of general interest in the public press? Just what kind of amusements do the people, prefer and why? Here we have the facts that illustrate the theories. Durant's ideal is Spinoza who said plainly enough: "Good and bad are prejudices." Durant leaves us little confidence in ethics.

Psychology today means something different from the medieval science. About fifty years ago, there started a system which has matured in some of its aspects, into the behaviorism, pragmatism, Freudianism, etc., of today. Freud undertook experiments into dream diagnoses, and strayed from the straight and narrow path into the wilds of sex-impulses, repressions and such fantasies as would make delightful fairy-tales for children, could they be expurgated.

In 1887, an American book came out entitled *Elemetns of Physiological Psychology* by Ladd. It was a landmark. Since then, psychology has been marked by increasing emphasis on experiment and physiological methods. It has maintained a close relation with anatomy. Before 1887 psychology was in the hands of men who were primarily philosophers. The scholastic tradition considered introspection as a compliment to observation, and as necessary in tracing mental facts to their causes. With Ladd, introspection began to gradually lose its charm, until now it is practically non-existent outside Scholastic circles. It is true that Ladd, James, Baldwin, Tichenor, Calkins, and Angell used introspection in the sense that they recognized a spiritual order of mental facts which were not identical with the physical order of events. That, however, was their limit.

1890 saw Professor James' *Principles of Psychology* published. It had a tremendous reception, and gave a strong impetus to experimental science. He declared that "the truest scientific hypothesis is that which, as we say, works best and it can not be otherwise with religion." You can see the effect of his teaching today psychologically and ethically in the constant flux of opinion and thought. The moral code of those "in the know" is: if it works, that is sufficient answer to any attack; if it does not work, it is of no use.

The three outstanding movements in psychology today are psychoanalysis, experimental psychology, behaviorism, How does Scholasticism stand on these questions?

Psychoanalysis is not interested in mental states as such; it aims at tracing their origin and at bringing about their removal when they grow harmful to the individual. Psychoanalysis is in accord with the general trend of Scholastic psychology. The hypothesis of the unconscious has proved superior to any other that has been suggested. It is a good explanation for certain nervous diseases; it has secured the analysis and classification of sex-phenomena—invaluable aid to criminologists, doctors, and educators; it helps patients suffering mentally to understand themselves. Scholasticism stands against the gross determinism introduced by Freud and his cohorts; against the depraved popularization of his materialism.

Experimental psychology is all to the good. Yet, application in pedagogy industry, etc., must seek, beyond the immediate phenomena concerned, principles of action. Analyses in scientific psychology must be borne up by philosophical investigation. It is to rational and not to experimental psychology that we must look for the final explanations. Psychology should evolve with the sciences of biology and anthropology which are its tributaries. "Scholastic psychology alone," wrote Cardinal Mercier, "possesses at once a systematic body of doctrines, and a framework sufficiently capable to embrace and synthesize the ever increasing results of the observational sciences."

Behaviorism denies the validity of subjective knowledge, and is a reaction against the value of the use of introspection as a psychological method. It has profited by the attention drawn from the study of mature human consciousness to the study of animal and child psychology during the last thirty-five years. Behaviorists insist that consciousness is irrelevant to the business of psychology as a science. Behaviorism has thrived on the principle of objective observation. McDougall, one of the leading British psychologists, a non-scholastic, has framed an answer to behaviorism, quite scholastic in

spirit. In the proceedings of the Royal Society of Medicine, 1918, he admitted something more than a *tabula rasa*: something which "can never be approved by the senses, no matter how refined and indefinitely augmented by the ultra-microscope, or by the utmost refinement of physiological chemistry." He showed how the successive discoveries of Janet, Freud, Jung, etc. made in clinical work, have led from the old positivistic psychology of materialism to a psychology remarkably like Scholasticism. Truly, Scholasticism goes deeper than mere surface colorations.

The modern world is indifferent to Scholasticism. Father Zybura explains the fact thus: "The scholastic method seems too rationalistic and not sufficiently empirical." No reasoning certainly means no science, and of course, no philosophy. The cause is not dead, though, and the establishment of chairs of Scholastic philosophy in an increasing number of prominent universities, seems to substantiate the statement of Spearman, perhaps the most brilliant of modern psychologists, that "Scholasticism is still very far from extinct; in fact it appears about to enter upon a phase of great revival."

Scholasticism and Modern Science

PIERCE J. O'CONNOR

MAN alone is a thinking animal. From the first record of his doings we find that he has been proposing to himself questions, and formulating answers concerning the riddle of the phenomena which he observed about him. To this trait of curiosity, more than to any other, is due the material progress which he has made.

One of the first questions for which man sought an answer was, "What is the world made of?" Men have tried to answer the question since the earliest times, and they are still far from a satisfactory conclusion. The ancients, lacking our facilities for scientific study, gave a primitive explanation. Thales said that the world was composed of water, in its various states; Anaximines, that it was composed of air; Heraclitus, that it was composed of fire; and Empedocles, that it was made up of these three elements, with the addition of a fourth, earth. Democritus, some four hundred years before the Christian era, first proposed the atom as the fundamental and indivisible unit of all matter. By natural necessity, he said, atoms of equal weight came together and different kinds of material substances resulted.

Now a theory of matter may be either philosophical or scientific. There cannot, however, be conflict between the true philosophical doctrine and demonstrable scientific facts concerning the constitution of matter; for truth is gone, by whatever means attained. It is the purpose of this article to show that there is no incompatibility between the theory of matter which Scholastics have been teaching for centuries, and the most recent scientific discoveries on the subject. Scholasticism is the *perennial philosophy*, for it is the true philosophy; and being true, it cannot but accord with new truths, in whatever field they are discovered.

The most recent development of the atomic theory is a product of our own century. It is known as the "electron theory." It is based upon a variety of phenomena and experiments, which tend to show that the so-called chemical elements are made up of identically charged particles. Every atom of matter in the neutral state is composed of a certain number of elementary positive units and an equal number of negative units called electrons. The positive unit of charge, the proton, is never found separated from matter, but the negative electron is readily separated. Cathode rays are composed of negative electrons; and the beta rays emitted by radioactive substances such as uranium and radium, are identical with electrons. When

an atom loses an electron, it becomes positive, and when it gains an electron, it becomes negative.

There are several theories as to the arrangement of the positive and the negative units within the atom. Sir Ernest Rutherford, from his experiments with radioactive substances, concludes that practically the entire mass of the atom is concentrated in a positive nucleus, so minute that it is only about 1-100,000 of the diameter of the atom, and that the negative electrons are grouped around this nucleus. The Danish physicist, Bohr, is the author of the theory that these electrons revolve in orbits about the positive nucleus, and that for each atom the number of such revolving electrons is the same as the number of positive charges on the nucleus. This number of positive charges has been determined for the various elements; and it has been found that when the elements are arranged in series in the orders of their increasing atomic weights, beginning with 1 for hydrogen and ending with 92 for uranium, the number corresponding to each element in this series is exactly equal to the number of elementary positive charges on its atomic nucleus. The Lewis-Langmuir theory of arrangement, which best explains the various chemical and physical properties of the elements, is that the electrons are grouped about the positive nucleus in concentric spherical shells. Only two electrons may be present in the innermost shell, and not more than eight of the remaining electrons in any of the outer shells. Atoms combine to form more complex substances because each atom tends to rid itself of electrons over and above its outer groups of eight, or to take from another atom enough electrons to raise an incomplete group to eight.

Monistic theories of matter must be constantly changed to keep pace with new discoveries in science. With each advance, however, it becomes increasingly evident that the Scholastic theory of matter, which is dualistic, will be eventually vindicated. This theory is known as Hylomorphism, and holds that all physical bodies, whether simple or compound, result from the union of two substantial principles; one of which, Prime Matter, is passive and determinable, while the other, Substantial Form, is active and determining. There is a distinction, within the essence, between the Prime Matter, which is the subject of determination, and the Substantial Form, the active principle which determines a body and makes it of a particular kind. The two principles are incomplete and complementary: Substantial Form actualizes Prime Matter, which is pure potency. Prime Matter is the substantial underlying subject which persists throughout all changes. It never exists without some form; when it loses one form it simultaneously acquires another. Substantial Form specifies Prime Matter, and makes it belong to a particular class of things; Prime Matter individuates Substantial Form, and makes the individuals within a class numerically distinct.

Without the idea of Substantial Form, it is impossible to account for the valence or affinity of chemical elements. We know that bodies have different properties; yet it now seems that science has discovered that all bodies are composed of electrons, and that all electrons are identical. A monistic theory of matter cannot explain this condition; however, the dualistic theory of Scholasticism is compatible with these facts. Even though all matter be composed of electrons, which are identical units, we must still have an explanation as to how they unite to form various substances. To quote Dubray: "They always obey certain laws which indicate a true determination or a formal principle. There must be some form or law according to which these differentiations, groupings, and movements take place. Hence there is a dualism in bodies." Let Prime Matter be conclusively proved to consist ultimately of negative electrons; it is still necessary, to explain the facts of physical and chemical phenomena, to postulate the Substantial Form of Scholastic doctrine—a formal principle or law according to which these phenomena take place. Truly, in its essential conformity with fact, Scholasticism is the perennial philosophy.

SPORT NEWS

N. D. Victorious in Central Conference Indoor Games

Mile Relay Decides Thrilling Meet
Many New Records Made

The Notre Dame gymnasium, exclusive of the new addition, has been in existence approximately 30 years. During that interim many thrill-replete, closely-contested indoor track meets have been staged within the historic enclosure. However, it is doubtful if there has been any more thrill-replete, closely-contested, record-breaking cinder attraction ever held within its four walls than the Second Annual Central Intercollegiate Indoor Track and Field Meet staged in the Blue and Gold gym last Saturday afternoon. Coach Nicholson's Notre Dame trackmen were victorious for their second consecutive year in the meet, but only after Marquette, Michigan State, Ohio Wesleyan, and Michigan Normal had extended their hosts to the last event on the afternoon's program, the mile relay, to capture the initial honors. The point score for the quintet of leaders was as follows: Notre Dame, 27 1-3; Michigan State, 22 1-3; Marquette, 19 1-3; Ohio Wesleyan, 15; and Michigan Normal, 15.

So intense was the competition that no less than one world's record was equalled; one gymnasium record cracked; four meet records shattered; and one meet record tied, during the course of the matinee cinder proclivities.

ELDER AGAIN TIES WORLD'S RECORD

Elder of Notre Dame tied Loren Muttchison's world mark of 6 1-5 for the 60 yard dash. Cline of Central State Teachers, McIntosh of Monmouth, and Abernathy of St. Xavier cleared 6 feet, 4 5-8 inches in the high jump to outclass the former gymnasium record hung up by Alberts of Illinois in 1921. Joe Abbott, Notre Dame's star half-miler, clipped two full seconds off Masterson's 1927 meet mark of 2 min. 2 2-5 sec. Kane of Ohio Wesleyan topped the 65 yard low hurdles in 7 1-5 sec. to shave 1-5 of a second off the mark he made last year. His mark of 7 4-5 sec. for the 60 yard high hurdles also tied Griffin's 1927 record for the same event. Pflieger of Marquette shattered the meet record for the mile run by stepping the distance in 4 min. 25 2-5 sec. And Michigan Normal's medley relay quartet negotiated the two mile distance 11 seconds faster than did the four which represented the same school in the last Central Conference indoor games.

Kane of Ohio Wesleyan, and Pflieger of Marquette, shared high point honors for the meet with ten markers apiece. The former collected his tallies by victories in both hurdle events, and the latter by capturing both mile and two mile runs.

CLOSE COMPETITION IN POLE VAULT

Glaser of Marquette, Bov of Notre Dame, and McAtee of Michigan State outclassed the rest of the competition in the pole vault, but could not outclass each other and tied for first at 12 ft. 6 in. Johnston of the Blue and Gold was fourth. Somewhat of a surprise occurred when Ellis Kerr, Ohio Wesleyan's Buckeye A. A. title holder in that event, failed to place.

Man of Knox, Jacobi of Michigan Normal, James of Western State, and Pettibone of Ohio Wesleyan, staged a pretty battle in the broad jump before the first-named captured the event with a leap that

carried him 22 feet 4 1-2 inches, his rivals finishing behind him in the order named.

Jack Elder, Notre Dame's Kentucky speed-merchant, captured the sixty yard dash with a beautiful burst of speed that carried him across the finish line in the world-record equalling time of 6 1-5 seconds. Elder, if he had not gotten off to a slow start, would in all probability have fractured Murchison's time. Parkes of Drake, after a fast start was a foot behind Elder at the tape. Lambacher of Ohio Wesleyan and Beck of Michigan Normal placed third and fourth respectively.

JOHN BROWN PRESSES PFLIEGER IN MILE

The mile run was exceptionally well-contested from beginning to end. Scarcely two laps had elapsed before the field had narrowed down to only four runners with chances for a win. Pflieger of the Milwaukee school led the pack home though, in the record time of 4 min. 25 2-5 sec. John Brown of Notre Dame alternated the lead with the winner the whole route only to lose out when Pflieger called on his reserve power the last lap. Captain Wylie managed to capture second place by a hair over the Notre Dame miler, while Roossien of the Aggies finished fourth.

Kane of the Ohio Wesleyan contingent showed his heels to the field in the 60 yard high hurdles. Off to a good start the Methodist trackman was never headed. Loving of Western State trailed the winner for second honors as did Thompson of Marquette, who finished third. Fourth position was not awarded because Spence, Detroit City College star, was disqualified for knocking down several hurdles.

Kroll of Michigan State, won an exceedingly close triumph in the quarter over Streng, City College of Detroit; Loftus of Marquette, and Pauschert, also of City College. Kroll was clocked in 53 3-5 seconds.

Allman heaved the shot 44 feet in the shot put to cop the winner's verdict over Smith of the Lansing crew, McSweeny of Notre Dame, and Wolfe of Michigan Normal.

ABBOTT IN BRILLIANT VICTORY

Joe Abbott of Notre Dame jumped into a slight lead at the start of the 880 affair, and gradually widened this gap until he breasted the tape at the finish yards ahead of Hackney of Michigan State, Morgan of Marquette, and McCutshan of Knox, who finished far behind him. Abbott stepped the distance in the record-breaking time of 2 min. and 2-5 sec.

Kane concluded his day's work in the hurdles by racing to a splendid victory in the 65 yard low timber affair. The Wesleyan star won by a small margin over Spence, Detroit City College, who finished second, Penquite of Drake who came in third, and Captain Griffin of Notre Dame, who was a close fourth. The time was 7 1-5 seconds, which eclipsed last year's record the winner shared with Doornbos of Kansas by 1-5 of a second.

Pflieger scored his second first place of the meet when he outdistanced the field in the gruelling two mile affair. Running easily the Jesuit was closely pressed by Bill Brown of Notre Dame up to the last few laps when Pflieger's reserve power again carried him to victory in 9 min., 46 1-5 sec. Grub of Lombard, W. Brown of the hosts, and L. Brown of Michigan State followed the victor in the order named.

Cramer, Beck, Taylor and Smith, Michigan Normal's crack medley relay quartet, flashed to victory over Western State, Michigan State and Notre Dame representatives in that event. The Ypsilanti's four winning time was 8 min. 15 4-5 sec., another meet record.

HIGH JUMP COMPETITION CLOSE

Cline of Central State Teachers, McIntosh of Monmouth, Abernathy of St. Xavier, and Brunk of Drake staged a great duel in the high jump with the first three named sharing the spoils of victory. The bar was set at 6 feet, 4 5-8 inches when their endeavors ceased. Brunk of Drake, finished fourth.

By an unusual twist of fortune Marquette, Michigan State and Notre Dame

were separated from each other by less than three points at the start of the final event, the one mile relay. With the result of the meet hinging upon this last race the 4,000 fans in attendance expected and received a thrilling run. Abbott, Notre Dame's first runner, set a terrific pace at the start and handed the baton to Kelly with a five or six yard advantage. Kelly ran splendidly to increase this total by ten yards when he passed the stick to McGauley. Another five yards gain was picked up by the third Notre Dame runner. Lahey, anchor man for the hosts, contributed his share to the decisive victory when he stepped around the track so fast that he broke the tape thirty yards or so in front of the nearest opposing runner to cinch the meet result for Notre Dame. It was a thrilling ending to a thrilling meet.

WABASH AND MARQUETTE AGAIN VICTIMIZED BY KEOGANITES

Little Giants Succumb 30-26 at Crawfordsville

The Notre Dame basketball team journeyed downstate to Crawfordsville Thursday, March 1, and nosed out Coach Vaughan's Wabash stars, 30 to 26, to gain a clean sweep of the 1928 two-game series with the Little Giants. A brilliantly played first half was offset by the ragged performances and loose teamwork of both teams in the second period.

The Keoganites exhibited some of the best passing ever uncorked on the downstate court to run up a long lead early in the fray.

After the intermission play slowed up considerably. Both quintets seemed to have spent themselves and were unable to hit the hoop on the few occasions that the ball was in the scoring zone. Wabash tied things up at 22-all, at which point the score remained until, with six or seven minutes to play, the Blue and Gold players regained their stride and ran up an advantage that the Vaughanmen were unable to overcome.

This game saw the return to play of John Colerick, star center, whose wrist was fractured in the Michigan State tussle four weeks previous.

Jachym and Smith found the basket for three goals apiece, and the latter added a quartet of free throws to outscore his captain and tie with Coffel, Wabash guard, for high point honors.

—B. A. WALSH

MILWAUKEEANS FALL, 24-19, ON LOCAL HARDWOOD

In their final appearance of the year on the home court Notre Dame's basketeers won their eighteenth victory of the season by defeating the valiant Marquette five, 24-19, in a hard fought game last Saturday evening. In order to save his first stringers for the Butler fracas, Coach George Keogan started the reserves and used them for the first three quarters, until with the score standing 18-17, the regulars went in to put the game on ice.

After see-sawing through the initial period with first one team and then the other in the lead, O'Donnell intercepted a pass, dribbled in and sank a short one to put the Hilltoppers on top at the intermission, 9-8.

SPIRITED PLAY MARKS LAST HALF

In the second half play speeded up considerably. Notre Dame stepped out in front, 13 to 9, only to have O'Donnell close the gap with a pair of beautiful two-pointers. Colerick and Moynihan came through with baskets to push the Irish ahead again, but the Milwaukeeans soon cut the lead to a single point. At this juncture Coach Keogan sent in Jachym, Crowe, and Hamilton to join Smith and Donovan who had been playing for two or three minutes. With the Notre Dame passing game working smoothly the weary Marquette warriors didn't have a chance, and two-pointers by Crowe and Smith cinched the verdict.

O'Donnell's stellar basket eye and Razner's all around work featured the play of the visitors. John Colerick was high scorer for the winners with eight points to his credit.