

years that the great cleavages in French society became defined and permanent. It was then that politics became based on groups rather than on parties, leading inevitably to frequent crises and changing cabinets.

This valuable contribution to a better understanding of more recent French political history is clearly the result of extensive research. Not that the fruits of this research make laborious reading; quite the contrary. Certainly it calls for attentive reading. Important details are not neglected and often a significant personality is sketched deftly in a few words. The political ineptitude of the restored Bourbons is made clear; the difficulties of the Church and State relationships become understandable. The reader might even feel hopefully, at the end, that he is beginning to understand something of the quaint complexities of French politics.

KIERAN MULVEY, O.P.

THE METALOGICON OF JOHN OF SALISBURY. Translated by Daniel D. McGarry. (University of California Press and C.U.P.; 37s. 6d.)

This is the first complete translation of the *Metalogicon*. 1,876 footnotes to 276 pages, most of them expressing the translator's often justified doubts about his understanding of the text, together with a liberal peppering of explanatory, square-bracketed words in the translation, combine to make it exasperating reading. The *original*, as is pointed out in the short introduction, is famous for its elegance of style.

IVO THOMAS

CHRISTIANITY AND SYMBOLISM. By F. W. Dillistone. (Collins; 21s.)

The subject of this book is one which is receiving a great deal of attention in the present day, and this is a valuable contribution to its investigation. Dr Dillistone writes well, and one of the chief merits of the book is the way in which he extends the area of discussion.

After an introductory chapter which is rather heavy going, and where he is not too successful in integrating the views of the several authors he discusses into his own rather rigid and artificial scheme of image, sign and symbol, the author warms to his subject and deals in turn with the symbolism of nature, time, persons, language and actions. Here he treats in a mastery way of the contribution of various cultures and of the distinctiveness of the Christian use of symbol, displaying a wide acquaintance both with the biblical data and with the cultural patterns of prehistory and of several classical civilizations, as well as an ability to present all this attractively.

This part of the book is followed by a final section dealing with the