

In this volume, made up of the Bross Lectures for 1911, Dr. Royce undertakes to give a reasonable basis for religious faith. Beginning with the individual experience as a source of religious insight, he passes on to our social experience; the function of reason; the interaction of the world and the will; and finally to his favorite theory that by mere stubborn loyalty to the principle we have accepted, as one of the truest sources of insight into religious reality. The sixth and seventh lectures seem somewhat unrelated to the remainder of the book. The sixth is given up to the age-old problem of evil and the great question as to why a good God made a bad world; and the answer is not very different from that given by Bradley a decade ago, that this is the best of all possible worlds, and everything in it is a necessary evil. The last lecture deals with the relation of the spirit to the church invisible. The lectures are readable and untechnical, and to those who have already learned to rely on the sources of religious insight which Dr. Royce cites they will have the power to confirm and strengthen. To the type of mind that is wearied with speculation and its uncertain results and has tied itself down to the narrower routine of relying upon verifiable fact and shutting the eyes to the uncertain fringe of light beyond they will hardly prove convincing.

"Insight," says Dr. Royce, "is knowledge that unites a certain breadth of range, a certain wealth of acquaintance, together with a certain unity and coherence of grasp, and with a certain closeness of intimacy"; and again he says: "Insight is knowledge that makes us aware of the unity of many facts in one whole, and that at the same time brings us into intimate personal contact with these facts and with the whole to which they are united."

Having defined insight, Dr. Royce proceeds to show that all religions are founded on man's sense of the need of salvation. Man as he naturally is stands in the greatest danger of missing his highest aim, or indeed of missing any higher aim, and thus living his whole earthly life as a senseless failure. With higher capacity unused, the end of the man may be worse than his beginning. With this danger in view, religious insight seems to consist in the sense of need of a way of salvation. A need to set up, in opposition to the apparent chaos of life, some plan above all others which shall give unity to our desires, some strength of spirit to overcome the world. Religion is really the vision of the transformation that a divinely enlarged power to comprehend and harmonize may give.

The chief source, then, of religious insight is a personal experience, man's sense of his own separate incapacity, and his need of a divine power toward which he may reach. It is what Plotinus of old called "the flight of the alone to the alone."

If our first hold upon a religious hypothesis is a personal need, a yearning of the finite toward a larger life, the first lesson of religion is the inclusion in our desires and our needs of our neighbor. What has religion to teach more saving, unifying, sustaining, than love of our neighbor, than salvation through human brotherhood?

Dr. Royce makes a strong plea for the office of the reason as a source of spiritual insight in contradiction to the modern tendency, led by Bergson, to trust the intuitions where reason has fallen short. If individual

experience shows us our need and points to the ideal; if social experience leads us by the way of sympathy and love out of the loneliness of guilt and failure toward a fuller life, it is the function of reason to see life steadily and to see it whole. The unreasonable person sees but one thing at a time and grasps the immediate only. The reasonable man builds up a synthesis, finds a process of getting connected experience on a large scale. To Dr. Royce the reasonable synthesis takes form in the faith that the world is the object of an all-inclusive and divine insight, and that whatever is a reasonable is, likewise, a divine enterprise. Dr. Royce's philosophy of loyalty is too well known by the volume on the subject and by his lectures to need recapitulation here. In a short chapter he states once more his theory that by loyalty to the choice once made we grow to deeper insight into its reality. The question which any skeptical mind would put here is obvious. Do we thus grow into a reality independent of ourselves, or do we merely further substantiate our own hypothesis, which is unrelated to any objective reality independent of us? At any rate, Dr. Royce's is a book to make the reader rejoice in such spiritual prowess as he can muster to meet the great adventure of life.