

reality cannot be accepted, but manifestly we cannot, in the face of such a denial, assume that reality, as it truly is, can be known by man. If it can be established that philosophy leads to the knowledge of ultimate reality, we may then define it as the science of first principles; but in the meantime we must be content to say that it is the *search* for first principles."

"Meantime philosophy may be regarded as treating of existence in its completeness, and, corresponding to the divisions of that existence into (1) Nature, (2) Mind, and (3) God, there will be three main divisions of philosophy: (1) philosophy of Nature, (2) philosophy of Mind, and (3) philosophy of the Absolute."

While space will not permit an exhaustive treatment of the book here, we observe that in treating the philosophy of Comte, the author shows the untenability of the position that man cannot know ultimate reality, and that all such positions are self-contradictory, because they assume the very principle which they seek to deny. This further gives rise to confusion in thought between the character and extent of knowledge. For while the latter may never come to the full circle, yet so far as it goes it must be knowledge of *reality*, the only content of our self-conscious intelligence, which alone makes possible any existence. That man can detect the false must be because he can know the true.

In dealing with the philosophy of Mill, the character of the physical universe is considered and the defect of that philosophy pointed out, in its author not seeing that there are other relations in existence besides those that can be seen with the eyes or grasped with the hands. The definitions of the mathematician, and all other purely thought relations, are just as real and permanent as those of so-called sensible experience.

The absolute dualism of subject and object, mind and matter of the Spencerian philosophy, is likewise shown to rest on a false basis, which would make all knowledge impossible. The whole treatment of this is to suggest that the solution of the problem lies in regarding mind and matter, not as opposing elements in the nature of man, but as higher and lower phases respectively of that reality, which is always, in one phase or another, the only object of human consciousness, and without which such consciousness itself would not be possible. Thus self-consciousness becomes the highest expression of existence, and the principle alone which can adequately express and define the many forms of that existence.

The closing chapters of the book, dealing with morality and religion—the sphere of the Absolute—are the completion of the outline proposed. They

have their place as the superstructure reared on the sure basis of that knowledge whose possibility has now been established. We have noticed that the style is vigorous and clear. The table of contents will be found to yield a generous service, and is indicative of much painstaking.

But perhaps one of the most important and helpful features of the book is that we are taught how the philosopher works, and how we should approach an author or theory. First of all we are to find the exact meaning of the theory discussed, seeing it as with the eyes of the author himself. In the next place we are to note the strength and weakness of the theory, and lastly by way of reconstruction, to carry out the former to its logical conclusion, and substitute such results for the defects of the system. Work done in this way must always have a stimulating effect on the mind of any student. Such methods for doing honest, faithful work, cannot be too strongly insisted on to-day, when there seems such a strong tendency in students to hurry over the ground assigned, after the fashion of a mere 'cram or grind.' In our search for such a treasure as Truth we can afford to "make haste slowly," and think out, each one for himself, the problems presented to us. For after all has been said and done, the process gone through by the mind, rather than the result attained, is what has real educational value.

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Pathology and Bacteriology are so important, and the time required for teaching them practically is so much more than any regular practitioner can give, that the Medical Faculty of the University has decided to endow a chair, the occupant of which shall give his whole time to the two subjects. It has also been decided to recommend to the appointing board the name of Dr. Walter C. Connell as a fit and proper person to occupy the chair. We all know what a distinguished course Dr. Connell took in the university. At the Council final examinations last year, he was the only man, out of about 120 candidates from all medical schools, to receive honours in all subjects. Since July last he has been studying in London with characteristic intensity and has taken the British degree, and he is now devoting himself to special work in Pathology and Bacteriology. He is expected to return to Canada in September next, in time to fit up a special laboratory in connection with the proposed chair, so as to be ready to meet the students with proper apparatus at the beginning of next session. With laboratories fully equipped in Chemistry and allied branches, in Physiology and Histology, and in Pathology and Bacteriology, and with men in all these departments devoting their whole time to the subjects intrusted to them, the Medical Faculty will