

# The Classical Review

NOVEMBER—DECEMBER, 1921

## EDITORIAL NOTES AND NEWS

THE death of Dr. Jackson reminds us how a great personality links the generations. When the first volume of this *Review* appeared in 1887, Henry Jackson had already published his work on *Plato's Later Theory of Ideas*. He was already recognised as a worthy inheritor of the Trinity tradition of sound learning, of which Thompson, the Master, who had lately passed away, was also representative. Jackson's influence, of course, is not to be measured either by the volume of his published work or by the part he played, important as it was, in University and College politics. He devised, we believe, the system of personal College teaching, as distinct from formal lecturing, which has been the chief source of strength of Cambridge Classics. His method was Socratic, and it was his character that made him for so many years the best known and best beloved of Cambridge teachers. Friendship and the pursuit of truth were his two chief occupations, and he conceived a University as above all a place in which the truth is diligently sought in the company and by the help of friends.

When the *Review* was started, it may interest our readers to hear, the Editors expressed a hope that they could notice 'within three months of their appearance' all English publications that were not 'unmistakable cram-books or of a merely elementary nature' on the language, life, and literature of Greece and Rome, down to 800 A.D. in the Western, and 1453 A.D. in the Eastern Empire, 'without regard to the distinction commonly made between sacred and profane literature.' They promised also to notice the more important foreign books and articles, to publish occasional verses and short notes and *adversaria*; and, further, hoped, 'at least until our pages are fully occupied in the ways above described,' to insert short original articles. But these, they added, would

be generally less elaborate than those admitted in existing philological journals, and would be sometimes adapted to the needs of younger scholars. We commend this reminiscence of a time when the *Review* had 344 pages allotted it, instead of our present 192, to those contributors who are puzzled by the crassness of an editor who rejects, or holds back, or returns for drastic cutting, a contribution which runs into several thousand words.

We are delighted to hear that the *Bacchae* has been successfully produced at University College, by members of the University of London, in Greek. The theatre is, or ought to be, the laboratory of the critic who essays to study the technique of ancient drama, as of modern. Even the cinematograph may do something—if it be properly used—to spread in this distracted age some sense of the chief merit of the ancient tragedies, namely their formal strength and beauty. The *Oresteia* film, which was seen by many members of the Classical Association at Cambridge, can now be hired, together with the music, from Messrs. Gaumont, Ltd., of Denman Street, Piccadilly Circus, for the use of schools and universities, or other audiences.

Dr. E. A. Sonnenschein writes to us as follows, from 4, Sion Hill Place, Bath :

I venture to ask you to insert this letter in the next number of the *Classical Review*. The origin of the step which I am taking, not without hesitation, was a letter from Professor Kroll, of Breslau, which was read by Dr. Leaf at the recent General Meeting of the Classical Association in Cambridge, as follows: 'Our position is deteriorating daily. Universities will perish entirely; at least, classical scholarship. Could not anything be done for us? I am near to despairing.' Several members of the Association expressed their sympathy to me after the meeting, and after some further enquiry I have decided to write to you to say

that I am opening a fund for the relief of classical teachers in German and Austrian Universities, and that any contributions sent to me at the above address will be welcomed. . . . As to the distribution of the fund, I suggest that donations may be ear-marked for the benefit of

particular persons known to the donors as needing relief; and that any donations not so earmarked go to the relief of others known to me and to the Friends' Emergency and War Victims Committee (27, Chancery Lane) as in distress and deserving help.

## VERSION.

**NAPOLEON.** There are three sorts of people in the world—the low people, the middle people, and the high people. The low people and the high people are alike in one thing: they have no scruples, no morality. The low are beneath morality, the high above it. I am not afraid of either of them; for the low are unscrupulous without knowledge, so that they make an idol of me; whilst the high are unscrupulous without purpose, so that they go down before my will. Look you: I shall go over all the mobs and all the courts of Europe as a plough goes over a field. It is the middle people who are dangerous: they have both knowledge and purpose. But they too have their weak point. They are full of scruples, chained hand and foot by their morality and respectability.

**LADY.** Then you will beat the English; for all shopkeepers are middle people.

**NAPOLEON.** No, because the English are a race apart. No Englishman is too low to have scruples: no Englishman is high enough to be free from their tyranny. But every Englishman is born with a certain miraculous power that makes him master of the world. When he wants a thing, he never tells himself that he wants it. He waits patiently until there comes into his mind, no one knows how, a burning conviction that it is his moral and religious duty to conquer those who have got the thing he wants. Then he becomes irresistible.—*The Man of Destiny*, BERNARD SHAW.

**MILES.** Omne in tres greges, opinor,  
hominum divisumst pecus:  
Sorsum summi, sorsum medi, sorsum  
vivunt infimi. [et summi pares,  
Nisi quod edepol uno in hoc sunt infimi  
Quod scelesti sunt utriusque, sine pudore,  
sine metu. [fimos  
Aio summos superiores, inferiores in-  
Esse, quam quos quicquam pudeat aut  
metuant famam malam.  
Equidem neutros flocci facio neque  
timendos censeo:  
Nil hi sapiunt, nil illi audent: qui nil  
sapiunt mihi favent;  
Qui nil audent pessum miseros ego  
premam miseris modis.  
Ego sum vomer: ego plebeios ubi sunt  
cunque et divites, [lamentariis.  
Quasi sint glebae inertes, scindam sulcis  
Medios timeo: medi sapiunt, idem se  
audacter gerunt:  
Verum inesse credo vitium: ne scelesti  
sint timent. [tollent quidem.  
Ita pudore praepediuntur; digitum ne  
**MULIER.** Ergo Athenienses, mi vir,  
facile vinces: scilicet  
Medii sunt caupones omnes.

**MILES.** Potin ut taceas, ego loquar?  
Quasi non sorsum Atheniense segregat-  
tum sit genus. [sentiat:  
Nemo inferior vivit illic, quin pudorem  
Nemo superior, tyranno quin volens  
huic pareat.  
Idem Athenienses omnes quandam  
habent divinitus [quos velint.  
Insitam potestatem, unde facile superent  
Si quid cupide cupiunt, cupere se id  
cupitum nesciunt: [venit  
Opperiuntur otiosi, donec in mentem  
—Unde veniat vero ignorant omnes, ita  
caecumst iter— [hoc sibi  
Fixa firma falsa opinio, imperare unum  
Iusque fasque, ut istos vincant qui, quod  
ipsi sibi petant, [superabiles.  
Id potiti sint: tum demum fiunt in-

J. B. POYNTON.