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LONDON AND DISTRICT

Case Adjourned.

Win, Clarke, the young man accused of assaulting a young girl, appeared before Squire Chittick yesterday afternoon. At the request of Mr. Edmund Meredith, the solicitor for the accused, the case was adjourned till Saturday, at 2:30.

DECISION WAS RESERVED

In the Case of Boys Charged With Malicious Damage.

The eight boys accused of causing injury to an empty house belonging to Mr. James Rogers, of Highland Park, appeared before Squire Chittick yesterday afternoon.

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how far the accused were liable for the damage.

EMERSON WAS GREAT BUT HAS HIS CRITICS

Professor Griggs Pointed Out His Strong and Weak Points in Lecture on "Moral Leaders."

The fifth of the series of lectures on Moral Leaders was delivered by Mr. Edward Howard Griggs in St. Andrew's Hall last night before a fair-sized and appreciative audience.

The speaker showed an unusual interest and sympathy for the unique personality of Ralph Waldo Emerson, one of the greatest names in American literary history.

"Emerson," said the speaker, "was like Socrates, a self-called leader, an unofficial patriot. The same world forces that influenced Carlyle were present with Emerson, though in a different and more extended form. The new world, with its fresh impulses,

was present with him, and shows everywhere in his work. Emerson, too, came as the last fine fruit of a long heredity of seven New England ministers, and as such was a democrat in his actions, and an aristocrat in his feelings, the finest combination to be obtained."

The lecturer then described the growing life of the new world, showing how the different impulse of this growing and ever-changing life, left its mark upon the literature of the time—a literature ever changing and broadening, and by degrees graduating from these unfinished and provincial forms into the purer forms of literature.

"In the period of Emerson's boyhood and young manhood, the spirit of German literature and philosophy, became very pronounced, and just as Carlyle, had come under the influence, so did Emerson, this spirit being known in America as the transcendental movement."

"It was a time," continued the speaker, "of multifarious beliefs and creeds. Even today when I have come to believe that any belief can find a hearing if it is only praised vaguely enough, there is not so much of eclecticism and vagueness in thought as there were in the days of Emerson's youth. Emerson, however, kept his balance, throughout the whole of this trying period."

Poet's Early Life.

The speaker outlined, in interesting incidents and explorations, the early life of Emerson, beginning at his birth in Boston, and through his school life and at Harvard.

"Emerson's greatness is not so much in his intellectual gifts as in his life itself," said Mr. Griggs, "and in his early life he showed no signs of unusual mental gifts. At 23 years of age he was licensed to preach, and soon he became pastor of one of the largest churches in Boston. He did not make a great sensation as a preacher. 'We are a very simple people,' said one old lady of his congregation, 'so we do not want anyone but Mr. Emerson to preach to us.'"

"In his 30th year his young wife died, and later in that year he gave up his

ministry owing to a difference with his congregation. The real reason was that he did not feel that this vocation was the one in which he could best express himself.

"At 33 he published his first book on 'Nature'—the most logical, yet most mystical of all his works. His theory is that man and nature are mutually interpreting, and only as man who lives in communion with nature, can attain to that calm and sublimity that is necessary to man's highest development. His lecture before the theological students at Harvard led to a storm of abuse. Even the Unitarians turned against him, and claimed that he was undermining the foundations of religion. Emerson objected for a unique reason. 'They make me think about myself,' he said, 'while I want to think about my thoughts.'"

"Emerson," continued the speaker, "worked in a quiet unostentatious way. Luther, if he objected, to his neighbor's fence, would have ordered the man to take it down, and if he did not he would have torn it down and beaten the man over the head with it to prove that it was rotten. Emerson would have laid the fence gently down and called the owner to look out at the view of the mountains beyond. Perhaps the many have been furious after Emerson had gone at the mention of this back fence of dogmatic theology, but he could never quite forget that one glimpse of the mountains beyond, and not all the fences, were put back in exactly the same place. 'Critics have said that there is no consistent elaboration of a definite argument in Emerson's essays, and that one could grasp his thought just as well by starting from the last paragraph and reading forward. There is something in this idea, but what the critic failed to see was that the essays were good reading, either way.'"

"Emerson lived in a world of ideas and did not reach out to the many-sided human world, and the result is that there is not to be found in Emerson any understanding of some of the phases of life. Where in Emerson is there found anything bearing on those who are down about the best of custom corsets. 274 Dundas street.

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