

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."

New York, 1910. Dodd, Mead and Company. xvi+343 pages.
\$1.50.

This is an able, reverent and on the whole, conservative effort to state in outline what the modern educated man may accept of Christianity as handed down to us from the past and as embodied in our New Testament. Fully recognizing the difficulty of any man's estimating "the spiritual tendencies of his own generation," and the complicated nature of those tendencies in this generation, the author still ventures "to believe that we are about to witness a great revival of interest in the spiritual and vital aspects of life, and more especially in religion as a shaping, guiding, reconciling force in the individual and in society." This revival he would promote by mediating "to thoughtful but non-academic persons the main conclusions about the origin and meaning of the Christian religion, to which the general body of scholars have come or are coming." In the light of history it is hardly to be assumed that "scholars" are to determine the fate of religion, or especially, that religious revivals wait on their conclusions. In several notable crises revivals have come and recovered religion from the rationalistic slaughter-pens of "scholarship." Another assumption in which the work is at fault is that the historicity of recorded facts is to be tested by our conception of what could or would have occurred in history. On this basis history comes to be, ultimately, an apriori science, which is as bad as *naïveté*, in a different way. Once again, not only the facts, but the value of facts and experiences are assumed to be dependent, for the most part, if not wholly, on our being able to comprehend and scientifically to explain the facts. That is not a safe assumption in any practical engagement of human life. But having pointed out these assumptions, which do not seem to be quite explicit in the author's consciousness, let us add that scholarship is by all means to be sought, that the fullest possible comprehension of the facts and the completest explanation of experiences and phenomena are to be arrived at. And this work has made valuable contribution toward these desirable ends. And, too, in the chapters on "Religion in Modern Society" and "The New Conception of Missions" he

contributes to the better understanding of the Christian task and the way of achieving it.

W. O. CARVER.

The Lantern of Diogenes. By N. B. Herrington, M.D. Raleigh, N. C., 1910. For sale by Alfred Williams & Co. and by the author, Wilson, N. C. xxi+289 pages. Postpaid, \$1.62.

This work has two "Parts" with an introduction, a letter from a Bishop and a reply by the author, a preface to the second Part, an appendix concerning the legend of "The Wandering Jew," and an "addendum" giving an account of the last days and death of the Diogenes of the book, a certain Mr. Eliot, a schoolmaster in North Carolina who died in 1881. As the work is largely biographical, and as the author seems to express much of himself in the whole discussion, and, moreover, as he has invested the prefaces and other personal elements of the work with a human interest, there is a certain engaging vitality in the whole that serves to maintain the interest even after the reader has concluded, as soon he must, that there is really no very good reason why the work should ever have been given to the public. It undertakes to discuss all sorts of questions affecting philosophy and religion. The discussions are largely cast in the essay-conversational style and are of a very fragmentary or summary character, as might be expected from the fact that there are above forty chapters. They represent a rather wide reading and a considerable amount of reflection but without any definite system and with little power of correlation. The purpose seems to be mainly to expound a certain sort of Theistic but antichristian skeptical rationalism. The criticism of the character and teaching of Jesus are violent and virulent, even coarse and wholly lacking in insight. The work makes no contribution to the problems of thought or life.

W. O. CARVER.

Christian Life and Belief. A description and defense of the pulpit. By Alfred E. Garvie, M.A., D.D., Principal of New College, London. London, 1911. James Clarke & Co. Pages 228. Price 2s. 6d.

The distinguished principal of New College wrote these