

Bergson has been one of the file leaders of present day thinkers and many have wanted to know about him who did not know his works, who lacked either the facilities or the time to get acquainted with him. For such there have been helps. But this work brings the renowned French Jew close up to the acquaintance of the average man as has no other. The Swedish author is a student and almost a worshipper of the Philosopher and has constructed this work with the most admiring enthusiasm to induce the reader to go on to read Bergson.

It sums up his teaching in its essential principles and omits mainly the arguments and explications of these principles. Miss Paul has assisted in getting the work into good, clear English. The account of the "Life and Personality" of Bergson occupies about fifty pages and deals only with his thought life; the rest is devoted to the summary outline of his philosophy. A striking photograph makes a good *frontispiece*.

W. O. CARVER.

**The Anatomy of Truth.** F. Hugh Capron, B.A., F. R. A. S., F. L. S., F. R. G. S. Author of "The Conflict of Truth." Hodder and Stoughton, New York, 1914, George H. Doran Company. viii-327 pp. \$2.00 net.

This very unusual volume is highly interesting. It is the most elaborate application of "natural law" to the "spiritual" order that has yet been made. It is not a study in analogy merely. Indeed it is not at all such except indirectly. Rather is it an elaborate working out of the whole system of truth in nature, revelation and philosophy on a biographical evolutionary basis with the anatomical mechanism and scheme as a sort of guiding pattern. The historical ages, as truth creations before Christ, are so related in thought to the revelation of the Old Testament as to furnish a basis for arguing the necessary truth of the Christian theology and history from Christ onward. The positions assigned to the Hebrew and Gentile nations, then to Christian and heathen peoples are ingenious, rather than convincing. The whole work inspires admiration for its patience and completeness rather than conviction of its validity.

However, there are various sections in it wherein the assault on agnostic and rationalistic positions is powerful and effective. The style of the work is excellent and its earnestness contagious.

W. O. CARVER.

**The Sword of the Lord.** By A. C. Hill, Author of "Shall We Do Without Jesus?", etc. Hodder and Stoughton, New York, George H. Doran Company, 1914. x+295 pp. \$1.25 net.

I had occasion to commend highly Mr. Hill's searching inquiry to our age about getting on with Jesus. It was an opportune book and has great value. The success of that work seems to have emboldened the author to put forth this larger volume. Recognizing the danger that our modern Christian civilization may "be submerged by the waves of a new barbarism," he seeks to define the qualities of Christian character and especially of Christian courage demanded by the age and realizable in the Christian man. "These essays in practical ethics" are set forth as "the fruit of leisured hours," and they call for "leisured hours" for their reading. There are upwards of thirty of them, each one a unit within itself, but with a rather distinct connection with the rest. There is great wealth of literary, legendary, historical and other reference for illustration; evident striving after rhetorical effect. If the reader is at leisure and patient he will read here rather luxuriously; but if he is eager and hurried, as most of us are, the reader will be apt to grow impatient and seek other reading. In no case is one likely to feel that Mr. Hill has helped his standing by this work.

W. O. CARVER.

**Eniges Leben.** von Reinhold Seeberg, Leipzig, 1915. A. Deichertsche Verlagshechhandl'g, Werner Scholl. vii+107 ss. M. 2.25. Geb. 2.75.

Professor Seeberg has taken advantage of the new vital interests awakened in Germany by the war to bring to the mind of Germans the thought of the hereafter. He discusses in brief but comprehensive manner eternal life from the standpoints of philosophy, the Bible and religion. If he is more cautious than we