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A VISIT TO TRÈVES.

Trèves, called by its inhabitants Trier, although one of the oldest and most interesting places in Germany, is rarely visited by the ordinary tourist. Yet it well repays a visit, not only for its natural beauty, but on account of the splendid relics of ancient Roman civilization which are to be seen there. Thirteen hundred years before the foundation of Rome, according to legendary history, in the seventh year of Abraham, Trebeta, son of Ninus, King of Assyria, being driven from his own country, wandered through Europe, and fixed his dwelling by a river flowing through a fair valley, shaded by woods and girt in by mountains. On this spot grew up a town which still bears his name, and tradition tells of magnificent buildings and walls constructed by princes of the Treverian line. We read of frequent conflicts not only with the neighboring Gallic and German tribes but with the all-invading forces of Rome, during which the Treveri gradually became Romanized, and finally, when Rome's career of conquest was checked, and all her efforts were needed to retain her possessions and to keep peace on her borders, the seat of Empire was moved from Rome to Trier. Maximian, Constantius, Constantine the Great, Valentinian, Gratian and Maximus all resided there during some period of their lives, and traces of their splendour are still seen in the ruined palace, the baths, the Basilica and the amphitheatre.

Late one summer evening I arrived at the railway station just outside of this little town. As the old-fashioned vehicle, which was to convey me to my destination, rolled along, I saw before me a huge and lofty structure looming forth black, in the moonlight. Its two high arches, under one of which we passed, were surmounted by two ranges of windows and half-columns, and on either side rose a massive tower. The walls were built of heavy blocks of dark gray, almost black stone, held together, not by mortar, but by clamps of iron. This was the Porta Nigra, the most imposing Roman monument in all Germany. According to legend it was the work of Assyrian colonists, but more scientific investigation attributes it to the 4th century after Christ. Its excellent preservation is due to the fact, that in the eleventh century Archbishop Poppo transformed it into a church by filling in the archways, and completely hiding the gateway and the lower part of the towers by a wide ascent of steps, leading to the second story, where several of the windows were transformed into doors. He added, moreover, an apse, a third story with a sloping roof, and a steeple. The lower story he dedicated to the Virgin and Saint Michael, while the third story became the church of Saint Simeon. In this modernized form it remained for nearly eight centuries, until, in 1804, Napoleon I ordered that it should be restored to its original use as a gateway. The complete restoration was not effected until 1876, and the only traces now visible of its medieval transformation are the gaps under four of the windows, now thirty or forty feet above the ground, where stones had been taken out in order to form doors.

To resume my personal narrative. The Sunday after my arrival I attended a Protestant service held, strange to

say, in Constantine's Basilica, another most interesting building. The solid walls still stand firm, but the entrance is now under ground. The exterior, which is severely simple, was formerly brilliantly coloured, and the interior was adorned with marbles, and mosaics. Many a strange vicissitude has this building passed through. Built to hold the judgment seat of Constantine, and to serve as a commercial exchange, it became after the Frankish invasion a fortress, then the electoral palace, and finally, in 1856, it was converted into a Protestant church.

Another structure, with which the name of Constantine is especially connected, is the amphitheatre, built to seat 30,000 spectators. It is now little more than a ruin, having been used for many years as a quarry, but the crumbling gateways and huge circle, surrounded by tiers of seats overgrown with grass, still show traces of its old magnificence. The reality of the horrible cruelties enacted there is impressed upon one by the sight of the dens whence issued the wild beasts eager to devour the captives "butchered to make a Roman holiday." Our guide informed us that there was a secret underground passage leading from the amphitheatre to the Emperor's palace.

It is a relief to turn to the scene of more peaceful entertainment, the Roman baths. Unfortunately they were partially torn down in the 17th century, but the basins, canals and heating apparatus still remain, and enough of the building is left to recall its old time splendour, when Roman youths enjoyed its swimming baths, its library, its gardens and places of exercise.

The palace of the Emperors is also a mighty ruin, and shows in what magnificence its ancient inhabitants dwelt. It also has had a changeful history. In the 12th century part of it was used as a church, then it became a castle, then a state prison, and later it was used again as a fortress, when it suffered greatly from a bombardment by the French. Happily all these ruins are now carefully guarded from defacement, and there seems to be little danger that the amphitheatre and baths will again be used as quarries, or the palace of the Emperors as a tannery.

When all the ruins have been visited, there yet remain many buildings of great historical interest, which are still in common use. Chief among these is the Cathedral, a magnificent structure of the German Romanesque style. The Roman part of the building was begun before 367, A.D., as is shown by the discovery of a coin imbedded in the masonry, and the Treverian legend relates that the Empress Helena, the mother of Constantine the Great, caused it to be built around her palace. Though often partially destroyed it was rebuilt in succeeding centuries in many different styles of architecture. In the fifth century the Franks sacked the city, and the cathedral was burnt, only the walls standing firm. Fragments of the massive pillars of the original building may still be seen in the cloisters. Bishop Nicetius in the next century repaired the damage, keeping as closely as possible to the original design. Nearly four hundred years later the city was sacked by the Northmen, and the cathedral was again partially burned. In the year 1016 Bishop Poppo completely repaired and enlarged the church, and in the twelfth century