

fifteenth century. In the midst of a dissertation on mitres we are sidetracked to the quarrels of popes and emperors during the middle ages. Half way through the chapter on chasubles comes a page devoted to the *corona lucis*. If only Mr Morris had greater practical knowledge of the everyday use of vestments and rather less historical erudition (not always reliable), his *opus magnum* might have been 'useful professionally to the historian and ecclesiastic on the one hand, and to producers of plays and films on the other'. Actually this book is more likely to confuse both categories of readers. They will not be able to 'see the wood for the trees'.

P. F. ANSON.

NOVUM TESTAMENTUM GRAECE ET LATINE. Part I, Gospels and Acts.

Edited by H. J. Vogels. (Herder, Freiburg, 1949; n.p.)

This is a new critical text of the New Testament in Greek and Latin, edited by a Catholic scholar from Bonn. In general form it is very similar to the well-known edition of Nestle. Nestle's edition of 1910 (the basis of the current editions) was based upon the three great critical texts of the Greek Testament, those of Tischendorf (1869-72), Westcott and Hort (1881) and Weiss (1894-1901). Where there are differences Nestle follows the majority. In the later editions the work of von Soden (1913) is taken into account. Dr Vogels does not use the majority principle but chooses the text which he believes to be the most original, frequently taking into account the versions, especially the Vulgate, to which he attaches a special importance. The resultant text is therefore not always the same as that of Nestle. We have not yet got a really perfect critical text of the Greek Testament, i.e. one which in its apparatus records all the readings of the great uncial codices and differences suggested by the ancient versions. This would no doubt be an enormous volume, and all editors have for practical purposes used some method of selection in their provision of variant readings in their apparatus criticus. Nestle, for instance, is interested in the variants of his three critical prototypes, Souter in the readings involved in the Revised Version, Vogels in the variants suggested by the ancient versions. Of these Nestle's apparatus is the fullest and with its many sigla in the text is difficult to read. Vogels's is considerably simpler, and disregards as unimportant many orthographical variants in the codices. On the other hand he records variants corresponding to the versions, which other texts do not include. For instance in John 21, 22, where the ordinary Clementine Vulgate has 'Sic eum volo manere' and where Wordsworth-White reads 'Si sic eum volo . . .', Vogels records that Codex D reads, 'If thus I wish him to remain', while the normal Greek text has simply, 'If I wish . . .'. On the other hand the variant (in the finding in the temple) in Lk. 2, 48, 'are seeking' in the present, as in Sinaiticus and B, instead of the usual 'were seeking' is not recorded. Nor is the interesting reading in Acts 3, 7 recorded,

where according to the original text of Sinaiticus B, A and C, the lame man's ankles are called *sphudra*, a technical medical term found in Galen, which in all the codices has been altered by a later hand to the ordinary word for ankles, *sphura*, which appears in most texts, except that of Nestle who prints *sphudra*. But every editor has to decide for himself what he shall include. Special note is taken of the evidence of Tatian.

The Latin text is that of the Clementine Vulgate, with the readings of Wordsworth-White in the apparatus. Variants of the Sixtine are not included, as they are in Nestle. The spellings illustrated in Lk. 7, 18, 'nunciaverunt Ioanni' are used rather than the more usual 'nuntiauerunt Joanni'.

The book is very pleasingly produced, bound in a good rough cloth in the German manner, printed on good paper. The Greek type is of the common cursive pattern used in Germany, though not sloped. The Greek is always on the right-hand page, and not alternating as in Nestle, where it was printed separately from the Latin.

One detail should be noticed. Dr Vogels has provided a four-page preface, intended to explain his principles as editor, but the Latin style is so difficult and involved that the arguments become somewhat obscured. The present writer, while reading it, had an experience he had not had for many years, that of being completely stumped by a piece of Latin prose. An example might be worth quoting. The author has been saying that von Soden in his large work on the New Testament text was in error on many points of the history of the text of both the Greek and the early versions. He substantiates this by saying:

Quod ut demonstretur, satis est ostendere ab illo Tatianum Arabicum, formum textus omnino et quae magnam partem nihil nisi textum qui Peschitta dicitur exhibet, maxima ex parte primum textum illius operis, quod dicitur Diatessaron, existimari neque, quod E. Sellinius iam anno 1891 demonstravit—pernultum ad illum librum valere Peschitta—infirmari aut respici.

I submit that that is a difficult sentence.

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THE SUNDAY GOSPELS, SIMPLY EXPLAINED. By the Rev. E. C. Messenger, Ph.D. (Sands & Co.; 8s.6d.)

Dr Messenger's volume comes to add its contribution to the material already provided by such books as those of Dr Ryan, Dr Boylan and Mgr Knox on the Sunday Gospels. Of such works it would be difficult to have too many, because, though they must to some extent overlap, no two writers approach the subject from precisely the same angle. Moreover, the busy priest or layman has frequently neither the time nor the facilities for any extensive research for the elucidation of the portions of Scripture allotted to each Sunday. Dr Messenger has written a book which will be of service both to the priest in the preparation of his sermons and