

scriptures, particularly with the Old Testament, of which many are so sadly ignorant. Above all, what is needed is a new sense of community, not a sense of belonging to the Church as a vast institution—that is common enough—but a sense of community on the local level, where the communal life of the Church should be actively expressed and lived.’

This is one of the most refreshing books I have read in years. It is both short and cheap. There is no member of the English Catholic community who would not benefit from buying it and reading it.

LAURENCE BRIGHT, O.P.

FROM SHADOWS TO REALITY. By Jean Daniélou, S.J. (Burns and Oates; 35s.)

This is a translation of Père Daniélou's *Sacramentum Futuri*, which was published in France in 1950. It was highly acclaimed on its first appearance, for it is an important book, dealing with the origins of biblical typology, the ground where scripture, liturgy and the Fathers meet. Père Daniélou begins by distinguishing typology from allegory. Typology is concerned with seeing how old testament people and events are figures, types, of Christ who fulfils them all. They are the rough outlines which will later be filled in by Christ. Typology therefore is not based on any chance similarity between past and future, using the one as an apt illustration of the other, as does allegory. It is based on the unity of God's redeeming work. God's mighty acts of the past are figures of his perfect redemption in Christ because the two are respectively the beginning and the completion of his one saving act which brings salvation to man-in-time, and is therefore deployed throughout time. Typology has its beginnings therefore within the revealed word itself (and properly understood it is the one true spiritual sense of scripture; allegory is simply an applied sense). For the old testament prophets recall God's mighty acts of the past precisely as types of the future messianic fulfilment: the Exodus, for example, prefigured the eschatological deliverance; and the new testament takes up the theme to show that the messianic age has come and that Christ, the Last Man, has fulfilled all the types, first in the external events of his life (St Matthew's emphasis), then in the sacraments of the Church (St John). The Fathers elaborate these ideas, at the same time showing that events in the life of the Church and the life of the soul, in so far as they are a continuation of the incarnation, are also prefigured by the old testament types. All this Père Daniélou illustrates from the Fathers of the first four centuries, tracing out the development of five themes: Adam and Paradise, Noah and the Flood, the sacrifice of Isaac, Moses and the Exodus, and the Joshua stories.

Something of the richness and value of the book can be glimpsed

from all this. One only wishes that the English translation could be recommended. But regrettably it cannot. It is, however unpleasant it may be to have to say this, a slipshod piece of work, full not only of inaccuracies and omissions but also of vague and distorting phrases where the original is clear and lucid. In one short chapter, pages 167-174, there are no less than thirty-five errors of translation, including one sentence of sheer nonsense on page 170: 'By the side of the group of the serpent rising up at the prayer of Moses in the desert Reference to the French shows that the meaning is: 'together with this pair of types, the brazen serpent in the desert and the prayer of Moses, we often find another pair associated'. It seems incredible that such a sentence could ever be printed; yet on the previous page an almost identical phrase is translated correctly. Time and again the full force of the French, if not actually destroyed, is smothered under loose English 'equivalents' which fail to give precision, and the true meaning can only be found by going back to the French. Thus, 'depend' is translated 'follow' (p. 171), where 'depends on' is clearly meant. On page 12 we read that the work of the Prophets was of 'cardinal importance' in the old testament, where Père Daniélou has '*la charnière*', 'the turning point'—a sense which 'cardinal importance' could indeed convey, but which it does not suggest of itself. One random example of simple mistranslation is on page 64, where we have 'based on' instead of 'mixed with'—'*fondue*'. It would be tedious to continue the list. But one final glaring piece of carelessness may be noted. On pages 287-8 Père Daniélou summarizes his conclusions in eight brief paragraphs. But as the same name, Gregory of Nyssa, occurs both at the end of para. 5 and half-way through para. 6, someone (translator? printer?) has slipped from one to the other. So the first part of para. 6 is omitted altogether, while the second half is added to para. 5. Consequently we jump from para. 5 to para. 7, and lose an important link in the argument.

It is deeply regrettable that so notable a book should have been given such wretched treatment. The same thing has happened too often in recent years. But it is particularly distressing in this case, because there are signs that the work could have been far better done. For example, some of the references in the French version are corrected, the bibliography has been brought up to date, and more recent translations of foreign works are indicated. When attention is paid to details like these, why is there such carelessness elsewhere? As it stands, the book is a reproach to its translator and publisher. Unless read with constant reference to the French, it will yield only a fraction of its value.

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