

NOTICES

THE ROMAN FAMILY AND *De Ritu Nuptiarum*: Title XXIII. (2). From the Digest of Justinian. By the Rev. S. A. Leathley, D.D. (Oxon.), LL.B. (Manchester). Oxford: Basil Blackwell, Broad Street. 1922. 6s. 1 vol., 99 pp.

This little book is divided into two parts, (1) a sketch of family relations in ancient Rome; and (2) a useful translation, with text and commentary, of Title XXIII. 2 of the Digest, on the law of marriage and divorce, a seasonable topic at the present time.

The preliminary sketch is interesting, but not profound, and though rather too discursive, has much in it to the point which will repay the reader. It suffers from an almost total absence of references. In it are traced the gradual steps by which the old high family morality of the Romans broke down towards the close of the Republic, until it finally became what we find it in the pages of such writers as Tacitus and Juvenal and Lucian. The first of these pointedly contrasts it with the pure morality of the German tribes, and Galen marvels at the sexual code of the despised Christians.

In his strictures on the facility of divorce that took the place of the ancient Roman strictness, which for five hundred years allowed no divorce, the author might appositely have quoted Martial's:

Aut minus, aut certe non plus tricesima lux est,
Et nubit decimo iam Telesilla viro.

In the matter of the Roman law of divorce the author points out the inequality of treatment between man and wife, though he considers it less faulty in this respect than our own. He does not, however, allude to the striking rescript of Antoninus (Marcus, probably), recorded by St. Augustine only, in which, replying to a husband who charged his wife Eupasia with infidelity, he asks whether he had set his wife a good example in this particular: "For it is manifestly unfair," he adds, "that he should demand from her a chastity which he does not practise himself." We should also have expected a reference to the remarkable action of Callistus, Bishop of Rome, in giving the sanction of the Church to senatorial unions forbidden by Roman law—a striking parallel to the late Pope's *Ne temere* bull.

There are some slips here and there. Who is Prætextus, coupled with Seneca (p. 23)? Did Juvenal write plays (p. 75)? *Oratio* (pp. 57, 88) is not a rescript, but a speech in the Senate on legal matters, subsequently embodied in a *S.C.* The "Falcidian Fourth" was not confined to children but applied to any heir. Why *devotée* with an accent? The English is occasionally curious—*e.g.* "breaches of barbarity" for "outbursts of barbarity"; a law of "far greater extending influence"; in the case of "prodigals, madmen, deaf, dumb, or incurably diseased," where evidently "*the* deaf and dumb" or "deaf and dumb persons" are meant. There is no index, an inexcusable fault. C. R. HAINES.

CHRISTIAN APOLOGETICS OF THE SECOND CENTURY IN THEIR RELATION TO MODERN THOUGHT. By Philip Carrington, B.A. (Cantab.), M.A. (Nov. Zel.), Harwell Scholar of Selwyn College, Cambridge. London, S.P.C.K. 7s. 6d. Pp. 151.

An interesting book with a somewhat misleading title. The words "in their relation to modern thought" do not appear on the cover nor

on the first page, and they are the *raison d'être* of the book. Besides this the discussion is by no means confined to second-century Christianity, but includes much that comes earlier and a little of what is later.

In a brief and modest Preface the author explains that the word "apologetics" rather than "apologists" has been chosen as it "left it open to treat the subject in a general manner." At the same time, one would expect to find in the chapter which deals particularly with the apologists of the period mention made of them all. This is not the case. Quadratus is included, and the brief fragment of his Apology preserved by Eusebius is given in full, though it scarcely touches on the subjects treated of later in the book. On the other hand, no mention is made of Aristo of Pella, of Miltiades, of Hermias, nor of Melito. The omission of the last-named is noteworthy, as the considerable fragments which we have of his would have given additional material for discussion. The omission of Hermias is perhaps natural because of the uncertainty of the date of his *Διασυρμὸς τῶν ἔξω φιλοσόφων*. Besides Quadratus the Apologists mentioned are Aristides, Justin, Athenagoras, Theophilus, Tatian ("his *To the Greeks* is just as unpardonably savage as *The Tale of a Tub*"), Minucius Felix, Tertullian, and the writer of the *Epistle to Diognetus*. Summaries are given, necessarily brief, but enough, we hope, to induce some to read them in a full English translation, or, better still, in the originals. Anyone, for example, who has read Minucius Felix's dialogue *Octavius* will have a better idea of the mutual attitude of Christians and pagans in the latter half of the second century than any that he will have gained from a general study of ecclesiastical history.

The four succeeding chapters treat respectively of the point of view from which the early Christians, especially the apologists of the second century, regarded the Old Testament, contemporary heathen philosophy, the superstition of the popular religion, and the relations between Church and State. The last two chapters, on "The Faith of Christianity" and "Christianity and Modern Thought," are more general. The Index is not very full, but will probably be sufficient for the needs of the readers of this brief volume.

It should be mentioned that to the beginning of each chapter the author has prefixed well-chosen extracts from the "Apologists," in which they touch on the special point of the chapter in question.

Mr. Carrington has the capacity, so useful in writing on historical subjects, of seeing parallels in practice or opinion between ancient and modern times. True, he sometimes overstrains the idea. For example, on p. 105, he says: "The State" (in modern times) "makes a claim which is just as uncompromising, even if it is not expressed in language so amazing." To describe George IV. (the example given) as "our most religious and gracious King" can hardly be said to be on a par with calling "that sinister beast Domitian 'Dominus et Deus Noster.'" Often, however, a happy parallelism is suggested by a brief phrase or even a word, as (p. 80) "Rome and her *Kultur*"; (p. 75) "the objections of Celsus read as if they were penned yesterday for the Rationalist Press Association"; (p. 76) "The age was sick because it was without God, and so is ours. The idea came back to them with the belief in the Incarnation, and so it will to us."

Sometimes it is a contrast which is vividly expressed. For example, in a note (p. 102) on the pagan conception of matter:

"'The spirit indeed is willing, but the flesh is weak.' Any other

religious teacher of the age would have said, 'The spirit indeed is willing, but the flesh is strong.' Heathenism regarded the flesh as an obstacle to being good; Christianity regarded it as material for being good with."

There are a number of points, not of great importance for the argument of the book as a whole, about which we are constrained to dissent from the views of the author. A few examples may be given. The "judgment-seat" in Acts xviii. 17 is explained (p. 13) as the judgment-seat of the Jewish synagogue at Corinth. It is, of course, true that the judgment-seat is not said in this verse to have been Gallio's, but in the preceding verses the judgment-seat has been twice mentioned, and is obviously that of the proconsul.

Again, on p. 56 the state of religion in Israel in the time of Elijah is thus described:

"It was to a crowd of fetish-worshippers, dancing madly round the altars of Baal or the hangings of the maypole (*sic*), dedicating their children by fire to Moloch, building houses in the sacrifice of their first-born, credulous of taboo, trustful in their war-god Jehovah, whom they carried into battle in a wooden box, that Elijah came. Civilisation, such as it was, was against him; yet to Elijah, child of the desert, and cousin to the wandering Arabs, the great secret was given that Jehovah was not in the earthquake, but in the whispering of a small voice. And this conviction and unshakable faith grew till the whole nation was impregnated with it."

This passage appears to us full of *petitiones principii*, and to be a caricature of the religion of the Hebrews in Elijah's time, if even one of the Psalms be from David, or if the Song in Judges v. be (as it is admitted to be) contemporary with the events it celebrates. Even monolatry is not fetish-worship. We had thought, too, that the modern idea was that ethical monotheism was the special product of the age of Hosea and Amos; here it is brought back to Elijah. Perhaps it begins with Abraham.

We must also demur to the sentences on p. 86 suggesting a parallelism between Mithraism and Freemasonry. Mr. Carrington probably knows more about the former than about the latter. He does not seem to be aware that the atheistic Freemasonry of some parts of the Continent, which is no doubt "a definite antagonist of Christianity," has no relations whatsoever with the theistic Freemasonry of England and elsewhere. No English Freemason would accept his definition of Freemasonry as being merely "a society for mutual benefit." It is a *religious* society. The epithet makes all the difference. Again, why should the mysteries of birth be described (p. 90) as "the most holy and horrible of human secrets"? Some of the results of the abuses connected with them are no doubt horrible, but the sentence seems to us to imply more than that.

On the whole, we have to thank the author for a book which will stimulate thought, and develop interest in the Christian writings of a period not so well known as it should be.

J. M. HARDEN.

MODERN PHILOSOPHY. By Guido de Ruggiero. Translated by A. Howard Hannay, B.A., and R. G. Collingwood, M.A., F.S.A., Fellow and Lecturer of Pembroke College, Oxford. London: George Allen and Unwin, Ltd. New York: The Macmillan Company. 1921. Pp. 402. 16s.

The fame of Benedetto Croce, and the naturalization of his thought in our own philosophy of art and history to-day, have brought home to us