

profound and subtle thought concerning the origin of sin as *causa deficiens*. One had supposed this was a commonplace to all Thomists, whether 'High' or 'Low.' A reviewer in the *Dublin Review* shows this to be a mistake (this doctrine is surely *presupposed* to the *voluntas permittendi* of a Garrigou-Lagrange and to the whole controversy?). It is good to have the matter set out so clearly, and with the collection of relevant texts which are added in an appendix.

VICTOR WHITE, O.P.

DAVID. By Duff Cooper. (Cape; 10s. 6d.).

Mr. Duff Cooper retells the Bible story of King David in modern idiom, reconstructing motives and settings omitted or merely hinted at in the original. But he has taken certain liberties with the text which believing readers will hardly like, as when Samuel is presented as a crafty and fanatical schemer, while David in his actions and judgements is credited with a remarkable political subtlety and even with ideas foreign to his time. Was he really 'burning with a desire for progress'?

The author professes to hold the mean between the fundamentalists and the higher critics: David is no monotheist, and ordinary Israelites would be puzzled to explain the difference between the Ark of the Lord and the Lord himself. In short, there is a general toning-down of the supernatural. Yet the book is pleasantly written, though hardly doing justice to the vitality of its hero.

C.B.D.

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Subscriptions and orders for copies should be sent to Messrs. Basil Blackwell, 49 Broad Street, Oxford (Tel. 3487). Annual Subscription 12/6 post free (in U.S.A. \$3).

Printed for the Proprietors at the Oxonian Press, Queen Street, Oxford.