

Cahiers des religions africaines, 4^e année (1970), 273 p. Université Lovanium/Kinshasa (B. P. 867). Abonnement (2 cahiers par an): FB 150.—

The appearance of this review is a sign that African traditional religions are finally getting the attention they deserve. Many, even those who should have known better, have in the past made the mistake of thinking that African religions are unimportant. They based this on the fact that these religions yielded so quickly to the attacks of Christianity and Islam. Unfortunately they never suspected that the conquests of Islam and Christianity were often very largely on the surface. In fact, below the surface the old man with his traditional African *Weltanschauung* and *Gottanschauung* has remained very much alive. The editors and writers of this new revue are aware of this phenomenon and are giving it the attention it deserves through their research and writings. — To properly evaluate the many and varied contributions in even one issue of this review is hardly possible. What can be said is that they range in quality from quite good to mediocre. Fortunately, many of the writers are Africans. Unfortunately, their academic formation tends to be almost exclusively theological and philosophical. Their acquaintance with the field of the sociology of religion and the research methodology of the empirical social sciences is limited. This handicaps their otherwise excellent work and causes it often to be limited to no more than simple description, a sort of religionography.

Mwanza (Tanzania)

Francis Murray, M.M.

Creemers, Wilhelmus H. M.: *Shrine Shinto after World War II*. Brill/Leiden 1968; 261 p., gld. 41.—

From a look at the contents, the importance of Father CREEMERS' book is evident. After introductory chapters on the nature and historical development of Shrine Shinto, the author studies respectively: the disestablishment of State Shinto, the reconstruction of Shrine Shinto, constitutional revision in relation to Shinto, Shinto and the Emperor and the problem of the Ise and Yasukuni shrines. Finally, in his summary and conclusions, Fr. CREEMERS indicates the national characteristics of Shrine Shinto, gives some indications of the relations between Shrine Shinto and the Liberal Democratic party, as well as Shrine Shinto and education, and answers the question whether Shinto is a religion. — Of particular interest are the various appendices which include many important documents studied in the main text, such as the Shinto Directive. — This very readable book should be studied by all missionaries in Japan to understand recent developments and trends to Shrine Shinto.

Tokyo

Francis Uyttendaele, C.I.C.M.

Hardon, John A., S.J.: *Gott in den Religionen der Welt*. Rex/Luzern 1967; 531 S., DM 29,80

Das Werk stellt eine vortrefflich informierende Religionsgeschichte dar. Der amerikanische Titel *Religions of the World* ist sachlich korrekt, der deutsche indes nicht, denn HARDON beschränkt sich keineswegs auf die Untersuchung des Gottesverständnisses. Das Buch unterscheidet zwischen *orientalischen Religionen*, zu denen Hinduismus, Buddhismus, Jainismus, Konfuzianismus, Taoismus, „Zarathustrismus“, Shintoismus und Sikhismus gezählt werden (51–257), und *Religionen jüdischen Ursprungs* (261–498). Die relative Berechtigung dieser Einteilung dürfte einleuchten, doch kann die Verwendung des Titels „orientalisch“