

Εἰς τοῦτο τὸ ἄρθρον θέλομεν πραγματευθῇ συντόμως τὰ ἀκόλουθα τρία κεφάλαια. α'. Τί ἐστὶν ἀνάπτυξις ἐν γένει, ὡς ἐννοεῖται ἐνταῦθα. β'. Ποῖα τὰ χαρακτηριστικὰ γνωρίσματα τῆς Ἑλληνικῆς ἀναπτύξεως. γ'. Ποῖα ἦτον ἡ ἁρμονία τοῦ Ἑλληνικοῦ βίου· καὶ θέλομεν τελειώσει μὲ μικρὰν αὐτοῦ σύγκρισιν πρὸς τὸν Ἀσιατικὸν, Ῥωμαϊκὸν καὶ Εὐρωπαϊκόν.

Α'. Τί ἐστὶν ἀνάπτυξις ἐν γένει,  
ὡς ἐννοεῖται ἐνταῦθα.

Εἰς τὰ διάφορα εἶδη τῶν φυτῶν καὶ ζώων ἐχάρισεν, ὡς παρατηροῦμεν, ἡ φιλοποικίλος φύσις ἰδιαίτερα αὐξησεως καὶ τελειοποιήσεως τῶν δυνάμεων αὐτῶν ὅρια· οὔτε ὁ κάλαμος π. χ. λαμβάνει τὸ μέγεθος καὶ τὴν δύναμιν τῆς δρυὸς, οὔτε ὁ κύων τὰ τοῦ ἐλέφαντος· ἀλλὰ καὶ αὐτὰ ταῦτα, παρατηροῦμεν ὡσαύτως, ὑπὸ διάφορα περιστατικὰ εὐρισκόμενα, διάφορον λαμβάνουσιν αὐξήσιν καὶ τῶν ἰδίων δυνάμεων τελειοποιήσιν. Ἡ κατὰ τὸ μᾶλλον καὶ ἥττον λοιπὸν τῶν δυνάμεων ἐκάστου κατὰ τὸ εἶδός του τελειοποιήσις καλεῖται ἐν γένει ἀνάπτυξις, ἡ δὲ κατὰ τὸ δυνατόν καὶ εἰς τὸ μὴ περαιτέρω τελειοποιήσις εἶναι ἡ πλήρης ἀνάπτυξις. Κατεπνίγη ἢ κατεσάπη τὸ δεῖνα ἢ δεῖνα σπέρμα πρὶν ἀκόμη θλασθῇ; τοῦτο δὲν ἔλαβεν οὐδεμίαν ἀνάπτυξιν. Εμποδίσθη ὑπὸ τῶν περιστάσεων νὰ θλασθῇ ὅσον ἦτον δυνατόν; τοῦτο ἔλαβεν ἐλαχίστην, μικρὰν ἢ κακὴν ἀνάπτυξιν· οὔτε καιρὸς, οὔτε τόπος, οὔτε ἄλλο περιστατικὸν τὰ ἐβλάψε τίποτε, τὰ πάντα ἐξ ἐναντίας συνέτρεξαν νὰ τὸ κατασῇσιν δένδρον βαθύρριζον, ἀμφιλαφές καὶ ὑψικομον, ὅσον ἡ φύσις του ἐπεδέχεται; τοῦτο ἔλαβε τὴν πλήρη του ἀνάπτυξιν. Μὲ τὴν ἀνάλογον δὲ ἀνάπτυξιν πολλὰ

## ON THE DEVELOPEMENT OF CHARACTER AMONG THE ANCIENT GREEKS.

---

In this article, we will give a short treatise on the following three heads. — 1.<sup>st</sup> What is developement of Character in general, as here understood? 2.<sup>nd</sup> What are the peculiar characteristicks of the ancient Greeks? 3.<sup>rd</sup> what was the manner of life in Greece? — which will conclude, with a summary comparison with those of the Asiatics, Romans, and the people of the West of Europe.

---

### 1.<sup>st</sup> *What is developement of Character in general as here understood?*

IT may be observed, that nature, ever fond of variety, has been pleased to give to each different species of animal and vegetable life, distinct and separate limits for the respective increase and perfection of their forces. —

The reed never arrives at the size and strength of the Oak, nor the dog at that of the Elephant. — We may also remark, that the same species, placed in different situations, receives a different degree of increase and perfection. — The greater or less degree of perfection to which each may arrive, may therefore be termed developement, and the greatest possible perfection of which each particular genus is susceptible, is its complete developement. Should the seed be crushed or destroyed before it has begun to shoot, it will not be developed at all. — Should it be prevented by circumstances from shooting as it ought, it will be but partially or badly developed, — But should it be neither injured by climate, situation, or any other cause, and on the contrary should every thing conspire to render it a deeprooted, flourishing, and many branched tree, it will then arrive at the fullest and most complete developement of which its nature is capable. -- By the in-

ελασσιζόμενον τὸ δένδρον τοῦτο γεννᾷ ἢ τοὺς μεγάλους δένδρωνας, τοὺς ὁποίους ἡ ἐπιμέλεια τοῦ ἀνθρώπου ἀνεγείρει πρὸς χρῆσιν καὶ τέρψιν του, ἢ τὰ αἰώνια ἐκαῖνα καὶ φρίκην ἐμπνέοντα δάση τῆς φύσεως, τῶν ὁποίων αἱ οὐρανομήκειες δρύες δὲν ἐγνώρισαν οὐδέποτε τοῦ ἀνθρώπου τὸν πέλεκυν, καὶ τῶν ὁποίων τὰ πυκνόφυλλα καὶ πυκνόκλαδα κορυφώματα δὲν διέσχισεν, ἀφ' οὗτου ὑπάρχει ὁ κόσμος, ἡλιακὴ ἀκτίς.

Οὔτε ἀρρώγημα, οὔτε τροφῆς ἔλλειψις, οὔτε ἄλλο μέγα ἢ μικρὸν αἷτιον δὲν παρέβλαψε τὸν ταῦρον ἢ τὸν ἵππον νὰ λάθῃσι τόσην ἔκτασιν καὶ τόσην ἔντασιν ὅσης τὸ εἶδος των εἶναι δεκτικόν; ὁ ταῦρος οὗτος καὶ ὁ ἵππος εἶναι πλέον ἀνεπτυγμένοι παρ' ἄλλους μικροὺς, ψωραλέους, κολοβωθέντας κατ' ἀτυχίαν εἰς τὴν αὐξησίντων. Καὶ ὁ ἵππος δὲ καὶ ὁ ταῦρος μὲ τὴν ἀνάλογον ἀνάπτυξιν πολλαπλασιασθέντες γεννῶσι τὰς πολυπληθεῖς ἀγέλας αἷτινες ἦτοι δουλεύουσι τὰς χρείας καὶ τρυφὰς τοῦ ὑπερηφάνου ἀνθρώπου, ἢ ἀδάμαστοι καὶ ὑψαύχενες περιπλανῶνται εἰς τὰ δάση καὶ εἰς τὰς πεδιάδας, ἀσπιλωτοὶ ἐκ τῶν τῆς δουλείας σιγμάτων, ὡς τὰ ἀναριθμητὰ πλήθη τῶν ἐν Παραγουά ἐξαγριωθέντων Εὐρωπαϊκῶν ἵππων, τῶν ὁποίων ὁ τράχηλος δὲν ἡσθάνθη τὸν ζυγόν, οὔτε τὰ νῶτα τὴν μάστιγα τοῦ ἀνθρώπου.

Αφίνοντες τώρα τὰ φυτὰ καὶ τὰ ζῶα, τὰ ὁποῖα μόνον πρὸς παράδειγμα εἰλάβαμεν, ἐρχόμεθα εἰς τὸν ἄνθρωπον ὅστις ἔχει καὶ κοινὰ μὲ τὰ φυτὰ καὶ τὰ κτήνη προσόντα καὶ προσόντα ἄλλα εἰς αὐτὸν μόνον ἰδιαίτερα. Ἀν ἐξηγῇται ἡ γέννησις τοῦ ἀνθρώπου, καὶ ὅλων τῶν ὀργανικῶν ἐν γένει σωμάτων, διὰ τοῦ ἐξελιγμοῦ τῶν ἐντελῶς προεσχηματισμένων βλαστῶν, ἢ διὰ τῆς ἐπιγενέσεως, τῆς κατὰ μικρὸν δηλ. μορφώσεως τῆς ἀμόρφου μὲν ὀργανωσίμου ὅμως ὕλης διὰ τῆς μορφωτικῆς ῥοπῆς ἢ δυνάμεως, τοῦτο εἶναι καὶ θέλει μένει ἀπὸ τὰ ἄλλα ἴσως προβλήματα τῆς φυσιολογίας (1) εἰς τὸν ἐδικὸν μας σκοπὸν ἀρκεῖ νὰ παραλάβωμεν γεννημένον τὸν ἄνθρωπον. Ὑγιὲς καὶ ῥωμαλέον βρέφος ἀγαθὴ τύχη τὸ ἔρριψεν ἀπὸ τοὺς κόλπους τῆς φύσεως εἰς εὐτυχεῖς περιστάσεις; λαμβάνει ὅσην ἀνάπτυξιν ἐπιδέχονται τῆς δει-

crease and multiplication of this tree, are formed, either the groves which the care of Man has planted and cultivated for his use and amusement, or those eternal and awful natural forests, where the hatchet was never heard, and through whose leafy and branched tops the genial and enlivening rays of the sun have never from the beginning of the world been able to penetrate. -- Neither sickness, nor famine nor any other cause, great or small, has prevented any of the larger sorts of Cattle from arriving at that degree of perfection and strength of which each is capable. -- Each particular animal of these species has its forces more fully developed than one that may unfortunately have been starved or maimed, and by increasing and multiplying such cattle are formed the numerous droves, which either supply the wants and pleasures of sovereign man, or they are left to roam, wild and untamed, in the woods and plains never marked with the badge of servitude, like the countless horses of European breed which wander in Paraguay, their necks ungalled by the yoke, and their flanks untouched by the spur. --

Leaving the brute animals and vegetables which we merely introduced by way of example let us now proceed to treat of man, who possesses some faculties and qualities common to brute animals and plants, and others peculiar to himself. -- Whether the distinctive qualities of Man and of other organic bodies be to be referred to the developement of preëxisting perfectly formed particles, or to some successive and gradual process by which shapeless matter is organized and fitted together by the fashioning hand of Providence; is, and will be, one of the unsolved problems of Physiology. (1) -- It is sufficient for our purpose to consider man as we see him formed.

As a healthy and robust infant is from its birth cast into more or less fortunate circumstances, it will naturally

νος ἢ δαῖνος φυλῆς τὰ ἄτομα, καὶ ὑπερτερεῖ ἄλλων ὁμοφυλῶν αἰτόμων, εἰς τὰ ὅποια ἡ ἡ φύσις ἐδείχθη ἄδικος μητρυιὰ ἢ τὴν τύχην εὗρηκεν ἀντιβαίνουσαν εἰς τοὺς σκοποὺς αὐτῆς. Ἐπειδὴ δὲ ὁ ἄνθρωπος ἔχει σωματικὰς ἐν ταύτῃ καὶ ψυχικὰς δυνάμεις, καὶ πάλιν δυνάμεις ψυχικὰς κατωτέρας κοινὰς μὲ τὰ κτήνη, καὶ δυνάμεις ἀνωτέρας εἰς αὐτὸν μόνον ἰδιαζούσας, διὰ τοῦτο δυνατόν εἶναι ἢ, παραμελουμένων διόλου τῶν ψυχικῶν, νὰ πλησιάζῃ εἰς τὴν ἀνάπτυξιν τοῦ ταύρου καὶ ἵππου, ἢ τοῦναντίον μὲ τὴν εἰς ἄκρον τελειοποίησιν τῶν ψυχικῶν καὶ μάλιστα τῶν ἀνωτέρων δυνάμεων νὰ ἐνθυμίζῃ τὸ «βραχὺ τι παρ' ἀγγέλους ἡλάττωσας αὐτόν». Ἐπειδὴ δὲ ἡ παρ' ἀνθρώποις τελειότης εἶναι πάντοτε σχετικὴ κατ' εἶδος καὶ κατὰ βαθμὸν, καὶ ἡ πρὸς τι τελειότης γίνεται πάντοτε μὲ ἀτελειότητα πρὸς τι, διὰ τοῦτο πρέπει νὰ εἰπώμεν ὅτι ὅστις εὐτυχῆσῃ περισσοτέρας δυνάμεις, εἰς ἀνώτερον βαθμὸν καὶ εἰς ἐναρμόνιον τρόπον νὰ τελειοποιήσῃ, ἐκείνος εἶναι ἄνθρωπος πλέον παρ' ἄλλους ἀνεπτυγμένος, εἰς τοὺς ὁποίους ἡ ὀλιγωτέρα δυνάμεις, ἢ εἰς μικρότερον βαθμὸν ἢ ὅχι ἐναρμονίως ἀνεπτύχθησαν. Ἐὰν δὲ ὑποθέσωμεν δέκα πάσας τὰς δυνάμεις τοῦ ἀνθρώπου, καὶ ὁ μὲν ἔχει τὰς πέντε τελειοποιημένας, ὁ δὲ τὰς πέντε ἄλλας καθ' ἃς ἐλλείπει ὁ πρῶτος, ὁ καθεὶς εἶναι μᾶλλον τοῦ ἄλλου ἀνεπτυγμένος ὡς πρὸς τὸ τελειοποιημένον, καὶ τοιοῦτοι εἶναι κατ' ἀπείρους συνδυασμοὺς καὶ σχέσεις ὅλοι τοῦ κόσμου οἱ ἄνθρωποι.

Ἐὰν θελήσωμεν τώρα νὰ ἐμμείνωμεν εἰς τὸ ἄνω παράδειγμα, δυνατόν εἶναι νὰ εἰπώμεν προχωροῦντες ὅτι, ὡς τὸ δένδρον πολυπλασιαζόμενον γεννᾷ τὰ δάση, τὸ κτῆνος τὰς ἀγέλας, οὕτως ὁ ἄνθρωπος τὰ ἔθνη· διότι τί ἄλλο εἶναι τὸ ἔθνος παρὰ πολλῶν ἀνθρώπων σχετικῶν ἄθροισμα; Τί κερδίζει καὶ τί χάνει ὁ κατὰ μέρος ἄνθρωπος εἰς τὴν σχετικὴν ταύτην κατάστασιν τοῦτο εἶναι ἐκτὸς τοῦ παρόντος σκοποῦ. Δυνάμεις ὅμως πολλαὶ καὶ διάφοροι, δεκτικαὶ τελειοποιήσεως, ἢτοι ἀναπτύξιμοι, πρόκεινται καὶ ἐνταῦθα ὡς καὶ εἰς πᾶσάν του κατάστασιν, εἶναι καὶ ἐνταῦθα τὰ αὐτὰ στοιχεῖα. Ἐχει λοιπὸν τὸ δεῖναι ἢ δεῖνα ἔθνος ὀλιγωτέρας δυνάμεις καὶ ταύτας ὀλιγωτέρον τελειοποιημένας; Τὸ ἔθνος τοῦτο εἶ-

be the more likely to arrive at the highest degree of developement and perfection of which its kind is capable, and to surpass others of the same kind to whom nature may have been less bountiful, or who may have found fortune adverse to her views. -- Man being endowed with both physical and mental faculties, and some of these mental faculties being of an inferior order, and enjoyed by him in common with the brute creation, and others superior and peculiar to himself, it is possible that, all the superior faculties being neglected, man may approach the condition of the brute, or on the other hand by the high developement of his mental, and peculiarly of the superior faculties he may partake more of the qualities of higher spirits. --

The perfection of Man being however always only relative, both in its quality and degree, and in his greatest perfection something being always wanting, we must therefore conclude, that, should one man be endowed with superior faculties and these faculties be brought to a higher degree of perfection, his character will be more developed than that of another who may possess inferior faculties and in less perfection. -- If we suppose all the faculties and capabilities of man to be ten, and that one man possesses five of these, and another the other five, the character of these two will be more or less developed, in comparison to each other, according to their respective capacities; and such in numberless and diversified combinations, and relations is the condition of nearly all mankind. --

Proceeding with the foregoing example we may say that, as, by their multiplication and increase, trees form woods, and cattle herds and flocks of the same character, so men form the character of nations, which are but the social union of many men. - What is lost or gained by each individual man in this social state, is foreign to our enquiry. -- The same elements exist in this as in every other condition, and divers faculties, susceptible of a different degree of perfection and developement. Should one Nation

ναι ἀτελέστερον, εἶναι ὀλιγώτερον ἀνεπτυγμένον παρὰ τὸ ἔχον καὶ περισσοτέρας καὶ περισσότερον τελειοποιημένας δυνάμεις. Ἐχει τοῦτο τὸ ἔθνος ἐκείνας τὰς δυνάμεις καλλιώτερα τὰς ὁποίας τὸ ἄλλο κατώτερα, καὶ τὸ ἀνάπαλιν κατώτερα ὅσας τὸ ἄλλο καλλιώτερα ἔχει ἀνεπτυγμένας; τὰ δύο ταῦτα ἔθνη εἶναι σχετικῶς καὶ μᾶλλον καὶ ἑλαττον ἀλλήλων ἀνεπτυγμένα ὡς πρὸς τὸ τελειοποιημένον καὶ μὴ τελειοποιημένον· καὶ τοιαῦτα εἶναι ὅλα τὰ ἐπὶ γῆς ἔθνη κατ' ἀπείρους σχεδὸν καὶ δυσλογαριάτους πολλακίς ἀναλογίας. Εἰδὼν δὲ φαντασθῶμεν ἔθνος ἔχον ὅλας ἀνεξαίρετως τὰς δυνάμεις τοῦ εἰς τὸ μὴ περαιτέρω τελειοποιημένας, τοῦτο ἤθελεν εἶναι τὸ μάλιστα ἀνεπτυγμένον, τὸ ἁκρῶς τέλειον, τὸ τελειότατον τῶν ἐθνῶν, τὸ ἰδανικὸν ἔθνος. Ἀλλ' οὔτε ἡ πείρα μᾶς ἐδείξεν ἕως τῶρα ἔθνος τοιοῦτον, ἡ ὁποία ἢ κατὰ πάντα προοδεύοντα, ἢ κατὰ τι προοδεύοντα καὶ κατὰ τι ῥάσιμα ἔθνη μᾶς παριστᾷ, ἵνα μὴ εἴπωμεν τίποτε περὶ τῶν ὀπισθοδρομούντων, οὔτε ἡ θεωρία δυνατόν νὰ προσδιορίσῃ μέχρι τίνος δυνατόν νὰ τελειοποιηθῶσιν ἐναρμονίως αἱ δυνάμεις ἐνός τινος ἔθνους, οὔτε συγχωρεῖ νὰ δεχθῶμεν ἔθνος, τελειότερον τοῦ ὁποίου δὲν ἡμπορεῖ νὰ ὑπάρξῃ. Τοῦτο ὁμῶς δὲν ἐμποδίζει τίποτε νὰ ὑπάρχωσιν γιγαντιαία καὶ πυγμαῖα ἔθνη, ὡς ὑπάρχουσιν νάνοι καὶ γίγαντες.

Ἡ ἀνάπτυξις τῶν ἐθνῶν, ὡς καὶ τῶν ἐξ ὧν σύγκεινται ἀνθρώπων καλεῖται, μὲ διάφορα ὀνόματα, καλλιέργια, ἐκπαίδευσις, πολιτευμὸς ἢ πολιτισμὸς, ἐκπολίτευσις, ἐξευγένισις καὶ εἴτι ἕτερον. Τὸ πρῶτον εἶναι ἐπαρμένον ἀπὸ τὴν δουλευμένην καὶ ἐπιμελημένην γῆν ἡ ὁποία ἀναδεικνύει περισσοτέρας καὶ μεγαλειότερας δυνάμεις, καὶ ἐπομένως εἶναι καλλιώτερα παρὰ τὴν χέρσον καὶ ἀκαλλιεργητον. Τὸ δεῦτερον εἶναι ἐκ τοῦ πρὸς τοῦτο ἐπιτηδαιότερου μέσου, ὅποιον εἶναι ἡ ἐκ παίδων ἀρχομένη καὶ εἰς παιδὰς, τοὺς μόνους δεκτικούς, διεξερχομένη καλλιέργια καὶ ἀνάπτυξις. Τὰ ἐκ τοῦ πολίτου λαμβανόμενα ἐπισηρίζονται εἰς τὴν ὀρθὴν παρατήρησιν ὅτι μόνον εἰς κοινωνίαν καὶ κοινωνίαν πολιτῶν ἐλευθέρων δυνατόν νὰ ἀναπτυχθῇ ἔθνος, ὡς καὶ ὁ κατὰ μέρος ἄνθρωπος. Δούλων ἀνάπτυξις ἤθελεν εἶναι ὡς σιδηροδεσμίων καὶ ὀπισθαγκωνισμένων ὄρχησις ἢ σχοινοβατία.

therefore have less capabilities and those in less perfection; this nation will be less perfect and its forces less developed, than another possessing superior capabilities and in greater perfection. -- One nation may be superior in points where another is inferior, and viceversa, the character of these nations will be more or less developed in comparison with each other, according to the peculiar faculties of which each is possessed, and such by numerous and various analogies is the condition of all nations. -- If we could suppose a nation possessing every possible capability, and these by superior industry, brought to the highest degree of perfection, this would be the character the most developed -- the most perfect - the most happy among nations. -- But neither has experience hitherto shown us any such nation, either among those continually advancing towards perfection, or among those sometimes advancing and sometimes stationary, to say nothing of those which have been receding from it; nor has theory pointed out any precise limits of perfection, nor will it indeed allow us to imagine, the existence of any nation, than which it is not possible to form another more perfect. This however does not preclude the possible existence of a gigantic or pigmy nation as there have existed both dwarfs and giants.

The developement of a nation, as of its component men may be called by many names -- Cultivation -- Education -- Government -- Civilization etc. -- The first of these terms is derived from the careful husbandry of the soil, which thus is made to develop greater capability and is consequently better, than when barren and uncultivated. -- The second refers to the method taken in the instruction of the youth of both sexes, who are capable only of this species of developement. The third has its origin, in the just and correct observation, that it is only by union, and by the union of free citizens that any developement of the faculties of a nation can be obtained. -- The developement of a Nation of Slaves would be like the clumsy attempts of a Man at graceful or active movement, in chains



Οχι μόνον ἀνάπτουσιν, ὅχι μόνον τὸ ἥμισυ τῆς ἀρετῆς, ὡς εἶπεν ὁ μέγας τῆς φύσεως παρατηρητῆς (2), ἀφαιρεῖ, ἀλλὰ καὶ αὐτὴν τὴν συλλογιστικὴν δύναμιν, ἡ ὁποία ὅχι περιττὸν ἀλλ' ἐπικίνδυνον χάρισμα γίνεται πολλάκις εἰς τὸν ἔχοντα, ἀπομαραίνει τὸ δούλειον ἡμᾶρ. Τὸ τελευταῖον ὄνομα, ἡ ἐξευγένισις, εἶναι περισυτέρας περιεργίας ἄξιον, διότι μᾶς δεικνύει ἅ. ὅτι ἐν γένει τὰ ἀναπτυσσόμενα εἶναι τιμιώτερα καὶ περισσοτέρου ἄξια λόγου παρὰ τὰ μὴ ἀνεπτυγμένα. β'. Οτι διὰ τὰ γένη ἐξευγένισις πρέπει νὰ προϋπάρχῃ καλὸν καὶ δεκτικὸν γένος, ὡς διὰ τὰ γένη ἀνάπτυξις προϋποτίθεται συνεπτυγμένον τι καὶ εἰς μικρὸν περιμαζευμένον, τὸ ὁποῖον ἡ ἐπιμέλεια καὶ ἡ τέχνη, συντρέχοντα τὴν φύσιν, ἡ ἡ φύσις χωρὶς τῆς τέχνης δυνατόν νὰ ἀναπτύξῃ καὶ ἐκτείνῃ· ἀλλέως τὸ νὰ ζητῆται ἀνάπτυξις ἀπὸ τὸ μὴ συνεπτυγμένον, ἀπὸ τὸ μὴ ἔχον ἐνδόσιμον ἀναπτύξεως, ἀπὸ τὸ μὴ ἀναπτύξιμον, εἶναι τὸ αὐτὸ καὶ νὰ προσπαθῇ τις νὰ ὑψώσῃ εἰς γίγαντα τὸν ὑπὸ τῆς φύσεως καταδικασμένον νὰ ᾔναι νάνος. Πρὶν λοιπὸν ἀπεδυσθῇ τις εἰς τὴν ἐξευγένισιν, πρέπει, διὰ τὰ μὴ ματαιοπονηῖ, νὰ γνωρίσῃ πρότερον τὴν δεκτικότητα τοῦ περὶ οὗ ὁ λόγος, φυτοῦ, κτήνους, ἀνθρώπου, ἔθνους.

Ἀλλ' ἐὰν ὁ κάλαμος, δυνατόν ἐνταῦθα νὰ ζητηθῇ, δὲν γίνεται δρῦς, οὔτε ὁ κύων ἐλέφας, εἶναι δυνατόν τὸ ἐν ἄτομον νὰ ἀναπτυχθῇ ἀπαράλλακτα ὡς τὸ ἄλλο; Ἡ ἐκ τῶν προτέρων φιλοσοφία, εἰς μόνην τὴν ἀγωγὴν θέτουσα τὸ πᾶν καὶ μὴ δεχομένη διαφορὰν φύσεως, δυνατόν νὰ τὸ δεχθῇ. Ἡ πείρα ὅμως θέλει τὸ ἀναιρεῖ πάντοτε· οὔτε ὁ Θεορίτης ἦτον δυνατόν νὰ γένη Ἀχιλλεύς, οὔτε πᾶς ἀθλητὴς Μίλων, οὔτε ὁ κέντρου δεόμενος Ξενοκράτης νὰ γένη ἀχαλίνωτος Ἀριστοτέλης· τοῦτο ἤθελεν εἶναι ὡς ὁ βραδύπους λεγόμενος νὰ ἐγίνετο ἔλαφος. Ἀλλ' εἰ μὲν εἶναι ἀδύνατον ὥς ἄτομον νὰ πιάσῃ τὸν τόπον ατόμου, δὲν εἶναι δυνατόν ἕκαστον ἔθνος, συγκείμενον ἐκ πολλῶν καὶ διαφορῶν ατόμων, ἰκανῶν νὰ ἀναπληρώσῃ τὰ ἀλλήλων ἐλλείμματα, νὰ λάβῃ

and fetters. -- Not only is developement impeded, not only is man deprived of more than half his virtues, as is justly remarked by the great observer of human nature (2), but the reasoning faculties, which although not superfluous, are often a dangerous gift to those who possess them, are destroyed by slavery.

The last name « Civilization » is a subject for more serious consideration. -- 1.<sup>st</sup> Because the faculties of Man when developed are more worthy of attention and observation than when they are not. -- 2.<sup>nd</sup> Because for civilization the Nation must previously be in a state susceptible of it, as to produce developement of character we must presuppose some principle of character involved and concealed, which care and art, acting in aid of nature, or sometimes nature without the assistance of art, may unfold. -- To expect developement from what is not susceptible of it, or where there is nothing to unfold, would be as absurd as to try to raise to the stature of a giant, one whom nature had doomed to be a dwarf. Before aspiring therefore to civilization, every one, in order to avoid labouring in vain, should carefully examine, the respective capabilities of receiving it, as in the case of plants, animals, men and nations. --

But if the reed cannot become an Oak, nor the Dog an Elephant, is it possible for one man's character to be developed precisely in a similar manner to that of another? The old Philosophy, deriving every thing from Education alone, and not admitting the doctrine of a difference in Nature, might perhaps answer in the affirmative. -- Experience has however proved the contrary. Thersites could never be made to equal Achilles, nor every wrestler to vie with Milo, neither could Zenocrates ever become Aristotle. -- It might as well be expected to give to the tortoise the properties of the hare. -- But although it is impossible for one man to precisely resemble another, is it not possible for nations composed of many different men, capable reciprocally of supplying each other's defi-

τὴν αὐτὴν ἀνάπτυξιν; Εἰς τοῦτο τῖναι βέβαια ἡ πρόοδος τῆς νεωτέρας Εὐρώπης ὥς ἀπὸ Στοκόλμης μέχρι Ναυπλίας, καὶ ἀπὸ Λισβώνας μέχρις Αἰσχαλίου κτλ. νὰ καταστήσῃ τὸν αὐτὸν πολιτευμὸν, νὰ φέρῃ ἀπανταχοῦ τὴν αὐτὴν ἀνάπτυξιν· ἄλλὰ μὲ ὅλας τὰς προσπάθειάς, μὲ ὅλους τοὺς ἀγῶνας καὶ τὰς ἰσχυρίσεις, ἡ ὁμοιότης θελεῖ ἀπαντήσῃ ὅρια· ἡ κατ' εἶδος καὶ κατὰ βαθμὸν διαφορὰ θελεῖ μένει διὰ παντός. Πῶς ἐπενεργεῖ τὸ κλίμα, καὶ πῶς τὰ μετὰ τοῦ κλίματος ἡνωμένα διάφορα περιστατικὰ εἰς τὴν μόρφωσιν τῶν ἐθνικῶν χαρακτήρων ἀφίεται εἰς τὰς φιλοσοφικὰς σχολὰς νὰ τὸ ἐξηγήσωσι. Τοῦτο φαίνεται ἀναντιρρήτον ὅτι ὁ ἐθνικός χαρακτήρ θελεῖ προᾶγει πάντοτε διαφορὰν ἀναπτυξέως· καὶ ἐὰν ὑπερβατικὴ καμμία φιλοσοφία λάβῃ τὴν ἐναντίαν δόξαν ὑπὸ τὴν ὑπερέσπισίν της, ἐγγύς εἶναι ἡ ἱστορία νὰ μαρτυρήσῃ ὅτι οὔτε οἱ Μακεδόνες ἔγιναν Ἀθηναῖοι, οὔτε Ἕλληνες οἱ Ῥωμαῖοι, οὔτε οἱ Γάλλοι καὶ Ἰταλοὶ Ῥωμαῖοι, οὔτε οἱ Ἀγγλοὶ Γερμανοί.

Ἀλλὰ καὶ ἐὰν ὑποθέσωμεν ὅτι ὁ ἐθνικός χαρακτήρ νικᾶται, καὶ ὅτι ὁ νέος π. χ. τῶν Γάλλων ὑπήκοος Βεδουίνος θελεῖ μὲ τὴν πρόοδον τῶν αἰώνων ἀναπτυχθῇ Παρισινὸς χαριέστατος, τί μέλλει γενέσθαι μὲ τὰ ἀνυπέβλητα ἐμπόδια τὰ ὅποια τόσα καὶ τόσα ἔθνη ἀπαντῶσι; Πῶς οἱ κάτοικοι τῶν νεωστὶ ὑπὸ τοῦ Βρεταννοῦ περιγητοῦ Ρόσση (3) εὐρεθέντων τόπων θέλουσι ἀναπτυχθῇ ὡς ὁ Γάλλος καὶ ὁ Βρεταννός, ἀφ' οὗ τόσο μέρους τοῦ ἔθνους πρέπει νὰ κοπιᾷζωσι καὶ νὰ ταλαιπωρῶνται διὰ νὰ ἀποζῶσι, δὲς δ' εἰπεῖν νὰ φυτοζωῶσιν, εἰς τὸ ἐπίλοιπον; Ἡθελεν εἶναι τῶν περὶ ἑργὸν ἐν ἀνεδέχετο καμμία φιλοσοφικὴ κεφαλὴ νὰ προσδιορίσῃ ποίαν καλλιλογικὴν, ἢ αἰσθητικὴν, ὡς λέγουσιν, ἀνάπτυξιν δυνατόν νὰ λάβωσιν ἐκείνων τῶν τόπων οἱ κάτοικοι, καὶ πῶς θέλουσι ἀναπτύττει τὸ κατ' ἰδέαν καλόν. Καὶ πόθεν αὕτη ἡ διαφορὰ; δυνατόν ἀκόμη νὰ ζητηθῇ· διότι ἡ φύσις χαίρει εἰς τὴν ποικιλίαν καὶ τὴν ἐκ ταύτης προκύπτουσαν ἀμοιβαιότητα τῶν ἐθνῶν; ἢ διότι ὅλα ταῦτα εἶναι ἀναγκαῖα καὶ ἀρευστα ἀποτελέσματα τῶν πρώτων σοφῶν νόμων τῆς; Ταῦτα εἶναι ἀπὸ ἐκεῖνα τὰ προβλήματα τὰ ὅποια θέλουσι λυθῇ συγχρόνως μὲ ἄλλα προσα-

ciencies, to receive the same degree of developement? The progress which has been made by Modern Europe, from Stockholm to Nauplia, from Lisbon to Astracan, towards the same ends of civilization and developement certainly tends to prove this; but in spite of every care and of the greatest attention and labour, similitude will always have its limits, and some difference in quality and degree will always remain. -- In what manner the Climate and the various circumstances dependent on it, act on the national character, we will leave to be explained by a Philosophy beyond our present purpose. It however seems to be undeniable that any difference in national character, will always produce a different degree of developement, and, should any hyperbolic philosophy maintain a different doctrine, history will prove that neither the Macedonians ever were in identity of spirit Athenians, the Romans Greeks, the Italian or French Romans, nor the English Germans. --

But, if we suppose that the national character can be changed and that the Bedoin, newly conquered subject of France, may in course of time become in spirit a gay Parisian, what becomes of the insurmountable obstacles which so many nations have found in their progress to civilization? -- How will the inhabitant of those frozen regions, lately discovered by the British traveller Capt. Ross. (3) ever reach the same degree of developement as the English or French, where he is obliged to employ so great a portion of the year in providing, by the most arduous labour, a bare subsistence for the remainder. -- It would be a subject for the curious disquisition of some philosopher to examine what degree of civilization or developement those people are capable of receiving, and what would be their notion of the » ideal good. » -- And why this difference? it may be asked; -- because nature is fond of variety, and of the consequent alternation of Nations --- or perhaps because such is the necessary and inevitable consequence of her first wise laws. --- This is a problem which will be solved in union with others similar to it such as -- Why

ὅμοια, ὅποια εἶναι π. χ. διὰ τί γεννᾷ ἡ φύσις ῥωμαλέους καὶ ἀδυνάτους; Διὰ τί χαμηλοὺς καὶ ὑψηλοὺς; Διὰ τί κωφαλάλους καὶ ἀομινάτους; Διὰ τί γεννᾷ πρόσωπα διάφορα; Διὰ τί γεννᾷ σειράς ἀνθρώπων καὶ παραλλαγὰς διαφόρους; Πρὸ πάντων δὲ διὰ τί νᾶ τελεῖ ἡ γῆ εἰς τοιαύτην πλαγίαν θέσιν πρὸς τὸν ἥλιον καὶ εἰς τοιαύτην κίνησιν, ἐκ τοῦ ὁποίου προῆλθεν, ἂν ὅχι ὅλοι, πολλόταται ὅμως διαφοραὶ τῶν ἀνθρώπων; Μετὰ βεβαιότητος ἐνταῦθα δυνατὸν νὰ εἰπώμεν, ἐπαναλαμβάνοντες τὴν ὀρθὴν περὶ τήρησιν πολλῶν ἡθολόγων, ὅτι τὰ μὲν ἀπαραιτήτως ἀναγκαῖα εἰς τὴν διατήρησιν τοῦ εἶδους, εἰς τὴν διάκρισιν τοῦ δικαίου καὶ ἀδίκου, τοῦ εὐσεβοῦς καὶ ἀσεβοῦς κτλ. θαυμάως καὶ ἀφθύνως τὰ ἐχάρισεν ἡ φύσις εἰς ὅλους τοὺς ἀνθρώπους· ὅσα δὲ μόνον πρὸς πολυτέλειαν, οὕτως εἰπεῖν, καὶ καλλωπισμὸν χρησιμεύουσι τὰ διενείμε πολὺ σπανιώτερον, ἀλλὰ καὶ μὲ πολλοὺς κόπους καὶ μόχθους συνώδευσεν τὴν ἀπόκλισιν αὐτῶν.

Εἴτε λοιπὸν ἐκ φύσεως λείπει τὸ ἐνθόσιμον τῆς αὐτῆς ἀπανταχοῦ ἀναπτύξεως, εἴτε ἀπὸ ἀκατανίκητα ἐμποδία καταπίεζεται, ὥς πρὸς τὸ ἀποτέλεσμα δὲν εἶναι διαφορὰ. Οἱ κάταικοι τῆς ἐβδόμηκοςῆς μοίρας τοῦ πλάτους δὲν θέλουν λάβει τὴν ἀνάπτυξιν τῶν κατοίκων τῆς πεντηκοςῆς, τεσσαρακοςῆς καὶ καθεξῆς· οὔτε τῶν ἀπεράντων ἡπείρων οἱ κάταικοι τὴν αὐτὴν μὲ τοὺς παραποταμίτας καὶ περαιλίους· καὶ ὅχι μόνον τοῦτο τὸ ὅποιον εὐκολώτερον ἴσως ἐξηγεῖται, ἀλλ' οὔτε ὁ Βοιωτὸς θέλει γενῇ Ἀθηναῖος, οὔτε Γάλλος ὁ Ολλανδός, κτλ. τὰ ὅποια καταθρασκύνονται εἰς τοῦ φιλοσόφου τὴν διασάφησιν. Ἐργον λοιπὸν φρονήσεως εἶναι τοιαύτην καὶ τοσαύτην ἀνάπτυξιν νὰ προσπαθῇ ὁ ἐπὶ τῆς ἀναπτύξεως ὅσῃν ἡ φύσις καὶ ἡ περίσας τοῦ ἀναπτυσσομένου ἐπιδέχεται, διὰ νὰ λάβῃ τὴν ἀνήκουσαν ἐξευγένισιν. Καὶ καθὼς εἶναι ἄδικον ἡ ὀργῶσα φύσις νὰ ἐμποδίζεται εἰς τὴν ἀνάπτυξιν τῆς, οὕτως ἄδικον εἶναι ὡσαύτως τυφλώττων τις εἰς τὴν ἐνδείξιν καὶ ὑφήγησιν τῆς φύσεως νὰ καταναγκάζῃ τὰ ἀδύνατα· καὶ τὸ πρῶτον καὶ τὸ δεύτερον εἶναι βίαιον, εἶναι Προκρούσου ἔργον. Πόσον εὐτυχὲς καὶ πόσον σπάνιον ἐν ταύτῳ εἶναι νὰ συμπέσουν καὶ συνδράμωσιν ἐν ταύτῳ φύσις καὶ περίστασις! Δὲν πρέπει ὅμως

does nature produce robust and sickly persons? why tall and low? Why dumb and blind? Why different features? Finally why is this Earth placed in such an inclined position towards the sun, and why does it move in this peculiar course? from which causes are no doubt derived, if not all, at least most of the differences in men. --- By these facts we may truly affirm, is proved the just observation of many Ethologists that every thing requisite for the preservation of the species and for a correct discrimination between good and bad, just and unjust, has been given to all men with a liberal and unsparing hand; but such as are merely essential to magnificence and show, that power has been more frugal in the dispensation of, and has made the attainment of them dependent on long and arduous labour. .

Whether therefore the capability of developement be naturally wanting, or whether insurmountable obstacles impede its progress, makes no difference. --- The inhabitants of the 70.<sup>th</sup> degree will probably never arrive at the same degree of developement as those of the 50.<sup>th</sup> and 40.<sup>th</sup>, nor the numberless people of an immense continent, the same as those of the coasts and rivers. --- Nor this alone, which might perhaps be more easily accounted for, but neither probably will the Boeotian ever become in spirit Athenian, nor the Dutchman French, which seems to be beyond the reach of explanation according to any system of sound Philosophy. --- It is therefore an act of prudence for every one to aspire at that degree of developement, which his nature and situation admits of --- and, as it would be wrong to impede nature in its progress to civilization, so would it also be wrong by blindly misdirecting and straining its powers, to attempt impossibilities. --- Either would be an act of violence, the violence of Procrustes. What a fortunate and at the same time what a rare combination it is, when both nature and situation unite to favour

νά λησμονηθῇ ὅτι καθὼς μόνον τὰ γένος ἔχοντα ἐξευγενισμοῦ δεκτικόν, ὅταν μὲν τύχωσιν ἐπιμελείας ἐξευγενίζονται, δυσγενίζονται δὲ καὶ ἐκφυλίζονται ἀμεληθέντα, οὕτως ἐκ τοῦ ἐναντίου τὰ δυσγενῆ πολλάκις, ἐπεξεργασθέντα, γίνονται ὄχι μόνον ἑαυτῶν κρείττονα, ἀλλὰ καὶ τῶν ἐξευγενισίμων μὲν ἀλλ' ἀμεληθέντων ὑπέρτερα· τόσον μεγάλη εἶναι ἡ δύναμις τῆς ἐπιμελείας καὶ περιποιήσεως. Φρόνησις ἐν τούτοις κελεύει νὰ λογαριάζεται ἀκριβῶς κόπος, δαπάνη καὶ καρπός. Καὶ τοσαῦτα περὶ τῶν διαφορῶν ὀνομάτων τῆς ἀνθρωπίνης καὶ ἐθνικῆς ἀναπτύξεως.

Επειδὴ δὲ ἡ σημερινὴ Εὐρώπη ἔχει ἐν γένει κατὰ τὸ μᾶλλον καὶ ἥττον τὴν ἐθνικὴν ταύτην ἀνάπτυξιν, ἥτοι ἐκπολίτευσιν, εἰς ἀνώτερον βαθμὸν, διὰ τοῦτο Εὐρωπαϊσμός ταυτίζεται μὲ τὸν πολιτευμόν· καὶ ὅποιον ἄτομον ἢ ἔθνος ἀπολίτευτον λαμβάνει τὰ ἥθη, τοὺς τρόπους, τὰς μαθήσεις, τὸν βίον· τὸν Εὐρωπαϊκόν, λέγεται ὅτι ἐξευρωπαϊζεται ὁσιατίζον ἢ ἀφρικανίζον τὸ πρότερον. Οὐ δὲ λόγον ἔχει τὴν σήμερον ἡ Εὐρώπη πρὸς τὰ λοιπὰ τοῦ κόσμου μέρη ὡς πρὸς τὸν πολιτευμόν, τὸν αὐτὸν εἶχε τὸ πάλαι ἡ Ἑλλάς. Ὅτι τὴν ὥρᾳ εἶναι ὁ ἐξευρωπαϊσμός· τοῦτο ἦτον τότε ὁ ἐξελληνισμός. Διὰ τῆς Ἑλληνικῆς γλώσσης καὶ παιδείας ἐξελληνίζοντο πολλὰ βάρβαρα ἔθνη (4), καθὼς διὰ τῆς ἀναιρέσεως ἢ παραμελήσεως αὐτῆς πολλὰ Ἑλληνικὰ ἐξεβαρβαρώθησαν (5).

Καὶ εἰς αὐτὴν δὲ τὴν ἀρχὴν τῆς Ἑλληνικῆς ἱστορίας, ἐνθα προβάλλεται τὸ πολυθρύλητον ζήτημα περὶ ταυτότητος ἢ διαφορᾶς τῶν Ἑλλήνων πρὸς τοὺς Πελαγούς, αὐτὴ ἡ σημασία τοῦ Ἑλληνισμοῦ ἀναιρεῖ πᾶσαν δυσκολίαν. Ἡ Ἑλληνικὴ φυλὴ διέφερε πιθανῶς τῆς Πελαγονικῆς, ὡς διαφέρουσι π. χ. τὴν σήμερον ἀπ' ἀλλήλων αἱ διάφοροι Σλαβικαὶ φυλαί, οὐσιωδῶς ὅμως ἦτον συγγενικὴ, ἦτον μερὶς τῆς μεγάλης καὶ ὅλης φυλῆς. Ἡ φυλὴ αὕτη ἢ ὅποια, κατὰ τὴν μαρτυρίαν τοῦ Ἡροδότου, ἀποσχισθεῖσα ἐκ τοῦ ὅλου ἔμεινεν ἀδύνατος, ἕως ὅτου προσλαβοῦσα καὶ βάρβαρα ἔθνη ἠύξθη, ἤρχισε διὰ λόγους εἰς ἡμᾶς ἀγνώστους νὰ ἐκπολιτεύεται πρῶιμώτερα τῶν λοιπῶν. Γυμναστικὴ, Μουσικὴ, καὶ



the same individual. --- We must not however forget, that as those nations alone which are susceptible of civilization can by care and attention become civilized, and when neglected they again relapse, so on the other hand may the uncivilized by renewed care become not only greater than they had ever been before, but may even surpass those nations which although already civilized are neglected. --- Such is the force of study and education. --- Prudence in these cases does justice by calculating closely the labour, the expense and the profits. So much for the different varieties of human and national developement.

Modern Europe having arrived at a very superior degree of civilization, or developement, for this reason the name of European is connected always with the term Civilization, and whatever uncivilized individual or nation acquires the manners, the customs, and the Education of Europe, is said to be changed from an Asiatic or an African, into a European. -- What Europe is now to the other quarters of the Globe as regards civilization, such was formerly Greece. -- What it is now to become a European it was then to become a Greek, -- The Greek language and customs civilized many barbarous nations (4) as the neglect of them reduced many Greek nations to barbarism. (5)

And in this early stage of the Greek history, should any one ask the often repeated question, what was the difference between the Greeks and the Pelasgi, the term Grecianism would remove every difficulty. --- The Greek tribe probably differed from the Pelasgic, as, for example, the different Slavonic tribes differ from each other, but was nearly related to it and a branch of the same family. --- This branch, which, according to Herodotus, having separated itself from the General Stock, was very weak untill increased by the junction of other barbarous tribes, began from causes unknown to us to be civilized before the others, who by slow degrees following their steps acquired their name and customs. -- Thus as the Greek name increased, so the Pelasgic diminished untill at last civilization having



τὰ τοιαῦτα ἦσαν ὄργανα τοῦ πολιτισμοῦ τῆς δι' αὐτοῦ ἔλαβεν ὑπεροχὴν ὑπὲρ τὰς ἄλλας αἱ ὁποῖαι, ὀλίγον κατ' ὀλίγον εἰς αὐτὴν προσκολλώμεναι, ἔλαβαν τὸν πολιτευμὸν καὶ τὸν κράτος· ὥς ὅσον ἐκτείνεται ὁ Ἑλληνισμὸς τόσον ὁ Πελασγισμὸς ἡλαττοῦτο, ἕως οὗ, κοινοῦ γενομένου τοῦ πολιτευμοῦ καὶ τοῦ ὀνόματος τοῦ Ἑλληνικοῦ, ἠφανίσθη τὸ Πελασγικόν. Τὴν παρατήρησιν ταύτην παρὰ Φρερέτου τὸ πρῶτον γενομένην πολλοὶ ἄλλοι μετ' αὐτὴν ἐπανέλαβαν. Εἰς δὲ ἦναι συγχωρημένον εἰς φιλολογικὰς διατριβὰς νὰ εἰσιλθῶσιν εὐχαί, εὐχόμεθα ὥς, καθὼς τὸ πάλαι ὁ κυρίως Ἑλληνισμὸς ἐξημέρωσε καὶ ἡθρώπισε τοὺς βαρβάρους ἀπανταχοῦ, οὕτω τὴν σήμερον ὁ Εὐρωπαϊσμὸς διὰ τοῦ Ἑλληνισμοῦ νὰ διασχίσῃ Ἀνατολὴν καὶ Μεσημβρίαν.

Ἡ Ἑθνικὴ ἀνάπτυξις εἶναι διττὴ· ἢ μία, ἀποβλέπουσα τὴν ἀσφάλειαν, τάξιν, εὐκοσμίαν, τὰ ἐπιτήδεια καὶ τὰ συναλλάγματα τοῦ ἀνθρωπίνου βίου, δυνατόν νὰ ὀνομασθῇ κοινωνικὴ· ἢ ἄλλη, ἀφορῶσα τὴν διεύθυνσιν τῶν νοητικῶν τοῦ ἀνθρώπου δυνάμεων πρὸς τὰ γράμματα, τὰς ἐπιστήμας καὶ τὴν καλλιτεχνίαν, δυνατόν νὰ ὀνομασθῇ νοερά ἢ ἐπιστημονικὴ (6). Εἰς τὴν πρώτην ἀπαιτοῦνται ἀναντιρρήτως καὶ τινες βιομηχανικαὶ γνώσεις καὶ ἐφευρέσεις τεχνικαὶ αἵτινες ὅμως δυνατόν νὰ εὐρεθῶσιν, ὡς τῷ ὄντι εὐρίσκονται ὡς ἐπὶ τὸ πλεῖστον, ὅχι δι' ὁδῶν ἐπιστημονικῶν· καὶ τοιαῦτα ἦσαν αἱ περισσότεραι τῶν Ἀσιατικῶν ἐθνῶν καὶ Αἰγυπτίων πρακτικαὶ γνώσεις αἱ ὁποῖαι δὲν ἤμποροῦν νὰ δώσουν μεγάλης καὶ ὑψηλῆς σοφίας ιδέαν τῶν ἐθνῶν ἐκείνων. Ἡ δευτέρα ὑποθέτει ἔθνος ἐνεργόν, δραστήριον λεπτοφυές, ἀγαπητὸν πλάσμα τῆς φύσεως καὶ τῆς τύχης τὸ ὅποιον, προσβαλλόμενον ἀπὸ τὰ περίεξ ὄντα, αἰσθάνεται χρεῖαν ἐνδόμυχον νοῦς καὶ καρδίας νὰ μάθῃ ποῖαν σχέσιν ἔχει μὲ τὰ ὄντα, ποῖαν μὲ τοὺς ὁμοίους του, νὰ φωτισθῇ παντοῖον φωτισμόν, νὰ κλέψῃ ἀπὸ τὸ ὑπέρπλουτον ταμεῖον τῆς φύσεως, ὡς ὁ Προμηθεὺς τὸ πῦρ ἐκ τῶν οὐρανῶν, ἢ μὲ αὐτὴν οἰκειωθείς νὰ λάβῃ τὴν ἄδειαν νὰ εἰσχωρήσῃ εἰς τὰ ἄδυτά της, τοῦλάχιστον νὰ ἡμπορῇ νὰ καυχᾶται ὅτι εἰσέκυσε τὰς πολλὰς του αἰτήσεις καὶ δοκιμὰς καὶ ἐξεμυστρεύθη εἰς αὐτὸ ὀλίγα τινα εἰς τοὺς ἄλλους ἀνθρώπους ἀπόρρητα. Εἰς τὴν πρώτην %

become general the name of Greek entirely superseded that of Pelasgic. -- This observation first made by Phleretius has been followed by many others. -- If we may be allowed to introduce a prayer into philological discussions, let us pray, that, as by means of the Greeks many barbarous nations were formerly civilized, so may European Science and education penetrate and pervade the East and the South.

National civilization or developement is of two distinct Kinds. --- The first regards only the security, order, decorum, and convenience of human life, and may be termed « Social. » The second guides and directs the rational faculties of man to arts, sciences, and inventions and may be termed. « Intellectual or Scientific » (6). To the first, no doubt belong many mechanical and technical discoveries, which may however be attained, and no doubt have been, without the aid of Science, and such are the greater part of the practical notions of the Asiatics and Egyptians, which do not give any very high idea of the Philosophy of those nations. The second supposes a nation, industrious, laborious, and naturally refined, a happy combination of nature and fortune, in which man, raising himself above the rest of the creation, feels an internal wish to learn what relations he has with the beings around him, and what with his fellowmen, to acquire every knowledge, to steal from the rich treasures of nature, as Prometheus those of Heaven, or to be allowed to dive into her mysterious depths, and perhaps be enabled to boast of having conquered her numerous tests, and discovered some few secrets of which others must yet remain ignorant. -- To the first either

λείπουν τὰ γράμματα παντελῶς, ἢ, ἐὰν ὑπάρχωσι, εἶναι ἰδιαίτερον προνόμιον πολιτικῆς ἢ ἱερατικῆς τάξεως, κατὰ τὰς Ἀσιατικὰς κᾶσεις, ἢ ὅποια τόσον ἀνοίγει ἢ κλείει τὸν μικρὸν καὶ περιεκαλυμμένον θησαυρὸν τῶν γνώσεων ὅσον συνάδει ἢ μάχεται πρὸς τὰ συμφέροντά της· κυρίως Γραμματολογία, ἄθροισμα δηλ. παντοίων συγγραμμάτων ἐνθα ὁ καθείς συνεισφέρει τὸ μέρος του πρὸς φωτισμὸν τῶν συγχρόνων του, δὲν γεννᾶται εἰς αὐτήν. Τοῦτο εἶναι τῆς δευτέρας ἀναπτύξεως γνώρισμα, ἐνθα παίει πλέον ἢ παιδεία γὰρ ἦναι προνομιακῶν τάξεων ἢ κᾶσεων κτῆμα, καὶ ὁ νοερός φωτισμὸς ἀφίνεται, κατὰ τὸν ἡλιακόν, εἰς ὅλους εὐπρόσιτος. Ἡ δευτέρα αὕτη ἀνάπτυξις δὲν γνωρίζει ἄλλα ὅρια παρὰ τὴν φύσιν καὶ τὴν προαίρεσιν ἐνὸς ἐκάστου.

Ἦθελε λανθασθῇ μεγάλως ἐὰν τις ὑπελάμβανεν ὅτι ἐκ τῆς κοινωνικῆς ἀναπτύξεως δυνατόν νὰ συμπεράνῃ καὶ περὶ τῆς ἐπιστημονικῆς. Ὑπάρχουσιν ἔθνη, τὰ ὅποια ὄχι μόνον μὲ αὐτὴν ἤρχισαν, ἀλλὰ καὶ εἰς αὐτὴν διὰ παντὸς ἔμειναν, ὡς εἶναι οἱ εἰς τὰ ἀνατολικώτατα τῆς Ἀσίας ἐν πολλαῖς νηπιόφρονες Σῖναι ἢ Κιναῖοι, ὁμοιάζοντες εἰς τοῦτο μὲ ἀνθρώπους οἵτινες εἰς κατοικίαν, ἐνδύματα, τράπεζαν καὶ εἰς πᾶν ὅ,τι τοὺς περικυκλῶνει δὲν σέργουσι νὰ τοὺς λείψῃ καθαριότης, εὐπρέπεια, ἀνάπαυσις καὶ πολυτέλεια ἀκόμη, οὐδέποτε ὅμως δὲν ἡσθάνθησαν τὴν χρεῖαν ὑψηλοτέρου φωτισμοῦ· καὶ, ἐσάκις ὑπερβαίνοντες, κατὰ τὸ παροιμιώδες, τὴν κρηπίδα τοῦ σκυτοτόμου, τολμήσουσι περὶ τινος ἀνωτέρω τῆς χαμηλῆς ταύτης σφαίρας τῶν, θέλουσι ἐνθυμίζει πάντοτε τὸ περιστατικὸν τοῦ Μεγαβύζου μὲ τὰ παιδάκια τοῦ Ἀπελλεῦ ἢ Ζεύξιδος (7).

Ἀλλὰ, τὸ θαυμασιώτερον, οὔτε ἐκ τοῦ ἄλλου μέρους ἤθελεν εἶναι ἡ κρίσις πάντη ἀλάνθαστος, ἐὰν τις ἐλάμβανε τὴν ἐπιστημονικὴν ἀνάπτυξιν ὡς γνώμονα ἵνα κρίνῃ περὶ τῆς κοινωνικῆς. Τὸ παράδειγμα τῶν Ἑλλήνων, περὶ ὧν ἀρχίζομεν τώρα νὰ λαλήσωμεν, θέλει μᾶς δεῖξει τὸ ἐναντίον.

(Ἀκολουθεῖ ἡ συνέχεια.)

learning is altogether wanting, or if it exist at all, is the peculiar attribute of the priesthood or other order, by the Asiatics termed « Castes », which opens or closes the narrow portals of Science as may most suit its own objects.

Literature, that is the assemblage of many authors in which each contributes his share towards the enlightening and instructing of his fellow citizens cannot exist in this state. This can only be found in the second species of developement, when learning and science are no longer the property of any privileged class, but, like the rays of the sun, shine equally upon all. -- This second civilization, knows no limits but those imposed on it by nature and situation.

It would be an error for any one to suppose, that from viewing the first or « Social » species of developement or civilization it would be possible to form an idea of the second or « intellectual. » -- Nations exist which not only began with the first only, but have ever since remained in it such as the Eastern nations of Asia, the Chinese, resembling in this some men, who in their houses, clothes, table, and in all that surrounds them, will not allow any thing to be wanting that may be essential to the cleanliness, decency, and comfort of their lives, yet at the same time, never felt the want of any higher knowledge. -- Those who in such cases attempt what is beyond the reach of their low capacities would do well to remember the story of Megabises, with the Scholars of Apelles and Zeuxis. (7)

But on the other hand, what is still more extraordinary, neither would it be possible to be always correct to take the intellectual civilization of a nation, as the means of judging of the social. --- The example of the Greeks of whom we will now treat will prove the contrary.

( To be continued. )

## ΣΗΜΕΙΩΣΕΙΣ.

(α'). Ιδί Βλυμεμβόχου, Φυσικ. Ιστορ. Εγγειρίδ. §. 7.

(β'). Ημῖς γὰρ τ' ἀρετῆς ἀποαίνονται Εὐρύσπα Ζεὺς ἀνέρες, εὖ τ' ἄν μιν κατὰ δούλειον ἤμαρ ἔλθῃν. Οδυσσ. Ρ. στίχ. 321. —

(γ'). Ιδί Ιόν. Ερηνερ. ἀριθ. 152.

(δ'). Ιδί Ισοκρ. Πανηγυρ. ιγ.'

(ε'). Ιδί Ισοκρ. Εὐαγγέρ. η'. παράβ. Εὐριπ. καὶ Αἰδαν. Π. Ιζ. Βιβλ. Β'. κεφ. Β'.

(ς'). Ιδί Οἰολφ. Μουσείον Αρχαιολογ. τ. Δ'.

(ζ'). Ιδί Πλούτ. Πῶς ἄντις διακρίνεται τὴν κόλακα τοῦ ψέλου καὶ Αἰδαν. Π. ις. βιβλ. Β. Κεφ. Β'. καὶ Πλόν. Φυσ. Ιστορ. Βιβλ. λς'. κεφ. ι'.

(η'). Ιδί Οδυσσ. Α. σίχ. 325. Θ. 83. καὶ παρόβαλε Π. Δ. 472. Σ. 606. Ίαν. Αρτ. 19 Οδυσσ. Δ. 18.

## NOTES.

- (1) See Blumembach Natural History §. 7.
- (2) Odyssey, ρ. verse 123.
- (3) See Jonian Gazette N.º 152.
- (4) See Isocrates Panegiric. 13.
- (5) See Isocrates Evag. 8. Euripides Orestes 485 and Plato Epistles 8.
- (6) See Wolff - Museum Archaicop. I.
- (7) See Plut. Πῶς ἀντίς διακρίνεται τὸν κλάκα τοῦ φίλου and Aelian. Var. Hist. B. 2.<sup>d</sup> Cap. 2.<sup>d</sup> καὶ Plin Hist. Nat. lib. 35. Cap. X.
- (8) See Odyssey α. verse 325, θ. verse 83 Iliad α. verse 472 - Hymn Dian; 19 Odyssey δ, verse 18.