

*moriam* for example, cannot be understood without reference to the implied theology and philosophy.

The more thorough your knowledge of philosophy, therefore, the fuller will be your appreciation of the poet's genius in relating his concrete subject to great principles.

Thus if we look carefully into our literature we shall find much of it tinged with agnosticism, and if we trace that back to its source we find it the result probably of the negative attitude of some great German thinker.

We do not read books now and immediately cast them aside. We ask what they teach. And if we be not careful we shall take our philosophy from literature, instead of making literature furnish the matter for our philosophy. As every man is something of a philosopher it is well for him to get his doctrine from the best sources. Only when literature is kept in its place does it fulfil its true office; only then do we really understand it.

2. *Philosophy helps the student of literature by helping him to interpret language.*

Poetry, for instance, is beauty in language. To discern that beauty, to know literature, language must be interpreted. But only as we know philosophy and psychology can we really know language. We must not forget that language itself is "the great confessional of the human heart," the supreme expression of the human mind.

The relation between the words and thought must therefore be examined.

The definition of a name given by Hobbes—"A sign taken at random for a mark that will raise a thought like some thought we had before and which being pronounced raises a similar thought in the mind of the hearer"—is very good as showing the function of words to give continuity to our own mental life and to relate us to the mental life of others. But we cannot rest in mere nominalism. Language, we believe, expresses the soul of man and to know that soul its expression must be studied philosophically.

I have been told that a professor at Yale is devoting himself to the study of the use of the subjunctive mood in the writings of a single Latin author and that he is showing by psychology and philosophy the absurdity of many of the grammars constructed on the deductive principle alone.

This I take it will be the second help afforded to the study of literature by philosophy, that it will give him principles and insight for the interpretation of language. The