

by which the church holds back all tendencies to scientific study of religion by its priests. The dangerous tendencies of the modernists and their essentially extreme rationalism appear incidentally and, so far as the author is concerned, unconsciously. With a shrewd insight the author has introduced the obscurantism and oppression of Protestant orthodoxy. Modern political problems arising from immigration and socialism play a part also. The ethics of priests in the church remaining in her communion and administering her ordinances while secretly repudiating her authority and interpreting her dogmas in a fundamentally new sense find a considerable place. It has to be confessed, too, that while at one place the conclusions comport with sound morals there is not a little of Jesuitical reasoning on this point, and the fact that the author is still discharging the functions of a priest while putting forth this book anonymously when he knows that he would be excommunicated instantly were his identity known to his superiors shows that he has not yet had the courage to be true to the higher ethical principles that are announced at some places in his work. The considerations that hold a priest to his post even when he has no faith in his performances are traced in the book with a deep humanity that call out the full sympathy of the reader.

W. O. CARVER.

Protestant Modernism or Religious Thinking for Thinking Men.

By David G. Torrey, B.A., Minister in Bedford, Massachusetts. New York, 1910. G. P. Putnam's Sons. xi+172 pages. \$1.50 net.

The author has traveled the road from traditional faith into the regions of doubt and unbelief and back again to the borderland of Orthodoxy. Viewed from that standpoint the work is instructive and helpful. There is a buoyant cheerfulness of tone that bespeaks contentment and even joy in faith, expressed in a flowing and clear rhetoric. But there is not the depth of thought, nor the cogency of reasoning one looks for in "religious thinking for thinking men." The author's views, apparently adopted from a rather extreme critical school without thorough personal research, are sustained with the assever-

ative "certainly" and similar affirmatives. The thinking is at some points superficial, for example, in the views of God and his omniscience and in the conception of sin.

The physical resurrection is explained with the easy adoption of the hysterical, mythical, and subjective theories loosely combined. The living Christ is all that is needed and He is clearly present to believing hearts. He may have some sort of body. So may we in our future lives. May be not. It really makes no difference. Such is the author's attitude. On the ethical and strictly spiritual aspects of Christianity the author is very strong and helpful, as far as he goes. It is on the thought side that he is weak.

W. O. CARVER.

A Beginner's History of Philosophy. By Herbert Ernest Cushman, A.M., Ph.D., Professor of Philosophy in Tuft's College. Volume II. Modern Philosophy. Boston, 1911. Houghton, Mifflin Company. Pages xvii+377. \$1.60 net.

Volume I of this work was noticed in our issue of April. The present volume is, of course, on the same plan and has the same excellencies. Modern Philosophy is made to begin with 1453 and is divided into four periods: (1) The Renaissance, (2) The Enlightenment, (3) German Philosophy, (4) The Nineteenth Century Philosophy. The turning points are very appropriately fixed at the publication of Locke's Essay on The Human Understanding, Kant's Critique of Pure Reason, the death of Hegel.

The personal element and the circumstances determining the personal attitude of the great thinkers again find a large place in the discussions. Four maps and two illustrations add to the clearness of the impression on the student. The work is made very attractive for "beginners." The author recognizes that a teacher is needed for the guidance of the student, but this work will be the proper thing in the hands of the student.

W. O. CARVER.

Christianity and the Modern Mind. By Samuel McComb, co-author of "Religion and Medicine" and "The Christian Religion as a Healing Power;" author of "The Making of the English Bible."