

selves. It has been in the past that philosophy was considered opposed to religion. Churchmen considered it as playing with "edged tools" to meddle with philosophical problems. This opposition drove the philosophical world to take up an unnatural attitude against the Christian world. This position was a false one. Truth is the basis of both Religion and Philosophy, and the temple of our religion has no firmer buttress than true philosophy. This caution, however, was perhaps necessary, and beneficent at a time when crude philosophy might have given rise to wild and erroneous ideas. The truths of philosophy may be "edged tools," but this only makes them tools such as no master builder can afford to do without. History also proves that philosophy is not opposed to religion. Let us take that of France. Voltaire and others thought the sensualism of Locke to be a perfect philosophy. The secret of life had been discovered. Succeeding scholars in that country thought they had only to develop these ideas, and as a result when philosophical discussion dropped religion languished. But the proper study of philosophy is absolutely necessary in our colleges. We philosophize as we think, and if the universities of our land do not give the invigoration necessary for healthful thought we sink into all kinds of error. Let us now apply these remarks to ourselves. Americans, as a mass, read without thinking. A lack of deep thought is apparent in our literature and our education. Christian theology has been comparatively ineffectual in America in silencing opposition, owing to its deficiency of the philosophical element. Of course the power of our religion depends entirely upon the spirit of Christ and the knowledge of 'eternal truth' in each believer; but at the same time a correct view of great philosophical questions is necessary that the attacks now so prevalent on Christian thought and religion may be easily repulsed.

As some one has said concerning the spirit of infidelity so rampant in our day:—"This cannot be exorcised by a solemn reading of creeds or by denunciation, it must be brought into the clear white light of thought, and like every other spectre of the night it will vanish with the dawn." For this condition of things our colleges are in a great measure responsible, and any indication of increased care in this particular branch of study so necessary for nineteenth century leaders should be hailed as a good omen. In our leading Canadian universities the philosophical chairs are as a rule filled by able men. Our contemporaries will pardon the pride with which we refer to our own professor. Dr. Watson, although quite a young man has gained an enviable reputation for acuteness of perception and lucid expression, not only here but in the philosophical centres of the old land. We hope he may long direct the thoughts of our students in a subject the importance of which we have drawn attention to in this article.

EMERSON, THE PHILOSOPHER.

WE can be certain of this much that Emerson was a sort of Idealist. What else he was some critics, believing that there is a schism between the man and his writings, consider will remain a matter of conjecture. He, however, in calling his works his autobiography has evidently precluded the idea of any such schism. It would, moreover, run counter to the whole character of his productions to suppose that he left any essential part of himself unexpressed. We may, then, take it for granted that when dealing with the works we are dealing with their author. Since this is so, after having discovered the stand which Emerson took with regard to Idealism, and shown wherein he was in error, it would be quite in place to deduce from it what should have been his position with regard to other questions, and thus ascertain whether he was self-consistent or not. The latter part of the subject must be omitted for want of space. Systematically to accomplish the former will necessitate our going over considerable ground before we fall in with our philosopher. Even then we will be occupied more with the tendency of his theory than with the explicit statements. Many of his essays would amply repay attentive perusal.

One philosopher comes to the front and asserts that he has found the key that unlocks the universe. When cast