

sympathy was not the result of any effort. It was inseparably bound up with the words which rose to their lips. It implied no special purity of heart or mind; it pointed to no Arcadian paradise where shepherds knew not how to wrong or oppress or torment each other. We say that the morning light rests on the mountains; they said that the sun was greeting his bride, as naturally as our own poet would speak of the sunlight clasping the earth, or the moonbeams as kissing the sea.

We have then before us a stage of language corresponding to a stage in the history of the human mind, in which all sensible objects were regarded as instinct with a conscious life. The varying phases of that life were therefore described as truthfully as they described their own feelings or sufferings; and hence every phrase became a picture. But so long as the conditions of their life remained unchanged, they knew perfectly what the picture meant, and ran no risk of confusing one with another. Thus they had but to describe the things which they saw, felt, or heard, in order to heap up an inexhaustible store of phrases faithfully describing the facts of the world from their point of view. This language was indeed the result of an observation not less keen than that by which the inductive philosopher extorts the secrets of the natural world. Nor was its range much narrower. Each object received its own measure of attention, and no one phenomenon was so treated as to leave no room for others in their turn. They could not fail to note the changes of days and years, of growth and decay, of calm and storm; but the objects which so changed were to them living things, and the rising and setting of the sun, the return of winter and summer, became a drama in which the actors were their enemies or their friends.

That this is a strict statement of facts in the history of the human mind, philology alone would abundantly prove; but not a few of these phrases have come down to us in their earliest form, and point to the long-buried stratum of language of which they are the fragments. These relics exhibit in their germs the myths which after-