

'surprising reluctance to call upon the results of archaeology' (p. 55).

Professor Bright starts by analysing something of the work of Y. Kaufmann, a contemporary Israeli scholar who has vigorously attacked the Alt-Noth points of view; but not always rigorously, for his logic can be at fault. He then proceeds to attack by examining parallel situations in American popular traditions, for, as he says rightly enough there is 'an abundance of popular tradition which can be found with a clear aetiological factor (i.e. with the explanation of some known custom and landmark) where the factor is *demonstrably secondary*. This should at least warn us against a doctrinaire evaluation of the same factor in Israel's traditions' (p. 94). Professor Bright does seem to have countered the negatives of the Alt-Noth school, and to have proved the bankruptcy of their method. His positive suggestions are neither so developed nor so convincing, though he recognizes that archaeological finds are enlightening and important.

*The Messiah in the Old Testament* is representative of that appetite for Scandinavian theological writings which has been much in evidence, since World War II, among our separated brethren for whom, quite often, 'continental theologian' means protestant theologian abroad.

This little book on so great a subject can provoke thought and gives us matter for it. Certainly Psalms are 'cultic', and some are 'royal'; but we boggle at the enthronement festival, not prescribed in the Law of Moses, and whose very existence is a hypothesis on page 8, and taken as a fact on page 9 and then throughout the book. Professor Mowinkel himself (a note tells us) emphasizes that the 'Enthronement Festival' is only an aspect of the pre-exilic Feast of Tabernacles.

A number of interesting Babylonian and Egyptian parallels to the 'classic' texts are presented. For the rest the Messianic interpretations, though truncated and tenuous as given here, do in many ways approximate to the age-old Christian and Catholic tradition in the matter.

ROLAND POTTER, O.P.

PRINCIPLES OF SACRAMENTAL THEOLOGY. By Bernard Lceming, S.J. (Longmans; 30s.)

If an excuse be needed for reviewing this book so late, it is that six months is not too long a time for exploring as it deserves a major work on so vast a subject. Roughly speaking it covers the treatise on the Sacraments in General, and is particularly useful for having assembled a very considerable amount of positive and historical information such as is absolutely required for speculative discussion in this field. One's main criticism concerns the arrangement; the genial and attractive way in which this information is introduced as needed has been

allowed to over-ride the aim of systematic exposition, and in consequence it is not an easy book to find one's way about. This defect is greatly aggravated by the page-headings which often seem to be intended as humorous and are generally quite uninformative.

One wants to know, of course, what the author of any such book thinks about certain major topics, the nature of sacramental causality in the first place. Fr Leeming favours the older medieval theory that the immediate effect of the sacraments is character or quasi-character rather than sanctifying grace. In regard to the manner of causality he would like to get rid of the terminologies 'physical' and 'intentional', and while he offers nothing in their place, makes this interesting remark: 'In both these systems . . . there is the fundamental conviction that a symbolism can do nothing except signify. . . . Is it not possible to conceive that God's symbolism may produce an effect which is more than symbolic? The sacraments are images of the effect, and cause the effect because they are images of it instituted by God and caused by God.' The attribution of that fundamental conviction to physicalists cannot go unremarked, for such a conviction is a principal target for attack by St Thomas and it would indeed be a telling criticism of any school of his followers if it could be substantiated that their attempts at interpretation or development presupposed it. But it is not clear that substantiation is forthcoming, and indeed the second part of the quotation, requiring an effect 'more than symbolic' and deriving this from divine employment of divinely instituted signs, seems both a correct summary of St Thomas's thought and to prompt the language of physicalism.

In the chapters on Intention Fr Leeming proceeds with extreme caution and hardly indicates his preferences in disputes that are of great intricacy. The effort to keep questions about the nature of intention distinct from those about presumption of intention is of course wholly commendable and it would be perhaps impossible to divide the relevant material quite satisfactorily between the two without being repetitive.

The publishers seem to expect that the non-professional public will chiefly use this book. One rather doubts that. On the other hand the professional public of students and teachers of theology certainly have in it a very useful tool for preliminary investigations. That it is likely to be improved upon in use is no detraction from the merits of its original provider.

IVO THOMAS, O.P.

HELPS AND HINDRANCES TO PERFECTION. By Thomas J. Higgins, S.J.  
(Bruce Publishing Company; \$4.50.)

The title of this book, its sickly dust-jacket, the over-blown descrip-