

AN INTRODUCTION TO ECCLESIASTICAL LATIN. By Rev. H. P. V. Nunn, M.A., St. John's College, Cambridge. Author of *The Elements of New Testament Greek, A Short Syntax of New Testament Greek*. Cambridge University Press, 1922. Pp. xiii+162. 6s. net.

There are cheering indications that the serious study of Later Latin is growing considerably, and there was room for an English work which would give a clear and full presentation of the Syntax of the later language. This Mr. Nunn has attempted to provide; his book contains first, "a summary of such syntactical rules as are necessary for the understanding of the works" of the ecclesiastical writers, and, secondly, a selection of passages from Perpetua, Cyprian, Ambrose, Jerome, Augustine, Bede, Adamnan, Thomas Aquinas, and Thomas à Kempis. Mr. Nunn's works for late beginners in N. T. Greek have been of such service that he might have been the very one to do a similar service to beginners in ecclesiastical Latin, had he waited until he was more fully informed and better read in it. In general method and in detail this present work contains very much that is unsatisfactory. It is hardly fair to blame the exclusiveness of the Ciceronians and at the same time to adopt a similar attitude towards the pagan contemporaries of the Latin Fathers; ecclesiastical Latin is not to be sundered so entirely from later pagan Latin: a linguistic commentator on, say, Augustine or the Latin Bible cannot afford to leave his Apuleius unread.\* Nor, again, does it seem wise to include both Patristic and Scholastic under the one rubric; the Angelic Doctor and the author of the *Imitatio* present difficulties and peculiarities of their own.

Mr. Nunn's pages on syntax might better have followed the graphically clear method of the Parallel Grammar series: his distinctions between classical and ecclesiastical Latin are not seldom inaccurate, often nebulous, and almost always bewildering till one studies his examples. That these examples are taken from the Vulgate N. T. seems rather strange after the naïve statement (p. ix), that "it is not to be assumed . . . that the Vulgate is to be regarded as typical of ecclesiastical Latin." Why not rather have given us simply a study of Vulgate syntax such as is now in preparation for the S.P.C.K.?

This book is unfortunately unsuited for the purpose intended: it is far from clear; it is uninformed or misinformed; in details it shows clearly a "prentice hand." The bibliography is meagre; English scholars like J. E. B. Mayor and Prof. Souter are not mentioned. Facing the title-page and on pp. 126-127, passages from Jerome's *Epistulae* are taken from old and uncritical editions; the former is susceptible of eight corrections by the Vienna text, the latter (forty-three lines) of twenty-three. And on the title-page is perpetrated *Nepontianum*!

Misprints are few (*e.g.*, p. 3, note 2, read *du*), and care has evidently been given in writing and correction, which makes it all the more regrettable that Mr. Nunn has not given us what would have been a real and valuable acquisition to later Latin studies.

J. H. BAXTER.

THE EARLY FRANCISCANS AND JESUITS. A Study in Contrasts. By Arthur S. B. Freer, M.A. S.P.C.K. 6s.

It is very important to keep alive the interest in Franciscan study which, since the publication of M. Paul Sabatier's *Life*, has steadily

\* Though Mr. Nunn does quote Apuleius at least once (p. 52).

increased in this country. We owe much to Mr. J. M. Dent and other publishers who have given us such excellent English translations of the early Lives of St. Francis.

For a compact statement of what we have learnt about the early Franciscan movement one could not wish for anything better than these lectures of Mr. Freer's. But there is an added interest in this book in the contrast which the author has drawn between the Franciscans and the Jesuits. In both cases there is the lamentable departure from the ideals of the founders. We cannot help loving both St. Ignatius Loyola and St. Francis, nor can we help deploring the failure of both movements to maintain the original spirit. But the history of Franciscanism is much less depressing than that of the Jesuits. The spirit of joy and freedom and humanity started by the genius of St. Francis can never die, and in the nature of things it matters much less in his case than in that of St. Ignatius what has become of the Order. It was not to found an Order that St. Francis lived: it was to inspire the whole Church of Christ. Thus it is that the "Third Order" turns out to be much more the outcome of his life than the Order of the Brothers Minor. And herein is the value of Franciscanism to our age. We need an inspiration that can be breathed into the dead bones of the whole Church. The corpse-like obedience of the Jesuits may succeed in producing a military Order to do a special work at a special time; but it is the freedom of St. Francis, his love of our Lord and of all God's creatures, which becomes a permanent inspiration for all kinds of Christians and at all periods.

JAMES ADDERLEY.

THE BIBLICAL HISTORY OF THE HEBREWS. By F. J. Foakes-Jackson, D.D. Fourth edition (enlarged) with maps. Heffer, Cambridge. 10s. net.

The fact that this popular handbook of Old Testament history has now reached a fourth edition is evidence of its ability to meet the need for such a work; this popularity would, however, seem to render any long notice unnecessary, especially as the present edition, apart from two new chapters, does not differ from its immediate predecessor.

It is to be regretted that the author was unable to increase the usefulness of his handbook by noticing, if only briefly, the not inconsiderable amount of work on the Old Testament and allied subjects which has been produced since the previous edition (1909); it may be that his preoccupation with other fields of study has prevented Dr. Foakes-Jackson from keeping in sufficiently close touch with Old Testament scholarship for this task; in any case, it is matter for regret.

The two additional chapters call for fuller notice. In chapter xv. the salient facts of the involved period of Jewish history between Malachi and John the Baptist are clearly stated in a remarkably small compass. At first sight it might seem strange that this period should be included in a biblical history at all; but, as Dr. Foakes-Jackson quite justly points out, the Apocrypha is a real part of the Bible and entitled to receive treatment as such. In the concluding chapter, on "Jewish Literature and Life," Dr. Foakes Jackson is not nearly so successful and his attempt to compress this vast subject, which involves a survey of many of the works known as Pseudepigraphal, into the small space at his disposal involves dealing with it in a manner so slight as to be inadequate, and indeed unworthy.