

The next two papers, an epitome of the Bible and a suggestion of Greek and Roman influences, help things along, but it is over-sanguine to expect the final paper, which sums up on Christian morality, to make up the lost ground. Steering clear of both gnostic and philanthropist, it spiritedly makes for the supra-legalism of the Gospel Law, and, following the dialectic of the *Summa Theologica*, sees, as the *Prima Secundae* did, that Sinai is overtopped by the Hill of the Beatitudes. In between there are some capital contributions, notably from men engaged with concrete problems, but there are frequent patches of mist.

Right and wrong in human acts should be discussed in the same temper as good and bad in things—that quotation from St Thomas appropriately begins what is perhaps the most distinguished contribution, on Communist Morality by Mr Dawson. He is from Glasgow, and the next name for praise is also from Scotland, Dr Marshall of Edinburgh, who writes clearly of the anatomical substrata, the physiological mechanisms, and the glandular changes which the moralist must take into account; why, he asks, blame the devil when testosterone is at work? Mr Johnson on International Relations and Dr Caldin on the scientist's approach to morality also lay the premisses for reasoned debate. A philosopher, a neurologist, a lawyer and a chemist—there could have been worse deputies for our absent moral theologian. Two priests, however, earn our gratitude, Fr Leatham for his Rosminian spirit when discussing the school-teacher's problem, and Fr Walsh for his ecumenical treatment of Catholicism and primitive morality.

THOMAS GILBY, O.P.

THE WINDOW IN THE WALL. By Ronald Knox. (Burns Oates; 15s.)

L'ÉVANGILE DE SAINT PAUL. By Mgr Ronald Knox. (Desclée de Brouwer; 39 fr. B.)

'Contempons saint Paul avec un regard neuf et nous ressentirons sa magie.' This 'new look' which Mgr Knox recommends in the French adaptation of *St Paul's Gospel* (C.T.S.) is surely a large part of the attraction of his sermons. Whatever he talks about we are helped to see anew, that is to say really to see and attend to. In *The Window in the Wall* it is the Blessed Sacrament that we are invited to contemplate, in company with the twenty congregations who heard these sermons preached at Maiden Lane on successive Feasts of Corpus Christi. Three of them are reprinted from the earlier series on the same theme, *Heaven and Charing Cross*. Learning, piety, charity, human understanding, these can be found elsewhere too; it is when they are cemented with one occasional Knoxian quip that they fall into the unique pattern that conveys the new look. 'If you come to think of it, I suppose

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