

democracy itself and you will find in some of the institutions the very seed-bed of future evils. The people of Athens were Greeks, yea less, yea more they were Athenians. "Intellectual development depends on the liberty from restraint of law as from practical intolerance between man and man." Pericles says of his nature, "Our social march is free, not only in regard to public affairs but also in regard to intolerance of each other's diversity of daily pursuits." This was the time of the "Thirty Years Truce," of the perfected ideal of Solon, the time of a true democracy. Athens becomes the centre of the political, and the home of the literary world. "Literature and art are carried to the utmost perfection possible to human genius." It is the age of Phidias and Polygnotus; of Aeschylus, Sophocles and Euripides; of Aristophanes; of Herodotus, Thucydides and Xenophon. Individuals are free, Athens is harmonious within herself and bright with effulgent glory, but go beyond her walls and you meet a difference. The mass, the body when dealing with dependencies and allies, depicts a wide divergence from the characteristics of our ideal. The Saturnian must be depicted in every phase of life, must be universal in its extension.

Rome had a Golden Age. One speaks of "Augustus born to bring Saturnian times." The age receives its name of Golden rather because of its vivid contrast to preceding and succeeding ages than because of the intrinsic value of itself; to its distance from back and foreground rather than its approach to our ideal. Augustus came too soon after rife revolution to achieve so much and must frame from too various a material to build so well. His policy and system was, "To interest the higher classes while he tranquilized the restless spirits of the lower. To the one he held an honorable employment while he checked the promptings of ambition; to the other he substituted amusement for occupation, shows and largesses for military service." This might afford great facility for the onward march of the present administration, but it reveals no lasting quality and is far removed from our ideal. Industry and frugality, types of Saturnian, are entirely wanting. His foreign policy, "That by the prudent vigor of his counsels it would be easy to gain every concession which the safety and dignity of Rome might require," was peaceful and wise, and approximates our ideal more closely than any other feature of the period. The lack of homogeneity of the people; the fact that "The supple Syrian, the sensual German, the moody and ungovernable Moor," must all be accounted in the reckoning; the fact that the genius itself was rather a Greek exotic than a Roman fruition; that ambition was reproductive rather than creative in its character; that corruption was rife among the people at large. All these contributed to render null the evolution of our ideal. "Political tranquility, elegant leisure, imperial patronage, the inspiration of Greek genius, the encouragement of appreciation and wide attention, everything