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VOLVMEN III,

LATINE

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EDGAR S. SHUMWAY,

LING. ET LITT. PROF. IN CONLEGIO EYTGERSENSI.

3

NOVI EBORACI:

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NOVI
EBORACI.

LATINE.

MENSE SEPT.
MDCCCLXXXIII.

"Nulla Roga: Retine Docta: Relenta Doce."—COMENIUS.

Lector: Quid tibi vis, O ephemeris parvula?

Latine: Ut Terenti verba flectam: *Latini* nihil a me alienum puto. "*Non enim tam praeclarum est scire LATINE quam turpe nescire.*"—CIC. BRUT. OXL.

M. PORCIUS CATO CENSORIUS.

1. Ille Cato, cum esset Tusculi natus, in populi Romani civitatem susceptus est, ita, cum ortu Tusculanus esset, civitate Romanus, habuit alteram loci patriam, alteram iuris. (de leg. 2 § 5. Cf. pro Plancio § 20: M. Cato, ille in omni virtute princeps, Tusculanus. And Brut. § 294: Cato homo Tusculanus.)

2. M. Catoni, homini ignoto et novo, quo omnes, qui isdem rebus studemus, quasi exemplari ad industriam virtutemque ducimur, certe licuit Tusculi se in otio delectare, salubri et propinquo loco; sed homo demens, ut isti putant, cum cogeret eum necessitas nulla, in his undis et tempestatibus ad summam senectutem maluit iactari quam in illa tranquillitate atque otio incundissime vivere. (de re publ. 1 § 1.)

3. M. Cato, homo sapientissimus et vigilantissimus, cum se virtute, non genere populo Romano commendari putaret, cum ipse sui generis initium ac nominis ab se gigni et propagari vellet, hominum potentissimorum suscepit inimicitias et maximis laboribus usque ad summam senectutem summa cum gloria vixit. (in Verr. 5 § 180.)

4. M. Cato cum Quinto Maximo quartum consule adulescentulus miles ad Capuam profectus est quintoque anno post ad Tarentum; quaestor deinde quadriennio post factus est, quem magistratum gessit consulibus Tuditano et Cethego. (Cato mai. § 10.)

5. M. Cato miles bello Punico fuit, quaestor eodem bello, consul in Hispania, quadriennio post tribunus militaris depugnavit apud Thermopylas M' Glabrione consule. (Cato mai. § 32.)

6. In bello cum Antiocho gesto virtus enituit egregia M. Catonis. (pro Mur. § 32.)

7. M. Catonem illum Sapientem, clarissimum virum et prudentissimum, cum multis graves inimicitias gessisse accepimus propter Hispanorum, apud quos consul fuerat, iniurias. (divin. in Caecil. § 66.)

8. M. Catonis consilio illatum bellum tertium Punicum, in quo etiam mortui valuit auctoritas. (de offic. 1 § 79.)

9. M. Cato senatui quae sint gerenda praescripsit hoc modo: 'Karthagine male iam diu cogitanti bellum multo ante denuntio, de qua vereri non ante desinam quam illam excisam esse cognovero. (Cato mai. § 18.)

10. De bello Punico cum aliud M. Catoni, aliud L. Lentulo videretur, nulla inter eos concertatio umquam fuit. (Tusc. 3 § 51.)

[*Reliqua deinceps persequemur.*]

C. IULIUS CAESAR.

1. Utinam C. Caesari contigisset adulescenti, ut esset senatui atque optimo cuique carissimus! quod cum consequi neglexisset, omnem vim ingenii, quae summa fuit in illo, in populari levitate consumpsit. itaque cum respectum ad senatum et ad bonos non haberet, eam sibi viam ipse patefecit ad opes suas amplificandas, quam virtus liberi populi ferre non posset. (Philipp. 5 § 49. Cf. in Catil. 4 § 9: C. Caesar in re publica viam, quae popularis habetur, secutus est.)

2. C. Caesar a Catiliniis mortis poenam removet, ceterorum suppliciorum omnis acerbitates amplectitur, municipiis dispertiri, bona publicari iubet. (in Catil. 4 § 7. Cf. epist. ad Attic. 12, 21, 2: Caesaris sententia in Catilinos severa fuit, qui tum praetorio loco dixit.)

3. C. Caesar cum esset in Hispania praetor, populum Gaditanum multis ornamentis adfecit, controversias sedavit, iura, ipsorum permissu, statuit, inveteratam quandam barbariam ex Gaditanorum moribus disciplinaque delevit, summa in eam civitatem studia ac beneficia contulit. (pro Balbo § 43.)

4. C. Caesar primo suo consulatu lege agraria agrum Volaterranum et oppidum omni periculo in perpetuum liberavit. (epist. ad famil. 13, 4, 2.)

5. Lege Caesaris iustissima atque optima populi liberi plane et vere liberi. (in Pison. § 37.)

6. Ego C. Caesarem non eadem de re publica sensisse quae me scio; sed tamen me ille sui totius consulatus eorumque honorum, quos cum proximis communicavit, socium esse voluit, detulit, invitavit, rogavit. (in Pison. § 79.)

7. C. Caesar consul id publicanis per populum dedit, quod per senatum si licuisset, dedisset. (pro Plancio § 35.)

8. Caesaris leges iubent ei, qui de vi, itemque ei, qui maiestatis damnatus sit, aqua et igni interdici. (Philipp. 1 § 23.)

[*Reliqua deinceps persequemur.*]

M. ANTONIUS.

1. M. Antonius summam spem salutis bonis omnibus attulit (cum P. Clodium interficere tentaret). (pro Mil. § 40.)

2. Post pugnam Pharsalicam ad me (i. e. Ciceronem) misit Antonius exemplum Caesaris ad se litterarum, in quibus erat, se audisse Catonem et L. Metellum in Italiam venisse, Romae ut essent palam; id sibi non placere, ne qui motus ex eo fierent, prohiberique omnis Italia, nisi quorum ipse causam cognovisset; deque eo vehementius erat scriptum. itaque Antonius petebat a me per litteras, ut sibi ignoscerem: facere se non posse quin iis litteris pareret. tum ad eum misi L. Lamiam, qui demonstraret illum Dolabellae dixisse, ut ad me scriberet, ut in Italiam quam primum venirem; eius me litteris venisse. tum ille edixit ita, ut me exciperet et Laelium nominatim. (epist. ad Attic. 11, 7, 2.)

3. Post victoriam Pharsalicam Antonius L. Domitium, clarissimum et nobilissimum virum, occidit, multosque praeterea, qui e proelio effugerant, quos Caesar, ut non nullos, fortasse servasset, crudelissime persecutus trucidavit. (Philipp. 2 § 71.)

4. Vidit populus Romanus Lupercalibus quam abiectus (Antonius), quam confectus esset, cum Caesari diadema imponens servum se illius quam conlegam esse malebat; qui si reliquias flagitiis et sceleribus abstinere potuisset, tamen unum ob hoc factum dignum illum omni poena putarem. nam si ipse servire poterat, nobis dominum cur imponebat? (Philipp. 13 § 17.)

[*Reliqua deinceps persequemur.*]

CICERO.

1. [A. U. C. 648 = 106 A. Chr.] Diem meum scis esse III. Nonas Ianuarias. (epist. ad Attic. 13, 42, 2. Cf. 7, 5, 3: Ita ad urbem III. Nonas, natali meo.)

2. Illo loco (that is, at Arpinum) libentissime soleo uti, sive quid mecum ipse cogito sive quid scribo aut lego. est mea et huius fratris mei germana patria: hic enim orti stirpe antiquissima sumus; hic sacra, hic genus, hic maiorum multa vestigia. quid plura? hanc vides villam, ut nunc quidem est, lautius aedificatam patris nostri studio, qui cum esset infirma valetudine, hic fere aetatem egit in litteris; sed hoc ipso in loco, cum avus viveret et antiquo more parva esset villa, ut illa Curiana in Sabinis, me scito esse natum; qua re inest nescio quid et latet in animo ac sensu meo, quo me plus hic locus fortasse delectet, si quidem etiam ille sapientissimus vir, Ithacam ut videret, immortalitatem scribitur repudiasset. (de leg. 2 § 3.)

3. [663-668 = 91-86] Me cupidissimum audiendi (oratores) primus dolor percussit, Cotta cum est expulsus. reliquos frequenter audiens acerrimo studio tenebar, cotidieque et scribens et legens et commentans oratoriis tamen exercitationibus contentus non eram. iam consequente anno Q. Varius sua lege damnatus excesserat; ego autem iuris civilis studio multum operae dabam Q. Scaevolae Q. F., qui quamquam nemini se ad docendum dabat, tamen consulentibus respondendo studiosos audiendi docebat. Atque huic anno proximus Sulla consule et Pompeio fuit: tum P. Sulpicii in tribunatu cotidie contionantis totum genus dicendi penitus cognovimus. Eodemque tempore, cum princeps Academiae Philo cum Atheniensium optimatibus Mithridatico bello domo profugisset Romamque venisset, totum ei me tradidi admirabili quodam ad philosophiam studio concitatus, in quo hoc etiam commorabar attentius, quod etsi rerum ipsarum varietas et magnitudo summa me delectatione retinebat, tamen sublata iam esse in perpetuum ratio iudiciorum videbatur: occiderat Sulpicius illo anno tresque proximo trium aetatum oratores erant crudelissime interfecti, Q. Catulus, M. Antonius, C. Iulius. (Brut. § 305-307.)

4. [668-670 = 86-84] Triennium fere fuit urbs sine armis, sed oratorum aut interitu aut discessu aut fuga—nam aberant etiam adulescentes M. Crassus et Lentuli duo—primas in causis agebat Hortensius; magis magisque cotidie probabatur Antistius;

Piso saepe dicebat, minus saepe Pomponius, raro Carbo, semel aut iterum Philippus. At vero ego hoc tempore omni noctis et dies in omnium doctrinarum meditatione versabar. eram cum Stoico Diodoto, qui cum habitavisset apud me mecumque vixisset, nuper est domi meae mortuus. a quo cum in aliis rebus tum studiosissime in dialectica exercebar, quae quasi contracta et astricta eloquentia putanda est. huic ego doctori et eius artibus variis atque multis ita eram tamen deditus, ut ab exercitationibus oratorii nullus dies vacuus esset. commentabar declamans—sic enim nunc loquuntur—saepe cum M. Pisone et cum Q. Pompeio aut cum aliquo cotidie; idque faciebam multum etiam Latine, sed Graece saepius, vel quod Graeca oratio plura ornamenta suppeditans consuetudinem similiter Latine dicendi adferebat, vel quod a Graecis summis doctoribus, nisi Graece dicerem, neque corrigi possem neque doceri. (Brut. § 308–310.)

5. [673 = 81] Recuperata (per Sullam) re publica primum nos ad causas et privatas et publicas adire coepimus, non ut in foro disceremus, quod plerique fecerunt, sed ut, quantum nos efficere potuissemus, docti in forum veniremus. Eodem tempore Moloni dedimus operam; dictatore enim Sulla legatus ad senatum de Rhodiorum praemiis venerat. (Brut. § 311.)

6. [674 = 80] Prima causa publica (a me) pro Sex. Roscio dicta tantum commendationis habuit, ut non ulla esset quae non digna nostro patrocinio videretur. deinceps inde multae, quas diligenter elaboratas et tamquam elucubratas adferebamus. (Brut. § 312. Cf. de offic. 2 § 51: Maxime et gloria paritur et gratia defensionibus, eoque maior, si quando accidit ut ei subveniatur, qui potentis alicuius opibus circumveniri urguerique videatur, ut nos et saepe alias et adulescentes contra L. Sullae dominantis opes pro Sex. Roscio Amerino fecimus, quae, ut scis, exstat oratio.)

[*Reliqua deinceps persequemur.*]

DE VITA HORATI. Colloquium.

D.—Quos apud scriptores de vita Horati legimus?

M.—Suetonius in “De Viris illustribus” breviter vitam poetae exposuit: qui autem opera Horati diligenter leget, eum de aliis auctoribus nihil quaerere oportebit.

D.—Scio Horatium saepe de se locutum, sed, credo, parum distincte.

M.—Tibi quaerere licet; nisi poetae verbis non respondebo.

D.—Quo anno Horatius natus est?

M.—L. Manlio Torquato et L. Aurelio Cotta consulibus, poeta natus est (689 A. U. C.). (C. iii, 21, 1.) (Epod. 13, 6.)

D.—Nonne humilibus parentibus ortus est?

M.—Dicit se libertino natum patre, non praeclaro, sed vita et pectore puro (S. i, 6, 45, 64).

D.—Nonne erant, qui hanc originem poetae dedecori darent?

M.—Ita vero. Moleste primum ferebant, filium liberti legionum Romanae praeesse: deinde eundem cum Maecenate familiariter vivere (S. i, 6, 46).

D.—Quo loco natus est?

M.—Se Lucanum an Apulum ancipitem appellat: Venusiam enim, ubi natus sit, sub utrumque finem esse locatam (S. ii, 1, 54). Apuliam suam altricem appellat (C. iii, 4, 10), quam alio loco montes notos ipsi ostentare dicit (S. i, 5, 77).

D.—Nonne haec loca ei semper notissima?

M.—Vero ita: montem Vulturum, nidum celsae Acherontiae, Bantinos saltus, pingue arvum humilis Forenti (C. iii, 4, 10, 14), Aufidum sonantem (C. iv, 9, 2), silvas Venusinas (C. i, 28, 27), laetus in animum revocat.

D.—Quomodo Horatius pueritiam degit?

M.—Non facere possumus quin eum liberum et laetum puerum fuisse credamus. Meministine palumbes in monte Vulturno infantem somno sopitum frondibus texisse ne serpentes et ferae ei nocerent (C. iii, 4, 12)?

D.—Nihilne de aliis propinquis loquitur?

M.—De nullo nisi patre. Pater, ut ait, coactor erat, et macro pauper agello; sed puerum in Flavi ludum mittere noluit, et ipse Romam docendum optimas artes duxit (S. i, 6, 70).

D.—Nonne pater ei praecepta dedit?

M.—Dicit patrem notando vitiorum exempla se hortatum, ut parce, frugaliter, contentus eo, quod sibi paratum esset, viveret (S. i, 4, 106), et, incorruptissimum custodem, se non solum ab omni facto verum opprobrio quoque turpi servavisse (S. i, 6, 84).

D.—Quarum artium studiis animus pueri excolebatur?

M.—Neque Graeca neque Latina omisit; plagosus Orbilius Livium Andronicum eum docuit (Ep. ii, 1, 71), dicit sibi con-

tigisse, etiam Romae doceri, quantum Achilles iratus Graiis no-
cuisset (Ep. ii, 2, 41).

D.—Nonne domum reliquit, quo melius haec studia coleret ?

M.—Dicit se Athenis curvo dinoscere doctum esse,
et inter silvas Academii verum quaesisse. (Ep. ii, 2, 44, 45.)

D.—Credisne Horatium sententias Platonis secutum ?

M.—Non dubium est quin praecepta Epicuri tenuerit (C. i,
9, 13; 11, 8). Dicit autem se in verba nullius magistri addic-
tum jurare, sed quocumque se tempestas rapiat hospitem deferri
(Ep. i, 1, 14), et saepe ad sententias Stoicorum inclinare videtur
(C. iv, 9, 45; iii, 29, 52).

D.—Quid ei impedivit, quominus Athenis multum temporis
maneret ?

M.—Dicit dura tempora se loco grato emovisse et civilem
aestum in arma tulisse (Ep. ii, 2, 43).

D.—Nonne honore adfectus est ?

M.—Creatus tribunus militum, legioni praepositus est (S. i,
6, 45).

D.—Dicit, memini, per deos stetisse, quominus Philippis
periret.

M.—Ita dicit (C. iii, 4, 26). Videtur salutem et deis prote-
gentibus et celeri suae fugae debuisse (C. ii, 7, 29). Dicit non
irridicule, Philippos se primum a militia dimisisse (Ep. ii, 2, 50).

D.—Credisne Horatium scutum Philippis reliquisse ?

M.—Est proprium poetae per ludum sua pericula verbis am-
plificare. Nonne meministi eum omnium scelerum hominem ac-
cusare, qui arborem in caput suum casurum in suo agro statuerit
(C. ii, 13, 1) ?

D.—Bello civili confecto, quid negotii suscepit ?

M.—Dicit paupertatem audacem se decisis humilem pennis
inopemque et laris et fundi paterni impulsisse, ut versus faceret
(Ep. ii, 2, 50).

D.—Qualia poemata primum scripsit ?

M.—Dicit se Graecos versiculos primum facere voluisse (S.
i, 10, 31).

D.—Quare de hoc conatu destitit ?

M.—Amore patriae eodem commotus, credo, qui eum in
civilia arma vocavit, vulgus imitatorum reliquit. Dicit Quirinum
se vetuisse hoc modo ligna in silvam ferre (S. i, 10, 32).

D.—Utrum satiras an carmina prius scripsit?

M.—Nullam in satiris mentionem fundi Sabinii fecit, qua de causa has prius scriptas putemus: constat autem Horatium tum jam Maecenate amico usum (S. i, 1).

D.—Nonne Horatius hoc praedio delectabatur?

M.—Nonne tibi in animum carmen, quo Maecenatem in hospitium invitat, venit (C. iii, 29)? Dicit se satis beatum unicus Sabinis potentem amicum largiora non flagitare (C. ii, 18, 19).

D.—Quo anno carmina ad Maecenatem misit?

M.—Quintilium Varum, qui A. U. C. 719 occidit, pulcro carmine (i, 24) luget, et in duodecimo carmine ejusdem libri de Marcello vivo loquitur, qui adolescens A. U. C. 720 mortem obiit, quare annum facile cognoscere possumus. Dicit etiam (C. ii, 4, 23) suam aetatem octavum lustrum claudere trepidare.

D.—Quid de suis carminibus dicit?

M.—Dicit se primum parios iambos Latio ostendisse (Ep. i, 19, 23; C. iv, 30, 13), et saepe de suis "iambis" loquitur (C. i, 16, 3, 24). Voluit praecipue in lyricis vatribus inseri (C. i, 1, 35), et negavit se grandia conari (C. i, 6, 9).

D.—Num totum annum in Sabinis degit?

M.—Praeneste, Tibur, Baias saepe adiit (C. iii, 4, 22) et Romae hiemavit.

D.—Nonne amicos diligebat?

M.—Vergilium "dimidium animae," Maecenatem "praesidium et dulce decus" appellat (C. i, 3, 8; 1, 2), et societate amicorum semper laetabatur.

D.—Nonne Horatius exiguo corpore, nigris oculis, angusta fronte erat?

M.—Ita erat. Dicit se, quater undenis Decembribus impletis, esse corporis exigui, praecanum, solibus aptum, irasci celerem, tamen ut placabilis esset (Ep. i, 20, 24).

D.—Nonne eodem anno, quo Maecenas, mortuus est?

M.—Contigit ei, ut praedixit, comitem amici supremum iter carpere (C. ii, 17, 12). Maecenas ei solum paucis diebus praecessit.

D.—Non putavi Horatium suam vitam hoc modo scripsisse.

M.—Parva adhuc de magno fonte traximus. "Multas ad res perutiles" Horati "libri sunt, quos legite, quaeso, studiose, ut facitis."

E. H. R.

NOMINA QUAE A CHRISTIANO FLUUNT.

Deest adhuc, quantum ego quidem sciam, ratio etymologica qua resolvi possit vocabulum Gallicum *garçon*. Ipsi sibi repugnantia scribit illustris Brachet, in *Dict. Etym. Ling. Gall.*; sub voce *garçon* sic dicens, "dimin. a *gars*, originis incognitae"; iterumque, sub voce *gars*, "nominat. antiq., cui *garçon* objectivus fuit."

Atqui res, me iudice, sic habet. Utuntur vulgo complures etiam nunc ubicunque locutione "Christianorum," sensu hominum generatim; ut puella quaedam de cane dilecto "Misella, paene Christianus es!" clamabat, sibi volens prope humanum sagacissimum animal esse.

Sic semper in Romanica lingua, ut per Engadinam plebs loquitur, *crastian* significat tantummodo hominem; contra, *hum* designat virum. Sed in Romanica lingua, ut apud Grisones loquuntur, *crastian* per transmutationem fit *carstiaun* (sic quoque *credenza* Italice se praestat *cardiensch*a Romanice). Est igitur *carstiaun* homo in genere; ita Dominus noster *il figl dil carstiaun* sive filius hominis vocatur (vide *Il Niev Testament* per Lucium Gabriel Romanice versum).

Manifeste autem *carstiaun* Romanice fit *garçon* Gallice; pro *c* stat *g*, ut pro *conflare* dicitur *gonfler*; pro *ti* stat *ç*, ut pro *lectione* dicitur *leçon*.

Postremo, a vocabulo *garçon* ducimus *garsun* Hibernice, quod vulgo scribitur *gossoon*.

Vere mirabiles sunt verborum origines. Nam quis dicere audebit omnem *gossoon* nostratem Christiani nomen gerere meruisse?

ALEXANDER JOHANNIS GORDON.

BELFASTÆ IN HIBERNIA,

VII Kal Jun. MDCCCLXXXIV.

EPISTOLAE.

J. K. L., E. S. S., Editori LATINE, S. P. D.

Heidelbergam, urbem Badensem, qua paucos menses jam ago, eorum, qui LATINE legunt, multi sine dubio viderunt; alii quidem plures eam nunquam viderunt. His igitur, fortasse, placeat si loci naturam describam.

Heidelberga, urbs pulcherrima, apud ripam fluvii Neckaris sita est circa duodecim millia passuum ab confluentibus Neckari

Rhenoque fluminibus. Campus latus amoenusque, ultra quem series montium humilium videri potest, inter urbem Rhenumque patet. Supra urbem Alpibus tenus sunt colles silvosi, qui olim ab Romanis silva Hercynia vocati sunt. Urbs ipsa apud Neckaris ripam australem, qua colles paulo ab amni recedant, extenditur circa duo millia passuum, ab flumine autem in maximam latitudinem non plus quam quingentos passus. Duae viae longae ab altero ad alterum finem urbis extenduntur, trans quas multae brevesque viae trajiciuntur. In Neckari, amni rapido, sunt duo pontes, alter novus ex ferro structus, alter antiquus structus e saxo. Antiquus pons, ab parte Heidelbergensi, est munitus duabus turribus, in quibus notae impressae plumbeis globis jactis Gallorum ballistis igniferis, in bello ante centum fere annos gesto, jam nunc videri possunt. Exadversus Heidelbergam sunt colles cubantes, quorum clivi aprici ad austrum vergentes vineis messibusque spiceis ornati sunt, sed colles, qui post urbem arduiores altioresque surgunt, usque ad fastigia tecti sunt. Paulo supra alterum finem urbis est notabilis quaedam arx, de qua alio tempore narrabo. Aedificia, ut Europaeae urbis, sunt non antiqua, quia oppidum ad res militaris gerendas aptissimum saepe oppugnatum est, semel quidem omnia tecta praeter hospitium unum arcemque incensa sunt. Situs autem amoenus, solum fertile, flumen ad naves onerarias ferendas idoneum fecerunt ut urbs restitueretur. Vale.

Datum Heidelbergae a. d. V. Kal. Sept.

LAWRENCE, KANSAS, 3, 31, '84.

Professori SHUMWAY:

Paucis diebus abhinc hos versiculos¹ inclusos otiosus scribebam. Sapphicum metrum volui tentare. Non necesse est explicare musam non me adjuvisse. Res hoc ostendit. Ad te mitto ut quemcumque modum voles ponas, "sive flamma, sive mari libet Hadriano."

Tuus amicus,

D. H. ROBINSON.

T. A. W. Professore E. S. SHUMWAY, S. P. D.:

Hos versus² ad te mitto, quos in tomo antiquo inveni. Tomus a Philippo Picinello scriptus fuit. Insunt versibus, mihi videtur, quaedam imaginationes pulchrae. Jamdudum interpretationem Anglicam facere conatus sum quam quoque ad te mitto. Multos annos abhinc mos erat nobis in schola discipulis

¹ "Ad Discipulos."

² "Duae Coronae."

scribere Latine, pensum diurnum, alia autem studia nunc me propemodum a Musis alienavit. Reminiscor me puerum chartam instar tui LATINE valde desiderari, cogitans, diebus istis, viam rectam linguam discere esse, ut natura docet, ea, et lingua et calamo, uti. Valeas.

ANTHOPOLI, *Idibus ipsis Martiis,*

A. D. 1884.

AD DISCIPULOS.

Unde sunt hi omnes juvenes in aula,
Congregantes huc, ut aves ad escam?
Cur venerunt ab domibus, venustis
Matribus, O cur?

Occidentali, abs oriente parte,
A nivis sede, et regione Texae,
Convenerunt hi cupidi sciendi
Omnia nota.

O tenelli agni procul abs ovili!
In suis pratis satis est ciborum;
Mensa cauponis macilenta semper
Macerat omnes.

Estne doctrinae vehemens fames tam
Ut nihil quam haec res pretiosius sit?
Sic putant pauci; et utinam benignus
Servet Apollo

Hanc manum parvam studiosiorum!
Ceteri omnes, qui studio anteponunt
Fatuos lusus stupidosque noctu,
Mox procul absint!

Jamdiu colles humilesque valles,
Lata camporum spatia et vicina
Patrio tecto vehementer ardent
Ut redeatis.

COLLOQUIA DE MODO SUBJUNCTIVO.

I. MAGISTER ET DISCIPULUS.

M. Hōdiē, pueri, modo subjunctivo studebimus. Primo autem quid est modus?—Num quisquam explicare potest? Interrogatio fortasse est difficilior. Ergo praetermittam. Hortensi, nam tu, opinor, intellegis, qua ratione usurpatur modus subjunctivus?

H. Subjunctivus alteri verbo subjicitur nec per se sententiam absolvit.

M. Optime, mi puer. Jam, parve lule, per exemplum illustrato.

I. *Me orat ut ad se veniam.*

M. Recte. At de temporibus subjunctivi, quae res in penso hodierno tractatur, quid scis tu, Augustule ?

A. De consecutione temporum me explicare visne ?

M. Ita est. Quae subjunctivi tempora invenimus post indicativi praesens, futurum, futurum exactum ?

A. Invenimus subjunctivi et praesens et perfectum.

M. Quod autem tempus post perfectum saepissime adhibetur ?

A. Post perfectum saepissime ponitur subjunctivi imperfectum.

M. Ista sunt. Praecipue ita fit in sententiis finem notantibus et in interrogationibus indirectis.

II. JOHANNES ET JACOBUS.

Jo. Dic mihi, Jacobe, unde venias, quid egeris.

Ja. Rure venio, ubi feriarum partem degi.—Et tu ?

Jo. Ego iter cum parentibus feci neque scio quando domum revertar.

Ja. Utinam ego quoque iter faciam ! Si parentes adessent, iter mecum facerent.

Jo. Ego itineris diurnitate sum defessus et gauderem si in schola essem.

Ja. Veni mecum in scholam et una ediscamus.

Jo. Tecum libenter in scholam ibo sed cognoscere velim quis sit magister.

Ja. Magister est vir doctissimus. Vim Latini cognoscit atque semper est benignus.

Jo. Quid te docet ?

Ja. Docet nos modum subjunctivum. Heri, exempli causa, nobis de subjunctivo in interrogationibus indirectis explicavit.

Jo. Multa de interrogationibus indirectis audivi neque unquam intellegere potui. Fecitne magister ut tu ista intellegeres ?

Ja. Sane, mi amice, et ego faciam, opinor, ut tu quoque eadem intellegas. Si, exempli causa, dicam, *Ubi est frater tuus ?* interrogatio sit directa ; sed, *Nescio ubi sit frater*, interrogatio sit indirecta.

Jo. Ista sunt mirabilia ! Cum igitur modo dicerem, "Cognoscere velim quis sit magister," num illud fuit interrogatio indirecta ?

Ja. Certissime. Nesciens, sapientissime, interrogationibus indirectis uti solitus es.

III. HIERONYMUS ET PETRUS.

H. Quid tibi est ? Cur es vultus torvi ?

P. Defessus sum. Jam duas horas huic subjunctivo miserimo cum particula ut studeo.

H. Oportet sis animo forti. Olim mihi quoque vidēbatur subjunctivus perdifficilis. Jam intellego, opinor, et te, si placet docebo.

P. Mirificum ! O quam doctum ! At perge, si quid habes.

H. Attende igitur, O bone Petre, aures erige, animum adverte, aures praebere, ausculta, audito, dum haec clariora luce tibi facio.

P. Quin incipe ? Sum totus ex auribus, audio.

¹ Vide Rudimanni Institutiones.

H. Particula *ut* fere idem valet quod "eā fine," "in hunc finem," "eo consilio" et subunctivo additur. Praeterea *ut* locum habet post verba quae indicant eventum; ut, "fit," "accidit," etc. Sic adhibitum *ut* fere idem valet quod "eo exitu," "eo eventu." Denique *ut* sequitur adjectiva "tantus," "talis," etc., atque particulas "adeo," "ita," "sic," "tam," etc.

P. Magnas gratias. Ista jam percipio; at dē "timeo ne," et "timeo ut" distrahor.

H. Contraria significatione adhibentur hae formulae: priore (timeo ne) utimur cum significamus timere *ne* quid eveniat quod nolimus; posteriore autem (timeo ut) cum significamus timere *ne* quid *nōn* eveniat quod velimus.

W. C. COLLAR.

JEREMIAS PROPHETA SOLYMORUM RUINAM LAMENTATUR.

Heu mihi! quid cerno! jam candida filia Sion
 Armipotens quondam, nunc pressa est perfido ab oste.
 Sacrata urbs pollens, et sedes regia David,
 Grandes divitiae ubi sunt? ubi alta trophaea?
 Quae palmas tantas saevos testantur in hostes?
 Heu mihi, eheu luctus properataque mortis imago!
 Et nunc uxores, discissa veste, furentes
 Adflctam currunt magno clamore per urbem.
 Intrepidum quondam frustra nunc agmen in armis
 Contra hostem urbem tentat servare mentem.
 Heu mihi! sed muros habet; alto a culmine Sion
 Tam ruit, et juvenes miseri, innuptaeque puellae
 Carceris horrendi per vim ducuntur in antrum;
 Occidunt canos, bellatoresque trucidant;
 Perque vias sanguis, per tecta et templa rubescit.
 Nam vastant urbem devictam et funditus alta
 Monumenta cadunt, argentea et aurea vasa
 De templo educunt quondam dilecta Conanti.
 Infelix Sion, et regia tecta, fuistis
 David! Me miserum! nunc ob tua crimina tanta
 Ce circumpicio moestam, supraque ruinas
 Urbis deflentem. Quo abiit tua prisca venustas?
 Quo cessit templi majestas? Quoque tuorum
 Castrorum? ubi sunt ergo tua tanta trophaea?

SECUNDUS MARCHISIUS.

DE EPISTULIS SCRIBENDIS.

Tuis scriptis incredibili sum affectus voluptate.—Non parum gaudiorum tuum nobis epistolium peperit.—Tuae mihi literae multis modis jucundissimae fuerunt.—Fuit tua illa epistula sane quam gratissima.—Ineffabili voluptati tua nobis epistula fuit.—Incredibili jucunditati fuerunt tuae epistulae.

ENGLISH SUPPLEMENT.

[SUPPLEMENTUM ANGLICUM.]

FROM OLD ROME. A Teacher's Letter to his Pupils. [Adapted from the German.]

As I wander about among the ruins of ancient Rome, I often think of you, and wish you could once tread the squares and streets through which have walked the Roman authors whose works you are studying, and the men of whom they write. The Latin historians, orators, and poets, who are conducting you up the grades of the school, from Nepos to Horace and Tacitus, would all become twice as familiar and dear to you if you could see where they lived and wrote. And, out of the dead letters, living forms would present themselves before you, if you could read them in that place to which they carry you in spirit, namely, in Rome itself. Perhaps I can, in a measure, make up for your loss in not being able to see these places, by telling you what letters and stones here have told me. But, to follow me aright, you must direct your thoughts, which you know are always ready for traveling (!), toward the south. Fancy you have visited me here, every one of you, and—whither should I rather lead you than to the central points of the old city?

To find our bearings as speedily as possible, let us go to the Corso. This is the most lively street of old Rome, and runs in a straight line from the Porto del Popolo to the Piazza di Venezia. It corresponds toward the north with the ancient Via Flaminia, and toward the south with the Via Lata. On this street we traverse the Campus Martius, the great play-ground of the ancient Romans. Here the young people ran, wrestled, and fenced, or played their favorite games of ball. As it is the custom among the better classes in Rome to-day to take a promenade or pleasure-drive in the Corso in the afternoon, so the ancient Romans, *post decisa negotia*, resorted to the Campus Martius. Horace is one of the more sensible ones; he goes to the baths when the heat of the sun becomes too oppressive: "*Ast ubi me fessum sol acrior ire lavatum admonuit, fugio campus lusumque trigonem.*"

But serious matters also were undertaken in this extensive

“field.” Here the people assembled for *contiones*¹ and *comitia*;¹ here they voted for candidates for the office of consul. Of those chosen, the one was usually a man of approved character, and belonged to the better class of the nobility; the other, however, had in attendance a larger number of clients. During the time of the republic a simple barrier, which might be called a sheep-fold, sufficed to keep in order those who came to vote. Caesar began to build barriers of marble, and Agrippa finished these *Saepta Julia*. After Caesar's time the number of fine buildings greatly increased at this very place. It was Marcus Agrippa especially who gave this locality an entirely different appearance, by his magnificent plans for bathing establishments. The public buildings, however, were soon surrounded by private houses, and if Strabo, who visited Rome in the reign of Tiberius, desired to accompany us to the Capitol to-day, he would hardly recognize the Campus Martius which he described with so much spirit. Of all the splendors which he saw, nothing, except the Pantheon, has been completely preserved. Narrow and crooked streets traverse this quarter, now densely covered with houses, and lead us to the foot of the Campidoglio, as the hill is now called. The people, no longer understanding the Latin designation, easily assimilated it, therefore, with the already current names of *Campo Marzio* and *Campo Vaccino*. In the earliest times the rock projected abruptly into the Campus Martius. But in the time of Sulla permission was given to build on the Capitoline, and it was not long before the hill contained, besides its temples, a number of private houses. This explains how the soldiers of Vitellius, in the year 69 A. D., could press forward under the protection of the houses, and ascend the hill on which the Temple of Jupiter had been built. It is nowhere mentioned that, in connection with the new buildings, a street was at the same time also opened, which would have wound upward from the Campus Martius; but yet intercourse of some kind must have been made possible by means of grades and narrow stairways.

During the middle ages not only the private houses, but also the temples on this hill, the true monuments of ancient Roman

¹ For difference, see “Handbook of Latin Synonyms,” § 17.

power, fell into ruins; and then over these ruins in later times new streets were opened to this sacred height. By the middle one of these roads, which was constructed by Michael Angelo, and has a gradual ascent, we can reach the summit most easily. The younger of you will, no doubt, first hasten toward the bushes on the left, for there a couple of wolves are running impatiently hither and thither in a narrow cage. I need hardly tell you that it is only in thankful remembrance of that good-natured she-wolf, who is said to have nourished the founders of the city, that these innocent descendants have been condemned to a tedious imprisonment.

At first view, you will all think the Capitol has entirely changed its ancient form. It has only assumed a modern garb in deference to the prevailing taste. The present Capitoline Square, which is surrounded on three sides by modern buildings, and in the center of which stands the antique equestrian statue of Marcus Aurelius, has been established only since the sixteenth century. That there was originally a hollow here is still plainly to be seen, from the fact that steps lead from the square, right and left, to the two summits of the hill. The southwestern of these summits the ancients called Capitolium, and the northeastern Arx. Between them, on the spot which, in the time of Livy, was still inclosed on account of its sanctity, Romulus is said to have opened his Asylum. In this hollow was worshiped already in very early times, between two groves, the god Vejovis, who, on that account, was called Vejovis Lucaris. And inasmuch as this epithet sounded something like that of Apollo Lykoreus, the Italian god was often identified with the Grecian—the more so, because the former also was represented with the avenging arrow in his hand. To the sanctuary of this god the homeless, who were to people the young city of Romulus, were allowed to flee, to make expiation, and then, purified of all past crime, to enter the gate of the Palatine city. Nothing is handed down to us of another temple between these hills. Perhaps the awe inspired by the stern god Vejovis, who once demanded human blood for atonement, was so great that they did not venture to hem in his jurisdiction with other buildings. Besides, it was not easy to build on these slopes, and a temple on one of these two heights had a far more beautiful and prominent position.

The boys of the second form among you already know that Tarquinius Superbus, after the capture of Gabii, directed his attention to the arts of peace, and, above all, that he built on the Tarpeian Rock the Temple of Jupiter, which had been vowed by his father. Livy, in this passage (LIII.-LV.), designates the whole southwestern part of the Capitoline Hill as *Rupes Tarpeiae*; but, in a narrower sense, the rock is a steep precipice toward the south. This place, where the first traitress of Rome received her reward from the mocking enemy, and where afterward perjurers, thieving slaves, and those accused of high treason were hurled down, has now lost its terrors. It is no longer separated from the remaining plain of the hill by a wall; the trembling culprit is no longer led through the "poor sinner's" gate. A lovely garden, adorned with citron, orange, and palm trees, reminds us that here in the German Hospital our sick countrymen can enjoy fresh air and a splendid view. To be sure, the hill has undergone many changes in the course of time through land-slides, so that no one can say definitely, "This abrupt abyss was the grave of the transgressors." But this much, at any rate, is certain, that on this side of the hill lay the ill-reputed place. For once, while, for the purpose of stealing the state treasures which were preserved in the Temple of Saturn, at the upper end of the Forum, burglars were busy with their crow-bars at its firm foundation-walls, their blows re-echoed from the perpendicular wall of the Tarpeian Rock near by, and thus betrayed the presence of the incautious robbers.

Livy, in his account of the founding of the Temple of Jupiter, has already informed you where to look for the largest and most sacred temple of Rome. But at present we need no longer rely on the written account alone; the stones have spoken louder and more intelligibly than human tongues. During the rebuilding operations, which were carried forward during the years 1875-'78, on the southern side of the Capitoline Hill, the foundation-walls of the old Temple of the Tarquins were brought to light. The great age of these remains is fully attested by the material of which they are composed, and the manner in which it was used; and the fact of their belonging to that temple is proved beyond all doubt by their position and mass. On this spot, then, between his two companions, Juno and Minerva, there

was enthroned the omnipotent Roman god of empire, who made this, his temple-house, the capital of the world. Here the young Romans offered up sacrifices when they had laid aside the dress of boyhood; here the consuls entered on the duties of their office; hither the victorious generals, after having been led in triumph through the city, directed their steps, to express their gratitude in the temple of their mighty god. And not only mortals sought here safety and deliverance, but even the celestials, with their sanctuaries, altars, and chapels, joined themselves closely to the powerful god of heaven. It is true, this temple, which the Etruscans had helped the Romans to build, just as the Phoenicians before had helped the Jews to build their temple, was burned down during the civil wars of Marius and Sulla. But, through the care of Sulla and his friend Catullus, it was rebuilt on the old site more splendidly than before; and, the more Greek art came into favor in Rome, the more richly was the temple adorned with statuary. Twice again Jupiter was obliged to behold a sudden and violent destruction of his abode. Tacitus relates, in his "Histories" (III, 71), with the greatest indignation, how the Capitol was destroyed in the most shameful manner by the soldiers of Vitellius. Sabinus, the brother and general of Vespasian, caused the statues, the monuments of his ancestors, to be torn down, in order to use them for barricading the gate of the principal entrance. The enemy, however, penetrated into the inclosure of the temple by side-paths; the fire seized upon the colonnades; the wooden gable-ends of the temple fed the flames, and the Capitol was burned down, *clausis foribus, indefensum et indireptum*. Vespasian rebuilt the temple, but scarcely was it completed, when it again sank into ashes during the great fire in the reign of Titus. Under Domitian it was again rebuilt with more splendor than before; but this very splendor was the ruin of the temple, for it invited the greedy barbarians. The temple of the Roman state hastened inevitably toward its destruction, as the bonds of the empire became relaxed, and, when the master of the house himself was dethroned, the temple of the mightiest Olympian fell into neglect and ruin.

Like a monument in token of the overthrow of heathenism, there stands now on the northern and highest summit of the Capitoline Hill, on the Roman Arx, a Christian church, dedi-

cated to the Virgin Mary. It stands on the very spot where the Romans, in the fourth century B. C., erected a temple to Juno Moneta. Why she was called Moneta even Cicero could no longer explain with certainty. She is said on one occasion, while a pestilence was raging in the city, to have caused her voice to be heard from the citadel, and by her good advice or admonition to have relieved the distress of the citizens. Such stories, however, were only resorted to in order to account in an easy way for the name of the goddess, which was already in existence. Moneta has the same root as *moneo* and *mens*, and signifies the thinking one. Under this name the goddess, no doubt, was worshiped on this hill in very early times, just as Jupiter Stator was worshiped on the Palatine—the powerful male divinity on the one hill, the sagacious female divinity on the other.

This hill was chosen for the citadel because it far overtopped the southern summit of the Capitoline. Within the fortification there was, of course, no room for several large temples, and yet for convenience they united, with the Temple of Juno, which was so securely situated, the arrangements for stamping money—a circumstance which has given the word *moneta* the meaning of mint. The fact that the augur consulted the gods especially on this hill, from which there is an extensive view across the Forum as far as the Caelian Hill, you have already learned from Livy, where he gives an account (I., 18) of the accession of the pious Numa to the throne. It is possible that this *auguraculum* was also a reminiscence of the prehistoric worship on this citadel hill of the queen of heaven.

[To be continued.]

DE PRONOMINIBUS POSSESSIVIS.

This *Syntaxis Ornata* of the possessive pronouns has been adapted from the German of Rothfuchs, arranged to suit the various grades, and to furnish a thorough treatment of a subject usually left to disconnected foot-notes. By this arrangement, "A" should be learned and constantly exemplified during the first two years; "B," while reading Caesar; "C," while at work on Cicero.

A.—(1.) *Oculos tollo*, I raise my eyes; *Patrem tuum vidi*, I saw your father.

The *pronomina possessiva*, mine, your, his, etc., in

Latin, are expressed only when they are necessary for clearness, and usually stand *after* their *substantivum*.

- (2.) *Hannibal regi Antiocho de fide sua et odio in Romanos multa commemoravit*, Hannibal told King Antiochus much about his fidelity and his hate of the Romans.

When the possessive applies to several *substantiva* united by *and*, but of different genders, it is expressed with only one of these.

- (3.) *Romani victis non ad alterius praescriptum sed ad suum arbitrium imperare consueverunt*, the Romans are accustomed to give commands to the conquered, not according to the commands of another, but after their own pleasure.

If, in connection with the possessive, there is implied relation or opposition to other persons or things, it stands before its substantive.

- B.—(1.) *Amicus meus vivit, pater ejus mortuus est*, my friend lives, his father is dead. If the *pronomina possessivum*, his, her, or their, can be exchanged for the expression "of the same," it is always expressed through these *pronomina: ejus, eorum, earum*.
- (2.) *Caesaris equitatus fusus est, pedites vicerunt*, Caesar's cavalry was defeated, his infantry conquered. The *pronomina, ejus, eorum, earum*, are omitted, just like the *pronomina possessiva*, when they are not necessary for clearness.
- (3.) *Caesar suis locis aciem instruxit*, Caesar drew up his line of battle in a favorable place. The *pronomina possessiva* sometimes mean "own," "peculiar to," "due," "fit," "suitable," "right," "favorable," "advantageous," and then stand before their *substantiva*, especially before *locus* and *tempus*.
- (4.) *Brutus suum ipsius filium percuti jussit*, or simply *suum filium*, Brutus commanded that his own son be executed. In the meaning "own," the *genitivus, ipsius, ipsorum*, can be inserted between *possessivum* and *substantivum*.
- C.—(1.) *Desiderium tui*, longing after thee; *desiderium tuum* can also be used. In place of the *genitivus objectivus* of

a personal pronoun, can stand, also, the *pronomina possessivum*.

- (2.) *Alexander aegre ferebat quod complures Macedones se suosque amicos deseruissent*, Alexander was vexed because many Macedonians had deserted him and his friends (his thought); but, if it were expressed as a fact, and not as his thought, it would have been *eum ejusque amicos deseruerant*. If the *pronomina* his, her, their, stand in a subordinate clause, and refer to the subject of the principal clause, they are expressed by *suus*, provided the subordinate clause is to be considered as the thought of the subject of the principal; otherwise, however, by *eius*, *eorum*. The same difference exists between *se*, *sibi*, and *eum*, *ei*.
- (3.) *Caesar milites incusavit, cur de sua virtute aut de ipsius diligentia desperarent*, Caesar upbraided his soldiers, (asking) why they were in despair concerning *their own* valor, or concerning *his* carefulness. If *suus* in a subordinate clause refers to the subject of the principal clause, and this reference is to be clearly distinguished in opposition to that of a second reference to the subject of the clause in which it stands, the former must be replaced by *ipse*.

ANTIBARBARUS. [Meissner.]

Accomplish, *efficere*, *consequi* aliquid, not *praestare*.

Account of, *hoc in te reprehendo*, not *propter hoc te reprehendo*, per me (not *propter*) *licet*.

Accustom one's self, *assuescere* (never with *se*) aliqua re, i. e., to something (not *consuescere*, which in classic prose is joined only with the infinitive).

Advanced age, *aetate provectum esse*, not *aetate provecta esse*.

Advise against, *dissuade* from, *dissuadere* aliquid or *de aliqua re* or *nequis faciat*, not *dissuadere alicui* aliquid.

Advocate, *patronus* (*causae*), not *advocatus*—who through his presence at court aided the accused (*adesse alicui*).

Affirm, *dicere*, not *contendere*. (*contend* in strife).

Age, of Pericles, *temporibus* (not *tempore*) *Periclis*; the

greatest man of his age, *summus vir illius aetatis, not suae aetatis.*

Aim, object, end, with (or to) what? *Quo consilio? Quid spectans? Not quem ad finem? (How long? To what point?)*

Allude to, *significare aliquem (aliquid), describere aliquem, significatione appellare aliquem (not alludere, to play with, to joke, C. Dat., or ad aliquem).*

Also, at the beginning of the sentence, *atque etiam, nec—non, not etiam.* Also not, at the beginning of a new thought, *nec, not etiam non; emphatic ne—quidem; and also not, ac ne—quidem, not nec—quidem.*

Altar, *altaria-ium, in classic prose in plural only.*

Altogether too, *nimis or nimium, not nimius (which is adjective).*

And not even, and also—not, *et or ac ne—quidem, not nec—quidem.*

Angry, *iratum esse or succensere, not irasci (to be wrathful).*

Answer, *respondere, not responsum dare, which is said only of oracles, or jurists. He answered (in O. recta), inquit, not respondere. To reply to a person, respondere alicui, but ad aliquid or alicui rei.*

Antiquity, not *antiquitate, but antiquis temporibus.* When it equals "men of antiquity," *veteres (dicunt), antiqui (dixerunt), not antiquitas, which equals "the ancient age" (as a period), therefore mementoes of antiquity (antiquities), monumenta antiquitatis.*

Appeal to, e. g., the tribunes, *appellare tribunos plebis, not app. ad tr.; the appeal, appellatio tribunorum (obj. gen.), provocatio ad populum.*

Appear, often not expressed, e. g., to appear as praiser, *laudatorem esse; as defender, defendere aliquem, not laudator existit; as orator, aggredi ad dicendum, not surgere (opp. sedere) ad dicendum (used of one who has been hitherto sitting).*

Apennines, *Apenninus, not in plural.*

Applause, approval, *plaudere, not applaudere, which is uncommon and ante-classical; applause, plausus, not applausus, which is not a Latin word.*

Arbitrary, *ad arbitrium, arbitrio, ad libidinem factus; or*

through gen. arbitrii, libidinis, not *arbitrarius* (ante- and post-classical).

Arise from, *oriri ex*, not *exoriri*.

Arm, in many connections not to be expressed by *brachium*, e. g., to bear some one in the arms, in *manibus aliquem gestare*; to hold in the arms, *aliquem complexum tenere*; to die in the arms, in *alicuius complexu mori*.

As, in such expressions as "He distinguished himself as orator," *eloquentia valuit, dicendi arte, or eloquentiæ laude floruit*, not *orator floruit*. **As C. says**, *ut ait Cicero*, not *ut Cicero ait*.

Assailant, *aggressor, oppugnator*, or through relative clause, not *invasor* (which is as late Latin as *invasio*).

Attack, *impetus*, only in the forms *impetus, -um, -u*, not *impetui, impetuum, impetibus*, which must be supplied through *incurso*.

Audience to, *sui potestatem facere alicui, or colloquendi copiam facere, not audientia*, which occurs only in the expression *audientiam facere alicui, or orationi alicuius*, to procure a hearing for some one.

Author, *scriptor*, not *auctor*.

Avoidable, *qui, quæ, quod evitari potest, not evitabilis* (post-classical and poetical).

Avoidance, *vitatio, devitatio, declinatio, not evitatio* (post-classical).

[*To be continued.*]

SIDE-LIGHTS IN ANCIENT HISTORY AND ANTIQUITIES.

[I have purposely omitted books *not* in English, like Corneille's *Cinna*, and Racine's *Mithridate*.]

The following books and poems are, of course, of a value very unequal, whether regard be had to the literary workmanship, or to their utility as illustrative of ancient life and manners. I have not attempted to indicate relative worth:

I.—PROSE.

- ↪ Bulwer's *Last Days of Pompeii*. [First century A. D.]
- ↗ Ware's *Zenobia*; or, the *Fall of Palmyra*. (2 vols.) [Third century A. D., under Aurelian.]
- ↗ Ware's *Aurelian*; or, *Rome in the Third Century*. (2 vols.)
- ↗ Ware's *Julian*.

- ✓ Lockhart's Valerius. [Rome in the time of Trajan.]
- ✓ Kingsley's Hypatia. [Fifth century A. D.]
- Taylor's (George) Antinous: a Romance of Ancient Rome. [Time of Hadrian.]
- Melville's Gladiators. [Time of Vitellius and Vespasian.]
- Sneyd's Cyllene. [Time of Constantine.]
- Sneyd's The Fawn of Sertorius. [First century B. C.]
- Becker's Gallus. [Rome under Augustus.]
- Becker's Charicles. [Greek private life.]
- Leatham's Charmione. [Athens about 400 B. C.]
- Eckstein's (Ernst) Quintus Claudius: a Romance of Imperial Rome. (2 vols.) [Close of the first century.]
- Wiseman's Fabiola. [The early Christians; the Catacombs.]
- Lynn's Amynone. [The age of Pericles.]
- Newman's Callista. [The third century A. D.]
- Eber's (George) Uarda. [Egypt in the time of Amasia.]
- Eber's (George) The Emperor. (2 vols.) [Time of Hadrian.]

II.—POETRY.

- ✓ Macaulay's Lays of Ancient Rome reproduce the spirit of the early times. To them may be added the following *plays*:
- Shakespeare's Antony and Cleopatra.
- Shakespeare's Coriolanus.
- Shakespeare's Julius Caesar.
- Addison's Cato. [The close of the Republic.]
- Dryden's All for Love; or, the World Well Lost. [Antony after the battle of Actium.]
- Jonson's (Ben) Sejanus. [Time of Tiberius.]
- Jonson's (Ben) Catiline.
- Beaumont and Fletcher's The False One. [Caesar at Alexandria.]
- Nichol's Hannibal.

GREENCASTLE, INDIANA, 26th April.

EDWIN POST.

Editor Latine.

DEAR SIR: I was very much pleased with the interpretation of Horace, ch. I, 22, in the January *LATINE* (p. 148). It is a view I have taken myself since first reading Horace with a class, but I fail to find any support for it in any editions of Horace on my shelves. I have those of Valpy, McLane, Yonge, Wickham, Page, Bentley (1826), Nauck (11th), Schütz, Orelli (sexta minor), Munro, and King, besides the American school editions. Dr. Alfred Weinhold, however, supports it ("Quaest. Horat., Grimae," 1882, p. 5) and his statement is forcible.

Please be kind enough to indicate in the columns of *LATINE* where similar views may be found.¹

¹ Will any of our readers cite authority for that interpretation?—Ed.

Have you any objection to giving me the name of the author of the note in LATINE above referred to?

Yours, with hearty wishes for the success of LATINE,

H. W. JOHNSTON.

JACKSONVILLE, ILLINOIS, *September 3, 1884.*

ARGUMENTS ON THE SIDE OF CLASSICAL STUDIES.

So early as 1840, Dr. Thomas Arnold, of Rugby, in a review of previous criticisms, made a brilliant and effective defense of classical studies.

["Although," he says, "there is not the *same* reason now which existed three or four centuries ago, for the study of Greek and Roman literature, yet there is another no less substantial. Expel Greek and Latin from your schools, and you confine the views of the present generation to themselves and their immediate predecessors."—"Miscellaneous Works," p. 348.]

The career of Dr. Arnold himself, as a teacher of the classics, was a rare instance of the successful communication of intelligent methods of study. See Dr. Samuel Eliot's article, "Thomas Arnold as a Teacher," Barnard's "American Journal of Education," March, 1858, IV, 545-581.

Mr. De Quincey, in his "Letters to a Young Man whose Education has been neglected" (Letter III), touches forcibly upon the value of "classical" studies.—"Essays in Philosophy," American edition, pp. 51-54.

["It is not for knowledge," he declares, "that Greek is worth learning, but for power."—P. 52.]

Professor James Pillans, of the University of Edinburgh, in 1835, delivered at that institution a course of "Three Lectures on . . . the Relative Utility of Classical Instruction."

[NOTE.—These lectures were reviewed by Sir William Hamilton, in the "Edinburgh Review" (October, 1836, LXIV, reprinted in his "Discussions," pp. 328-347).]

In 1836 were published at Oxford a series of discussions under the title of "The Oxford English Prize Essays," several of which (those by Hendy, Ogilvie, and Rickards) discussed the value of classical studies.

A volume entitled "Classical Studies," published in 1843, as the result of the joint labors of Dr. Barnas Sears, Professor B. B. Edwards, Professor (afterward President) Felton, of Harvard College, comprised translations of noteworthy German discussions of the value of classical studies.

[It also contained valuable original material. "He who cuts himself off," say the editors, "from the classics, excludes himself from a world of delightful associations with the best minds." Referring to a degenerate tone to be noticed in English literature, they remark: "One way by which this acknowledged evil may be stayed, is a return to such books as Milton, Dryden, and Cowper loved; to such as breathed their spirit into the best literature of England."—Page xviii.]

Compare, also, the article by Mr. George S. Hillard, in the "North American Review," July, 1843, LVII, 184-195, which pronounces the volume just

cited one "in which the cause of classical learning is advocated with eloquence, beauty, and feeling."

Few American scholars have done more to promote classical studies than the late President Felton. See his articles in the "North American Review," January, 1836, and April, 1842 (XLII, 94-116, and LIV, 269-283).

["A man may, like Franklin," he says, "acquire by laborious practice a correct and elegant English style, without the smallest assistance from Greek and Latin masters. But single examples prove nothing either way. The habits of mind acquired by studying accurately the elegancies of two such instruments of thought as the languages of Greece and Rome," he maintains, "is of pre-eminent service."]

In 1852, in an address at Lynn, Massachusetts (printed in part in *Barnard's "American Journal of Education,"* X, 281-284), he gave some consideration to the utilitarian argument.

["And what is the use of Latin and Greek? I might ask, as Mr. Everett asked on a public occasion, 'What is the use of *anything?*' . . . It is because the mind and soul of man are not chained down to a narrow utility that all these exalting influences are sought."—P. 282.]

John Stuart Mill, in his inaugural address at the University of St. Andrews in 1867, most carefully and logically balanced the claims of classical and scientific studies in a system of education.

["The only languages," he says, "and the only literature to which I would allow a place in the ordinary curriculum are those of the Greeks and Romans; and to these I would preserve the position which they at present occupy." Yet he elsewhere insists on the "indispensable necessity" of scientific instruction.—"Dissertations and Discussions" (American edition), IV, 346, 347, 361.]

The same year witnessed the publication of the volume entitled "Classical Studies," by Professor Francis Bowen, of Harvard College; and of the volume of "Essays on a Liberal Education," edited by Rev. F. W. Farrar (since Canon of Westminster).

In 1869 the late Professor J. Lewis Diman, of Brown University, touched very lucidly upon the real issues involved, in his Phi Beta Kappa address at Amherst College, on "The Method of Academic Culture."

["The moral and æsthetic influence of science is limited and indirect, but in converse with literature we feel a power that is close and living. . . . The immense increase in the extent and variety of the sciences, instead of rendering the need of this distinctive culture less, has only made it greater."—"Orations and Essays," pp. 90, 106.]

In 1870 was published a convenient compilation entitled "Classical Study," edited by Dr. Samuel H. Taylor, of Andover, and containing citations from many different writers as to the necessity and value of these studies.

Various addresses and papers on this question have been presented before such bodies as the American Institute of Instruction, and similar organizations.

[Out of a great number, the following may be mentioned: "Classical Edu-

cation," by David Cole, American Association for the Advancement of Education, December 27, 1854 (in Barnard's "American Journal of Education," August, 1855, VII, 66-85); "The Study of the Classics," by R. L. Perkins, Massachusetts Teachers' Association, October, 1866; "Should the Study of Modern Languages take the Place of Latin and Greek?" by Carlos Slafter, Massachusetts Teachers' Association, October, 1870; "The Aim and Method of teaching Foreign Languages in the High-School," by Professor A. Williams, of Brown University, Massachusetts Teachers' Association, December, 1880; "Classical and Scientific Studies compared," by Professor J. L. Lincoln, of Brown University, American Institute of Instruction, 1857; "Classical Study and Instruction," by President Porter, of Yale College, American Institute of Instruction, July, 1875 (in the annual volume, pp. 109-125; also reprinted in President Porter's "American Colleges and the American Public," edition of 1878, pp. 337-362); "Aspects of Greek and Latin Study and Teaching," by Professor J. L. Lincoln, American Institute of Instruction, July, 1879 (in the annual volume, pp. 120-136). "The error of exclusiveness," says Professor Lincoln, "lies now rather on the side of the new education than of the old." "Such a view as this would, in its legitimate results, banish from their native homes of liberal study not only classical learning, but all literature, and establish there an education which might minister only to material ends."—P. 122.]

The place of the study of Greek and Latin has also been very comprehensively examined by Dr. William T. Harris, in an address at the Concord School of Philosophy, 1879, and before the American Institute of Instruction, 1879 (in annual volume, pp. 91-119).

["The study that emancipates our youth," says Dr. Harris, "is therefore that of Latin and Greek. . . . What we call a 'liberal' education, that is to say, an education which liberates one, must provide for the elimination" of defects of perspective, "by taking us back through the long, silent ages, during which our civilization has been growing."—Pp. 118, 119.]

Professor Charles Carroll Everett, of Cambridge, in his Phi Beta Kappa address at Brown University, 1878, on "Imagination in Life and Culture," touched upon this same feature.

M. Ernest Renan, in a paper on classical teaching, has declared that the "United States have created a considerable popular instruction, without any serious higher instruction, and will long have to expiate their fault by their intellectual mediocrity, their vulgarity of manners, their superficial spirit, their lack of general intelligence."

Compare Renan's "Questions Contemporaines" (1868), p. 76.

In 1877 Professor E. Du Bois-Reymond, of the University of Berlin, in an address delivered at Berlin (printed in the "Deutsche Rundschau," November, 1877), protested against the exclusive prominence given to scientific studies in America, "the chief home of utilitarianism."

In 1879 Professor Bonamy Price, of Oxford, in an article in the "Contemporary Review" (March, 1879, XXXIV, 802-815), presented a very forcible discussion "On the Worth of Classical Education."

In 1880 the same fact was made prominent in the inaugural address of Dr. A. W. Hofmann, of the University of Berlin, reviewing the results of ten years' experimenting in the University of Berlin, in connection with the policy of admitting pupils from the Real-Schulen. An English translation of the pamphlet has been published in this country by Ginn, Heath & Co.

In 1883 Professor Edward R. Sill, in an article in the "Atlantic Monthly" (February, 1883, LI, 171-179), entitled "Herbert Spencer's Theory of Education," very incisively touched upon the salient points of Mr. Spencer's theory.

["His main proposition is, in a nutshell," says Professor Sill, "that 'science' ought to supersede the classics, the modern languages, history, art, and literature. . . . It is to be hoped," he elsewhere says, that Mr. Spencer "will yet revise the treatise, or withdraw it altogether, and substitute a more mature treatment of the subject, whenever he comes to realize that his reaction has already gone much too far."—Pp. 171, 179.]

Perhaps by none who have written on this subject have the teachings of Dr. Thomas Arnold, of Rugby, been so effectively supplemented as by his distinguished son, Matthew Arnold.

In 1868 in his volume on "Higher Schools and Universities of Germany," he spoke with considerable reserve.

["I am inclined to think that both sides will, as is natural, have to abate their extreme pretensions. The modern spirit tends to reach a new conception of the aim and office of instruction; when this conception is fully reached, it will put an end to conflict, and will probably show both the humanists and the realists to have been right in their main ideas."—P. 154.]

In 1882, advancing to a more decided declaration, he published in the "Nineteenth Century" (August, 1882, XII, 216-230), a paper on "Literature and Science" (originally delivered at the University of Cambridge, as the Rede Lecture), which he has also delivered during the present winter in several American cities and towns.

[In this he emphatically assigns to literary studies a pre-eminence over the natural sciences for the development of the powers of students. "Letters," he says, "will call out their being at more points; will make them live more."—P. 229.]

Lord Coleridge, in his address at Yale College in the same year (1882), supplied some suggestive arguments from his own experience.

An article in the "Quarterly Review," July, 1883 (under the title of "The Study of English Literature"), touches very forcibly on the advantage of a classical training.

["We greatly doubt whether any one [of the physical sciences] offers the possibility of so thorough a training of the reason and the judgment as is implied in the mastery of a classical language, in all the perfection of its form."]

Of the articles and other discussions called forth in reply to Mr. Charles Francis Adams, Jr.'s, Phi Beta Kappa address, the following may be named:

"A College Fetish," reply by President Porter, of Yale College, "Prince-

ton Review," September, 1883, new series, XII, 105-123; "Greek in American Colleges," by J. H. Morse, in "The Critic," May 25, 1883, III, 341, 342; "Greek, a Prime and Necessary Factor of Scientific Education," by E. R. Humphries, "Journal of Education" (Boston), August 9, 1883, XVIII, 87; a letter by C. H. Ford, "Journal of Education," November 15, 1883, XVIII, 309, 310; "The Use of going to College," "The Nation," August 16, XXXVII, 183, 184. "Mr. Adams," says "The Nation," "has taken no account of the experience of the Berlin University in the ten years since the admission of the pupils of the Real-Schulen (or technical schools), as well as the pupils of the Gymnasia (or classical and mathematical academies) to the university";—the result being that, "in all kinds of university work, including the higher mathematics, the pupils from the classical schools surpass the non-classical students." [Compare Hofmann's "Address," cited above.]—From "*Monthly Reference Lists.*"

[To be continued.]

DUAE CORONAE. [Epigramma ab Angelino Gaseo.]

Elige utum malis. En aurum, en spina coronæ;
 Illa nitet gemmis, sentibus ista riget.
 Cernis homo spinas, spinas insignia coeli,
 Symbola Divinae cernis amicitiae.
 Si sapis, hanc capiti dum fas est, inde coronam,
 Quae gerit hic stimulos, post referet radios.
 Sed cave, quod lucere vides, est proditor aurum,
 Quod ferit hic radios, post adiget stimulos.
 Ergo age, quisquis ades, meliori praeditus aure,
 Haec bibe verba senex, haec bibe verba puer.
 Alterum in alterius medio latet. Optima mens est,
 Per bona nolle malum : per mala velle bonum.

THE TWO CROWNS. [From the Latin of Angelinus Gaseus.]

Behold two crowns, the one a crown of gold,
 The other crown of thorns;
 This one with jagging prickles rough, while that
 Full many a gem adorns.
 Thou seest, O man, the thorns, those piercing thorns
 Do heaven call to mind.
 Proofs are they of high Heaven's boundless love—
 Of Christ's love for mankind.
 If thou art wise, and while the choice is given,
 The thorns choose for thy head;
 The crown now bearing thorns in after-time
 Will rays of glory shed.

Beware of that which shines with dazzling light
 Of gold—deceitful gold!
 Now sending forth its rays, in time to come
 Death's stings it will unfold.

Come, then, who'er thou art, or young or old,
 Desiring to pursue
 The thorny path of right—these words regard,
 And thou wilt find them true.

A crown of thorns lurks in this golden crown;
 Amid the thorns is gold—
 Choose not that good which ends in ill, but choose
 Those ills which good infold.

W.

EPITAPH.

This epitaph is said to have been taken from a tombstone in Germany, and was published some years ago in the London "Times":

O	quid	tua	te
be	bis	bia	abit
	ra	ra	ra
		es	
	et	in	
ram	ram	ram	
	i	i	
mox	eris	quod	ego nunc.

SOLUTION.

O *superbe*, quid *superbis*? tua
Superbia te *superabit*.
Ter ra es, et in *ter-ram* *ibis*.
 Mox eris quod ego nunc.

"O man of pride, why dost thou boast?
 Thy pride will surely vanquish thee;
 For thou art dust—shalt go to dust,
 And what I'm now thou soon shalt be."

A. M. MATTISON.

Baldwin University, Berea, Ohio.

NOTE.—The selections from Cicero which occupy the first page are designed for sight-reading; "Caesar," for students reading Caesar; "Cicero" for students of Cicero's life; the "Cato," in connection with "*Cato Maiore*;" "Antonius," for readers of the Philippics. The *Colloquium* on Horace will interest students of the poet. We welcome the interesting letters, especially those from beyond the sea. Others are in type. Mr. Collar's article furnishes reading for students of grammar. Much interesting matter (including book-notices) is crowded out of this number.

Iter est longum per praecepta breve et efficax per EXEMPLA.—SENECA.

NOVI
EBORACI.

LATINE.

MENSE OCT.
MDCCCLXXXIII.

‡ “*Multa Roga: Retine Docta: Retenta Docet.*”—COMENIUS.

Lector: Quid tibi vis, O ephemeris parvula?

Latins: Ut *Terenti* verba flectam: *Latini* nihil a me alienum puto. “*Non enim tam praeclarum est scire LATINE quam turpe nescire.*”—CIC. BRUT. OXL.

C. JULIUS CAESAR. [*Alter* pars.]

(9.) Bellum Gallicum C. Caesare imperatore gestum est, antea tantum modo repulsum; semper illas nationes nostri imperatores refutandas potius bello quam lacessandas putaverunt. Ipse ille C. Marius, cuius divina atque eximia virtus magnis populi Romani luctibus funeribusque subvenit, influentis in Italiam Gallorum maximas copias repressit, non ipse ad eorum urbis sedisque penetravit. C. Caesaris longe aliam video fuisse rationem; non enim sibi solum cum eis, quos iam armatos contra populum Romanum videbat, bellandum esse duxit, sed totam Galliam in nostram dicionem esse redigendam. Itaque cum acerrimis nationibus et maximis Germanorum et Helvetiorum proeliis felicissime decertavit; ceteras conterruit, compulit, domuit, imperio populi Romani parere adsuefecit et quas regiones quasque gentis nullae nobis antea litterae, nulla vox, nulla fama notas fecerat, eas noster imperator nosterque exercitus, et populi Romani arma peragrarunt. (De Prov. Consul., § 32, et 33.)

(10.) C. Caesarem senatus et genere supplicationem amplissimo ornavit et numero dierum novo; idem in angustiis aerarii victorem exercitum stipendio adfecit, imperatori decem legatos decrevit, lege Sempronia succedendum non censuit. Harum ego sententiarum et princeps et auctor fui, neque me dissensionem meae pristinae putari potius adsentiri quam praesentibus rei publicae temporibus et concordiae convenire. (Pro Balbo, § 61. Cf. Epist. ad fam., 1, 7, 10: Et stipendium Caesari decretum est et decem legati et, ne lege Sempronia succederetur, facile perfectum est. And de Prov. Consul., § 23: Me meus in rem publicam

animus pristinus ac perennis cum C. Caesare reducit, reconciliat, restituit in gratiam.)

(11.) C. Caesaris laudes primum populi Romani, nunc etiam senatus plurimis atque amplissimis iudiciis video esse celebratas. (Pro Plancio, § 93.)

[*Reliqua deinceps persequemur.*]

M. ANTONIUS. [*Altera pars.*]

(5.) Post proelium Mutinense res publica Antoniano quidem latrocinio liberata, sed nondum omnino explicata. (Epist. ad fam., 12, 25, 6.)

(6.) Antonius, homo amens et perditus, caedis (Caesaris) initium quaerit, nullamque aliam ob causam me (i. e., Cicero-nem) auctorem fuisse Caesaris interficiendi criminatur, nisi ut in me veterani incitentur. (Epist. ad fam., 12, 2, 1.)

(7.) Post Caesaris caedem in aedem Telluris senatus convocatus est: praeclara tum oratio M. Antonii, egregia etiam voluntas; pax denique per eum et per liberos eius cum praestantissimis civibus confirmata est. Atque his principiis reliqua consentiebant: ad deliberationes eas, quas habebat domi de re publica, principes civitatis adhibebat; ad senatum res optimas deferebat; nihil tum nisi quod erat notum omnibus in C. Caesaris commentariis reperiebatur; summa constantia ad ea, quae quaesita erant, respondebat . . . dictaturam, quae iam vim regiae potestatis obsederat, funditus ex re publica sustulit. (Philipp., 1, § 2 et 3.)

(8.) Caesar in funere elatus, in foro combustus laudatusque ab Antonio miserabiliter, servique et egentes in tecta nostra cum facibus immissi. (Epist. ad Attic., 14, 10, 1.)

(9.) Inspectantibus patribus toto Capitolio tabulae figebantur (ab Antonio), neque solum singulis venibant immunitates, sed etiam populis universis; civitas non iam singillatim, sed provinciis totis dabatur. (Philipp., 2, § 92.)

(10.) (Mense Novembri) Antonius ingressus urbem est, quo comitatu vel potius agmine! cum dextra sinistra, gemente populo Romano, minaretur dominis, notaret domos, divisurum se urbem palam suis polliceretur. Rediit ad milites; ibi pestifera illa Tiburi contio. Inde ad urbem cursus; senatus in Capitolium; parata de circumscribendo adolescente (Octaviano) sententia consularis, cum repente—nam Martiam legionem Albae conse-

disse sciebat—adfertur ei de quarta nuntius: quo percussus abiicit consilium referendi ad senatum de Caesare; egressus est non viis, sed tramitibus paludatus; eoque ipso die innumerabilia senatus consulta fecit, quae quidem omnia citius delata quam scripta sunt. Ex eo non iter, sed cursus et fuga in Galliam, in quam penetranti D. se Brutus obiecit Mutinamque illi exsultanti tamquam frenos furoris iniecit. (Philipp., 13, § 19 et 20.)

EPISTULA.

W. L. C., E. S. S., S. D. P.

Quaesis, ut ego litteras de rebus, quae ego Romae et in Italia viderim, scribam. Faciam: nam quid libentius facerem, quam ea depingere, quae me tam vehementer delectant. Plinius dicit, “Naturale est, ut ea, quae quis adeptus est ipse, quam amplissima existimari velit.” Itaque intelliges, quamobrem ego dicam hominem non prius vixisse, quam Italiam vidisset. Tu, tantum de Roma, de illis hominibus, qui hic habitaverint, de templis, quae nunc deleta jaceant, legisti, ut omnia, quae ad hanc antiquissimam urbem pertineant, tibi maxime placeant.

Cura sollicitudoque amicorum mihi cara est, quod cum audivissent me aestate Romam petiturum esse, ne diutius manerem, monuerunt, cum urbem gravem et pestilentem putent.

Multi, vero, febri Romana mortui sunt, sed Romani (cives) semper et iterum dicunt, hos homines Neapoli aegrotavisse et Romam venisse, ut hic morerentur. Atque adeo, ut omnem metum pro me susceptum ponas, accipe me prudentissimum esse, ita ut noctu in meo domo maneam, et edam nec nimium nec ea, quae ad aegrotandum proclivia sint.

Initium facere difficillimum est, cum Roma maxima sit; tantasque et recentes et antiquas res habeat, quae tibi auditu et mihi relatu jucunda erunt.

Omnes, puto, Romam aliam esse inveniunt quam exspectaverant; urbs forsitan, nimis nova videtur, sed triginta post dies veteram Romam iterum reperies, et novae urbis omnino, oblivisceris.

Veris clementia est mira. Semper aer auras, saepe ventos habet, sed aestate necesse esse ferunt, ut peregrini in montes Albanos aut in aliam terram eant, quia notus maxime insalubris est.

Viator prius ad forum Romanum, aut libentius ad Capitolium it, quia turris ibi est, unde prospectus longe lateque patet. Imaginare urbem, magnam, sordidissimam multis in partibus, novas domus, vias angustas et curvatas, prope undique aedificiorum reliquias, domicilia bellissima, multa palatia, olim pulcherrima, nunc sola rerum memoria commemoratione digna.

Vereor, ne tibi haec epistula, ut tam longa, taedio sit, itaque ad finem veniam. Vale.

Ante diem quartum Nonas Maias.

HORATII PRIMI LIBRI ODE SECUNDA. Interrogationes praeceptoris et responsa discipulorum.

De quibus scribit Horatius hac in ode?

Primum de ira deorum contra Romanos ob caedem Julii Caesaris scribit; deinde ostendit totam imperii spem in Augusto esse.

Quid est metrum hujus odes?

Metrum Sapphicum et Adonicum est.

Qui versus Sapphici metri sunt?

Tres priores versus Sapphici sunt.

E quibus pedibus constat quisque versus?

E trochaeo, spondaeo, dactylo, et duobus trochaicis quisque versus constat. Caesura semper in dactylo est. Quartus versus constat e dactylo et spondaeo.

Potesne scandere?

Censeo me posse.

Audiamus quomodo scandas, si placet.

Satis est. Bene scandis. Nonne est metrum leve et pulchrum?

Pulcherrimum mihi videtur.

Nonne est leve etiam?

Nescio; non est auris mihi musica.

Cujus satis Pater misit?

Nivis grandinisque satis superque forsitan Pater misit.

Quare dicis superque?

Quod nix liquescens magnum diluvium fecit.

Fuitne diluvium, an Pater Jupiter, qui terruit urbem?

Uterque; Pater, quia misit tantum nivis, et diluvium, quia tam periculosum fuit.

Poeta dicit dextram Jovis rubentem fuisse. Quid effecit ut rubens esset?

Fulgur effecit ut rubens esset.

Meministine alium deum qui nonnumquam fulmina projicit?

Memini quo modo Minerva Ajacem Oileum interfecerit. Fabula a Virgilio narratur.

Quae fuit Pyrrha?

Pyrrha fuit uxor Ducalionis, regis Thessaliae.

Quando Pyrrha nova monstra quæta est?

“Omne quum Proteus pecus egit altos Visere montes.”

E qualibus animalibus constabat illud pecus?

E marinis animalibus constabat.

Num hæc animalia unquam mare relinquunt?

Nunquam mare relinquunt.

Quo pacto igitur potuerunt montes visere?

Nando hoc effecerunt.

Explices, si placet, quo hæc res possit?

Temporibus Ducalionis et Pyrrhae magnum diluvium fuit quo omnes montes submersi sunt.

Num dicis omnes montes submersos esse?

Omnes, Parnasso excepto.

Quamobrem non Ducalion et Pyrrha submersi sunt?

Navicula in Parnassum confugerunt.

Unde navicula illi? Eratne piscator?

Nescio, sed certe navicula fuit illi, qua conferret se et uxorem in tutum locum.

Scisne fabulam Ducalionis et Pyrrhae?

Scio bene; sed nolo narrare.

Vereor ne dissimules nunc. Forsan non possis narrare. Sed de hac alias quaeram.

Quis fuit Proteus?

Custos Phocarum Neptuni et magus potens, qui se in varias species transformabat.

Quae fuit Ilia?

Ilia Romuli mater erat.

Quae est fabula de illa.

Alii dicunt eam in vincula conjectam esse, alii in Tiberim, Jussu Amulii.

Paucis verbis fabulam conficis. Nonne erepta est e flumine?

Non erepta est; sed in matrimonium a fluminis deo ducta est.

Quare adeo incensa erat ut maritum rogaret,
 “. . . dejectum monumenta Regis,
 Templaque Vestae”!

Quod Romani Julium Caesarem, ejus cognatum clarum, interfecerant.
 D. H. R.

COLLOQUIUM. [*Andria Terenti.*]

A. Nuper Andriam Terenti legi, quam comoediam, nisi molestum est, tibi exponere velim.

B. Volo sane hanc comoediam noscere. Unde indicem habet?

A. Glycerium, puella Andria natu, nomen praebet.

B. Nonne Terentius poetas Graecos imitabatur?

A. Ita vero; in prologo dicit Menandrum Andriam et Perinthiam fecisse, duas comoedias non argumento, oratione tamen et stilo dissimiles. Fatetur se, quae sibi convenirent, in Andriam ex Perinthia transtulisse.

B. Quare prologos comici faciebant?

A. Plautus, quo distinctius auditoribus fabulam explicaret; Terentius autem, ut se contra criticos defenderet.

B. Quid hi ei culpae dabant?

A. Accusabant eum, quod e duabus comoediis unam fecisset.

B. Quibus verbis se defendit?

A. Dicit se Naevium, Plautum, Ennium auctores habere quorum negligentiam potius quam diligentiam iudicum imitari malle.

B. Quae sunt personae?

A. *Simo* senex et ejus filius, *Pamphilus* nomine, qui *Glycerium* amat; *Charinus*, Pamphili amicus, qui *Philumenam*, divitis *Chremis* filiam, amat; *Sosia*, libertus Simonis; *Davos*, servus Pamphili; *Byrria*, servus Charini; *Mysis*, *Lesbia*, *Orito*.

B. Narra, precor, mihi actionem fabulae.

A. Athenis *Simo* cum *Sosia* quandam viam ambulat; duo servi, cibos vinumque portantes, sequuntur. Jubet servos abire, *Sosiam* retinet, ut cum eo de suis rebus agat. Fretus fide et taciturnitate servi eum sua beneficia, praecipue libertatem datam monet.

B. Nonne Cicero dicit genus hominum officia exprobrantium esse odiosum?

A. Dicit sane; neque *Sosiae* placet haec commemoratio; mentem autem senis cura perturbat. Nuptiae, ait, quae parantur, non verae sunt.

B. Qualem senem nobis Terentius pingit?

A. Nempe garrulum avidumque futuri, sed neque difficilem neque querulum. [Hor. A. P. 171.] Vitam filii, sua consilia, et quid libertum roget, multis verbis explicat. Se gavisum quod filius e pueris excedens neque equis neque canibus neque litteris egregie studeret et tamen his omnibus me-

diocriter, et per obsequium amicos pararet. Sosia, qui in verba domini semper jurat et dicta sapientium in ore habet, illud "ut nequid nimis" laudat. Obsequium, ait, amicos, veritas odium parit. Meninistine Laelium apud Ciceronem hanc sententiam reprehendere?

B. Dicit proprium esse amicitiae monere et moneri. Num hic tam gratus filius patri curae est?

A. Simo rem narrat: Chremem divitem, fama ingeni adolescentis audita, generum eundem petiisse. Se gavisum, despondisse, diem nuptiis dixisse.

B. Nonne libertus haec jam novit?

A. Novit sane, orditur autem, ut Horatius ait, senex Trojanum bellum ab gemino ove.

B. Nonne has nuptias esse veras modo negavit?

A. Recte dicis. Mulierem quandam, tribus ante annis, ex insula Andro Athenas venisse, cujus domum multos frequentavisse, inter eos Pamphilum. Se de hac re quaesivisse, sed nihil reperisse, quod filium accusaret. Cujus feminae nuper mortuae se ipsum, nihil mali suspicantem, cum aliis funus celebrasse; dolorem lacrimasque filii esse miratum. Denique inter mulieres puellam eximia pulcritudine, sororem mortuae, vidisse: "Attat," exclamasse, "hinc illae lacrimae!"

B. Nonne Horatius haec verba citat?

A. Et Horatius et Cicero et multi. Ita senex: corpore in rogam imposito, sororem, ut mos est, facem subjecisse, sed propius ignem accedentem, a Pamphilo complexam et ad sinum pressam: hinc rem in aperto esse. Dum ipse haec moleste ferret, Chremem aggressum esse, clamantem Pamphilum jam uxorem habere; se negavisse, illum confirmavisse, abuisseque se filiam daturum.

B. Quid senex, ea spe dejectus, conatur?

A. Dicit se, simulantem Chremem eam daturum, nuptias parare pergere, ut filium ab hac Andria removeat; vereri autem, ne servus ejus cui sit "mala mens, malus animus," consilia evertat, magis ut sibi obsit quam Pamphilo prosit.

B. Miror, si hoc pulcrum consilium e sententia senis evenerit.

A. Audi. Ei cogitanti servus Pamphili obviam venit, sed, mente occupata, non dominum videt. Hic paulisper moratus, ut servum necopinantem observet, tandem eum vocat. Ita cum eo agit; se rumorem audivisse, filium amare; id quod minimi aestimatum fuisse, nisi nuptiae jam paratae; orat, ut servus se in hac re adjuvet.

B. Credisne servum apud adolescentem multum posse?

A. Plurimum sane. Huic senex, si ullo modo nuptiis obsistat, verbera, molas, omnia supplicia minitatur.

B. Utrum servus patri an filio servire vult?

A. Secum agit, quid faciat. Veretur ne adolescens relictus sibi mortem consciscat, sed minas patris metuit. Novit illum jam Glycerium pro uxore habere, quam esse civem Atticae, parvam in litus insulae e navi ejectam et ab incola Andrio receptam dicere. Tandem amore eri commotus, rem periculi sui facere constituit.

B. Quam comici servis mendacibus gaudent! Fides erga dominum omnia excusat.

A. Sane quidem. Hi vix ex oculis abierunt cum Pamphilus vultu irato apparet. Patrem inhumanitatis accusat, qui, se invito, diem nuptiis fecerit; Chremem deinde vituperat, qui quidem negaverit se filiam daturum, postea autem, magis ut sponsum laedat quam sponsae placeat, sententiam mutaverit. Suspiscatur puellam esse deformiorem quam quae in matrimonium duci possit. Sibi intentus non servam amatae videt, quae nunc venit.

B. Num haec serva eum consolari potest?

A. Minime vero; ipsa cura angitur. Pamphilus in patrem se praecipue invehit, qui tantam rem tam negligenter egerit. Hunc enim apud forum sibi obviam venientem jussisse domum abire, ut hac ipsa die uxorem duceret; cui quam oboedire se malle potius se suspendere.

B. Nonne adhuc servam videt?

A. Non hercle. Haec autem non impeditur quominus illum appellet.

B. Quid vult serva?

A. Dicit dominam miseram et sollicitam esse, ne nuptiae negatae ullo modo accidant, et ipsa deseratur.

B. Calcaria currenti!

A. Pamphilus negat se feminam bene doctam et eductam, quae sibi omnia crediderit, posse deserere.

B. Bene dicit. Nonne servae satisfacit?

A. Haec veretur, ut patri cogenti resistere possit. Confirmat dominam esse dignam, quae ametur.

B. Quid plura?

A. Pamphilus verba Chrysidis morientis recordatur, quibus sororem, cui ob aetatem et pulcritudinem opus patrono erat, sibi mandaverat; quam acceptam dicit se servaturum. Servum dimittit, ipse de via decedit. Charinus adulescens, qui puellam a Pamphilo spretam diligit, cum servo Byrria intrat. Hic e servo quaerit, si Philumena hac die Pamphilo nubat. Servo non negante, fortunam miseram deplorat. Servus monet, quoniam quid vult obtinere nequeat, ut velit quid possit; ille autem nihil nisi puellam vult et proverbium dicit, "Facile omnes, quom valemus, recta consilia aegrotis damus." Cui ante oculos subito Pamphilus venit, quem consilium rogat.

B. Fortuna, credo, fortes adjuvat. Non dubito, quin Pamphilus ei aurem praebuerit.

A. Audies. "Ducisne," ait, "hodie uxorem?" "Aiunt," respondet ille. Spe dejectus, tamen hic obsecrat ut saltem paucos dies nuptias differat; fatetur se sponsam illius amare. Ille declarat se nuptias effugere istas tam malle quam alium adipisci.

B. Nonne inter se conjurant, ne nuptiae fiant?

A. Dum consulunt, laeti Davum, quem e servis callidissimum aestimant, vident.

B. Quid nunc Davus?

A. Laetus dominum petit, se nuntium boni esse clamat.

B. Quid novi ?

A. Cognovit senem mentiri Chremem nuptias velle. Dicit sibi cogitanti quid agat, subito in mentem venisse, Simonem nihil dignum nuptiis parare. Suspicientem quid sit, ad domum Chremis se contulisse, quam hospitibus vacuum invenisse; neminem intrare, neminem exire, nihil tumulti. Haec certe non nuptiis convenire.

B. Quorsum pater mentitur ?

A. Si filium cogat ut Glycerium relinquat, sperat se Chremi persuasurum, ut filiam det. Si autem non possit, vim afferre et Andriam ex urbe ejicere constituit.

B. Nescio, quo modo hic nodus solvi possit. Nihilne auxilii in servo ?

A. Domino quidem in rebus extremis non deest. Monet eum, ut dicat se filiam Chremis ducturum, interea amori erga Glycerium indulgeat. Non dubium esse quin Chremes negare perseveret; Pamphilum autem patri hoc obsequio placitum, tempusque ad rem conficiendam obtenturum. Dum haec aguntur, ecce senex ipse adest, Pamphilum vocat, et jubet hac die nuptias facere. Hic respondet, quod pater velit, id per se fieri licere, et abit, quasi omnia paraturus. Davus sermonem adolescentis confirmat, quem dicit secreto, ut adolescentes soleant, quidem amavisse, verentem autem ne sibi dedecori hic amor sit, esse paratum praecepta paterna sequi. Pater gaudet sed filium tristem miratur. Servus respondet eum moleste ferre, quod sumptui nuptiarum nimis parcatur.

B. Nonne senex astutiam servi animadvertit ?

A. Dicit si quicquam mali sit, hunc esse rei auctorem. Dum autem secum agit, per duas servas Glyceri, quae, Simone et Davo audientibus, in via loquuntur, tota res aperitur. Sed satis hodie. Quod reliqui est, aliquando narrabo, si tibi placet. Precor, ut comoediam ipsam legas; personas distinctas et quasi vivas, sales, dicta quae locum proverbiorum obtinuerunt, multum admiraberis.

E. H. R.

*CARMEN.*¹ [In laudem pontis pensilis² Neo-Eboracensis.—IX. Kai Jun., MDCCCLXXXIII.]

Exegi monumentum aere perennius,
Regalique situ pyramidum altius;
Quod non imber edax, non Aquilo impotens
Possit diruere, aut innumerabilis
Annorum series, et fuga temporum.—*Hor. IV, 30.*

I.

Jam satis Rivi tumidis Eoi³
Credidit lymphis Pater has marinas
Nobiles urbes, nebulisque, ventis,
Grandine pressit.

II.

Jam satis vexit geminas ad oras
Horrida cymba⁴ sitiens avarus
Impigros cives Moderator, actus
Nummuli amore.

¹ Reprinted, by request, from Vol. I., with annotations.

² The suspension-bridge.

³ East River.

⁴ Ferry-boat

III.

Pons enim, pendens solidis colossis,
Praegravans uncis retinaculisque
Ferreis, pini trabibus politis
Contabulatus,

IV.

Pondus immensum, Rhodium ante-
cellens!
Jure "Romanus labor" elocutus,
Nesciis fati resonante linguis
Dignus honore,

V.

Conditus nunc est. Properate, cives. . .
Terra telluri sociata . . . ! En dant
Murmur orchestrae. Tuba tympanumque
Perstrepit Euoe!

VI.

Fulminans rauco catapultae¹ bombo
Detonat celsis solidisque castris:
Bellicus non est crepitus; triumphi
Nuncia defert.

VII.

Echo Eboraco reboat Novello;
Chorda pervadit stimulatque vulgi.
Insulae Longae² stygiis cavernis
Penetrat orcum.

VIII.

Liber incedit populus—magister
Arte, naturae domitor, creator,
Insulas jungens, freta ponte sternens,
Aethera scandens.

IX.

Liberæ incedunt animae silentum,
Lintre semoto, domito Charonte,
Saeculi mores cupidæ celebres
Visere nostri.

X.

Prout semel Trojae stupuit sub arces
Terra, dum muros init "Ars Miner-
væ";
Sive dum celsae Babylonis hortus
Pensilis halat;

XI.

Os ita intentum teneat: prehendat
Quod valet liber populus creare,
Viribus junctis opibusque; quaeque
Gignere monstra.

XII.

Hinc Alexander, Pharao, Philippus,
Cyrus, Atridae, Cythereius dux,
Caesar, Henricus, Bonapars cohortaque
Martia cuncta,

XIII.

Socrates magnus, Xenophon, Platoque
Et Stagirites, Megaraeque prudens,
Tullius, Paulus venit, ac sophorum
Densa corona.

XIV.

Prodeant. Locis spatietur altis
Qui, stylo promptus gladiove, mundo
Profuit, fas est: regat Archimedes
Dummodo passus.

XV.

Hincque doctorum subit et caterva
Quae extudit nobis operosa et usus
Et bonas artes, hominem trahentes
Altius arvo.

XVI.

Auctor hic pulvis pyrii,³ hic typorum,⁴
Hic modi cantus,⁵ vitreaeque laminae⁶
hic,
Machinae⁷ hic filo duplici suentis,
Profui hic ignis;⁸

¹ Cannon.² Long Island.³ Gunpowder.⁴ Printing-types.⁵ Musical notes.⁶ Bales.⁷ Double-stitching sewing.⁸ Gas.

XVII.

Hic levem mutat rigida vaporem
 Vi: ¹ jubet plaustrum vehere et cari-
 nam;
 Hic rapit fulmen, ² radiare, ³ fari, ⁴
 Pellere ⁵ mandat.

XVIII.

Sub jugum aut pontum caveas per
 imas ⁶
 Ferreum hic sternit bivium, ⁷ metalli
 Hic loquens stamen. ⁸ Spatium nec
 extat!
 Ardua nec sunt!

XIX.

Incolyti heroes! Simulacra grandis
 Vestra Pons gestet; basibusque docta
 Turba quae prelo nova promit acta
 Publice et affert—

XX.

"Nuncius" (vulgo vocitatus "Her-
 ald")
 "Tempora" ⁹ ac "Sol" ¹⁰ ac "Aqui-
 la" ¹¹: ac "Tribunus," ¹²
 "Mundus" ¹³ aut "Censor," ¹⁴ "Graph-
 icus" ¹⁵ vel "Argus" ¹⁶—
 Rite ea ponet.

XXI.

Dum puer vernans tenera et puella
 Ter rosis sternunt viridique lauro
 Tramitem, ne quid subeat sinistri
 Forte viator;

XXII.

Candidis stellis roseisque pulchrum
 Fasciis dum almae fluitat Rei hujus

Publicae signum gemina serenam
 Turre per aethram;

XXIII.

Insulae Longae venerande Praesul,
 Fausta ab excelsis chalybi precare
 Pensili. Adstantes, manibus supinis,
 Jungite voces:

XXIV.

O potens Numen, sapiente cujus
 Hactenus cura Phariis stat oris
 Pyramis, surgum tumulique prisci,
 Stantque obelisci,

XXV.

Laetus intersis populo Columbi!
 Atque votivum decus hoc paterni
 Fluminis surgens opulente ripis,
 Foedus et arcus,

XXVI.

(Iris ut quondam decorata caelo
 Mansit in signum placiti fidelis,
 Te tuente, almae stet hic universum
 Pacis in aevum.

XXVII.

Dulce sic possit "gelidis" Britannis
 Et Scythiis, Scotis Alemannicisque,
 Africae nudis profugis, Ebraeis
 Undique oberrent,

XXVIII.

Atque Romanis aquillis, cruore
 Ebris olim, populisque cunctis
 Libera haec Tellus, data nuper orbi,
 Reddere asylum.

C. STAUDER, B. D.

¹ Steam-power.

² Electricity.

³ Electric light.

⁴ Telephone.

⁵ Electric engines.

⁶ Tunnels.

⁷ Double-track railroad.

⁸ Cables.

⁹ "Times."

¹⁰ "Sun."

¹¹ "Eagle."

¹² "Tribune."

¹³ "World."

¹⁴ "Critic."

¹⁵ "Graphic."

¹⁶ "Argus."

ENGLISH SUPPLEMENT.

[SUPPLEMENTUM ANGLICUM.]

FROM OLD ROME. A Teacher's Letter to his Pupils. [Adapted from the German.] [Continued.]

Now, if we descend from the Capitoliue by the nearest way to the Forum Romanum, we shall have on our right hand the present Palazzo del Senatore, erected on the site of the Roman Archives, or Tabularium. This Tabularium was built after the plans of Sulla and Catullus, the latter of whom had restored the Temple of Jupiter. It connected both summits of the Capitoline. A covered colonnade afforded an easy communication from the one to the other, and a stairway led up to the building, and on through to the ancient Asylum. At present the entrances to the Forum are walled up, and we will therefore content ourselves to-day with admiring the blocks of tufa and the arches of the Tabularium from without. But you will be much more charmed by the view which we shall have over the Forum Romanum.

This most beautiful and most animated square of ancient Rome now lies in silent sorrow; and only the ruins of its former grandeur remain. Once it was infinitely rich; now it has become a beggar, and excites our compassion by its worn-out garments. Only the proud remembrance of its youth remains. A wonderful thing is this Forum Romanum. If we contemplate it from our present elevation, and find that, as if riveted to the ground, we can not turn our eyes from it, suddenly the solitude beneath us will become alive. Mighty temples arise from the depth before our enraptured gaze, and triumphal arches again span the sacred street. Now the people, also, are returning. Silently and gravely the priests are ascending the steps of the lofty temples; the business-man hastens to the stall of the money-changer, and is soon in animated conversation with the greedy banker. Thoughtless idlers are sauntering about in the paved square, discussing with important air the events of the day. But suddenly everybody turns toward the Via Sacra. The imperator, returning home in triumph, is approaching from the eastern hills. The procession is headed by the senate, who,

in festal robes, have received the conqueror and his army at the gate of the city. Next come the trumpeters. Behind these are creaking the wagons laden with booty; and here and there among them are seen, towering up boastfully, the litters with the more precious pieces of booty, carried on the shoulders of sturdy men. As the wagons approach the crowd, every man stretches his neck to read, from the tablets carried on high, what province has been subdued, how much booty has been taken, and to whom the costly weapons and coats-of-arms belonged. The crowd becomes comparatively silent on the approach of the priests, the bull adorned with white ribbons in their midst; but loud shouts of joy break forth to greet the conqueror as he proceeds on his way to the Capitol, clad in an embroidered toga, and seated on a triumphal chariot, which is adorned with ivory, and drawn by four horses. Joy and pride beam from all his features in that he is permitted to enter his native city with such honor, surrounded by his sons, and followed by his victorious soldiers.

The procession is gone, the crowd has dispersed, and we awake from our dream. We now hasten down the hill, and take a look next at the so-called Mamertine Prison. This, as is well known, is the name of the Roman state-prison. The upper part is said to have been built by Ancus Marcius, to which Servius Tullius is said to have added the lower, subterranean part. At present, the whole built over by a small church, at the entrance of which the apostles Peter and Paul are represented languishing behind the bars of the prison. A modern stairway leads us down into the upper story of the prison. This is a chamber, inclosed by thick walls, which originally was accessible only by means of a rectangular opening in the ceiling. In this cell were confined the great criminals, such as parricides and traitors, for whom the ordinary prisons were not severe enough. Sallust, in the passage where he speaks of the punishment inflicted on the associates of Catiline, calls this chamber a *camera fornicibus vincata*. But far more dreaded was the cellar-like dungeon underneath: *incultu, tenebris, odore foeda atque terribilis ejus facies est*. The stones of the walls are so laid as to form a dome, each row or layer projecting a little over the one below it. The key-stone of the dome has been taken out, in order to restore the

connection with the upper chamber. Right beneath this opening there is a well, and it is evident that this ancient vault was built to protect the well. This vault is called Tullianum, a name which signifies nothing else than "house of the well," and denotes here the well belonging to the Arx. But since this traditional name recalled the third King of Rome, they ascribed to that opulent ruler this enterprise, as well as the so-called Curia Hostilia. Even if this building had been originally a prison, it would be difficult to say why it was built exactly over a well. From the time of Ancus Marcius it may have been used as a prison, especially since it had become a dark and damp hole, on account of the building placed on top of it.

Only those condemned to death, however, were thrust into this dungeon. Here Jugurtha was starved to death. He had been dragged along in the triumphal procession of Marius, and the Roman *plebs* had exulted because the crafty Numidian prince had been conquered by Marius, himself of plebeian birth. The prisoner is scarcely led away from the triumphal procession at the end of the Via Sacra, toward the prison, when the infuriated multitude rushed upon him. In spite of the guards, he is struck, his clothes are torn, and his golden earrings, together with the flaps of his ears, are wrenched off. And so, bleeding and almost naked, he arrived at the prison. But these executioners have no compassion; he is thrust down into the horrible dungeon below! Well may the cold chills have run over him as he exclaimed, "By Hercules, how cold your bath is!"

To this prison, also, Catiline's fellow-conspirators, who had remained behind in the city, were brought, after being condemned to death, in spite of the opposition of Caesar. Cicero himself conducted Lentulus, who had lived in free custody on the Palatine, across the Forum to the prison; the rest were led by the praetors. They, also, were let down into the gloomy dungeon, but a speedy death put an end to their lives—the *vincula rerum capitalium* strangled them.

More cheerful is the Christian legend of this prison. Peter and Paul are said to have been imprisoned here, and to have comforted themselves and their fellow-prisoners with Christ's words; and so great was the impression made by their preaching, that the two jailers and forty-seven prisoners were converted,

and, that they might immediately be baptized, God caused this well to burst forth.

But I see you have come to feel quite uncomfortable in this *carcer*, which is much more dreary than the thing which we call a "carcer" in a gymnasium, and will therefore take you out into the open air again. To be sure, if we went into the ancient street, a horrible sight might yet meet our eyes. For hard by the *carcer* were the so-called Gemonian steps, on which the bodies of executed criminals were exposed, so that the whole Roman Forum might see them, *magno cum horrore*.

[*To be continued.*]

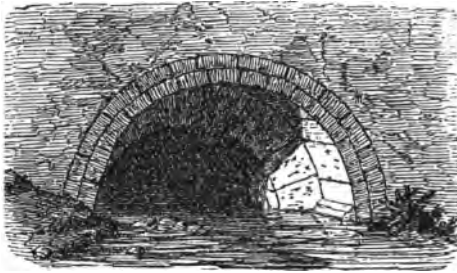
THE DISTINCTIVE FEATURES OF ROMAN ARCHITECTURE.
[*E. Professor T. S. Doolittle, D. D., Rutgers College.*]

THE architectural remains of the Romans are a revelation of national character and genius. They delighted evidently in constructing works that would express their sense of irrepressible strength, their possession of wealth and dominion, their steadfast determination to exercise a many-sided and growing power forever.

I. THE ARCH.

The Romans were the first to employ the semicircular arch in all kinds of buildings and on a grand scale.

Its Origin.—True, it had been invented long before. According to Sir Gardner Wilkinson, a tomb at Thebes bearing

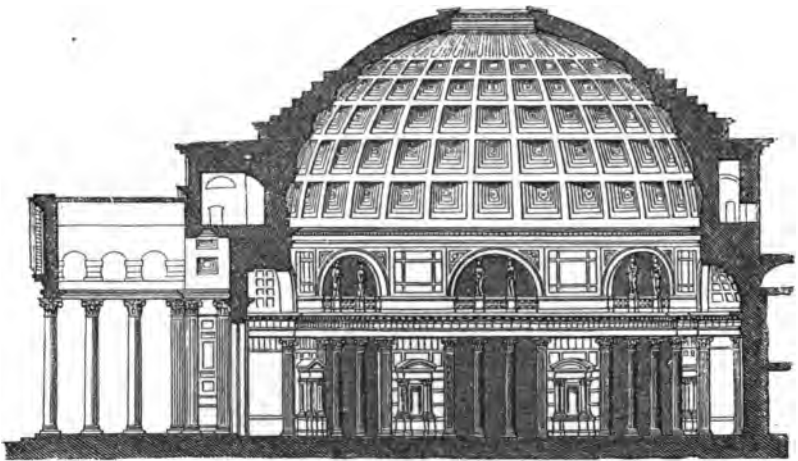


Cloaca Maxima.

the name of Amenoph I, of the eighteenth dynasty, was covered with a vaulted roof erected on the principles of the true arch. Another tomb, discovered by Colonel Campbell at Gizeh, though

of later date, exhibits the same kind of roof. The Assyrians also used the arch, especially for tunnels and underground work. At Nimroud, Layard found vaulted drains and chambers; while at Khorsabad the city gates were spanned by perfect semicircular arches. The Etruscans, again, left many examples of arched gateways in their city walls, and of arched domes in their tombs. Indeed, it was from them as predecessors and contemporaries that the Romans derived the arch.

Its Application.—But none of these nations seemed either fully to admire its beauty or to trust its strength. They may have felt, as the East Indians express it in their quaint proverb, that “the arch never sleeps,” and that its continuous and tremendous lateral thrust rendered it a perilous form in any critical place. It was, therefore, reserved for the Romans to recognize both its exquisite grace and its immense utility. One of their earliest examples of its use is still to be seen in the famous Cloaca Maxima, or great sewer, at Rome, fifteen feet wide and thirty

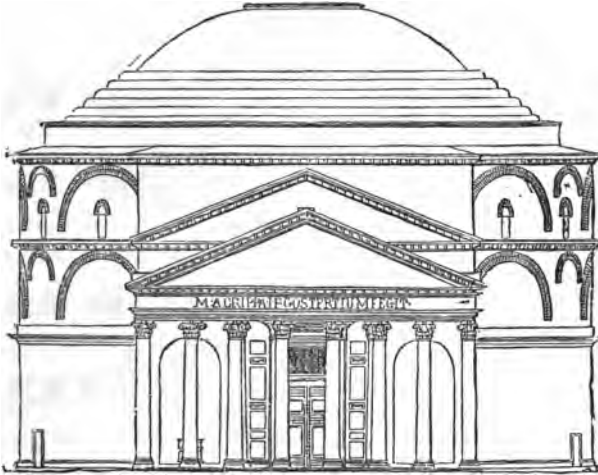


Pantheon.

feet high, supposed by some to date from the reign of Tarquin the Elder, 600 B. C.; but by others, to be of much more recent origin.

Its Results.—By employing the arch the Romans were enabled to utilize small stones, and especially bricks, with splendid

success for the erection of the grandest edifices. The Palace of the Caesars on Palatine Mount; the main portions of the Pantheon; the Temples of Peace, of Venus and Rome, and of Minerva Medica; the Baths of Titus, of Caracalla and Diocletian; the remains of Adrian's villa and that of Maecenas; the imperial

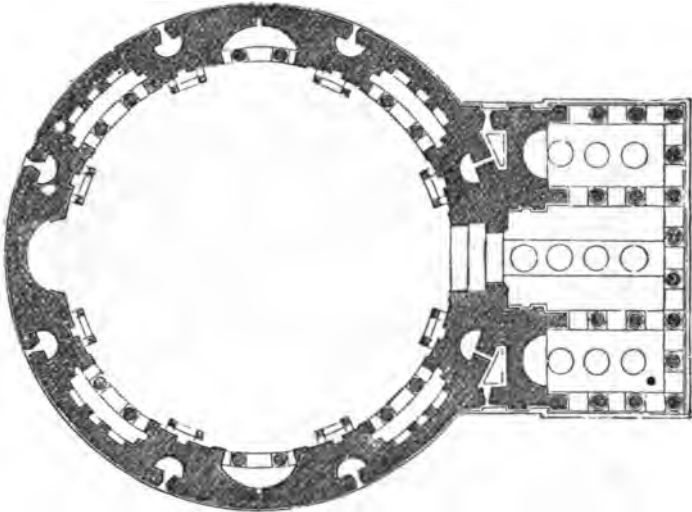


Pantheon.

palaces at Baiae and elsewhere; and the city walls in general, were all of brick. The arch in these and other vast structures took, wherever it was necessary, the place of the post-and-lintel system which had been exclusively employed by the Greeks, and afforded an easy means of roofing broad and lofty spaces.

Again, the arch, by being expanded into the dome, enabled the Romans to adopt from the Etruscans the ground-plan of a circle instead of the rectangular form so uniformly employed by the Greeks. And thus their noble domes, rising from drum-like walls, as exemplified in the Pantheon, became the inspiration of Brunelleschi, Michael Angelo, and other Renaissance builders of the fifteenth century. It was the proud ambition of Angelo "to hang the dome of the Pantheon in the air"; and the wonderful dome of St. Peter's, lifted over four hundred feet aloft on a drum supported by arches springing from towering piers, was the outgrowth of the Roman arch.

It must not be inferred, however, that bricks were the sole building materials. As another reminds us: "The Colosseum, the mausoleum of Adrian, the tunnel-sewer, the Temple of Fortuna Virilis, and the ancient bridges on the Tiber, are of traver-



Pantheon.

tine stone; while the remaining columns of the more splendid temples, the internal columns and their accessories of the Pantheon, the exterior of the imperial arches, and the cenotaph columns of Trajan and Antonine, are of marble."

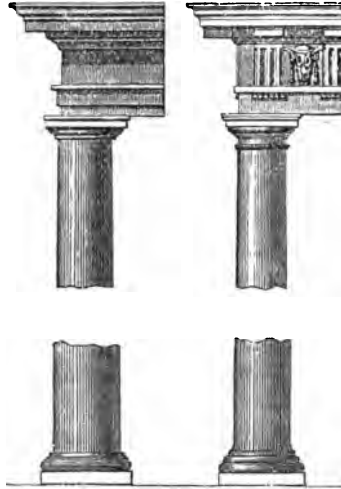
II. THE ROMAN ORDERS.

An order is made up of a stylobate or foundation; the column, consisting of shaft and capital; and the entablature, embracing an architrave, frieze, and cornice. Again, in an order, the lower diameter of the column is taken as the unit or standard of measurement by which the height of the stylobate, the column, the different parts of the entablature, the intercolumniations or spaces between the columns, and, in short, all the proportions of the building, are determined. Now many, like Ruskin, deny that the Romans had any distinctive orders at all, and others charge that they degraded the column from its original purpose

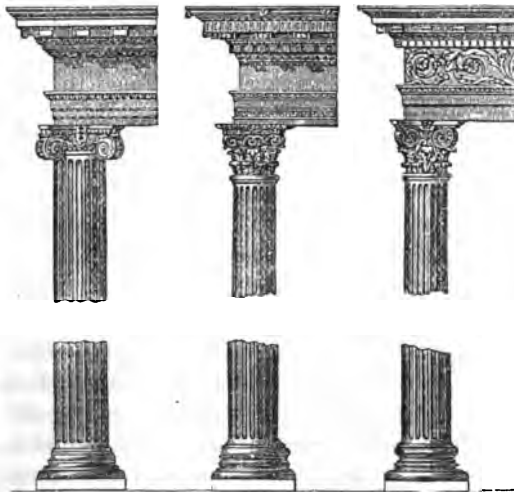
as a structural support to a mere ornamental appendage. Nevertheless, the columnar ordinance was an important feature in their architecture.

The Roman Doric.—This was composed mainly of the Tuscan with some additions from the Greek Doric. Its best specimen is found in the theatre of Marcellus at Rome. While the column, eight diameters high, is more slender than that of the Greek Doric, which was from four to six diameters high, yet it is destitute of the exquisite play of light and shade afforded by

the flutings of the Greek, and of the delicate curved lines belonging to the Greek capital and moldings. The abacus, for example, in the Roman is a simple quarter-round easily enough



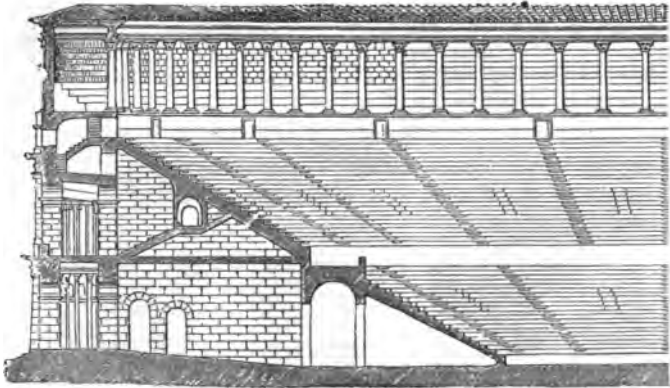
Roman Orders.



Roman Orders.

swept by a compass, whereas in the Greek it is a parabolic curve of exceeding beauty, which can be drawn only by a free hand, and under the guidance of rare taste. Sometimes, however, as in the temple at Cora, the column was partly fluted, and had generally in addition a base, composed of plinth, torus, and fillet; while triglyphs ornamented the entablature. Altogether this order was stiff and tasteless. But, to the credit of the Romans, they rarely employed it, except, for example, in the Colosseum, in a lower story, as a solid-looking foundation for the Ionic and Corinthian orders above.

The Roman Ionic.—This, too, has been called “a coarse and vulgar adaptation of the Greek original.” A glance at the Temple of Fortuna Virilis, the only existing example of the Ionic at



Theatre of Marcellus.

Rome, shows how inferior it is to the same order as seen in the Erechtheum at Athens. While the base, made up as it is of a plinth, a torus, a fillet, a scotia, a second fillet, a second torus, a third fillet, and an apophyge, is not bad, the capital is deficient in graceful lines and forms. It is destitute of the honeysuckle ornament which Mr. Fergusson rightly considers “as elegant an architectural detail as is anywhere to be found”; and, again, the band connecting the volutes, instead of being curved, as in the original at Athens, is straight and hard, while the volutes themselves are too much like twisted horns at the angles, “wanting in harmony

and meaning." But this order was little used, except in the middle story, between the other two.

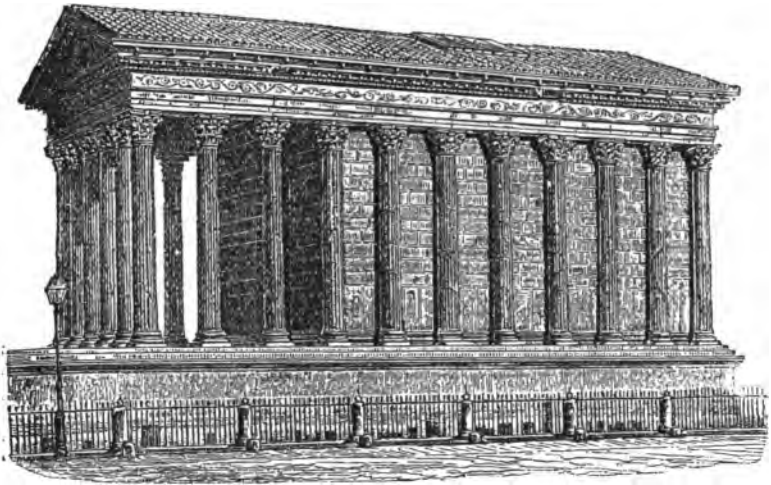
The Roman Corinthian.—This was really the national style of the Romans, just as the Doric was the national style of the Greeks. Their model was, of course, the exquisite choragic monument of Lysicrates in Athens, but they improved and beautified it, until in the Temple of Vesta at Tivoli, and of Jupiter Stator at Rome, it shines out as almost the perfection of proportion, grace, and symmetry. Professor Lewis says that "the Roman Corinthian, like the Greek orders, consists of three parts—stylobate, column, and entablature; but, unlike them, the stylobate is much loftier, and is not graduated, except for the purposes of access to a portico. Its usual height may be taken from two and a half to three diameters of the column, though in triumphal arches it amounts sometimes to four and even five diameters. . . . The column, composed of base, shaft, and capital, varies in height from nine and a half to ten diameters." As seen in the fine specimen of the Jupiter Stator Temple, the base is elaborate and rich, the shaft having twenty-four flutings, and the lovely swelling curve, called "entasis," is as delicately beautiful as it is tall and slender; while the capital, with its three rows of acanthus-leaves, its helices, its volutes, and carved abacus, presents varied and pleasing forms to the eye. Nor is the entablature less ornate and attractive. A splendid specimen of this is afforded in the Forum of Nerva at Rome. The three projecting fascias of the architrave are crowned with decorated moldings, the frieze is filled with human figures, the forms and draperies of which are wondrously beautiful, and the cornice combines in the happiest manner the dentals of the Ionic with the modillions of the Greek Corinthian. No wonder that the Romans, having perfected this order, repeated it with certain variations of proportion and ornamentation everywhere, in their provinces as well as in Italy. One authority says they had not less than fifty varieties of the Corinthian.

The Roman Composite is essentially the same as the Corinthian. The volutes of the capital, however, are enlarged to nearly one fourth of its entire height, and underneath there are only two rows of acanthus-leaves, unrelieved by the usual central tendrils; but having the egg, dart, and bead ornamentation between

the volutes. A fine example of the composite remains in the Arch of Titus. Sometimes, though, the capitals embraced forms of different animals, or the human figure, or armor, or certain kinds of foliage, while the shaft was corded or cabled instead of being fluted. This order never came into general use.

In regard to all the orders it may be remarked that the Romans were fond of placing their columns, to quote Rosen-garten's words, "not immediately on the floor, but on pedestals more or less molded." And owing to the refractory material—granite, etc.—which they chiseled, they often made the shaft insipid in appearance by dispensing entirely with the flutings; at other times they sought variety by making the upper two thirds of the shaft fluted, and leaving the lower one third plain.

The Columnar Ordinance, while sometimes used for the support of porches, as in the Pantheon, and Maison Carrée at Nimes; and for peristyles, as in the circular temples of Minerva Medica,



Maison Carrée.

and of Vesta at Tivoli, was far more often sought as an architectural decoration. Columns "engaged"—i. e., a quarter or half built into the wall, or barely standing free from it, and apparently carrying arches, which in reality were upborne by the

wall—were everywhere regarded as a legitimate mode of displaying a rich and elegant taste.

Composite Arcades.—But “the true Roman order,” as Mr. Fergusson says, “was not any of these columnar ordinances, but an arrangement of two pillars placed at a distance from one another nearly equal to their own height, and having a very long entablature, which, in consequence, required to be supported in the center by an arch springing from piers. This . . . was, in fact, merely a screen of Grecian architecture placed in front of a construction of Etruscan design.” At first these arcades, composed of the three orders superimposed one above the other, were commonly used, but later, as in Diocletian’s palace at Spalatro, the arches were made to spring directly from the top of the column, while the column itself was placed without a pedestal upon its foundation. However much the purists may criticise these arcades, they formed, nevertheless, a noble and singularly impressive feature in Roman buildings, and were repeated everywhere throughout the empire.

The Roman pediment—that is, the triangular form made at the end of the roof by the rafters and the horizontal cornice beneath—was considerably higher or at a greater angle than in the Grecian temples. The angle was from eighteen to twenty-five degrees, but this was no improvement, as it seems less well proportioned and pleasing.

The Roman stereobate—or base from which the cella-wall rose without columns—was conspicuously different from the Greek stylobate, which afforded room for one or two rows of columns all around the cella, making the peripteral or dipteral temple. The Roman base was also much higher, and was ascended by an uneven number of steps, so as to allow one the good luck of planting his right foot on the first step below and again on the platform above.

To commemorate victories and great names they reared sublime arches and lofty columns as the most fitting and conspicuous of monuments. The column in honor of Trajan speaks of his mighty conquests, and that in the old Forum perpetuates to this day the memory of the Emperor Phocas; while the arches of Titus and Constantine are perpetual reminders of the glory of their empire.

The private dwellings of the Romans were in exterior, proportion, and finish, painfully plain and crude. Brick walls, covered with stucco, unrelieved by overhanging cornices, and made still



Column of Trajan.

uglier by awkward square apertures as windows, or none at all, for the admission of light and air, often with a flat roof, formed the house of one story or of a story and a half. In the town, as appears from the remains of Pompeii and Herculaneum, the front of the house included an entrance-hall, flanked on either side by small shops or stalls for the sale of wine, olives, etc. And yet the interiors were as rich and ornate as the exteriors were unattractive. The walls were faced with slabs of alabaster, porphyry, jasper, and marbles, curiously veined and splendidly colored. The floors, too, were laid in artistic mosaic patterns, of which we have a fine illustration in the battle of Issus, with figures of Alex-

ander and his warriors, found in the so-called house of the Faun, at Pompeii.

Nor was the interior without the adornment of the inevitable column and statues of gods and heroes. All this magnificence and luxury is the more remarkable, since the rooms were often so dimly lighted as to need the presence of lamps.



Arch of Titus.

In a word, the chief characteristics of Roman architecture are found in the combination, often heterogeneous and awkward, of the semicircular arch and dome with the column and its horizontal architrave; and yet this combination gave opportunity for a great variety of tremendous and enduring edifices marked by magnificence of details as well as massive proportions. This people seemed to build not for a day, but for all time; and the world has for ages admired the grandeur of their bridges, fortresses, temples, basilicas, theatres, amphitheatres, forums, baths, aqueducts, triumphal arches, roads, colonnades, columns of victory, tombs, and palaces.

NAMES OF COUNTRIES.

To indicate a land, the Latinist, as is well known, has three distinct ways: (1) particular names of lands—e. g., Gallia, Aquitania, Persis, Belgium, *et al.*; (2) circumlocution through *finis*, *ager*, *partes*, *et al.*, with genitive of the name of the people; (3) name of the people in place of that of the land.

The first and second ways are also characteristic of our language; the third is peculiar to the Latin. Now, as the Roman made brevity second only to perspicuity in importance, the third method especially commended itself to him. Had this not been the case, the historic style would have led to its common use, for, as a glance in Caesar and Livy shows, no name for the land occurs for the majority of names of people. In such a case as this, in place of the monotonous repetition of *finis* and *ager*, they chose in preference the simple name of the people, and one may note that Caesar uses the second way; indeed, tolerably often, but still oftener the third. He does this even when he could have used the name of the land. Thus, for Belgium he uses oftener *Belgae* (*Belgium*, v, 12, 2, and 25, 4); for *Venetia* three times *Veneti* (iii, 7, 4; 11, 5; 17, 1) and only once *Venetia* (iii, 9, 9). On the contrary, *Aquitania* much oftener than *Aquitani*. Nepos has *Persae* together with *Persis*, *Medi* together with *Media*, *Ligures* and *Lucani*, although the names *Liguria* and *Lucania* are not wanting in Latin. Besides, the use of the name of the people is not dependent upon the existence of such predicates as admit a reference to the people as *proficisci*, *venire*, *mittere*, *exercitum*, *ducere*, *collocare*, *hiemare*, and similar ones. It is used even more with those predicates with which a reference to the people and a translation through "to," "against," "among" the people, must appear forced. Nepos writes *tollere aliquem in Lucanis* (Henn. 5, 3), *confligere in Paraetacis* (Eum. 8, 1); and Caesar *dividere Gallos ab Aquitanis* (B. G. i, 1, 1), *via relinquatur per Sequanos* (B. G. i, 9, 1), *Rhenus oritur ex Leponthis* (B. G. iv, 10, 3), *naves facere in Meldis* (v, 5, 2).

Sometimes the thought of the people is entirely shut out—e. g., Caesar B. G. vi, 33, 1: *in eas partes, quae menapios attingunt*. Often in Caesar there is a graceful interchange of the three methods—e. g., B. G. iii, 1, 6, 7; so I, 2, 3; so i, 26, 6. With this idiom, as the above notes indicate, we shall lead our pupils

astray if we accustom their pens to the use of the name of the country only or to the circumlocution alone. Let the pupil not translate "the Rhine arises in the country of the Lepontians" by *Rhenus oritur in finibus Lepontiorum*, but by *ex Lepon-tiis*.

ANTIBARBARUS. [*Meissner.*] [*Continued.*]

Banish, in exilium eicere, expellere, not mittere.

Before, many years before, multis annis ante, not antea or prius; as before said, ut supra diximus, dictum, not ut ante dictum.

Believe me, mihi crede, not crede mihi, which belongs to colloquial language. Cicero in speeches and essays always uses mihi crede.

Blinded, oculis captus, not caecatus or occaetus, which in classical prose were used only figuratively.

Bombast, bombastically, inflatum orationis genus, exaggerata altius oratio, not tumor verborum (post-classical); inflato genere dicendi uti, not tumide dicere.

Break out into words, dicere coepisse, or simply, dicere, into tears, lacrimas effundere, into laughter, cachinnum tollere, not erumpere, in verba, lacrimas, risum. War, wrath breaks forth, bellum, ira exardescit. But risus, vox, fletus, seditio erumpit.

Breast, figuratively, animus, not pectus, which is used very seldom figuratively (toto pectore amare, cogitare, tremere), strong (of an orator), latera bona.

Bribery, corruptela, largitio, ambitus (for office), not corruptio, which in Cicero is used only passively, lost condition, etc.

Bridge, build over the stream, pontem in flumine facere, not trans flumen.

Briefly, denique (in enumerations), ne multa, quid plura? Sed quid opus est plura? Not breviter, which stands only in connection with verba dicendi, e. g., breviter narrare, exponere, ut breviter dicam.

Bad custom, res mali or pessimi exempli, consuetudo mala, mos pravus; abuse, vitium male utentium, etc., not abusus, which is a law term.

Busy one's self about, studere.

By no means, *minime* ; not in the least, *ne minimum quidem*, not *ne minime quidem*, nor *non minimum*, not a little.

[*To be continued.*]

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- Poole. Index of Periodical Literature: Boston, 1882.
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NOTES AND QUERIES.LAWRENCE, KANSAS, *April 23, 1884.*

Professor E. S. SHUMWAY.

DEAR SIR: You asked me some time ago to send you a class-exercise. I send you the inclosed¹ almost exactly as it occurred to-day in my Freshman class.

At the beginning of the year, when reading "De Amicitia," I gave the same class every day an exercise precisely like the first one in the February number of *LATINE*. I have kept up the practice nearly every day since, and now find considerable improvement in every member of the class. Of course, not all show equal facility in the work, but all evince considerable interest in it. It is the best method for arousing and maintaining an interest in a class I have ever tried or heard of. It will keep alert even the dull members. I have tried it now for about ten years, and have no desire to return or turn to any other plan.

With kindest wishes for the continued success of *LATINE*,

I am, yours, most truly,

D. H. ROBINSON.

BOOKS RECEIVED.

ELDRIDGE & BRO. (Philadelphia). Cicero's Select Orations, Cicero De Senectute et De Amicitia, Cicero De Officiis, Cicero De Oratore, Cicero Tusculan Disputationes; Horace, Odes, Satires, and Epistles; Terence, Andria et Adelphoe; Juvenal, Tacitus, Livy, Sallust, Nepos, Ovid.

GINN, HEATH & Co. (Boston). Cicero De Senectute, Cicero De Natura Deorum, Selections from Latin Poets, Tacitus, Germania and Agricola, Sallust's Catilina, Ovid, Halsey's Etymology, Shumway's Latin Synonyms, Whiston's Six Weeks' Preparation for reading Caesar, Tetlow's Latin Lessons, Leighton's Latin Lessons, Latin Method, Analysis of the Latin Verb, Essential Uses of the Moods, Latin Composition, Preble and Parker's Latin Writing, Tomlinson's Manual for the Study of Latin Grammar.

S. C. GRIGGS & Co. (Chicago). Jones's Latin Lessons, Latin Composition.

A. S. BARNES & Co. (New York). Seering's Vergil, Latin Pronunciation.

¹ Colloquium on the ode of Horace in this number.

UNIVERSITY PUBLISHING Co. (New York). Gildersleeve's Latin Primer, Fifth Book of Caesar, Ferrin's Caesar's Civil War.

JOHN ALLYN (Boston). Pliny's Letters, Juvenal, Horace, Plautus Mostellaria, Latin Selections, Cicero De Senectute et De Amicitia, Tacitus, Bennett's Latin Writer, Abbott's Latin Prose.

HOUGHTON, MIFFLIN & Co. (Boston). Andrews and Stoddard's Latin Series.

J. W. SCHERMERHORN & Co. (New York). Fischer's Latin Reader and Grammar.

LITTLE, BROWN & Co. (Boston). De Senectute, translated by Andrew P. Peabody; De Officiis, translated by Andrew P. Peabody.

ARGUMENTS ON THE SIDE OF CLASSICAL STUDIES. [*Concluded.*]

In the "North American Review," February, 1884 (CXXXIX, 161-163), is an article by A. F. West, entitled, "Must the Classics go?"

[See, also, for a re-examination of the question in connection with Mr. Arnold's address, two papers in the "Providence Journal" of December 1 and December 26, 1883, respectively, by Professors Lincoln and Williams, of Brown University; also December 13 of the same journal. For still further discussion of the matter from both sides, see the correspondence in "The Nation" of the following dates: August 30, September 8, 13, 20, 27, and October 11, 1883. In the issues of September 13 and October 11, the interesting question of the preference of "the best pupils" for the classical course is discussed.]

RECOMMENDATIONS OF VARIOUS MODIFICATIONS OF THE PRESENT SYSTEM OF STUDY.

In 1836, Professor Whewell, of the University of Cambridge, in a pamphlet "On the Principles of English University Education," etc., called in question the effectiveness of the studies at that university.

In the same year, John Stuart Mill, in an article in the "London and Westminster Review," April, 1836 (reprinted as "Civilization," in his "Dissertations and Discussions," American edition, I, 186-236), in noticing the statements of Whewell and Sir William Hamilton, declared, "The youth of England are not educated"; and later, in the same article, that "the very corner-stone of an education intended to form great minds must be the recognition of the principle that the object is to call forth the greatest possible quantity of intellectual *power*."—Pp. 225, 227.

In 1842, President Francis Wayland, of Brown University, in his volume entitled "Thoughts on the Present Collegiate System in the United States," drew attention to certain modifications necessary in this country.

In 1867, Professor John Robert Seeley, of the University of Oxford, delivered an address on "English in Schools," in which he touched incidentally, but very forcibly, on the place of Latin and Greek in schools.

Iter est longum per praecepta, brevis et efficax per EXEMPLA.—SENECA.

NOVI
EBORACI.

LATINE.

MENSE NOV.
MDCCLXXXIII.

“*Multa Roga: Retine Docta: Retenta Doce.*”—COMENIUS.

Lector: Quid tibi vis, O ephemeris parvula?

Latins: Ut Terenti verba flectam: *Latini* nihil a me alienum puto. “*Non enim tam praeclarum est scire LATINE quam turpe nescire.*”—CIC. BRUT. OXL.

DIVO SCHLIEMAN
RERUM GRAECAE ANTIQVARIARVM INDAGATORI PERITO
QUI
MYCENARVM EX ἀγορᾷ
AGAMEMNONIS ARMATVRAM EXHVMAVIT
DIVINIQUE HOMERI NON MITOS ET PLASMATA
SED VERAS PERSONAS AC HEROES
SUSCITAVIT ET PRODUXIT
ELEGIDION HOC
ILIAD. XI. IMMORTALIA CARMINA
LATIALI LOQUELA IMITANS
AUCTOR
CANIT ATQVE DEDICAT.

“Nescio quid majus nascitur iliade.”—*Prop. 2, 34, 66.*

“When the disclosures at Tyrinus and Mycenae were announced, . . . my own first impression was that of a strangely bewildered admiration; . . . yet the balance . . . of rational presumption seemed as though it might ultimately lean toward the belief that this eminent explorer has exposed to the light of day, after 3,000 years, the MEMORIALS and remains of Agamemnon. . . .”—GLADSTONE, *Preface to Mycenae.*

Dum croceum linquit Tithoni Aurora cubile,
Ut terrae lucem det pariterque polo,
Jupiter in Graias figit sua lumina classes:
Sistit; et Eumenides de Stygio amne vocat.
Protinus excedit nutrix Discordia belli,
Et quatit infanda barbara signa manu.
Vipereum crinem victis innexa cruentis,
Ad Laertiadae stat truculenta pedes.

Audire hinc Divam cunctis et cernere datum ;
Prominet Herois fusca carina quidem.

Hinc castra Ajacis mediis imposita campis :
Hinc Fortis puppes Haemonique natant.

Cum subito horrendum clamorem ad sidera tollit :
Auribus Inachiis vox animisque furit.

Suscitat Argivo tales in pectore flammæ,
Ut quisquis poscat bellica signa sequi.

Dulcia sic resonant tunc aspera nomina Martis,
Ut spernat caros quisque videre suos.

Mittit Atrides vocem. . . . Res nec causa moratur.
Ipse una sociis arma cruenta parat.

Iam læves ocreas electro auroque recocto
Fibulae ei circum crura pedesque ligant.

Pectore scintillat radiis lorica coruscis,
Quam Cinyras tribuit munere munifico—

Cum primum Cypro vulgavit Fama per altum
Classes Argolicas Pergama adire salum,
Ipse hac ornavit lorica Agamemnona regem,
Pignora grati animi ceu pretiosa sui.

Fulvi namque decem squammis pertexitur aeris
Bisque decem stanni nobilis iste labor ;

Ex auro obryzo duodena toreumata pulchre
Caelatum ditant perficiuntque decus.

Curvata, haud secus ac Iris (quam Jupiter altis
Nubibus immittit) pacis amica nota,

Extrema utraque ahenos tres tenuantur in angues,
Ut rutilis possint colla fovere globis.

Gemmatum scapulis gladium suspendit acutum ;
Solicita celat tegmine cura aciem.

Ex solido argento constat vagina corusco,
Aureus ad lumbos alligat uncus eam.

Exin laevae aptat clipeiue insignis decorum,
 Qui caput ac plantas protegit orbe Ducis.
 Hunc cingit stanni viginti vicibus umbo ;
 Circlis ex mediis aerea rota micat ;
 Quam super impressa est fera Phorcis, barbara visu ;
 Infandum ! Horrorem quae trahit atque Fugam.
 Aeneus hanc circum in spiram se colligit anguis,
 Cui sola est cervix tergeminumque caput.
 Nexibus argenti hoc vincit Dux brachia circum
 Egregium munus, non imitabile opus.
 Post, quatuor texta virgis sua tempora cingit
 Casside, cristata crine jubeisque feris.
 Inde duas astas infestas pondere stringit
 Flammas vibrantes, fulgura ut igne micant.
 Ast " hominum regem " Pallas Iunoque tuentes
 Dant signum : cuncti simul in arma ruunt.

C. STAUDER.

COLLOQUIA HORATIANA.

O Diva, gratum quae regis Antium,
 Praesens vel imo tollere de gradu
 Mortale corpus vel superbos
 Vertere funeribus triumphos,
 Te pauper ambit sollicita prece
 Ruris colonus, te dominam aequoris
 Quicumque Bithyna lacessit
 Carpathium pelagus carina.
 Te Dacus asper, te profugi Scythae
 Urbesque gentesque et Latium ferox
 Regumque matres barbarorum et
 Purpurei metuunt tyranni,
 Injurioso ne pede proruas
 Stantem columnam, neu populus fre-
 quens
 Ad arma cessantes, ad arma
 Concitet imperiumque frangat.
 Te semper anteit saeva Necessitas
 Clavos trabales et cuneos manu
 Gestans aena, nec severus
 Uncus abest liquidumque plum-
 bum.

Te Spes et albo rara Fides colit
 Velata panno nec comitem abnegat,
 Utcunque mutata potentes
 Vestes domos inimica linquit.
 At vulgus infidum et meretrix retro
 Perjura cedit, diffugiunt, cadis
 Cum faece siccatis, amici
 Ferre jugum pariter dolosi.
 Servos iturum Caesarem in ultimos
 Orbis Britannos et juvenum recens
 Examen Eois timendum
 Partibus Oceanoque rubro.
 Eheu cicatricum et sceleris pudet
 Fratrumque. Quid nos dura refugi-
 mus
 Aetas ? quid intactum nefasti
 Liquimus ? unde manum juven-
 tus
 Metu deorum continuit ? quibus
 Pepercit aris ? O utinam nova
 Incude diffingas retusum in
 Massagetis Arabasque ferrum !
 Car. I, xxxv.

A. Nonne Horatius multa de Fortuna scripsit?

B. Multa: hoc carmine illam colit et veneratur; aliis autem culpat et minimi aestimat.

A. Dicit, meminisse, se fortunam manentem laudare; si autem pennas quatit, quae dederit, resignantem se sua virtute involvere et pauperiem probam sine dote quaerere (C. iii, 29).

B. Dicit etiam fortunam saevire et semper novos movere tumultus (Sat. ii, 2, 126), semper gaudere humanis rebus illudere (Sat. ii, 8, 62), laetam saevo negotio et ludum insolentem ludere pertinacem esse (Car. iii, 29).

A. Num credis Horatium hoc carmine hanc mutabilem et crudelem deam precari?

B. Non credo; meministine Cicero dicere sceleri ac furori Catilinae fortunam populi Romani solam obstitisse? (Cat. i, 6). Alio loco dicit hanc urbem deorum immortalium nutu ac potestate administrari. Tale numen, ut mihi videtur, poeta invocat.

A. Cui erat Antium gratum?

B. Ut Cyprus Veneri, ut Samos Junoni, Fortunae erat Antium gratum. Templum Fortunae ibi erat, ubi responsa deae per sortes dabantur. Duae imagines, Fortunae Antiates appellatae, in hoc templo usque ad Theodosi Magni tempus servabantur.

A. Nonne alia templa Fortunae erant?

B. Cicero de sortibus Praenestinis scribit (De. Div. ii, 85) et alio loco de antiquissimo fano Syracusis, Fortunae sacro.

A. Antium, antiquissimum oppidum Volscorum, erat in saxeo promontorio litoris maris Tyrrheni situm, nonne?

B. Ita erat. Cicero ad Atticum scribit Antio nihil quietius, nihil alsius, nihil amoenius (iiii, 8). Nero, imperator crudelissimus, Antii natus est, et "domum auream" aedificavit.

A. Poeta dicit fortunam praesentem esse mortales et tollere et deprimere. Nonne vult dicere fortunam posse omnia humana mutare?

B. Et posse et velle. Ita Cicero Herculem tantum et tam praesentem deum appellat (Tus. i, 12). "Praesentia," ait Porphyrius, "dicuntur numina deorum, quae se potentiamque suam manifeste ostendunt."

A. Quare fortuna mortale corpus tollere dicitur?

B. Poetae corpora hominum in loco hominum saepe dicunt. Vergilius dicit dilecta corpora virum caeco lateri equi inclusa. Non poetae solum; apud Livium Hannibal promisit se corpora civium et conjugum et liberorum inviolata servaturum, si inermes e Sagunto exire vellent. Corpus autem hominis morbis, casibus, morti obnoxium est: poeta docet fortunam posse quemvis mortalem etiam infirmam ad fastigium gloriae tollere.

A. Cicero, vir sine commendatione majorum, per omnes gradus honorum ad summum imperium elatus est (Cat. i, 11).

B. Ita sane. Tarquinius Priscus etiam captiva et serva natus est. De omnibus dicere longum est.

A. Mihi in animum multi veniunt, quorum triumphus a Fortuna in funera versi sunt.

B. Cicero dicit Pompeium tot triumphos habuisse, quot orae sint partesque terrarum (Balb. iv, 9). Cui autem adolescenti et equiti triumphare licuit, ejus truncus vadosis aquis huc illuc jactabatur (Luc., Phar. viii, 700).

A. Livius dicit, triumphum Aemili Pauli, bello Macedonico confecto, duorum filiorum morte funestatum esse (Lio. xv. 14).

B. Apud poetas *triumphus* saepe *victoriam* significat (Hor. C. iii, 1, 7) et *funus cladem* (ib. i, 15, 9). Poeta alio loco eadem constructione utitur: *vertere seria ludo* (A. P. 226).

A. Nonne agricolae semper solliciti sunt?

B. Ita est; pluvii, grandines, venti, solis aestus, sitis, detrimento messibus sunt. Pauper colonus, cui parvus ager est, praecipue timidus est, et Fortunam *ambire* recte dicitur.

A. Memini Sallustium dicere candidatos Romae singulos e senatu *ambire* solere (Jug. xiii, 8).

B. Lege Calpurnia ambitus puniebatur. Ambire autem Fortunam non solum coloni, sed etiam nautae audaces dicuntur.

A. Nonne Horatius pericula maris praecipue timebat?

B. Dicit illi robur et aes triplex circa pectus fuisse, qui primus pelagoratem commiserit. Nauta *laccersere* pelagus dicitur: Tacitus etiam Batavos aquis *insultare* dicit: Ovidius, hominum aetatis ferreae carinas fluctibus insultavisse.

A. Credisne pelagus Carpathium praecipue ventis agitari aut nautas Bithynas eximia audacia fuisse?

B. Horatio placuit maribus, urbibus, navibus, etc., nomina propria dare (vide Car. i, 1, trabes Cypria, Myrtoum mare, etc.).

A. Vult dicere, credo: Te, O Fortuna, pauperes agri cultores precantur; nautae mercatoresque in omnibus terrae partibus te colunt.

B. Paene haec. Quare Fortunam dominam aequoris appellat?

A. Credo, quia, causis tempestatum ignotis, motus aequoris casu nobis administrari videntur. Nonne?

B. Ita credo. Fortuna in nummis fingebatur, dextra tenens gubernaculum, quo cursum navis regat.

A. Nonne Daci, similes Paenis, belli studiis asperrimi erant? (Ver. Ae. i, 14).

B. Daci his temporibus imperium incursionibus vexabant; Daci et Scythae hostes barbari erant.

A. Quare Scythas *profugos* appellat?

B. Scythae, in plaustris habitantes, campos latos peragrabant; copias in silvas abdere, impetum e silvis in hostes subito facere, et se ad suos celeriter referre solebant: in fugiendo saepe jaculabantur.

A. Num barbaris urbesque gentesque sunt?

B. Barbari alio aliam significationem habet. Credo poetam hoc loco in animo populos e Dacis et Scythis moribus remotos habere.

A. Quare Latium *ferox* appellat?

B. Latium erat ferox belli. Horatius Romam ipsam *ferocem* appellat (C. iii, 3, 44).

A. Quare de *matribus* regum loquitur?

B. Apud Asianos matres praecipue honorantur. Meministi Atossam, matrem Cyri, et matrem Siseræ in libro iudicium Hebraeorum.

A. Quid metuunt tyranni ?

B. Tyranni metuunt, ne populus rebus novis studeat, et auctoritatem ipsorum evertat. Nonne gladium seta equina aptum a lacunari Dionysi demissum in animo habes ? (Cic. Tus. v, 21).

A. Memini. Nonne columnae aedificia sustinent ?

B. Ita sane ; dux saepe quasi columna, quae civitatem sustinet ; quid profuit Thebanis victoria Mantinea, duce interfecto ? Columna etiam quasi monumentum victoriae stat, alta, decora, splendida : credo talem esse "stantem columnam" poetae.

A. Quare poeta de pede *injurioso* Fortunae loquitur ?

B. Seditioe orta, plebs excita se insolentius gerere, arma in civitatem vertere, prioribus regibus in calamitate insultare solet.

A. Sic saepe ; qui etiam otiosi sunt, eos cives turbulentum ad arma incitare solent.

B. Quae Fortunam antecedit ?

A. Necessitas praecedit ; utrum dux an ministra ?

B. Nonne Horatius aliis locis de Necessitate loquitur ?

A. Dicit aequa lege Necessitatem insignes et imos sortiri (Car. iii, 1, 15).

B. Cicero dicit humana consilia divina necessitate esse superata (Pro. Lig. vi). Dicit idem deos immortales suo numine fata flectere nequire (Cat. iii, 8). Num credis Necessitatem Fortunae servire ?

A. Non credo : quid gerit manu Necessitas ?

B. Clavos, cuneos, uncos, plumbum ; instrumenta, credo, opificis.

A. Nonne opifices trabes clavis ferreis religabant ?

B. Apud Caesarem Veneti clavis ferreis, pollicis digitis crassitudine, utebantur. Horatius alio loco (C. iii, 24) de adamantinis clavis Necessitatis loquitur. Cicero dicit oportere beneficium figere, quem admodum dicatur, trabali clavo.

A. Nonne tigna navium, cuneis intrusis, religabantur ?

B. Sic vero : saxa autem ferreis uncis continebantur, et plumbum liquatum in excisiones infundebatur.

A. Nonne alii credunt haec instrumenta carnificis esse ?

B. Sunt multi, qui hoc credant ; mihi autem alia interpretatio placet. De hac imagine multa jam dicta sunt. Lessing, scriptor Germanus celebris, Horatium graviter reprehendit. Imaginem Atropi, malleo clavum infigentis, alii credunt ante oculos poetam habuisse.

A. Quae Fortunam colunt et comitantur ?

B. Poeta Spem et Fidem comites Fortunae esse dicit ; tibine ita videtur ?

A. Scio omnes sperare se nova et meliora munera fortunae recepturos, sed, Fortuna domum linquente, non velim credere Fidem fortunam comitari.

B. Nonne poeta dicit infidum vulgus et perjuram meretricem amicum in calamitate relinquere ?

A. Verum est ; dicit autem Fidem non Fortunae linquenti domum se comitem abnegare.

B. Quando Romani vestes mutare solebant?

A. Dolorem, ut nunc, mutandis vestibus exprimebant. Rei etiam causas apud iudices sordidati agebant.

B. Nonne fortuna prospera domum nonnunquam relinquit, et fortuna adversa manet?

A. Saepe; mutata veste, fortuna inimica manet.

B. Nonne credis Fidem manere comitem Fortunae inimicae?

A. Credo: amici diffugiunt, ut ait poeta, qui infidiores sunt, quam qui pariter jugum paupertatis ferant.

B. Qui Spem et Fidem habet, -ei Fortuna non est inimicissima. Bene dicit Socrates nihil nisi bonum bono contingere posse.

A. Nonne poeta ipse Fortunam precatur?

B. Precatur Fortunam, quae reges et imperia deprimit et tollit, ut Augustum servet.

A. Num Augustus iter in Britannium fecit?

B. Non fecit. Longum in ultimos orbis Britannos iter erat.

A. Vergilius dicit Britannos penitus toto orbe divisos (Ec. i, 67). De quo recenti examine juvenum loquitur?

B. De militibus loquitur, qui nuper belli Orientalis causa conscripti erant. Exercitus populi Romani, ut scis, erat terrori gentibus remotissimis.

A. Quare pudebat poetam cicatricum belli? Nonne cicatrices adversae militi honori sunt?

B. Ita sane; dulce et decorum est pro patria mori (C. iii, 2, 13); sed poetam cicatricum fratrum pudebat: in civilibus bellis cives a civibus vulnera accipiunt; caedem civilem *scelus* appellat; discordiae et caedis inter cives Horatium pudebat.

A. Nonne acerbissime in suos cives invehitur?

B. Dicit eos audaces, legum neglegentes, immoderatos, impios esse. Nihil tantum esse quin id conentur; leges et deorum et hominum contemnant.

A. Quis primus dies fastos et nefastos fecit? Unde nomen ducitur?

B. Jura fari fastis diebus licebat, nefastis, non licebat. Numa legem fecit, putans aliquando nihil cum populo agi utile esse futurum (Liv. i, 14).

A. Nonne scriptores laudatores temporis acti, castigatores praesentis saepe sunt?

B. Mala, quae videmus, nobis maxima videntur. Cicero dicit maturitatem omnium scelerum in tempus sui consulatus erupisse (Cat. i, 13).

A. Qua prece carmen concluditur?

B. Poeta precatur, ut, contentionibus civilibus demum sedatis, Romani iterum in gentes remotas et potentes signa inferant. E. H. R.

C. IULIUS CAESAR. [Tertia pars.]

(12.) C. Caesari ex Hispania redeunti Antonius factus est ei rursus familiaris. habebat hoc omnino Caesar: quem plane perditum aere alieno egentemque, si eundem nequam hominem auda-

cemque cognorat, hunc in familiaritatem libentissime recipiebat. (Philipp. 2, § 78.)

(13.) In hac pace (a. u. c. 709) multa sunt, quae ne ipsum quidem Caesarem delectant. bellorum enim civilium ii semper exitus sunt, ut non ea solum fiant, quae velit victor, sed etiam, ut iis mos gerendus sit, quibus adiutoribus sit parta victoria. (Epist. ad famil. 12, 18, 2.)

(14.) Caesari certum erat, Romae manere (a. u. c. 709), ne se absente leges suae neglegerentur, sicut esset neglecta sumptuaria. (Epist. ad Attic. 13, 7, 1.)

(15.) Cogitabat Caesar (a. u. c. 709) a ponte Mulvio Tiberim ducere secundum montes Vaticanos, campum Martium coaedificare, illum autem campum Vaticanum facere quasi Martium campum. (Epist. ad Attic. 13, 33, 4.)

(16.) Sullam secutus est is (i. e., Caesar), qui in causa impia, victoria etiam foediore, non singulorum civium bona publicaret, sed universas provincias regionesque uno calamitatis iure comprehenderet. (De Offic. 2, § 27.)

(17.) L. Sullae, C. Caesaris pecuniarum tsanslatio a iustis dominis ad alienos non debet liberalis videri; nihil est enim liberale, quod non idem iustum. (De Offic. 1, § 43.)

[*Reliqua deinceps persequemur.*]

CICERO. [*Altera pars.*]

(7.) [675 = 79] Erat eo tempore in nobis summa gracilitas et infirmitas corporis, procerum et tenue collum: qui habitus et quae figura non procul abesse putatur a vitae periculo, si accedit labor et laterum magna contentio, eoque magis hoc eos, quibus eram carus, commovebat, quod omnia sine remissione, sine varietate, vi summa vocis et totius corporis contentione dicebam. Itaque cum me et amici et medici hortarentur, ut causas agere desisterem, quodvis potius periculum mihi adeundum quam a sperata dicendi gloria discedendum putavi. sed cum censerem remissione et moderatione vocis et commutato genere dicendi me et periculum vitare posse, et temperatius dicere, ut consuetudinem dicendi mutarem, ea causa mihi in Asiam proficiscendi fuit. Itaque cum essem biennium versatus in causis et iam in foro celebratum meum nomen esset, Roma sum profectus. Cum venissem Athenas, sex mensis cum Antiocho veteris Academiae

nobilissimo et prudentissimo philosopho fui studiumque philosophiae numquam intermissum a primaque adolescentia cultum et semper auctum hoc rursus summo auctore et doctore renovavi. Eodem tamen tempore Athenis apud Demetrium Syrum veterem et non ignobilem dicendi magistrum studiose exerceri solebam. Post a me Asia tota peregrata est, fuique cum summis quidem oratoribus, quibuscum exercebar ipsis libentibus, quorum erat princeps Menippus Stratonicensis meo iudicio tota Asia illis temporibus disertissimus, adsiduissimeque autem mecum fuit Dionysius Magnus; erat etiam Aeschylus Cnidius, Adramyttenus Xenocles: hi tum in Asia rhetorum principes numerabantur; quibus non contentus Rhodum veni meque ad eundem, quem Romae audiveram, Molonem applicavi cum actorem in veris causis scriptoremque praestantem tum in notandis animadvertendisque vitiis et instituendo docendoque prudentissimum. is dedit operam, si modo id consequi potuit, ut nimis redundantis nos et superfluentis iuvenili quadam dicendi impunitate et licentia reprimeret et quasi extra ripas diffluentis coërceret. Ita recepi me biennio post non modo exercitior, sed probe mutatus: nam et contentio nimia vocis resederat et quasi deferverat oratio lateribusque vires et corpori mediocris habitus accesserat. (Brut., § 313-316.)

[*Reliqua deinceps persequemur.*]

EPISTULAE.

J. K. L., E. S. S. Editori LATINE, S. P. D.

Cum de arce Heidelbergensi in epistola priore mentionem fecerim, ampliore modo nunc scribam. Ut arces antiquae, quae in Germania sunt, paene omnes fractae sunt, ita haec arx ruina est. Cum eae ad usus belli munitae essent bello sunt deletae. Galli, qui saepe hanc terram rapuerunt raptamque tulerunt, semper fere arces, quas ii tenuerunt, deleverunt, nam, quas sibi retinere non possent, eas hostibus castella futuras esse noluerunt. Haec arx oppugnata in bello quod nominatum est "bellum triginta annorum," est in magnam partem fracta. Mox relecta, anno millesimo sexcentesimo octogesimo ab Gallico imperatore *Melac* est capta, post quod tempus, turribus pulvere mortifero¹ dejectis, nunquam renovata est. Electori Carolo Theodoro in mentem venit arcem renovare, sed cum ille ad opus parabat, anno

¹ Powder.

millesimo septingentesimo sexagesimo quarto arx fulgure icta est et quae pars inflammari poterat est consumpta. Nunc arx, facta ruina magna splendidaque, anno frequentia hominum crebra est. Ei sitae pedes trecentos fere supra flumen in clivo, loco amoeno, olim horti pulcherrimi circumdabantur, nunc autem arbores solae circum crescunt, per quas viae curvae opacaeque apertae sunt. Ab his viis et per vacuas fenestras ipsae arcis colles, prata, vici, silvae, flumina, loca omnia pulcherrima videri possunt. Non est dubium quin homines qui huius arcis situm legerint, rebus pulchris locisque amoenis afficerentur. Hic Electores Palatini habitare solebant. Intra muros arcis, dum stabat, multae res laetae multaque res horridae actae sunt. In aulis viri mulieresque musica, cantu, choro, epulis gaudentes colligebantur; fortasse autem in eodem tempore captivi variis criminibus accusati, eculeo multisque aliis modis atrociter torquebantur. His paucis annis multi in societate se sociaverunt qui, ne arx varia tempestate, calore, gelu, pluvia plus laberetur, prohibere conaretur. Ab omnibus, ubicumque locorum sunt, socii ad arcem reficiendam pecuniam petunt. Cum arcem restaurare non cupiant, se in quo statu nunc sit eam servaturos sperant. Nemo qui semel arcem viderit parvam pecuniam dare pro tam bona causa dubitare potest. Omnes non possunt quin sperent illos in tali labore prosperos successus habituros esse. Vale.

Datum Heidelbergae, A. D. XV. Kal. Oct. MDCCCLXXXIV.

DABAM ROMAE, ante diem V. Kal. Apr.

W. L. C., E. S. SHUMWAY, S. D. P.

Sepulcrum memorabile in Via Labicana prope portam, quae dicitur "Maggiore" anno post Chr. millesimo octingentesimo duodequadragesimo inventum est. Murus ab Honorio exstructus id per multos annos adeo celaverat, ut ex hominum memoria paulatim plane exstingeretur.

Aedificium quattuor lateribus per tria tabulata discernitur, quorum primum ornamentis caret: secundum constat e lapidibus, qualibus pistores ad panem subigendum uti solebant. In superiore parte haec inscriptio ter repetita conspicitur.

EST HOC MONIMENTVM
MARCEI VERGILEI EVRYSACIS PISTORIS
REDEMTORIS APPARET.

Tam cognoscimus Eurysacem non solum pistorem, sed etiam redemptorem fuisse. Super hanc inscriptionem tres series lapideorum mortariorum ita positae sunt, ut foramina viatorem spectent.

Multae reliquiae caelaminum in zophoro (in margine) adhuc conspiciuntur: quae varias actiones coquendi, vasa coquendis cibis utilia, furnum, pistrinum, homines farinam pendentes, distributionem panis exhibent. Viator Pompeiis nunc eundem pistrinum invenit, cujus imago in hoc monumento est.

Juxta est caelamen hac inscriptione ornatum.

FVIT ATISTIA VXOR MIHEI—
FEMINA OPTVMA VEIXSIT—QVOIVS CORPORIS
RELIQVIAE—QVOD SVPERANT SVNT IN—
HOC PANARIO.

Reliquiis hujus panarii, quod cineres Eurysacis et uxoris continebat, confirmatur extremo tempore rei publicae aut primo imperii factum esse.

Hoc monumentum cum multis aliis planius quam omnes libri explicat Romanorum vivendi agendique rationes. Quamobrem nunc diligentissime a curiosorum manibus custoditur. Si litterarum ductus extricare potueris, parvam hanc epistulam haud invitum te lecturum esse spero. Vale.

AFFINES. [Erasmus.]

Affines dicuntur, qui non sanguinis, sed matrimonii conjunctione copulati sunt.

Socer, uxoris meae pater est mihi.

Gener, filiae meae maritus.

Socrus, uxoris meae mater.

Nurus, filii mei uxor.

Levir, Mariti frater—levitur dicitur ab uxore ut Helena Hectorem *levirum* vocat, quod esset nupta Paridi.

Fratrīa, fratris mei uxor.

Glos, Mariti soror.

Vitricus, matris meae maritus.

Noverca, patris mei uxor.

Privignus, uxoris aut mariti filius.

Privigna, filia alterutrius.

Rivalis qui amat *eandem*.

ENGLISH SUPPLEMENT.

[SUPPLEMENTUM ANGLICUM.]

MUSARUM SACERDOS. [*Katharine Lee Bates.*]

Who called himself your priest, Immortal Choir?
 Not DANTE, though in ruddiest altar-flame
 He plunged his torch, and bore it through the shame
 Of deepening hell to domes of starry fire,
 In steadfast temple-service. Not that sire
 Of glorious chant, our MILTON; he who came
 With solemn tread and vestments purged from blame,
 To swing the censer of divine desire.
 But HORACE, sipping at your crystal spring
 As lightly as he quaffed his Sabine wine,
 Caught up that lute, about whose golden string
 The rose and myrtle he was deft to twine,
 And sweetly sang, in pauses of the feast,
 "The poet is the gods' anointed priest!"

*From "The Literary World."***FROM OLD ROME. A Teacher's Letter to his Pupils.** [*Adapted from the German.*] [Continued.]

IN order to reach the Forum from this side, we must descend a series of wooden stairs temporarily constructed here. We now obtain a view at the right, through the middle one of the three arches of the Arcus Triumphalis of Septimius Severus. This somewhat clumsy edifice was erected in the year 203, in order to celebrate the victories over the Parthians of the emperor just named. When still adorned with all its decorations, this edifice indeed must have been much finer. Above the main passage there was a long inscription, in metal letters, glorifying the achievements of the imperial family. In the fourth line we now read, "Optimis fortissimisque principibus." But originally, as may be concluded from the vestiges left by the way in which the letters were attached, it must have read, "P. Septimio Getae nobilissimo Caesari opt." But when, after his father's death, Caracalla had glutted his hatred toward his brother Geta by making away with him, he caused the odious name to be re-

moved from this monument of victory, on the pretense that it was too shocking for him to be continually reminded of his murdered brother. Trophies were fastened to the right and left of the inscription, and above the arch there stood a gilt *currus sejugis* of brass, seemingly rushing headlong, in triumphant course, in which was the emperor, crowned by a Victoria. Close to the triumphal chariot strode Caracalla and Geta, whom their father had permitted to share alike the glory of the house. At the corners of the superficies, we at present see so barren, were placed equestrian statues, so that the whole might well have produced an imposing impression.

We now enter the middle portal, in order to escape the Italian November's sun, and have before us the colossal substructure of the Concordia Temple. It was vowed in 367 by Camillus the dictator, in gratitude for the restoration of unity among the Patricians and Plebeians. After Camillus's death it was constructed by the senate and people. In consequence of decay, it was renovated and enlarged by Tiberius in compliance with Augustus's wish. Even in times of the republic it was a spacious temple, as the senate oftentimes assembled here. The splendor of the pillars, indeed, has passed away, but still we distinctly make out stairs ascending in terraces and leading to an ante-structure, behind which the broad temple jutted out on both sides. In it the senate had convened in crowded assembly on that memorable 3d of December, when Cicero held in his hands the evidences against the Catilinarians, obtained through the ambassadors of the Allobroges. The conference lasted until evening. Impatiently the populace streamed up and down before the stairs of the temple, when at last the consul, emerging from the mysterious cell of the temple, informed the apprehensive Quirites of his having removed the impending danger. "But not I myself have accomplished this—that were saying too much—nay, Jove on high hath withstood. It is he that desired to see saved his Capitol, these temples here—ay, the entire city, and all of you." Imagine for a moment, you had with the Roman citizens been fearing for your property and life, that you had already seen in your minds the houses of the city being consumed by flames: would not that man, whose majestic form shone down from above into the dusk of eve like that of a god; who so calmly,

and yet inspired with the joy of victory, was speaking to you—would not he necessarily appear to you a savior, a father of his fatherland? Most likely you would not have suffered yourselves to be sent home with soothing words; you, too, as brave Quirites, would have lighted torches and formed an escort of honor for the deliverer of the city.

[To be continued.]

THE EDUCATION OF THE ROMAN BOY. [By E. T. Tomlinson,
Head Master of Rutgers College Grammar-School.]

THE Roman life was a growth. It was marked by change, marked and strong in spite of the natural conservatism of their power. Those walls of to-day, at once our bulwark of defense and our means of progression—the press and the printed page—could not check wild growths or draw out and develop much of the latent power; so that the term Roman life and Roman education is a broad one, and covers much that is misty in the early history, on through the growth of power down to the time when Christianity came to triumph over paganism, and Rome found her ancient walls and foundations crumbling and falling from beneath her.

The Roman life was essentially an outgrowth of the old patriarchal form of government. Abraham finds his counterpart in Anchises. It was the *paterfamilias* that was and continued to be the man of power. While the Greek father could only banish his child from his home, and refuse him the protection of the family name and arms, and could not affect his liberty or his life, the Roman father was the absolute master, and held the powers of life and death. His power was almost more unlimited than that of the Eastern despot over his subjects. In his own home (*domus*) he was the absolute master (*dominus*). And yet his power was restricted. Among his people law was not more binding than custom, or rather law was only the expressed custom (*mos*). The father's power was only over his legitimate children (*liberi ingenui*); the father's power (*patria potestas*) was mitigated and regulated by many of these customs. The exposure of infants, that barbarous practice so common among the ancients, was restricted if not prohibited, and the adoption of children was so common and held so sacred and binding that

marriage between adopted children was sternly and strictly forbidden. Another fact must be taken into account in dealing with the elements that entered into the young boy's life. The position of his mother, of the Roman woman, was far above that of other nations of antiquity. In the home (*domus*) she was the *domina* (mistress).

The position and the dignity of the Roman matron made the mother's influence in the education of her children greater than in any of the surrounding nations, or, indeed, among any of the nations known to history. Browning says: "One of the chief characteristics of Roman education was the influence of the mother. The Roman wife was the worthy companion of her husband, and she was often the best stimulus and example to her sons."

With the dignity and the fear and the love so often displayed by the father, and the respectful care and attention of the mother, the young boy was thrown into life in a different condition than that of any of his neighborly brothers—a freedom, and yet restriction; with a private as well as a public life to aspire to, and more of the home influence than could reasonably be expected of the times, he must have gained a view of living never dreamed of by others. And this was largely due to the law or custom that prohibited his father from trying the evils of polygamy.

The Germanic nations shared with the Romans the honor of treating their women in a comparatively dignified manner. Becker's "Gallus" records that the Romans seemed to have ascertained what learned wives were, what tyrants wealthy ones were apt to be.

At the birth of the child, the custom common in Greece and Rome alike prevailed, whereby the father declared whether he would bring up the child as his own or not. Nine days after the birth of the boy, and eight after that of the girl, followed the *lustratio*, and at the same time they received their name (*nomen accipiebant*). Small gifts were made at this time, and each succeeding birthday saw new gifts bestowed.

After the *lustratio* (*dies lustricus*) there came the formal announcement in order that the boy's name might be entered in the public registers. In those old times, and the same was true of the Greeks, there were no wet-nurses, but the mother nursed the child herself. Only little is known of this early period of

his life. It was probably entirely domestic. We do know, however, that great care was taken in the selection of attendants, lest the children learn improper words, incorrect speech and expression, poor pronunciation and enunciation, etc. How well this feature could be imitated to-day! Our Catholic friends say that, give them the first seven years of a child's life, and they care not who has the rest of it. And while this is, of course, an extreme, does it not show us how important the care of the early years, and how well the Romans did to guard well the opening life of the Roman boy?

Following these ceremonies, the life of the child, we can imagine, flowed on as does that of the children of other times. But, when the age of seven had been reached, a marked point had been attained in the child's life. Then his education was to begin.

The curriculum, or course of study, embraced the following subjects, which we wish to touch upon briefly in detail:

Grammar, dialectic, rhetoric, music, arithmetic, geometry, astronomy. These were really divided, although not with the same sense as is our higher educational work, into preparatory and collegiate—the first three forming the *trivium* and last four the *quadrivium*. I would not be understood as claiming that at all times in the history of Rome was this course in vogue, but in no cases did it exceed what was included in this list.

The elementary schools, which the boys first attended, were something after the manner, although not the plan, of the modern kindergarten. The teachers were called *ludi magistri*, although this name was afterward changed to *grammatistes* or *litteratores*. There were not the stiff, formal ways which were prevalent in the more advanced schools, nor in all probability the same strict discipline, for the rod played no small part in the correct training of the boy. In these elementary schools the children learned their letters, and then to read and spell. The Greeks built up their knowledge by beginning with the letters and then combining them. The Romans, however, worked more on the syllabic method in vogue to-day. They learned the whole before they analyzed. This method met with opposition then as it does now. In the schools were wax tablets with grooves in them, and, by following the marks, the boy learned to make the figures and trace the letters for himself. Often the teacher would hold his

pupil's hand in his, and guide the weak and unwilling fingers in the way marked out.

As soon as a fair knowledge of the letters had been gained, came the learning of words. Passages were chosen which the boys learned by heart. The least slip in accent or in quantity brought the correction of the master. Their ears were trained to a wonderful nicety.

These elementary schools were usually managed by one teacher, although the having an assistant was common; but, if help was needed, it was more common that some exceptionally bright or advanced pupil assisted.

Simple arithmetic, or reckoning, followed the reading and writing. This, as it was also among the Greeks, was carried on in two ways. One plan was by making signs with the fingers. Each bend, or each joint, denoted a separate value; every bending a distinct number. The skill the deaf and dumb of to-day gain, and the nimbleness with which they move their fingers, show us what can and so what could have been done in this work. The teacher, from the constant practice of years, would move his fingers with lightning-like rapidity, and woe be to the unfortunate lad unable to follow! Another method of teaching arithmetic was by the use of a counting-table and stones. Often this was done under the form of a game. Several Italian games are prevalent to-day which are nothing but modified forms or remnants of the old school-days of the little Roman fellows. The boys gathered about a table; on the table lines had been drawn, and a different value attached to each line, so that the value of the stone depended upon its position. It was the same principle that is employed in the *abacus* of to-day, without which no primary-school is considered complete.

This training usually was completed about the twelfth year. Up to this time play was no small factor in the boy's life. His books were carried for him daily by a slave. This, although a pleasant manner, for the boy, of getting his books to school, had one great drawback. Can the life of any boy be said to be complete who has never had the opportunity of rising in class, and, in the full consciousness of his importance, the envy of his class, cry out that he was not prepared; that he had left his books at home?

At about this age he was turned over to the tender mercies of the *grammaticus* or *literator*.

These elementary teachers did not have the privilege or gain the reputation of those engaged in the higher branches.

With the *grammatici* or *literati* the study of Greek was added to that of Latin. Standard authors were studied; selections were learned "by heart," and great attention was given to etymology and the gaining a clear insight into the meaning of the author. A common manner was for the teacher to read aloud to his class first, and then have them read after him, and, as soon as possible, for each to commit the entire selection to memory.

These teachers prepared the way for the *rhetores*, as the *grammatistes* had prepared the way for them. "Rhetoric was to Roman education what music was to Greek." It seems to have been a mingling and union of many elements, imparting not only discipline, but what we to-day term "culture" as well. We must bear in mind, however, that the Roman was an intensely practical man. Nothing was of any value to him unless it tended directly to further the youth in his chosen work. The Greek mind delighted in fine distinctions and keen subtleties, and we know from the accounts we have of Socrates's life and manner of teaching, and of his followers as well, that a general interest on certain subjects could be aroused at Athens that among the Romans would, as a rule, be passed by unnoticed, save perhaps with contempt. They had the genuine element which we claim to-day as a Yankee trait, of testing the value of everything, and hardly being willing to wait for results. So it came to pass that as the Romans came more in contact with the Greeks, as the result of battle and conquest, some saw at once the value of Grecian culture and arts; but among the many a storm was raised against the impracticability of such studies as occupied the mind of the aesthetic Greeks. But Grecian seed was planted and a union was formed which, though like the cloud of the size of a man's hand, soon spread and produced a fruit on Roman soil which it never could have gained among the Greeks. There was at Rome, perhaps, less of pure culture than at Athens; less of the keen mental shading in regard to philosophical matters; but there was more of a sturdy strength, of solid reliability, less intense individual selfishness, more results manifest.

So it was that the higher mathematics never gained great favor at Rome. Geometry and mathematics were valued so long as they were practical, but no longer. Grammar and rhetoric were more highly esteemed. The musical language of Italy, which to-day is the delight of visitors there, which by its melody and its smoothness charms the ear and inclines a man to believe that which he hears, was as highly esteemed then as now. The power of the orator was recognized and feared or courted by all, people and rulers alike. Hence, all that tended to train or develop an orator, to enlarge his vision, or give him command of a wider range of subjects, was regarded as practical. It could be measured by the standard of results.

Grammar was more than the study of technical terms. It was a wide field, and contained all the elements of the sciences. According to Quintilian, it had two parts—the training to speak accurately, and the critical study of the poets. Now, this critical study of the poets required a knowledge of the subjects, themes, allusions, figures, etc., used by the writer; and so the thorough study of the standard productions led to more than a mere study of written language. Among the writers whose works were standard we find Aesop's fables popular at all times, and, in later days, the same authors that engage the attention and much of the time of the school-boy and collegian alike were used. Orthography and the rules of grammar were frequently dictated; and, indeed, we know that the dictation exercise played no small part in the school-work. As it is considered *the thing* in many homes to-day for the boy to learn the Ten Commandments, so in these schools the laws of the Twelve Tables (the *leges duodecim tabularum*) were learned by the boys.

It seems strange to us that with the sunny skies, the earth and air combining in an effect that must have been conducive to poetic sentiment and feeling, and with a language excelled by few in its musical power and attraction, music should have been so lightly esteemed. We know that singing must have been somewhat common, but the use of instruments to produce music in early times was comparatively restricted. The legends of the songs at the banquet when Aeneas tarried at Dido's table, were preserved, and the lyrics have been handed down to our generation. But the introduction of musical instruments, at least many

forms of them, was received with disfavor. The flute in particular was regarded as calling for a waste of breath. The ancient songs, particularly those of a national or patriotic character, were sung at the meals, and the practice was in all probability kept up through the later times.

The study of rhetoric, as has been said, did not gain any ground in Italy, or, rather, among the Romans, until after the subjection of Lower Italy. Greek rhetoricians came to Rome, either at personal invitation, or because of the opening that they fancied they saw for themselves at the capital of the nation. The increasing power and demand they gained gradually led up to the demand for teaching rhetoric in Latin. There was strong opposition, but the opposition gradually gave way. The power of Greek may be slightly judged by the complaint of Quintilian (after the fashion of complaints heard in our schools to-day) that children were taught Greek before they knew their parent tongue. The knowledge of Greek, while common among a certain class, never became widely spread.

[To be continued.]

RES.

Res occurs in seven books of Caesar 375 times, in Nepos 284. (For its manifold use, see Lexicon; also see Nägelsbach, p. 34.)

Preble and Parker say (p. 13): "A brilliant instance of the Roman fondness for the simple is the use of *res*, *ratio*, etc., with such manifold shades of meaning. *Res* is a blank check, so to say, to be filled up from the context to the requisite amount of meaning." Rothfuchs says, "The ancient Roman was so inclined to look at things as concrete that he won from the most abstract notion a concrete side and beheld it as *res*." Of the student of Latin composition Rothfuchs says that he often makes the mistake of translating "case" by *casus*; "function," by *functio*; "respect," by *respectus*; "action," by *actio*; "history," by *historia*, etc. Rothfuchs gives the following rules:

1. An adjective used substantively always has *res* if the neuter form can not be distinguished from the masculine; therefore, not *praeteritorum memor*, but *rerum praeteritarum memor*.

2. This circumlocution with *res* often occurs with the expressions "some(thing)," "no(thing)," "this," "that," "therefore,"

etc.—e. g., *aliqua res, nulla res, ea res, ea in re, qua de re, quibus rebus*, etc.

3. "Matter," "thing," "work," "circumstance," etc., are expressed by *res* if the meaning of the word is clear from the context (the connection, or an adjective or pronoun).

4. The substantives that are compounded with *wesen* (which may perhaps be rendered by our "affairs" or "matter") are expressed by *res* in singular, but still oftener in the plural, with the corresponding adjective—e. g., *res publica, militaris, maritima, frumentaria, domestica*, etc.

ANTIBARBARUS. [Meissner.] [Continued.]

Call (loudly), *clamare*, not *vocare*, which = call to one's self. (?)

Capacity, *captus*, but always in the expression *ut captus est alicuius*, otherwise *mens, intelligentia*, not *capacitas*, which means capacity of a vessel.

Capital, *urbs nobilissima, primaria*; *caput* only with the genitive of the land or the people. Rome as capital, simply *urbs*.

Carry off the victory in the fight, *proelio vincere*, not *pugnantem victoriam reportare*. Over some one, *victoriam reportare ab aliquo*, not *de aliquo*.

Carry out a plan. *Propositum* (but without genitive, adjective, or pronoun), *peragere, consilium exsequi*, not *consilium perficere*.

Cease from, *mittere, omittere, praetermittere, desinere*, et al., not *intermittere*, which = to lay something aside for a longer or shorter period—e. g., *studia*. I can not refrain from — = *facere non possum quin*.

Challenge. *Invitatio, evocatio*, or by verbs (*hortari, provocare*, etc.), not *provocatio*, which in classic prose means appellation.

Cite a place from Plato et al., *locum Platonis afferre, laudare*, not *citare*, which means "call forth as a witness" (*testem*).

Classic. 1. Concerning the Greek and Latin—e. g., the classic writers, the old classics, *veteres scriptores (Graeci et Latini)*; 2. Meaning "choice," equals *optantissimus, praestantissimus*; hence, in this meaning, *scriptores optimi, praestantissimi*. Do not use *classicus*.

Comical, *ridiculus (homo ridiculus)*, not *comicus*, which = appearing in comedy, *senes comici*.

Command, *iussum*, but usually only in the plural; on command, *iussu*, not *iusso*.

Commit suicide, *mortem sibi consciscere*, *manum sibi affere*, *se interimere*, *not se interficere*.

Communicate something to some one—i. e., to narrate, *narrare*, tradere alicui aliquid, *certiorem facere aliquem de aliqua re* or *alicuius rei*, not *communicare aliquid cum aliquo*, which means to share with any one for common use.

Complain. To some one about something, *expostulare* or *conqueri cum aliquo de aliqua re*, not *apud aliquem*.

Compound words, *verba copulata, iuncta, coniuncta*, not *composita*, which is well-ordered words.

Concern. As far as concerns —, should be expressed by placing the thing to be emphasized first (with following, *quidem*, not by *quod attinet* in epistolary style), or *quod — pertinet*, which equals “as far as is conformable with my duty.”

Condition. On condition, *ea condicione, hac lege*, not *sub ea condicione*.

Conduce to health, or hurt, *salutem, perniciem afferre alicui*, not *saluti perniciæ esse*; to advantage, *usui, ex usu esse*, not *utilitate esse*.

Connection of the thought. *Ratio, qua sententiæ inter se excipiunt, not nexus sententiarum*, since *nexus*, in Cicero, is limited to the two meanings, first, combination (*atomorum*), second (*nexus se obligare*).

Consecrate to. Consecrate one's time to literary pursuits, *tempus in litteris consumere*; one's life to literary pursuits, *aetatem in litteris ducere, agere*; to entirely consecrate one's self to literary pursuits, *se totum litteris tradere, dedere, not tempus litteris consecrare* (which = to make sacred or holy to).

Consider (i. e., have regard to) something. *Respicere aliquid, not ad aliquid*, which = to look back after something. With regard to —, *si respicimus, rationem habemus* (with genitive), or *respicens* (see concern), not *ratione habita nor ratione*.

Consolation. *Solacium, consolatio*, which = the act of consoling, *not solamen* (poetic and post-classical).

Console. *Consolari* (aliquem de aliqua re an se *consolari aliqua re* or *de aliqua re*), not *solari* (poetic and post-classical).

Consume (time, labor, money) in something, *conferre tempus*

ad aliquid; consumere, collocare, pōnere operam in aliqua re, *not* in or ad aliquam rem.

Content. Rebus suis, sorte sua contentum esse, *not* absolutely contentum esse. I am content with (participle), satis mihi est with infinitive, *not* contentus sum.

Continuation (further discussion, narration), reliqua pars, pars altera, tertia, etc., *not* continuatio, which equals, 1, unbroken continuation (imbrium); 2, unbroken chain (causarum). Continuation and conclusion, res instituta porro tractatur et absolvitur. *Continuation* follows (i. e., to be continued), reliqua deinceps persequemur.

Contract a disease, etc., morbum, malum, poenam contrare, *not* sibi contrare. To bring upon one's self one's hatred, alicuius odium subire, suscipere, in se convertere, sibi conflare or in alicuius odium incurrere; to draw upon one's self enmity, inimicitias suscipere; to bring upon one's self vituperation, in vituperationem cadere, venire, vituperationem subire, *not* odium, inimicitias vituperationem contrare.

Contradict some one, contra aliquem dicere, *not* contra dicere alicui.

Corruption, of manners, mores corrupti or perdit, *not* corruptela morum.

Court. To bring one before the court, in ius, iudicium vocare aliquem, so in iudicium venire, in iudicio adesse, to appear before the court, *not* ante—; certain, so much is certain, hoc certum est, *not* tantum certum est.

Cradle, poetically for origin, incunabula, orum, *not* cunabula.

Create the world, procreare, aedificare, condere mundum, *not* creare; creator, procreator, *not* *creator*.

Crime, scelus, *not* crimen, which = accusation, charge.

Cruelty. Toward any one, crudelitatem exercere in aliquo, *not* in aliquem.

Cultivate the mind, excolere animum, *not* colere, which in connection with animum is used only figuratively. Cicero uses, however, "Artes et studia, amicitiam, iustitiam colere" (foster).

Culture, animi ingenii cultus, *not* cultura (only united with agri), and *not* cultus without genitive.

Cure, aegrotum sanare, *not* curare. 1. Care for in the capacity of physician; 2. To nurse, foster.

SIDE-LIGHTS ON VIRGIL.

I have found it helpful, with my own Virgil class, to devote one hour in the week to the reading at sight of other Latin poetry bearing on their work as **Horace's** Ode to Mercury or **Ovid's** Wooing of Polyphemus. The time usually spent in the preparation of the lesson the students devote, on this day, to the reading of English tales or poems, like the following, suggested by allusions in the *Aeneid* :

Homer. *Iliad.* Bryant's or Chapman's translation.

Odyssey. Bryant's or Chapman's translation.

Hymn to Mercury. Shelley's translation.

Dante. *The Inferno.* Selections. Longfellow's translation.

Milton. *Paradise Lost.* Selections.

(Both these in connection with Virgil's description of Hades.)

Mrs. Browning. *The Dead Pan.*

A Musical Instrument.

Hector in the Garden.

Tennyson. *To Virgil.*

Oenone.

The Lotus-Eaters.

Dream of Fair Women. (Helen and Iphigenia.)

The Higher Pantheism. (*Aeneid* VI, 724-729.)

Shelley. *Prometheus Unbound.* Selections.

Hymn of Pan.

Hymn of Apollo.

Keats. *Endymion.* Selections.

Hyperion.

Wordsworth. *Laodamia.*

Lewis Morris. *Epic of Hades.*

William Morris. *Life and Death of Jason.*

From The Earthly Paradise :

Atalanta's Race.

The Doom of King Acrisius.

Cupid and Psyche.

The Love of Alcestis.

The Death of Paris.

The Golden Apples.

Bellerophon at Argos.

Bellerophon in Lycia.

- Hawthorne.** The Marble Faun.
The Wonder Book.
Tanglewood Tales.
- Byron.** Childe Harold. Selections.
Prometheus.
- Andrew Lang.** Helen of Troy.
- Jean Ingelow.** Persephone.
- Kingsley.** Andromeda.

(Valuable, also, as an introduction to Latin scanning, its dactylic hexameters, the most excellent known to me in English verse, accustoming the pupil naturally to the heroic measure.)

KATHARINE LEE BATES.

Dana Hall, Wellesley.

(NOTE.—I have made no mention of Macaulay's *Lays of Ancient Rome* and Shakespear's *Antony and Cleopatra*, because they were included in the general list given by Professor Post.)

HORATIAN ALLEGORY. [*Translated from the German by Samuel M. Otto.*]

Is Horace's ode "O navis referent" an allegory? Of the critics a small minority declare against an allegory, while the large majority favor that view. Since the question is an important one for Horatian as well as for other Roman, for Greek and modern poetry, I desire to lay a few grains into the scales of the negative side of the question.

It is said that under the figure of the ship the Roman state is represented. But now the different parts of the ship again reappear under the figure of the different parts of a human being. The mast, for example, is *wounded* like a member of the human body; mast and sail-yards groan and utter a plaintive cry such as issues from the breast of man, and the fore part of the ship is naked and exposed or defenseless like the breast of a combatant. These are single or isolated expressions, but through the whole ode there runs the idea of a spiritual personality. The ship is addressed like a hearing and rational being; it sees and perceives; it has free energy, and a free will to seek and to avoid; it appears proud; it is perhaps not free from guilt in the eye of Fate, and it calls upon the gods. In the first place, then, the state is represented under the figure of a ship—an ethical association of human beings becomes a non-ethical thing; but in the next place the ship again is represented under the figure of a single person—the non-ethical thing becomes an ethical personality. Allegorical personifications, as is well known, are nothing unusual; an impersonal, actual thing is raised by allegory into a personality. But here, on the contrary, something *allegorically* impersonal is by allegory made personal in the allegory. Umland, for example, represents the association of the Swabian poets of nature under the figure of an apple-tree, and the apple-tree again under the figure of a good landlord—which would

be an allegory of the second degree, like the Horatian, if it were on the whole possible.

The ship is the Roman state. Very well; what, then, is meant by the mast, sail-yards, and cables? For suppose the bearer has in the first lines of the ode understood the allegory, and consequently has recognized under the figure of the ship the state, under the figure of the billows civil commotions, under that of the harbor peace and harmony; and then he necessarily sees the hull of the ship of state without a rudder, consequently, so to speak, without a state rudder, without the means of moving and guiding itself on the sea of politics; and he sees the mast of the ship of state half broken off, consequently—yes, what is the mast of the ship of state? What, therefore, does the hearer see in the ship of state? A moment ago, with the terms ship, waves, and harbor, the sense was tolerably clear. The metaphors were otherwise already familiar to the fantasy or could be easily formed one from the other for the imagination, and interpreted by the understanding. With stern and rudder the sense would be clear if the power of the imagination were not too lively and active; so in the case of hull and sails the meaning would be tolerably plain. But mast, yards, and cables—what constituent parts of the affairs of state, forsooth, is the imagination accustomed to see in these things? And what is the riddle-solving intellect hastily to guess and divine—some haste being necessary in the apprehension of poetical statements? Only compare, for example, the nearly related representation of *Theognis* v, 667 ff. Here, as in the case of every good metaphor, one can instantly translate every figurative expression into that which is literal; and yet the poet says he has spoken in riddles. But Horace indeed speaks in insolvable riddles when he speaks allegorically.

But we must not in this ode, they say, follow up the allegory in its details; for in that case it would be a poor allegory, or no allegory at all. Perhaps our expounders confound allegory and simile. Of course, in the splendid simile of the tired and hungry plowman which Homer makes in his powerful representation of the restless longing of Odysseus for his journey home—there no hearer needs understand all the individual traits of the simile as emblems of particular incidents and occurrences in the narration of Odysseus. Why not? Because the idea is not conveyed to the hearer that the husbandman in the whole is Odysseus, and that his return home at supper-time is really the hero's return home to Ithaca. Suppose Homer to have said: "Odysseus sat at the farewell banquet in the hall of Alkinoös, and the minstrel Demodokos sang and played in his honor. But the plowman often turned his face toward the sun, for he longed for his evening meal. All day long the two reddish-brown oxen had drawn the plow for him through the new fallow ground." Here the plowman would be none other than Odysseus, and his return home to his evening meal nothing else than the return to Ithaca—consequently an allegory, and all that follows would undeniably be allegorical, and the hearer would have to exert himself to conjecture what was meant by the new fallow ground, what by the two reddish-brown oxen, etc. From the same necessity an accurate listener to Horace will have to de-

sire to understand what the mast and its appliances signify, what is meant by the cables of the *ship of state*, with which in the open sea it can set the violence of the waves at defiance, etc., provided the listener referred the opening lines of the ode to the ship of state, and accordingly was carried forward allegorically.

Provided: but with what right can we make that supposition? In the illustration given above, the plowman, as a matter of course, from the very beginning, could have been none other than Odysseus, because Odysseus only was spoken of. So in Theognis, every one knows from the first word of the sea-voyage that it is allegorical, and represents the course of the civil commotions, for in the preceding verses, as well as in the principal clause of the allegorical sentence, political affairs are under discussion. But in Horace the very first word of an independent poem is "O ship." How does the hearer, even Horace's nearest friend, so far as I am concerned, know that by ship is meant the state? Only a few pages before there is an ode of Horace beginning, "So may the heavenly goddess of Kypros guide thee, my ship!" There the hearers or readers are to understand by ship only a ship. Precisely so here. But assuming also that at the time this ode was written it was customary to understand such words as ship and voyage allegorically—that is to say, metaphorically—it would be so much the more hazardous, since Horace more frequently uses the metaphors ship and voyage of quite other things than of state affairs, and so one reader might understand this, another that, and even the same reader different things in succession. But in this way the allegory would be turned into an enigma or common puzzle; and yet a good enigma can in the end have only one sense. It belongs to the unity of the allegorical form that the relations of the allegory shall be given from the very beginning, either through a coherence of preceding literal thoughts, or by explicit mention of the literal thing. An example of the first kind is given by Theognis in the allegory already mentioned of the ship of state; of the second, in Geibel's "*Der schnellste Reiter ist der Tod.*" Otherwise we shall have a disorderly mixture of enigmatical forms.

The objection may be made that this ode in fact was intended to be an allegorical-lyrical riddle, and that at first, in view of the circumstances connected with its origin and publication, it was solvable, and adapted to lyrical purposes, a riddle in the sense in which Körner calls Schiller's "*Mädchen aus der Fremde*" a riddle. But such riddles of a lyrical nature always prepare us beforehand for the perception of the sense, exciting in us a meditative frame of mind from the beginning by an intimation of the enigmatical, or by directly challenging us to think and interpret. Of the one kind we have Schiller's "*Ein Mädchen schön und wunderbar*"; of the other, Schwab's "*Nenne mir die stille Stadt.*" Allegorical riddles, then, like other allegories, present only such features of the image as can be translated conclusively, one and all, into the literal, of which the two poems just referred to are fair examples. And, finally, allegorical riddles like those mentioned set forth the features of the image in a calm, clearly arranged, narrative or descriptive manner. In this way the hearer's imagination is able to construct the image

line after line, and at the same time the understanding can advance without disturbance and embarrassment to an ever-clearer perception. All of the three following characteristics of an allegorical enigma are wanting in this ode of Horace: There is wanting, in the first place, every intimation of another sense than the literal; secondly, every incitement to reflect and interpret, so that mast, yards, cables, decorated stern, do not admit of a solution; lastly, the representation is so vividly lyrical and dramatic that the hearer has no time for reflection, and instead of advancing step by step from the mysterious darkness into the hopeful twilight, and from this into the full daylight of perception, he is evermore powerfully urged on into a vividly lyrical participation or feeling, and drawn into the dramatic situation of the struggling ship as into an actual one—that is, a non-allegorical one.

But, then, can the objects of an allegory as they are under discussion in this ode be attained if, as we have just seen, all the *forms* of the allegory are wanting? It is the object of an allegory, they say, also in this case, to make what is less clear more conspicuous. If, now, as has just been argued, the vividly dramatic representation causes me more and more to sympathize with the situation of the *ship*, as if this were the poetically actual situation, can the situation of the *state* by this means become apprehensible to me? If my *feelings* for the *ship* are ever more and more violently aroused, can my contemplation of the *state* become more lively? And if I am obliged continually to bring to my consciousness the fact that this ship is no ship, and if I am suddenly to give that sympathy which I feel for the struggling ship to the imperiled state, can the effect on me be an *undivided* one, an *earnest* one? No, at best only one rendered sprightly through contradiction, as in the case of those allegorical representations in sculpture, where the dramatic action is more powerful than is compatible with the æsthetic character of allegorical transactions.

But may our allegory perhaps serve the purpose of characteristic interpretation? Metaphors, you know, ought to give us a definite representation of the particular species of the individual thing in a better and livelier manner than any natural mode of expression whatsoever can give. Thus, for example, the whole carrying out of rudder, mast, sail-yards, etc., might make characteristically clear to us the general idea of the wretched condition and immediate peril of the ship of state; quite right. If we knew from the beginning that in general the ship of state was meant, we could in a measure obtain a clear idea of the *peculiar* state or condition of the ship of state; and if it had been stated before that the country was in a miserable condition of defenselessness and threatening danger, *like a ship* which, after the course of a former storm, was exposed to a second—then, indeed, the particular representation of the defenseless condition of the ship would give us a characteristically clear conception of the condition of the state. So we should have an appropriate allegory, or, again, an appropriate simile, instead of an incongruity in pretty verses.

Again: perhaps our allegory serves rather the purpose of the sense of beauty than that of characteristic interpretation. Beautiful Horace's repre-

sentation certainly is, for in all its relations it appears rhythmically touched, and it draws us involuntarily into its symmetrical movement. But how can we give ourselves up to this rhythmical movement, to this sense of beauty, if in view of an *allegorical* interpretation we must exert our powers of divination so vigorously, and are tossed miserably and irregularly hither and thither between immediate feeling and calculating judgment?

[*To be continued.*]

NOTES AND QUERIES.

2. Who was the Roman writer who gave a description of Divitiacus before the Senate?

3. Has De Sauley's "Campaigns of Caesar in Gaul" been translated into English?

4. Is it a book that would be of use to a teacher of Caesar?

5. Professor Ellis, in his "Hints on Quantitative Pronunciation of Latin," says on the subject of the study of the quantity of Latin syllables, "This is a task absurdly difficult for learners, and all Latin books now printed . . . ought to have the long vowels distinguished by the sign of length." Is there any series of Latin text-books in which this suggestion is acted upon? Is the distinction made by Professor Ellis between pitch and accent observed by any Latin teachers in this country?

6. What do you consider the best edition of Caesar for teachers' use?

Professor SHUMWAY:

DEAR SIR: I am so glad to see the new September number of *LATINE*, that I propose to devote a portion of this evening to making out a list of the English references used by my Virgil class, thinking that such may possibly be of use to some of your readers.

The "Side-Lights in Ancient History and Antiquities" embrace a number of the books which I have used with my Caesar and Cicero classes, but I am sorry that Professor Post did not include "Ben Hur,"¹ by Lew Wallace, a Jewish-Roman story of the first century, which seems to me admirably fitted to fix and deepen a student's impression of the masterful Roman character, to say nothing of its other points of interest to the Latin scholar, as the vivid presentation of Roman chariot-races, the painfully graphic picture of the lives of the wretched galley-slaves, who in silence and bondage and despair swept the proud vessels on to victory, and the most truthful representation of the attitude of conquered provinces toward their Roman rulers. For its strong portraiture of Roman character alone the book deserves a mention.

And speaking of books, I do not remember ever having seen in *LATINE* any notice of H. W. Preston's translation of "The Georgics," in which I take the greatest delight, so wonderfully has it caught the ever-varying melody and fresh spirit of the original.

I wish *LATINE* might sometimes give us critical articles on selected text

¹ [Professor Post has also written to add "Ben Hur" to his list.—ED.]

of Cicero or Virgil, with a view to bringing out the characteristics of style and the beauties of thought and phrase. And since I am wishing, I, for one, would like to see Horace's "Exegi monumentum" and Ovid's "Jamque opus exegi," and Herrick's curious "Pillar of Fame," printed together and compared.

Wishing you all success in your good work,

Believe me sincerely yours,

KATHARINE LEE BATES.

WELLESLEY, DANA HALL, *October 11, 1884.*

BOOK NOTICES.

Dr. PRABODY'S TRANSLATIONS OF DE SENECTUTE AND DE OFFICIIS are marked by their clear English—a quality frequently exchanged for Latin-English in so-called translations. Little, Brown & Co., Boston.

BINGHAM'S LATIN GRAMMAR shows on every page evidence of the careful scholarship of its reviser, W. Gordon McCabe. It is to be regretted that a general index has not yet been added. We hope the publishers will remedy this defect. E. H. Butler & Co., Philadelphia.

TOMLINSON'S MANUAL FOR THE STUDY OF LATIN GRAMMAR will prove of especial value to students who are pursuing the study without personal classroom work. For this purpose it has been introduced into the correspondence work of the Chautauqua University. It will also serve as a constant test of accuracy in Latin grammar. It has references to Allen and Greenough, Chase and Stuart, and Harkness. Ginn, Heath & Co.

TETLOW'S LATIN LESSONS is, it seems to us, one of the most important works yet written in its results on instruction. The inductive method is there applied with remarkable tact and success. Every Latin teacher should see the book—if only for the impulse to better methods. Ginn, Heath & Co.

PREBLE AND PARKER'S HAND-BOOK OF LATIN WRITING abounds in good directions to the writer. The exercises are good, but would have been rendered more practicable, it seems to us, had each exercise, or, at least, the earlier exercises, been accompanied by references to directions. Ginn, Heath & Co.

HAND-BOOK OF LATIN SYNONYMS gives, in condensed form and with convenient arrangement, the principal synonyms as used by the classic writers. Derivations are made use of in marking distinctions. Frequent examples are given. Cautions are inserted to help the student to write correctly. We are glad to know that the book has already been recommended for students' use in leading colleges and Latin schools. Ginn, Heath & Co.

Iter est longum per praecepta, breve et efficax per EXEMPLA.—SENECA.

NOVI
EBORACI.

LATINE.

MENSE DEC.
MDCCCLXXXIII.

" Multa Roga : Retine Docta : Retenta Doct."—COMENIUS.

Lector : Quid tibi vis, O ephemeris parvula ?

Latins : Ut Terenti verba flectam : *Latini* nihil a me alienum puto. " *Non enim tam praeclarum est scire LATINE quam turpe nescire.*"—CIC. BRUT. OXL.

GAUDIA LINTRIS.

O lacus corusce, cui mille colores
Dat occidens Phoebus post currus labores,
Tu nubium pulcher sublimem coronam,
Benigne pro votis lintrem accipe bonam :
 Lintrem gratam, undis natam,
 Remis laetis incitatam.

Laetitia, roseis advola pennis,
Delicias nobis da manibus plenis,
Decorae dum surgunt e gremio lymphae
Impelluntque lintrem caeruleae Nymphae :
 Lintrem gratam, undis natam,
 Remis laetis incitatam.

Tranquillam laudamus in fluctibus horam,
Sed fugat Venatrix Argentea moram.
Incumbite remis clareque canentes
Ad ripas impellite lintrem gaudentes :
 Lintrem gratam, undis natam,
 Remis laetis incitatam.

KATHARINE LEE BATES.

LYCURGUS SCHILLERI.¹

Ut de ratione, quam instituit Lycurgus, recte iudicare possimus, tempora illa civilia Spartaee nobis revocanda sunt et status civitatis, quem Lacedaemone invenit, cum leges in lucem protulit, cognoscendus est.

¹ Translated from Schiller, by Herbert Weir Smyth, Ph. D.

Bini enim reges, pari auctoritate, administrabant rem publicam, quorum alter invadebat alteri et sedulo sibi factionem comparabat, ut potentiam collegae minueret. Haec invidia a Procle et Eurysthene, primis regibus, in utroque stirpe usque ad Lycurgum tanquam hereditate tradita erat ut Sparta per illud magnum spatium temporis perpetuo factionibus conturbaretur. Uterque enim rex, magnis commodis permissis, populum ad suam causam traducere studebat; qui fons erat primum licentiae denique motuum. Nam res publica vacillans inter potestatem regiam et popularem praecipite mutatione saepe in contraria ruebat. Atque inter iura libertatis, quae populo concessa erant, et regiam potestatem fines certi nondum constituti erant.

A civibus locupletibus superbe crudeliterque pauperes tractati sunt, ut, summa desperatione affecti, tumultos moverent. Domesticis ita turbis civitas divulsa, non est dubium quin aut praedae gentibus finitimis bellicosus esset aut in plures tyrranides minores laberetur.

Hunc Lycurgus Lacedaemone rerum statum vidit esse. Fines potestatis regiae et popularis non definiti; bona fortunaeque civibus non aequaliter distributa; defectus communitatis et concordiae; opes civitatis penitus attritae; horum omnium malorum, quae auctori legum gravissima esse videbantur in legibus condendis rationem habuit.

Die, quo Lycurgus leges promulgare voluit, triginta cives nobilissimos, quos antea rationi suae conciliaverat, armatos in forum descendere iussit, ut terrorem iis inferrent, qui forte absisterent.

Atque rex Charilaus, his rebus terrore percussus, in templum Minervae confugit, opinatus tota re se peti. Sed hoc metu liberatus commotus est, ut rationem ipse Lycurgi acriter adiuvaret.

Atque prima constitutio ad summam rem ordinandam spectavit. Ut enim in posterum perficeret, ne civitas inter dominationem regum et potestatem populi, legibus salutem, fluctuaret, tertium, qui auctoritate pari esset, senatum medium interposuit. Senatores enim numero duodetricos et cum regibus tricenos ad populi causam se adiungere si reges potentia abuterentur, contra vero si potestas populi nimium magna videretur esse, reges ab illa defendere voluit.

Quae vero institutio egregia erat, qua Lacedaemonii in perpetuum ab omnibus domesticis tempestatibus seditionum ac

discordiarum, a quibus civitas usque ad illud tempus labefactata erat, liberati sunt. Quo modo factum est ut pars neutra alteram opprimere posset. Nam contra senatum populumque reges non multum perficere potuerant neque magis populus praevolebat, si senatus cum regibus consilia communicaret. Sed alii periculo Lycurgus non praevertit, ne senatus ipse potestate sua abuteretur. Senatus enim, cum in civitate medius interpositus esset, nullo periculo tranquillitatis publicae et cum regibus et cum populo se iungere poterat, sed contra non sine magno discrimine rei publicae, reges consilia sua cum populo contra senatum communicare non poterant. Quae cum ita essent, mox coepit senatus hac opportunitate intellecta potestate sua abuti. Et hanc ob rem, quae ab iis agitabantur, eventum facile habebant quod in numero parvo senatorum facilius ut inter se consentirent, factum est. Propter ea qui Lycurgo successit lacunam explevit, Ephoris institutis qui senatum reprimerent atque coercebant.

Quod vero Lycurgus secundum instituit periculosius atque audacius fuit. Voluit enim regionem totam in partes aequales divisam civibus distribui ut discrimen inter locupletes ac pauperes in perpetuum tolleretur. Laconia igitur omnis in triginta milia et agri circa Spartam ipsam siti, in novem milia partum distributi sunt, quorum quaeque tanta fuit, ut uni familiae victum praeberet. Tum vero omnis regio aspectum tam gratum prae-buit ut ipse Lycurgus cum regionem peragraret, spectaculo oculos posceret atque exclamavit, "Lacedaemon agro similis est, quem fratres fraternis inter se animis distribuerunt." Atque ut agros ita etiam res moventes distribuisset, nisi huic consilio difficultates, quas superasse non posset, obstitissent. Quae tanquam aliquo anfractu tentavit ad id quod sequeretur pervenire, ut ea, quae lege imperiosa ipse tollere non posset, suam per vim caderent.

Itaque eam ob rem primum pro nummis argenteis et aureis, quibus cives uti vetuit, ferreos substituit. Atque pondus magnum et grave ferri minimi pretii esse iussit ut non solum spatium minime exiguum, quo pecunia parva servaretur, sed etiam ut transportaretur equi multi opus essent. Praeterea ne quis esset, qui hanc pecuniam propter ferrum ipsum magni aestimaret et craderet iussit id, quod huic rei inserviret, antea candens aceto

tingi ut duratum cuique usui alii non iam aptum esset. Quis, eis rebus perfectis, aut furaretur aut se alicui venderet, aut divitiis parandis se daret, praesertim cum nemo lucellum celare aut uti eo posset?

Sed Lycurgus non solum ita instrumenta luxuriae civibus ademit, sed etiam res ipsae, quae eos commovere possent, ne ob oculos versarentur, prospexit. Aliam enim pecuniam Lacedaemonii non habebant, quam darent eis peregrinis, qui negotiarentur et lucrum facere vellent, ferrea vero pecunia uti non possent. Artifices igitur omnes, quorum opera luxui inserviret ex finibus abierunt nulla navis peregrina in portus venit, nulli, qui casibus iactati, suis rebus ibi consulere vellent, ibi commorati sunt, nulli mercatores commeaverunt ut ad vanitatem libidinemque quaestui haberent, cum nihil secum auferre possent nisi ferreos nummos, qui omnibus in regionibus despiciati erant. Quae cum ita essent luxus existere desiit, cum nemo adesset, qui materiem ei praeberet.

[*Reliqua deinceps persequemur.*]

EPISTULA.

J. K. L., E. S. S., Editori LATINE, S. P. D.

Heidelbergae est clara quaedam Universitas. Ea, quae in Germania propria est antiquissima, anno millesimo, trecentesimo, octagesimo sexto condita est. Duae Universitates Germanae solae, in Austria conditae, aetate superiores sunt, quarum altera Pragensis anno millesimo, trecentesimo quadragésimo octavo, altera Viennana anno millesimo, trecentesimo sexagesimo quinto condita est. Huius Universitatis conditor fautorque fuit Elector Rupertus I.

Initio parva iam ea multos adlexit. Duobus annis plus quingenti studiosi literarum Heidelbergam advenerunt. Dissentiones, quae mediis in saeculis de religione ortae sunt, Universitati valde nocuerunt. Electores Palatini alii alio modo credebant, qui omnes, ut regna sua Universitatasque religionem suam sequeretur, decreverunt. Multi professores, quia aliter quam electores credebant, ex cathedris pulsi sunt. Doctores novi, postquam alter Elector in potestatem venit, eodem modo sunt pulsi. Professoribus saepe mutatis et temporibus inquietis Universitas fracta est. Gradatim per annos reflecta iterum valde florebat donec res novae Gallorum ortae sunt.

In illis bellis quae ferro et igni Europam vastaverunt haud multum abfuit quin Universitas deleteretur. Professores discipulique disiecti, aedificia igni consumpta, agri, qui apud Rhenum iacuerunt, quorum fructu expensa Universitatis ferebantur, erepti. Omnia aegra, deiecta, acta esse viderentur. Tunc Elector Carolus Fredericus potestati successit, qui tantis beneficiis meruit ut is alter conditor vocaretur. Revera in memoriam eius beneficiorum Universitas post illud tempus est vocata "Ruperto-Carolina Universitas." Ille ei agros, pecuniam, gratiam dabat.

Praesenti tempore sunt mille fere discipuli, et centum et viginti quinque professores doctoresque. Numerus discipulorum per annos et in diversis partibus anni variat. Hieme numerus ducentis minor quam aestate esse solet. Eorum maior pars diligens est, sed multi, hic quam ubique, esse diligentes non amant. Discipuli pro honore vel pro gloria inter se saepe certant. Hic amor certandi quam in aliis Germanis Universitatibus maior est. Quandoque quis per vias ambulat in omnibus partibus discipulos videt, qui in genis cicatrices magnos ferunt.

Universitati aedificia pulchra non sunt (in qua re ea multis collegiis Americanis est dissimilis), sed quaedam sunt nova et apta ad rem suam. Sunt quattuor senatus academici, in theologia, in philologia, in iurisprudentia, in medicina, quorum is fortasse, qui medicinam docet, in praesenti tempore est clarissimus. Pueri Germani in hac Universitate et in aliis similibus ab viris doctissimis artibus maximis instrumentur. Jam satis. Vale.

Datum Heidelbergae pridie Id. Oct.

"ROCK OF AGES."¹

Fissa mei causa, saeculorum conscia Rupes,
 Sit mihi fas gremio delituisse tuo!
 Nec tantum latebris opus est: simul unda cruorque,
 Quae fossum effudit militis ense latus,
 Peccatis duplicem praestent bene mixta medelam,
 Absolvant animum purificentque meum.

Haud implere tuae legis mandata valebit
 Quantumvis peraget fessa labore manus;

¹ The above beautiful translation of the hymn beginning "Rock of Ages" into Latin elegiac verse is contributed to the "Scottish Church Review" by the Right Reverend Dr. Charles Wordsworth, Bishop of St. Andrews.

Mens licet in studio nunquam curaque quiescat ;
 Moesta licet nullo lacrima fine fluat ;
 Omnia vana manent : non ulla piacula culpae,
 Te praeter, prosunt ; te sine, nulla salus.

Non tibi dona fero ; satis est haec unica cura,
 Dilectam amplecti nocte dieque crucem ;
 Me nudum fateor ; sed tu mihi confer amictum
 (Nam potes) ; atque inopi tu mihi confer opem ;
 Me fateor foedum ; sed, te purgante malorum
 Illuviem vitae flumine, mundus ero.

Hauriet incertas pavidus dum spiritus auras,
 Seu premet extremus lumina fessa sopor ;
 Seu ferar ignoto volitans super aethera cursu,
 Seu coram attonitus Iudicis ore cadam ;
 Fissa mei causa, saeculorum conscia Rupes,
 Sit mihi fas gremio delituisse tuo !

COLLOQUIUM. [*Andria Terenti.*] [*Pars altera.*]

B. Velim, nisi molestum est, reliquam Andriae Terenti fabulam audire.

A. Mihi vero placet narrare ; dum omnia breviter expono, quaeso, attende. Pamphilo et Andriae filius natus est ; Simone et Davo audientibus, duae servae in via de re loquuntur ; laudant Pamphilum, qui se sublaturum natum polliceatur.

B. Nonne Simo filio succenset ?

A. Quam famam ad suas aures venit, eam se credere negat. Suspicitur Davum ancillis esse auctorem, ut haec mentiantur, sperantem, his auditis, fore ut nuptiae non fiant.

B. Servusne hanc suspicionem a se remove potest ?

A. Consilio subito mutato, senem astutiam filii patefecisse declarat. Monet, ut, nuntio neglecto, nuptias facere perseveret.

B. Num senex iterum decipitur ?

A. Nescit vero, cui credat ; constituit autem filium cogere, ut, quod pollicitus sit, perficiat. Servum intra domum mittit, quasi omnia paraturum ; dicit se Chremem petiturum, et filiam rogaturum.

B. Nonne fama ad Chremem venit, nuptias quas recusaverit, nihilo minus paratas ?

A. Ita vero. Qua de causa Simonem verbis increpat ; is autem per deos et amicitiam a pueris inceptam orat, ut sibi in hac re adjuvet.

B. Quid respondet Chremes ?

A. Commotus amici precibus, non negat se filiam daturum, si plus boni quam incommodi utrique ita fiat.

B. Quibus argumentis Simo utitur ?

A. Dicit Pamphilum et Glycerium inter se jam esse tam alieno animo, ut minimum absit, quin amicitia in gravem inimicitiam convertatur.

B. Quid nunc Chremes ?

A. Amantium irae, ait, amoris integratio est. Simo autem flagitat, ut nuptiae fiant, priusquam lacrimae dolique Andriae Pamphilum commoveant. Sed Chremes negat se credere Pamphilum Glycerium repudiaturum, neque velle filiam dare viro qui aliam amet ; rogat, a quo sciat eos nunc inter se discordare ?

B. Habetne Simo, quod respondeat ?

A. Dicit Davum, cui omnia consilia filii nota sint, sibi totam rem aperuisse, et monuisse, ut nuptias quam maturime conficiat. Quibus verbis adductus Chremes pollicetur, si nihil doli lateat, se filiam daturum.

B. Astutia servi mihi in eundem verti videtur.

A. Ita hercle. Venit autem inscius, simulat se vehementer nuptiis studere, quo melius consilia tegat ; rogat, cur uxor, cum jam advesperascit, non domum ducatur. Sed cum Chremem et Simonem, re composita, eadem velle videret, obstipescit, sentit se astutia victum ; Simo haud invitus perturbationem servi videt, laetitia autem celata, jubet eum ad Pamphilum ire, ut huic omnia, quae audiverit, nuntiet.

B. Quomodo adolescens hunc nuntium accipit ?

A. Molestissime vero ; sibi primum rei culpam tribuit, qui fortunam servo commiserit. Secum quaerit quid patri dicat ; num posse, modo pollicitus, negare se filiam Chremis ducturum. Deinde servum exsecratur, cuius consiliis se perditum putet.

B. Quomodo servus se domino excusat ?

A. Se quidem stultitiae accusat, sed pollicetur se erum hac molestia expediturum. Interea Charinus intrat, sed perturbatione mentis neminem videt. Secum quaerit adeatne ad Pamphilum et cum eo hanc injuriam exposulet ; praesentit se nihil effecturum, placiturum autem molestum ei fuisse et animum suum satiasset.

B. Utra sententia valet ?

A. Dum cogitat, Pamphilus eum ultro aggreditur, dicit se imprudentem ambobus calamitatem attulisse.

B. Haecne excusatio Charino justa videtur ?

A. Minime vero : hoc "imprudens" non audit ; se culpatur, qui amici animum ex suo animo spectaverit.

B. Quomodo Pamphilus se defendit ?

A. Culpam totam penes servum esse declarat, qui vehementer institerit ut patri dicat se puellam ducturum. Charinus Davum praesentem rogat, num haec vera sint ? Is respondet rem ita esse ; se autem quamvis deceptum nondum salutem desperare. Boni servi esse, noctes diesque pro domino laborare ; domini justis esse, servo ignoscere, si quid praeter spem evenierit.

B. Persuadetne domino, ut sibi ignoscat ?

A. Pamphilus eum omnia in pristinum locum restituere jubet. Dum loquitur, ancilla Glyceri venit, ut Pamphilum vocet ; dominam jam pridem eum videre cupere.

B. Vultne Pamphilus sponsam videre ?

A. Infelix aegritudinem ejus praesentit, iterumque servum verbis castigat. In quem Charinus etiam se acerbius invelit; Davus autem, qui vituperationes eri patienter tulit, alienas invitus accipit, et maledicendo vincere certat. Pamphilus confirmat se fidem cum Andria servaturum; sperare se effecturum, ut pater per se stetisse non credat, quominus nuptiae fiant, quas aperte recusaturum, nisi melius possit.

B. Non possum facere quin servi miserear.

A. Non omni spe dejicitur. Subito exclamat, consilium novum sibi in mentem venire, quod nondum dicere velit. Charinus exsultat, quasi victoria parta; Davus autem declarat, quod in animo habeat, ut Pamphilo prosit, alterius nihil referre. Pamphilus decedit, ut sponsam consoletur, Charinus sequitur, serva et servus manent.

B. Nonne Davus servae consilium aperit?

A. Imperat, ut puerum e domo portatum ante januam Simonis apponat. Quo sine mora facto, Chremes improvisus venit, qui nuptias paratas nuntiat. Puerum videt, miratur, ex ancilla quaerit, num illa hunc posuerit. Illa nihil habet, quod dicat; consilium a Davo expectat, qui, ira simulata, exquirat, cujus sit puer. Serva respondet, Pamphili. Davus eam vehementer incusat, quod in hac re mentitur.

B. Quorsum hoc?

A. Credit, puero viso, Chremem non filiam daturum. Dicit tanquam casu, se audivisse Glycerium civem Atticam esse. Hoc audito, Chremes exclamat, quem Davus nunc primum videre simulat.

B. Quare exclamat?

A. Legibus Atticis oportet Pamphilum Glycerium uxorem ducere.

B. Nunc consilium servi intelligo. Intelligitne serva?

A. Nunc tandem. Culpat eum, qui sibi praedicere potuerit, quid in animo habuerit.

B. Quomodo Davus se defendit?

A. Dicit multum interesse, faciasne omnia ex animo an de improviso. Non putat, credo, futurum fuisse ut serva talem perturbationem animi simulare potuisset.

B. Et recte. Quid tamen plura?

A. Crito, consanguineus et heres Chrysidis mortuae, Andro venit, ut hereditatem persequatur. Non vult Glycerium, quae soror mortuae habebatur, despoliare; scit autem ei cognatos in Attica esse, quos sperat eam invenisse. Haec cum servis communicat.

B. Davus Glycerium Atticam esse civem jam pridem cognovit, nonne?

A. Ita vero; rem comprobata laetus audit. Nova spe elatus, adventum Critonis Simoni et Chremi, quibus una occurrit, nuntiat. Tristis veritas, ait, in vultu et fides in verbis ejus inest.

B. Invitus, credo, senex nuntium Critonis accipit.

A. Non modum irae habet. Jubet ministros Davum rapere et vinctum auferre. Dicit et huic ostenturum quam sit periculosum dominum fallere, et filio patrem.

B. Nonne filium graviter virtuperat?

A. Gravissime sane. Chremes ipse præcatur, ut veniam filio det. Dicit paulum supplicii satis patri pro magno peccato. Dum loquuntur, Crito venit. Quem Simo rogat, Glyceriumne civis sit necne? Respondet, rem ita se habere. Atticum quendam olim naufragum ad Andrum ejectum cum parva virgine, quam patrem Chrysidis inventam aluisse. Multos alios in Andro hæc cognovisse.

B. Creditne ei Simo?

A. Non potest facere quin aures huic tam integro testi præbeat. Chremes nomen naufragi statim rogat, et, hoc audito, num virgo ejus fuerit. Crito respondet, hunc dicere eam fratris filiam. Chremes exclamat, Glycerium certe suam filiam esse. Se in bellum proficiscentem filiam fratri commendasse, quem fugientem infantem non relinquere ausum. Nunc primum scire quid ambolus factum sit.

B. Ita, credo, nodus solvitur. Pamphilus patri oboedire et sibi placere potest, cum filiam Chremis, jam dudum sibi dilectam, ducat.

A. Omnes gaudent, Simo, Chremes, Pamphilus, Charinus. Davo, vinculis liberato, negotium datur, ut Glycerium ad amicos conducat. Quod restat, intus transigitur. "Nunc, spectatores," ait cantor ultimus, "plaudite."

E. H. R.

"ART THOU WEARY?"

Tune fessus, tune pressus
Cura stas edace?

"Ad Me veni, sisque leni"
Est Qui dixit "pace."

"Ecquid habet Hic, quo stabit
Signo Dux notatus?"
Vide laesa, quondam caesa,
Manus, pedes, latus.

"Huicne tegi, tanquam regi,
Gestit auro crinis?"
Fronti bona stat corona,
Tenta tamen spinis.

"Agnituro, secuturo
Quis in terra fructus?"
En labores, en dolores
Oculique fluctus.

"Per tot demum quid supremum
Servaturo manum?"
Vis victoris, pax doloris,
Via per Jordanum.

"Dic an, orem si favorem,
Spernet quae petantur."

Terrae, caeli, cuncta deli
Prius destinantur.

“Tum si surgam, sequar, pergam,
Hicne beaturus?”

Quot et quanti dicunt sancti,
“Sis de hoc securus!”

Saturday Review.

C. IULIUS CAESAR. [Quarta pars.]

(18.) C. Caesar omnia iura divina et humana pervertit propter eum, quem sibi ipse opinionis errore finxerat principatum. (De offic. 1, § 26.)

(19.) Caesar in eo senatu, quem maiore ex parte ipse cooptarat, in curia Pompeia, ante ipsius Pompei simulacrum, tot centurionibus suis inspectantibus, a nobilissimis civibus, partim etiam ab eo omnibus rebus ornatis, trucidatus ita iacuit, ut ad eius corpus non modo amicorum sed ne servorum quidem quisquam accederet. (De divin. 2, § 23.)

(20.) Caesaris acta e commentariolis et chirographis et libellis a M. Antonio, eo uno auctore, prolata sunt. (Philipp. 1, § 16.)

(21.) (Post Caesaris interitum) consulibus et lege et senatus consulto permissum est, ut de Caesaris actis cognoscerent, statuerent, iudicarent. (Epist. ad Attic. 16, 16, B, § 8.)

(22.) Caesar tyrannus, quem armis oppressa pertulit civitas paretque cum maxime mortuo. (De offic. 2, § 23.)

[*Reliqua deinceps persequemur.*]

CICERO. [Tertia pars.]

(8.) [678 = 76] Unum annum, cum redissemus ex Asia, causas nobilis egimus, cum quaesturam nos, consulatum Cotta, aedilitatem peteret Hortensius. (Brut., § 318. Cf. in Pison. § 2: Me quaestorem cunctis suffragiis populus Romanus fecit.)

(9.) [679 ss. = 75 ss.] Interim me quaestorem Siciliensis excepit annus, Cotta ex consulatu est profectus in Galliam, princeps et erat et habebatur Hortensius. (Brut., § 318. Cf. in Verr. 5, § 35: Sic obtinui quaesturam in Sicilia, ut omnium oculos in me coniectos esse arbitrarer; ut me quaesturamque meam quasi in aliquo terrarum orbis theatro versari existimarem.)

And pro Planc., § 64 : Non vereor nè quis audeat dicere ullius in Sicilia quaesturam aut clariorem aut gratiorem fuisse. vere me hercule hoc dicam : sic tum existimabam, nihil homines aliud Romae nisi de quaestura mea loqui. Frumenti in summa caritate maximum numerum miseram ; negotiatoribus comis, mercatoribus iustus, mancipibus liberalis, sociis abstinens, omnibus eram visus in omni officio diligentissimus ; excogitati quidam erant a Siculis honores in me inauditi. Itaque hac spe decedebam, ut mihi populum Romanum ultro omnia delaturum putarem. At ego cum casu diebus eis itineris faciendi causa decedens e provincia Puteolos forte venissem, cum plurimi et lautissimi in eis locis solent esse, concidi paene, cum ex me quidam quaesisset, quo die Roma exissem et num quidnam esset novi. cui cum respondissem, me e provincia decedere : ‘ Etiam me hercule,’ inquit, ‘ ut opinor, ex Africa’. huic ego iam stomachans fastidiose : “ Immo ex Sicilia ”, inquam. tum quidam, quasi qui omnia sciret : ‘ Quid ? tu nescis ?’ inquit, ‘ hunc quaestorem Syracusis fuisse ?’ Quid multa ? destiti stomachari et me unum ex eis feci, qui ad aquas venissent. Sed ea res haud scio an plus mihi profuerit, quam si mihi tum essent omnes gratulati. Nam postea quam sensi populi Romani auris hebetiores, oculos autem esse acris atque acutos, destiti quid de me audituri essent homines cogitare ; feci ut postea cotidie praesentem me viderent, habitavi in oculis, pressi forum, neminem a congressu meo neque ianitor meus neque somnus absterruit. Ecquid ego dicam de occupatis meis temporibus, cui fuerit ne otium quidem umquam otiosum ? nam quas tu commemoras, Cassi, legere te solere orationes, cum otiosus sis, has ego scripsi ludis et feriis, ne omnino umquam essem otiosus.)

[*Reliqua deinceps persequemur.*]

NUGAE.

1. Amphibolia.

“ Num quis peccat qui patrem suum necat ? ”

2. Aenigma.

“ Mitto tibi navem prora puppique carentem.”

3. Epanodos.

Monachus ad diabolum.

“ Signa te vigna : temere me tangis et angis.”

[Hic versus prorsum lectus iterum est legendus retrorsum.]

NON LICUIT PER OCCUPATIONES UT TE VISEREM. [Erasmus.]

Non licuit per otium. Volui quidem, at non licuit mihi per
mea negotia. Hactenus non sinebant negotia ut te viserem.

Non patiebantur undae negotiorum quibus involvebar ut te
salutarem. Negotiis meis imputabis, non mihi.

Non defuit voluntas, sed vetuit necessitas.

*NUGAE.*¹

Heic sepultus
Sempiterna oblivione jacet
Tom-aelurus
illustri felina melitensi muricida stirpe natus:
qui
culinam, praesertim, et triclinium assidue coluit,
puerulos, ut decet, scabit,
tumentem arcuans caudam, exsibilans atque exspuans
in canum nasum indignanter acutissimas ungues tentavit,
mordaces pulices indefessa cura vexavit,
sed praecipue
in exitu murium de foraminibus in pariete
venit, vidit, vicit, voravit;
ast, proh dolor!
dormientium aures sesquipedalibus modulis longas per noctes affligendo,
evulsos juba pilos longe lateque dispergendo,
late se diffudentem caudam pedibus cujuscumque inopinantis supponendo,
impinguatus et incrassatus et somniculosus,
venerabili tardaue senectute caecutiens
(non adeo tamen ut, natus dolis,
delicatiora fercula non videret, olfaceret, subrepticia calliditate abriperet)
res noxia factus,
eo implacabilis in odium offensionemque coqui incurrit
ut
in cado (lateribus circa collum primum ligatis) submersus,
recalcitrans
et sacrilegas in Iaidos et Osiridis sacrosancta nomina blasphemias
felino idiomate ejaculans,
plenam, ut patet, meritis ehu! ehu! vitam finierit;
lunari aetatis suae anno sexto decimo,
a Balahami asinae eloquio.
MMMCCCXXXV.

¹ Appended to an old fir-tree in the campus of St. Stephen's College, An-nandale, New York, is the above epitaph, written by an alumnus of that seat of learning, the Rev. C. Stauder, on the occasion of the slaughter by an angry cook and burial of the ancient college cat:

CARMEN.

Studiosorum Collegii Ludoviciani, alias Universitatis Noroniensis
(In Agro Northfieldiensi Vermontum sita).

AD

OTIUM GAUDIUMQUE

DIEI FERIATI.

Senarius consonans

Versuum extremæ syllabæ inter se consonant.

Salve, professores !
Salve, praeceptores !
Pede ter pulsanda
Terræ quæ iucunda.

Tolle commandantem ¹
Gaudium vetantem
Grocul sint profani
Ludoviciani !

Tolle creditores
Tolle vexatores !
Adsint iam iocosi,
Absint nunc morosi !

Adfer, musa, gaudium
Cordi nobis otium !
Salta, puer clama !
Terra quam iucunda !

F. G. FODINA, T. C. D.

Mense Martio, MDCCCLXXXII, Northfieldii, Vermontes.

QUO IS? [Erasmus.]

Quo tu nunc abis ?—Quo tu tam celeri gradu tendis ?—
Quonam te confers ?—Quo nunc iter est ?

Auditu minime est dignum—indignum est auditu.—Haud
dignum est quod audiatur.—Est ut audiatur indignum.—Levius
est quam quod audiri debeat.—Vix operæ pretium est referre.—
Non tanti est ut audiatur.—Ineptius est quam quod audiatur.—
Non est operæ pretium narrare.

¹ The military commandant, who in West Point and similar military colleges—as Lewis College, formerly Norwich University—has charge of the students' conduct.

ENGLISH SUPPLEMENT.

[SUPPLEMENTUM ANGLICUM.]

PHAETHON. [*Josephine A. Cass.*]

"Propositumque premit; flagratque cupidine currus

Occupat ille levem juvenali corpore currum,
 Statque super; manibusque datas contingere habenas.
 Gaudet." OVID.

Fling open the glittering gates,
 And yoke me the far-flashing steeds !
 The ruby-wrought chariot waits ;
 To-day in the face of the Fates
 I'll win me renown by my deeds !
 In spite of the stern-frowning Fates
 I'll win me renown by my deeds !
 Make haste ! for I fain would arise !
 The chargers with hoofs of red fire
 Stamp fiercely ; the swift moment flies !
 Their breath to the breathless blue skies
 In mist-wreaths of gold doth aspire ;
 They long to be gone, and their eyes
 Are aflame with the eager desire !
 Exulting, I grasp now the reins,
 And forth, like a cry of delight,
 They leap into space : what remains ?
 Forgotten are losses and pains ;
 All's mine from a morn till a night !
 Whate'er be the losses or pains,
 Mine, mine, for a morn and a night !

THE LAMENT.

"Nec minus Heliades lugent et inania morti
 Munera dant lacrymas et caesae pectora palmis
 Non auditurum miseras Phaethonta querelas
 Nocte dieque vocant." OVID.

Ah ! fallen and dead and defiled ! Nevermore
 To rise through the roses of morn !

Alas ! we who warned thee, lament thee full sore.

Is this, then, the end of thy scorn ?

One wish was attained at the cost of the whole ;

But was this the passion supreme of thy soul ?

Man knows not, alas ! as the high gods may know,

What longing is king of his heart.

Pursuing he gaineth the guerdon, and lo !

What need for his toiling and art ?

He cries in despair : " I have put on the throne

A schemer ; the true king still wanders alone."

FROM OLD ROME. A Teacher's Letter to his Pupils. [Adapted from the German.] [Continued.]

Just at the side of the left-hand portal there has been brought to light a cone-shaped brick structure, which evidently served as a basis for something or other. Probably the Umbilicus, an imitation of the Delphic Ὀμφαλός, stood in this place. This was a white stone in the form of a truncated cone, standing near Apollo's altar, and considered by the Greeks as the center of the earth. The Roman emperor located the center of his empire at this place, where the people daily passed by, that in this manner they might become cognizant of their high position in the world. A circular structure, which formed the front of a stage, adjoined the base of this. At the southern extremity of this structure, below the Temple of Saturn, stood the Milliarium aureum, erected by Augustus in 28 B. C. It corresponded entirely in form with the Roman mile-stone, which you may see in the museum at Wiesbaden. This mile-index, however, was not of stone, but of gilt bronze, and therefore it beamed forth from its elevated standpoint over the entire forum. Most likely the distances of the principal localities of the empire from the center of the city were marked upon it, so that the center of the empire was represented by the Umbilicus. Upon the platform erected between these two, foreign ambassadors, in times of the empire, would listen to the orations addressed to the people from the stage lying directly in front. You must not confound the antique rostra with these. The former stood on the Comitium, which lay to the north of the Forum. But this place had long since become too small for the public conventions, and Augustus therefore removed the

rostra to the western end of the forum, where the orators had a vast expanse before them. The Via Sacra terminates at the *Miliarium aureum*, to be continued by the only highway leading to the Capitoline hill, i. e., the *Clivus Capitolinus*. This highway was among the first that were paved in Rome (174 B. C.). Although these tiles, now exposed to daylight, as well as the pavement preserved in other parts of the city, date back only to the latter times of the empire, one part of this vicus below the Temple of Saturn is distinguished from other streets by the more careful joining of the thick blocks. If we follow this ancient road, we have, to the left, one of the most stupendous ruins, situated at the upper end of the Forum. I mean the substructure of Saturn's Temple, with its eight Ionic columns still standing. These, as well as the entire decorations, date back to a restoration that was undertaken in the third century of the Christian era. The lower part of the temple, as is well known, was used for the treasury. Its lofty and firm walls are doubtless of great antiquity. Tradition ascribes this edifice, and the introduction of the Saturnalia, to Tullus Hostilius. Others relate that Tarquinius Superbus erected it. It was probably begun under the kings, completed during the republic, and consecrated by the first Dictator of Rome, Titus Lartius, in 501.

Opposite the high stairway, which led to the Temple of Saturn, a small temple had been built by Domitian in honor of Vespasian. As there was also set up in it an image of Titus, the people were wont to call it after the two Flavii. Of the inscription there remain only the letters *ESTITVER*, which must be read as a part of *RESTITVERVNT*. These relate to the restoration of the sanctuary by Septimius Severus and Caracalla. The front of the temple, which once was adorned by six columns of Carrara marble, faces the Forum. Its sides, which were supported each by eleven pillars, run parallel with the *Concordia Temple*. The rear leans on the *Tabularium*. At present three columns are yet standing on the front at the right-hand corner. They support part of the molding adorned with the heads of oxen and sacrificial implements. We can not notice that they had been pulled down for a time. When, in the beginning of this century, an attempt was made to excavate them to their full length, the foundation proved too frail for the pillars. After it

had been strengthened, they were again put up, and with great pains and trouble the molding was recomposed of the fragments found.

Passing by this small temple, several stairs conduct us down from the Clivus to a row of chambers. Both these and those lying above served as offices for the scribes and town-criers of the *aediles*. Before the latter chambers, a narrow portico surrounding a small space at the southern side, sacred to the twelve chief Olympic gods, leads along. Even though the structure of which these ruins remain is of the latest times, it may still be concluded, from a passage of the second *Philippic*, that already in the days of Cicero the *Curulian aediles* had their rooms here. Antonius had charged the consul, in the year 63, with having the whole of the *Clivus Capitolinus* occupied by armed slaves while that decisive session in the *Concordia Temple* was going on. This charge is thus refuted by Cicero, in just indignation: "O thou miscreant, either those proceedings are unknown to thee—thou knowest, indeed, nothing that is good—or, if they are, how canst thou speak so impudently in presence of such men?" "Quis enim eques Romanus, quis praeter te adulescens nobilis, quis ullius ordinis, qui se civem esse meminisset, cum senatus in hoc templo esset in clivo Capitolino non fuit?" Who in those days would have been loath to have his name enrolled as one ready to guard with arms the fatherland's weal? Ay, there were not scribes enough, the tablets sufficed not for recording the names of those that presented themselves!

The place, laid with limestone flags, has the form of a *trapezium*, the shortest side of which forms the east border. On the north side, the rubbish-heap reaches even yet to a height of several metres, and it is only recently that they have begun to lay bare here the ancient soil. There still repose, in the deep sleep of the centuries, the most important public buildings of the Romans. Yonder, as has already been said, lay the voting-place of the people (the Romans), the *Comitium*, together with the *City Hall*; there stood the speaker's platform of the republic. Yonder was built the first court of justice, which was shortly followed by a second and grander one. Perhaps it will be possible, at no distant day, to follow out more distinctly the remains of these foundations. The houses which are still standing over

them have been purchased by the Italian Government, and look as somber and neglected as if they had a premonition of their speedy destruction.

From the Forum the square blocks of stone, which project from the embankment of the modern street, can be examined to better advantage. They served as foundation to the speaker's platform of the imperial period. This must have been very spacious. Augustus not only caused the insignia of the republican platform, the ships' beaks of Antium, to be attached to the new one, but he brought here, also, all the marble statues and decorations which the people had erected in that place to men of renown. Many a piece, weak with age, had then to be replaced, as also the inscription on the column in honor of Gaius Duilius, the fragments of which have been dug up in this place.

Only one antique art-work is preserved intact in the Forum, and remains in the same place, at the northwest of the place where, ten years ago, it was uncovered. That is the so-called marble boundaries. The two pieces, each five metres long, stand opposite each other, as if they formed the railing of a narrow bridge. On the inside of each three stately sacrificial beasts—swine, sheep, and bullock—are making their last journey. On the outer sides the Emperor Trajan is represented, as he proclaims in the Forum his gift for the education of poor children, and as he orders the lists of unpaid taxes to be burned. Whether these remarkable stones were originally erected here, and what end they served, are questions that can not be answered with certainty. We can apply the term boundaries with greater certainty to the eight bulky, square structures along the south side, for to them were fastened the rope and the rows of boards by which the place was inclosed during the assemblies.

In old times the city market had a very different appearance, being surrounded on all sides by shabby booths. The butchers had their shops here, which certainly did not make the ground cleaner, nor the air purer. Next door clanked the coins of the money-changers; and in this noisy neighborhood were also school-rooms, or, as the Romans called them, "*ludi puerorum*." How often the children must have stopped at those "*tabernae*"; and among the butchers, certainly, they must have had their special friends! It would be interesting to know if the Roman

boys then could beg so winsomely for an "as" as now for a "soldo." Once the children, on their way to school, were greatly terrified. A servant of the dreaded decemvir, Appius Claudius, led away from there their playmate Virginia, and brought her before the neighboring tribunal of his patrons, while he asserted that Virginia, as the daughter of one of his slaves, belonged to him. But a still more fearful experience awaited them on the morrow. As early as daybreak the whole body of the citizens stood in the Forum in anxious curiosity, for on that day the fate of the maiden was to be decided. Virginius, also, who had been brought from the neighboring camp, appeared long before the beginning of the trial, and sought by his grief to arouse the sympathy of the by-standers. He stepped up to different individuals, pressed their hands, and spoke to them in a loud voice, so that all might hear, of the danger which threatened them also, if they would not protect him. Of the trial itself not every word reached the ears of the listening boys, but they soon saw that something altogether out of the common must follow the violent altercation between the judge and the defendant.

[To be continued.]

THE EDUCATION OF THE ROMAN BOY. [By E. T. Tomlinson, Head Master of Rutgers College Grammar-School.] [Concluded.]

The Roman boys, as a rule, attended the school of the *rhetores* before they put on the *toga virilis*. The instruction here, as among the Greeks, began very early in the morning. Solon, so the story runs, passed a law forbidding schools to open before sunrise. There was no mild reciting, either, as regards the tone. We read of the complaint of certain Romans who left the city because of the din of the scholars, which began so early in the morning as to disturb their slumbers. We read, too, of the complaints of certain parents at the harshness of the teachers, and some of the Roman writers strongly contend for the benefits to be gained from a pleasant manner and friendly dealing of teacher and pupil; but the best authority I can find does not allow that the mild practice was a common one. A stern, almost Spartan, rigor was maintained, and the rod played no small part in accelerating the tardy steps of Roman boys up the steep and difficult hill of learning. It is impossible to define the exact

limits of the term *rhetoric* as used at Rome. Browning, whom we have quoted before, says that it really included nearly every branch of mental activity. Certain it is that the first work of the *rhetores* was to review the previous work.

The philosophical studies were never popular with the masses. There were a certain few of the order of Cicero who delighted in searching to find out God; but the great stress laid by them on trifles, and the firmness and tenacity with which both sides of a disputed question clung to their own ground, only to be compelled at last to relinquish their points and accept a third, of course destroyed much of the confidence felt in such work.

Soon came the time when the choice of a profession must be made. To-day the field is broad. A hundred lines are open where one greeted the Roman boy at the threshold of his manhood; a time which, by-the-way, was celebrated by a festival, as were the other important days in his life we have mentioned. He must now say whether he would take the life of a country gentleman—tilling the fields as his ancestors had before him, a calling honorable and manly—or whether the army should receive his efforts, or the senate or the forum; or, as Browning says, that “complex of pursuits to which the noble Roman was called by virtue of his birth.”

Here, too, the intensely practical spirit of this people again entered. He learned his lessons in no theoretical way, but by being upon the ground. They had no agricultural colleges. The Roman boy learned to be a farmer by “farming it.” The young man learned the ways of the senate by watching its proceedings. Day after day he took his seat near the door, and listened to the deliberations of the body. It was no new thing, when he entered in a different way, to play his part.

In his training for the army the same practical lessons were learned. It is true that some of the military tactics and movements were imitated in the schools, but his real insight into the science of military things was gained by serving under some commander more or less eminent, and gradually coming to take a share in council and in action. But it was for the forum that the great stress came to be laid. In the training for the orator no light task or small amount of patience was called for. We

have not the space to enter into the details of the training, but it was long and careful. We can form some idea of minuteness when we remember that the schools of orators were divided sharply and bitterly on the point as to whether it was right for a speaker, in a moment of great excitement, to stamp his foot or to remain quiet and calm. The slightest variation from the rule in accent or slip in quantity was known and noted not only by the critics, but by the audience that greeted the Roman orator, and often hissed him from the stage for his mistakes. We can wonder, then, the more at the grace and polish, and, above all, the naturalness, in spite of the arbitrary rules, of the great orator, Cicero.

In the later days, there came to be the same relation between Rome and Athens that exists to-day between England and America and Germany. The young American, who wishes to perfect himself in almost any line, crosses the water and listens to the German masters. So the young Roman, eager for a higher culture and a keener training than Rome afforded, when his work of preparation at home was completed, went to Greece for the higher polish and the finishing touches.

I wish now, in conclusion, to briefly outline the growth of the schools. This training of which we have been speaking was largely confined to the higher classes.

Little is now known of the educational attainments of the masses, but they must have been limited. It is supposed, however, that a knowledge of reading and writing was comparatively common, from the inscriptions found in nearly all the unearthed homes of Pompeii which could not have been done by artists, and from the fact that the orders in the army were written on tablets and passed from hand to hand.

As we have said, the training of the Roman boys at first was a domestic affair. Each father trained his son, and this continued to be a rule with the higher classes, there being prevalent something of the feeling to-day felt by certain people toward public schools. It was in 92 B. C. (662 A. U. C.) that the magistrates at Rome resolved that schools should be opened where rhetoric should be taught in Latin. I have told you of the opposition this aroused, but its steady growth continued, although the Greek rhetoricians still flourished.

It was the duty, according to Pliny, of the father to take the place of the teacher to his son, but most fathers were content, as they are and ought to be largely to-day, that their work should be done by proxy, and so they obtained an educated slave. This slave, however, did not teach to any great extent, but conducted his charges to and from their schools. These school-rooms were furnished in a simple and plain manner. Those of the poorest character had benches for the pupils, while the instructor sat, crowned with his dignity, upon a chair. In some cases, always when possible, globes and blocks and cubes were used in geometry, and it was an extra piece of luxury if the walls were adorned with grammatical charts. This was as Rome came toward her later and last days, and, as has been said, in the time of Trajan, the military movements of the army were often imitated in the schools. The private instruction of the Greek rhetoricians—for their work at first was confined to private families—gradually spread, and many of the schools at Rome became great private ventures, in which fortunes were frequently made. Sometimes the cities took charge of the schools, arranged for the work, and paid the teachers. According to the best authorities I can find, the growth of Roman schools can be plainly divided and clearly traced to and through three periods of growth: the individual instruction; then the individual city or municipal instruction; and, thirdly, the instruction over which the Roman Government took charge, or state instruction. This last stage was only reached, however, when the barbarians destroyed the Western Empire. During the time of Augustus and Tiberius, education was practically in the first stage I have mentioned.

It was frequently the case that a teacher of promise was taken in charge by some great family as a client, and his financial strength and standing were then assured; but during these times the Roman teachers were often at extremes, some of them very wealthy, and others as far at the other extreme. One poor, pitiable fellow tells us that he followed a baker's man, who was carrying some eatables with him, for a long distance, the smell of "something to eat" arousing his hunger to even a greater than common degree. We wonder what was the fate of the little fellows over whom he held sway!

The time of Vespasian brought in a new feature in Rome's

educational system, for he was the first to give the rhetoricians pay from the public treasury; but, down to the fourth century, there was great irregularity in the payment of teachers by the cities. However, some of the teachers, who enjoyed the favor of the influential men, received great pay and became numbered among the wealthy. They married wealthy wives and lived in great style, although, as a rule, the Roman teachers were unmarried. The reason can be plainly seen. At this time the growing power of Christianity began to be felt, and the only restriction placed on the employment of teachers was that they should not be Christians. But this was as useless as Canute lashing the waves of the sea. The time soon came when its power would be and was felt. It was light, and so it must illuminate.

I neglected to speak of one feature of the teaching. It was often the case that the boys passed the most of their time with their masters, eating with them at their table, walking with them in the fields, and improving the time.

VILE POTABIS. [A Translation.]

Dining with me, mere Sabine shall you drink from common clay,
Sealed by my hand in Grecian jar, when rose the applause, that day,

For you at Rome,

Which spreading, dear Maecenas, reached, at last, your ancestral
shore,

Where sportive Echo took it up, and said it o'er and o'er,

And sent it home.

For, while your Formian and Falernian daily ripen in the sun,
And Calenian and Caecubian daily from your wine-press run,
My smaller fortunes sternly warn that humbler wines or none

For me must foam.

MRS. FREDERICA PHILLIPS.

ANTIBARBARUS. [Meissner.] [Continued.]

Day, before day, daybreak = ante lucem, *not* diem; at daybreak = prima luce. Day is breaking, *lucescit*; *illucescit* (*dies*), *not lux fit*.

Dear. Carus, or possessive pronoun, *not amatus* or *delectus*.

Debts, *aes alienum*, only used in sing.

Declamation (oratorical delivery). *Pronuntiatio*, *not decla-*

matio, which = an oratorical exercise for practice. So to declaim. Pronuntiare, *not* declamare, means to practice oratory.

Declaration of war. Belli denuntiatio, or through bellum indicere, denuntiari, *not* belli indictio.

Declare. Dicere, *not* declarare, which means make clear or evident by act. Declare war. Bellum indicere, *not* bellum declarare.

Deem worthy, dignum habere, ducere, judicare aliquem aliqua re, not dignari (which, by Cicero, is used only passively—e. g., *toli honore dignati sunt*).

Deep, figuratively, magnus, summus, et al.—e. g., deep peace, *summa pax*; deep night, *multa nox*; deep (profound) learning, *subtilis, exquisita doctrina, not profundus*, which is used only of space.

Defunct, mortuus, not defunctus, as *defungi* in classical prose is not used absolutely for *mori*, but *defungi vita* means to end a life which has been full of trouble.

Deify, referre in numerum deorum, not in numero.

Depart to the war, proficisci ad bellum, not in bellum.

Depend on. Pendere *ex, not ab*; also *not dependere* (post-class., and unusual, only once in Livy).

Desire (greediness for). Cupiditas, *not cupido*, which is not used by Cicero.

Discontented. Sorte sua non contentum esse, also *fortunae suae paenitere, not incontentum esse*, which is not Latin.

Disdain to, nolle, non curare, not aspernare with inf.

Disobedience = immodestia, contumacia, not inoboedientia (post-class.).

Disobedient, non oboediens, dicto non audiens, et al., not inoboediens (post-class.).

Dispute for and against. Disputare in contrarias partes, *not pro et contra*.

Dissertation. Disputatio, *not dissertatio* (which is post-class.).

Dissuasion. Dissuasio, *not dehortatio* (late Latin). But we may use *dehortare aliquem ab aliqua re or ne*.

Do we not see? Videmusne? not nonne videmus? so videtne? viditne?

Doubt, without any doubt, sine dubio, not sine ullo dubio. On the other hand, *sine ulla dubitatione*, without any hesitation.

Dream, in a dream, per somnium, in somnis, per quietem, in quiete, *not* in somnio.

The **East**. The west as country, orientis, occidentis (solis), terrae, partes, regiones, gentes, *not* simply oriens, occidens. Eastward, westward, qua or ea pars quae ad orientem, occidentem (solem) vergit, *not* orientalis, occidentalis (post-class.).

Educated, vir or homo doctus, *not* doctus alone. While "a wise man" is sapiens (may be used without the homo), the wisest man, sapientissimus.

Election, to assemble for election, comitiis (ablat.) convenire, *not* ad comitia convenire.

Emigration, migratio, demigratio, *not* emigratio (post-class.). Emigrare may be used, however. Emigration or cessation of the Plebs, secessio in montem sacrum.

Emotion, animi motus, commotio, perturbatio, *not* affectus.

Employed, to be employed in something = occupatum esse in aliqua re, *not* aliqua re.

End, the end of the book. In extremo libro, *not* in fine libri. The end of life, finis vitae. To end, finem facere alicuius rei, conficere (bellum), *not* finire, which = limit or hem in.

Endowed (gifted). Bona indole (always in sing.) praeditus, *not* praeditus alone.

Endure (last), manere, vigere, esse, tenere, *not* durare which = make hard (used first by Livy (i, 19) in the meaning "last," and only of objects instead of things, not about circumstances or events).

Enjoy a good education = liberaliter, ingenue, bene educari; enjoy some one's instruction = disciplina alicuius uti, magistro aliquo uti, *not* frui, which is only used when there is actual enjoyment—c. g., voluptatibus, otio frui.

Enjoy life. Vita, hac luce frui, *not* gaudere.

Enmity. Inimicitiae in the plu., *not* in sing., except when the abstract meaning is desired.

Enter a city. Intrare urbem, *not* in urbem.

Equal, parem esse (alicui), *not* aequare, which = to make equal. To place on a par with, aequare aliquem cum aliquo.

Equip an army, or ship. Instruere exercitum, navem, *not* exstruere, which = construct.

Equipment. Apparatus in sing., *not* in plu.

Escape. It escapes me, fugit me, *not* effugit me.

Estrange from one's self, aliquem or alicuius animum, voluntatem a se abalienare, aliquem a se alienare, *not* animum sibi alienare.

Etymology, hominum interpretatio, *not* etymologia.

Everlasting, of earthly things, perpetuus, diuturnus, *not* aeternus or sempiternus. Forever = in perpetuum.

Every one who, quisquis or quicumque, *not* omnis qui.

Everywhere, omnibus locis, nusquam non, *not* ubique, except after relatives.

Example, good example, exemplum praeclarum, clarum, luculentum, illustre, *not* ex. bonum, which = a good model. Give an example, exemplum edere, prodere, *not* dare. "For example," usually ut, sicut, velut, *not* exempli causa, which is to be used only in a complete sentence with verbs like ponere, afferre, et al. To give Socrates as example of virtue = a Socrate exemplum virtutis petere, *not* Socratem exemplum virtutis offerre. To use as an example = ut hoc utar, offeram, *not* ut exemplo utar.

Exceed moderation (or temperance), modum transire, excedere.

Exception, all, without exception, omnes ad unum, *not* sine exceptione, which = without limitation, unconditioned.

Execution, when it = completion, confectio or by a circumlocution, *not* exsecutio (post-class.).

Exert one's self, operam dare, *without* sibi; to exert one's self greatly, studiose, enixe operam dare, *not* magnam operam dare. Without exertion, sine negotio, labore; without any exertion, nullo negotio, sine ullo labore; with light exertion, facile, *not* facili negotio.

Exert one's self to secure an office. Petere magistratum, *not* ambire, which is used only with the accusative of the person (aliquem).

Exist, esse, *not* existere, which = step forth, arise.

Experience, usus, *not* experientia, which in classic prose = test, trial.

Expose one's life to danger, vitam suam (salutem) in discrimen offerre, *not* exponere.

Express, by words, dicere, *not* exprimere, which = express

clearly and plainly (in technical terminology of art—e. g., *imagines exprimere*).

Eyes, all eyes were turned toward — = *omnium oculi conversi erant*, *not omnes oculi* —. Place before your eyes = *ante oculos vestros proponite*, *not vobis ante oculos pr.*

HORATIAN ALLEGORY. [*Translated from the German by Samuel M. Otto.*] [*Concluded.*]

But, without regard to the forms and aims of the allegory, the poem of Alkaios, ἀσυνέτημι τῶν ἀνέμων ὄρεσσιν, necessitates our accepting the allegory in the case of Horace, who imitated or translated Alkaios. Alkaios's poem is an allegory; therefore—!

Now, the fact of our ode being an imitation or a translation has been just as inaccurately observed, and as rashly asserted, as in the case of Horace's *Vides ut alta*. The situation of the speaker, and his relation to the ship, the form and style of the representation, the immediate condition of the ship—consequently, everything which counts in the end—is entirely different as regards the two poets. And, further, that Alkaios's poem is an allegory is, indeed, the opinion of the so-called Herakleides Pontikos, in his Homeric allegories; but this opinion has just as much, or as little, warrant as the explanation of an Homeric myth by the same voucher. It is only our fondness, in accordance with the spirit of the times, for historical explanations that cherishes and countenances such errors nowadays of those ancient allegorical expounders. Our ode, therefore, is no imitation of Alkaios; and the poem of Alkaios is hardly an allegory, and so, for the sake of Alkaios, Horace need not be allegorical.

But Quintilian says the Horatian ode is allegorical. I do not doubt that it appeared allegorical to him and many of his contemporaries. There certainly was a tradition of the poet's having received the inspiration for this ode through circumstances or events in the Roman state, and through menacing civil wars; and this tradition existed certainly not without reason. Now, when Quintilian could not make anything else of this tradition than that the ship signified the state, the billows the civil war, and the harbor concord, of course, to him the ode was nothing but an allegory. In this way, you know, many beautiful poems in German literature are explained allegorically by highly educated critics, because to them they are nothing better, and because somewhere the "historical" information has been beaten up of the "actual" circumstances which lie at the foundation of the poems.

Very well. Alkaios and Quintilian do not compel us to an allegorical conception; but, it is said, the lyrical style of Horace himself compels us to seek another sense behind the literal sense; for a ship with broken mast, torn sails, etc., is in itself no subject for Horatian lyrics. Now, is some spring or other, with pure cold water, which readily quenches the thirst of a plowman's oxen, a projecting rock over which the water flows, beside a shady tree—is this, then, *in itself* a fit subject for Horatian lyrics? And yet the ode to the:

fountain of Bandusia appears to us quite Horatian, and, even to this day, Horace's Bandusia is worthy of consideration to thousands of people to whom the *historical, real* Bandusia is entirely a matter of indifference. Why? Because Horace did not describe any particular historical fountain, with incidental attributes, in itself. Nay, rather, in his fountain of Bandusia, he has delineated the beautiful, universal, or ideal picture of a species of idyllic, rural fountain scenery; and this delineation, again, was not with him an end, but a means. The end or object of a lyric poet is the graceful representation of a relation of soul, of feeling, as it is experienced by the poet and the congenial hearer. But now, since poet and hearer do not stand in poetical relation of soul in regard to an actual, individual thing, a fountain-scene, for example, as such, but only in relation to the universal, ideal capacity for the perception of the thing or event, so Horace has given expression to that universal, ideal capacity of perception which an idyllic scene had for him and his time, and in like manner yet has for us. The poet ever longs for outer and inner repose; the turmoil and excitement of political and court life are ever sources of weariness to him. Rural life is full of charms and interest to him and his associates, from custom and experience; the sight of the fountain of Bandusia ever produces a beneficent effect on him, and becomes to his imagination and his soul the essence of repose, of external and internal peace. And he expresses his longing after this peace by a representation of his sympathetic relation to this individual rural scene in particular. Thus, the lyric poet does not represent things, events, in themselves; and Horace, also, has not represented the ship, or the incidents of the ship, in itself. The poet here rather paints an ideal picture of a large number of individual, actual transactions, different from each other, which he has observed, and which his readers and hearers can ever observe—a beautiful, proud ship, which, in a stormy passage, has been almost beaten into a miserable wreck, and is like to fall a prey again to the raging sea, even in sight of a sheltering harbor. The portraiture is only a means and form; the object is the representation of the emotions which poet and hearer have for the struggling ship. These emotions, again, do not hold good for any particular ship, nor even for the mass of ships that suffer such misfortunes, but for the sentimental or susceptible idea, as a combatant full of spirit and courage, but already wounded and partially disarmed, turns once more on an overpowering antagonist, although certain of destruction in a second encounter. Those very expressions which liken the ship to a wounded combatant show clearly that the poet contemplated the struggling ship with that sympathy and just fear with which he would observe the spectacle of a human contest with superior powers; and therefore, also, with an æsthetically ideal sort of the same fear and pain with which he endures real contests with such powers in actual life. Is it, now, unworthy of Horace if his fear of the severe conflicts of life expresses itself in his representation of his sympathetic relation to this particular incident of life at sea? In how lively a manner the sea and its perilous life came home to the feelings and sympathies of Horace's time is shown by the innumerable references, in contemporaneous literature, to the sea and navigation—refer-

ences partly of a palpably poetic and partly of a formally poetic kind, like the numerous metaphors.

Therefore the unworthiness of the subject-matter, also, does not compel us to accept an allegorical interpretation. Or is, perchance, Goethe's beautiful "Seefahrt" an allegory, since, on the one side, events in Weimar, which in reality had absolutely nothing to do with the sea and ships, gave the poet the foundation for the poem; and since, on the other hand, a sea-voyage in itself is not a subject for lyric art?

I suppose occurrences of political life made the poet capable of feeling the universal interest of his time for ship and sea, at this particular moment, in a livelier and profounder way, and of making his sympathy for a struggling ship a seasonable poetical expression of his fear before new conflicts of destiny. And I may suppose this, in view of that ancient tradition, according to which the ode is said to relate to the dangers of the civil war to the Roman state. The dread of a new civil war, for example, after the close of the Sicilian war, might very easily have found its ideal or symbolical image in this ode. The external impulse, namely, the idea of a struggling ship appearing to the poet, might have been given by the accidental sight of a ship hovering in similar danger on some coast; it might, also, have been an incidental suggestion from the ode of Alkaios. The thought of naval warfare, such as the Sicilian war had been, and the battle at Actium was to be, might have awakened the remembrance of former transactions experienced at sea.

A large number of beautiful poems, in Latin, Greek, and German, are unfortunately explained allegorically, instead of symbolically. May this essay on Horatian allegory be a contribution to a psychologically more correct and æsthetically more fruitful conception of poetic productions!

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Iter est longum per praecepta, brevis et efficax per EXEMPLA.—SENECA.

NOVI
EBORACI.

LATINE.

MENSE JAN.
MDCCCLXXXV.

"Multa Roga; Retine Docta; Retenta Doce."—COMENIUS.

Lector: Quid tibi vis, O ephemeris parvula?

Latine: Ut Terenti verba flectam: *Latini* nihil a me alienum puto. "*Non enim tam praeclarum est scire LATINE quam turpe nescire.*"—CIC. BRUT. CXL.

EPISTULA.

J. K. L., E. S. S., Editori LATINE, S. P. D.

Horatius, poeta lauriger, scripsit:

"Pone me pigris ubi nulla campis
Arbor aestiva recreatur aura,
Quod latus mundi nebulae malusque
Juppiter urget." (Od. I, 22, 17-20.)

Horatius in Italia natus est nec unquam terram de qua scribebat viderat. Cum is inter colles Italiae apricos et sub



caelo Italiae claro vitam ageret, illas nebulas pluviasque noscere nunquam poterat. Sed eum fortasse militem quandam vetera-

Illustration: Capitoline Temple of Jupiter, page 17.

num, qui Caesare imperatore in Hibernis vel in Gallia vel apud Rhenum positus hiemes longas egisset, convenire acciderit, et quae mala intemperie coeli passus esset ex illo audire. Necesse erat, miles, quem puto, qui Italiam aestivam amoenamque desiderabat, qui algorem caliginemque Germanicae patiebatur, multa quae iis qui ibi incolebant non placuissent, narraret.

Miles, quem puto, sine dubio Horatio multa de ventis, pluviis, nebulis narrabat—quam die ex die sol videri non posset, donec ipse, neque sole neque sideribus diebus multis apparentibus et tempestatibus non exiguis semper imminentibus, exclamare soleret: “Dulce lumen, et delectabile est oculis videre solem.” Itaque putare, milite audito, Horatium poema scripsisse, et illam terram quam diceret Germaniam esse nobis licet. In aestate omnia sunt pulchra, coelum clarum, aer aestivum, die sol splendidus, nocte stellae apparent. Sed in hieme omnia mutantur, coelum obscuratur. Nebulae, pluviae terram urgent, et cum frigescit nix cadit, glaciesque iners per duos menses in partibus altis stat.

Hae res mihi in mentem venerunt cum iam paene toto mense solem vix videam. Aliud ex alio de coelo audio. Omnes inter se contrarii sunt. Hic calorem, ille frigus prodicit. Non possum aliter quam “quid sit futurum cras” fugere quaerere, “et quem fors dierum cunque dabit lucro” apponere. Sed versuum Horatiorum reminiscor et putare me ex qua origine Horatius versos quosdam duxerit invenisse mihi placet. Ignosce huic levitati meae, et vale.

Datum Heidelbergae, a. d. V. Kal. Dec.

CARMEN MILTONII DE NATIVITATE CHRISTI LATINE REDDITUR. [*Prof. Thomas I. Gasson, Loyola College.*]

Jam mensis adstat, prospera lux adest,
 Quo cara summi progenies Dei,
 (Quam mater enixa est puella),
 Detulit ad miseram salutem.

Gentes beatam; sic veteres canunt
 Vates, fore olim crimina qui luat
 Humana, qui terrisque pacem
 Perpetuam, duce Patre, reddat.

Quid Musa, cessas? munera quin dabis
 Nato recenti? Dic age carmina
 Queis laeta grateris Satori
 Sive lyra citharave plena.

Dic dum jugales sol cohibet citos,
 Dic dumque splendent aetherae faces,
 Hospes salutem des, novisque
 Sedibus excipias Iesum.

Da, Musa, cursum; carmine praeveni
 Demisso reges; Illius ad pedes
 Munuscula auctoris repone,
 Tuque prior Dominum saluta.*

DE CONSUETUDINE CLARE LEGENDI. [Prof. Samuel Brooks.]

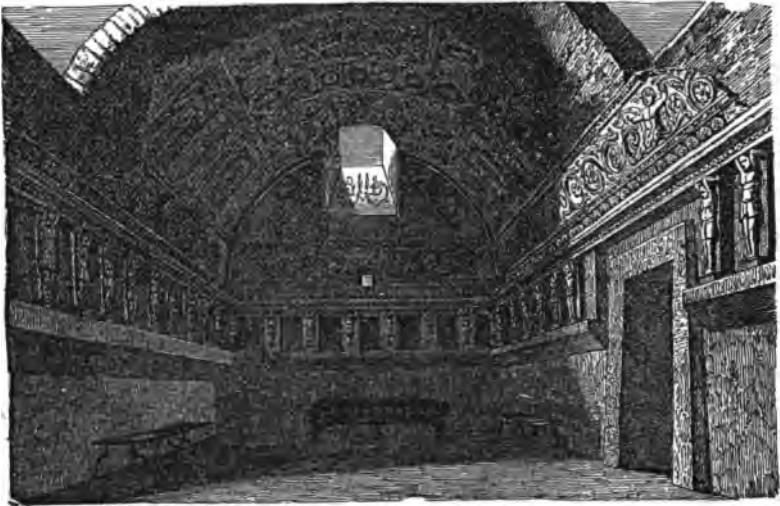
Recte et commode legere vel Anglice vel Latine non levis momenti putandum est. Non omnis autem qui studia Latina exercet aut ipse bene legit aut legendi consuetudinem satis magni ducit. Quendam novi cotidie in manus Novum Testamentum Graece sumere solitum, quem autem, vix mihi ipse credo narrans, facultas legendi desuetudine longa jam paene deseruit. Quantum vero, hac consuetudine deficiente, disciplinae et humanitati deest! Non enim tam praeclarum est legere scire quam turpe nescire.

Non est quidem necesse ut clare semper legamus, sed ut hoc facere semper possimus. Nemo tamen sine voce recte legit nisi qui multum ac diu voce uti consuevit. Causae plures quae ad hanc consuetudinem adipiscendam impellunt mihi in mentem venerunt.

Primum haec consuetudo, quae non oculis solum sed etiam voce utatur, facit ut vocabula seriesque verborum facile atque firmiter memoria comprehendantur. Lingua enim, ea corporis pars quae non modo ad sermonem accommodata est sed etiam sermoni suum nomen dedit, vi naturali plus quam oculi in verbis tenendis saepe valet. In primis quidem annis verba nostrae

* Sunt tredecim aliae *στροφαι* istius carminis quas postea remittam. Non transtuli omnia quae scripsit Miltonius noster hac de re propterea quod longum est omnia vertere et deinde varietas plurimum confert ad reddendos homines felices et studii amantes.

ipsorum linguae ab ore alieno fere omnia accipimus. Neque ea de causa improbanda est haec consuetudo, quod lingua Latina jam pridem de usu cotidiano tamquam de vita decesserit. Si de vita decessit, ita decessit ut vires vitales non amitteret. Nihil ipsa amisit. Amiserunt ei, si quid est amissum, qui Latine legere omiserunt. Qualis erat talis immutata manet, hodie aequae ac olim linguis humanis aptissima. Viva voce dici etiam nunc eam juvat. Quamobrem gratiam cum ea inire studeamus. Voce et auribus, dum praesertim memoriae in eis juvenilis, cotidie utendum, ut copiam verborum quam maximam et in usum praesentem et in auxilium perenne quaeramus. Non sane mirabile



est quanto in honore apud quosdam sit is disciplinae modus qui naturalis appellatus est. Is enim pro certo habet linguam Latinam sicut ceteras linguas in labris sedem libentissime habere, et auribus laetissime in memoriam manare. Discipulum idem vigilantem facit, alacrem ad audiendum, promptum ad intellegendum, paratum ad dicendum. Illud autem eis qui hanc linguam in sermones collocationesque revocare volunt praecipendum, ut sic loqui studeant ut ad Ciceronem adducti videantur, neque ab ejus latere umquam discessisse.

Deinde qui legendi exercitatione assuefacti sunt eo facilius vim sententiamque sermonis cognoscunt. Aliud quidem est legere, aliud intellegere, sed auxilio haec alterum alteri sunt. Neque solum qui bene intellegit bene legit, sed nonnumquam bene legisse est bene intellexisse. Qui enim scripta intellegere cupiens per singula verba pedetentim ad finem progressit neque ex sententia evasit, haud minime adjuvabitur si ad initium re-versus legat relegatque verba universa. Nec mirum si in relegendo contextus sermonis plane intellegatur. Nam in compositione verborum non minus quam in verbis ipsis sita est significatio. Etiam si verba quaedam in obscuro fuerint, attamen in legendo per totum lux saepe manabit. Mens praeterea cum in cogitando tum in legendo, si a Quintiliano vocem mutuari licet, "repetito spatio sumit impetum," et per difficilia fertur.

Tum huc addendum est linguae Latinae esse proprietates ejus modi quae voce aptissime exprimantur. Nam ut cetera omittam, verborum collocatio tam varia, tam subtilis, tam sententiae conveniens, mire cum vi vocali in dicendo congruere videtur. Dicit quispiam illa ipsa de causa non esse opus auxilio vocali, quod verborum collocatio oculis tam clare in scriptis proposita faciat ut sine voce percipi omnia possint? Minime vero; etenim haec res non declarat voce non esse opus. Potius declarat quam varia, quam sollers, quam subtilis vox ea esse debeat quae verba digne et perfecte exprimat, quamque accommodatus auribus subtilibus sit sermo Latinus.

Hoc denique dicendum, hanc linguam auribus eruditae multae de causis egregie apta nisi in legendo non omnem venustatem ostendere posse. Quis tandem dulcedinem illam Vergilianam capiat totam, nisi qui voce per pedes ac versus per facile currere potest? Nec poesis solum sed oratio etiam soluta, in qua modum quandam et numerum servari oportet, et meretur ut voce idonea decoretur, et aures delectare ac implere potest.

Ut autem in musicis fieri potest ut in silentio numeri et modi cum voluptate percipiantur, sic saepius dicendum est non semper esse in legendo necesse vox audiatur, dummodo mentis aures ad numerum atque dulcedinem pateant. Qui autem, nisi fallor, longissime ac laetissime in studiis Latinis proveci sunt, et voce legere malunt, et ab hac consuetudine partim ortum quicquid venustatis cultusque adepti sint fatentur.

Illud ergo mihi quisque curet, ut quæ verba ~~et~~ numeros in saeculo litterarum aureo scriptores et oratores Latini optimi dixerunt, ea voce sua quam commodissime legere laborent. Ne quis, si elegantia Latini sermonis perfrui velit, minoris quam deceat hanc consuetudinem aestimet, neve qua temporis dispendia tanti sint quin firma facilitas in legendo paretur. Dispendia ea non pereunt; in compendium se convertunt; cum favore cumulata postea redeunt. Facultas legendi multa iteratione perfecta prae-mium amplum affert.

REX THULAE. Goethei Faustus, pars I. [Latine reddidit Ernestus Huberus, Ph. D.]

Rex Thulae pia cura
 Colebat aureum,
 Quod dedit moritura
 Amica, poculum.

Nec ultra cariora!
 Non deficit epulis,
 Potoris hument ora
 Profusis lacrimis.

Cum esset moriturus
 Carissimo heredum
 Regna omnia daturus
 Erat nec poculum.

Sedere et cenare
 Et rex et equites
 In atrio alto ad mare
 Stant patrum imagines.

Tum potor assuetus
 Bibit delicias
 Postremas, atque vetus
 In undas jecit vas.

Præcipitari vidit,
 Immergi poculum;
 Potorem mors cecidit
 Bibit tum ultimum.

CONDUCERE ET LOCARE. [*Prof. G. B. Hopson.*]

Hic est domus locanda, universa, vel in partibus. Ingrediamur et eam scrutemur. Salve, Domine Smith. Velim nobis tua cubicula ostendas, si placet.

Perlubentur. Domum ingredimini. Quot conclavibus et cujus generis vobis opus est?

Sex et culina, optimo statu.

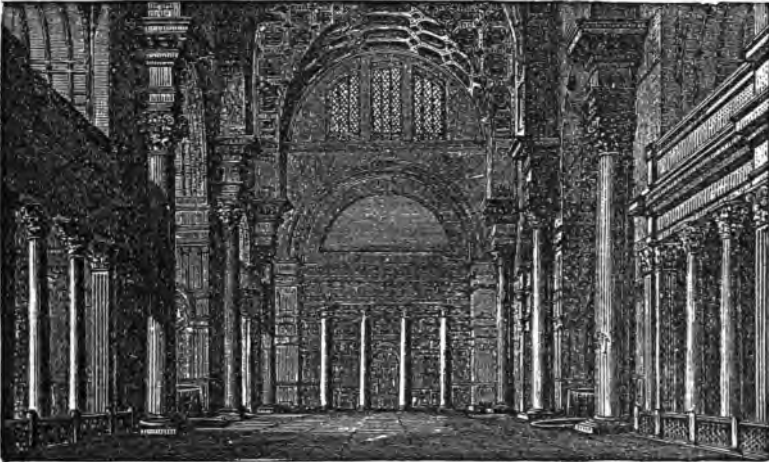
Supellectile instructis, necne?

Certe, instructis: Si minus, inutilia sunt.

Vobis cubicula ostendam. Scalas, ultis, ascendite. Secundum tabulatum incoletis, quandoquidem primum jam est locatum. Scala, videtis, ampla est.

Oleatum textile in scalis tolerare non possum.

Hoc ad te gratificandum libenter mutabo. Sellae istae recte opertae sunt. Quoque cubiculo orbem mensae, armarium,



sex sellas, omnia denique necessaria invenies. Supellex est nitida. Omnes lecti sunt ferrei et nuper purgati. Quot vis?

Duo lecti spatiosi, et tres grabati pro pueris, et cunabula pro infantulo sint.

Speculum est antiqui generis.

Estne unius laminae?

Certe ; et prorsus nova aulæa. Aquiminale marmoreum est : aqua frigida et calida adest.

Candelabra ruiuosa sunt.

Reficientur : nisi lucernas malis.

Non ; reficiantur. Nemo in urbe lucernis in præsentī utitur.

Morem tibi geram.

Cupio videre lectos, quoniam hi sunt maximi momenti.

Profecto si quis bene dormit, alia minus curat. Qui bene dormit, non peccat, vulgo fertur.

Num fenestrae ad viam spectant ?

Haec ad viam, illa ad hortum.

Propter rotarum strepitum, in priore aedium parte dormire non libet. Pretium autem constituendum est.

Minimum quidem pretium est ; tantum centum thaleri singulis mensibus.

Medius fidius ! magnus opibus dormitur in urbe. Quanti indicas tria cubicula et culinam ?

Ea semper locavi septuaginta thaleris singulis mensibus.

Ego quindecim thaleros singulis hebdomadibus dabo.

Exiguam nimis.

Plus justo exposcis.

Percara non sunt. Domus enim in pulcherrimo urbis vico sita est ; et vicini suas domos maiore pretio locant.

Bis centum thaleros quoque trimestri spatio solvam. Sed partem cellae penariae, locumque pro carbone, et lignis, et cineribus, habeam necesse erit.

Optime, Domine, diaeta sub sera claveque erit. Quando, opinaris, eam capies.

Haud scio an, hac eadem nocte : sin autem negotia impediunt quominus hac nocte veniam, non dubito quin sequente hebdomade diaetam occupare possim. Num pecunia, nondum debita, mihi solvenda est ?

Certe ; nummos praecipio ; id est moris.

Sit ita ; cura autem ut omnia tempori sint parata.

Sicut iubes. Quando voles, venies.

Oportet nunc aliam supellectilem emam.

DE LUSU.—Jamdudum et animus et coelum et dies invitat ad ludendum, sed praeceptor non invitat.

LYCURGUS SCHILLERI. [*Latine reddidit Herbert Weir Smyth, Ph. D.*]

Sed Lycurgus etiam alio modo cavit ne luxus existere posset. Nam non solum cives omnes loco communi una cenare et cibis lege praescriptis eisdem vesci iussit, sed etiam vetuit ne domi, sumptuosis cibariis paratis, ad mollitiam laberentur. Necessae enim erat cuivis singulis mensibus edulium certam partem ad cenas communes conferre qua collata ei victus a civitate praebebatur. Cuique vero victori ut in quinquaginta denorum, qui ad singulas mensas cenabant, numerum reciperetur, suffragiis omnium opus est. Atque nemini licitum fuit abesse nisi excusationem idoneam afferret. Quae lex tam severa erat, ut ipsi Agidi, uni ex regibus aevi posterioris, Spartam post bellum bene gestum reverso atque postulanti ab ephoris ut una cum uxori soli cenare liceret, recusaretur. Inter cibaria vero Spartiatae ius nigrum omnibus notum est, quod ita laudatum est, ut Lacedaemonii se fortes facile praebere posse dicerentur, cum mori eis non maius malum esset, quam iure illo vesci. Sed cenae hilaritate et facetiarum leporibus conditiores factae sunt, cum ipse Lycurgus hilaritatem ita amaret, ut deo ridenti domi aram statueret.

Hac igitur consuetudine victus instituta multum ad sua consilia perficienda consecutus est. Nam luxus, qui ad sumptuosas mensas vasa spectavit, existere desiit, cum nemo in communibus cenis eis uti posset. Deinde heluatio repressa est et facta sunt corpora sana robustaque hac moderatione certoque vivendi modo, ut civitati parentes sani liberos sanos procreare possent. Deinde cena communis assuefacit cives familiariter vivere et omnes tanquam partes unius corporis se habere, ut omittamus quod ratio vivendi aequalis multum ad aequales animorum sensos efficiendos contulit.

Atque cives cum omnibus sollicitudinibus rerum privatarum per Helotum operam immunes essent, vitam in otio degebant.

Itaque adolescentes operam exercitationibus dabant artium militarium in quibus et spectaturi et iudicaturi aderant seniores, cum ab his ludis abesse dedecori esset.

Quo modo factum est ut Spartiatae, cum rei publicae uni se darent, omnes res pro publicis haberent. In oculis omnium iuventus maturuit atque senes languerunt. Assidue serviebat civis patriae, patria ut commodis suis serviret. Testis ipse rerum ab

aliis gestarum, vitae suae testes cives omnes habebat. His institutis cupiditas gloriae perpetuo stimulata, mores ingeniumque gentis proprii continenter alebantur; patriae caritas studiumque rerum communium quasi in medullis civium ac visceribus haerebant.

Ardori virtutis inflammando etiam dies festi inserviebant, qui apud Spartiatis otiosos permulti erant. Quibus diebus carmina popularia, quae ad bellum spectarent, canebant, quae aut gloriam virorum pro patria mortuorum praedicabant aut ad virtutem adhortabantur. His diebus festis etiam cives secundum aetatem in choros tres dividebantur, quorum primus ex senioribus constans haec canere coepit: "Nos fortes olim fuimus!" Deinde iuvenes responderunt: "Fortes nunc sumus! qui animos nostros experiri voluerit, venito!" Postremo adulescentes: "Et nos aliquando fortes erimus gloriamque vestram factis obcurabimus!"

Considerantes igitur nos strictim instituta legesque Lycurgi admiratio quaedam grata tenet. Neque enim licet dubitari, quin omnia similia instituta antiquitus tradita praestantia sua Lycurgi leges multum superaverint, Mosaicis solis exceptis, quae multis in rebus, praecipue autem fundamento illarum non dissimiles erant. Omnibus vero numeris partibusque haec instituta aptes inter se et convenientia esse videntur; nec melioribus Lycurgus uti potuit, quibus ea, quae vellet, consequeretur, ut civitas sua a ceteris separata, sibi sufficeret atque suis viribus integra maneret. Post Lycurgum nullus legis lator effecit, ut in re publica tanta concordia, tantus amor patriae, tantus communitas animorum esset.

[*Finis.*]

CICERO. [*Pars quarta.*]

(10.) Cum e Sicilia me recepissem, iam videbatur illud in me, quidquid esset, esse perfectum et habere maturitatem quandam suam. (Brut., § 318.)

(11.) [684 = 70] Me aedilem priorem cunctis suffragiis populus Romanus fecit. (in Pison. § 2. Cf. Brut. § 319: Cum essem in plurimis causis et in principibus patronis quinquennium fere versatus, tum in patrocinio Siciliensi maxime in certamen veni designatus aedilis cum designato consule Hortensio. And in Verr. 5, § 36: Nunc sum designatus aedilis; habeo rationem,

quid a populo Romano acceperim ; mihi ludos sanctissimos maxima cum cura et caerimonia Cereri, Libero Liberaeque faciundos, mihi Floram matrem populo plebique Romanae ludorum celebritate placandam, mihi ludos antiquissimos, qui primi Romani appellati sunt, cum dignitate maxima et religione Iovi, Iunoni Minervaeque esse faciundos, mihi sacrarum aedium procuracionem, mihi totam urbem tuendam esse commissam. ob earum rerum laborem et sollicitudinem fructus illos datos: antiquiorem in senatu sententiae dicendar locum, togam praetextam, sellam curulem, ius imaginis ad memoriam posteritatemque prodeudae.)

(12.) [687 = 67] Me praetorem primum cunctis suffragiis populus Romanus fecit. (in Pison. § 2. Cf. de imp. Pomp. § 2: Propter dilationem comitiorum ter praetor primus centuriis cunctis renuntiatus sum. And Brut. § 321: Praetor primus et incredibili populi Romani voluntate sum factus. nam cum propter adsiduitatem in causis et industriam tum propter exquisitius et minime volgare orationis genus animos hominum ad me dicendi novitate converteram.)

[*Reliqua deinceps persequemur.*]

C. IULIUS CAESAR. [*Pars quinta.*]

(23.) De Caesare saepissime audio, illum omnium fere oratorum Latine loqui elegantissime ; nec id solum domestica consuetudine, ut dudum de Laeliorum et Muciorum familiis audiebamus, sed, ut esset perfecta illa bene loquendi laus, multis litteris et eis quidem reconditis et exquisitis summoque studio et diligentia est consecutus : qui etiam in maximis occupationibus "de ratione Latine loquendi" adcuratissime scripsit. (Brut., § 252 u. 253.)

(24.) Caesaris orationes vehementer probantur. Atque etiam commentarios quosdam scripsit rerum suarum, valde quidem probandos ; nudi enim sunt, recti et venusti, omni ornatu orationis tamquam veste detracta ; sed dum voluit alios habere parata, unde sumerent, qui vellent scribere historiam, ineptis gratum fortasse fecit, qui volent illa calamistris inurere ; sanos quidem homines a scribendo deterruit : nihil est enim in historia pura et inlustri brevitate dulcius. (Brut., § 262.)

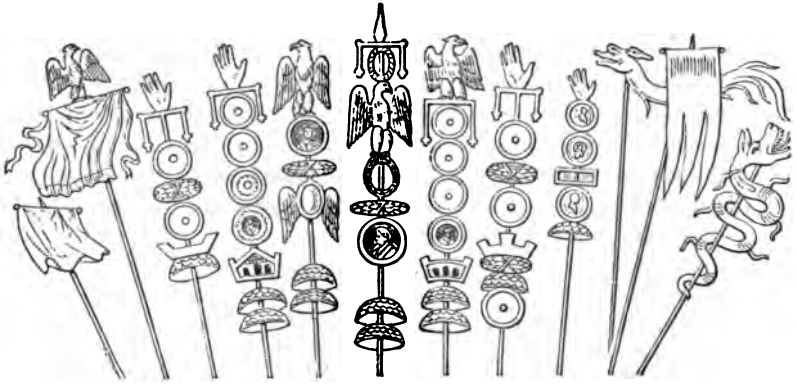
[*Finitis.*]

ENGLISH SUPPLEMENT.

[SUPPLEMENTUM ANGLICUM.]

THE STUDY OF ROMAN LAW. [Professor William C. Morey, of Rochester University.]

THE time has come when it seems hardly necessary to say very much to emphasize the importance of the study of the Roman law in American colleges. Since the lamented Hadley was accustomed to read his "Twelve Academical Lectures" to



the seniors in Yale College, this study has gradually found an entrance into a considerable number of our best institutions of learning. In some places it is presented, after the manner of Professor Hadley, in a brief course of lectures, as a merely incidental part of the *curriculum*. In other places it has become a more important part of the course of study. Facts which any person may observe, by looking over the "courses" marked out in various colleges, furnish a sufficient evidence that the appreciation of the Roman law, as a liberal study, has been rapidly increasing in this country within a very few years. I make no notice of the fact that it has also been introduced into certain professional schools, as an accessory to the technical study of the English and the American law.

It is quite certain that there must be important reasons which

have led to the introduction of this study in those colleges where it has already been adopted, and which are worthy of consideration on the part of those faculties by whom it has not yet been accepted. It is, of course, impossible, in a brief statement like the present one, either to enumerate all these reasons, or to discuss adequately any one of them. The following points may, however, indicate certain considerations which in some places have led, and in other places should lead, to the adoption of the Roman law as a liberal study.

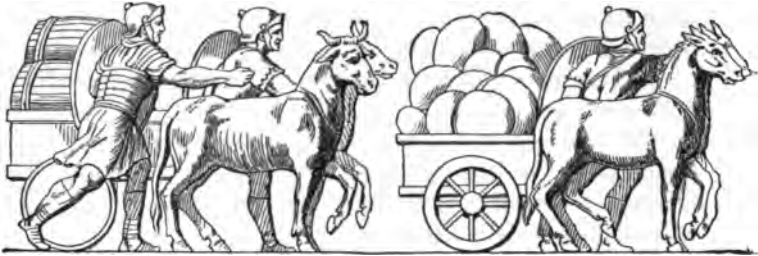
1. It is quite evident that the revolution in the study of the "classics" has, in some cases, led to this result. I do not refer to the improved and more systematic method of teaching the Latin and Greek languages; but to the tendency to regard language as the expression of thought, and literature as the index of social life and civilization.

The scientific impulse of recent times has not been successful in excluding "classical" studies from the course of liberal education. But this impulse has certainly called the attention of educators to the question whether the old method of teaching



these studies is the proper one. The idea which seemed to be impressed upon the benighted student of a former age, that Livy and Horace and Tacitus wrote, and, in fact, that Roman literature existed, chiefly to justify the correctness of the rules and exceptions of Andrews and Stoddard's "Latin Grammar," has,

fortunately, to a great extent, passed away. This method of studying literature for the sake of grammar is giving way to the disposition to study *things*, not instead of words, but in connection with words; to regard grammar as a science having to do with the expression of thought; to regard language as a vehicle of ideas; and, ultimately, to regard literature as the product



and index of civilization. The tendency thus to look through literature to the substance of national life has inclined all "classical" teachers who are alive to spend a part of their time in directing the minds of their pupils to the social, political, and legal institutions of ancient peoples, and to suggest the connection between these institutions and those existing in modern times. It is thus possible to see that there is a Greek and a Roman element in modern life that every intelligent student of these languages should understand and appreciate.

Such considerations have led certain teachers of Latin to emphasize the study of the various phases of Roman society and institutions, and, as prominent among these, if not the most important, the Roman law. The reading of a part of the "Institutes" of Justinian or of Gaius has been, in some places, introduced as a part of the Latin course. This has not necessarily been attended by any minute study of the details of the law; but it has been sufficient to set forth the character of the legal language and the main outlines of the legal system. It seems certainly true that, if the Latin literature is worthy of a place at all in our modern education, its study should comprehend those distinctive forms of thought which made Rome what she really was.

and by which she still retains a grasp upon modern life and institutions.

2. Another tendency which has doubtless led to a greater appreciation of the Roman law as a liberal study has grown out of the new methods employed in the investigation and the teaching of history.

As history comes to be treated in a more scientific way than formerly, its merely personal and narrative features give place to the study of those principles and institutions which enter into the organization of society. The analysis and significance of institutions are considered more important than the biography of individuals, or the mere picturesque description of events. In fact, the historical significance of men and events is judged by their relation to the growth of permanent institutions which enter into the structure of the state, and affect the well-being of society. The growth of political and legal institutions has thus come to form an important part of historical study and instruc-



tion. The historical student, as he directs his attention to the growth and organization of European society, can not help being convinced of the important place and the all-pervading influence of the Roman law. Its survival in Europe after the fall of the Western Empire; its coexistence with the Germanic law during the early mediæval period; its indirect contribution to the feudal

and its direct infiltration into the canon law ; the support that it furnished to the power of the mediæval emperors and popes ; its cultivation as a science throughout Western Europe since the twelfth century ; its preservation in the modern civil law on the Continent of Europe ; its incorporation into many portions of the English law ; its direct and indirect influence upon the jurisprudence of different States of the American Continent—are suffi-



cient to show that a knowledge of the legal history of Europe and America is impossible without some knowledge of the Roman law. On account of the perpetuity and diffusion of this system throughout the civilized world, it is not too much to say that its importance as a constituent factor of civil society is even greater in modern than it was in ancient times. What has contributed so largely to the growth of civilization ought certainly to be regarded as a worthy subject of historical study, and hence as forming an indispensable part of a liberal education.

In view of this historical significance of the Roman law, its study has already been introduced into a few colleges as accessory to the department of history. And every advance which is made in the direction of historical study, as a branch of liberal education, must necessarily lead, if the study is pursued in a scientific manner, to a greater appreciation of the Roman law as an essential element in the growth and organization of European society.

3. The organization of distinct departments or schools of political and legal science has, furthermore, tended to bring this subject within the range of liberal studies.

The disposition shown in certain quarters to recognize the general science of law as a means for giving breadth and discipline to the mind, and hence, as a branch of study, well suited to the purposes of a liberal education, can not be too highly commended. By the "science of law" is here meant something more than the technical knowledge of the professional lawyer. It includes a knowledge of the broad and fundamental principles which lie at the basis of all jurisprudence, whether public or private, international or municipal. The emphasis which has been given to the liberal study of law has required a greater degree of attention to be paid to the Roman system. This system not only shows, in the best possible way, the mode in which the general principles of justice may be applied to the specific and complex relations of civil society; but it also illustrates, better than any other, the successive stages of a normal legal growth. In its earlier stages it indicates how the custom of "self-help," which prevails in barbarous society, comes to be restrained and supplemented by regular judicial processes. In its development it shows how the extremely technical processes



of the primitive law are broken down by the use of "legal fictions," and are at first modified and finally superseded by more equitable modes of administering justice. And, in its complete scientific stage, it sets forth in a clear light those rational principles by which the value of every system of positive law must be finally tested.

The important place which the study of the Roman law has occupied in the education of Continental Europe is well known. This is, in some respects, due to the close relation which the Continental law sustains to the Roman. But, for a similar reason, the indirect relation which the Roman system sustains to the



English and the American law should give to it a greater educational significance than is now accorded to it. A system of education should certainly bear some relation to the general needs of society. The vulgar belief that law is a wholly professional and technical subject, from the knowledge of which the "laity" should be entirely excluded, is, no doubt, an obstacle to the study not only of the Roman law, but of jurisprudence in general. But it hardly seems necessary to say that, especially under a democratic government, should the educated classes at least be able to judge of the character of the legislation which is to control the people, and the extent to which the administration of justice is adequately realized in the actual processes of litigation.

AUGUSTUS.

To contemplate the Emperor Augustus with the eyes of the poets of his time, his tyranny is at once explained and pardoned. He was able, happy, necessary, and indispensable; he had studied the feeble and bloody side of all the tyrannies which

had preceded his; he had great hatred for the insolence and contumely of Sulla, the savage brutality of Marius, the unrestrained vices of Antony; he had in great emulation the gentleness and majesty of Caesar. After his example, he had admitted to public honors sons of the exiled and proscribed. Absolute master, he preserved the attitude of a plain citizen; he had enlarged, without trouble and without noise, the boundaries of the empire; he had covered with magnificence and noble monuments the Eternal City. The people had seen him, with gentle hand, dress the dreadful wounds of the civil war; teach this nation of soldiers respect for peaceful prosperity; give honor to commerce, to trade, to travel, to navigation, to poetry, to *belles-lettres*; to all, the arts of peace so well, that finally he had blotted out all his crimes, and won pardon for his treason. To lighten that load, heavier than Aetna, it was thrown upon his two colleagues, the murderers of the Triumvirate. Glory is absolute for so many things; good fortune is so good an excuse. He would not have wished for pardon, he counted so much upon the remembrance—kind remembrance—of history; he even commanded history. Augustus, the emperor, had all the tastes, all the instincts of cultured minds: he knew philosophy and antiquity; he could turn well an epigram; he excelled in dictating neat little verses; he loved spectacular entertainments, and showed his favor to the comedians. Augustus was good sense in person, with a bit of irony. He never laughed so heartily as on the day when his attendant, who was marching before his majesty, on seeing a fierce bull rushing toward him, left his master in the lurch, and hid himself behind him. He was the prince beloved of bright minds, friend of the elegances; a good judge, in short, of productive genius. There would gather in the palace of Octavia, Augustus, Livia, Agrippa, Maecenas. Having heard with delight the reading of the "Georgics," Augustus was preparing to listen to the "Aeneid," which he had been asking for so often for eleven years. A poem as great as the "Iliad"! Augustus was convinced of it. The first book was read by Vergil. Maecenas, to permit the poet to rest, took the manuscript, and recited the second book. They came to the sixth, in the midst of the most rapt attention; and when the poet reached these words, solemn as an ode, and touching as an

elegy, "Youth, you shall be Marcellus," Octavia fell senseless into the arms of her brother. Now Livia was there, full of fever and anguish, pale and panting beneath the eyes of the poet, as if the poet was about to point out the murderer of Marcellus. Gentle Vergil! he was appalled at his triumph, and soon in all haste took leave of lofty Rome, of her temples, of her palaces, of her porticoes, of her soldiers, of her priests. He returned calm and silent to the orange-groves of his Parthenope, enamored of Nature, worshiping her as did Lucretius. He was the last



friend, a last confidant, of the expiring polytheism. He abandoned himself, with all his soul, to those enchantments which were a part of his genius. He had chosen the most gentle aspects to sing about; his life had consisted in blessing them; dying, he left them a part of himself. At this moment still, if one seek well for this great Vergil, you will find him at Naples, escaped from Cape Maecenum, at the shore of Cuma, where Aeneas landed; and, yet lower, in the cavern (*antrum immane*), by the shores of Lake Avernus.—*From the French of JANIN.*

Illustration: Spirit of Augustus as an eagle.

NOTES AND QUERIES.

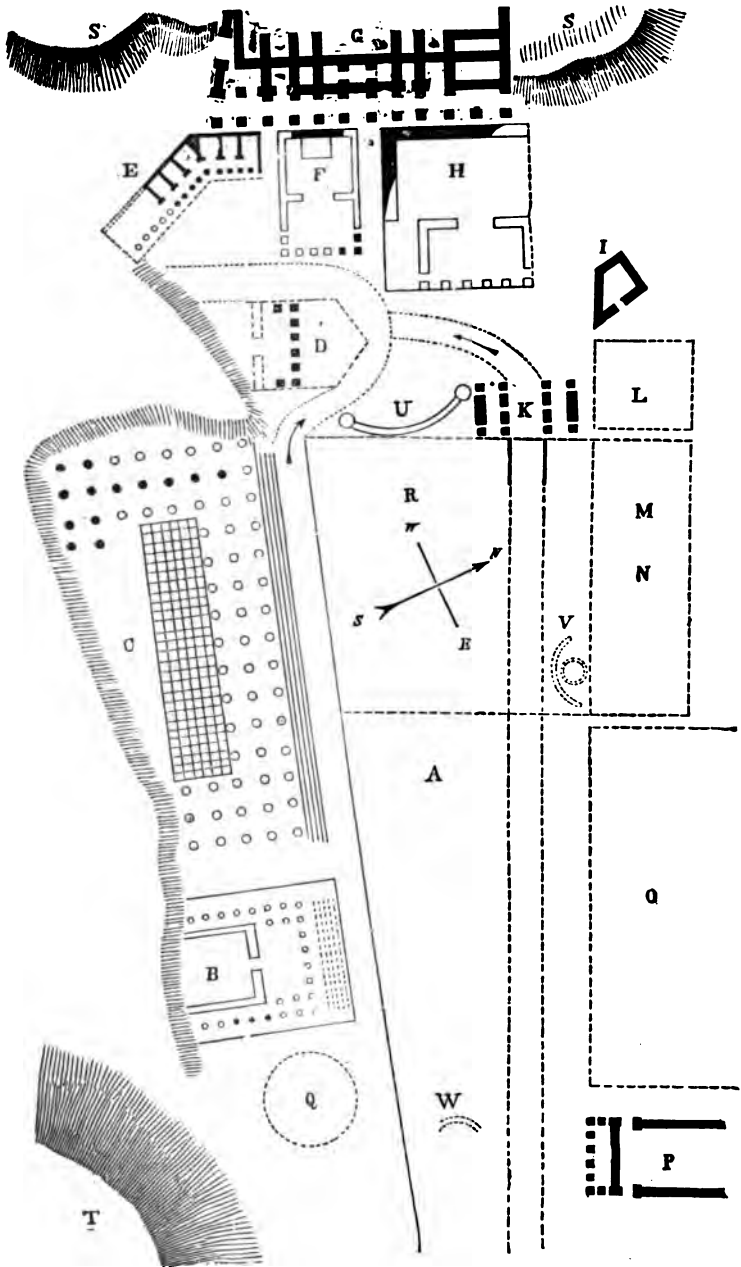
In the Latin language there rules the striving after a concrete conception, on the other hand, a lack of abstractness, which, however, it supplies in such various ways that enough of clearness and perspicuity is supplied. The lack of abstractness shows itself (a) in the small number of substantives and the wealth of verb forms. *Substantives, indeed, are abstractions already completed*; while, on the other hand, verbs mark a contemplation out of which alone an abstract expression of the universal can be made. (b) Moreover, there is a lack of abstract adjectives; as there are only a few adjectives which are to be used for substantives, as *sapiens, amicus, familiaris*. (c) The language also fails in aptness for forming compounds.

Latin developed as a language for the people and in public business served a cautious statesmanship, and gained its complete perfection in intelligent prose: hence it was far removed from the play with partly obscure conceptions—from the variable and uncertain. With this clearness of thought was united clearness of expression.

Peculiar to it is a temperate and measured step (*oratio composita*). Seneca says of the orator, "*Habeat vires magnas, moderatas tamen: perennis sit unda, non torrens.*"

Since the Latin language had gained its perfection through actual use as a spoken language before it was applied to writing, it retained an oratorical character. As speech which was designed for the hearer, it allowed to number a ruling importance: the arrangement of the thought, the order of the words, the methods of uniting clauses aimed to be easily and accurately apprehended by the ear; especially useful for matters of state, for circumstances of public life, for intelligent expression, it became a complete organ of eloquence.—*From the German.*

"Such rules as 'any noun, not an appositive, qualifying the meaning of another noun, is put in the genitive,' or 'many adjectives take a genitive to complete their meaning,' seem to me injurious to the beginner. He will be sure to give the former whenever he finds a genitive limiting a noun, and the latter whenever he finds a genitive limiting an adjective, and will fail to see the genitive idea. I can see no difference in the force of the genitive in '*patiens laboris*' and '*patientia laboris.*'" B.




Forum.

FROM OLD ROME. A Teacher's Letter to his Pupils. [Adapted from the German.] [Continued.]

SUDDENLY they heard Appius cry, with a voice of thunder : "*Lictor summove turbam et da viam domino ad prendendum manicipium!*" Great and small scattered when it was seen that the servants of the state were in earnest to fulfil the command of their master. Virginius alone preserved his composure. With seeming calmness, he begged of the Decemvirs permission to speak a word or two of farewell to his daughter. Then he led Virginia a little way apart from the crowd to the butchers' shops, which lay near by the *Comitium*, then snatched up a knife and plunged it into his daughter's heart, with the words, "Thus only, my child, can I save thee for freedom!" but, turning to the tribunal, he cried, "*Te, Appi, tuumque caput sanguine hoc consecro!*" Then he rushed forth, breaking his way through the midst of the lictors, to arouse his comrades in the camp to take vengeance upon the tyrants who had driven him to so terrible a deed.

The place in which such exciting scenes could be enacted was certainly not a favorable place for schools, and the Romans did well to put them at a distance. The stalls of the fishermen also had to disappear as more attention was given to the beautifying of the market-place; only the bankers might remain. Instead of the low shops, the beautiful pillared halls of the basilicas, built after the Greek model, now adorned the Forum. Caesar laid the foundation for the most beautiful at the south side; Augustus built it up and called it after his uncle, Basilica Julia. It was separated from the gathering-place of the people by the Via Sacra, from which a few steps lead to the portico: if you entered at the upper end, you needed to mount only three steps; but at the lower end, seven. This riddle would be difficult to solve so long as you did not know that the surface of the Forum sank somewhat toward the east, but that the foundation of the basilica had the same height throughout. The roomy interior was used for the transactions of the courts, and could be shut off from the surrounding porches. In these, and upon the steps, the children and wandering musicians moved about, as in the Rome of to-day they lounge upon the church-steps. That these not only chatted and slept here, but also played

little stone over the lines with the toe, and he conquered who brought his *tessera* just where  was written. This sign, which is found in the most different patterns, means nothing but the Palma Feliciter, and represents here the picture of a palm, the symbol of victory.

If we step down to the Via Sacra, at the east of the basilica, we are but a few paces from the ascent to the Temple of Castor and Pollux. The foundation is well preserved, and also a part of the mosaic floor of the cella, but only three columns are standing on the side, which are now bound together with iron bars. Certainly they are old enough to be supported, for they date from the time of Tiberius, who rebuilt this temple after a fire. It was founded by the young republic in honor of the two knightly youths who, in the fight on Lake Regillus, had helped to gain a wonderful victory. It was built on this spot because those Dioscuri had suddenly appeared here after that battle, had announced the victory, and watered their sweating and thirsty horses in a little pond, the Lake of Juturna. The temple was so spacious that often the sessions of the senate were held there, and the statesmen liked to address the people from the steps of the sanctuary. Caesar especially liked to talk here, and, in remembrance of that, Augustus had a rostrum placed near the temple, which he built directly opposite, in honor of *Divus Julius*. The front (of the same) was adorned with beaks of ships captured at Actium. On the farther side of the square below the Capitol stood the *rostra*, with trophies of the victories of the republic; here shone the evidences of the glory of the Julian family, who through their buildings also always strove to draw the attention of the people more and more to themselves. On account of the erection of Caesar's temple, a rearrangement of this place became necessary, which could not but affect the direction of the street. At least it is certain, that the Via Sacra went beyond to the circular Temple of Vesta, but the ruin of that building is generally pointed out at the east of the Temple of the Dioscuri.

ANTIBARBARUS. [Continued.]

Fable, this fable teaches us, "haec fabula docet," without "nos."

Farewell, to bid one farewell, "valere iubere aliquem," *not* "vale dicere alicui" (poet. and post-class.).

Fearless, usually by a circumlocution with "metus" or "timor," *not* by "intrepidus" (post-class. and poet.).

Feel pain about something, "dolorem capere ex aliqua re," *not* "de aliqua re." So "voluptatem capere," "percipere ex aliqua re."

Fellow-citizen, "civis," *not* "concivis."

Few, "how few there are that are satisfied!" "quotus quisque est quin sua sorte contentus sit." "Only a few," simply "pauci."

Figures, "geometric," "formae geometricae," *not* "figurae."

Filled with joy, "gaudeo affici," or stronger, "perfundi," *not* "compleri," which is used only seldom by Cicero, while "gaudeo impleri" does not occur at all in his writings. In general, "complere," "implere," "explere," are not to be used in connection with substantives of emotion.

Finally, when introducing the last portion of discussion, "restat" or "reliquum est," *not* "postremo" or "ad extremum."

Find, idiomatically—e. g., "find belief"—equals "fidem habere," "find satisfaction" equals "acquiescere in aliqua re," "find approval," "probari."

Fine opportunity, simply "occasio" or "occasio ampla," "praeclara," *not* "opportuna."

First, second, in counting, "unus" (*not* "primus"), "alter" (*not* "secundus"), "tertius," etc.

Firstly, secondly, in enumerating, "primum, tum, deinde," *not* "primum, secundo, tertio."

Flourish, "literature, arts flourish," "litterae, artes vigent," *not* "florent," which is used only of persons (usually with the ablative of cause)—e. g., "laudibus, honoribus, gratia, auctoritate vigent."

Fluent of speech, "oratio expedita est et facile currit," *not* "fruit." But "flumen verborum, orationis" is classic.

Fly on high, "sublime ferri," *not* "in sublime" or "sublimiter ferri."

Following, "in the following year," "in sequenti anno," *not* "sequente anno." He spoke as follows, "haec dixit," *not* "sequentia."

It follows that, hence, "sequitur ut," *not* "ex quo sequitur."

On the other hand, we say, "ex quo," "unde," "hinc efficitur ut," or acc. c. inf.

Four, "within the four walls," "intra parietes," *not* "intra quattuor parietes."

Fragments of writings, "reliquae" or "quae restant," *not* "fragmentum," which equals "a piece which is broken off."

Free choice, simply "optio," *not* "optio libera."

Freely speak, "libere dicere," *not* "liberaliter." So frankness, "libertas."

Fulfill one's duty, "officium exsequi," "tueri," "officio fungi," et al.; "a promise," "promissum solvere," "ex, persolvere," "promisso stare," "satisfacere," *not* "officium, promissum explere."

Gentlest, to use the gentlest expression, "ut levissime dicam," *not* "ut lenissime dicam."

Gesticulate, "gestum" (always in the sing.) "agere," *not* "gesticulationem" (post-class.).

To give laws, "lege scribere, condere, facere, constituere" ("leges dare" occurs Verr. 2, 49, 121; in Rull. 2, 19, 52, and 20, 54; Legg. 3, 2, 4).

Glad to permit, etc., "facile—e. g., pati—concedere," *not* "libenter."

Go over to some one, "transferri ad aliquem," *not* "transire"—e. g., the command goes over to—, "imperium transfertur ad—."

Grade, in many connections by "magnus" or "summus"—e. g., highest grade of authority, "summa auctoritas, gradus"—used only in connection with verbs, to picture a stairway or ladder, such as "ascendere, efferrī, collocari," etc.

NEW YORK LETTER.

NEW YORK, *Thanksgiving-Day, 1884.*

MY DEAR PROFESSOR: A big jar (dolium) has just arrived here in New York from Rome. Please do not say, "Timeo Danaos etiam dona ferentes," because it seems to be neither for religious nor for political purposes that it has been brought over. It was dug up last year in the excavations newly opened extra muros, and evidently belongs to the classic periods of Old Rome, when the temples were stored with such kind of receptacles containing wine, flour, oil, and good meats for the feeding of the "gods." Dona ferunt, onerantque aras, mactantque jvencos.

The jar landed at Castle Garden, where all such scoriae of the Old World

generally do land; and it was carted in a large wagon purposely made for its transportation. Fertur plastro praeda trementi.

From the very first it attracted the attention of the crowds passing along Broadway, and an impromptu procession was formed behind it while it was wheeled up that thoroughfare. Mediaeque minans illabitur urbi.

There was a halt at the intersection of Broadway and Eleventh Street, where laborers were at work abating a portion of the iron fence that surrounds the cloister of Grace Church. Through the breach went the jar, accompanied by the shouts of the multitude. Et monstrum infelix sacrata sistimus arce.

While the workmen were making ready to hoist the dolium on a marble pedestal, the crowd indulged in many a merry joke, which, intermingled with the remarks of the better class, formed the good mixture of the "utile dulci" of Horace. Some one sarcastically remarked, "More of that stuff from Cyprus for the Museum." Another profanely added, "That is the tiara of the old Pope put upside down by Victor Emanuel, sent to America for safe-keeping as a thing of the past." A third said, "Give the thing a shower-bath"; and, indeed, it looks as if the jar needed one, for evidently it has imbibed a good deal of moisture percolated through the cracks of Cloaca Maxima. Presently a stout gentleman, who would have made a good Martial, added, "Amphora non meruit tam pretiosa mori." To whom a college-boy, evidently quoting a classic, replied, "Vina bonus quae deinde cadis onerarat Aecstia." But as soon as the word "vina" was pronounced, a half-drunken fellow ejaculated, "Deprome quadrimum Sabina, o Roosevelt, merum diota," winking at an ex-Senator and his bill. Juvenal made us all laugh when, eying some tramp, subjoined: "Lata testudine dolia nudi. Non ardent cynici, si fregeris altera fiet Cras domus." But a very good joke was that of some Tammany politician who, quoting Virgil, shouted, "Stat ductis sortibus urna!" and everybody laughed at the hint that the concern was brought there for the presidential campaign. The humor was checked by a gentleman in clerical garb, as solemn as Zechariah of old, who, raising his umbrella as an intimation of silence, in a stentorian voice repeated, "Et levaverunt amphoram inter terram et caelum; . . . ut aedificetur ei domus in terra Sennar, et stabliatur, et ponatur ibi super basem suam!" All the people, knowing not what else to say, replied, "Amen!"

At this point the Rev. Dr. Huntington, the rector of Grace Church, who has brought the jar all along with him from Rome, entered the yard, approached the vase, paternally patted its capacious belly, mounted a ladder and, facing the crowd, took out of a carpet-bag a big cap and a stout collar to dress with them the newly-arrived "emigrant" in America's fashion, where, of course, every gentleman is expected to wear hat and collar. Both these articles were marked, to be sure they should not be lost passing through the laundry. The marks on the collar were read by Dr. Huntington himself, and ran in this hexameter: "Roma dedit, pelagus vexit, me Gratia tenet." All the people cried aloud, "Pulchre, bene, recte!" The marks on the cap read "Post fata resurgo," which, of course, everybody understood, in the Yankee:

language, that the emigrant, after many failures and depressions, had gone West to grow up with the country.

But now things were getting pretty hot with the people, and everybody wanted to tell the story of the jar at one time, and each in his own way; and you should have heard the big jug literally bombarded with more names than the Hibernians ever invented to designate a man who has just been celebrating St. Patrick's Day. One would say, "That's an amphora, a labrum, a cadum"; another, "No, it's an olla, an urna, a labes." A third would put in, "'Tis a dolium, a vas, a chonca, a hydria, a cupa, a cantharus, a cratera, a lagena, a seria, a testa, a diota, a cacabus; . . ." and it was well that one of the "finest police in the world" should just appear on the spot, club in hand, smashing heads right and left, as it is a pious custom of the New York police, and, in less time than it takes to tell, disperse the mob: *concusitque suis omnes assensibus undas (populi)*.

By this time your correspondent, like *metuens virgas jam grandis Achilles*, had, by a back door, stolen into the yard; and, as a wide-awake reporter of the "Herald" or of the "Tribune" would do, began to make himself familiar with the vase. He sharply scrutinized the thing from head to foot, but not even a mark, a sign, a date, or a name, could he discover—only a big crack, and nothing more. Not accustomed to our way of doing business, the "emigrant" was at the beginning quite non-committal; but when it was made to understand that it was a reporter from LATINE who was desirous to know its pedigree and future movements, it was really coaxed into the bargain, and told its story in the following distichs, which your correspondent did not repute "in *pertusum ingerere dicta dolium*" to transcribe and send to you. Here are the very words that the crack spoke, ore (not much) *rotundo*:

"*Quærere signa, ætatem in me desiste, viator,
Maternasque rotas artificesque meos.
Ficta tenere favos, unguenta oleumve merumve
Amphora ab initio tam pretiosa fui.
Sub sacros abscondi Urbis per sæcula colles;
Indignans sceptro degenerans patrio.
Ast me ruderibus nuper deduxit amica
Hocque Americano transtulit orbe manus.
En, patulis recubans claustris sub tegmine templi,
Myrtos et hederas ubere ventre colam.
Hac cum veste preces votivaque tura piorum
Rectius accedent numina magna Dei."* C. STAUDER.

The following distich was offered by the Rev. C. Stauder, to be inscribed at the foot of the marble spire of Grace Church in the city of New York, just completed:

MDCCLXXII
Nata polo, mansi dudum. En, mea fata reviso,
Mortali aetherias indicatura domos.
MDCCLXXXIV.

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- Blackw., 37, 440, 369.
- Hours at Home (by Dr. P. Schaff).
- Macm., 19, 167; 28, 334; 30, 455, 568.
- Month., 22, 273.
- Ref. Quart., 27, 442.
- Scribner, 11, 797 (by General Dix).
- Fraser, 13, 497.

Iter est longum per praecepta, breve et efficax per EXEMPLA.—SENECA.

NOVI
EBORACI.

LATINE.

MENSE FEB.
MDCCLXXXV.

"Multa Rogo: Retine Docta: Retenta Doce."—COMENIUS.

Lector: Quid tibi vis, O ephemeris parvula?

Latine: Ut Terenti verba flectam: *Latini* nihil a me alienum puto. "*Non enim tam praeclarum est scire LATINE quam turpe nasci.*"—CIC. BRUT. OXL.

EPISTŪLA. [*Dat. Heidelbergae.*]

J. K. L., E. S. S., Editori LATINE, S. P. D.

Nunc hiems est. Nix cadit. Tantum frigoris est ut flumina constiterint, nec iam folia, flores, fructus, fruges apparent. Labores hominum mutantur, nec agricolae in agris videri possunt. Hodie, dum de hieme putabam, mihi in mentem venit Horatii carmina cursim legere, ut quod is de hieme diceret, viderem. Expectandum non est ut poeta, qui terram habitabat qua sol paene semper lucet nec glacies fieri solet, multos versus de hieme scribat, sed Horatius, exceptis singulis verbis, quae per carmina dispersa sunt, quattuor carmina quae ad hiemem vel ad hiemem actam pertinent, scripsit. Neminem, qui Horatiana carmina legit, carmen nonum primi libri non delectat. Quam belle, quam laute poeta terram niveam depinxit, ut omnes videant "ut alta stet nive candidum Soracte"! Quam eleganter silvae "laborantes" dicuntur, cum rami onere nivis nondum vento motae ad humum pendent! Arbores velut gigantes frigore stupefacti onus patienter subferunt. Etiam flumina constiterunt. Sonus lymphae fugacis iam audiri non potest. Ubique silentium quies hiemalis. Ex rebus exteris ad domum intimam poeta se vertit. Ibi frigus, hic calor; ibi gelu, hic ignis relucens. Ligna magna multaque super foco reposita frigus dissolvebant, et sodales cari vino curas pellebant. Is, qui nunc vitam agit, carmen legens, partem loquendi, canendi, bibendi paene sumere potest.

Carmen quartum eiusdem libri gratam vicem veris et Favoni describit. Arator, qui igni gavisus est, cum pecore per aprica prata, quae non iam canis pruinis albicant, incedit. Pueri puellaeque coronati capita flore "terrae quem ferunt solutae"

inter se choros ducunt, Venus lusum dirigit et per pectora amor
rem diffundit.

Adventus veris modo alio sed aequè jucundo in carminibus
septimo et duodecimo libri quarti depingitur. Horatius de ho-
minibus et de rebus in quibus homines versari solent, scribebat,
sed omnes qui eius opera legunt non possunt quin confiteant,
eum res naturæ observitavisse et recte descripsisse. Vale.

CARMEN MILTONII DE NATIVITATE CHRISTI CONTINUATUR.

Jam bruma tristis, jamque pruina adest,
En obvolutus tegmine sordido
Praesepe in agresti recumbit
Filius ipse Dei colendi.



Et terra mutat, flebiliter gemens
Carum Magistrum, purpureas vices;
Mittitque lascivos amores,
Ludere cum Lycio nec ausa:
Ambitque blandis alloquiis Notum,
"Sis tu benignus, sparge nives solo,"
Suspirat, "Eheu, ne Creator
Flagitium aspiciat scelusque.
Terræ timores pelleret ut Deus,
Pacem remisit, quæ foliis comas

Illustration: "Murmura proelii" [barbarians attacking Roman fortifications].

Ornata compostas olivae
Labitur huc facilis salutis

Optata Christi nuncia; dividit
Ut turtur alis nubila amantia,
Lateque praetendens olivam,
Foedera constituit per orbem.



Non audiuntur murmura proelii
Ullis in oris; spicula postibus
Affixa cum scuto: cientur
Nec lituis equites ad arma.

Defunctus armis quadrijugus stetit—
Jam non ut olim sanguine sordidus;
Regesque praesentem verentur
Qui premit imperiis tyrannos.

At nox colebat sacra silentia,
Quum regna pacis diva Salutifer
Aeternus in terris inivit;
Quo Zephyrus stupet, et benignus

Libat serenis oscula fluctibus,
Et mira faustus gaudia praedicat,

Illustration: Romans attacking.

Stridore sublato frementi ;
Insuper et cubat ales undis.

Mirantur et stant astra micantia,
Sublimis uno Legiferi sui
Defixa in obtutu; retorquent
Non alio validasque vires—



Quae luce prima non capiunt fugam,
Spreto minaci Lucifero, micant,
Dum Numen aeternum profatur
Se dare et in tenebras jubentur.



Nox jamque pallens flammiferis equis
Cedit; sed illos sol rapidus tenet,

Illustration : Roman soldiers, and *Litrus*.

Vultumque velavit, locutus :
 "Terra mea face jam minore

Non indigebit, nam latet hic Deus,
 Lucis repertor, cui similis viget
 Lux nulla, Solis tu creator !
 En tibi lumina nostra pallent."

Prof. THOMAS I. GASSON.

PUGNA LEXINGTONIENSIS ET ILLA COLLIS BUNKERII.

Longa mora esset ¹ dicere, quantâ perviciaciâ, quantâque lite à Senatu Britannico colonias Americanas jus taxandi arrogatum sit. Nunc vero ad Martis horrentia arma maturemus. . . .

Dux Gage, qui, ineunte anno millesimo, septingentesimo, septuagesimo quinto, exercitui Anglico Bostoniæ præfuit, certior factus, vim magnam ² instrumentorum apparatusque belli, Concordiæ, apud Novanglos, coactam fuisse, manipulos ³ nonnullos, qui vim istam delerent, misit. Hancockium Adamiumque, Congressus provincialis, qui tunc temporis Concordiæ convenerat, viros principes, apprehendi jussit. Hi manipuli, die Aprilis undevicesimo, anno suprâ dicto, primâ luce, iter Bostoniâ facere cœperunt, summo silentio profecti, apprehensoque quoque obvio,⁴ ne adventu improvise vicinitas commoveretur; qui tamen, armorum ignivomorum tintinabulorumque sonitu assiduo, consilia sua à colonis patefieri viderunt.

Horâ quintâ, Lexingtoniam, quindecim milliaria Bostoniâ distantem, pervenerunt. Militia, viridi in campo, juxta oppidulum suprâ dictum, à præfectis provincialibus, armorum ignivomorum ad usum, exercebatur. Legatus Pitcairnis, qui manipulo Britannico præfuit, magnâ voce clamavit, "fugite, rebelles, arma ab-

¹ [Longum est.]

² *Vim magnam.* By the noun *vim*, is here implied "quantity," "number," or "multitude."

³ *Manipulos*, "detachments" or "companies of troops"; somewhat similar to what we commonly call a captain's company in modern armies.

⁴ *Quoque obvio.* "Each" or "every one they met"; *quogue* being the ablative case of the compounded pronoun *quisque*, placed absolutely with the participle *apprehenso*. The cause of their arresting all whom they met, and proceeding with such circumspection, was with a view of not alarming the *minute-men* in the vicinity.

jicite, inque fugam vosmetipsos abripite." Militiâ provinciali iisdem vestigiis inhærente, locoque cedere nolente, Pitcairnis milites regios militiam provincialem armis ignivomis petere jussit, quibus displosis, multi ex Americanis aut interfecti, aut vulnerati sunt. Copias inde Concordiam duxit, ubi belli instrumenta ibi recondita deleta sunt. Militia colonica contra copias regias acerrimè velitabatur, quâ certatione multi utrinque occisi. Copias regias Concordiâ sese Lexingtoniam recipientes, per sex miliarium spatium, magno impetu insequerantur Americani, qui, de lapideis muris, tuti, eas mirâ celeritate incidentes, omni telorum genere, petebant. Copiis regiis laborantibus recentes nonnulli manipuli, cum duobus tormentis majoribus,¹ Lexingtoniæ subveniebant.

Sub Maii mensis finem, regiæ copię plurimæ Bostoniam adventabant, Howe, Burgoyne, Clintonioque, ducibus inclytis, imperantibus. Haud longè a Bostoniâ, collis, nomine Bunker, situs est, quem colonorum manipulus, Junii die decimo sexto, cepit, eumque munire instituit; tantâque diligentiâ operi incubuit, ut, priusquam lucesceret, munimentum vallumque castris penè circumjecerit. Quod ut vidère copię regiæ, assiduâ tormentorum majorum, omnigenorumque armorum ignivomorum, opugnatione, opera solo æquare, propugnatoresque vallo fossâque depellere enixè conabantur. Coroni, tamen, ab opere non cessabant, meridiemque circiter munimenta omnia perfecerant: quæ Americanorum audacia duces Anglos adeo efferavit, ut ad collis Bunkerii radices peditum legionem exponerent.²

Copiæ regiæ summâ virtute collem ascenderunt; cum autem Americanorum vallo castrisque appropinquarent, tantus glandium plumbearum imber in eos subitò est effusus, ut torrentis ritu,³ per semi-horam, caderet. Cædes tam infinita facta, ut milites veterani, se stragem terribiliorem nunquam vidisse confiterentur. Dux Howe, cujus virtus hac pugná clarissimè perspecta, paulisper ferè solus permansit, præfectorum militumque parte maximâ aut

¹ *Tormentis majoribus.* By these are implied "cannons" or "great guns" of any capacity, in which sense they will be understood throughout the work.

² *Exponerent.* "They landed" (*de navibus scilicet*), literally, "they put out (of their ships).

³ *Torrentis ritu.* "After the fashion or manner of a land-flood or torrent."

occisâ, aut vulneratâ. At tandem, copiis recentibus adventantibus, Americani dare terga coacti. Oppidulum, quòd de domibus copiæ colonicæ propugnabant, quòdque eis, inter pugnandum, perfugio erat, incensum fuit.

In hoc prælio, pro numero pugnantium, cædes major utrinque facta, quam in ullâ aliâ pugnâ, quæ totius belli spatio obtigit. Ex parte Britannorum, mille homines cadebant; quingenti insignes viri de numero Americanorum, eo die, luce¹ carebant; in his fuit Warrenius, medicus præclarus, orator disertus, vir patriæ amantissimus, qui cives suos in Anglorum dominationem injustam accendere haud destitit. Hoc prælio facto, copiæ colonicæ propugnacula aggeremque loco excelso contra Carolopolim fecere; agilitate audaciâque hostium animos perculsere, eò magis, quòd, veterani Britanni suam laudem² virtutemque prædicantes, militiam provincialem ex animo despiciere solebant. Præsidium Bostoniense, ad inediæ extremum, jam diurnâ obsidione deductum.—GLASS.

*DE PUGNA TAURORUM.*³ [Professor D. H. R., University of Kansas.]

O Editor nobilissime omnium editorum qui unquam atramentum adperserunt, quoniam tu amator disciplinae et morum rec-

¹ *Luce*. "Life"; *lux* is frequently used, figuratively, for life, especially among the poets.

² *Laudem*. "Commendable or praiseworthy actions"; for *laus* means often, not so much *praise*, as *those deeds* which merit it. Thus, Virgil: "*Sunt etiam hic sua præmia laudi*," "Noble deeds have their own rewards, even here."

³ *Anni æstate prioris, quo tempore,*

"Procyon furit,

Et stella vesani Leonis,

Sole dies referente siccos,"

ad occidentalem hujus civitatis partem, ut operam darem negotio, profectus sum. Eodem fere tempore forte evenit ut cives Urbis Dodgensis pugnam taurorum Hispanicam exhiberent. Itaque quidam editores insimulabant me urbe exivisse ad hoc spectaculum videndum. Editor "Temporum Urbis Kansensis" præcipue sæpe hoc dicebat. Domum revertens inclusam narrationem scribebam ad illum editorem missurus, sed bis reputans non misi. Nunc venit ad te, quâ utaris si velis; si non, ad me remittas. Vale. D. H. R.

Kalendis Februariis, Laurentiæ Kans., MDCCCLXXXV.

Præceptor E. S. SHURWAY.

torum ea, et semper cupidus juvenes in viam virtutis ducendi, tibi lectoribusque veram fabulam de pugna taurorum urbe Dodgensi narrabo. Multi rumores falsi a malevolis vel invidis vulgati sunt, sed utilitas veritatis et classicorum ludorum poscit ut facta dicantur.

Ignoscas mihi, si scribam latine, quod illa lingua est sola apta, ut tu bene scis, ad pugnam taurorum narrandam.

Claras pugnans cum tauris commissas priscis temporibus non est mihi in animo commemorare;—nec quo modo Jason subegerit tauros flammis expirantes, nec Theseus Minotaurum interfecerit. Nec mentionem etiam faciam tauri quem papa contra cometem quondam edidit, nec adversus Lutherum, nec aliorum taurorum vaticanorum.

Nunc erit satis, superque forsitan, pugnam Dodgensem explicare.

Magnae fuerant praeparationes a magistratibus ut hospites benigne acciperentur. Webster, praetor urbanus prudens vir, in cella reposuerat magnam vim spiritus frumenti, vini, et validae cerevisiae; nam bene sciebat quam valde spectatores hoc tempore vellent bibere.

Benevolus vir putabat neminem frustra sitire debere! Honestus Lucas Brevis et confratres etiam praeparaverant ut custodes boum delectarentur. Omnes apparatus fraudandi in conspicuis locis ostendebantur ut nulla occasio lucrum acquirendi deesset. Multae puellae pictae aderant ut pocula porrigerent, instrumenta musicae punirent, et aliis miris modis ministrarent. Mareschallus urbis etiam praeparaverat. Pueri, qui boves custodiunt, dicebant,—et qui debent melius scire?—illi esse magnum atrium quo pulcherrimae puellae scelerent elegantissime saltare, et amatoribus dulcissima basia dare. “Ille sagax vir,” inquiabant pueri, “in urbem importaverat eo tempore puellas pulchras multas, ut urbs gratior omnibus amicis videretur.” Magnopere eum pueri laudabant. Nobilis vir est mareschallus, et dignus urbe!

Quinque tauri ad pugnam destinati empti erant. Veteres et viles scilicet, sed forsitan feroces! Mugientes ferociter, pulverem projicientes tauri pugnam expectabant. Quisque custos boum cum optima puella in magno amphitheatro sedebat. Turbidum flumen quidem constitit ut certamen spectaret. Expectatio ingenti ore inhiabat. Subito tuba clare sonuit. Taurus in arenam saluit, et instanter omnes matadores et picadores super

vallum projecit cornibus. Magnis clamoribus theatrum resonuit. Haec res ita terruit matadores ut in arenam non reverterent, sed se celarent post vallum. Sic ille taurus victor exiit. Primus sanguis tauro!

Tum intravit macer, mitis taurus. Nullam vim habuit. Non voluit pugnare; potius maluit gramen edere. Nunc matadores fortissimi erant. Hunc timidum ausi sunt pellere, et hastis pun- gere; sed jussi sunt desistere a spectatoribus.

Pueri hoc facere possunt ipsi. Vulnerare talia animalia facile est. Pugnam volunt videre. Primum taurum igitur poscunt. Iterum intrat ille taurus ferox, exeunt perterriti pugnatores pas- sim! Taurus est magister. Matadores confugiunt in tabernas, pueri sequuntur, et magistratus celeriter festinant ut hospitibus ministrent. Mox omnes temulenti, pueri puellaeque, bacchantur et inter se pugnant usque ad mane.

Hanc esse veram fabulam multi Kansensis Urbis, et Laurentiae editores, qui pugnam viderunt, testabuntur.

CICERO. [Pars quinta.]

(13.) [690 = 64] Me cuncta Italia, me omnes ordines, me universa civitas non prius tabella quam voce priorem consulem declaravit. (in Pison. 1 § 3. Cf. pro Mur. § 17: Mihi ipsi accidit, ut cum duobus patriciis, altero improbissimo atque audacissimo, altero modestissimo atque optimo viro, peterein consula- tum; superavi tamen dignitate Catilinam, gratia Galbam.)

(14) [691 = 63] Ego qualem Kalendis Ianuariis acceperim rem publicam, intellego: plenam sollicitudinis, plenam timoris; in qua nihil erat mali, nihil adversi, quod non boni metuerent, improbi exspectarent: omnia turbulenta consilia contra hunc rei publicae statum et contra vestrum otium partim iniri, partim nobis consulibus designatis inita esse dicebantur. Sublata erat de foro fides, non ictu aliquo novae calamitatis, sed suspicione ac perturbatione iudiciorum; extraordinaria non imperia, sed regna quaeri putabantur. Quae cum ego non solum suspicarer, sed plane cernerem—neque enim obscure gerebantur—, dixi in senatu, in hoc magistratu me popularem consulem futurum. Quid enim est tam populare quam pax! qua non modo ei, quibus natura sensum dedit, sed etiam tecta atque agri mihi laetari videntur: quid tam populare quam libertas? quam non solum ab homi-

nibus, verum etiam a bestiis expeti atque omnibus rebus anteponi videtis etc. (de lege agr. 2 §§ 8, 9).

(15) Ego Kalendis Ianuariis senatum et bonos omnis legis agrariae maximarumque largitionum metu liberavi; ego agrum Campanum, si dividi non oportuit, conservavi, si oportuit, melioribus auctoribus reservavi; ego in C. Rabirio perduellionis reo XL annis ante me consulem interpositam senatus auctoritatem sustinui contra invidiam atque defendi; ego adulescentis bonos et fortis, sed usos ea condicione fortunae, ut, si essent magistratus adepti, rei publicae statum convolsuri viderentur, meis inimicitia, nulla senatus mala gratia, comitiorum ratione privavi; ego Antonium conlegam, cupidum provinciae, multa in re publica molientem, patientia atque obsequio [meo] mitigavi; ego provinciam Galliam senatus auctoritate exercitu et pecunia instructam et ornatam, quam cum Antonio commutavi, quod ita existimabam tempora rei publicae ferre, in contione deposui reclamante populo Romano; ego L. Catilinam, caedem senatus, interitum urbis non obacure, sed palam molientem, egredi ex urbe iussi, ut, a quo legibus non poteramus, moenibus tuti esse possemus; ego tela extremo mense consulatus mei intenta iugulis civitatis de coniuratorum nefariis manibus extorsi; ego faces iam accensas ad huius urbis incendium comprehendi, protuli, extinxi. Me Q. Catulus, princeps huius ordinis et auctor publici consilii, frequentissimo senatu parentem patriae nominavit; mihi vir clarissimus L. Gellius his audientibus civicam coronam deberi a re publica dixit; mihi togato senatus non, ut multis, bene gestae, sed, ut nemini, conservatae rei publicae singulari genere supplicationis deorum immortalium templa patefecit. Ego cum in contione abiens magistratu dicere a tribuno plebis prohiberer ea quae constitueram, cum is mihi tantum modo ut iurarem permitteret, sine una dubitatione iuravi, rem publicam atque hanc urbem mea unius opera esse salvam, ac mihi populus Romanus universus illa in contione non unius diei gratulationem, sed aeternitatem immortalitatemque donavit, cum meum ius iurandum tale atque tantum iuratus ipse una voce et consensu approbavit; quo quidem tempore is meus domum fuit e foro reditus, ut nemo, nisi qui mecum esset, civium esse in numero videretur. Atque ita est a me consulatus peractus, ut nihil sine consilio senatus, nihil non approbante populo Romano egerim, ut semper in Rostris curiam, in

senatu populum defenderim, ut multitudinem cum principibus, equestrem ordinem cum senatu coniunxerim. exposui breviter consulatum meum. (In Pison. §§ 4—7.)

(16) Fuit mihi commodum curare, ut meae quoque essent orationes, quae **consulares** nominarentur. Quarum una est in senatu Kal. Ianuariis; altera ad populum **de lege agraria**; tertia **de Othone**, quarta **pro Rabirio**; quinta **de proscriptorum filiis**, sexta, cum provinciam in contione deposui; septima, qua **Catilinam** emisi; octava, quam habui ad populum postridie quam Catilina profugit; nona in contione, quo die Allobroges invocarunt; decima in senatu Nonis Decembribus. Sunt praeterea duae breves, quasi *ἀποσπασμάτια* legis agrariae. (Epist. ad Attic. 2, 1, 3.)

(17) [692 = 62] In senatu Kalendis Ianuariis sic cum Metello de re publica disputavi, ut sentiret sibi cum viro forti et constanti esse pugnandum A. d. III. Nonas Ianuarias cum agere coepisset, tertio quoque verbo orationis suae me appellabat, mihi minabatur; neque illi quidquam deliberatius fuit, quam me, quacumque ratione posset, non iudicio neque disceptatione, sed vi atque impressione evertere. Huius ego temeritati si virtute atque animo non restitissem: quis esset qui me in consulatu non casu potius existimaret quam consilio fortem fuisse? (Epist. ad famil. 5, 2, 8.)

(18) [696 = 58] Promulgantur uno eodem tempore rogationes ab eodem tribuno (P. Clodio) de mea pernicie et de provinciis consulum nominatim. hic tum senatus sollicitus, vos, equites Romani, excitati, Italia cuncta permota, omnes denique omnium generum atque ordinum cives summae rei publicae a consulibus atque a summo imperio petendum esse auxilium arbitrabantur. . . . Tum vir incredibili fide, magnitudine animi, constantia, L. Ninnius, ad senatum de re publica rettulit senatusque frequens vestem pro mea salute mutandam censuit. (Pro Sest. §§ 25, 26.)

(19) Erat igitur in luctu senatus, squalebat civitas publico consilio veste mutata; nullum erat Italiae municipium . . . nullum collegium aut concilium aut omnino aliquod commune consilium, quod tum non honorificentissime de mea salute decrevisset, cum subito edicunt duo consules, ut ad suum vestitum senatores redirent. (Pro Sest. § 32.)

(20) Cum viderem, senatum, sine quo civitas stare non posset,

omnino de civitate esse sublatum, consules, qui duces publici consilii esse deberent, perfecisse ut per ipsos publicum consilium funditus tolleretur etc. . . . haec ego et multa alia cogitans servavi rem publicam discessu meo; caedem a vobis liberisque vestris, vastitatem, incendia, rapinas meo dolore luctuque depuli, et unus bis rem publicam servavi, semel gloria, iterum aerumna mea. (Pro Sest. § 42 ss.; 49.)

(21) Decevit senatus frequens de meo reditu Kalendis Iuniis, dissidente nullo, referente L. Ninnio, cuius in mea causa nunquam fides virtusque contremuit. Intercessit Ligius iste nescio qui, additamentum inimicorum meorum. (Pro Sest. § 68.)

(22) Litterae mihi a Q. fratre cum senatus consulto, quod de me est factum, allatae sunt. mihi in animo est legum lationem expectare, et si obtrexabitur, utar auctoritate senatus et potius vita quam patria carebo. (Epist. ad Attic. 3, 26.)

(23) [697 = 57] Veniunt Kalendae Iannariae: quae tum frequentia senatus, quae expectatio populi, qui concursus legatorum ex Italia cuncta, quae virtus, actio, gravitas P. Lentuli consulis fuit, quae etiam collegae eius moderatio de me. Tum princeps rogatus sententiam L. Cotta dixit id, quod dignissimum re publica fuit, "Nihil de me actum esse iure, nihil more maiorum, nihil legibus; non posse quemquam de civitate tolli sine iudicio; de capite non modo ferri, sed ne iudicari quidem posse nisi comitiis centuriatis; vim fuisse illam, flammam quassatae rei publicae perturbatorumque temporum iure iudiciisque sublati; magna rerum perturbatione impendente declinasse me paullum et spe reliquae tranquillitatis praesentis fluctus tempestatemque fugisse. qua re me, qui nulla lege abessem, non restitui lege, sed revocari senatus auctoritate oportere." Hunc nemo erat quin verissime sentire diceret. Sed post eum rogatus Cn. Pompeius, approbata laudataque Cottae sententia, dixit "Sese otii mei causa, ut omni populari concitatione defungerer, censere ut ad senatus auctoritatem populi quoque Romani beneficium erga me adiungeretur." . . . Cum omnia mora, ludificatione, calumnia senatus auctoritas impediretur, venit tandem concilio de me agendi dies VIII Kalendas Februarias; sed cum Clodius et eius asseclae, cum forum, comitium, curiam multa de nocte armatis hominibus ac servis plerisque occupavissent, caedes in foro maxima facta est. (Pro Sest. §§ 72—75.)

(24) Tandem in una mea causa post Romam conditam factum est ut litteris consularibus ex senatus consulto cuncta ex Italia omnes qui rem publicam salvam vellent convocarentur. Lentulus consul senatum in Capitolium convocavit, ibique in templo Iovis Optimi Maximi senatus consultum de me factum est in Pompeii sententiam, qui de scripto sententia dicta mihi uni testimonium patriae conservatae dedit. Decrevit eodem tempore senatus, ut eis, qui ex tota Italia salutis meae causa convenerant, agerentur gratiae. (Pro Sest. §§ 128, 129.)

(25) Pridie Nonas Sextilis lex de nobis lata est, eodemque die Dyrrhachio sum profectus; Brundisium veni Nonis Sextilibus. Ante diem VI. Idus Sextilis cognovi, cum Brundisii essem, litteris Quinti, mirifico studio omnium aetatum atque ordinum, incredibili concursu Italiae legem comitiis centuriatis esse perlatam. Inde a Brundisinis honestissimis ornatus iter ita feci, ut undique ad me cum gratulatione legati convenerint. Ad urbem ita veni, ut nemo ullius ordinis homo nomenclatori notus fuerit, qui mihi obviam non venerit, praeter eos inimicos, quibus id ipsum non liceret aut dissimulare aut negare. Cum venissem ad portam Capenam, gradus templorum ab infima plebe completi erant, a qua plausu maximo cum esset mihi gratulatio significata, similis et frequentia et plausus me usque ad Capitolium celebravit, in foroque et in ipso Capitolio miranda multitudo fuit. Postridie in senatu, qui fuit dies Nonarum Septembr., senatui gratias egimus. (Epist. ad Attic. 4, 1, 4, et 5.)

[*Reliqua deinceps persequemur.*]

BLANDIOR SALUTATIO INTER AMANTES. [Erasmus.]

Salve	{	Mea Corneliola.
		Mea vita.
		Mea lux.
		Meum delictum.
		Meum suavium.
		Mel meum.
		Mea volupta unica [singularis?].
		Meum corculum.
		Mea spes.
		Meum solatium.
Meum decus.		

ENGLISH SUPPLEMENT.

[SUPPLEMENTUM ANGLICUM.]

LATIN WRITING.

THE writing of Latin not only presupposes a thorough knowledge of the language, but also produces it. "Without this practice we evidently should not have gained so complete knowledge of the old Latin, not so much familiarity with its peculiarities, with the delicate shades of meaning in the words, with the rules for the position of words and clauses, and the entire arrangement of the period. For only he who writes masters entirely the foreign manner of expressing his thoughts; *while with patient industry he handles the dead language as a living one, he acquires, so far as this is possible, the ability to perceive delicate distinctions in the same.*"

By the study of Latin style, one's style in his native language is perfected. The chief requirements of good style, clearness and elegance, the writers of the so-called golden age entirely fulfill. Whoever writes Latin to-day must therefore try to come as near as possible to them, and, if he does not succeed in reaching them, yet he will make himself familiar with the properties of a good style, and will strive to bring the same into vogue in the employment in writing of the mother-tongue. *Practice in writing Latin is a school of clear thinking, of precision, and elegance of expression.*

In Latin, a dead language, a supply of words has been given which can be increased only by the discovery of lost books; in general, *the words have so fixed a meaning that they permit no confused playing with obscure conceptions*; in the connection and arrangement of the words, in the arrangement of the clause and period, the Latin has many peculiar properties differing from the modern languages, and which lay a certain constraint, it is true, upon the writer of Latin, but also impel him to earnest study and sharp inspection. For this reason also, exercises in Latin-writing should not be neglected in our higher institutions of learning; moreover, they have a pedagogical worth not to be lightly esteemed, since they accustom, through the limitation to

a field which is hedged, the youthful spirit (apt to transgress), to be temperate and submit itself to rule and law.

Finally, the view that Latin is no longer rich enough for the treatment of modern sciences rests principally upon incomplete knowledge of the language. *Latin is not so poor that it is unable to express every clear thought of to-day; nay, in many cases, the expression is more concise and pithier than in the modern languages.*—Selected from the German of Hand.

ANTIBARBARUS. [Continued.]

Handed down to us, “*memoriae traditum est, proditum est,*” not “*nobis traditum est,*” still less “*memoriae mandatum est,*” which equals “it has been committed to memory.”

Happy life, “*beata vita, beate vivere, beatum esse,*” not “*beatitudo*” or “*beatitas*” (occurring only once).

Healthfulness, “*valetudo bona, prospera,*” not “*valetudo*” alone.

Hear well, “*auditu valere, acri esse auditu,*” not “*bene audire,*” to be in good repute. Not to hear—i. e., to be deaf—“*auribus captum esse,*” not “*non audire.*”

Hexameter, “*versus herous,*” not “*heroicus,*” but “*aetas heroica, tempora heroica,*” the age of myth.

Hinder from, “*impedio quominus hoc facias,*” not “*impedio te quominus—*”

I am far from doing, “*longe absum ut,*” not “*multum abest,*” etc.

Ignominiously, “*per ignominiam,*” not “*ignominiose*” (late Lat.). But “*ignominiosus*” is classic.

I have to do with you, “*res mihi tecum est.*”

Immeasurable, of abstract things, “*ingens, incredibilis,*” not “*immensus,*” which is used almost entirely with concretes.

Immobility, “*stabilitas,*” not “*immobilitas*” (post-class.), but immovable, “*immobilis.*”

Immortal, the immortal Schiller, “*Schillernus poeta divinus,*” not “*immortalis.*” The immortals is “*dei (di) immortales,*” not “*immortales*” alone.

Inanimate, “*inanimus,*” not “*inanimatus.*” On the other hand, animate is “*animatus.*” Cf. “*armatus—inermis.*”

Indubitable, “*non dubius,*” not “*indubius.*”

Induce one's self, "animum inducere," with *inf.*, *not* "in animum ducere, persuadeo mihi."

Inglorious, the Latin word "inglorius" (opp. "gloriosus"), *not* "ingloriosus." Our Plato, our writer, our place, *hic* or *ille* (*hic* de quo nunc agitur, or *agimus*) Plato, scriptor, locus, *not* *noster* [but *Cic.* says, *Orat.* 28, 99, *hic noster*].

Ingratitude, "animus ingratus."

Inhabit a place, "incolere locum" (of a body of people), *not* "habitare," which equals "to dwell" (with preposition "in, apud, cum," and used of individuals).

In honor of, "honoris causa" or "ad honorem," *not* "in honorem."

Inhospitable, "non hospitalis," *not* "inhospitalis" (poetic, post-class.), but inhospitality, "inhospitalitas."

Injurious to, "inutilis, qui nocet," et al., *not* "noxius," which is only used absolutely ("homo noxius" equals evil-doer).

Innumerable, "innumerabilis," *not* "innumerus" (poet. and post-class.).

Instinct, "appetitus, appetitio," *not* "instinctus," which equals incitement, impulse, etc.—e. g., "instinctus divinus."

Instruct some one in—, "erudire aliquem litteris," *not* "in litteris," but "erudire aliquem in iure civile, in re militari."

Instruction of children, "disciplina puerorum or puerilis," *not* "liberorum."

Into the midst of the enemies, "in medios hostes," *not* "medios in hostes."

Introduction in an essay, treatise, or oration, "proemium, exordium," *not* "introductio," which occurs only once in *Cicero* (*Letters*) in a local sense.

Inundation, "eluvio," *not* "inundatio" (post-class.).

Invasion, "incurtio," *not* "invasio," which is late Latin, as is "invasor." Note "invadere in hostes."

Involved in many occupations, "implicatus multis negotiis," *not* "in multis negotiis."

Italy, Upper Italy, "Gallia Cisalpina"; Lower Italy, "Graecia Magna," *not* "Italia Superior, Inferior."

It was long ago that, "diu est cum," *not* "diu est quod."

Keep one's word, "fidem servare" (opposite "fallere"), *not* "fidem tenere."

Kind, men of every kind, "omne genus hominum," *not* "homines omnis generis" [but Cicero uses the latter, according to *Georges*].

Know, "novisse," *not* "cognoscere," which equals learn to know.

Know, "we know" (i. e., it is handed down to us by history about historical deeds), "memoriae" or "memoria proditum est," "traditum est" (without "nobis"), "accepimus," "tradunt," "dicunt," "ferunt," *not* "scinus." "I know quite well that—" equals "non ignoro," "non sum ignarus," "nescius" (*not* "inscius"), "probe," "plane" (*not* "bene") scio.

NOTE.—Who does not know, "quis ignorat"? *not* "ignoret." After a clause beginning with "quod," meaning "as to the fact that," the imperative "know" should not be translated. Otherwise the imperative is "scito" ("scitote"), *not* "sci."

Late, too late, "sero," *not* "serius," which equals later than.

Latin, good Latin, "sermo Latinus," *not* "sermo bene Latinus, bene Latine dicere." To translate into Latin, "in Latinum vertere," *not* "Latine vertere" [but "Latine reddere" (see *D. Or.*, 1, 155)].

Legislator, "legum scriptor, conditor, inventor, qui leges scribit" ["legislator" occurs three times in Cicero's "Orations"].

Life or Biography, "vitae descriptio, enarratio," or simply "vita," *not* "curriculum vitae."

Liking, according to one's, "ad libidinem, ex libidine, ut libet, arbitrio, etc.," *not* "ad libitum," which is entirely un-Latin. Only Tacitus has "libita, libitorum" in the plural.

Little, "non multum," "non magnopere," "paulum"—e. g., "differre," *not* "parum," which equals "non satis," which equals "too little"; "so little" equals "ita non," "adeo non"; "how little" equals "quam non"; "no little," "non mediocriter"; "how few there are who are satisfied" equals "quotus quisque est qui sua sorte contentus sit"; "only a few," simply "pauci."

Live, in chronology, "esse," *not* "vivere," which equals (1) to be alive, (2) to conduct one's life—e. g., "laute, in otio."

Live well—i. e., sumptuously—"laute vivere," *not* "bene (honestly) vivere."

Make a bridge over, "pontem in flumine facere," *not* "trans flumen."

Gratitude, "animus gratus," or even "pietas," *not* "gratitudo," which is not a Latin word.

Make better, "corrigerere mores alicuius," *not* "corrigerere aliquem."

The matter has gone so far that, "res eo" or "in eum locum deducta est, ut." The matter has come to war, "res ad arma venit."

Matter which is discussed or disputed about, "causa," *not* "rea."

Many, much money, "magna pecunia"; many troops, "magnae copiae," *not* "multa pecunia, multae copiae." Many weighty reasons have compelled me, "multae et graves causae me impulerunt ut—."

Mediterranean, "mare medium, internum" (the Romans said "mare nostrum"), *not* "mare mediterraneum."

Mention something, "mentionem facere alicuius rei or de aliqua re," *not* "commemorare," which equals "to bring something back into the remembrance of one's self or others."

Memoirs, Xenophon's "Memoirs of Socrates," "Xenophon-tis dictorum factorumque commentarii," *not* "Xenophontis memorabilia Socratis."

Merit (worthy of, because of a characteristic), "dignum esse" with ablative, or "dignus esse qui," *not* "merere" with accusative, which means earn by labor. To put one under obligation, "bene mereri e aliquo," *not* simply "mereri de—."

Merit, noun (as characteristic), "laus, virtus," *not* "meritum (in aliquem)," which equals an obligation based upon a deed.

More in detail, "uberius," "pluribus dicere," *not* "longius."

Morning hours, "tempora matutina," *not* "horae matutinae."

Mortals, "homines," *not* "mortales," except in connection with "omnes 'multi' plurimi."

Mother-tongue, "sermo patrius," *not* "lingua vernacula."

Mythology, "fabulae, historiae fabulis," *not* "mythologia."

Neck, in Cicero and Sallust, "cervices," *not* "cervix."

Neighbor, i. e., fellow-creature, "alter homo," *not* "proximus."

Nerves, *not* "nervi," which equals sinews or muscles.

Neuter, word of neuter gender, "vocabulum generis neutri," *not* "neutrius."

Never did any one or anything, "nemo umquam, nihil umquam," more common than "numquam quisquam, quidquam."

No should be translated by "non," a single notion is negated, for example, e. g., "amicum non habet," he has no friend, *not* "nullum amicum habet."

And not even, "ac ne— quidem" or "et ne— quidem," *not* "nec— quidem."

Not to say, "ut non dicam— ne dicam" means to use no stronger expression.

Nourishment, "alimentum, pabulum" (figuratively, "ingenii"), *not* "nutrimentum" (late and poetic). So, to nourish, better "alere" than "nutrire," which does not occur till Livy.

Numerous army, "ingens," "maximus exercitus," *not* "numerosus," which, in Cicero, is used only in the meaning "rhythmic" ("numerosa oratio"), but, in the meaning "numerous," is post-classical.

NOTE.—An interesting glimpse of class-room methods in a German gymnasium is given in a letter written from Heidelberg by Prof. John K. Lord, of Dartmouth, and published in the college paper. The gymnasium course prepares students for the university, and corresponds to the American preparatory school and the first two years in college. Prof. Lord writes as follows of what he saw:

"I attended recently an exercise of the upper class; it was a recitation in the satires of Horace. The exercise began with the recitation of a passage from one of the satires, one boy repeating a few lines and another immediately following. No hesitation was allowed. At a moment's delay another was called. After this the teacher began to ask questions and make remarks in Latin upon some passage or subject already studied. First one and then another were called to answer in German. Few failed to understand what was said. This practice, begun as early in the course as practicable, trains the ear as the book trains the eye, so that the students, when they leave the gymnasium, though they may not be able to talk in Latin, yet understand it when it is spoken. A Latin sentence is more to them than a juggler's *abracadabra*. This exercise is supplemented by Latin composition. What is true of Latin is true of Greek. After the talking came reading of passages at sight. The teacher first pronounced the Latin and then the scholars translated. In most of the cases they understood the passage. About fifteen minutes, at the close of the hour, was devoted to the recitation of a lesson previously assigned. A recitation of a lower class, which I attended, was conducted more as one is with us, by translation, question, and answer."—*The Times*.

FROM OLD ROME. A Teacher's Letter to his Pupils. [Adapted from the German.] [Continued.]

HERE Horace meets us, as, in his customary walk, he comes down the Via Sacra. But to-day the poet, usually so cheerful, is in bad humor; for a disagreeable, persistent man, entirely unknown to him, has intruded himself upon him, wishes to become his friend, and asks in a very inquisitive way after Mæcenas. Horace has, indeed, already told him that he should not need his company, as he wishes to visit one of his acquaintances on the farther side of the Tiber. But the fib was of no avail, for the new friend will go so far as to let a summons to court be disregarded, if he may only accompany the poet. Horace is in the greatest perplexity, and is besides very angry that the



Vesta Temple [found at Tivoli].

roguish Fuscus, whom he had secretly greeted as his deliverer, makes merry over him, and will not understand grimaces and winks, but hastens away with a very poor excuse. The new friends have just reached the Temple of Vesta, and Horace knows that he must endure the persistent man an hour longer,

in case that bore succeeds in getting by the court-house unnoticed into the Tuscan quarter. Fortunately, just there the enemy of this deserter meets them, and drags him before the nearest tribunal. But Horace continues his walk, and laughs now himself over his misfortune. His gay spirits have returned, and let him find amends for the lost time by working out some charming verses,¹ with which he will, at the earliest opportunity, relate his experience to a gay circle of friends.

We were so curious as to follow the poet, and have, in consequence, come back to the Temple of Castor. But now he has suddenly vanished from sight into the crowded Tuscan street. We will not seek him, for we know that he likes to be alone; but I will lead you from the Forum to the Palatine near by, to the hill upon which the poor hut of Faustulus must have stood, which later bore the stately palace of the Caesars. So we go up by the Temple of the Dioscuri to the modern high-road and to the present entrance-gate of the hill. At the right of our way rise up, in three stories, high arches, and daily new walls come to light here, for at this place, also, the rubbish will be moved away, and the non-Roman masonry be blown up with powder. These ruins belong to the immense palace which Caligula built at the northwest side of the Palatine. The front of the same faced the Forum. For Suetonius relates, in the biography of this emperor, that he had extended this part of the Palatine, by the help of mighty buttresses, to the Forum, and had made the Temple of the Dioscuri a vestibule of the royal palace. Often the emperor placed himself between the celestial brothers, and allowed himself to be worshiped by the passers-by. We go through the principal modern entrance, which formerly led to the gardens of the Farnese family, and come speedily, after turning to the right at the end of the high staircase, to the Hill of Victory. The top of the Palatine was united with the lowest part of the Forum and the surrounding valley, the so-called Velabrum, by this passage. This Caligula overarched with his numerous buildings; and so it happens that we now, at the right and left, look into rooms large and small, which have served for the rooms of the royal servants and guards. In some the stone beds

¹ See Miss Austin's translation in vol. ii., May [p. 278].

are still preserved which are found elsewhere in the Roman guard-houses. In others all the belongings are wanting; in only a few have the decorations of ceiling and walls been partially preserved. If we venture as near the side of the hill as possible, we have just below us the Temple of the Dioscuri, and over to the west the hill on which stands the Capitoline Temple of Jupiter. From this northwestern point of the Palatine, Caligula bridged over the valley which separated him from his brother Jupiter. Very often he had held conversation with the divinity of the Capitol, whispering in his ear, and receiving answers in the same way. They did not end without some altercations, for the mad king at last cried out, "ἦ μ' ἀνάειπ' ἡ ἐγὼ σέ." Yet he suffered himself to be quieted again through the invitation of the god to live with him. In order to carry out this command as soon as possible, he united the two hills by means of the famous bridge; later he laid the foundation for a palace on the Capitoline Hill itself. Three high brick walls still stand at the foot of the Palatine, which apparently belonged to the foundations of that wonderful passage. Naturally the bridge must have gone close over the roof of the Basilica Julia, and so it might have happened that the capricious ruler, when he visited the Capitol, threw gold from the roof of the Judgment-Hall to the people below. On this account, when he had exhausted the public treasury, through his thoughtless extravagance, he condescended, on New-Year's-day, to accept gifts from his subjects, and most graciously received the richest gifts at the entrance of his palace. It is a hard but deserved judgment that all the colossal undertakings of this prince, who always planned what seemed foolish to the sound understanding of men, have either entirely vanished, or are destroyed past recognition.

A level path went along the northwest side of the hill. Before this side was occupied by royal residences, many illustrious Romans had already built their houses there, for the Palatine, with its reminders of the origin of the town, was always a favorite quarter. Three famous orators lived upon the hill—Crassus, Hortensius, and Cicero; also the latter's client, Milo, and his opponent, Clodius. Cicero had bought a place here for more than nine hundred thousand marks; but his good neighbor Clodius surpassed him, and paid two and a half million for

his. Where each of these possessions lay can no longer be established with certainty. From Cicero's own evidence only this can be learned, that his house could be seen from the open place here, and that it was in the neighborhood of the official residence of the Pontifex Maximus, which was situated at the Forum between the Temple of Castor and the Palatine.

Along the whole region which runs parallel with the *Vela-brum*, ancient and modern walls meet our way, which, however, awaken no great interest. It is only at the southwestern angle of the hill that we encounter a remarkable ruin, the remains of the oldest wall of Rome. The material for the well-hewn blocks of stone was obtained from the Palatine Hill itself. A portion of the wall, some five layers, is still standing upright, in which the stones are placed alternately length- and breadth-wise, with-

out mortar. The greatest thickness of the wall is fourteen feet, a thickness which was very effective where the wall made a right angle. In the construction of the first fortification, such a wall was built around

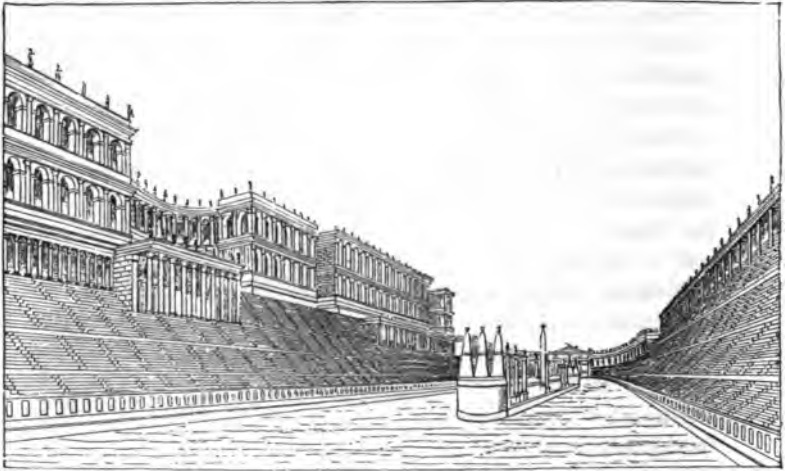


Wall [of *Roma Quadrata*].

the whole hill, inclosing an irregular square, the so-called *Roma Quadrata*. From this point remains of the ancient wall are seen at other places along the edge of the hill, but at this particular point it is best preserved; while, for example, beside the main gate, in front of the Temple of Jupiter Stator, it is fast crumbling to pieces.

This part of the Palatine along which we have just passed, the Romans called *Germalus*, in remembrance of the wonderful rescue of the twins, Romulus and Remus. The Tiber near by, into whose raging floods they were to have been thrown, had just at that time overflowed its banks and filled the hollows between the Capitoline, Palatine, and Aventine Hills. So the royal servants placed the basket with the two brothers in the shallow water at the first convenient slope of the hill, where a fig-tree projected from the water, supposing that the little ones

would meet their death here as well as in the main current. At that time this region was still very wild, with wolves roaming in the forest. Is it any wonder, then, if one of these hungry animals, hearing the children cry, trotted thither to spy out the unexpected booty? But at sight of the weeping brothers the she-wolf forgot her fierceness, herself, and her young ones, and nourished the two hungry creatures with her milk. Faustus,



Circus Maximus.

who just then had stepped out of the thicket, observed this singularly affecting group with astonishment, carried the children home to his Laurentia, and raised them up into strong, brave lads. For a long time a shepherd's plain hut was carefully preserved on the Palatine, the wood and straw being replaced when they had begun to decay. Also the games in honor of Lupercus, the god of shepherds, which had already been celebrated by the founders of cities, were renewed by Augustus; and the grotto sacred to Lupercus, which had tumbled in, was restored. We are reminded of still more ancient times by an inscription on an altar, which still stands on the spot where it was discovered in 1820, at the southwestern corner of the hill. The stone itself was replaced about one hundred years before Christ, and the first words of the inscription evidently were a tradition, dedicat-

ing this sacred place to that mysterious divinity which was supposed to protect the place, but whose name no one knows :

SEI-DEO-SEI-DEIVÆ-SAC.

Below our feet lies the valley between the Palatine and Aventine Hills, in which, during the celebration of the games, the young Romans seized and carried off the daughters of the Sabines. From the top of the Palatine down to the Circus there was a stairway, called Cacus, probably in honor of that Cacus who is said to have stolen Hercules's cattle and driven them to his cave in the Aventine. We can no longer ascend the steps, as most of them have been destroyed, and besides, we must not yet leave the southern slope; there are still many things here to be seen. On the left appear many traces of private houses, which shows that the Romans were fond of living in this neighborhood. For it was no small gratification to a Roman to be able to view the sports in the Circus from the roof of his house. The imperial palaces which completely occupied the rest of the hill never extended to this region. It seems to me quite natural that imperial freedmen especially should themselves have purchased property in the vicinity of the Palatine, and this also explains how Augustus could look at the races in the Circus from the residences of his friends and freedmen.

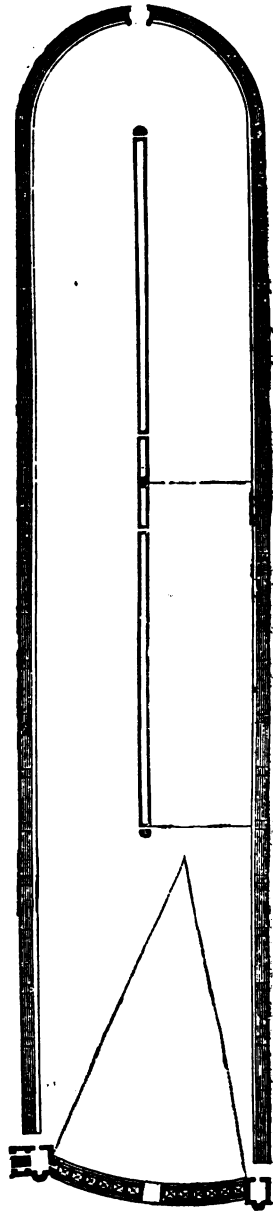
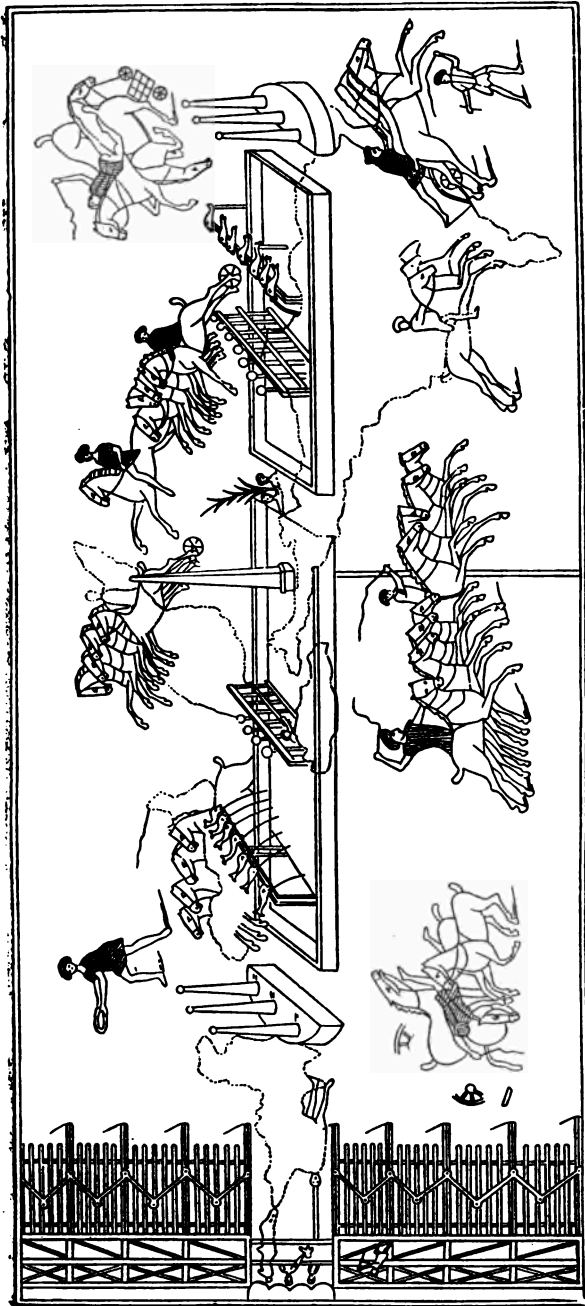


Illustration : Plan of a circus.



Ludat Chromees.

Caligula regaled himself with the lively scenes in the valley from the *domus Gelotiana*. The adjective *Gelotiana*, derived from the name of a former inhabitant, was retained even after the rebuilding of the house, to distinguish it from the other parts of the palace. The arrangements of the house, of which there are still remains, indicate that it dates from the time of Hadrian. This emperor is also supposed to have founded here the *Paedagogium*. In an establishment of this kind, however, you must not imagine a Latin school, nor even a gymnasium, but rather a training-school, where youths were instructed in polite manners and in the art of fawning. These institutions often turned out the most influential courtiers. For this reason aspiring young men were eager to enter, as we learn from the epitaph of a boy of seventeen, a student in one of these schools. He complains of being torn away from his studies too soon: *discessi ab urbe in praetorio Caesaris, ubi dum studerem fata mihi inviderunt raptumque ab arte tradiderunt hoc loco*. The *pueri Caesarum* are repeatedly mentioned in inscriptions, as are also their teachers, the *praeceptores Caesarum* or *paedagogi puerorum*.

In this *Paedagogium* we still recognize the pillared court, flanked on opposite sides by small rooms. Only those on the left, grouped around an ancient *salon* or *exedra*, are preserved. They excite a peculiar interest on account of the inscriptions found on the walls. The words scratched on the walls are for the most part the work of young men leaving the *Paedagogium*, as, for example, the following:

CORIN
 THVS EXIT
 DE PEDAGO
 GIO

The method of instruction in this *Paedagogium* does not seem to have suited Corinthus, whose departure is recorded once more at another place. His two "exits" sound very much like a triumph on having at last outgrown the power of the pedagogues.

Many names have appended to them the letters VDN, and several times the word beginning with V is written out in full, VERNA, so that the abbreviations must be read *verna domini nostri*. In this imperial institute the children of the court ser-

vants chiefly were trained, but they did not constitute the only inhabitants of the house; there was in it also a guard of soldiers, rendered necessary on account of the isolated position of the hill. Some of these also have immortalized their names, at the same time disclosing the fact by the addition of "*peregrinus*" of their belonging to that part of the army consisting of foreigners. Since these had their chief rendezvous on the neighboring Caelian Hill, it is probable that the post in the *domus Gelotiana* consisted of soldiers from that place. There must have been in the *Paedagogium*, also, servants for the heavy work, and slaves intrusted with the management of the whole establishment.

It is, consequently, quite a lively picture that is unfolded before our eyes in these deserted chambers. In the small, cool rooms the boys are learning their *pensum*; yonder, at the entrance, soldiers are loitering about, while others are sitting in the airy *exedra*, relating to each other, *multis cum verbis*, their various adventures. During the narration of these tales, probably not quite new, the listeners had time to think of other things and scratch their "happy thoughts" on the walls. Sometimes they drew pictures of circus-horses, fighters in nets, or other reminiscences from the *arena*. The pupils appear to have been as fond at that time of teasing each other as they are to-day. At any rate, in a small room is the name LIBANVS, and under it, in a different hand, is written EPISCOPVS. Libanus, without doubt, had the bad habit of "telling" of his fellow-pupils, and so they nicknamed him the "overseer." I do not think it can be inferred from this nickname that he was a Christian. The one that wrote the Greek word underneath had perhaps just learned it, and felt glad that it suited the unpopular Libanus so well. More uncouth, but more good-natured, is the joke on the wall of the last room, where, with a few bold strokes, the picture of an ass turning a mill-stone is carved into the plaster, and below it are these words: *Labora, aselle, quomodo ego laboravi, et proderit tibi* ("Work, little ass, as I have worked, and may it do you good!"). This witticism may have been perpetrated by a slave who formerly had to turn the mill himself, and is now leisurely looking at the ass doing it. But yet I would rather ascribe the jest to one of the departing pupils. He has become "soured," and is now laughing at the complaints of one of those

remaining behind, and draws this neat little picture behind his back. Of all these scrawls the well-known caricature of the Crucified has become the most noted. To a cross drawn by a few lines is affixed a man with the head of an ass, and, by his side, as if engaged in prayer, is a horribly deformed man, and these words: 'Αλεξάμενος σέβετε (σέβεται) θεόν ("Alexamenos worships God"). As Alexamenos in another inscription is called a "*fidelis*," it is established, beyond a doubt, that this picture represents a praying Christian mocked by his wicked companions. It was cast in the face of the Jews originally that they worshiped an ass's head. In the wilderness they are said to have followed the wild asses to see where they went to drink, and to have worshiped the ass afterward in the Temple in thankfulness for this guidance. And since the Christians at first were regarded as a sect of the Jews, they had to endure this senseless reproach. Tertullian, in his defense of Christianity, repels this imputation with much force. The "mock crucifix" belongs to the time of this Church father, at the end of the second or beginning of the third century, and shows that the habit of deriding the Christians, which was so extensive at that time, had penetrated even into the youthful circle of the *Paedagogium*.

ROME'S MISSION. [*Aeneid vi, 847-853.*]

Be it for others to fashion the breathing bronzes more nicely,
 I will believe, and to draw the features of life out of marble,
 And to plead cases better, better the pathways of heaven
 Mark with the wand, and declare the rising stars and their seasons;
 Thou, O Roman, remember to rule, in authority, nations—
 These are thy destined arts—and the terms of peace to establish,
 And the submissive to spare, and to humble with warfare the haughty.

SAMUEL V. COLE.

LEXICA CAESARIANA.

Quite remarkable activity in the preparation of special lexicons is being shown in Germany.

No less than three lexicons to the works of Caesar are being put forth: One by Menge and Preuss, another by Meusel, and a third by Merguet. The special characteristics of Merguet are those of his Lexicon to Cicero's Orations (now complete). The book quotes all the occurrences of the word with the connection. These citations are classified so as to render reference convenient. The typography and arrangement are excellent for the teacher's use. Merguet includes in his plan the so-called Pseudo-Caes., i. e., Caesar's continuers. Meusel's Lexicon represents the careful labor of many years,

and will probably be issued less rapidly than Merguet's. Meusel excludes rigidly all Pseudo-Caes. He cites, also, various readings, while Merguet follows Nipperdey. Each is worthy of a place in every teacher's library.

NOTES AND QUERIES.

HEIDELBERG, GERMANY, *January 24, 1885.*

MY DEAR PROFESSOR SHUMWAY: Day after to-morrow I start for Italy, where I expect to be for two months. I shall prolong my stay by an excursion to England. But before I go I send you one more remembrance for *LATINE*, though I fear I am a contributor it will be glad to forget. However that may be, I send a parting letter, as, while I am gone, I do not think I can do much in the way of Latin writing. I hope to take in inspiration. Wish me joy in my trip.

Very truly yours,
JOHN K. LORD.

Who was the author of the following lines?

"Quadrijugis invectus equis sol aureus exit,
Cui septem variis circumstant vestibus Horae.
Lucifer antevolat. Rapidi fuge Lampada Solis.
Aurora umbrarum yictrix, ne victa recedas!"

A common proverb frequently quoted is, "The exception proves the rule"; and it seems universally assumed that "proves" here means "establishes" or "demonstrates." It is perhaps more likely that "proves" here means "tests" or "tries," as in the injunction, "Prove all things." [The proverb in full runs: *Exceptio probat regulam in casibus non exceptis.*]

The words "nihil tetigit quod non ornavit" are perpetually offered as a supposed quotation from Dr. Johnson's epitaph on Goldsmith. Johnson wrote:

"Qui nullum fere scribendi genus
Non tetigit,
Nullum quod tetigit non ornavit."

It has been said that there is a doubt as to the propriety of the word "tetigit," and that "contigit" would have been better.

It seems impossible to prevent writers from using "cui bono?" in the unclassical sense. The correct meaning is known to be of this nature: suppose that a crime has been committed; then inquire who has gained by the crime—"cui bono?"¹ for obviously there is a probability that the person benefited was the criminal. The usual sense implied by the quotation is this: What is the good? the question being applied to whatever is for the moment the object of depreciation. Those who use the words incorrectly may, however, shelter themselves under the great name of Leibnitz, for he takes them in the popular sense: see his works, volume v, page 206.

A very favorite quotation consists of the words "laudator temporis acti"; but it should be remembered that it seems very doubtful if these words by themselves would form correct Latin; the "se puero" which Horace puts after them are required.—Ex.

¹ Clearly shown, Phil. II., § 35: "Cui bono?" "Omnibus bono."—Ed.

Iter est longum per praecepta, breve et efficax per EXEMPLA.—SENECA.

NOVI
EBORACI.

LATINE.

MENSE MART.
MDCCCLXXXV.

"Nulla Ego; Retine Docta; Retenta Docs."—COMENIUS.

Ledor: Quid tibi vis, O ephemeris parvula?

Latins: Ut Terenti verba flectam: *Latini* nihil a me alienum puto. "*Non enim tam praeclarum est scire LATINE quam turpe nescire.*"—CIC. BRUT. OXL.

NASCITUR DEUS PUER. [*Carmen Pastorale ad modum Vergilii
Eclogarum scripsit Thomas I. Gasson.*]

AMRI.

MERED.

SUBAEL.

Amri. Huc aede, O Mered, cur maestus, amice, recumbas?
En pecudes ludunt muscosi margine fontis,
Atque gemit sponsam quercu jam turtur ab alta,
Vocibus et placidis Zephyri levis aura susurrat:
Tempora, mi Mered, fallamus arundine dulci.



Mered. Desine plura, precor, luctus me deprimit, Amri,
Nocte silente lupus clausum penetravit ovile,
Surrupitque agnam: gratum quam munus avebam
Ferre meae Naomae; Naomes lux namque propinquat
Natalis. Teneram mater fera depulit agnam,
Hanc ego nutrivit; me post erat usque secuta,
Et surgente comes fugienteque lumine solis.

Illustration: The Flavian Amphitheatre (Coliseum), p. 197.

- Amri.* Tibia, quin audi, mulcebit tibia maestos,
Eluet et curas, dabit et solatia fessis,
Felix qui Musam meditari possit avena.
Dic age, laetitia voces mittamus ad auras ;
Experiamur utrum cantu me vincere possis.
Et tibi, si vincas, balantem largiar agnam.
Aspice, mi Mered, matris nunc ubera sugit.
- Mered.* Unde recusem, Amri ? Ante alios tibi carus amicus
Esse volo. Ast agnum nequeo deponere tecum.
Nescio quid—damae tamen est mihi lactea pellis,
Deponam hanc equidem, felix quam victor habebis.
Ecce prope est Subael—nobis esto arbiter ille.
- Subael.* An vultis, pueri, calamo contendere agresti ?
Dicite. Carminibus vestris sit Musa benigna.
Incipiet Mered, quem tu sectaberis, Amri ;
Et tollant salices, resonentque cacumina montis,
Et nemora et colles mellitum nomen Iesu :
Qui decus est coeli, qui summa est gloria Judae,
Qui curas minuet, praebebit et otia nobis ;
Quo nascente, aetas mortalibus aurea surget.
- Mered.* Quales sunt agno per devia lustra vaganti
Pastoris voces, sitienti quale canorum
Desilientis aquae murmur de vertice saxi,
Vel qualis matri subolis vox prima pusillae,
Tale fuit carmen praeconis ab aethere missi,
Cum subolem peperit divam sanctissima virgo.
- Amri.* Noctis erat medium, fulgebant aethere stellae,
Imum jamque cadens quaerebat Vesperus orbem,
Panduntur subito regalia limina coeli,
Alipedes astris dilapsi, luce micantes,
Carminibus referunt coeli nova nuntia nobis :
“ Jam venit in terras Divini Patris imago.”
- Mered.* Egrediens Aurora Eoo littore pulchra est,
Lunaque pulchra nitet radiis dum nubila findit,
Coelestisque cohors nobis pulcherrima visa est,
At risus pueri longe speciosior illis.
- Amri.* Tempore quo primum vidi te, candida proles,
Eoi reges tibi munera larga ferebant :
Care puer, mihi sunt florea, sunt aurea mala,
Haec tibi donabo, fidi muruscula amoris.
- Mered.* De coelis venit jam vera salutis origo,
Christus adest, olim praedictus carmine vatis ;

Quo duce, terra feret fruges intacta ligone,
Et cunctae gentes aeterna pace fruuntur.

Amri. Ast ego pastorum conspexi primus Iesum,
Me, me pastorum primus conspexit et ille ;
Provolver genibus, blandis arridet ocellis,
Laetus et haec refero : " Salve, Rex gentis Hebraeae."



Mered. Ex animis nostris labetur tempore nullo
Ridentis nobis facies pulcherrima matris ;
Ductori pecoris veluti sunt pascua laeta,
Sic tua, Virgo parens, pastoribus ora fuere.

Amri. Ut sola in campo quercus quae projicit umbras,
Ut platanus gelidi virides prope fluminis oras,
Ut montis Libani fragrantis culmine cedri,
Sic nobis pueri mitissima lumina divi.

Mered. Regia progenies, robustas indue vires,
Atque referre tuis properes solamina grata ;
Huc ades, alme puer, nolito sistere gressum,
Aethere missa salus, ah, te gens nostra requirit.

Amri. Parvule, solve metus ; fallent nec dextra fidesque,
Nec fallet te noster amor : non firmior ilex
Telluris gremio, ramis nec vitis adhaeret,
Quam tibi pastorum junguntur pectora fida.

Subad. En, palantur oves, pueri; cohibete vagantes.
 Quid de carminibus dicam? Quis munere dignus?
 Dulce canit Mered, respondet suaviter Amri,
 Hic spoliis dignus, dignus tu, Mered, et agna:
 Iudice me, puero donanda haec munera divo,
 Accipiet gratus, dignus majoribus ille,
 Incipere, oh, faustus dignetur regna beata.

Septimo Idus Martii—Carmen scripsi in Collegio Loiolaco, Baltimori.

COLLOQUIUM. [Quibus libris oratori opus est?] [Vid. *Quintilianum*, X.-I.]

A.—Contigitne tibi, Quintilianum huic quaestioni respondentem legere?

B.—Minime vero. Mihi gratum feceris, si sententiam hujus scriptoris praeclari exposueris.

A.—Faciam, ut potero. Primum dicit nonnisi optimum quemque esse legendum. Non omnia autem, quae optimi dixunt, esse perfecta.

B.—Nonne Horatius dicit bonum Homerum nonnumquam dormire?

A.—Ita est (A. P. 359): Quintilianus dicit Demosthenem interim Ciceroni dormire videri, ut Horatio Homerum.

B.—Nonne putat oratoris interesse, legere poetas?

A.—Theophrastus, ait, ita judicavit. Ciceronem etiam ad hanc rem citat. Meministine ipse eum dicere omnes artes, quae ad humanitatem pertineant habere quoddam commune vinculum? [Pro. Arch., i.]

B.—Memini. Legendis poetis animum ex forensi strepitu refici et aures convitio defessas conquiescere.

A.—Recte dicis; Quintilianus autem monet, non per omnia poetas esse oratori sequendos. Non decere oratorem libertate verborum et licentia figurarum uti, ut poetam.

B.—Nonne de singulis loquitur, qui oratori utilis sunt?

A.—Coepit ab Homero, ut Aratus a Jove incipiendum putat; hunc omnibus eloquentiae partibus exemplum et ortum dedisse.

B.—Nonne Horatius Homerum laudat?

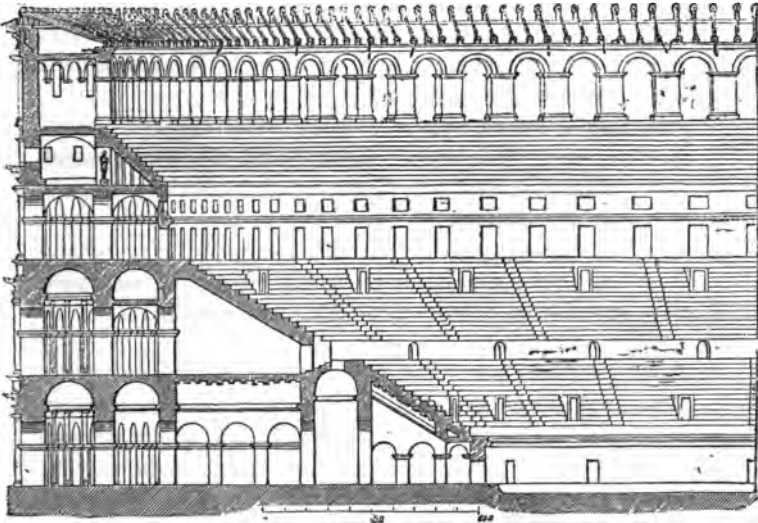
A.—Dicit eum nil moliri inepte (A. P., 140). Versus Odysseae citat, quibus Musam invocat. Non polliceri, modo Cyclicorum se magna illustriaque cantaturum; precari, ut Musa sibi virum dicat, qui mores et urbes hominum multorum viderit.

Hoc modo non fumum ex fulgore sed e fumo lucem dare. Quintilianus eundem laudat, quod in utriusque operis sui ingressu legem prooemiorum constituerit.

B.—Quae hic maxime in Homero comprobatur?

A.—In magnis rebus sublimitatem, in parvis proprietatem. Eum et laetum et pressum, jucundum et gravem, non poetica modo sed oratoria virtute eminentissimum appellat. Verbis, sententiis, figuris, humani ingenii modum excedere dicit.

B.—Amplissimis quidem verbis honorem reddit. Suadetne discipulis, ut se ad alios poetas legendos dodant?



A.—Hesiodi, Theocriti, Arati, tanquam fratrum nobilium, mentionem facit, quibus modicam laudem reddit; Homerum autem omnes procul a se relinquere. Mens, ait, *multa* magis quam *multorum* lectione formanda. Summam vim elocutionis, vibrantes sententias, plurimum sanguis et nervorum apud Archilochum invenit.

B.—Nonne Archilochus primus iambos scripsit?

A.—Archilochum, ait Horatius, proprio rabies armavit iambo. Horatius se Sapphus et Alcaei exemplo defendit, quod eum imitatus sit.

B.—Nonne lyrici oratori prosunt?

A.—E novem lyricis praecipuis laudibus Pindarum extollit. Meministi Horatium credere eundem nemini imitabilem. [C. iv, 2.] Stesichorum reprehendit, quod nimium effundatur, cui nisi id vitii esset, fore ut proximus Homerum aemulari posset.

B.—Nonne de antiqua comoedia loquitur?

A.—Ita vero. Dicit se nescire an ullam poesin post Homerum aut similiorem esse oratoribus aut ad oratores faciendos aptiorem.

B.—Quid de tragicis?

A.—Sophoclen et Euripiden Aeschylo anteponit. Euripiden, quod sermone magis oratorio generi accedat, atque dicendo et respondendo illis comparari possit, qui in foro disertis sint, dicit utiliorem oratoribus.

B.—Nonne oratoris refert cognoscere historias?

A.—Ita sane; Quintilianus autem putat plerasque horum virtutes oratori esse vitandas. Hunc neque Sallustianam brevitate, neque Livii lacteam ubertatem decere.

B.—De quibus scriptoribus rerum loquitur?

A.—Thucydiden densum et brevem et semper sibi instantem appellat, Herodotum dulcem et candidum et fustum, Xenophonta inter philosophos habet.

B.—Quos oratores laudat?

A.—Demosthenen praecipue, quem *paene legem orandi* appellat; in eo nec quod desit nec quod redundet invenit. Aeschinen plus carnis, minus lacertorum habere dicit; Lysian subtilem esse et elegantem, Isocraten in inventione facilem, in compositione adeo diligentem, ut cura ejus reprehendatur.

B.—Nonne oratorem praecepta philosophorum cognoscere oportet?

A.—Cicero, meministi, dicit se oratorem non ex rhetorum officinis sed ex Academiae spatiis exstitisse. [Orat. III. 12.] Quintilianus etiam de divina quadam et Homericis eloquendi facultate Platonis loquitur. Stoicos probat, quod honesta suaserint, quanquam minus eloquentiae indulserunt.

B.—Nonne scriptores Romanos dignos, qui legantur, aestimat?

A.—Ita sane; per eos eandem ordinem sequitur. De Vergilio verba Afri Domiti citat, quo praeceptore adolescens utebatur;

eundem sibi interroganti quem crederet Homero maxime accedere respondiisse Vergilium secundum esse propiorem tamen primo quam tertio. Putat Lucretium quidem legendum, quanquam difficilis sit; Varronem non spernendum; Ennium, sicut sacros lucos vetustate adorandum; Ovidium in partibus laudandum; Lucanum sententiis clarissimum et magis oratoribus quam poetis imitandum.

B.—Hoc iudicium mihi placet. Quid de aliis?

A.—Dicit in Lucilio eruditionem miram cum acerbitate conjunctam; Horatium esse tersiorem et puriorem (in saturis); Persium multum veræ gloriæ meruisse. Lyricorum autem Horatium fere solum esse dignum, qui legatur.

B.—Nihilne de comicis Latinis?

A.—Varro, ait, dicit Musas Plautino sermone locuturas fuisse, si Latine loqui vellent; scripta autem Terenti sibi elegantiora videntur.

B.—Quid de historiis?

A.—Non dubitat Sallustium Thucydidi, Livium Herodoto opponere. Laudat etiam Servilium et Aufidium; dicit superesse adhuc virum sacculorum memoria dignum; non dubium est, quin Tacitum vivum in animo habuerit. Ciceronem maximis laudibus afficit, qui vim Demosthenis, copiam Platonis, jucunditatem Isocratis effingere sciat, ut jam Cicero non hominis nomen sed eloquentiæ habeatur. Dicit in Caesare tantam vim esse, ut eodem animo dixisse, quo bellaverit, videatur. Post eos, sed longe, multos alios ponit. In Seneca multa admiratur, multa autem reprehendit. Utinam, ait, suo ingenio dixisset, alieno iudicio. Haec fere noster Quintilianus. Dicit modesto et circumspecto iudicio de tantis viris pronuntiandum, ne damnemus quæ non intellegamus. Operæ pretium est, totum librum cognoscere; de copia verborum, de cogitatione, de imitatione scribit: exponit, quomodo scribendum, quæ scribenda maxime, quem ad modum facilitas loquendi paretur. E. H. R.

CARMEN.

Hunc olim solitus findere caespitem
 Rivus cur scatebris spargere desinit
 Herbas, cur pede clivum
 Præruptum tacito premit

Horrens canitie! Nai, volubiles
 A qua desiliunt non sine murmure
 Lymphae, cur levis urnam
 Cessas vertere! Fors mihi

Quaerenti gelidum per nemus obvia
 Splendebis niveo marmore purius
 Frondes inter et ulvam
 Conversa in glaciem dea.

Qualis dum Niobe plorat amabiles
 Gnatos et lacrymis busta lavat suis
 In pulchram lapidescit
 Luctus effigiem pii.

PROFESSOR WILSON, *King's College, Windsor, N. S.*

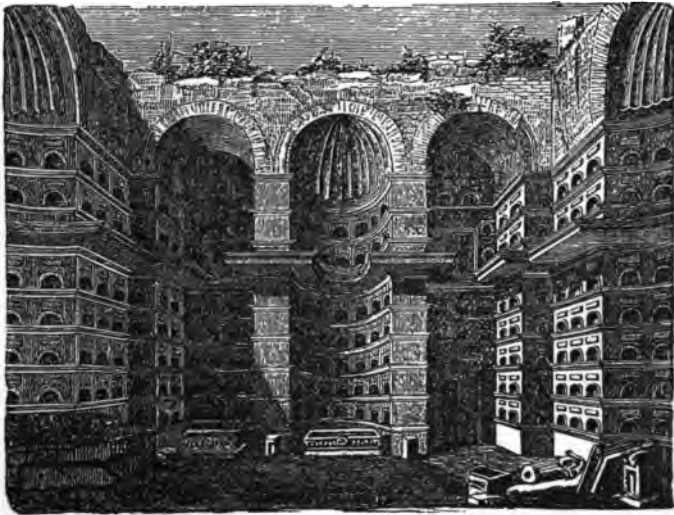
CICERO. [*Pars sexta.*]

(26) [703 = 51] Et contra voluntatem meam et praeter opinionem accidit, ut mihi cum imperio in provinciam (Ciliciam) proficisci necesse esset. (Epist. ad famil. 3, 2, 1.)

(27) Maxima expectatione in perditam et plane eversam in perpetuum provinciam nos venisse scito pridie Kal. Sextilia, moratos triduum Laodiceae, triduum Apameae, totidem dies Synnade. Audivimus nihil aliud nisi civitatum gemitus, ploratus, monstra quaedam non hominis, sed ferae nescio cuius immanis. Levantur tamen miserae civitates, quod nullus fit sumptus in nos neque in legatos neque in quaestorem neque in quemquam; scito non modo nos foenum aut quod de lege Iulia dari solet non accipere, sed ne ligna quidem, nec praeter quattuor lectos et tectum quemquam accipere quicquam, multis locis ne tectum quidem, et in tabernaculo manere plerumque. Itaque incredibilem in modum concursus fiunt ex agris, ex vicis, ex domibus omnibus; mehercule etiam adventu nostro reviviscunt iustitia, abstinentia, clementia tui Ciceronis: ita opiniones omnium superavit. (Epist. ad Attic. 5, 16, 2 et 3.)

(28) Quaerenti mihi multumque et diu cogitanti, quam re possem prodesse quam plurimis, ne quando intermitterem consulere rei publicae, nulla maior occurrebat quam si optimarum artium vias traderem meis civibus; quod compluribus iam libris me arbitror consecutum: nam et cohortati sumus, ut maxime

potuimus, ad philosophiæ studium eo libro, qui est inscriptus **Hortensius**; et, quod genus philosophandi minime adrogans maximeque et constans et elegans arbitraremur, quattuor **Academicis** libris ostendimus. Cumque fundamentum esset philosophiæ positum in **finibus bonorum et malorum**, perpuratus est is locus a nobis quinque libris, ut, quid a quoque et quid contra quemque philosophum diceretur, intellegi posset. Totidem subsequenti libri **Tusculanarum disputationum** res ad beate vivendum maxime necessarias aperuerunt: primus enim est de contemnenda morte, secundus de tolerando dolore, de aegritudine lenienda tertius, quartus de reliquis animi perturbationibus; quintus eum



locum complexus est, qui totam philosophiam maxime inlustrat, docet enim, ad beate vivendum virtutem se ipsa esse contentam. Quibus editis tres libri perfecti sunt **de natura deorum**, in quibus omnis eius loci quaestio continetur. Quae ut plane esset cumulateque perfecta, **de divinatione** ingressi sumus his libris scribere; quibus, ut est in animo, **de fato** si adiunxerimus, erit abunde satis factum toti huic quaestioni. Atque his libris adnumerandi sunt sex **de re publica**, quos tum scripsimus, cum gu-

bernacula rei publicae tenebamus : magnus locus philosophiaeque proprius, a Platone, Aristotele, Theophrasto totaque Peripateticorum familia tractatus uberrime. Nam quid ego de **Consolatione** dicam? quae mihi quidem ipsi sane aliquantum medetur, ceteris idem multum illam profuturam puto. Interiectus est etiam nuper liber **ia**, quem ad nostrum Atticum de **senectute** misimus; in primisque, quoniam philosophia vir bonus efficitur et fortis, **Cato** noster in horum librorum numero ponendus est. Cumque Aristoteles, itemque Theophrastus, excellentes viri cum subtilitate tum copia, cum philosophia dicendi etiam praecepta coniunxerint, nostri quoque oratorii libri in eundem librorum numerum referendi videntur : ita tres erunt de **Oratore**, quartus **Brutus**, quintus **Orator**. (De divin. 2 § 1—4.)

[*Finis.*]



CARMEN.

Hesterni tibi sordeant amores
 Crastinique : hodierna amoris hora est.
 Quod juramur amoris invocantes
 Numen, Lesbia, dexterisque junctis
 Sic laetâ simul hac fruemur hora.

Illustration: View of *Via Appia*, p. 196

Nuper si fuit, aut erit quid olim,
 Flores præteritos, nives futuras,
 Hæc flocci faciamus atque amemus.
 Tellus areat alma pulluletne
 Quid ad nos, mea vita, quis jubet ver
 Amor perpetuum nitere. Possunt
 Soles occidere et redire, quorum
 Lumen nil revehitve præripitve :
 Cur luces numeremus aut tenebras
 Quis amantibus una lux perennis.

PROFESSOR WILSON, *King's College, Windsor, N. S.*

MAGNOPERE. [*Erasmus.*]

Mirum in modum—miris modis—majorem in modum—mi-
 randum in modum—supra modum—plurimum—non mediocriter
 —summopere—maximopere.

ME. [*Erasmus.*]

Animum meum—pectus meum—oculos meos—cor meum—
 Christianum.

**HYMNUS IN RESURRECTIONE DOMINI, AB AUCTORE VETERE
 INCERTO.**

I.

Pone luctum, Magdalena!
 Et serena lacrimas ;
 Non est jam Simonis cena,
 Non, cur fletum exprimas ;
 Causae mille sunt laetandi,
 Causae mille exsultandi.
 Alleluia !

II.

Sume risum, Magdalena !
 Frons nitescat lucida ;
 Demigravit omnis poena,
 Lux coruscet fulgida ;
 Christus mundum liberavit,
 Et de morte triumphavit.
 Alleluia !

III.

Gaude, plaude, Magdalena !
 Tumba Christus exiit !
 Tristis est peracta scaena,
 Victor mortis rediit ;
 Quem deflebas morientem,
 Nunc arride resurgentem.
 Alleluia !

IV.

Tolle vultum, Magdalena !
 Redivivum respice ;
 Vide frons quam sit amoena,
 Quinque plagas inspice ;
 Fulgent, sicut margaritae,
 Ornamenta novae vitae.
 Alleluia !

V.

Vive, vive, Magdalena !
 Tua lux reversa est,
 Gaudiis turgescat vena,
 Mortis vis abstersa est ;
 Moesti procul sunt dolores,
 Laeti redeant amores !
 Alleluia !

VERSIO GRAECA, IN USUM "LATINE," AB AUCTORE RECEN-
 TIORE.¹

α.

Παῦσον λύπας, Μαγδαληνή
 δὲ ἐκμάσσειν δάκρυα·
 αὐτὸς ἔφη σοι Εἰρήνη·
 τί ἐκτείνεις κλαύματα ;
 μύρια, ἀφ' ὧν ἤδυσθαι,
 μύρια, ἀφ' ὧν τέρπασθαι.
 Ἀλληλούια.

¹ Editori "LATINE" S. P. D. Presbyter et Professor indignissimus, S. H.

Hymnum veterem Latinum, quem tibi mitto, vere dulcem et laetum, vereor
 ne videar in lusum vertisse, cum conaverim Graece vertere, metrum rhythmi-

β.

Ἐν γέλωτι, Μαγδαληνή,
 ἐπιλάμπη ὄμματα·
 φρούδη ἐστὶ πόνου σκηνή,
 ἔξαστράπτει σκοτία·
 κόσμον ἀπηλευθέρωκεν,
 Χριστὸς ἐχθρὸν δεδούλωκεν.
 Ἀλληλούια.

γ.

Χαῖρε σφόδρα, Μαγδαληνή·
 νῦν ἀφήκεν ἠρίον·
 μηκέτι σκυθρωπὸς φήνη,
 γενίκηκε θάνατον·
 ὃν ἐδάκρυες θνήσκοντα,
 τοῦτον ὕμνει ἀνελεθόντα.
 Ἀλληλούια.

δ.

Ἀνάκυσον, Μαγδαληνή·
 ἀναζῶντα βλέπομεν·
 πάσης ἐστὶ χαρᾶς κρήνη,
 εἰ γὰρ πληγὰς λεύσσομεν,
 ὥσπερ σάρδιοι στίλβουσιν,
 ζωὴν καινὴν προσκοσμοῦσιν.
 Ἀλληλούια.

ε.

Ζωὴν λαβέ, Μαγδαληνή·
 λαμπρὸς φαίνει ἥλιος·
 χαρᾷ καρδίαν εὐφρήνη·
 ἀπόλωλε θάνατος.
 λύπαι πόρρω ἐλαύνονται,
 ὄλβοι πάντες ἀνέρχονται.
 Ἀλληλούια.

cum servans, et versionem, immo vero *παράφρασι*, Anglicam eodem metro facere. Non is sum, facile videas, qui versus scribere debeam. Attamen "habe tibi quicquid hoc est, qualecunque," et valeas.

DABAM F. COLL. SS. TRIN.,

Frid. Kal. Mart.

ENGLISH SUPPLEMENT.

[SUPPLEMENTUM ANGLICUM.]

VERSIO ANGLICA PARAPHRASTICA.

1.

Magdalena, stay thy weeping,
 Wipe away the flowing tear;
 Now no more sad vigil keeping,
 Put from thee all grief and fear.
 All things call for joy unceasing;
 All, for triumph still increasing.
 Alleluia!

Tomb of Caecilia Metella, *Via Appia*.

2.

From His smile a glad smile borrow,
 Let thy brow with radiance beam;
 Passed away is all His sorrow,
 Rays of brilliant lustre beam.
 To the world true freedom bringing,
 Triumph over death He's singing.
 Alleluia!

3.

Joy and shout! for, vanquished never,
 Christ hath left the fast-closed tomb;

Days of sadness passed forever,
 Victor over death He's come.
 Dying, thou didst weep before Him ;
 Rising glorious, now adore Him !
 Alleluia !

4.

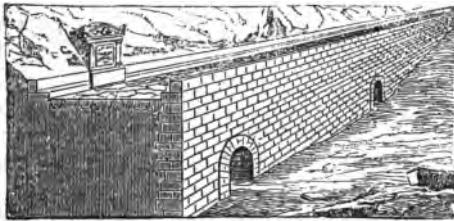
Lift thy raptured eyes to heaven,
 Look at Him who lives again ;
 In His face what sweetness given,
 Who once suffered mortal pain !
 Now, from wounds like jewels gleaming,
 Brightness of new life is streaming.
 Alleluia !

5.

Live, oh live, blest heir of glory !
 He is come, thy soul's true Day ;
 Let thy heart swell at the story,
 How death's power is wiped away.
 Far removed each cause of sadness,
 Fill thy soul with love and gladness !
 Alleluia !

FROM OLD ROME. A Teacher's Letter to his Pupils. [Adapted from the German.] [Continued.]

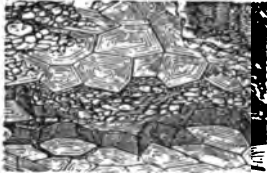
THE *domus Gelotiana* stands at the end of a hollow which formerly separated the northwestern part of the Palatine from the southeastern. Up to this time we have passed along the



Via Appia, below Ariccia.

northwestern edge of the hill, and are now entering on that part which extends toward the south, and was occupied only in later times by imperial buildings. Septimius Severus built himself a

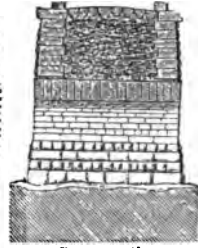
palace here similar to the one of Caligula on the northern slope. Endless rows of lofty arches and innumerable chambers occupy our attention here, but it is no longer possible to tell the original use of each room. Lofty corridors, small, damp rooms, baths, splendid halls, are joined one to another, and we are glad to reach the summit of the ruins without losing our way. Here



Via Appia, pavement (consisting of polygonal blocks).

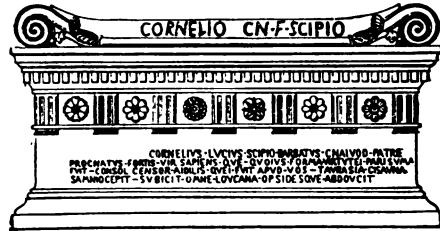


Side view.



Cross-section.

we stand on the floor of the main hall, and the gloomier our way was through the lower story the more charming is the view from above. Irresistibly attracted by the landscape which is unfolded around us, we forget the ruins beneath our feet. Directly in front of us, toward the Tiber, is the Aventine, now the most deserted of all the hills, being occupied by monasteries and vineyards only; and, although it has no stately palaces and



Sarcophagus of Scipio Barbatus.

magnificent churches, the eye rests with satisfaction on its many green gardens. Far toward the south stretches the forsaken Campagna, traversed by the *Via Appia* with its ruins and tombs. I am at a loss with what to compare this region, which is so highly prized on account of its peculiar beauty, and so much dreaded on account of the unhealthiness of its atmosphere, so as to give you some faint idea of it. One must see it to feel its

attractiveness. To me it appears, with its monuments and half-broken-down arches of aqueducts, like a lonely graveyard. No matter how warm the sun shines down upon it, how clear and blue the sky above it, it always retains its melancholy hues; only a sad brightness is diffused over it. How gayly the Alban Hills rise up in the distance, and how charmingly the villages and towns nestle on their slopes! But above and beyond the hills tower up, skirting the horizon, the jagged, treeless summits of the Apennines, already clad in their winter garments of snow. If we turn our eyes back from this distant view, they will rest in the near vicinity on the most stupendous ruin of Rome, on the Flavian Amphitheatre. The side toward us has disappeared down to the first story, while on the other the circles tower up one above the other to the highest gallery. From our position we have a view into the interior of the structure. It rises up before us, with its gigantic masonry, like a city on the slope of a hill.

During the games and shows there was still more to be seen from this height. Then, even early in the morning, the people swayed hither and thither in the long rows of seats in the Circus, which rested against the Palatine and Aventine, in order to secure the best seats; and in the boarding-houses and taverns there were lively scenes. It must have had a peculiar charm for a Roman to see the different parties, adorned with their respective colors, in eager suspense, and to be able to follow the green, blue, red, and white charioteers in their headlong course. For this reason Septimius Severus built himself, on this side of his palace, a spacious lodge, from which he could completely survey the games. To this lodge were joined small chambers, of which a rotunda is particularly noticeable. In the walls are still seen the niches which were adorned with statues. Into this splendid hall the emperor may have retreated with his friends during the intervals to recover from the excitement of the games. The valley, which once was filled with the cries and applause of a crowd of anxious spectators, has now become silent. The rows of stone benches have disappeared. The place where once the *carceres* confined the restless horses is now occupied by quite a modern building—a gas-factory; and on the ancient race-course itself, where once rushed along the Roman bigas, rope-makers are now with thoughtful steps twisting their many-stranded ropes.

Septimius Severus was very fond of building. We are informed by his biographer, Spartianus, that, in addition to his new buildings, he restored all the public buildings of Rome that had been damaged. His palace he is said to have located on this side of the Palatine, not only for convenience of residence, but also for the purpose of showing his countrymen, who might approach the city by the *Via Appia*, how powerful a monarch he was. And this impression he strengthened still more by the *Septizonium*, an edifice of seven stories, part of which was still standing in the sixteenth century, but was at length removed by Pope Sixtus V. This singular building was finished in the year 203, after the emperor's return with his victorious army from Asia, where he probably conceived the idea of such a tower. At any rate, the seven stories remind us of the well-known ruins in Babylon, whose terraces were adorned with various colors, and which were dedicated to seven planets.

I do not, however, purpose to write to you of that which has been destroyed, but rather to teach you to understand that which has survived the storms of time. Unfortunately, we can not make the circuit of the whole Palatine, as there are still two cloisters on the hill whose gates are closed against us. Let us retrace our steps, therefore, to the *domus Gelotiana*, and cast a brief glance at the *stadium*.

By *stadium* is meant a race-course, in which runners, boxers, and wrestlers exhibited their skill. Athletes originally were not admired by the Romans. The first were introduced into Rome in 186 by Fulvius Nobilior. The gladiatorial contests were better suited to the rude tastes of the time. But the more Greek culture found its way into Rome, and the oftener Roman youths went to Greece and visited the *Palaestra*, the more athletic sports came into vogue. At first they were held in temporary race-courses or in the Circus. Domitian first established a stone *stadium* in the *Campus Martius*, which had a capacity of about thirty thousand. This one on the Palatine appears also to date from the reign of Domitian, and, when we consider his passionate fondness for shows of every kind, it is not surprising that he should have built himself another near his palace on the Palatine. At that time all young men practised the Greek games. Boxing and vaulting were fashionable. It is a little singular, to be

sure, that the two court poets, Stätius and Martial, who otherwise could not sufficiently celebrate the splendors of their master's reign, make no mention of a *stadium* on the Palatine. Perhaps they expected us to take the existence of one for granted, since every wealthy Roman had a place for gymnastics near his villa, or perhaps Domitian was unable to finish it. You can yet see where the straight line was where the athletes began their race, and the curve (*σθεδόωνη*) which closed the upper end of the course. The seats evidently rose in tiers toward the walls, but the plan of the *stadium* itself was entirely changed by later alterations. The larger part was transformed into an oval space which certainly was still large enough for gymnastic exercises, while the other part was turned into a pillared court. It is probable that the whole *stadium* was arranged rather for the private use of the imperial family. The princes took vigorous exercise in all sorts of games, and then refreshed themselves in the shady corridors of the court, or sought repose in the adjacent halls.

AD IESUM.

I.

Jesu dulcissime !
E throno gloriae
Ovem deperditam
Venisti quaerere ;
Jesu suavissime,
Pastor fidissime !
Ad te O trahe me,
Ut semper sequar te.

II.

Ego, qui perii,
Ovis sum misera ;
A fauce tartari
Me Jesu libera !
In tuo sanguine
Ab omni crimine
O Jesu lava me,
Ut mundus amem te.

III.

Solamen flentium,
Dulcedo mentium,
Amor, fons gratiae,
Terrae deliciae ;

I.

Jesus, thou loveliest,
From heaven who cam'st in quest
Of me, a self-lost sheep,
Astray in wilds unblest ;
Jesus, thou sweetest, best,
Shepherd the faithfulest !
O draw me constantly
To follow after thee.

II.

A wretched sheep am I,
Undone and sore afraid ;
From hell's wide jaws I fly,
Lord Jesus, to thine aid.
In that all-healing flood
Of thine atoning blood,
O Jesus, wash thou me,
That I may love but thee.

III.

O thou who driest all tears,
Who givest hope for fears ;
Fountain of love and grace,
Joy of a ransomed race ;

Salvator optime,
Pastor fidissime!
Ab hoste protege,
Post mortem eripe.

III.

Jesu pulcherrime,
Sponse suavissime,
Sole serenior,
Et melle suavior!
Da quaeso gratiam,
Erranti veniam,
Post vitae terminum,
Perenne gaudium.

O Jesus, Saviour blest,
Shepherd the faithfulest!
From all my foes defend,
And save me at the end.

III.

Chiefest of all thou art,
Sole lord of this poor heart;
Fairer than sun or moon,
Sweeter than honeycomb!
Be gracious, Lord, I pray;
Pardon thou me who stray;
And grant, life's goal being passed,
Bliss while the ages last.

J. E. G.

CURRICULUM IN LATIN STYLE (STILISTIK). [For Five Years.¹
Heynacher.]

It should be premised that: 1. The scholars even of our lower and middle classes should be held to writing their Latin compositions with close adherence to Latin style. 2. Like the *Pensum* of the Latin grammar, the elements of *stilistik* should be regularly distributed over the five years. 3. This instruction in Latin *stilistik* should be connected not only with oral and written translations into Latin, but also with the reading of Latin. 4. The teacher is to take care, by wisely planned repetition, that these occasional lessons be not forgotten.

Pensum of Sexta.

1. Arrangement of words.

- (a.) Subject at beginning, predicate at end.
(b.) *Pronomina possessiva* and appositives after their substantive.
(c.) *Si laboravissetis, nunc pauperes non essetis*: the negative before the word which is denied.

2. *Pronomina.*

- (a.) *Exercete memoriam, pueri*, "you boys." But to emphasize or contrast, *vos manetis, ego abeo*.
(b.) *Lavo manus, Amicum tuum vidi*. The *possessiva* translated only when necessary for perspicuity.

¹ In this number we give the portion for the preparatory school. The April *LATINE* will contain that which belongs to the college.

3. Substantiva.

Animi motus, "emotion"; *fluctus maris*, "tide"; *morum severitas*, "austerity."

4. Adiectiva.

(a.) *Solus! In Deo solo spem habent homines miseri.*

(b.) "Yet," "still," with comparative = *etiam*.

(c.) Superlative = "very." *Res humanae sunt incertissimae.*

5. To be translated only once:

(a.) The object of both of two verbs: *virtus conciliat amicitias et conservat.*

(b.) *Pronomen possessivum* or *adiectivum* with substantives connected by "and." *Frater meus et soror hodie venient.*

*Pensum of Quinta.***1. Substantiva.**

(a.) *Rex Persarum*, "Persian king," "King of Persia."

(b.) *In Persos proficisci. In Volscis.* "Rome declared war against Tarentum." In Latin the name of people for name of country (often, see LATINE, page 56).

(c.) At the time of any one: *temporibus* (or *aetate*) *alicuius*.

2. Adiectiva.

(a.) "No Roman," *nemo, nullius, nullo*. But *imperatorem Augustum non magnum duces fuisse putant*, "no great general." *Nives non cadunt*. If "no" negates an *adiectivum*, or only the clause, it must be *non*.

(b.) *Alexander magnus*, but *Socrates, vir sapiens*.

(c.) Comparative = positive with "too," "quite," "rather," etc. Superlative = positive with "very," "fully," "thoroughly," etc.

(d.) *Longe* (or *multo*) *optimus*; *vel optimus*; *quam celerime* = "so quickly as possible."

3. Pronomina.

Amicus meus, "my friend," "one of my friends."

4. Verba.

Translation of the Latin participle by a relative or dependent clause.

5. Adverbia.

(a.) C. is not industrious enough, C. *parum diligens est*.

(b.) Distinction between *plurimum* and *maxime*.

(c.) "Only one," *unus* ; "but few," *pauci* ; "but once," *semel*.

6. *Praepositio*.

(a.) *Mecum, quibuscum*. *Cum* affixed to the *personale* and *relativum*.

(b.) *Versus, tenus, causa, gratia*, after their words.

(c.) *Cum militibus ex Graecia profectis*. Two prepositions never come next each other before a *substantivum*.

7. *Coniunctio*.

(a.) "So—as," *tam—quam* ; "so great—as," *tantus—quantus* ; *talis—qualis* ; *tamdiu—quamdiu*.

(b.) *Sed, nam, itaque* in the first place in clause ; *autem, vero, enim, igitur* in the second.

8. *Arrangement of words*.

Troiani, cum aciem instruxissent, Graecos aggressi sunt. The word which is the common subject of both the principal and subordinate clause stands as the beginning before the conjunction.

(b.) Note: *Ceteri omnes, reliqui omnes, alii multi, alii plures*.

(c.) *Inquit* is slipped into the "direct discourse" (*Orat. rect.*).

Pensum of Quarta.

1. *Substantiva*.

(a.) *Animos addere militibus. Milites terga vertunt, corpora curant*. Latin plural for singular, "if not one but several objects are meant."

(b.) The Latin uses *concreta* for *abstracta*—

(a.) To indicate period of life: *puer, senex*, "in boyhood," "old age."

(β.) *Cicerone consule ; post Ciceronem consulem*. Method of naming the year.

(c.) Latin *substantivum* in place of an adjective: *castra hostium ; impedimento esse*.

(d.) Our *substantiva* replaced—

(a.) By a *verbum* in *ablativus absolutus*: *Croeso regnante*, "in the reign of C."

(β.) By a relative clause: *ab omnibus, qui aderant* (by all present), *colladatus est*.

(γ.) By a *participium*: *Sol oriens*, "rising of the sun" ;

occisus Caesar, "the murder of C.;" "a thing necessary for the cultivation of the fields," *res ad agros colendos necessaria*.

(δ.) By *accusativus cum infinitivo*: *Nego hoc fieri posse*, "the possibility."

2. Adiectiva.

(a.) *As substantiva*:

(a.) Plural *genetivus masculinus*: *boni, docti*, but *homo doctus*.

(β.) Gen. sing.; with *est*; e. g., *stulti est*; partitive, as *aliquid novi*.

(γ.) In the *Casus* which can be distinguished as *neutra* (i. e., from *M.* and *F.*). *Humana despiceret*, "to despise human affairs"; but *summis rebus studere* (why?).

(δ.) In phrases: *aliquem de medio tollere*.

(b.) *As adverbs*.

(a.) Names of localities: *Thebanus*, "from Thebes"; *pugna Salaminia*, "at Salamis"; *in summa arbore*, "up in the top"; *per mediam urbem*.

(β.) Indicating emotion: *Socrates venenum laetus hausit*.

(γ.) Physical condition: *Milites exanimati in castra pervernerunt*.

(δ.) Time and order: "first," "later," "last."

(ε.) Only = *unus*: *Multi Athenienses unius Pericles sententiam sequebantur*.

Note: Copulas for uniting subj. and pred., adj. or subst.: *esse, fieri, existere, evadere, manere, videri, nasci, mori*.

(c.) *Veneti, gens Galliae potentissima*, "one of the mightiest peoples of Gaul."

(d.) "Much money," *magna pecunia*; "many troops," *magnae copiae*; "rich booty," *magna praeda*.

3. Pronomina.

(a.) *Qui* = *nam is, et is, is autem*.

(b.) *Ipse* = ("the very") "directly," "merely" (?).

(c.) *Quis* after *si, nisi, ne, num*.

4. Verba.

(a.) *Pontem fecit*, "caused to be built."

(b.) *Fundi fugarique*, "fully rout."

5. Arrangement of words.

Paros insula opibus elata. *Substantivum*, adverbial expression, *participium*. [Translated from "Gymnasium."]

PROSERPINA ON EARTH TO PLUTO IN HADES.

"Nec repetita sequi curet Proserpina matrem."

GEORGICS, bk. i, 39.

"Some of the mythologists have hinted that it was not without reluctance that Proserpina assented to the decree of Jupiter that she should pass six months of the year with her mother Ceres on earth, or, as some say, in heaven." MÜLLER.

I think on thee amid the spring-time flowers,
 On thee, my emperor, my sovereign lord,
 Dwelling alone in dim Tartarean towers
 Of thy dark realm by earth and heaven abhorred,
 Wandering alone by that Avernian river
 Where dead kings walk and phantoms wail forever.

I think of thee in that stern palace regnant,
 Where no sweet voice of summer charms the air,
 Where the vast solitude seems ever pregnant
 With some dark dream of unfortold despair.
 Thy love, remembered, doth heaven's light eclipse ;
 I feel thy lingering kisses on my lips.

I languish for the late autumnal showers,
 The cool, cool plashing of the autumn rain,
 The shimmering hoar-frost and fast-fading flowers,
 That give me back to thy dark realm again ;
 To thee I'll bring Sicilia's starry skies
 And all the heaven of summer in my eyes.

When from earth's noontide beauty borne away
 To the pale prairies of the under-world,
 A mournful flower upon thy breast I lay
 Till round thy heart its clinging tendrils curled—
 A frightened dove that tamed its fluttering pinion
 To the dear magic of thy love's dominion.

For thou wert grandly beautiful as night,
 Stern Orcus, in thy realm of buried kings ;
 And thy sad crown of cypress, in my sight
 Fairer than all the bright and flowery rings
 Of wreathèd poppies and of golden corn
 By Ceres on her stately temples worn.

I sat beside thee on hell's dusky throne
 Nor feared the awful shadow of thy fate ;

Content to share the burden of thy crown
 And all the mournful splendors of thy state—
 Bending my flower-like beauty to thy will,
 Seeking with light thy lonely dark to fill.

Wondering, I think how thy dear love hath bound me
 In a new life that half forgets the old ;
 All day I haunt the meadows where you found me,
 Knee-deep in daffodils of dusky gold,
 Or sit beside Cyane's fountain, dreaming
 Of the red lake by thy dark palace gleaming.

The dreadful gorge, through which I first descended
 To thy dark world, seems like yon stormy sky,
 Through whose dark thunder-rifts, as daylight ended,
 Wild pomps of sunset opened on the eye.
 When shall I pass again that gloomy portal
 To our throned palace in the realms immortal ?

When in her car by wingèd dragons borne,
 Pale Ceres sought me through the shuddering night,
 With angry torches and fierce eyes forlorn,
 Slaying the dark that screened me from her sight,
 Like a red lioness that rends the air
 Of midnight with her perilous despair,

Jove, pitying the great passion of her woe,
 Gave back the queen-bride to the mother's grief—
 To Ceres gave—through summer's golden glow
 And all the crescent month's from spear to sheaf ;
 Alas, how sadly in Sicilian bowers
 I pass this lonely, lingering time of flowers !

In the long silence of the languid noons,
 When all the panting birds are faint with heat,
 I wander lonely by the blue lagoons
 To hear their light waves rippling at my feet
 Through the dead calm, and count the lingering time
 By the slow pulses of their silver chime.

I languish for the late autumnal showers,
 The cool, cool plashing of the autumn rain,
 The shimmering hoar-frost and fast-fading flowers
 That give me back to thy dark realm again ;
 I have no native land from thee apart,
 And my high heaven of heavens is in thy heart.

MRS. WHITMAN (*Harpers' Magazine*, April, 1866).

SOME OVERSIGHTS IN HARPERS' LATIN LEXICON.

I.

The following brief notes are not the result of any search for errors, but simply points that have been jotted down as they casually caught my eye or arrested my attention :

In the list of authors and their works prefixed to the Lexicon, Sextus Roscius Amerinus is confounded with Quintus Roscius Comoedus.

Judex is defined only as "judge." The word certainly answers in the plural very often to our "jurors." An interesting use of the word occurs in Cic. Rosc. Am., 85: *Tamen facile me paterer vel illo ipso (sc. Cassio) acerrimo iudice quaerente vel apud Cassianos iudices—pro Sex. Roscio dicere.* Here *iudice* must be translated "judge," and *iudices* "jurors." If the student looks under "Cassianus" in the Lexicon, he will find "of Cassius" as the only meaning, while the meaning here is plainly "like Cassius."

-ne, the interrogative particle, is used in the sense of *nonne* in Cic. Cat., i, 3: *Meministine me ante diem XII Kalendas Novembres dicere in senatu?* This passage is, therefore, wrongly given as an illustration of the common use of *ne*.

Aliquis occurs as the exact equivalent of *quidam*, if I understand its meaning, in the following passages :

Verum enim amicum qui intuetur, tamquam exemplar aliquod intuetur sui. Cic. de Am., vii, 23.

Quod in eo (sc. homine) quasi lumen aliquod probitatis et virtutis perspicere videamur. Cic. de Am., viii, 27.

Ennius sanctos appellat poetas, quod quasi deorum aliquo dono atque munere commendati nobis esse videantur. Cic. Pro Archia, viii, 18.

-quasi signum aliquod sustulisti. Cic. pro Marcell., i, 2.

In each of these passages *aliquod* may be exactly rendered "a sort of," or, "if I may say so," a meaning which *quidam* has very often. Compare the sentence in the *Pro Archia* preceding the one last quoted above: *Poetam—quasi divino quodam spiritu inflari.* Cicero feels that the word *divino* needs softening, and he adds *quodam*, "if I may be allowed the expression," precisely as he takes off the edge of *exemplar, lumen, dono, signum*, by adding *aliquod*. I have made no search to find out whether or not this is a common use of *aliquis*. I give these four instances as having recently caught my attention. It is singular that Harpers' ignores this use of *aliquis*, both in the article on the word and in that on *quidam*.

Causa in the ablative is correctly said to be placed usually after the genitive dependent on it, and the only examples quoted, or referred to, of the inverse order, are from Ennius, Terence, and Livy. But Cicero writes, *Quam multa enim quae nostra causa nunquam faceremus, facimus causa amicorum.* De Am., xvi, 57.

Per in composition, it is said, usually adds intensity to the signification, "thoroughly," "completely," etc. Very true, but what shall we say of *perfidus*? In this word *per* seems to mean not "exceedingly," nor "through" simply, but "breaking through." Compare *perjurium, perjuro, perjurus*. In

perversus, *per* means "awry." It has been ingeniously suggested to me that in this word the proper intensive force is seen with the notion of excess resulting, turned "thoroughly," then "too much," hence "awry." In *perdere* and *perire* its force is akin to that in *perfidus*, importing a sense of fatality or destructiveness. Surely such uses of the word in composition should have been noticed.

Percipere. I suspect that the meanings of this word are not arranged in the right order, and that the original sense is "to gather in," as the vintage or harvest; just as *puto* and *colo* are primarily agricultural terms. Both *percipio* and *colo* occur in the following sentence: *Nam utilitates quidem etiam ab iis percipiuntur saepe qui simulatione amicitiae coluntur*. Cic. de Amicitia, viii, 26. *Percipio* is used with *fructus* in its literal sense in *numquam fere ulla in agro majora opera fiunt, non serendis, non percipiendis, non condendis fructibus*. Cic. de Am., viii, 26. Compare also De Offic., xviii. With the same noun *fructus*, used metaphorically, it occurs in the following: *Nam si quis minorem gloriae fructum putat ex Graecis versibus percipi quam ex Latinis, vehementer errat*. Cic. Pro Archia., x, 23. W. C. COLLAR.

PETRARCA DE SENECTUTE SUA: A PARAPHRASE. [Nathan Haskell Dole.]

Quas humilis tenero stylus olim effudit in aevo
 Perlegis hic lachrymas, et quod pharetratus acuta
 Ille puer puero fecit mihi cuspidis volnus.
 Omnia paulatim consumit longior aetas,
 Vivendoque simul morimur, rapimurque manendo.
 Ipse mihi collatus enim non ille videbor;
 Frons alia est, moresque alii, nova mentis imago,
 Voxque aliud sonat:
 Pectore nunc gelido calidos miseremur amantes
 Iamque arsisse pudet. Veteres tranquilla tumultus
 Mens horret, relegensque alium putat ista locutum.

The tears which in my callow youth I shed
 Long since are dried; the wound made by the dart
 Of Love, the archer, on my boyish heart
 Is healed. The summer of my life is dead,
 And one by one its idle joys are fled.
 Like Death, our daily living bids us part
 From all we once held dear. O Time, thou art
 Our Fate which drives us with relentless tread!
 The old self that we knew is now no more.
 The brow is wan; fond habits suffer change;
 The mind has other eyes; the voice is strange.
 Our cold hearts pity lovers passionate;
 We blush that once we burned. Old loves we hate;
 And former vows we deem another swore.

ANTIBARBARUS. [Continued.]

Oblivion, to consign to oblivion, "oblivioni dare," "oblivione obruere aliquid" *et al.*, not "oblivioni tradere."—To pass into oblivion, "in oblivionem adduci," "oblivioni deleri" *et al.*, not "in oblivionem venire," which equals "oblivisci."

To obscure some one, "gloriam, laudem, splendorem alicuius obscurare," not "obscurare aliquem."

Occupation with studies, "litterarum studium," not "occupatio," which equals the employment of the politician or statesman.

Occur (i. e., be found), "inveniri," "accidere," "incidere," "usurpari"—e. g., this word occurs seldom in Cic., equals "apud Ciceronem hoc vocabulum raro usurpatum est," not "occurrere," which equals offers itself.

On the authority of some one, "verbis alicuius aliquo auctore," not "auctoritate" or "nomine."

One, except in comparison is not expressed—e. g., "anno ante," not "uno anno ante," "ne verbum quidem," not "ne unum quidem verbum."—One of the wisest men, "homo sapientissimus," not "unus e."

One's own, through the possessive pronoun or "ipse," not "proprius" (opposite "communis").

Outweigh, of things "propendere," not "praeponderare" nor "praevalere"; of persons, "potentia, opibus, viribus antecedere, praestare," not "praevalere."

Overthrow any one. Trans. "praecipitare" (also intrans.), "deicere," not "ruere," which is intr.

Owe, e. g., to bravery the victory, "fortitudine vincere"; to diligence, progress, "assiduitate in litteris proficere," not "victoriam debere fortitudini," as debere is used only with persons.

Partly—partly, "et—et, tum—tum," not "partim—partim," except when there is an actual partition.

Pass by in silence, "silentio praeterire," not "silentio praetermittere," but "praetermittere aliquid."

Past, in the past year, "praeterito anno," not "praeterlapso anno."

Perfection, the highest perfection, "absolutio et perfectio," not "summa perfectio."

¹**Perhaps**, in questions after num and an, it is not translated.

Philosophically, by the genitive "philosophii, philosophorum, philosophandi," not by "philosophicus" or "philosophus."

Play flute, etc., "canere tibia fidibus," not "ludere," but "ludere pila, taseris."

To plunder, intransitive, "praedare," not "deripere (urbem)."

Poison-cup, "poculum mortiferum" or "mortis," not "veneni." To empty the poison-cup, "poculum mortis exhaurire."

Possess of characteristics or qualities, "esse" with the ablative, "inesse" (perf. "fui," not "infui"). "In aliquo," not "possidere," which equals possess property.

- Practiced**, "exercitatus," not "exercitus."
- Preceding**, in the preceding (as above "supra," not "in antecedentibus." In the preceding book, "in superiore, priore libro," not "in antecedente libro."
- Predecessor** in office, "decessor," not "antecessor."
- Prefer to**—"malle," not "præferre."
- Prejudice**, "opinio præiudicata" or simply "opinio," not "præiudicium."
- Premature death**. "Immatura mors," not "præmatura (post-class.) mors."
- Prepare for war**, "parare bellum," not "se parare ad bellum."
- Prescribe** conditions of peace, "pacis conditiones dare," "dicere," not "præscribere."
- Pretext**, "under the pretext," "per causam," "per speciem," specie, "nomine" with gen., not "sub prætextu" (once in Liv.).
- Prevail**, "plus, plurimum valere," "dominari," not "prævalere" (post-class.).
- Privilege**, "ius præcipuum," or simply "ius, lex præcipua, beneficium et al.," not "privilegium," which in classic prose is a law established to meet the case of an individual man.
- Prize**, "magni facere, magni aestimare," not "aestimare" alone.
- Prodigality**, "effusio," not "profusio" (post-class.). Prodigally, "prodige," "effuse," not "profuse." While be prodigal is "effundere" and "profundere" (pecuniam) and a prodigal is "homo prodigus" or "profusus."
- Produce**, "ferre," not "proferre," e. g., "terra fert fruges, viros magnos."
- Prolong**, "producere—convivium—," "ducere—bellum—," "prorogare—imperium—," not "prolongare" (late Latin).
- Propose a law**, conditions of peace, "legem, pacis conditiones ferre," not "proponere" (see, also, "legem rogare").
- Prose**, "oratio soluta," or simply "oratio," not "sermo pedester."
- Prove**. That proves, "documento, indicio est," not "huic rei doc., ind. est," but "cui rei doc., ind. est."
- Provide**, "providere," not "prævidere."
- Punish**, "supplicium sumere de aliquo," not "ab aliquo." Punishment, "animadversio, multatio," not "punitio" (post-class.).
- Purity of style**, "integritas, sinceritas, orationis," not "puras" (late Latin). Pure, correct style, "oratio pura et emendata" (opp. "inquinata," not "impura," which equals lewd).
- Put on**, one's garment, "induere vestem (veste indutus)," not "sibi induere vestem."
- Quote**, from a book, "aliquid ex libro excerpte," not "librum excerpte."
- To raise to positions of honor**, "tollere honoribus" (Horace), not "ad honores."
- Read**. "Legere," "recitare" (aloud and accurately), not "prælegere," so reading, "lectio," "recitatio," not "prælegio."
- Read**, we read in Plato, "apud Platonem scriptum videmus, scriptum est," not "legimus" in present, but we may use "legimus" in perfect, also not "in Platone."

Recite, "ex memoria [memoriter, with *accurate* remembrance] dicere, pronuntiare," not "recitare," which equals to read aloud.

Reflect upon by one's self, "secum reputare," not "apud se reputare."

To refrain from speaking, "supersedere oratione," not with inf. "dicere."

Remembrance, in remembrance, "memoriae causa," "ad memoriam," not "in memoriam."

[To be continued in April.]

THE DEAD CANARY. [Catullus.]

Passer mortuus est meae puellae,
 Passer, deliciae meae puellae,
 Quem plus illa oculis suis amabat;
 Nam mellitus erat suamque norat
 Ipsam tam bene quam puella matrem;
 Nec sese a gremio illius mouebat,
 Set circumsiliens modo huc modo illuc
 Ad solam dominam usque pipiabat.
 Qui nunc it per iter tenebricosum
 Illuc, unde negant redire quemquam.
 At uobis male sit, malae tenebrae
 Orci, quae omnia bella deuoratis:
 Tam bellum mihi passerem abstulistis.
 O factum male! io miselle passer,
 Tua nunc opera meae puellae
 Flendo turgiduli rubent ocelli.

Wee bit birdie's dead and gane,
 The pet o' my ain dearie O,
 And now is journeyin' all alane
 The road so dark and dreary O—
 The road that maun be trod by all
 O' mortal men and birdies O.

Sweet birdie kenn'd his mistress weel,
 Her face fra ilka ither O,
 As weel as e'er my lassie kenn'd
 The face o' her ain mither O,
 And, nestled in her breast, he'd pipe
 And cheep the hour thegither O.

Ah, birdie, what for was thy life,
 Thy puir bit life sae fleetin' O?
 'Tis a' for thee my dearie's een
 Are red and sair wi' greetin' O;
 'Tis a' for thee thae bonny een
 Are red and sair wi' greetin' O.

D'ARCY W. THOMPSON, in "Ancient Leaves."

Iter est longum per praecepta, breve et efficax per EXEMPLA.—SENECA.

NOVI
EBORACI.

LATINE.

MENSE APRILI.
MDCCCLXXXV.

“*Multa Roga: Retine Docta: Retenta Doce.*”—COMENIUS.

Lector: Quid tibi vis, O ephemeris parvula?

Latine: Ut Terenti verba flectam: *Latini* nihil a me alienum puto. “*Non enim tam praeclarum est scire LATINE quam turpe nescire.*”—CIC. BRUT. OXL.

COLLOQUIUM.

Non ebur neque aureum	Summovere littora,
Mea renidet in domo lacunar;	Parum locuples continente ripa.
Non trabes Hymettiae	Quid, quod usque proximos
Poemunt columnas ultima recisas	Revellis agri terminos et ultra
Africa; neque Attali	Limites clientium
Ignotus heres regiam occupavi;	Salis avarus? Pellitur paternos
Nec Laconicas mihi	In sinu ferens deos
Trahunt honestae purpuras clientae;	Et uxor et vir sordidosque natos;
At fides et ingeni	Nulla certior tamen
Benigna vena est, pauperemque di-	Rapacis Orci fine destinata
ves	Aula divitem manet
Me petit; nihil supra	Herum. Quid ultra tendis? Aequa
Deos laccio, nec potentem amicum	tellus
Largiora flagito,	Pauperi recluditur
Satis beatus unicus Sabinis.	Regumque pueris, nec satelles Orci
Truditur dies die.	Callidum Promethea
Novaeque pergunt interire lunae.	Revexit auro captus. Hic superbum
Tu secanda marmora	Tantalum atque Tantalum
Locas sub ipsum funus, et sepulcri	Genus coercet; hic levare functum
Immemor struis domos	Pauperem laboribus
Marisque Bafis obstrepentis urges	Vocatus atque non vocatus audit.

HOR. CAR. II, 18.

A.—Quem poeta hoc carmine increpat?

B.—Divitem quemlibet, credo, qui non contentus rebus, res majores cupiat. Suum “fundum apto cum lare” contra splendendam domum divitis ponit.

A.—Quale lacunar in domo divitis fulgebat?

B.—Lacunar, ait, ebore et auro factum. Livius de templo Jovis scribit, quod non tantum auro laqueatum, sed parietibus totis inauratum erat. [XLI, 20.] Vocabulum a *lacus* ducitur; id significat, quod *cavum* est; lacunar igitur est tectum marmore

factum, aut inauratum, et manu artificis caelatum. Lychni ab aureis laquearibus in tectis reginae Carthaginis pendebant [Ver. Ae. I, 727]; meministine quendam tyrannum gladium a lacunari seta equina aptum demitti jussisse? [Cic. Tusc. V, 21.]



A.—Memini: Horatius dicit curas circum laqueata tecta volare. [II, 16.]

B.—Puto quidem. Hoc lacunar renidet; Horatius puram Lunam nocturno mari renidere dicit [II, 5]; Vergilius, tellurem bello omnem aere renidenti late fluctuare [G. II, 282]; Lucretius, domum divitis argento fulgere auroque renidere et citharas reboare laqueata aurataque tecta. [II, 27.]

A.—Quales erant trabes Hymettiae?

B.—Trabs summis columnis imposita epistylum (postea architravis) vocabatur. Romani marmor e rupibus Numidiae (ultimae Africae) excisum transportabant; marmor autem Hymettium pretiosius erat. Marmor e Hymetto, Paro, Pentelico erat candidum, marmor Libycum flavum, Syenitum maculosum.

A.—Nonne Attalus populum Romanum heredem fecit?

B.—Ita vero; divitiae ejus in proverbio erant: Horatius de Attalicis condicionibus loquitur. [I, 1.] Hereditates, ut novi-

mus, ab ignotis propinquis ad homines nonnunquam perveniunt; poeta negat talem fortunam sibi contigisse.

A.—Nonne erant divitibus apud Romanos servi et servae, clientes et clientae?

B.—Ita erat; mihi autem non satis constat utrum *clientae honestae* mulieres ingenuae in fide et clientela patroni sint, an uxores colonorum. Servae lanam trahere et stamina pollice versare solebant; fila de colu deducta in fusum versabant. Murex in litore Tyrio, Africo, Laconico inventus est; Horatius de lanis bis Afro murice tinctis scribit: [II, 16] Juvenalis, de Spartana chlamyde.

A.—Neque aedes splendida, neque famuli famulaeque, neque vestes purpurae nostro poetae erant: nonne ei divitiae erant?

B.—Insigni fide erga amicos erat. Dicit sibi ingeni benignam venam esse. Venae arteriaeque, ut novimus, a corde in totum corpus tractae ducuntur; venae etiam in tellure argenti et auri sunt. [Juv. IX.] Cicero de venis et visceribus rei publicae scripsit: Horatius ingenium eximium *divitem venam* appellat; nec studium sine divite vena nec rude ingenium satis valere. [A. P. 409.] Poetae res *benignas* appellant, quae abundantiam praebent. *Benigna terra*, ait Tibullus, magnas messes daret. [III, 3.]

A.—Dives Maecenas, igitur, Horatium pauperem petivit. Nonne poeta sua fortuna contentus erat?

B.—Ita dicit: nihil supra deos lacessere nec potentem amicum largiora flagitare. Contentus donis erat, quae plurima maxime Maecenas dederat.

A.—Beatus est, qui, omnibus malis secretis, omnia bona cumulata possidet. Credisne Horatium hoc modo beatum?

B.—Non credo. Satis beatus unicus Sabinis erat; poeta vult dicere, se Sabinis agris esse contentum.

A.—Dicitne nobis causam, cur deos nihil supra lacesserit?

B.—Quod breve sit vitae spatium, et nihil in rebus humanis diuturnum.

A.—Sentimus omnes diem die trudi. Verbum autem mihi novum est.

B.—Pompeius filium in comitia, populo invito, truisse dicitur. Seneca homines alterum alterum in vitia trudere, Cicero omnes ad mortem trudi, dicit. Luna cursum brevi tempore per-

currit; nova luna in dies crescit, et plena facta, in dies decrescit, aut, ut poeta dicit, interit; menses, anni labuntur, eheu fugaces. [II, 14.]

A.—Haec sententia philosophi, non divitis. *Sub ipsum funus domos aedificat*; usque ad mortem, nonne?

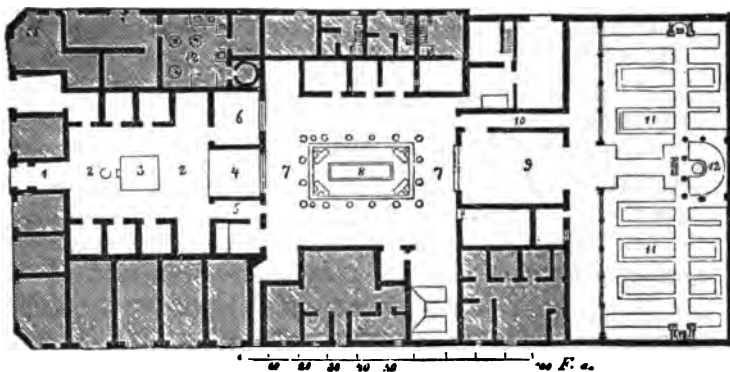
B.—Recte dicis; *sub noctem, sub vesperum, sub lucem, sub galli cantum, sub frigora*, etc., saepe invenimus.

A.—Locatne dives marmora secanda?

B.—Licet vectigalia, agros, praedia, domos, tabernas pretio locare; licet etiam locare rem faciendam; e. g., statuas faciendas, columnas dealbandas, templum exstruendum, ut eo loco marmora secanda; qui opus suscipit, is redemptor appellatur; [III, 1] dives, qui marmora secanda locat, locator est.

A.—Senes immemores sepulcri saepe videntur. Quam multi domos aedificant, in quibus non vivent!

B.—Serviunt autem nonnunquam posteritati. Meministine apud Ciceronem quid senex quaerenti cui sereret responderet; Diis immortalibus qui me non accipere modo haec a majoribus voluerunt, sed etiam posteris proderent. [C. Maj. VII.]



A.—Verba memoratu digna. Non credo autem hunc senem idem sensisse. Nonne litora maris summovit?

B.—Romani his temporibus, molibus mari extruso, terram e mari redimebant: Horatius contracta pisces aequora sentire dicit. [III, 1.] Hic dives urget, instat, littora *summove*re. Non gazae,

ait Horatius, neque consularis lictor tumultus mentis *summovet*. [II, 16.]

A.—Horatius erat satis beatus, dives autem est parum locuples. Vultne poeta dicere, eum non esse contentum tanto litoris quantum jam possideat?

B.—Credo. Sunt qui credant ripam continentem *litus continuum, integrum*, significare.

A.—Nonne Horatius Baiarum mentionem saepe facit?

B.—Saepe. Aquae Baiarum celeberrimae erant. Horatius Baias amoenas, liquidas appellat. Multi Romani villas ibi aedificaverunt. Ciceroni erat villa, non Baiis longe remota, Puteolanum appellata. Clodius ei objecit, quod mense Aprili apud Baias esset et aquis calidis uteretur. Undae maris Baiis litora obstrepunt, quem sonitum aestate laeti audimus.

A.—Nonne dives, non suis rebus contentus, alienas petebat?

B.—Revellebat etiam terminos agri proximos. Romani Terminum deum habuerunt, et legibus antiquis caput hominis, qui terminos proximi evellit, Jovi sacrum erat. Meministine eandem legem Hebraeis fuisse? [Deut. 27, 17.]

A.—Memini sane. Hic avarus ultra limites clientium saliebat.

B.—Limes, ut scis, semita angusta inter agros erat. Erat patroni clientes protegere. Antiquae leges jusserunt: Patronus si clienti fraudem fecerit, sacer esto. Violentus quidem, cui neque termini neque jura clientium curae erant. Quis tali hac columnis et tecto laqueato ornata domo invidet?

A.—Pejora in se admittebat. Pauper ferens Penates patrios in sinu et natos sordidos ex agris pellebatur, tanquam Aeneas manu deos paternos et filium secum Troja incensa traxit.

B.—Nemesis autem non longe aberit. Quid minuitur poeta avaro?

A.—Divitem herum, nunc splendida aula laetum, aula in regno Orci destinata manet. Nonne?

B.—Ita credo. Sunt qui putent poetam dicere nullam certiore aulam divitem herum manere quam finem destinatam rapacis Orci. Horatius autem *exiguo fine, supremo fine, quem finem, fines, quos ultra dicit, semel modo quae finis*. [Ep. 17, 36.] Credo ei, qui domum splendidam aedificet, aliam domum in finibus Orci esse destinatam. Nemo, credo, ultra limites regis Orci salit.

A.—Quare appellat tellurem *aequam* ?

B.—Tellus pauperem aequae ac regis filium recipit. Et pauperibus et divitibus aequa terra recluditur.

A.—Quis est satelles Orci ?

B.—Charon, credo, satelles Orci, id est, Mortis, appellatur. In aula divitum sunt satellites, qui fidem venalem habent; satelles autem Orci, ut Orcus ipse, auro non exorabilis est. [Epp. 2, 2.]

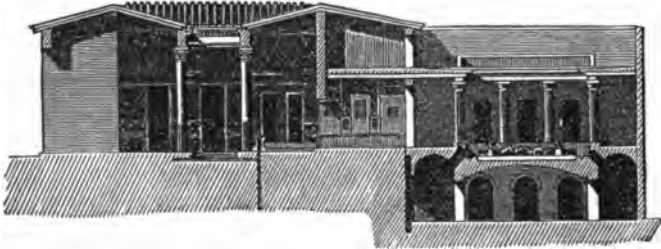
A.—Nonne Horatius Promethea in Tartaro supplicio adfectum fingit ?

B.—Ita est. Dicit Alcaeum et Sappho canentes Promethea et Tantalum delectare. Non potest, credo, Charonti persuaderi, ut Promethea revehat.

A.—Quare eum *callidum* appellat ?

B.—Cicero eos *callidos* appellat, quorum animus usu, tanquam manus opere, concalluit. Demosthenes, Prometheus, Ulixes callidi dicuntur: Musa callida appellatur: Cicero dicit natura nihil esse callidius.

A.—Quis Tantalum et genus Tantalii coercere dicitur ?



B.—Mors Tantalum et ejus genus, Nioben, Atridas, nomina magna et honoranda, coercet. Qui autem divitias et honores ab se alienos captant, ii similes Tantalii sunt, qui sitiens, ut ait Horatius, a labris fugientia captat flumina: genus Tantalii hoc loco *similes Tantalii* mihi esse videtur, quo ex genere est hic avarus.

A.—Nonne apud Aesopem pauper Mortem vocat ?

B.—Mortem vocatam non laetus vidit. Vocata autem atque non vocata, ad hominem laboribus vitae functum Mors venit. Superbos coercet, pauperes levat laboribus; omnibus imminet. Quid, ait poeta, ultra tendis ?

E. H. R.

HYMNUS IN FESTO ASCENSIONIS DOMINI.

Jesu beatissime !
 Brachia amoris !
 Me sustenta in labando,
 Audi me in implorando,
 Verba et clamoris
 Fac ut, olim, transformata
 Cantem cantica beata,
 Vinculis doloris
 In aeternum liberatus.
 Cum in sinum congregatus
 Almus Salvatoris
 Coetus splendidus sanctorum
 Obliviscentur laborum
 Vitae hic prioris
 Et laudabunt, ante thronum
 Gloriosum, Patrem Bonum
 Qui et peccatoris
 Precibus non indignatus
 Creaturae miseratus
 Cordè creatoris—
 Ibi, ego et cantabo
 Magnum Nomen et laudabo
 Mei Redemptoris,
 Jesu clementissime ! *Amen.*

FRANCISCUS URBANENSIS.

M. PORCIUS CATO CENSORIUS. [Pars altera.¹]

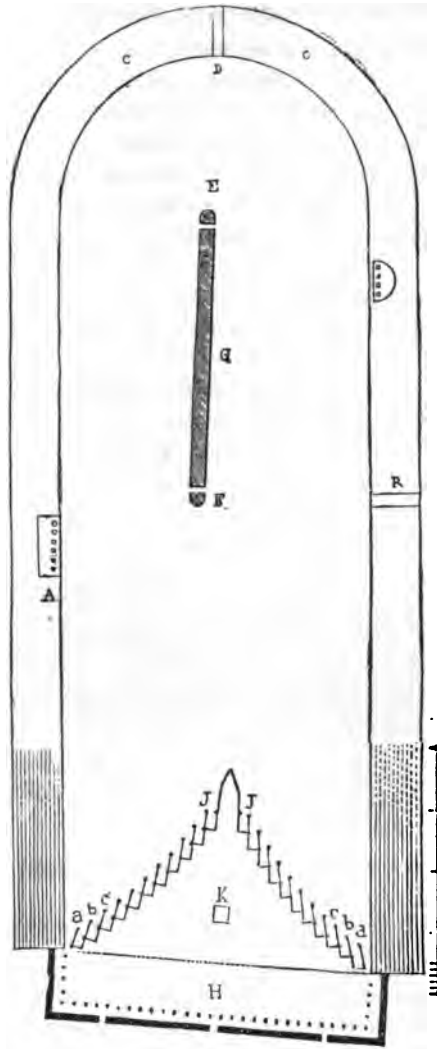
(11.) M. Catonem Graecas litteras in senectute didicisse accepi. (Acad. 2, § 5.)

(12.) M. Cato et diutissime senex fuit et in ipsa senectute praeter ceteros floruit. (Lael., § 4.)

(13.) Cato, quia multarum rerum usum habebat—multa eius et in senatu et in foro vel provisiva prudenter vel acta constanter vel responsa acute ferebantur—propterea quasi cognomen iam habebat in senectute sapientis. (Lael., § 6. Cf. de offic. 3, § 16: M. Cato et C. Laelius sapientes fuerunt. And Tusc. 1, § 5: Galbam, Africanum, Laelium doctos fuisse traditum est, studiosum autem eum, qui iis aetate anteibat, Catonem.)

(14.) M. Cato senex, fortissimus vir et illis temporibus doctissimus. (Pro Arch., § 16.)

¹ The first part was in Fascic. I.



(15.) Non eadem ratione et via M. Cato, P. Africanus, Q. Metellus, C. Laelius, qui omnes eloquentes fuerunt, orationem suam et rei publicae dignitatem exornabant. (De Orat. 1, § 215.)

Illustration: *Stadium*, page 199.

(16.) Catones, Philii, Laelii, quorum sapientia temperantiaque in publicis privatisque, forensibus domesticisque rebus perspectae sunt. (De lege agr. 2, § 64.)

(17.) Tantus erat in Catone usus rei publicae, quam et domi et militiae cum optime tum etiam diutissime gesserat, et modus in dicendo, et gravitate mixtus lepos, et summum vel discendi studium vel docendi et orationi vita admodum congruens. Is dicere solebat, ob hanc causam praestare nostrae civitatis statum ceteris civitatibus, quod in illis singuli fuissent fere, qui suam quisque rem publicam constituissent legibus atque institutis suis, ut Cretum Minos, Lacedaemoniorum Lycurgus, Atheniensium, quae persaepe commutata esset, tum Theseus, tum Draco, tum Solo, tum Clisthenes, tum multi alii, postremo exsanguem iam et iacentem doctus vir Phalereus sustentasset Demetrius, nostra autem res publica non unius esset ingenio, sed multorum, nec una hominis vita, sed aliquot constituta seculis et aetatibus. (De re publ. 2, § 1, u. 2. Cf. *id.*, § 37: Nunc fit illud Catonis certius, nec temporis unius nec hominis esse constitutionem rei publicae.)

(18.) Gravissimus auctor in Originibus dixit Cato, morem apud maiores hunc epularum fuisse, ut deinceps qui accubarent canerent ad tibiam clarorum virorum laudes atque virtutes; ex quo perspicuum est et cantus tum fuisse descriptos vocum sonis et carmina. (Tusc. 4, § 3. Cf. *id.* 1, § 3: Est in Originibus, solitos esse in epulis canere convivas ad tibicinem de clarorum hominum virtutibus, honorem tamen huic generi non fuisse declarat oratio Catonis, in qua obiecit ut probrum M. Nobiliori, quod is in provinciam poëtas duxisset. And Brut., § 75: Utinam exstarent illa carmina, quae multis seculis ante suam aetatem in epulis esse cantata a singulis convivis de clarorum virorum laudibus in Originibus scriptum reliquit Cato.)

(19.) Catonem quis nostrorum oratorum, qui quidem nunc sunt, legit? aut quis novit omnino? at quem virum, di boni! mitto civem aut senatorem aut imperatorem; oratorem enim hoc loco quaerimus; quis illo gravior in laudando? acerbior in vituperando? in sententiis argutior? in docendo edisserendoque subtilior? refertae sunt orationes amplius centum quinquaginta, quas quidem adhuc invenerim et legerim, et verbis et rebus inlustribus: licet ex his eligant ea, quae notatione et laude digna sunt: omnes oratoriae virtutes in eis reperientur. Iam vero Origines eius quem florem aut quod lumen eloquentiae non habent? Amatores huic desunt sicuti multis iam ante seculis et Philisto Syracusio et ipsi Thucydidi. (Brut., § 65. Cf. *id.*, § 294: Catonem ut civem, ut senatorem, ut imperatorem, ut virum denique cum prudentia et diligentia tum omni virtute excellentem probo; orationes autem eius, ut illis temporibus, valde laudo; significant enim quandam formam ingenii, sed admodum impolitam et plane rudem.)

(20.) Scitum est illud Catonis, ut multa: Melius de quibusdam acerbos inimicos mereri quam eos amicos, qui dulces videantur; illos verum saepe dicere, hos numquam. (Lael., § 90.)

(21.) Vetus illud Catonis admodum scitum est, qui mirari se aiebat, quod non rideret haruspex, haruspicem cum vidisset. (De divin. 2, § 51.)

(22.) Erumpunt saepe vitia amicorum . . . tales igitur amicitiae sunt re-

missione usus eluendae et, ut Catonem dicere audivi, dissuendae magis quam discindendae. (Lael., § 76.)

(23.) Cum Cato percussus esset ab eo, qui arcam ferebat, cum ille diceret, "Cave," rogavit, " Numquid aliud ferret, praeter arcam." (De orat. 2, § 279.)

V. M. R. [*Asleep, January 31, 1885.*]

Folded hands and fettered feet ;
 Sealèd eyes in alumber sweet ;
 Closèd mouth, undimpled chin ;
 Cheeks so pale and cold and thin ;
 No more beating of the heart,
 No more breath the lips to part ;
 Not a word, and not a kiss :
 Has our love all come to this ?

For the body, yes, 'tis all !
 Like the seed sown in the fall,
 Planted in the earth away,
 Mingled with its kindred clay,
 Waiting through the wintry snow,
 Till the wind of spring shall blow ;
 Certain then to wake from sleep :
 God this planting safe will keep.

Meanwhile, with activities
 Freer far, and clearer eyes,
 Wakes her soul, and warms with love :
 First for God and things above ;
 Then with pity, tender, true,
 Loving, praying, turns to you ;
 Draws your heart, her joys to see,
 Hearts where treasures are, will be.

February 2, 1885.

W. C. D.

IDEM LATINE.

En junctis manibus, jacet arcta compede vincta :
 En oculos clausit leniter alma quies.
 Ora rigent fugitque venus fugit color omnis.
 Mors maciesque suis excubuere genis.
 Cor torpet placidum, non dimovet aura labella :
 Lingua silet, vultus suavia blanda negat.
 Sic noster finitus amor ? Quin corporis extat
 Pars melior ; constans hanc amor usque colat.
 Qualia sparguntur brumali semina coelo :
 Qualia foecundo pulvere condit humus ;
 Qualia miscentur cognatae condita terrae :
 Qualia per niveos delituere dies ;

Dum tandem elatebris revocaverit aura Favoni—
 Sic sobolem caram servat amatque deus.
 Liberior nunc illa suis nunc lumine claro
 Servit, nunc vigilat cor et amore calet.
 Praecipue fruiturque deo et coelestia spectat,
 Dein se ad vos vertens vota precesque movet.
 Vos leni monitu ad coelestes allicit oras :
 Quod vobis cordi est quo vocat ite pii !

FRANKLIN, N. Y.

W. E. WILSON, M. A.

C. LAELIUS SAPIENS.

(1.) Laelius, qui Diogenem Stoicum adulescens, post autem Panaetium audierat, non eo dictus est sapiens, quod non intelligeret, quid suavissimum esset, sed quia parvi id duceret. (De fin. 2, § 24.)

(2.) M. Cato et C. Laelius sapientes sunt habiti et nominati. (De offic. 3, § 16.)

(3.) M. Mucius augur multa narrare de C. Laelio socero suo memoriter et iucunde solebat nec dubitare illum in omni sermone appellare sapientem. (Lael., § 1.)

(4.) Sapientiae studium vetus id quidem in nostris, sed tamen ante Laelii aetatem et Scipionis non reperio quos appellare possim nominatim. (Tusc. 4, § 5.)

(5.) C. Laelius, is qui Sapiens usurpatur, praetor (a. u. c. 609) Viriathum Lusitanum fregit et comminuit ferocitatemque eius ita repressit, ut facile bellum reliquis traderet. (De offic. 2, § 40.)

(6.) Ut ex bellica laude aspirare ad Africanum nemo potest, in qua ipsa egregium Viriathi bello reperimus fuisse Laelium, sic ingenii, litterarum, eloquentiae, sapientiae denique etsi utrique primas, priores tamen libenter deferunt Laelio. (Brut., § 84. Cf. de re publ. 1, § 18: Fuit hoc in amicitia quasi quoddam ius inter Scipionem et Laelium, ut militiae propter eximiam belli gloriam Africanum ut deum coleret Laelius, domi vicissim Laelium, quod aetate antecederet, observaret in parentis loco Scipio.)

(7.) Accepimus e patribus maxime memorabilem C. Laelii et P. Scipionis familiaritatem fuisse. (Lael. 1, § 4.)

(8.) Erat in C. Laelio multa hilaritas, in eius familiari Scipione ambitio maior, vita tristior. (De offic. 1, § 108.)

(9.) Praeclara est aequabilitas in omni vita et idem semper voltus eademque frons, ut de Socrate idemque de L. Laelio accepimus. (De offic. 1, § 90.)

(10.) Laelius semper fere cum Scipione solebat rusticari itque incredibiliter repuerascere erant soliti, cum rus ex urbe tamquam e vinculis evolavissent. (De Orat. 2, § 22.)

(11.) C. Laelius et P. Africanus in primis eloquentes, quorum exstant orationes, ex quibus existimari de ingeniis eorum potest. (Brut., § 82.)

(12.) Multi oratores fuerunt, ut illum Scipionem audimus et Laelium, qui omnia sermone conficerent paullo intentiore, num quam, ut Ser. Galba, lateribus aut clamore contenderent. (De Orat. 1, § 255.)

*VERSIO LATINA CARMINIS JAPONENSIS. (Post paraphrasim
anglicam Dickensiam a Nathan Haskell Dole facta.)*

My lowly hut is thatched with straw
From fields where rice-sheaves frequent stand,
Now autumn's harvest well-nigh o'er,
Collected by my toiling hand:
Through tattered roof the sky I view,
My clothes are wet with falling dew.

Taberna vilis tegitur
manu conlectis strenua
mibi ex agro oryzae culmis
quo stant fere factis messis
crebri laboribus fasces:
tecti nudant rimae astra;
rorescit squalida vestis.

INSCRIPTIO.

Haec inscriptio in monumento sepulcrali, quod intra tem-
plum Christianum, prope *Leeds*, Britannorum urbem, extat:

Hic jacet Carolus Lister in utraque Acad. Med. Stud. qui
ipse paulo ante mortem suam cecinit cygneam cantionem.

1 Cor. xvi, 55.

Phil. i, 23.

Ubi mors aculeus tuus?

Cupio dissolvi.

Grata venis, mors,
Grata venis, nec
Me tua terrent
Spicula, quae nunc
Sentio in aegro
Corpore fixa.
Mors etenim agni
In cruce caesi
(O amor ingens!)
Undique mentem
Munit, et illam
Servat ab omni
Vulnere tutam.

Mens mea mundum,
Vanaque vitae
Somnia, et umbras,
Laeta relinquit.
Et cupit alis
Nixa duabus—
Speque fideque—
Scandere summas
Aetheris oras:
Merset ubi se
Flumine puri
Gaudii, Jesu,
Teque fruatur
Omnia in aeva.

Obit die v. Aug. aetat. xxiii., Anno sal. MDCLXXXIV.

ENGLISH SUPPLEMENT.

[SUPPLEMENTUM ANGLICUM.]

HORATIUS: Lib. I, Carm. I. [Nathan Haskell Dole.]

Maecenas, sprung from kings of old,
My patron and my sweet delight!
Some in the race-course have their joy
To gather up Olympic dust:
The palm of honor and the goal
Avoided by the ardent wheel
Lift them on high among the gods,
Among the rulers of the earth.
This man rejoices if the mob,
The turbulent, fickle populace,
Are mad to give him sovereign power;
This other loves to store away
In treasure-houses of his own
The gains swept up from Libyan sands.
He who delights to plow his fields
By all the wealth of Attalus
Could not be moved to trust his life
In Cyprian craft, a mariner
Afraid of the Myrtoan Sea.
The merchant, trembling at the winds,
Which wrestle with the Icarian waves,
Yearns for the leisure of his home,
The green fields of his native town;
But soon refits his shaken ships,
Untaught a poor man's lot to bear.
Some scorn not cups of Massic wine,
Nor shame to rest the live-long day
With limbs full stretched beneath the shade,
Or where fresh fountains gently spring.
In camps full many find delight—
The ringing trumpet and the shouts
Of captains calling men to war,
By matrons hated and abhorred.
The huntsman, thoughtless of his bride,

Endures the winter's freezing sky
 To see the doe with tender kids,
 The Marsyan wild boar break his toils.
 But me, the prize of learned brows,
 The crown of ivy gives a place
 Among the mighty gods on high :
 The cooling grove, the dancing nymphs,
 The Satyrs in light-footed choirs,
 Me from the common herd divide,
 Unless Euterpe fail to sing,
 Or Polyhymnia refuse
 To tune her Lesbian lyre again.
 Now if among the prophet bards
 Thou givest me my fitting place,
 My lofty fame shall strike the stars.

CURRICULUM IN LATIN STYLE (STILISTIK). [For Five Years.
Heynacher.] [Continued from March.]

Pensum of Tertia.

In addition to the exercises of VI, V, IV (which should be reviewed), the following additions :

1. *Substantiva.*

(a.) (Cf. *Quarta*) further supplied by dependent clauses.

(α.) *Finale* ("purpose") : "ut," etc.

(β.) *Causale* ("cause") : *quae cum ita sint* = "under these circumstances" (or "hence").

(γ.) *Temporale* : *dum haec geruntur*, "during these events."

(b.) By *interrogatio indirecta* : "Caesar put the bravery of the enemy to the test," *quid hostes virtute possent, Caesar expertus est.*

(c.) *Firmi et constantes amici deligendi sunt, cuius generis magna est penuria.* Appositive attracted into the explanatory relative clause.

(d.) "The Athenian," *homo Atheniensis* ; "the Athenians," *Athenienses.*

2. *Adiectiva.*

(a.) "Which of the two brothers is the older" (Germ. *aeltteste*) ?
Uter fratrum "maior" natus est ? Why *comparativus* ?

(b.) *Multi viri fortes*, but *firmi "et" constantes amici.* Two

adjective attributes with one substantive are united by *et*, except when one of them taken with the *substantivum* forms a unit (which is modified by the other adj.).

(c.) *Amicissimus meus*, "my best friend," "one of my best friends."

(d.) "Late in the night," *multa nocte*; "immediately upon the arrival of the army," *primo adventu exercitus nostri*.

(e.) *Fabricii virtus* = "the noble F." (rule †).

3. Pronomina.

(a.) *Inter se* = "each other."

(b.) "What a victory!" *quanta victoria*. When "what a" = "how great a" it is *quantus*; so "such a," *tantus*.

(c.) *Quisque*: *suum cuique*; *optimus quisque*; *quam quisque norit artem, in hac se exerceat*.

(d.) Difference between *alter* and *alius*, *idem* and *item*.

(e.) "None of my books," *nullus meus liber*.

(f.) *Quisquam* and *ullus* in clauses with negative sense.

(g.) *Nemo umquam*; *nihil usquam*, etc.

(h.) *Ipsae*. *Manus sibi "ipse" intulit*; *nosce te "ipsum"*; *vestra "ipsorum" opera pax facta est*.

(i.) *Qui*. *Themistocles de servis suis quem habuit fidelissimum*, etc., "the truest which he had"; *Cato, quo nemo erat doctior*.

4. Verba.

(a.) *Nego*, "say that not."

(b.) *Passiva* in reflexive meaning: *mutari, exerceri, moveri*.

(c.) Meanings of *esse*: "rules" (prevails), *est opinio*; "it means," "is written," etc.; "shows," "displays," "manifests," *est prudentis*; "live," "abide."

(d.) Where no *passivum* exists, its place is supplied by—

(a.) "*Esse*" *cum Dativo*: *odio esse*; *usui esse*.

(β.) *Habere*, as *admirationem habere*.

(γ.) *Admiratione, dolore, laetitia affici*.

(e.) The *verbum* represents our *adverbium*. *Constat* (*bekanntlich*), "as is known"; *vereor ut*, "hardly"; *dubitare non potest quin*, "undoubtedly"; *quo facto*, "thereupon"; *quo factum est ut*, "consequently."

(f.) Latin often "subordinates" when we "co-ordinate." *Hostibus pulsis urbem obsidione liberavimus*, "we have repulsed the enemy and freed the city."

(g.) "We plundered the city and *then* burned it," *urbem expugnāvimus, "expugnātam" incendimus.*

5. Præpositiones.

Latin avoids the immediate union of two *nomina* by *præpositiones*. Instead are used—

(a.) *Genetivus*. *Litterae Darii*, "a letter from D."

(b.) *Adiectiva*. *Pugna Cannensis*, "fight at Cannæ."

(c.) *Participia* or relative clauses. "Fight at Salamis," *pugna ad Salamina facta*, or *quæ facta est ad Salamina*.

6. Adverbia.

(a.) *Nunc—tum*; *tam—quam*; *magis—plus*; *etiam tum* (*nunc*); *ne tum* (*nunc*) *quidem*; *non iam, non amplius*; *vel*; *quam non* ("how little"); *adeo (ita) non*, "so little."

(b.) "Only," "but," not translated in *raro, unus, pauci, paulum*. But, on the other hand, *hanc villam, nisi parvo stabit non emam*.

7. Coniunctiones.

(a.) *Copulative* connection, or *asyndeton*. *Honeste et sapienter et iuste vivere. Veni, vidi, vici.*

(b.) *Neque, et non*, and, in contrasted clauses, *non* = "and not," "but not." *Proconsulis, non senatus maxime intererat eas gentes expelli, quæ proxime incolebant. Uterque eorum iuvenis litteris studuerat, rem militarem neglexerat* ("but warfare").

(c.) "As" expressed by *correlativa*; "as" after words of likeness and unlikeness, similarity and dissimilarity is *atque*. *Non aliter scribo ac sentio.*

(d.) *Neque enim, neque vero, neque tamen* at beginning of clause.

(e.) *Itaque—igitur*; *nam—enim*; *etiam—quoque*; *at, sed—autem*; *ne—quidem*.

8. Arrangement of words.

(a.) *Hostes statim ad Caesarem "legatos" miserunt. Una cum his "legatis" Commius Atrebas venit.* The word which points to the clause which has preceded is placed first. *Secutæ sunt continuos complures dies tempestates, quæ et nostros in castris continerent et hostem a pugna prohiberent.* The word which points to something following is placed at the end.

(b.) *Magno cum dolore.* For the sake of force the *adiectiva* are separated from their *substantivum* by the preposition.

(c.) *De belli calamitate*. Prepositions can be separated from their *casus* only by a *genetivus*.

(d.) *Quod cum audivissent Troiani*. In a relative clause the *coniunctio* follows the *relativum*.

(e.) *Fixed order of words: senatus populusque Romanus, terra marique, domi militiaeque, ferro ignique, exspectatione celerius*.

(f.) *Eam mutationem, si tempora adiuvabant, facilius commodiusque faciemus*. If the object of the principal clause is at the same time object of the dependent clause, it is placed before the conjunction of the dependent clause.

(g.) Order: *incidi in hominem mihi inimicum* (not *in mihi inimicum hominem*).

(h.) *Itaque cum Romam venisset, statim imperatorem adiit*. Here *cum igitur* would have been wrong, as "therefore" belongs to *adiit*. The conjunction which belongs to the principal clause is placed first, that of the dependent clause follows immediately.

Pensum of Secunda.

Substantivum.

1. "You see the great throng which has assembled at this trial," *quanta multitudo hominum convenerit ad hoc iudicium, vides*. Objects of *verba sentiendi, declarandi, and interrogandi*, which are modified by a relative clause, are separated from their verb and carried into that clause, which must then be changed into *interrogatio indirecta*.

2. Poverty of the Latin in *substantiva*. Lack of *substantiva* supplied by—(a.) *Interrogatio indirecta*: "Your real intention," *qui vester sit animus*; "course," *res quem ad modum gesta sit*. (b.) Relative clauses: "immediate results," *ea, quae statim consecuta sunt*; "elements," *ea, ex quibus omnia nata esse dicuntur*.

3. *Catonēs*, "men like Cato."

4. Lack of *abstracta* supplied by—(a.) *Adiectiva*: *multi anni*, "a series of years"; *magna disciplina*, the highest kind of instruction. (b.) By *genetivus pluralis participii praesentis*: "expressions of admiration," *sermōnes admirantium*. So "shouts of victory."

5. *Admiratio*, "admiration" (which one feels or [*Bewundertwerden*] that which one causes); *expectatio* (the expectation which one feels or that which one causes).

6. Objective and subjective signification: *scelus*, "crime" and "criminal mind"; *libertas*, "freedom" and "feeling of freedom"; *omnem recusationem mihi ademisti*, "possibility of refusal"; *Gallorum oppugnatio* ("method—manner of besieging"); *haec est*; *virtus*, "impulse of virtue."

7. *Senatus datus est*, "admission to the senate"; *sanguis*, "blood-spilling"; *animi et aurium causa*, "for conversation and to delight the ear"; *hoc maximum et periculorum incitamentum est et laborum*, "to endure dangers," etc.

8. *Concretum pro abstracto*. *Me ducem sequimini*, "my leadership." *Equitem* ("in cavalry") *maxime suis viribus deesse*. Much less often *vice versa*—e. g. (*dirimere*) *iras = iratos*.

9. "As the proverb says," *ut est in proverbio*; "all his care and anxiety is devoted to the state," *omnes suas curas cogitationesque in rem publicam conferebat*. The *abstracta* are seldom subjects of the clause in Latin.

10. Translate the *pluralis* of these *abstracta*: *invidiae*, "exhibitions of envy"; *conscientiae*, "movements of the conscience"; *aetates* (periods in age), "ages"; *praedae*, "divisions of the plunder."

11. Sometimes a Latin plural replaces our *abstractum*. *Magnos animos esse in bonis viris*, "a high spirit"; *studia senatus*, "favor of the senate"; *mores*, "character"; *furores*, "mad conduct."

12. *Id specto*, "I have that end before my eyes"; *hoc teneo*, "I hold fast to this view"; *misit qui explorarent*, "persons."

13. "Improve one's self," *suos mores corrigere*; "to announce one's self," *nomen profiteri*; *profectio certe animum tuum non debet offendere*; *alicuius laudem obscurare*, "to render any one obscure."

14. Note this case: "accuser," *is qui accusat*; "the magistrate of the court," *is qui iudicium exercet*; on the other hand, *vetus accusator*, "a skilled (crafty) accuser." *Substantiva in tor* indicate a permanent quality. *Arminius haud dubie liberator Germaniae*.

15. *Multae in Fabio, ut in homine Romano, litterae erant*. "F. possessed as Roman," etc. If the appositive contains a ground or a limitation, it will be expressed in Latin by a complete clause.

16. "The opinion of Silanus that," etc., *sententia Silani, qui censet*, etc.; "judgment that," etc., *vox qua nuncupavit*, etc.

Adiectivum.

1. "Skill as accuser," *artificium accusatorium*; "life in the city," *vita urbana*; *bellum Hannibalicum*, "with Hannibal"; *homo florentissimus*, "a man in the best circumstances."

2. Other *adiectiva* in place of adverbs (cf. *Quarta*) *Romulum sublimem raptum procella*; *permulti* = "in great numbers"; *praesens*, "before the eyes"; *assiduus, frequens, densus, omnis* (= totally).

3. *Adiectiva* expressed by clauses: "surrounding mountains," *montes qui circa sunt*; "unendurable," *id quod ferri non potest* ("population of that time," *id quod tum erat hominum*).

4. Active and passive force: *senex caecus, saxa caeca* ("hidden"); *tristis*, "saddening," *laetus*.

5. *Adiectiva* which indicate qualities of persons never in Latin directly modify things or *abstracta*. Hence not *liber doctus, moderatio sapiens*. Instead are used:

(a.) The Ἐν δὲ δύοῖν: "my natural modesty," *natura pudorque meus*; "anxious fear," *timor ac metus*; "wise moderation," *consilium ac moderatio*.

(b.) Circumlocution with *plenus*: *consilium ceperunt plenum sceleris et audaciae*, "a criminal, bold plan"; *opinio erroris plena*, "an erroneous opinion."

6. The force of the adj. contained in the substantive itself: *prudentia*, "practical insight"; *doctrina*, "theoretical knowledge"; *invidia*, "the bad impression" *conscientia*, "bad conscience"; *voluptas*, "sensuous enjoyment."

7. *Haec tanta celebritas famae*, "so wide-spread fame"; *nulis contumeliis verborum parcere*, "abusive words"; *tanta foeditas supplicii*; *sceleris immanitas* = *scelus immane*.

8. *Temeritatis est calidius quam calidius agere*, or *magis callide quam callide*: *Cato, quo nemo erat doctior*, "the most learned"—strengthening of the superlative by *unus omnium*.

Pronomen.

1. *Occiso S. Roscio quis primus Ameriam nuntiat*, "who announced it first at Ameria?"; *Plato omnibus consulentibus dixit*, "to all consulting him"—"it," "him," should not be translated, as the connection sufficiently indicates them.

2. "Another"; (a) *inter nos, nos se*; (b) *alter alterum, alius alium, alii alios*; (c) *cives cum civibus certant*.

3. "They chose men as leaders who were deemed skilled in warfare," *eos duces delegerunt, qui rei militaris peritissimi habebantur*: *Is qui*, "a man who"; *id quod*, "a thing" (or "a circumstance") which.

4. *Hic dolor*, "grief about this"; *ex eo numero = ex eorum numero*; *ob eam iram*, "on account of anger at that."

5. "And indeed" when translated by *isque, idque?*

6. *Quid haec tanta celeritas festinatioque significat?* "this great quickness," etc.; "this brave man" often = *hic tam fortis vir*.

7. *Res ad manus venit*, "it came to fighting."

8. "*What a glorious matter!*" *quam praeclara res!*

9. If *qui = is autem, enim, quoque, et is*, then no co-ordinate conjunctions are used with it.

10. *Quod si = "but if," "now if" (Quod nisi — ?)*.

11. *Quibus si videretur, Hannibali denuntiarent = qui, si iis videretur; raptim quibus (= iis quae) quisque poterat elatis*. Joining of the *relativum* to the subordinate clause. Attraction.

12. When is the *substantivum* drawn into relative clause?

(a.) *Quam quisque norit artem, in hac se exerceat*; when the relative clause stands first and is followed by *is* or *his* in the principal clause.

(b.) *Firmi et constantes amici eligendi sunt cuius generis magna est penuria*—in apposition.

13. *Socrates primus hoc docuit*, "S. was the first who"; *Siciliam primam Romani in provinciae formam redegerunt*, "was the first country which"; the Latin supplied the place of such circumlocution as ours by position and stress of voice.

14. *Fabulis Terentii plus delector quam Plautinis* or *quam Plauto*, "that, these, those," before a genitive, is generally not expressed.

15. *Ipsse = self, direct, immediate: Ipsi quoque, et ipse = item*.—Fondness for the nominative; *medici "ipsi" se curare non possunt*.

16. "Every one understands"; (a) *nemo non intellegit*; (b) *nemo est qui non intellegat*; (c) *quis est qui non intellegat* (at the end of the clause).

17. *Quidam* with an *adiectivum* often = "wholly," "truly"; with a *substantivum* = "a kind of," "in a manner."

18. Note *quisquam* in rhetorical questions, conditional clauses, and those clauses expressing comparison.

19. Note *sine ulla spe*, but *non sine aliqua spe*.

20. *Pro tua sapientia* = *quae tua est sapientia* = *qua es sapientia*.

21. *Possessivum* before *locus*, *tempus* = agreeable, favorable. *Meo, tuo, suo iure*, "with full right."

Verbum.

1. Substantive use of *participium praesens* in *casus obliqui* of singular.

2. Idiomatic uses: *non invenio*, "I can not find"; *rem ita instituit*, "he knew how to arrange the matter so"; *cogor*, "I see myself compelled," etc.

3. "What ardor must A. have possessed!" *quem ardorem studii censetis in Archimede fuisse.*"

4. Threaten: (a) *minari*, "by words or gestures"; (b) *Mors imminet; periculum impendet*; (c) *Rex gravior ultor caedis futurus erat*; (d) *Sextus infensus ira Gabius abiturus videtur.*

5. (a) *Caesar in Rheno pontem fecit* ("caused to be made"); (b) *Castra munire iussit*; (c) *castra munienda curavit*; (d) *Pattior* and *sino* = "permit"; (e) *facio ut*, often merely circumlocution for simple verb: (f) *Polyphemum Homerus cum ariete colloquentem facit.*

6. *Verba pro adverbis.* *Postea homines ultro et citro cursare non destiterunt* ("continually"). *Fidenates occupant bellum facere*, "begin war first"; *soleo*, "usually"; *persevero*, "perseveringly"; *dolendum est quod*, "unfortunately"; *accidit ut*, "accidentally"; *vereor ut*, "hardly"; *non multum abest quin*, "nearly."

7. "And then!" *Patrem meum, cum proscriptus non esset, ingulastis, occisum in proscriptorum numerum rettulistis. Exercisum fundit fugatque, fusum persequitur.*

8. Lat. *adiectiva* correspond to our participles, and *vice versa* e. g., *gravis*, "pressing"; *constans*, "steadfast"; *expressa imago vitae cotidianae*, "a true likeness"; *vestigia expressa*, "clear traces"; *invictus, exspectatus* ("welcome").

9. *Transitiva*, used absolutely. *Ducit quam prozime ad hos-*

tem potest, "he advances as near to the enemy as possible"; *intelligere*, "to be a connoisseur"; *vincere, iudicare, solvere e portu*.

10. *Verba* used pregnantly: *bellum coniunxerunt*, "they united to carry on the war"; *mirari*, "to ask on, on account of wonder"; *excusare, defendere*, "to bring forward in excuse—defense."

11. "So say I"—"I ask" must more often be completed by the context. Logical ellipsis! (Cf. Liv. i, 23, 7, 28, 5; in *Catil.* II. §§ 3, 9, *pro S. Roscio*, § 131.)

12. **Ev δὲ δῶϊν*; *oro atque obsecro, officio atque obsto. Bellum denuntiatur et indicitur*, "is formally declared"; *se applicare et adiungere*, "closely join one's self."

Adverbium.

1. *Fortissime pugnare*, "with the greatest bravery"; *attentissime legere*, "with close attention"; *haec possum omnia vere* ("in accordance with the truth") *dicere, vice versa: aliquid in bonam partem accipere*, "take kindly" (*sine cura quiescere, sine metu spirare*).

2. The *adverbium* containing the main thought of the sentence. *Athenienses Socratem iniuste damnaverunt*, "acted unjustly in that they condemned S." *Tarquinis sui cives imperium bene crediderunt. Cante tacuisti.*

3. *Marius "septimum" consul; omnes "circa" populi; "vere" deus.*

4. *Inde = ex eo; quo = ad quem; ubi = in quo; etc.*

5. Distinguish between *certe scio.—certo scio; fere—paene—prope; denique—tandem—demum—postremo—; mox—paulo post.*

6. Note *non iam = "no longer"; potius quam = "and not much rather" (!); vel, "even"—before superlatives, "decidedly"; vel ex hoc = "for example, from this"; parum multi, "too few"; parum magnus, "too small." Limitation must not be expressed by *nimum, nimis.**

7. Latin *adverbia* to express quality with "know," "understand," "feel," "learn" (study); *facile, satis, probe, magis, maxime intellego; but bene mereri.*

Praepositio.

1. Prepositional expressions, not so frequent in Latin, occur oftenest with—

(a.) Verbal substantives: *cursus per urbem*; *reditus Romam*.

(b.) Expressions of place and time: *in Graecia homines*; *pugna ad Cannas*; *in pace religiones* (rites of religion).

(c.) Expressions of origin: *poeta de plebe*; *ex virtute nobilitas*; of material, *imago ex aere*.

2. Prepositions not repeated:

(a.) In short expressions: *in labore et dolore*.

(b.) Before the appositive: *cum duobus ducibus de imperio in Italia decertatum est, Hannibale et Pyrrho*.

(c.) Before the *relativum*: *Cimon in eandem invidiam incidit, quam pater suus*; *in tanto luctu sum quanto nemo umquam*.

3. Pregnantly: "without committing a crime," *sine scelere*; "without shedding blood," *sine sanguine*. In order to "occasion fever," *ad metum*. *Carcer ad terrorem increscentis audaciae media urbe aedificatur*; so *ad ludibrium, ad fidem, ad fraudem*. *Propterte vivo*, "I have you to thank that I am now alive."

The most Important Tropes and Figures.

Asyndeton, especially *Asyn. Adversativum*—*Litotes*, *Anaphora*, *Antithesis*, *Chiasmus*, *Oxymoron*, *Hypallage*.—*From the German (GYMNASIUM)*.

THE LATEST TRANSLATION OF VERGIL. [Selections.]

Driven by hate from his throne for a haughty use of his power,
 Metabus, when he left his ancient city Privernus,
 Took with him in his flight through the midst of the war with its conflicts,
 As his companion in exile, his child, and called her Camilla,
 With but a little change from the name of her mother Casmilla.
 Bearing her thus on his breast, he sought to gain the long mountain
 Chain with its lonely groves; cruel shafts beset him on all sides,
 And with their swarming bands around him flitted the Volsci.
 Lo! in the midst of his flight, overflowing its banks, Amasenus
 Rolled with its foaming flood, from the clouds had the rain in such torrents
 Burst. Preparing to swim, he is stayed by his love of the infant,
 Fearing for his dear burden's sake. As he turns every method
 Over in mind, of a sudden this plan is finally hit on:
 There was, it seems, a huge spear which the warrior haply was bearing
 In his strong hand, with many hard knots of well-seasoned oak-wood;
 To it his daughter, inclosed in the bark stripped off from the wild-cork,

Binds he, and ties her adjusted with skill to the spear near the middle.
Poising it then in his great right hand, thus he Heaven addresses :
" Guardian thou of the groves, benign Tritonian virgin,
I, her own father, devote her to thee ; with thy shaft through the air she
First as a suppliant flies from the foe. Receive, I beseech thee,
Goddess, thine own, which now to the doubtful air is intrusted."

Thus he spake, and with arm drawn back directed and hurled forth
His great spear : the waters resound ; o'er the swift-flowing river
Fast to the whizzing shaft flies forth the hapless Camilla.
Metabus, though with a great troop now pressing closely upon him,
Throws himself into the stream, and the spear with the maiden in triumph
Plucks from the grassy turf, as a votive gift to Diana. (XI, 540-566.)

Nevertheless Aeneas, although, delayed by the arrow,
Sometimes his knees retard and forbid his running, still follows,
Eagerly pressing, foot to foot, his frightened opponent ;
As if at any time finding a stag inclosed by a river,
Or shut in by the fear of the bright-feathered line drawn around him,
Onward the huntsman presses in haste, with dogs and loud barking,
But at the same time the stag, alarmed by the snares and the high bank,
Flies and flies back by a thousand ways ; but the Umbrian eager
Follows with open jaws, and now, now has him, and seeming
Now to have him, snaps with his teeth, and is mocked by a vain bite :
Then arises in truth a loud cry, and the banks and the broad lake
Echo around, and all the heavens resound with the uproar.
On flies Turnus, the while to all the Rutulians crying,
Calling on each by name ; and earnestly asks for his known sword.
Death, however, Aeneas threatens, and speedy destruction,
If any one shall come to his aid ; and frightens the fearful,
Threatening their city with ruin : he still presses on, although wounded ;
Five full circuits they complete, and again they retrace them,
Forward and back. For no light or sportive prize are they seeking :
But for the life and the blood of Turnus now is the contest. (XII, 746-765.)

HOWLAND'S "*Virgil's Aeneid, last Six Books.*"

SOME OVERSIGHTS IN HARPERS' LATIN LEXICON.

II.

A few words on the marking of the quantity of vowels. It is very much to be regretted that so little was done in the revision of the lexicon to determine and indicate the quantity of vowels before two consonants. The subject is a difficult one, and we must be content in many cases to remain in ignorance or doubt. Probably a great deal of investigation would be required to collate and sift all the evidence attainable ; but, without any pretense

to an exhaustive treatment, the editors would have done a great service to students and teachers, if they had tried to satisfy very moderate and reasonable demands, instead of almost ignoring the subject.

This statement may seem a little too sweeping. In some cases we find vowels marked before a mute followed by a liquid, as *illecēbra*, *tenebra*; sometimes the vowel is left unmarked, as in *quamobrem*.

Rōstrum has the first vowel marked, but no other word of that group except *rōdo* and *rōsio*. As to some classes of monosyllables, it seems to be pretty much a matter of accident whether the quantity is indicated or not. For example, *ad*, *cum*, *is*, *in*, *quam*, *at*, *bis*, etc., are left unmarked; while *ab*, *ob*, *que*, *vel*, *ve*, *sed*, *ter*, etc., are treated with more consideration. Actual errors in quantity-marks are probably few in number. *Cethēgus* is written *Cethēgus* and *repentē*, *repentē*; *epistola* is found in one place, and *epistola* in another.

Marks of quantity are always omitted, so far as I have noticed, in the case of words inclosed in square brackets, as those from which others are derived. This is often a real inconvenience to the student. Suppose, for example, I open the dictionary at the word *crastinus*. The *a* is not marked, and I can not at once infer its quantity from the primitive *cras*, for that also is unmarked here. I must turn to the article where *cras* is separately treated. There are, of course, a great many similar cases.

Attention is very properly called to the usual position of certain particles, as *tamen*, *vero*, *quoque*, *igitur*. But in other cases, where there seems to be equal reason for remark, nothing is said; as, for example, *quidem*, *etiam*, *verum*, and *ergo*, as contrasted with *vero* and *igitur*.

Jam. The force of this word seems to have been mistaken in the following sentence: *At si hoc idem huic adulescenti optimo P. Sestio dixissem, jam mihi consuli senatus vim et manus intulisset* (Cic. in Cat. i, 8, 21). The passage is cited as an illustration of the use of *jam* "in a conclusion to emphasize its relation to the condition." But *jam* is not here a synonym of *profecto*, modifying the verb, but throws emphasis upon *mihi*, and is equivalent to *etiam*, even on me, the consul. It is correctly explained in Benecke's note: "Selbst meine Würde als Consul,

selbst die Heiligkeit dieses Orts, würde mich nicht vor ihren Angriffen geschützt haben." It will be found, I think, that this use of *jam* is ignored; it can not be referred to any explanation, definition, or remark, in the article on this word.

Again, the use of *jam* with *et* in the sense of *indeed, really*, is amply illustrated, and the following passage is cited to show that it is similarly used with *ac*: *ac jam ut omnia contra opinionem acciderent, tamen se plurimum navibus posse* (Caes. B. G. iii, 21). Now no one would probably think of taking *ac jam* together, if *jam* and *ut* were not separated by a comma, as some one fancied they should be, and accordingly inserted a stop. *Ac* means *and besides*, and if a comma were to be inserted at all, it should be after *ac*. *Jam ut* go together, and the meaning is *even though*, being precisely equivalent to *etiam si*.

There is a passage in Ovid in which the use of *jam* can hardly be brought under any specification in the lexicon. Ceres says to Jupiter:

" . . . *neque enim praedone marito filia digna tua est, si jam mea filia non est*" (Meta. v, 522).

Here *jam* is used precisely as *δή* is, and = *ὅς δὴ λόγόν ἐστι*. It implies the truth of the supposition, as a thing that would not for a moment be questioned.

W. C. COLLAR.

AD CHLOEN. [Nathan Haskell Dole.]

Ecce tuam reddidi picturam

Ut repetisti.

Sed mihi restat melior multo

Pectore tuto.

Mittere vellem tibi; non possum.

Non volat illa!

Ipsa meum dextra fabro incidit

Cor tua temet.

See! I have returned thy picture,

As thou didst request.

But I hold another, better,

In my breast.

If I would, I can not send it;

It will not depart.

'Twas thyself who didst engrave it

On my heart.

Je te renvoie ton portrait

Parceque tu l'as réclamé.

Mais en mon cœur je tiens, ma belle,

Une peinture plus fidèle.

Je ne puis te la renvoyer;

Elle ne veut plus me quitter:

Car tu l'as gravée, madame,

Il y a longtemps, sur mon âme.

Dein Bild schick' ich Dir wieder

'S ist deine süesse Lust.

Doch hab' ich noch ein andres

Viel bess'res, in der Brust!

Ich kann es Dir nicht senden:

Es bleibt durch Freud und Schmerz.

Du selbst hast's eingegraben

Mir in das treue Herz.

FROM OLD ROME. A Teacher's Letter to his Pupils. [Adapted from the German.] [Continued.]

OUR road now leads us up to the summit of the Palatine, where, as has been already stated, there was formerly a valley. Domitian, no longer satisfied with the old palace, wished to prepare himself a site for a new one, and so filled up the hollow between the two hills, thus obtaining a large level surface for his palace, the private houses being torn down and used as foundations for the new building. Several of these old subterranean walls, with traces of their former adornment, may still be seen. A portion of the palace of Augustus also was destroyed at that time, for here, and a little to one side where the French nunnery has been erected, must have been the site of the first imperial residence.

The house of Augustus's parents was on the Palatine, but the exact locality, which was known by the name of "*Ad Capita bubula*," is unknown to us. Before his accession to the throne, Augustus lived in the Forum, in a house which he had purchased from the orator Hortensius. Suetonius tells us that it was a very modest dwelling, having only short colonnades, and rooms unadorned either with marble or artistic mosaics. This simplicity exactly suited the new occupant. For more than forty years he remained in Rome, both summer and winter, although the climate during the cooler season did not at all agree with him. Yet, in the midst of his own comfort and convenience, the emperor did not forget his obligation to the other officers of the government, and accordingly we find that he purchased several of the neighboring houses, and united them with his own. Besides this, he built a magnificent temple to Apollo on that portion of his property where a building had been destroyed by lightning. At the same time, also, he established a Greek and a Latin library. On becoming *pontifex maximus*, he converted his house into state property, that he might remain here as high-priest, since he was unwilling to move down into the residence set apart for the pontifex in the *Via Sacra*. It was his object to turn the attention of the people away from the Forum of the Republic to the Palatine Hill. The outline of his house was traced from the foundation-walls, which were discovered during the restoration of the French nunnery. But from the drawings

alone it is impossible to indicate the purposes of the several apartments, the ruins themselves being no longer accessible.

Not far from the *domus Augustana*, according to ancient descriptions, was the *domus Tiberiana*; this is also for the most part covered by modern buildings, the gloomy walls being concealed by charming gardens of blooming rose-bushes. Only that side of the palace toward the Circus has been laid bare. Tiberius also was born on the Palatine, probably in the small house immediately behind the palace. This is the so-called house of Livia. It is especially celebrated on account of its well-preserved mural paintings, and has the arrangements of a Roman private house. After the *atrium*, we enter the *tablinum*, which is flanked on both sides by small chambers, the so-called *alae*. The south side is occupied by a richly decorated space that may have served as a dining-hall, while the eastern part was used for domestic purposes. It is noticeable that there is a descent from the *vestibulum* into the *atrium*, but it is not probable that this was so from the beginning. The surroundings of the house must have changed through the elevation of the ground by modern buildings. As Tiberius built his palace beside his father's, he was loath to tear the latter down, but rather preserved the low-lying, modest dwelling as best he could, and gave it to his mother Livia as a "widow's portion." Later, the residence, which might be compared to a prince's palace, passed into the possession of the family of Germanicus. Tiberius himself lived in the new palace, opposite to the old palace of Augustus; it had an unobstructed view of the Forum and the Capitol. Nothing is known of its interior. On the side toward the house of Livia, a row of arched chambers has been excavated, whose walls were defaced and more or less scribbled over. The import of the words and drawings makes it probable that this was the station-house for the palace guards.

SIGHT-READING.

First read the extract assigned *through* in Latin, if possible, aloud. Make no effort to translate it into English. Seek to get an idea of the relations of the Latin words to each other. At first you will probably have only a vague idea of its meaning. Repeat the process, reading slowly, and carefully watch the verbs; the key to the sentence generally lies in the *indicative verb*; find this in each sentence, then look for its subject, and, if it be a transitive verb, its object.

Having found these, it will commonly be easy to find their several modifiers, whether they be single words or clauses. Look out for relative clauses, and remember that a relative clause can not contain the principal idea of the sentence. The same theory is true, with rare exceptions, of verbs in the subjunctive or infinitive moods; they must generally depend on something else. If you meet with a word that seems quite unfamiliar, try and find some likeness to a known word. See if it has a prefix, suffix, or both; separate these from the stem, and thus get at the root of the word. Never stop in the middle of a sentence. If the sentence gives you no idea whatever, go back to the beginning and read it through again. Most students will be surprised to find that a second or third reading will give them a clear idea of what seemed at first unintelligible. The context will explain a great many difficulties, and, by a constant repetition of the process outlined above, most of the sentences in such an author as Nepos will yield their meaning.

The practice of reading at sight will not teach exactness. This is not its aim. It will, however, produce fluency and confidence; exactness may be made to follow these, or may be attained by other means at the same time. One of the chief advantages of sight-reading lies in its ability to cultivate the judgment rather than the memory. Too many students approach every Latin or Greek sentence as though it were necessary, in order to understand it, to investigate all the possible meanings of each word, all its grammatical affinities, and all its etymological ramifications. This is an excellent exercise in any language, but it is not reading. The proper time to pursue such a study of language is after, not before, the student has become able to understand the author's meaning. THOMAS B. LINDSAY (*in Preface to C. Nepos*).

ANTIBARBARUS. [*Continued.*]

Renown, "clarus," not "celeber," which equals much visited.—To become renowned, "gloriam consequi, assequi," "in gloriam pervenire," not "clare-scere" or "inclare-scere."

Repair loss, "damnum," "detrimentum sarcire," "res sarcire," not "reparare," which equals "prepare again."

Return, "reverti," not "revenire," which in Cicero is used only with "domum."

Roman literature, "litterae Latinae," not "Romanae"; Roman language, "lingua Latina," not "Romana."

Ruins, "parietinae," not "ruina."

Rule, trans., "regere," not "regnare" (*intr.*), which equals *to be king*.

Run to arms, "ad arma concurrere," not "currere."

The same who, when a person who has been named is to be distinguished from others by the mention of a well-known circumstance: "is qui" (without a comma after the "is"), not "idem, qui," e. g., Scipio, the same one who conquered at Zama, equals "Scipio, is qui ad Zamam vicit."

Say to some one, "dicere alicui," not "ad aliquem."

To say with Cicero, "ut Ciceronis verbis utar," not "ut cum Cicerone loquar."

See again, "videre" or "revisere," not "revidere."

Seek to —, "studere conari" with inf., "operam dare ut," not "tentare," which equals to *try* or *test* (with the accusative, not with the inf.).

Send off, "mittere," not "demittere."

To send to war, "ad bellum mittere," not "in bellum."

Serious, of persons. "Severus, gravis," not "serius," which is said only of things.

Sex, "sexus," not "genus."

Show itself in something, "cerni (in) aliqua re," not "ex aliqua re."

Sickness. "Aegrotatio, morbus," not "aegritudo," which in classic Latin meant grief.

Side, to be on some one's side, "ab aliquo stare," not "ab alicuius partibus stare."

Simplicity, "simplicitas," appears first in Livy, but in the sense of frankness, honorableness, never in the sense of simpleness, foolishness, which equals "stultitia." So "simplex" is not foolish, simple. Simplicity of living, i. e., frugality, is "tenuitas victus."

Single, this single circumstance equals, "haec una (sola) res," not "unica," which occurs only with "filius" and "filia" in this meaning, and elsewhere means the only one of its kind ("singularis").

So-called. "Qui vocatur," not "ita vocatus."

Social, social life, "vitae societas," not "vita socialis." "Social" is the last word, is post-classic. In classic prose it equals *concerning the allies*, e. g., "lex, exercitus socialis."

So much is certain, "hoc certum est," not "tantum certum est."

So much only will I say, "hoc," or "tantum," or "unum illud dico."

QUERY.

MY DEAR SIR: I know of nothing in your excellent paper more valuable than the instructive lessons in "Antibarbarus." He must be a very advanced Latinist who is not benefited by this admirable summation of genuine Latin expressions. There is a point, however, in your February number, that seems to need some modification. "Antibarbarus" says, "Hexameter" versus herous, *not* "heroicus." It is true that Priscianus says that the expression is *usually* "versus herous." I suppose that "Antibarbarus" would confine "Carmen" to "heroum" also, as he speaks of the propriety of "tempora heroica" and "Aetas heroica." Now, suppose a boy brings me a Latin exercise with "Carmen heroicum" in it. Then I mark it as wrong, because it has "heroicum" in it instead of "heroum." If so, he will open his Latin Lex., and invite my attention to "sublimitas heroici carminis" of Quintilian; to the "heroici carminis sonus" of Tacitus, Orat. 10. I do not see why I may not say "Carmen heroicum," or "versus heroicus."—C. K. N.

[It depends entirely upon how much of a "purist" the teacher is. *Quot id ad vivum reserant?* Hahn reads Quintil. 1, 8, 5, *heroi*.—Ed.]

Iter est longum per praecepta, brevis et efficax per EXEMPLA.—SENECA.

NOVI
EBORACI.

L A T I N E .

MENSE MAI.
MDCCCLXXXV.

"Multa Roqa: Retine Docta: Retenta Doce."—COMENIUS.

Lector: Quid tibi vis, O ephemeris parvula?

Latine: Ut Terentii verba flectam: Latini nihil a me alienum puto. "*Non enim tam praeclearum est scire LATINE quam turpe nescire.*"—CIC. BRUT. OXL.

DE BELLO IMMINENTE. [Gulielmus E. Wilson (Anglus).]

Aut vidi, aut media dum visus nocte videre,
cum mea tradideram membra levanda toro,
horrificam trepidis Bellonam surgere terris:
frons galeata nitet nutat et hasta manu.
(qualis Cecropiæ dea miles praesidet arce)
et vehitur rapidis quo furor urget equis.
ecce tument gentes: sequitur mors ales euntem;
frigidus ut specto percutit ossa pavor.
nec mora: fit sonitus: campi tremuere catervis:
terra flagrat flammis unda cruore rubet
tecta ruina premit: virides calcantur aristae:
denique fessa cadunt arma, subitque quies.
tum Dea "Non crudelis" ait "sic involo terras,"
'non ad me faciunt vulnera vincla cruor,'
'Pax mihi laeta placet, Pacis germana vocabar,'
'Justitiaeque soror, quis pater ipse deus,'
'vindice me ruptae miseris cecidere catenae,'
'vindice me reges contremuere mali.'
'non ego delevi felicitis moenia regni'
'qua pudor atque fides, qua sine prande forum.'
'Attila bella paret, licet agmina barbara cogat,'
'nil noceat pestis gentibus illa piis.'
'libera nec veniet gens longa in jura tyranni:'
aeternis ea lex stat rata numinibus."
Eloquitur: capitique micat lux pura sereno,
Mitior et vultus, mitis in ore sonus.
ambrosium mutata comis diffundit adorem;
purpureis pennis pulchrior astra petit.
pectora verba deae mulcent, pelluntque timores,
Erigor et subeunt verba iterata deae.
Attila! bella para! populentur milite vestro,
proxima quae nostris turribus arva jacent.

sitamen est animus nitidis florere triumphis
 Quaerenda est quae gens det tibi prompta manus.
 obscœnae volucres obscœna cadavera sumunt,
 et lacerant saevae nil nisi corpus iners.
 fac quaeras gentem quam fregit dira Voluptas,
 quam luxus, lucri quam violentus amor.
 qua languent animis requie mollita juvenus
 frusque forum violat stupra cruorque domos.
 inde tibi venient faciles sine caede tropœae,
 qua bona Libertas lumina nulla beat.
 nimirum talem populum nunc voce lacessis :
 nescis quem tentes ? Attila bella para.
 Anglia tuta sedet : sedet aeternunque sedebit,
 et reget imperio Solis utramque domum.
 non terra quia mille viri, quia mille carinae
 arma mari minitant : Fasque piūmque colit.

FRANKLIN, N. Y., *March 7, 1835.*

W. E. W.

LUDUS SCENICUS. [*Exercitatio in morum decore.*] [*Franciscus Urbanensis.*']

Personae.

PAEDAGOGUS,	} Discipuli.
GULIELMUS,	
JOHANNES,	
GEORGIUS,	
EDGARUS,	

SCENA I.

Studium puerorum. Gulielmus solus, huc illuc ambulans, secum repetit :

—“ Duo, duae, duo ; duorum, duarum, duorum ; duobus, duabus, duobus,” etc., etc.

Intrat Georgius.

Geor. Quid agis ?

Gul. Repeto mecum.

Geor. Quid repetis ?

Gul. Pensum quod praceptor praescipsit nobis hodie.

Geor. Tenesne memoria ?

Gul. Sic opinor.

¹ [President Sewall disclaims purism in this article.—Ed.]

Geor. Repetamus una, sic uterque nostrum pronuntiabit rectius coram praeceptore.

Gul. Incipe tu, igitur, qui provocasti me!

Geor. Age; esto attentus: ne sinas me aberrare.

Gul. Sum promptior ad audiendum quam tu ad pronuntiandum— [*Expectans.*] Incipe! Quid obstat? Quam diu expectabo!

Geor. Nullum verbum dedisti?

Gul. Tentemus *bos*; mihi perdifficile est!

Geor. (*Ridet.*) “*Bos!*” mihi facillime! (*Incipit.*) *Bos—bos—(haesitans) bos—*

Gul. Heu! incipe recte! *Bos—bovis—bovi—*

Geor. Certe! *Bos—bovis—bovi—bovem—bos—bove: Boves—bovum—bovi—*

Gul. Non *bovum*, sed *boŭm*!

Geor. [*Fortiter.*] *Bovum* seu—*boŭm—bovibus—boves—*

Gul. [*Impatenter.*] Est *bovus!* non *bovibus: bobus* seu *bubus!*

Geor. Seu *bobus; bovibus* seu *bobus: non; bobus* seu *bubus; boves, boves, bovi—bibus—non—bobus!*

Gul. Seu *bubus* semper!

Geor. Semper seu *bubus; boves, boves, bovibus, bob—bovus—b—b—b—bovibus* seu *bob—o—bu—BUBUS!*

Gul. Non videatur perfacile! Age, tamen; si unus *bos* tam facilis est: experiamur duos!

Geor. Bene! Experiamur.

Gul. Una, aut singulatim repetemus?

Geor. Ah! ah! (*haesitans*) placeat, *simul!*

Gul. Non tibi nimis difficile singulatim?

Geor. Valde non est: tam dulcis autem concordia! [*Gulielmum amplexans.*]

Gul. Age, nunc!

Gul et *Geor. simul.* *Duo boves: duorum boŭm: duobus bo- bus, seu bubus: duos boves: duo boves, duobus bobus* seu *b—* [*Intrat Johannes clavam pilarem librans.*]

Joh. Heus condiscipuli! Salvete! Quid tempus ludendi! eamus in hortum pilam ludere! Nulla res melius omnes corporis partes exercet quam pila palmaria! Sed quanti sumus? [*Enumerans.*] Unus, duo, tres—ubi *Edgarus!*

Gul. Nondum hodie vidi! Forsitan dormit!

Joh. Dormit? Adhuc! Ignavum! Ubi est cubiculum suum?

Geor. Ibi—ostium secundum! (*demonstrans*).

Joh. [*Ostio accedit et pulsat—*]. Heus, heus, puer! Expergiscere! [*Auscultat, et iterum pulsat.*] Non audit!

Gul. Exclamemus omnes!

Omnes. Heus, heus, Edgare! Expergiscere! Tempus est surgere! Expergiscere.

Joh. Audisne?

Edgarus. [*Ab intra segnius respondit.*] Non au—di—o!

Joh. Ubi ergo habes aures?

Edg. In lecto.

Joh. Hoc video. Sed quid facis in lecto?

Edg. Quid faciam? Dormio!

Gul. Dormis? et loqueris tamen nobiscum?

Edg. Saltem volo dormire!

Gul. Nunc autem non est tempus dormiendi sed surgendi!

Edg. Quota est hora?

Gul. Nona.

Edg. Quando vos surrexistis e lecto?

Omnes. Jam ante duas horas—Age!

Edg. Mox igitur—surgam.

Joh. Venit tardus. Sumus quattuor. Nunc ad ludendum. Veni, otiose! [*Intrat Edgar connivens, oculos fricans, stupide circumspectans.*]

Omnes. Salvus sit stupidus! Quantum tempus perditum est in te expectando!

Edg. Quid, tandem! Quid vultis?

Joh. Volumus pilam ludere! Jamdudum et animus et coelum, et dies invitat ad ludendum!

Edg. Invitant quidem haec omnia: sed solus unus non invitat!

Omnes. Quis, tandem?

Edg. Praeceptor!

Geor. Subornandus orator quispiam, qui extorqueat!

Gul. Apte quidem dictum! “extorqueat!” Nam citius clavam extorseris e manu Herculis, quam ab hoc ludendi veniam. At olim illo nemo fuit ludendi avidior!

Geor. Verum : sed jam olim illè oblitus est se fuisse puerum.
Ad verbera facillimus est et liberalis.

Joh. Attamen protruhendus est aliquis legatus non admodum verecundiaefrontis, quem non illico protelet suis saevis dictis!

Geor. Eat, qui volet : ego carere malo quam rogare.

Joh. Nemo magis accomodus ad hanc legationem, me iudice, quam Edgarus !

Gul. Nemo, profecto ! Nam perfrictæ frontis est, ac bene linguax—Deinde sensum hominis pulchre callet !

Joh et Geor. I, Edgare ! ab omnibus nobis magnam initurus gratiam !

Edg. Equidem experiar sedulo. Verum si non successerit ne conferte culpam in oratorem vestrum !

Omnes alii. Bene ominare ! Abi orator : reditis exorator !

Edg. Eo ! Bene fortunet legationem meam Mercurius—

[*Exeunt omnes.*]

SCENA II.

Studium magistri.

[*Paedagogus libros ponderans—pulsationem ostii audit.*]

Voces extra ostium. Heus, heus, Praeceptor !

Pr. Non audio !

Edgar. [*Extra.*] Heus, inquam, Praeceptor !

Pr. [*Impatienter.*] Quis his est tam molestus interpellator ?

Edg. Est seriae rei quiddam quod te volo ! [*Praeceptor ostium aperet. Infrant quattuor pueri obsequentissime inclinantes atque salutantes.*]

Omnes pueri. Salve, Praeceptor observande !

Pr. Insidiosa civilitas ! Satis jam salveo ! Dic, quid velis !

Edg. Totus discipulorum tuorum grex orat ludendi veniam !

Pr. Nihil aliud quam luditis etiam absque venia. Laxamento opus est iis qui vehementer laborant.

Edg. Adnitimur pro viribus nostris. Et si quid hactenus cessatum est, post hac diligenter sarcietur !

Pr. Oh sartores ! Scio quam non sit tutum vobis credere ! Tamen hoc periculum faciam quam sitis bonae fidei. Ludant sed gregatim in campis. Sed prius quam abitis parva exercitatio in moribus civilibus non dedecet. Tu mihi videris non in aula natus, sed in caula ! adeo moribus es agrestibus. Pueros

ingenuos decent ingenui mores. Quoties adloquitur te quispiam cui debes honorem, compone te in rectum corporis statum. [*Hic, pueri diligenter in acie se disponunt et gestus magistri ridicule imitant.*] Aperi caput! [*gestus*]. Neve vacillato alternis tibiis [*gestus*] neve mordate labrum — neve scabite caput — neve fodite aures. Vestis item ad decorum componatur ut totus cultus, vultus, gestus, habitus corporis ingenuam modestiam et verecundam indolem prae se ferat.

Edg. Quid, si meditemur!

Pr. Facite.

Pueri omnes. [*Dum gesticulantur.*] Sicine satis?

Pr. Nondum.

Pueri. Quid si sic? [*Alterum gestum ludicrum faciunt.*]

Pr. Propemodum.

Pueri. Quid si sic?

Pr. Heus, satis est: hoc tenete ne sitis inepte loquaces aut praecipites. Neve vagetur animum interim, sed sis attentus, quid alter dicat. Si quid erit respondendum id facito paucis ac prudenter; interdum praefatus honorem, nonnumquam etiam addito cognomine honoris gratia. Nunc agite! Specimen aliquod hujus rei nobis praebete! [*Exempli gratia adloquitur.*] “Quantum temporis abfuisti a maternis aedibus?”

Pueri. [*Solemniter, cum profunda inclinatione corporis.*] Jam sex ferme menses.

Pr. [*Indignans.*] Addendum erat, domine!

Pueri. Jam sex ferme menses, “DOMINE!”

Pr. “Non tangeris desiderio matris?”

Pueri. Nonnunquam sane.

Pr. “Cupisne eam revisere?”

Pueri. Cupimus, domine, SI—ID—PACE—LICEAT—TUA. [*Reverenter.*]

Pr. Nunc flectendum erat genu! [*Pueri instanter genu flectunt obsequentissime.*] Bene se habet! Sic pergite. Videte ut horum meminimini!

Edgar. Dabitur opera, mi praeceptor! Numquid aliud vis?

Pr. Adite nunc ludos vestros.

Pueri. Fiet! [*Exeunt pueri reverentissime salutantes.*] Vale praeceptor excellentissime, vale! Vale benignissime ac eruditissime magister! vale princeps paedagogorum! vale! vale!

NON COMMOVEBITUR.

En ut imber caelo crescit,
 En ut hostium grandescit
 Clamor militantium
 Terram se debellaturos,
 Fortium spolia relaturos
 Nobis in exitium.

Patet ingens fati limen,
 Rapiuntur in discrimen
 Procerae ac populus.
 Cujus defensoris utor
 Armis? unde in his adjutor
 Tenebris instantibus?

Vox respondet, vox avorum:
 Quos pertulimus laborum
 Munus, onus, filii

Nunc tenendum, nunc ferendum;
 Hoc non vobis perhorrendum
 Patrium quod agitis.

Dominus per nos potentis
 Ultra fas superbientis
 Bis confregit bracchium;
 Galli tumor et Hispani,
 Mole corruens immani,
 Factus est ludibrium.

Novum fulgur coruscabit
 Lux antiqua, conturbabit
 Tyrannorum insidias;
 Stella nobis ipsa lucet,
 Mirabiliter deducet
 Liberorum dexteras.

Review (London).

HYMNUS: O DEI AGNE, VENIO.

Ille qui sum et sine spe
 Nisi in tuo sanguine
 Et in vocatu apud Te,
 O Dei Agne, venio!

Ille qui sum, nec commorans,
 Ut purus sim, at obsecrans;
 Ad Te qui nunc stas condonans,
 O Dei Agne, venio!

Ille qui sum, in procliis
 Tactatus, et in dubiis—

Intra extraque semper lis,
 O Dei Agne, venio!

Ille qui sum, miserrimus,
 Caecus pauperque penitus
 (In Te procumbat animus),
 O Dei Agne, venio!

Ille qui sum!—Amasti me
 Et claustra fracta sunt a Te:
 Nunc Tuus, Tuus unice
 O Dei Agne, venio.

CARMEN SCRIPTUM A LEONE XIII.

Ad Florum—

Flore puer, vesana diu te febris adurit:
 Inficit immundo languida membra situ
 Dira lues: cupidis Stygis respersa veneno,
 Nec pudor est, labiis pocula plena bibis.
 Pocula sunt Circes: apparent ora ferarum,
 Sus vel amica luto, vel truculentus aper.
 Si sapias, O tandem miser expergiscere, tandem,
 Ulla tuae si te cura salutis habet.
 Heu fuge Sirenum cantus, fuge litus avarum
 Et te Carthusi, Flore, reconde sinu.
 Haec tibi certa salus; Carthusi e fontibus hausta
 Continuo sordes proluet unda tuas.

ENGLISH SUPPLEMENT.

[SUPPLEMENTUM ANGLICUM.]

PHONETIC LAW. [Louis Bevier, Ph. D.]

THE kinship of the principal European and several of the Asiatic languages, generally known as the Indo-European family, has long been recognized. A glance at the numerals alone is enough to prove it. Take *five*, for example. The similarity between Sanskrit *pañcan*, Zend *pañcan*, Greek *πέντε*, Latin *quinque*, Gothic *fimf*, Lithuanian *penki*, Keltic *cótc*, would alone suggest identity of origin, and the comparison of forms where phonetic changes have not been so great puts the matter beyond a doubt. Compare, for example, Sanskrit *bhrātar*, Zend *brātar*, Greek *φράτηρ* (in derived sense), Latin *frāter*, Gothic *bróthar*, Lithuanian *broterėlis* (diminutive), Keltic *bráthir*. It is clear from these and similar groups, of which a large number are collected in all standard works, that there must have been a time when the ancestors of the various Indo-European peoples—Indians, Persians, Armenians, Greeks, Latins, Goths and other Germanic tribes, Slavs, and Kelts—spoke one common dialect. But, though this point is evident, it forms only the fundamental idea of comparative philology.

Before the development of the various languages can be scientifically traced, the question we have to answer is, How has this multiplicity of form arisen? Is it the result of laws uniform in their working, and simple enough to encourage the attempt to construct an exact science of comparative philology? Or must we despair of this on account of the complexity of the molding forces and of capriciousness in their operation, and be content with more or less ingenious guess-work?

When comparative philology first took rank as an independent science, its methods were necessarily very imperfect. Bopp found himself face to face with a vast mass of unclassified material. That he proved rigidly the relationship of the various members of the Indo-European group of languages, and conceived their relative positions correctly in the main, was a wonderful work for a single brain. On the other hand, it was inevitable that some of his deductions should not stand the test of

time, that some of his etymologies are now seen to be impossible. By the labors of Pott, of Schleicher, of Georg Curtius, and their respective contemporaries, the methods of etymologizing have gradually been more and more perfected, the number of firmly grounded principles has become larger and larger, the realm of arbitrariness more and more circumscribed. It is interesting to note that Curtius, who of all living scholars has done perhaps the most to bring order out of chaos in comparative etymology, whose life-work it has been to fight against the arbitrary methods of his predecessors and to dignify phonetic law, should be in his turn the object of the bitterest opposition from his successors, on account of his laxity, his arbitrary treatment of phonetic law, and the number of so-called "exceptions" which find a place in his system.

As the new school in Germany, generally called "Die junggrammatische Schule," has been steadily gaining influence in the philological world, and the theory set forth in this article is based on their principles, it is necessary to quote a few words from Professors Osthoff and Brugman, two of the most active advocates of the new methods. In the preface to their "Morphologische Untersuchungen" they state their position as follows:

"The two most important methodological principles of the neo-grammarians are the following:

"First. All phonetic change, in so far as it proceeds mechanically, is brought about in accordance with laws admitting no exceptions—i. e., the direction of the change is always the same with all persons belonging to a community using the same language, excepting where dialectic variation comes in; and all words in which the sound, that is subject to the change, appears under like circumstances, are without exception subject to the change.

"Secondly. As it is clear that association of form—i. e., the creation of new speech-forms by analogy—plays a very important part in the life of the modern languages, so we must unhesitatingly recognize this kind of language-growth and language-renewal for the older and oldest periods as well. And we must not only recognize it, but must use it to explain old forms, just as for language-phenomena of later periods. We can not be in

the least surprised if analogical formations meet us in the older and oldest speech-periods in the same or even greater abundance than in the more recent and most recent periods.

“ . . . To defend our method against some recent attacks, I must briefly touch on two chief points.

“The one is this : It is only he who holds firmly to phonetic law, the foundation pillar of our whole science, who in his investigation has any solid ground under his feet. On the other hand, he who unnecessarily, merely to satisfy certain whims or predilections, admits exceptions to the phonetic laws that rule a dialect ; who assumes that isolated words or classes of words have not been affected by a phonetic change which has demonstrably affected all other similar forms ; or contrariwise assumes sporadically, in the case of isolated forms, a phonetic movement with which all other similar forms are entirely unacquainted ; or finally makes the same sound under exactly the same conditions, develop in some words in one direction, and in others in another ; and further sees in all these his darling but unexplained exceptions nothing abnormal, but rather a natural consequence of mechanic phonetic law, and moreover, as happens very frequently, uses these exceptions as a basis for further deductions, aimed to destroy the universality of the phonetic law, otherwise a matter of observation—such a one is given over with an absolute necessity to subjectivity and caprice. He may, indeed, in such cases offer very ingenious combinations, but none which merit confidence, and therefore dare not complain if he meets a cold and simple negative. That the new school is not yet in condition to explain all so-called exceptions by phonetic laws, can not be made a ground of reproach against its principles.

“And, secondly, one brief word more on the utilization of the principle of analogy in the investigation of older speech-periods. Many think that analogical forms appear chiefly in those periods in which the ‘language-feeling’ is already ‘degraded,’ or, as they often say, the ‘language-consciousness’ is ‘dimmed,’ and therefore that they are not to be expected in the same abundance in older periods of language as in younger. A strange conception—a conception sprung from the same soil as the idea that language and language-forms live a life of their own, apart from the speaking individuals. . . . Perhaps, in premonition of

the future, the older Indo-Europeans were on their guard against the workings of analogy in order to serve the grammatical predilections of their descendants, and not to make the reconstruction of the Indo-European parent speech too difficult for them. We believe that, as certain as we are of the fact that our Indo-European forefathers had need of lips, tongue, teeth, etc., just as we, for the physical production of speech-sounds, so certain may we also be that the entire psychic side of their speech activity—the emergence of the sound-images, stored up in the memory, from the state of unconsciousness, and the unfolding of the sound-notions into words and sentences—stood in the same way and to the same degree under the influence of association of ideas as it stands to-day, and must always stand so long as man is man.”

Thus the study of comparative philology has gradually been changing its method. Phonetic law has risen in dignity until absolute inviolability in the sense above defined is claimed; a more definite conception of the nature of other forces not mechanical in their working, which co-operate with or oppose these laws, has been gained. That is, comparative philology, embracing the comparative study of form called etymology, and the comparative study of meaning, to which no distinct name has been given, has come more and more to be ranked as an exact science. There was a time when the etymologist was regarded as a sort of grown-up child, building up castles and towers with words and roots for toys. There was no difficulty in deriving *cloth* from κλώθω, in spite of German “Kleid”; ἐνιαυτός, a year, from ἐν and αὐτός, because it comes back to itself. Θεός and *deus* were connected as a matter of course; *devil* was compared with Sanskrit *devas*, a god or spirit. Latin was derived from Greek, Greek from Hebrew, etc. If an ingenious philologist were given a vocabulary of words from two languages as far apart as Chinese and English, he would have no difficulty in proving conclusively, not only their genetic connection, but the direct descent of one from the other—which should be proved to be the parent speech being quite immaterial. But this happy state of things is long past among language-students. Few thinkers have any real doubt of the claims of comparative philology to be a science. Against the *new* school, however, there are many attacks,

and from one of the most recent I must quote a few words: Professor Easton, in an article entitled "Analogy and Uniformity," published in the "Amer. Jour. of Phil.," tries to show that uniformity is an altogether unwarranted dogma, and sums up his results as follows: "Suppose that we recognize the fact that the science of language is not at all an exact science, and that the comparison of cognate words, particularly, is a process in which it is impossible to avoid essential errors of every description. No enduring results are to be attained by attempting to apply unvarying law in the investigation of any series of phenomena where no experiment, so to speak, can be made under conditions that can be controlled or calculated. The subject can be treated only as we treat the history of dress, weapons, and tools in general; none of these subjects form a self-centered complete science; the center lies in general anthropology. Nor is this condition of things altogether to be regretted. Even the most exact of all the sciences, mechanics, which is more fortunately circumstanced than linguistics in that accurate experiment is possible, and that it possesses a well-established body of fundamental law, even this science is unable to solve many practical questions of great complexity: the best mathematical talent of England declined to give an opinion as to the stability of the Menai Bridge."

The soundness of this result is vitiated, it seems to me, by one fundamental error—viz., by not recognizing that the utterance of the sounds of language is normally *unconscious*, and that true phonetic change is wholly so.

How is it that a philologist, perhaps even the majority of them, men who have made language their chief study, can have a misconception on such a very vital point? How is it that phonetic law and phonetic growth are in the minds of most such vague notions? The reason lies, I believe, in the fact that there are so many forces at work in modern society which disturb the normal flow of language-phenomena.

Language in its essence has one purpose, and only one—viz., to enable one man to communicate with another. That a tone-language triumphed over all other means of communication is due not at all to any inherent naturalness, but merely to its greater convenience and greater capabilities. Language proper consists of two elements—first, thought; and, secondly, the signs

of thought corresponding more or less perfectly to the mental images, viz., sounds. One fundamental mistake must be guarded against, that is, the vague idea that floats in many people's minds that somehow there is a natural connection between the two. It seems as if every mental image has of right its audible counterpart. It needs but a moment's thought, however, to see that this is utterly false. Nothing can be more independent and more unlike than a thought and a sound. Whatever we may think of the *origin* of language, it is certain that it has become long ago purely conventional. In the mind of the language-user side by side with every idea is the sound-image of the word representing it. The two are bound together arbitrarily, it is true, but habit is so all-powerful that it seems a part of the natural order.

The invention of writing, however, introduced a new series of factors. So long as it was pictorial it had no effect on the spoken word. It was independent of the spoken signs, representing what could be really pictured or suggested by forms. Men of different nations could read the same series of characters without an interpreter, each one in his own tongue. But as writing was perfected, instead of representing ideas or objects, it gradually came to represent sounds—that is, from being ideographic and hieroglyphic, it became alphabetic. The sound is now linked on the one side to the idea which it represents, and on the other to the written symbol. The influence of this fixed form on the freedom of the spoken word is the first disturbing force to be considered. Since the invention of printing, which has made all men readers, languages have become in large measure scripts. A word is associated with the fixed form in which it is written, and its pronunciation, instead of being regulated purely by the remembrance of a sound previously heard and of the muscular sensations attendant on its previous utterance, is affected more or less by the remembered letter with which it is written. As this written form remains unchanged, it must act as a retarding force on phonetic growth. Observe, moreover, that the effect is not uniform, being stronger on rare and unfamiliar words. Of a word seldom heard, it is its form on the printed page which we see to guide our utterance rather than the sound that remains in the memory. Again, printing has made

men readers and enlarged their vocabularies to an extent almost incredible. What a chasm between the peasant who uses but four or five hundred words and the scholar with his thousands! Nowadays every man has two vocabularies that he calls his own, his speaking and his reading vocabulary, the latter being far the larger. There are many words with which he is familiar enough if he sees them, and which he might himself use in writing, which he would never think of using in speech. Many words a man pronounces, though he has never heard them and only seen them. A disputed point in pronunciation is settled, not by trying to recall how one has heard the word pronounced, but by reference to a fixed norm. But this must not be pressed too far. Were the written symbol always and everywhere active, phonetic change would be at an end, and any investigation of phonetic law would be idle. The spelling of a word is never able to arrest all growth, because this is so gradual that it is unobserved, and after the change has taken place we wake up to the knowledge of the fact that the spelling still current represents an older stage of the language. That is so familiar in English as to need no illustration. Moreover, the ordinary speaker does not analyze a word. He does not think of each letter when he sees a word any more than he thinks of each sound-element when he hears one. Many people really think that they speak as they write, and would hesitate to believe that *gh* is silent in *ought*, or that there is no *g* in *ring*, and only a trained ear will recognize the difference between the *i* in *fin* and *fig*. Even those who have studied this matter sometimes can hardly be brought to see that our English so-called long vowels are mostly diphthongs—i. e., *ō* in *open* pronounced with a short *u* after the *o*, etc. A sentence written with phonetic exactness is a puzzle that takes some moments to solve. What the written word really does is to cause exceptions here and there; to obliterate here and there a change that has taken place, and bring a sound back to a symbol; to give many words a double pronunciation, one the natural result of physical and mechanical causes, the other more nearly like the older pronunciation represented in the script.

Another disturbing force closely allied with the above, and needing only a brief mention, is the effect of modern education. The study of grammar—the declensions and conjugations, the

analyzing of language, the classification of words, etc.—begets an unnatural attitude toward language and language-phenomena. It is no longer merely a tool, it is an object of study, solicitude, and perhaps artistic enjoyment. This brings about a certain consciousness in the use of language which interferes in another way with the mechanical working of phonetic law.

Another modern invention more recent than printing has produced results even more important on language-history, that is, the utilization of steam as a motive power. That alone has rendered possible the restless moving hither and thither of these days. In the vast extent of soil inhabited by English-speaking people there is room for thousands of dialects. Dialectic variations are constantly springing up, but, before these peculiarities have a chance to crystallize, the population of the place has lost its local coloring. New elements from all over the world have entered. Without going into detail, it is evident what an important effect this mixture of incipient dialects must have. A child learns one word from its father, who is a New-Yorker, and says *nōn* for *nōn*, *bōots* for *bōots*; another from its mother, a Virginian, perhaps, with a well-marked parasitic *y*-sound, e. g., in *cyar*, *cyoal*, etc.; and a third from the servant, who may be an Irishwoman or a negress. When we further consider the special professional dialects with which every one is more or less familiar, I mean the dialects of the pulpit and of the stage, it is no wonder that normal language growth is hard for us to realize.

The disturbing influences above enumerated as arising from the image of the written word, from an artificial attitude toward language, introducing a conscious element, the existence of a fixed norm to refer to, the mixture of the innumerable incipient popular dialects, and the dialects of the pulpit, platform, and stage, may really be reduced to two: first, a set of forces tending to chain the fleeting sound to a fixed form; and, secondly, a set of forces dimming the sound-images, by enlarging the latitude of the variations in the pronunciation of even the most familiar words.

If, therefore, it be said that it is a necessary consequence, the theory of phonetic law, that doublets going back to one single form can not be accepted as spontaneous growths in a single dialect, but must be referred to some outside force, it would

seem to be a position exceedingly easy to refute. Thus, to quote from Professor Easton, "As to ablaut and ablaut-like phenomena, the variations are numberless, *drect* and *direct*, *conceal* and *enceal*, *perhaps*, *prhaps* (and *praps*), *sm ink* for *some ink*, *s'much* for *so much*." If I state that a phonetic law must work uniformly for all words without exception, the answer is: "Individuals are by no means consistent in the endless inaccuracies of speech. The same person may say *singin'* and *ringing*, *as'd* and *masked*, *clos* and *clothes* (both allowed), *often* and *of'n* (the former frequently when emphatic), *plice* (for *police*), and *polite* or *plite*. Some slovenly speakers use a hiatus-filling *r*, but only now and then." To all this what has been said above is, I think, a sufficient reply, and I shall pass to the consideration of phonetic law.

TRANSLATION FROM HORACE, SAT. II, 6. [W. C. Wilkinson, D. D.]

THE fable translated is playfully introduced by Horace, as a threadbare story told by a guest, at a banquet imagined as taking place in the country, where high themes are discussed. Cervus, a neighbor of Horace's, is one of those men whose idea of helping on conversation is to contribute a story. Some one has remarked on the anxious wealth of Arellius, when Cervus snuffs his chance and begins:

Once, runs the story, a mouse of the country within his poor cavern
 Welcomed a mouse of the city—old cronies they each of the other—
 Manners uncouth, sharp eye to his hoard, yet disposed notwithstanding,
 Acting the host, his close heart to unbind. Why multiply words? He
 Neither the stored-away chick-pea grudged, nor his longest oat-kernel.
 Forth in his mouth he, bringing the dry plum, also his nibbled
 Bacon-bits, gave them, eager with various banquet to vanquish
 Niceness of guest scarce touching with tooth of disdain any viand;
 While, stretched on fresh litter of straw, he, lord of the household,
 Ate him a spelt-grain or darnel, the choicer provisions refraining.

Finally, city-bred says to the other: "What is it, companion,
 Tempts you, enduring, to live on the ridge abrupt of the forest?
 You, too—will you prefer men and town to the fierce savage wildwood?
 Up and away—trust, comrade, to me; since creatures terrestrial
 Live allotted a mortal portion of breath, nor is any
 Refuge from death to great or to small: so, my excellent fellow,
 While it is granted you, live in agreeable wise, well-conditioned;
 Live recollecting of span how brief you are!"

Soon as these speeches

Wrought on the swain, he out of his dwelling lightly leaps forth: thence
 Press they, the pair, on the journey proposed, being keenly desirous
 Under the walls of the city to creep as night-farers. And night now
 "Half-way up-hill this vast sublunar vault" clomb, when
 Each of the mice set foot in a palace resplendent, where drapings
 Tinctured crimson in grain were glowing on ivory couches.
 Numberless dishes remaining from yesterday's sumptuous supper
 There at remove stood in panniers loftily built like a turret.

So when now he has placed at his ease on a couch-spread of purple
 Countryman mouse, obsequious host he runs hither and thither,
 Course after course the supper prolongs, and, with flourish of service,
 Does all the honors in form, whatever he offers foretasting.
 He, reclining, rejoices in altered estate, and in plenty
 Plays you the part of jolly good fellow—when, sudden, a mighty
 Rumble of doors rolling open both of them shook from their couches:
 Helter-skelter scampering went they, stricken with terror—
 Growing breathless with panic they quake, while rings the great mansion
 Loud to the baying of mastiffs Molossian.

Then countryman mouse said:

"Life such as this I've no use for; good-by to you: me, with the lowly
 Vetch, shall the woods, and a cave secure from surprises, make happy."

It is the contrast of the leisurely and remote conversation conceived thus as passing at the supposed banquet in the country—the contrast of this with the hurried and exciting scenes and occasions of life in the city—that affords the mild flavor of satire discoverable in this composition of Horace's.—*From "College Latin Course in English."*

STUDIES IN VERGIL—MEMORIZING. [F. J. Miller.]

THERE is a general complaint that so little of all the knowledge that is painfully acquired in schools is retained after special education is completed; that, apart from the mental discipline which a course of study affords, the years thus spent are almost barren of results. This is especially apparent in the study of the classics. The student, with no little difficulty, gains sufficient knowledge of the structure of a language to introduce him to the literature of that language. But he rarely goes far beyond the threshold. He too often is kept fumbling with the intricacies of the lock, without even opening the door. A brief glance, at most, is generally all that can be obtained of the beauty within, and he turns away, soon to forget all that he saw, even to the

fastenings of the door that he so carefully scanned. And the only result of all this is the brain development derived from the lock-picking drill. The literature of the language, save as he may get it at second hand, is closed to him forever; for, in the press of the needs that are present, few men have the opportunity to reacquire the lost powers of the past.

The pressure that has recently been brought to bear against the classics has come not only from men who have never studied Latin and Greek, but chiefly from those who have studied those languages, and who are painfully conscious that they have little to show for the years of toil over grammar and lexicon. For it is impossible, in most cases, to trace mental discipline received in a college course to any particular study. It is enough for them that the dead languages are still dead, so far as they are concerned.

The remedy for these regrets and failures and consequent opposition should be based upon the patent fact that the literature of a language is full of interest to all, while the language itself, as such, is of interest only to the philologist. Apply this truth to English authors. How many pupils, after parsing the "Paradise Lost," would retain a pleasurable recollection of the process, or obtain a critical knowledge of the poem considered as a literary masterpiece? And yet it often happens that pupils toil through the great Latin epic with no other result than the more thorough acquisition of the form and structure of the Latin language. There need be no wonder that the mind, languid and weary, quickly loses all that is acquired.

But, if the pupil be taught to appreciate and critically examine the fine points of the literature—the strong, terse, soldier-like style of Caesar, the deep, calm philosophy and burning eloquence of Cicero, the sweet, pastoral, and stately epic of Vergil, and so through the whole range of brilliant classics—if *literature* be substituted for *language*, and language treated merely as a means to literature, much of the opposition to classical study would cease.

It is the purpose of these papers to suggest several methods for studying Vergilian literature, which, it is claimed, will give a permanent knowledge of the author, increase the interest of students, and serve as an introduction to all literature. The

same methods may be successfully applied to other authors, but they seem especially adapted to the study of Vergil.

First, *memorize copiously and thoroughly*, selecting those passages, not too long, which are proverbial, or remarkable and important for any reason. These passages, thus memorized, besides enriching the mind with choice and often-quoted literature, become the framework, fixed and permanent, upon which the whole work may be hung; or the fixed points in memory around which center enough of the work to enable the mind to reconstruct the whole.

To the success of this method many an eminent scholar and orator will testify; indeed, some great statesmen have declared that they owe much of their success to the storing of their minds with rich classic lore.

Subjoined are passages from the first six books of the Aeneid, which, for various reasons, are well worth memorizing. They may be committed as they are reached in the text, and reviewed from time to time, recalling in the pupil's own language the thoughts and incidents which cluster around them:

Book I, lines 1-6, 76-77, 87-94, 199, 203, 207, 278-279, 568, 607-609, 630. Book II, lines 3, 49, 145, 268-269, 317, 324-325, 354, 390, 402, 641-642. Book III, 56, 415, 449, 490-491, 658. Book IV, 65-66, 174, 246-251, 126-129, 376, 390-391, 471, 625-627, 724, *et al.* This list of passages may be curtailed or extended at the teacher's discretion.

SOME OVERSIGHTS IN HARPERS' LATIN LEXICON.

III.

Dirus. This word is used three times in Vergil of *cupido*. The meanings given in the lexicon are quite inappropriate. The sense is "intense" or "overmastering" in G. i, 37; Aen. vi, 373, and ix, 185. (See Conington.) There is a latent sense of blame in these passages, but the meanings "fearful," "awful," and the rest, quite overshoot the mark. Among the synonyms of this word the adjective *sacer* might well have been included. *Sacer* in Aen. iii, 57.

Auri sacra fames expresses the same kind and degree of detestation that *dirus* does in the two passages referred to in the lexicon. Aen. ii, 261, 762, where it is applied to Ulixes.

“*Thessandrus Sthenelusque duces et dirus Ulizes.*”

“*Custodes lecti Phoenix et dirus Ulizes.*”

As we translate in the former case, “accursed greed for gold,” we ought in the latter to render “damned Ulysses.” I insist that the word here chosen is the only available word in the language for rendering adequately the Latin *dirus* in these two and similar passages. I should not think it worth remark, if it did not seem to me a pity to allow the brand of vulgar or profane associations to banish from good usage an effective and much-needed word. Of all men who have written English prose no one has wielded the language with more skill and power than De Quincey. He had an exquisite ear for the true rhythm of prose, and this is the way he writes. He has been describing the hideous torment of one of his opium-dreams, in which the eyes of the crocodile leered upon him, “multiplied into a thousand repetitions”: “I heard gentle voices speaking to me (I hear everything when I am sleeping), and instantly I awoke: it was broad noon, and my children were standing, hand in hand, at my bedside, come to show me their colored shoes, or new frocks, or to let me see them dressed for going out. I protest that so awful was the transition from the damned crocodile and the other unutterable monsters and abortions of my dreams, to the sight of innocent *human* natures and of infancy, that, in the mighty and sudden revulsion of mind, I wept, and could not forbear it, as I kissed their faces.”

Quo. The meaning “for which” is suggested in Verg., Ec. i, 21, by Keightly, in his edition of the Eclogues and Georgics, but his suggestion is not supported by any reference to other passages. “For which” is, however, the meaning in Aen. ix, 206, a meaning not recognized in the lexicon. If, as is perhaps probable, *quo* was originally a dative and not an ablative, the order of the discussion of the word in the lexicon should be nearly reversed.

Ab. I do not find any notice of a peculiar but not infrequent use of *ab* in the sense of *pro*: as, *a me stare*. It occurs twice in a single oration of Cicero as antithetical to *contra*: “*Quamquam praeest huic quaestioni vir et contra audaciam fortissimus et ab innocentia clementissimus.*”¹

¹ Cic. Pro Rosc. Am., 85.

Again : " *Cum quae facitis ejus modi sint, ut ea—a nobis contra vosmet ipsos facere videamini.*"¹

Sententiam ferre. Both under *sententia* and *ferre* the meaning "to vote" is given to this locution, but in the following passage the meaning is plainly "to hold" (or maintain) an opinion :

"*Constituendi autem sunt, qui sint in amicitia fines et quasi termini diligendi ; de quibus tres video sententias ferri.*"²

I may as well here point out another omission in the case of the word *ferre*. The phrase *legem ferre* is defined "to bring forward" or "move a proposition," "to propose a law," etc., and by implication this is its only meaning. But, as I have previously pointed out, as in *Cat. i, 28*, *legem rogare* means "to enact a law," so in *Pro Archia, 7*, does *legem ferre* mean the same as *legem constituere*, "to pass a law." W. C. COLLAR.

FROM OLD ROME. A Teacher's Letter to his Pupils. [Adapted from the German.] [Continued.]

The great fire in the reign of Nero made fearful havoc in this region, the tenth ward of the city, to which the Palatine belonged. Part of the walls naturally remained standing, and so the royal palace could be restored in a short time. Galba lived in the *Palatium*, and with him three of the most influential men of Rome—T. Vinus, C. Laco, and the freedman Icelus—whom the people jestingly called the emperor's tutors.

The Emperor Galba was to have been murdered in his own house, and yet Otho feared the watchfulness of the body-guards ; so, on the day on which he intended with the aid of the dissatisfied praetorians to execute the *coup d'état*, he spread the false report that the disorders in the camp were over, and he himself killed. After having thus induced the credulous Galba to go down to the Forum without trustworthy protection, he had him surprised and killed. Otho himself had affectionately greeted the emperor in the morning, and had then, as Tacitus says, under the pretense of having, with several experts, to look at a house offered for sale, hastened away *per domum Tiberianam in Velabrum, inde ad milliarium aureum sub aedem Saturni*. Suetonius affirms that he made his way through the rear portion of the *Palatium*. From a comparison of these two passages it is

¹ Cic. Pro Rosc. Am., 104.

² Cic. De Am., xvi.

seen that the palace of Augustus at that time was still used as the principal place of assembly for the senate, and that the palace of Tiberius was looked upon rather as the private residence of the emperor. The first subscription of Otho was a contribution of about twenty-five thousand dollars for the completion of Nero's palace, which extended from the Palatine to the Esquiline. But the ninety-five days of his reign did not suffice to finish this golden palace. The reign of Vitellius also was too short for that purpose. Vespasian's army entered Rome too soon. Vitellius, who in his perplexity was entirely dependent on the caprice of his soldiers, took no part in the storming of the Capitol, but calmly surveyed the exciting contest and the conflagration from the palace of Tiberius, in which he was feasting at the time.

The Flavian emperors carried the excessively extended palace of Nero no farther. As a favor to the pleasure-loving people, they erected the colossal amphitheatre, which has been named after them, in a hollow between the Palatine, Caelian, and Esquiline Hills. Vespasian appears not to have had much admiration for the Palatine, and did not live there, but in the gardens of Sallust, near the Pincian and Quirinal. In the reign of Titus another fire broke out which considerably injured the Capitol. Titus considered it his first duty to repair these new damages, and to give every assistance in his power to the unfortunate cities of Campania. Domitian was the first to build a new palace for his family. He was far from desirous of restoring the palace of the odious Caligula, and, preferring to live in the vicinity of the palace of Augustus, he built a new palace on the level ground, made by filling up the hollow, as has already been mentioned. Although this palace was not of so gigantic proportions as that of Nero, it was scarcely inferior to it in splendor.

This is the only palace on the Palatine whose interior arrangements are still clearly traceable. On the side toward the Forum there was a broad stairway, but all traces of this are lost in the terraced ground. The vestibule is not a narrow passage like that in the house of Livia, but a broad landing-place where the stairway began. Here the degenerate Romans waited until their "Jupiter" saw fit to give them an audience. As the troops of clients in ancient times assembled at the *atrium* of their "pa-

tron" to greet him and accompany him to his business in the Forum, so now the nobles wait at the door of the Palatium for admittance on the part of the dread tyrant. All the events of the day have been discussed; the rich material for conversation afforded by the new plays introduced by the emperor, has long since been exhausted; every whim of the emperor is humored and complied with; when, finally, the large doors of the reception-hall are thrown open, and a troop of servants dressed in white step forth upon the threshold to survey the waiting crowd. For not every one is admitted to the presence of the emperor. It costs the less esteemed knight much trouble and many a *denarius* before he has surmounted every obstacle. To-day he has been fortunate enough, for the first time, to enter these halls. He is dazzled by the splendor. It surpasses all his expectations. He has scarcely the courage to step over the threshold, which consists of an immense block of Grecian marble; but one glance into the interior tells him that he can not begin to examine everything in detail; there is too much of beauty to be seen. He is most pleased with the pillars of Phrygian and Numidian marble with which the walls are adorned. The bases, and especially the capitals, are so elaborately carved and so rich in their forms that they appear to him much more beautiful than the simple ones of the ancient temples. Behind the portico, the walls are relieved by niches from which gods and heroes look down on the actions of feeble mortals. But our knight, at present, does not desire to admire Hercules and Bacchus and the rest of the statues; he wants, above all, to see him whom the poets have compared to the father of the gods. Yonder he sits enthroned, opposite the entrance, proud and gloomy, on his lofty seat, looking down upon those approaching to greet him. Long time had this ambitious knight to possess his soul in patience before the portals of this hall of the gods were thrown open to him; and now, instead of Jupiter, he verily thinks he sees before him the gods of the lower world. Timidly he drops his eyes in the presence of the angry and suspicious glance of Domitian. From the chamber on the left comes forth the fragrance of incense which had been burned yonder on the small altar to the genius of the emperor. Did the tyrant in the enjoyment of all these honors have some conception of his human weakness? Was it on that account

that his forehead was clouded, his lips compressed? The knight knew not, but he felt that here every movement, every look, might be the occasion for speedy destruction. The floor with the costly marble begins to burn under his feet, and he notices with terror that only a few individuals approach the throne to greet the tyrant with a morning kiss.

VESTAL VIRGINS.

As is well known, a chief duty of the Vestal Virgins was the guarding of the sacred fire from extinction. Extinction of this fire was considered as the most fearful of all prodigies, portending, indeed, the extinction of the state. Nor was it a prodigy without meaning of much significance for the offending Vestal herself. What it portended for her was a scourging by the Pontifex Maximus—in the dark, and with a screen interposed—while upon the same high functionary devolved the duty of rekindling the fire by the friction of two pieces of wood from a “*felix arbor*.” The custody of the sacred fire was, however, not the only, although the most solemn and momentous, of the Vestals’ offices. They had, at stated intervals, to serve the shrine of their goddess, and to purify it every morning with the lustral water. They took a prominent part at all the great public rites—such as the festival of the *Bona Dea*, and the consecration of the temples. They were invited to priestly banquets, and were present, we are told, at the solemn appeal to the gods made by Cicero during the conspiracy of Catiline. Next in dignity, however, to their guardianship of the ever-burning flame, was their care of that mysterious sacred relic—whether Palladium, or the veritable Samothracian gods of Dardanus, which Aeneas carried off in the flight from Troy—which reposed in the sacred Adytum or Holy of Holies, whereto no one but the Virgins and the Pontifex Maximus might dare to penetrate.

Nothing is stranger and, as it might at first sight appear, more alien to the spirit of the ancient religion than the social and political status which was enjoyed by the Vestal Virgins. In the prevailingly bright and cheerful cultus which Rome had inherited from a yet older world of paganism, there seems hardly room for a priestly caste at once so powerful in its attributes, so æsthetic in its practices, and so rigid in the obligation of its vows as was that of this religious community. In the status of the Roman Vestal we find not only a prefigurement of the “*religieuse*” of Western Catholicism, but traces also of the mysterious awe and reverence attaching to the Oriental saint. She was not only a “*dévôte*” held bound by her vows to perpetual chastity, and liable upon breach of them to the awful punishment of living burial, but she was also herself a sharer, and to no small extent, in the popular homage rendered to the goddess whom she served. Even her earthly sacrifices were requited to her by maintenance at the public cost, and by a beneficial interest in the lands and moneys bequeathed from time to time to her religious community. The honors paid to her by the state were extraor-

dinary. She could give evidence in a court of justice without taking an oath; she was preceded by a lictor when she went abroad; consuls and praetors made way for her; and the fasces, emblems of the highest magistracies, were lowered at her approach. If any one passed under her litter he was put to death. In the amphitheatre the box of the Vestals was placed in the podium, close to the senatorial seats and to that of the emperor itself. In the ruins of the Coliseum can still be traced the moldering and grass-grown tier from which the Virgins must have looked down, in strange contrast with the eager crowd around them, upon the savage scenes below. Wills—even those of the emperors—were committed to their charge, being, in their keeping, regarded inviolable; and solemn treaties were deposited in their hands. Strangest privilege of all, and one which more than any other shows the mysterious reverence which surrounded their office, was their casual and, as it were, mechanical exercise of the prerogative of mercy. A criminal condemned to death who chanced to meet a Vestal on his way to the place of execution had a right to demand his release, provided always that the encounter was accidental. The origin and significance of this singular power have never, we believe, been fully made out; but it has no parallel, that we are aware of, in any right attaching to holiness of person in any other religion, and we find only an incomplete analogy to it in that right of sanctuary acquired by criminals who fled for refuge to a Christian altar.

The public honors paid to the Vestals and the public privileges accorded to them differ, however, for the most part rather in degree than in kind from those enjoyed by other sacred persons of paganism. It is their character rather than their status, it is what they gave up rather than what they received, which renders their position so unique. Admission to the order of Vestals was attended by every mark of self-devotion which accompanies the modern monastic vow. Surrender of worldly prospects, acceptance of celibacy, enforced seclusion from the world, solemn ceremonies of admission, a period of novitiate to be passed through before the full dignity of priestess was attained—in every one of these respects we find an anticipation of the Christian nun. It is true, of course, and a difference of immense importance so far as the action of the individual is concerned, that the devotion of the Vestal to the service of the goddess was on her part involuntary. The six Vestals were chosen by lot between the ages of six and ten from among children of free-born parents. As soon as the election was concluded, the Pontifex Maximus took the girl by the hand and addressed to her a solemn formula of consecration. After this was pronounced she was led away to the atrium of Vesta, and lived thenceforward within the sacred precincts under the special superintendence and control of the Pontifical College. During the first ten years the priestess was engaged in learning her mysterious duties, and bore the title of "discipula"; the next ten were passed in performing them, and the next in instructing novices. At the expiration of thirty years the obligation of her vows expired, and she was at liberty to return to the world. Yet, though in this respect, as also in her compulsory addition to her religious life, the case of the Vestal differed from that of the

modern nun, her vows were in most cases only terminable in name. Some few Vestals were known to secularize themselves so far as to marry; but the act, though lawful, was socially discountenanced. A superstition prevailed that the Vestal who entered the married state wedded sorrow and remorse, and the priestesses of Vesta, for the most part, died as they had lived, in the service of the goddess. The religious instincts of the community which had required their consecration to thirty years of celibacy were adverse to their resuming secular life; and there can be little doubt that among the order themselves there grew up precisely the same spirit which animates the sisterhood of a modern nunnery. They felt themselves as thoroughly pledged to renunciation of the world, as irrevocably devoted to the service of an unseen deity, as the most devoted wearer of the veil in modern convents. A strange and solemn fact of this kind should warn us against the error of supposing that the religion of the ancients was the mere poetry which it is to us; that the shadowy gods and goddesses of Greece and Rome were nothing more to their worshipers than objects of picturesque ceremony or subjects of graceful myth. To many, indeed, to most among the ancients—to all, if we exclude the rationalizing philosopher and the idealizing poet—the deities of their religion were as real and awful as those “*diræ facies*” which hovered about the fugitive Aeneas through the smoke of burning Troy—beings all-powerful to bless or to ban, and who demanded not mere adoration from those of the worshipers who wished to prosper, but in many instances true humility and genuine self-sacrifice.—*Home Journal*.

QUERIES. [*Editions of Livy.*]

(1.) What is the best working apparatus for the teacher of Livy?
Referred to Professor Charles Short:

1. Complete editions, with Commentary.

Drakenborch. 15 vols. O. Stuttgart, 1820-'28. 142 m.
Ruperti. 6 vols. O. Göttingen, 1807-'9. 29 m. 50 pf.
Weissenborn. 10 vols. O. Weidmann Series, 1853-'66. 31 m. 65 pf.

2. Complete editions of text.

Martin Hertz. 4 vols. O. 1857-'64. 23 m. 55 pf.
Weissenborn. 6 vols. D. 1850-'74. (Teubner text.) About 30 m.
Madvig and Ussing. 4 vols. O. 1861-'75. 22 m. 50 pf.

3. Incomplete.

Alschevski. 3 vols. 1841-'46. Lib. 1-23. 30 m.

4. Editions of parts.

English.

Anthon and Craik. 1 vol. D. Harpers. \$1.20.
Capes. (21 and 22.) 1 vol. S. Macmillan. 5s.
Chase. 1 vol. S. Eldredge & Bro. Philadelphia \$1.50

German.

- Fabri. O. 1852. (21 and 22.) 5 m.
 Wölfflin. O. (21.) Teubner. Sch. Ser. 1 m. 20 pf.
 Wölfflin. O. (22.) Teubner. Sch. Ser. 1 m. 20 pf.
 Fabri. O. 1840. (23 and 24.) 4 m. 15 pf.

(2.) What are the best ten editions of Livy for the teacher ?

Referred to Professor Henry Drisler :

Ten editions of Livy.

- Livii Opera. Ed. Gronovius (Elzevir). 3 vols. 1679.
 " " Jo. Clericus. 10 vols. Amsterdam, 1710.
 " " Crevier. 6 vols. 4to. Paris, 1735-'41.
 " " Drakenborch. 7 vols. 4to. Leyden, 1738-'46.
 Or 15 vols. in 19 parts. 8vo. Stuttgart, 1820-'28.
 " Ed. G. A. Ruperti. 6 vols. Göttingen, 1807-'9.
 Or ed. Stroth et Doering. 7 vols. Gotha, 1806-'24.
 " Ed. recens Drakenborch ed. Ernesti et Kreyssig c. Lex. Lev.
 5 vols. Lips., 1823-'27.
 " Codd. MSS. ed. Alschevski. 3 vols. Berlin, 1841-'43. In-
 complete.
 " erklärt von Weissenborn. 10 vols. Leipsic, 1856 sqq.
 " recens Madvig et Ussing. 4 vols. Copenhagen, 1861 sq.
 Add Madvig, *Emendationes Livianae*.
 " text recens ed. M. Hertz. Leipsic. 1857-'64.

A STUDY OF SALLUST.

I. Peculiarities of Style.

1. Fondness for *frequentatives* instead of primitive forms ; as, e. g., almost invariably using *agito* for *ago*, etc., etc.
2. Fondness for *adjectives* in *osus* ; *tumulosus* is used by no other writer.
3. *Archaic forms*.
4. *Abstract nouns* for concrete (many examples).
5. *Unusual forms*, e. g., *senati* for *senatus*, *luxu* for *luxui*, *ulcisci* as a *passive* verb, *tempestas* for *tempus* (very frequent), *queo* for *possum*, the uncommon form *nequitur*, etc.
6. Frequent use of *supines* in *um*.
7. *Historical infinitives*.
8. *Attraction of cases*.
9. *Mixed constructions*.
10. *Greek constructions*.
11. *Alii* and *pars* used interchangeably.
12. Instances of *zeugma* and of *anacoluthon*.
13. *Ubique* (used for *et ubi*).
14. Fondness for *igitur* (occurring no less than forty-three times in *Jugurtha*, and about as frequently in *Catilina*).

16. *Vitam transire, aetatem habere, aetatem agere, and vitam agitare*, all used by Sallust to express "spend one's life," but *agitare vitam* is the most common.

II. *Parallel passages from Sallust, Livy, and Cicero, descriptive of hardihood of Marius, Hannibal, and Catiline, respectively.*

Marius.

Ille multo optima reipublicae doctus sum, hostem ferire, praesidia agitare, nihil metuere nisi turpem famam, hiemem et aestatem juxta pati, humi requiescere, eodem tempore inopiam et laborem tolerare. (Jug. LXXXV.)

Hannibal.

Plurimum audaciae ad pericula capessenda, plurimum consilii inter pericula erat; nullo labore aut corpus fatigari aut animus vinci poterat. Caloris ac frigoris patientia par; cibi potionisque desiderario naturali, non voluntate, modus finitus. Vigiliarum somnique nec die nec nocte discriminata tempora; id, quod gerendis rebus superesset, quieti datum; ea neque molli strato neque silentio accessita. Multi saepe militari sagulo opertum humi jacentem inter custodias stationesque militum conspexerunt. (Livy XXI, IV.)

Catiline.

Ad hujus vitae studium meditati illi sunt qui feruntur labores tui, jacere humi non solum ad obsidendum stuprum, verum etiam ad facinus obeundum, vigilare non solum insidiantem somno maritorum, verum etiam bonis otiosorum. Habes, ubi ostentes illam tuam praeclaram patientiam famis, frigoris, inopiae rerum omnium, quibus te brevi tempore confectum senties. (Cat. I.)

III. Character of *Numidians*, as given by Sallust.

Genus Numidarum infidum, ingenio mobili, novarum rerum avidum esse. (Jug. XLVI.)

Tanta mobilitate sese Numidae agunt. (Id. LVI.)

Numida . . . ingenio infido. (Id. LXI.)

Numida, ingenio mobile. (Id. LXVI.)

Mobilitate ingenii (descriptive of the Numidian king, Bocchus). (Id. XXXVIII.)

Genus hominum mobile, infidum. (Id. XCI.)

Bocchus characterized as "*magis Punica fide.*" (Id. CVIII.)

Cf. Livy's characterization of Hannibal, "*perfidia plus quam Punica.*" (Livy XXI.)

ANTYBARBARUS. [Concluded.]

Soon, in the narration of past events, "brevis," not "mox," which relates to the future ("paulo post").

Strength of body, "vires" in plu., and generally without "corporis," but "vis corporis" occurs. "Vis" alone equals violence.

To study, "litteris studere," "operam dare," "litteras discere," not "studere" alone.

Style, oratio, "dicendi genus," not "stilus" unless the particular manner of one author is meant.

Suffer shipwreck, "nafragium facere"; injury, "damnum facere"; loss, "iaoturam facere"; defeat, misfortune, disadvantage, "cladem calamitatem" incommodum accipere," not "pati," which means to permit, give consent to.

Summit, to indicate the highest grade, "summus," not "fastigium."

Sustain. In its proper sense "(ruentem) sustinere," not "sustentare," which in classic prose is used only figuratively—e. g., "valetudinem."

Take in good part, or ill, "verba alicuius in bonam, malam partem accipere," not "bene, male accipere."

Task, I have the task of—"mihi propositum est" with inf., "mihi proposui ut," not "mihi proposui" with the inf.

Temperance, "moderatio, temperantia," not "moderantia," which is not a Latin word.

Temporarily, "ad tempus," not "temporarius."

Text of writer, "verba, oratio, exemplum scriptoria," not "textus" (post-class.).

Theme, "res proposita, id quod propositum est"; to give a theme, simply "ponere" not "proponere."

Then, in impassioned questions "tandem," not "nam"; in argumentative questions "enim" only after preceding "quid?" so "quid enim?"—"num, ne, non," not "num enim," or "non enim."

Then. When going from one division to other, "deinceps," not "tum" or "deinde," which are used in enumerating (first, second, etc.).

Thorough. Learning, "doctrina exquisita, subtilis, elegans," "litterae reconditae," not "doctrina solida" (figurative equals enduring). Thoroughly argue, "subtiliter disputare"; a thoroughly written book, "liber accurate diligenter perscriptus"; thoroughly grasp or understand, "penitus percipere et comprehendere aliquid"; thoroughly learn, "perdiscere aliquid."

Threaten, in the sense of promises to be, "videri" with future inf. (usually without "esse")—e. g., the conspiracy threatens to overwhelm the state equals "coniuratio rem publicam perversura videtur," not "minari." Threaten with the meaning *near at hand* is "imminere, impendere, instare."

Throne, fig., "regnum"—e. g., seek the throne, "regnum appetere," not "solium," which is only used in its proper sense—e. g., "in solio sedere."

Title of a book, "inscriptio," not "titulus," which means inscription upon monuments, title of honor, etc. The book is entitled, "liber inscribitur" (and "inscriptus est," Cic., div. 2).

To. "To my great grief," "cum magno meo dolore"; "to the injury of the state," "cum detrimento publico" (thus of *accompanying circumstances*), not "ad," which would indicate the *purpose*.

Tradition, "memoria," not traditio," which in classic prose is giving up or surrender.

Transplant, transferre, collocare.

Travel over, "peragraré," not "permigrare," which is not a Latin word.

To treat a subject superficially, "leviter tangere, breviter perstringere, attingere aliquid," not "obiter."

Treat of, this book treats of, equals "hic liber est de amicitia," "hoc libro agitur de am.," not "hic liber agit de am." "Agitur aliquid," "agitur de aliqua re"; first, *something is being discussed*; second, *something is "to pay."*

Treat one cruelly, "crudelitatem exercere in aliquo," "tractare aliquem crudeliter," not "crudeliter consulere in aliquem."

Triumvir, Duumvir, in sing., "triumvir, duumvir"; in plu., "tresviri, duoviri." (*Liv. uses triumviri.*)

Uncultured, "omnis cultus et humanitatis expertum esse," not "incultum esse," which concerns only the outer man.

Understand one, "orationem alicuius intellegere," or "quid quis sibelit," not "intelligere aliquem."

Under-world, descend to, "ad inferos descendere," not "in inferos." So *in the under-world*, "apud inferos," not "in inferis"; and *from the under-world*, "ab inferis"—e. g., "excitare," not "ex inferis."

Undress. "Vestem ponere," not "deponere," which means to put off to never.

Use again. So "arma, librum ponere."

United, with united powers, "consociatis, coniunctis viribus," not "unitis (late Latin) viribus."

Unjust, "non iustus, non legitimus," not "illegitimus."

Urge—e. g., a reason, "argumentum premere"; a word against some one, "verbo (without uno) premere aliquem," not "urgere."

Usurp (unjustly), "sibi arrogare, vindicare," not "usurpare," which equals employ, use. So "usurpatio, usurpator" is quite late Latin.

Versed in—e. g., the Latin language, "Latinis litteris" or "Latine doctus," not "cognitor linguae Latinae."

Vivacity, "vigor, alacritas animi," not "vivacitas," which is post-class.

Wander, "errare, vagare," not "circum ~~errare~~." / e

Well known, often to be expressed by "ille"—e. g., that well-known saying of Solon equals "illud Solonis"; that well-known leader, "ille dux," not "notus (post-class.) ille dux."

When, where, "there was a time when," "fuit cum," not "ubi." So "eo tempore quo" or "cum," not "ubi." In negative questions, "where" should be rendered by the relative "qui," "quae," "quod"—e. g., where was there a city which he did not plunder? "Quae erat urbs, quam non diriperet?"

While, if it is not temporal but *adversative*, "cum" with subjunctive, not "dum."

Will, wish, often untranslated—e. g., "I will not hope," "non spero," "I wish to say only one thing," "hoc unum dico," "if I wished to deny that," "si hoc negem, mentiar."

With impunity, "impunitus," not "impunis"; as adverb, "impune," not "impunitè." Studies, "studia litterarum, doctrinae," not "studia" alone.

Yes, indeed, "quin etiam," not "immo vero" (which introduces a correction). Up to that time ("usque"), "ad id" or "illud tempus," not "ad huc."

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EDGAR S. SHUMWAY,

LING. LAT. PROF. ADL. IN COLLEGIO RUTGERSI.

 IN HOC FASCICULO INSVNT

GAVDIA LINTRIS.	CICERO. [Tertia pars.]
LYOVEGVVS SCHILLERI.	NVGAR.
EPISTVLA.	NON LIQVIT PER OCCVPATIONES
“ROCK OF AGES.”	VT TE VISEREM. [Erasmus.]
COLLOQVIVM. [Andria Terenti.]	NVGAR.
[Pars altera.]	CARMEN.
“ART THOU WEARY?”	QUO IS? [Erasmus.]
C. IVLIVS CAESAR. [Quarta pars.]	

 ENGLISH SUPPLEMENT [*Supplementum Anglicum*].

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Letter to his Pupils. [Adapt-	<i>tinued.</i>]
ed from the German.] [<i>Con-</i>	HORATIAN ALLEGORY. [Trans-
<i>tinued.</i>]	lated from the German by
THE EDUCATION OF THE ROMAN	Samuel M. Otto.] [<i>Con-</i>
BOY. [By E. T. Tomlinson,	<i>tinued.</i>]
Head Master of Rutgers Col-	WORKS ON ROMAN LAW.
lege Grammar-School.] [<i>Con-</i>	BOOKS RECEIVED.
<i>cluded.</i>]	

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CARMEN MILTONI DE NATIVITATE

CHRISTI LATINE REDDITUR.
[Professor Thos. I. Gasson,
Loyola College.]

DE CONSVETVDINE CLARE LE-
GENDI. [Professor Samuel
Brooks, Kalamazoo College.]

REX THELAE. Goethei Favstus,

pars I. [Latine reddidit Er-
nestvs Hvbervs, Ph. D.]

CONDVORRE ET LOCARE. [Pro-
fessor G. B. Hopson, St.
Stephen's College.]

LYCVRGVS SCHILLERI. [Herbert
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CICERO. [Pars quarta.]

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ENGLISH SUPPLEMENT [*Supplementum Anglicum*].

THE STUDY OF ROMAN LAW. [Pro-
fessor W. O. Morey, of Roch-
ester University.]

AUGUSTUS.

NOTES AND QUERIES.

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VOL. III.—FASCIC. VI.

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IN HOC FASCICVLO INSVNT

EPISTVLA. [Dat. Heidelbergae.]	DE PVGNA TAVROEVN. [Professor D. H. R., University of Kansas.]
CAEMEN MILTONII DE NATIVITATE CHRISTI CONTINVATVR.	CIOERO. [Pars quinta.]
PVGNA LEXINGTONIENSIS ET ILLA COLLIS BVTKERII.	BLANDIOR SALVTATIO INTER AMANTES. [ERASIVS.]

ENGLISH SUPPLEMENT [*Supplementum Anglicum*].

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ANTIBARBAEVN. [<i>Continued.</i>]	LEXICA CAESARIANA.
FROM OLD ROME. A Teacher's Letter to his Pupils. [Adapted from the German.] [<i>Cont'd.</i>]	NOTES AND QUERIES.

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LAUDES EPHEMERIDIS NOSTRAE.

“Permultis, non dico plurimis, lingua Latina
“nihil est nisi labyrinthus Sericus. Non sine offen-
“sis, post laboriosos studiarum annos, innumeris
“olei intempestivi testis consumptis, infelices in-
“viarum viarum spinosarumque victimae auctores
“veteres legere non possunt. Tempora mutantur;
“pueros paedagogae literis nunc facile inficiunt, ita
“ut idiotismi moribundi nova vita ebullire videan-
“tur. Magno talibus juventae amicis subsidio sin-
“gulis mensibus venit *LATINE* sicut navis (guberna-
“tore Professore Edgar S. Shumway Conlegii Rut-
“gersensis) onerata naulo omnigeno versicolorum,
“epistularum, versionum et quoque supplementi
“Anglici, omnibus utili studentibus.”—*Philadelphia*
Press, February 12, 1885.

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IN HOC FASCICULO INSUNT

NASOVIÆ DEVS PVER. [Carmen Pastorale ad modum Vergilii Eclogarum scripsit Thomas I. Gasson.]	MAGNOPERE. [Erasmus.]
COLLOQVIUM. [Quibus libris ora- tori opus est?]	ME. [Erasmus.]
QARMEN.	HVMVS IN RESVRRECTIONE DO- MINI, AB AVCTORE VETERE INCOERTO.
CICERO. [Pars sexta.]	VERSIO GRAECA, IN USVM "LA- TINE," AB AVCTORE RECENTI- ORE.
QARMEN.	

ENGLISH SUPPLEMENT [*Supplementum Anglicum*].

VERSIO ANGLICA PARAPHRASTICA. FROM OLD ROME. A Teacher's Letter to his Pupils. [Adapt- ed from the German.] [<i>Con- tinued.</i>]	PROSERPINA ON EARTH TO PLUTO IN HADES.
AD IESVM.	SOME OVERSIGHTS IN HARPER'S LATIN LEXICON.
CURRICULUM IN LATIN STYLE (STILISTIK). [For Five Years. Heynacher.]	PETRARCA DE SENECTVTE SVA: A PARAPHRASE. [Nathan Has- kell Dole.]
	ANTIBARBARVS. [<i>Continued.</i>]
	THE DEAD CANARY. [Cotwell.]

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