

One may pick out also for notice his demonstration, by style and by theology, of the influence that the Lamentations had on the Second Isaias (cf. Lam. 4, 22 and Is. 40, 2); the later poet can add that Jerusalem has paid doubly for her sin; and Professor Gottwald sees in the third Lamentation an idealization of the Prophet Jeremias, foreshadowing the vision of the Servant of Yahweh. Altogether one is grateful to an author whose historical good sense and literary acumen enable him to show us something of the power of this little-read book. We can turn to it now for our *lectio divina*, and our participation in *Tenebrae* will be correspondingly deepened.

BENET WEATHERHEAD, O.P.

THE NATURE AND FUNCTION OF PRIESTHOOD. By E. O. James. (Thames and Hudson; 25s.)

ROYAL PRIESTHOOD. By T. F. Torrance. (Oliver and Boyd; 9s.)

Dr James has produced an invaluable source-book. It would be difficult to find, in English, another work in which so much information on the priesthood of known religions is collected into one volume. The book is therefore a necessity for the student of comparative religion. Yet it is no mere collection of items of knowledge, for a real attempt has been made to interpret the evidence and, as we should expect from a scholar of Dr James's standing, the result is interesting. The task of the historical priesthoods was and is, Dr James suggests, to preserve the traditions of sacred learning and although this function is often associated with a conservative, indeed almost a static, type of civilization, it remains true that priesthoods have exercised an important unifying and cohesive force in society. It is this side of priestly activity that interests Dr James most, though he does give a great deal of information about the essentially priestly function of offering a victim. Perhaps this emphasis explains why the sections on Christianity are the least satisfactory, for in spite of interesting remarks on the sacramental and mediatorial functions of the priest his tendency is to stress what might be termed the scholarly activities of clergymen. It is perhaps inevitable that the student of comparative religion should tend to be untheological, but this leads to a certain flattening of treatment when one is dealing with the subject which, from the point of view of personal religion, is pre-eminently theological.

The same cannot be said of Dr Torrance's *Royal Priesthood*. This is an important analysis of the scriptural doctrine of the priesthood of the Incarnate Word. While there is some matter in it that a Catholic theologian would question and some argumentation which he would reject, the work as a whole is a serious contribution to theological thought and requires careful consideration from dogmatic theologians.

IAN HISLOP, O.P.