The Practical Life.

Science and philosophy have a common defect, neither deals with the present nor gives counsel regarding the appropriate conduct for spatial and temporal immaturity. Their arms are out of time, although time may be for the convenient concert; as when philosophy ponders the reality of the temporal or immaterial, or science uses it in the equation for acceleration of masses. The laws of truth and morals are fundamental and absolute, and yet they give no lead as to do anything in particular, because they are indifferent to it. Philosophy and science are not only useless but meaningless; yet they remain brushed from the practical, even in their self-imposed requirement that they be practical.

A chief bridge to the active life of which the ideal form is thus philosophy exemplified is the individual, and especially a friend. He presents the need for the immediate application of technique and principles. He is a sensible collection of embodiment and expression of concepts essentially objective and impersonal. Therefore, have certain religions, as the Christian and the old Norse centered upon persons, sometimes religious teachers have minimized the value of the universal and abstract in order to exalt the individual, and in so doing have misguided against that self-conscious logical analysis of our ideals which remains the chief mark of culture and the only bulwark against the impersonal, and especially a friend. He presents the need for the immediate application of technique and principles. He is a sensible collection of embodiment and expression of concepts essentially objective and impersonal.

The Dawes Reparations Report, avoiding political issues as outside its competence and not attempting to establish a total sum of reparations, contains an analysis of the means by which Germany can pay. Its first significant condition is that, because, once and for all, the sums and that payments can begin at once, on a sliding scale ranging from 1,600,000,000 gold marks in the first year to 2,500,000,000 in the fifth, the latter sum being regarded as the minimum normal payment per year.

Under the above conditions Germany is not only morally, but also financially, independent. Larger payments may be made, and the French and Belgian hope that ultimately as much as 2,000,000,000 marks a year may be obtained. The British and American members of the committee, amid an over-optimistic hope, though they believe that Germany can shortly pay more than the minimum norm.

German opinion regrets that no definite total has been fixed and no abso- lute moratorium given; but it is relieved that the cost of maintaining Entente troops in occupied areas and Entente commissions in Germany is included in the reparations account, rather than being made an additional charge.

Other features of the plan include the stabilizing of the currency, balancing of the budget, the securing of a foreign loan of 600,000,000 gold marks to be used in part to meet the gold reserve needs of a new bank, and the appointment of international commissions to supervise the execution of the Entente sources from Germany revenue to meet the reparations payments. The revenue obtained are taxes, rail- ways, and industrial mortgages.

The Experts' Report on Reaparations.

"Laboratorizing" in Religion.

We are living in what might not be appropriately called the Age of the Microscope, or the Age of the Text- tube. A goodly proportion of every student body is spending much time, and enduring much eye strain, in the careful and thorough examination of specimens under or through the glass. This is, the turn the world upside down to secure samples of flora and fauna and chemicals, in infinite variety, and straightway place them under the microscope in the tube. For what purpose?

1. Point out to the representative of the Veery one or more specimens of the Horn-beam or Froniswood and indicate how this tree can be distinguished at a glance from the Beech, even when not in leaf.

2. Describe the sound made by the wings of the Mourning Dove and indicate at what point in its flight this sound is most pronounced.

3. Describe the movements made by the Sharp-shinned Hawk which enable the bird to ascend effortlessly. What is the season? How the flight is most pronounced.

4. Describe the movements made by the Sharp-shinned Hawk which enable the bird to ascend effortlessly. What is the season? How the flight is most pronounced. What is the season? How the flight is most pronounced.

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1. Indicate at what point in its flight the sound is most pronounced.

2. Describe the movements made by the Sharp-shinned Hawk which enable the bird to ascend effortlessly in the season?

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THE PROFESSOR AWAKES.

I am aware that I have flooded the dim light, "DLOC," Refreshed and chilled on both sides (in and out) I recover my breath, and enter the classroom.

It would be to the part both of wisdom and of self-interest for Ger- man to follow this programme outlined in the Dawes Report, since even under the highest payments provided for, her people would incur no greater burden of taxation than that they now bear, and France and since as an inevitable result of pursuing this course she would make constructive suggestions, though any suggestion which would allow an essential feature of the plan could not be entertained.

In the last analysis it seems as though the thoughtful lay critic at the most sane and practicable ones yet advanced for the solution of the difficult problem of reparations and that the Professor would be hopeful for the effective settlement of that question.

H. G. R.

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**CONNECTICUT COLLEGE NEWS**
WORLDLESS EDUCATION FOR 1974.
This is not a student, as we soon discover after surveying the class roster and the modest classroom. There is no "student" visible, but in each corner there is placed a machine labeled with the student's name and campus address. The machine records the marks from the meagre report card with great precision, and only a rhythmical whirring noise of the wheels in the mechanism disturbs the serenity of the place. At the end of the period, each machine is removed from its stand and delivered at another owner's place of business. The owner is probably not on campus, either attending some extra-curricular activity, absence from which would count against his degree, or perhaps spending the 5-days-in-the-week holiday in some distant state.

Great disappointment is felt that it is not possible to get a glimpse of anything in this year of diagnosis, 1974, which could be dignified by the name of student, so it is decided as a last resort to haunt the place while the examinations are on and study anxiously face to face these passive recipients of occasional examinations, facts of life, in the hope of getting a glimpse of them all. Perhaps one day a machine will be dedicated in his honor, with the name of student engraved thereon, to be a monument to the memory of that student whom we have just learned is not a student. But it is to be feared that, since we cannot take up the purely theoretical courses, our foundation for future inventiveness is made, the result already being that those who wish to make real contributions to science and invention are obliged to go into the theoretical field and die.

The complaint of the peripraps since 1854 that the teachers are no longer making a decided stand against a worldless curriculum is counteracted by the teachers declaring that it is a misconception of the public, in general, to even worry about the "student." As we soon learn, the "student" as we soon find out, is not even on campus, either attending some extra-curricular activity, absence from which would count against his degree.

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The Practical Life. Concluded from page 1, column 2. Arouseinside responses by these recent occurrences are not truly ours, until they enter into our purposes, serve, subject, and thereby be the agents of our liberation. Friends study the seeming emergency of their application. It is for this reason chiefly that friends, when they are liberators, they give occasion for our best. We think no one is contemplating our second best. Such is one to none. Rarely has this been understood. And what is certain, the scrupulous optimist, confused to the influence of necessity. For my heart leaps up within me more than that of any Coriolanic reveler, and my eyes rain tears when I hear him. I have heard Pericles and other great orators, but though I thought they spoke well I never had any similar feeling; my soul was stirred by that love; I thought I lighted at the thought of my own shifting state. Not a thought at all: true concrete life can move us.

Consider the paradox thus presented: what we cherish most is the individualization of what is supremely impersonal. I do not share the desire commonly expressed for personal immortality. Indeed, it is precious in a man save the impersonal? For this eye of his is a momentary and accidental vehicle. We pride persons in something we may seem to be local or paradoxically, personal. The Vedanta and Buddhist systems of philosophy probably have attained to gain the impersonal by extinguishing the personal, but it takes a stronger fibre and a sterner will to see no inconsistency between the personal and the impersonal. By sacrificing the individual we destroy the universe, while neglect of the impersonal by extingUishing the personal we destroy individuality. Culture is the individualization of the universe, the conversion of metaphor into a further explanation and enlivening the thinking, feeling, and ideas. Life illustrates and clarifies our two justifiable ideas.

Thus it is in society that our best thoughts are converted into deeds. What is best in me is what is good for my fellow creature: we must both be that best. Although all our sorrow are unlikable: the moral of tragedy, and of comedy are the same, as state observed. All tragic emotion is sincere, as is the triumph, and is only on that account true triumph. The personal is thus the locus of feeling. Society, and character-friend, is the way to action, to the practical and dramatic life.

J. W. MILLER.

"Laboratorizing" in Religion. Concluded from page 1, column 2. Sometimes infest the chest (if not the heart) Is it too absurd to say that one might apply the laboratory method to religion, as well as to bugs, to radium, and to stagnant water? Is it possible one could take "specimens" from this field of phenomena, and put them under the microscope or into the test-tube? If we may use these terms figuratively, may we answer "yes," and "why not?"

You tell me, long ago, this would have been blasphemy to some ears; it may now, to some; but to the true student of the lab, blasphemy is, for him, forbidden: unworthy. What do we mean by the laboratory method in religion? To a degree, what we mean in chemistry. Secure specimens, and put them to the test.

Did you ever examine your religion? Did you ever study it? Did you ever analyze it, and discover of what it is composed? May it be suggested that this is a healthy necessity to indulge; healthy, that is, for one's soul at least? What is to hinder you from taking your religion seriously sometime (though never too seriously), and putting it under the glass from testing it out in some vital way? Suppose, for example we place your religion under the glass right now; what do we find? There are certain beliefs, forming a vital part of the religious life; there is, there is money. There is a Book, a higher? and riles; and worship. All these at least. What do we discover? All these "specimens" as we look at them closely? What about "substance," and "form," and "activity," and "dignity?" What does your examination of it all result to you? No one will tell you that fully about your religion; you'll have to find out for yourself.

Perhaps one can tell what he found by such a process: that some of the components of his religion were there by inheritance, and some by habit, and some by chance, seemingly; that some of these elements were not "active" at all, mere maik or inert; that some had no "form or consistency" or worth; that some showed no valuable "tendency."

Perhaps it will be the experience of some of you, as it was the experience of me, that you will turn from your "laboratorizing" your religion to a new and spontaneous experience of what is all about, of whether it is holding, of what is of it is all about. If so, it will have repaid you to put it under the glass and into the tube; it will have rewarded you for putting your religion through the crucible of life, and testing by purifying it, and refining it. "We are living in what might not appropriately be called the Age of the Microscope, or the Age of the Text-Tube."

All this pot-pourri of metaphor is for the purpose of suggesting that we submit our religion to the criteria of the age, and test it, to see of what stuff it is made. In other words, "Be yourself in religion" is a healthy legend to inscribe on the doorknob of your life.

WALLACE L. GALLOW.}