

of Bishops of Rome and Councils from the time of Clement to the year 1910, in the chronological order of the documents cited. Many students who have used the book must have wished for a volume in which the rich materials brought together were arranged under subjects, and it is this arrangement that the present volume gives us, beginning with 'Revelation' and ending with 'the Last Things'. We are not given, of course, materials for the history of Doctrine, except so far as that is contained in successive pronouncements which are regarded as authoritative by the Church of Rome, but these are given as regards each subject in chronological order, and the student's work is thus made very much easier. The task of classification must have been very laborious, and the editor deserves our best thanks. The book is admirably printed, and no pains have been withheld to give all the help that type and indices can afford. A chronological index of the documents cited in the book gives also the works from which they are extracted.

J. F. B-B.

The Ethiopic Didascalia, by J. M. HARDEN, B.D., LL.D. (S.P.C.K. Translations of Christian Literature, 1920.)

THIS is the first complete text of the above document that has been published. The edition of T. P. Platt, 1834, was made from an imperfect MS and contains only about half of the work. The text from which Dr Harden now translates rests on a comparison of four MSS in the British Museum. The Ethiopic Didascalia answers in content to the first six books of the *Apostolic Constitutions* (those based on the third-century Didascalia which is preserved in a Syriac version, and partly in the early Latin translation edited by E. Hauler), and the greater portion of the seventh book. It differs from the (unpublished) Arabic Didascalia which, in the form in which it occurs in most of the MSS, 'corresponds with the first six books of the *Apostolic Constitutions*, with some omissions . . . and many changes in the order of the subject-matter', but contains six additional chapters. There is, however, a second Arabic recension, of which only one MS is known, and this agrees in content with the Ethiopic. All three of these versions open with a preface stating the occasion on which the apostolic teaching was delivered. The same preface appears at the beginning of the MS of the Syriac Didascalia edited and translated by Mrs Gibson (*Horae Semiticae*, No. 1, 1903); but as this MS is very corrupt and contains several interpolations from later documents, the preface also is probably borrowed from one of the Arabic recensions; it is anyhow no part of the third-century work.

I can see no reason for believing that (as Baumstark has suggested, and the editor is inclined to think) the Ethiopic document forms a step between the older Didascalia and the *Apostolic Constitutions*. In all reasonable probability it is taken from the latter, and it is therefore a work of very subordinate interest. But no document of this class can safely be neglected, and Dr Harden has done good service in making the present one available. As I do not know Ethiopic, I cannot venture either to criticize or praise his translation, but it conveys the impression that the translator is equal to his work. The Introduction, too, is helpful; but the section on 'The Church Orders in general' is hardly adequate, and suggests that the writer is not quite abreast of the latest literature bearing on his subject; he makes no mention of some important, and now generally accepted, conclusions as to the origin and growth of a large group of these Church Orders.

R. H. CONNOLLY.

Le Livre de Jérémie: traduction et commentaire, by A. CONDAMIN, S.J.
(J. Gabalda, Paris, 1926.)

IN the preface to his commentary Fr Condamin tells us that it was virtually completed in July 1914; he has, however, taken advantage of the delay in publication to notice some of the more recent literature both on the writings of the prophet and on the Old Testament in general.

The arrangement of the book is good and a little unusual to English eyes. The whole of Jeremiah is divided up into sections, each with an appropriate heading; and then each section is dealt with as a separate unit. First comes the translation itself with footnotes in small print on points arising from the text (in many places the spacing might have been better done, as the text and the notes upon it come on different pages), then follows a longer note on the literary and historical criticism of the whole section.

The translation seems to be scholarly and accurate, as befits a scholar of the author's reputation, and the style is not without a touch of distinction; at times, however, it might appear that too great sacrifices have been made on the altar of some particular metrical arrangement (the extent to which Fr Condamin applies such arrangements can be seen by a glance at p. 60). Not that great liberties are taken with the text, after the manner of Duhm; Fr Condamin is far too cautious in his treatment, and in many places he finds even Cornill's emendations more than he can accept. On the whole, in textual as in other matters, he is content to fall into line with the more moderate of English scholars, not of course without due deliberation and independent thought.