

VIII.—NEW BOOKS.

[These Notes are not meant to exclude, and sometimes are intentionally preliminary to, Critical Notices of the more important works later on.]

The Metaphysics of the School. By THOMAS HARPER, S.J., Vol. I.
London: Macmillan, 1879. Pp. lxxx., 592

In this volume, to be followed by three others, Father Harper begins a systematic attempt to present to the modern student the metaphysical doctrine of the School, as embodied in the manifold works of its greatest thinker, Thomas Aquinas. The general plan of the work is borrowed from the *Metaphysics* of Suarez, who was as conspicuous in his later time among the methodisers of the scholastic doctrine as St. Thomas had been among its unmethodical constructors. The modern expositor, however, being concerned only with the strictly philosophical doctrine, out of all reference to *supernatural* theology, does not follow Suarez in mixing up indifferently the problems of natural theology with those of finite being. Natural Theology is here to be reserved for separate treatment in the closing division of the work. He also does not retain Suarez' cumbrous form of 'Disputation' any more than Thomas's form of 'Question,' but is content to preserve the old scholastic system and order in its substance—throwing the matter into the form of Propositions or Theses, and, at the end of each, stating "the objections brought against it (if any such there be), one by one, together with an answer to each objection which immediately follows after the exposition of the difficulty." The great length to which the whole work will run is partly caused by the author's anxiety to make his subject plainer by a copious use of illustrations, but he protests against the notion that so stupendous a system of thought as St. Thomas's can be brought within the compass (as some one desired) of "a moderately sized octavo". And certainly, nobody will have a right to be anything but grateful to him if, even within four such big volumes as the present, he can tell the present generation all that he thinks it so much needs and is wistful to know of "that ancient doctrine [Aristotelian before it was Scholastic] which has stood the test of above two thousand years, and calmly holds its own spite of the unmeasured calumnies and copious scorn of interested adversaries". A large part of the author's long and sufficiently discursive Introduction is taken up with a forcible reply to some of these modern "calumnies". It is easy for him to prove that most of those who, from Hobbes downwards, have decried the School-philosophy, knew very little about it; and, only, there does not appear, on his own side, an intelligence of the reasons why, when a certain time came, the best heads, Catholic as well as Protestant, were naturally diverted from it, and might easily pass into the mood of indiscriminating or ignorant depreciation. However, before venturing such a remark about Father Harper's appreciation of Modern Philosophy and

Science, it might be both fairer and wiser to wait for his Second Volume, in which he hopes to convince the reader that St. Thomas's "teaching with regard to the genesis of the material universe, the primordial constituents of bodies and the generation of man harmonises wonderfully with the inductions of modern experimentalists". Of the nine books that will form the whole work, the present volume covers three: (1) of the Definition of Metaphysica, (2) of Being, (3) of the Transcendental Attributes of Being. In the remaining volumes will be treated, in succession, (4) the Principles of Being, (5) the Causes of Being, (6) the Primary Determinations of Being, (7) and (8) the Categories of Aristotle, (9) Natural Theology. A Glossary of Scholastic terms used in the present volume is given at the end (pp. 571-89), to be added to, as there is occasion, in the later volumes.

The Emotions. By JAMES McCOSH, D.D., LL.D., President of Princeton College. London: Macmillan, 1880. Pp. 255.

As Dr. McCosh explained in a Note in MIND VII., which reappears with some slight change as the Introduction to the present volume, there are in his view four elements involved in emotions: (1) An affection, motive principle or appetite; (2) an idea of something as fitted to gratify or disappoint a motive principle or appetite; (3) a conscious feeling; (4) an organic affection. Nobody, he thinks, has previously given due prominence to all these elements at the same time. (1) The Primary Appetences, forming the basis of all emotion, are, according to him, the following: Love of Pleasure and Aversion to Pain, Promoting Good of others, Personal Attachments, Tastes and Talents tending to act, Bodily Appetites, Love of Society, Love of Esteem, Love of Power, Love of Wealth, Æsthetic Feeling, Moral Sentiment. (2) These being gratified or disappointed by *objects*, the Ideas calling forth emotions are of the nature of Phantasms—not abstract or general notions, though it is not meant that the representation is always of strictly individual objects; aggregates or collections of individuals, being concrete, and whatever is associated with individual things are equally appetible or inappetible. Then comes (3) the fact of Conscious Excitement, in the form either of Attachment or Repugnance—a mental act accompanied by, but never to be confounded (as Dr. McCosh thinks it commonly is confounded by "physiologists") with (4) the Organic Affection, "the seat of which seems to be somewhere in the cerebrum whence it influences the nervous centres, producing soothing or exciting and at times exasperating results." Having given in Book I. his detailed account of these "Elements," the author proceeds in Book II. to the "Classification and Description of Emotions." Fixing upon the Idea involved in all emotion as the ground of distribution, he makes a fundamental division of Emotions as directed to (1) Animate or (2) Inanimate Objects. The former class is further subdivided (after Thomas Brown) into (a) Retrospective, (b) Immediate and (c) Prospective Emotions according as the "ideas" are considered as directed to the past, present or future; and further under each head distinction