

merely, on stones instead of bread; and the work of destructive criticism must end at last.

This rebuilding of the broken gods and ruined temples, the restoration of the broken unity of faith and reason, is, according to Professor Caird, the constant problem of philosophy, and the particular work it is now called upon to perform. Standing before the ruins of the beautiful world his own criticism has destroyed, the philosopher must undertake the further task of building it up in his own soul again, in a new and higher form. Professor Caird shows little sympathy for the hypotheses of the materialist, which reduces consciousness, thought, and will to the level of mere physical phenomena, making even their existence an insoluble problem, and the subjective idealist, which reduces all experience to a series of states of the individual soul, or for the self-contradiction of the agnostic, that we know that we can know nothing. The problem of philosophy, he claims, is not merely to construct a logical theory of the universe beyond experience: "The task of philosophy is to gain, or rather perhaps to regain, such a 'view of things as shall reconcile us to the world and ourselves.'"

Admitting the principles on which the Positive Philosophy is based—the limitations of man's powers, and the imperative wants of his moral being—Professor Caird rejects the system of Comte as inadequate, illogical, self-contradictory, and uniting all the difficulties of both extremes it would avoid—the difficulties of an absolute philosophy, which seems to go beyond the limits of human knowledge, and the difficulties of a scepticism which leaves the moral and intellectual life of man without a principle of unity. "If," he argues, "philosophy is incapable of a universal synthesis," as Comte declared, "it cannot make any synthesis at all. If it admit any 'absolute division, whether between the ego and the non-ego, or between 'man and nature, or even between the finite and the infinite, it is driven 'of necessity into scepticism. Unless it reconcile us with the universe, it 'cannot even reconcile us with ourselves. If we cannot—know God, we 'cannot know anything.' Professor Caird is fully alive to the difficulties in the way of such a task, and has the rare merit of stating them fairly. Between science and religion, however—the universal religion of Christianity,—he sees no impassable barrier. Man must accept the facts of his finite life; but as a self-conscious being 'who knows the world in relation to the self, and who, therefore, cannot but realize more or less distinctly the unity of all things and of the mind that knows them, he must equally reject any attempt to confine him to the finite world.' The scientific impulse itself presupposes an idea of truth as the ultimate unity of being and knowing, which in all our inquiries into the laws of the universe we can only develop and verify. It is the consciousness of this unity that makes the apparent discord of things with each other a mystery, as the practical impulse, whenever it goes beyond a craving for the satisfaction of immediate sensuous wants, 'implies the presence in our minds of an idea of an absolute good, which 'is at once the realization of the self, and of a divine purpose in the world.' Philosophy, he thus argues, may begin its work by vindicating the religious consciousness as presupposed in the very consciousness of the finite, which at present often claims to exclude it altogether, or to reduce it to an empty apostle of the unknown and unknowable. And he finds in Christianity, which brings to light 'the idea of the unity of man as spiritual with an 'absolute spirit,' notwithstanding the ever-changing forms in which it may be necessary to express it, a principle of universal synthesis, which is adequate to the task of solving the difficulties suggested by the increasing knowledge. At the same time, Philosophy must come into close relation with the work of science, shewing that its facts and laws are capable of a higher interpretation than that which has been drawn from them by those who have attended to these facts and laws alone. "It must emerge from the 'region of abstract principles, and shew that it can deal with the manifold 'results of empirical science, giving to each of them its proper place and 'value."

Men are near waking when they dream that they dream, Novalis has said; and there is hope for a speedy solution of difficult problems when once they are clearly defined. Professor Caird's address is, therefore, a most timely utterance upon an all-important subject. It is needless to add that it possesses in an eminent degree those high qualities of profound thought, clearness of insight, and felicities of expression, that are so characteristic of all the works of the accomplished author.

TABLE TALK.

Mr. Morley has retired from the editorship of the *Fortnightly Review*, and it is announced that Mr. T. H. S. Escott has accepted the position. Mr. Morley was appointed editor of the *Pall Mall Gazette* when it changed hands and sides in politics some time ago.

Readers of Carlyle's "Diary of his Irish Tour" will be interested to know that there exists in MSS. a diary of a visit he made to Paris after the Revolution of 1848, which contains sketches of several of the notable statesmen of that time.

A new work by Mr. Edward Jenkins has just appeared, bearing the title:—*A Paladin of Finance: Contemporary Manners*. A translation of the work is appearing as a *feuilleton* in *La République Française*.

The admirers of Mr. Herbert Spencer throughout the Dominion will be pleased to learn that he is expected to attend the meeting in Montreal of the American Association for the Advancement of Science.

Gentlemen still living can remember when the Kilmarnock edition of Burns' poems could be picked up at an old book-shop for sixpence. To-day we see a copy advertised for £50 sterling; and Dr. Laing's copy, containing some marginal notes by the poet, was sold last year for £96. It is an interesting fact, moreover, that an autograph of the Scottish peasant usually commands a larger price than that of any crowned head whose manuscript has come down to us.

It is not generally known that Mr. Grant Allen, whose writings have attracted so much merited commendation of late, is a Canadian. He represents three of the nationalities that go to form the people of Canada. His father, an Irishman by birth, occupies the hospitable mansion of Alwington in the suburbs of Kingston, where Mr. Grant Allen was born. His mother is a Grant, and therefore of Scotch descent on her father's side; but her mother represented the family of De Longueville, one of the oldest of the Canadian *noblesse*, its patent of nobility having been conferred by the Grand Monarque.

Captain Conder and Lieutenant Mantell, R.E., have returned from Eastern Palestine to England, bringing with them the map of a large district, covering 500 square miles of country, with a very large quantity of notes, plans, drawings, and photographs concerning the antiquities of Moab and Gilead. Captain Conder will proceed at once to arrange these materials for publication. He has also brought with him a considerable quantity of notes and additional information made by himself and his party in Western Palestine. These will be included in the next volume of the Society's work.

The Society for the Promotion of Hellenic Studies has given its support to a proposal to reproduce by photography the celebrated Laurentian Codex of Sophocles at Florence. It is hoped to obtain one hundred subscribers among private individuals and public libraries, at £6 each.

Mademoiselle Dosne (the Paris correspondent of the *Daily News*) has found a portfolio containing a number of notes in M. Thiers's handwriting, forming a history of his time. They include memoranda of conversations, ideas that occurred to him, anecdotes, and sketches of celebrated men with whom he was personally acquainted. There are portraits of Louis Philippe, Sir Robert Peel, Jacques Lafitte, Lord Normanby, and Louis Napoleon, written after the *coup d'état*. Mlle. Dosne recoils from publishing these notes, but the literary executors of M. Thiers urge her to bring them out or to deposit them in a sealed packet at the National Library, with directions for them to be printed hereafter.

At the sale of the Hamilton Palace Collection several fine pictures were disposed of at large prices, several of the most important being bought for the National Gallery. The sum of 4,950 guineas was paid for a landscape by Hobbema, and Rubens' "Daniel in the Den of Lions" fetched 4,900 guineas. The great contest was over the large work of Botticelli, "The Assumption of the Virgin," which was acquired by the trustees of the National Gallery for £4,777 10s. "The Adoration of the Magi," by Botticelli, brought 1,550 guineas; the Andrea Mantegna mono-chrome, "Summer and Autumn," 1,700 guineas; the Giorgione "Story of Myrrha," 1,350 guineas; the small portrait attributed to Leonardo, £525; and the large work of Tintoretto, "Christ Washing the Disciples' Feet," 150 guineas.