

Science. But it is not for that reason a mere aggregate of the other forms of science ; on the contrary, it is the only form of human consciousness in which the total content of knowledge is unified. That this is possible at all is due (1) to the fact that the principles employed in other branches of knowledge are made the direct object of thought, and (2) that in the history of philosophy itself we have a record of the successive stages in the reduction of the content of knowledge, supplied from other sources, to a systematic whole.

In conclusion, I should like in a word to point out the necessity of some knowledge of the problems of philosophy to a full human life. Suppose a man has to pass much of his life teaching a special branch of knowledge, and has no insight into the place which his subject occupies in the total organism of science; and what is likely to be the result? After a time he is apt to tire of the monotonous task of communicating an elementary knowledge of his subject to immature minds, and, if it does not go so badly with him that he finds life weary, stale, flat and unprofitable, at least he is almost certain to be harassed by the doubt as to whether his life is worth living. For no one can altogether repress that striving after complete truth which is part of his greatness as man. On the other hand, the man who is teaching even the simplest elements of knowledge, with the consciousness that he is preparing the way for fuller comprehension, has the uplifting feeling of being a "fellow-worker with God"; what he does is not lost, but is the necessary preparation for something higher. Thus in a very

practical way "he lives in the whole," as Goethe counsels us all to do ; he lives "in the whole," though his immediate task is with the part. And, knowing that others also are contributing their share to the great work of civilization, he cannot but have that sympathy which comes to all who are conscious of working together for a great and common end. This unity of purpose, and this universal sympathy with all that makes for the higher life, the real study of philosophy gives ; and I would earnestly ask you to take to heart this great lesson, that, whoever works in the consciousness that Science is one, and that we may all help others to see its unity, need never despair, even if his particular task seems small and mean; it is impossible for anyone to live in the whole without in some measure communicating his spirit to others. One may be only (in Lessing's phrase) sweeping the steps of the temple, but that task he will perform as conscientiously and as gladly as if he were ministering at the altar.

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#### THE LATE J. B. McIVER.

ON Tuesday night, January 26th, 1904, Mr. J. B. McIver, who for twenty years held the position of Treasurer of Queen's University, passed away as the result of complications arising out of a severe cold from which the deceased suffered for a fortnight. The deceased was a skilled accountant, kind-hearted and sympathetic, and a loyal and trustworthy citizen. The flag over the tower at Queen's University was raised to half-mast out of respect to the memory of one who had been for so many years a valued friend of Queen's.