

University, Jerusalem, where his translator, Professor Rabin, is now also working, after having been responsible for the teaching of modern Hebrew at Oxford. The present book is a translation of Dr Yadin's introduction and commentary upon the text of the scroll, and also provides an English translation of the text.

The second part of the book (97 pages) is taken up with a critical edition of the Hebrew text of the scroll, with translation opposite and elaborate critical notes below. The editing of the Hebrew text is exemplary, with careful indications of gaps, and conjectured restorations with indications of the degree of certainty of the restoration.

The first part of the book (to p. 252) is occupied with introduction, and of particular interest is the main bulk of it which is concerned with a detailed study of the warfare described. Weapons and tactical manoeuvres are described in the scroll in the most precise terms, and Professor Yadin, who himself has had considerable military experience, has examined these very closely and related them to what is otherwise known of warfare in the first centuries B.C. and A.D. The findings of these military comparisons are tabulated on p. 245, and the finely balanced weight of evidence inclines the author to say that 'with all due reserve, we may perhaps conclude that DSW (sigla for Dead Sea—War) was composed after the Roman conquest (B.C. 63) and the death of Herod (B.C. 4)'. This particular scroll in fact throws no special light on the identity of the Qumran sect, but the author finds no disproof, nor any proof, that they were Essenes. The reason for this uncertainty is, he says on p. 246, that 'the material we now possess on the tenets and constitution of the scrolls sect far exceeds our information on any sect in the period under discussion'.

The subject is the Holy War which is expected, in which the Sons of Light, with the help of God and his angels will eventually defeat the Sons of Darkness. The text supplies minute regulations for the conduct of the battle near Jerusalem, as well as prayers and songs (of the same genre as the psalms) for the episodes of the war. The text is in classical Hebrew, with many references to the Old Testament, and a few interesting linguistic peculiarities, all of which receive due attention here. The plain scribal errors are noted, with a plate of facsimiles of the actual manuscript at those points.

SEBASTIAN BULLOUGH, O.P.

GENERATION OF GIANTS, by George H. Dunne, S.J.; Burns and Oates; 50s.

In 1582 St Francis Xavier had been dead for thirty years. He had brought the light of Christ to Japan, but died before he could do as much for China. The Portuguese had a trading post at Macao, a peninsula on the Chinese mainland, but were forbidden any but the slightest communication with the Chinese people, through Canton. In any case their interests were exclusively commercial. The Society of Jesus already well established in Japan was also in Macao,

determined, although not without internal dissension about means, to break the seal on this strange land.

Happily, the superior of the Jesuit missions in the Far East, Alessandro Valignano, had realized that 'the only possible way to penetration will be utterly different from that which has been adopted up to now in all the other missions in these countries'. The next hundred years were witness to the glorious success of his 'way of penetration'. This was not to be at the back of an imperial army nor with bell, book, and candle, and stentorian calls to repentance, but by a tactful and persuasive contact with 'a people both intelligent and learned'. This phrase is taken from the last letter from Peking of Matteo Ricci, S.J., the greatest of the 'generation of giants' which is the subject of Father Dunne's excellent book.

In 1582 Ricci landed at Macao. Between then and his death in 1610 his achievement had been remarkable. With immense pains he had become proficient in Chinese, language and learning, had done much to overcome the Chinese antipathy to foreigners, but most importantly had weaned himself from the thoughtless Europeanism that was and is a constant temptation to missionaries, and which was eventually to undo so much of his work.

Perhaps it comes to this. The Chinese were not, in Ricci's mind, a set of benighted pagans who had to be saved in spite of themselves. Like so many peoples more primitive than they, their world was 'an ordered universe in which the object of man's striving is the maintenance of harmonious relations with nature, with himself, and with his fellowmen'. Ricci was prepared to meet them on this ground, with the result that at his death the Jesuits were accepted throughout China as men of wisdom and cultivation, and their converts, although not baptized by the thousand, were of a very high quality.

Father Dunne writes learnedly of his confrères, of Ricci and Trigault, Vagnoni and Schall, and he writes with a humour which fails him only once, when he solemnly lists with full style and title twenty-two 'noted scholars and scholar-officials' with whom Ricci 'stood on terms of intimate friendship.' There is then just a trace of tuft-hunting in this book, as indeed there is in the 'way of penetration' which it records and defends. But how venial a fault this was when compared with the hasty and insular enthusiasm of those, Dominicans among them, who having come late to China went crying to Rome with their ignorant denunciations of Chinese idolatry and Jesuit connivance.

After three centuries the Holy See righted the balance, but the damage was already done.

GUY BRAITHWAITE, O.P.

THE INTELLECTUAL HERO. Studies in the French Novel, 1880-1955, by Victor Brombert; Faber; 25s.

This book is an interesting account of how the word 'hero' grew inverted commas. Strangely enough, the point of application of the research is the field