

where are the limits and government for the eminent man?

Let us, whether we rise to eminence or not, study the inward and not the outward man. Let us look for truth in low as well as high places. For some of the grandest ideas have originated in the humble spheres of life. The pomp of office which dazzles our eye is often inferior to that moral excellence which is practiced in circles the most unnoticed. Public men may hold and dazzle multitudes; but unless their thoughts and actions are honest and noble, their course will be like the flash of a meteor. Grand and ennobling ideas may seem to be buried in oblivion, but "truth crushed to earth will rise again"

C. R. D.

ROMAN LIBERTY AND ELOQUENCE.

It is well known to what a degree of depth of richness and of splendor the literature of Rome arose: How her arts rivaled even those of ancient Greece: What masterpieces of genius were created by her works, that will live from age to age till time is no more: How rich in poetry was classical antiquity!

Her literature greatly excelled that of modern times in passion, in simplicity, and, at the same time, in depth. But it was not alone in letters and the arts that she rose to occupy the highest niche in the temple of fame.

The Romans proved themselves equal, and even superior, to any who have lived after them in oratory, in that eloquence which rouses the inner man to action, that power which he is incapable of resisting. Forensic eloquence seems to have been more highly prized and rewarded among them than any other kind. But at the same time, we observe the greatest degree of liberty existing among the people. They were wont to meet together in popular assemblies, and discuss all that pertained to matters of state with the greatest of freedom. But how long did

their eloquence continue? Just as soon as they came to allow themselves to be ruled by tyrants it ceased. Eloquence and liberty flourished together, nor can there be eloquence where there is not freedom of debate. Those who could not defend themselves, were compelled to get those who were well trained in public speaking. There lies in the inner man a desire to defend himself, not to trust to another what can equally well be done by himself, and as long as they had the opportunity of developing their powers of speech they were anxious to do it. It was in these political assemblies where the greatest fire and passion were exercised. Oratory was nursed and fed by political agitation, by the strong opposition that always accompanies assemblies of this nature. It rose to its loftiest heights in Athens, where the present form of Democratic institutions prevailed. So in Rome, during the greatest freedom, while the Republic still existed, celebrated orators arose. And it has been well said that "the forum was to the Roman what our libraries are to us." Among the most celebrated Roman orators Hortentius begins prominently, but, from all we are able to learn of him, his great speeches were too florid to be read, and were more appreciated at the time of their delivery than afterwards. Caesar as distinguished for eloquence, probably excelled in force and purity. Brutus, for philosophical wisdom. But of all the Roman orators whose names have come down to posterity with honor and glory, Cicero was undoubtedly the greatest. He stands head and shoulders above all the rest. They yielded to him as the Greeks did to Demosthenese, and the names of these two greatest orators are linked together whenever allusion is made to eloquence. Demosthenese was undoubtedly superior in fire, in eloquence and original genius. But Cicero in learning and culture and breadth. It is useless for me to describe his brilliant career as a statesman, his great services to the state, and