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Phidias Et La Sculpture Grecque Au V^e Siècle *Phidias et la Sculpture grecque au Ve Siècle*. By H. Lechat. (Les Maîtres de l'Art Series.) Paris: Rouam. 8vo. 1 vol. Pp. 174. 24 plates.

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NEOPLATONISM IN RELATION TO CHRISTIANITY.

Neoplatonism in Relation to Christianity. An essay. By C. ELSEE, M.A. University Press, Cambridge. 1908. 8vo. Vol. I. Pp. vii + 144.

THIS book contains in expanded—and somewhat belated—form the Hulsean Prize Essay of 1901. Its five chapters deal with ‘Roman Religion in the Third Century,’ ‘Earlier Systems of Greek Philosophy,’ ‘The First Beginnings of Christian Philosophy,’ ‘The History of Neoplatonism,’ and ‘The Relations between Neoplatonism and Christianity.’ To use up two chapters out of five in preliminaries and to wander so far afield as Thales and Heraclitus may seem unnecessary, but Mr. Elsee tells his tale pleasantly and gets his information from modern and reliable sources, English and French. When he gets to business, it is, of course, Clement and Origen, Philo and Plotinus, that he is most concerned with; but although he has a good deal to say about them that is true and just, he has little to say that is new, unless it be his contention that Plotinus ‘edited and retouched Christian theology in the light of Platonic philosophy,’ and that the silence of Plotinus, the plagiarist, upon the subject of Christianity ‘was deliberate and intentional’: Neoplatonism, in fact, was merely part and parcel of an anti-Christian plot! The weakest part of the Essay is that which deals with what one might suppose to be the essential point—the characteristic differences between the two theologies, and the influence of the one on the other.

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DIE BURGTEMPEL DER ATHE- NAIA.

Die Burgtempel der Athenaia. By E. PETERSEN. Berlin: Weidmann. 1907. 8vo. 1 vol. Pp. 147, with 4 Illustrations in text. M. 4.

DR. PETERSEN here endeavours to set forth without bias evidence offered by writers and monuments. He discusses first the earliest

written witnesses for the primitive temple, Homer’s mention of Ἐρεχθῆος πυκινὸν δόμον of η. 80 in conjunction with the passage in B. 546 ff. where Erechtheus is said to dwell in the temple of Athene (ἐνὶ πτόνι νηῶ), and shows that the words νηὸς and δόμος are well chosen, since Erechtheus really had his dwelling at Athens, while Athene only had the seat of her worship there. He next discusses the reliefs of the primitive temple, the oldest cult-statues of the goddess worshipped at Athens, and the connection between Erechtheus and Poseidon. The goddess of the early temple had nothing to do with the Homeric Athene, but belonged purely to Athens and Attica, and was therefore not likely to be represented as a war-like figure. Erechtheus, as her foster-son, was granted an abode in her temple, and she herself dwelt in his house, nor is there any trace of opposition or a contest between them. The whole story of Athene’s strife with Poseidon was later than the earliest temple on the Acropolis, and the original Athene was an ‘agrarian’ goddess; indeed, one may even believe that in very early times there was no sculptured representation of the goddess, who was held to be immanent in the sacred olive-tree, and who was probably worshipped under the name of Pandrosos. It is probable, too, that in the most primitive times Erechtheus held the position later occupied by Zeus. A section on the new Erechtheion follows, and lastly, the cella of Athene Polias is treated at some length, where, after elaborate calculations concerning the measurements of the παρὰστράς, the author decides in favour of a standing figure.

E. S. FEGAN.

PHIDIAS ET LA SCULPTURE GRECQUE AU V^e SIÈCLE.

Phidias et la Sculpture grecque au V^e Siècle. By H. LECHAT. (Les Maîtres de l’Art Series.) Paris: Rouam. 8vo. 1 vol. Pp. 174. 24 plates.

PROFESSOR LECHAT has written an excellent little volume on Pheidias for the series entitled ‘Les Maîtres de l’Art,’ embracing also the sculpture of the whole of the fifth

century. It is a task which has been attempted many times, but the vigour, freshness, and truth with which the various statues are described show great sympathy with, and delight in, the works of these masters, and bring the very gods and goddesses before our eyes. As specially good we may mention the description of the pediments at Olympia, of the Nike of Paionios, and the estimate of the three Athenes of Pheidias. Very interesting, too, is the comparison of the two great Doric temples—that of Zeus at Olympia and the Parthenon at Athens—where the professor points out the close correspondence between the spirit of the architecture and the decoration; while, later, in discussing the influence of Pheidias upon Polykleitos, he compares the Doryphoros with the Doric of the temple at Olympia, and the Diadumenos with the Doric of the Parthenon. The characteristics of the Ionian school are neatly put in a few lines; its ‘naturelle facilité de bavardage’ may be traced even from the archaic period. The difference between the work of Pheidias and those who came after him lies in the fact that Pheidias and his most distinguished contemporaries were a kind of summing-up and crowning-point of the traditions of their respective schools, while their successors were individualists; it was the novelties introduced by their individual minds that formed the essential features of their art. The glory of Pheidias lay in his power to assimilate all that had gone before him, and to bring it forth enriched by his own spirit. The most renowned of his statues were those of the divinities, for in them he made a real contribution to the religious beliefs of his time, so that he was said to have added to religion by showing the beauty and the majesty of the gods.

E. S. FEGAN.

LA COLONNE TORSE ET LE DÉCOR EN HÉLICE DANS L'ART ANTIQUE.

La Colonne Torse et le Décor en Hélice dans l'Art antique. By V. CHAPOT. Paris: Leroux. 1907. 8vo. 1 vol. Pp. 176. Illustrations 210, in text.

DR. CHAPOT has made an exhaustive study of the twisted column, tracing its progress from the earliest

times until it fell into discredit after a temporary revival in the fifteenth century. He compares instances from Egypt, Assyria, India, Africa, the United States, Mexico, and Europe, but as Riegl has pointed out in his *Stilfragen*, the spiral is found occurring quite independently all over the world. Dr. Chapot leaves on one side as very doubtful all question of influences, and proceeds to examine the suggestions which have been offered to account for spiral decoration. Among these may be cited the natural desire to improve on a decoration formed of curved lines, imitations of floral forms or tree-trunks, festal garlands, snakes, ropes, and the twisted appearance of flames. In his remarks on the rope theory, Dr. Chapot describes a savage's method of making pottery by coiling down long strips of clay, much as a sailor would coil a rope. In this case the spiral obtained is an element of fabrication rather than of decoration.

Dr. Chapot himself seems to incline to the opinion that the spiral is in some way of religious significance, which would lend colour to the suggestion that the twisted column derived from festal garlands twisted round a pillar, in itself a cult object.

The last chapter contains a long list of examples of the *colonne torse* of the Christian era which have come down to our day, and of which we have some knowledge.

E. S. FEGAN.

MOMMSEN'S GESAMMELTE SCHRIFTEN.

Gesammelte Schriften von THEODOR MOMMSEN. Dritter Band: juristische Schriften, dritter Band (xii and 632 pp., 1907); fünfter Band: historische Schriften, zweiter Band (vi and 617 pp., 1908). Berlin: Weidmannsche Buchhandlung. Lex. 8°. Each volume M. 15, or bound, M. 17 40.

THE first, second, and fourth volumes of this important publication were noticed in the *C.R.* for 1907 (vol. xxi., pp. 216 ff.). With the third volume the juristic writings are completed and indexed. The range of dates (from 1843 to 1904) and subjects is very wide, and I shall not try to describe the contents of the volume in full. To the present century belong the following essays: *Latium maius*; Die Erblichkeit des Decurionats; Zur Lehre von den römischen Korporationen; *Nexum*; *Mancipium*, *manceps*, *praes*, *praedium*; Zur Geschichte der Erbpacht; Die Popularklagen; Die Pilatus-Acten; Die Rechtsverhältnisse des Apostels Paulus. The reader who is no jurist will find his account in the last, and in the discussion of the usury of M. Brutus, which throws light on some passages of Cicero's letters and gives Mommsen another fling at Cicero: ‘He belongs to the neuters who shrink, not from wrong, but from its nakedness; who have at heart the reputation of honesty, not honesty itself.’ The paper on St. Paul, reprinted from a German theological journal, should be read by all serious students of the Acts. It is chiefly concerned with the Apostle's rights before the law, but incident