

Chartres: *terribilis est locus iste*. Was the gap between Malmesbury and Wells never filled (p. 137)? Or has iconoclasm alone deprived us of the dread majesty of the French Dooms? Northumbrian culture had known it. Whither then was it fled?

DESMOND CHUTE



## NOTICES

ENCYCLOPAEDIA OF RELIGION AND RELIGIOUS by E. Royston Pike (Allen and Unwin; 30s.) is an omnibus of information from Ab (the fifth month of the Jewish year) to Zwingli. It could scarcely be expected that it should be infallible, and it is noticeable that the compiler acknowledges the expert help of representatives of every sort of religious body, from the Church of England to Jainism, but makes no mention of any Catholic scrutiny of the numerous entries which deal explicitly with Catholic teaching or history. Such scrutiny might have avoided some of the (usually minor) 'errors of fact, treatment and of manner' which disfigure such references, for instance as those to 'lay brother' ('a monk who has not taken the usual vows') or 'Dominic' ('founder of the order of Dominican monks'). And slight ambiguities are to be found in the entries, among others, on 'Mass', 'Predestination' and 'Thomas Aquinas'. But on the whole this is a useful and excellently arranged compendium.

DOMINICAN STUDIES, Volume IV (Blackfriars Publications; 15s.), now appears in its substantial annual form. The volume for 1951, consisting of nearly 250 pages, contains such varied and valuable material as Fr Daniel Callus's survey of recent medieval research, Fr Sebastian Bullough's study of 'St Thomas and Music', Fr Ivo Thomas's 'Farrago Logica' and Fr Columba Ryan's important paper on 'The Reach of Analogical Argument'. Critical notices and numerous reviews complete the volume.

THE MYSTERY OF THE KINGDOM is a reprint of a collection of sermons by Mgr Ronald Knox. (Sheed and Ward; 8s. 6d.)