

rounded by hermitages, in one of which lived Chrysostom. It seemed as if Eloquence had recovered her element, freedom, from the fount of nature in the mountain regions of Syria and Asia Minor, which were then covered with forests.

But in those subsequent ages—so inimical to intellectual culture—when Christianity was diffused among the Germanic and Celtic nations, who had previously been devoted to the worship of nature, and had honored under rough symbols its preserving and destroying powers, intimate intercourse with nature, and a study of its phenomena were gradually considered suspicious incentives to witchcraft. This communion with nature was regarded in the same light as Tertullian, Clement of Alexandria, and almost all the older fathers of the Church, had considered the pursuit of the plastic arts. In the twelfth and thirteenth centuries, the Councils of Tours (1163) and of Paris (1209) interdicted to monks the sinful reading of works on physics.\* Albertus Magnus and Roger Bacon were the first who boldly rent asunder these fetters of the intellect, and thus, as it were, absolved Nature, and restored her to her ancient rights.

We have hitherto depicted the contrasts manifested according to the different periods of time in the closely allied literature of the Greeks and Romans. But differences in the mode of thought are not limited to those which must be ascribed to the age alone, that is to say, to passing events which are constantly modified by changes in the form of government, social manners, and religious belief; for the most striking differences are those generated by varieties of races and of intellectual development. How different are the manifestations of an animated love for nature and a poetic coloring of natural descriptions among the nations of Hellenic, Northern Germanic, Semitic, Persian, or Indian descent! The opinion has been re-

collect descriptions of nature; but I am indebted to my friend and colleague H. Hase, Member of the Institute, and Conservator of the King's Library at Paris, for all the admirable translations of Chrysostom and Thallasius that I have already given.

\* On the *Concilium Turonense*, under Pope Alexander III., see Ziegelbauer, *Hist. Rei Litter. ordinis S. Benedicti*, t. ii., p. 248, ed. 1754; and on the Council at Paris in 1209, and the Bull of Gregory IX., from the year 1231, see Jourdain, *Recherches Crit. sur les Traductions d'Aristote*, 1819, p. 204-206. The perusal of the physical works of Aristotle was forbidden under penalty of severe penance. In the *Concilium Lateranense* of 1139, *Sacror. Concil. nova Collectio*, ed. Ven., 1776, t. xxi., p. 528, the practice of medicine was interdicted to monks. See, on this subject, the learned and agreeable work of the young Wolfgang von Göthe, *Der Mensch und die Elementarische Natur*, 1844, s. 10