

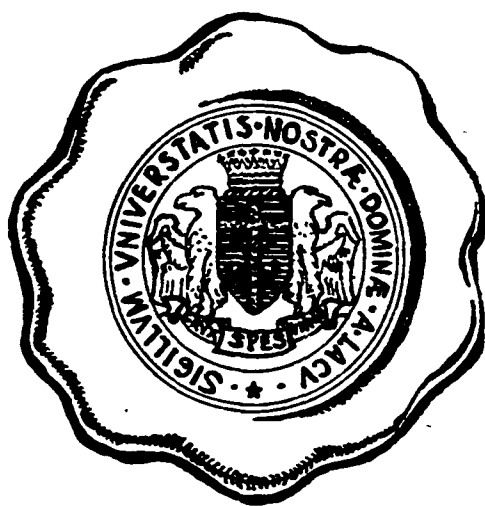
Notre Dame Scholastic

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MARCH 15, 1929.

No. 21.

Philosophy Number



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The Advertisers in Notre Dame Publications Deserve the Patronage of All Notre Dame Men

THE WEEK

There was no *Week* in the last issue of the SCHOLASTIC. Instead the "Happy Warrior" smiled at you from this page, and he was not the only one who smiled in consequence. Former Governor Smith deserved the Laetare Medal, so thinks the *Week* and the world at large. The great New Yorker is the possessor of some dozen qualities of greatness, any one of which would set him apart as a great American. Moreover, he possessed a brown derby which symbolically bespoke his humanness and closeness to those of us who are in the homely category of the ordinary. The brown derby was the standard of a truly unusual man; it was an evidence of his spirit, an extraordinarily ordinary one. Hats off, men, to Notre Dame and to Mr. Alfred E. Smith.

On next Wednesday evening the hoary rafters of Washington Hall will re-echo to mirthful cries from those same throats that have so often shaken the hollow bleachers of Cartier Field. The fifth annual monogram "Absurdities" are to be presented on Wednesday, Thursday, and Friday of next week, and nothing more need be said to the initiated. To the freshmen, though, it might not be amiss to remark that the "Absurdities" are making their way into that halo surrounding our campus which we know as Notre Dame tradition. All those monogram men whose toes are subject to what is technically known as the fantastic tingle will drape themselves over the boards and each other in a Grecian movement that would have induced even Socrates to smile ere he gulped his hemlock. And those men whose gifts are more marked for the dignity and poise of dramatization have been schooled diligently in the art of gesture and word. If you have ever wondered just what Rockne says to his men between halves you will do well to listen closely to Poliskey, for his pep talk was written by Rockne, and will be used officially for the first time when we play the Navy next year.

Remember the game that Mohammed played with the mountain? It was this way, you recall. Little Mohammed, having a desire to play with a mountain of his acquaintance, waved his turban thrice above his close-cropped pate and shouted at the mountain to come over. But mountains, in common with campus policemen and grey donkeys, have either asthma or liver complaint, and are disinclined for any active exertion. Mohammed was annoyed at this gigantic obstinacy, but, remembering that he was to leave the Koran to posterity, he became philosophical and walked over to the mountain. And then Mohammed and the mountain played together until Mrs. Mohammed called him back for his evening portion of kraut and weiners. As a consequence the modern child's enjoyment of life is endangered with one more proverb. Now there are hooknosed enthusiasts thriving in dark corners of our great Republican democracy who have earned a tasty bread and salt by stuffing their dear, dear public with an unstatistical hash. Part of the public thrives

on any dish so long as it is smothered with the relish of prejudice. As this mountain of darkness and impolite gullies has neglected to investigate the university's scholastic claims, we like Mohammed, have gone to them with our "Traveling Library." And even should the mountain prove uncongenial we shall have the satisfaction of knowing that we were as philosophical as the Arabian.

Harvard men used to be addicted to what they called a "gentleman's grade." Anyone who got much more than a passing average was considered a boor, a bookworm, and utterly unfit for refined association. Knowledge was a social stigma. That idea of theirs had some good points, many bad ones—and it was misnamed. A gentleman is more man than gentle, and if he doesn't care to plug for grades his reason will not be for fear of snobbish disapproval. On our campus we have what might be called a wanton worship of the ordinary, as instanced by the disapproval shown to those whose urge for the limelight far exceeds their fledgling talent. There is something assuring about our aversion to pedantic prodigies, especially when the prodigy is of the wrist slapping sort who form our societies for mutual admiration. Democracies are built out of equalities, and nothing is more equalizing than a "birdie" in a prodigy's ear. Anyone who has been following the candidates for mayor in South Bend could easily write six volumes on "The Pressing Need For Jeers in Municipal Politics." Will Rogers had the right idea in his Anti-Bunk Campaign, but his field was too broad. This age demands specialists, whether they are horse doctors, clothes salesmen, or undertakers. There are those who think that an undertaker is South Bend's only recourse.

The basketball banquet of Thursday night was the grand gesture in the closing scene of the season's cagey drama. Coach Keogan's players have done well. And although graduation is going to thin our lines, the prospects for the team of next season are unusually good. Baseballs, gloves, and bats have replaced basketball togs in the ephemeral styles of sportsmen, and the crack of horsehide on hardwood rings over the campus. Someone in authority, perhaps fearing that there were not enough iceman jobs in the country to engage the student athletes during the summer, has scattered a few patriotic posters over the bulletin boards. Young men under the influence of martial music and the urge for preparedness are depicted in statuesque poses with the true Nathan Hale determination distorting their athletic faces. And all this to influence students to sign for C. M. T. C. Training camps are training camps, and besides standard bearers and buglers the army has a need for potato peelers and dish washers. But come to think of it, there is a great deal of bugle talent scattered about the campus—but it wouldn't be their own horn there.

—A. H.

NEXT WEEK'S EVENTS

FRIDAY, March 15—Movies, "The Water Hole," Washington Hall, 6:35 and 8:15 p. m.—Way of the Cross, Sacred Heart Church, 7:30 p. m.—First degree initiation of Knights of Columbus, Council chambers, Walsh Hall, 7:30 p. m.

SATURDAY, March 16—Indoor track, Illinois relays at Urbana.—Concert, Paulist Choir, Washington Hall, 8:00 p. m.—Dome subscription campaign ends.

SUNDAY, March 17—Masses, Sacred Heart Church, 6:00, 7:00, 8:00 and 9:00 a. m.—Wranglers' meeting, Public Speaking room, Walsh Hall, 10:00 a. m.—Benediction, Sacred Heart Church, 7:30 p. m.—University Theatre, "Julius Caesar," Washington Hall, 8:00 p. m.

MONDAY, March 18—Scribblers' meeting, Scribblers' room, Organizations building, 8:00 p. m.—Academy of Science meeting, Science Hall, 8:00 p. m.—Engineers' Club meeting, Law Building, 8:15 p. m.

TUESDAY, March 19—Rochester Club banquet, Rose Marie Tea Room, South Bend, 6:15 p. m.—El Club Espanol, a las siete de la noche en la sala banda en el edificio Washington.

WEDNESDAY, March 20—Sermon and Benediction, Sacred Heart Church, 7:30 p. m.—Monogram "Absurdities," Washington Hall, 8:00 p. m.

THURSDAY, March 21—Monogram "Absurdities," Washington Hall, 8:00 p. m.

§ § §

COMPLETE ARRANGEMENTS FOR CHICAGO CLUB EASTER FORMAL

Final arrangements for the Chicago Club's annual Easter Formal were announced at a meeting of the Club Monday night by general chairman, Harold P. Reynolds. Plans are being made for one of the most pretentious affairs in the history of the Windy City organization, and the committee and officers extend a cordial invitation to attend to all students who do not intend to return home for the Easter vacation. Students residing in the immediate vicinity of Chicago are also invited.

The dance is to be held the evening of Monday, April 1st, in the Main Dining Room and Avenue of Palms of the Drake Hotel. The music for the occasion will be rendered by Coon-Sanders Original Nighthawks. The auxiliary band will be directed by Johnny Mullaney, popular college favorite.

The committee respectfully requests that reservations be filed with any of the officers of the Club, or the general chairman, as soon as possible, as the early demand for tables indicates that the affair will be well attended.

§ § §

JUNIORS ATTENTION

Wednesday, March 27, is the last day for accepting orders for Senior Class Pins. It is impossible for members of the committee to visit each member of the class, therefore, orders will be taken at the following addresses: Larry Mullins, 323 Lyons; Gus Bondi, 7 Lyons; Mike Bischko, 250 Corby; Hugh Hayes, Off-Campus (801 St. Louis Blvd.); Denny O'Keefe, 202 Corby; Ed. England, 234 Walsh; Bob Hellrung, 339 Walsh.

The committee will be very grateful for your co-operation and immediate attention in this matter.

VARSITY DEBATERS SPLIT EVEN IN TRIANGULAR MATCH

Notre Dame's varsity debaters participated in a triangular debate last Friday, March 8, with Franklin and Earlham. The Earlham affirmative team met the University's negative team in Washington all; while the University's affirmative team debated at Franklin. Professor Allan Monroe of Purdue University's speech department, judged the debate held in Washington Hall and awarded the decision to Notre Dame. William Coyne, of the Department of Speech at the University, was chairman of the debate. The Franklin debate, won by Franklin, was judged by Professor John McGee, also of Purdue.

The home debate was fairly well attended. The question debated was: "Resolved, that a criminal code similar in procedure to the criminal code of Great Britain should be adopted throughout the United States." Professor Murray said that the Notre Dame negative team (composed of James Walsh, Thomas Happer, and Joseph McNamara) was a step ahead of their opponents all the time. They based their case on the matter of distinction between agencies and procedure. The men presented their material in very able fashion, especially in the rebuttal. Happer particularly distinguished himself in that phase of the debate. The members of the Earlham team were Robert S. Miller, H. George Peacock, and James H. Ronald.

At Franklin the debate proved to be very interesting. George Beamer, Frank McGreal, and Charles Haskell of the Notre Dame team enlarged on the elements of the British procedure, particularly in the matter of pleading, selection of the jury, position of the judge, and the question of appeals. They showed that the best points in these elements in procedure had worked in Great Britain and that the United States procedure would be improved by the adopting of similar measures. They stressed the fact that the procedure in the United States courts was not the sole cause for the crime conditions of the present time; but that it was an important contributing element.

The Franklin team based their whole case on the inadaptability of the English system to American conditions; and did not dwell on the defects of the English system. Geographical differences, the attitude of the people toward justice, and the none-political character of English judges due to their being appointed, were conditions making it impractical to adopt the English system.

Only one more debate on the procedure question remains on the schedule. This will take place after Easter with Detroit University at Detroit. The team to debate on the water power question will start its schedule on March 22 with Western Reserve in Washington Hall. Purdue will be met at Lafayette on March 26th.

§ § §

"DOME" SUBSCRIPTION CAMPAIGN NETS TWO HUNDRED NEW ORDERS

Robert J. Kuhn, business manager of the 1929 *Dome*, said this morning that the yearbook's subscription campaign which has been conducted all this week has been extremely successful from all angles. Subscription cards were left in each man's room on the campus, and over two hundred new orders were placed during the drive. Every hall, except the off-campus department, has been heard from so far, and cards were placed in the mails this afternoon for all off-campus students. Tomorrow will be the concluding day of the campaign.

DEAN KONOP'S ADDRESS FEATURES K. OF C. MEETING

Professor Thomas F. Konop, LL.B., Dean of the College of Law at the University, addressed the members of the Notre Dame K. of C. Council last Monday evening during



DEAN THOMAS F. KONOP

one of the regular bi-monthly meetings held in the Walsh Hall council chambers. Dean Konop spoke on the constitutional provisions for the freedom of religion. In the course of his forty-five minute talk he showed that he was extremely well versed in his subject matter, as he was, for a period of six years, a member of the United States House of Representatives from Wisconsin. He brought his talk to a close scoring heavily the hypocrisy and the intolerance which he knew from

his own experience to be existing in the legislative bodies of the national government.

Following the Dean, the Reverend Eugene Burke, C.S.C., chaplain of the local council, entertained the meeting with an Italian reading which had for its background the Notre Dame of other days. The selection was well received, revealing as it did the versatility of Father Burke, who is also well known as a song writer.

During the business session of the meeting Grand Knight Edward McKeown announced that the first degree of the order would be exemplified to a class of about sixty next Friday evening in the council chambers, Walsh Hall.

Following the Grand Knight's announcement, George Brautigan, general chairman of the council's spring formal, stated that he would select the committees for the dance at the conclusion of the initiation. Mr. Brautigan reiterated his statement of last week that only those men active in the support of the initiation will be eligible for appointment.

LAW COLLEGE NOTES

The date for the celebration of "Hoynes Night," the annual celebration given in honor of Colonel Hoynes by the Law Club, has been changed to March 22, instead of March 27, as announced in last week's SCHOLASTIC. The plans have been progressing with great rapidity under the direction of the committee in charge of arrangements headed by Henry Hasley. Other members of the committee are William J. Coyne, Thomas V. Happer, F. Marcellus Wonderlin, and Thomas J. Johnson, Jr.

Among the notables attending the banquet will be Judge M. M. Oshe of Chicago and Judge Eggeman of Fort Wayne.

Tickets for the banquet may be procured from any of the member of the arrangements committee, and Gerald E. Roach, president of the Law Club; James A. Allen, Thomas E. McDougal, Oskar D. Rusk, Harold Steinbacher, Francis E. Dailey, Norman J. Hartzler, Robert P. Mannix, and Benjamin Schwartz.

Dean Konop addressed the Exchange Club, an organization composed of South Bend business men, last Wednesday evening at the Y. M. C. A.

PREMIER MONOGRAM "ABSURDITIES" PERFORMANCE, WEDNESDAY, MARCH 20.

The much-heralded Monogram "Absurdities" production will be given its premier next Wednesday, March 20, in Washington hall. The show will also be given Thursday, March 21, and Saturday, March 23. A half dozen skits, three chorus numbers, a tap dance, and several orchestra selections, compose the repertoire of the monogram men in the fifth presentation of their show.

This year's production is adjudged by competent critics as the largest and the most enjoyable show that the Club has ever presented. Members of the Club have been practising for the last six weeks on the various numbers, and everything is in complete readiness to make the presentation an unprecedented success. The "Absurdities" are of particular interest to the students this year inasmuch as each skit has a local setting.

The members of the chorus are: Jack Cannon, Joseph Nash, Edward Feehery, Fred Miller, Thomas Murphy, William Cronin, John Chevigny, and James Brady. They will give three dances entitled, "Picking Cotton," "March of the Wooden Soldiers," and a Grecian number.

The following men will appear in the "Music Hath Charms" skit: John (Clipper) Smith, Jack Cannon, Fred Miller, William Brown, Joseph Lordi, Lawrence Mullins, Jack Reilly, Joseph Stephan, John O'Brien, Clarence Donovan, Francis Crowe, and Thomas Kelly. The cast of "After the Prom" includes Tim Moynihan, Joseph Jachym, Jack Elder, James Bray, Frank Carrideo, William McCleary, and John Niemic.

The members of the cast in the skit entitled "The Equipment Room" are as follows: Manfred Vezie, Joseph Jachym, John Moran, Thomas Conley, Tim Moynihan, Joseph Sullivan, James Bray, and Dennis Shea.

"In the Training Room" has the following performers: Gerald Ransavage, Joseph Abbott, Oscar Rust, Edward Collins, Gus Bondi, Richard Donoghue, and John Law. John Poliskey and Ted Twomey are the two men in "Before the Game," and John Brown, Robert Mannix, and the entire company will be seen in the last skit, "The Big Game."

The "Notre Dame Jugglers," Columbia recording orchestra, under the direction of Professor Joseph J. Casasanta, will supplement the program with musical selections. In addition, a novel treat the nature of which is kept secret, will be presented during the intermission.

The "Absurdities" are under the general direction of Coach Thomas Mills. Joseph A. Abbott, president of the Monogram Club, has arranged the program. Tickets may be secured from any member of the Club, or at the door.

* * * *

NOTED ADVERTISING EXPERT TO ADDRESS COMMERCE STUDENTS THIS AFTERNOON

Mr. William E. Donahue, of the Chicago Tribune, acknowledged as the outstanding advertising man in the country, was to address the students in the College of Commerce, this afternoon in the north room of the Library at 3:15. The subject of the talk will be "Newspaper Advertising." Mr. Donahue has always been interested in the University and at present is a member of the Commerce Advisory Board. He is advertising manager of the Tribune.

All subscribers to the *Catalyzer* who have discontinued chemistry may secure their copies at the Chemistry store room.

CAMPUS PERSONALITIES

At last the Sorin dynasty has fallen. This week the "fierce light" of publicity shines upon an inmate of Walsh Hall: Edward P. McKeown of the Machine-gun City, Chicago. Not only does he live in Walsh Hall, but the organization of which he is the head conducts most of their activities there.



EDWARD P. M'KEOWN

McKeown is Grand Knight of the local council of the Knights of Columbus. Being at the head of the only University council in existence is no small honor, especially when that council contains about 750 members. It is to be doubted very much if any other campus organization has a total membership even approaching that number. Thus Ed's office is one of dignity and importance.

By virtue of his office as Grand Knight, McKeown will be a delegate to the state convention of the order to be held in May. Last year the council elected him delegate to the state convention held at Gary; the year before to the Vincennes convention.

Ed has been affiliated with the Knights for five years, and the organization has honored him in three of those years with some office. In his senior year he was Lecturer of the order; the year before he was appointed to the office of Financial Secretary. In that year he was also Associate Editor of the *Santa Maria*, the official organ of the council.

Living in Chicago, where it is extremely profitable to be a good lawyer, McKeown has naturally chosen law as a profession, and is now a junior in the College of Law, being a candidate for the J. D. degree. The Law Club also numbers him among its members.

Ed received his A.B. from the University last June.

—E. L. T.

§ § §

PHYSICAL ED GYM TEAM IN EXHIBITION AT ST. JOSEPH, MICHIGAN

A gym team from the Physical Education Department of Notre Dame gave an exhibition before an audience of nearly a thousand people in the auditorium of the Senior High School at St. Joseph, Michigan, Thursday, March 7th.

The men thrilled the audience with demonstrations on the springboard and the longhorse. They also showed surprising ability in tumbling and stunts.

The St. Joseph *Herald-Press* highly praised the work of the gymnasts, saying that "seldom is a better athletic stunt seen on the professional stage than was given by these college men."

This is the first time in the history of the University that Notre Dame has been represented in such an activity by a gym team. The team was composed of the following men: William Artman, William Dewey, Donald Napolitano, Norman Chevallier, Anthony Conti, Clarence Kaplan, Michael Koken, Edward O'Connor, Harry Behrman, and Harold Wiquist. The team was coached by J. T. Masterson, director of Freshman Physical Education.

COLLEGE OF ENGINEERING NOTES

THOMAS A. STEINER, C.S.C., C.E., *Dean*

About 150 members of the Engineers' Club were present at the Mass offered for the repose of the soul of Father Steiner's sister, who died recently. The Mass was held in Sacred Heart Church, Tuesday morning at 6:30.

* * * *

During the past week, representatives from the General Electric Company, Schenectady, N. Y., and the American Telephone and Telegraph Company, New York City, have been interviewing members of the senior class regarding various positions offered by these concerns to college graduates in mechanical and electrical engineering. The General Electric Company accepted three seniors in mechanical engineering and thirteen electrical engineers. The American Telephone and Telegraph Company will interview further nine electrical engineers in regard to positions.

The General Electric Company selects 30 college graduates each year. Elmo Moyer, of Clearfield, Pa., a senior in the Department of Electrical Engineering, was the first one ever to be offered a position with them without first taking the usual examination. Mr. Moyer will study under Mr. Doherty, the successor of Charles P. Steinmetz, noted electrical wizard who died several years ago.

—A. E. G.

§ § §

NOTED PROFESSORS ACCEPT INVITATIONS TO TEACH IN 1929 SUMMER SCHOOL

The Reverend Charles L. O'Donnell, C.S.C., president of the University, announced Monday that Dr. P. G. Gleiss, of the Catholic University of America, Washington, D. C., and the Reverend Edwin V. O'Hara, of Portland, Oregon, would teach at the eleventh annual summer session of the University, which will start Wednesday, June 26.

Dr. Gleiss, who will teach courses in advanced German, is internationally accepted as a philologist of distinction. He received his education at the Gymnasium Rheine in Germany and at Munster. He has been at the Catholic University of America as a professor of German since 1925.

Father O'Hara, who is the editor and founder of *Catholic Rural Life*, one of the pioneer magazines in the field of Catholic sociology, will teach courses in Pastoral Sociology. It is expected that this course of training will prove one of the most popular on the campus during the summer session. Father O'Hara, who received his early training in the Lanesboro, Minn., public and high schools and at St. Thomas College, St. Paul, Minn., was ordained at St. Paul Seminary in 1905. He is the president of the Catholic Educational Association of Oregon. His contributions to the *Catholic World* have also been widely read and discussed.

Dr. Gleiss and Father O'Hara, with Theodore Maynard, internationally famous Catholic poet and professor of English at Georgetown University, Washington, D. C., whose acceptance of an offer to teach in the summer school was announced several weeks ago, are three of the newer faculty members of the Notre Dame summer school. Professor Wilhelm Middleschulte of Chicago, and the Reverend Gregory Gerrer, O., S. B., of St. Meinrad's Abbey, Indiana, and other professors who have been at the University during past summer schools, will again conduct classes this summer session.

According to all the popular traditions, philosophy is a ways thereof; and its practitioners, gentlemen ever poring subject "far from the maddening crowd" and the vulgarizing over musty tomes within the book-walled confines of some far, cold, lamp illuminated retreat.



DEAN CHARLES C. MILTNER, C.S.C.

DEAN CHARLES C. MILTNER, C.S.C. And yet, in this very University, we have a man of just this type; one who couples the fine traditions of Aristotle and the Man of Aquin with a course of action necessitated by the pressing demands, the clamoring exigencies of everyday life. He is Reverend Charles C. Miltner, C.S.C., Dean of the B. A. School, and one of the most prominent Catholic philosophic thinkers of the day.

Two contemporary records of achievement contain succinct accounts of his career, "Who's Who," and "Who's Who in Education."

From the first we learn that he obtained his Ph.B. from Notre Dame in 1911, his Ph.D. from Gregorian University, Rome, in 1913, B.Th., 1915, and his D.D. from Leval University, Quebec, Canada, in 1917.

In 1916 he was ordained to the priesthood, and, two years later, came to Notre Dame.

Speaking or reading some seven languages, he is, perhaps, the most excellent linguist in the University.

He is a member, and former vice-president of, the American Catholic Philosophical Association; likewise he is affiliated with the American Association for International Peace, and on the Ethics and Organization Committees of this society.

He has written two books: "Elements of Ethics" (used as a text-book here) one of the most concise presentations of the subject in the field, and "Progressive Ignorance," a thoroughly charming collection of personal essays.

Elsewhere in this issue, Father Miltner has written a few words on philosophy; here, we might hear from him on a more mundane subject, namely, that of "Jazz." We quote from his essay of the same name in "Progressive Ignorance."

“At the sound of jazz one,—anyone whose soul has ever been stirred by the strains of sweet music—wonders whether the ghosts of Beethoven or Bach, Wagner or Haydn, do not also weep, not glad tears for the triumph of their art, but salt tears of shame that those who love music patiently tolerate such a travesty upon it.

"But people listen to jazz; therefore, there must be something to it. We counter: people listen to jazz because it is inflicted upon them, and because they are polite. But people applaud jazz; hence they must be pleased with it. Yes, a

child is pleased with a rattle. We concede that jazz is rattling music.

"It was first discovered in a South American cabaret. With us it has penetrated even to university auditoriums. It's a far cry, but it's a fact. Now let the educationists spring to the defense—or to the attack.

Not a pronouncement of a wise man in his idle moments; rather, the reflections of a wise man in his moments of mellowed fury; though with such a subject for thought, one might well dispense with the softening influence latent in the genial adjective "mellow."

In addition to these booked blossomings, Father Miltner is a consistent contributor to *America*, *Ave Maria*, *Homiletic and Pastoral Review*, *New Scholasticism*, and *Catholic World*.

As before mentioned he is Dean of the B. A. School—and in him the deanship has a most competent occupant.

Such, in brief outline, is the story of a man who can, at one and the same time, ponder Aquinas, quote Dante, and fully enjoy a rendition of the Ninth Symphony. —M.H.L.

ss ss ss

MID-SEMESTER EXAMS CARDED FOR
MARCH 23, 25, 26 AND 27

The Reverend Emiel F. DeWulf, C.S.C., director of studies at the University, announced this morning that the regular mid-semester examinations will be held on Saturday, March 23, and Monday, Tuesday, Wednesday, March 25, 26 and 27, as follows:

Saturday, March 23: Classes taught at 8 and 10 will have quizzes during the regular class period, while classes taught at 9 and 11 will hold regular class.

Monday, March 25: Classes taught at 8, 10, 1:15 and 2:15, will have quizzes during the regular class period. Classes taught on that day at 9 and 11 will hold regular class.

Tuesday, March 26: Classes taught at 9, 11, 1:15, 2:15 and 3:15, will have quizzes during the regular class period, while classes taught at 8 and 10 will hold regular class.

Wednesday, March 27: Classes taught at 9 and 11 will have quizzes, while classes taught at 8 and 10 will hold regular classes.

Professors will arrange quizzes not provided for in the above schedule.

As the class meetings scheduled on the above program are the last to be held before the Easter vacation, there will be a double-cut for students who are absent from them. Students absent from the examinations as scheduled will incur the regular penalty given for absence from examination. The Easter recess will begin at noon Wednesday, March 27. Classes will be resumed the following Wednesday, April 3, at 8:00 a. m.

S S S

UNIVERSITY REPRESENTED AT CHILD WELFARE CONFERENCE

The Reverend Raymond W. Murray, C.S.C., head of the department of sociology at the University, and the Reverend Francis P. Cavanaugh, professor of sociology at Notre Dame, represented the University at the Mid-western Regional Conference of the Child Welfare League of America at a meeting of that organization held last Friday and Saturday at the Auditorium Hotel in Chicago.

❖ ❖

❖ The editorial and business boards of the SCHOLASTIC ❖
❖ extend their sincere condolences to Mr. Gilbert Prender- ❖
❖ gast, sports editor, on the recent death of his father. ❖

❖ ❖

CAMPUS CLUBS

The following charter, drawn up by the S. A. C., and approved by the University Board of Control applies to all city and state clubs on the campus. In order that no misunderstandings shall occur in the interpretation of this charter, the present officers of the campus clubs are required to attend the S. A. C. meeting on March 18, at 7:45 in the north room of the Library. Club presidents should also consult Fred Miller, who is in charge of this matter, at his room in 301 Sorin Hall. The Charter reads as follows:

On this day_____in the year of Our Lord_____this Charter is hereby granted to_____by the Student Activities Council of the University of Notre Dame. The organization herein named agrees to live up to and keep to the best of its ability the spirit as well as the letter of the provisions of this Charter enumerated below. The Student Activities Council reserves the right to cancel, void and nullify this Charter at its own discretion or at such a time as the stated organization fails to keep this agreement.

Section 1: ARTICLE I

The total active membership of this Club shall be fifteen or more members and at no time shall fall below this number.

Section 2:

If this organization is a State Club the membership shall consist of men living within the state designated by the name of the club.

If this organization is a City Club the membership shall consist of men living within the city or its environs designated by the name of the club.

Section 1: ARTICLE II

This Club shall hold itself ready at all times to co-operate with the Student Activities Council upon any measure or program for which the Student Activities Council calls upon said Club for aid and assistance.

Section 2:

This Club shall keep in touch and communication with all the secondary institutions of learning in the vicinity in which the homes of the members of the Club are located for the purpose of: persuading, encouraging and otherwise influencing students who are the leaders in scholastic debating, dramatic work, class activities and athletics to matriculate at Notre Dame University and pursue their college education here.

Section 3:

This Club shall take an active and intelligent interest in its Freshman members on the campus with the end in view of encouraging said Freshman members in scholastic endeavor and any extra-curricular activity for which these first year men may be suited.

The President of the Club shall appoint one upper classman as sponsor of each Freshman when possible; and one upper classman for two or more Freshmen, when the number of Freshmen in the Club exceeds the number of upper classmen in said Club.

Section 4:

If the organization herein named be a City Club, said Club shall arrange for at least one joint business meeting or banquet each year with the Alumni organization in its home vicinity.

Section 5:

This Club shall be responsible to the Student Activities Council for the conduct of its members and guests at any social function sponsored by it.

Section 1: ARTICLE III

This Club shall hold no meeting before Thursday of any week in the scholastic year. However, exceptions may be made in case of urgent business when said Club has the express permission of the Club Chairman of the Student Activities Council.

Section 2:

This Club shall have at least two regular meetings each semester.

Section 3:

The quorum of any meeting of this Club shall consist of at least two-thirds of said Club's members.

Section 1: ARTICLE IV

The officers of this Club shall consist of the President, Vice-President, Secretary, and Treasurer.

Section 2:

Elections of the officers of this Club shall take place annually between April 1st and May 1st.

Section 3:

The names of the newly elected officers shall be submitted to the Student Activities Council Club chairman not later than May 7th of each year.

Section 1: ARTICLE V.

This Club shall submit a report of all its finances, incomes, expenditures and any other financial matters accompanied by vouchers, bills and receipts to the Student Activities Council Club chairman not later than May 1st of each year.

Section 2:

This Club shall not have a debit treasury later than May 1st of each year.

Section 1: ARTICLE VI

This Club shall submit a report to the Student Activities Council Club chairman not later than October 30th of each year upon the provisions of Article I, Section 1; Article II, Section 2; and also a report shall be submitted to the Student Activities Council Club Chairman by this Club not later than May 1st of each year upon the provisions of Article II, Sections 3 and 4.

Section 1: ARTICLE VII

This Charter once rescinded may not be renewed under any circumstances for one year from date of cancellation.

Signed:

_____S. A. C.

The Intellectual Notre Dame

FRANKLYN E. DOAN

Mrs. Malaprop, that queer old lady who raved about the "allegories" of the Nile and prided herself on a wide vocabulary and more than her share of culture, was no more disturbing than many of our modern critics, even though she was far more unique. Modern critics, it seems, talk about "backgrounds" and "atmospheres" and "training" with more enthusiasm and less meaning than one admires.

The word "background" is the favored pet of the critical writers. It has been fitted into every crevice and plastered into every aperture, until it has grown, like "service" and "propaganda," into a pretty word with little meaning. If the word "background" had not been so badly overworked, it might mean more in the sense that it will be used here. This is one case where the word is invaluable.

Notre Dame's athletic prestige has been vaunted to the skies and rightly so. Notre Dame's debating teams have been lauded roundly, and with justice, too, for Notre Dame's debating teams have won regularly over a long period of years. But Notre Dame's literary background has received scant attention and insufficient praise; yet Notre Dame has a far more impressive literary background than the average follower of books will readily admit.

One hears occasionally that a Notre Dame man has published a book or has made a lecture, yet one never stops to think that Notre Dame men have been writing books and making speeches for more than half a century. When it was suggested that the department of public relations collect all of the books ever written at Notre Dame, the suggestion was carefully noted and often commented upon. When the actual collection of the books began and each day's efforts brought a new stack of books, I began to realize that Notre Dame has a rich literary background which can be equalled by few universities in America and surpassed by fewer still.

The complete exhibit, which is to be known as "the intellectual Notre Dame," has been shown in Indianapolis, where it met with favorable comment and considerable surprise. It is to be shown in South Bend next week and will then be shipped to many of the leading cities of the United States, including New York, Chicago, Cleveland and Milwaukee.

It is only natural that Notre Dame should have a literary bent. Her priests and faculty members, living in peaceful and quiet surroundings, have more time to think and to write than do the average men who are gifted with literary talent but handicapped by numerous affairs. It is only natural, too, that Notre Dame men, interested in widely varying fields of knowledge and in delving into learned works in order that

they may more easily pass knowledge on to their students, should contribute valuable additions to the country's scholarship. The whole wonder is that Notre Dame has contributed such an impressive number of scholarly works.

You will not find a narrow treatment in the books in the exhibit of "the intellectual Notre Dame." Almost every branch of writing is covered by men who have lived and studied on this campus. Father O'Donnell and Father Carroll have written poetry; Mr. Phillips has written fiction and poetry; Father Miltner has written on philosophy in an enlightened manner; Mr. Greene has treated chemistry in a popular way and Mr. Cooney has written an excellent novel.

Those mentioned are men we know, but the many Notre Dame scholars, the ones who were outstanding in the past, wrote just as interestingly and with as much universality as the men we know and see on the campus. Father John A. Zahm, than whom Notre Dame has had no finer scholar,

wrote on a multitude of subjects and in a manner that has charmed thousands of readers. Charles Warren Stoddard, once a beloved professor at the University, wrote poetry and fiction; Father Quinlan wrote on the drama and Judge Timothy Howard penned a series of memoirs that would intrigue anyone who had even a remote interest in literature.

Any Notre Dame student who happens to know one of the faculty members who is publishing a book now or has published one in the past, should appreciate more fully just what a good book is. Publishers do

not ask ignorant men to write books nor do they print the ravings of a fanatical mind. A book is more than paper and ink and glue; it is a human achievement attained after painstaking labor and care have been expended.

Father Zahm revealed his knowledge of science and its relation to religion when he wrote "Evolution and Dogma," but he delved into the purely scientific when he wrote "Sound and Music." He revealed his knowledge of the human element and of the great people who lived during and before his times when he wrote "Great Inspirers" and "Women in Science." To prove himself the complete literary artist, Father Zahm traveled through South America with Theodore Roosevelt and there resulted from that trip three intensely interesting books, "Down the Amazon," "Up the Orinoco" and "Through South America's Southland." Father Zahm was truly a great man in the field of literature.

A careful study of the many books that appear in the exhibit of the "intellectual Notre Dame" will convince the casual observer that Notre Dame's literary background is a worthy one. Few groups of men have more to show for their efforts than the writers of Notre Dame.



"The Intellectual Notre Dame" as it appears on exhibition.

COLLEGE PARADE

"The Ten Commandments of Popularity" were drawn up recently by the co-eds of the University of Cincinnati, led by the president of the Y. W. C. A., who is also sports editor of the college paper. Among them were these:

Handing a line is helpful. If you are not the type, this "you-great-big-wonderful-boy" stuff does get over, used in moderation of course.

Do not "neck." If a girl is charming and peppy enough to interest a boy, she need not worry about being the gold-digger type.

Do not kiss promiscuously. There is no harm in kissing a boy of whom you are particularly fond.

First, last, and always—be feminine.

* * * *

An inner college similar to those at Oxford and Cambridge may be established at Harvard as the result of a \$3,000,000 gift. About 200 students selected from the athletes, honor students, and extra-curricula leaders will be instructed by a staff of special tutors and will live separate from the remainder of the university.

* * * *

Fordham university has a club system similar to the one in vogue here. The following article from the February number of the *Fordham Monthly* tells of the organization of a new state club:

"The first meeting of the newly-organized Massachusetts Club of Fordham was held here early in January. The constitution of the society is modeled on the constitution of the Pennsylvania and New Jersey Clubs. The members number forty-three, representing all the classes of the college and many sections of the Bay State. The purpose of the organization, the first Massachusetts Club formed at Fordham, is to forge a strong bond of friendship among the students and to promote interest in Fordham and in the members' home state."

* * * *

Co-eds at the University of North Dakota are governed by a curfew, which rings every night at 11:30. The reason for it, according to the dean, is that there is absolutely nothing to do in Grand Forks after that hour, so the curfew rings when the movies are over.

* * * *

Cornell university will be given a million dollars by Hayward Kendall of Cleveland, graduate of the class of '98, if it will place all women students in a separate college and will abolish fraternities.

Mr. Kendall has described the co-ed group of the university as "a mass of unwelcome, misplaced women called co-eds." Greek letter men are practically ostracized if they bring a co-ed to a fraternity dance.

When asked to contribute to the university fund, Mr. Kendall said, "I refuse to contribute a dime to your present misfit university with its present caste system. But to show

you that I am in good faith, I will agree to leave Cornell a million dollars if the fraternity and club system is abolished and the women students are given a separate college."

* * * *

University of Pennsylvania athletic officials have decided to limit members of the three upper classes to competition in two sports and freshmen to one unless the athletes prove themselves particularly competent in the classroom. The authorities believe that this action should result in fewer letter winners, but in better scholarship.

* * * *

An egotist has been described as the student who goes around the campus declaring that he is losing his mind.—*The Indiana Daily Student*.

* * * *

Wives may be modern, but not too much so is the opinion of men at the University of Wisconsin, the result of a recent survey shows. Girls who are interesting are preferred to the pretty ones. They may smoke if they wish, but, according to many, they may not if they smoke anything unfeminine. The girls may pet, but not indiscriminately.

As a rule, the boys prefer the girl who seems interested in them, and does not assume the "indifferent" attitude. But they dislike the girl who "chases after them."

* * * *

Dean Mendell of Yale university, acting on the recommendation of the Student Council, announced recently that scholars of the first and second rank in the two upper classes would be given unlimited cuts for the remainder of the academic year. High mark sophomores, he announced, will be given the same privileges.

* * * *

The Student Council at the University of Washington is sponsoring a course in the traditions and history of the university in order to give the freshmen a better background for their four years at college. The Council will submit the plan to university authorities who will decide whether it merits being included in the curriculum, and if so, whether it is to be compulsory.

* * * *

To be popular we must dress up if the following article from the *Purdue Exponent* is to be believed:

"'College boys must spruce up and starch up if they would win the favor of the modern co-ed,' says Elinor Glyn. She maintains that 'it' is reflected as much by the clothes as by the personality, or expressed in a different way, clothes are a reflection of the 'it' in one's personality.

"Madame Glyn continues by saying that slouchy dress, slovenly collars, garterless socks, general careless attire are the index of a spineless personality that will not interest the women. A well-pressed suit, a proper shine, and a neat haircut tend to raise the man's morale while also making him irresistible to the women."

One hasty critic has placed "Orlando" beside "Tristram Shandy." That is going a bit far perhaps, but with the echo of those lovely, racing sentences in our heads, we say, after all, why not? —M.Y.

THE WINK

Mr. Hoover, our new President, has, we believe, shown excellent taste in appointing a man from Chicago as Secretary of War.

* * * *

ANN AND THE HALF-WIT

Where was ye, Ann? Ye said ye'd be
Down there 'neath Smith's g'nt maple tree.
We uster meet down there, ye know,
And watch the fox-fire all aglow.
But since the Wilsons hev moved in
Ye've 'fused to see me there agin.
I know. Ye wouldn't hev them see
Ye runnin' 'round with sech as me . . .
I'm jest old Herman's half-wit kid
Who hes no brains an' never did;
Who hesn't 'ary sign o' wits,
An' throws them awful screamin' fits.
That's wot they say o' me. It's true.
But that's no more than they 'ould do.
They'd tear their hair an' screech an' yell
If all them lizards outer hell
'Ould grin at them like they do me,
An' go to drag 'em in the sea . . .
But Ann, when you come 'long beside,
Them critters all 'ould run an' hide. . .
If I 'ud only hed a ma—
Like lots o' other boys I've saw—
To skeer 'em off like you've done, Ann,
I'd be as good as any man.
But I'm jest Herman's half-wit kid
Who hes no brains an' never did. . .
Why Ann, ye're cryin'! Look at me.
I didn't mean . . . o' course I see
I ain't the kind fer sech as you;
I hoped . . . but that 'ou'd never do.
Goo'-bye. You said we'd meet agin,
Someday, where there's no half-wit men . . .
They're comin' back agin tonight—
They'll get me sure, this time, alright.

—NUMBER 55.

* * * *

P.L.L. LEARN

I'll learn, and make believe that I forgot;
I'll hide the grief and nurse the injured spot
All by myself, and sigh alone.

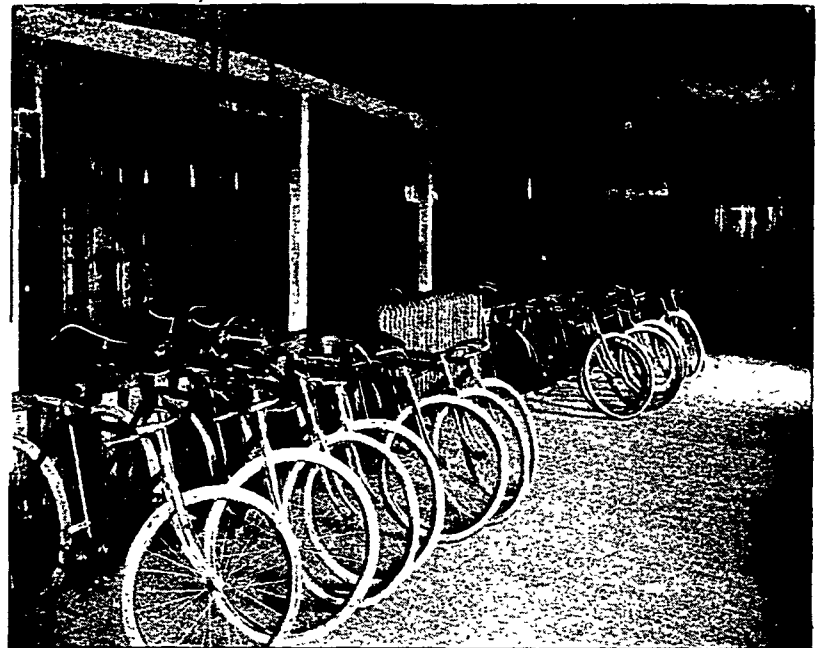
I'll learn, and no one else will know
Why someone's heart is aching so;
No one will learn, and only one will care,

And only one can make it whole,
And only one can cheer my soul,
But yet, that one will not be there.

—WAZMUS.

OUR OWN COLOR ROTO SECTION

You might just as well read this . . . it doesn't cost anything.



FOREIGN LEGION CONVENES IN WEST END

Theme song for this picture: "Where the River Shannon Flows."

Above is seen the special train which recently carried Foreign Legion delegations to South Bend for the First Annual Foreign Legion Convention which was held at St. Hedwig's Hall. One of the events which served to make the convention interesting was the horseshoe pitching tournament held at Magnetic Field, which will be remembered as having been the scene of Herr Einstein's Anti-Gravity Olympics some three weeks ago.

* * * *

Editor of the Wink,
The SCHOLASTIC,
Local

Dear Sir:

Didst ever notice that immediately outside the door of the barber shop, there is a sign reading thusly: *Dome* pictures, Badin Hall. I ask you, is that not co-operation?

—KAYO.

* * * *

Nothing can check the journalistic advances of the *Wink*. This week we make another ten yard gain on an off-tackle play by introducing theme songs which from now on will feature all of our pictures. In addition to this we have appointed a special engineering committee, consisting of Otto Graphick, Chief Engineer, and Joseph Wobble, Chief Assistant Engineer, to work on the problem of adapting talking pictures to this column. At present the greatest difficulty seems to be in discovering a typewriter with a good lisp. Mr. Graphick and Mr. Wobble are conducting exhaustive tests and promise to have a report on the matter for our next edition if the tests do not prove too exhaustive.

—YE ERRING KNIGHT.

EDITOR'S PAGE

WHY STUDY PHILOSOPHY?

This question is not infrequently asked in a challenging spirit, it being assumed by the questioner that whereas one might easily answer the question, Why study Chemistry, or Mathematics or English or Finance? he would be hard put to find a satisfactory answer to the query, Why study Philosophy? This attitude is obviously, not to say crassly, utilitarian. The assumption is that philosophical knowledge does not fall within the category of useful knowledge; that it cannot be reduced to practise, put to work, made to serve as an instrument for gainful endeavor. Thus the question reduces itself to, What is the use of studying Philosophy?

One answer is that there is no use at all, that is, if in your educational work you are seeking nothing but a wider and more varied knowledge of particular facts. Philosophy will not give you that. Neither will it, immediately at any rate, equip you with greater technical skill whereby you may command high salaries or positions of trust in the economic order. If you have only these things in mind, then you may reasonably pass it by. You will not miss it.

The need for philosophy arises when a certain dissatisfaction is felt with the scope and quality of one's mental apprehensions, when reflective moods assert themselves and the mind quickens to a keener realization of its own inherent powers of knowing, when it dares to aspire to a more comprehensive grasp of and a more penetrating insight into the objects of its attention. Philosophy as a mental discipline owes its existence to the natural and spontaneous tendency of cultivated minds to push their inquiries beyond mere observation of sense phenomena and the determination of the proximate relationships of things, and to attempt to give an answer to the questions that still remain after all the particular attributes of things have been singled out and all their physical qualities been investigated. "Facts and their classification have been accumulating at such a rate that nobody seems to have leisure to recognize the relations of sub-groups to the whole. It is as if individual workers in both Europe and America were bringing their stones to one great building and piling them on and cementing them together without regard to any general plan or to their individual neighbor's work . . ."

There comes a time in the expansion and refinement of knowledge when the mind becomes aware of its ability to gather up into ever larger and simpler unities the highly diversified products of its successive experiences. And when that realization comes, this habitual outlook changes. Though it does not lose its interest in the manifold of sense, the point of that interest is shifted.

The beginning of knowledge is found in the senses. The powers of concentrated attention, reflection, comparison, discrimination, mature judgment, intellectual insight develop later. Out of this development springs that new point of interest mentioned above. Henceforward it is the possibility of discovering the grounds of unity in the manifold, rather than the manifold itself, that becomes the focus of attention and the goal of endeavor. The vision of the partial unities of thought and of reality revealed in generic and specific

concepts, the existence of the order and design, of the beauty and harmony, of the law and intelligence which they reflect, and the valuable economies of thought which they introduce, lead the serious thinker on with the hope of reaching a still higher level of unity, a view of some all-pervading oneness in the complexity of the whole.

The most common, if not the most serious, difficulty proposed to the philosopher is that he is not able to reach any certainty in his reasoning processes, and that therefore his labors are futile. It is urged, upon historical grounds, that so long as philosophers continued to occupy themselves with questions of the ultimate, with, what is to say, metaphysical speculations about the essences of things, the way to practical knowledge was neglected and thought ceased to be progressive. Instances cited are those of psychology with its long drawn out inquiries as to the nature of the human soul, and of cosmology with its interminable discussions concerning the ultimate component elements of material substance. Attention is called to the astounding progress made in both spheres of inquiry as soon as such attempts were respectively given up and empirical methods substituted for the deductive. It was this change of attitude, we are told, that ushered in the extremely useful and highly valuable sciences of chemistry and physics.

The charge of vagueness and uncertainty grows perhaps out of the rabid anti-intellectualism of the times. It is evident that if intellect itself be reduced to the level of sense and all scientific methods be grounded on the gratuitous assumption of a mechanistic universe, then the conclusions of thought are incapable of being expressed in any but mathematical terms, and mathematical certitude is the only genuine certitude. But, fortunately, mechanism has not yet become universal. Not all the world has run to that extreme. There still are those—and in the field of psychology their number is increasing—who have either all along clung to or who are beginning to proclaim anew the necessity from a biological viewpoint of vitalism, and from a logical viewpoint of an immaterial agency for thought. One may, therefore, legitimately distinguish a second form of certitude, that namely which results from the conscious and clear perception by the intellect of the essences of things, together with its firm and fearless assent to that perception as necessarily true. Thus, just as physical certitude is grounded on the physical laws which govern the corporeal world, so metaphysical or philosophical certitude is based upon the essences of corporeal things and the unchangeable relations obtain- ing among them.

What is the use? Again, I say, no use at all in the narrow meaning of dollars and cents; no use either perhaps in the sense of advancing the material welfare of individuals or of nations. But surely it is of some use in the sense of refining and increasing the power of thought, in the sense of unifying and systematizing knowledge, in the sense of true broadmindedness and that personal culture which makes for a higher level of intellectual life and a sounder basis for moral living.

—C. C. McHenry

LITERARY

The Economic Doctrine of St. Thomas Aquinas

LEWIS J. CAREY

ST. THOMAS AQUINAS' writings, especially his monumental *Summa Theologica*, in addition to being landmarks in the history of philosophic speculation are of utmost significance on account of the profound influence they exerted on the economic thought of the writers as well as on the industrial and commercial practices of the two centuries subsequent to his death; and also because they sum up the teachings of Aristotle and of the Fathers of the early Church upon economic affairs. St. Thomas' works, of course, deal principally with philosophical and theological problems and only secondarily with those of an economic nature. The science of economics, the distinct and separate branch of knowledge with which we are now familiar, was not born until about the middle of the eighteenth century. The medieval schoolmen were not concerned with the problem of developing a body of laws and principles to explain *why* and *how* economic phenomena, which they observed, occurred; they were at pains to determine the morality of men's economic transactions; to defend the institution of private property, and to formulate rules of conduct relative to its proper use. St. Thomas, in conformity with the spirit of the times in which he lived, therefore never deals abstractly with economic matters, but always concretely and in connection with larger problems of politics and ethics.

The right of private property is the veritable keystone of the whole structure of medieval economic thought. St. Thomas, in a section of his *Summa*, epitomizes the teachings of the medieval Church on this subject, and his opinions were accepted as final by the later writers of the period.

According to St. Thomas, an individual's abstract right to own external things flowed from the natural law; but the concrete exercise of his rights of ownership "arose from human agreement, which belongs to positive law." By "positive law" he did not mean the civil enactment of any state, but the *ius gentium* or those conclusions which men had universally derived from experience and which were part and parcel of their very natures. These conclusions are so universally recognized that they have usually been embodied in the positive law of all states. The content of the *ius gentium*, however, is not determined by the positive law, but by the natural law. Hence, an individual's right to own property is one of his natural rights.

The individual's title to particular goods can never be established except through the intervention of a human act. The following human acts are recognized as giving an individual a valid title: occupation, agreement, prescription in certain instances, the bestowal of labor on one's own goods, and the decree of a law-giver.

The lawfulness of the institution of private property was a conclusion which St. Thomas drew from a consideration of man's nature. It is based on man's reason and will. He adduces three reasons, derived from Aristotle, to explain why

private property is a practical necessity: (1) Man's instinctive self-interest causes him to display a greater desire to procure things for himself than for a community. (2) General confusion would arise in a community if each person were charged with the duty of looking after any one thing indeterminately. (3) Greater peace and contentment prevails in a community when each man possesses his own property. St. Thomas therefore regarded private property as a necessary social institution because of the greed, avarice and indolence latent in human nature.

The subject discussed in the preceding paragraph was one of man's relations to exterior goods that St. Thomas emphasized, namely, his right "of producing and consuming them." "The other relation to external things is their use, and as far as this goes no man ought to have anything proper to himself but all in common, so that thus each may communicate easily to another in his necessities." The members of a community have certain moral claims on the property of an individual that the latter is morally bound to respect.

The following virtues, each of which is related to man's use of property, are strongly inculcated by St. Thomas: temperance, which is the habit of using external things "according as the necessity of this life requires"; liberality (*liberalitas*), which is defined as "a virtue by which men use well those exterior things which are given to us for sustenance"; and munificence, the habit which inclines one to perform great and good works when the occasions arise.

The vices that are opposed to the virtues of temperance and liberality, namely, intemperance and avarice (the inordinate desire to acquire wealth and the excessive reluctance to part with it), as well as prodigality (caring too little about riches and wastefully consuming them), are of course condemned by St. Thomas. The intemperate man uses a greater quantity of the goods of the community than he really needs to sustain life and to maintain his social status. He therefore deprives other members of the community of goods which they might devote to productive or charitable purposes. The avaricious man acquires and retains an excessive quantity of external goods and thus injures the community in the same manner the intemperate man does. The prodigal man, by a reckless and wasteful consumption of wealth, also deprives the community of a certain quantum of goods which it might use in production or for charity.

The right to own property entails as a consequence not only the duty of making good use of it but also obligation of almsgiving which St. Thomas defined as "an act of charity through the medium of money." "According to the order of nature instituted by Divine Providence," he tells us, "the goods of the earth are designed to supply the needs of men. The division of goods and their appropriation through human law do not thwart this purpose. Therefore, the goods which

a man has in superfluity are due by the natural law to the sustenance of the poor." The owner of such goods is morally bound to give of them to satisfy the urgent primary economic wants of the indigent poor whom he knows would otherwise be without succor. One is not bound, however, to give alms from the good which are necessary to sustain life save in exceptional cases such as helping a great personage or supporting the Church or the State. In such cases the donor of necessities of this kind will promote the common weal which is to be preferred to his own. The giving of alms from the fund of goods required to maintain one in one's present social status is a matter of counsel, not of precept. A man is not bound to part with such goods except when he enters a religious order, or when he can easily replace them, or when he finds another in great need, or when the common weal would be advanced by the gift of them.

Thus far we have discussed St. Thomas' views relative to the justification of private property and his doctrines pertaining to the duties of an individual in respect to the acquisition and use of it. We shall next briefly consider his teachings relating to the duties of a property owner with reference to the exchange of goods.

Justice as applied to exchange is called commutative justice which requires that goods exchanged shall be equal in value. Exchanges may be divided into (1) sales of goods for other goods or for money and (2) loans of money. In the former case buyer and seller should observe the just price. St. Thomas, like all the medieval jurists and theologians, held that every economic good had an objective value which could be expressed as its just price. The power of the state to fix prices, which buyers and sellers were morally bound to observe, was then generally recognized; but in the absence of price-fixing laws buyers and sellers had to arrive at the just prices of articles.

How was the just price of an article to be determined? In case the state established its price the legislator or legislators were bound to consider the determinants of its value—the cost of the raw material, the wages paid for its manufacture, its relative scarcity or abundance, and the utilities of time and place that had been conferred upon it. If legislators, in fixing the price of an article by law, correctly estimated all the elements entering into the creation of its value and correctly expressed this value in the terms of price in a law, they were said to have established its just price.

When no law existed fixing the price of an article buyers and sellers should do so. One must bear in mind that the economy of the Middle Ages was extremely simple compared with that of today. Nearly all the articles consumed in a medieval community were made within it; the determinants of the values of these articles were fairly well known to the well-informed men of each community, and their common estimate of the value of any particular article at a given time was regarded as its just price. At this price the article in question should be purchased and sold. If a seller knew the just price of an article and sold it for more than this amount when the buyer did not know or for some reason could not learn what the just price was, he defrauded the latter. And if the buyer took advantage of the seller's ignorance of the just price and purchased an article for less he, too, was guilty of fraud. An employer was also bound to pay a just price for the services of a laborer—a price sufficient to enable him to maintain himself according to the standard of living of his class. It will be observed that the buyer's and seller's individual subjective estimates of the utility of commodities and services played no role in St. Thomas' theory of value. Attention is also called to the fact that the doctrine of just price was peculiarly applicable as

well as suitable to, and made for fair exchanges in the medieval economy.

The doctrine of usury (interest taking), which St. Thomas carefully expounded, has been the most widely discussed of all medieval economic doctrines. A loan of money was regarded as a sale. The price which a buyer (borrower) was morally bound to pay the seller (lender) for a sum of money was the identical amount. If a "seller" sold his money to a "buyer" for more than this amount he was guilty of the sin of usury. All commodities were divided into two classes, things that were not consumed in use (*res non fungibiles*) and things that were consumed in use (*res fungibiles*). Money was regarded as a fungible good such as wine or bread. The principal use of such goods was their consumption. When an owner loaned them he gave up his title; he could not retain the title and at the same time let the use as it was possible to do with non-fungibles such as houses and lands. The moral obligation of a borrower of fungible goods was to repay the identical goods of like quantity and quality. When he did this his debt to the lender was cancelled and if the latter compelled him to pay more he treated the borrower unjustly. Since money was a fungible good, a lender who compelled a borrower to repay more than the principal of a loan committed an act of injustice which was called the sin of usury.

A lender of money, however, according to St. Thomas, was justified in demanding compensation for a loan on the following extrinsic grounds: (1) when the civil law permitted it (*praemium legale*), (2) when a lender actually suffered a loss or sustained an injury through the default of the borrower (*damnum emergens*), and (3) when he relinquished a gain which he could have made through a productive investment during the currency of the loan (*lucrum cessans*).

The medieval doctrine on usury would of course be untenable in our modern money-economy; but in the natural-economy of the Middle Ages it had its justification. We must remember that money was then chiefly borrowed by indigent persons who wished to procure the bare necessities of life; that the medievals seldom borrowed for purposes of investment; and that the heed that was usually taken of the prohibition of usury undoubtedly made for greater justice.

One should not conclude from the foregoing discussion on usury that St. Thomas regarded capital as unproductive. Nothing could be farther from the truth. He taught that when one invested money in a business in which he was an active or a silent partner he was entitled to a share of the profits because he assumed the risk of losing it, and also because he did not part with title to his money. He also taught that a merchant was justified in seeking profits provided his intention was to use them properly for his own or his family's needs or for the common weal. A trader might also sell goods for more than he bought them if he bestowed labor on them or in any other manner enhanced their utility.

St. Thomas' other economic doctrines can only be mentioned: The industries in the order of their importance to a state are agriculture, manufacture and commerce; the object of taxation should be the advancement of the common weal; poverty should be avoided; industry and frugality as well as the increase of population should be encouraged.

Economic thought in general since the time of Adam Smith has been characterized by the following erroneous tendencies: too little attention has been devoted to the human agents of production; greater emphasis has been placed on the production than on the wise use and equitable distribution of wealth, and economics has been divorced from Christian ethics. St. Thomas wisely avoided these mistakes. In all

his speculation on economic affairs he applied the doctrines of ethics in solving the economic problems and in setting forth man's duties with reference to the proper use and the equitable distribution of wealth. If economists of the last century and a half had adopted the ethico-economic point of view in developing the science of political economy they

certainly could have rendered greater services in remedying the ills of industrial society.

St. Thomas' writings exerted a profound influence upon the economic practices of medieval Europe for over two centuries. No writer except Aristotle has colored the stream of economic thought as deeply for so long a period of time.

The Vitality of Scholastic Philosophy

THEODORE J. MEHLING

SCHOLASTIC philosophy has been re-born, and that in a time that needs it most, and yet one that is in many ways unable to give it a hospitable reception. We should rather call this renaissance of Scholasticism a reawakening, because it never died at all; it was buried alive and lost track of in the confusion of the world-shaking transition from medieval to modern times. This great loss was due not to any intrinsic defect of the system but to poor exponents and to adverse circumstances; it fell not from lack of ideas but from lack of men. Knowing as we do the place of Scholasticism in the Middle Ages, we might now ask what has this cobwebbed relic of the thirteenth century to do with the scientific, intellectual, and moral life of today?

Today Scholasticism is trying to make itself heard above the crumbling and crashing of systems of so-called modern philosophy. The intellect of today is tired of being tossed about on the sea of thought; tired of grasping at the flotsam and jetsam of numerous philosophical systems which offer no support; it is waiting to be convinced that Scholastic philosophy is the rock to which it can safely cling, a rock that towers above the seething waves and that has rested for eight hundred years on a foundation of truths that are eternal. This is the time, therefore, for Scholasticism to put forth its best efforts, to show the world that it has the goods, and to offer to the modern world a panacea for all its ills, social, intellectual, and moral.

One of the reasons for the up-to-dateness and vitality of Scholastic philosophy is the identity of the aims and the problems of all philosophy. The human intellect is made for truth, and the human intellect is the same today as it always has been and always will be. *Truth* must be the aim and goal of every philosophy worthy of the name. The intellect may travel toward this truth by various ways, but, if success is to crown its efforts, all these roads must converge at one point, must meet on the common ground of truth. In this search for truth the objects of investigation have always been God, man, and the corporeal universe. What is the difference between the God, the man, and the universe of the thirteenth century and the God, the man, and the universe of today? The difference, if any there be, will be the difference between the philosophy of the thirteenth century and any true philosophy of our own time. But the nature of these three objects of philosophical research is always the same. The only difference between the great Scholastic philosophers and modern philosophers from this point of view is that those of the present day know a little more about two of these objects, man and the universe.

The philosophers of today know more about matter, about the physiological make-up of man, and about many other things, all of which, however, are contingent. It is just at this point that the marvelous elasticity and vitality of Scholastic philosophy is most evident. Scholastic philosophy welcomes all these new discoveries, because they are part of the fund of eternal truth which is its whole aim. It welcomes truth no matter what may be its source. It welcomed

all the scientific knowledge of the time when it was at the height of its glory. This is the spirit of the Neo-Scholastic movement of our own day, which welcomes and incorporates into itself these additions to the knowledge of the world. If we consider this movement and the fact that the great minds of the thirteenth century sounded the depths of the natures of these three objects of research, we see that Scholasticism, especially in the garb of Neo-Scholasticism, is able to meet all the demands of philosophy and science; it is up-to-date and scientific. It is proving itself to be as ever the *philosophia perennis*.

Not only in this general way is Scholastic philosophy applicable to our own times and problems, but it has solutions for our political, social, and ethical problems as well. The systems of philosophy which are classed as opponents of Scholasticism can measure up to neither of these standards. No system has yet given a satisfactory solution for our problems, social or intellectual. Scholasticism, on the other hand, has much to offer, for example, in the field of ethics. The theoretical basis of its ethical formulations are essentially sound. It will be an easy task to apply these principles to the political, economic, social, educational, and religious conditions of the present day. Besides failing in this practical way, no other system has ever been able to satisfy man's innate appetite for truth, which is the first condition of its success in a practical way. In this light Neo-Scholasticism is not at all medieval but very much modern, up-to-date, and alive.

Every advance in epistemological science proves the soundness of the Scholastic theory of knowledge. So far it has been able to account for and accept everything that is true and scientific. Every true advance brings science just that much closer to Scholastic philosophy because both end at the same eternal truth. We can also see in the groping of present-day thinkers and even in their very assertions something of the real vitality and value of our philosophy. Just in proportion as they acquire truth they approach nearer to Scholasticism. What we have to do is a little advertising. It is our duty to put forth Scholastic philosophy in its best garb so that every honest thinker will have ample chance to recognize and accept the truth that is there.

From these considerations we can see clearly that the philosophy of St. Thomas, especially in the form of Neo-Scholasticism, fulfills every condition of a philosophy able to cope with the problems of our own day. The test of the vitality and applicability of a branch of learning like philosophy is its ability to accommodate itself to new facts and conditions, to assimilate and absorb new truths and discoveries, and to apply its principles to the ever-changing conditions and problems of a living, breathing world. Scholastic philosophy can and must do this. The time has come and is now at hand for Scholasticism to plant on the citadel of the human mind its glorious banner on which is blazoned in golden letters the word "Truth."

Entropy And Its Implications

WALTER J. SCHOLAND

THE subject of entropy can be approached from two distinct points of view. We can study it from a scientific side or we can investigate it from a philosophical angle.

To scientists entropy is that quantity which, multiplied by the lowest available temperature, gives the unavailable energy. This means that some of the heat energy is at so low a temperature that it can do no work or is "non-available."

Entropy is the measure of liability or, as some one has called it, "the measure of the incurred waste," that is, the measure of the unavoidable waste incurred in advance when the heat quantity was delivered to the working body. It is rather difficult to understand what entropy means from these definitions. However, we see that in every process where heat is delivered there is bound to be energy lost. And in such process we recognize the unavailable energy as the heat which is lost. "It is lost forever as far as we are concerned," said Tyndall; and his statement is the conclusion of science today.

Reverting to the philosophical, we find that McWilliams explains entropy as follows: "Energy, whether kinetic or potential, is the capacity for doing work. Work consists in changing, against resistance, a body's motion or position, or its chemical or physical constitution. We recognize heat and electricity as forms of energy. It is an accepted conclusion from scientific induction that the amount of energy (sum total of available and unavailable energy) in the universe is fixed and invariable. We have seen that in every transformation of energy, wherever an energizing condition exists, whenever work is done, a certain amount of energy is lost in diffused heat."

"From this we can draw the conclusion that as useless energy increases, the useful energy decreases by the same amount. This ratio of useless to useful energy is known as the law of entropy. The law of entropy states that the ratio is constantly increasing, that the amount of energy available for the energizing processes of the world is ever growing less."

Since the available energy is ever decreasing, entropy means that, so far as we know, the development of the world is irreversible. "It is time's arrow." The cosmic clock is wound; it is running down. Entropy is not one of those scientific laws which are likely to fall with each new publication of Einstein, but merely a mathematical statement of the way that available energy moves. Nothing is improbable in the scientific world, as one of our contemporaries says, but one thing at least is so absolutely improbable that we can assume that it will never happen. Change, which is a certain shuffling of the universe, can never except by absurd improbability, go back to the original organization.

To the contention that though the decrease of energy began with a high balance of available over unavailable energy, and that, by a kind of random shuffling of the cosmic cards, the original balance may be restored, we may answer that the process of entropy is indeed a process and not a back and forth shuffling. So far as we know the decrease of useful energy never deviates; it is a one-way, irreversible process. If it could reverse it would so far be a case of "ectropy"; but if such a return movement of energy exists, we know nothing about it. We may judge only from what we know.

Entropy means that the supply of available energy is

constantly decreasing and when a balance between the available and the unavailable energy is reached there will be no flow of energy. Consequently there will be no animal life, because organisms cannot subsist under conditions where considerable energy is not available.

A few scientists assert that energy can be restored by collisions among the stars. But the fact is, that the entropy of the universe as a whole is only hastened by such collisions. While the earth's life may be prolonged by such collisions at the expense of the rest of the universe, death and a static condition must come to even the most favored spot. To suppose that the movement of the world is eternal is wrong. If the movement of the world were eternal and the available energy had been decreasing from eternity, it would have run down long ago. "Not even a nebula can give light without a progressive change of some sort. Hence within a certain finite period the nebulae themselves must have begun to shine."

As organic and physical actions are dependent upon a constant and enormous flow of energy, there will come a time when there will be a balance between available and unavailable energy which will produce a cessation of life. Even though this will produce a cessation of physical action, it does not mean that the matter which the world is composed of will cease to be; we agree with Saint Thomas that "there is no substance which will entirely be reduced to nothingness." That could only happen through annihilation. Nor do we hold that the forces of matter will altogether be extinguished and blotted out. Assuming that there will be no intervention on the part of God we will reach a time when the conditions requisite for life will have ceased; there will be no physical action.

In turning from the cessation of life to the origin of life and motion in our universe we find that entropy has to do with a changing world. Entropy means that science has to do with organization, not merely with particulars; that in measuring the change in organization it must assume an organization to change from. We are interested in the implications, if any, as to the origin of life and motion in our universe.

Now, changing beings pass away, they become something new and they cease to be what they were; their existence is not essential to them; hence, in this respect, they are contingent. For a contingent being is one by definition whose essence entails neither existence nor non-existence; or again, it is that which has not in its essence the sufficient reason of its existence. The changing earth is contingent. It is essentially dependent upon an efficient cause.

God has acted as the efficient cause; He has created the world. So, God in creation gave us organization. He gave us the organization which was the starting point of entropy. God gave us this organization which marked the beginning of life and motion on this universe. At this time of organization we had nothing perhaps but available energy; entropy, time's arrow, means that this once perfect supply of available energy is constantly decreasing while the supply of unavailable energy is constantly increasing.

This law of entropy is without a doubt a scientific tentative conclusion. Scientists have merely formulated and set down their hypotheses. They are not sure that they know all the relevant facts or that their conclusions are final. These may have to be changed, as well as any other scientific conclusions. Have they any way or manner of meas-

uring the supplies of available and unavailable energies? I doubt it. And this fact alone should show that the law is a scientific tentative conclusion. Yet it is a strong inference, since all the data that the science of physics has unearthed on this question point in one direction, and there are only

random guesses on the other side. If, for instance, we should learn with great certainty that matter and energy are aspects of the same reality, this fact, it seems would not affect the independent fact that there is a running down or dissipation of useful energy in our universe.

St. Thomas And Certain Modern Views

CHRISTOPHER J. O'TOOLE

BIOGRAPHERS of St. Thomas do not tell us whether or not he had a sense of humor. Perhaps they believe that so profound a thinker would have no appreciation for the humorous aspects of Philosophy. Still in that mediaeval mind, just because it was so keen in its analysis of reality, there must have existed also the power to detect the absurd and incongruous,—attributes which lie at the basis of the ridiculous. Every true philosopher is able to appreciate the funny things of life, and that is only another way of saying that he is thoroughly human. And since St. Thomas is an eminent philosopher we can reasonably infer that he had and indulged what Thackeray delightfully defined as "a mixture of love and wit," and which, according to Tom Steele, "seasons all the parts and occurrences we meet with,"—namely, a keen sense of humor. I can readily imagine St. Thomas' full round face breaking into a smile at some of the statements of his opponents and giving to his Latin phrases a witty turn or two as he exposed the fallacies in their arguments. Still the wildest speculation of the Middle Ages probably did not afford him nearly as much amused astonishment as would the eccentric theorizings of some of our contemporary Behaviourists, or so-called expert Educationists, or even the extravagant claims of certain organic Evolutionists, or the soulless psychology of a William James.

Picture St. Thomas in some modern university, his secretary, Brother Reginald, beside him, perusing a book such as "Psychology From the Standpoint of a Behaviourist," by John Watson. Fancy his astonishment at this sentence: "The behaviourist finds no evidence for 'mental existences' or 'mental processes' of any kind." (p. 2.) Doubtless also, the chapter on "Explicit and Implicit Language Habits," in the same book, would excite his sense of the ridiculous. "Brother Reginald," he might say to his secretary, "this good man would have us think with our throats. Moreover, from what follows here I am inclined to believe that this matter was thought out by just such a muscle-twitching process."

But some may think that were St. Thomas alive today he would not concern himself with Behaviourism and other relevant physiology, but that he would confine himself to strictly philosophical problems. The known habits of Aquinas, however, forbid any such supposition. In his own day it is known that he ignored no source of information, whether ancient or contemporary, (something which his successors long failed to do) and therefore it is altogether probable that were he living in the twentieth century no trend of serious speculative thought would escape his attention and consideration. Thus he would by no means overlook the revolutions and evolutions that are going on in the field of education, and particularly in that section of it in which the principles of psychology are applied to methods

of teaching and learning, Educational Psychology. It is interesting to conjecture how he would characterize the various "stimuli-response," "use and disuse," "trial and error" theories that are now so widely experimented upon. No doubt he would, like the judicious minded of all times, neither blindly accept nor hastily condemn the findings of the Educationists, but, loyal to the truest scholastic traditions, strive to separate out the chaff of unsupported theory, and then gladly gather in the precious grains of truth. To his secretary's query: "Master Thomas, what is your opinion of this Educational theory?" Thomas might reply, with many others of our own day, "Brother Reginald, as soon as teachers forget about a great deal of this theory and get back to common sense, half the educational problems of today will be solved."

St. Thomas would be interested, too, in the question of evolution as set forth by many current philosophers. The prospect of a man's having evolved from a monkey or some other kind of animal would undoubtedly intrigue him. In the writings of certain over-enthusiastic defenders of organic evolution he would doubtless find much that he would consider a legitimate target for laughter. For great erudition combined with a child-like naivete of interpretation inevitably strikes one as incongruous. A common form of this phenomenon is found in such expressions as: "And scientists tell us that human life originally sprang from the lower forms of animals life. . . . Next is the layer of savagery dating back to the time when man first rose above the strictly animal layer and became man."—"There can be no longer any doubt that mind has developed from great simplicity among lower forms of animals to the more complex mental activity of the higher animals and man."—"Just as evolution is the pre-supposition of the psychologist." Now no informed person doubts the erudition of the men who have gathered the data upon which the evolutionary theory rests. Their zeal and industry is beyond question. Their knowledge of facts is in most cases enviably extensive. But the temerity with which in many cases they have drawn conclusions from their data is such as justly to lay them open to ridicule. The haste with which the theory has been applied to man has called forth the ridicule of not a few who have impartially examined the evidence. On this question of evolution, especially organic evolution, what would perhaps strike St. Thomas as extremely funny would be the spectacle of supposedly reputable scientists and philosophers constructing their theory on a few old bones and decayed wisdom teeth. I think the saint would agree with this statement of Dr. John Roach Straton: "I verily believe that if the little basketful of musty old bones and fossils which have been found after all these years of search in every part of the world were brought together and presented as evidence for the evolution of man, in any court of law, it would be thrown out of court with the utmost

scorn by the judge and jury alike. They are not evidence according to any rules of evidence, either in law or true science."

When St. Thomas finished reading evolutionary literature he might turn to Psychology. Psychology must have been especially attractive to him, for the intellect and related matters were hotly discussed during his time. That he knew psychology thoroughly is evident when we read his writings on some of the most difficult problems connected with that subject. Hence, if he were alive today he would be keenly interested in what contemporaries have to say on this very important branch of Metaphysics. He would surely come across this statement of James: "I therefore feel entirely free to discard the word soul from the rest of the book. If I ever use it it will be in the vaguest and most popular way." James arrives at this decision after telling how the soul is of no assistance in explaining the psychical facts of life. The substitute James offers for a substantial soul is his well known stream of consciousness theory. Although the greatest philosophers, from the time of Aristotle forward, have considered the soul theory fundamental in any psychology, James with all the finality of one speaking infallibly, and in spite of overwhelming evidence against him, with one sweep of his New England pen pushes it aside, and puts forward in its stead the hypothesis of the stream of consciousness—

a hypothesis which even he admitted did not provide a satisfactory explanation of psychic life. If St. Thomas lost patience with David of Dinant for identifying God with prime matter, it would be interesting to hear his comment on a philosopher who postulates a series of actions without any agent.

Undoubtedly St. Thomas, with his wonted calm and courteous consideration for all who differed from him, were he living today, would discuss all these questions, as in the *Contra Gentiles*, in a thoroughly dispassionate and objective manner. And in that he would give a needed rebuke to not a few Neo-Scholastics who at times prefer to shirk the labor of candid investigation of non-Scholastic thought and condemn all because of the errors or exaggerations of some. Still in their strivings and combats philosophers must keep alive their appreciation of the humorous; otherwise they are liable to take both themselves and others too seriously, and thus confuse merely obscure with profound thought. Real philosophical buncombe fears nothing so much as ridicule. Laughter is its worst enemy. Genuine philosophy does not fear ridicule, because in the end it always has the last laugh. It might be a praiseworthy enterprise to compile and edit the best of this philosophic "humor" under some such title as *Source Book of Philosophical Humor*. Such a volume would do no harm, and it might indirectly do some good.

Common Sense And Philosophy

BERNARD L. M'AVOY

IT is often said that there is nothing so uncommon as common sense. Yet if this be so, why do we call it common? And why do we expect to find it in the ordinary man? When we speak of common sense, ordinarily we mean good judgment. The Standard Dictionary among its definitions of common sense gives the following, "the common allowance of wits; the ordinary capacity to see and take things in their ordinary light." This is practically the same as saying that common sense is the ordinary intellectual ability of man used in the ordinary and proper way. We say a man shows common sense in his daily life if his ordinary actions show the exercise of good judgment. A man shows common sense in his thinking if his judgments about the facts and principles which he must use in his life as a rational animal manifest that he has the ordinary capacity of judging about such truths. The judgments of common sense, then, are those which any man of ordinary intelligence can make without much trouble. The fellow in the street knows the facts contained in these judgments, although he may not be able to express them formally. We see, however, from his use of them in his social life and in his thought that he knows them. The common sense that gives us these judgments is common, for every sane man has it. It is nothing else than the capacity of the man of ordinary intelligence to think plain truths.

The facts of common sense are known without formal study. Study, or formal thought, is necessary for one to know the truths of philosophy. Since some men after studying have come to conclusions which contradict some of the judgments of common sense, the question arises as to the relation between common sense and philosophy. What is common sense worth in philosophy? Is common sense think-

ing merely the product of the mind in its elementary stage of development, of the rude and uncultivated intellect, whose judgments may be laid aside in a period of greater development? Or is common sense fundamental truth, the foundation of all thought, and a true norm for judging the worth of philosophical conclusions?

It seems that nearly every thinker at some time must feel insecure in his reliance on the principles of common sense. Not that he doubts their truth, but he is disturbed enough in his philosophic thought to investigate, in so far as he can, the grounds he has for holding them. Sometime every intellectually honest man who really thinks must test his common sense in some way. For he will surely come to some conclusions which cannot at first be harmonized with judgments of common sense, or which will cast some shade over the fundamental truths, which are usually quite clear. If a man reaches conclusions that state or imply that everything is an illusion, that we cannot know anything about the world, that there is no distinction between right and wrong, that man is on the same level as the beast, he has judgments which contradict facts that he knows by common sense. He must give up either his philosophical conclusions or his common sense. Only too often a man in such a situation gives up his common sense.

But the philosopher who hopes in this way to be able to rear his tower of thought still higher above the level of common knowledge finds that he has ruined all, that he has fallen with his whole intellectual structure into a pit of ignorance, from which he has no hope of escape except by the common sense he despises. To give up common sense is not only a sin against common sense itself, but especially is it a sin against philosophy. It is all right for us to do what

we can to make sure that our common sense is really true, but we must take care to commit no foolish blunders in trying to do so. The only way we can test the truth of the judgments of common sense is to see to the best of our ability what effect the removal of these supports of our thought will have on our philosophy. If a man, standing on a tower which he has begun to erect and which he intends to build still higher, should wish to remove some of the stays that seem to be impeding progress, surely he would, if he be prudent, remove them cautiously, watching closely to see what effect their removal was going to have on the stability of his tower. If he should see that the removal of these supports would bring about the complete downfall of his work, he would let them remain there and would proceed with his work in some other way. One thing is certain, he would not take away that which sustained his whole structure. Yet this is just what the philosopher does who, on account of some conclusion he has reached by reasoning, throws aside the doctrines he has obtained from his common sense. For common sense is the basis of all his thought. It is common sense that has told him that he exists and can think. It has given him the principle of contradiction and the principle of causality. In every step of his intellectual progress he has admitted and used these fundamental truths. If these are unreliable all thought is unreliable. If this were so, all search for knowledge would be futile, and the man who spends his time in thinking would be more foolish than the child that tries to gather sunbeams from the parlor floor.

The repudiation of common sense, therefore, not only defeats the aim of the philosopher but also entails the absurdity of his believing what he is denying. The man who is trying to get away from his common sense finds himself up against much the same proposition as the little boy who is

trying to dodge his shadow, the greater his efforts the more apparent his failure. The very fact that he says the judgments of common sense cannot be true because they contradict his philosophical conclusions shows that he thinks that a proposition cannot be at the same time true and false. This is a principle of common sense. Without the principle which the man denies he would never have arrived at his philosophical conclusions. He must trust common sense in order to prove that it is untrustworthy. To avoid being absurd the philosopher must admit that the facts of common sense are true, and that his philosophy, if it contradicts them, is wrong because of some mistake made along the way.

It is foolish, therefore, to distrust our common sense. Nevertheless, difficulties arise which make us want to test in some way our fundamentals. This we can do by seeing whither the denial of their truth will lead us. If insurmountable obstacles seem to stand in the way of the traveller he should not rush blindly ahead. It befits him as a man to stop and see whether there is not some other path. But when he has assured himself that the path on which he is travelling is the only one that can take him to his destination he should proceed steadily along it, trusting somehow to get around the obstacles that seem to block his progress. This is what the philosopher does who, when difficulties appear, considers the absurdities to which a denial of the fundamental truths of common sense will lead him, and thus confirms himself in his adherence to them. This is using common sense to show the validity of common sense. Yet this is reasonable. For, as Cardinal Newman says, although the frequent repetition of truth does not make the truth any more true, the repetition impresses it deeper on our minds. Since we must use common sense, let us use it in a common sense way.

A Methaphysical Marriage

ENS UTSIC

A TRANSCENDANT synthesis took place in the Ontology Chapel of Emergent Evolution Cathedral yesterday at high noon when Miss Concrete Essence was united in philosophical wedlock with Mr. Actual Existence. Miss Essence is popular in speculative circles, having recently passed from Possibility Prep School into Potency College where she was intimately known as "Quiddity." The groom likewise, who is limited only by his potency, is a son of Substantial Form whose spirituality and immortality are so well known.

The bride was quite Becoming in her wedding gown which was decorated with five external sensory cognitive faculties and these were set off by four internal senses. For traveling she carried a sense appetite. The bride's gift to the groom was a beautiful Free Will, while the latter presented his bride with a solid Intellect.

The Reverend Doctor Analogical Being, uncle of the bride, officiated and the bride was attended by her little cousins Unity, Truth, Goodness and Beauty. Mr. Vital Principle was the best man, and the ushers were Messrs. Internal Quan-

tity, Local Extension, Habitan Disposition, Forman Figure, Mutual Relation and Immanent Activity. The chapel was fittingly decorated with logical distinctions, values, and impressed species. The bride's mother, Prime Matter, and the groom's father, Substantial Form, were both present and besides the senior Substances, the Categories, including many relations, the Predicables, and the Causes were among the guests. The mother of the bride wore a gown of Crocean beauty. It was of nusus eclor in the new space-time shade in four dimensional effect and she wore a corsage of creative evolution orchids.

During the signing of the register, Mr. Final Cause gave a solo rendering of Suarez's masterpiece "There is only a Logical Distinction between Essence and Existence." It was recalled by some that the same soloist had sung Aquinas' "He's Individual Now" when the bride's parents were married.

The couple left for the Affective Mental States on the Via Intentionis from the Terminus a Quo. When they return a posteriori they will take up residence in Stagirite Apartments of the Medieval Academy.

Authority And Faith

D. C. O'G.

THE critics of Scholasticism declared that it was authority-ridden and there are still some who seem to think that the new scholasticism takes its speculative cues from the Vatican or that its work consists in the search for premises which will correspond to conclusions pre-established by some Sacred Tribunal. Of course the charge is unfounded. When the indictment is drawn up by an honest thinker we may infer that he has been misinformed or that he confuses distinction with separation.

We have all heard of the "ipse dixit" philosophers to whom an argument meant a quotation and most of us have been amused with the story of the Jesuit astronomer, Sheiner, who at Ingolstadt, in March 1611, discovered sun-spots. Tradition has it that his superior spoke to him thus: "I have read Aristotle's writings from beginning to end many times and I can assure that I have nowhere found in them anything similar to what you mention. Go therefore, my son, tranquilize yourself, be assured that what you take for spots on the sun are the faults of your glasses or your eyes."

Three and one-half centuries before this, Aquinas had written in the opening pages of his *Summa*: "Locus ab auctoritate est infirmissimus." And within a half century after the Ingolstadt affair, Pascal had composed his objections to authority as a criterion of truth. (1) Authority does not provide us with scientific certitude. It is an affair of extrinsic evidence and belief. We believe without seeing the truth or knowing why it is so. (2) It supposes another criterion. We must know the means that the authorities used to learn the truth. (3) It is not infallible. The ancients have been mistaken at times, so why quote them? We have their experience plus our own. (4) It renders all intellectual progress impossible by making criminal or at least disrespectful all contradiction of or addition to authorities?

And yet authority has its place in the scheme of knowledge. While we reject it as an ultimate criterion in the field of science and philosophy we do not go to the extreme of denying its worth entirely. Here as elsewhere moderation is our watchword; our course lies through Scylla and Charibdis. The proper function of authority is in the realm of faith, belief or free conviction. Only in this domain is its value primary and absolute. In the field of science where intrinsic evidence is available, and gives birth to necessary conviction or certitude, authority can do nothing but confirm or propagate it.

Faith is intellectual assent founded on authority. It is present when, without seeing a truth in itself, we accept it from another person to whose testimony we give assent. The truth involved in the act of faith is itself obscure and for that reason the act is commanded by the will, although elicited by intellect.

Now it must be understood that this act of faith does not involve a surrender of reason. It does not signify the blind acceptance of a creed. It is not opposed to reason, but above it. It is not an irrational process, for the intellect has the extrinsic evidence of credibility. The witness is accredited and guaranteed and our reason is convinced of his credentials. He is trustworthy, He has science and veracity, which means that he knows what he says and says what he knows. In the language of the law-courts, he is a competent and a creditable witness.

Credibility, the quality of being fit, worthy, appropriate and deserving of belief, implies (1) that the truth be affirmed by a witness worthy of our faith, and (2) that the statement be not repugnant or impossible but have at least verisimilitude or probability.

Evidence of attestation refers to the very existence or the fact of testimony. As a prerequisite to the act of faith the mind makes a speculative judgment as to credibility and a practical judgment as to the necessity or convenience of belief.

What are these judgments worth? Shall we trust our acts of faith? Have they objective value? The answer to these questions is obvious from what has been said above. When the subject and the predicate are comprehensible; when their incompatibility is not apparent; and when their identity or connexion has been revealed or testified by a witness who has authority; then no prudent doubt should remain and faith may be said to have objective value.

Such is the Catholic, Scholastic, intellectualist conception of faith. The following views are subjective. For Rationalists faith is worthless. For Protestants it is a blind trust or confidence. According to the Sentimentalists, Fideists, Kantians and Pseudo-mystics, faith is assent with no rational, intellectual or objective motive or light. Similarly for the Modernists faith is a sort of intuitive process of an inner sense. The inadequacy of these conceptions is patent.

The necessity and utility of authoritative testimony to the individual, to society and to science itself is obvious after a little reflection. Children begin their education with an act of faith. Adults too, in their everyday lives, believe physicians and lawyers and druggists and railroad officials, to mention but a few. Society would be impossible without faith. The mass of mankind takes its science on faith and even scientists take nine-tenths of their science the same way. Progress would be impossible otherwise. These people who are intellectually "from Missouri" seem to ignore the fact that the knowledge of their own birthday is a matter of faith.

The nice problem of the relation between science, reason or philosophy and faith, revelation, theology or religion is solved by the above considerations. Beside their own distinctive domains there is a borderland realm which is the region of conflict. The conflict is only apparent. The Book of Nature and the Inspired Book have a common author and so they harmonize; for truth is one, and God cannot contradict himself. He neither can deceive nor be deceived. We may deceive ourselves by a false interpretation of nature or of the Bible but that unfortunate fact does not destroy the unity of truth.

The Neo-Scholastic does not regard his philosophy as a mere handmaid of theology, but he uses the latter to guide and complete, to confirm and supplement the former. "Credo ut intelligam et intelligo ut credam." "Non crederem nisi viderem esse credendum."

Faith is a supernatural light, one of the three theological virtues. St. Thomas refers to it as a quality or "habit of mind by which eternal life is born in us, making the intellect assent to what is non-apparent." St. Paul calls it "the substance of things to be hoped for, the evidence of things that appear not."

SPORTS

Notre Dame Victor In Third C.I.C. Indoor Games

Michigan State Presses Winners Closely---Elder, McAtee, and Kane Furnish Feature Performances of Meet

For the third time in as many years Notre Dame was crowned Central Intercollegiate Conference indoor champions in the annual Conference track and field games held in the



FRED SCHOPPMAN,
Manager of Track

University gymnasium last Saturday morning and afternoon. Scoring in every event but one, Coach John P. Nicholson's well balanced track squad rolled up a commanding total of 44½ points, 11½ points ahead of their nearest competitors, the Michigan State trackmen. The Spartans were looked upon as probable winners, but the Blue and Gold gradually pulled away from

their guests from Lansing to take the meet. Ohio Wesleyan was third in line with 13 points. The other entrants placed as follows: Grinnell 7; Miami 7; Butler 6; Marquette 6; Detroit 5; City College of Detroit 4; De Paul 3; Lincoln 3; De Pauw 2; Drake 2; Kalamazoo 2; and Duquesne 1. The other entries failed to place. Individual scoring honors for the meet were won by Dwight Kane, Ohio Wesleyan's national intercollegiate record holder in the hurdles, who made ten of the Bishops' 13 markers by winning first places in both the high and low hurdle events.

Scoring heavily in the mile run and the sixty-yard dash, the Irish jumped into a commanding lead early in the meet and were never headed. In a brilliant continuance of his meteor-like career, Captain Jack Elder equaled the world's record for the sixty-yard dash three times in the course of the meet, making fifteen times in all that the Flying Fenian has performed his record equaling performance. Kenny Boagni followed his captain to the tape, his terrific finish carrying him across the line inches ahead of Parks of Drake, who was expected to at least place second to Elder, as he did last year.

Dwight Kane, Ohio Wesleyan's great hurdler, repeated his double victory of last year by winning both the high and low hurdle races, in both instances equaling his own meet record for the event. Because of his great performance the week previous at Wisconsin, Johnny O'Brien was expected to give Kane a run for his money over the highs, but unfortunately he knocked down two hurdles while winning a semi-final heat, thus automatically disqualifying himself. The

veteran Conlin ran Kane a close second in the highs, however, losing out in the last few yards after a determined effort.

Lauren Brown, of Michigan State, ran what was possibly the best race of the day to win the two-mile, his keen judgment of pace carrying him from the ruck to the lead in the last half-mile of the race. John Brown stayed close to the flying heels of Jones of Butler as he set a pace during the first part of the race, and when the down-stater faltered, Brown continued on to finish a close second to his namesake.

Tom Quigley ran a beautifully judged race to take the 440 by two yards from Kroll of Michigan State, the defending champion. Jack Rourke came to the end of a long, hard trail and proved himself to be a "great competitor" by taking the broad jump with a leap of 22 feet to accomplish what was possibly the most startling upset of the meet. Big Bob Walsh seems to get better with age; he outclassed his field in the shot-put with a heave of 46 feet.

Jim Biggins, sophomore miler, cut out a terrific pace for the first half of the mile, only to crack badly in the second half, with Clark of Michigan State coming from behind to win over Bill Brown. McAtee of Michigan State flashed another good performance to crack the meet record for the pole-vault with a leap of 12 feet, 10⅝ inches. Butler's medley relay team put the end to a day of record-breaking performances by lowering the meet record for the event by a fifth of a second by virtue of a great last leg mile by Sivak. The summaries:

Mile Run—Won by Clark, Michigan State; Brown, Notre Dame, second; Rohan, Marquette, third; Brennan, Notre Dame, fourth. Time—4:31.

60-Yard Dash—Won by Elder, Notre Dame; Boagni, Notre Dame, second; Parks, Drake, third; Schnellbach, Duquesne, fourth. Time—0:06.2.

Broad Jump—Won by Rourke, Notre Dame; Dickerson, Lincoln, second; Gaines, Western State, third; Bailie, Notre Dame, fourth. Distance—22 feet.

440-Yard Dash—Won by Quigley, Notre Dame; Kroll, Michigan State, second; Salmon, Michigan State, third; Morgan, Marquette, fourth. Time—0:54.

60-Yard High Hurdles—Won by Kane, Ohio Wesleyan; Conlin, Notre Dame, second; Passink and Russell, Michigan State, third and fourth. Time—0:08.

880-Yard Run—Won by Hackney, Michigan State; Yeager, Detroit University, second; Keefer, Detroit University, third; McConville, Notre Dame, fourth. Time—2:02.8.

Pole Vault—Won by McAtee, Michigan State; Nosanchuk, Detroit City College; Hathaway, Kalamazoo College and Fishleigh, Notre Dame, tied for second. Height, 12 ft., 10⅝ inches. (Breaks conference record.)

Two-Mile Run—Won by Lauren Brown, Michigan State; John Brown, Notre Dame, second; Chamberlin, Michigan State, third; Jones, Butler, fourth. Time—9:41.8.

65-Yard Low Hurdles—Kane, Ohio Wesleyan, first; Lambacher; Ohio Wesleyan, second; Taylor, Grinnell, third; Russell, Michigan State, fourth. Time—0:07.4.

Shot Put—Won by Walsh, Notre Dame; Watts, De Paul, second; Vossler, Miami, third; Button, De-Pauw, fourth. Distance—46 feet.

Medley High School Relay—Won by Froebel of Gary (Brapprots, Nungis, Youngs, Mullens); Horace Man of Gary (Paggett, Wilkinson, Keurth and Ulrich), second; Elkhart

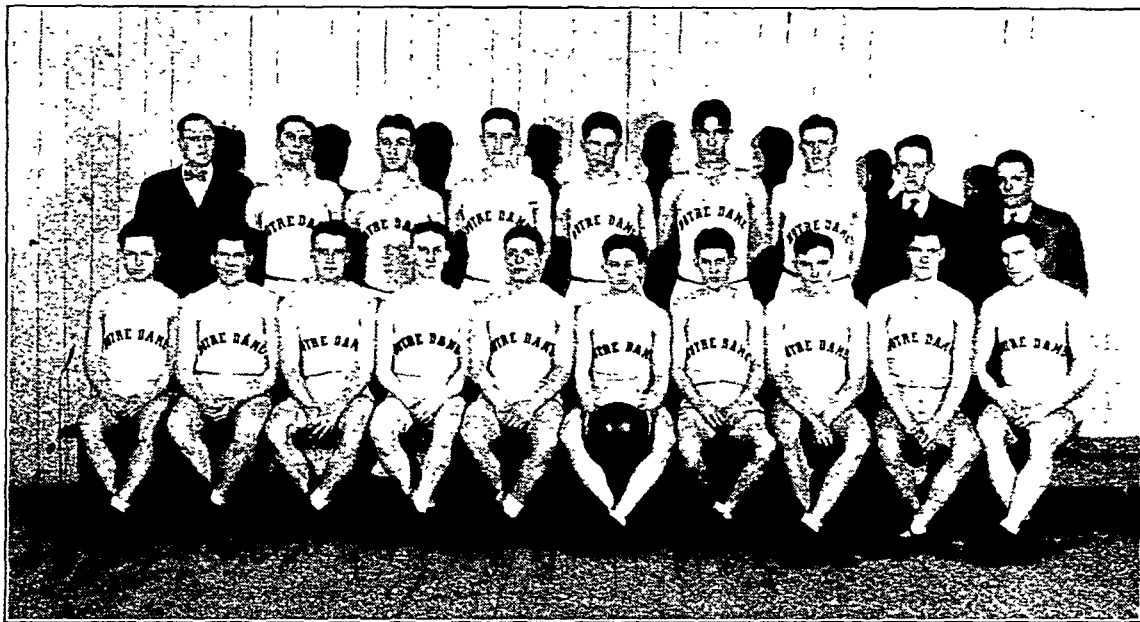
(Ball, Bach, Funk, Davidson), third; South Bend (Solbrig, Van Wynsverghe, Young and Kingon), fourth. Time—5:08.6.

High Jump—Davis of Miami, first; Gitter and Schultz, Marquette; Welchons, Notre Dame; Hackel, Western State Normal; all tied for second. Height—5 feet, 9 inches.

Two-Mile Medley Relay—Won by Butler (Bardiner, Seeright, Jones and Sivak); Notre Dame, second; Michigan State, third; Western State Normal, fourth. Time—8:26.2.

One-Mile Relay—Won by Grinnell (Miner, McKee, Mark and Taylor); Notre Dame (Kelly, Connors, England and Quigley), second; Detroit City College, third; De Pauw, fourth. Time—3:35.4.

1928-'29 Varsity Basketball Team



---And Its Record

Dec. 10—Armour Tech 14, Notre Dame 54.	Jan. 23—Michigan State 24, Notre Dame 29.
Dec. 15—Albion College 8, Notre Dame 15.	Jan. 26—Northwestern 27, Notre Dame 24.
Dec. 18—Northwestern University 18, Notre Dame 14.	Feb. 2—Wabash 23, Notre Dame 26.
Dec. 21—University of Indiana 27, Notre Dame 19.	Feb. 5—Marquette 17, Notre Dame 29.
Dec. 28—University of Kansas 21, Notre Dame 32.	Feb. 9—Pittsburgh 23, Notre Dame 33.
Dec. 29—University of Kansas 17, Notre Dame 29.	Feb. 15—Butler University 21, Notre Dame 24.
Jan. 5—University of Detroit 14, Notre Dame 49.	Feb. 22—Michigan State College 27, Notre Dame 28.
Jan. 9—Wabash 19, Notre Dame 42.	Feb. 23—University of Detroit 16, Notre Dame 19.
Jan. 12—Kentucky 19, Notre Dame 16.	Mar. 2—Marquette University 16, Notre Dame 19.
Jan. 19—Pennsylvania 19, Notre Dame 32.	Mar. 8—Butler University 35, Notre Dame 16.

BUTLER AVENGES PREVIOUS BEATING; ROUT KEOGANITES, 35-16

The strain of an arduous hardwood campaign telling sverely, Coach Keogan's Blue and Gold cagers dropped the final contest of their season to the Butler Bulldogs in the University gym last Friday night. The score was 35-16, but in spite of Butler's apparently overwhelming superiority, it does not tell the real story of the contest—a battle which found the Notre Dame players giving their all in a gallant but vain effort to check the spirited play of their guests.

It was a great Butler team that Notre Dame encountered,

a quintet that was bent on avenging a previous defeat in its own field house at the hands of the Blue and Gold, and a team that clearly deserved its hard-won victory. Led by Chandler and Hildebrand, the Bulldogs played one of the finest games ever witnessed on the home court. Capitalizing on practically every scoring chance, meanwhile holding a powerful Notre Dame offensive in effective check, Coach Hinkle's performers successfully employed the delayed offensive and a fast break to amass the highest point score that has been registered against Notre Dame in the past four years.

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Jachym pocketed an under-the-basket shot to inaugurate the scoring when the engagement was barely a minute old. White evened things up a moment later with a successful heave from beyond the foul line, and from then on the high-gearred Butler offense functioned smoothly to give the Bulldogs a 16-7 advantage at the intermission.

The second half was a repetition of the first, the visitors gradually boosting their total while their hosts rimmed the iron hoop time after time, the ball seemingly having an aversion to going through. In fact, Notre Dame missed enough field goals this way to win a couple of ball games.

The bright spot of the Blue and Gold play was the exceptionally clean game the players put up. Only five fouls were called on them during the evening. Butler drew eleven, Hildebrand and Bugg being forced out in the closing minutes of the contest because of four personals apiece.

The game marked the last appearance of a quartet of Notre Dame court dependables who concluded three years' playing with the contest. Co-captains Jachym and Crowe, their usual scoring activities curtailed, played brilliant all-around floor games to make up for this fact in offering the Bulldogs the most opposition. Colrick, too, gave his best at all times during the battle. Moynihan more than gave a good account of himself the short time he played.

Summaries:

BUTLER 35				NOTRE DAME 16			
	B	F	P		B	F	P
White, f	3	0	0	Crowe, f	0	0	0
Chandler, f	4	2	1	Jachym, f	1	0	1
Hildebrand, c	4	3	4	Colrick, c	1	1	1
Hosier, g	1	0	1	Donovan, g	0	1	0
Bugg, g	0	1	4	Smith, g	1	5	1
Christopher, f	1	1	0	McCarthy, f	1	0	0
Allen, c	1	0	0	Moynihan, g	0	0	1
				Gavin, f	0	1	1
Totals	14	7	11	Totals	4	8	5
		*	*			*	*

THREE HUNDRED MEN REPORT FOR SPRING FOOTBALL PRACTICE

The spring football season began officially last Monday when some 300 men reported to head line-coach Tom Lieb for the first practice. Equipment was issued Sunday morning to the group which includes veterans as well as freshmen and others making their initial varsity trials.

Daily lectures are being held in the library at 12:30 and the practice sessions are started at 4:00 p. m. on the practice field behind Sophomore Hall. Lieb has been in charge in the absence of Coach Rockne and is assisted by backfield-coach Jack Chevigny and the experienced veterans of last year's squad.

§ § §

BADIN CONQUERS MORRISSEY IN LOOP PLAY-OFF; FRESHMAN "C" WINNER IN LIGHTS' ROUND-ROBIN

After losing to Badin in the heavyweight play-off game last Thursday night, Morrissey retaliated with a win over their arch rivals in the concluding game of the round-robin series, played Sunday morning. Both teams concluded their regular season with nine wins and two losses, and the game to decide the championship of the heavyweight loop was won by Badin, 22 to 20. The final in the round-robin series was taken by Morrissey, 19 to 15.

In the finals of the lightweight round-robin series, Freshman "C" pulled a fast one on their neighbors and romped to a well-deserved 26 to 9 victory over Sophomore "C." Sophomore "C" defeated Morrissey "B," 11 to 10 in the first semi-

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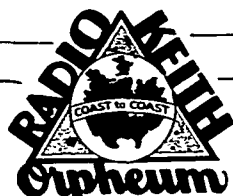
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final event. Freshman "C" drew the Freshman "B" team in the round-robin tournament and were returned victors, 28 to 10. The biggest upset in the series was the defeat of the Morrissey "B" team in the final. They had previously been crowned titlist of the lightweight loop and were figured as leading contenders in the round-robin tournament.

Freshman "C" hopped into the lead in the very first quarter and piled up a sufficient lead to carry them through to an easy 26 to 9 victory over Sophomore "C." Hall and Heitz of Freshman "C" were tied in scoring honors, each looping in four field goals and one foul apiece.

The results:

HEAVYWEIGHT PLAYOFF

BADIN 22	B	F	P	MORRISSEY 20	B	F	P
Dillon, rf	1	1	4	Tunney, rf (c)	2	3	0
MacDougal, rf	0	0	0	Kay, lf	1	1	1
McCarthy, lf	0	0	1	Sullivan, lf	0	0	0
Medland c (c)	0	3	0	Bloom, c	0	0	2
Gilbertson, rg	4	2	4	Hilger, rg	1	0	3
Deeb, rg	0	0	0	Rusk, rg	1	1	2
Purcell, lg	3	0	4	Dillon, lg	1	3	0
Christiansen, lg	0	0	0	Kavanaugh, lg	0	0	0
Totals	8	6	13	Totals	6	8	8

HEAVYWEIGHT ROUND-ROBIN FINAL

BADIN 15	B	F	P	MORRISSEY 19	B	F	P
McCarthy, rf	0	0	0	Tunney, rf	3	0	0
Dillon, rf	1	0	1	Sullivan, lf	1	0	0
MacDougal, lf	1	0	0	Kay, lf	1	0	1
Medland, c	2	5	0	Bloom, c	1	0	0
Purcell, rg	0	0	0	Kavanaugh, rg	3	0	0
Richardson, rg	0	0	0	Hilger, rg	0	0	1
Gilbertson, lg	1	0	1	Dillon, lg	0	1	0
				Rusk, lg	0	0	0
Totals	5	5	2	Totals	9	1	2

LIGHTWEIGHT ROUND-ROBIN FINAL

FRESHMAN "C" 26	B	F	P	SOPHOMORE "C" 9	B	F	P
Torrel, rf	1	0	1	Murphy, rf	0	0	0
Hall, lf	4	1	0	McKeever, rf	0	0	3
Heitz, c	4	1	0	Cahain, lf	0	0	0
Parasi, rg	1	1	0	Cooney, lf	1	0	0
Tomasi, rg	0	0	1	Murphy, lf	0	0	0
Baldwin, lg	1	1	0	Fox, c	0	1	2
Fabrycki, lg	0	0	0	Hickey, c	0	0	0
				Cassidy, c	1	0	0
				Mulfur, rg	1	0	0
				Ridley, rg	0	0	0
				Rudolph, lg	1	0	0
				Maxwell, lg	0	0	0
Totals	11	4	2	Totals	4	1	5

§ § §

FRESHMAN HALL WINS INTERHALL TRACK MEET

Freshman Hall took the annual indoor interhall track meet which was held last Monday afternoon in the University gymnasium, beating out Brownson Hall, its closest opponent, 27 to 25½. The other halls placed as follows: Sophomore, 6; Howard, Walsh, Sorin, and Off-Campus, 5; Corby, 4; Lyons, 3. and Morrissey, ½.

Individual scoring honors in the meet went to O'Connell of Freshman Hall who captured one first place and two seconds during the course of the afternoon. He counted 11 points for Freshman Hall by winning the 65-yard low hurdles, taking second in the high jump, and second in the broad jump.

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First place in six of the ten events were divided evenly between Freshman and Brownson Halls. Freshman Hall won the 60-yard dash, pole vault, and the 65-yard low hurdles. Brownson Hall captured firsts in the 880-yard run, 440-yard dash, and in the one mile medley relay race. Brownson's team of six men, Groves, Murphy, Cunally, Lom, Tooley, and Kuhn, running in order named, came in ahead of Freshman Hall's team which was second, in the relay.

Summaries:

60-YARD DASH—Won by Mahony (Fr.); Anderson, (Soph.), second; Durkott (Fr.) third. Time—:06.6.

ONE MILE RUN—Won by Daugherty (Sorin); Preece (Lyons) second; Hausman (Br.) third. Time 5:11.5.

SS0-YARD RUN—Won by Rudd (Br.); Paley (Fr.) second; Jones (Fr.) third. Time 2:14.

65-YARD LOW HURDLES—Won by O'Connell (Fr.). Hust (Br.) second; Kenney (Fr.) third. Time :07.7.

440-YARD DASH—Won by Kuhn (Br.); Dore (Cor.) second; Gallagher (Cor.) third. Time :61.

SHOT PUT—Won by Krall (Off-Camp.); McManmon (Soph.) second; Groves (Br.) third. Distance 40 feet, 8 inches.

HIGH JUMP—Won by Kenny (Howard); O'Connell (Fr.); Newbold (Br.) third. Height 5 feet, 8 inches.

Pole Vault—Won by Russel (Fr.); Rohrbach (Br.) second; Newbold (Br.) and Kaye (Mor.) tied for third. Height 11 feet, 3 inches.

ONE MILE MEDLEY RELAY (Six Men)—Won by Brownson (Groves, Murphy, Cunally, Lom, Tooley, and Kuhn); Freshman, second; Howard, third. Time 2:38.

BROAD JUMP—Won by Fry (Walsh); O'Connell (Fr.) second; Groves (Br.) third. Distance 20 feet, 8 inches.

❖ The all-interhall basketball team selections will ❖
❖ appear in next week's issue of the SCHOLASTIC. ❖

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SPLINTERS FROM THE PRESS BOX

Allie Wolff, three sport man and captain of Penn State's boxing team, won his twenty-fifth straight bout last Saturday. It looks as though he is going to be one of the few who have held an intercollegiate boxing title three straight years.

The current "Mile of the Century" will be run off at the K. C. games in Madison Square Garden tomorrow night. Six runners, all capable of 4:20 or better, will face the ancient gun of the veteran starter, Johnny McHugh. They are:

Edvin Wide of Sweden; Ray Conger of the I. A. C.; Eino Purje of Finland, who has a 4:11 2-5 mile to his credit; Leo Lermond of the Boston A. A.; Joe Hickey, the new intercollegiate champion, and Galen Elliott of North Carolina. All this field lacks is the presence of the great Nurmi, but advancing years have made the Abo Annihilator a better two-miler, for they have taken away from his speed.

* * * *

Everyone has heard of the famous double-play combination, Tinker to Evers to Chance. Some years ago Franklin P. Adams, the poet-laureate of about everything in general wrote the following on behalf of the Giants:



PAUSE AND REFRESH YOURSELF

AND ANYBODY WHO EVER RAN AFTER A TRAIN THAT WAS GOING FASTER THAN HE WAS KNOWS THERE IS NOTHING ELSE TO DO BUT.

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YOU CAN'T BEAT THE PAUSE THAT REFRESHES

CD-4

IT HAD TO BE GOOD TO GET WHERE IT IS

*"These are the saddest of possible words—
Tinker to Evers to Chance;
Trio of bearcats and fleeter than birds,
Tinker and Evers and Chance;
Pricking forever our gonfalon bubble,
Causing a Giant to hit into a double,
Words that are heavy with nothing but trouble,
Tinker to Evers to Chance."*

Chance is dead. Tinker is a prosperous oil man, but the flaming spirit of the diminutive Evers still carries him on in his twenty-fifth year of big league baseball.

* * * *

Clarence Demar, well past the forty mark, still carries on. The aged marathoner placed second in the forty-four mile run from Providence to Boston last Saturday.

* * * *

Illinois has instituted a shuttle-hurdle relay at its annual games tomorrow, after the lead of the Penn Relays. Coach Nicholson has entered a team in this unique event, and with Conlin starting off and O'Brien running anchor it looks as though the Irish splinter-gatherers might do something.

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By profession I am a cartoonist, who you probably know is called upon to create new ideas. While this is ranked as the hardest part of the profession, I have proved it may easily be mastered, if a person will but recline in any easy chair, light a pipe, and live with imaginative persons in the aromatic smoke clouds that will soon fill the room. Edgeworth has given me more ideas than any other brand of tobacco, so I "married" my pipe to it quite a while ago. The result has been wonderful. The more you use Edgeworth, the more you crave it—not as a drug, but as a wholesome pleasure.

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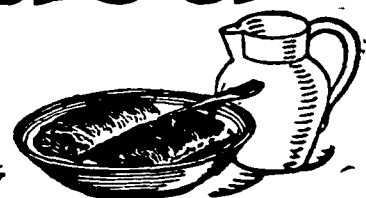
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