

our sketch was an omnivorous reader. Before he was fourteen he read books on electricity, magnetism and astronomy as well as all kinds of fiction, among which were Sir Walter's Scott's works. A favorite book with him, even then, was Bunyan's *Pilgrim's Progress*. In a year or two later he took to such reading as Tennyson, Byron, Keats, Shakespeare, DeQuincy, Coleridge, and, above all, Carlyle's French Revolution, which profoundly impressed him. When the father returned to Glasgow, John found his way to reading philosophical works, beginning with those of Dugald Stewart. Before entering the University of Glasgow in 1866, he had read all Reid's and Sir William Hamilton's works as well as Ferrier's *Institutes and Remains*. In 1868 he took the first prize in Logic and Rhetoric. In 1869 he gained the first prize in Moral Philosophy. In 1871 he gained the first prize and the Buchanan Gold Medal in English Literature. He graduated in the spring of 1872 as M.A. with first class honors in Mental and Moral Philosophy and English Literature. In the same year he was appointed to the chair of Logic, Metaphysics and Ethics in Queen's College, to the great advantage of the university and the interests of higher education in Canada and the United States, and indeed throughout the whole world of philosophic thought.

He has written for such periodicals and papers as the *Journal of Speculative Philosophy*, the *Canadian Monthly*, the *Philosophical Review* and *Queen's Quarterly*. His books are "Kant and his English Critics," "Shelling's Transcendental Idealism," and "Selections from Kant." A book is already announced to be published in the Library of Philosophy, entitled "The Principle of Evolution; its growth and applications." All these books and his lectures of an historic kind on the Philosophy of Religion show that Dr. Watson's philosophy qualifies him to take the very deepest interest in the special departments of History, Art and Politics, and indeed in the various fields of research bearing upon all that concerns human life. He was married in 1874 to Miss Margaret Patterson Mitchell, of Glasgow. He has a family of four. His father is still alive; his mother died two years ago. The eminence to which he has attained is such that did pelf or power weigh with him as with many, Queen's ere this would have lost his services again and again. Professor Clark, of Trinity College, Toronto, says that he is by universal consent the foremost man in philosophy on this side the Atlantic, whilst Dr. Schurman, president of Cornell University, pronounces him the foremost of all philosophical teachers and writers in the English-speaking world. Professor Edward Caird, his teacher at Glasgow University, recently appointed master of Balliol College, Oxford, and successor to Professor Jowett, said to a friend of the writer that among the eminent men who had passed through his classes "he had only one Watson."

One must confess that it is with some shrinking an attempt is made to set forth in any way the merits of such a man; however, this is not an effort to furnish an estimate of him as a philosopher. That task would require to be undertaken by other pens than mine. I desire here to give the impression Dr. Watson has made upon me by intercourse with him in private and at the Conferences of the Theological Alumni Association held at Queen's during the last

two winters. The feature too of this impression, to which I shall chiefly confine myself, is the idea he appears to me to hold of the aim of philosophy and how that idea affects the character of his work as a teacher.

Dr. Watson, in the course of conversation, utters memorable statements. One of these which I recall was to the effect that philosophy explicitly states what every unsophisticated mind can recognize as its own implicit contents, when properly pointed out to it. From this view of the function of philosophy it can easily be seen that anything that isolates the mind from the relations in which it actually exists, denies to it all knowledge worthy of the name of reality. God and the world must be conceived as in actual relation to the mind, else these cannot be known in any true and efficacious way. As I know things in relation to my consciousness I know them really. Only, indeed, to that extent do I know them. All statements about knowing things in themselves, about substances in which qualities inhere, and so forth, are meaningless. "There is a spirit in man and the inspiration of the Almighty giveth him understanding," but only as he abides in the conditions in which real knowledge is to be found. Only as we are true to the terms of the covenants under which knowledge is vouchsafed us, can we, in any true fashion, be said to know anything whatever. These terms are God, the ego and the world. God, the ego, and the non-ego exist in organic and, therefore, inseparable connection. In the attempt to gain knowledge, we must not ignore either of these, else we are doomed to ignorance regarding all. To offend in one point here is to inflict harm upon all. Philosophy, in rethinking for men in an adequate way, their ordinary experiences must achieve either an absolute synthesis or nothing. Such phrases as subjective synthesis, and such conceptions as regard the ego as something that can be separated from its objective relations imperil the very life of philosophy, unless employed to set forth, and that too only provisionally, logical or rather imaginary distinctions. Philosophy does not take men away from God or the world in which He has placed them. It seeks to acquaint them in the real way with themselves, and God and the world in such a manner that they shall recognize "their experience of themselves" to be "their experience of the universe." Hence Dr. Edward Caird says that the life of reason or consciousness "is a life of knowledge in which we can know ourselves only as we know the universe of which, as individuals, we form a part. It is a life of action, in which we can realize ourselves, only by becoming the servants of an end which is being realized in the world. . . . The world without and the world within are not two separate worlds, but necessary counterparts of each other; and just in the extent to which we succeed in withdrawing from the world without, we narrow the world within." Such a conception of philosophy exhibits its character as one of supreme practical importance. Its aim is to enable man in some adequate way to answer the question, "for what end was I born, and for what cause was I sent into the world?" In the degree in which it is realized all such "walls of partition" as secular and sacred, finite and infinite, subjective and objective are seen to possess a diagrammatic and not an actual existence.

Dr. Watson, entertaining such a view of philosophy, does his utmost to make students think for themselves. Philosophy having for its mission the qualifying of men to think, "soberly and righteously" of themselves and their divinely appointed relationships and the universal experiences evolved therefrom must like religion, if it is real, be a matter of personal experience. What is philosophy but an adequate account of man's universal experience? Professor Palmer, of Harvard University, writing of Dr. Watson, says: "Insisting also as he does, that life is the only complete expression of philosophy, he is pretty sure to make his pupils take his subject seriously, and to become through its study, graver and more energetic men." This from a man knowing Dr. Watson only through his books, comes home with intensified power as true to those privileged to come in personal contact with him. His best students impress me as a sort of intellectually regenerate men, as men with whom philosophy is a life and not mere learning.

It was my privilege to be present at a meeting of Dr. Watson's junior class in philosophy. One could not help seeing there that he viewed his duties as of the highest practical importance. With earnest, considerate adaptation of his teaching to the mental development of his pupils, he led them on step by step to where the light of truth made the shadows of contradiction flee away. Knowing something of the heights whence he descended to the levels to which he came to his class, the words his work called up to my mind were, "he that is greatest is the servant of all." His rostrum was transformed into a pulpit, whilst the man himself stood before me as one as truly serving God in the ministry of His Son as any one technically set apart to this service. Teaching "the young idea how to shoot" resolves itself with him into the formation of character. Ideas with him are living things, and philosophic thought, "spirit and life." The letter of philosophy or literature or anything else counts for nothing with him. Only as these exhibit and develop the life of reason or consciousness are they of value. Hence students have told me in his criticism of their essays he reads their character. This attitude of mind accounts for Dr. Watson's varied learning, art, literature, science, history, theology; in fact, every interest under the sun attracts him because in all he discerns the manifestation and development of universal, ultimate ends. He views the world and all its fulness *sub specie aeternitatis*. To regard philosophy as a set of opinions deserving our acquaintance instead of a system of truth to be realized in our experience would, to his conception, be simply its degradation. Its letter kills. Its spirit only gives life.

For this reason he insists upon maintaining in sacred wedlock the objective and subjective, the ego and non-ego. We can only know things as they are related to our consciousness and our consciousness is true only as the mind wisely conceives all that affect it and remain in unbroken, vital connection with it. Hence Dr. Watson inculcates an earnest study of all interpretations men have made of themselves, the world, and God. His lectures on historic and literary subjects are luminous and inspiring. They are so because he has made a thorough study of the historic periods he discusses and the literary productions he criticises. He urges upon his students the