certainly no one is better equipped than a German—especially if he has (as is the case with Dr. Busch) a sympathetic appreciation of the person systematized. Any one wishing an orderly exposition of James's attitude toward religious problems will find it here, duly set forth with nothing of importance omitted and with nothing out of place, all the way from *Religionspsychologie* to the "*Jamesche Metaphysik*."

JAMES B. PRATT

WILLIAMS COLLEGE

The Idea of Feeling in Rousseau's Religious Philosophy. A. C. ARMSTRONG. Arch. f. Gesch. d. Phil., 1911, 24, 242-260.

This paper is an altogether admirable exposition of its subject. Its chief interest to the psychologist lies in directing attention to the variety of experiences that may be included in such terms as "feeling" and "heart" when appealed to for decision in questions of religious belief. Thus Rousseau's *sentiment intérieur*, the source of confident assurance, is shown to include logical as well as affective elements, to denote self-consciousness and the intuition of principles and, again, desire, emotion, aspiration and the appreciation of ideal values. Rousseau himself seems to have been prevented by the bent of his genius from having any conception of this variety; he certainly contributes nothing directly to elucidate it. By his emphasis on the affective side of our nature as over against the "analytic understanding" he powerfully influenced not only the constructive philosophy, but also the psychology of feeling and emotion in the eighteenth century, and his observations, particularly his self-revelations, still furnish rich material for psychological study. But he was too little of a systematic thinker and too lacking in scientific interest to solve the problems involved in the movement he inaugurated.

H. N. GARDINER

SMITH COLLEGE