

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

'prayer during Mass'. Fr McEvoy has realised that the liturgy itself supplies all that is needed, providing a concrete 'engagement' in the sacred action and an understanding of the words which declare its meaning.

Fr Rutledge, in the first of a series of four books, shares Fr McEvoy's concern that the liturgy, and especially the Mass, should be realised for what it is: the primary teacher of Christian doctrine. Life and action is the centre of it and what is being done is explained and commented on while it is actually being accomplished. The spiritual reality being effected is presented dramatically in word, movement, music, appealing to all the senses, surrounded by a constant narrative, comment and soliloquy on what is taking place, emphasising first one aspect, then another.'

An elaborate—perhaps too elaborate—diagram of 'Christ's work of redemption accomplished in the Mass' provides a summary of Fr Rutledge's method and its application. He argues, rightly, that the liturgy should be the basis of Christian instruction, since it contains all that is to be believed and contains it as realised in the actual experience of the believer as a member of the Mystical Body. But he provides a useful scheme for relating his own method to the Catechism and to the usual course of instruction in the Old Testament and the life of our Lord.

Catechism through the Liturgy should greatly help the enrichment of religious instruction by referring it to the illimitable source of the Church's life. But its usefulness may be weakened by some untidiness of presentation and by a failure to decide whether its readers are to be teachers or children. Its style and approach vary from one emphasis to the other. It would seem that the book itself should be addressed to teachers who can then apply its excellent methods. I.E.

THE LIVES OF THE SAINTS (BUTLER): First Supplementary Volume.

By Donald Attwater. (Burns Oates; 15s.)

Eleven years have passed since the last volume of the revised Butler's *Lives of the Saints* was published. In that time some omissions have naturally come to light, while new canonisations and beatifications have added considerably to the calendar. For these reasons a supplementary volume has now appeared and it is proposed that additional volumes should appear at ten-yearly intervals, so that there may always be available an up-to-date record in English of the saints and *beati* of the Catholic Church.

The Thurston-Attwater revision of Butler has by this time established itself as an authoritative and well-written encyclopaedia of hagiography. The new volume which is entirely the work of Mr Attwater will at once take its place with the other twelve. It has the same moderation of judgment, incision of style and accurate indications of sources which have made of the revised Butler perhaps the most notable English Catholic work of scholarship of recent times.