

SOME NEW BOOKS.

Greek Life and Thought in the Periclean Age.

The third part of A History of Greece, by EVELYN ABOTT, lecturer in Greek History at Balliol College, Oxford, deals with the period from the conclusion of the Thirty Years' Peace to the Fall of the Tyranny of Alcibiades and Cleon.

ized, and Pericles became sole ruler of the State, thus fulfilling the prophecy.

II.

In the movement toward the emancipation of the intellect two stimulative elements were combined, the philosophy of Ionia and the rhetoric of Sicily. For more than a century the Platonic idealism had been making its way into the mind of the Ionian cities of Asia Minor, and Anaxagoras was one of the last and greatest representatives of this school of research.

The appearance of the sophists and the spread of sophistical teaching in Athens at the time that Pericles was at the height of his power is more than one play the comic poet. Aristophanes contrasts old things and new, the young man as he had been when moulded by the best traditions of Athens, and as he became in the hands of sophists. In mind and body the change was for the worse.

III.

The tragic poet of the Periclean age, the age of the Parthenon and the sculptures of Phidias, is Sophocles. In him there is nothing of the rugged splendor of Eschylus, his predecessor, nothing of the human or dramatic, we move within limits in which everything is subjected and perfected with consummate art.

defeat from the shores of Greece, he had watched the growth of the Athenian Empire, and he had lived to see Athens brought low by the catastrophe of the Sicilian expedition.

The other great tragic poet of the Periclean period is Euripides, about whose plays opinions greatly differed in the poet's lifetime, and have differed ever since. He was, in truth, irreligious, and his plays were peculiarly receptive to the influence of art.

What is here said of oratorical prose is no less applicable to the prose of science. In the Periclean age no writer on morals or physics can be compared in respect of style with Plato. He belongs to the next generation.

IV.

The beginnings of prose writing in Greece do not appear to go back beyond the sixth century B. C. Toward the end of that century a number of geographers, as they were called, had endeavored to describe, even to the making of a map, the world as they knew it or conceived it.

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which dominates the earlier history, we encounter in Thucydides an economical and political conception of life. It is not the idea of retribution or divine equity, which guides him in his interpretation of events.

The Greeks were not readers, though it is probable that almost every Athenian could read, and for a long time the speculations of philosophy were either written down in books perused by a few, or discussed in narrow circles.

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of great actions and the investigation of truth, for his own part, Democritus would rather be the discoverer of a single new truth than sit on the throne of the Great King.

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painted without some knowledge of perspective. We may suppose that Anaxagoras made his location of the Parthenon from a scene in the Erechtheion. It is clear that no rules of decency were observed in the streets at night.

Down to the time of their disastrous revolt against Persia the Ionian cities on the seaboard of Asia Minor had been the centres of Greek trade. The ships of Miletus were known from the Cimmerian Bosphorus to the Straits of Egypt, the vessels of Eretria from Eretria in Euboea and with Sybaris in Italy. The Phoenicians opened the trade to the Far West; the Samians were known at Cyrene, the Dorians of Cnidus was in close relations with Croton.

IX. In the importation of grain especially the most stringent precautions were taken, to secure an ample supply at a moderate price. By the conquest of Egina she got rid of a powerful rival, and though the trade with the West still remained chiefly in the hands of Corinth, the commerce of Athens was so firmly established that even the capture of the city by Xerxes failed to destroy it.

X. The moral dangers of such relations are obvious, and they must also have been fatal in a large degree to elevation of character. The slave owner alternated between a self-sufficient pride when he compared his position with that of a free man, and a morose and envious jealousy when he looked upon the man who was a tyrant, with more than a tyrant's power over those around him.

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FLAGSTAFF'S ICE MINE.

FLAGSTAFF, Ariz., Oct. 10.—Flagstaff, a comfortable logging town on the Santa Fe Pacific Railway in Arizona, has been provided by nature with the queerest ice-making plant known. During the past summer a large part of the town's ice supply has been secured from caves in the pine woods, nine miles to the southward.