

ledge, worthy of the name, must be founded upon them. And, if we would desire to understand the commotions and upheavals which are at present going on in the world of thought, we must penetrate beneath the surface, and endeavor to grasp the philosophical principles which lie at the foundation. If we succeed in accomplishing this, we shall be able to perceive order and regularity in the conflicts and commotions which we behold; if we do not, everything will present the appearance of confusion and senseless strife.

There is yet another motive which I would desire to present to you as an incentive to the careful study of philosophy. It is within the sphere of philosophical science chiefly, that the conflict in the interests of truth, and virtue, and religion in the present day must be carried on. And if you would wish to do service in that cause which ought to be dearest to every true-hearted man—the cause of truth, you must make yourselves familiar with the principles which are at stake and the consequences which flow from them.

Putting aside minor differences and peculiarities, we may say generally that the world of philosophical thinkers has ranged itself in two different and opposing hosts, and under two different banners. On the one hand we have the advocates of what has been called the Transcendental Philosophy, claiming for man and for the principles of his nature, an origin and dignity higher than earthly. They look upon him as drawing the first beginning of his existence from some glorious spiritual nature, infinitely perfect in its powers and eternal in its duration. They regard him as being possessed of principles of truth, and beauty, and goodness, which confer upon his nature, and enhance its worth. These principles they cannot regard as springing from the earth, as being in any way the product of mere sense or feeling. They are universal; they are necessary; they are immutable; they are the most sacred endowment of our nature; and those who desire to vindicate for them their proper dignity and value will refer them to the nature of the great first cause of our being who has made us what we are.

On the other hand, we have the supporters of what has been denominated the positive philosophy, who refuse to recognise any such thing as power or cause in the universe; who cannot perceive anything in the nature of man which does not originate in sense; who detract from the dignity and value of our principles of truth and virtue by denying to them any superior origin or universal authority; and who are so intent upon examining the mere phenomena of nature, to the exclusion of objects which do not and cannot belong to nature, that they never elevate their thought to the Great Supreme who is our all. Those thinkers who take this position, or one approaching to it, are at present numerous and influential. They are busily engaged in every field of scientific research; they are in-

defatigable in their exertions to extend and consolidate the cause to which they have devoted their energies; they bring into the field extensive learning, talents of a high order, devotion to their cause, minds well equipped with everything which is fitted to ensure success in the contest, and unmixed animosity and contempt for those principles which, by their opponents, are held most sacred.

The contest which is at present going on between these two opposing parties ought to awaken the most intense interest in our minds, inasmuch as there is involved in it the cause of truth, and morality, and religion. It is necessary that all who would desire to do service in the sacred cause of truth should make themselves familiar with the position, principles, and aim of those who are engaged in the struggle. And as a necessary means of doing so, they must become acquainted with the great philosophical principles which are involved in every movement of the thinking world. Time would fail me, upon the present occasion, to enlarge upon this subject to such an extent as its importance demands. I trust enough has been said to awaken in your mind an interest in the subjects to which we are henceforth to devote a large share of our attention.

There is just one word of counsel which I would desire to address to you before concluding. Always endeavor to keep a high aim before you in the prosecution of your studies. You are possessed of faculties and talents, for the proper improvement of which you must be held responsible. The perfection of your nature, by the harmonious development of all its faculties and powers, is the highest end of a liberal education. This end can never be attained, by making random, spasmodic efforts, or performing your duties in a careless, perfunctory manner. Let your motto ever be "Excelsior"; let your labors be conducted upon a systematic principle and with some definite and worthy end in view. And when you have sought after truth for its own sake, when you have educated and disciplined the faculties of your minds to their greatest capacity, you will have discovered also that you have been fulfilling another great end of your being, in providing yourselves with the most ample means of personal enjoyment, of benefitting your fellow men, and of serving the cause of truth.

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A DELIGHTFUL LEGEND.—There is a charming tradition connected with the site on which the Temple of Solomon was erected. It is said to have been owned in common by two brothers; one of whom had a family; the other had none. On the spot was sown a field of wheat. On the evening succeeding the harvest, the wheat having been gathered in separate shocks, the elder brother said unto his wife: "My younger