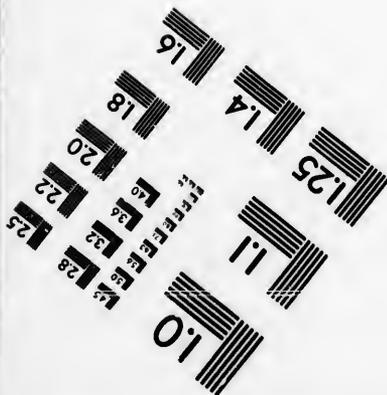
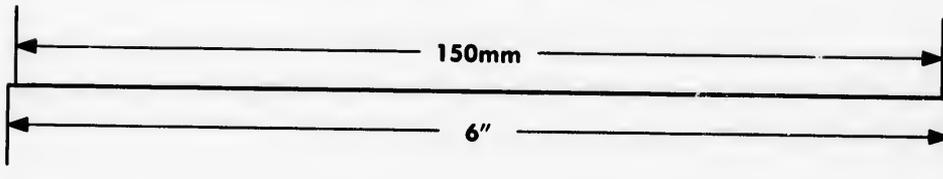
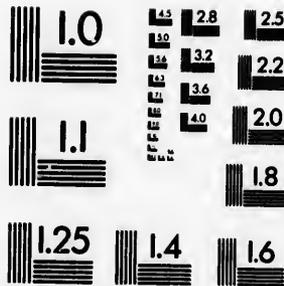
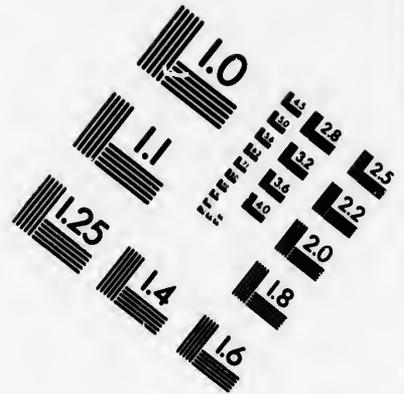
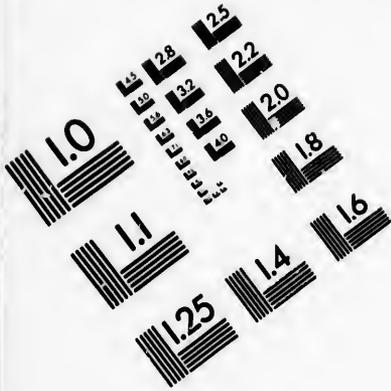
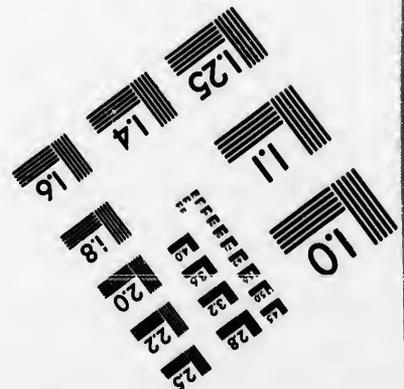


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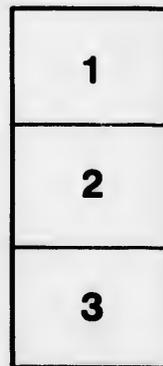
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THE ANCIENT
Greeks and Romans,
THEIR INFLUENCE UPON EACH OTHER
AND UPON
MODERN
EUROPEAN CIVILIZATION.

A THESIS

BY

A. PURSLOW, M. A., LL. B.

PORT HOPE :
WEEKLY NEWS STEAM PRINTING OFFICE.
1880.

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PART I.

THE MEDITERRANEAN—THE PART IT PLAYED IN ANCIENT COMMERCE
—IN ANCIENT HISTORY—GREECE AND ITALY—EARLY INHABITANTS—OF SAME RACE—CONFIGURATION OF THE TWO PENINSULAS—EFFECT ON CHARACTER OF INHABITANTS—NATIONS OF GREECE SUBDUED BY EXTERNAL POWER—OF ITALY, BY INTERNAL—POINT OF CIVILIZATION REACHED BY BOTH BEFORE SEPARATION—POINTS OF DIFFERENCE IN CIVILIZATION AFTER SEPARATION—DIFFERENCES IN FAMILY—IN STATE—IN RELIGION IN ART—IN LITERATURE—IN LANGUAGE—IN PERSONAL QUALITIES.

Between Europe and Africa, in the Old World, there stretches an almost tideless sea. In the infancy of geographical science, when it was the largest body of water known, it was called the Great Sea—*Magnum Mare*. But the sea has ever been the parent of seamen. And when the Phœnician sailors—children of this sea—had gratified their love of adventure and of commercial pursuits so far as to penetrate its western limits, they discovered beyond the Pillars of Hercules—its western portals—a greater sea outside. The name was then changed to the Inland—the land-locked, the mid-earth sea—the Mediterranean.

What an important part has this sea played in the history of the human race! Of what mighty nations has it witnessed the rise, the decay, and the fall! Its southern waters washed the shores of Egypt—"the Gift of the Nile;" which, although it has been sneeringly called "a land of temples, of deified apes, and consecrated onions," was, nevertheless, the pioneer nation of the world. There the temple-like palaces of Karnac and Luxor, the pyramids,

the paintings and representations of her catacombs, attest at once the greatness of her Pharaohs, and the fact that she possessed political institutions, and a high degree of civilization fifteen centuries or more before the Christian era.

This sea was a silent witness to the conquest of Canaan by Joshua; and it contributed actively to the building of Solomon's Temple, when it conveyed the cedar of Lebanon "in flotes to Joppa." It made the hardy and adventurous Phœnician a child of the sea, and gave him the cities of Tyre and Sidon. Without the Mediterranean, there could have been no voyage of the Argo, and consequently no Medea to occupy the pen of Euripides. If the Mæonian bard had sung at all, he must have sung of other themes than the Iliad and Odyssey, had not this water furnished wide-ruling Agamemnon with the means of transporting his troops to Troy.

The Mediterranean enabled the colonizing Greek to cover the islands of the Ægean, and the coasts of Asia Minor, with Grecian settlements; and at Mount Athos, at Salamis, and at Mycale, it assisted Grecian valor in rolling back the hordes of Asiatics, which the injured pride of the Persian kings led them to send against the mother country. It conveyed Dido and her fellow-fugitives to Carthage, and rendered the latter so great and powerful that it could cope with Rome for the mistressship of the world. And, under Providence, this sea, by the part it played in the Punic wars, had no small share in deciding that the love of freedom, the spirit of independence, the stern maintenance of law and justice, which underlay and exalted the Roman character, and not the low, sordid, unprincipled policy that actuated and degraded Carthage, should then prevail, and ultimately pervade Western Europe. Thus the Mediterranean is interesting for the influence it exerted on the history, the condition, and the commerce of the most civilized of ancient nations, which, as we have seen, dwelt along its shores. And if, in modern times, this sea has dwindled in importance, if commerce has, in a great measure forsaken this—the cradle of its young energies, it is because mankind have spread to newer and more extensive regions, and their intercourse can no longer be confined to limits so narrow.

Into this sea from the North, there stretch two peninsulas—the easternmost, Greece; the more western one, Italy. Into the question as to what people constituted the first inhabitants of these peninsulas, I will not enter; for it is one which exemplifies the adage, *quot homines, tot sententiae*. But it is generally agreed that at a very early period, the two peninsulas were overrun by peoples that were kindred in race, and one in language. Each was an offshoot of the Pelasgian or Low Iranian branch of the great Indo-Germanic family; which, at a period entirely pre-historic, migrated from the East and embraced the ancestors of both Greeks and Italians. And yet, though originally one in race and language, they developed into two very different peoples, each being destined, while obeying its own natural and national tendencies, to leave its mark indelibly imprinted upon European Life and History. It is my purpose in this Essay, to trace, as well as I am able, the influence of these remarkable peoples on each other, and on what—speaking generally—we may call the civilization of modern Europe, and through Europe, of this Western World at the present day.

It will be interesting briefly to trace the effect which the different geographical conformation of the two countries had upon the two peoples. In Greece, the sea has cut deeply into the land on all sides; in proportion to her size she has an enormous coast-line; her shores abound in innumerable bays and inlets; she has an abundance of natural harbors. No wonder, then, that the Greeks were a sea-loving, sea-faring, commercial people, possessed of all the shrewdness and intelligence which foreign intercourse confers. As the experience of Darius and Xerxes proved, the insular character of their country was a bulwark against foreign invasion. No spot in the country was far from the sea, and this proximity to the sea tempered the heat of the land and rendered the labor which the soil required very endurable; while the fact that the soil did require labor preserved the Greeks from the Asiatic torpor, apathy, and indolence which proves so destructive to progress in civilization. The bright, clear air, the healthy climate, and the physical features of the country, were such as to gratify every appetite for pleasurable

sensation, without enervating or relaxing the frame. They combined to produce and maintain the happy mental and bodily organization which distinguished

"The lively Grecian in his land of hills,
Rivers, fertile plains, and sounding shores
Under a cope of sky more variable."

His "land of hills" and his "sounding shores" were ever rousing and prompting the Greek; the former gave him the hardihood of the mountaineer with his characteristic patriotism; the latter, the fearlessness of the sailor; while both combined to create and gratify a love of nature, and an acute observation of her ever-varying forms. They did more:—The mountain barriers that made Greece a nation of small independent states, had the effect of causing her inhabitants to grapple early with the question of Human Government, and to become adepts in the principles of political science, before this science had in other and older countries emerged from babyhood. The sea was to her no *oceanus dissociabilis*. By means of it, rather, she "girt herself round with a constellation of Greek states," in which she planted the Greek language with its wonderful flexibility and adaptation to human necessities; and the Greek character, with its energy and zeal, its fertile imagination, its desire and aptitude for philosophical investigation, its keen eye for beauty and symmetry, its ability for self-government, and its intense love of freedom. And, by the way, what a wonderful knack the Mother Country had of binding these *apoikiai* to herself. In spite of, or rather by means of, the *oceanus dissociabilis*, insular Greece, lying on the frontier between Europe and Asia, was the link of union between these two continents; just as insular England lying on the frontier of Europe is the great bond of connection between Europe and America.

It is not so easy to trace any effect which the configuration, climate, &c., of Italy had on the character of the Italian people. As Italy was a narrow peninsula, its coast line, like that of Greece, was great compared with its area. But, unlike that of Greece, this coast line was singularly unbroken. It hemmed in the land, but it was

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not laved by an island-studded sea, which might invite the inhabitants to become a sea-faring, commercial people. It was the spirit of hostile war, and not that of friendly commerce—it was Mars and not Mercurius—that taught their *rates transilire the non tangenda vada*. Italy had no Corinth and no Athens; for Genoa and Venice—marts of comparatively modern times—were not of Italy; for “the ancient boundary of Italy on the north was not the Alps but the Apennines.” Italy had the same temperate climate, and for the most part the same wholesome air as Greece; its rich alluvial plains and valleys called forth and rewarded the energy of man. “But while the Grecian peninsula is turned towards the east, the Italian is turned toward the west; and while the regions on which the historical development of Greece has been mainly dependent—Attica and Macedonia—look to the east, Etruria, Latium and Campania look to the west. In this way, the two peninsulas, so close neighbors and almost sisters, stand as it were averted from each other. Although the naked eye can discover from Otranto the Acroceraunian mountains, the Italians and Hellenes came into earlier and closer contact on every other pathway than on the nearest across the Adriatic Sea. In their instance, as has happened so often, the historical vocation of the nations was prefigured in the relations of the ground which they occupied; the two great stocks, on which the civilization of the ancient world grew, threw their shadow, as well as their seed, the one toward the East, the other toward the West.”*

Italy, like Greece, was a nation of small states; but these were not separated from each other by mountain barriers; for the Apennines are continuous, and their sides, as Goldsmith says, are decked with “sloping uplands.” Hence the boundaries of these states were ever changing, as the aggressive power of neighbors waxed or waned; and little progress was made in the march of political science.

The individual states, both of Greece and Italy, ultimately suffered the usual fate of such states, *i. e.*, they were overcome by a superior power. In the case of

* Mommsen's History of Rome. Page 27.

Greece, that power was an outlying—a non-Hellenic one, viz: Macedonia, in the first place; in the second place, Rome. In the case of Italy, on the other hand, that power was an internal—an Italian one. The Latins, of Latium, after long and hard struggles with their Etruscan and Labellian neighbors, rose to the surface, and, as Romans, gradually brought under their sway the whole of the Italian States.

It is, perhaps, worthy of notice that the culture and civilization which Greece attained, and which she impressed upon Europe, had reached their highest development, while her component states were yet independent, or, in other words, at a time anterior to the subjugation of the country by foreign Macedonia and Rome. Italy, on the other hand, entered upon her career of progress, only after the amalgamation of her states with, or their absorption by, internal Rome.

Mommsen, in his usual lucid manner, has determined the point of civilization which the Indo-Germanic family had reached, while yet the Hellenes and Italians were members of it. He has shown, by a reference to their common vocabulary, that the stock on which, from the days of Homer down to our own time, the intellectual development of mankind has been dependent, had already advanced beyond the lowest stage of civilization, namely, the hunting and fishing epoch, and had attained comparative fixity of abode. By the time the Hellenes and Italians parted from this family, and from each other,—the one to people Greece, the other Italy, they had attained a knowledge (rude it may be) of agriculture, of land-measuring, of architecture, and of war. "The oldest problems which the world proposes to man, had been jointly solved by the two peoples at a time when they still formed one nation"*

*The antiquity of Italian husbandry is shown by the names of the oldest Latin nations, *i. e.*, the Siculi or sickle bearers, the Opsci or field laborers. And that before their separation, they had learned to till the ground, to make wine, to cultivate gardens, to build houses, and to clothe themselves decently, is proved by the fact that the terms relating to these pursuits were common to the two peoples. For instance, Latin *ager*, Greek *ayos*—a field; L. *aro*, Gk. *aroo*—I plough; L. *aratrum*, Gk. *arotron*—a plough; L. *lige*, Gk. *lachaino*, a hoe; L. *hortus*, Gk. *chortos*—a garden; L. *milium*, Gk. *meline*—millet; L. *rapum*, or *rapa* Gk. *rapos*—a turnip; L. *vinum*, Gk.

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It was not till the Hellenes and Italians had separated, that that deep-seated diversity of mental character became apparent, the effects of which continue to the present day. *The family, the state, religion, art, and literature received each in Italy and in Greece a distinctively national development.* A few words as to each of these to bear out the assertion. And first, as to the family. With the Greeks, as with the Romans, the husband was the head of the wife, children and household; but the Romans transformed this moral subjection into legal slavery, and made the wife, children, and slaves, the actual and absolute property of the husband and father. The Greeks were never wantonly severe toward their slaves,* and they mitigated the harshness of their lot by allowing them legal rights, as of marriage, possession of property, &c. The Romans, on the other hand, maintained with merciless rigor, the principle that the slave was destitute of legal rights.†

As to the state. Out of the family—(*oikia—familia*)—arose the clan (*gene—gens*); and out of the clan among Greeks and Italians arose the state (*polis—civitas*). In Greece, the clan retained its authority as a corporate body in contradistinction to the state, even into historic times. In Italy, on the other hand, the state superseded the relationship, and neutralized the authority, of the clan. An Italian state exhibited an association, not of clans, but of citizens. Says Mommsen, "It was characteristic of the one nation (the Roman) to reduce all features of distinctive personality to a uniform level; of the other (the Grecian) to promote their development." The same author, by a reference to Aristotle's description of the constitution of

oinos—wine; L. *domus*, a house, Gk. *demo*—I build; the Latin *tunica* corresponded to the Gk. *chiton*, and the Latin *toga* was a large *himation*.

* "No less amiable (than their hospitality) is the indulgence with which slaves, though wholly in the power of their masters, appear to have been treated in well-regulated families. The visible approbation with which Homer mentions the kindness shewn by Laertes and his wife to their domestics, marks the tone of feeling that prevailed on this subject among his countrymen." *Thirlwall's Greece*.

† Even philosophical Aristotle defends *douleia* as an institution necessary to his *polis*, or city state; and there is a striking resemblance between his arguments and those of the pro-slavery orators of a few years ago. It is necessary, says he, it is expedient; some are, by their bodily and mental natures, born to serve; and to enslave such is a kindness no less beneficial to the *doulos* than to the *despotes*.

Crete, endeavors to show that the fundamental ideas of the Roman constitution, viz., a king, a senate, and an assembly which simply ratified or rejected the proposals submitted to it by the king or senate, were the common property of both peoples; and he lays stress on this fact, because, says he, they were not found among other Indo-Germanic stocks. But Aristotle, in the chapter following his description of the constitution of Crete, (*Politics, Book II.*), shows that these ideas were not only shared, but in many respects improved upon by the Carthaginians, who, being offshoots of the Phœnicians, belonged to the Semitic family. The following extract from Donaldson's *New Cratylus*, (par. 94) while it explains why these "fundamental ideas" were not found among other Indo-Germanic stocks, shows, perhaps, the common source from which both the Greek and Italian nations received them. "The inhabitants of Hellas owed their early civilization, and some very peculiar features of their literary culture to a source with which the Teutonic races had no connection except through a Greek medium. While the Indo-Germanic tribes were spreading to the Ganges on the one side, and to the Atlantic on the other, the Syro-Arabian or Semitic family was gradually diffusing the primitive civilization of our race from the river-lands of Mesopotamia and Egypt along the whole of the South coast of the Mediterranean. Under the name of Phœnicians, they were the earliest navigators and colonists of that inland sea. In some islands they constituted the largest part of the population. But everywhere they communicated the cognate arts of architecture and writing, and imparted not a few of the religious and philosophical dogmas which form the basis of European mythology. The influences of Phœnician culture must, however, be traced back to a time when the Thuringian Greeks had not begun to descend upon Thessaly and the rest of the peninsula. In fact, it was in the Islands of Crete, Rhodes and Cyprus, and on the West coast of Asia Minor, that the Phœnicians first taught the Thraco-Pelasgians (ancestors of Greeks and Italians) those arts which made the tower-builders of Argos and Italy look back to Lydia with mysterious reverence, or which the Greeks themselves subsequently derived from the Southern islands of their

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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 (Sanskrit, 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 humanae, 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.

§ Olysey IX., 271.

|| Horace Odes I., 12, 49.

¶ Horace Sat. II., 1., 43.

fair." The sister object—"the golden hand on the dark dial of heaven" by whose friendly light the benighted traveller was enabled to pursue his way, was, to the Greeks, the goddess *Mēnē*—the time measurer,* to the Romans the goddess *Luna*—the shiner. The influence which surrounds the family hearth, and which watches over and guards the interests of the family circle, was by the Greeks, deified as *Hestia*, and by the Romans as *Vesta*.

The revivifying, fructifying, reproducing power of the soil which gave corn and plenty to Greeks and Romans alike, received the worship of both as a beneficent goddess whom the latter knew as Ceres and the former as Demeter, that is *gē mētēr*—mother earth. The power which fire possesses of reducing refractory metals, whereby man makes them subservient to his comfort in peace, and his passion in war, was to the Romans personified as *ardens Vulcanus* and to the Greeks by *klato technēs Hephaistos*.

"Nor was his name unheard or unadorned
In ancient Greece; and in Ausonian land
Men called him Muleiber."

—*Paradise Lost*.

By the Greeks, all the gods were conceived as beings, with human forms, and subject to the same passions and frailties as mortals. Zeus, himself, had not a few *liaisons*, which were the cause of many a domestic broil in the Olympian household. But while everything to the Greeks assumed a concrete and corporeal shape, or, in other words while the Greek worship was highly allegorical, the Roman mind could only entertain transparent abstract truths. Both nations cast aside the old legendary treasures of primitive times. The Greek did so, because these legends embodied the idea in too transparent a shape; the Roman, because he would not have his sacred conceptions dimmed by any allegory at all. "In the Greek mythology, the *person* is predominant; in the Roman, the *idea*; in the former, freedom; in the latter, necessity."

A most important branch of the Greek religion, and one which, more than any other, affected the political institutions, the history, and the manners of the nation, grew out

* Compare Anglo-Saxon *mona*, the Moon, and *monath* a moon's revolution—a month.

of the belief that man was enabled by the divine favor to obtain a knowledge of futurity which his natural faculties could not reach. The gods did not in person impart this knowledge, but they were believed to communicate it by some favored person, or by some medium at favored places. The knowledge itself was not sought from mere motives of curiosity, but partly from the great reverence for the gods so peculiar to the ancients; by which they were led not to undertake anything of importance without their sanction. The places at which, as well as the medium by which, prophetic knowledge was uttered, were called oracles; and the most ancient and celebrated of the Greek oracles were attached to the sanctuaries of Jupiter and of Apollo, at Dodona and Delphi respectively. Oracles in which a god revealed his will through the mouth of an inspired individual—as at Delphi—did not exist in Italy.* As a usual thing, the Romans did not feel the want of them; for they ascertained the will of the gods by means of their Sibylline books, or by auguries, omens, &c. The latter kinds of divination were also practised by the Greeks.

As to art. We must conclude that Grecian art had reached a very high degree of perfection, even in heroic times, if we take our ideas from the descriptions of Homer. He describes the house and the furniture of the Grecian chieftains, the armor of themselves, and the trappings of their horses, together with the dresses of their wives, as being magnificent, costly and elegant in both material and workmanship. According to him there was no lack of the precious metals or of iron, steel or bronze, or of skill and ingenuity to work them into convenient and graceful forms. It is true that the poet, for his description of the shield made by Hephaistos for Achilles, and of the princely palaces of Alcinous and of Menelaus, may have drawn somewhat upon his imagination; but these very descriptions would have belied themselves to the minds of his hearers,

* Fauns and Fortuna had oracles in Italy. Of the former there was one at Albunea and another on the Aventine. But here thee seker, after slaying a victim, slept on the ground with the skin wrapt around him, and awaited the presence of the god in visions. With this method of ascertaining the future, compare the Taghairm consulted by Brian, chaplain to Roderic Dhu, in Scott's *Lady of the Lake*, Canto IV.

if they had not met with a large substratum of fact in their experience. Possibly, some of the single objects described by Homer may have been of Phœnician workmanship, as the *pēploi* of Hecuba confessedly were—*erga gunaikōn Sidoniōn*.* But the general fidelity of the Homeric statements has, within the last few years, been wonderfully corroborated by the researches of Dr. Schlieman, on the sites of ancient Troy and Mycenæ. At the latter place, this enthusiastic explorer found in "the House of Priam," situated between the Tower of Troy, and the Scaean gate, a great quantity of beautiful and curious vases of the finest workmanship, and among them what he claims to be the very *depas amphikupellon* of Homer. Moreover, the buildings and objects of art which he has unearthed at Mycenæ, go to prove that Homer must, for the most part, have seen what he described.

If we grant that the early Greeks got their first ideas of art and architecture from the Phœnicians, we have reason to believe that it was *only* the first ideas. They would be prevented from resting satisfied with the position of mere imitators by the lively imagination and keen perception of beauty so peculiar to their race. In fact the originating character of the Greek mind is, perhaps, in no way better manifested than in the matter of architecture. If, as has been stated in the extract I have given from Donaldson, (page 8) the Greeks obtained their first ideas of architecture from the Phœnicians, what similarity we may ask, do the towers of Argos or the treasure houses of Italy, or even the buildings brought to light at Mycenæ bear to the Propylea, the Eretheum and the Parthenon which crowned the Acropolis at Athens—buildings, the majestic simplicity and pure beauty of which, the highest flights of modern architectural genius cannot rival, much less surpass?

Of the early art and architecture of Rome and of the other Latin cities nothing scarcely is known. It is true that specimens of the art and architecture of the Etrurians are extant in abundance; but, however varied may be the opinions as to the ethnology of this wonderful people (and

* Iliad VI., 289.

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their origin puzzled the ancients as much as it has perplexed the moderns) it is at least certain that they were not the same people as we have been speaking of under the name of Italians. I shall by and by have to shew the extent to which, whatever the Italians had worthy of notice in art and architecture was borrowed from Greece; and it may be mentioned in passing, that the Etruscan vases and other vessels which now delight the eye by the beauty and proportion of their forms, and which gratify the refined taste by the chasteness and elegance of their designs, were Grecian in shape as much as their choicest designs were Grecian in subject; though the Etrurians deserve credit for improving on the original models in a way peculiarly their own. "Latium, in the poverty of its artistic development stands almost on a level with uncivilized peoples; Hellas developed with incredible rapidity out of its religious conceptions the myth and the worshipped idol; and out of these that marvellous world of poetry and sculpture, the like of which history has not again to shew. In Latium no other influences were powerful in public and private life but prudence, riches and strength. It was reserved for the Hellenes to feel the blissful ascendancy of beauty, and to minister to the fair boy-friend (Apollo?) with an enthusiasm, half sensuous, half ideal."*

As to literature. Closely connected with art is literature: but as there is leisure to pursue the graces of life only when the necessaries of life are secured, it is useless to look for a literature among either Greeks or Italians while they were contending with primitive inhabitants for a country, or with natural obstacles for daily bread. But when in Italy and in Greece the country had been won by the superior prowess, energy, and courage of the invading races; and the bread had been secured by the subjugation or enslavement of a class of toilers; how was it that Greece had a literature of her own ten centuries before the Christian Era, and that Rome had no literature before

* Mommson's History of Rome.

the conclusion of the first Punic War, or more than seven hundred and fifty years afterwards?

I cannot satisfactorily answer the question I have asked. Doubtless the answer, to some extent, lies in the fact that circumstances developed in the eastern peninsula a highly imaginative, poetical people,—a people with minds deeply thoughtful, naturally speculative, eminently philosophic; and in the western, a more prosy, matter-of-fact people—with minds practical rather than theoretical, given to conquest, to state-moulding, to working out questions effecting real life.*

But as thought and language are ever acting and re-acting one upon the other, the answer lies to a greater extent, doubtless, in the fact that the Greeks possessed a language of unequalled flexibility and force, and one so well adapted to meet all the requirements of humble life or lofty speculation, that at this day we are driven to resort to it whenever we wish to express with perfect precision the instruments, inventions, and discoveries of physical science of which the wisest Grecian never dreamed. Latin, the ultimate language of Italy, on the other hand, was inflexible—“had not the natural faculty of transforming itself into every variety of shape conceived by the fancy, or pictured by the imagination.”† It had, indeed, gravity, solidity, energy. It was well calculated to express the thoughts of a people who were active and practical, but unimaginative and unspeculative. It had none of the graceful beauty that characterized the sister tongue.

Hence, on the principle that thought and language act and re-act on each other, its rugged and unpliant character would not invite, but rather repel composition in it. And as a matter of fact, as we shall see presently, the earliest

*“We see plainly in the Latin Church the Roman genius for rule—the capacity and disposition to exercise authority. This quality which Virgil (*Aen.* VI. 847-853) attributes to his countrymen as a native trait, and which the growth of Roman power and its long duration illustrate, appears to have passed over to the Roman Church and its bishops.”—Article on “The Old Roman Spirit in Latin Christianity,” in *Princeton Review*, Jan., 1880.

†“The style of Tertullian shews how ill-adapted the Latin was to serve as a medium for Christian thought and for theological debate, compared with that flexible and subtle language, in which the truths of the Gospel had before been incorporated.” *Ibid.*

Roman historians wrote in Greek, because they had as yet no native language fitted to express their thoughts. And when Roman writers first used their native tongue in composition, their style was formed after Greek taste, and they confessedly followed Greek models. Again, as compared with the Roman, what a vitality and stability does the Greek language manifest! The former, as if confessing its own innate weakness and helplessness, had to be nursed into life by the latter; and when form and substance were given to it, it was so unstable that it yielded to every pressure, and was moulded by every influence, from without. It seemed to invite rather than to resist change; and so different from classical Latin were the few records that remained of old Roman, that even the cleverest scholars of the Augustan Age could scarcely interpret them. And as to vitality, it has been remarked that "its existence is confined within the limits of less than eight centuries. It assumed a form adapted for literary composition less than two centuries and a half before the Christian era, and it ceased to be a spoken language in the sixth century."*

The Greek language on the other hand, amid all the changes that befell the nation, steadily resisted change in itself. The author above quoted further says:—"The Greek of the Homeric poems is not so different from that of Herodotus and Thucydides, or the tragedians, or the orators, or even the authors of the later debased ages, but that the same scholar who understands the one can analyze the rest. Though separated by so many ages, the contemporaries of Demosthenes could appreciate the beauties of Homer; and the Byzantines and early Christian fathers wrote and spoke the language of the ancient Greek philosophers." And as to duration, it can boast of an existence measured nearly by one-half the duration of the human race, and it is not yet, strictly speaking, a dead language. The modern Athenian still speaks Greek, though a Greek less robust and more effeminate than that which roused his ancestors to repel the machinations of Philip. A well educated modern Greek would find less difficulty in understanding the writings of Xenophon than an Eng-

* Browne's Roman Classical Literature.

lishman would experience in reading Chaucer or even Spenser.*

In the preceding pages I have endeavored to give some idea of the two races in whom the civilization of antiquity culminated. I have shewn that though the races, as well as their civilization, had one and the same starting point the development of each was very different. I have traced the similarity and divergence of the Greek and Italian character, so far at least as their early history is concerned. I have done this somewhat fully in the matter of law, religion, art, literature and language; and we have seen that the traits which stood out most prominently in the Greek character were a keen relish for the beautiful in art and nature; a restlessness, versatility, and originality of mind, and a fondness for speculations in philosophy and science; or, as St. Paul puts it, when writing to the Corinthians, he contrasts Jewish credulity with Greek penetration—“The Jews require a sign, and the Greeks seek after wisdom.”

The Roman, on the other hand, was sober and practical; was actuated by a high and self-denying sense of duty; was ambitious, not of artistic, literary, or intellectual fame, but of the glory of conquest; and that not for his own aggrandisement, but for the extension of the sway of Rome. He was taught that he owed, and he willingly gave, all his energies to the service of the state;—his best powers of mind and body were spent in war or politics. “They were not a people of peace but of war; not a nation of thinkers but of deeds; not rich in arts, but great in bravery and political sagacity; equipped with a rare power of assimilation, a marvellous gift for organization, and a strong instinct for legislation and government. They produced no philosophical systems, but they carried law to its highest perfection; they built no Parthenon, but they constructed roads and bridges to bind countries together, and walls and castles to protect them.”†

*“Great efforts have been made in recent years to purge the Neo-Hellenic of barbarisms and foreign terms; and it is now written with such purity that good scholars in ancient Greek will have little difficulty in understanding Tricoupi's History or an Athenian newspaper.”—*Chambers*.

† *Ukthoru*. Conflict of Christianity with Heathenism.

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PART II.

THE MENTAL QUALITIES OF GREECE AND ROME HAVE INFLUENCED EUROPE AND THE WORLD—DIFFERENCE OF THIS INFLUENCE—GREECE HAS AFFECTED THE ÆSTHETIC SIDE OF MAN'S NATURE—ROME THE PRACTICAL—GRECIAN HISTORY—SUBJUGATION OF GREECE BY ROME—ROMAN SYMPATHY WITH GREEK CULTURE—ROMAN ENDEAVORS TO POSSESS IT—INFLUX OF GREEKS TO ROME—LATIN WRITERS—LATIN LITERATURE—GREEK INFLUENCE ON LITERATURE, MORALITY AND RELIGION OF PRESENT DAY—GREEK CULTURE TRANSFERRED TO WESTERN EUROPE BY MEANS OF LATIN LANGUAGE—HOW STUDY OF LATIN WAS KEPT UP THROUGH DARK AGES—HOW AND TO WHAT EXTENT GREECE INFLUENCED ROME IN SCULPTURE—IN ARCHITECTURE—ENCOURAGEMENT GIVEN TO ARCHITECTURE AND SCULPTURE BY RELIGION.

I have now to trace the means whereby, and the extent to which, the mental qualities which distinguished these two peoples influenced the rest of Europe and have affected the civilization of the present day far beyond the bounds of that continent. No one who reflects on this subject will doubt that they have exerted a mighty influence on the institutions, the manner of life, the modes of thought, the physical well-being, and the mental culture of the nations of modern Europe, and through them of the world at large. Could all that we owe to Greece and Rome be suddenly blotted out from the life experience of mankind in both the Old and the New World, what a void it would leave! The progress of humanity would be put back tens of centuries in its onward march.

That which we owe to Greece differs from that which we owe to Rome, and it differs in the very particulars in

which we have seen that the mental qualities of the ancient Greek differed from those of the ancient Roman. The Greek sought to gratify his refined taste by producing objects of art and works of architecture;—to please his musical ear by creating poetry of faultless rhythm and choruses of matchless beauty, in dramas which flattered the national vanity because they treated of subjects famous in their own history;—to answer the queries his restless and penetrating mind was ever asking by speculating on subjects in mental and physical science. Hence we may expect to find that Greece has affected more particularly the æsthetic side of man's nature—the refinements and embellishments of life.

The Roman, on the other hand, "cared for none of these things;" he sought the mastery of man—the subjugation of nations. Upon these, when subdued, he imposed that respect for law and order which was so natural to himself, and those institutions and modes of government which his own genius for ruling had devised, and which experience had shewn to be best. Hence we may expect to find that Rome has affected more particularly the practical side of man's nature;—the physical well-being and social needs of life. In a word, Greece turned out refined artists and scholars, Rome made successful rulers and law-givers.

In tracing the means whereby Greek civilization was spread over Europe, it will be necessary to advert briefly to her history. The politics of mankind are ever oscillating like a pendulum, between democracy on the one side, and monarchy (in some shape) on the other. Greece, as a nation, was ruined by the force with which this pendulum swung. Political feeling—democracy versus aristocracy—ran so high between state and state, and particularly between the representative states, Athens and Sparta, that nothing short of the complete subjugation of the one could appease the animosity of the other. And when Greece came out of the life-and-death struggle, it was to find herself powerless to resist an outside foe in the person of the wily Philip, of Macedon. Philip was succeeded by Alexander; and an army of Greeks carried the conquests of this their new master, to the far East, and peaceful Greek

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scholars following distantly in their wake, planted Grecian art, eloquence and poetry in Alexandria. A fifth Philip of Macedon, sided with Hannibal against the Romans. The latter people never neglected their friends, or forgot their foes. Macedonian valor had to yield to Roman prowess; and poor, helpless, despised Greece passed like a shuttle-cock from master to master. Not only thus, but so low an estimate had she come to place on national honor and national existence, that she went giddy with delight when Flaminius proclaimed the change of masters at her own Isthmian games.

A strong sympathy with Grecian life and manners had, previous to this, been produced in Rome, chiefly by her close intercourse with the towns of Magna Grecia; and this fact explains the lenity and forbearance Rome manifested in dealing with the Greek nation at the conquest.* But whatever culture, derived from the Etruscans and from the Greeks of Southern Italy, the Romans may have possessed when they became masters of Greece, it is certain that they met in that country a far higher culture than their own. Though nominally the conquerors, they themselves were captivated by the conquered. A perfect rage for Greek civilization followed as a consequence of that more perfect acquaintance with it which the Romans obtained during their conflicts with Greece and Macedonia;—a rage which all the invectives, harangues and writings of old Cato Censorius were powerless to allay. The Romans “felt the lack of a richer intellectual life, and were startled, as it were, at their own utter want of mental culture.” In proportion as Rome extended her empire over the flourishing and refined cities of Greece, Sicily, Asia Minor and Egypt,† she became cosmopolitan, and consequently attracted to herself from every quarter the ambitious intellects of the day. Greek education and an acquaintance with Greek art and literature were regarded as necessary by the best among the Roman families,

* Mommsen states that as a matter of policy, the Romans made a mistake in dealing so tenderly with Greece.

† Antioch, for instance, was renowned for the cultivation of Greek art and learning; and Alexandria was as famous for its philosophy and literature as for its commerce and wealth.

Thus that which France once was to Europe, Greece at that time became to the world. "As philosophers and rhetoricians, as schoolmasters and physicians, as artists and artisans, even as menservants and maidservants, numerous Greeks came to Italy, and diffused there the Greek language and philosophy, Greek morality and immorality."* It became the fashion among the Roman nobility and gentry to send their sons to study at the great seats of science in Greece; and these when they returned invited Greek professional and literary men to their Italian homes, obtained citizenship for them, and became their personal friends and patrons. A knowledge of the Greek language was everywhere more widely diffused than of the Latin, a fact which Cicero admits in pleading the cause of his old friend and tutor the poet Archias[†]—"*Græca leguntur in omnibus fere gentibus; Latina suis finibus, exiguis sane, continentur.*"[‡]

The Latin language did not afford the means of that higher mental culture of which, we have said, the Romans felt the need. That language was wanting in a literature; consequently Roman educators were driven to have recourse to that of Greece. And thus it was that Roman youths and literary men studied Greek, for the same reason that English youths and literary men, after the revival of learning, studied Latin and Greek—because a knowledge of that tongue was the key to the best the world had ever thought, done, or said.

The first name in Latin literature is that of L. Livius Andronicus—a Greek by name and parentage and a Tarentine by birth. He had been taken as a captive slave to Rome, where his talents for teaching were called into requisition by the Hellenistic spirit which had gained such an ascendancy there. But, literally, he found no books

* Uhlhorn.

† Archias, born and educated at Antioch, in Syria, came at an early age to Italy. His talents procured him the franchise of Naples, and of several towns in Magna Græcia. His fame preceded him to Rome; and when he arrived there, he was received into the first families of the city, and he enjoyed the warm personal friendship of the greatest men of the day.

‡ Pro Archia, Cap. 1.

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in Latin by which he could instruct his scholars. He was obliged to have recourse to Greek ones, and for a Latin text book he had to translate the *Odyssey* into Latin ; and this earliest of Roman schoolbooks maintained its place in education for centuries. But the literary fame of Andronicus rests upon the fact that in obedience to the demand for Greek amusements, which set in at Rome simultaneously with the demand for Greek culture, he translated, though roughly and imperfectly, Greek dramas for the Roman stage

The same taste of a Roman audience made Nævius, his successor and superior, do the same. He adapted Greek plays—both comedy and tragedy—for their delectation, but in a more polished and æsthetic manner than Andronicus had done. He also wrote poems on national subjects into which, however, he introduced a variety of Greek metres.

“ The sad Nine, in Greece’s evil hour
Left their Parnassus for the Latian plains ;
Alike they scorn the pomp of tyrant power
And coward vice that revels in her chains.”

—*Gray’s Progress of Poesy.*

Plantus followed, and of his plays it has been said that “his plots are Greek, his personages Greek, and his scenes are laid in Greece or her colonies.”

While it may be said that the Hellenism of these three Roman writers was rather the result of necessity than of choice, Ennius deliberately and purposely labored to instil Hellenic ideas among the Romans. His tragedies were all close imitations or translations of the Greek, and his favorite model was Euripides. This writer, whom Cicero, in his *De Officiis*, quotes more than once, and of whose style and sentiment he speaks approvingly, even set aside the last national element in Roman poetry—the Saturnian metre—and substituted for it the Greek hexameter.

Not only did Greece thus give to Rome the substance and the shape of her dramatic literature, but when a native prose literature sprang up, Hellenism exerted on this also an all-powerful influence, both as to matter and

to form.* And yet we should be wrong if, from what has been said, we acquiesced in the hackneyed assertion that "Roman literature is nothing but a bad copy of the Greek." We have seen to what extent the early Roman writers borrowed and adapted from the Greeks; and it is true that in the later writers Ovid, Horace, Virgil, Cicero, &c., there is much that is Hellenic, much that is imitative and foreign; but it is also true that in both the early and late authors there is also much that is Italian, original and national. The later writers were not so much dependent on the Greeks for intellectual resources as willing to accept from them an excellence of execution, which they could not hope to surpass.

So far as the literature of a people is a part of that people's civilization, so far did the literature of Greece affect the civilization of Rome. I will now endeavor to show to what a vast extent modern civilization has been affected by the literature of these two peoples. It was a noble and a priceless legacy which Greece bequeathed to Rome, with reversion to the rest of Western Europe, when she left to her her civilization and her literature. I have frequently pointed out that the Greek mind was highly speculative;—her poets, her historians and her philosophers were always striving to get at the reasons of things. Hence, in the learning which Greece disseminated, and in the writings of her authors, we have the conclusions of the first systematic thinkers on questions of the greatest importance to the human race. "The thoughts of the great Greek thinkers have been bearing fruit in the world ever since they were first uttered," and they have very materially influenced the whole of modern life, in philosophy, in religion, in morality, in science, and in literature.

Though it cannot be said that Socrates, at Athens, founded a system or school, he nevertheless opened a new era in philosophy, and originated a vast movement of intellect by teaching men to reflect upon their own natures and motives of action. Plato, the disciple of Socrates, and

*Both Nævius and Ennius had written *Metrical* annals—ballad tales as they have been called. But when the need was felt for historical composition *in prose* the Latin language did not afford literary forms for the purpose, and as we have said, (page 15,) Fabius Pictor wrote the first Roman History in Greek.

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Aristotle, the pupil of Plato, expounded and expanded the
 ethical doctrines which Socrates had taught. The exposition
 and expansion were further carried on by Zeno and his
 followers of the Stoic school. Now in Greece, Stoicism
 was a speculative doctrine; but transferred to Rome, it
 chimed with those noble moral qualities, which, as we
 have shown, distinguished the Roman character. It there
 became an active faith, and was worked out into practical
 rules of life. With them the *gnōthi seauton* of Solon and
 Socrates became the injunction, *convenienter congruenterque*
naturæ vivere. Cicero was a pupil of this school, and his
 writings show how thoroughly he had imbibed its teaching,
 and that he knew the strong and the weak points of the
 system. The system had many imperfections, yet it never-
 theless “moulded human institutions, and affected human
 destiny to a greater extent than all the other philosophical
 systems, either of the ancient or modern world.” For, as
 Lorimer, (*Institutes of Law*) just quoted, points out, this
 Socratic teaching or doctrine of the Stoics was bequeathed
 to the modern world by Boethius, (470–524 A.D.,) when,
 in his prison at Pavia, he wrote his “*Consolations of Philo-*
sophy,” which book—the connecting link between the
 classical and the Christian world—was most widely read
 throughout Europe during the middle ages, and was trans-
 lated for Englishmen by Alfred and Queen Elizabeth. No
 less than the writings of Aristotle directly it, exerted an im-
 mense influence on the minds and actions of men, and ulti-
 mately gave rise to the works of the great jurists of the 16th
 century.

We have already spoken of the beauty and flexibility of
 the Greek tongue. So flexible was it, and so well adapted
 to express the minutest shades of thought that it was
 selected as the vehicle of New Testament truths. More-
 over, in the first Christian age, Greek was the common
 language of literature, and was the one used by the early
 Fathers of the Christian Church. Our knowledge of the
 Divine will, therefore, as taught by Christ and his Apostles,
 and recorded in the New Testament scriptures,—and
 of how the truths so taught and recorded were
 understood by the Bishops and Fathers of the early

Church who immediately followed Christ and His Apostles, —depends for its reliability and accuracy upon the thoroughness of our acquaintance with the Greek tongue. Thus did Greece influence our morality and religion : we have shown how it influenced our mental philosophy and ethics ; and as to other branches of science, the work done by the Greeks in Logic and in Geometry remains a basis of study to the present time ; while the most successful statesman of to-day will find much to instruct him in the pages of Plato's Republic and of Aristotle's Politics.

In poetic literature we now talk glibly, and as a matter of course, of our epic, lyric and dramatic poets ; in prose literature of our historians, our philosophers and our orators ; but we should do well to remember that it was the Greeks, and not we, who hewed out these very names and types of literary work from the quarries of human thought and experience. We appropriated the substructure, and we built no small part of the edifice of modern European literature from Grecian plans and specifications ; or, to vary the figure, the literature of Greece is the fountain head from which flowed all Western literature.

“From Helicon's harmonious springs
A thousand rills their mazy progress take.”

—*Gray's Progress of Poesy*

“But,” says a modern Essayist, “if Greek was the chosen language which carried literature, science and wisdom, Christian as well as heathen, to the highest pitch in the ancient world, *Latin* was also an appointed means of transferring them to Western Europe.”* Rome did what Greece had done before her, and what England is doing at the present day—she sent her civilization, her language and her literature wherever she sent her colonies ; and there is as much truth in the following as in most of Pope's epigrams,—

“Learning and Rome alike in Empire grew
And arts still flourished where her eagles flew.”

In Spain and Gaul Latin became the Mother tongue.
'Tis true that the Latin of these countries was (as Brachet,

*Parker. Essay on History of Classical Literature.

and His Apostles, accuracy upon the Greek tongue. city and religion: we mental philosophy and ce, the work done try remains a basis he most successful nstruct him in the otle's Politics. , and as a matter of ets; in prose litera- nd our orators; but as the Greeks, and mes and types of an thought and ex- structure, and we modern European ecifications; or, to ce is the fountain rature.

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s was (as Brachet,

in his Historical French Grammar, has pointed out) not the *sermo nobilis*, the literary, aristocratic, classical Latin, but the *sermo plebeius*, the *lingua Romana rustica* or the *castrense verbum*—the Latin, in fact, of the people and the camp.

During the midnight darkness which settled as a pall on the intellect of Europe after the downfall of the Roman Empire, the lamp of Latin knowledge was kept burning in the law courts and in the Church. Indeed, as the essayist previously quoted beautifully remarks, "It may be said with as much truth as is required in metaphor, that the ark, which carried through the darkest age, together with its own sacred treasures, the living use of ancient Latin, and some tradition of ancient learning, was the Christian Church." The Christian religion was first promulgated in Greek; but after Constantine, what had been a Greek religion became, in Western Europe, a Latin one. The Vulgate superseded both the Septuagint and the vernacular of the Evangelists and Apostles. The authority of the Latin Fathers was scarcely less binding than the Vulgate itself. The whole service of the Church was in Latin; and to be a good Latinist was an all-powerful recommendation and a stepping stone to preferment of every kind. Thus, in the Middle Ages, Latin was studied, not for the beauties of its classical literature, but because, as has been said, "It was the language of educated men throughout Western Europe, employed for public business, literature, philosophy, science; above all, it was essential to the unity, and therefore enforced by the authority, of the Western Church." And since the Middle Ages, after the cloud of midnight darkness had been lifted from the intellect of man at the Renaissance, the study of the languages and of the literatures of Greece and Rome has been pursued for another reason,—it has been used as the basis of the education of almost all the learned men of every country in Europe. By the study of the languages, Greek and Latin words, grammatical forms, modes of expression, and turns of thought, have formed the stock-in-trade, so to speak, of every scholar, orator and writer for the last four hundred years; while by the study of the literatures, as we have mentioned, ideas have been imbibed which have had an immense influence on modern thought and sentiment.

But the literature of a people is only one index of its civilization; Sculpture, Architecture, Designing are other criteria. Let us briefly trace the influence of Greece on Rome, and of both countries on the rest of the world so far as these arts were concerned. So innocent of all artistic taste or appreciation of artistic excellence were the law-making, state-governing, matter-of-fact, soldier Romans when they conquered Greece, that they had no conception of the value of the spoil which fell to their lot; and the story is told that when Munnius had taken Corinth and was sending the art treasures and priceless sculptures of that "*totius Graeciae lumen*" by ship loads to Rome, he stipulated with the captains of the vessels that if they fail to land them safe at Rome *they should furnish other ones in their place*. Yet sculptures and other works of art were not unknown in Italy. For, previous to this time, Etruria had become famous for the excellence of her vases and statues in terra cotta and bronze. That the Etrurians obtained their first lessons in these branches from the Greeks however, is attested by the fact that the designs on many of the most beautiful Etruscan works of art are taken from the mythology and legendary lore of Greece. But such apt pupils were they, and such excellent workmen did they become that, it is said, *pièces de vertu* of Tuscan workshops commanded a high price even in Athens. Etruscan productions of this sort found their way into Latium and other states of Italy; and in several of the cities and towns, Greek artists had added others before the subjugation of Greece by Rome. Still they were not common, and it is true that the Romans generally had no appreciative taste for statuary, moulding, metal working, &c., till there occurred that influx of Greek artists, artisans and men of taste and culture which, we have said, followed the subjugation. Many of the famous works of the famous masters were removed to Italy as spoil;* and Greek sculptors in Italy produced numerous copies of these and

* An idea of the extent to which this was carried may be gained from the fact that Paulus Æmilius adorned his three days' triumph with immense treasures of Grecian statues; and that the Roman Forum was often transformed into a sort of theatre adorned with 3,000 statues; 12,000 are said to have been placed in the Capitol alone.

of others. But notwithstanding this prevalence of objects of art, and the fact that to ape the *connoisseur* became the fashion about Sylla's time, and the mania about Hadrian's, the art never became naturalized at Rome; and under the late Emperors it so degenerated that the works produced were only

"The splendid wrecks of former pride,"

and before the reign of Constantine the art of the ancients was entirely lost.

Need I pause to point out what an important factor in the civilization of a people is the love and encouragement of the fine arts? It need only be mentioned that the point of civilization reached by any people, at any one time, is not unjustly measured by the excellence of their works of art, and by the estimation in which these and their producers are held by the public of the period. Athens reached its zenith under Pericles, and his was the age in which Phidias executed his inimitable statues of Athene and Zeus, which were the admiration of antiquity; and the age too, in which were produced, under Phidias' direction, those priceless treasures known as "The Elgin Marbles,"* which are as much the admiration of modern times as they are unapproachable by modern art. It is interesting to speculate on what would have been the position of this branch of the fine arts to-day, if Greece had not led the way and furnished models for Rome and the rest of the world to imitate.

As to architecture. Sculpture and architecture are nearly related. So close was their consanguinity at the birth of each, that the latter has been called "the elder sister" of the former. If this is true, it is also true that religion is the parent of both. It has been well said that one of the first objects of man in a rude state of being is to secure himself and his family from the heat of the tropical sun, from the inclemency of the polar regions, or from the sudden changes of more temperate climates. And that when he has arrived at such a degree of improvement as

* These were the sculptured decorations of the Parthenon or temple of Athene, the erection of which, by order of Pericles, Phidias superintended.

to live under the sway of a superior, and under the influence of a religious belief, the palace of his king, and the temple of his gods will be reared in the most magnificent style which his skill can devise, and his industry and his resources accomplish. His imagination was wont to invest his god with powers superior to those of his king; so the temple of his god, whom he was anxious to propitiate, would take precedence, in magnificence and in time, of the palace of his king. Accordingly, the architectural remains, which even now in their ruins challenge our admiration, are not the abodes of the princes of the people, but the temples of their gods. The more stately the temple the more gratified, thought they, was the God who tenanted it, and the more likely was he to lend a gracious ear to the prayers offered therein. Hence the pains bestowed on the structure itself, and also the demand for works of sculpture and art with which to adorn it. The first use to which sculpture was applied was the ornamentation of the temples; and the arts flourished owing, not only to the demand for statues, but also for *anathemata*—*i. e.*, rich presents consecrated to the god—thrones decorated with figures, coffers, shields, tripods, vases, &c.

In speaking of how much ancient religion had to do with architecture and art, we should remember that the religion of the Greeks themselves, and consequently the religion which they taught to their Roman conquerors was one in which art predominated. And do we not owe our Westminster Abbey, our York Minster, our Salisbury Cathedral, Old St. Paul's in London, and modern St. Peter's at Rome, the Church of San Marco in Venice, and of Santa Maria in Florence,—in short, man's noblest efforts in architecture, and the highest flights of his genius in sculpture and painting—do we not owe these to the fact that the religion which mediæval Rome in turn imposed on Christendom was also one in which art predominated?

Indeed, if the digression may be pardoned, it will be interesting to notice the important part that religion has always and everywhere played in calling forth the best man could do in architecture and art. Whether we take the temple of Isis in Egypt, of Athene at Athens, of Diana at

Ephesus, of Jupiter Capitolinus at Rome, of the true God at Jerusalem, of the false gods in India and China, the Mosques of Mohammed in Turkey, or the temple of the Sun in Mexico,—whether we take the religious edifices of ancient, of mediæval, or of modern times, of præ-Reformation, or of ~~late~~ Reformation eras, in the Old World and in the New, we shall find that man has ever devoted his best and noblest in art and architecture to the service of his God.

The characteristics of a race, and even of an individual nation, are reflected in its public buildings; and thus the speculative, poetical, and beauty-loving character of the Greeks was exhibited in the structure of their temples. But besides being speculative, poetical, and beauty-loving, (or rather as a consequence of this), the Greek mind had another feature, viz: it was thoroughly imbued with a sense of fitness and measure,—was keenly alive to all that constituted good and bad taste. "*Nihil nimis*—'nothing too much'—was the maxim which governed the creations of classical literature and art." Greek architects kept steadily in view, and obeyed implicitly, the *mēden agan* of Solon, and hence Greek edifices had always that congruity, that symmetry, that perfect adaptation of structure to purpose and to site, which, though not beauty, are yet essential to beauty.

From such a simple beginning as the wooden hut formed of posts set in the ground and covered with transverse poles and rafters, Greek genius developed three of the five established orders of architecture, namely: the Doric, Ionic, and Corinthian. Roman architecture had its origin in copies of the Greek models. All the Grecian orders were introduced into Rome, but the order more largely adopted by the Romans was the Corinthian. To the three orders already named, Rome added two others of her own, viz: the Tuscan and the Composite.

Every one knows how largely these five ancient orders of architecture have entered into the structure of public buildings in Western Europe and America. And if in our churches, abbeys and cathedrals, the solid Saxon, the picturesque Norman, or the pointed Gothic have super-

seded these heathen orders, it is owing, partly, to the fact that the horizontal, earthly character of the Greek temple was not in keeping with the heavenward influences of the Christian religion; partly, to the fact that the characteristics of a race, as we have said, are embodied in its architecture; and partly, to the fact that in our northern lands—with a climate more severe, and an atmosphere less genial than that of the lands of “the Sunny South” where these orders had their birth—shelter must be provided from wintry blasts and storms, rather than breezes invited and shade created by numerous porticos.

In much that has been said hitherto, Rome has appeared to act the part of a medium—of a middleman—to distribute the civilization of Greece over the rest of Europe; but for one boon, great and most important in its consequences we are indebted directly to ancient Rome. We owe to her the foundation and the framework of our political, civil, and social institutions. It is not too much to say that if from the statute books of Europe all that is Roman were erased the remainder would be little worth preserving. The statute books of all countries are overloaded with what may justly be called from hand to mouth legislation,—with laws passed to remove some immediate mischief or promote some particular end; but for those fundamental laws of government, those exponents of right as to property and life between man and man which are the cement of all society—for these our statute books are indebted to the civil law of ancient Rome.

As early as the year B.C. 450, Rome had a written code of laws called the Laws of the Twelve Tables. These, among other things, established the grand principle that the law knew no distinction between the rich patrician and the poor plebeian—between the haughtiest lord and the humblest peasant; and what Livy said of those laws four

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hundred years after their enactment, may be as emphatically said in our day, that "they still remain the source of all public and private jurisprudence." In fact, those laws, enlarged by the statutes of the Roman Senate, increased by imperial decrees and codified by Justinian, form what our lawyers know as the civil law, and this is the ground work of the legislation of almost every European nation.

Two traits stand out boldly in the character of an old Roman;—his valor was unflinching, and his love of justice and respect for law were unswerving. As an example of the latter trait, call to mind that, in the infancy of Republican Rome, when his own sons were convicted of taking part in a conspiracy against the state, Brutus, the consul, and, consequently, the administrator of the law, ordered and witnessed their execution; and that when the Jews clamored for summary judgment against the apostle Paul, Festus, the Roman procurator, gave them a rebuke, and at the same time, a lesson in the rudiments of Roman law when he replied, "It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him." (Acts XXV., 16.)

When the conquests of Rome were complete, Cæsar Augustus could issue a decree from the imperial City that "All the world should be taxed." The Roman world then included, besides Eastern Asia and the North of Africa, Central, Western and Southern Europe. Now, the nations of Central and Western Europe, when they succumbed to Roman valor and discipline, were little removed from barbarism; but it was a characteristic of Roman sway that the conquerors never degenerated to the level of the conquered, but they had a marvellous knack (if I may so express it) of raising the conquered to their level. Julius Agricola was only the fourth Roman governor of Britain, and yet we are told that under him many Britons adopted agriculture and architecture, spoke the Roman language, and wore the Roman toga. Roman sway over Britain lasted four hundred years, and over the rest of Europe its duration was much longer; so that we cannot wonder that, when in the beginning of the fifth century, A. D., she

fell a victim to her own weakness, she left the genius of her institutions, customs and laws, indelibly impressed upon those countries that had acknowledged her rule. They ceased not to be Roman though they ceased to be subject to Rome.

I may illustrate the innate tenacity with which customs and institutions cling to countries and peoples, and how they resist change even when the country itself has changed conquerors or possessors, by a reference to the Saxons in England. Perhaps no people enjoying the same degree of civilization as did the Saxons ever offered so little *armed* resistance to an invader, as the Saxons offered to William the Conqueror. From a military point of view, the Norman conquest of Saxon England was complete; and yet, to what slight extent the wave of Norman language, laws and institutions disturbed the deep-sea waters of Saxon customs, language and laws is shewn by the fact that the latter, after a struggle for supremacy which lasted one hundred and fifty years, came out victorious; and that too, in face of the fact that Norman influences were backed by all the advantage which superior learning, wealth, polish and power afford to their possessors. A case nearer home is even more to the point. Nearly one hundred and twenty years have passed since French domination ceased in Canada, and yet how French is the Province of Quebec to-day! Again, British civilization in Ontario is a thing of only *one* century's growth, and yet supposing it possible that we now could be overcome by a strange nation how impossible would it be to obliterate the traces of British rule!

It would be beyond my purpose, as it is beyond my power, to trace minutely the dependence of fundamental modern laws upon their Roman prototypes; suffice it to repeat that those parts of the world which were destined by Providence to take the lead in the world's advancement, derived from ancient Rome the groundwork and much of the superstructure of their civilization. But besides our political and civil institutions—judiciary matters, I have said that we owe to ancient Rome many of our social customs. Not only are such Roman in origin,

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but almost in their present form. - A few instances will illustrate to what extent this is true.

When a victorious general returned to Rome, after a conquest, the citizens testified their applause by awarding him a triumphal procession through the principal streets of the city, which were spanned for the occasion by triumphal arches. And thus is a modern general assured of the admiration of his grateful countrymen. Thus also do we tender a welcome, when occasion demands, to any important personage that comes amongst us. In the ceremony of conferring knighthood too, when Her Majesty, or her proxy, strikes the kneeling person with a sword, we have a repetition of the ceremony called *vindicta*, observed when a Roman prætor conferred freedom on some distinguished slave. When the Roman Consuls entered upon office on the Kalends of January, they went in procession to the Capitol, accompanied by the senate and the people; and any Londoner would see in this the prototype of the "Lord Mayor's Show," when that functionary, entering upon office on the 9th of November, proceeds to the Mansion House, accompanied by all the paraphernalia of city government. We divide our cities and towns into wards corresponding to the Roman *curiæ*; and those that seek to represent us in either the municipal or national legislature we call candidates; and so did the Romans from the white toga they wore as emblematical of the purity of their sentiments and intentions. Cæsar draws a ludicrous picture of his soldiers making their wills in anticipation of defeat in a coming battle, and he calls these wills their testaments; and we now speak of a person's last will and testament; and this word, by the way, is derived from the *testes* or witnesses, which, with the Romans, as with us, were necessary to make a will valid. They, whose cases an English lawyer advocates at the bar, now represent and are called after the Latin *clientes*. We place persons whose minds are deranged in abodes named after the asylum which Romulus offered to the riffraff of the neighboring towns when he wanted to people his city. We call our currency money, and the place where it is coined, the mint, because the Romans coined theirs in the temple of *Juno Moneta*. We also impress upon our

coin the head of our Sovereign, with a chaplet of oak or bay leaves, as the Romans did that of their Emperor; and the figure Britannia, sitting on a shield and holding a trident, dates at least from the Emperor Hadrian. In committing the remains of our departed ones to the tomb, we thrice throw earth upon the coffin, in imitation of the "*ter injectus pulvis*," the thrice thrown dust which, in a religious point of view, constituted a Roman burial. Over the grave of a soldier we fire a triple volley in imitation of the Roman *vale, vale, vale*—farewell, farewell, farewell. Our practice of burying the dead towards the east was copied by the early Christians from the Romans, who in their turn borrowed it from the Greeks. We wear mourning for our friends the space of a year, and, in the case of youth, that mourning is white, and so did they in ancient Rome. The Roman dead were often burnt instead of interred, and the remains preserved in vessels; and our poets still talk of the "ashes" of our friends, and not unfrequently do cinerary urns adorn their graves. We raise statues in our public places, as did the Romans, to our illustrious dead, and our sculptors dress them in Roman attire. We use bride-cake in keeping with an old Roman mode of marriage (*confarreatio*); and we make presents (Latin *strena*, French *étrennes*) and add good wishes, as they did, on New Year's day.* We also celebrate birth-days; and the time when a young Roman noble donned the *toga virilis* was as auspicious an event as is the coming of age of a young English gentleman. We call our year the Julian year, because Julius Cæsar arranged its length, and we use the Roman names for the months from January to December unchanged.

Other instances may be advanced, but these are sufficient to justify the remark that a large proportion of all we daily do and see done is Roman in origin and almost in form, and yet England is less Roman than most other European states. It has been said that "Three parts of Europe are to this day essentially, if unconsciously, Roman in habits, sentiments, laws, language, traditions and

*One of the questions which Ovid represents himself as putting to Janus is

"*At cur lata tuis dicuntur verba Kalendis,
Et damus alternas accipimusque preces?*"

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*Preface

usages;”* and indeed the extent to which the different countries of Europe were Romanized is the measure of the difference between these countries to-day. Disraeli says, when enlarging on the immense debt of gratitude which Europe owes to ancient Greece and Rome:—“If all that we have gained from the shores of the Mediterranean were erased from the memory of man, we should be savages.” The following extract as being in some sort a *résumé* of what I have advanced, and as shewing the hold that Rome still has on the civilized world will suitably close my subject:—“The influence of Rome has never ceased. When she withdrew her forces in the fifth century and left England to herself, she could not withdraw the civilization she had spread, the arts she had taught, and the great memories she had brought with her. Her language, her manners and laws influenced the ferocious inhabitants; and in a few years her missionaries starting again on a career of victory, completed a conquest far deeper and more permanent than that of Claudius or Agricola. The connection, indeed, between Rome and all the countries she once held in military possession seems indissoluble. Shake off her armies, and her priests come in their place. Reject the Cæsar and the Pope extends the same chain. Nay, when at last a people vindicates its liberty and throws off the Pope, still the Capitol retains its power. It is now the stronghold of the arts—painting and poetry go forth on a wider course of triumph than either emperor or priest had done, for they penetrate into regions inaccessible to force or superstition; and when painting ceases its supremacy, and Italian poetry fades into insignificance before the intellectual giants of the Saxon blood, another victory is achieved, another march of conquest takes place; and Europe, as it had taken lessons in obedience from the Palatine, and in worship from the Vatican, and in color and design from the Sistine Chapel, now takes lessons in the laws of music from the Eternal City, which, in some sense or other, seems doomed to be the Mistress of the World.”†

*Preface to Paley's Ovid.

† White's Greece.

