

ledge is connected with sensation and experience. The sensations and perceptions are received by the mind from the special and general senses. The sense of taste informs the mind of certain gustatory sensations, the sense of smell does the same as to odours. The sense of touch gives the mental faculties many sensations concerning the weight, roughness and smoothness of many bodies in nature.

The sense of learning makes known to the mind certain sensations of sound; that is, harmony and noises.

The sense of sight conveys to the mind many sensations which are connected with the various colors of the spectrum. The muscular sense, which is important in the mechanical arts, gives man some idea of the pressure of bodies, and such sensations are important and useful in the science of statics.

We have in addition sensations called pulmonary which are useful from a hygienic point of view; there are also sensations connected, or associated with the alimentary canal which are associated with the process of digestion.

Some psychologists say, "All knowledge takes its rise in the senses," which statement is evidently true in part. The various sensations, which are complex in character, are combined in the mind, by virtue of the laws of association and comparison. Definite knowledge is due to the law of discrimination.

Our knowledge of the existence and properties of bodies in nature is of a complex character.

Man's means of receiving knowledge may be thus enumerated, viz: (1) Sensation and perception (2) Consciousness and reflection. (3) Testimony.

Consciousness is the act of attending to what is passing in the mind at the time, while reflection is the mental process of recalling past feelings and perceptions, by comparing them to

similar ones. A very large portion of our knowledge is received on the evidence of testimony. Knowledge is handed down from generation to generation.

From the above remarks we may reasonably conclude that the greater part of our knowledge may be accounted for on experimental principles but not all, and it is just here where the Empiricists violate a fundamental principle in logic, for it does not follow that because the particular is true that the universal is true also.

As far as probability goes we may state that some facts in psychology will always remain mysteries. That higher or mysterious part of man's being, which thinks, wills, remembers, and reasons, is distinct from, and destined to survive the decay of the physical organism.

The two great means of obtaining knowledge are, observation and experiment, and from these sources we draw many inductions, inferences in the various physical sciences. Bacon recommended man to observe and investigate the various phenomena of nature, so that he might realize that "knowledge is power." Virgil, the Latin poet, has also given utterance to a similar idea in the line, "*Felix qui potuit serum cognoscere causas*," the translation of which is, "He is a happy man who knows the cause of things."

Knowledge has cognizance of itself, self-consciousness is a prominent factor of our mental life, self is an essential part of all knowledge. The I, or ego, is unknowable while it forms a part in every cognition. Therefore all mental phenomena cannot be explained on sentient principles, and moreover, it is difficult to explain man's love of honor, glory and truth on principles of Empiricism.

The teaching of Empirical philosophy, is true up to a certain extent, and beyond this one feels that it is