

how the hard facts of common usage may be faced without abandoning the luxury of a fairly private heaven. But there are many with a firm faith in the latter who would utterly deny Prof. Delacroix's view of the experience to be enjoyed there. It is, however, a fact that the experience caused by a work of art can be composed of the sensible, formal and emotional elements which he enumerates, and, despite Mr. Roger Fry and Mr. Clive Bell, there is much to be said for the view that such an experience may be an organic unity. On the other hand, Prof. Delacroix underrates the amount of emotion which can be experienced through a perception of form alone (or of form with a minimum of the non-formal). It is just here that his observation shows signs of being limited.

Much of the book is devoted to other matters. Prof. Delacroix gives an interesting chapter to creative activity, stressing the discipline which such activity involves and holding that inspiration is essentially similar to more normal experiences. In the three chapters on music, poetry, and painting he analyses their technical elements and tries to show the correlation of these elements with feelings. He pays most attention to music in which the feeling is described as "abstract and generalised"—that is, not centred in concrete situations. It is his opinion that one kind of sensibility tends to supplement another, thus visual images may aid musical appreciation. Such are some of the other questions with which the author deals; but in this part of the book the reader must not expect great detail, though he will find many interesting suggestions.

HELEN KNIGHT.

*S. Thomae Aquinatis Opuscula Omnia*, cura et studio R. P. PETRI MANDONNET. Paris (Lethielleux), 1927. 5 vols. 8vo. 90 fr.

Students in search of a handy text of the smaller works of St. THOMAS will welcome this re-issue of the old Lethielleux edition of 1881. The editor, whose name is a sufficient guarantee of careful scholarship, has completed the old edition, bringing up the number of opuscles printed from 47 to 69, and has endeavoured, by means of a new arrangement of the material, to distinguish between the genuine and the apocryphal. Volume I comprises the genuine philosophical works, volumes II-III and the greater part of IV the genuine theological. The remainder of IV is given up to the doubtful of both classes, while V contains those condemned as spurious. All the five volumes, averaging 600 pages each, cost together about fifteen shillings, but those who have no interest in mediæval theology can purchase the first, which contains a number of very famous philosophical pieces, separately.

It should be remarked that in no case has the editor attempted to give a new critical text. Indeed, so far as possible he has pressed into service the old stereotypes of 1881.

L. ROTH.

*Faith and Reason in Religion*. By GEORGE GALLOWAY, D.Phil., D.D. London: Nisbet & Co., 1927. Pp. vi, 231. 7s. 6d. net.

Dr. Galloway established his reputation in the philosophy of religion a good many years ago, and as he has not been very prolific with his pen, this volume of essays will receive an additional welcome from those who have read his former work. The chief essay is the first, upon "Knowledge and Religious Faith". Its contention is that we have no such knowledge as would enable us to supersede or discredit faith. Our systems of knowledge