

Christ came again in many forms in the early days, in his resurrection power, in the fall of Jerusalem, and in other ways. But apart from all these was the prediction of Christ and the expectation on the part of disciples that Christ would come again in person. The resurrection will follow upon Christ's return. Prior to this the human personality is incomplete in its state after death. The final expression of God's purpose is a redeemed society whose centre is Jesus Christ. The author is not clear in his view as to whether or not a purgatory may be believed in. But if so he concludes that it is a place of spiritual growth and preparation for a larger destiny. He vaguely hopes there will be a second chance for some in the intermediate state, but repudiates the idea of a second probation after the final judgment. The book should be read critically. But it contains much that is valuable on many phases of its theme.

E. Y. MULLINS.

The Christian Science Church. By William McAfee Goodwin, L.B., C.S., Christian Science Practitioner, Teacher and Lecturer. Privately published by the author at 1406 G. Street, Northwest, Washington, D. C., 1916. 165 pp. \$1.50.

The author of this lecture is an apparently wholly sincere Christian Scientist so far as its theology and healing practice go, but has had trouble with the ruling authorities of the Christian Science organization at whose hands he seems now to have suffered excommunication. He here attacks the organization as inconsistent with the principles of Christian Science, with Mrs. Eddy's chief teachings, with itself and with the fundamental religious and civil rights of a free soul. In the course of his lecture he throws no little light upon the methods of the Mother Church and gives information that will be welcome on many hands.

He accepts Christ Jesus and Mrs. Eddy—apparently on a basis of exact parity—as authorities in religion although Mrs. Eddy is, to be sure, practically superior to the Christ since she is His interpreter. But he also convicts Mrs. Eddy of inconsis-

ency and contradiction. Hence he selects "Science and Health and Key to the Scriptures" as the one authoritative and final expression of truth.

He attacks the Christian Science Church especially for its monopolistic exclusion from right to teach and lecture all except the rather fewer than four hundred with diploma certificates from the church authorities. He also attacks the Church for refusing either membership or healing to any Roman Catholic.

The work is vigorous and able, interesting and pathetic. It is marred by frequent grammatical lapses but they are never such as to obscure the sense.

The rule of the Church to avoid controversy will serve them well here, for they would find it impossible to answer this book.

One wonders why the author, while on the trail of inconsistencies and contradictions in the Church, cannot follow the trail beyond the form into the very substance of the system.

W. O. CARVER.

II. EDUCATION.

Democracy and Education. An Introduction to the Philosophy of Education. By John Dewey. New York: The Macmillan Co., 1916. \$1.40.

Prof. Dewey is the foremost living representative in America of the philosophy, or the philosophical method, known as Pragmatism. He is also one of the foremost, most original and advanced of our educational theorists. One would naturally expect from him, therefore, a most important contribution to educational doctrine under the above title, and that expectation is fully realized. Of course his general philosophic attitude is apparent throughout his discussion of the various problems of education, and there are many to whom Pragmatism seems to be a shallow and inadequate philosophical method. But we venture that no thoughtful person can read this volume without being convinced that in Prof. Dewey's hands it greatly enriches educational theory.