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SCHOLASTIC PHILOSOPHY AND SOCIOLOGY

V. Rev. Dr. H. I. Smith, O. P.

WHEN LEARNING CAME TO HARTFORD

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AMERICAN CATHOLIC LITERATURE

John Henry

A BIOLOGIC TYCOON

George H. Taft

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Peace on Earth

It is an unfortunate commonplace in this momentous present to call pained attention to the lamentable state of world affairs. A neat and efficient Yuletide editorial would proudly and with quiet dignity straighten times now sorely out of joint, lay down discerning dicta, and succeed in pointing out that hectic preparedness for war is un-Christian and perilously unsound.

But Christian ethics are brutally ignored in a Versailles-conscious, war-girded Europe, eager and lustful for the test of Fascist imperialism or the propagation of Marxist ideology. The most sanguine observer cannot hope for another half decade without war. It is as though the nations of Europe phrased a syllogism for themselves thus: A bullet exits without wit or logic, unless it possess a target. But we have an abundance of bullets and our enemy to the North (or to the South) makes an admirable target. And the thundering conclusion that war is inevitable comes with all the impact of a terrible, relentless truth.

To the sophisticated, it seems at once pious and unintelligent to hope that men, guided by the Christian and Christ-like concept of charity, can avail in the cause of peace. It has been recently pointed out that only a "Pax Romana", or an abiding peace laid out on universal and Christian principles, can effect a lasting unprejudicial peace. A world far removed from the spirit of Bethlehem will never find the perfect peace. The angels sang that night of a peace on earth "to men of good will", but so long as men continue to think of their fellow men in the terms of the lowest common denominator there will be no peace or good will.

Our Guest Author

The Very Reverend Doctor
HENRY IGNATIUS SMITH
O. P., S. T. Lr., Ph. D., LL. D.

In any list of modern Thomists the name of Doctor Smith will find place among the foremost. Nor is such a distinction undeserved. He has brought a boundless energy and an unswerving devotion to the cause of truth and scholarship. His intimate acquaintance with the writings and principles of the Angelic Doctor, his keen penetration of modern problems, and his persistent attempts to bring the principles of Thomas to the solution of these problems have helped immeasurably to make the philosophy of Saint Thomas Aquinas better known and appreciated; moreover, they have caused Doctor Smith's name permanently to be associated with the growth of Thomism in this country.

Doctor Smith is now acting dean of the new School of Philosophy at the Catholic University of America, where he has been a professor of philosophy for the last twenty years. The marked success which has attended his efforts to revitalize the doctrine of Thomas, the immediate success of his Preacher's Institute of which he was the founder, the popularity of his lectures, sermons and writings give him a definite place in our educational development. He is decidedly a representative of our American Catholic thought and culture.



T. F. O'Daniel, O.P.

Scholastic Philosophy and Sociology

By Ignatius Smith, O. P.

THERE has been considerable lack of understanding between these two fields of thought, and the responsibility for it must be shared by both sides. Sociologists, on the one hand, have not presented their science in a way that would make it attractive to and command the attention and respect of philosophers. It was not their fault, perhaps, that sociologists were unable to formulate of their new science a definition that would indicate clearly its purpose, scope and content. But the fact is that this indefiniteness did not command the respect of philosophers or of philosophy. Likewise, the constantly shifting methods of sociology did not indicate that stability which scholastic philosophers postulate. In groping around for satisfactory tools with which to work, sociology reached for a time into anthropology and ethnology; then for a spell it sought interpretations of social relationships in terms of a *priori* philosophical principles; afterwards it exploited biology as a means of interpretation; following this, psychology served its time in the sociological field. Each in its turn was emphasized as the key to sociological understanding, and, while each did valiant service in the field, there was a lack of permanency about method that did not appeal to those philosophers who were anxious to contact the new branch of learning. Another factor making for a lack of understanding was the shifting of interest from mere sociological observation to social science and then to

general sociology or interpretation. At times philosophers might feel welcome in the field because of the emphasis placed, by sociology, on the importance of generalization and interpretation. At other times philosophers felt unwelcome, not so much because sociology stressed the empirical, but because of its disdain of what philosophy could offer: interpretation and generalization on social facts. Through these and other forces sociology created a barricade between itself and the world of philosophers.

Philosophers, in their turn, have contributed to this misunderstanding between their science and sociology. The lack of understanding of sociology by the philosophers is shown in several ways. Catholic education, collegiate, university and seminary, was tardy in extending to sociology an important place in its programs. This tardiness was supplemented by a rather narrow and circumscribed idea of sociological content. What was presented as sociology was frequently nothing more than a phase of ethics, an aspect of moral theology or merely practical work in social service. The wider relations of sociology to the subsidiary sciences were frequently ignored. The discoveries of anthropology and ethnology, of education, of history, of economics, of political economy, as offered to sociology, were dealt with neither in a specialized nor a general way. A further indication of this misunderstanding is found in the dearth of genuinely sociological or

genuinely socio-philosophical writings in scholastic literature. This misunderstanding is evident also in the unsatisfactory viewpoint of many of the so called scholastic sociological contributions. Too many of them instead of attempting the articulation of a real social philosophy were *a priori*; they neither drew their principles *from* nor tested them *by* the results of the latest sociological research. Too many of them, though, offered in the name of philosophy were not even philosophical, because they depended on arguments from authority purely theological or entirely supernatural. Sociologists were not clear about their science nor about their relation to philosophy. Philosophers misunderstood the nature of sociology and were not clear about their own duties to social philosophy. Mutual misunderstanding prevailed. I make it historical, even though the air is not entirely clear, even now.

Some indication has been given of the causes of this mutual misunderstanding; others may be passed in brief review. Sociologists feared philosophy because of an inherited or acquired dread of abstract, *a priori*, metaphysical speculation. They had not been taught that philosophy is more than this. Many sociologists, in idolizing the empirical, the statistical and the survey, were ignorant of the functions and value of generalization and integration in their own science and in all other sciences. Consequently they ignored the need of philosophical reasoning. They penalized their own science by an exclusive devotion to details. Furthermore, many narrow sociologists ignored great stretches of history, like the middle ages, the social life of which parallels our own era very closely. Out of the social relationships of these periods of the past

and out of the empirical study of their problems, scholastic social philosophy collected its principles and tested its programs. This empirical background of historical fact was unknown to nearly all sociologists and to many scholastic philosophers as well.

On the side of the scholastic philosophers there are certain causes responsible for their unsympathetic or unsatisfactory attitude toward sociology. Scholastic philosophy is very old, and it resented in many quarters the intrusion of a new branch of science into the field of thought. Its resentment deepened and prevented much mutual contact when certain general sociologists waged war for the primacy of sociology in the hierarchy of the sciences. But in this battle for supremacy economists and historians as well as philosophers were offended and divorced. Again scholastic philosophers can not be absolved of narrowness. Many philosophers were unwilling to presume that their hallowed generalizations might not be true. They were unwilling to submit them to a test made by themselves or others, in the light of the latest results of scientific sociological investigation. Other causes were also operative into which there is not time to enter.

Today this complicated mutual misunderstanding is undergoing a radical change. Happy factors are conspiring to create a situation out of which mutual helpfulness may develop for philosophy, for sociology and for the general advancement of thought. Sociology is beginning to realize that in its neglect of philosophy it has deprived itself of a stability that has prevented its more rapid progress. Sociology, attracted by the practical social program of the Catholic Church, is becoming increas-

ingly curious about the social philosophy out of which this practical program emerges. There is an increasing cry from leading contemporary sociologists for an insight into this scholastic social philosophy.

Scholastic philosophers in their turn are more willing today to confess that there has been a lack of empirical sociological contact in their social philosophy. They are being beset by eminent dynamic sociologists, Catholic and non-Catholic, for a practical and up-to-date expression of their social philosophy. They are being pressed on every side for an articulated and an authenticated proof of our social theory and for the presentation of social principles that will be of help out in the trenches of social service. They are being challenged to test their generalizations in the light of latest anthropological and sociological research. Instead of the misunderstanding of the past we face this phenomenon. The attitudes of both sociologists and scholastic philosophers have softened and there is a growing conviction of their mutual need and potential helpfulness.

In view of the past misunderstanding and of the present tendencies toward a closer harmony, a new set of obligations has been placed upon the new scholastics. They must answer the call for a new presentation of their social philosophy. They should prepare such a philosophy by co-operative effort among themselves and by corporate research with experts in the field of the social sciences. I suggest this co-operation because the vastness of the project makes it unlikely that one individual can do more than a small section of the work.

The new scholastic philosophers must take advantage of the opportunity for

leadership in the field of social philosophy commensurate with the leadership already asserted in the field of practical social service, and in the realm of the empirical social sciences like anthropology education industrial ethics and politics. This can be done only by offering concrete proof and justification for many of the traditional generalizations upon which our social philosophy is built.

The new scholastic philosophers have also a triple work of correction on their hands in this new venture. They must revise some of their own assumptions that no longer stand up under the discoveries of modern sociological research. They must also assist in the revision of the erroneous generalizations and scientific laws of society that have been drawn from sound data by sociologists unexperienced in philosophical reasoning. They must also assist in the revision of nefarious social programs that have emerged out of social philosophies intrinsically unsound.

The new scholastics for the speedy realization of these desirable objectives must present a united front and must not squander man power in useless debate about unessentials. The essential principles are held in common and it is the essential principles that should be presented with unanimity.

The new scholastics must avail themselves of all recent sociological data and must definitize at every turn for the accomplishment of the new synthesis. This demands an intelligent division of labor since the fields contacted by our social philosophy have become so highly specialized. This presumes that the preliminary skirmishing must be done, from our point of view, by men and women who are already deeply

grounded in new scholasticism, who will throw themselves whole-heartedly and sympathetically into the work of understanding at least one of the specialized social sciences. Then, by mutual co-operation they will compare results of their specialized research and synthesize for the benefit of a more commanding scholastic social philosophy. This involves a tremendous program of research, but there seems to be no other satisfactory way of obtaining satisfactory and commanding results.

The new scholastics must also co-operate in another manner among themselves in the new expression of our social theory. Scarcely any one of our philosophical disciplines can claim immunity from the change of attitude that will be created by closer contact with sociology and the social sciences. All of our philosophical branches are involved in the new obligation. Certainly metaphysics, psychology, ethics, and theodicy are directly and most closely concerned. It is in these fields that contemporary sociology is most inquisitive, and it is the expert philosophers in these fields whose generalizations and deductions need to be squared with, com-

forted by or at least tuned with empirical research. These branches, too, will be leaned on heavily in a restatement of our social philosophy. These philosophical branches can meet together in the sociological arena with great profit to all concerned. Out of this co-operation can be brought a wealth of new meaning to old philosophical terms and traditionally hallowed philosophical principles. Nature, purpose, change, the good, the beautiful, the true, induction, deduction, the social instincts of man, progress, sanction, civilization, happiness, morality, social order, social control, law, rights, the hunger for the divine—all these will stand clothed with more attractive and fuller meaning when presented by co-operative effort of philosophers among themselves and of philosophers with the sociologists. Sociology and social service in their turn will gain meaning and stability. And, after all, this is in consonance with the platform of new scholasticism issued by Pope Leo the Thirteenth: "to strengthen and complete the old by the new . . . to spread it far and wide for the defence and beauty of the Catholic faith, for the good of society and for the benefit of all the sciences."



A Biologic Tycoon

George H. Taft, '37

SURROUNDED with the sometime grotesque paraphernalia of science, microbe hunters have written chapters into the history of man. A cloth merchant of Delft ground pieces of glass for a pastime and discovered the microscope. An Italian priest dared to combat the "Black Plague", and became the father of sanitation. A French chemist invented a curved-neck tube to break down the theory of spontaneous generation. Natives of the Veldt died like flies, until a British army surgeon discovered that it was a fly whose sting caused the "sleep of no awakening". An army of men and women, lured by the romance of the chase, have worked without thought of the trophy for the cause of medicine.

Whetted with the curiosity of the Sages and the medical lore of an ancestral treasury, a youth of Stagira, in old Macedonia, travelled to Athens to sit at the feet of the Sublime Plato. He was to remain the greatest philosopher the world had offered, with his one-thousand books, until an Angelic Doctor took his place. But it is Aristotle, the natural scientist, the augments of Hippocrates, who points the way to the Pasteurs and that horde of silent workers whose creed is observation.

The story of Aristotle and Biology might have been written with all the vividness and intrigue of a Jules Verne. Stripping the technical verbiage from the Tycoon's "Historiae Animalium", we place him in an impoverished laboratory. No microscope, thermometers, barometers or watches, not even a test

tube. The toga of observation was his only tool.

From out of that Athenian laboratory, around the year 340 B. C., issued the findings of the first Aristotelian experiments in Embryology. A bird's egg formed the material. It is not difficult to imagine the naturalized Greek philosopher sitting in the dark, candling his specimens. His first discovery embraced the fact that the first indication of the chick embryo occurred after three days and nights.

The following observations are significant. The Stagyrte observed that the heart of the embryo appeared like a speck of blood in the white of the egg. He wrote that "it beats and moves as though endowed with life". He clearly distinguished the head, and was astounded that the eyes were swollen to a great extent. He carefully noted that the head of the embryo, during this primary period, was the greatest portion of the mass, the lower parts insignificant. Aristotle found the chick to be distinctly visible in all its parts when only ten days old. A membrane and liquid enveloped the embryo. The knowledge of this membrane and liquid carried Aristotle to a conclusion in his classic researches in embryology. The Stagyrte entered the ranks of the tycoons, when he gave the germ of the fetal circulation to posterity.

Some few authors hold that Aristotle disregarded direction in his biological researches. This could hardly have been the case in his anatomical work on fish. His description of the viscera

and organs of sharks and other ocean denizens could only have been accomplished with the aid of a scalpel. The Stagyrte wrote that the eggs of sharks adhere "in the middle of the cavity round about the backbone . . . as the eggs grow they shift their place. Dog-fish and skate have a kind of egg-shell, in which is found an egg-like liquid".

The Macedonian naturalist then struck off one of his typical embryological observations: "At first the embryo has its head upwards, but downwards when it gets strong and is complete in form. Males are generated on the left-hand side of the womb, and females on the right-hand side, and males and females on the same side together. If the embryo be cut open, then, as with quadrupeds, such internal organs as it is furnished with, as for instance the liver, are found to be large and supplied with blood." All of which goes to prove that Aristotle used a knife to trim off more than scales in his Athenian fish shack.

The remainder of Aristotle's tract on the formation of the fish embryo must still be envied for its exactness by modern curators of hatcheries.

Aristotle, the zoologist, had a great love for natural history. The philosopher, in him, however, always mingled with the anatomist. The combination inevitably produced a geneticist. Tiring of, or completing, his work on fishes, he turned to the insect world. Throughout his classic paper on bees it is evident that a strong urge pulled him to higher observation.

The patience exhibited by the Stagyrte in tracing the love story of king and queen bees, and the political machinations of drones, qualifies him for a place with those indefatigable ones who

have worked in silence and triumphed in silence.

Aristotle is not so much the anatomist as he is the philosopher in this apiary tract. He wrote about the habits and strife, the life and the death of his subjects. He must have spent days and weeks before the hives to reach conclusions still authoritative. Aristotle described the hives, the honey-comb, the work and the battle waged by the bees against their enemies. Startled, perhaps, by the industry and traits of the insects, the great Stagyrte left his scalpel at home, for he gave us no anatomical description.

That the philosopher was in a pensive mood when he wrote the findings of his orchard vigil, is evidenced in the closing lines of his tract—"Gaudy and showy bees, like gaudy and showy women, are good-for-nothings".

It is difficult to determine the exact point in Aristotles biological researches when the genetic idea found expression. In the earlier zoological tracts, traces of the direction in which he was moving pointed to the mark. The philosopher seems always present. When the Stagyrte decided the time, he embraced the larger subject with full confidence. From then on the philosopher and geneticist kept persistently in view in all of his writings.

"Consider how the physician or how the builder sets about his work," wrote Aristotle. "He starts by forming for himself a definite picture, in the one case perceptible to mind, in the other to sense . . . and this he holds forward as the reason and explanation of each subsequent step that he takes, and of his acting in this or that way as the case may be."

"There is absolute necessity," wrote the Stagyrte, "manifested in eternal

phenomena. The mode of necessity and the mode of ratiocination, are different". The reason given for this is that in the latter the starting point is that which is; in the former, that which is yet to be. Let us say, for example, health of man, owing to its being such and such a character necessitates pre-existence or previous production of this or that antecedent. This, according to Aristotle, because it exists or has been generated, making it necessary that health of man is in, or shall come into existence.

Aristotle comes clearly into the open with this statement: "Another matter which must not be passed over without consideration is, whether the proper subject of our exposition is that which the ancient writers concerned themselves, namely, what is the process of formation of each animal; or whether it is not rather, what are the characters of a given creature when formed. For there is no small difference between these two views. The best course appears to be that we should follow the method already mentioned and begin with the phenomena presented by each group of animals, and when this is done, proceed to state the causes of those phenomena, and to deal with their evolution".

Aristotle's tools included the formulae of the Pythagorean school with its number theory applied to all of the sciences. Xenophanes comes next with his inquiry leading to the theory that "nothing comes from nothing" and that there is "no becoming". Parmenides occupies a place with the physical doctrine that "being is one and immutable and . . . the senses are convinced of the plurality and change which exists around us". Heraclitus comes next with his doctrine of universal change, hold-

ing the origin of the world to be from primitive fire. The special tracts of Empedocles, are next, giving us the first great insight into ancient biology with his studies of living organisms, and the survival of the fittest through the evolution of plant life. Lastly, the Homeric poems to Asclepius and the parchments of Hippocrates complete the list. These were the test tubes whirled by Aristotle in his anatomical centrifuge.

Aristotle the philosopher joins hands with Aristotle the geneticist in reviewing Empedocles. "Empedocles was in error when he said that the characters presented by animals were the result of incidental occurrences," said Aristotle. "Propagation", he explained, "implies a creative seed endowed with certain formative properties. The parent animal pre-exists, not only in idea, but actually in time. For man is generated from man; and thus, it is the possession of certain characters by the parent that determines the development of like characters in the child."

The Stagyrte handed down a gift to the Galens of posterity when he scrapped the ancient theory that man was a composite of fire, earth and water. Substance, matter and form were more than words for him. They spelled "sesame" to the jointure of anatomy and philosophy. "A dead body has exactly the same configuration as a living one; but for all that is not a man," wrote Aristotle. "For like a physician in a painting, or like a flute in a sculpture, in spite of its name, it will be unable to do the office which that name implies." This *succinct dictum* spelled "curtain" for Democritus, who theorized that configuration and color constitute the essence of the various animals. Aristotle punctuated his argument with the following: "This some-

thing that constitutes the form of the living being is the soul, or part of the soul, or something that without the soul cannot exist. When the soul departs, what is left is no longer a living animal and none of the parts remain what they were before, excepting in mere configuration". The remainder of Aristotle's tract on this topic is pure psychology.

The orderly mind of the Stagyrte made it only natural that he should have attempted to put order into the study of anatomy. Like a true physician, he studied the parts of his anatomical subjects with unwearied zeal. What might have resulted, if von Leeuwenhook had lived and perfected his microscope in Aristotle's day, is a pleasurable conjecture. He studied the human body as far as subjects and equipment would permit, writing his findings in terms of physiology. He described the common functions and the organs of the human body, and differentiated by gradation. Reproduction, copulation, waking, sleep, locomotion, were vital actions of the species which formed subject and predicate to his observations. He attempted to set forth the causes of all vital phenomena, whether universal or particular; and in so doing left us to follow that order of exposition which conforms to the order of nature.

In the midst of his researches in anatomy, Aristotle inserts in his writing one of those delightful genetical flashes. "Now the order of actual development," he wrote, "and the order of logical existence are always the inverse of each other. For that which is posterior in order of development is antecedent in order of nature, and that is genetically last which in nature is first." Prime matter for Mendel to later develop those sturdy genetical principles to slay Darwinian originality. "In order

of time", continued Aristotle, "the material and generative process must necessarily be anterior to the being that is generated; but in logical order the definitive character and form of each being precedes the material". Pertinent genetical matter finecombed from the dust of the ancient schools.

In his anatomical tracts, Aristotle graphically describes the digestive, excretory, respiratory, muscular and a quasi-nervous system. Each organ has the vividness in explanation that one might expect from the pen of the vivisectionist. It produces a mental flutter to read the Aristotelian descriptions, knowing that up to Galen's time, even in the Alexandrian School, ribboning a cadavar was not to be thought of in scientific circles.

Aristotle's anatomical researches were perhaps his greatest gifts to the science of medicine. The Athenian tycoon, however, always included a genetical aspect in his work. He worked on the principle that everything, that comes into being or is made, must be made out of something, must be made by the agency of something, and must become something. He swerved, occasionally, from the track and battered his way back to anatomical truth with the scantiest of material. His discouragements find no place in the clear, concise distinctions and descriptions. No word of triumph marks his passage through the maze of solved difficulties.

Aristotle erred when he sponsored spontaneous generation, but it took approximately twenty centuries before a Pasteur solved the riddle and wrested the palm from a Leibig. Aristotle came within a hair line of theorizing that chromosomes contained the factors of the body. He touched off the main-

spring and his clock of research has ticked through the centuries.

The great Athenian Tycoon of Biology may safely be classified as an advanced discipline of the School of Cnidus. None of his writings are strictly medical, but his researches in anatomy and physiology gave great impetus to the progress of medicine. He was of an Asclepiad family and practiced medicine as an amateur. During that dark period in medicine, when all records seem to have disappeared, Aristotle's writings and impress were carried as a heritage. Aristotle's teachings and example are seen in the later Alex-

andrian School of Herophilus and Erasistratus.

* * *

Forgetting the higher truth of Aristotle, that the soul of man is the vital principle of operation, a few geneticists, formerly and now, seek to perform parthenogenesis. Some are storied; some most amusing. Aristotle sits with those hunters of the hinterland of science who blazed the trail with toil and hardship and forgetfulness. Medicine twines the snake of Asclepius about the wand of Mercury, but it was Aristotle who gave the wings to the caduceus.

TEARS

*Why fret? What is the use of tears?
All men are actors on this stage of life;
And I am one who chose a tearful part
To still the quicker beatings of my heart.*

JOHN HOULIHAN, '40.

Plot or Not

W. F. Gibbons, '39

ANY criterion of imaginative literature will, naturally, be more or less subjective. Since the purpose of imaginative literature is essentially to entertain, the critic will tend to evaluate the work in question insofar as it has succeeded in providing entertainment for him. If it has done this, he is usually satisfied with it; if it has failed, he more often than not condemns the work. Realizing my human fallibilities, I fear that in this respect, at least, my criticism of the short story will seem rather banal, rather an expression of my own appreciation than an objective analysis of the species.

In recent years there has arisen a new school of writers, whose works are so unlike those of the old school that much adverse criticism has been leveled against them. They have developed a form of short story which agrees with the Poe school in all else but plot; their stories are completely impressionistic, having little action and no plot. In this regard, however, they attempt to justify themselves, perhaps equitably, by defining *plot* as a mere frame or skeleton for the functioning of the story. Be that as it may, there is no doubt but that in many cases, for sheer art and beauty, the modern form rivals, and, at times, even surpasses its older step-brother. It has a finer expression, and a tone of restraint which the Poe school has yet to equal. Here, as throughout this paper, we speak of the normal modern story, not the abnormal. In literary criticism, as in all fields of human endeavor, it is hardly fair to pass judgment

on a class by observing a few isolated exceptions or radical extremes.

The moderns, for all their lack of conventional plot, have perfected a noteworthy technique. Their work is far more intellectual than that of the old school, and in the attempt to convey a single, powerful impression they succeed admirably. For this reason it would seem only natural that we be allowed to enjoy all the benefits offered us by them. But, because of the insatiable mania of humankind to denominate and classify, list and catalogue all new sensations and impressions we are asked to eliminate this form of literature from the short story. Not that such an elimination would in any way detract from an appreciation of the story, for its intrinsic virtues will not be changed by a whole lexicon of nomenclature; but it is our belief that there is no practical or theoretical necessity for such a step.

In the first place, if we admit of a plot as a framework for the story, which many of our foremost critics do now admit, then there will be no difficulty in recognizing the modern art as a veritable short story species, for it would then comply with all seven of the canons of the Poe school.

However, if we refuse to accept this definition of the word "plot", if we still sincerely and rigidly insist on a strict, exclusive interpretation of the term, it is our belief that, even in such a case, the modern work can still be accepted as a short story. For we are of the opinion that such a difference would not be basic enough to justify a

complete separation. Let us draw an analogy in another species of literature, the essay. To compare essayists like Lamb, DeQuincey, and William Hazlitt with their predecessors of the eighteenth century gives some idea of the possible divergence within the limits of a single class. Was it necessary for Lamb to inaugurate a new species of literature simply because he wished to write something a bit different from the old formal and scientific treatises? And certainly the difference between the modern short story and the Poe story

is no greater than that between Pope's pseudo-classic "Essay on Man" and Charles Lamb's "A Dissertation on Roast Pig".

Would it not be much wiser to recognize two possible departments of the short story, and thus escape the maze of complications inherent upon splitting hairs so finely between two whole species? Would it not, perhaps, obviate a great deal of dissension between partisans of both schools if such a course were followed? We think it would.

VOX EX UMBRIS

*A white cloud rides
across the purple sky.
Somewhere,
a bird sings.
I hear faint voices in the night.
The stars are grave, sedate—
cold and proud as jewels on a queen.
The moon smirks at the sickly clouds
who bow and fawn upon her.
A slight wind plays
about the willow's straggling locks,
and all is calm . . . a far cry,
and all is still.
A white cloud rides
across the purple sky.
Somewhere,
a bird sings.*

EDWARD RILEY HUGHES, '37.

When Learning Came to Hartford

Edward Riley Hughes, '37

AT about the same time that the sovereign state of Connecticut was acquiring a growing and indeed lasting fame for its alleged production of wooden nutmegs it was producing wooden poetry in far greater abundance. For a few short years Hartford was the intellectual hub of the country and from Hartford thundered the epics and satires of a group of ardent young men, "the Pleiades of Connecticut", who had been to Yale College and who had read the poets. They intended to create a national literature; what they produced might be considered in the light of a national menace.

Learning came to Hartford shortly after the War of Independence with the rather haphazard and ill-advised formation of a semi-literary, semi-political club which held weekly meetings. Its members contributed verse of terrifying length to such local moulders of public opinion as the "Connecticut Courant" and "New Haven Gazette". To the enlightenment of their day they contributed much weighty poetry, either of withering satire or thundering denunciation, and visited their wrath upon Sin and Thomas Jefferson with magnanimous impartiality.

They were called the "Hartford wits" and frequently responded to that title, but it is, I think, a lamentable misnomer. For among them all, Dwight, Trumbull, Barlow, Humphreys and the rest, there was a dearth of wit, enough to be painful. To separate the chaff from the wit, as it were, the group, which has been called a "coterie of poet-

asters", was noted if not notable for a ponderous display of invective and a deft plagiarism of the best sentiments of the English poets.

But these men were giants in their industry and their works possessed all men's approval. They were eminent men, scholars, diplomats and legislators; among their number were a college president, an ambassador, and, a rarity in colonial America, a millionaire. There was Timothy Dwight, a great college president, an indifferent thinker, and a terrible poet; John Trumbull, a lawyer and no mean hand at satire; Joel Barlow, who prepared for an army chaplaincy by taking a six weeks' course in theology and who felt urged to write the great American epic. George Washington, certainly not first in literary criticism, considered Barlow a genius of overpowering ability. They were the big three, but the others were just as rabidly partial to Calvinism and Federalism, just as suspicious of new ideas, equally as intolerant.

Perhaps the most satisfying poem the wits produced, from the contemporary point of view at least, was the monumental "McFingal", some 3,800 lines modelled upon Samuel Butler's "Hudibras" and in the wits' opinion quite definitely superior to the original. Easily the most famous lines from it are:

"No man e'er felt the halter draw
With good opinion of the law,"
as true now as then. Comparable in length at any rate is Timothy Dwight's "The Triumph of Infidelity", a bom-

bastie defense of Calvinism, which betrays Dr. Dwight in the uncomfortable attempt "to be facetious at the expense of David Hume, or to slay the dreadful Monsieur de Voltaire in a duel of irony". Dwight's other monumental work "The Conquest of Canaan" is remarkable in that it interpolates an account of the Revolution into Jewish history and contains an alarming number of descriptions of thunder storms.

In the "Anarchiad" the good Dr. Lemuel Hopkins of Wethersfield permits himself a rousing good time throwing stones at his New England neighbors. His remarks on the sovereign state of Rhode Island (with Providence Plantations no doubt included) are forceful and unmistakable. He salutes little Rhody in this wise:

"Hail, realm of rogues, renown'd for
fraud and guile,
All hail! ye knav'ries of yon little
isle."

After he really becomes warmed to his subject, Rhode Island is variously described as "a cave of bears", "a nest of vipers", and most crushing of all, "young Democracy of Hell". It is fearsome to conjecture what Dr. Hopkins might be moved to regale us with today.

The Hartford wits are not so important to us as they were to themselves. Indeed, had they not taken themselves so seriously, had they not had such an exalted idea of their lofty mission, it is conceivable that they would not have existed as such as nobody would be the wiser—or the loser. They were undeniably verbose and slavishly imitative of the English verse of a century preceding. As V. L. Parrington phrases it, they "were not devoid of cleverness, but they were wanting in ideas. They were partisans rather than intellectuals".

It may be wondered that so many individualists could bring themselves to meet upon common ground more than once. The club, however, lasted quite a bit longer than that. It was productive of no single lasting result, but the members were happy in the thought that they were setting the intellectual pace for all New England. The fact that they did is not to its credit. The group broke up quite naturally and inevitably. Dwight left to terrorize freshmen at Yale, Barlow voyaged to Europe, fame, and the discovery of a New England delicacy in distant France. The other wits dispersed and went their several ways; they became more or less illustrious in their various fields of endeavour. We may be quite sure that they bemoaned the glory of their early days and the unhappy fact that most of the seed they had sown had presumably fallen on barren ground. We must rejoice that this is so. Much that they had written was to little avail even then; practically all of it is now.

To some degree they all succumbed to the sterile destiny of Timothy Dwight. It was his ill fortune to write ponderously and with "learned lumber" for a people of no tradition; he wrote without ever looking out of the window, without caring (nay, he would scorn it) to make his work applicable to the ideals, the needs of those about him. The wits were all bookish men to the point of being musty. They were decadent in the sense that they leaned heavily upon England for their material and their approach, they largely ignored (though of course not entirely so) the vital native material which encompassed them. Their experience in life did little to broaden their knowledge or their tolerance; it served only to solidify their prejudice. With such limitations it is

little wonder that the products of their pens should die with the hands that wielded them.

That the Hartford wits are little known or remembered now there can be no gainsaying. In their ardor, in their eloquence, and even in their sophistries they were typical of the age in which they lived, and most of all they were sure of themselves and confident of their powers. As evidence of this last read the salute of one of them to the rest of the group written in the trying hour of the Barbary outrage:—

"Why sleep'st thou, Barlow, child of
genius? Why
See'st thou, blest Dwight, our land in
sadness lie?
And where is Trumbull, earliest boast
of fame?
'Tis yours, ye bards, to wake the
smothered flame.
To you, my dearest friends, the task
belongs
To rouse your country with heroic
songs."

Why did they sleep? Where were they? For once they had the wit to remain silent. They had lost their hold, they were occupied with things more gross than their "heroic songs". When a real emergency arose, one to which a labored Calvinism could not apply, nor rhetoric expound, when there was a people, not a class to convince, poetry stuck in their throats. The reign of the wits was over.

Essentially, these mighty wits of Hartford represented not a club nor yet a literary movement, but rather a state of mind; and that predominately bilious. There was no considerable figure among them, nor did any work of theirs survive to edify an age other than their own. In the main, they were active if not precisely thoughtful men. They were unyielding in their prejudices. They read their opponents only the better to confute them, and they hated with a hate both bold and awful. In a word, they knew where they were going and they intended to take others with them.



WINTER

*Gone is November,
The time of Crimson Creepers and Bittersweet,
And the smell of fragrant bonfires;
When the woods—now relentless and cold—
Stood blushing,
Holding its breath in expectation
Of Nature's whispered secret.
The trees knew;
Crimson Creepers and Bittersweet knew.
They donned showy garments
To join in the last of the festivals to the sun,
For Summer was gone.
Soon Nature breathed again in their branches,
Breath that palled their autumnal glory;
Shed bitter tears in lamentation,
Quenching their fires.
The Earth is now ashen;
The skies are drab;
A sharp wind blows from the North,
Singing Nature's lullaby,
"Sleep, my children, sleep!"*

JOHN HOULIHAN, '40.

National Guard

Francis X. Asselin, '39

AT these times when the war clouds are gathering over the heavily-armed nations of Europe, and the peace of Versailles has passed from the earth, our government should be ready and willing to equip its fine soldiers of the National Guard with the latest developments in war machinery.

It is not necessary to go beyond the boundaries of our own United States to voice praise of well-organized forces, for the National Guard of the United States is indeed a well chosen and efficiently trained organization. Its personnel is chosen with strict formality. Trained men are selected from the professional fields to lead and command. Chemical, Civil, and Electrical Engineers are commissioned as Officers over the companies functioning in their respective professions. Skilled doctors are placed in command of the medical branch of the service. Gas experts lecture and drill all the branches of the service in the latest methods developed by the United States Army Chemical Warfare Department.

The ranks are filled with peace-loving citizens possessed of the desire and ability to protect that peace from any invasion. The prospective recruit, having signified his desire to join the Guard, must undergo a thorough physical examination at the hands of an authorized doctor of the National Guard. If in this examination he is found physically fit to perform the duties of a soldier, he is introduced to the Commanding Officer, at whose hands he unknowingly undergoes a mental apti-

tude test, in the course of which his past life is discussed and recorded. It is explained to him that his attendance at the weekly drill is compulsory under pain of prosecution by the State authorities. These formalities having been completed, the recruit is detailed to a non-commissioned officer whose duty is to test the newcomer's aptness to take and execute orders. Having been accepted, he may pride himself on being a member of an organization devoted to the peace and preservation of the nation.

The branches of the Guard are identical with those of the regular United States Army, and afford the recruit an efficient training course in any field for which he may be best fitted. The many individual branches of the service are grouped under the more general "combatant" and "non-combatant" forces. In the former we find those soldiers whose work is to man the guns and perform the actual fighting. These men are detailed to the Engineer Corps, the Field and Coast Artillery Corps, and the Air Corps. The non-combatant group comprises the Medical, Administrative, and Quartermaster Corps; all of which serve those in the combatant groups. The Medical Department shelters and cares for the wounded; the Administrative lays out the affairs of war; and the Quartermaster Corps feeds both man and beast in the service.

The training of the individual soldier is carried out with pains taking exactness. At the weekly drill period he is acclimated to the physical performance

of the duties of his command. Lecture classes bring him into contact with men who are learned in the tactical knowledge of their individual branch of the service. The annual two weeks encampment gives him a taste of duty in the field. With reason it may be said that a soldier of the National Guard surpasses the average citizen in value to his country in time of need, when, as a matter of fact, because of his experience he is almost invaluable to his community and his country.

While our country remains at peace with itself and with its neighbor, little is heard of the activities of the National Guard, except on special occasions. Such occasions are those public functions which have need of military glamour to complete their being—parades, ceremonies, guards of honor, and military burials. Then only is there witnessed the flashing glint of the fixed bayonets and rhythmical tramping of the feet of the soldiers of the National Guard.

In times of emergency the National Guard is the first to arrive upon the scene, and it does not leave until the last required duty has been performed and normalcy has been restored. In the recent New England textile strikes, the Guard's handling of their dangerous task received high and noted commendation. Not a shot was fired, yet order was quickly established, life preserved, and property protected.

Similarly in the recent floods which ravaged the towns of New England, the Guard was without peer in the point of service. Food, clothing, and shelter were quickly supplied, and the unfortunate residents were readily cared for. All water supplies were tested and guarded, and polluted water was made sanitary. The ability of a member of

the Guard to take command during the crisis of the flood, was ably illustrated by the actions of a young officer to whose bravery and sound judgment the people of an entire community owe their lives. As the first flood waters entered the town, he secured a small boat, instructed the merchants to transport with all haste as much food, water, and clothing as possible to an abandoned warehouse on high ground, over which he placed a guard, and directed the transfer of entire families to positions of safety. Under his command the electrical power was shut off to prevent short circuits and possible fires. Having been instructed in telegraphy while in the service, he was prepared to communicate the predicament of the isolated community to the outside world, and to reprovise the food and clothing which were rationed out to the stricken community.

In times of war the National Guard is subject to immediate call to service. It goes into battle second only to the regular Army of the United States. Its officers are assigned as instructors both in the training camps and in the front lines. In point of value and service to the country the organization is thoroughly unselfish and humanly efficient.

The efficiency of the National Guard as a serviceable unit in time of strife and war is hampered by its inferior equipment. Neither the State nor the National government has adopted the organization as its legitimate undertaking. The consequence is that in many branches of the service the efficiency of the organization is impaired by the forced use of cast-off equipment—equipment either repudiated by the regular Army, or left hanging over since the World War. In many branches of the Medical Corps the only ambu-

lances available for service are relicts of the War. The gun sacks in every armory give what should be the final resting place to the Springfield rifles of the first years of the great War—nineteen hundred and fifteen. Not only is the equipment of weapons antiquated, but it is absolutely inadequate. A very striking illustration of the irresoluteness on the part of the government to equip its National Guard is had from a recent experience. Fifty gas masks were requisitioned by the Guard for an instruction in the use of the gas mask of the regular Army. It was only after three weeks of constant requisitioning that six masks were forwarded, but with the joker commanding that three of the masks be returned on the day following their receipt. The irony of the government's irresponsibility is more keenly realized when it is recalled that the Nations of Europe are not only instructing the man-in-the-street in the use of the gas mask, but is providing one for him. The human efficiency of the National Guard is the result of the individual efforts of its members, in spite of the hesitation of the government to make the organization thoroughly efficient and serviceable in every department.

An increase in appropriations would not only modernize the Guard, but would augment its standing value to the United States. The shameful pittance paid its personnel tends to reduce rather than to increase the members of the organization.

In this day, when peace and war hang in the balance in every nation in Europe, when unrest, uncertainty, and mistrust are felt in all diplomatic circles, it is the duty of the government to keep not only its regular Army well equipped with the modern implements of war and thoroughly instructed in its science, but also and with special interest, to maintain its potential army made up of private citizens and organized into the National Guard. Since it has been rightly said, "There is no stronger defense than a strong offense", it is well that the government keep in mind that its National Guard will be no stronger than the weapons it bears, nor more materially efficient than the means at its disposal. Our National Guard is well organized, its personnel thoroughly trained and willing to serve the government—let the government be willing to equip the Guard in return that it may receive its last full measure of efficiency and service.



“Number, Please”

John H. Fanning, '38

PALMERVILLE, a suburb of Axton, is a typical New England small town which hibernates during the long, cold, sleepy winter months, but only dozes in fits and starts for the remainder of the year. Ideally situated on the banks of a river and neighboring a horse racing track, Palmerville remains just a commuters' haven.

To Mabel Blatt pausing at the door of the Telephone Exchange to close her dripping umbrella, Palmerville was a gloomy shroud, so to speak. "Oh, Palmerville's all right if ya don't care for a change once in a while. Gee, there's nothing bad about the town, but it's dead. Nothing doing; nothing int'resting," Mabel used to comment frequently. And tonight Mabel was in no better mood than ever. How could you expect a young girl, blonde, brown eyes, white and twenty, well, twenty-six, who wasn't too bad on the eyes, to be crazy about the "night watch" in a telephone exchange? Working in the daytime wasn't bad, but that four-hour night stretch took the life right out of one.

"Lo, Mabel," greeted Laura Burton, whom Mabel was relieving, and who was seated at the switchboard of the small, rather bare office.

"Hi yah," sighed Mabel hanging her wet raincape and tam on a hook in a corner of the room. "Lousey night out," she continued, chewing energetically on a large wad of gum, "pouring rain. Be lucky if there ain't high water and floods, if it don't stop." Turning, "How's business t'night?"

"Bad; I was just doing a cross-word

puzzle," answered Laura unplugging her ear phones from the board and preparing to leave.

"My, what's that perfume you're wearing, Mabel?"

"Like it?"

"Well, it seems a bit strong, doesn't it?"

"Naw, that's 'cause it's the real McCoy, undiluted. It's called Cologne de Bourgeoisie, if ya want some."

"I must be running along now," said Laura arranging her hat with a few deft touches, and there's somebody's light flashing; you'd better answer it," she concluded walking toward the door.

"S'long . . . number please," chirped Mabel plugging in the switchboard light, "Palmerville calling Axton 1729-2? . . . Thank you . . . here's your party."

"Hello, Tex? . . . Jimmy Dawson . . . say, Tex, I'm er-a little hard pressed; how's it for a century?"

"Say, I've given you a lot of centuries, and I don't pick those berries off bushes!"

"Oh, come on, Tex, give me a century."

"When do I get it back?"

"Tomorrow afternoon, if you play Black Jack in the seventh."

"Oh . . . ? You're riding Black Jack . . . ?"

"I won't have to ride. I'll just sit still, and that nag'll take me in."

"Ya, but that won't take you any nearer to marrying Betty Nugan."

"We were talking about a horse race."

"We were. But this is going to be a real race, after all, see. McNally's Gray Hawk is running."

"And just who is he?"

"He's been burning up the small tracks down South. He can beat Black Jack."

"O. K. What's the dirt?"

"What do you mean?"

"That hungry tone in your voice isn't there for nothing. Who's the bag open for now?"

"Say, listen here—!"

"Your three minutes is nearly up, better speak your piece."

"I'm trying to help you out, and you keep kicking mud in my face. Listen. Black Jack will be the odds-on favorite; he'll open at about 20-1. Now suppose you could clean up on Gray Hawk . . . ?"

"You've used up the time; this call is ended, Tex."

"Jim, listen! Now for G—'s sake don't kick opportunity in the face. You and the Nugan girl have been waiting a long time."

"How many jockeys have you bribed, Tex? How many riders have you turned into dirty crooks?"

"With five grand you could get into a lot of businesses."

"I ride Black Jack, but Gray Hawk wins, huh?"

"And you get in on the juicy part of the odds. With Black Jack fixed I'll average about 10-1 all the way down, and I'll cut you in on it. Just one jam; just one mistake."

"Well, O. K. But if this doesn't pan out you're washed up, I take it?"

"I'm not going to be washed up."

"Trust me, don't you? O. K. Bye."

"Ho-hum," yawned Mabel, "Wish this night was over. What a job! Wonder what 'Little Orphan Annie' is doing

today," she mused, flipping over the pages of a newspaper. As her eyes fell on Laura's cross-word puzzle, "Hello, Laura's only half finished her puzzle. Um-m-m, Greek god of love, five letters, oh, that's Venus." Hooking her number tens around the curved legs of her revolving chair she leaned over the puzzle. "Um-m . . . Australian jack-rabbit, eight letters, . . . well, let that go for now." A light flashed on the switchboard; Mabel plugged it in and switched on the cam.

"Palmerville calling Axton 692-J? Ten cents please . . . thank you . . . go ahead."

"Mr. Sliman's residence."

"Hello, Florette, Mr. Sliman speaking. Is Mrs. Sliman there?"

"Hello, Ed?"

"Yes, May. Say, May, I'm terribly sorry, but I can't get home for dinner tonight. An out-of-town buyer just pulled in, and I want to close a deal with him. Big deal, too. I'm terribly sorry. No, don't bother waiting up for me. Most likely I'll be late. I'm phoning from my office. Oh, don't worry, I know where the icebox is. Bye."

"An eleven lettered word, the name of a species of marine reptile . . ." pondered poor Mabel, her jaws, for once, motionless. A switchboard light flashed unheeded, again and again. Finally noticing it she plugged it out.

"Number, please, . . . sorry . . . here's your party."

"Hello, Ruthie? Ed speaking. Say, babe, how's it for tonight? Wife? Huh, you know, big business deal. . . . Naw, doesn't suspect a thing. . . . We'll do the town up red. . . . I'll be at the rear entrance after the last floor show. . . . Abyssinia."

"Um-m-m, a frivolous girl, seven letters," muttered Mabel to herself removing her headpiece and tugging at her ear. She put the bottle of tea she had taken from her lunch box on the hot radiator. A light flashed on, and she hastily put on her headpiece, while plugging in the jack.

Wonger County Prison Camp No. 1 at Three Bluffs? Thank you."

"Assistant Warden Graham speaking."

"Lo, Warden? This is Dog Warden, Shepard. Say er—r—, Warden, got some bad news. You know that trusty, Wilson, whom I 'borrowed' to play tag with my bloodhounds, to sort of limber them up? Well before I could put my hounds on his trail a heavy rain washed out his tracks. He hasn't been seen since. . . . Well, how did I know it was going to rain . . . ?"

"Um-m, Hawaiian fruit, also a term of racketeer slang, one, two, . . . eight, nine, um-m," chewing her pencil, "pineapple, P-I-N-E-A-P-P-L-E, that's it. Gee, look at that rain," she commented looking up at the window against which a veritable deluge of water was beating. "Gee, only eleven o'clock. Wish somebody'd break a bank or something."

"Number, please," she continued in answer to a summoning switchboard light, "here's your party."

"Hello?"

"Hi, Mom. This is Bobby."

"Bobby! My but I'm glad to hear from you. How are you, son?"

"Aw, I'm fine, Mom. And how are you and Dad?"

"Well, your father had a touch of lumbago last week, but he's well now."

"Say, Mom, have I got news! You know what! Gee, Mom, I'm so happy I don't know whether I'm awake or not. Guess what! Three guesses."

"Well, . . . you got an A in Math?"

"Aw, no, Mom. Nothing like that, but I did get a C+. Gee, you'll never guess. Well, . . . I've been pledged by Gamma Si, Dad's old frat, and just the one I always wanted to join. I've been in a dream ever since. Gosh, for a Freshman"

"Oh, I'm so glad, Bobby, and your father will be too."

"Gosh, Mom, you know college life is great. I'm just starting to realize it. . . . All the fellows and everything . . . , that is, except for the Sophs. I was hauled up before the Soph Court yesterday, and paddled for . . ."

"Oh, Bobby, don't do anything to get hurt."

"Aw, don't worry about me, Mom. I can take care of myself. Say, Mom, are you and Dad coming down to the State Homecoming Game Saturday? I wish you would. I've got lots to talk about, and since the Frosh play Friday, I'll be free all Saturday. Here's something else, Mom, I'm first string substitute end now."

"I think we'll be there, Bobby. Your father says we're going."

"Gee, that's fine, Mom. And, Mom, there's a Victory Dance Saturday night . . . er-r-r. Could you invite Dotty for me, and take her down with you? I'd sure like to go. It'll be my first real big college dance."

"I think so, Bobby."

"Gee, that'll be swell. Well, I've got to be going now. Got a Taurus Club meeting in ten minutes."

"Taurus Club? And what is that?"

"Oh, a bunch of fellows sort of get together and er-r-r-r discuss different things."

"Studies?"

"Well, . . . in a way."

"That's just fine. Well, good-by now, and take care of yourself."

"Bye, Mom. See you Saturday."

"An adjective meaning 'continued in the same unvarying tone' . . . ten letters," Mabel got in between sips of tea and munches of her cheese sandwich. "Gee, that's a tough one." She plugged in a wildly flickering light.

"O. K. sister. Get me the City Desk of the Axton Herald, and hurry."

"City Desk."

"'Stew' Dickens. Listen, chief; here's the scoop of the year. Guess who was picked up for murder not fifteen minutes ago? Ed Sliman. I thought you'd be surprised. Here's the dope. He's been running around quite a bit lately with some hoofer from the Tick-Tock Club. Name of Ruth Winters. Not a bad kid, on the whole, I guess. Anyway, her badly-beaten body was found in a doorway about a block from the Tick-Tock stage door about an hour ago. It seems that Sliman had previously in the evening called his wife and told her that he couldn't be home for dinner. Usual thing, big business deal. Then he called Miss Winters and made a date for after the show. She told several of her girl friends that she was having a date with Sliman, and apparently he was late getting there, because she was standing there after the last of the girls had gone home. So he's been picked up for questioning. Of course he denies it. The crime, I mean. Says he did make a date, but his conscience made him give it up and go home. When questioned, his wife said he had got in early, long before Ruth Winters could possibly have met her death. Whether she is playing the part of a loving wife, or is telling the

truth is a matter of conjecture. Nevertheless, the publicity he'll get from this affair will squelch all his political ambitions. I'll be in in an hour with some pictures. Save me plenty of space. Oh yeah, Lieutenant Bradlaw has charge of the case. Yeah, and put a good word in for his assistant, Flanagan, will you? He gave me a lot of info. So long."

" . . . ten letter word, um-m-m," chewing slowly, her brow puckered in thought, "Ge." A small dark complected girl all bundled up in a dripping raincape with an umbrella came bustling into the room.

"Hello, Mabel," she cheerily called out as she started removing her rubbers and cape.

"Boy, am I glad you've come," returned the addressed, removing her ear-phones and standing up. "Gee, what a job, gets your goat. The pay's O. K., but I wish it would be a little more lively." Walking to the coatrack she began to put on her rubbers and coat. "You're welcome to the next four hours, Sally. . . . Well, guess I'll be leaving; home and bed are calling," she continued as she turned toward the door. "Oh, by the way, Sally," she paused, her hand on the door knob, "what's a ten-letter word meaning 'continued in the same unvarying tone'?"

"Ten letters . . . 'unvarying tone'?"

"Yeah, it's the last word in that crossword puzzle on the board."

"Let me see . . . um-m-m . . . could it be 'monotonous' — 'M-O-N-O-T-O-N-O-U-S'?"

"Yeah, that's it. Thanks, Sally. Gee, I just couldn't think of it. Well' I'll be seeing ya."

"Bye. . . . Number, please, . . . Thank you."

Woonsocket

Leo Garriepy, '39

PERHAPS it was a curious prank of the Great Glacier, or one of nature's remote upheavals, that twisted the course of the river Blackstone in its wooded valley, so that it inscribed a "W" on the map at the falls, where the city of Woonsocket was to grow.

Situated about seventy miles from the coast, the Blackstone flowed on its ceaseless course known only to the Indians who fished for salmon in its clear waters until the middle of the seventeenth century. It was they who gave the region a name inspired by the falls of the river. The foaming waters, flowing over blue mica slate between thickly grown bluffs, fell nearly forty feet over the falls. The rock formation of the natural dam concentrated the water fall into a deep depression, giving rise to a deep, hollow roar which in the quiet of the primeval forest might have been mistaken for thunder. The Indians called the place "Woonsocket" from the words "Woone" meaning thunder, and "Suckete" meaning mists. Their interpretation, "thunder mists", described the sound and the mist that arose from the bottom of the falls.

It was not until the last half of the seventeenth century that the white man first tracked the banks of the Blackstone. An occasional traveller from Providence or other settlements farther south, on his way to Massachusetts, would come up from the west side of the river as far as the falls before attempting to cross the river. Later the route that they made became the main highway between Providence and Wor-

cester. Another road from Massachusetts to settlements in Connecticut also crossed the river just below the falls at the wading place. The crossroad that was formed was a chief reason for early development of Woonsocket.

The importance of Woonsocket was first written in the river at its falls. The first to hear the stirring note of power in its thundering monotone was Richard Arnold of Providence. About 1666, he built a saw mill on the south side of the river above the present Falls Bridge. While he seems to have maintained his residence in Providence, his brother-in-law, Samuel Comstock, actually settled at this time just a little to the west of the present Union Village.

After the division of the lands which were held in common by the first settlers, the heirs of Arnold became the sole possessors of the great estate in the vicinity of the falls, which was the site of the present city of Woonsocket. It was held by the Arnold family chiefly as farm land until early in the nineteenth century, when James Arnold, great grandson of Richard, disposed of the property bordering the river that it might be used for mill buildings.

Paradoxically enough, the early development of Woonsocket was not immediately at the falls. It was between the river and Union Village. Located at the "crossroads", the village was much more closely connected with the outside world than most of the other villages at that time. The growth of the village was slow. Forests had to

be cleared, and way made for the farm. The axe and the plow remained the people's chief implements for procuring a livelihood for more than one hundred and fifty years. The Woonsocket at that time was, west of the river, part of Smithfield, and, east of the river, part of Cumberland. While it remained an agricultural community, its growth was limited. But the hard frontier existence taught the people alterness to any natural advantage, which served them well at the beginning of the industrial era.

Eras of great enthusiasm are common in all enterprise, and such an era had its beginning in Woonsocket in 1810. At that time, and in the early twenties, the village and its vicinity must have resembled a favorably situated Florida town during the land boom of 1920.

Samuel Slater's successful cotton mill at Pawtucket focused the attention of the business men of Woonsocket on the unlimited possibilities of profit in cloth making. They grasped the opportunity eagerly. The power in the falls of the Blackstone was far superior to that available in Pawtucket. For years the river turned only the small wheels of the scythe mill, but now they would bind it down to the steady everyday labor and lead Woonsocket to the fulfillment of its destiny.

At that time there were three desirable waterways, the Blackstone, Mill, and Peters Rivers. The last two joined the Blackstone just below the falls and were of little importance. On October 24, 1810, a general meeting was held to plan the establishment of a cotton mill. Those present had a total capital stock of sixteen thousand dollars, only sixteen shares. The result was that a small wooden mill with a capacity of

two thousand spindles was built on the site now occupied by the Social Mill. The river turned what are believed to be the first machine-driven spindles set in motion in New England. By 1812, a factory built by James Arnold for the purpose of utilizing the power at the falls was sold to Daniel Lyman, and soon afterwards it became known as the Lyman Mill.

The Mills along lower Main Street are built on what was originally the water privilege of James Arnold. The Mill Trench starts at the foot of the falls and flows between Main Street and the island, joining the river again three-quarters of a mile below. These mills, and several others on the southern side of the river, are dependent upon the river for about two thousand horsepower. A few of the original cotton mills, now enlarged and modernized, are still in operation, though their ownership has passed through many hands, and the water upon which they were entirely dependent has been to a great extent supplanted by steam and electric power.

In March 1831, there was a real estate transaction that meant more to Woonsocket, perhaps, than any other similar sale in its history. Edward Harris, a few years previously, bought a mill built on lower Main Street and began the manufacture of satinets. The career of this man is so closely joined to the industrial development of the city that it is an essential part of its history. Harris soon earned the title, "Pioneer woolen manufacturer of the United States", by producing garments that equalled the quality of those imported from England. His standards were the highest, and as early as 1850 no Rhode Islander was satisfied with a

suit or a dress unless it was cut from the famous double and twist made in the Harris Mills at Woonsocket.

The potential importance of the Blackstone Valley Mill projects was the moving influence behind the construction of the Blackstone Canal in 1825, which was constructed as a waterway from Providence to Worcester, passing through Woonsocket. The canal was a complete failure as a means of transportation, but a success in the development and improvement of the waterway of the Blackstone. The industrial development of the Hamilet section of Woonsocket was largely due to the construction of this canal.

The complete development of Woonsocket as an industrial center was assured in the construction of its railroads. A charter was granted for the Providence and Worcester railroad, and a decade later the New York and New England railroad connected Woonsocket with Boston.

The development of Woonsocket from nothing more than a silent wooded valley, inhabited by a few Indians, to its present-day importance as a center of industrial activity, had its beginning in the hidden power of the Bolling Blackstone. Upon the fishing grounds of the Indians has arisen a new and modern city.

DECEPTION

*I built a wall around myself—
Without doors,
Without windows—
To protect myself from the world.

But, alas! I still could find no peace;
No foe was there,
Nor friend, forsooth,
To protect me from myself.*

WILLIAM DENIS GEARY, '39.

A Bronte Pilgrimage

E. McSweeney, '37

EMILY BRONTE has been called the sphinx of English literature, and rightly so, for despite the fine biographies written of her, she remains a mystery, and a very interesting one. But inseparably connected with the thought of Emily, comes "Wuthering Heights", her sole attempt at prose writing. Her works have been treated indulgently rather than enthusiastically. There are some literary men who say that if Emily had lived longer she would have rivalled Charlotte in literary achievements. They, however, are shouted down by the majority, who say, "Wuthering Heights is a striking, though distorted expression of abnormal human nature". She is truly, "damned with faint praise". The truth is that the critics of the day were reluctant to hail another genius. After the fan-fare of Charlotte's arrival, they were now confronted by equal power wielded by her sister. They solved their problem by exaggerating the element of distortion.

The influence of contemporary events and the friendships which a person makes, have a decided effect upon that person. The influence wielded by a whole family upon any one of its members is immensely powerful. Many results in public life can be traced to their causes in family affairs. Emily Bronte was not exempt from this general rule, indeed, it held more strongly for her. Mrs. Bronte died when Emily was about three years old, and was replaced by an aunt, a dour woman who rarely spoke more than a dozen words

in a full day. She realized that she was in an uncomfortable position as foster-mother of the Bronte children, and sought to remedy it by refusing to show any sign of affection or love for them. She did the house-work and satisfied the material wants of the family. Further than that she would not go. So Emily and the other children were deprived of motherly care and affection. The father was notably eccentric. Although he lived in the same house he rarely spoke to the children, and always took his meals separately. When a child's affectionate advances are repulsed by adults, it turns toward those who will receive and reciprocate its affection. When such a condition exists, the resultant attachment is of a depth and power which is hard to realize. That was the result of the cold treatment tendered by Patrick Bronte and the foster-mother. The children were bound by a chain of affection which weathered every storm. It explains why the things which affected one member affected all. It must not be thought that the relations between them were ideal. That is far from the truth. The Bronte family was composed of strong personalities, forced into close proximity by the walls of the parsonage. It is a proof of the aforementioned affection that they did not quarrel incessantly.

Patrick Brunty was an Irishman who travelled to England from his home in the County Down. His parents were very poor, but, by self-denial and hard work, he was able to go to Cambridge.

In 1812 he married Maria, the daughter of a store-keeper of Bradford, and moved to the parsonage at Haworth. Maria was of a delicate nature and died of cancer in 1821, leaving six children. She seems to have had a very mild disposition, which is interesting when one considers the passionate natures of her children. Anne was the only one who remotely resembled her, and she only in a few particulars. It is rumored that Maria's life at Haworth was very unhappy. She was city-bred and did not understand her neighbors. The ecclesiastical superior who sent Patrick Brunty to Haworth must have been an accurate judge of types, for Brunty was a spiritual brother to his congregation. There was perfect mutual understanding. Each Sunday he went to the village church, conducted service, and made his exhortation, then he stepped back into seclusion until the next Sabbath. He spoke only when he had something very important to say. It is probable that he never thought of the children unless he was forcibly reminded of them, as in the case of the deaths of Maria and Elizabeth. He was, most emphatically, not cruel to his children. His living was a very poor one, yet he gave them all the advantages he could afford.

Charlotte is the best known of the family. She was two years older than Emily. She was the most-travelled of the family for she went to Belgium to be a student-teacher, and lived there a few years. Everyone agrees that the tragic death of her sisters had a profound influence upon her, and that is undoubtedly true. These sisters, Maria and Elizabeth, were sent to a school at Cowan's Bridge. It was an institution of education for the children of ministers too poor to go elsewhere. The

two girls were ill-treated and became sick. They were sent home, where they died a few days later. Charlotte uses this idea in, "Jane Eyre". No one notes how this tragic affair affected Emily, but there can be little doubt that it did affect her. The tragic theme of "Wuthering Heights" and some of her poems had their root in the death of her sisters. In character Charlotte was decorous and reserved. She was the only one of the sisters who had the faculty of making herself liked. After her first success, when she went to London, she made many friends. If Emily had gone to London, she would have been a dismal failure, for she either failed to talk at all, or gave vent to her feelings with unexpected bursts of frankness.

Branwell Bronte was the black sheep of the family. In youth he had great promise, but his undoubted genius was offset by his weak character. The family bond of affection was rather one-sided in this case. He loved his sisters, but not enough to give up his dissolute habits. He became a drunkard. He tried to become an artist and was very successful until he relapsed into his old ways. He was discharged from the Leeds and Manchester Railroad for culpable negligence. He then turned to private tutoring, but was discharged when he tried to make love to the wife of his employer. He died in delirium tremens when he was very young. He was a continued moral and financial strain on his sisters for he eternally demanded money. His influence upon Emily can more easily be imagined than described. His genius was just as powerful as that of Charlotte or Emily, but it was thwarted by his extremely weak personality.

Anne is a pleasing character to read

about. Her talents cannot be compared to that of her sisters, but she was equal to any of her contemporaries. She, as well as Emily, was unfortunate in living in the same century as Charlotte. She was a very shy creature. No one knows what it cost her to leave home and obtain a position as a governess.

All of the Brontes were profoundly influenced by the surrounding countryside. Haworth is a small village in Yorkshire. Yorkshire is a county in Northern England, and the climate is certainly not ideal. The sun is seen but rarely. It usually rains at least once a day. When it is not actually raining, it has either just stopped, or is about to begin. The rain is of that chilly, drizzly kind that creeps into the very bones and conjures pictures of warm firesides. Yorkshire is almost entirely covered by moors. These moors, covered by heather and yellow gorse bushes, present a picture hard to equal. It is certainly not a beautiful country, yet it produces in its inhabitants a fascination which one does not find in more fertile regions. It is a wild, hard country, and may explain the realism and materialism displayed by the natives. Emily and her sisters used to escape from the parsonage at certain hours and go for long walks across the moors. In "Wuthering Heights" Emily shows the power of this environment by portraying Heathcliff as a native of a Latin race. A race which gained its livelihood from a more abundant soil. Heathcliff transplanted is the wildest character in literature. Emily twice tried to leave the moors, but each time they drew her back.

I was fortunate enough to visit the birth-place of the Brontes once, for I was born only a few miles distant from Haworth. I was very young but I can remember an astonishing number of things about it. We had walked across the moors from Ogden, past Oxenhope to which Emily and Branwell used to take their long walks for writing paper. The museum was located on the second floor of a little cottage opposite the church. The organizer of the museum had evidently taken great pains, for every phase of the Bronte life was represented. I dimly remember an aged organ which was sadly out of tune and which was the possessor of a once magnificent cut-glass back, now cracked and mildewed. A wedding dress hung in one corner—Charlotte's. Under a number of glass cases were the Charlotte- Ellen Nussey letters which give us such intimate glimpses of the Brontes. One curious thing, if I remember aright, was a pair of small books in the tiniest possible handwriting, perhaps a juvenile production of one of the sisters. The bar-room next to the museum was pointed out as the contributing cause to Branwell's death. The parsonage and grave-yard were visited last, and I read the inscriptions on the grave-stones. The parsonage is situated on a cobblestone hill and from it we gain a wonderful view of the moors with endless miles of waving, purple heather. A more fitting resting place could not have been found for the Brontes, than in the shadow of the grey parsonage, which lent the world great genius for a short time, and then received it back forever.

Remedy for Class War

Thomas Flynn, '39

COMRADE Karl Marx taught that class warfare between those employing and those employed is inevitable and that, this being so, the inevitable is best hastened and gotten over with. This is the inspiration behind the continual disturbance of the status quo by Communist "protest" marches, by unwelcome vociferous aid to strikers, and by misrepresentation of the position of religionists in the economic sphere. The sum effect of these tactics is the arraying of the poor over against the rich—the necessary prelude to the overthrow of Capitalist society and the setting up of the dictatorship of the proletariat.

This is a view which is all against the Catholic idea that society is an organic whole; and the view is being solidified by the heavy concentration of wealth in the hands of a few to the detriment of many. Hence, class warfare must be eliminated from the threats to modern life by removing the cause of class war. The device by which the Church aims to merge the interests of capitalists and laborers is the so-called "occupational—or "vocational-group" system.

This proposal, which is an adaptation of the orderly procedure of the mediaeval guilds, is contained in the social justice encyclical of Pope Pius XI, "Reconstructing the Social Order", 1931, and is considered to be the pivotal direction of the whole brief. The proposal has been put into operation in Catholic Austria and Portugal and has succeeded in stabilizing domestic labor conditions there.

Under the occupational-group system all professional men would organize into a federation comprising members of each particular profession; employers would form into business men's associations confined to each industry; and workers would unionize in free and independent organizations—not company 'unions'—according to industry.

Something similar to the working of the occupational group system is to be seen in America in several instances. The United Mine Workers of America bargains as the almost undisputed representative of all coal miners with the Coal Operators' Association. The Amalgamated Clothing Workers of America collectively bargains over wages, hours, and working conditions in behalf of American garment workers with a corresponding Employers' Association.

These examples are markers along the path of progression on the part of capital and labor toward economic sanity and justice. First, unions were resisted by employers; then, they were accepted with misgivings and only thru the use of economic force; finally, they now act for mutual benefit in the so-called "management-workers cooperation".

But the Papal plan goes beyond these points, for it would have government encourage the growth of such groups as above described, even "directing, watching, stimulating, and restraining" them, as Pope Pius himself writes. In addition, the Papal plan envisions a government representative on such occupational group boards to protect the interests of the Consumer; for combinations by

capital and labor to the disadvantage of the public are not unknown.

The Pope would have workers' organizations and employers' associations meet and confer jointly, when necessary, to consider their common interests and arbitrate conflicts. They would consider wages, prices, profits, and interest rates—all with the purpose of effecting a more equitable distribution of wealth. They would give the worker a chance to have something a say in the control of the economic and industrial forces which today enslave him. These occupational groups would not interfere with the corporate structure of any of the units forming them.

When the workers have been organized into industrial unions and the employers have been formed into associations, it would be but a natural step to form a sort of National Economic Council, whose membership would be drawn from the various occupational groups in Industry. As in the occupational group, the interests of capital, independent unionism, and the public would be represented.

The general objective of this Supreme Council would be: to supervise the industrial life of the nation, in the sense that it would coordinate the activities of the occupational groups themselves and eliminate cut-throatism; evolve socially just economic policies; to act as a court of appeal when strikes occur. This body would not supplant the Congress, but would suggest and advise on economic legislation.

To install this system in this country, two things must be done, according to students of the problem:

1st. The Supreme Court's decisions declaring that neither the State nor the Federal government may set minimum wages, and the same court's decision

that the government may not set prices, necessitates an amendment to the Constitution which will promote more extensive legislation. Since the setting of wages, prices, profits, and interest rates is the business of the occupational group, the amendment to this effect must be passed. The Federal government will simply declare binding whatever collective agreement on the above subjects is reached by the directorate of the occupational group—capital, labor, and the public.

2nd. Since the components of the occupational group are the employers' associations and the independent labor unions, both factors must be strengthened. Here is the outlook today:

(a) Tho there are more employers' associations than workers' unions, nevertheless the employers' associations are weak in membership coverage and in authority. They are today merely clearing houses of ideas and have no binding authority on their members. Their weakness is due to a tradition of rugged individualism among American business men, a quality which fitted the age of Production. But now the big problem is Distribution, and that calls for co-operation. How profitable, besides, membership in business men's associations may be, is evidenced in the steel, copper, and zinc trades.

The task, if once entered upon by Government, would not be practically impossible because of the fact that, although there are 200,000 industrial establishments in America, only ten per cent of them produce eighty per cent of the national product of industry.

(b) Workers' union would have to be encouraged in almost every industry. In steel, for instance, the employers are organized into the Iron and Steel Institute but unionization of the steel

workers into the independent Amalgamated Association of Iron, Steel and Tin Workers is resisted by the monopolists. In farming there are about seven million to be organized; and in silk, where conditions of labor are said to be most wretched, there is no strong union at all. The immensity of the task will be seen from the fact that only about four million workers out of thirty-eight million employables are unionized.

Two factors are working, however, to make the future more optimistic. First, the spread of industrial unionism provides the form of the occupational group system, at least. Second, the increase in number of unionists since organization has been encouraged by the NRA and the Wagner Labor Bill augurs well for the nationwide unionization needful to installation of the occupational group system.

To many this set-up will resemble the NRA. In this connection Monsignor John E. Ryan, who served as an official of the NRA administration and who is considered by many the most brilliant of American Catholic economists, has said: "In ten years NRA could have been evolved into the occupational group system of PIUS XI."

What are the duties of Catholics in so far as this pivotal proposal of the Pope is concerned? All Catholics ought to learn the proposal and agitate for its adoption. All Catholic workmen ought to join unions and see that they are or become Christian-inspired. All Catholic business men ought to join their proper Business Association and work to infuse in them a spirit of brotherly co-operation with the workmen for the common good.



American Catholic Literature

John Henry, '37

It's always tea-time and there's no time
to wash the things between whiles.

—*Alice in Wonderland.*

WITH a shrug of his diminutive shoulders the Mad-Hatter offered this bland explanation to Alice for his disorderly tea-table. It is an explanation not unlike the Catholic American readers, and the potential Catholic American writers, will give for their complete indifferentism to Catholic literature in this country. This lack of interest is a condition peculiar to this continent alone.

"Catholics must do as their neighbors", advised Cardinal Newman, in his discourse on Catholic literature and writers in England. "They must be content to serve their generation, to promote the interests of religion, to recommend truth, and to edify their brethren today, though their names are to have little weight, and their works are not to last much beyond themselves."

Let it in no way be assumed, if momentarily, that I should even attempt the futile, foolish task of casting the faintest shadow on the brilliance of the one who played such a major part in the Oxford Movement. In the final analysis it was the importance and the tremendous effect of the Oxford Movement that prepared English soil for the anxious seeds of the Catholic Revival. Newman did not perceive the magnificent foundation he had laid for the coming generation of Catholic writers. Could he but have known how soon his people say of their literature, "The rain

is over and gone. The flowers have appeared in our land."

Even before the death of Newman many of the leaders in the Catholic Revival were playing their childish games; some reached adolescence, and perhaps even then they were dreaming of recording the things they say—although certainly they didn't imagine, even in their exalted moments, the significant movement they were to cause.

In considering the cases of the Catholic Revival in England and France, the element of distance is the factor that prevents us from fully appreciating the importance of this renaissance. To my mind, there are two significant features of the Revival in Europe. The first of these is the large reading public for Catholic writers. Not that thinking people will pass up a book because it is written by a Catholic, but because Catholic writings had for so long barely skirted above mediocrity that people were completely out of the habit of expecting dynamic literature from Catholic laymen. The fadistic attitude towards science was largely responsible for this condition, of course, but only because a more rational, positive philosophy was absent. Not since the early eighteenth century, during the time of Alexander Pope, had a Catholic poet been in popular favor. Pope's successor is Francis Thompson, leaving a bleak span of almost a century and a half

devoid of Catholic influence in British poetry.

Buried so long beneath the errors and confusion of materialistic philosophies and creeds, it seemed that Catholicity was destined only to smoulder in England and France. Hence, the coming of a glorious pageant of Catholic writers in these countries was certainly one of the notable events in both the history of the Church and the history of literature. It meant a magnificent triumph for both. It verified Newman's statement: "The world grows old, but the Church is ever young".

Fully armed to combat the pernicious fallacies permeating dissatisfied, weary nations, came an array of virulent writers to take arms in an intellectual, spiritual crusade. Fresh, vigorous pens were their weapons, and a satisfying, peace-inspiring religion was their arsenal.

Foremost in the British ranks came those two masterful exponents of Catholic principles, Gilbert K. Chesterton and Hilaire Belloc, the pair whom H. G. Wells has termed "the Chesterbelloc". Two of England's finest thinkers today, these men have been most influential forces in bringing about England's Catholic artistic revival. The superb poetry and the brilliant essays of Mr. Chesterton, and the frank presentation of history which Mr. Belloc couches in a lucid, dramatic style, have been largely responsible for the assemblage of this army of writers.

Following the illustrious "Chesterbelloc" is a magnificent coterie. There is the cosmopolitan novelist, Maurice Baring; the author of the delightful stories, "Anchorhold" and "The Shepherd of Weepingwold", Enid Dinnis; the eminent war correspondent and novelist, Sir Philip Gibbs; the zealous

priest and excellent novelist, Owen Francis Dudley; the recent convert, Shelia Kaye-Smith. And there is D. B. Wyndham-Lewis, Alfred Noyes, Christopher Hollis, Father Ronald Knox, Christopher Dawson and Compton Mackenzie.

Across the channel we find a land which only a century and a half ago was ruled by atheistic doctrines. That country is today the laboratory of Catholicity's foremost literature. Controlled such a short time ago by the ideas of Renan, Flaubert, Taine and de Lisle, it is rather amazing to find French literature now dominated by writers whose motives are Catholic. It is a signal triumph that the Church today should produce such remarkable men as J. K. Huysmans, Charles Peguy, Paul Verlaine, Emile Bauman and Paul Claudel, to name but a few. And in France, as in England, the arrival of Catholic literature has been enthusiastically heralded by the people.

The second highly important feature of this European revival in letters is the fact that the majority of the writers are converts to the Faith. Paul Verlaine, Charles Psichari, Francois Jammes, George Goyau, J. K. Huysmans, all these French writers, and many more, are novices in the Faith. In England we find the same condition existing. The last fifteen years alone have seen the conversion of G. K. Chesterton, Compton Mackenzie, Shelia Kaye-Smith and Maurice Baring. These are a few of the illustrious who have discovered the soul-satisfying truths of religion. Having reached their haven they are eager to guide others safely into the harbor.

Perhaps it would be better if America did not contribute to literature in any way. Certainly it is more desirable to

have a barren garden than a large, cultivated plot overrun with cockle and briars. In the vast output of books and periodicals in this country it is lamentable that so little is meritorious, and so much chokes the minds and souls of our people. Looking about us we see that "the heart of this people is grown gross".

Our American writers, for the most part, have a distorted perspective of life. They see through telescopes that are illfocused and murky. From their pessimistic, morbid point of view, they look at the avarice and greed in the world as evils which are as inexorable in their constancy as the laws of nature. Life, they hold, can be explained entirely by science, and human beings are fettered, foolish victims of their passions and desires.

The heroes, the heroines of Dreiser's novels are poor, blundering fools whose lives are motivated by tawdry, unhealthy principles, and whose destinies are shaped by passions and unavoidable circumstances. The present gigantic sale of Hervey Allen's enormous volume, "Anthony Adverse" and James Joyce's "Ulysses" attest the fertile ground America provides the sensational, the ephemeral. "Anthony Adverse", it has been predicted by many of our critics, is destined for immortality. I am a novice at the criticism of books. There are many points in that art which I have no conception. Yet I have read "Anthony Adverse", and parts of the Joyce book, and neither of them did I find pleasing; the latter, in fact, was completely revolting and obscure. It is said that James Joyce has started a new school of writers due to the publication of "Ulysses". If this means that bright, aspiring men are to offer to the public, books that even re-

semble "Ulysses", in form or in tone, then the situation seems hopeless.

The deplorable condition of American letters is to a large extent caused by our critics. Unlike the critics of France, American critics are neither Catholic, nor inspired by Catholic principles. These men in whose hands rests the reputation or life of a book are in no small degree deserving of the blame for the deluge of the sexual, negativistic books on our market.

Any Catholic influence in our literature is severely rare. Perhaps the only books in the last several years that were Catholic in spirit or tone are those of Agnes Repplier, two novels by Willa Cather, and one by Thornton Wilder. Yet only one of these writers, Agnes Repplier, is a Catholic. One might agree with "Mr. Blue" in remarking, "Catholicism in the United States cannot be very deep or ardent or it would have blossomed into some sort of modern painting or architecture".

Why is it a fact that Catholics are represented in statesmanship, in law, in science, in social work, in industry, and not in letters? Why has there been such a marked absence of Catholicity in the arts? I think the basic reason is, as I stated before, Catholics are too interested in material gains to risk the laborious research such writing necessitates. To be sure there is a very serious risk here. Supposing a young man should devote several years to a work of special merit—would that book sell? Unless he were one whose reputation was already well established, I'm afraid his efforts would be relegated to that huge mass of driftwood on the book market. Willa Cather's name was sound before she turned to Catholic subjects. Agnes Repplier's case is similar. Thornton Wilder's "Bridge of San Luis Rey" was

built on rare originality. No young writer is quite willing to spend several years of diligent labor with a result of such uncertainty.

And now the question naturally arises:— Why do Catholics maintain this attitude of indifferentism toward a literature of their own? Why this lethargy on their part toward creating an interest in letters colored with their religious principles? The underlying, fundamental reason, I believe, lies in their unconscious failure to grasp the full meaning of a life devoid of Catholicity. Born and reared in the atmosphere of their Faith, the vast majority of Catholics have accepted their religion unquestionably. They have had their religious doctrines explained to them, and have settled into a state of self-complacency. Since they have never known the tremendous problem of searching a true, satisfactory explanation of life, they are unable to appreciate the torments of those less fortunate than themselves, who have been forced to grope and find the proper interpretation. If Catholics but realized this condition, they would make a supreme effort to spread, to make broadcast the peace, the security, the fullness of living that their religion affords them. As was pointed out before, the majority of England's school of Catholic writers are converts. These are people who have been faced with the shallow, inadequate explanations found in post-Reformation religions and insecure pagan philosophies. Equipped with a full understanding of the significance and depth of their newly found religion, these writers have been inspired with the zeal of propagating the splendor of Catholicity.

Catholic people in America must be made aware of this disinterested atti-

tude of theirs. Unless they become cognizant of the necessity of offering some positive, rational solution for living to their unenlightened fellowmen, America is faced with the complete disruption of civilization. Christopher Dawson in his book, "The Modern Dilemma", writes that "the machinery of modern civilization has got out of control and threatens to destroy its makers". "Our mechanical civilization", he writes, "is a danger to us because it lacks a soul. We created it to serve our immediate needs, above all the needs of wealth. We never intended to sacrifice to it our personal liberty or our tradition of culture or our spiritual ideals. But now it has grown so powerful that it threatens to absorb the whole of life and to make the individual man nothing but a cog in the economic machine."

As a means of escape from this stifling condition, many of our modern American writers are accepting the views of Communism, and advocating them as the only means toward a sane, satisfactory way of adjusting our lives to meet the changed conditions of our times. The limitations of this paper do not permit a discussion of the fallacies of Communism, of the terrific consequences that would be forthcoming were this program to be accepted by our people. Instead, the object here is to point to the decided need of a counter-attack by Catholic writers. Not a negative attack, but one which offers a certain, effective remedy for our diseased state.

In order to meet this challenge of a pagan philosophy and civilization in America, we must have Catholic writers, who can successfully show that the only means to a sound, complete and satisfying way of living is to recognize the

essential feature in man's nature that demands religion. The extreme importance of religion in man's natural life is pointed out very clearly by the German psychologist, Dr. C. G. Jung, in his article, "Does the World Stand on the Verge of a Spiritual Revival?" "I have become convinced" writes Dr. Jung, "that the psychological problem today is a spiritual problem, a religious problem. Science has said to him (man) that there is no God, and that matter is all there is. This has deprived humanity of its blossom, its feeling of well-being and of safety in a safe world." Dr. Jung indicates the confusion of the world concerning religion and the true concept of life, and contrasts it with the happy serenity of the Middle Ages. "We have today", he continues, "an intricate and complicated life full of mechanical devices for living. A life crowded with motor cars and radios and motion pictures. But none of these is a substitute for what we have lost. Religion gives us a rich application for our feelings. It gives meaning to life."

Dr. Jung does not suggest the kind of religion that man must return to, but Christopher Dawson does. He explains that the only hope for Europe (and necessarily for America, too) is the return to Christianity. And he continues: "If Christianity is necessary to Europe, the Catholic Church is no less necessary to Christianity, for without it the latter would become no more than a mass of divergent opinions dissolving under the pressure of rationalistic criticism and secularist culture. It was by virtue of the Catholic ideal of spiritual unity that the social unity of European culture emerged from the welter of barbarism, and the modern world stands no less in need of such an ideal if it is to realize

in the future the wider unity of a world civilization."

The only way by which these truths can be conveyed to American people, who are sincerely striving to attain them, is by the creation of a school of vigorous Catholic writers, whose work will one day become a monument to the accomplishments and dignity of the Catholic Church in our country.

How can we produce a school of Catholic writers on this continent? What means can we employ that will effectively stimulate and develop a constant interest in Catholic literature among our people? In short, how can we create a Catholic Literary Revival in America that will compare with the movement in England and France?

Obviously, since this is an intellectual, spiritual movement, the logical foundation for it should be the Catholic colleges and universities in America. The graduates of these institutions represent the majority of the intellectual, thinking Catholics of the future. This means that a live, permanent interest in the Revival should be instilled into students during their formative years. They should be made acutely aware of the importance of such movement, and of the significant part they will play in its realization. The success or failure of this revival rests on their shoulders.

There are a number of ways of exciting this fervor in young hearts. They should be unceasingly taught the need of such a revival. The study of literature itself should be made more dynamic. The background of literature should not be taught in a static, stereotyped fashion, which merely looks at periods of literary history in a chronological order, with the panorama of writers as so many links in a chain. There are a great number of students

who have an aversion to literature, simply because they have not been properly introduced to the subject. A student should see the human side of writers. He should find what he likes and what he dislikes, and not be constantly guided and goaded into reading what he finds tiresome or dull. If students could be taught the usefulness of studying literature, they would not regard their English courses as being impractical in later life.

Students would find study of the Catholic writings in the French and English Revivals entertaining and enlightening. The college man today is interested in athletics not from the viewpoint of sports in early Greece and Rome, but in the contests that are taking place now. In like manner, he will display far more enthusiasm for our present-day writers, if he should realize that they are contestants in a game of far greater moment, and with more vital consequences, than any athletic match.

The names, the works of the French and English Revival writers should be kept ever before the students' eyes. A method similar to that excellent one used in Webster College seems an effective popular means of thoroughly acquainting students with modern Catholic writers. At Webster College there is a special section of the library devoted exclusively to them. The establishment of clubs in our schools for the purpose of studying the movement in Europe is highly desirable. Not clubs in which the bulk of the work would be done by some member of the faculty, but progressive organizations that would be student activities entirely. The clubs might even be made a part of the school sodality, and the Catholic

Revival one of the major aims of the society. Here is an organization already powerful that could find no better cause to further than the Catholic literary renaissance.

The second important organ to be employed in the encouragement of a revival in our land is that of our own Catholic press. The *Commonweal* and American magazines can be sincerely commended for the splendid work they have already accomplished in this direction. Could they not in the future even amplify their noble efforts? Their writers, and especially their book critics, can exert a tremendous influence on the type of literature the thoughtful Catholic will read. Concerning critics, one potentially useful organ in this cause is the Catholic Book of the Month Club. Though in the past it has made many fine selections, its work could be made more effective by certain administrative changes, such as a more varied selection with wider appeal, but more particularly by broadening its perspective and rededicating its efforts to a higher end, namely, a deliberate attempt to promote a Catholic Literary Revival in America.

The third and most important consideration in achieving a Catholic Revival in this country is an idea expressed before. We must help Catholics to understand the plight of their unfortunate fellowmen, who know not Catholicity. Our Colleges and periodicals can be profitably employed in realizing this goal. Once Catholics appreciate to a greater degree the emptiness of lives lived in a pagan philosophy, they will be permanently fired with an insatiable zeal for propagating their beautiful faith, and averting a spiritual disaster. They will become acutely

conscious that "all who take part with the Apostle, are on the winning side".

We do not ask that our Faith produce geniuses. We do not seek a sudden blossoming of literature, like a spark that begets a conflagration, and quickly dies in ashes. Rather, we ask Catholic people to become gardeners to till the soil and prepare it for a revival like unto the mustard seed, "which when it is sown in the earth is less than

all seeds . . . and when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches".

With the accomplishment of this task American Catholics need not resort to the whimsical excuse of the Mad-Hatter in explaining their literature. They will not have an untidy tea-table to account for.



T. F. O'Daniel O.P.



THE COLLEGIATE WORLD

George T. Scowcroft, '37

LOOKING TO THE FUTURE

The educational courses in our colleges and universities of today are the foundations of our future educational systems. Those facts and theories concerning classroom supervision, which are being given to college students at the present time, will establish the foundation of the set-up under which our children will receive their education. Within twenty-five years, many of those men and women who are now at the heads of our educational departments will have finished their work, and will have been replaced by young men who are now in college. What standards will these new men adopt? What will be their policies concerning curricula, teaching methods, and especially discipline? The answer to these questions is: their schools will be as safe, and their theories as sound as the training which they are now receiving.

DISCIPLINE IS THE PROBLEM

One of the most intriguing, and at the same time the most serious, problem which confronts us today is that of discipline. The modern theory of "Self-expression" must be discounted because of its extreme implications. A theory which allows a child complete freedom to act as he wishes is ridiculous. To remove all checks on the behavior of children is dangerous. A child must be guided in his actions by one who has had experience, and therefore, knows the pathways. Children are less capable than adults in reasoning and in analyzing situations. They are often thought-

less and impetuous, and therefore need guidance. Malicious acts performed in youth, unless checked, will become habitual, and ultimately will lead to more serious offenses. Speaking of this situation at the recent Teachers' Institute held in Providence, Dr. Margaret Kiley, principal of Bridgeport Normal School, Bridgeport, Conn., said: "We have no murder in the elementary schools, but we have its beginnings in malicious mischief, quarrels based on resentment, outbreaks of anger and other forms of anti-social behavior. We have well developed beginnings of disrespect for authority and the rights of others in impudence, petty theft, and wanton destruction of property. Life maintains the inexorable balance of cause and effect, and children in a life-like situation should learn early in their experiences that outrages against the common good carry punishment. We do no kindness to a child when we protect him from habitual punishment of his misdeeds."

SELF-EXPRESSION COULD BE RIGHT

Under the present set-up the theory of self-expression is right only part of the time,—that is to say, it is right only when the child in expressing himself, acts in accordance with right reason. This he does not always do. Left to himself, the child of grade age,—yes, even of high school age,—will often misbehave, either through malice, ignorance or carelessness. However, a theory of "Qualified Self-expression" might be what we need in order to solve the disciplinary problems of the

classroom. By this theory the child would not be absolutely free and independent to do or say whatever he desired, regardless of whether it be right or wrong. There would be a check, a very definite one, and yet originality and initiative would not be sacrificed. This theory would advocate that the child be left free to choose between good objects, or the legitimate means of obtaining them. No theory is right, unless it distinguishes between right and wrong and demands the acceptance of good over evil. In order that there be discipline in the classroom, it is necessary that the pupil be forced to choose a good means for a good end, and to act only at the proper or specified time. Thus, one who chooses an illegitimate means to accomplish a good act is just as guilty as one who chooses a correct method of doing wrong, or one who performs a good act at an improper time. Consideration must be given to these three elements of behavior,—the means, the end, and the time,—if we are to respect the rights of others. To violate any one of these, is to infringe on someone's natural, civic or moral rights.

KEY TO UNHAPPINESS

Thus when we come right down to bare facts, we must admit that too much

self-expression is bound eventually to cause unhappiness. In its last analysis it fails to respect the theory of "Rights and Duties", which theory states, "When one person has the right to act, everyone else has the obligation to yield to that right". The wrong theory of "Self-expression" is both extreme and selfish. It seeks happiness for the individual at the expense of the group. Speaking on this subject recently, Dr. Henry C. Link, director of the Psychological Service Center of New York City, said: "Psychologists in their studies of personality, of individuals who are maladjusted and well adjusted, seem to be arriving at a true definition of happiness. The clue to this definition is the subordination of one's own happiness to the happiness of others. That is why I called my book, which is a book on the psychology of happiness, 'The Return to Religion', because the essence of religion is the pursuit of a good life, a life of service for others and not of personal happiness. This, I take it, is the meaning of the great biblical paradox: 'He who findeth his life shall lose it, and he who loseth his life for My sake shall find it'. We may as well say: He who findeth happiness for himself shall lose it, and he who loseth happiness for the sake of others shall find it."



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EDITORIALS

THE PROBLEM OF ATHEISM

Under the benevolent auspices of the Soviet regime at Moscow a world congress of the godless will soon assemble. There in what was once a queen of Christian cities the representatives of the atheists of the world will gather to discuss a common campaign against God. Hopeful souls are these, who will sit and debate away the very earth they stand upon, the very air they breathe. There have been campaigns of persecution against Christianity before, hundreds of them, but never has such a group, organized and powerful, tried to insist that there was no Supreme Being.

The modern world and its modern civilization have resulted in much good and much evil. Over the ruins of trampled bodies and prostituted souls huge devouring factories have risen. There have been death and carnage in

war, sacrifice and suffering in peace, but at no time has there been an evil more pernicious and more subversive than the modern spread of atheism.

Throughout the ages it has always been the custom of malcontents to topple existing customs and recognized rulers. There has been in many men the desire to free themselves from all outside restraint, to seek in themselves the great criterion of Good and Evil. The Roman Emperors in their effort to escape punishment deluded themselves into the idea that by deifying themselves they could outrule the true Ruler. Philosophers have nourished this delusion by asserting that we are each Gods, parts of a great entity of Godliness. Pantheism, it was called, a degrading use of the idea of a God, but under the influence of nature-loving poets and soul-sick artists, the doctrine had wide acceptance. Another and baser idea has

been Materialism, the conception of everything as manifestations of pure matter.

Such doctrines have smouldered through the world and through the minds of men for thousands of years. Men, the great and near-great of art and philosophy have tried these atheistic theories. They have had little success previously but today their field is riper. Social unrest and economic uncertainty have produced among other things a spirit of unbelief especially among the younger generation. To take advantage of these conditions the congress of the godless has assembled; to combat and correct these conditions the Christian World must rise.

This must be no passive resistance. Behind the forces of Atheism are arrayed the threats of moral degradation and social disintegration. If a Christian civilization is to be maintained, all the power of a Christian World must be exerted.

It cannot be emphasized how distinguished a role education can play in this offensive. Lamentably, the press has too often served the other side and has drawn many into the bonds of atheism. Only by taking full advantage of the powers of the press, radio, and the motion picture can this program be successful. Such radio productions as the Catholic Radio Hour and the Catholic Truth Period and such publications as *America*, the *Commonweal*, and the *Catholic World* are but steps in the right direction. The full coordination of all faculties of education in the interests of Christian faith and truth will be slow, but the possible results will amply repay the efforts.

Consequent upon this policy of education is an enlightened, well-equipped congregation. How can we expect to

overcome the specious arguments of atheists without a thorough knowledge of the tenets of Catholicism? A religious education grounded upon sound principles will fit anyone to assume the task of combating atheism. Without such an education the Cause for many a Christian might be lost.

Atheism is not a sane reasonable doctrine. It springs from perverted minds and illogical reasoning. We look with interest upon this world congress of the godless, not to deride it but to give its arguments the calm perusal of reason. The Christian World today as a whole is completely capable of coping with any advance of organized atheism. All that remains is the fortification of each individual member of the Christian World so that he may never feel the degrading subjugation of atheism. The Catholic Church has made great advances in this direction, but the fight will not be completed until there is not one atheist, until there is not one who may say with pure and reasoned feeling: "I am an atheist".

ENGLISH TEACHERS CONVENE

At the recently celebrated twenty-fifth anniversary meeting of the National Council of Teachers of English, held in Boston, several interesting, if amusing, statements were made relative to the "King's English" as it is being taught in this country. One prominent speaker, who is moreover an educational authority, expressed surprise at the "low standard of spoken English" prevailing in educational institutions of the country. It appears that the National Council of Teachers of English has come to the conclusion that the modern school-boy in his quasi-sophisticated, rather lackadaisical, laconic and immature treatment of the English

Language is abusing our medium of speech. But such an abuse of the language is no *new* disease; it has long existed. (Have any of these school teachers ever corrected school-boy compositions?) The N. C. T. E. has, however, just discovered the fact, or at least it is just beginning to crystalize a growing suspicion that such an abuse really does exist.

Violations of the accepted rules of grammar, while common enough in the spoken word, are far more frequent in the written word. It is quite logical, therefore, to presume that the student who can not write grammatically correct English will be unable to converse easily, freely and correctly. Furthermore, the one who cares to criticize the speech of the average student, no longer presumes, he knows. The solution of the difficulty would, therefore, seem to be a determination to *teach* the student the fundamentals of grammar and rhetoric.

According to our authority, however, the spoken word has been neglected; too much emphasis has been placed upon the written word. (By whom, we wonder. Certainly not by many of the teachers of English.) The result of the neglect of the spoken word has been, we are told, that the American public has been caught "unprepared" for the current, extensive use of the radio and the telephone. Frankly, just how many of us are, or hope to be, radio announcers or telephone operators? It might be said, without fear of successful contradiction, that the most of us will generally be found at the receiving end of the radio. The radio can be used very successfully in the teaching of English. The fine example set by most radio speakers in their use of the English Language is

not without some influence upon the listening audience. Yet to expect the radio to perform the task of the classroom is expecting too much. It may well supplement formal teaching, but it will not supplant it. All of this talk about being unprepared for the radio is a mere side-tracking of the real issue. The courses in English in our primary and secondary schools were designed to teach the student to use his native tongue correctly. That they have failed to do so is obvious to anyone who cares to analyse the written papers or listen to the speech of the average student. Could primary and secondary teachers exchange places with the college professor of English, then they might realize why the course in Freshman English is just one prolonged headache.

Almost too naive for words was the suggestion of one expert that formal grammar and rhetoric should not be taught in grammar and high schools but should be set aside until the college years. That statement must have caught many a college professor quite by surprise, for most of them probably did not know (to judge from their remarks about essays received) that the lower schools had been teaching grammar and rhetoric for the past several years.

Now that the N. C. T. E. has begun to recognize the problem, what do they intend to do about it? According to our authority, the solution of the problem lies in the sphere of "choral speaking" which, he explained, had a "swinging rhythm". Possibly the current Tin Pan Alley "swing music" gave him the idea. Be that as it may, what has such a suggestion to do with the problem? Some of the results obtainable from choral speaking are supposed to be: correct and expressive speech, a stimulation of interest in poetry (which the

authority calls the "essence of living"), the promotion of creative effort, group achievement, and an international understanding strengthened through mass striving for creative achievement. Granting that choral singing will accomplish all this (which we doubt), what, we still ask, has this to do with the problem of English in our public schools. Is it not this very type of side-stepping which has been responsible for the present condition? There is only one answer to this difficulty, and it is not the application of sophisms where sound reasoning is needed, nor the use of "just as good" remedies where the genuine tonic must be applied. The one and only remedy is the resolution to cease experimenting upon the student as the scientist does upon animals, to return to the practice of teaching the student what the teacher is being paid to teach, and without which the average student can not be expected to write or speak correctly, the plain laws of grammar and rhetoric.

Speaking in generalities, ignoring realities, suggesting panaceas of dubious kinds, such is not the sane method of meeting a problem.

ART IN EDUCATION

The many and varied activities of man arise from the complexity of his nature as a synthesis of intellect, imagination, and emotion. But only worthy activities can be the goals of the educator's efforts, and the student must be prepared for them by an education that is in every sense complete. Hence the school must train not only the intellect but the imagination and the emotions of the student as well. It must aim at the harmonious development of all his powers. Lest its task be only half done, it must be constantly

aware of its important duty to society—that of preparing the student for complete living. This implies, besides "mental discipline" and the imparting of many facts, the awakening of an appreciation of art.

We are not forgetting the vital education for virtuous conduct. There is, indeed, a genuine relation between truth and beauty, and a very close relation between morality and aesthetics (as Plato diligently averred). We cannot divorce the moral from the artistic. Art cannot exist of itself, for itself; for whenever it touches upon the conduct of life, it must be true to the highly important moral laws which subserve nobler ends than art itself.

Only with such principles as these may the cycle of education be properly and effectively completed. The educator, like the artist, by inspirational and creative methods, enlists the reason and the imagination, the dreams and the ideals of the youth entrusted to his care. What of the youth's ideal of beauty? For the appreciation of beauty it must be the proper ideal, built upon his native taste and disposition.

While we are not advocating the introduction of courses in sculpture, painting, architecture, music, or drama, we believe that the teacher should seek to inspire, nourish and develop the aesthetic sensibilities of the student. Any subject may be taught for the power it develops of aesthetic appreciation, without the loss of the ends set by informational and disciplinary aims. In fact, the benefits derived from a teaching procedure which is guided by the appreciative aim, are earnestly to be wished for. As in the study of literature with the accompanying literary appreciation, so in other subjects there should be greater stress upon the ap-

preciation and the creation of the beautiful.

Art is essential for education and culture. Through art the mind and heart, the taste and morals are refined. There is a place in the scheme of education for the motive of beauty to achieve a completed, well-rounded civilization. Of such stuff are we made: our life is spun of thoughts and imaginings and feelings; we have our ambitions, our aspirations, and our dreams. And art is a-reaching out for the beauty in the world and "the imprisoning of it in a tangible dream".

LAW

Since our last issue Justice Louis D. Brandeis, distinguished member of the United States Supreme Court, has celebrated the eightieth anniversary of his birth. May we offer our belated but no less sincere felicitations to this American, this expounder of true democracy, this crusader for social justice. Social justice and its tenets are no new political or economic policy of the day. To Justice Brandeis, one of the principal crusaders under its cross, this principle has been a guiding light for nearly three

score years. His dynamic and passionate support and defense of the equality and rights of all humanity, stimulated by his superb intellect and courageous heart, have stood erect under the incessant pounding of predatory interests like the Ten Commandments. It all the more remarkable that Mr. Brandeis, reared in an atmosphere of comfort and one of the highest paid lawyers in the country, has always used his energies, fine intellect, and magnificent oratorical powers to turn humanity toward an appreciation of Americanism, ever stressed democracy and individual rights, true civilization.

The courage and intellectual honesty of Louis D. Brandeis leaves its influences and arouses an admiration everywhere in America, even in men who their use of the English Language is differed with him on political issues; so much so, that the celebration of the tice Louis D. Brandeis, crusader, reformer, and lover of humanity, in the words of Hon. John N. Garner, "is rich in those elements of courage, unselfishness and desire to serve, so necessary to a useful life". We salute this American.



Editorial Notes

HISTORY

The American Catholic Historical Association will hold its seventeenth Annual Meeting in the Providence Biltmore Hotel, December 29, 30, and 31, concurrently with the meeting of the American Historical Association and other groups devoted to the study of history and the social sciences. Rev. Adrian T. English, O. P., S. T. Lr., Chairman of the History Department, has been appointed secretary of the Local Committee on Arrangements for the meeting.

* * *

The Reverend H. J. Schroeder, O. P., former professor of the Providence College Faculty of History, will shortly publish a volume on the Disciplinary Decrees of the General Councils, including text, translation, and commentary. The work represents many years of pains-taking labor, and will undoubtedly be ranked with the most significant historical researches ever to be done in English.

PHILOSOPHY

His Eminence Eugenio Cardinal Pacelli, Papal Secretary of State, writing in the name of His Holiness Pope Pius IX, congratulated the Second International Thomistic Congress, which assembled in Rome two weeks ago. The Cardinal presented his own, and the Holy Father's, views on the present necessity for a more vigorous study and application of the principles of Thomism. The Holy Father expressed the

conviction that such an illustrious meeting of learned persons would be helpful to philosophical research in the present state of society. The welcoming sermon to the delegates exalted the great figure of Saint Thomas Aquinas. Emphasis was placed on his sanctity, his wisdom, his great mastery of Christian truth and his title of Angelic Doctor.

* * *

Recently Providence College witnessed the formation of an association, to be hereafter known as the Thomistic Institute, whose purpose is the diffusion of Thomism. The work of the Institute will embrace scientific research in the fields of Thomistic thought, public lectures on modern problems, and the foundation of guilds for the application of Thomistic principles to the current moral problems of the various professions.

EDUCATION

Professor Robert K. Root, dean of the faculty of Princeton University, in his annual report to Dr. Harold W. Dodds, president of the university, claimed the introduction of the divisional program of humanistic studies at Princeton to be "the most significant modification of the Princeton plan of study made during the past year". This program is designed to provide a coordinated course of study adjusted to the needs and interests of the individual student. It permits the student to ignore the ordinary departmental restrictions in order to study in a specialized field.

LIBRARIES

Figures, compiled by the American Library Association, covering one hundred million books circulated in thirty-one cities of the United States, seem to show that the public is growing more serious-minded. The last five years have witnessed a twenty-one percent increase in the borrowing of non-fiction books, and but one percent in fiction books.

* * *

Mr. E. C. Kyte, Librarian of Queens University, Kingston, Ontario, while recently speaking before the twenty-fourth annual conference of Eastern College Librarians at Columbia University, stated that, because the average alumnus does not take advantage of library facilities during his undergraduate days, it will soon become the work of the librarian to guide the graduate in reading. According to Mr. Kyte, the reading of most undergraduates is limited to "the comic strip, the Sunday supplement and the Saturday Evening Post". If his reading goes beyond this, the student may read only such books as pertain directly to his studies, but he will do so only under the compulsion of classroom assignment or the fear of not qualifying for his degree. Mr. Kyte further suggests that the failure to foster a love for books is responsible to a great extent for the failure of many college graduates to be able to express themselves intelligently. The result: "He gets his degree and goes out of the university with a degree and nothing else. He is illiterate, having no acquaintance with letters, but illiterate with a degree. And our university has given him its certificate of education—which certificate we librarians know to be a lie."

BIOLOGY

Dr. Harold Saxton Burr of Yale has developed a vacuum tube microvoltmeter for the study of bioelectric phenomena, i. e., electrical phenomena of normal and abnormal tissues and functions. The piece of apparatus is a machine designed to secure wave patterns of action potentials of the various tissues of the organism. Action Potentials are characteristic of all living tissues. Each tissue has its own characteristic wave pattern, which can be measured and recorded by means of amplifiers. This wave pattern will vary for the tissue at rest and the tissue in function, for the normal tissue and the abnormal tissue.

The use of the apparatus is applicable to the study of all fundamental biological activity. Variations in potential exist between the tissue at rest and the tissue functioning. Thus the amplifiers can detect any onset of, or increase, in the activity of gland, organ or tissue. By its means, the developmental stages of the organism may be determined; any increase in cell division, noted, e. g., the first stages of cancer, or the instant of ovulation in women with its Eugenic implications.

The wave pattern of a healthy tissue will differ from the wave pattern of an abnormal or diseased tissue, just as the cardiogram of the normal heart differs from the cardiogram of the abnormal heart. For value in diagnostic work, standards of comparison must be secured both for normal tissues and for pathological tissues. The wave patterns of any suspected tissue, or of all the tissues, must be secured and comparisons made with the standards. A diagnosis could then be reasonably expected. The practical value of this apparatus remains to be seen.

RELIGION

Educators have recently expressed the opinion that religion is needed in the educational program. Bishop Ernest M. Stires of the Protestant Episcopal Diocese of Long Island in an address before the Protestant Teachers' Association of New York, said, "This (religion) is the supreme essential in the education of children. In the mind of the child, any program of education which neglects God rejects God." Dr. E. A. Ford of Thibodaux (La.), state chairman of the Bible committee of the Presbyterian Synod, said that religious education was a prime necessity, and he recommended that the English Bible be introduced into every public school. Dr. A. S. Newman, a Baptist leader, was quoted as saying that "we must have true Christian leadership and such leadership can be attained only through schools in which God is not left out of the curriculum". The idea receives further support from Dr. David Kinly, president emeritus of the University of Illinois, who in a recent address before educators from all parts of the country, declared that "education is not complete without religious training".

OPEN FORUMS

Tests given to the high school students of New York City indicate that open forum discussion of controversial questions actually changes the views of the auditors. After listening to broadcasts of discussions on crime, education and government, the students were tested. The result of the test showed that twenty-nine percent of the students had changed their attitude toward the subjects of discussion after hearing the broadcast.

LAW

At the Court of Special Sessions (New York, November 28th), Justice Frederick L. Hackenburg severely criticized "our antiquated criminal laws" and predicted that in the not too distant future a court would concern itself less with the value of the stolen goods than with the reason for the theft. He suggested that at least ninety percent of the cases handled in the Special Sessions Court were attributable rather to economic conditions than to criminal instinct.

PHYSICS

Dr. Carl D. Anderson, discoverer of the positron; and former student and protege of Dr. Robert Millikan of the California Institute of Technology, recently said that all knowledge of interstellar space for some time to come must proceed from further exploration of the secret of the cosmic ray. Dr. Anderson shares with Professor V. G. Hess of Innsbruck University, Austria, the honor of being chosen this year's recipient of the Nobel Prize.

PSYCHOLOGY

After several years of scholarly research on psychological problems, Father Edward Brennan of the Providence College Faculty of Philosophy has completed a volume on General Psychology. This work has, even before publication, been acclaimed by the leading psychologists of the United States and Europe. It has the distinction of being the first published work to come from the research department of the Thomistic Institute. Others, equally scientific and scholarly, will be published in the near future.

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BOOK REVIEWS

MORE LAUGHS WITH LEACOCK

Second only to Lord Tweedsmuir as the funniest Canadian, Stephen Leacock has punctuated a teaching career at McGill University with blithe books of frothy comment on cabbages and kings. Now, as he rather sourly informs us here, he has been retired from active academic service. It is to be hoped that he will continue to delight us with such books as this.*

These are random pieces, some of which have been published in magazines here and in Canada. They range from the hilarious burlesque to the very serious. Among the latter type are essays on higher education and a brilliant and inspiring piece explaining why Leacock, although born in England, considers Canada his home.

A whole section is devoted to "getting by at college", "recovery after graduation" and kindred topics. His articles on by-gone textbooks should one day be classics. There is no one now writing in English who has the comic sense precisely as it is possessed by Leacock. Sometimes even he hasn't it. Which is a way of saying that the value of his work is not constant, but any book of his containing one or two pieces of Leacock at his best is worth whole volumes of such funny men as Cobb and Benchley.

Perhaps most endearing of all is his "literary section" in which Professor Leacock gives us some hoary tomes in the modern, flippant manner of review. He "does" notices on such old timers as "Caesar's Britannic Wars", Milton's "Paradise Lost" and Dr. Moses' "Book

of Genesis". In the last mentioned he praises Dr. Moses' careful and scholarly work and adds: "We hope that this first essay will be followed by others. We would like him to write a book on Exodus and certainly one on Deuteronomy." And that, the airy spirit of the unpedantic pedant is the spirit of Leacock.

* FUNNY PIECES. By Stephen Leacock. Dodd, Mead & Company. Pp. 292. \$2.00.

A BACKWARD GLANCE AT MARS

Here is concise and adequate treatment of the recent Great Conflict on all its many fronts. Calmly, almost coldly, and without prejudice, Liddell Hart compresses what we might well regard the complete history of the war in less than 300 pages. In four admirably written pages he summarizes the submarine campaign of Germany, which had the British Admiralty by its ears.

Captain Hart is severe in his view of the high commands of all the participants. "When the conditions of the War are analyzed" he says in his preface, "it becomes clear that in the qualifications for high command, and still more for strategic direction, there was little in pre-war professional experience that helped a man, while there was much that might handicap the development of his personal qualities". He ironically pities the poor generals for having to direct millions of men from a great (and safe) distance. No wonder there were so many blunders.

America's entry and participation are treated, and brief mention is made of

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the great moral effect our entry had on the Allies. The United States, the author comments tersely, when in the War itself "showed the utmost determination in enforcing and extending the measures against which they formerly protested so strenuously".

There are occasional charts throughout the text and large pull-out maps in the back of the book.

THE WAR IN OUTLINE. By Liddell Hart. Random House. Pp. 275. \$2.00.

CULTURE THROUGH THE AGES

Ever the gratuitous evolutionist, Dr. Carl J. Warden of Columbia University, here* girds himself to prove, with an air of delirious discovery, what every good philosopher and every good Catholic knows: that human beings possess culture and animals do not. After intense investigation the author concludes that "the three-fold mechanism of the social order—invention, communication, and social habituation" is lacking among sub-human organisms. Here the evolutionist departs from the urges of Darwin, but he remains in the Darwinian fold for the most part. The defect of this obviously painstaking work is that it fails to account plausibly for the bridging of the gap between man and ape, other than to hint it probably took five million years of slow development. This bridging Dr. Warden calls the period of "humanoid specialization", which included descent from the trees. The author would have us believe the humanoids "somehow" learned to adapt the breathing apparatus to vocal communication. It is along these lines that mechanistic evolution continues to stand upon very unstable ground.

* THE EMERGENCE OF HUMAN CULTURE. By Carl J. Warden. The Macmillan Company. Pp. 189. \$2.00.

SEVEN AGES OF AN ACTOR

In the form of accounts of a student commenting on the lectures of "Director Tortsov", who is himself, Constantin Stanislavski, reigning spirit of the Moscow Arts Theatre, here sets forth his theories on the interpretation of the dramatic art. His theories are of course enforced by years of the most successful practice. Such dicta as, "The moment you lose yourself upon the stage, marks the departure from truly living your part and the beginning of exaggerated false acting" should be attached to every make-up box.

The appeal of this book in its broad interpretation of art and not a narrow consideration of mere histrionics. Something of the pulsation of the theatre with a cause is felt here, though there is a happy absence of propaganda. The charming informality of the classes in acting and their utter lack of affectation lead to one's understanding of the success of the Moscow Art Theatre in presenting artistic and un-box-office conscious offerings. This is easily the most valuable book on this particular phase of the subject to come from Moscow's inner sanctum. It amply reflects the Company's purpose "to get rid of what has become artificial, and therefore an impediment, and to prepare the actor to present the externals of life and their inner repercussions with convincing psychological truthfulness".

E. R. H.

AN ACTOR PREPARES. By Constantin Stanislavski. Theatre Arts, Inc. Pp. 295. \$2.50.

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PHYSIOLOGY UP-TO-DATE

New editions of well-known science text books are always in order, for students and instructors alike eagerly await the modernization of old presentations which, paradoxically, have withstood the test of time and simultaneously have fallen victims to its progress. In the case of the *Recent Advances Series* of books on biological and medical subjects, where the very *raison d'être* of the presentation is to enable all those interested to keep in touch with new developments, the frequency of revisions is almost mandatory. W. H. Newton, to whom the fifth edition of *Recent Advances in Physiology* has been entrusted, has produced a worthy successor to the previous editions by C. Lovatt Evans. In truth, the new author has done much more than revise, for of the twelve chapters in the new book there are but four whose lineage can be traced to the previous edition. The scope of the work is more comprehensive than one would expect in any summary of recent developments on the far-flung frontiers of experimental physiology. With the exception of two chapters, one by C. Lovatt Evans, the original author, on the Metabolism of Cardiac Muscle, and the other by D. Y. Solandt on Time Factors in Nerve Excitation, the book is the work of one man viewing the vast field of modern physiology, as he himself says in his preface, "in the perspective in which it appears to the non-specialized observer". This, in itself, is an answer to those who deplore the trend toward specialization that has characterized modern experimental science, for, as long as such a perspective can still be presented as successfully as in this little volume, the time when experimental science will

have degenerated into a technical Tower of Babel, wherein specialists pursue their specialties to an unintelligible conclusion, seems very remote indeed. The subjects of the chapters are well chosen and logically arranged so that the reader passes easily from consideration of the heart and vascular system to the blood itself and its role in the transport of carbon dioxide and oxygen and of hormones. The rapid advances in the physiology of nerve have been given adequate representation in three subsequent chapters, while in the remaining pages newer views on the physiology of excretion are expounded.

As in the previous editions, the emphasis on mammalian physiology, and particularly on human physiology, enhances the value of the book for those who have primarily a medical interest in the subject. The treatment of the subject matter is, of course, far from elementary, and this is particularly true of the latest edition, but for those for whom it is intended, advanced students of physiology, it should not prove difficult. Numerous illustrations, tables and graphs add greatly to the clarity of otherwise rather obscure points and the list of references to the original literature is especially valuable in facilitating more extensive reading where this may seem advisable. For college students of physiology the new edition of *Recent Advances* offers a convenient means of extending classroom concepts of classical views in physiology to cover the latest results of research. On the whole the fifth edition should find the same ready acceptance that has characterized its predecessors.

D. M. L.

RECENT ADVANCES IN PHYSIOLOGY.
(Originally by C. Lovatt Evans.) Fifth Edition,
Revised by W. H. Newton, P. Blakiston's Son
& Co. Philadelphia, 1936. Pp. 500. \$5.00.

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SCIENTIFIC COSMOLOGY

Scholasticism in its formal presentation of the time honored principles of St. Thomas has definitely made a substantial contribution to the world of philosophy and culture. The vastness of the field, the importance of the scientific problems, and the absolute necessity of making the best of Thomism available, are almost universally recognized, although little has been done to solve this too apparent difficulty. More specifically, the field of Cosmology needs well written works of Philosophy in the vernacular that will stimulate the modern mind by presenting the latest discoveries of science along with the formidable metaphysical principles of the Angelic Doctor. The full force of the system is then apparent, and the student and the lecturer (even though unable to read the original Latin Texts) have the completeness and the richness of a 'Thomas' mind at their disposal.

Father McWilliams in his treatise on Cosmology has produced a well-rounded and intelligent text for the general public. His happy treatment of the questions of Cosmology gives the reader, whether he be philosophically or scientifically minded, a clearer and fuller insight into the mysteries of Nature and the meaning of the Cause and Effect in relation to created effects. His analysis is brief, concise and substantial. Although broad in scope because he utilizes the background of Aristotle and Thomas, this work supplies the details of modern research and discovery so as to comply with the fuller viewpoint of the problems proposed for study.

The fact of its readability only serves to enhance its merit. The rigid for-

malism of medieval texts is forgotten, and the interesting treatment carries one along to the newer and more modern problems introduced by the author. The co-ordination of the sciences, their interrelation and interactivity has been caught by Fr. McWilliams and strongly portrayed in his volume. The Professor, the student, or the general reader will find it a ready solution to many of his emergency questions. Its worth will be recognized by those who have occasion to use it frequently.

A. R.

COSMOLOGY. By James A. McWilliams, S. J., Ph. D. Revised Edition, 1936. Macmillan. \$2.00.

TODAY'S HUMANISM

Deploring the lack of appreciation for the classic in modern education, Dr. Nicholas Murray Butler, in the forward to this book,* gives approbation to this volume of Dr. Nelson Glenn McCrea's lectures on liberalism, Latin and latinists. The essays are a virulent attack on those modern liberals whose kaleidoscopic philosophy, politics and morals have so confused their contemporaries. Wary of unbridled intellectual license, Professor McCrea sincerely doubts the stability and security of the present form of liberalism, and harks back, without being unduly conservative, to the ancients to borrow from their fund of thought.

Humanist to the core, he devotes a major portion of these essays to discourses on Latin Literature and two of its principle figures, Virgil and Horace; while the remainder of the essays are concerned with Latin culture. As a supplement, he has included the Academic Letters of Columbia University from 1911 to 1936.



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Professor McCrea's book is all the more enjoyable for his method of approach to his subject: the essays are rather discussions than professorial dissertations. The volume as a whole is at once entertaining and instructive.

W. A. H.

* LITERATURE AND LIBERALISM, WITH OTHER CLASSIC PAPERS. By Nelson Glenn McCrea. Columbia University Press. 1936. Pp. 218.

ANOTHER NEW DEAL CRITIC

The New Deal has had many staunch defenders and an equal number of harsh critics, but Mr. Cade in this most recent of the New Deal books* plays the double role of best friend and severest critic. The author is avowedly a supporter of the aims and objectives of the President, but disagrees sharply with the plans of his advisers for achieving these ends. In fact, he maintains that the machinery which the administration has set up is not only unconstitutional, but a contradictory mass of arbitrary and dictatorial agencies, which confuse means and ends and thereby cripple administrative objectives.

Mr. Cade should know whereof he speaks, for he is a constitutional lawyer. He has served as Assistant Counsel to the Farm Credit Administration and writes, therefore, with an authoritative background of firsthand information. Not wishing to be merely a critic, his mission is "to show clearly and distinctly how every social, economic and political result sought by President Roosevelt may be attained without taint of unconstitutionality, or hint of dictatorship, or threat of communistic sub-

version of the individual in the state". This, indeed, is a herculean task, but Mr. Cade makes it seem very easy; so easy, in fact, that one wonders why the great minds in the President's "Brain Trust" haven't discovered the answers themselves.

The book confines its discussion mainly to the problems arising out of banking and finance, and the taxing power of congress. He blames the present disorder in these fields on the hastily drafted and contradictory legislation, which has failed to strike deeply enough at the roots of the evils. Similarly, he indicts such measures as the N. R. A. and quotes extensively to show that a more thorough knowledge of constitutional procedure would have helped to avoid the pitfalls into which that excellent bit of legislation fell. These and other congressional measures, he maintains, were merely stop-gaps. In conclusion, Mr. Cade points out that it is not too late for the achievement of the President's ideals, but present administration must first select advisers who know what the President wants and how to go about getting it according to the constitution. This is a surprisingly small book considering the field it covers, but the author has packed much into a small space. He is not long-winded, but very much to the point—a surperlative achievement in itself. It is certainly a book that both the student and practitioner of economics should read.

W. C. M.

THE NEW DEAL ON CARTWHEELS. By James O. Cade. Banks Upshaw and Company. 1936. Pp. 192.

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