

now in "swallow flights of song," now in mournful elegy now in scenic effect and dramatic exhibition of the real life, now in the epic that mingled the human heroic and the divine inspiration. All this is set before us in the glowing pages of poetry and prose, and in the character sketches of fiction. It is presented in every form adapted to 'interest, instruct and transform.

But literature can deal only with a part of the problems that beset us, for only a part of these will lend themselves to the artistic treatment which forms a large element of literature.

Here accordingly appears Philosophy which may for our purpose be defined as "The systematic and scientific presentation of the fruits of human reflection on all the problems of the world and of human life."

It is easily seen from this definition that the field of enquiry is extensive. Philosophy asks: What is man? Whence is he? Whither does he go? What are his relations to the world and to God? It asks what the world is and what God is to man?

"Philosophy aims to furnish us knowledge of ultimate reality. It aims also at a kind of knowledge that reaches some degree of certainty as to its assumptions, limitations and possibilities."

Philosophy tries to unify experience. Science is said to be a partial unification of knowledge, while philosophy is a complete unification of knowledge.

It will be seen from these statements that the sources of philosophy are in all nature, especially in human nature. It will also be seen that literature and philosophy are, in the first place, closely related. "The poet" for instance, "like the philosopher, is a seeker for truths and we may even say for the same kind of truth." (Caird). But this is only in their highest issues.

TO BE CONTINUED.

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Resentment is a union of sorrow with malignity, a combination of a passion which all endeavor to avoid with a passion which all concur to detect.

—SAMUEL JOHNSON.