

of printers' errors. Both volumes are embellished (the right word, for once) with reproductions of ancient Christian pictures. The type black, thick and clear is preferable, we think, to the old, though we have our doubts about the startling new orange binding. The bibliographies, formerly a little thin, have been added to and brought up to date, and there is constant reference to the great *Histoire de l'Eglise* of Fliche and Martin, to the great benefit of those who read both works. The indexes have been improved and so have the maps. We regret the disappearance of the synchronised time-charts—so useful if one had to write an article!

One reviewer has said that 'of course', Fr Hughes 'is our foremost English ecclesiastical historian'. We agree, and we hope many generations of Catholics will avail themselves of the fruits of his work.

J. D. CRICHTON.

THE DARK KNOWLEDGE OF GOD. By Charles Journet, translated by James F. Anderson. (Sheed and Ward; 7s. 6d.)

This excellent little book provides a trustworthy guide through the forest of modern 'mystical' writing. For the most part M. Journet follows the teaching of St Thomas and the first half of the work contains an interesting account of our knowledge of God seen in the light of St Thomas's theory of analogy. This is followed by what is perhaps the best part of the book: an analysis of the 'superanalogy' of faith. The chapter on 'the knowledge that is nescience' touches on subjects which are perhaps more controversial.

It is important in reading this work to give close attention to the notes appended to each chapter, as they serve to remove certain ambiguities in the text itself, as well as presenting a great deal of information drawn from works which are not easily obtained in this country.

IAN HISLOP, O.P.

A SHORT HISTORY OF RELIGIONS. By E. E. Kellett. (Gollancz; 7s. 6d.)

RELIGION. By Nathaniel Micklem. (Home University Library, Oxford; 5s.)

LA RELIGION ROMAINE. Par Maurice David. (Editions Catholicité, Lille.)

It cannot be said that Mr Kellett's account of the history of religions is satisfactory. In spite of the many interesting interpretations he advances and the number of facts he has assembled his treatment of the subject is superficial. The first chapter on 'Religion: its nature and origin' emphasises too strongly the divorce between religion and morality, and while none would deny the tension found in historical religion between priest and prophet, institutionalism and personal approach it is well not to press the distinction too far lest it become an empty frame into which the