

EMERSON AND MODERN THOUGHT.

BY CHARLES C. CATTELL.

EMERSON anticipated many of the popular views of our time. Even the religious party with which he was once connected have not yet overtaken him, or even reached the same level. Few Christians realize the truth of Emerson's view: "I look upon the simple and childish virtues of veracity and honesty as the root of all that is sublime in character. . . This reality is the foundation of friendship, religion, poetry, and art." (Vol. II., p. 447.)

Emerson, like many others, had his favorite author—Montaigne—whose essays he found in his father's library. He also traces them to the hands of Shakespeare, Ben Jonson, and others, which created an additional interest.

Visiting Pere la Chaise in 1833, Emerson found, by an inscription on a tomb, that there had been one who had "lived to do right and had formed himself to virtue on the Essays of Montaigne." Professor Tyn-dall found pleasure in reading the essays of Emerson, and so doubtless have many other good and great men. There is always some book with a special biographical interest, mine being "The Essays of Emerson," the first page of which I saw exposed in a bookseller's window:

"There is no great and no small
To the soul that maketh all;
And where it cometh all things are;
And it cometh everywhere.
I am owner of the sphere
Of the seven stars and the solar year,
Of Cæsar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain.

"There is a mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a free man to the whole estate." (I., p. 1.) The words quoted head the chapter on "History," described as the record of the working of the universal mind, the manifestation of it to the manifold world. To me, it was a new idea that a humble unit of the human race was heir to freedom and knowledge, hitherto unjustly withheld by kings, priests, and churches. But even my logic master,