

*Atheism in Philosophy.* By F. H. Hedge.  
[Roberts Brothers. \$2.00.]

In this discussion of *Atheism in Philosophy*, Dr. Hedge dwells chiefly upon the two most thorough going representatives of speculative atheism, Epicurus in the ancient world, and Schopenhauer in the modern. With well-known clearness of style and breadth of view the author follows briefly the course of these two lives, analyses carefully the systems which were their outgrowth, and weighs with even-handed justice both merits and defects. As a biographical sketch, the study of Epicurus is the more fascinating, but as a piece of philosophic interpretation the treatment of Schopenhauer is more effective. In the latter case, too, the estimate seems fairer and more adequate. The simplicity and perspicuity of Schopenhauer's work is contrasted with the needless obscurity and affected formlessness of his contemporaries, and no philosophy, we are told, has so clearly shown the connection between the outer and the inner world, or so squarely confronted scientific materialism with a dynamic rather than a mechanic view of nature. The inconceivableness of will without consciousness is the prime defect of the system, while the negation of individuality of the author and his dogmatic pessimism are philosophically unreasonable. Briefly but forcibly, the position of Hartmann also is assailed, and shown to be confuted by experience and by reasoning alike. Of the other essays in this volume, the three of chief importance are devoted to St. Augustine, Leibnitz, and Kant, followed by shorter papers upon Irony, The Philosophy of Fetichism, Genius, and The Lords of Life.

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*Every-Day Life and Every-Day Morals.* By George Leonard Chaney. [Roberts Bros. \$1.00.]

Mr. Chaney, the well-known former pastor of the Hollis Street Church, in Boston, now settled in Atlanta, Georgia, has printed in this bright little volume a series of Sunday evening lectures on morals of art, literature, industry, business, the stage, the press, and the pulpit. They deserve the permanent form, for better "instruction in righteousness" in these common matters it would be difficult to find. With few of the conventionalities of sermons the various papers go straight to this mark, and handle plainly the moral dangers of bad reading, bad pictures, gambling in trade, indecency in the journal and on the stage, and kindred themes. While

all are excellent examples of practical preaching, with a great variety of illustrations from literature and life, the two papers on Juvenile Literature and Juvenile Morals, and the Press and Morals, are especially good, and cannot be too heartily recommended to readers, young and old.

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