

with St Thérèse of Lisieux. Care has been taken too not only in the choice of the saints, but in the selection of the writers who tell their life-stories. Archbishop Goodier, Father Martindale, Father Steuart; we feel safe with them. It is good to meet again the old friends among the saints whom in some cases we first learnt to know in such books as *Saints for Sinners*, *Diversity in Holiness*, and in the many works of Father Martindale. Of all these forty sketches only two are being published for the first time, having been specially written for this collection. Father Hilary Carpenter, the Dominican Provincial, has given us a brilliant study of St Dominic. There seem to be saints who are easily seen, everyone knows them; there are others who appear to hide themselves. St Dominic is well known by name as the founder of the Order of Preachers, and yet for many he has been one of the hidden saints. In his sketch of the founder of his Order Father Hilary has shown us the man Dominic himself rather than a series of events and dates. He has drawn aside the curtain and we get a glimpse and begin to understand. 'He was afire with a passion for souls because he was aflame with the love of God; it was said of him that he spoke only to God or of God.' That was St Dominic. The other sketch especially written for this book is 'St Anthony of Padua', one of the best known of all the saints. Those who have read Alice Curtayne's charming *Life of St Anthony of Padua* published in Ireland will know what to expect, and they will not be disappointed.

Among the saints known and less known in this collection are St Columba, St Malachy, St Edward, St Francis of Assisi, St Margaret of Cortona, St Catherine of Genoa, St Benedict Joseph Labre, St Teresa and St John of the Cross, and St John Bosco. Anyone interested in St Joan—and who is not?—should read Ida Coudenhove's remarkable sketch in this book. More than a sketch, it is a pen portrait, of one of the simplest and bravest of God's saints, whose single-minded sanctity has surely never been better shown than in these few pages. It cannot be commented on, it needs to be read.

FLOREN'S ROCH.

CHURCH VESTMENTS: THEIR ORIGIN AND DEVELOPMENT. By Herbert Norris. (Illustrated. Dent; 42s.)

Despite the 8 pages of photographs, 8 drawings in colour, and 270 in black and white by the author, not to mention a vast amount of historical information crammed into 189 pages, this superbly produced volume, for which the publishers must be complimented, cannot be described truthfully as 'an indispensable work of reference to all concerned with ecclesiastical costume'. Rather is it an encyclopedic hotch-potch, which badly needs careful editing. One is reminded of an overcrowded medieval museum in which the exhibits have not been properly catalogued. Clerical celibacy, altar and dedication crosses, and lamps are mixed up with valuable data on the historical development of ecclesiastical costume up to the

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 GRÆCÆ 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,