Asch in the pages of his fascinating novel ‘The Apostle.’ Pollock’s is “his contemporaries’ view”.

The book is divided into four parts, consisting of 6, 13, 9 and 8 chapters respectively. These are deftly captioned and effectively composed.

The author is of opinion that ‘the balance of probability’ is in favour of acquittal at a first trial, the rest of Paul’s life, in the neighbourhood of five years, “being known only hazily, if we discount legends and late traditions.”

This lucidly written, colourful and refreshing study, non-technical but not unscholarly, makes for pleasant reading. It merits commendation.

H.R. Minn.


The period of history which saw the birth of those two great philosophies of the individual, Stoicism and Epicureanism, was a time, as Gilbert Murray put it, of ‘failure of nerve’. The city state no longer seemed to provide an ideal of life; Olympian religion had never done so. The aims of the new creeds were usually such negative ideals as ataraxia or apatheia. Perhaps it is more than a facile generalisation to say that some of the same symptoms are to be seen in the Western world at the present time, when Christianity appears to provide little help for many, and patriotism has lost its lustre; if so, it might be expected that the Hellenistic philosophies should have something to offer modern society, and there would be appropriateness in the appearance in a popular series of a new translation of Seneca’s \textit{Epistulae Morales}.

This volume, in any case, will be welcome to others besides students of the period and specialists in Roman thought. Seneca was not an original thinker, but he was capable of expounding with some lucidity the ethical principles by which he claimed to live. His prose has traditionally been held up to schoolboys as a notorious example of the evils of rhetoric; in fact, his command of rhetorical techniques was such that he could use them in the interests of clarity rather than the reverse. Two of the remarkable features of Robin Campbell’s

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translation are its clarity and the ease with which it may be read, while always close to the Latin. Not word for word; Gummere's Loeb version is more literal, but on the other hand it is far less readable.

There are criticisms, mainly from the scholar's rather than the general reader's point of view. The selection (about 40 of the 124 letters are translated) will inevitably find its critics, though they will probably be few, as no-one will deny that in Seneca, as in the satirist Lucilius, 'erat quod tollere velles'. The Latinist will disagree over certain detailed points, especially where an occasional nuance seems to have been lost in the interests of fluency. Yet such points are few, and Seneca's style, slightly pruned of extreme rhetorical features (which are in any case inadmissible in good English), comes through effectively.

A useful introduction deals with Seneca's life, his philosophy, his writing and his influence. Notes on the actual letters are few, but the index includes essential information on the proper names mentioned in the text. There is a brief bibliography, and an appendix gives Tacitus' description of Seneca's death.

R.S.W. Hawtrey


To the 'rare tranquillity' of All Souls College, Oxford, with its 'distinctive atmosphere', is attributed the stimulus which resulted in the writing of this book. Its quality makes it a most acceptable vade-mecum for Classics students and students of Church history as well as for those whose interests embrace Patristics.

The Text is divided into five parts dealing respectively with the years 354-385, 386-395, 395-410, 410-420 and 420-430 A.D. Each part is introduced by a most useful chronological table faced by a page giving modern translations of the work listed.

Where so much is consistently of value it is invidious to make distinctions. In all there are thirty six chapters. Of these the following may claim special mention: 1. Africa (p. 19); 2. Monica (p. 28); 5. Manichaeism (including Gnosis) (p. 46); 8. Ambrose (p. 79); 10. Philosophy (p. 101); 12. Ostia (p. 128) with its exquisite account of the death of Monica; 16. The Confessions (p. 158) termed 'a manifesto of the inner world', (p. 168), and facing squarely the central problem of the nature of human motivation, the "processes by which the