

college training to acquaint ourselves with authorities and sources of information. To be able to find for himself the literature upon a certain subject is an unusual accomplishment for a new student, and access in person to the alcoves of the library is the only thing that can properly train him in independent research and investigation. But to the old student who has partly acquired the habit of consulting authorities, it is really discouraging to be denied access to the alcoves of the library. When books are handled at the will of the student, disarrangement will certainly be the result. Many books of common reference will often need rebinding. But such things are to be expected; and those who labor hardest to inculcate in their students the habit of consulting authorities will agree with us in saying that these inconveniences and expenses are but trifles, if possibly the student may have acquired above that the true student habit. The professor in this or that department cannot always know just how much the library contains that affects directly or indirectly some topic under discussion. The student is referred to that department of the library to ascertain how many and how valuable the authors there found may prove on that particular topic. A new world is opened up to that student; he may have thought himself acquainted with books, but if the library be at all full of good references he will be at once astonished and gratified to search in this, to him, newly discovered sphere. A library education is not properly measured by the number of books read in each department, but rather by the knowledge of the number of authorities and standard writers in each line of education, and their respective and intrinsic worth. And again, if a student wishes to make some investigations upon a subject with which many authors deal but indirectly much time is lost in securing books; perhaps five or ten minutes is spent in searching for the book, and when found as many seconds will suffice to ascertain the opinion of the author upon that particular topic. Such are a few of the objections one may hear urged. All, however, sympathize with the librarian and deem the duties of that office too arduous for one person to perform expeditiously and satisfactorily.

MISCELLANY.

The Augustan Age is justly famed as the golden period of Latin Literature. What the Age of Pericles was to Greece, what the Elizabethan Era was to England, all this was the reign of Augustus to Rome in the development of national life and literature. The perilous times of the civil war had been followed by a period of peace and security. Men of letters had been called forth from their retirement, literary efforts encouraged, and the Roman mind left free to turn to other themes than war and bloodshed. The wealth also which had been gathered in from the conquered provinces

gave to many the means and leisure to indulge their tastes and as a consequence of all this a school of authors arose whose works form a valuable part of our legacy from the Past.

Among the names of writers who have helped to make this age memorable, that of Horace is distinguished for several reasons. Probably no poet of his time has more admirers among men of our own day. He would seem, indeed, to have done less to secure this appreciation than many of his contemporaries. He wrote no great epic like Virgil, no voluminous history like Livy. Perhaps none of his works can be compared to the *Metamorphoses* of Ovid. His greatest efforts often take the form of brief odes on simple, homely themes. And yet with it all, he has contrived to win a place in the hearts of moderns, as few if any writers of antiquity have done.

But besides his literary genius Horace will be remembered as the author of a system of philosophy. It has been said that in this direction the Romans originated nothing and in a technical sense this is true. Their philosophical schools were of Greek origin and such of their scholars as cared to pursue studies of this nature were generally content to reach the level of Greek wisdom without seeking to add anything of their own. But Horace is a notable exception. His philosophy was never so far as we know dignified by any special name nor even recognized as a distinct school, but its influence upon the world has probably been greater and more beneficent than that of more pretentious rivals. It does not deal with abstruse metaphysical questions—does not dabble in those fertile speculations with which the so-called sages of the time were wont to amuse themselves. Its themes are, for the most part, commonplace and practical. Its founder does not present his views through any profound philosophical treatise. But scattered through his works, odes, satires and epistles, sentiments are expressed, principles laid down, which collectively form the philosophy of Horace. In these may be found a theory of life which is well worth our consideration.

The social condition of Rome at the time of Horace presents a picture of which our seething American life is a painful reminder. The purity and simplicity which mark the early history of the nation had departed. Men were no longer content with the frugal habits and severe discipline of their ancestors. The times had passed which produce a Cincinnatus, a Fabius, or a Cato. Roman arms had indeed conquered the world, but foreign ideas had conquered Rome. The Oriental vices of luxury, extravagance and consequent effeminacy were poisoning the Roman populace. To live in lavish profusion—to satisfy sensual desires—to make a gorgeous display—to win in some way wealth, fame and power, were the popular aims. And to secure these every effort was made, every nerve strained, and all Rome kept in a state of unnatural restlessness.

As opposed to this Horace proclaimed the gospel of contentment. Life, he maintained, should be taken more philosophically and hence more easily and comfortably. This feverish race for gold in which so many were entering,—this was not the way to live. Wealth alone could never bring happiness. On the contrary it was a constant source of annoyance. A struggle to acquire it, to retain it when acquired and to relinquish it at last as all must do—this was its history; surely such an object was not a worthy one. And all the while those who were pursuing the popular phantoms were depriving themselves of those commonplace pleasures which are so abundant and yet so little appreciated. The happiness that springs from a contented mind was not theirs. The enjoyment of the