

romanticism was to Europe. It had extravagances and sentimental enthusiasms, but it caused great intellectual awakening.

The Trancendentalists believed in innate ideas, and followed a vague mystical idealism. Their philosophy is now extinct and remained to posterity chiefly in the writings of Ralph Waldo Emerson (1803-1882).

Emerson though a great thinker, and perhaps the greatest American writer, has no philosophical system properly so-called. He was an intuitionist, a mystic, and a student of Plato.

Emerson was an evolutionist of the worst type. He said the reason man was making so many discoveries about Nature, was that the material elements in him were thinking. Animated chlorine knows of chlorine, and incarnate zinc, of zinc. In justice to Emerson however, it must be remembered that the greater part of his writings may be read without danger to faith while they have always an invigorating intellectual and even moral effect.

It may be mentioned that some Trancendentalists tried to form an ideal community at Brook Farm. Of course it failed. Nevertheless this is interesting as it shows that they were sincere in their convictions. But the real importance of transcendentalism was the intellectual vigor it gave the country. It woke up the Americans to the philosophical convictions prevalent in the early nineteenth century, but the nation, being very young, produced consequently something rather juvenile, in the attempt to digest these principles.

The influence of German idealism did not die with the Trancendentalists. There is a contemporary school of American idealists that deserve some attention. W. T. Harris (b. 1835) the editor of the *Journal of Speculative Philosophy*—a review that did much in its day to strengthen German idealism in the country—may be considered as the founder of the present school. Though rather a Hegelian, he has always upheld a personal God, an immortal soul, and liberty, and claims that Hegelism, properly developed, leads to these doctrines.

Josiah Royce, of Harvard, is another of the principal representatives of idealism: "The world of facts is an illusion, its truth is a spiritual life." His view of the world, he himself has said, is analogous to the scholastic doctrine of possible beings, existing as