

narrow sea." Might not the art of governing by a king, senate and assembly have been one of the arts thus derived?

As to religion. In Italy and in Greece the same symbolic and allegorical views of nature lay at the foundation of the popular faith. In both countries there was the same worship of her powers under forms, which, to their minds, represented the attributes and operations of nature. In Greece especially, these forms were those of human beauty, majesty and passion, in which the groundwork of nature worship was as far as possible concealed by the achievements of a plastic imagination. "The Greek was formed to sympathize strongly with the outward world: Nothing was to him absolutely passive and inert; in all the objects around him he found life, or readily imparted it to them out of the fulness of his own imagination."\* That the gods of both peoples were embodiments of the powers of nature will readily appear when we remember that the Greek Zeus was the Roman Jove (Sanscrit, Dyaus) and typified originally the upper air, the bright heaven, the firmament, and many of the stories told of him hurling his thunderbolts, "*rubente dextera*,"† of his dividing the clouds with his gleaming lightning and driving his thundering steeds and flying clouds through the pure air,‡ are all explicable when this fact is remembered. As the supreme embodiment of nature's mightiest powers, to the Greeks he was the cloud-collecting son of Saturn, he was King and father of gods and men, he was the avenger of strangers and suppliants. § To the Romans, he was *Gentis humanæ, pater atque custos* ||; *pater et rex Jupiter*, &c.¶ This male divinity had his counterpart in the female Dione, who was his wife and the mother of Aphrodite, the goddess representing love and reproductiveness.

The celestial object which they each day saw commence his course across the heavens in the East and finish it in the West, shedding forth in his path light and heat and all their resulting blessings, was personified by both nations in the sun-god Apollo; and to both he was "ever bright and

\* Thirlwall's Greece.

† Horace Odes I., 2.

‡ Ibid I., 54.

§ Odyssey IX., 271.

|| Horace Odes I., 12, 49.

¶ Horace Sat. II., 1, 43.