

would have expected to find the form *dusk'a* under *dusque*. Similarly in some other instances. The glossary would be little help to those frightened by Old French. It could have made the reading of the text possible for many more people by giving a few indications of the more common dialectal phenomena, or even by the inclusion of such words as *illuec*, *soef*, *neporeuc*, and *joventel*. Yet one finds in it such obvious forms as *miliu*, *prophesie*, *sovran*, *soing*, *besoing*, (but not *loing*!), *vespre*, *onzime*. It should be made clear that random checking of the philological chapters has given no reason to doubt the accuracy of references in the remainder of the book. And in general one would conclude by heartily agreeing with these lines from the Archbishop of Cincinnati's *Foreword*: 'The Dominican Order, philologists, and all who know and love the scholarship of the thirteenth century are indebted to Professor Manning for editing this unique life of the Founder of the Order of Friars Preachers.'

ANTHONY ROSS, O.P.

THE PROBLEM OF CHRISTIAN HUMANISM. By D. J. B. Hawkins, D.D., Ph.D. (Blackfriars, The Aquinas Papers, No. 1, pp. 16; 1s.)

After rapidly skating over history from Clement of Alexandria to Cardinal Sadolets, the position is reached that, while the theoretic reconciling of grace and nature may present no problem at all, in practice the Christian will have to go gingerly about what is, though worthy, only a second-best, and cannot share the blandness of the eighteenth-century epitaph on the man who 'united a rational enjoyment of the pleasures of this world with a confident expectation of those of the world to come.'

A.B.

ST. THOMAS AND NIETZSCHE. By F. C. Coplestone, S.J., M.A. (Blackfriars; Aquinas Papers No. 2; 1s.)

In dealing with apparently hostile systems or movements, a mind possessing the philosophy of Aquinas should exercise a power, not of criticism only, but, more gracious, of intellectual sympathy, as far removed from good-natured accommodation as active peace is from torpor. Such a spirit, not conspicuous in the manualists, nor indeed in most scholastic authors, dignifies this informed and temperate introduction to Nietzsche; there is no transformation of him into a journalese Nazi, no jibe at his madness. At first you might think that the title presages an impossible task; that the two are more than poles apart, for where is their axis? Yet by the respectful and clear delineation of the genealogy of ideas in the energetic nihilism of the one, and by their reference to the hierarchy of values established by the other, both thinkers are made clearer and even, effect of the best kind of dialectic, brought into society together.

C.P.O.