

formation rules, proofs and metalinguistic considerations of questions of consistency and completeness (with proofs in the metasystem). Lemmon's notation is similar to that of Suppes (&,  $\rightarrow$ , appended numerals, etc.), and his system (a natural deduction approach) bears some similarity to the rules of inference in Fitch's 1951 text, although Lemmon's system is a "standard" one. Two appendices, dealing with normal forms and elementary set theory, and an annotated bibliography of relevant works complete this high-quality text. An obviously promising career was cut tragically short by the premature death of the author in 1966. — H. P. K.

NIETZSCHE, F. *On the Genealogy of Morals*, trans. by Walter Kaufmann and R. J. Hollingdale. *Ecce Homo*, trans. by Walter Kaufmann. Ed. with commentary by Walter Kaufmann. New York: Vintage books, 1967. 367 pp. Paper, \$1.95—In this edition of two of Nietzsche's late works, Kaufmann has written a short introduction to each work and included indices for each work. There is an appendix to the *Genealogy* consisting of Kaufmann's translations of the aphorisms from earlier works which Nietzsche alludes to in the *Genealogy*. Also included is an appendix of discarded drafts of parts of *Ecce Homo*. In addition to a readable translation, Kaufmann has written a running commentary in the form of short footnotes which become more expansive in one section of the *Genealogy* which deals with intellectual conscience and with truth. The *Genealogy* is intended by Nietzsche to be a sequel to and clarification of *Beyond Good and Evil*. It deals with such themes as master morality as opposed to slave morality, bad conscience, *resentiment*, and ascetic ideals. *Ecce Homo* is Nietzsche's commentary on himself, his books, and his intellectual development. In the introductions, Kaufmann pleads for responsible scholarship when dealing with Nietzsche and rails against what he considers to be a conspiracy of malicious misinterpretations that have sought to discredit Nietzsche. He criticizes views that would disregard *Ecce Homo* as an insanely disfigured self-portrait. He also rejects interpretations of the *Genealogy* which suppose that Nietzsche would lump together as evils slave morality, bad conscience, and ascetic ideals. Kaufmann's admiration for Nietzsche is undisguised, and he admits a special fondness for *Ecce Homo*. — S. O. H.

REISER, O. L. *Cosmic Humanism*. Cambridge, Mass.: Schenkman Publishing Co., 1966. xxvi, 576 pp. \$8.95—Reiser declares that what the modern world needs is a new system of thought, a new world-view that will integrate the "mystical participation of an earlier age" with the "hard core of scientific objectivity." And so he proceeds to build one, drawing on diverse attempts of East and West to decipher the mysteries of the universe. The result is a "Hindu-Pythagoras-Stoic-Bruno-Spinoza-Einstein world-view" that is intriguing if not entirely palatable. His treatments of such topics as space-time, field forces, the double-helix, relativity, and the Heisenberg principle are clear but sketchy. In fact, many of his entries for discussion, although impeccably up-to-date and relevant, are too brief to give a strong account