

heroes, * who tamed the rude manners of mankind, † founded cities, repelled the incursions of enemies, and gave peace to their country. And this custom began when Rome contained only a few shepherds, gathering strength by an alluvies of the outcasts of neighbouring nations.

THOSE first efforts of *poetic eulogy*, whether in prose or verse (like those of a similar origin, which Nature, always the same, teaches our savage neighbours) although often sublime in substance, were yet so rude in structure, that ‡ Livy forbears quoting them, as having become intolerable to the more refined taste of their posterity ; however suitable they might have been to the æra of their production.

WHAT a multitude of compositions of this kind must have existed between the barbarous songs of the military upon the triumph of § Cossius, and the celebrated panegyric of Pliny upon Trajan ! They are said to have been swelled into two thousand volumes, even in the time of Augustus. In short, the praise of *public virtue* was wrought in the whole texture of Roman polity ; and Virgil, calling *Religion* to his aid, gave it the highest finish.

He divides his Hades, or place of Ghosts, into different regions ; and to the gulph of deepest perdition, ¶ consigns those monsters of iniquity who delighted in the destruction

* Soliti sunt, in epulis, canere convivas ad tibicinem, de clarorum hominum virtute.

† Qui terras hominumque colunt genus, aspera bella Compeant, agros assignant, oppida condunt.

Hor.

‡ Carmen canentes ibant, illa tempestate forsitan laudabile rudibus, ingeniis, nunc abhorrens & inconditum, si referatur.

§ Longe maximum triumphi spectaculum fuit Cossius—in eum milites carmina incondita, æquantes eum Romulo canere.

Liv.

|| “ Full twice as deep the dungeon of the Fiends,
“ The huge Tartarean gloomy gulph descends
“ Below these regions, as these regions lie
“ From the bright realms of yon æthereal sky.”