

one almost as much in the dark as before. Sometimes he labours a point, and discusses at length a problem that could be dealt with briefly; the miniature parable addressed to Simon the Pharisee is an example, of which the explanation covers sixteen pages. The Lost Sheep has a long and needless excursus on the Shepherd in Christian art. But in spite of some imperfections, the book should be of considerable value to priests and laity able to read easy French, both in their private study of the Gospels and their teaching of others.

DOM JOHN HIGGENS.

NOUUM TESTAMENTUM DOMINI NOSTRI IESU CHRISTI LATINE *secundum editionem Sancti Hieronymi*. Partis tertiae fasciculus secundus. (Oxonii e Typographeo Clarendoniano, apud Galfridum Cumberlege, 1949; 21s.)

The production of the great critical edition of the Vulgate New Testament, whose publication was begun at Oxford in 1889 by John Wordsworth, Bishop of Salisbury and Henry Julian White, Dean of Christchurch, has been going on for over sixty years. The present fascicule consists of the text of the seven 'canonical epistles' from James to Jude, and so only the Apocalypse is to come. During these sixty years 'Wordsworth-White' (generally written simply WW) has enjoyed an undisputed position of authority on the text of the Vulgate New Testament, and is essential to the exegete for any serious work on the Latin text. WW sets out to establish the Latin text as it left St Jerome's hands, and this is found to differ slightly from the usual official text, the Clementine Vulgate of 1592, for since that time much manuscript evidence has been brought to bear upon the text. WW is a critical text in excelsis: each quarto page has about six verses of text, the rest being a really complete *apparatus criticus* giving the variant readings of all independent codices (i.e. which are not merely copies of one another) and the printed Vulgates, as well as divergences from Greek readings (with their codices indicated). In its class it is a perfect work, for if it should happen that one should disagree with the reading adopted in the text, all the evidence for any other reading is there in the apparatus.

In reproducing the text of the codices exactly the editors have not inserted any punctuation or capital letters and have retained the orthography of uncontracted forms such as 'inmaculata' and write 'uerbum', 'uultus', etc., all of which look awkward to us who read every day from a modern Latin text. But these things are familiar to all who have consulted WW through the years. And every fascicule, as it appears, has for generations been welcomed throughout the learned world.

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