

given it an enhanced circulation. And which are the mistranslations? And in a Dominican review we may be pardoned for drawing attention to a particularly misleading account of the events of 1954 which led to disciplinary measures taken against four French Dominicans. The whole episode is grossly distorted and it should have been perfectly easy to have secured the true facts. A passion for inserting bits of Italian leads to such lapses of taste as references to 'papa Pacelli' and to the unexpected—and of course wrongly-spelt—name of 'Padre Tyndal-Atkinson' (*sic*). *Sic*, indeed, is the summary of what one would want to say.

I.E.

THE SCROLLS FROM THE DEAD SEA. By Edmund Wilson. (H. W. Allen; 10s. 6d.)

This little book is an extremely well written account of the famous discoveries made beside the Dead Sea. The author, a distinguished literary critic, visited the Holy Land at the expense of the *New-Yorker*, in which his essay first appeared (May 14, 1955). In this way he was able to get a lot of first-hand information about the discoveries and the discussions which followed them. Further, he devoted much personal study to the question, and had part of his manuscript read before publication by some high authorities on the subject. The stage was elaborately set, one might have thought, for a highly reliable report.

After the fascinating story of the first finds, Mr Wilson gives a vivid picture of what according to classical sources 'the Essene Order' was. He then takes the reader to the Dead Sea shores in order to have a look at the Essene 'monastery' where the shores of excavation is still going on. From about the middle of his essay onwards he discusses the contents of the new documents, their dates and their importance for our interpretation of Christian beginnings.

Mr Wilson treats the whole subject with the highest skill of an accomplished journalist. He allows the reader not a moment's boredom. This is achieved by an incessant flow of anecdotes, of descriptions of personalities by whom he was struck and of all kinds of personal reflections. The Syrian metropolitan, for example, seems to have won the author's sympathy, and perhaps a little too much value is attached to his version of the facts. He provides a portrait of Fr de Vaux's external appearance, which although clever cannot but appear anything less than faintly ridiculous to one who is better acquainted with this Dominican. But it is quite evident that it is to M. Dupont-Sommer that Mr Wilson feels much more akin.

Only the latter, as '*pur savant*', without any religious affiliations . . . is really quite free to grapple with the problems of the Dead Sea

discoveries' (p. 133). This freedom is also the privilege of Mr Flusser, a Jewish scholar, whom Wilson vividly depicts and from whom he quotes this exclamation: 'For the doctrine of Election we have now a new genealogy: the Teacher of Righteousness, Paul, Spinoza, Calvin, Hegel, Marx—one of the most disastrous of human ideas, the doctrine of predestination!' (p. 106). The author himself ends a long speculation on anti-semitism with these lines: 'it would seem an immense advantage for cultural and social intercourse—that is, for civilization—that the rise of Christianity should, at last, be generally understood as simply an episode of human history rather than propagated as dogma and divine revelation. The study of the Dead Sea scrolls—with the direction it is now taking—cannot fail, one would think, to conduce to this' (p. 142).

Such a rather old-fashioned statement betrays a complete ignorance of modern theology in general and of many serious studies on the scrolls in particular. Nevertheless, in spite of this weakness and of a number of minor inaccuracies, this essay may be recommended as a pleasing stimulus to more serious and reliable books on the subject.

LUC GROLLENBERG, O.P.

EVERYDAY LIFE IN OLD TESTAMENT TIMES. By E. W. Heaton. Illustrated by Marjorie Quennell. (Batsford; 15s.)

HEBREW MAN. By Ludwig Köhler. (S.C.M. Press; 12s. 6d.)

These two books, the one more popular and the second more scholarly, differ very much in their content and presentation. Yet both are born of a real desire to know more about the Hebrews, about the ordinary and even the un-ordinary people whom we read about in the Old Testament. We would like to know more of how they felt about things, how they lived and loved, and cooked and traded, and fought and hated, and the thousand and one material details that go with human living at any age or time. Knowing more about the Hebrews will in turn enable us to appreciate the Old Testament texts all the better. And though it is these very texts that tell us much about the Hebrews, still we are not arguing in a circle, for there is a mass of anthropological and historical data to be correlated.

*Everyday Life in Old Testament Times* is beautifully produced, as befits a Batsford book. It does not claim to be more than a popular presentation of the facts of everyday life, in so far as these can be known. The whole book is pleasantly written with a certain happy familiarity of style, and there are many homely touches which should make for popular appeal, as also a certain Englishness which stands amazed at the Hebrews' indifference to breakfast. Yet the ancient