

and which to a certain extent was done at Spode, is to build up a disinterested appreciation of the art and architecture of the day, a full knowledge and a personal regard for the difficulty of the creative artist. Finally, to make some kind of unconditional gesture of encouragement, as the moving of the Spode exhibition to London was intended to be. On the judicious extending of encouragement and the generous taking of interest in the actual world of artistic achievement in England today will be built any kind of artistically valid contribution to the life of the Church.

PATRICK REYNTIENS

Reviews

ANCIENT ISRAEL: Its Life and Institutions, by Roland de Vaux, translated by John McHugh; Darton, Longman and Todd; 55s.

Father de Vaux, head of the Dominican École Biblique at Jerusalem, has the advantage in writing a book of this kind of being in the first rank as an exegetical scholar of the Old Testament, as well as being a field archaeologist and a distinguished teacher and graceful writer.

The present handsome volume is an excellent translation made by Father John McHugh, of the two volumes (here presented in one), *Les Institutions de l'Ancien Testament*, published in 1958 and 1960. 'Institutions are the various forms in which the social life of a people finds expression' (Preface), and here the whole social background of the Old Testament is presented in the light both of the Old Testament text itself, of literary evidence from surrounding peoples, and from archaeological discoveries, many of very recent date. This is where Fr de Vaux's twin skills as scholar and archaeologist are so valuable. The whole matter is displayed on a magnificent organic plan—with analytical divisions and subdivisions which not only make it easy to look for things, but also make each section short and readable. The analytical construction is as grand as that of the Code of Canon Law, and Fr McHugh's new index, prepared for this edition, is of the quality of the index to that Code.

An introductory section is called 'Nomadism and its survival' and is an examination of tribal organization and customs that remained in Israel (including a good section on the Rekabites). Part I is 'Family Institutions, including, e.g., Marriage (good on the *go'el* and the levirate), Children (excellent on education), Adoption, Inheritance, and Funerals. Part II is on 'Civil Institutions' including the population (good section on 'rich and poor' with evidence of class-distinctions), the *ger*, slavery, and several valuable sections on the idea of kingship,

then sections on the 'civil service', law and justice, and finally calendars and weights and measures. Part III deals with 'military institutions' and the conduct of war, with an interesting section at the end on the idea of a 'Holy War' and a special reference to the Qumrân Scroll of the War. Finally, Part IV (over half the book) is devoted to 'Religious institutions', beginning with the evidence about Semitic sanctuaries and the early development of cult in Israel leading to the Temple and its priesthood; liturgical laws are examined and finally calendars, with a good section on the origins and fusion of the feasts of Passover and of the Unleavened Bread and an interesting investigation of the background of Josias' Deuteronomistic Passover. In the discussion of various calendars on p. 494 with cross-references to the calendar of the Book of Jubilees and Qumrân, the question of its relevance for certain New Testament problems is not raised, probably as being outside the scope of the book, though the main facts are here, and their dependence on the relation of Passover to the Unleavened Bread is indicated.

This book is something of an encyclopedia of Ancient Israel, and is a remarkable feat for any one man to have composed: it is hardly meant for continuous reading—the reviewer who accused it of being dull presumably found it heavy for an evening in the armchair—but any section of it makes most pleasant reading, which is specially creditable when it is mainly a mass of facts.

Fr de Vaux's sound and scholarly attitude, not swayed by current fashions, but respectful of the opinions of others may be exemplified by a passage, again about calendars (p. 492): 'Some scholars, who see in cult the actualization of myths, look upon the first sixteen chapters of Exodus as the "legend" of the Passover feast, and claim that it is useless to try to find historical events behind them: these chapters, they hold, are nothing more than the cultic expression of a myth about Yahweh's struggle with his enemies . . . No one will deny that there are cultic elements in the story of Ex. 12 . . . But this does not mean that Ex. 12 (much less Ex. 1-15) is merely a sacred commentary on certain rites. There are other elements in these chapters besides ritual ones, and the entire section forms part of a larger whole, which claims to be an historical work. Once more we must insist that Israel's religion was an historical religion, and that the faith of Israel was based on God's interventions in the history of his people . . .'

Fr McHugh's translation is admirable, and fully as pleasant to read as Fr de Vaux's original. In fact the book-presentation of the English edition, with a certain spaciousness, makes it pleasanter. Some details also contribute to this: biblical references are in parentheses (unlike the French) and use the American system of writing, e.g., 10: 15 for chapter and verse, which is easy to follow if a little clumsy typographically; and really useful are the running heads of the part on the left and the chapter on the right, both mercifully numbered for ease of reference. In all these things the English edition is far superior. The translator has also done a gentle thing at the beginning: he has told us where the principal additions and corrections have been made by the author for

this edition: eight points of scholarly detail or assessment of new evidence. (Actually p. 147 is an addition, and p. 208 an alteration, not vice-versa as indicated).

Proper names are a slight puzzle, even though Fr McHugh assures us he is following the forthcoming Jerusalem Bible in English; on the whole they are Douay names, Godolias, Jeremias, Josue, Elias, etc., though occasionally AV names, especially among the Judges, Deborah, Gideon, Ehud. Appeal to the Hebrew forms does not give a clue to the principle here, but it seems a practical compromise. After all, the Douay names have an antiquity often going back to the Septuagint, while the AV names when different only go back to the AV. And AV never altered the traditional forms of big names like Moses, Aaron, Isaac, Jacob or Samuel; and one is glad to see here a certain pride in the long tradition behind Douay names like Elias and Eliseus instead of the rather clumsy transliterations of Elijah and Elisha. But Fr McHugh's kindly index provides cross-references to any forms. The bibliography has been brought up to date to 1961.

SEBASTIAN BULLOUGH, O.P.

NAPOLEON AND THE POPE, by E. E. Y. Hales; Eyre and Spottiswoode; 21s.

A conclave of cardinals had already met in Venice—since the recent treaty of Campoformio, in Austrian territory—when, in November, 1799, Napoleon by overthrowing the corrupt government of the Directory made himself master of France. On March 14th, 1800, this conclave elected as Pope a Benedictine monk, Cardinal Chiaramonti, who took the name of Pius VII. For a moment it seemed not unlikely that the new Pope might have to defend the rights of the Church against pressure from the ecclesiastical pretensions of the Hapsburgs, as his predecessor, Pope Braschi, Pius VI, had vainly attempted to do in the day of the reforming Emperor, Joseph II. But on June 14th came the shattering news that Napoleon, fighting his second campaign on the plains of northern Italy, had won the battle of Marengo. Austria's luck was out. The whole Holy Roman Empire was indeed tottering to its fall, for within a few years the new master of France would have made himself master not only of Italy, but also of most of Germany, and indeed of as much of the rest of Europe as he could conveniently lay his hands on. Under such circumstances, what was to be the relationship between the general and the monk, between the new Charlemagne, as Napoleon liked to consider himself, and Pius VII, the head of the Universal Church? This is the subject of a highly readable book, characterized by a ripe understanding of the underlying significance of events, in themselves often of intense dramatic interest, by E. E. Y. Hales, *Napoleon and the Pope*.

The opening years of the Consulate witnessed constructive government in France. Like many another virtual dictator, Napoleon was putting the country on its feet again, 'clearing up the mess', made by the Revolution, or more