

aesthetic writers who cite Schleiermacher in favor of their view should recognize his transition in later years to the deeper and more radical view of the place of religion. I commend this as an admirable historical study of a vital theme.

E. Y. MULLINS.

The Problem of Evil in Plotinus. By B. A. G. Fuller, Sometime Instructor in Philosophy at Harvard University. Cambridge, At the University Press, 1912. xx+336 pages.

This is a careful, exhaustive, critical study of the Theodicy of Plotinus. The sources and influences of his thought are traced; the characteristics of his own psychology are presented; his arguments are given in extensive quotations and their strength and weakness indicated. Plotinus being one of the most serious of all students of this perennial problem, his work must have permanent interest, although the inconclusiveness of his reason was long ago manifest. The interest in it is now largely academic, but this work will be a splendid commentary for the study of Plotinus.

W. O. CARVER.

What Is the Truth About Jesus Christ? By Friedrich Loofs, Ph.D., Th.D. Charles Scribner's Sons. 1913.

Six Haskell lectures, given under the auspices of the Theological Department of Oberlin College in 1911, are published in this volume. The author undertakes to answer the question whether or not Jesus Christ was an historical person. Chapter one is a reply to Professor W. B. Smith, who, in his work, *Ecce Deus*, denies that Jesus existed. The Jesus-religion is based on a myth which conceived of a god as having become a man. Tradition invested the god with the necessary human qualities and gradually the fictitious portrait of the Jesus of the Gospels arose. Prof. Loofs examines the well known passages from Josephus, Tacitus, and other non-Christian sources and concludes that the historicity of Jesus can neither be proved nor disproved from these sources. But, apart from the Gospels, he