
Review

Author(s): J. L. R.

Review by: J. L. R.

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"There is a vast amount of health in the world which is only animal or psychic, and is no more and no less Divine than any other animal or vegetable phenomenon." "On the other side of the picture we have the vast complexity of disease, defying generalization: some of it belongs, so far as it is possible to see, purely and simply to the animal order: it is in no way connected, so far as its origin goes, with the life of faith or unfaith."

W. P. R.

THE GARDEN OF GOD. By the Rev. Jesse Brett, L.Th.
(Longmans, Green and Co.). 3s. 6d.

This series of Addresses, so the author tells us in his Preface, was prepared primarily for members of a Religious Community. For that reason they will only appeal in their entirety to those who see the highest type of life in the life of the community, bound by its vows and guided by its rule. The author relegates to a secondary place the secular life, bound only by the Baptismal vows, and guided only by the Church's rule.

But yet this work offers much matter for thought to those who feel drawn towards close introspection of the life of the soul. Its main ideas are drawn from the mystical interpretation of the Song of Solomon, "where the soul is represented as a garden, holy and beautiful, to be kept for God." Two appendices are added, the one being a series of collects suitable for use in connexion with the addresses, while the other deals with the writings of St. John of the Cross, which the author has drawn upon and quoted largely.

J. L. R.

PRACTICAL PSYCHOLOGY. By I. Gregory Smith, M.A.,
Hon. LL.D., Edin. (Messrs. Bennett and Co., The Century Press.) 3s.

"Apparently the only idea, which can rightly call itself 'innate,' which admits no exception and beyond which analysis cannot further go, is, that a thing cannot at the same moment be and not be what it is. With this scanty equipment the mind starts on its never-ending voyage of discovery." When we find that this is the author's "simple" explanation of the genesis of intellectual and moral knowledge, we are not surprised at being told that "Locke, Hume, Reid, are surer guides than Berkeley, Hegel, Lotze." He does not attempt to answer T. H. Green's question—"How can the 'tabula rasa' be cognisant of itself?" Nor the very obvious question—What made the mind start on its voyage of discovery? Green pointed out that Locke's simple idea of sensation really involved "an idea of an idea of an idea of sensation"; so behind Dr. Smith's "blank sheet of paper" we