

in the last four years, and for inspiration for its future advance. Among the addresses, that of the incoming president of the Council, Professor Shailer Mathews, of Professor Rauschenbusch, and especially of Professor Edward A. Steiner on "The Church and the Future of Humanity," stand out notably in the reading as they did in the hearing. Most valuable and encouraging of all, however, are the reports on what has actually been accomplished thus far in promoting co-operation among the different Christian forces. The reports of the committees on home and foreign missions both show how rapidly the churches are learning to work together as they advance their lines at home and abroad, and how strong is the reflex influence of this missionary co-operation on the attitude of the churches themselves toward unity. Perhaps the most notable part of the entire volume is the report of the Commission on the Church and Social Service, not only in its substantial statement of actual progress, but in its brave direction of attention to the next steps in Christianizing the social order, and in its inspiring statement of our Christian purpose and duty to make "the kingdoms of this world—the kingdom of our Lord."

LE ROY, EDOUARD. *The New Philosophy of Henri Bergson*. Translated from the French by Vincent Benson. New York: Henry Holt & Co., 1913. x+235 pages. \$1.25.

The author of this interpretation of Bergson's philosophy has a reputation for original philosophical work of his own, but is a great admirer of Bergson. The nucleus of this discussion appeared in the *Revue des deux mondes* in February, 1913. M. Le Roy has chosen to set forth the new philosophy under two main heads, "Method" and "Teaching," following the main discussion by eight chapters on special points. It is questionable whether one who had not already read Bergson himself would follow intelligently the rather discursive treatment. The author is so thoroughly familiar himself with Bergson's works that he fails to realize the need of giving an objectively systematic and elementary account of the content of the philosophy which he is discussing. His comments on the matter really presuppose too much to make them valuable to the novice. On the other hand, since he professedly attempts merely an exposition and not a critique, his work is of comparatively slight value to those who are philosophically initiated. Apart from its pedagogical defect, the book is an interesting presentation of the main phases of Bergson's thought.

PERIODICAL LITERATURE

"The Visitation of the Province of Canterbury in 1559" (C. G. Bayne in *English Historical Review*, XXVIII [October, 1913], 636).

This article is a record of the proceedings of the commissioners who carried out the royal visitation in the province of Canterbury in 1559, which was the first step toward giving practical effect to the "Alteration of Religion" enacted by the Parliament of that year. It treats of the personnel of the commission, recording their progress through the southwestern, southeastern, midland, western, and eastern circuits of the province. It gives a detailed account of their dealings with the various cathedral chapters and church wardens of the province and is interesting in showing in many instances the actual transformation of churches from Romanism to the

church of Elizabeth. A valuable appendix gives a list of the commissioners, accounts and inventories of church wardens, and the official records of many of the cases that came before the commission.

"Charles I and Rome" (A. O. Meyer in the *American Historical Review*, XIX [1913], 13-26).

The author aims to show that the predominance in Charles of Latin racial characteristics gives the clue to the friction between him and his people. His aestheticism, his *Italianate* leanings put him in sympathy with much of the atmosphere of the Roman church. He holds that, while Charles "never seriously contemplated becoming a convert or restoring the Church of Rome in any of his kingdoms," his great idea was "reunion with Rome, but on equal terms, not in the way of submission."

"Le Cardinal de Noailles et l'administration du diocèse de Paris (1695-1729)" (Marcel Fosseyeaux, in *Revue historique* [November-December, 1913]).

A study which gets its importance from the use of documents preserved in the archives of Public Assistance, composed of accounts, personal papers, annotations of the ecclesiastical courts, and the most various fragments, left by Cardinal Noailles, which have never before been made the object of any investigation.

The author has devoted special attention to the interesting epoch and career of Noailles, and published during the year 1913, in *Bibliographie Moderne*, an "Inventaire sommaire des papiers du Cardinal de Noailles conservés aux archives de l'assistance publique."

In this first instalment the author deals with matters of minor significance, in which only the historical antiquary or the specialist would be interested, such as, "The Functions and Titles of the Archbishop of Paris," "The Archiepiscopal Palace," and "The Discipline of the Clergy."

"Influence of the Clergy, and of Religious and Sectarian Forces, on the American Revolution" (C. H. Van Tyne in the *American Historical Review*, XIX, 1 [October, 1913], 44-64).

This article deals to some extent with the theories underlying the Revolution but chiefly with the part played by the preachers of the Calvinistic denominations in arousing opposition to absolute authority and in helping to make clear and cogent the philosophy of resistance and liberty. "The Bible was raked with a fine Calvinistic comb for every quotation seeming to give sanction for resistance to Great Britain." Histories of the period have neglected the preacher and cultivated the politician. This study shows how cogent and persuasive might be the eloquence of the preacher. The author is not content with the economic sources and causes of the revolutionary movement. He finds them inadequate. His discussion is buttressed with quotation and shored up with references at every point and angle, the result of able and thoughtful research. "Conflicting political ideas, and not tea or taxes, caused the American secession from the British empire, and the Puritan clergy had a large part in planting the predominant American political ideas which were antagonistic to those dominant in England." In addition to the part the clergy played in furnishing fire and ammunition for the conflict, they added to the heat of the controversy by fierce opposition to Catholicism, which in their minds was favored dangerously by the Quebec Act.