

in which case it would have no reference to Roman history at all. We must banish it entirely from our minds, with all the associations and impressions which cling to it, and we must do the same with regard to the whole of that circle of legends woven out of misinterpreted monuments or customs, with the embellishments of pure fancy, which grouped itself round the apocryphal statues of the seven kings in the Capitol, aptly compared by Arnold to the apocryphal portraits of the early kings of Scotland in Holyrood and those of the mediæval founders of Oxford in the Bodleian. We must clear our minds altogether of these fictions; they are not even ancient: they came into existence at a time when the early history of Rome was viewed in the deceptive light of her later achievements; when, under the influence of altered circumstances, Roman sentiment had probably undergone a considerable change; and when, consequently, the national imagination no longer pointed true to anything primæval.

Race, when tribal peculiarities are once formed, is a most important feature in history; those who deny this and who seek to resolve everything, even in advanced humanity, into the influence of external circumstances or of some particular external circumstance, such as food, are not less one-sided or less wide of the truth than those who employ race as the universal solution. Who can doubt that between the English and the French, between the Scotch and the Irish, there are differences of character which have profoundly affected and still affect the course of history? The case is still stronger if we take races more remote from each other, such as the English and the Hindoo. But the further we inquire, the more reason there appears to be for believing that peculiarities of race are themselves originally formed by the influence of external circumstances on the primitive tribe; that, however marked and ingrained they may be, they are not congenital and perhaps not indelible. Englishmen and Frenchmen are closely assimilated by education; and the weaknesses of character supposed to be inherent in the Irish gradually disappear under the more benign influences of the New World. Thus, by ascribing the achievements of the Romans to the special qualities of their race, we should not be solving the problem, but only stating it again in other terms.

But besides this, the wolf theory halts in a still more evident manner. The foster-children of the she-wolf, let them have never so much of their foster-mother's milk in them, do not do what the Romans did, and they do precisely what the Romans