

shores in peaceful sport." We meet with the same sentimental and plaintive expressions regarding nature in the writings of Gregory of Nyssa, the brother of Basil the Great. "When," he exclaims, "I see every ledge of rock, every valley and plain, covered with new-born verdure, the varied beauty of the trees, and the lilies at my feet decked by nature with the double charms of perfume and of color; when in the distance I see the ocean, toward which the clouds are onward borne, my spirit is overpowered by a sadness not wholly devoid of enjoyment. When in autumn the fruits have passed away, the leaves have fallen, and the branches of the trees, dried and shriveled, are robbed of their leafy adornments, we are instinctively led, amid the everlasting and regular change in nature, to feel the harmony of the wondrous powers pervading all things. He who contemplates them with the eye of the soul, feels the littleness of man amid the greatness of the universe."\*

While the Greek Christians were led by their adoration of the Deity through the contemplation of his works to a poetic delineation of nature, they were at the same time, during the earlier ages of their new belief, and owing to the peculiar bent of their minds, full of contempt for all works of human art. Thus Chrysostom abounds in passages like the following: "If the aspect of the colonnades of sumptuous buildings would lead thy spirit astray, look upward to the vault of heaven, and around thee on the open fields, in which herds graze by the water's side; who does not despise all the creations of art, when, in the stillness of his spirit, he watches with admiration the rising of the sun, as it pours its golden light over the face of the earth; when, resting on the thick grass beside the murmuring spring, or beneath the somber shade of a thick and leafy tree, the eye rests on the far-receding and hazy distance?"† Antioch was at that time sur-

\* The quotation given in the text from Gregory of Nyssa is composed of several fragments literally translated. They occur in *S. Gregorii Nysseni, Op.*, ed. Par., 1615, t. i., p. 49, C; p. 589, D; p. 210, C; p. 780, C; t. ii., p. 860, B; p. 619, B; p. 619, D; p. 324, D. "Be gentle toward the emotions of sadness," says Thalassius, in one of the aphorisms which were so much admired by his cotemporaries (*Biblioth. Patrum*, ed. Par., 1624, t. ii., p. 1180, C).

† See *Joannis Chrysostomi Op. omnia*, Par., 1838 (8vo, t. ix., p. 687, A; t. ii., p. 821, A, and 851, E; t. i., p. 79). Compare, also, *Joannis Philoponi in cap. 1, Geneseos de Creatione Mundi libri septem*, Viennæ Aust., 1630, p. 192, 236, and 272, as also *Georgii Pisidæ Mundi Opificium*, ed. 1596, v. 367-375, 560, 933, and 1248. The works of Basil and of Gregory of Nazianzum soon arrested my attention, after I began to