

prolonged gymnastic. To aggravate this, the initial letters are printed an irritating red. The abundant red ink also of the notes and titles, if it is cheerful in these dark days, has no other value. Whether the ingenious translation of isolated verses from the Vulgate, without the Vulgate text, is useful, may be doubted. But here and there are excellent notes explanatory of the Psalms themselves; these notes should be generously increased. The number of the Psalm should be shown on every page. A few slips and misprints should be corrected: 14, 4, nothing corresponds to *Timentes . . . honorat*; 22, 5 (Engl.), misprint; 33, 12 (Lat.) misprint; 34, 15, misprint for *laetati sunt*; 37, 13 (Lat.), misprint; 47, 3, nothing corresponds to *Mons Sion*; 49, 10, mistake in note, which should refer to v. 11b; 52, note on 1-7: X, VIII, should read XIII; 76, 17-19 (Engl.), verse numbers apparently misplaced; 88, 11, is not 'his' a misprint for 'this'? 88, 20 (Engl.), misprint for 'didst'; 105, 4, is not 'Remember us' a slip for 'Remember me'?

DOM J. HIGGENS.

THE NEW TESTAMENT, in the Westminster Version of the Sacred Scriptures (Small Edition), by Rev. Cuthbert Lattey, S.J. (Sands; 10s. 6d.)

The Westminster Version of the New Testament appeared in parts between 1913 and 1935 and now occupies four volumes in the normal edition. After the publication of a 'small edition' of the Psalter in 1945, we now have the New Testament in this edition, complete in one volume, at a price which should make the version widely known. 'We ought to welcome all new translations', says Mr C. S. Lewis in his introduction to a recently published translation of the Epistles (*Letters to Young Churches*, translated by J. B. Phillips, Bles), and this is particularly true in the case of the first publication in this country (for the ordinary pocket) of a translation by Catholics from the Greek text. The Holy Father has again emphasised the importance of such translations in his *Motu Proprio In Cotidianis Precibus*, prefixed to the new Latin Psalter. The promoters' ambition from the first was to produce a one-volume edition of the New Testament, without all the scholarly notes and references, 'for the devotional reading of the faithful'; they are to be congratulated on the realisation of their aim. Some improvements in the text have been incorporated since the version first appeared. The main aim of the translation is clarity, dignity, and accuracy, both in the Greek text used and in the translation. Thus it preserves 'Bible English', and is even more literal, sometimes awkwardly so, for the devout Greekless reader, than the Anglican Revised Version. In St John 14, 22, we have: 'Lord, what hath befallen, that thou art about to manifest thyself to us, and not to the world?' (Westminster, where R.V. has: 'Lord, what is come to pass that thou wilt manifest thyself unto us and not unto the world?'), and the American Catholic (Spencer) version reads: 'Lord, what has happened that thou wilt manifest thyself

to us and not to the world?'

No doubt the 'aids to eye' of the four-volume edition had to be curtailed, but it is a pity that the layout of the page is not more pleasing. It would be useful, too, to have chapter headings at the top of the page.

ANOTHER TWO HUNDRED SERMON NOTES. By F. H. Drinkwater. (Burns Oates; 15s. 0d.)

Sermon notes are only useful to preachers who have already made their own preparation. Another preacher's treatment of a theme may indeed often be a reminder of something left out, may suggest a fresh emphasis or, indeed, even urge a further development of a different interpretation. It ought never to be a substitute for the work of study and composition and, above all, of prayer, without which the most fluent eloquence is valueless.

Fr Drinkwater's collection provides outlines for two sermons on most Sundays of the year, as well as courses for Lent and special occasions. The notes are plainly the fruit of much thought, and are in the truest sense practical; illuminated with a creative imagination, they are never fanciful. Apart from the preachers for whom they are primarily intended, they should be valuable for anyone who wishes to deepen his understanding of the Scriptures and to accept their implications. I.E..

EXTRACTS

VITA CHRISTIANA, the bi-monthly review edited by the Dominicans of Florence, devotes its March-April issue to Benedictine spirituality, thus, by a happy coincidence, sharing in the tribute offered by THE LIFE OF THE SPIRIT in March to the Benedictine Order on the occasion of its twelfth centenary. An Editorial stresses the debt owed by the Order of Preachers to its elder brother, for 'the Dominican Order owes to St Benedict its strong monastic structure, by which it is distinguished from the other mendicant orders'. Cardinal Dalla Costa writes on the Rule of St Benedict and the Rule of Life of the Clergy and the Seminaries, and Cavini Enzo draws a valuable parallel between the Rule and the principles of Christian family life. More technical studies include an article by Dom Placid de Meester on St Benedict and Eastern Monachism and a comparison of Liturgical and Private Prayer as provided for in the Benedictine Rule.

LA REVUE D'ASCETIQUE ET DE MYSTIQUE (Toulouse) includes in its current issue the text (edited by Dom Wilmart) of a short treatise by St Aelred on the nature and purpose of monastic profession. This opusculum, which exists only in an Oxford manuscript, is probably