

year retreat of this kind (one learns that almost all enclosed nuns do in fact become contemplatives) is it wise to transfer into the atmosphere of the world a contemplation developed within the cloister? The author of the article seems to hint that the rub does indeed come just at this point.

It seems to me reasonable to expect that such degree of contemplation as it is possible to maintain in the world would be infused into the chosen soul in the course of her daily duties in the world.

It would, of course, engender a craving for peace and retirement, and it might be legitimate to satisfy this to some extent.

But if the prospect of a complete retirement for the space of two years appeals to the soul with such compulsive attraction, surely this indicates an incipient vocation to the cloistered religious life and should be considered as such.—Yours etc.,

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REVIEWS

THE BOOK OF DANIEL in the Westminster Version. By Fr Cuthbert Lattey, S.J. (Browne and Nolan, Dublin; 12s.6d.)

It is indeed a pleasant thing that we are able to welcome this first of the Greater Prophets to appear in the Westminster Version. As is well known, the Westminster Version is the great English Catholic undertaking which sets out to present the Scriptures in a translation made from the original tongues supported by introductions and notes. The Version appears in two recensions, a longer with fairly full notes and elaborate introductions and appendices, a volume to a book or group of books, and a shorter with much abbreviated introductions and notes and in a smaller format comprising a whole part of the Bible in a single volume. The New Testament began to appear in fascicules in 1913 and finally (by 1935) the complete New Testament in four large and handsome volumes in the long recension. In 1948 a short recension of the New Testament appeared in a smaller format.

The Old Testament began in 1934 with some Minor Prophets in separate volumes in the long recension, and then similarly the First Book of the Psalms (1-40(41)), which was shortly afterwards followed by a complete Psalter in a short recension and small format. Many obstacles, largely financial, prevented a more rapid succession of Old Testament volumes; and it is therefore particularly good to see *Daniel* appearing.

The Westminster Version is under the general editorship of Fr Lattey and many contributors have been invited to take part in its production, each contributor being totally responsible for the books allotted to him under the merely general supervision of the general editor.

The medium of translation is 'biblical English', which by reason

of its very origin from translation from the Hebrew is particularly suited to a precise and literal representation of Hebrew thought. The reader in view is the student, the person to whom the token-words of biblical diction are full of meaning, the person who will want to study the introductory articles and follow the text with the notes. The Version therefore is fulfilling quite a different purpose from that envisaged by a translation such as that of Mgr Knox, who deliberately sets out to capture the casual reader who has perhaps never opened a Bible before and who has to be drawn to read the biblical message by finding it presented in language instantly intelligible to him.

The present volume is the work of the foremost biblical scholar in Catholic England and it would be presumptuous to weigh or criticise any of his renderings or conclusions. The introduction and the notes are, in view of the difficulty of the material, rather fuller than those of any preceding volumes of the Westminster Version, and in this case approximate to the stature of a full-length commentary; and it may indeed be said that this work represents the last word in exegesis of the Book of Daniel.

The translation is made from the Hebrew and Aramaic, and from the Greek of the deuterocanonical sections, which are the Song of the Three Children (3, 24-90) and the appendices in chapters 13-14, the stories of Susanna, Bel, the Dragon (or Serpent), and of the Lions' Den. In these the Septuagint text and that of Theodotion (from which St Jerome translated) are given on opposite pages, for they are notably different.

In the Introduction the various traditional and modern views of the origin of the book are discussed, and the most important section is that which deals with the apocalyptic character of the book, a feature which receives special emphasis. It is the visions in the Book of Daniel that are the principal element, and the historical narrative serves as a framework; it is not an account in which strange visions happen to occur. It is particularly for this emphasis that we owe a debt of gratitude to Fr Lattey. He writes (on p. xxvi): 'From a careful consideration of the work, and from the study of apocalyptic literature generally, it is clear that the real author wrote during the time of Antiochus' persecution'. This places the composition of the book in the reign of Antiochus IV Épiphanes, B.C. 175-164. The visions themselves are historical, and present accurately the history from the time of Nebuchadnezzar (Nabuchodonosor) until Antiochus after which the indications are quite imprecise. The historical equations of the visions are skilfully tabulated on pp. xxx-xxxii. Be it said at once that the apocalyptic manner of recounting history in no way derogates from the veracity of the historical narrative interposed between the visions, or necessarily impugns the historical person of Daniel. It was a commonplace of the apocalyptic style to attach the visions to a great person of antiquity whose own history was then recounted *pari passu*.

Another matter that receives emphasis in this work is 'the principle of compenetration', a phrase which Fr Lattey has used for many years and which has now become current coin among the exegetes. The idea itself goes back to St Jerome and means that in a given prophecy there is a foreshortening of the prophetic perspective and the prophet looks through the type (e.g. Antiochus) to the antitype (e.g. Antichrist) and the descriptions apply to both, actually to the former and typically to the latter. This is particularly important when the prophet is dealing in chapters 8, 11 and 12 with the coming destruction of Antiochus typifying that of Antichrist.

The book is well produced and graceful as far as can be hoped for in a post-war production as compared with the lovely Longmans edition of the New Testament before the war. The present writer regrets the abandonment in the later Old Testament volumes of the Westminster of the notes in small type in the lower part of the same page as the text. They are now gathered in consecutive pages at the back (without, unhappily, references at the page-heads), which necessitates a permanent right-hand finger in the notes and left-hand finger in the text. The writer would gladly sacrifice the longer spells of reading the text without turning over, and have the text and notes on one page, turning over quickly when reading the text alone.

This commentary has been long in begetting and is the result of some 35 years of study (see the preface), and this very volume has been several years in preparation. We are therefore able to welcome it with complete confidence and gratitude to its learned author for having placed before us the fruit of his profound and mature scholarship.

SEBASTIAN BULLOUGH, O.P.

THE SACRED ACTIONS: MY PART, A Mass-book for the Young.
By Hubert McEvoy, S.J. (Oliver & Boyd; 4s.6d.)

CATECHISM THROUGH THE LITURGY: Part One. By Dom Denys
Rutledge. (Douglas Organ; 2s.6d.)

In *The Sacrifice We Offer* Fr McEvoy provided an admirably illustrated commentary on the Mass, and his new book, intended for 'the growing-up', uses the same method of instruction with equal success. More than fifty photographs of the stages of the Mass are accompanied by a clear description of what is happening and what it means. Brief historical notes—such as an explanation of the origin of 'collections' or an account of the development of vestments—add to the interest of the text, and under each illustration are short prayers, usually taken from the liturgy itself.

There could hardly be a more useful guide to an intelligent participation in the sacrifice of the Mass. The text is intended to be read at home, so that at Mass the illustrations of the sacred action may be related to what has already been read. Here is a practical solution to the problem of providing a Mass-book which, using the actions and prayers of the Mass itself, will do more than help