

The Progress of Hellenism in Alexander's Empire.

By John Pentland Mahaffy, C.V.O., D.D., D.D.L. Chicago. University of Chicago Press. 1905. Pp. 3-154. Price \$1.00 net.

This book consists of six lectures delivered in the University of Chicago in the summer of 1904. Their scope is broader than the title might indicate. They treat of the progress of Greek influences upon the entire territory covered by Alexander's empire down to the beginning of the Christian era, and not simply during the existence of that empire. The author begins with an interesting chapter on Zenophon as the precursor of Hellenism. He points out the fact that Zenophon's extensive acquaintance with other peoples and nations, acquired through travel, made him cosmopolitan, and implanted in him the ideas and methods that were afterwards realized in the later Greek history. In the second lecture the relation and condition of the Greeks and Macedonians during the conquests of Philip and Alexander and the domination of subsequent kings down to the Roman occupation of Macedonia and Greece are treated very satisfactorily. The history of this period is very complex and I have found no more illuminating brief treatment than this of Prof. Mahaffy.

In the third and fourth lectures the author deals with the other two great fragments of Alexander's Empire, Egypt and Syria. Concerning the Syrian Empire of the Seleucids he gives us little that is new, but his treatment of Egypt under the Ptolemies is very satisfactory.

The fifth lecture consists of some "General Reflections on Hellenism," in which the author points out the effects of later Greek culture on literature, chiefly through Alexandria, on the arts, architecture, the sciences, and the luxuries and habits of living.

In the final lecture he discusses Hellenistic influences on Christianity. This is the most unsatisfactory chapter in the book. The author's love of the Greeks has led him to ascribe far too much influence to Hellenism. Many

of the most characteristic features of Christianity, and especially Protestant Christianity, he ascribes to the Stoicism imbibed by Paul in the Greek schools of Tarsus. He assumes that Phariseism, the distinctive Jewish type of the time, was the only Judaism that Paul knew, forgetting the universal teachings of the prophets who had gone before. He forgets that Paul everywhere declares his teaching to flow from Jesus Christ and the Old Testament. The author actually traces this Stoicism through Leo the Isaurian to Wallachia and Moldavia, thence to Moravia and Bohemia where it produces John Huss and Jerome of Prague and eventually reaches Western Europe, producing the Protestant Reformation, p. 145. Nothing could be further from the facts. Loserth has proven beyond question that Huss and the Bohemian Reformation were the direct result of John Wycliffe's teachings. Moreover the Hussite movement had little if any influence on the Lutheran and Calvinistic Reform. It is true that Christianity was very quickly and profoundly affected by Hellenism, but it is not true that its great doctrines were drawn from that source. Professor Mahaffy is eminently qualified by long years of study and teaching Greek history and literature to write such a compendium as this. He is always interesting and instructive. The student of Greek or of Christian history will find these lectures most entertaining and instructive.

W. J. MCGLOTHLIN.

Leo III.

Dargestellt von Martin Spahn. Kirchheim'sche Verlagsbuchhandlung, München. 1905. Pp. 248.

Leo XIII has not been dead long enough for a proper estimate of his character and achievements to be written. Time must first determine how much of his work will endure. But it is already time for serious historians to take up the task. So far as I know this is the first attempt to portray his life in its historical setting in a