

strenuously labouring to educate himself in order to be able to meet the responsibilities of the future, should be thoroughly acquainted ; because, in this way, he will be better prepared to hold out to his fellowman that assistance and advice, for which every human soul is craving. Man was not born to be selfish. He was created for others as well as for himself. Living in communion with those about us necessitates mutual aid, moral and intellectual ; and this aid can be given by him only who is conversant with the principles of true Christian philosophy. This may be doubted. It may be argued that the teachings of philosophers did not, do not, or will not, be productive of practical results. The contention is absurd. No great truth, which has been enunciated from the time when Plato taught in the groves of Athens, up to the present, but has reached the people, guiding or misleading them, impelling them to deeds of virtue or of vice. Stripped of its more scientific form, the crowd accept it as an established fact, dressed in the language of the commonplace. Objection may be taken to it on account of the admissions that it is sometimes misleading. Why so ? In every age and clime the gifts of God have been abused. Science has discovered the wonderful powers of steam and electricity — powers that have been made to subserve the wants of man — still, mishap and misfortune have followed the discovery. Why then single out philosophy as the object of our denunciation, when other sciences are as equally deserving of it ? It should hold first rank in our esteem ; it should be judged by its merits, and considered as the queen and crown of the other sciences. Though adverse, as well as favorable criticism, has been passed upon it, even by educated men, still we should cling to it as the noblest of all branches of learning ; because it does not concern itself with what is merely material or sensible.

It goes beyond this ; it reaches far into the past when creation was only a possibility, and points out to us whence it is that all the things we see about us have been called into existence ; it rests, for a time, in the present to instruct us upon the essence and relations of things that are ; and, making its way into futurity, it shows us the final aim and destiny of all created things. The physiologist takes the human body, and, studying the convolutions of the brain or the properties of the nervous system, strives to discover the principle of action, but he cannot. The philosopher comes to his assistance, and reveals to him the fact that life does not spring from material forces, but that its principle is a spiritual and immortal soul. If we view the relation of philosophy to the fine arts, we may, perhaps, better understand its value. Let us take painting as an example. We view a canvas upon which is traced a scene of nature, or to which have been transferred the conceptions of an artist ; we experience a pleasure in contemplating it, and are led to express our admiration. We know that these feelings are excited by our susceptibility of the emotion of beauty. But what is beauty ? What are its limits ? In what does it consist ? These are questions, the depths of which philosophy alone can reach. Some there are, no doubt, who contend that this knowledge is useless. But it is not so, for the reason that man possesses an inherent longing to know, as well as to do and feel. Truth has attractions which cannot be withstood ; and truth, in all its purity and simplicity, can be acquired only through the agency of philosophy. The student, therefore, who neglects this branch of a college course, deprives himself of that knowledge which, above all others, can properly prepare him to be the guide and teacher of his fellowmen, when time shall have conducted him into the bustle and turmoil of his future life.