myth that whoever tastes the fruit of knowledge will be expelled from Paradise. Applied to the future, the same idea is found in Alexander Pope's argument "that it is partly upon his ignorance of future events and partly on a hope of a future state that man's happiness in the present depends". Granted that the future has always been man's greatest storehouse of illusions, and that we no longer dare claim with the nineteenth-century optimists that increased knowledge inevitably leads to greater happiness, it is likewise unjustified to assume a priori that ignorance per se will bring forth a state of bliss. In no event can the relationship between knowledge and happiness be established in the abstract; it depends rather on the specific situation and the people involved. Until the future is made the subject of concrete investigation, only one hypothesis is warranted: namely, that knowledge contributes equally to happiness or misery. In conclusion, the possibility must be faced that the results of an investigation of the future might depress teacher and student, should it show that the human condition in the next decades and centuries will not measure up to their expectations. Even in such a case, the course will have contributed to the intellctual and moral growth of the participants. Having gained a clear insight into the future of the race, they will more easily adapt themselves with a sense of responsibility to the historically and culturally inevitable or withstand it individually with knowledge and personal conviction. In any event, whichever course of action they may choose, they should enter upon it wiser and braver than before.