

tion from the confusion that results from contact with other peoples, the Latins were more faithful than the Greeks to these primitive notions. Uniform occupations in presence of the same physical forces, which they believed gods, preserved them from forgetting their old mythological conceptions. A conservative temper which gave high value to tradition and a patriotic attachment to national divinities long preserved the old beliefs of Latium from any effects of innovation, while on the other hand the Greeks brought into contact with the older eastern civilization varied infinitely the primitive heritage of religious beliefs, and made their mythology the artistic prelude to their triumphs in sculpture, painting and literature. In addition also to the natural tendency of the Latin character to respect for the past must be added the fact that a privileged caste, supported by the state, gave to the Latin religion a character of fixity which did not exist in Greece, where there was neither a national priesthood nor national religion.

The points of contact between Greek and Roman religion were originally very few. In the first place no heroes played any role in Latin mythology. In the next place the only deities common to the two peoples were the Jupiter and Vesta of the Latins, corresponding to the Zeus and Hestia of the Greeks. Of the Latin Pantheon, Jupiter (*Dies piter*) alone was primitive and Indo-European. The identity has often been pointed out of the Latin Jovis (in its earlier form, Diovis) with the Sanscrit Dyaus, the Greek Zeus, the old German Tio (Tuisca) and the Scandinavian Tyr.

All the Roman deities, with the exception of Jupiter, originated on the soil of Italy. These deities have connected with them no myth, history or genealogy. The Roman genius was unpoetic and unimaginative. These gods have their nature revealed in their names and represent the notions of an agricultural people, some natural force, some moral quality, or act of domestic or warlike life which they personified.

Saturn is the god of the sown seed, Pomona of the orchard, Vertumus of the changing year, Mercury of trade. The abstract deities of a minor rank, like Fortuna, Concordia and Bonus Eventus, that preside over the thousand accidents of life, are quite late in their origin, and but the pale productions of a religion that never had the imaginative power to impress upon its types the marks of a strong personality.

Roman originality expressed itself not in the contents of its religion, but in the form, in an elaborate ritual and sumptuous ceremonial, whose vestments and usages were largely borrowed from Etruscan sources. Just as in the practice of law, precedent

and absolute verbal accuracy were strictly adhered to, so in the celebration of religious services, the mispronunciation of a word or substitution of a word for the set words of a sacred formula was sufficient to vitiate any religious celebration.

Presages of good and evil were drawn in abundance from signs in the air and signs on the earth. The priest by his conjurations, by the power of a magic word, could exercise authority over the heavens, could make the rain fall or draw down the thunderbolt. A friend of law and order, the Roman regulated religion as he did civil life. In Latin the same verb *agere* is used to express religious as well judicial procedure.

Such was the religion of the Romans—a worship of agricultural, domestic and trade deities—deities altogether practical, arising out of the routine of a life of limited activities, expressed in a ceremonial of strict routine and mechanical external observance.

When, therefore, they came in the Punic wars into contact with the Greeks, it was not strange that the Greek religion, which had shown singular force of expansion by imposing itself upon the lettered classes among all the nations overrun by Alexander the Great, should furnish one more proof of its influence by assimilating to itself the religion of Rome. The artless beliefs of earlier days were no longer suitable for the masters of the world. They were the products of an age of ignorance and faith, limited as the horizon of the people that created them, without power of response to questions of a more inquiring age. With incredible rapidity Roman religion gave way before the Greek mythology transformed and enriched for ages by the free imagination of a gifted people, arrayed and beautified by poets' transcendent genius, and serving as the vehicle of symbols of the highest and most abstract truths as the philosophers of the day claimed. Art, poetry and the theatre introduced into Italy popularized the gods of Greece. Education fell into the hands of foreign teachers. Noble youths, to complete their education, made the grand tour of Greece. All concurred among the upper classes to reduce to oblivion the old national religion. No wonder that the Older Cato, who had witnessed the rise and triumph of Greek religious ideas, but remained himself loyal to the old Italian faith, felt himself in his old age a stranger in the land that gave him birth.

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Alex. Keith, '94, has been located in Toronto, where he is engaged in the coal and wood business.

Among the successful candidates at the recent examinations at the School of Pedagogy we notice the name of W. M. Whyte, B.A., '96. We congratulate "Billy" on his deliverance from the "house of bondage."