

that of prohibition, which has been recently debated so earnestly through the length and breadth of our land. Many are now asking themselves what good in a movement which, while it has revealed the strength of the temperance sentiment, has caused division in the ranks of the leaders as to what ought to be the outcome of the vote. No doubt good has come out of the discussion. We cannot believe otherwise, since it was treated by so many earnest men as a matter of prime importance; and though the next step in the legislative line may be uncertain, it has been demonstrated that much work is needed in the way of bringing a stronger sentiment to bear upon the enforcement of the present law. So long as we are content to wink the eye and shrug the shoulder when laws are broken which are meant to guard the weakness of youth, and brace the moral life of society, no great advance can be made. There is room for heroic action and true patriotism in the everyday life of society, which may be as important as the more brilliant display of these qualities on the roaring battle-field. There are many of our small towns where the law is persistently broken, and those who advocate prohibition are powerless to deal with the matter because of the difficulty in getting evidence or the weakness of the police administration. Citizens are not prepared to stand by the law and weak point of the whole business. Many see it well carried out because this means irritation and sacrifice. Here is the not prepared to vote for stricter laws because they see the difficulty of enforcing the present system, and the statement that it would be much easier to enforce total prohibition is not convincing to them. There are many of our towns that have no temperance societies for men, and no regular organization to watch this side of the nation's life. What is needed is not merely a committee for the time of voting, but the organization all the time for steady action on the part of law and soberness. The influence of the churches may be strong and healthful, but local and united effort is needed to sustain temperance sentiment and make it both wise and energetic in its action.

The May number of the Manitoba College Journal will contain appreciative articles of the life and work of the late Dr. King. The chief contents will be as follows: Biographical sketch, by Sir J. W. Taylor; Work in Toronto, by Rev. Wm. Inglis and Mr. A. Dawson, M.A.; Western Work, as Principal, by Rev. Prof. Baird, B.D.; As Churchman, by Rev. Dr. Robertson; As Citizen, by Rev. Dr. Bryce; Personal Memories, by Rev. Prof. Hart, B.D.; Closing Days, by Rev. Charles W. Gordon. The price of this special number is placed at 25 cents.

Dr. S. H. Kellogg.

The news of the death of the Rev. S. H. Kellogg, D.D., has saddened many hearts in Canada. In Toronto he was known and loved by many, and throughout the Church he held a deservedly high place for his ability and ripe scholarship. He was to have returned from India in the course of a year, having all but completed the great work for which he went there some ten years ago. It was hoped by many that he would eventually have come to Toronto, and that the Canadian Church would have had the benefit of his rare power to convey the result of his rich experience and study. Few men have the teaching faculty so strongly developed as Dr. Kellogg had, and his life and study in India would have given him a foremost place among the exponents of the ancient religions of the East.

No definite information has yet reached us respecting his death, other than the announcement that it occurred while he was cycling in the Himalayas. He had done good work ere beginning his last great work of translating the Scriptures into the Hindostanee language, to which, with his colleagues, he has devoted the closing years of his life.

"The Philosophy of Science."*

The writer of this book bids farewell to his readers in the following words: "The war of philosophy is between idealists and materialists. The philosophy here presented is neither idealism nor materialism; I would fain call it the philosophy of science." The reviewer in the Outlook felt compelled to dissent from this and call it materialism, and our own view is that so far as this volume contains a philosophy, it must be so classed. A thorough discussion of this subject would be more suited to a special philosophical magazine than to the pages of this journal; we must content ourselves then with giving briefly our reason for refusing to recognize any such phrase as "the philosophy of science," for adopting the opinion that the views propounded by Mr. Powell are materialistic. We believe that our author is what is called "a scientist," and therefore his book has an interest as showing what kind of philosophy is presented by a man who claims to speak in the name of physical science, and who has a proper contempt for metaphysicians. The spirit of the book reminds us of what has been called the arrogance of modern science; its title and tone are both pretentious. The writer is no doubt an able man, a keen thinker and sincere advocate. The book will serve a useful purpose as an object upon which students of philosophy can exercise their critical skill, as some parts of it are put in popular style and others are abstruse,

and can only be understood by a careful study of the author's peculiar terms and definitions. As to the tone and temper, mark the title "Science of Intellection," and the claim at the close to have given "a philosophy of science," which does not mean an explanation of the methods and processes of scientific investigation, but a system of philosophy which represents the spirit and claims the authority of physical science. Note that in a book of 400 pages the errors of Aristotle, Newton, Hegel, Kant, Spencer, and others are cheerfully corrected, and startling statements are made in a cool, dogmatic style. Consider this description of one important school of philosophers: "Since Berkeley and Hume a special school of metaphysicians has been developed who have the custody of this ghost and are its defenders. The fifth property, or consciousness as mind, is their ghost. These are the idealists." Along this line, it may be sufficient to call attention to the temper of the following passage: "He who cannot distinguish between concomitancy and relativity cannot follow this argument and understand its fundamental doctrines. He who cannot follow up this distinction in all of its logical results under the conditions of complexity which are exhibited in the various bodies of the universe considered by scientific men, had better devote his time to metaphysical speculation, where logical distinctions are confused, and fine-spun theories of the unknown are the substance of philosophy; for scientific men deal with simple facts, though they may be tangled in relations, while metaphysicians confessedly deal in speculation about the unknown and boldly affirm that realities are fallacies." This is not a fair statement, and there is no wit in it.

It appears that all the philosophers have "reified the void," and created ghosts until Mr. Powell arose in the place of all these ghosts. He gives us the particle which has five essential concomitants or constituents, unity, extension, speed, persistence, and consciousness. At present we cannot discover the difference between this and materialism, but we hope to be able to devote a part of our summer holiday to the search for so fine a distinction, and if any of our readers desire a similar intellectual discipline, we recommend to them for the purpose, "Truth and Error, or the Science of Intellection."

Rudyard Kipling is to become an LL.D. McGill University, desirous of honoring the great author, has decided to confer this degree upon him at the June convocation, and Mr. Kipling has announced himself as pleased to accept this tribute from "Our Lady of the Snows." It is believed that this is the first honorary degree conferred by any university upon a poet of the Anglo-Saxon race.

*"Truth and Error, or the Science of Intellection," by J. W. Powell. The Open Court Publishing Co., Chicago.