

The challenge to name any writer who is an advocate of the government of life by philosophy is easily answered. If there be an absence of such teaching—and this point cannot be settled by a sweeping generalization in view of the infinite issue of works on ethics, economics, politics, psychology, the practical parts of philosophy, nor solely with regard to the more abstruse parts, ontology, cosmology, theodicy, metaphysics, heights which soar beyond the range of human conduct, almost beyond the power of human thought—this absence is owing to the fact that the inculcation of this doctrine is unnecessary, because man naturally bases his mode of living on a philosophy. Man is called “the rational animal,” *i.e.*, “a philosopher.” Instinctively he asks “Why?” and “How?” and “What?” with an intention to practical result, and then guides his actions according to the system of philosophy which he individually forms from the answers to these questions, aided perhaps by the teachings of the mighty thinkers of old, whose very names he may not know, but whose speculations have been sorted, sifted, and finally adopted by the great aggregate of the human mind, and now, a common heritage, are enwrapped in common thought. So it is that every man has a philosophy of the things which lie within the sphere of his experience, although vulgarly he names it “common sense,” and uses it to guide his conduct.

The illustration derived from the Labour Party is decidedly inappropriate, for that Party has a very clear-cut political philosophy, but is hindered from bringing its principles into effect by another philosophy more largely held. Expediency and enforced submission to the conventional have, times without number, been the invincible opponents to the practice of many a system of philosophy.

Lastly, as to the query whether the ethics of Christ cannot be viewed apart from His religion—they *can*, but so, their influence is usually slight: they serve only to dishearten and repel. Very probably the present low standard of Christian living is due to this attitude. Unless they are regarded as the standard set by the Divine Master, as the Divine Code of Laws imposed on men, they become “counsels of perfection”—an altitude of life too lofty and sublime for attainment, not really to be expected. They require the Divine imprimatur to urge men to adopt them, and the consequence of the Divine help to perform them. E. J. H.

NOTICES OF MEETINGS.

Annual General Meeting.—July 1-5, 1924, at Belfast and Downpatrick.

Quarterly Meetings.—November 20, 1924; February 19, 1925; May 21, 1925.

South-Western Division.—October 23, 1924; April 23, 1925.

Irish Division.—November 6, 1924; April 23, 1925; July 2, 1925.

APPOINTMENTS.

COBB, G. F., M.R.C.S., L.R.C.P., D.P.M., Senior Assistant Medical Officer, County Mental Hospital, Burntwood, Lichfield.

REID, WILLIAM, M.A., M.B., Ch.B., Medical Superintendent, County Mental Hospital, Burntwood, Lichfield.