

## ***Blackfriars***

modesty and warm acknowledgments to the British School and its former Director, Dr. Ashby, to fill some of the gaps in Gregorovius and provide English readers with many facts which subsequent scholars have determined. Abundant references guide the reader to sources, and precious figures illustrate the moving, sorrowful history of the Vicar of Christ in his many forms and all the varieties of his earthly charge: Boniface VIII in his simple majesty, Hadrian V surviving in the lovely Umbrian tomb and Eugene IV commemorated in the really worthy work of his kinsman Isaia da Pisa.

The portraits again are well figured, and furnish material, as Mgr. Mann indicates, for particular studies: the portraiture of effigies, the evolution of ecclesiastical costume, the significance of (pretended) portraits in series, the wanderings and other vicissitudes of portraits, the media and processes which have preserved them.

J.G.

**MODERN SPIRITUALISM.** By Father H. Thurston, S.J. (Sheed and Ward, 1/-)

This small and interesting volume is almost entirely made up of carefully-selected extracts from journals, books and speeches by well-known spiritualists from the middle of the nineteenth century down to the present day. Amongst the later writers quoted are Mr. Dennis Bradley and Sir Arthur Conan Doyle, whose theories and experiences seem to contradict each other so frequently that they need comparatively little comment from Father Thurston.

Again, contrary to the glorious future predicted by the spirits, round about 1857, for this new cult, Spiritualism in America seemed to collapse so extensively that in 1875 it appears to have been 'practically speaking moribund.' It is, therefore, not unlikely that it will undergo the same disintegration in England in the near future as it passed through in the United States fifty years ago. In the concluding pages the author helps us to realize that the spirits, through mediums, have answered more or less clearly many of the social and even religious questions that have been put to them—only for these answers to be completely reversed by the next spirit who happens to give a reply on the same subject, which would go to prove the theory that the 'spirit' answers are in some manner derived from the subconscious brain of the questioner or listener, who is inwardly answering the question himself.

G.V.Z.