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Ramsay's the Church and the Roman Empire *The Church and the Roman Empire before A.D. 170*, by W. M. Ramsay, M.A., Professor of Humanity in the University of Aberdeen. Hodder & Stoughton, 1893. 12s.

H. M. Gwatkin

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In the latter part of the book some improvement might be made in the arrangement. It would have been better to have completed the account of the independent life of the Greek cities before passing on to Rome; it is confusing to find a discussion on Demosthenes and the fall of Athens, and even on the Confederacy of Delos following an account of the Roman constitution of the second century. The short sketch of the way in which the Empire absorbed the

old city communities will be very useful, though perhaps it might have been with advantage slightly expanded.

These defects do not materially detract from the value of a book which will have a most stimulating effect on the teaching of ancient history, and which ought to become familiar to every schoolboy and undergraduate.

J. W. HEADLAM.

FISCHER ON THE *PERIPLUS* OF HANNO.

De Hannonis Carthaginiensis periplo, scripsit CURTIUS THEODORUS FISCHER. Leipzig: Teubner. 1893. Pp. iv. 134. 8vo. 3 Mk.

THE author makes a great display of his reading, and quotes books by the dozen on the slightest provocation; the result being that his work is more of a treatise on the literature of his subject than a treatise on the subject itself. In fact, he hardly says

more of Hanno and the *Periplus* than Bunbury says in one short chapter: *Hist. of Anc. Geogr.* vol. i. pp. 318—335.

His opinion is that Hanno made the voyage a little before 450 B.C., and got as far south as Cape Palmas—*Nόρου κέρας*. He identifies *Ἐσπέρου κέρας* with Cape Verde; and puts *Θεῶν ὄχημα* near Cape Mesurado, and *Κέρρη* between Capes Juby and Bojador. C. T.

RAMSAY'S *THE CHURCH AND THE ROMAN EMPIRE*.

The Church and the Roman Empire before A.D. 170, by W. M. RAMSAY, M.A., Professor of Humanity in the University of Aberdeen. Hodder & Stoughton, 1893. 12s.

PROFESSOR RAMSAY'S work may be read as a many-sided protest against the separation of classical from later literature, of geography from history, and of secular from ecclesiastical history by scholars of the last generation. Thus he sees in St. Paul 'the first true successor of Aristotle,' tells us that Hadrian's work was only taken up by Constantine, and recognizes that the mission of the Empire was to level the barriers of ancient prejudice kept up by men like Tacitus and Juvenal, and to prepare the world for the universalism which it was not strong enough to carry out without the help of Christianity. His thesis is that of Prudentius—that the Christian Church was the natural crown of Roman history.

The book is best described as a series of chapters on the early history of Christianity, chiefly in Asia Minor. It makes no claim

to be a continuous history, and indeed is rather a conglomerate. The writer begins with St. Paul's journeys in Asia, minutely discussing their geography, and maintaining in opposition to Bishop Lightfoot that the Epistle to the Galatians was not written to the Gauls of northern Galatia, but to the churches of Antioch, Iconium and Lystra in the southern part of the *province* of Galatia. He holds that the narrative of the Acts is founded on or even incorporates an account written under the immediate influence of St. Paul himself, and that the variations of Codex D sometimes preserve the local traditions of Asia, whereas they are mere guesswork as regards Europe. This last fact may be a solid contribution to the obscure and complicated problem of the origin of the Western text.

The general subject of the second part is the relations of the Empire and the Church. The rescript of Trajan is taken as a starting-point, but by no means as the inauguration of a new policy. It was already a settled thing that Christianity was as much a crime as brigandage, and that punishment directly

followed the mere avowal of the name. In Nero's time, on the contrary, there were other charges of arson and the like, and the mere name of Christian was not taken as proof of them; nor do we find that apostates had to make good their denials by adoring the images of the gods and the emperor. Who then made this change of procedure? As Nero was otherwise occupied at the end of his reign, it must have been the work of Vespasian, or at any rate of 'our lord and god' Domitian. As the First Epistle of Peter marks the transition, it must be dated perhaps 75-80. It may however be nevertheless genuine; for while the apostle's death at Rome seems certain, its connexion with Nero is no more than a guess, so that there is nothing to prevent us from putting it later.

Thus by the end of the first century there was war to the death between the Empire and the Church. On one side the mere avowal of Christianity was a capital offence; on the other, the Church replied with the haughty defiance of the Apocalypse and the letters of Ignatius, or the still more haughty silence of St. John's Epistle. But the tension was too great to last. Trajan mitigated the persecution by forbidding search and discouraging informers; and the extravagance of Ignatius shows the strength of a party in the Church which would have been glad to make some sort of truce with the Empire. The author finds traces of such a party even in Trajan's time, when the Christians of Bithynia gave up their social and therefore unlawful evening meeting. But surely Pliny's *quod ipsum facere desisse* is the statement of the renegades, and need not refer to any one but themselves. However, there was a sort of truce in the next reign. Hadrian's rescript—it is too cynical to be spurious—went a step beyond Trajan's.

Without touching the law that Christianity was of itself a crime, it shielded the Christians from mob violence by requiring a definite accuser, and placed the accuser at the governor's mercy by compelling him to prove—something carefully left vague. But the imperial ideals made no advance for a long time after Hadrian. Marcus Aurelius was too much of a philosopher to see that the true policy of the Empire was toleration. Yet even he issued no new edicts, hardly ever any new instructions to officials; only the old instructions were worked in a hostile temper under a hostile emperor.

The last portion of the volume is a somewhat amorphous collection of papers, valuable enough in themselves, but scarcely conducive to the unity of the work. Here again we see the writer's strength as a geographer, whom local touches enable to trace back into the first century the basis of the legend of Paul and Thecla, or to rescue the story of Glycerius the deacon from the distortions of Basil of Caesarea. But the entire book is full of interesting discussions, like that on Demetrius the Neopoius of Ephesus, or the theory that the primitive bishop was simply the presbyter in charge of the correspondence of the Church.

Professor Ramsay has given us more than we are quite yet in a position to criticize. His positions are always plausible, and generally seem sound; but the very freshness and vigour which carries us along with him also compels us to reserve our final judgment. Yet whatever correction his results may need when they can be retraced at leisure, there can be no doubt that his work is in the highest degree stimulating and suggestive, and in its own line the finest monument of English scholarship since Lightfoot passed away.

H. M. G.

Lambèse. Par R. CAGNAT, Professeur au Collège de France. Paris: Ernest Leroux. 2 francs.

THIS interesting little *brochure* is designed for the use of tourists and archaeologists in Algiers, and is full of interesting information, briefly and brightly put, from cover to cover. The following is a summary of its contents: (1) a short history of Northern Africa, (2) the elements of African archaeology, (3) a few practical directions for the tourist, (4) a history of Lambaesis, (5) descriptions of the camp and the city, followed by an account of the principal objects of interest in the two museums, a bibliography, and a plan of the ruins. The illustrations are numerous, and well executed, the paper and type are good, in fact a more excellent handbook

could not be desired. It is to be hoped that the publishers will see their way to produce some more works of the same kind. E. G. NORRIS.

An Elementary Grammar. By HENRY JOHN ROBY, M.A., LL.D. and A. S. WILKINS, Litt. D., LL.D. London: 1893. Macmillan & Co. Pp. 176. 2s. 6d.

THIS is intended as an introduction to Mr. Roby's *Latin Grammar for Schools*, of which it is practically an adaptation. The paper and print are all that can be desired, and the subject-matter is equally well suited to beginners—being clear, short and judiciously chosen. The sections on phonetic changes p. 5, on inflexions pp. 6, 51, on 'reported speech' p. 142 are