



PERSIAN MONARCH

From the ruins of Persepolis

Photo: Miss F. Biggs

Thus it was the Babylonian and Median empires were united. Cambyses, the son of Cyrus, subjugated Egypt. Cambyses went mad and was accidentally killed, and was presently succeeded by Darius the Mede, Darius I, the son of Hystaspes, one of the chief councillors of Cyrus.



THE RUINS OF PERSEPOLIS

The capital city of the Persian Empire; burnt by Alexander the Great

Photo: Major W. F. P. Rodd



THE GREAT PORCH OF XERXES, AT PERSEPOLIS

Photo: Major W. F. P. Rodd

The Persian Empire of Darius I, the first of the new Aryan empires in the seat of the old civilizations, was the greatest empire the world had hitherto seen. It included all Asia Minor and Syria, all the old Assyrian and Babylonian empires, Egypt, the Caucasus and Caspian regions, Media, Persia, and it extended into India as far as the Indus. Such an empire was possible because the horse and rider and the chariot and the made-road had now been brought into the world. Hitherto the ass and ox and the camel for desert use had afforded the swiftest method of transport. Great arterial roads were made by the Persian rulers to hold their new empire, and post horses were always in waiting for the imperial messenger or the traveller with an official permit. Moreover the world was now beginning to use coined money, which greatly facilitated trade and intercourse. But the capital of this vast empire was no longer Babylon. In the long run the priesthood of Bel Marduk gained nothing by their treason. Babylon though still important was now a declining city, and the great cities of the new empire were Persepolis and Susa and Ecbatana. The capital was Susa. Nineveh was already abandoned and sinking into ruins.

THE EARLY HISTORY OF THE JEWS

And now we can tell of the Hebrews, a Semitic people, not so important in their own time as in their influence upon the later history of the world. They were settled in Judea long before 1000 B.C., and their capital city after that time was Jerusalem. Their story is interwoven with that of the great empires on either side of them, Egypt to the south and the changing empires of Syria, Assyria and Babylon to the north. Their country was an inevitable high road between these latter powers and Egypt.

Their importance in the world is due to the fact that they produced a written literature, a world history, a collection of laws, chronicles, psalms, books of wisdom, poetry and fiction and political utterances which became at last what Christians know as the Old Testament, the Hebrew Bible. This literature appears in history in the fourth or fifth century B.C.

Probably this literature was first put together in Babylon. We have already told how the Pharaoh, Necho II, invaded the Assyrian Empire while Assyria was fighting for life against Medes, Persians and Chaldeans. Josiah King of Judah opposed him, and was defeated and slain at Megiddo (608 B.C.). Judah became a tributary to Egypt, and when Nebuchadnezzar the Great, the new Chaldean king in Babylon, rolled back Necho into Egypt, he attempted to manage Judah by setting up puppet kings in Jerusalem. The experiment failed, the people massacred his Babylonian officials, and he then determined to break up this little state altogether, which had long been playing off Egypt against the northern empire. Jerusalem was sacked and burnt, and the remnant of the people was carried off captive to Babylon.

There they remained until Cyrus took Babylon (538 B.C.). He then collected them together and sent them back to resettle their country and rebuild the walls and temple of Jerusalem.

Before that time the Jews do not seem to have been a very civilized or united people. Probably only a very few of them could read or write. In their own history one never hears of the early books of the Bible being read; the first mention of a book is in the time of Josiah. The Babylonian captivity civilized them and consolidated them. They returned aware of their own literature, an acutely self-conscious and political people.

Their Bible at that time seems to have consisted only of the Pentateuch, that is to say the first five books of the Old Testament as we know it. In addition, as separate books they already had many of the other books that have since been incorporated with the

Pentateuch into the present Hebrew Bible, Chronicles, the Psalms and Proverbs for example.

The accounts of the Creation of the World, of Adam and Eve and of the Flood, with which the Bible begins, run closely parallel with similar Babylonian legends; they seem to have been part of the common beliefs of all the Semitic peoples. So too the stories of Moses and of Samson have Sumerian and Babylonian parallels. But with the story of Abraham and onward begins something more special to the Jewish race.

Abraham may have lived as early as the days of Hammurabi in Babylon. He was a patriarchal Semitic nomad. To the book of Genesis the reader must go for the story of his wanderings and for the stories of his sons and grandchildren and how they became captive in the Land of Egypt. He travelled through Canaan, and the God of Abraham, says the Bible story, promised this smiling land of prosperous cities to him and to his children.

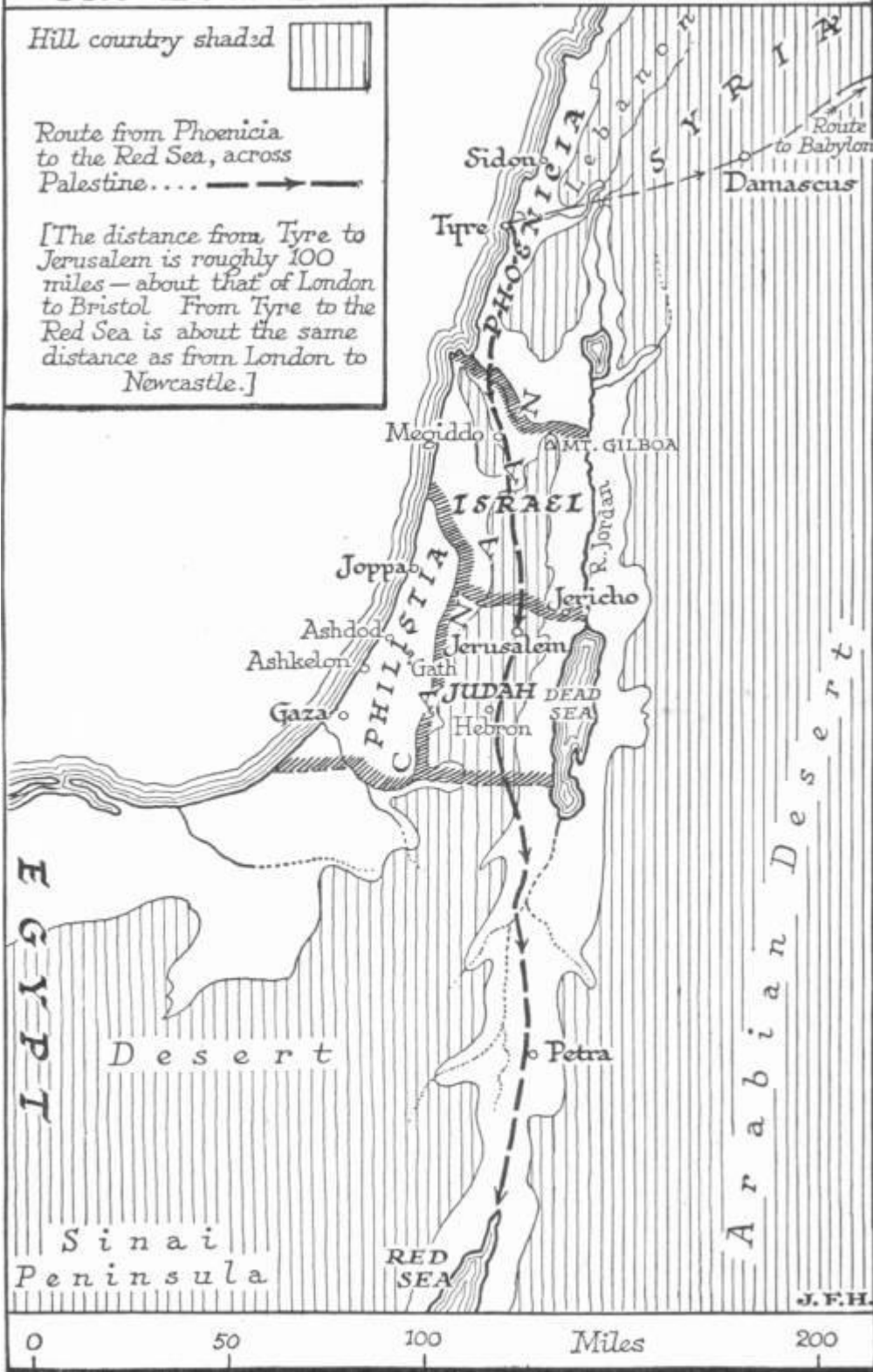
And after a long sojourn in Egypt and after fifty years of wandering in the wilderness under the leadership of Moses, the children of Abraham, grown now to a host of twelve tribes, invaded the land of Canaan from the Arabian deserts to the East. They may have done this somewhere between 1600 B.C. and 1300 B.C.; there are no Egyptian records of Moses nor of Canaan at this time to help out the story. But at any rate they did not succeed in conquering any more than the hilly backgrounds of the promised land. The coast was now in the hands, not of the Canaanites but of newcomers, those Ægean peoples, the Philistines; and their cities, Gaza, Gath, Ashdod, Ascalon and Joppa successfully withstood the Hebrew attack. For many generations the children of Abraham remained an obscure people of the hilly back country engaged in incessant bickerings with the Philistines and with the kindred tribes about them, the Moabites, the Midianites and so forth. The reader will find in the book of Judges a record of their struggles and disasters during this period. For very largely it is a record of disasters and failures frankly told.

The LAND of the HEBREWS

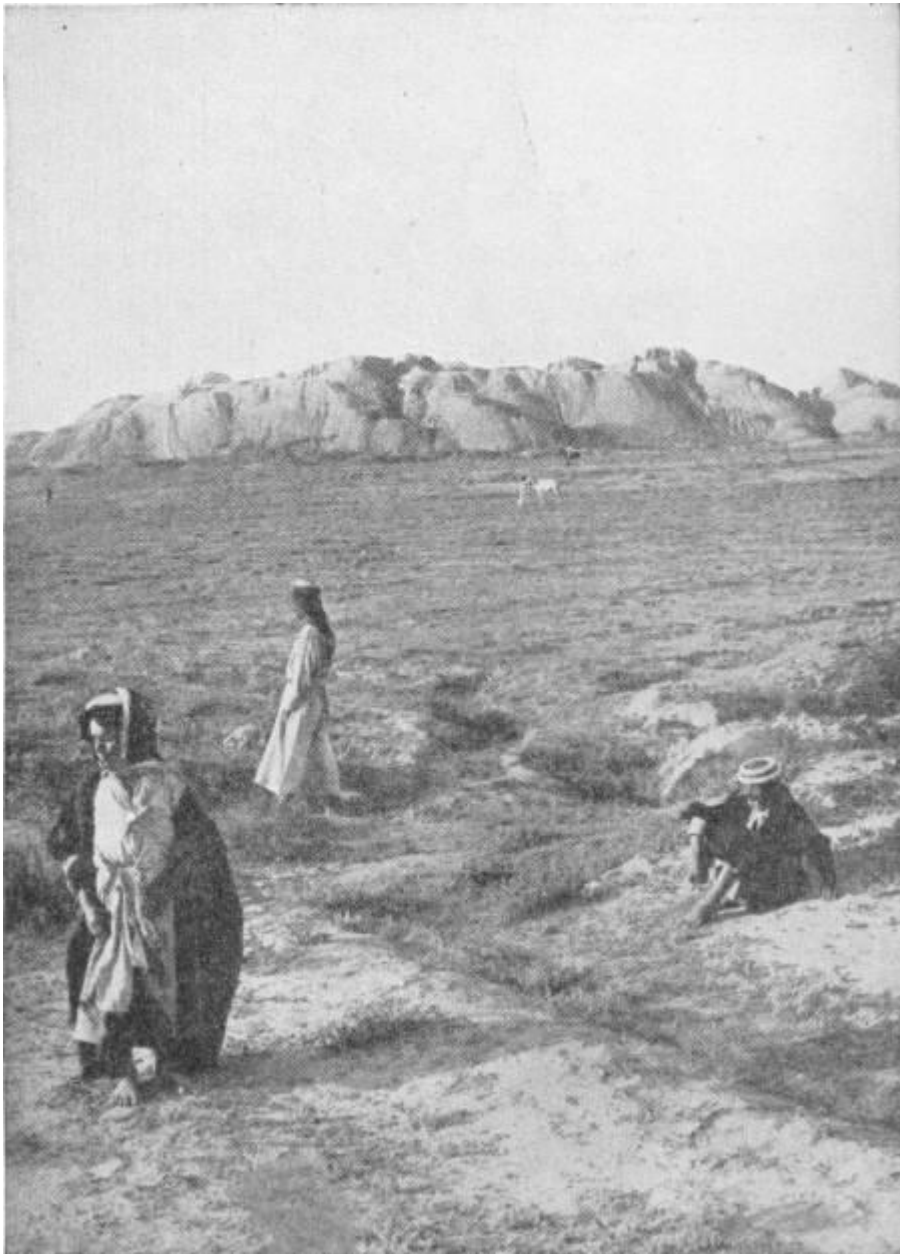
Hill country shaded 

Route from Phoenicia to the Red Sea, across Palestine . . . 

[The distance from Tyre to Jerusalem is roughly 100 miles — about that of London to Bristol. From Tyre to the Red Sea is about the same distance as from London to Newcastle.]



For most of this period the Hebrews were ruled, so far as there was any rule among them, by priestly judges selected by the elders of the people, but at last somewhere towards 1000 B.C. they chose themselves a king, Saul, to lead them in battle. But Saul's leading was no great improvement upon the leading of the Judges; he perished under the hail of Philistine arrows at the battle of Mount Gilboa, his armour went into the temple of the Philistine Venus, and his body was nailed to the walls of Beth-shan.



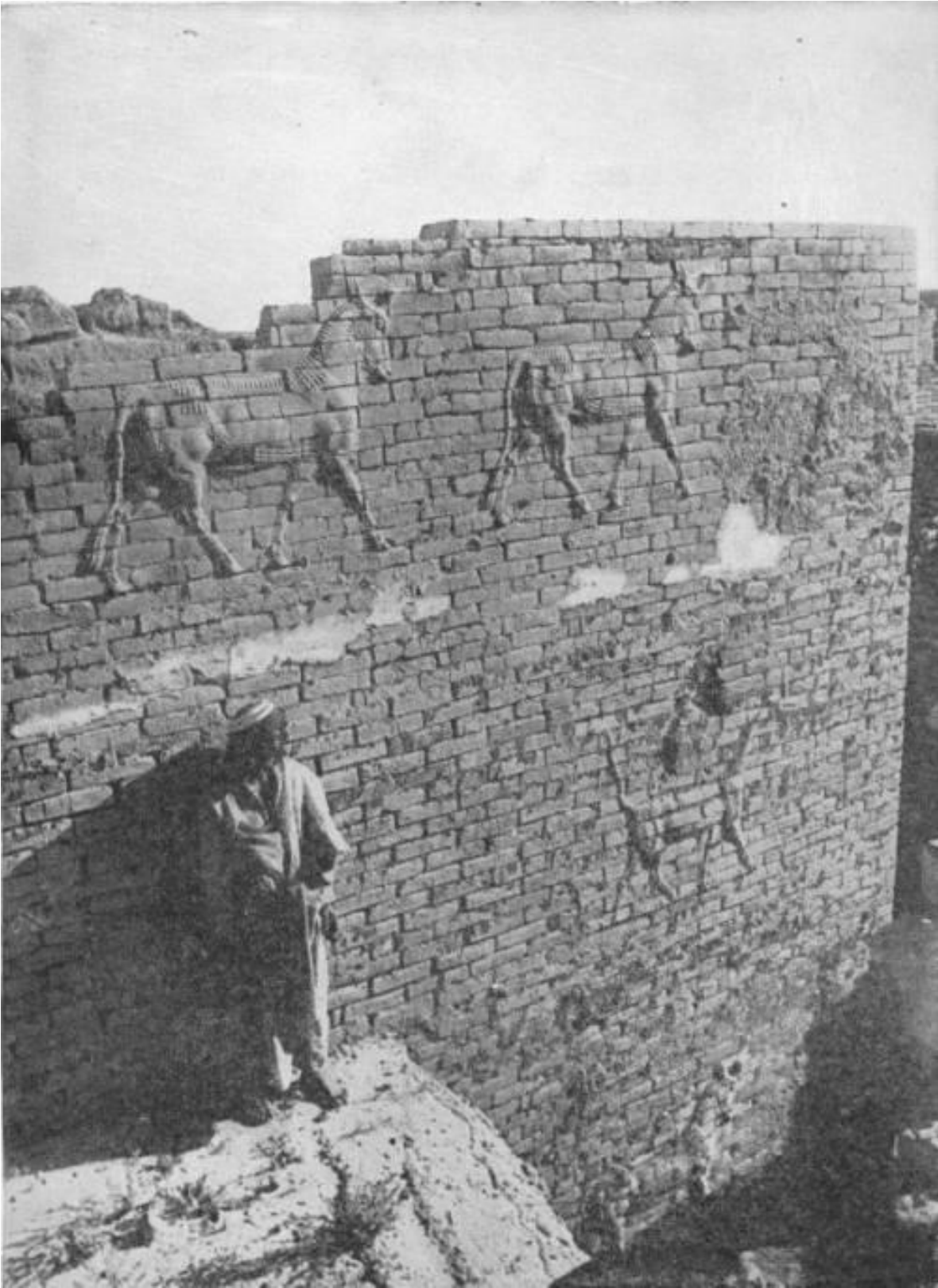
THE MOUND AT BABYLON

Beneath which are the remains of a great palace of Nebuchadnezzar

Photo: Underwood & Underwood

His successor David was more successful and more politic. With David dawned the only period of prosperity the Hebrew peoples were ever to know. It was based on a close alliance with the Phœnician city of Tyre, whose King Hiram seems to have been a man of very great intelligence and enterprise. He wished to secure a trade route to the Red Sea through the Hebrew hill country. Normally Phœnician trade went to the Red Sea by Egypt, but Egypt was in a state of profound disorder at this time; there may have been other obstructions to Phœnician trade along this line, and at any rate Hiram established the very closest relations both with David and with his son and successor Solomon. Under Hiram's auspices the walls, palace and temple of Jerusalem arose, and in return Hiram built and launched his ships on the Red Sea. A very considerable trade passed northward and southward through Jerusalem. And Solomon achieved a prosperity and magnificence unprecedented in the experience of his people. He was even given a daughter of Pharaoh in marriage.

But it is well to keep the proportion of things in mind. At the climax of his glories Solomon was only a little subordinate king in a little city. His power was so transitory that within a few years of his death, Shishak the first Pharaoh of the twenty-second dynasty, had taken Jerusalem and looted most of its splendours. The account of Solomon's magnificence given in the books of Kings and Chronicles is questioned by many critics. They say that it was added to and exaggerated by the patriotic pride of later writers. But the Bible account read carefully is not so overwhelming as it appears at the first reading. Solomon's temple, if one works out the measurements, would go inside a small suburban church, and his fourteen hundred chariots cease to impress us when we learn from an Assyrian monument that his successor Ahab sent a contingent of two thousand to the Assyrian army. It is also plainly manifest from the Bible narrative that Solomon spent himself in display and overtaxed and overworked his people. At his death the northern part of his kingdom broke off from Jerusalem and became the independent kingdom of Israel. Jerusalem remained the capital city of Judah.



THE ISHTAR GATEWAY, BABYLON

The bulls are in richly coloured enamel on baked brick

Photo: Underwood & Underwood

The prosperity of the Hebrew people was short-lived. Hiram died, and the help of Tyre ceased to strengthen Jerusalem. Egypt grew strong again. The history of the kings of Israel and the kings of Judah becomes a history of two little states ground between, first, Syria, then Assyria and then Babylon to the north and Egypt to the south. It is a tale of disasters and of deliverances that only delayed disaster. It is a tale of barbaric kings ruling a barbaric people. In 721 B.C. the kingdom of Israel was swept away into captivity by the Assyrians and its people utterly lost to history. Judah struggled on until in 604 B.C., as we have told, it shared the fate of Israel. There may be details open to criticism in the Bible story of Hebrew history from the days of the Judges onward, but on the whole it is evidently a true story which squares with all that has been learnt in the excavation of Egypt and Assyria and Babylon during the past century.

It was in Babylon that the Hebrew people got their history together and evolved their tradition. The people who came back to Jerusalem at the command of Cyrus were a very different people in spirit and knowledge from those who had gone into captivity. They had learnt civilization. In the development of their peculiar character a very great part was played by certain men, a new sort of men, the Prophets, to whom we must now direct our attention. These Prophets mark the appearance of new and remarkable forces in the steady development of human society.

XXII

PRIESTS AND PROPHETS IN JUDEA

The fall of Assyria and Babylon were only the first of a series of disasters that were to happen to the Semitic peoples. In the seventh century B.C. it would have seemed as though the whole civilized world was to be dominated by Semitic rulers. They ruled the great Assyrian empire and they had conquered Egypt; Assyria, Babylon, Syria were all Semitic, speaking languages that were mutually intelligible. The trade of the world was in Semitic hands. Tyre, Sidon, the great mother cities of the Phœnician coast, had thrown out colonies that grew at last to even greater proportion in Spain, Sicily and Africa. Carthage, founded before 800 B.C., had risen to a population of more than a million. It was for a time the greatest city on earth. Its ships went to Britain and out into the Atlantic. They may have reached Madeira. We have already noted how Hiram co-operated with Solomon to build ships on the Red Sea for the Arabian and perhaps for the Indian trade. In the time of the Pharaoh Necho, a Phœnician expedition sailed completely round Africa.

At that time the Aryan peoples were still barbarians. Only the Greeks were reconstructing a new civilization of the ruins of the one they had destroyed, and the Medes were becoming "formidable," as an Assyrian inscription calls them, in central Asia. In 800 B.C. no one could have prophesied that before the third century B.C. every trace of Semitic dominion would be wiped out by Aryan-speaking conquerors, and that everywhere the Semitic peoples would be subjects or tributaries or scattered altogether. Everywhere except in the northern deserts of Arabia, where the Bedouin adhered steadily to the nomadic way of life, the ancient way of life of the Semites before Sargon I and his Akkadians went down to conquer Sumeria. But the Arab Bedouin were never conquered by Aryan masters.

Now of all these civilized Semites who were beaten and overrun in these five eventful centuries one people only held together and clung to its ancient traditions and that was this little people, the Jews, who were sent back to build their city of Jerusalem by Cyrus the Persian. And they were able to do this, because they had got together this literature of theirs, their Bible, in Babylon. It is not so much the Jews who made the Bible as the Bible which made the Jews. Running through this Bible were certain ideas, different from the ideas of the people about them, very stimulating and sustaining ideas, to which they were destined to cling through five and twenty centuries of hardship, adventure and oppression.

Foremost of these Jewish ideas was this, that their God was invisible and remote, an invisible God in a temple not made with hands, a Lord of Righteousness throughout the earth. All other peoples had national gods embodied in images that lived in temples. If the image was smashed and the temple razed, presently that god died out. But this was a new idea, this God of the Jews, in the heavens, high above priests and sacrifices. And this God of Abraham, the Jews believed, had chosen them to be his peculiar people, to restore Jerusalem and make it the capital of Righteousness in the World. They were a people exalted by their sense of a common destiny. This belief saturated them all when they returned to Jerusalem after the captivity in Babylon.

Is it any miracle that in their days of overthrow and subjugation many Babylonians and Syrians and so forth and later on many Phœnicians, speaking practically the same language and having endless customs, habits, tastes and traditions in common, should be attracted by this inspiring cult and should seek to share in its fellowship and its promise? After the fall of Tyre, Sidon, Carthage and the Spanish Phœnician cities, the Phœnicians suddenly vanish from history; and as suddenly we find, not simply in Jerusalem but in Spain, Africa, Egypt, Arabia, the East, wherever the Phœnicians had set their feet, communities of Jews. And they were all held together by the Bible and by the reading of the Bible. Jerusalem was from the first only their nominal capital;

their real city was this book of books. This is a new sort of thing in history. It is something of which the seeds were sown long before, when the Sumerians and Egyptians began to turn their hieroglyphics into writing. The Jews were a new thing, a people without a king and presently without a temple (for as we shall tell Jerusalem itself was broken up in 70 A.D.), held together and consolidated out of heterogeneous elements by nothing but the power of the written word.

And this mental welding of the Jews was neither planned nor foreseen nor done by either priests or statesmen. Not only a new kind of community but a new kind of man comes into history with the development of the Jews. In the days of Solomon the Hebrews looked like becoming a little people just like any other little people of that time clustering around court and temple, ruled by the wisdom of the priest and led by the ambition of the king. But already, the reader may learn from the Bible, this new sort of man of which we speak, the Prophet, was in evidence.

As troubles thicken round the divided Hebrews the importance of these Prophets increases.



THE BLACK OBELISK OF SHALMANESER II

This obelisk (in the British Museum) of the King of Assyria mentions, in cuneiform, “Jehu the son of Omri.” Panel showing Jewish captives bringing tribute

What were these Prophets? They were men of the most diverse origins. The Prophet Ezekiel was of the priestly caste and the Prophet Amos wore the goatskin mantle of a shepherd, but all had this in common, that they gave allegiance to no one but to the God of Righteousness and that they spoke directly to the people. They came without

licence or consecration. "Now the word of the Lord came unto me;" that was the formula. They were intensely political. They exhorted the people against Egypt, "that broken reed," or against Assyria or Babylon; they denounced the indolence of the priestly order or the flagrant sins of the King. Some of them turned their attention to what we should now call "social reform." The rich were "grinding the faces of the poor," the luxurious were consuming the children's bread; wealthy people made friends with and imitated the splendours and vices of foreigners; and this was hateful to Jehovah, the God of Abraham, who would certainly punish this land.



ANOTHER PANEL OF THE BLACK OBELISK

Captive Princes making obeisance to Shalmaneser II

These fulminations were written down and preserved and studied. They went wherever the Jews went, and wherever they went they spread a new religious spirit. They carried the common man past priest and temple, past court and king and brought him face to face with the Rule of Righteousness. That is their supreme importance in the history of mankind. In the great utterances of Isaiah the prophetic voice rises to a pitch of splendid anticipation and foreshadows the whole earth united and at peace under one God. Therein the Jewish prophecies culminate.

All the Prophets did not speak in this fashion, and the intelligent reader of the prophetic books will find much hate in them, much prejudice, and much that will remind him of the propaganda pamphlets of the present time. Nevertheless it is the Hebrew Prophets of the period round and about the Babylonian captivity who mark the appearance of a new power in the world, the power of individual moral appeal, of an appeal to the free conscience of mankind against the fetish sacrifices and slavish loyalties that had hitherto bridled and harnessed our race.

THE GREEKS

Now while after Solomon (whose reign was probably about 960 B.C.) the divided kingdoms of Israel and Judah were suffering destruction and deportation, and while the Jewish people were developing their tradition in captivity in Babylon, another great power over the human mind, the Greek tradition, was also arising. While the Hebrew prophets were working out a new sense of direct moral responsibility between the people and an eternal and universal God of Right, the Greek philosophers were training the human mind in a new method and spirit of intellectual adventure.

The Greek tribes as we have told were a branch of the Aryan- speaking stem. They had come down among the Ægean cities and islands some centuries before 1000 B.C. They were probably already in southward movement before the Pharaoh Thothmes hunted his first elephants beyond the conquered Euphrates. For in those days there were elephants in Mesopotamia and lions in Greece.

It is possible that it was a Greek raid that burnt Cnossos, but there are no Greek legends of such a victory though there are stories of Minos and his palace (the Labyrinth) and of the skill of the Cretan artificers.



STATUE OF MELEAGER

Note the progress in plastic power from the earlier wooden statue on left

Photo: Sebah & Foaillier

Like most of the Aryans these Greeks had singers and reciters whose performances were an important social link, and these handed down from the barbaric beginnings of their people two great epics, the *Iliad*, telling how a league of Greek tribes besieged and took and sacked the town of Troy in Asia Minor, and the *Odyssey*, being a long adventure story of the return of the sage captain, Odysseus, from Troy to his own island. These epics were written down somewhen in the eighth or seventh century B.C., when the Greeks had acquired the use of an alphabet from their more civilized neighbours, but they are supposed to have been in existence very much earlier. Formerly they were ascribed to a particular blind bard, Homer, who was supposed to have sat down and composed them as Milton composed *Paradise Lost*. Whether there really was such a poet, whether he composed or only wrote down and polished these epics and so forth, is a favourite quarrelling ground for the erudite. We need not concern ourselves with such bickerings here. The thing that matters from our point of view is that the Greeks were in possession of their epics in the eighth century B.C., and that they were a common possession and a link between their various tribes, giving them a sense of fellowship as against the outer barbarians. They were a group of kindred peoples linked by the spoken and afterwards by the written word, and sharing common ideals of courage and behaviour.

The epics showed the Greeks a barbaric people without iron, without writing, and still not living in cities. They seem to have lived at first in open villages of huts around the halls of their chiefs outside the ruins of the Ægean cities they had destroyed. Then they began to wall their cities and to adopt the idea of temples from the people they had conquered. It has been said that the cities of the primitive civilizations grew up about the altar of some tribal god, and that the wall was added; in the cities of the Greeks the wall preceded the temple. They began to trade and send out colonies. By the seventh century B.C. a new series of cities had grown up in the valleys and islands of Greece, forgetful of the Ægean cities and civilization that had preceded them; Athens, Sparta, Corinth, Thebes, Samos, Miletus among the chief. There were already Greek settlements along the coast of the Black Sea and in Italy and Sicily. The heel and toe of Italy was called Magna Græcia. Marseilles was a Greek town established on the site of an earlier Phœnician colony.

Now countries which are great plains or which have as a chief means of transport some great river like the Euphrates or Nile tend to become united under some common rule. The cities of Egypt and the cities of Sumeria, for example, ran together under one system of government. But the Greek peoples were cut up among islands and mountain valleys; both Greece and Magna Græcia are very mountainous; and the tendency was all the other way. When the Greeks come into history they are divided

up into a number of little states which showed no signs of coalescence. They are different even in race. Some consist chiefly of citizens of this or that Greek tribe, Ionic, Æolian or Doric; some have a mingled population of Greeks and descendants of the pre-Greek “Mediterranean” folk; some have an unmixed free citizenship of Greeks lording it over an enslaved conquered population like the “Helots” in Sparta. In some the old leaderly Aryan families have become a close aristocracy; in some there is a democracy of all the Aryan citizens; in some there are elected or even hereditary kings, in some usurpers or tyrants.



RUINS OF THE GREAT TEMPLE OF ZEUS AT OLYMPIA

Photo: Fred Boissonnas

And the same geographical conditions that kept the Greek states divided and various, kept them small. The largest states were smaller than many English counties, and it is doubtful if the population of any of their cities ever exceeded a third of a million. Few came up even to 50,000. There were unions of interest and sympathy but no coalescences. Cities made leagues and alliances as trade increased, and small cities put themselves under the protection of great ones. Yet all Greece was held together in a certain community of feeling by two things, by the epics and by the custom of taking part every fourth year in the athletic contests at Olympia. This did not prevent wars

and feuds, but it mitigated something of the savagery of war between them, and a truce protected all travellers to and from the games. As time went on the sentiment of a common heritage grew and the number of states participating in the Olympic games increased until at last not only Greeks but competitors from the closely kindred countries of Epirus and Macedonia to the north were admitted.

The Greek cities grew in trade and importance, and the quality of their civilization rose steadily in the seventh and sixth centuries B.C. Their social life differed in many interesting points from the social life of the Ægean and river valley civilizations. They had splendid temples but the priesthood was not the great traditional body it was in the cities of the older world, the repository of all knowledge, the storehouse of ideas. They had leaders and noble families, but no quasi-divine monarch surrounded by an elaborately organized court. Rather their organization was aristocratic, with leading families which kept each other in order. Even their so-called "democracies" were aristocratic; every citizen had a share in public affairs and came to the assembly in a democracy, *but everybody was not a citizen*. The Greek democracies were not like our modern "democracies" in which everyone has a vote. Many of the Greek democracies had a few hundred or a few thousand citizens and then many thousands of slaves, freedmen and so forth, with no share in public affairs. Generally in Greece affairs were in the hands of a community of substantial men. Their kings and their tyrants alike were just men set in front of other men or usurping a leadership; they were not quasi-divine overmen like Pharaoh or Minos or the monarchs of Mesopotamia. Both thought and government therefore had a freedom under Greek conditions such as they had known in none of the older civilizations. The Greeks had brought down into cities the individualism, the personal initiative of the wandering life of the northern parklands. They were the first republicans of importance in history.



THE TEMPLE OF NEPTUNE (POSEIDON), PÆSTUM, SICILY

Photo: Alinari

And we find that as they emerge from a condition of barbaric warfare a new thing becomes apparent in their intellectual life. We find men who are not priests seeking and recording knowledge and enquiring into the mysteries of life and being, in a way that has hitherto been the sublime privilege of priesthood or the presumptuous amusement of kings. We find already in the sixth century B.C.—perhaps while Isaiah was still prophesying in Babylon—such men as Thales and Anaximander of Miletus and Heraclitus of Ephesus, who were what we should now call independent gentlemen, giving their minds to shrewd questionings of the world in which we live, asking what its real nature was, whence it came and what its destiny might be, and refusing all ready-made or evasive answers. Of these questionings of the universe by the Greek mind, we shall have more to say a little later in this history. These Greek enquirers who begin to be remarkable in the sixth century B.C. are the first philosophers, the first “wisdom-lovers,” in the world.

And it may be noted here how important a century this sixth century B.C. was in the history of humanity. For not only were these Greek philosophers beginning the

research for clear ideas about this universe and man's place in it and Isaiah carrying Jewish prophecy to its sublimest levels, but as we shall tell later Gautama Buddha was then teaching in India and Confucius and Lao Tse in China. From Athens to the Pacific the human mind was astir.

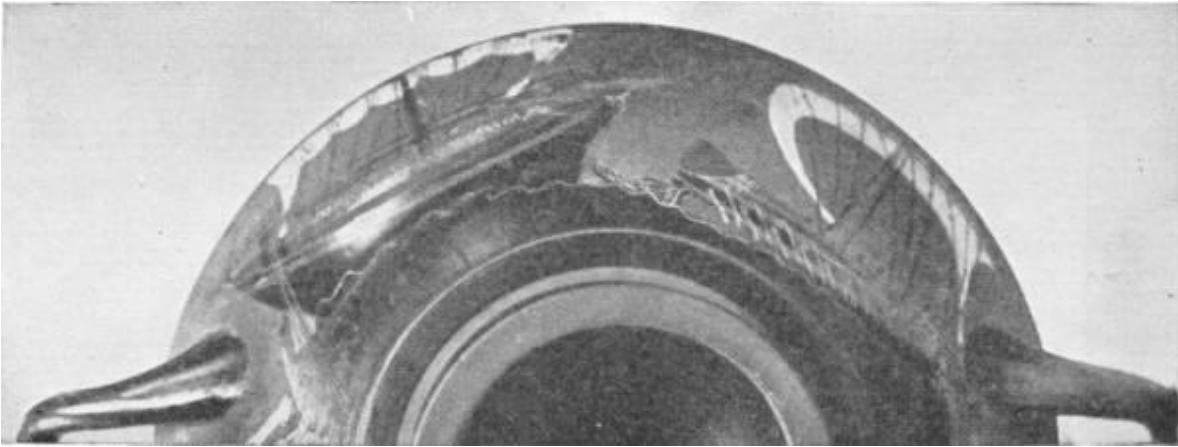
XXIV

THE WARS OF THE GREEKS AND PERSIANS

While the Greeks in the cities in Greece, South Italy and Asia Minor were embarking upon free intellectual enquiry and while in Babylon and Jerusalem the last of the Hebrew prophets were creating a free conscience for mankind, two adventurous Aryan peoples, the Medes and the Persians, were in possession of the civilization of the ancient world and were making a great empire, the Persian empire, which was far larger in extent than any empire the world had seen hitherto. Under Cyrus, Babylon and the rich and ancient civilization of Lydia had been added to the Persian rule; the Phœnician cities of the Levant and all the Greek cities in Asia Minor had been made tributary, Cambyses had subjected Egypt, and Darius I, the Mede, the third of the Persian rulers (521 B.C.), found himself monarch as it seemed of all the world. His couriers rode with his decrees from the Dardanelles to the Indus and from Upper Egypt to Central Asia.

The Greeks in Europe, it is true, Italy, Carthage, Sicily and the Spanish Phœnician settlements, were not under the Persian Peace; but they treated it with respect and the only people who gave any serious trouble were the old parent hordes of Nordic people in South Russia and Central Asia, the Scythians, who raided the northern and north-eastern borders.

Of course the population of this great Persian empire was not a population of Persians, The Persians were only the small conquering minority of this enormous realm. The rest of the population was what it had been before the Persians came from time immemorial, only that Persian was the administrative language. Trade and finance were still largely Semitic, Tyre and Sidon as of old were the great Mediterranean ports and Semitic shipping plied upon the seas. But many of these Semitic merchants and business people as they went from place to place already found a sympathetic and convenient common history in the Hebrew tradition and the Hebrew scriptures. A new element which was increasing rapidly in this empire was the Greek element. The Greeks were becoming serious rivals to the Semites upon the sea, and their detached and vigorous intelligence made them useful and, unprejudiced officials.



FINE PIECE OF ATHENIAN POTTERY

Showing Greek merchant vessels with sails and oars statue on left

Brit. Mus.

It was on account of the Scythians that Darius I invaded Europe. He wanted to reach South Russia, the homeland of the Scythian horsemen. He crossed the Bosphorus with a great army and marched through Bulgaria to the Danube, crossed this by a bridge of boats and pushed far northward. His army suffered terribly. It was largely an infantry force and the mounted Scythians rode all round it, cut off its supplies, destroyed any stragglers and never came to a pitched battle. Darius was forced into an inglorious retreat.

He returned himself to Susa but he left an army in Thrace and Macedonia, and Macedonia submitted to Darius. Insurrections of the Greek cities in Asia followed this failure, and the European Greeks were drawn into the contest. Darius resolved upon the subjugation of the Greeks in Europe. With the Phœnician fleet at his disposal he was able to subdue one island after another, and finally in 490 B.C. he made his main attack upon Athens. A considerable Armada sailed from the ports of Asia Minor and the eastern Mediterranean, and the expedition landed its troops at Marathon to the north of Athens. There they were met and signally defeated by the Athenians.

An extraordinary thing happened at this time. The bitterest rival of Athens in Greece was Sparta, but now Athens appealed to Sparta, sending a herald, a swift runner, imploring the Spartans not to let Greeks become slaves to barbarians. This runner (the prototype of all "Marathon" runners) did over a hundred miles of broken country in less than two days. The Spartans responded promptly and generously; but when, in three days, the Spartan force reached Athens, there was nothing for it to do but to view the battlefield and the bodies of the defeated Persian soldiers. The Persian fleet had returned to Asia. So ended the first Persian attack on Greece.

The next was much more impressive. Darius died soon after the news of his defeat at Marathon reached him, and for four years his son and successor, Xerxes, prepared a host to crush the Greeks. For a time terror united all the Greeks. The army of Xerxes was certainly the greatest that had hitherto been assembled in the world. It was a huge assembly of discordant elements. It crossed the Dardanelles, 480 B.C., by a bridge of boats; and along the coast as it advanced moved an equally miscellaneous fleet carrying supplies. At the narrow pass of Thermopylæ a small force of 1400 men under the Spartan Leonidas resisted this multitude, and after a fight of unsurpassed heroism was completely destroyed. Every man was killed. But the losses they inflicted upon the Persians were enormous, and the army of Xerxes pushed on to Thebes and Athens in a chastened mood. Thebes surrendered and made terms. The Athenians abandoned their city and it was burnt.

Greece seemed in the hands of the conqueror, but again came victory against the odds and all expectations. The Greek fleet, though not a third the size of the Persian, assailed it in the bay of Salamis and destroyed it. Xerxes found himself and his immense army cut off from supplies and his heart failed him. He retreated to Asia with one half of his army, leaving the rest to be defeated at Platea (479 B.C.) what time the remnants of the Persian fleet were hunted down by the Greeks and destroyed at Mycalæ in Asia Minor.



ALL THAT REMAINS OF THE GREAT TEMPLE OF CORINTH

Photo: Fred Boissonas

The Persian danger was at an end. Most of the Greek cities in Asia became free. All this is told in great detail and with much picturesqueness in the first of written histories, the *History* of Herodotus. This Herodotus was born about 484 B.C. in the

Ionian city of Halicarnassus in Asia Minor, and he visited Babylon and Egypt in his search for exact particulars. From Mycalæ onward Persia sank into a confusion of dynastic troubles. Xerxes was murdered in 465 B.C. and rebellions in Egypt, Syria and Media broke up the brief order of that mighty realm. The history of Herodotus lays stress on the weakness of Persia. This history is indeed what we should now call propaganda—propaganda for Greece to unite and conquer Persia. Herodotus makes one character, Aristagoras, go to the Spartans with a map of the known world and say to them: “These Barbarians are not valiant in fight. You on the other hand have now attained the utmost skill in war No other nations in the world have what they possess: gold, silver, bronze, embroidered garments, beasts and slaves. *All this you might have for yourselves, if you so desired.*”



THE TEMPLE OF NEPTUNE (POSEIDON) AT CAPE SUNIUM

Photo: Fred Boissonnas

XXV

THE SPLENDOUR OF GREECE

The century and a half that followed the defeat of Persia was one of very great splendour for the Greek civilization. True that Greece was torn by a desperate struggle

for ascendancy between Athens, Sparta and other states (the Peloponnesian War 431 to 404 B.C.) and that in 338 B.C. the Macedonians became virtually masters of Greece; nevertheless during this period the thought and the creative and artistic impulse of the Greeks rose to levels that made their achievement a lamp to mankind for all the rest of history.

The head and centre of this mental activity was Athens. For over thirty years (466 to 428 B.C.) Athens was dominated by a man of great vigour and liberality of mind, Pericles, who set himself to rebuild the city from the ashes to which the Persians had reduced it. The beautiful ruins that still glorify Athens to-day are chiefly the remains of this great effort. And he did not simply rebuild a material Athens. He rebuilt Athens intellectually. He gathered about him not only architects and sculptors but poets, dramatists, philosophers and teachers. Herodotus came to Athens to recite his history (438 B.C.). Anaxagoras came with the beginnings of a scientific description of the sun and stars. Æschylus, Sophocles and Euripides one after the other carried the Greek drama to its highest levels of beauty and nobility.

The impetus Pericles gave to the intellectual life of Athens lived on after his death, and in spite of the fact that the peace of Greece was now broken by the Peloponnesian War and a long and wasteful struggle for “ascendancy” was beginning. Indeed the darkling of the political horizon seems for a time to have quickened rather than discouraged men’s minds.

Already long before the time of Pericles the peculiar freedom of Greek institutions had given great importance to skill in discussion. Decision rested neither with king nor with priest but in the assemblies of the people or of leading men. Eloquence and able argument became very desirable accomplishments therefore, and a class of teachers arose, the Sophists, who undertook to strengthen young men in these arts. But one cannot reason without matter, and knowledge followed in the wake of speech. The activities and rivalries of these Sophists led very naturally to an acute examination of style, of methods of thought and of the validity of arguments. When Pericles died a certain Socrates was becoming prominent as an able and destructive critic of bad argument—and much of the teaching of the Sophists was bad argument. A group of brilliant young men gathered about Socrates. In the end Socrates was executed for disturbing people’s minds (399 B.C.), he was condemned after the dignified fashion of the Athens of those days to drink in his own house and among his own friends a poisonous draught made from hemlock, but the disturbance of people’s minds went on in spite of his condemnation. His young men carried on his teaching.



PART OF THE FAMOUS FRIEZE OF THE PARTHENON, ATHENS

A specimen of Grecian sculpture in its finest expression. Compare the advance of art with that seen in the animals shown on p. 105

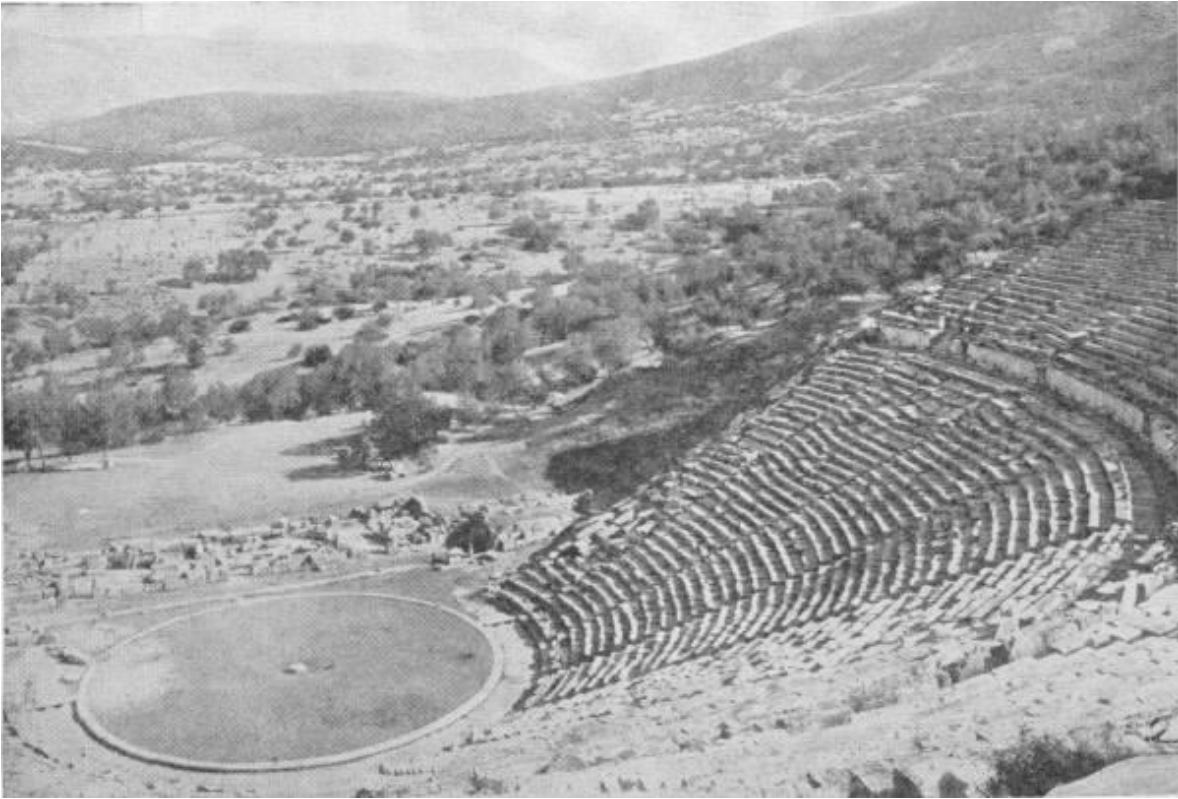
Photo: Fred Boissonas



THE ACROPOLIS, ATHENS

The marvellous group of Temples and monuments built under the inspiration of Pericles

Photo: Fred Boissonnas



THE THEATRE AT EPIDAUROS, GREECE

A wonderfully preserved specimen showing the vast auditorium

Photo: Fred Boissonnas

Chief among these young men was Plato (427 to 347 B.C.) who presently began to teach philosophy in the grove of the Academy. His teaching fell into two main divisions, an examination of the foundations and methods of human thinking and an examination of political institutions. He was the first man to write a Utopia, that is to say the plan of a community different from and better than any existing community. This shows an altogether unprecedented boldness in the human mind which had hitherto accepted social traditions and usages with scarcely a question. Plato said plainly to mankind: "Most of the social and political ills from which you suffer are under your control, given only the will and courage to change them. You can live in another and a wiser fashion if you choose to think it out and work it out. You are not awake to your own power." That is a high adventurous teaching that has still to soak in to the common intelligence of our race. One of his earliest works was the Republic, a dream of a communist aristocracy; his last unfinished work was the Laws, a scheme of regulation for another such Utopian state.



THE CARYATIDES OF THE ERECHTHEUM

The ancient sanctuary on the Acropolis at Athens

Photo: Fred Boissonnas



ATHENE OF THE PARTHENON

Photo: Alinart

The criticism of methods of thinking and methods of government was carried on after Plato's death by Aristotle, who had been his pupil and who taught in the Lyceum. Aristotle came from the city of Stagira in Macedonia, and his father was court physician to the Macedonian king. For a time Aristotle was tutor to Alexander, the

king's son, who was destined to achieve very great things of which we shall soon be telling. Aristotle's work upon methods of thinking carried the science of Logic to a level at which it remained for fifteen hundred years or more, until the mediæval schoolmen took up the ancient questions again. He made no Utopias. Before man could really control his destiny as Plato taught, Aristotle perceived that he needed far more knowledge and far more accurate knowledge than he possessed. And so Aristotle began that systematic collection of knowledge which nowadays we call Science. He sent out explorers to collect *facts*. He was the father of natural history. He was the founder of political science. His students at the Lyceum examined and compared the constitutions of 158 different states

Here in the fourth century B.C. we find men who are practically "modern thinkers." The child-like, dream-like methods of primitive thought had given way to a disciplined and critical attack upon the problems of life. The weird and monstrous symbolism and imagery of the gods and god monsters, and all the taboos and awes and restraints that have hitherto encumbered thinking are here completely set aside. Free, exact and systematic thinking has begun. The fresh and unencumbered mind of these newcomers out of the northern forests has thrust itself into the mysteries of the temple and let the daylight in.

XXVI

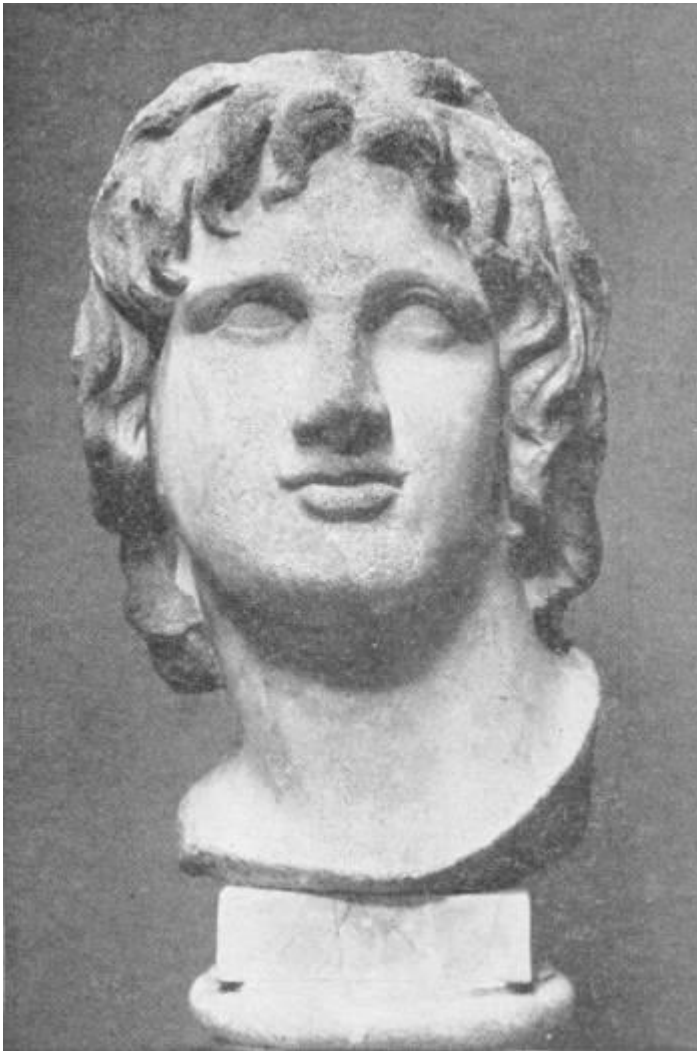
THE EMPIRE OF ALEXANDER THE GREAT

From 431 to 404 B.C. the Peloponnesian War wasted Greece. Meanwhile to the north of Greece, the kindred country of Macedonia was rising slowly to power and civilization. The Macedonians spoke a language closely akin to Greek, and on several occasions Macedonian competitors had taken part in the Olympic games. In 359 B.C. a man of very great abilities and ambition became king of this little country—Philip. Philip had previously been a hostage in Greece; he had had a thoroughly Greek education and he was probably aware of the ideas of Herodotus—which had also been developed by the philosopher Isocrates—of a possible conquest of Asia by a consolidated Greece.

He set himself first to extend and organize his own realm and to remodel his army. For a thousand years now the charging horse-chariot had been the decisive factor in battles, that and the close-fighting infantry. Mounted horsemen had also fought, but as a cloud of skirmishers, individually and without discipline. Philip made his infantry fight in a closely packed mass, the Macedonian phalanx, and he trained his mounted gentlemen, the knights or companions, to fight in formation and so invented cavalry. The master move in most of his battles and in the battles of his son Alexander was a

cavalry charge. The phalanx *held* the enemy infantry in front while the cavalry swept away the enemy horse on his wings and poured in on the flank and rear of his infantry. Chariots were disabled by bowmen, who shot the horses.

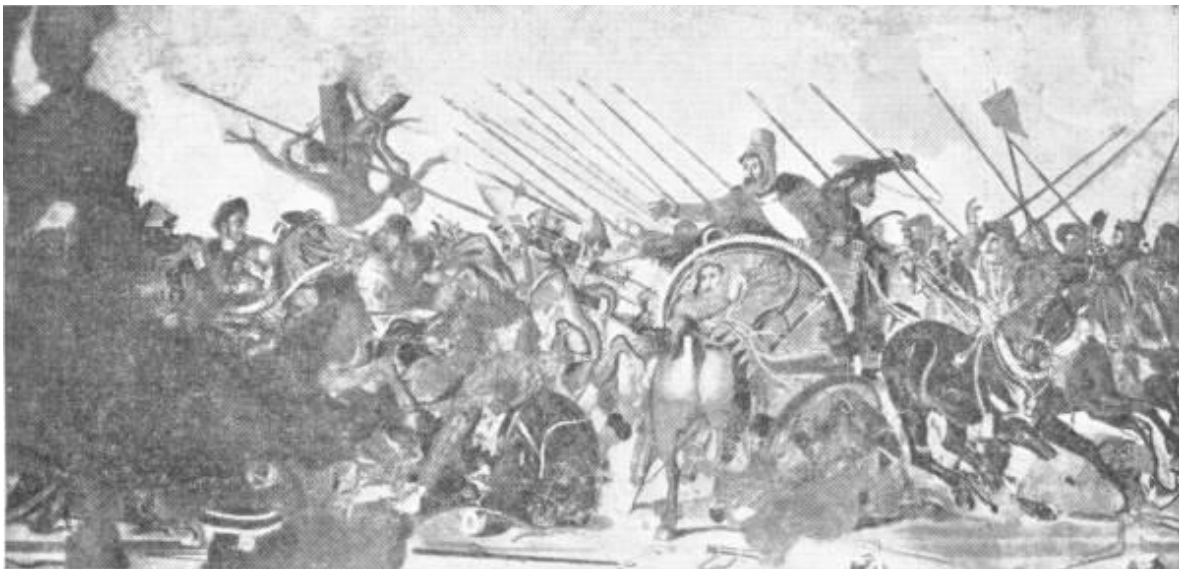
With this new army Philip extended his frontiers through Thessaly to Greece; and the battle of Chæronia (338 B.C.), fought against Athens and her allies, put all Greece at his feet. At last the dream of Herodotus was bearing fruit. A congress of all the Greek states appointed Philip captain-general of the Græco- Macedonian confederacy against Persia, and in 336 B.C. his advanced guard crossed into Asia upon this long premeditated adventure. But he never followed it. He was assassinated; it is believed at the instigation of his queen Olympias, Alexander's mother. She was jealous because Philip had married a second wife.



BUST OF ALEXANDER THE GREAT
(As in the British Museum)

But Philip had taken unusual pains with his son's education. He had not only secured Aristotle, the greatest philosopher in the world, as this boy's tutor, but he had shared his ideas with him and thrust military experience upon him. At Chæronia Alexander, who was then only eighteen years old, had been in command of the cavalry. And so it was possible for this young man, who was still only twenty years old at the time of his accession, to take up his father's task at once and to proceed successfully with the Persian adventure.

In 334 B.C.—for two years were needed to establish and confirm his position in Macedonia and Greece—he crossed into Asia, defeated a not very much bigger Persian army at the battle of the Granicus and captured a number of cities in Asia Minor. He kept along the sea-coast. It was necessary for him to reduce and garrison all the coast towns as he advanced because the Persians had control of the fleets of Tyre and Sidon and so had command of the sea. Had he left a hostile port in his rear the Persians might have landed forces to raid his communications and cut him off. At Issus (333 B.C.) he met and smashed a vast conglomerate host under Darius III. Like the host of Xerxes that had crossed the Dardanelles a century and a half before, it was an incoherent accumulation of contingents and it was encumbered with a multitude of court officials, the harem of Darius and many camp followers. Sidon surrendered to Alexander but Tyre resisted obstinately. Finally that great city was stormed and plundered and destroyed. Gaza also was stormed, and towards the end of 332 B.C. the conqueror entered Egypt and took over its rule from the Persians.



ALEXANDER'S VICTORY OVER THE PERSIANS AT ISSUS

(From the Pompeian Mosaic)

Alexander charges in on the left, Darius is in the chariot to the right

At Alexandretta and at Alexandria in Egypt he built great cities, accessible from the land and so incapable of revolt. To these the trade of the Phœnician cities was diverted. The Phœnicians of the western Mediterranean suddenly disappear from history—and as immediately the Jews of Alexandria and the other new trading cities created by Alexander appear.

In 331 B.C. Alexander marched out of Egypt upon Babylon as Thothmes and Rameses and Necho had done before him. But he marched by way of Tyre. At Arbela near the ruins of Nineveh, which was already a forgotten city, he met Darius and fought the decisive battle of the war. The Persian chariot charge failed, a Macedonian cavalry charge broke up the great composite host and the phalanx completed the victory. Darius led the retreat. He made no further attempt to resist the invader but fled northward into the country of the Medes. Alexander marched on to Babylon, still prosperous and important, and then to Susa and Persepolis. There after a drunken festival he burnt down the palace of Darius, the king of kings.



THE APOLLO BELVEDERE
(In the Vatican Museum)

Thence Alexander presently made a military parade of central Asia, going to the utmost bounds of the Persian empire. At first he turned northward. Darius was pursued; and he was overtaken at dawn dying in his chariot, having been murdered by his own people. He was still living when the foremost Greeks reached him. Alexander came up to find him dead. Alexander skirted the Caspian Sea, he went up into the mountains of western Turkestan, he came down by Herat (which he founded) and Cabul and the Khyber Pass into India. He fought a great battle on the Indus with an Indian king, Porus, and here the Macedonian troops met elephants for the first time and defeated them. Finally he built himself ships, sailed down to the mouth of the

Indus, and marched back by the coast of Beluchistan, reaching Susa again in 324 B.C. after an absence of six years. He then prepared to consolidate and organize this vast empire he had won. He sought to win over his new subjects. He assumed the robes and tiara of a Persian monarch, and this roused the jealousy of his Macedonian commanders. He had much trouble with them. He arranged a number of marriages between these Macedonian officers and Persian and Babylonian women: the "Marriage of the East and West." He never lived to effect the consolidation he had planned. A fever seized him after a drinking bout in Babylon and he died in 323 B.C.

Immediately this vast dominion fell to pieces. One of his generals, Seleucus, retained most of the old Persian empire from the Indus to Ephesus; another, Ptolemy, seized Egypt, and Antigonus secured Macedonia. The rest of the empire remained unstable, passing under the control of a succession of local adventurers. Barbarian raids began from the north and grew in scope and intensity. Until at last, as we shall tell, a new power, the power of the Roman republic, came out of the west to subjugate one fragment after another and weld them together into a new and more enduring empire.

XXVII

THE MUSEUM AND LIBRARY AT ALEXANDRIA

Before the time of Alexander Greeks had already been spreading as merchants, artists, officials, mercenary soldiers, over most of the Persian dominions. In the dynastic disputes that followed the death of Xerxes, a band of ten thousand Greek mercenaries played a part under the leadership of Xenophon. Their return to Asiatic Greece from Babylon is described in his *Retreat of the Ten Thousand*, one of the first war stories that was ever written by a general in command. But the conquests of Alexander and the division of his brief empire among his subordinate generals, greatly stimulated this permeation of the ancient world by the Greeks and their language and fashions and culture. Traces of this Greek dissemination are to be found far away in central Asia and in north-west India. Their influence upon the development of Indian art was profound.

For many centuries Athens retained her prestige as a centre of art and culture; her schools went on indeed to 529 A.D., that is to say for nearly a thousand years; but the leadership in the intellectual activity of the world passed presently across the Mediterranean to Alexandria, the new trading city that Alexander had founded. Here the Macedonian general Ptolemy had become Pharaoh, with a court that spoke Greek. He had become an intimate of Alexander before he became king, and he was deeply saturated with the ideas of Aristotle. He set himself, with great energy and capacity, to

organize knowledge and investigation. He also wrote a history of Alexander's campaigns which, unhappily, is lost to the world.

Alexander had already devoted considerable sums to finance the enquiries of Aristotle, but Ptolemy I was the first person to make a permanent endowment of science. He set up a foundation in Alexandria which was formerly dedicated to the Muses, the Museum of Alexandria. For two or three generations the scientific work done at Alexandria was extraordinarily good. Euclid, Eratosthenes who measured the size of the earth and came within fifty miles of its true diameter, Apollonius who wrote on conic sections, Hipparchus who made the first star map and catalogue, and Hero who devised the first steam engine are among the greater stars of an extraordinary constellation of scientific pioneers. Archimedes came from Syracuse to Alexandria to study, and was a frequent correspondent of the Museum. Herophilus was one of the greatest of Greek anatomists, and is said to have practised vivisection.

For a generation or so during the reigns of Ptolemy I and Ptolemy II there was such a blaze of knowledge and discovery at Alexandria as the world was not to see again until the sixteenth century A.D. But it did not continue. There may have been several causes of this decline. Chief among them, the late Professor Mahaffy suggested, was the fact that the Museum was a "royal" college and all its professors and fellows were appointed and paid by Pharaoh. This was all very well when Pharaoh was Ptolemy I, the pupil and friend of Aristotle. But as the dynasty of the Ptolemies went on they became Egyptianized, they fell under the sway of Egyptian priests and Egyptian religious developments, they ceased to follow the work that was done, and their control stifled the spirit of enquiry altogether. The Museum produced little good work after its first century of activity.

Ptolemy I not only sought in the most modern spirit to organize the finding of fresh knowledge. He tried also to set up an encyclopædic storehouse of wisdom in the Library of Alexandria. It was not simply a storehouse, it was also a book-copying and book-selling organization. A great army of copyists was set to work perpetually multiplying copies of books.

Here then we have the definite first opening up of the intellectual process in which we live to-day; here we have the systematic gathering and distribution of knowledge. The foundation of this Museum and Library marks one of the great epochs in the history of mankind. It is the true beginning of Modern History.



ARISTOTLE

From Herculaneum, probably Fourth Century B.C.

Photo: Dr. Singer

Both the work of research and the work of dissemination went on under serious handicaps. One of these was the great social gap that separated the philosopher, who was a gentleman, from the trader and the artisan. There were glass workers and metal workers in abundance in those days, but they were not in mental contact with the thinkers. The glass worker was making the most beautifully coloured beads and phials and so forth, but he never made a Florentine flask or a lens. Clear glass does not seem to have interested him. The metal worker made weapons and jewellery but he never made a chemical balance. The philosopher speculated loftily about atoms and the nature of things, but he had no practical experience of enamels and pigments and philters and so forth. He was not interested in substances. So Alexandria in its brief

day of opportunity produced no microscopes and no chemistry. And though Hero invented a steam engine it was never set either to pump or drive a boat or do any useful thing. There were few practical applications of science except in the realm of medicine, and the progress of science was not stimulated and sustained by the interest and excitement of practical applications. There was nothing to keep the work going therefore when the intellectual curiosity of Ptolemy I and Ptolemy II was withdrawn. The discoveries of the Museum went on record in obscure manuscripts and never, until the revival of scientific curiosity at the Renaissance, reached out to the mass of mankind.

Nor did the Library produce any improvements in book making. That ancient world had no paper made in definite sizes from rag pulp. Paper was a Chinese invention and it did not reach the western world until the ninth century A.D. The only book materials were parchment and strips of the papyrus reed joined edge to edge. These strips were kept on rolls which were very unwieldy to wind to and fro and read, and very inconvenient for reference. It was these things that prevented the development of paged and printed books. Printing itself was known in the world it would seem as early as the Old Stone Age; there were seals in ancient Sumeria; but without abundant paper there was little advantage in printing books, an improvement that may further have been resisted by trades unionism on the part of the copyists employed. Alexandria produced abundant books but not cheap books, and it never spread knowledge into the population of the ancient world below the level of a wealthy and influential class.



STATUETTE OF MAITREYA: THE BUDDHA TO COME
A Græco-Buddhist sculpture of the Third Century A.D.
(From Malakand, N. W. Province, now in the India Museum)

So it was that this blaze of intellectual enterprise never reached beyond a small circle of people in touch with the group of philosophers collected by the first two Ptolemies. It was like the light in a dark lantern which is shut off from the world at large. Within the blaze may be blindingly bright, but nevertheless it is unseen. The rest of the world went on its old ways unaware that the seed of scientific knowledge that was one day to revolutionize it altogether had been sown. Presently a darkness of bigotry fell even upon Alexandria. Thereafter for a thousand years of darkness the seed that Aristotle had sown lay hidden. Then it stirred and began to germinate. In a few centuries it had become that widespread growth of knowledge and clear ideas that is now changing the whole of human life.



THE DEATH OF BUDDHA

Græco-Buddhist carving from Sivat Valley, N. W. Province, probably A.D. 350
India Mus.

Alexandria was not the only centre of Greek intellectual activity in the third century B.C. There were many other cities that displayed a brilliant intellectual life amidst the disintegrating fragments of the brief empire of Alexander. There was, for example, the Greek city of Syracuse in Sicily, where thought and science flourished for two centuries; there was Pergamum in Asia Minor, which also had a great library. But this brilliant Hellenic world was now stricken by invasion from the north. New Nordic barbarians, the Gauls, were striking down along the tracks that had once been followed by the ancestors of the Greeks and Phrygians and Macedonians. They raided, shattered and destroyed. And in the wake of the Gauls came a new conquering people out of Italy, the Romans, who gradually subjugated all the western half of the vast realm of Darius and Alexander. They were an able but unimaginative people, preferring law and profit to either science or art. New invaders were also coming down out of central Asia to shatter and subdue the Seleucid empire and to cut off the western world again from India. These were the Parthians, hosts of mounted bowmen, who treated the Græco-Persian empire of Persepolis and Susa in the third century B.C. in much the same fashion that the Medes and Persians had treated it in the seventh and sixth. And there were now other nomadic peoples also coming out of the northeast, peoples who were not fair and Nordic and Aryan- speaking but yellow-skinned and black-haired and with a Mongolian speech. But of these latter people we shall tell more in a subsequent chapter.

But now we must go back three centuries in our story to tell of a great teacher who came near to revolutionizing the religious thought and feeling of all Asia. This was Gautama Buddha, who taught his disciples at Benares in India about the same time that Isaiah was prophesying among the Jews in Babylon and Heraclitus was carrying on his speculative enquiries into the nature of things at Ephesus. All these men were in the world at the same time, in the sixth century B.C.—unaware of one another.

This sixth century B.C. was indeed one of the most remarkable in all history. Everywhere—for as we shall tell it was also the case in China—men's minds were displaying a new boldness. Everywhere they were waking up out of the traditions of kingships and priests and blood sacrifices and asking the most penetrating questions. It is as if the race had reached a stage of adolescence—after a childhood of twenty thousand years.

The early history of India is still very obscure. Somewhen perhaps about 2000 B.C., an Aryan-speaking people came down from the north-west into India either in one invasion or in a series of invasions; and was able to spread its language and traditions over most of north India. Its peculiar variety of Aryan speech was the Sanskrit. They found a brunette people with a more elaborate civilization and less vigour of will, in possession of the country of the Indus and Ganges. But they do not seem to have mingled with their predecessors as freely as did the Greeks and Persians. They remained aloof. When the past of India becomes dimly visible to the historian, Indian society is already stratified into several layers, with a variable number of subdivisions, which do not eat together nor intermarry nor associate freely. And throughout history this stratification into castes continues. This makes the Indian population something different from the simple, freely inter-breeding European or Mongolian communities. It is really a community of communities.

Siddhattha Gautama was the son of an aristocratic family which ruled a small district on the Himalayan slopes. He was married at nineteen to a beautiful cousin. He hunted and played and went about in his sunny world of gardens and groves and irrigated rice-fields. And it was amidst this life that a great discontent fell upon him. It was the unhappiness of a fine brain that seeks employment. He felt that the existence he was leading was not the reality of life, but a holiday—a holiday that had gone on too long.

The sense of disease and mortality, the insecurity and the un-satisfactoriness of all happiness, descended upon the mind of Gautama. While he was in this mood he met

one of those wandering ascetics who already existed in great numbers in India. These men lived under severe rules, spending much time in meditation and in religious discussion. They were supposed to be seeking some deeper reality in life, and a passionate desire to do likewise took possession of Gautama.

He was meditating upon this project, says the story, when the news was brought to him that his wife had been delivered of his first-born son. "This is another tie to break," said Gautama.

He returned to the village amidst the rejoicings of his fellow clansmen. There was a great feast and a Nautch dance to celebrate the birth of this new tie, and in the night Gautama awoke in a great agony of spirit, "like a man who is told that his house is on fire." He resolved to leave his happy aimless life forthwith. He went softly to the threshold of his wife's chamber, and saw her by the light of a little oil lamp, sleeping sweetly, surrounded by flowers, with his infant son in her arms. He felt a great craving to take up the child in one first and last embrace before he departed, but the fear of waking his wife prevented him, and at last he turned away and went out into the bright Indian moonshine and mounted his horse and rode off into the world.



TIBETAN BUDDHA

Gilt Brass Casting in India Museum, showing Gautama Buddha in the “earth witness” attitude

India Mus.

Very far he rode that night, and in the morning he stopped outside the lands of his clan, and dismounted beside a sandy river. There he cut off his flowing locks with his sword, removed all his ornaments and sent them and his horse and sword back to his house. Going on he presently met a ragged man and exchanged clothes with him, and so having divested himself of all worldly entanglements he was free to pursue his search after wisdom. He made his way southward to a resort of hermits and teachers in a hilly spur of the Vindhya Mountains. There lived a number of wise men in a warren of caves, going into the town for their simple supplies and imparting their knowledge by word of mouth to such as cared to come to them. Gautama became versed in all the metaphysics of his age. But his acute intelligence was dissatisfied with the solutions offered him.



A BURMESE BUDDHA

Marble Figure from Mandalay, eighteenth century work, now in the India Museum

The Indian mind has always been disposed to believe that power and knowledge may be obtained by extreme asceticism, by fasting, sleeplessness, and self-torment, and these ideas Gautama now put to the test. He betook himself with five disciple companions to the jungle and there he gave himself up to fasting and terrible penances. His fame spread, “like the sound of a great bell hung in the canopy of the skies.” But it brought him no sense of truth achieved. One day he was walking up and down, trying to think in spite of his enfeebled state. Suddenly he fell unconscious. When he recovered, the preposterousness of these semi-magical ways to wisdom was plain to him.



THE DHAMÊKH TOWER

In the Deer Park at Sarnath. Sixth Century A.D.

(From a Painting in the India Museum)

He horrified his companions by demanding ordinary food and refusing to continue his mortifications. He had realized that whatever truth a man may reach is reached best by a nourished brain in a healthy body. Such a conception was absolutely foreign to

the ideas of the land and age. His disciples deserted him, and went off in a melancholy state to Benares. Gautama wandered alone.

When the mind grapples with a great and intricate problem, it makes its advances step by step, with but little realization of the gains it has made, until suddenly, with an effect of abrupt illumination, it realizes its victory. So it happened to Gautama. He had seated himself under a great tree by the side of a river to eat, when this sense of clear vision came to him. It seemed to him that he saw life plain. He is said to have sat all day and all night in profound thought, and then he rose up to impart his vision to the world.

He went on to Benares and there he sought out and won back his lost disciples to his new teaching. In the King's Deer Park at Benares they built themselves huts and set up a sort of school to which came many who were seeking after wisdom.

The starting point of his teaching was his own question as a fortunate young man, "Why am I not completely happy?" It was an introspective question. It was a question very different in quality from the frank and self-forgetful *externalized* curiosity with which Thales and Heraclitus were attacking the problems of the universe, or the equally self-forgetful burthen of moral obligation that the culminating prophets were imposing upon the Hebrew mind. The Indian teacher did not forget self, he concentrated upon self and sought to destroy it. All suffering, he taught, was due to the greedy desires of the individual. Until man has conquered his personal cravings his life is trouble and his end sorrow. There were three principal forms that the craving for life took and they were all evil. The first was the desire of the appetites, greed and all forms of sensuousness, the second was the desire for a personal and egotistic immortality, the third was the craving for personal success, worldliness, avarice and the like. All these forms of desire had to be overcome to escape from the distresses and chagrins of life. When they were overcome, when self had vanished altogether, then serenity of soul, Nirvana, the highest good was attained.

This was the gist of his teaching, a very subtle and metaphysical teaching indeed, not nearly so easy to understand as the Greek injunction to see and know fearlessly and rightly and the Hebrew command to fear God and accomplish righteousness. It was a teaching much beyond the understanding of even Gautama's immediate disciples, and it is no wonder that so soon as his personal influence was withdrawn it became corrupted and coarsened. There was a widespread belief in India at that time that at long intervals Wisdom came to earth and was incarnate in some chosen person who was known as the Buddha. Gautama's disciples declared that he was a Buddha, the latest of the Buddhas, though there is no evidence that he himself ever accepted the

title. Before he was well dead, a cycle of fantastic legends began to be woven about him. The human heart has always preferred a wonder story to a moral effort, and Gautama Buddha became very wonderful.

Yet there remained a substantial gain in the world. If Nirvana was too high and subtle for most men's imaginations, if the myth-making impulse in the race was too strong for the simple facts of Gautama's life, they could at least grasp something of the intention of what Gautama called the Eight-fold way, the Aryan or Noble Path in life. In this there was an insistence upon mental uprightness, upon right aims and speech, right conduct and honest livelihood. There was a quickening of the conscience and an appeal to generous and self-forgetful ends.

XXIX

KING ASOKA

For some generations after the death of Gautama, these high and noble Buddhist teachings, this first plain teaching that the highest good for man is the subjugation of self, made comparatively little headway in the world. Then they conquered the imagination of one of the greatest monarchs the world has ever seen.

We have already mentioned how Alexander the Great came down into India and fought with Porus upon the Indus. It is related by the Greek historians that a certain Chandragupta Maurya came into Alexander's camp and tried to persuade him to go on to the Ganges and conquer all India. Alexander could not do this because of the refusal of his Macedonians to go further into what was for them an unknown world, and later on (303 B.C.) Chandragupta was able to secure the help of various hill tribes and realize his dream without Greek help. He built up an empire in North India and was presently (303 B.C.) able to attack Seleucus I in the Punjab and drive the last vestige of Greek power out of India. His son extended this new empire. His grandson, Asoka, the monarch of whom we now have to tell, found himself in 264 B.C. ruling from Afghanistan to Madras.

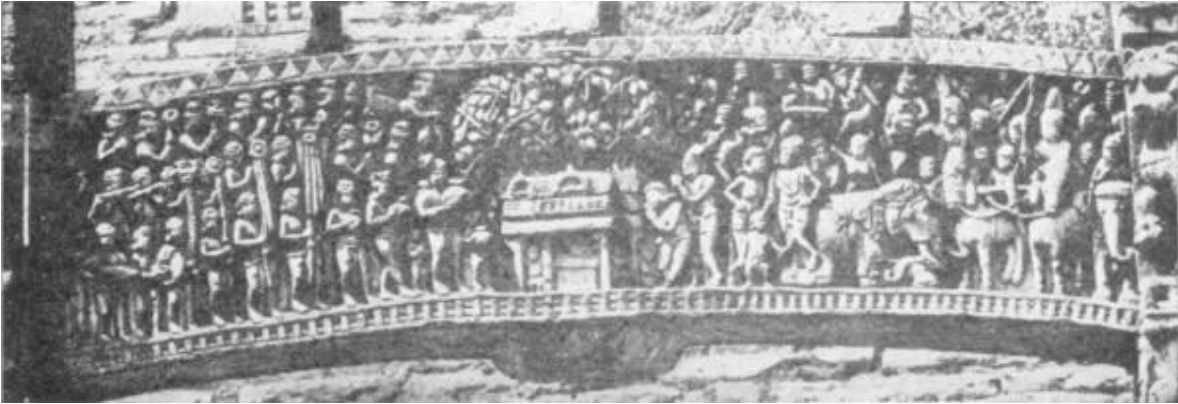
Asoka was at first disposed to follow the example of his father and grandfather and complete the conquest of the Indian peninsula. He invaded Kalinga (255 B.C.), a country on the east coast of Madras, he was successful in his military operations and—alone among conquerors—he was so disgusted by the cruelty and horror of war that he renounced it. He would have no more of it. He adopted the peaceful doctrines of Buddhism and declared that henceforth his conquests should be the conquests of religion.



A LOHAN OR BUDDHIST APOSTLE (Tang Dynasty)
(From the statue in the British Museum)

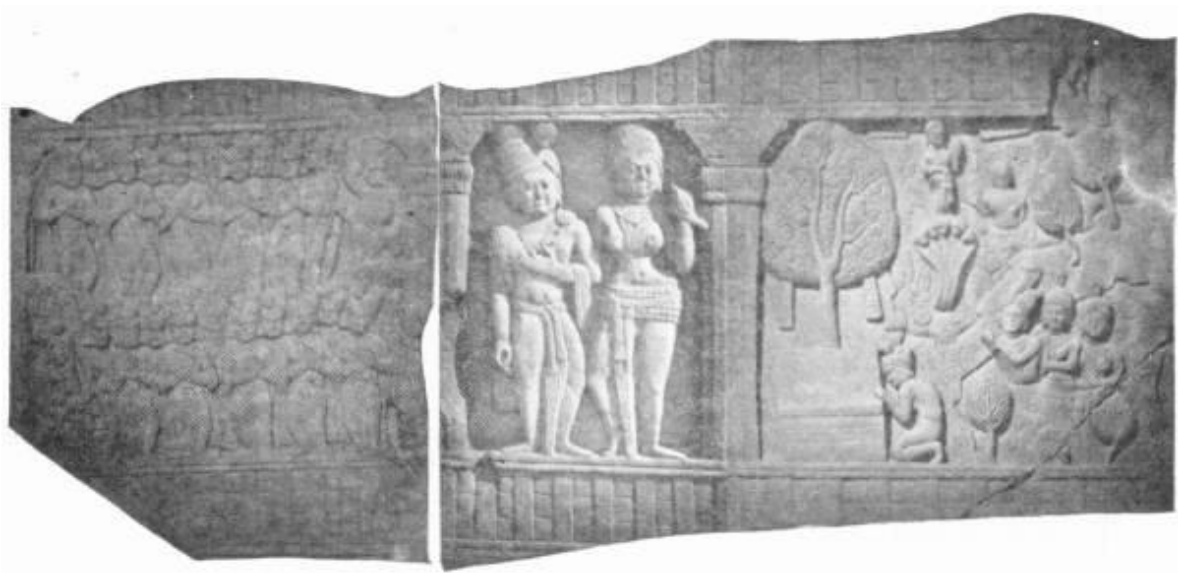
His reign for eight-and-twenty years was one of the brightest interludes in the troubled history of mankind. He organized a great digging of wells in India and the planting of trees for shade. He founded hospitals and public gardens and gardens for the growing of medicinal herbs. He created a ministry for the care of the aborigines and subject races of India. He made provision for the education of women. He made vast benefactions to the Buddhist teaching orders, and tried to stimulate them to a better and more energetic criticism of their own accumulated literature. For corruptions and superstitious accretions had accumulated very speedily upon the pure and simple

teaching of the great Indian master. Missionaries went from Asoka to Kashmir, to Persia, to Ceylon and Alexandria.



TRANSOME SHOWING THE COURT OF ASOKA

India Mus.



ASOKA PANEL FROM BHARHUT

India Mus.

Such was Asoka, greatest of kings. He was far in advance of his age. He left no prince and no organization of men to carry on his work, and within a century of his death the great days of his reign had become a glorious memory in a shattered and decaying India. The priestly caste of the Brahmins, the highest and most privileged caste in the Indian social body, has always been opposed to the frank and open teaching of Buddha. Gradually they undermined the Buddhist influence in the land. The old monstrous gods, the innumerable cults of Hinduism, resumed their sway. Caste became more rigorous and complicated. For long centuries Buddhism and

Brahminism flourished side by side, and then slowly Buddhism decayed and Brahminism in a multitude of forms replaced it. But beyond the confines of India and the realms of caste Buddhism spread—until it had won China and Siam and Burma and Japan, countries in which it is predominant to this day.



THE PILLAR OF LIONS

**Capital of the Pillar (column lying on side) erected in Deer Park in the time of Asoka, where Buddha preached his first sermon
(From a print in the India Museum)**

XXX

CONFUCIUS AND LAO TSE

We have still to tell of two other great men, Confucius and Lao Tse, who lived in that wonderful century which began the adolescence of mankind, the sixth century B.C. In this history thus far we have told very little of the early story of China. At present that early history is still very obscure, and we look to Chinese explorers and archæologists in the new China that is now arising to work out their past as thoroughly as the European past has been worked out during the last century. Very long ago the first primitive Chinese civilizations arose in the great river valleys out of the primordial heliolithic culture. They had, like Egypt and Sumeria, the general characteristics of that culture, and they centred upon temples in which priests and priest kings offered the seasonal blood sacrifices. The life in those cities must have been very like the Egyptian and Sumerian life of six or seven thousand years ago and very like the Maya life of Central America a thousand years ago.

If there were human sacrifices they had long given way to animal sacrifices before the dawn of history. And a form of picture writing was growing up long before a thousand years B.C.

And just as the primitive civilizations of Europe and western Asia were in conflict with the nomads of the desert and the nomads of the north, so the primitive Chinese civilizations had a great cloud of nomadic peoples on their northern borders. There was a number of tribes akin in language and ways of living, who are spoken of in history in succession as the Huns, the Mongols, the Turks and Tartars. They changed and divided and combined and re-combined, just as the Nordic peoples in north Europe and central Asia changed and varied in name rather than in nature. These Mongolian nomads had horses earlier than the Nordic peoples, and it may be that in the region of the Altai Mountains they made an independent discovery of iron somewhen after 1000 B.C. And just as in the western case so ever and again these eastern nomads would achieve a sort of political unity, and become the conquerors and masters and revivers of this or that settled and civilized region.

It is quite possible that the earliest civilization of China was not Mongolian at all any more than the earliest civilization of Europe and western Asia was Nordic or Semitic. It is quite possible that the earliest civilization of China was a brunette civilization and of a piece with the earliest Egyptian, Sumerian and Dravidian civilizations, and that when the first recorded history of China began there had already been conquests and intermixture. At any rate we find that by 1750 B.C. China was already a vast system of little kingdoms and city states, all acknowledging a loose allegiance and paying more or less regularly, more or less definite feudal dues to one great priest emperor, the "Son of Heaven." The "Shang" dynasty came to an end in 1125 B.C. A "Chow" dynasty succeeded "Shang," and maintained China in a relaxing unity until the days of Asoka

in India and of the Ptolemies in Egypt. Gradually China went to pieces during that long “Chow” period. Hunnish peoples came down and set up principalities; local rulers discontinued their tribute and became independent. There was in the sixth century B.C., says one Chinese authority, five or six thousand practically independent states in China. It was what the Chinese call in their records an “Age of Confusion.”

But this Age of Confusion was compatible with much intellectual activity and with the existence of many local centres of art and civilized living. When we know more of Chinese history we shall find that China also had her Miletus and her Athens, her Pergamum and her Macedonia. At present we must be vague and brief about this period of Chinese division simply because our knowledge is not sufficient for us to frame a coherent and consecutive story.



CONFUCIUS

Copy of stone carving in the Temple of Confucius at K'iu Fu

(From the records of the Archæological Mission to North China (Chavannes))

And just as in divided Greece there were philosophers and in shattered and captive Jewry prophets, so in disordered China there were philosophers and teachers at this

time. In all these cases insecurity and uncertainty seemed to have quickened the better sort of mind. Confucius was a man of aristocratic origin and some official importance in a small state called Lu. Here in a very parallel mood to the Greek impulse he set up a sort of Academy for discovering and teaching Wisdom. The lawlessness and disorder of China distressed him profoundly. He conceived an ideal of a better government and a better life, and travelled from state to state seeking a prince who would carry out his legislative and educational ideas. He never found his prince; he found a prince, but court intrigues undermined the influence of the teacher and finally defeated his reforming proposals. It is interesting to note that a century and a half later the Greek philosopher Plato also sought a prince, and was for a time adviser to the tyrant Dionysius who ruled Syracuse in Sicily.

Confucius died a disappointed man. "No intelligent ruler arises to take me as his master," he said, "and my time has come to die." But his teaching had more vitality than he imagined in his declining and hopeless years, and it became a great formative influence with the Chinese people. It became one of what the Chinese call the Three Teachings, the other two being those of Buddha and of Lao Tse.

The gist of the teaching of Confucius was the way of the noble or aristocratic man. He was concerned with personal conduct as much as Gautama was concerned with the peace of self-forgetfulness and the Greek with external knowledge and the Jew with righteousness. He was the most public-minded of all great teachers. He was supremely concerned by the confusion and miseries of the world, and he wanted to make men noble in order to bring about a noble world. He sought to regulate conduct to an extraordinary extent; to provide sound rules for every occasion in life. A polite, public-spirited gentleman, rather sternly self-disciplined, was the ideal he found already developing in the northern Chinese world and one to which he gave a permanent form.



THE GREAT WALL OF CHINA

As it crosses the mountains in Manchuria

Photo: Underwood & Underwood

The teaching of Lao Tse, who was for a long time in charge of the imperial library of the Chow dynasty, was much more mystical and vague and elusive than that of Confucius. He seems to have preached a stoical indifference to the pleasures and powers of the world and a return to an imaginary simple life of the past. He left writings very contracted in style and very obscure. He wrote in riddles. After his death his teachings, like the teachings of Gautama Buddha, were corrupted and overlaid by legends and had the most complex and extraordinary observances and superstitious ideas grafted upon them. In China just as in India primordial ideas of magic and monstrous legends out of the childish past of our race struggled against the new thinking in the world and succeeded in plastering it over with grotesque, irrational and antiquated observances. Both Buddhism and Taoism (which ascribes itself largely to Lao Tse) as one finds them in China now, are religions of monk, temple, priest and offering of a type as ancient in form, if not in thought, as the sacrificial religions of ancient Sumeria and Egypt. But the teaching of Confucius was not so overlaid because it was limited and plain and straightforward and lent itself to no such distortions.



EARLY CHINESE BRONZE BELL

Inscribed in archaic characters: "made for use by the elder of Hing village in Ting district;" latter half of the Chou Dynasty, Sixth Century B.C.

(In the Victoria and Albert Museum)

North China, the China of the Hwang-ho River, became Confucian in thought and spirit; south China, Yang-tse-Kiang China, became Taoist. Since those days a conflict

has always been traceable in Chinese affairs between these two spirits, the spirit of the north and the spirit of the south, between (in latter times) Peking and Nanking, between the official-minded, upright and conservative north, and the sceptical, artistic, lax and experimental south.

The divisions of China of the Age of Confusion reached their worst stage in the sixth century B.C. The Chow dynasty was so enfeebled and so discredited that Lao Tse left the unhappy court and retired into private life.

Three nominally subordinate powers dominated the situation in those days, Ts'i and Ts'in, both northern powers, and Ch'u, which was an aggressive military power in the Yangtse valley. At last Ts'i and Ts'in formed an alliance, subdued Ch'u and imposed a general treaty of disarmament and peace in China. The power of Ts'in became predominant. Finally about the time of Asoka in India the Ts'in monarch seized upon the sacrificial vessels of the Chow emperor and took over his sacrificial duties. His son, Shi-Hwang-ti (king in 246 B.C., emperor in 220 B.C.), is called in the Chinese Chronicles "the First Universal Emperor."

More fortunate than Alexander, Shi-Hwang-ti reigned for thirty-six years as king and emperor. His energetic reign marks the beginning of a new era of unity and prosperity for the Chinese people. He fought vigorously against the Hunnish invaders from the northern deserts, and he began that immense work, the Great Wall of China, to set a limit to their incursions.

XXXI

ROME COMES INTO HISTORY

The reader will note a general similarity in the history of all these civilizations in spite of the effectual separation caused by the great barriers of the Indian north-west frontier and of the mountain masses of Central Asia and further India. First for thousands of years the heliolithic culture spread over all the warm and fertile river valleys of the old world and developed a temple system and priest rulers about its sacrificial traditions. Apparently its first makers were always those brunette peoples we have spoken of as the central race of mankind. Then the nomads came in from the regions of seasonal grass and seasonal migrations and superposed their own characteristics and often their own language on the primitive civilization. They subjugated and stimulated it, and were stimulated to fresh developments and made it here one thing and here another. In Mesopotamia it was the Elamite and then the Semite, and at last the Nordic Medes and Persians and the Greeks who supplied the ferment; over the region of the Ægean peoples it was the Greeks; in India it was the Aryan-speakers; in Egypt there was a thinner infusion of conquerors into a more

intensely saturated priestly civilization; in China, the Hun conquered and was absorbed and was followed by fresh Huns. China was Mongolized just as Greece and North India were Aryanized and Mesopotamia Semitized and Aryanized. Everywhere the nomads destroyed much, but everywhere they brought in a new spirit of free enquiry and moral innovation. They questioned the beliefs of immemorial ages. They let daylight into the temples. They set up kings who were neither priests nor gods but mere leaders among their captains and companions.



THE DYING GAUL

The statue in the National Museum, Rome, depicting a Gaul stabbing himself, after killing his wife, in the presence of his enemies

Photo: Anderson

In the centuries following the sixth century B.C. we find everywhere a great breaking down of ancient traditions and a new spirit of moral and intellectual enquiry awake, a spirit never more to be altogether stilled in the great progressive movement of mankind. We find reading and writing becoming common and accessible accomplishments among the ruling and prosperous minority; they were no longer the jealously guarded secret of the priests. Travel is increasing and transport growing easier by reason of horses and roads. A new and easy device to facilitate trade has been found in coined money.

Let us now transfer our attention back from China in the extreme east of the old world to the western half of the Mediterranean. Here we have to note the appearance of a city which was destined to play at last a very great part indeed in human affairs, Rome.

Hitherto we have told very little about Italy in our story. It was before 1000 B.C. a land of mountain and forest and thinly populated. Aryan-speaking tribes had pressed down this peninsula and formed little towns and cities, and the southern extremity was studded with Greek settlements. The noble ruins of Pæstum preserve for us to this day something of the dignity and splendour of these early Greek establishments. A non-Aryan people, probably akin to the Ægean peoples, the Etruscans, had established themselves in the central part of the peninsula. They had reversed the usual process by subjugating various Aryan tribes. Rome, when it comes into the light of history, is a little trading city at a ford on the Tiber, with a Latin-speaking population ruled over by Etruscan kings. The old chronologies gave 753 B.C. as the date of the founding of Rome, half a century later than the founding of the great Phœnician city of Carthage and twenty-three years after the first Olympiad. Etruscan tombs of a much earlier date than 753 B.C. have, however, been excavated in the Roman Forum.

In that red-letter century, the sixth century B.C., the Etruscan kings were expelled (510 B.C.) and Rome became an aristocratic republic with a lordly class of "patrician" families dominating a commonalty of "plebeians." Except that it spoke Latin it was not unlike many aristocratic Greek republics.

For some centuries the internal history of Rome was the story of a long and obstinate struggle for freedom and a share in the government on the part of the plebeians. It would not be difficult to find Greek parallels to this conflict, which the Greeks would have called a conflict of aristocracy with democracy. In the end the plebeians broke down most of the exclusive barriers of the old families and established a working equality with them. They destroyed the old exclusiveness, and made it possible and acceptable for Rome to extend her citizenship by the inclusion of more and more

“outsiders.” For while she still struggled at home, she was extending her power abroad.



REMAINS OF THE ANCIENT ROMAN CISTERNS AT CARTHAGE

Photo: Underwood & Underwood

The extension of Roman power began in the fifth century B.C. Until that time they had waged war, and generally unsuccessful war, with the Etruscans. There was an Etruscan fort, Veii, only a few miles from Rome which the Romans had never been able to capture. In 474 B.C., however, a great misfortune came to the Etruscans. Their fleet was destroyed by the Greeks of Syracuse in Sicily. At the same time a wave of Nordic invaders came down upon them from the north, the Gauls. Caught between Roman and Gaul, the Etruscans fell—and disappear from history. Veii was captured by the Romans, The Gauls came through to Rome and sacked the city (390 B.C.A.D.) but could not capture the Capitol. An attempted night surprise was betrayed by the cackling of some geese, and finally the invaders were bought off and retired to the north of Italy again.

The Gaulish raid seems to have invigorated rather than weakened Rome. The Romans conquered and assimilated the Etruscans, and extended their power over all central Italy from the Arno to Naples. To this they had reached within a few years of 300 B.C. Their conquests in Italy were going on simultaneously with the growth of Philip's power in Macedonia and Greece, and the tremendous raid of Alexander to Egypt and the Indus. The Romans had become notable people in the civilized world to the east of them by the break-up of Alexander's empire.

To the north of the Roman power were the Gauls; to the south of them were the Greek settlements of Magna Græcia, that is to say of Sicily and of the toe and heel of Italy. The Gauls were a hardy, warlike people and the Romans held that boundary by a line of forts and fortified settlements. The Greek cities in the south headed by Tarentum (now Taranto) and by Syracuse in Sicily, did not so much threaten as fear the Romans. They looked about for some help against these new conquerors.

We have already told how the empire of Alexander fell to pieces and was divided among his generals and companions. Among these adventurers was a kinsman of Alexander's named Pyrrhus, who established himself in Epirus, which is across the Adriatic Sea over against the heel of Italy. It was his ambition to play the part of Philip of Macedonia to Magna Græcia, and to become protector and master-general of Tarentum, Syracuse and the rest of that part of the world. He had what was then its very efficient modern army; he had an infantry phalanx, cavalry from Thessaly—which was now quite as good as the original Macedonian cavalry—and twenty fighting elephants; he invaded Italy and routed the Romans in two considerable battles, Heraclea (280 B.C.) and Ausculum (279 B.C.), and having driven them north, he turned his attention to the subjugation of Sicily.

But this brought against him a more formidable enemy than were the Romans at that time, the Phœnician trading city of Carthage, which was probably then the greatest city in the world. Sicily was too near Carthage for a new Alexander to be welcome there, and Carthage was mindful of the fate that had befallen her mother city Tyre half a century before. So she sent a fleet to encourage or compel Rome to continue the struggle, and she cut the overseas communications of Pyrrhus. Pyrrhus found himself freshly assailed by the Romans, and suffered a disastrous repulse in an attack he had made upon their camp at Beneventum between Naples and Rome.

And suddenly came news that recalled him to Epirus. The Gauls were raiding south. But this time they were not raiding down into Italy; the Roman frontier, fortified and guarded, had become too formidable for them. They were raiding down through Illyria (which is now Serbia and Albania) to Macedonia and Epirus. Repulsed by the Romans,

endangered at sea by the Carthaginians, and threatened at home by the Gauls, Pyrrhus abandoned his dream of conquest and went home (275 B.C.), and the power of Rome was extended to the Straits of Messina.

On the Sicilian side of the Straits was the Greek city of Messina, and this presently fell into the hands of a gang of pirates. The Carthaginians, who were already practically overlords of Sicily and allies of Syracuse, suppressed these pirates (270 B.C.) and put in a Carthaginian garrison there. The pirates appealed to Rome and Rome listened to their complaint. And so across the Straits of Messina the great trading power of Carthage and this new conquering people, the Romans, found themselves in antagonism, face to face.

XXXII

ROME AND CARTHAGE

It was in 264 B.C. that the great struggle between Rome and Carthage, the Punic Wars, began. In that year Asoka was beginning his reign in Behar and Shi- Hwang-ti was a little child, the Museum in Alexandria was still doing good scientific work, and the barbaric Gauls were now in Asia Minor and exacting a tribute from Pergamum. The different regions of the world were still separated by insurmountable distances, and probably the rest of mankind heard only vague and remote rumours of the mortal fight that went on for a century and a half in Spain, Italy, North Africa and the western Mediterranean, between the last stronghold of Semitic power and Rome, this newcomer among Aryan-speaking peoples.

That war has left its traces upon issues that still stir the world. Rome triumphed over Carthage, but the rivalry of Aryan and Semite was to merge itself later on in the conflict of Gentile and Jew. Our history now is coming to events whose consequences and distorted traditions still maintain a lingering and expiring vitality in, and exercise a complicating and confusing influence upon, the conflicts and controversies of to-day.

The First Punic War began in 264 B.C. about the pirates of Messina. It developed into a struggle for the possession of all Sicily except the dominions of the Greek king of Syracuse. The advantage of the sea was at first with the Carthaginians. They had great fighting ships of what was hitherto an unheard-of size, quinqueremes, galleys with five banks of oars and a huge ram. At the battle of Salamis, two centuries before, the leading battleships had only been triremes with three banks. But the Romans, with extraordinary energy and in spite of the fact that they had little naval experience, set themselves to outbuild the Carthaginians. They manned the new navy they created chiefly with Greek seamen, and they invented grappling and boarding to make up for the superior seamanship of the enemy. When the Carthaginian came up to ram or

shear the oars of the Roman, huge grappling irons seized him and the Roman soldiers swarmed aboard him. At Mylæ (260 B.C.) and at Ecnomus (256 B.C.) the Carthaginians were disastrously beaten. They repulsed a Roman landing near Carthage but were badly beaten at Palermo, losing one hundred and four elephants there—to grace such a triumphal procession through the Forum as Rome had never seen before. But after that came two Roman defeats and then a Roman recovery. The last naval forces of Carthage were defeated by its last Roman effort at the battle of the Ægatian Isles (241 B.C.) and Carthage sued for peace. All Sicily except the dominions of Hiero, king of Syracuse, was ceded to the Romans.



HANNIBAL

Bust in the National Museum at Naples

Photo: Mansell

For twenty-two years Rome and Carthage kept the peace. Both had trouble enough at home. In Italy the Gauls came south again, threatened Rome—*which in a state of panic offered human sacrifices to the Gods!*—and were routed at Telamon. Rome pushed forward to the Alps, and even extended her dominions down the Adriatic coast to Illyria. Carthage suffered from domestic insurrections and from revolts in Corsica and Sardinia, and displayed far less recuperative power. Finally, an act of intolerable aggression, Rome seized and annexed the two revolting islands.

Spain at that time was Carthaginian as far north as the river Ebro. To that boundary the Romans restricted them. Any crossing of the Ebro by the Carthaginians was to be considered an act of war against the Romans. At last in 218 B.C. the Carthaginians, provoked by new Roman aggressions, did cross this river under a young general named Hannibal, one of the most brilliant commanders in the whole of history. He marched his army from Spain over the Alps into Italy, raised the Gauls against the Romans, and carried on the Second Punic War in Italy itself for fifteen years. He inflicted tremendous defeats upon the Romans at Lake Trasimere and at Cannæ, and throughout all his Italian campaigns no Roman army stood against him and escaped disaster. But a Roman army had landed at Marseilles and cut his communications with Spain; he had no siege train, and he could never capture Rome. Finally the Carthaginians, threatened by the revolt of the Numidians at home, were forced back upon the defence of their own city in Africa, a Roman army crossed into Africa, and Hannibal experienced his first defeat under its walls at the battle of Zama (202 B.C. at the hands of Scipio Africanus the Elder. The battle of Zama ended this Second Punic War. Carthage capitulated; she surrendered Spain and her war fleet; she paid an enormous indemnity and agreed to give up Hannibal to the vengeance of the Romans. But Hannibal escaped and fled to Asia where later, being in danger of falling into the hands of his relentless enemies, he took poison and died.

For fifty-six years Rome and the shorn city of Carthage were at peace. And meanwhile Rome spread her empire over confused and divided Greece, invaded Asia Minor, and defeated Antiochus III, the Seleucid monarch, at Magnesia in Lydia. She made Egypt, still under the Ptolemies, and Pergamum and most of the small states of Asia Minor into “Allies,” or, as we should call them now, “protected states.”

Meanwhile Carthage, subjugated and enfeebled, had been slowly regaining something of her former prosperity. Her recovery revived the hate and suspicion of the Romans.

She was attacked upon the most shallow and artificial of quarrels (149 B.C.), she made an obstinate and bitter resistance, stood a long siege and was stormed (146 B.C.). The street fighting, or massacre, lasted six days; it was extraordinarily bloody, and when the citadel capitulated only about fifty thousand of the Carthaginian population remained alive out of a quarter of a million. They were sold into slavery, and the city was burnt and elaborately destroyed. The blackened ruins were ploughed and sown as a sort of ceremonial effacement.



So ended the Third Punic War. Of all the Semitic states and cities that had flourished in the world five centuries before only one little country remained free under native rulers. This was Judea, which had liberated itself from the Seleucids and was under the rule of the native Maccabean princes. By this time it had its Bible almost complete, and was developing the distinctive traditions of the Jewish world as we know it now. It was natural that the Carthaginians, Phoenicians and kindred peoples dispersed about the world should find a common link in their practically identical language and in this literature of hope and courage. To a large extent they were still the traders and bankers of the world. The Semitic world had been submerged rather than replaced.

Jerusalem, which has always been rather the symbol than the centre of Judaism, was taken by the Romans in 65 B.C.; and after various vicissitudes of quasi- independence and revolt was besieged by them in 70 A.D. and captured after a stubborn struggle. The Temple was destroyed. A later rebellion in 132 A.D. completed its destruction, and

the Jerusalem we know to-day was rebuilt later under Roman auspices. A temple to the Roman god, Jupiter Capitolinus, stood in the place of the Temple, and Jews were forbidden to inhabit the city.