

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.

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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.

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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."