

then turned northward, overcoming Etruria, Umbria and Cisalpine Gaul, next directing her victorious arms to the south she overran Sicily. Crossing the Mediterranean, Africa and Greece were subdued. From Africa she reached Spain, and from Greece, Asia. Looking for more worlds to conquer, Caesar crossed the Alps and planted his victorious flag in Gaul and Britain.

Not content with conquering all nations, Rome civilized and assimilated them. It was from these assimilated races that Roman literature came, for Rome herself produced few authors. She ruled, did not dream. But she did leave her indelible stamp on all Latin writers; was, in fact, their source of information.

Latium produced Cato and Caesar, with their dry, precise style,—the style of men of action. Etrurian writers were laborious and obscure. Such is the diction of Tacitus. Writers from Southern Italy, such as Horace and Ovid, had an easy agreeable composition, resembling the Greek. Cisalpine Gaul produced writers who possessed a clear, well-balanced, natural, graceful style, greatly resembling the modern French. Among them we find many great names: Catullus, Virgil, Titus Livy, and Pliny the younger. Seneca and Lucan composed in the fiery romantic style of Spain. African diction was always extreme, sometimes subtle, sometimes capricious, as evidenced in the productions of St. Cyprian, St. Augustine and Tertullian.

In their religion which came chiefly from the Etruscans, the Romans did not regard their gods as beings perfectly beautiful, as did the Greeks. But they looked upon them merely as parties to a business transaction. The man wished a favor of a god; he paid a certain price, and waited for the deity to fulfill his part. No emotion was indulged in. For this reason the gods personally were very vague and ill-defined, but their powers and duties were accurately determined. This religion was practical, not only in its spirit, but also in the moral effects aimed at. For the gods demanded of men duties upon whose fulfillment the stability of the home and state depended. This sordid view of religion and the national lack of imagination prevented the creation of a mythology such as the Greek, and thus left no material for poets to work upon.

The underlying caution and conservatism of the Roman character manifests itself conspicuously in the Roman family organization. Nowhere except, perhaps, in Egypt do we find the veneration of ancestors carried to such a pitch. The *mos majorum* was the first law of the land. All authority was vested in the father as