

impossible in dealing with a subject which calls for the utmost exactitude, both of thought and expression, to avoid the use of these. Dr. Watson does not attempt anything of the sort. He writes as a philosopher, if not for philosophers, at least for such as have some special preparation for this branch of study. The peculiar terminology of philosophy is not unnecessarily obtruded upon the reader, and though the impossible has not been attempted, in adopting a style which is strictly popular, the lucidness of the reasoning, and the perspicuity and transparency of the style of expression are such that the ordinary educated reader will find little difficulty in following the author, whether he may or may not be able to look along the same lines of thought with him, or to see things in the same light in every instance as he sees them.

The special value of this book lies in the fact that it makes all that is most material in the *Critique of Pure Reason* accessible to the English reader; while, at the same time, it guards him against those misapprehensions touching the teaching of the great German philosopher, and fortifies him against those misrepresentations of his views, which, according to Dr. Watson's judgment, have prevented so many from apprehending clearly the doctrine of his great master-piece. Though, of course, the design of this work is not to take the place of the *Critique* itself, and its effect will probably be to lead many to study that work who would not otherwise have done so, no one can read it with attention, we think, without having a pretty correct notion of the main features of the Kantian Philosophy. We are inclined to agree with a writer in the *Chicago Times*, that "it is a clear disentangling of some of the labyrinthine perplexities of the great German philosopher," and it is, perhaps, true that in Dr. Watson's book there is "a completion, as well as a correction of Kant's thought," which renders the study of the German work unnecessary, unless for the professional metaphysician.

We dare not venture to deal with

the matter of so profound a volume as this within the compass of a brief notice; neither do we feel ourselves called upon to pronounce any judgment in respect to the doctrines which it advocates. We agree with the *Edinburgh Review* that, "there is in this work a true philosophic spirit, a calmness in the handling of the topics that befits the theme, and which all faithful students of Kant must carry away as one of their first lessons." And we are glad, as another critic has observed, that "while defending Kant against misunderstanding," Dr. Watson "has taken his own independent course, and like a true philosopher refuses to accept any man's *ipse dixit*, however eminent his position or great his services." We give a hearty welcome to this stately volume, present our cordial congratulations to the learned and gifted author, and we commend it to the student of philosophy as the best exposition that we have met with of the critical school of philosophic thought.

W. S. B.

Railway Sermons. By the Rev. D. VAN NORMAN LUCAS, M.A.
Toronto: Wm. Briggs. Price ten cents.

There are on this continent 80,000 railway employees. There are none of us who are not often under obligation for safe and rapid journeying to this useful class of men. Yet we are often unmindful of those services, of the peril they involve, and of the heroism for which they often give occasion. Mr. Lucas, in these sermons—one preached over the dead body of a railway hero, killed at his post of duty,—makes a protest against the continuance of the needless dangers to railway men, and an appeal for their removal in many cases where this is possible. He deals in a very practical manner with the evils of the prevalent coupling system, the want of extended foot boards on the top of the freight cars, and of a protecting rail, and of the danger of open frogs on the track. Of the great army above enumerated some hundreds are killed every year, through preventable