misinterpretation of women. This, despite his statement: "What we call 'woman' is not a product of nature but an invention of history.. (134, Norton edition)."

Finally, a word about Graham's last chapter, utilizing Ortega's still untranslated Ideas y creencias. It is to Graham's credit that he addresses himself to what he calls Ortega's "sociology of religion," as this area is almost always ignored. Although Ortega early (c. 1898) distanced himself from the cultural Catholicism of his upbringing, he was not anti-clerical or anti-Catholic or atheistic. At times Ortega exhibited an interest in the phenomenon of religion as a social usage, and seems to have been tolerant toward all religions, an attitude that Graham attributes to the influence of James. Ortega was always against those who used religion as a club, not in their zeal for truth but in their lust for power and domination, making it clear that he objected less to Spanish Catholicism than to Spanish Catholicism (465). (This attitude has enabled Ciriaco Morón Arroyo to outline in Spanish a Catholic theology based on Ortega's philosophy, and Julian Marías—a lifelong practicing Catholic—to base his various writings on Christianity on his mentor's philosophy, the latest of which has recently appeared in English as The Christian Perspective through Halycon Press.)

It is to Graham's merit that this volume is permeated by a hope that Ortega's variant of post modernism can still appeal to younger readers, and that Ortega's theory of education, with its social-cultural emphasis, can help bring about a better future for liberal democracies (219, 393). For many decades to come this three volume study by Graham will be among those very few worldwide works that must be consulted by anyone doing serious study and research on Ortega.

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The recent publication of Josiah Royce’s, The Sources of Religious Insight, is a welcome addition to the relatively meager number of texts focused explicitly on questions of religion and spirituality from within the framework of Classical American philosophy. The book offers an apologetic for pursuing religious questions, for believing there to be a supernatural reality that is just
as full, just as complicated, just as real as the one in which we currently inhabit. But more than this, Royce offers us an account of what it means for both an individual and a community to be dedicated—loyal—to that belief and details why he takes sorrow to be an essential component to the expression of that loyalty.

This is not, however, an argument for any particular type of religious belief. Royce does not offer a hermeneutic by which we can investigate religious texts. Nor does he spend much time defining what he takes the character of God to be. Rather, Royce begins his investigation squarely within the framework of individual experience, working carefully to demonstrate to his readers the commonality of many "religious" experiences and from that, defines what he takes insight into religious matters to be about. For Royce first argues that humans, as individuals and communities, are in need of salvation—religious insight is concerned with finding a way toward this salvation.

Certainly these are loaded statements. Why should any of us suppose that there is any supernatural reality at all? Why should we look for an eschatology that gives purpose and justification for our daily experiences of joy, sadness, grief, triumph, love, and loss? Indeed, the current philosophical climate has certainly raised these sorts of questions to such an elevated position, many readers may find Royce’s emphasis on the need for salvation at the very least, unpalatable, and his text, therefore, a bit of a side-show novelty act from a time long past.

But Royce is not insensitive to these concerns. Instead he recognizes, as did William James, that any interest in religious matters at all is necessarily motivated by the experiences and sensitivities of the individual. For the person who does not feel a need for salvation, religious questions are going to be of very little interest.

For the one who does have a vested interest in religious questions, in spirituality, and is concerned to wed the spiritual and secular aspects of life, Royce’s account is a welcome one. His extremely accessible text is peppered with statements so rich with meaning, their simple language threatens to mask their great significance. Royce shines most brightly in the sections on loyalty and sorrow.
Here, he describes the measure of religious devotion as loyalty to a cause - spiritual unity linking many lives together as one. Sorrow and adversity grow this loyalty, giving it greater definition and engendering in its followers increased devotion. Thus, Royce’s account, which begins rooted in individual experience, develops an account of religious devotion that is dependent on the connectedness of a community.

The Sources will frustrate readers looking for a cohesive account of how humans may come to know, or believe, in a system of salvation. Royce does not provide such an account, but tells us the manner in which we might be able to uncover one. Additionally, Royce’s writings on the problem of evil, although rich in their account of the interplay between sorrow and loyalty, leave the reader wanting a much more thorough analysis of the problem. Surely the evil that has resulted in the deaths of many millions of Jews, Muslims, Serbs, Croatians, Sudanese, and Nepalese individuals cannot be satisfactorily explained by saying that it makes the rest of us tighten out bootstraps a bit and buckle down for the Cause. Evil is more pernicious than that and claiming that every heinous act is justified in some superhuman scheme feels a lot like salt on an open wound.

Even for the reader who is not immediately taken with religious questions, Royce’s account reminds us of possibility. If one can suppose it possible that there exists, as Royce puts it, a superhuman, supernatural reality and that we are all connected to it in some way, the doors of possibility swing open. It is this investigation into what is possible that makes this text such a welcome study.

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