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## Reviews.

THE TREATISE ON THE APOSTOLIC TRADITION OF ST HIPPOLYTUS OF ROME; BISHOP AND MARTYR. Edited by Gregory Dix, Monk of Nashdom Abbey. (London: S. P. C. K., 12/6.)

This first volume consists of a Historical Introduction, Textual Materials and Translation, with *Apparatus Criticus* and some critical notes. It forms an interesting addition to that collection of historical liturgical works, which in these days are being given to the Church by modern English Scholars. The treatise known as the "Apostolic Traditions" was issued at Rome sometime about the beginning of the third century by Hippolytus, who has been described as the first Anti-Pope; though there is no evidence that he ever claimed to be Bishop of Rome. Indeed we do not know of what see he was Bishop. Even Eusebius, who wrote about a century after Hippolytus' death, did not know where it was situated.

Though the original Greek of the treatise has vanished, enough has been preserved in the Latin and Oriental versions to make us feel fairly confident that we have in most instances the words of Hippolytus; though not every one will accept without question some of the editor's emendations.

While some works, as for example the "Apostolic Constitutions" of the fourth century, have titles which are fictitious so far as "Apostolic" descent is concerned, it has to be remembered that in this work we have what the writer believed had been handed down by the Apostles themselves. He was a disciple of St Irenaeus; and as the latter had "sat under" St Polycarp, who was a disciple of the Apostle John, it may well be that the Apostolic claim is to some extent justified. If Hippolytus is to be trusted, the Christian rites were, to a greater extent than is generally believed, founded on Jewish practice.

Some writers have advanced the theory that later ages owed much to Hippolytus. Dom Dix thinks, and we agree with him, that his influence was small. A case could

certainly be made out for the view that, where later liturgies and Hippolytus agree, both are in all likelihood drawing on the same earlier sources.

Dom Dix promises a second volume, dealing more fully with the setting and contents of the original work, and we eagerly look forward to seeing this. Meanwhile we heartily commend this learned treatise to all who wish to increase their knowledge of the early days of the Church.

THE RIDDLE OF THE DIDACHÉ. By F. E. Vokes. (London : S. P. C. K., 12/6.)

This work, like that of Father Dix, is one of that valuable series issued by the S. P. C. K. for the Church Historical Society. The Didaché, it need hardly be said, is one of our earliest witnesses to the forms used in worship in some parts of the early Church, and quite a number of works dealing with it have been issued since the MS. was discovered in Constantinople more than half a century ago.

Mr Vokes takes the view that the Didaché came from a section of the Church where Montanism flourished, and that it was written to show that this system was in accordance with the teaching of the New Testament. He thinks it should be dated about the end of the second century of the Christian era. We have nothing but praise for this excellent work, which bears on every page the mark of sound scholarship. The writer is careful not to overstate his case, and even those who cannot go all the way with him must admit that he answers the questions suggested on the title page : " Is the Didaché fact or fiction ; heresy or Catholicism ? "

AN INTRODUCTION TO THE STUDY OF EASTERN LITURGIES. By Père Séverien Salaville, A.A. Adapted from the French with a Preface and some Additional Notes, by the Very Rev. Mgr. John M. T. Barton, D.D. (London : Sands & Co., 8/6.)

By decree of Pope Pius XI. in 1928, Eastern Liturgies have been made a subject of study in all Roman Catholic seminaries, and this work has been written as a textbook for that purpose. It is divided into two parts, the first dealing in a



somewhat superficial manner with the different liturgical groups now represented in the Greek Church. One would have liked to see a little more space given to some of the lesser-known liturgies, for example, that of the Coptic Church ; but, on the whole the average student should be able to get a fairly good view of the subject from this volume. The concluding chapter of this section deals with what the author calls the " High Lights and shadows " of these liturgies, in which he deals with many of the " noble qualities " which are to be found in them.

The second part is devoted to the churches in which these liturgies are used, and also to the furnishings, vestments, &c., which are to be found in these churches. This, to many, will prove the most interesting part of the book, and it is all to the good that persons who worship after one fashion should know something about the rites used by others.

There are a number of fine illustrations. One of them represents the " Little Entrance ", and shows the Deacon, followed by the Priest, carrying the Book of the Gospels into the Church. We have still the equivalent in Scotland, where the Beadle takes the place of the Deacon. Another shows the " Great Entrance ", the Priest carrying the chalice, and the Deacon carrying the diskos with the bread for the Sacrament. Needless to say, we have still the same thing in our Scottish Church.

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We have received from Messrs Sands & Co., London, the first issue of what is intended to be an annual production, *Modern Sacred Art*, edited by Joan Morris, S. P. Well printed and well illustrated, it gives descriptions of sacred art in eleven countries, ranging from Hungary on the East to Ireland on the West, and from Germany in the North to Italy in the South. The editress tells us that " Good art proves that the culture and the philosophy from which it rises are based on truth ; while bad art proves the absence or inadequate expression of truth in the culture or philosophy on which it depends ". This is certainly not true in all cases, and one would not like to have to defend the truth of Christianity by the beauty of some of the illustrations she gives ; though many of them show that the skill of the old-time craftsmen is not entirely lost. It is to be hoped that the promoters will receive sufficient encouragement to bring out future numbers.

WILLIAM McMILLAN.