

a place in the college curriculum, however, they should carry either no credit or greatly reduced credit toward a liberal arts degree. In many cases, the establishment of a competent vocational guidance and employment service would serve the students' needs as well as the introduction of manual arts courses.

It is important that our liberal arts colleges retain their essential character of places for the development of mind through a broad, general culture, for they are the only institutions in our society which serve such a purpose. Possibly some colleges would better serve themselves and society by becoming vocational schools, and possibly many students now in college should be in vocational schools; but the distinction between the two types of institutions should be clearly understood and preserved. We should not try to keep the liberal arts label while sacrificing its substance.

## II

In seeking to preserve the liberal arts tradition, it is desirable that we ask ourselves what we expect from it and wherein its excellencies or deficiencies may lie. Let us come at once to the gravest question now confronting the colleges. In a conference of young college graduates, as reported by Dr. Robert M. Hutchins in McCall's Magazine for October, 1939, the group voted that "the greatest defect of the present educational system is that it is not primarily concerned with the aims of human life." The context makes clear that they were thinking in terms of ideals which should guide life. Elsewhere in the report, members of the group expressed the need for something that could be believed with conviction, for positive ideals worthy of unwavering support.

Without any question, this feeling of confusion and bewilderment, sometimes of futility, sometimes of "rootlessness," is widely felt among young people today. They seek for some stable support in the midst of a crumbling world. To many of them The Rock of Ages no longer suffices; religion as they know it does not seem a sufficient answer. Since their confusion is often shared by their elders, we may well ask what has brought such a condition into being. The following points seem to us pertinent:

1) Man's knowledge of the universe is derived through his senses, through his observation of the physical world, including himself and others of his species. To go beyond the range of his senses, he must draw conclusions based on such concrete observations as he has, and in his speculations on the ultimate cause he judges the character of the creator by the nature of the things created. Man's understanding of nature, plus the lessons of human experience, will determine his mores, or moral code, and the form of his religious and philosophic ideas. This is true, whether or not we accept the belief in divine revelation,