in a phenomenon essentially different from them. Here on the contrary "the true nature of the cause only becomes apparent in the effect". Equally certain was the insufficiency of any merely biological interpretation of the world of moral and religious experience. It is impossible to do justice to the sense of obligation and the instinctive admiration of unselfish devotion to far-reaching ends such as truth, beauty and moral perfection on any theory which takes the survival and material well-being of the species as the supreme goal and all else as instrumental to them—incidental results and by-products of the cosmic system. All explanation in a word of the higher by the lower is philosophically a *hysteron proteron*. Everything remains unintelligible until we invert the order of naturalistic explanation and go to work on the supposition that a purposeful moral intelligence is in reality the key to the world's meaning, the fact in the light of which all other phenomena must be read. In his own words, "every true philosophy is an attempted theodicy"—the vindication of a divine purpose in things.

However extravagant this claim may seem to those wedded to another order of thought, its vindication has been the dream of a long line of great thinkers since the time of Plato who found alone in the Good the adequate principle at once of the being of things and of our understanding of them. Pringle-Pattison's interpretation and defence of this thesis against prevalent forms of naturalism on one hand and forms of idealism, which sought for the principle of reality in a sphere beyond Good and Evil, on the other, ranks him with the great teachers, including Sir William Hamilton, who preceded him in the chair he so long occupied in Edinburgh.

An account of Pringle-Pattison's opinions gives, however, an imperfect idea of his work as a writer. It was the way in which he developed them out of a singular fullness of knowledge of contemporary philosophy, and the command of a peculiarly graceful style derived from an equally wide knowledge of the best in literature, that gave that work its peculiar distinction. Added to this he was known to his friends and his fellow-townsmen as a man of singular gentleness of manner and dignity of presence. He lived and looked the philosopher. Yet when called upon by the inheritance of an estate in the country to play the part of a Scottish laird, he surprised his friends by the firmness and efficiency of his management. Without the interest of his brother and colleague Prof. James Seth in the practical life of his city, and contrasting with 'Prof. Jim' in the more formal method of his teaching from written lectures, these self-limitations enabled him to give a certain completeness to the literary expression of his ideas in a long series of works of uniform distinction, closed only last year by the publication of his "Studies in the Philosophy of Religion", described by the *Times* of Sept. 2 as "among the best in the apologetics of rational theism".

Pringle-Pattison was LL.D. in his own university, honorary D.C.L. of Oxford, and a fellow of the British Academy. Among his early friends, besides those already mentioned, were Ambassador J. G. Schurman and the late Lord Balfour, who founded the lectureship under that name in the University of Edinburgh with the express purpose that Andrew Seth, as we then knew him, should be the first to hold it. Seldom have youthful appointments been better justified.

J. H. MUIRHEAD.

WE regret to announce the following deaths:

Sir Gregory Foster, Bart., formerly provost of University College and vice-chancellor of the University of London, author of many educational works, on Sept. 24, aged sixty-five years.

Dr. Charles A. Keane, formerly principal of the Sir John Cass Technical Institute, Aldgate, on Sept. 18, aged sixty-seven years.

News and Views.

As we go to press, we have received the following radiogram, dated Sept. 28, from Sir C. V. Raman, F.R.S., and S. Bhagavantam: "Experimental demonstration of spin of light.—The depolarisation of Rayleigh scattering of monochromatic light in carbon dioxide gas does not diminish to one quarter of its value when spectroscopically separated from rotational scattering, as demanded by existing theories of radiation. The actual observed diminution, from 10 per cent to 6 per cent, is quantitatively explicable, assuming that common light consists of spinning quanta possessing one Planck unit of angular momentum.—C. V. Raman and S. Bhagavantam."

THIS is the centenary of the discovery of miners' safety fuse—more generally known as Bickford fuse—by William Bickford. He was a Devonshire man, but having married a Cornishwoman, he went to live in the little village of Tuckingmill in the mining area of Cornwall, and there he first started his experiments on safety fuse. In this he was actuated by humanitarian motives, for he had nothing whatever to do with mining, his business being that of a currier. Blasting operations as conducted one hundred years ago were exceedingly difficult and dangerous. The only explosive then known was gunpowder, and though the handling did not involve any great risk, the methods in use for conveying the fire to the charge were definitely dangerous. It was at this stage that accidents were of such frequent occurrence, and the old records in Cornwall and elsewhere show that the fatalities were very great. But it was the number of permanently maimed men utterly incapacitated for work through the loss of fingers, an arm, or a leg, visible evidence of the hazardous nature of mining, which spurred Bickford on with his work. The most effective and