

TEN YEARS OF DISCOVERY IN THE WILDERNESS OF JUDAEA. By J. T. Milik. Translated by J. Strugnell. (S.C.M. Press; 12s. 6d.)

This book is a revised and expanded version of the French edition published by *Les Editions du Cerf* in 1957. It gives us a summary of the conclusions so far arrived at from a study of the Dead Sea scrolls and of the ruins at Qumrân, where dwelt the main body of the Essene owners of the finds. The writer, a Catholic priest, is one of the team of experts engaged in excavating the area. He warns us that discoveries there have not yet ceased, and that the conclusions he offers are still liable to modification.

The book has five chapters. Chapter 1 tells the full story of the discoveries from the spring of 1947, when Mohammad the Wolf threw his famous stone, down to the February of last year. In Chapter 2 we have a scientific account of the scrolls, with a synopsis of their contents and points of textual criticism. Chapters 3 and 4 sum up the wealth of information on Essene history, organization and teachings elicited from the finds, and discuss possible relationships with orthodox Judaism and early Christianity; in a plausible identification of the 'Wicked Priest', the 'Man of Lies', and other objects of Essene disapproval, the author here draws most interesting parallels with events narrated in I Maccabees. Chapter 5 gives a general appraisal of the importance of the scrolls in the fields of philology, onomastics, palaeography, Hebrew literature, Jewish legal institutions in the Roman period, the history of the second Jewish revolt, and the history of religions. There are three maps, twenty-five plates, two indices—of subjects and of texts cited—a chronological table giving a suggested synchronization of Jewish political history with the data provided by the scrolls, and an up-to-date bibliography.

Fr Milik is writing primarily for those who have pursued biblical studies; for such his book is certainly to be warmly recommended. He also does his best to cater for the layman; his style is as popular as his scientific aim permits, though the technicalities in Chapter 2 will probably be too much for this class of reader. Misprints are infrequent and unimportant. On page 139 'for' (?) has become 'from', with some loss of intelligibility; on pages 79 and 93 the Essenes have been refined into 'Essences'.

FR RUDOLPH, O.F.M.CAP.

CHURCH MUSIC AND THEOLOGY. By Erik Routley. (S.C.M. 'Studies in Ministry and Worship'; 8s. 6d.)

This book is an attempt to find some solution to the problem: What is good church music? Dr Routley suggests that the current controversy

should be raised to the level of Christian doctrine. He searches the scriptures (not with Cruden on 'music') and formulates what he believes to be the fundamental principles. Armed with these he approaches Church music and attempts to make a new kind of musical criticism. This is where the trouble starts; where in music do we find principles in any way analogous to those of theology? Where can we find any sort of moral attitudes which can be judged by theological principles? Some examples of Dr Routley's practical remarks show how unsatisfactory is this solution. Billy Graham's hymns have the heartiness of the resurrection without the passion, and Sankey's hymns are lacking in gospel tensions. On the other hand some of the B.B.C. hymns have 'an urge towards contrapuntal controversy within the texture of a tune which bespeaks a real awareness of the controversy within the gospel'.

Apart from this theory Dr Routley has much to offer to those who are interested in Church music. One would have liked to have heard something about contemporary music (Vaughan Williams and Herbert Howells are hardly representative); there is a tendency in English church music to live in a rather confined atmosphere.

C.B.

THIS DAY. By George Scott-Moncrieff. (Hollis and Carter; n.p.)

In a foreword to this short book Father James Walsh, S.J., pinpoints the author's conviction that all are called to a life of union with Christ, and that growth in holiness is essentially a growth in the consciousness of this union.

Human life is one long day—'life's long day' of the popular hymn; it has its many phases of remembrance, from the fair promise of early morning to the calm of evening, and the final judgment of night itself. And for every thoughtful soul a survey of the past will resolve itself into a general examination of conscience, an honest assessment in the light of experience of its response to the impact of God's gracious truth. Has an intimacy of union been achieved, or must it be admitted that the grace offered has largely run to waste?

Of all questions this surely is the most personal, but the author of *This Day* is ready enough to share his spiritual reflections, which are the outcome of much individual thinking. He has always been acutely aware of the greater issues—grace and prayer, suffering and sin, the will of God and self-renunciation. More than that, he has been able to fit them into the pattern of daily life and, without any sort of personal reminiscence, to offer a compact mosaic of the fusing of nature with grace. Here, in good, taut writing, is wise comment and, often enough,