

TRADITION AND THE SPIRIT. By Daniel Jenkins. (Faber and Faber; 12s. 6d.)

A great deal of learning, not all of it strictly to the point, has been brought to bear on the subject of tradition by the Minister of Oxted Congregational Church. The author admits, in his Introduction, the limitations imposed by his standing outside the Catholic tradition, and one could say that, even without them, to undertake the writings of such a book as this were a task enough to daunt all but the most intrepid. Most of it is taken up with describing and criticising the different attitudes adopted towards tradition by Catholics—among whom he recognises three types: Orthodox, Anglican and Roman—and Protestants. What precisely would be the right attitude to adopt, and which, presumably, he would substitute for those at present obtaining in the various Christian bodies, does not clearly emerge. His criticisms are directed perhaps more especially towards what he considers to be the Catholic exaggeration of the importance of tradition, but the Protestant's under-estimation of its value does not escape. The tone of these criticisms is courteous and detached, though the author's impartiality does not always save him from misunderstanding. Take, for instance, his one-sided presentation of scholasticism in his chapter on *The Perils of Christian Tradition*. However, no sincere attempt at objective investigation is without its rewarding glimmer of light, and the Catholic theologian—I mean of the Roman sort—who is equipped for such study, will not lose by pondering some of the half-, or three quarter-, truths contained in this book.

DESMOND SCHLEGEL

ECCLESIASTICAL LATIN. By Rev. H. V. P. Nunn, M.A. (Alden and Blackwell; 7s. 6d.)

This is a revised edition of a work published in 1922. Mr Nunn has added a selection of hymns from St Ambrose, or his school, to St Thomas Aquinas, which with prose extracts from St Cyprian to Thomas à Kempis serves as a small body of material illustrative of the kind of Latin called ecclesiastical. In his introduction he dwells chiefly on the Vulgate, and might profitably have mentioned both the strong hellenisation that Latin underwent in the last years of the empire, and the absorption of words from many sources as centuries proceeded. A knowledge of the classical Latin is taken for granted, as the basis of his elucidation of post-classical syntax, and notes are meant to supply the absence of a vocabulary which would in any case have been of limited value to one proceeding from this prefatory work to the study of any Church writer in greater detail.

SILVESTER HUMPHRIES, O.P.