

not take much imagination to see how the solutions Herr Hornef proposes to a problem of world-wide urgency, could be adapted to the English scene. The reviewer cannot more sincerely express his admiration for this book than by confessing himself wholly convinced and converted.

JOSEPH BOURKE, O.P.

SHORTER ATLAS OF THE BIBLE. By L. H. Grollenberg, O.P. Translated by Mary F. Hedlund. (Nelson; 15s.)

LA SÈCTE DE QUMRAN ET LES ORIGINES DU CHRISTIANISME. Recherches Bibliques IV. (Desclée de Brouwer.)

JESUS AND HIS STORY. By Ethelbert Stauffer. Translated by Dorothea M. Barton. (S.C.M. Press; 12s. 6d.)

THE TRIAL OF JESUS. By Josef Blinzler. Translated by I. and F. McHugh. (Mercier Press; 30s.)

Fr Grollenberg's *Atlas of the Bible* is now celebrated but its price is high for the private reader; this *Shorter Atlas* fills the gap. Using the same technique of cross-reference between text, maps, diagrams, photographs, aerial photographs and details from monuments, he presents what is in effect an introduction to the Bible rather than a mere atlas. It is astonishing how much information he has compressed into the short chapters of the text, outlines of the geography and cultural background of the Near East and Palestine, brief histories of the excavation of monuments and the deciphering of the writings discovered, an account of the way the sacred writings came into being, as well as the actual history of the chosen people and of the life and teaching of Jesus and his Apostles. The plates themselves illustrate almost every biblical scene of importance in so far as it can be definitely located, are frequently beautiful to look at in their own right and have detailed notes in a separate section at the end; this in addition to helping the reader to visualize and concretize the literary accounts. It needs to be read slowly and carefully since the amount of cross-reference involves a lot of page-turning, but one cannot cavil at this, it is the extra one has to pay for the compressing of so much into what is a relatively inexpensive book.

*La Secte de Qumrân* is the fourth in a series which has now established itself as the product of fine scholarship. The present volume is composed of papers read in 1957 at the 'Journées Bibliques' at Louvain, but even in the Jack-and-the-Beanstalk growth of Qumrân studies the two-year interval does not mean that they have been out-grown. The opening article is a survey of Qumrân studies between 1952-1958 by Fr van der Ploeg, accompanied by a valuable bibliography; in this article the author groups and evaluates briefly the work of the leading writers on the subject, providing a useful guide to the already much specialized strata of it, text and archaeology, palaeography and linguistic problems, literary commentary and theological implications. Three shorter articles are concerned with Qumrân texts for their own sake, two of them with the so-called 'Apocryphal Genesis'. Fr Lambert describes it and its relation to the canonical Genesis and the Book of Jubilees, making plain its midrashic character; and Mgr Coppens, following an article by Franz Altheim, elucidates as far as possible (which is

not very far) its historical allusions. Mlle Aubert writes on the calendar of Qumrân with its fixed liturgical feastdays. The remaining articles are more directly concerned with the relationship between the scrolls and the New Testament: Mgr Notscher, Mgr Coppens and Fr Barthélemy write respectively on the biblical image of the ways of God and the ways of man, the spirituality of the hymn-writers of Qumrân, and the conception of holiness as found among the Essenes and in the Gospel. A short article by A. S. van der Woude, on the Teacher of Righteousness and the two Messiahs expected by the sect, is perhaps too ready to identify figures with different titles in different documents. The most considerable contribution is that of O. Betz on the worship and sacrifice of Qumrân; he starts from the reform envisaged by Ezechiel and works out in turn the applications of this tradition in the context of Qumrân and the radical distinction of the latter from the work of Jesus and its interpretation in the New Testament. Similarly Professor Schmitt compares and distinguishes the organization of the sect (and other peripheral Jewish communities) and that of the primitive Church. Mgr Cerfaux closes the volume with a sane and shrewd analysis of the present needs and future programme of Qumrân/New Testament studies.

The attempt to write a quasi-biographical life of our Lord has been largely abandoned by scholars outside the Church, due to the attack on the historicity of the Fourth Gospel and a loss of confidence in all but the mere outline of the Synoptic writers. Professor Stauffer, however, accepting the Fourth Gospel even to the point of keeping chapters 5 and 6 in the printed order, using pagan sources chiefly in the matter of dating and Jewish sources (late apocalyptic and rabbinic) to illuminate the real cause and progress of the break with the Sanhedrin, has written a most interesting and provocative book, and one which deserves a better English title. It is provocative because, despite a large section of notes at the end, many of his assertions demand a proof which is to be found in works only with difficulty available; the fall of Sejanus in October 31, for example, is allowed a large part in determining the date of the last Passover; thus Professor Stauffer assigns it to 32, contrary to the year 30 more generally accepted today. But many of his suggestions are illuminating; his solution of the census difficulty is entirely convincing; if our Lord was born in 7 B.C., his visit to Jerusalem at the age of twelve was at the first Passover after the deposition of Archelaus, the first time it was safe to take him there. On a wider scale, there is much to accept in Professor Stauffer's account of the relationship of our Lord to the Baptist, the character of his first contacts and difficulties with the Jerusalem authorities before the Galilæan ministry recorded by the Synoptics, the procedure of the Sanhedrin and the final exacerbation of the Jewish leaders by the 'theophanic claims'.

It is only when one reads a more detailed and critical study, such as Dr Blinzler's of the Trial of Jesus, that one begins to doubt a little over Professor Stauffer's method. In, for example, the account of the arrest, Professor Stauffer accepts the data of all the evangelists, admitting the presence of the Roman commander and cohort (John), some Temple police (Luke), some levitical police (John), chief priests (Luke) and their

servants (Mark, John). On the presence of Roman troops Dr Blinzler casts considerable doubt and his conclusion, based on an examination of the terms used by John, is that it is the Temple commandant and police who are meant. His book as a whole is an attempt to assess the guilt of the Jewish and the Roman authorities respectively for the crucifixion, and his detailed discussion, criticism and reconciliation of the sources, including the question whether the code of the Mishnah was in operation in the time of Christ, is of great value for an understanding of the persons and events of the Passion.

A note on two paper-backs; Penguin Books have issued a new edition of *The Dead Sea Scrolls*, by J. M. Allegro (Pelican, 3s. 6d.); this very readable introduction has been slightly revised and additions have been made to bring the story closer up to date. Collins have issued a book on the Gospel of Thomas—*The Secret Sayings of Jesus*, by Robert M. Grant with David Noel Freedman (Fontana, 2s. 6d.). A long introduction deals with the writing of the canonical gospels and the survival of oral material, the hitherto known *agrapha*, the Gnostic background and the Gnostic character of Thomas. The remainder of the book is a translation of the Gospel of Thomas with commentary. The commentary traces the parallels with the canonical gospels but does not throw much light on the inner meaning of the gnostic manipulations; granted the secret character of Gnosticism, this is naturally hard to define.

BENET WEATHERHEAD, O.P.

MAKING AND THINKING. By Walter Shewring. (Hollis and Carter; 18s.)

There are several reasons for welcoming this collection of essays: they are the reflections on art and letters of a Christian mind at once very cultivated, honest and consistent; and they are extremely well written. These merits are rare enough to justify the reprinting of papers all of which, I believe, have been published before, except an inserted Note on Greek sculpture by Eric Gill, the thinker and artist (nowadays unjustly neglected) whose disciple Mr Shewring modestly declares himself to be. I say 'modestly' because Mr Shewring, though greatly influenced by Gill, has evidently thought out every issue for himself, and also because his own culture is in some respects much wider than was that of his master. He is that rare bird, a classical scholar who regards the Greeks (except Plato) without any special reverence and rates St Augustine and the Christian Latin hymns above Cicero and Horace. He has a keen interest in the literature and art of India, China and Japan. He can write well on Dante (he knows Italian uncommonly well) and what he has to say on translation has the authority of a long and varied experience in that difficult art.

Yet literary matters play only a subordinate part in this book; they are introduced either to point some excellent ideas on educational reform (on which Mr Shewring can speak from experience as a schoolmaster) or, as in the essay on Dante, to support the ideal of a culture based on metaphysics and the sovereignty of the intelligence. This ideal appears more or less clearly in all the essays; it governs what may be called their 'anti-modernism'. The