

the method of Emerson from that of Locke, Adam Clarke, Paley, and the host of reasoning theologians, will be obvious at a glance. He was not a Reasoner, but a Seer, an Asserter. In front of every sentence read : "Thus saith Emerson." Or, as he puts it : "I simply experiment ; an endseeker, with no past at my back." (I., p. 132.)

We never meet with an argument ; the syllogism is mentioned, but not used ; and the word argument is scarcely even mentioned. Here is his description of logic :

"We want a long logic in every man, but it must not be spoken. Logic is the procession or proportionate unfolding of the intuition, but its virtue is a silent method ; the moment it would appear as *propositions*, and have a separate value, it is worthless." (I., p. 136.)

Thus, it will be seen, he does not "argue ;" he is a Thinker, and holds that the hardest task in the world is to *think*. How very few of our race aspire to this distinction is well known.

"Beware when the great God lets loose a thinker on this planet. Then all things are at risk. . . There is not a piece of science but its flank may be turned to-morrow. . . The very hopes of man, the thoughts of his heart, the religion of nations, the manners and morals of mankind, are all at the mercy of a new generalization." (I., p. 128.)

Emerson points out the only refuge of safety : to escape the consequences of this visitor, man must prefer truth, from whatever quarter it may come, to his past apprehension of truth. This implies an open mind and trust in new truths, not common among men. There are two classes of men who may never appreciate Emerson : those unaccustomed to the observation of natural phenomena, and those unacquainted with ancient and modern philosophy. We can scarcely name any important book issued before the middle of the nineteenth century with which he was not familiar. The more we study him, the more is this evident.

Like Shakespeare, Emerson evinces his indebtedness to nature, the source of all life, knowledge, and felicity. At the same time, he looks at men and things through the eyes of others. Without the thinkers and heroes of Greece, Rome, Italy, and Britain, these two authors would not have shed on human life and its vicissitudes one-half the light they did. Conceding what we may to their original insight, the thinkers and heroes of the past largely determined their places in the literary world. It is one thing to repudiate the dictation of the past, and quite another to accept its aids to thought, although much that is old is useless and false. The axe and the crowbar are not the only instruments of progress, al-