

of them should have a common aim: through a study of human experience, to perceive the errors of the past and to avoid errors in the future, in order to increase the sum total of human happiness.

The esthetic approach adds to the rational contemplation of the world and man a stimulus of the emotions and a quickening of the imagination. It is concerned with a sense of beauty and is best exemplified in literature and the fine arts. It succeeds best by bringing students in direct contact with great utterances of great minds, rather than through a second-hand interpretation. It can enrich life and raise the mind at intervals above the pedestrian, workaday world. It can invest factual material with an intense and deeply felt personal meaning. One has only to think of Shelley's The Cloud or W. H. Carruth's Each In His Own Tongue as exercises in natural science, or of Edwin Markham's The Man With The Hoe as a study in social science, to realize how greatly poetic utterance can illuminate and give significance to such material. Whatever has been nobly felt in the world is the subject matter of the humanities, and to neglect it is to breed a generation of earthbound, trivial minds incapable of sensing the wonder of the creation with which they deal.

Finally, we come to those subjects which attempt to synthesize all the materials just mentioned, to use the entire range of human knowledge as a basis for the perception of ultimate truth. These are philosophy and religion. They have been lately somewhat neglected in academic work, partly because of doctrinal disputes, partly because of a feeling that they have grown static, that nothing new is to be said about them. Yet in every age they have represented the culmination of man's intellectual effort. Certainly it is hard to think of any person as truly cultured if he has not some knowledge of the history of philosophy and of comparative religion. Philosophy surveys mankind and man's background of the cosmos, then seeks to determine their ultimate cause and the eternal principles which rule them. Religion accepts the conclusions of philosophy and adds thereto the intense desire to orient oneself in the universe, to govern one's span of earthly life in accordance with the eternal principles, a desire which may or may not be accompanied by the expectation of an eternal reward. No other incentive to noble effort is half so powerful as the religious impulse or can inspire men to such enduring fortitude. It is true that religion develops a variety of opinions which sometimes result in acrimonious debate or open strife, yet most disputes are on relatively minor points and not on central principles. In the Christian religion, for example, men who think only of the validity of the miracles or the preferred forms of baptism should not forget the Commandments, the Beatitudes, the Golden Rule, and the supreme self-abnegation of the last hours upon the cross.

In teaching material of any kind, we can freely commit ourselves to one ideal, the search for truth. We can show that thinkers of the past with whom we may disagree were also engaged in this search, but that to them was vouchsafed only a partial revelation of the truth, as ours is also partial though somewhat clearer than theirs. We can suggest that this