

which demands a dogmatic basis there is no final objective court of appeal in which to seek dogmas, and it is not surprising to find Wordsworth the poet-theologian par excellence: 'He was right psychologically in his understanding of religion and religious experience' (p. 14).

Nevertheless many important terms are not given even a subjective definition. Freedom—we are left to chew on this: 'The attribute of freedom is qualified by the impulse to surrender and obey' (p. 47). Original sin is neither expressly affirmed nor denied, biblical inspiration and revelation are confused and sketchily analysed and, oddest of all in a treatise *De Deo Trino*, analogy is only dimly outlined: 'It is more reasonable to face and accept the fact that every resort to analogy in trying to think about God ends in symbolic and mythical representation than it is to pretend that pure reason yields valid and satisfactory conclusions in theology' (pp. 95-6). However, as it weaves a 'way deftly if clumsily between the Scylla of extreme Protestantism and the Charybdis of unmitigated Catholicism' (p. 76), this book has something which Dr G. M. Trevelyan assures us is common to Shakespeare and Elizabethan England, 'an attitude to religion that is not primarily Catholic or Protestant, Puritan or Anglican, but evades dogma and lives broadly in the spirit'.

GERARD MEATH, O.P.

HIPPOLYTE DE ROME: LA TRADITION APOSTOLIQUE. Edited by Dom B. Botte, O.S.B. Sources Chrétiennes, 11. (Editions du Cerf; 70 fr.)

For those who are not specialists in textual criticism, this edition will be most welcome. It contains the Latin text of the *Apostolic Tradition*, together with a French translation, in which the gaps in the Latin version are filled from the Sahidic, Arabic, and Ethiopic versions. There are adequate notes on the text thus supplied. A concise introduction outlines the history of the text and gives some account of the principal Church Orders and the editions of the *Apostolic Tradition*. The editor is abreast of the most recent work on Hippolytus. The French translation is not always satisfactory; for example, the rendering of the blessing of cheese and olives weakens its significance by a too great freedom. Otherwise this is an addition to the series *Sources Chrétiennes* which should be popular among students of the liturgy. The format is good, as always in this collection.

A. R.