BISHOP LAWRENCE TO ADDRESS T. C. A.

Well-Known Church Webber To Talk — Last Meeting Of This Term.

The T. C. A. speaker for next Thursday will be the Right Reverend William Lawrence, Episcopal Bishop of Massachusetts. The Rev. Mr. Lawrence is one of the best known churchmen of the country. He has also interested himself in organizations outside of the church, believing that he could give the best service to his fellows by following several lines of activity. Civic and social workers have received a large share of his attention, and he has also published several books on a variety of subjects.

This is to be the last meeting of the T. C. A. this term, and the officers expect a large attendance, since the men will not soon have another opportunity to hear the noon talks. The fact that this is an opportunity to hear a prominent speaker adds to the probability of a larger crowd than usual.

FORUM TALK

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means for the attainment of an end within the range of human ability. End may be classified as proximate and ultimate. Ultimate ends are those which exist in terms of human consciousness; proximate ends are those which are subservient to ultimate. The engineer's work, in common with all work, must be such as finally to affect human welfare. If it is to be of value, political engineering rests upon the employment of impersonal methods for the determining of ultimates. The first question is that of the end itself, for we shall have no idea of what means to employ unless we understand why they are to be employed at all. The hazardous methods by which great social questions and political are settled at the present time, with no conception of the goal toward which the race is progressing, are as foolish as would be an attempt to fit up a factory with machinery by an engineer with no idea of what the factory was to turn out.

The things of greatest interest to us, continued the speaker, are those which impress themselves most forcibly upon our consciousness. States of consciousness are found to fall into four classes — approbation, disapprobation, happiness and unhappiness. On the basis of these, we take up the determination of ultimates.

The feeling of self-blame or praise are manifest — the intuitional, where primitive feelings of self-blame or praise are considered, and the hedonistic, where pleasure and displeasure form the criterion. Conclusions reached from the former standpoint are scientifically invalid, because acceptance of them involves reason in a circle. The adoption of a "moral code" is an instance of this. The code is made a criterion because the person adopting it feels instinctively that every case covered by it will meet with approval. The code, however, is itself a matter of approval, and no such criterion for a person whose feelings differed from those of the original promulgator. If two persons disagree concerning the right or wrong of a particular act, an arbitrator between them can do nothing more than consult "his own" feelings and judge by his own "standard." In order to root out a suitable basis upon which to apply human beings, we are then forced to go beyond the intuitional. We must fall back upon happiness as our standard.

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