

Cardinal Ximenes is rightly spelled the first time, and wrongly the second. On page 369, at 'Vierklang' the translator's query appears to be left in the text. No English has been found for *Vorlage* (passim); and St Jerome appears everywhere in the German form Hieronymus. The bibliographical supplement covering the years 1963–1965 makes no mention of Kurt Aland's *Synopsis Quatuor Evangeliorum* (1964), nor of Dodd's *Historical Tradition in the Fourth Gospel* (1963), nor of Braun's *Jean le Théologien et les Grandes Traditions d'Israel* (1964). The Table of Abbreviations is left in German: thus we are told that A.T. stands for Altes Testament, but O.T. is used throughout the book. A well-known text of Irenaeus (in Eusebius C.H. v, 20, 4) seems to be torn out of context when it is suggested that Polycarp knew a John (p. 170). These, and like points go to suggest that some revision is needed.

The fourth point is about the Canon. The history of the New Testament Canon is very well

condensed and clearly put. A difficult task has been well done. The theological conclusion of this part, which is also that of the whole book, is seemingly Lutheran. Thus we are told that 'after the generation of eyewitnesses and their hearers the proclamation of Christ had to be preserved and must be preserved in literary form' (p. 356). This follows upon a conclusion about the closing of the Canon in the Early Church, which is worked out on pp. 347–351. About the closing of the Canon we would not disagree. But we could not accept that the voice of Christ and the guidance of the Holy Spirit was to be confined or limited to literary forms from the Early Church onwards. The proclamation of Christ goes on to the end of the world in the form of a living Word and a written Word of God, 'sacred tradition and sacred Scripture form one sacred deposit of the Word of God which is committed to the Church' (Vatican II, on Revelation, §10).

ROLAND POTTER, O.P.

THE RULE OF QUMRAN AND ITS MEANING by A. R. C. Leaney (New Testament Library), SCM Press Ltd., 50s.

Nearly twenty years have gone since that first finding of the Qumran scrolls. On looking back we can see that at first there was excitement and then speculation and wild theorising about texts whose real content and nature were as yet too little known. Quiet scholarship and better counsels did at last, for the most part, prevail. By about the year 1959 with the founding of the *Revue de Qumran*, and with Father de Vaux's Schweich lectures in 1961, we could be assured of results which would satisfy the most exacting scholarship. From that time too it was possible to see more and more clearly the immense contribution of the scrolls to intertestamentary and New Testament history and background.

So we come to a present-day work: *The Rule of Qumran and its Meaning*. This is a mature production, drawing much from the labours of pioneers and predecessors who are copiously quoted and referred to. It is a model of what the presentation of a Qumran text should be: there is a full introduction; the text is translated and then commented upon in detail, section by section and clause by clause; and to conclude there are very full indices and references.

The Rule provides very important evidence for the spirit and ideals of the men of Qumran. It must have been looked upon as such in the community itself, if we may judge from the com-

plete manuscript and the thirteen or more parts of manuscripts and fragments found. Thus the present ample commentary is fully justified by reason of the value of the document. At the same time it provides a very good introduction to the world of *Qumraniana*. It ranges over most of the more valuable literature of the Scrolls – yet seemingly went to press too soon to register Professor G. R. Driver's *The Judaen Scrolls* (1965).

In the present edition we hear much of the theme of the ordering of the whole universe under God – from which flows the ordering of us all. Accordingly great stress is laid on the calendar and calculations of times for worship. The first chapter is an incursion into astronomy; this in turn very much determines the author's attitude and method of procedure. But we would suggest that there are even more fundamental themes. The calendar, important as it was, remained subordinate to the inner spirit of the Rule. For the Rule stands for an all-embracing and strenuous reality and ideal. As Professor Dupont-Sommer says so truly 'the Rule admits the reader into the very heart of the sect, into the intimacy of its community life and the secret of its doctrine, ceremonies and rites'. The whole of a man's focussing on God is suggested by the Rule. It is far from being a legal

document. It is a pity that we call it a 'rule', or even 'order', cf. 'all those who enter the order of the community shall enter into a covenant in the presence of God' (1: 16). Astronomical and liturgical calculations are only important because the loving service of God needs to be orderly. The Rule enjoins upon new members not celestial mathematics but the study of the Torah, God's Word. (Cf. Rule 1: 1-9, 8: 14-9: 17-). We are much nearer the heart of the Rule in the magnificent closing hymn which cites Ps. 13: 5 and sings 'the mercies of God are my salvation for ever', and which tells of a strong conviction of personal vocation by God who is a Saviour and from whom comes forgiveness.

More than a quarrel with Jerusalem Jewry lies behind the sectaries' fine conviction of the value of spiritual sacrifice, and by their 'plans for founding a spirit of holiness in eternal truth'. Somehow the whole *donné* of sacrifices in the Jerusalem sanctuary was to be replaced by an attitude of life and mind which opted 'to atone for the guilt of transgression and the treachery of sin . . . more than by flesh of burnt offerings and the fat of sacrifice' (9: 3 and 4). In phrases such as these we are surely much nearer the whole tone and true meaning of the Rule.

ROLAND POTTER, O.P

MAN'S PLACE IN NATURE by Pierre Teilhard de Chardin. *Collins* 1966. pp. 124, 18s.

HOMINISATION: THE EVOLUTIONARY ORIGIN OF MAN AS A THEOLOGICAL PROBLEM by Karl Rahner. *Herder-Burns and Oates*, 1965. pp. 119, 15s.

The popularity of Teilhard continues to grow in spite of the devastating reviews from the specialists which greeted the *Phenomenon of Man*. What makes him so irritating to the specialist and so interesting to the layman is his disregard for the established boundaries between the disciplines. But the layman feels quite rightly that anyone who offers to satisfy the fundamental thirst for a unified understanding of reality is worth a hearing. The appeal of his message is felt particularly by those who find themselves unable to accept the spiritualities of pre-scientific ages, yet who still look to Christianity for a revelation of meaning.

A further source of irritation to the specialist is the fact that there are a good many patches of indisputable nonsense in Teilhard's writings. But there are also a good many indisputably genuine insights which are important enough for everyone's attention.

This present work was written some ten years after the *Phenomenon of Man*. Some of the nonsense is still there but the message is clearer for being briefer and less encumbered with neologisms. Much of the imagery sounds convincing especially in the account of hominid evolution and the special characteristics of man as a biological group. He has developed the interesting image of the races of a rapidly developing group as a 'fascicle' of 'leaves' united to a common stock and developing along directions which are parallel in some respects but divergent in others. This is typified by the early hominid races radiating out from centres in Africa and S.E. Asia. They seem to have developed along

the same lines both in tool-using and brain development. Only in *Homo sapiens*, as in a kind of 'leading shoot', were these trends brought to perfection. What is remarkable about the human fascicle is the extreme rapidity of differentiation and expansion of races. Like the radii on a spherical surface they appear to have been diverging while in fact they were destined to converge because of their powers of communication and the shape and size of the earth. Teilhard sees the later stages of the process as a kind of social thermodynamics in which the critical pressure of races has brought about transitions to new states of organisation. These are characterised chiefly by increases of consciousness and invention. 'Compress some vitalised matter and you will see it reorganise itself'. This is an attractive idea. Certainly, advanced social co-operation and research are the two great necessities created by population pressure. Whether these will lead us on to further cycles of compression and changes of state remains to be seen. The work of Teilhard should at least give an imaginative impulse to social philosophy.

The biggest question remaining for a reader of Teilhard is: what does he see as the moving principle of cosmic evolution? One answer is God, but he gives some indication in the text that he is worried by the difficulty of connecting inorganic, biological and social evolution in one history. Since he was by no means a philosopher or a theologian in the conventional sense we must look elsewhere for a proper treatment of the problems raised by his work.

Rahner provides a very scholarly and worth-