

to suggest the way in which this chaos is to become a cosmos. The article will be especially helpful if read in connection with the article on "What is Sociology," by Dr. Samuel W. Dike—who is also a member of the Symposium—in the August number of *THE HOMILETIC REVIEW*.

**SPENCER VERSUS BALFOUR**, by St. George Mivart. *Nineteenth Century*, August, 1895. An article by one of the ablest writers of the age, who is able to speak authoritatively both as a scientist and as a philosopher. Mr. Herbert Spencer, who is the chief representative of the "Naturalism" attacked by Mr. Balfour in "The Foundations of Belief," attempted a reply to Mr. Balfour's trenchant criticism, in *The Fortnightly Review* for June, 1895; in which reply he ignored the main point of the book—that Naturalism fatally conflicts with morality—and treats it as if it were a "treatise on dogmatic theology." No intelligent minister can afford not to read Mivart's article, which, while scientific, is also witty, keen, decisive, and destructive to a degree. He knows whereof he writes.

**GUESSES AT THE RIDDLE OF EXISTENCE**, by Goldwin Smith, D.C.L., LL.D. *North American Review*, August, 1895. Professor Goldwin Smith is a literary man, and neither a philosopher nor a theologian, but a literary man and a historian of unusual perspicacity. While his judgments of philosophy and theology, as such, have little value, his estimate of the three works of Kidd,

Drummond, and Balfour—criticized in this article—has great value. He well calls them "guesses," for with all their literary attractiveness they have absolutely no scientific basis. They are not even coherent speculation. He shows the baselessness of Drummond's "Ascent of Man," with its materialistic and rhetorical optimism, and suggests that if ever "the thought of annihilation should be distinctly faced, its influence on life and action can hardly fail to be felt." He then proceeds to expose the irrational nature of Mr. Kidd's "Social Evolution," showing its utter inadequacy both theoretical and practical. In dealing with the "Foundations of Belief," Professor Smith makes very clear that inadequate appreciation of philosophy, past and present, which is one of its main defects. Mere "guesses at the riddle of existence" all these books are, as is abundantly shown. We regret that Professor Smith appears in the rôle of the agnostic—he ought not to be there—alho he breaks the force of his profession of *faith in no faith*, by his final words: "Agnosticism is right, if it is a counsel of honesty, but ought not to be heard if it is a counsel of despair."

**THE MENACE OF ROMANISM**, by W. J. H. Traynor, President of the American Protective Association. *North American Review*, August, 1895. An authoritative presentation, from the point of view of the A. P. A., of the dangers to free institutions to be apprehended from Romanism.

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**COMTE, MILL, AND SPENCER: an Outline of Philosophy**. By John Watson, LL.D., Professor of Moral Philosophy in the University of Queen's College, Kingston, Canada. Macmillan & Co., New York. Price \$1.75.

A searching criticism of the three leading agnostic philosophers, with an attempt to construct, suggestively at least, the philosophy which the author would call "Intellectual Idealism." The reader must not expect in the writings of this able idealist the limpid clearness and freedom from technicalities that characterize Mivart.