

open doors to all fields of learning and discover secrets available to no one else. Without the ability to think, Shakespeare could never have transformed his reverie into the works which the world has admired and enjoyed for four centuries; Beethoven would never have written his symphonies; and Einstein could never have formulated his theory of relativity. If men throughout history had failed to use their creative powers, libraries would be non-existent and schools useless. There would be no education and no progress.

As James Harvey Robinson has stated, then, creative thought is the only hope of the future. We must try to develop it in ourselves and force ourselves out of our complacency. Too many persons feel, as I often do, that all we in the twentieth century need to do is to relax and to use the luxuries which science has given us. We are contented because we have refrigerators, automobiles, television sets, and electric heating. We ask ourselves, "What could I possibly discover that has not been discovered already in this era of progress?" and do not attempt to find an answer. With awe we read of recent scientific developments and marvel at the amazing complexity of new machines. Yet we fail to realize that the human mind has capacities far beyond our comprehension; that many fields remain unexplored; that knowledge will never reach a limit. Few of us understand that discoveries have been made by men not necessarily more intelligent than we; that the only real difference between them and us has been their willingness to use their minds. We do not realize that all machines consist of variations of the simple machines put together by men who were not satisfied by the progress that had been made already. If everyone had believed that no one could improve the horseless carriage, we would never see the sleek automobiles which move along the streets at speeds which forty years ago would have been considered maniacal; and if all persons had thought of the Wright brothers' invention as the ultimate in transportation, flights in space would certainly not be possible today. Of course we can not know what astounding feats will be performed in the future. If we learn to think creatively, however, we can be sure that progress will continue to exist.

The Tragic

Bob Stewart

THERE is an appalling obsession spreading in the minds of men today which, until recently, solved only a few problems but now seems to solve all. The obsession is objectiveness. Man has lost himself in certainties, axioms, proofs, and all other manifestations of an indubitable character. Today there is only one doctrine for expressing the correct answer—irrefutability.

However, there are people who do not consider this a contemptible attitude, and they are the real bores one confronts in life. They will agree that not all problems have a definite, final answer, but they

view everything as an object of thought, and thus supersede subjectiveness with objectiveness. It seems that they can not or will not express what they feel, but rather what is acceptable in the eyes of society. Their lives follow a rather stoic system of action, and before they realize it they are regarding themselves as objects. Thus, forgetting that they are existing human beings, they approach life as a series of problems that must be solved, rather than a joy that must be experienced. They spend their entire lives in practicalities, whether the results be success or failure, seldom facing the unanswerable questions which they forgo as prosaic trivialities, questions such as these: Why is the sky so blue? What makes a poem so lovely? What is faith? Why is life gay at times, and sad at others? It is obvious the answers to these questions are not lasting certainties, but at best, only poetic descriptions of emotions and passions. They will not prove to be useful for the accomplishment of any deed; they simply exist as paradoxes which man must face with awe and affection. Yet, a great many people examine these questions with an exanimate attitude of knowledge and assuredness, always giving a rational explanation of the unknown. They pass through life never grasping the true meaning of its mysteries, constantly attempting to put limits on its infinity.

Now, perhaps some people do not feel that this problem is really so serious as I have made it appear to be. I agree that it is not going to cause any external disturbance, except between individuals of opposite attitudes, but that does not mitigate its tragic quality. The tragedy lies in the soul of the individual who constantly turns to objective rationalism and never to subjective aestheticism. The fact is that he is not sensitive to the truly lovely things which exist, or if he is, he is too practical to let it be known that he is awed by something he can not explain.

There is an answer to this problem, but it rests with each individual in the most inward manner; any external change is purely superficial. The change must be a matter of intensification, that is, rejecting all extensiveness and relying on one's subjective being for the answer. No system of action is possible; it is purely becoming aware of the problem that will result in any transformation.

Skepticism as a Key to Reality

Sandra Cheshire

IN ANCIENT Greece a wise man was considered by many individuals to be one who looked upon all knowledge with a certain measure of skepticism or doubtfulness; he accepted nothing, initially, to be totally and irrevocably certain or veritable. It was further maintained by some skeptics at this time that man should not trust even his own senses, for his sensations were not considered to be reliable indicators of reality and truth. Pyrrho, one of the first believers in skepticism as a doctrine, asserted that any real knowledge of life