

Faith and the New Testament. By Rev. A. W. F. Blunt, M.A., Vicar of Carrington, Examining Chaplain to the Bishop of Southwell, Sometime Fellow and Classical Lecturer of Exeter College, Oxford. Edinburgh: T. & T. Clark, 1912. viii+116 pages. 2/6 net.

We find here a very good summary of the facts about the growth of the New Testament writings and their collection, and about the method of establishing the canon. It is all presented from the standpoint of recent criticism and some things are set down as established that are by no means certain. There is a polemic against *verbal inspiration* all the way along with an exaggerated statement of that theory, an entirely needless emphasis on the contrast between the "orthodox" and the "critical" views and an assertion of irreconcilable contradiction among the Gospels that lacks warrant in fact.

The question of authority is considered all along with the outcome of an indirect urging of the authority of the Church of England that is wholly inconsistent with the premises and general conclusions of the book.

W. O. CARVER.

The Sources of Religious Insight. Lectures delivered before Lake Forest College on the Foundation of the Late William Bross. By Josiah Royce, Ph.D., LL.D., Professor of the History of Philosophy in Harvard University. Charles Scribner's Sons, New York, 1912. xiv+297 pages. \$1.25 net.

These lectures—the 1911 series—constitute Volume VI of the valuable Bross Library.

Dr. Royce is an Idealist, a mystic, an intellectual, or we should say spiritual, semi-recluse. He dwells largely in the atmosphere of the timeless and spaceless categories of universal idealism. Yet does he maintain a vital interest in human life and in its slow and largely blind movement toward a consciousness of, and the claiming of, its spiritual end. Thus has Dr. Royce come to be one of the spiritual teachers of his generation. Naturally he is a very quiet teacher. He has come definitely to accept the cosmic principle of evolution in its spiritual sense as applied to man's realization of his end, definitely to adopt the

pedagogic principle of suggestion whereby to set in motion the spiritual forces of individuals and groups for progress on the road to the spiritual goal, and consequently quietly to suggest lines of thought and action—spiritual action, that is—for men in an air of calm authority that would savor of conceit but for the balance of an evident modesty and an almost too generous tolerance for views variant from his own. In the present work he is found criticizing Paul on the ground the Paul was unable to apply his own principle of charity or to appreciate his own debt to Greek and Roman thought.

The topic of these lectures is defined as meaning “*insight into the need and into the way of salvation.*” “The problem * * is: What are the sources of such insight?” The aim is “to lay stress on those perennial sources from which human insight has flowed and for ages in the future will continue to flow.” These are found, first of all, in individual experience, more largely in social experience, most significantly in sources that are developed from these experiential sources. Here we find Reason, if taken in its synthetic sense and exercise; the Will in relation to the World, coming at reality and truth; Loyalty, a favorite term and conception recurring in Royce’s works; Sorrow, whose function in this sphere is discussed and illustrated on the principles of Royce’s idealistic philosophy; and, finally, the Church, invisible and also visible, but this latter must be taken to include all brotherhoods constituted and living in the spirit of loyalty to the common cause of all the loyal.

The work is one fruitful in suggestion, vital in spirit, inspiring in its ideas.

W. O. CARVER.

Psychology of the Religious Life. By George Malcolm Stratton, Sometime Professor of Experimental Psychology in the Johns Hopkins University, Professor of Psychology in the University of California. London: George Allen & Company, 1911. xii+376 pages. \$2.75 net.

This is an elaborate work in which the effort is made scientifically to describe and explain the psychology of religious