

"magazine articles", and, to descend from the scholarly to the practical, they bring no promotion. One young man in a junior position, with a growing family, renounced such work in favour of what he deemed relatively easy mechanical studies. He won preferment. This was told me as a true story; I can only hope it is not often true.

University communities contain those who are natural technicians and those who are capable of the highest creative thought; those preoccupied with the "know-how" and those concerned with the "know-why". The latter must not be kept to the level of the former's training. If they are, then our swollen faculties will be obliged to secure recruits from those who themselves have been trained not as philosophers and scholars but as technicians. Such a process could lead only to a condition in university communities where there would be scholars unable to fit their knowledge into a philosophy or so interpret it as to make it relevant to current needs. Their background may become so inadequate that they cannot even analyze a current problem. In other words, our intellectual and spiritual heritage, although not lost, may be effectively buried as deeply and hidden as securely as were the manuscripts which humanists of the Renaissance sought for with such diligence in the attics and cellars of fifteenth-century Europe.

We have not yet reached quite this parlous state, but we are in grave danger of it. Our civilization is derived from three great sources: the Greek pursuit of truth and beauty; the Roman devotion to discipline and order; and the Judaic-Christian spiritual insight, with its penetration into the abiding mysteries of human nature and divine love, on which all Christian civilization is founded. We are slowly but surely cutting ourselves off from these roots, "those things which are eternal and incapable of man's measurement" which give to our contemporary civilization at once nourishment, support and direction. It is the duty of the university to maintain these roots in healthy and active connection with the tree. The leaves, flowers and fruit will appear in careless abundance in the upper air if the roots are safe and healthy and allowed to do their work; but without them there will be no creative inspiration, no intellectual food, no sense of form, no logic. The great menace of civilization in the present is that we offer an education with too little regard for the roots.

It may be argued that such indictments come from old-fashioned scholars devoted to gentlemanly disciplines. Why concern ourselves with roots when science has changed everything? Why bother about growing processes in a synthetic age? Scientific techniques enable us, or will enable us if we use them intelligently, to achieve the security that everyone wants. With them we have everything.

The answer is, science has not changed everything. We are still the product of tradition. We are constantly moved by our unconscious assumptions. Indeed it might be said that, like the iceberg, nine-tenths of our motivations are below the surface. This is, I believe, good psychology although I am not a good psychologist. The idea has been expressed perfectly by Shakespeare in The Tempest, "What's past is prologue". This I believe is true at any given moment in history. It is most of all