position to flank a Persian advance down the Oreos Channel) : and perhaps the reason of his Salamis theory is to be found in a little sentence on p. 109 ; he is one of those who think that the Grand Fleet might have been in the Forth to flank a German advance southward.

The battle-plans, or rather charts, are mostly excellent. There is a slip on the Sybota plan, where '20 Athenians' should be '10' ; perhaps it arose from the 20 Athenians who came up after the battle. The author introduces a delightful word which is new to the present reviewer : a fleet of aeroplanes is called an aery.

Greek Political Theory : Plato and his Predecessors. By ERNEST BARKER.
Pp. xiii + 403. London : Methuen and Co., 1918.

Some twelve years ago Mr. Barker produced a valuable book on the political thought of Plato and Aristotle. He now gives us under the above title the first volume of a new work based on his earlier book, but containing much new material and planned on a considerably larger scale. Thus 207 pages dealing with Plato and his predecessors in the original work have been expanded into 392, with eight lines more on each page. He has added a new and most interesting chapter on the political, economic and educational characteristics of the Greek States, and on the parts which slavery and representative institutions played in them. It is useful for the student of Plato and Aristotle to be reminded that the low view which they held of labour was not shared by the Athenian public and was 'the opposite of Pericles' conception that an adequate knowledge of politics can be combined with attention to private business.' Mr. Barker has much enlarged his section on the Sophists, at the end of which he prints a translation of the recently discovered fragment of the Sophist Antiphon 'on Truth,' which shows how 'a naturalistic view of the universe led to a naturalistic system of ethics and politics.' Antiphon was sufficiently broad-minded to hold that 'our natural endowment is the same for all of us, whether we be Greeks or barbarians,' and he thus uses the antithesis of *φύσις* and *νόμος* not merely for the familiar purpose of discrediting established law, but also with the more commendable object of proving the fundamental equality of mankind. Stress is rightly laid by Mr. Barker on the point that the 'Might is Right' philosophy owes much to the political fact of the Athenian Empire.

Mr. Barker devotes much attention to the earlier Platonic dialogues, as adumbrating the fully developed doctrine of the *Republic*, lucidly summarises the relation of that work to the 'seething of opinion which characterised the end of the fifth century at Athens,' and shows in detail how Plato's own political experiences modified his political theory. He gives a general assent to Professor Burnet's view of the relation between Plato and Socrates, while refusing to believe that the doctrine of ideas, communism and the rule of the philosopher-king are Socratic. We are inclined to think that his account of the *Republic* is somewhat unduly expanded. Anxious that we should miss nothing, he paraphrases Plato at great length and is prone to dwell on the important points with perhaps unnecessary reiteration. Most welcome, however, is his criticism of Plato in the light of modern political theory (he is a faithful disciple of T. H. Green), as well as of the most recent political movements ; for, as he says in allusion to the war, 'it is impossible not to feel that a new feeling for an old message came from the circumstances and environment of the times.' Militarism, navalism, international relations, national education, socialism, the right to live, are discussed with the sanity and lucidity which we expect from Mr. Barker. The study of philosophy would be shorn of most of its terrors if all its exponents possessed Mr. Barker's clarity of style.

Chapter xii. contains a full analysis of the *Politicus*, a dialogue at the end of which Plato, forsaking the absolutism of the *Republic*, 'makes his peace with reality and acknowledges that there is room in political life for consent and law and constitutionalism and all the slow unscientific ways of the world of men.' Here again we think Mr. Barker

is a little long, but the chapter is brightened by allusions to the Stuart theory of prerogative, the German theory of monarchy, and positivism. The next 100 pages are devoted to the *Laws*, 'the most neglected and in many ways the most wonderful—and the most modern (or mediaeval)—of all the writings of Plato.' Realising that the wisdom of a philosopher-king can never in this imperfect world take the place of law, Plato undertook a sort of codification of contemporary laws, which largely influenced Hellenistic and, later, Roman law. In this dialogue, too, he invented the grammar school, as in the *Republic* he invented the university. These two points, made by Professor Burnet in his *Greek Philosophy*, supply texts for much that Mr. Barker has to tell us about the *Laws*. In the *Laws* education means education in the general art of citizenship and in the spirit of the laws,—Plato's preambles will provide a convenient lesson-book. So important is education that the Minister of Education is to be the chief magistrate of the State. The teachers, however, are to be resident aliens and *are to be paid!* Elementary teaching is no work for a citizen of Athens, and pay would lower him. Pupils are to attend the same school for all subjects, and each school forms an 'officers' training corps,' says Mr. Barker, where military drill is taught under the guise of physical training. We think that most readers will find the chapters on the *Laws* the most interesting part of the book.

Mr. Barker concludes with a note on Aristotle's very considerable debt to the *Laws* and a useful appendix on the later history of Plato's political theory. 'The end of the *Laws* is the beginning of the Middle Ages'—a saying justified by the religious doctrine and persecution of the last book, where we read of the Nocturnal Council conversing with heretics in the House of Reformation for the salvation of their souls. But, says Mr. Barker, the analogies are spontaneous. It is curious, and somewhat sad, to find that the way of faith and the way of reason, at least of the later Platonic variety, lead to the same result. Elderly metaphysicians tend to resemble youthful theologians in thinking that no view of the world but their own can possibly be right or even decent. Philosophy is obviously not for Little-Faiths.

We hope that Mr. Barker will not be long in giving us his second volume on *Aristotle and his Successors*. Such a book is badly wanted. J. H. S.

The Neo-Platonists. By THOMAS WHITTAKER. Second edition, with a Supplement on the Commentaries of Proclus. Pp. xvi+318. Cambridge University Press, 1918.

During the last few years Neo-Platonism has been receiving in Great Britain some of the attention to which its intrinsic greatness and historical importance entitle it. The revival of interest in the subject is due in no small measure to Mr. Whittaker, whose treatise, *The Neo-Platonists*, published in 1901, still remains the best account of the school in English. Mr. Whittaker now gives us a second edition of his book, adding an appendix of 84 pages on the Commentaries of Proclus. Apart from this supplement, the only alteration of importance is in his account of Gnosticism, which Reitzenstein has shown not to be primarily a philosophical development of Christianity, as Mr. Whittaker maintained in his first edition, but to have its roots much further back in the religions of Persia, Chaldea and Egypt.

With the bulk of the book, which appears almost in its original form, it is hardly necessary to deal here. The supplement, however, deserves notice as a new and important contribution to the history of philosophy. The Neo-Platonic School was founded by Plotinus at Rome about 244 A.D. After the death of Iamblichus, about 330, it diffused itself through the Empire, and at the beginning of the fifth century found a home in the Academy at Athens. Mr. Whittaker's purpose in adding his appendix on Proclus' Commentaries is to give a more detailed account of this Athenian period of Neo-Platonism, of which Proclus, head of the Academy in the second half of the fifth