Through brooks and rivers join again the vast
Primeval sea,—so do I read the Whence
And Whither of the soul.

When stream meets sea,
Is the swift river-wave forever gone?
When souls rejoin All-Soul, cease they to be?
There where the All is Thought, and Thought is One
Within the Infinite All, eternally
The thought once bound in one, lives boundless on.

BOOK-REVIEWS.

The Old Faith and the New Philosophy. Lectures delivered before the Cana-
dian Summer School for the Clergy, in Port Hope, Ont., July, 1899. By
G. J. Low, D.D., Canon of Christ Church Cathedral, Ottawa, and Rector
of Trinity Church, Billings' Bridge. With an Introduction by Principal
Grant, of Queen's University. Toronto: William Briggs. 1900.

Our readers may remember the genial and pleasant discourses which Canon
Low published in The Open Court some three years ago entitled "In Nubibus;
or The Cogitations of a Smoking Philosopher." This thoughtful clergyman has
now attempted something more systematic in the way of reconciling the teachings
of his Church with the conclusions of science, and has given to the world the re-
sults of his lucubrations in the work before us. He accepts in full the established
truths of modern scientific and critical thought, which in its grand total he calls
the "New Philosophy," while he abates not one jot or tittle of his faith in Christ-
ianity. He says: "We shall not argue that this or that is only an hypothesis at
present, and therefore to be ignored, or that this or that link is missing. We will,
for the sake of argument, assume or concede the whole system, and then strive
to show that the great doctrines of the Christian faith are consonant with the evolu-
tion which pervades the works of God—that the 'Natural Law has been projected
into the spiritual world,' to adopt Drummond's happy phrase; or, in the language
of that grand master of metaphysical theology, Bishop Butler, we shall endeavor
to establish 'the analogy of revealed religion to the constitution and course of na-
ture,' as interpreted by the New Philosophy."

In this spirit and by this method Canon Low has treated such topics as "The
Great Sacrifice," and "The Holy Catholic Church." Certainly, as Principal Grant
affirms in his Introduction to his friend's work, he has combined boldness with
reverence and godliness with brotherly kindness and mutual trust; and we cannot
but believe that his book will be productive of much intellectual good among the
brethren of the Church.