

been treated well *and* in English, but the book is not without interest to the Anglo-Saxon reader. It is thoroughly documented, and the numerous footnotes and ample bibliography will provide the specialist with a welcome listing of growing literature in Italian and

French on linguistic philosophy of religion. With the exception of his interpretation of 'ordinary language', Professor Antiseri's survey is an extremely accurate and thoroughly clear presentation of the recent history of the analysis of religious language. DAVID STAGAMAN, S.J.

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