

in this latter respect Hanson's treatment supplements Grant's: the distinction between Rabbinic and Alexandrian (or Philonic) Jewish allegory is here well defended, and the different ways in which these procedures may have affected Christian exegesis are clearly separated.

But much more than Grant's, Hanson's concern is with Origen. In a detailed study of Origen's views about the meanings of Scripture as well as of his actual exegetical procedure, the conclusion is gradually allowed to emerge that 'in one important respect Origen's thought remained outside the Bible and never penetrated within it' (p. 363): though soaked in the biblical text and accepting much of it as historical narrative, Origen sits lightly to the importance of history as the medium of God's revelation. 'He perilously reduces the significance of history, and with history of sacraments and of eschatology' (p. 364). These conclusions seem to me to be firmly established by the evidence marshalled by Dr Hanson; they are not in the least weakened by the extravagant manner in which Dr Hanson sometimes allows himself to state them. (The rhetorical questions on p. 287, for instance, are rhetorical not only in not expecting an answer, but sheer rhetoric which makes an honest answer impossible.) The extent to which Origen's attitude arose from philosophical views is scarcely touched on, though it might have merited some consideration.

A number of minor points scattered among the 'background' studies call for question. Among these might be mentioned the suggestion, based on no more than two isolated scraps of evidence, that 'some sort of observance of the other provisions of the Jewish law besides the moral ones was well rooted in the life of every (*sic*) Christian community' (pp. 297-298). The remark that 'Irenaeus is the first writer to allegorize the New Testament' (p. 112) is literally true (if the definitions of 'allegory' and 'typology' given on p. 7 are accepted; they seem to me to obscure rather than to illuminate some of the main points at issue); but it obliterates the vital difference between Irenaeus's exegesis of the New Testament and the gnostic procedures which he was combating. The latter are, perhaps significantly, not discussed by Dr Hanson, nor does he refer to Carola Barth's study of this topic. Such extrinsic questions aside, Dr Hanson's study will surely stand as a definitive account of Origen's treatment of the Bible.

R. A. MARKUS

THE PEOPLE OF THE DEAD SEA SCROLLS. By J. M. Allegro. (Routledge and Kegan Paul; 30s.)

In many ways this book should fill a long-felt need. It is the story of the Dead Sea Scrolls once more—but this time told in pictures—a welcome change from the long series of rather grim little books in bright covers with which we have been surfeited. Everything even

remotely connected with the Qumran discoveries is presented here in clear and well-chosen photographs: the country with its monuments and shrines, the archeological sites and objects, the scrolls themselves, and above all the personalities involved in the discovery. Dr Allegro has taken full advantage of his unique opportunities, and his choice of material is shrewdly geared to the popular taste. A very brief description of the sect is provided, in a somewhat dramatic style, together with well-rendered extracts from the Thanksgiving scroll. Dr Allegro's assessment of the relationship between Qumran and Christianity is far more acceptable than in his earlier writings on the subject, but it still seems misleading to suggest that 'Jesus affirmed that he was the object of their (the Sectarians') search' (p. 50). The book is beautifully produced.

J.B.

LES PSAUMES COMMENTÉS PAR LA BIBLE I-II. By Pierre Guichou. (Editions du Cerf.)

REFLECTIONS ON THE PSALMS. By C. S. Lewis. (Bles; 12s. 6d.)

Most of us have heard of the zealous seminarian who strove to deepen his learning on the psalms in order to nourish his piety. He wrestled long and hard with abstruse commentaries, only to find at the end of his studies that he was unable to regard the psalms as prayers at all; they had become for him mere objects of scientific investigation. Here, if anywhere, is a work designed to give the lie to this mischievous moral tale, for Père Guichou achieves exactly that harmonious synthesis between technical competence and spirituality for which anyone seriously engaged in praying the psalter longs. The small size and cheapness of the two volumes has been achieved by omitting the actual text of the psalms, a procedure which the reviewer warmly commends, since it places the volumes within the scope of the private buyer's purse. The competence and uniformly good quality of the notes has been achieved by adequate consultation of recent commentaries, but far more by prolonged and penetrating study of the text of scripture.

'This commentary', the author explains, 'seeks only to determine the value of each psalm as a prayer, first in the mouth of the psalmist and of the Jewish people, then on the lips of Christ and of ourselves. . . .' In the notes, therefore, each psalm of the hundred treated of is given two, three or four successive applications. First the literal sense is briefly explained, and then it is shown how the given psalm becomes, what its divine author meant it to be from the first, the most perfect possible expression of Christ's filial devotion on earth, of the Church's after him, and of the individual Christian's in him, the most perfect possible response, therefore, to the loving fatherhood of God. The