give a hist. of people going through this door here. This certain minute somebody went through, it, and another minute somebody else went through it, and then five people went through it. You could do that for the next ten years, and that wouldnt be history. It would be material from which history might be made and they could learn a great deal about this schol from people who have attended it, by knowing about what happened, who has come this way, and who has gone that way. But hist. is not simply an accouth of events. Hist. is events selected from the millions of events that there are, and arranged in such a way as to give you some understadning of their meaning and importance. Hist. is an attempt to see how himan life has moved, what the forces are, and what has entered into it. Hist., in the general sense is, then, an account of human life. But they are history only as they are a part of human life. In the proper sense you dont speak of history of the **xx** world. The proper meaning is the history of the people in the world.

Well, that is important about hist. It is a matter of who selects the events we are going to examine, and we dont have all the events that we are going to look at in the first place. And of those we have there are too many for one person to look at. We have to select those which are important, and the hist. involves seeing what the facts are, and what their relations; ip is to one another, and how the movements have gone in relation to them. It is not a solid science like physics or chemistry, in which you can make **rukex** rules **xxxxdexxe** to which you can say there are no exceptions. You cannot do that. **x#xxdexxe texmekexprime:pixex** You do not make principles to which you can say absolutely always that happens. Not at all. But you do see a realtionship and you see events, one leading into another, and you can see cause and effect and so on. It is not just a series of events.

Now, ch. hist. is not the hist. of the first presbyterian church of Podunkville, it is not the hist. of one particular church, and one partic lar church. It is not the hist. of one particular denomination, on the other hand it is not such a broad thing that you would think that it is not the

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