

intellectual action. Thus, I think, we often owe to them the perception of immortality. They impart sympathetic activity to the moral power. Go with mean people and you think life is mean. Then read Plutarch and the world is a proud place, peopled with men of positive quality, with heroes and demigods standing around us, who will not let us sleep. Then they address the imagination: only poetry inspires poetry. They become the organic culture of the time."

So the great masters have presented the world of life with their own greatness.

Says Caird: "If we could learn the circumstances of the Trojan war as a contemporary historian might chronicle them, we should not know nearly so much of the inner movement and development of the Greek spirit as Homer has told us." Also, "Thus before Shakespeare's characters most ordinary human beings seem like the shadows of the dead in Homer."

The genius of the writer who can thus portray the life of a bygone time is itself a revelation of man.

And all this is in part the material out of which philosophy must be made

If we add hereto the phenomena of a religious character set before us in literature of all kinds, we shall be in possession of those manifestations of mind which are to be classified by the philosophic thinkers. It is said, "Philosophy is not a first venture into a new field of thought, but the rethinking of a secular and religious consciousness, which has been developed, in the main, independently of philosophy."

In this respect then, literature is an aid to the study of philosophy.

There is one other way in which the study of literature aids the study of philosophy.

There is the fact that it shows *men in society*. Introspection only shows men as individual persons. But man gets his completeness only in relation to his fellows.

And literature presents man in society. At present there is much of this kind of writing, Dickens, Tolstoi, George Eliot, and hosts of others in fiction, as well as Carlyle and Spencer, like Plato of the past, even as literary workers, bring men before us in the organized relations of society.

And the laws of their relation are so clearly suggested that the views of the writers become the material of the philosopher. Sociology, for example, which has assumed so large a place in the curricula of many universities, while it