

he (Jesus Christ) was the only person who ever came across our blessed Lady without being the better for it.'

IVO THOMAS, O.P.

THE DEAD SEA SCROLLS AND THE ORIGINALITY OF CHRIST. By Geoffrey Graystone, S.M. (Sheed and Ward; 8s. 6d.)

It was in the nature of things and inevitable that sooner or later, someone, unanchored in the certainties of Catholic faith, would take the Dead Sea scrolls as evidence of the origins of Christianity, as explaining the very teaching of Christ himself. And sure enough, this has come about. Presumably, too, to the end of time there will be a sort of mind that seeks to 'explain' the dawn of our religion, or even perhaps, with a certain naïvety, thinks to have explained it. Father Graystone's little book does in part cope with such attitudes. It is made up of articles published in the *Irish Theological Quarterly*; and now in book form these articles will be accessible to a larger public. In four chapters we are told the story of the scrolls, of points of contact with the New Testament, of the clear-cut dissimilarities, and finally we are given a critical appraisal of Edmund Wilson's *The Scrolls from the Dead Sea*. The whole is written with ease, and presents us with plenty of facts. There are excellent notes and references at the end—and, of course, the inevitable last-minute 'additional notes', for there are always new developments in the subject of the scrolls.

Can we hope that Father Graystone will some day provide us with a collection of Qumrân texts, with notes? The texts handled and surveyed in this book are tantalizing morsels. We would welcome much fuller citations, a sort of Qumrân anthology in English. Then too the texts could speak for themselves, and we could rest a little from apologetic preoccupations and abandon, e.g., appeals to the 'candid reader' (p. 96). For surely our first assumption is that all are candid.

ROLAND POTTER, O.P.

ST AUGUSTINE: THE PROBLEM OF FREE CHOICE. Translated and annotated by Mark Pontifex, O.S.B. *Ancient Christian Writers*, Vol. XXII. (Longmans; 25s.)

We owe Dom Mark Pontifex our gratitude for his competent and civilized translation of one of the most important of St Augustine's treatises. Although it was written at the beginning of his life as a Christian, the *de Libero Arbitrio* exhibits all St Augustine's characteristic preoccupations, and serves excellently as an introduction to the study of the greatest of the Fathers. It is perhaps with this general intention of promoting Augustinian studies that Dom Mark has compiled his notes, but the result is not always happy. Too often the impression is given of