

the references are useful, contribute nothing to the understanding of Anselm and still less to that of his commentators. In brief, the philosopher will, it is believed, be appalled at the naïve facility with which words in any century or context are treated as tickets for ideas. And what theologian could agree that 'the history of medieval philosophy is the history of the failure and gradual abandonment of faith's search for understanding'?

Professor Burch would probably have done his students a lowlier and more exacting service had he devoted much greater space and time to a really sympathetic investigation of the world in which any one of his choice of thinkers worked, and left his excellent bibliography to do the rest. After all, access to the pages of Migne and the blessing of good eyesight may suffice to enable a student to compile a reliable body of facts, but something more is needed in the assessment of their value, and this is the province of the teacher. In the realm of philosophy, to tell only what a man has said is often to tell everything and practically nothing.

ST AUGUSTINE'S COMMENTARY ON THE LORD'S SERMON ON THE MOUNT, with 17 related sermons. Translated by Denis J. Kavanagh. (Fathers of the Church, Inc., New York; n.p.)

The two series of patristic translations now appearing in America have an interest quite apart from any service they may do the student. In those prepared for a discipline so alien to modern habits, they may make available to a public without Latin, matter for that traditional *lectio divina* which even in the cloister has been so largely lost to us. Probably the present volume is meant to serve some such wide purpose, for it cannot be said that it meets the needs of serious study, though the fact that the relevant passages from the *Retractiones* are printed in full in an appendix is a strong point in its favour. It is therefore a pity that the translation, while not inaccurate at least in those passages which have been compared with the Latin, is really rather pedestrian, and the effort at a biblical dignity of style results in a somewhat injudicious use of latinisms. 'Particles of discourse' take the place of 'particles of speech.' In the seventeen selected sermons which are appended, this failure to secure a rendering at the level of the original is even more evident. The polish and the tempo are gone. The book is produced with a somewhat ornate library finish, but is not altogether free from misprints, inversions and dropped numerals. The reference to St Thomas on p. 126 should read II, II Q. 84, not 74. A.S.

MATTER, MAN AND MIRACLE. By Henry P. Newsholme. (Burns Oates; 8s. 6d.)

Dr Newsholme introduces his book as an exercise in 'depoliarisation',