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Powell is inevitable, that "the arguments in favour of the Church of England as an Establishment would become most grievously weak." The Archbishop of Canterbury has now a great opportunity for checking this feeling, but there is reason to fear it is the last opportunity which any one in his position will have. If a General Election comes upon us while the present distrust is prevalent, the consequences to the Church are likely to be disastrous. But that distrust cannot be checked by apologies, however skilful, for the past or present inaction of the Bishops. It can be reversed only by a plain manifestation of "stern" opposition on the part of the rulers of the Church to all un-Anglican and anti-Protestant tendencies, by an encouragement, on the part of the State as well as the Church, of the men and the influences that represent true English Churchmanship, and by a revival of the great principles of the Early Church and the Reformation. The Church of England owes its present position to the fact that the nation recognised in it, in former days, the best bulwark of those principles. Let it recover its character in that respect, and the nation will still prize and support it. But let that character be a little further damaged than it is at present, and the nation will seek its religious sustenance elsewhere.

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### Notices of Books.

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*Clement of Alexandria: Stromateis, Book VII.* The Greek Text, with Introduction, Translation, Notes, and Indices. By the late F. J. A. HORT, D.D., and J. B. MAYOR, M.A., Hon. Litt.D., Dublin. London: Macmillan, 1902. Price 15s.

**W**ITHIN the past few years there has been a growing tendency towards bringing the less-known writers of antiquity within the purview of students. This tendency has not been confined to classical antiquity, though it is there that it has been most pronounced. Such publications as the Oxford "Studia Biblica" and the Cambridge "Texts and Studies" have done much to familiarize students with some of the theological writings of the early days of Christianity; while such first-rate works as Bishop Wordsworth's (still unfinished) edition of the Vulgate and the Cambridge LXX. (edited by Dr. Swete) have rendered signal service in similar directions. It may seem, perhaps, strange to speak of "familiarizing" students with the Vulgate and the LXX., yet the word is correctly employed, for the serious student of either of these celebrated versions had been *rara avis* till Tischendorf, Swete, Nestle, and Lagarde began to work upon the existing text for the purpose of critical recon-

struction. Yet, hopeful as all this is, a vast deal remains to be done, and that chiefly in the field of patristic theology. For example, we still desiderate a complete and adequate edition of Tertullian (Oehler's, the latest, is half a century old); Jerome's letters—a perfect *θησαυρός* of interest and instruction—still lack an editor who will bring to his task sound historical sense as well as a knowledge of textual problems; Origen has had no adequate interpreter for generations (though, it is true, we recently have witnessed the publication of a good English edition of the text of the “Philocalia”); the sermons of Chrysostom are all but a *terra incognita*, save to professed scholars; while last, but not least, we are still waiting for the completion of a worthy edition of Eusebius's “Church History” in the great Berlin series now being issued. The Germans have spent time and portentous energy in issuing patristic texts; but commentators are still to seek, whether in Germany or the British Isles. What is needed is, perhaps, a committee of competent scholars who will map out some definite portion of the field to be surveyed, and then entrust the carrying out of the scheme to sub-committees of specialists. Thus, one scholar might be made responsible for MSS. collations; another for ransacking the periodical literature, both English and foreign, for information bearing on the author under consideration; another for making digests of notes of former scholars, sifting out and retaining only what was permanently valuable; another for drawing up full indices and onomastica. The material thus brought together by individuals would, before being printed, be discussed by the committee as a whole, and the various questions that arose—archæological, philological, exegetical, and textual—be fully dealt with. In this way a vast number of authors, whose names even are but little known to-day, would be brought within reach; and men would read, *e.g.*, Josephus, Plotinus, Gregory of Nazianzen, and Cyprian, as they now read Persius and Manilius, and to much better result.

Holding these views, we believe that the publication of the seventh book of the “Miscellanies” of Clement, illustrated by the commentaries of such scholars as Hort and Mayor, is a most welcome sign of the times. Not only has Dr. Mayor printed the notes of the late Professor Hort pretty well in their entirety, but he has added a number of most valuable comments of his own, while he has further gratified the student by printing opposite the Greek text a careful English translation. For this we are thankful. Clement is a most difficult writer, and one is frequently apt—unless uncommonly well acquainted with his diction—to go adrift, and miss the sense of a passage. In fact, Dr. Mayor has done his work with exemplary thoroughness—a thoroughness which his editions of Cicero's “De Natura Deorum” and of the Epistle of “St. James” would naturally lead us to expect.

The Introduction—which runs to over a hundred pages—consists of five main sections: (1) The Title “Stromateis”; (2) Influence of Greek Philosophy on the Theology and Ethics of Clement; (3) Clement and the Mysteries; (4) Estimates of Clement; (5) The Text of the “Stroma-

teis." Following on these comes an elaborate analysis of Book VII; then we have the text and translation together on corresponding pages. This is followed, first, by the full and helpful commentary, and then by three appendices, two grammatical, the third "On the Relation of the Agape to the Eucharist in Clement." The book concludes with an index of quotations (there is a noteworthy crop from Plato), and with two indices—one of Greek words, admirably complete, and almost exhaustive; the other an index of subjects and of grammar.

To the question that may perhaps be asked, "What is the 'Stromateis'?" we can hardly do better than give Bishop Westcott's words by way of reply: "The 'Stromateis' is an endeavour to claim for the Gospel the power of fulfilling all the desires of men, and of raising to a supreme unity all the objects of knowledge in the soul of the true Gnostic. . . . Clement affirmed once for all that Christianity is the heir of all past time and the interpreter of the future."

We cannot close this brief and inadequate notice of a remarkable piece of scholarship without a word of sincere thanks to Dr. Mayor for the labour he has so fruitfully expended upon it. That this book may be the forerunner of similar scholarly editions of the masterpieces of "patristic," must be the earnest wish of every sincere student.

E. H. BLAKENEY.

