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Martial and Other Essays *Martial the Epigrammatist and Other Essays*. By Kirby Flower Smith, late Professor of Latin in the Johns Hopkins University. One vol. Octavo. Preface and Contents + pp. 172. Baltimore: The Johns Hopkins Press, 1920. \\$.2.

J. Wight Duff

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criticism of these contentions has already appeared in H. A. A. Kennedy's *St. Paul and the Mystery Religions*, but Reitzenstein does not mention this. Two difficulties are quickly apparent. (1) All St. Paul's terms can be found in the *Septuagint*, and it seems more reasonable to find the explanation of them in Jewish thought, if that is possible. (2) Much of the mystery literature is of uncertain date, and may possibly be itself affected by Christian teaching. There is also a further point. The ideas for which St. Paul is supposed to be indebted to the mystery religions form only a part of his teaching. His doctrine of the Cross, and all that was involved in it, was to the Greeks foolishness: to St. Paul it was central. If we removed altogether his speculations on the *σῶμα πνευματικόν*, it would not matter much. But remove his teaching about Redemption through the Cross, and most of his distinctiveness would be gone. As is well known, it was just this side of St. Paul's teaching which dropped out of sight after his death, because the Church of the second and third centuries could not assimilate it. This fact makes us suspect that the influence, such as it was, of the mystery religions on Christianity, came rather through St. Paul's Greek converts

than through any previous knowledge or sympathy on his part. They first translated the new religion into their own tongue in order to understand it, and St. Paul had to follow their practice, if he would make himself intelligible to them. Yet we cannot doubt that, in using the current terms, St. Paul was in no sense carried away by them. His creative genius enabled him to adopt them as vehicles for the expression of a faith and experience that was peculiarly his own. Even the visions on which his claim to be an Apostle was based, and the freedom from bondage to Jewish tradition which he secured for his Greek converts, both of which Reitzenstein traces confidently to Hellenistic sources, may well be ultimately due to the great prophets of Israel.

This book certainly deserves the close study of all who are interested in Christian origins and the history of religion generally. There is a tendency in English Theology to minimise the influence of Greek environment on the Early Church. Reitzenstein has at least proved that the similarities between Hellenistic and Christian religious thought were in certain directions more important and extensive than is sometimes believed.

G. W. BUTTERWORTH.

MARTIAL AND OTHER ESSAYS.

Martial the Epigrammatist and Other Essays. By KIRBY FLOWER SMITH, late Professor of Latin in the Johns Hopkins University. One vol. Octavo. Preface and Contents + pp. 172. Baltimore: The Johns Hopkins Press, 1920. \$2.

A FEW of the less technical papers of the late Professor Flower Smith have here been gathered by Professor W. P. Mustard into a memorial volume, welcome to many of his old students and associates, as well as to those who, like myself, enjoyed the privilege of correspondence with him. The papers are miscellaneous, and range in date from 1902 to 1918.

Professor Flower Smith was favourably known as an editor of Tibullus, and his scholarly interest in Graeco-

Roman elegy makes it appropriate that studies of Ovid and Propertius should follow the attractive paper on Martial from which the title is drawn. Incidentally, the much-discussed explanation of Ovid's exile is touched upon, and the suggestion made that, when women like Livia meddle in affairs of state, a man may be ruined for a very trifling offence, so that 'the chief reason why we have never discovered a sufficient and satisfactory cause for Ovid's banishment is because there really never was one.' This paradoxical conclusion is at least a possibility; but I question whether it is a safe and sound might-have-been to say that Ovid 'without doubt could have become a distinguished lawyer if he had cared to exert himself in that direction.' It always

seems to me that one of the most illuminating passages about Ovid's abilities is that of the elder Seneca to the effect that Ovid had a temperamental dislike for the *controversia* but a passion for the *suasoria*. His genius was in fact psychological, dramatic, and narrative: it was not ratiocinative, and in every estimate of his work Seneca's words should be taken into account.

The essay 'Pupula Duplex,' a comment on Ovid, *Amores* I. viii. 15, is reprinted from *Studies in Honor of B. L. Gildersleeve*, and examines in an entertaining way the superstitious beliefs in fascination associated with a 'double pupil' and eyes of different colours.

Occasionally and not unpleasantly one is reminded of the Transatlantic authorship of the volume by such illustrations intended for the American reader as the remark that Martial 'was

as proud of his Celtiberian strain as any Virginian could be of the blood of Pocahontas,' and though now and then Americanisms appear like 'first rows back of the orchestra' and 'clatter which never lets up,' still there is an explicit distrust of 'American briskness of speech' and a plea for sound English uttered with excellent taste in 'The Classics and Our Vernacular.' The next paper, on 'The Future Place of the Humanities in Education,' gives the author's considered judgment on the value of Latin and Greek with the lessons of the war behind him. The last paper, on 'Boyhood Reminiscences of a Country Town,' is non-classical; and a few verses, including a free translation of the *Copa*, close a volume which combines knowledge with good sense and humour.

J. WIGHT DUFF.

THE ALEXANDRA OF LYCOPHRON.

The Alexandra of Lycophron. With English translation and explanatory notes by GEORGE W. MOONEY, M.A. One vol. Crown 8vo. Pp. 178. London: G. Bell and Sons, 1921. 8s. 6d.

LYCOPHRON, the 'Obscure,' has a bad name among the students of Greek literature, and it would be an easy task to put together a collection of unfriendly criticism, beginning with the *latebras Lycophronis atris* of Statius (*Stat. Silv.* 5. 3. 157), and ending with the pained amazement of Mahaffy (Mahaffy, *Greek Life and Thought*, pp. 302-3).

To some extent, no doubt, the poet has been the victim of circumstances. We are credibly informed that he was a member of the Tragic Pleiad, and wrote not only a considerable number of tragedies, but even a so-called satyric drama, the *Menedemus*, with *dramatis personae* taken from contemporary life. Of all these works we have now only four short fragments from the *Menedemus*, and one from the *Pelopidae*, a tragedy.¹ We need not regret the loss of the tragedies, but that of the *Menedemus* is another matter; and the

skilful attempt of Mr. Tarn to recreate the circle of intellectuals at Eretria, for whom and about whom it was written, is tantalising in its incompleteness.²

For us, however, Lycophron is the author of the *Alexandra*, and by this curious composition, which its author probably wrote as a mere *πάρεργον*, Fate has decided that his reputation should stand or fall. Though the unfortunate poet might justly murmur against this arrangement of Providence, his shade ought to feel gratified at the amount of attention which his *tour de force* has received, albeit grudgingly, from subsequent generations. Preserved throughout antiquity as a work well calculated to sharpen the wits of Sixth Form boys,³ it provoked the ingenuity of Canter and Scaliger in the sixteenth century, and that of Bachmann in the early nineteenth. In the last fifty years particularly much has been done to illuminate the dark places of the *Alexandra*. E. Scheer (Vol. I., 1881; Vol. II., 1908) has laboured to establish the text,

² Tarn, *Antigonos Gonatas*, pp. 22-5.

³ Comp. Clement of Alexandria, *Strom.* V. p. 676 P.

¹ Nauck², *Trag. Gr. Fr.* pp. 817-8.