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Socrates: I heard, then, that at Naucratis, in Egypt, was one of the ancient gods of that country ... and the name of the god himself was Theuth. He it was who invented numbers and arithmetic and geometry and astronomy, also draughts and dice, and, most important of all, letters. Now the king of all Egypt at that time was the god Thamus ... To him came Theuth to show his inventions, saying that they ought to be imparted to the other Egyptians. But Thamus asked what use there was in each, and as Theuth enumerated their uses, expressed praise or blame, according as he approved or disapproved. The story goes that Thamus said many things to Theuth in praise or blame of the various arts, which it would take too long to repeat; but when they came to the letters, "This invention, O king," said Theuth, "will make the Egyptians wiser and will improve their memories; for it is an elixir of memory and wisdom that I have discovered." But Thamus replied, "Most ingenious Theuth, one man has the ability to beget arts, but the ability to judge of their usefulness or harmfulness to their users belongs to another; and now you, who are the father of letters, have been led by your affection to ascribe to them a power the opposite of that which they really possess. For this invention will produce forgetfulness in the minds of those who learn to use it, because they will not practice their memory. Their trust in writing, produced by external characters which are no part of themselves, will discourage the use of their own memory within them. You have invented an elixir not of memory, but of reminding; and you offer your pupils the appearance of wisdom, not true wisdom, for they will read many things without instruction and will therefore seem to know many things, when they are for the most part ignorant and hard to get along with, since they are not wise, but only appear wise.

Phaedrus: Socrates, you easily make up stories of Egypt or any country you please.



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events, unless the accounts from many quarters as to General Schenck's instructions are utterly belied, the new American Ambassador will bring us quite *reasonable*, though not perhaps wholly admissible demands,—demands which we certainly ought to consider most gravely, and of which we should do well to yield frankly and freely all that we should ourselves feel called upon, in the same circumstances, to press. If we do so, General Schenck's mission may make England safer and stronger than she has ever been since the close of the Civil War in 1865, and will give her a reputation for moderation and candour as well.

ENGLISH PUBLIC OPINION ON THE WAR.

SOME of the philosophers should turn their attention from the subject of spectroscopic investigations and the invention of electrometers, galvanometers, hygrometers, and so forth, to the far more difficult problem of inventing a mode of measuring the intensity and diffusion of political wishes and convictions. No task at present is more difficult for a Statesman than this. There are, indeed, all sorts of shades of difference between the character of really prevalent and preponderant public opinions, of which no man, however acute, ever forms more than a purely conjectural impression, and of which, nevertheless, any respectably-accurate measure would be a matter of the highest political importance. For instance, there is at times a public opinion on one side of a question which is very widely diffused, but of very slight intensity,—which, in fact, amounts to nothing more than a wish in a particular direction without a will, and still more without any intention of submitting to a considerable sacrifice rather than not carry out the will into action. Again, there is such a thing as

GEORGES LEFEBVRE
JOHN ALBERT WHITE

The Great Fear of 1789

Rural Panic in Revolutionary France



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But such work is, of course, only a beginning in exploring a territory that to all intents and purposes still lies largely unexplored. So, broadly, the challenge offered by this book to historians and social scientists is one that still has to be taken up. If they do so, they will find it is not enough to rely on the old traditional methods of either history or the social sciences – and least of all on the arid abstractions of the ‘structuralists’ or the antiquated crowd-psychology of Le Bon and his followers, which dismiss rioters without discrimination as ‘mobs’ and see ‘conspiracy’ round every corner. Statistical methods certainly have their place; and the much-abused computer may, in such cases, serve as an excellent tool for classifying, correlating, enumerating and bringing order to material which, if voluminous enough, may easily get out of hand. Moreover, the techniques of the geographer may be indispensable for plotting the topography of a complex movement and might, even in the present instance, have helped to answer more convincingly such questions as to why the Great Fear struck some districts and not others. So the historian of similar movements requires such help as he can get from his colleagues in the other social sciences. But, equally, there can be no substitute for the intense industry and patient zeal of the professional historian, which enables him (as Lefebvre does here) to chart in precise detail the course of a movement by noting the days, and even the hours, of its appearance: by such means alone can the old bogey of rampaging ‘mobs’ and ubiquitous ‘conspiracies’ be laid to rest, or at least be reduced to proper historical proportions. Let

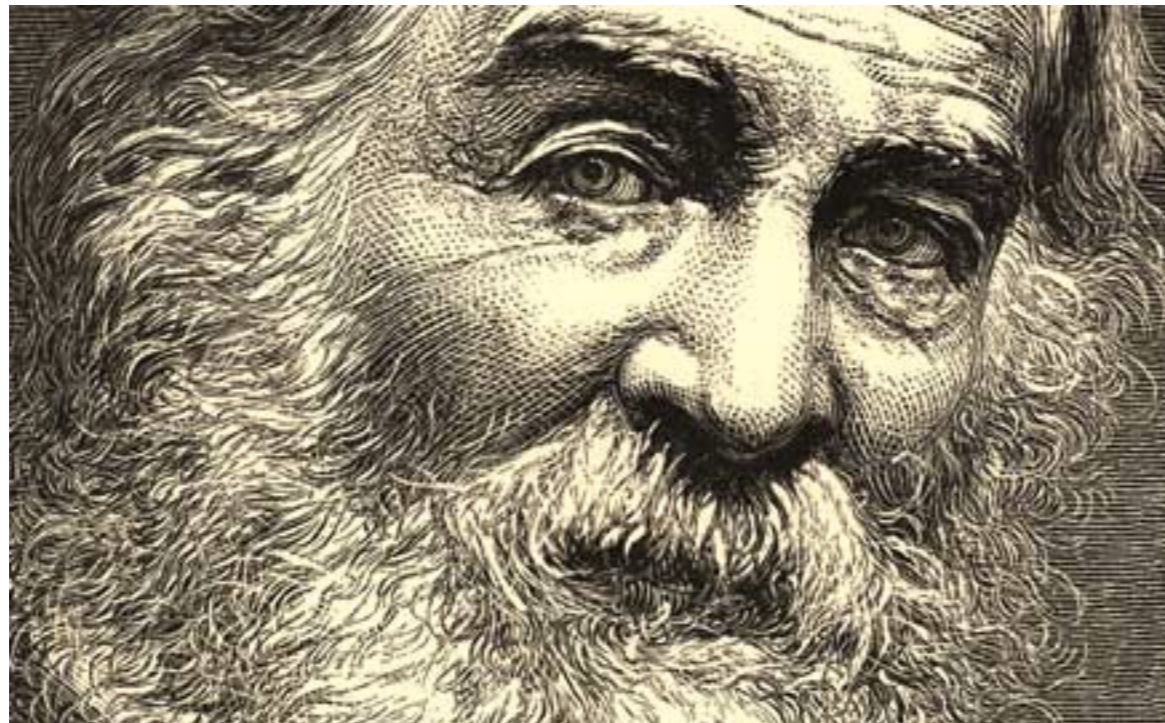
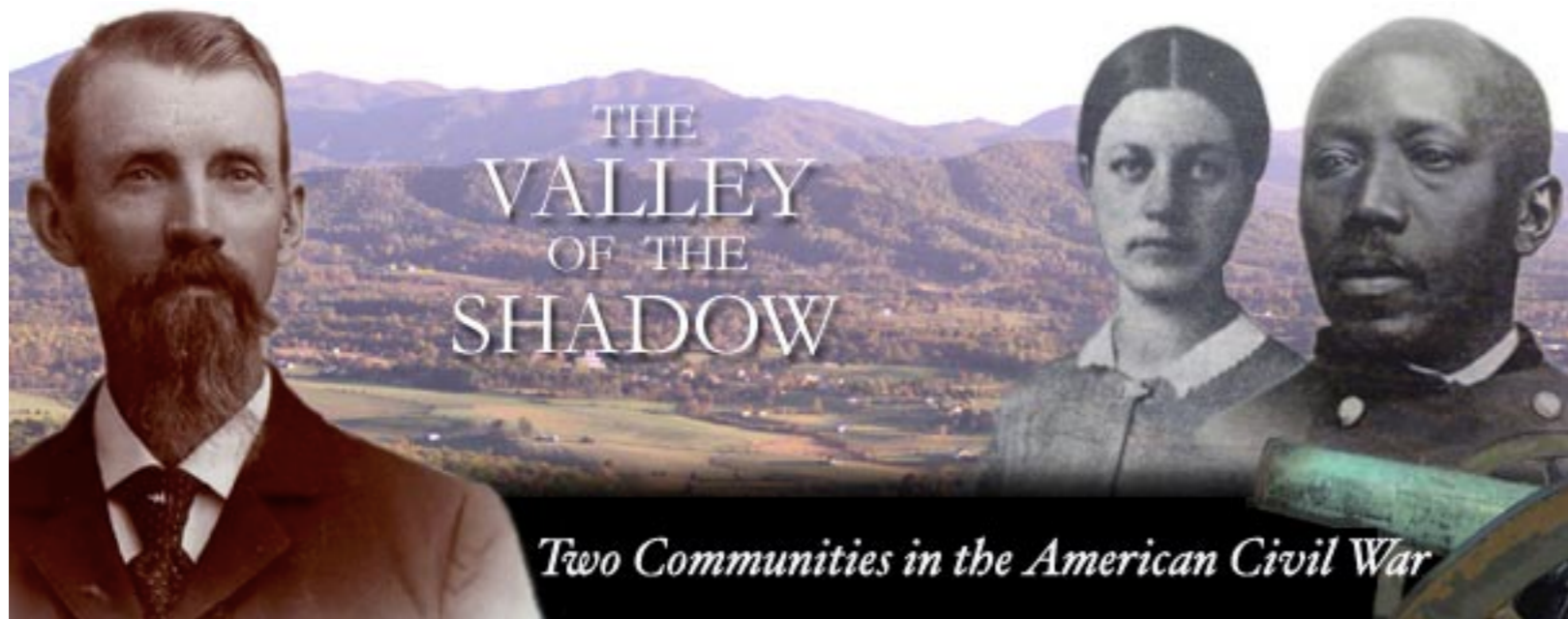
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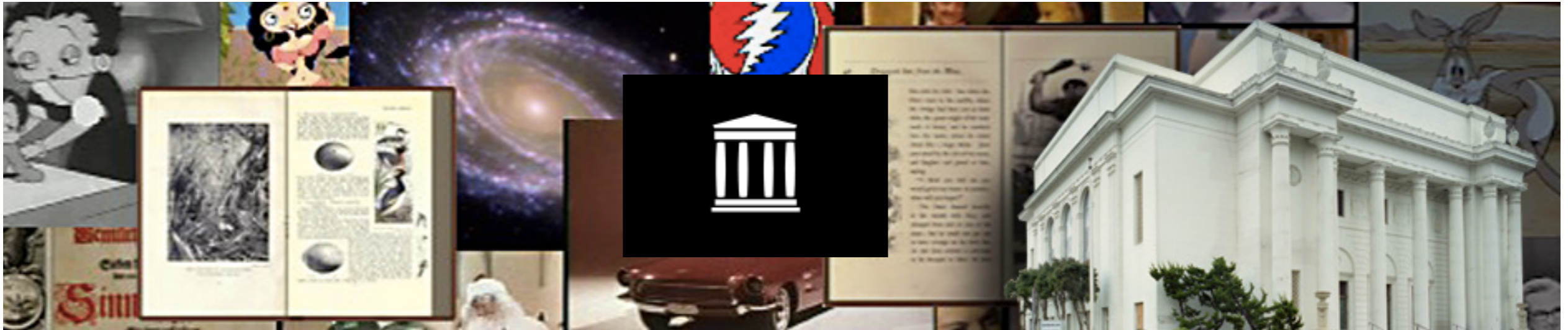


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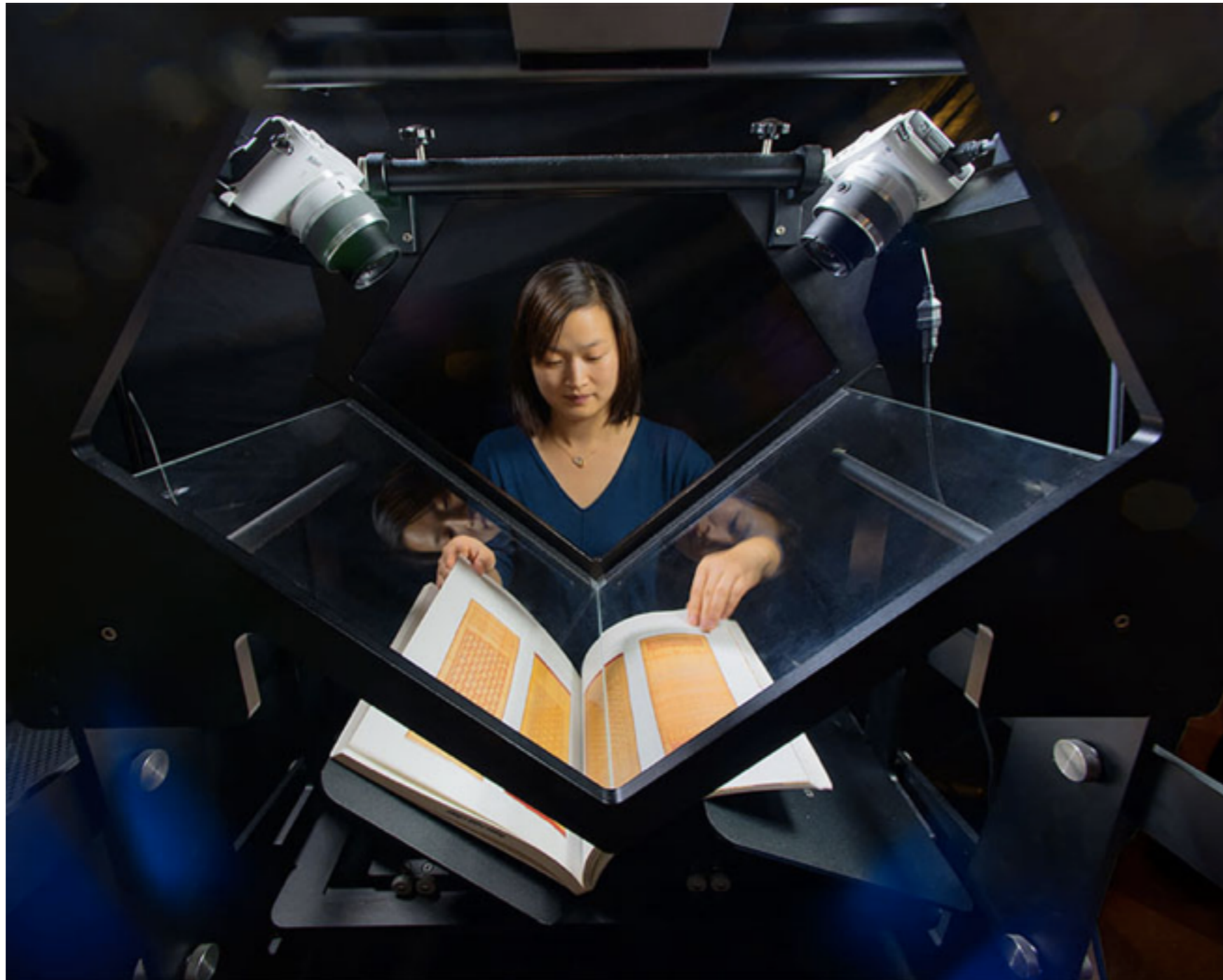
GREGORY R. CRANE, EDITOR-IN-CHIEF
TUFTS UNIVERSITY

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Bernard Mandeville

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Remarks on The fable of
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Irwin Primer

The Fable Of The Bees Or
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The Fable of the Bees : Or,
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Benefits: With an Essay on
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The catalogue says
this is Latin.

τῶν μ' ἀποτινύμενοι κακὰ ρέζετε δυσμενέοντες,
τούτους ὀτρύνοντες· ἐμοὶ δέ κε κέρδιον εἶη
ὑμέας ἐσθήμεναι κειμήλιά τε πρόβασιν τε·
εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἶη.
τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπυσοίμεθα μύθῳ,
χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·
νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ.

Ὡς φάτο χυόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίη,
δάκρυ ἀναπρήσας· οἶκτος δ' ἔλε λαὸν ἅπαντα.
ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὔτε τις ἔτλη
Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·
Ἄντινοος δέ μιν οἶος ἀμειβόμενος προσέειπε·
Τηλέμαχ' ὑφαγόρη, μένος ἄσχετε, ποῖον εἶπες,

73. ἀποτινύμενοι] ἀποτινύμενοι H. 74. ὀτρύνοντες] ὀτρύνοντες V. 76. ὑμεῖς] ἡμεῖς H. ib. φάγοιτε] φάγητε V. 77. ποτιπυσοίμεθα] ποτιπυσοίμεθα H. ib. ἄστυ. 81. λαόν. 84. προσέειπε. 85. ἔειπες.

ἔρξεν*, καὶ τὸ δυσμενέων μετοχή. Πειφασμένον (f. πεπλάσμενον) δὲ τῆς λόγῳ χρῆται οὐκ ἀντικρὺ εὐεργέτην καλῶν τὸν πατέρα. Q. 74. Τούτους ὀτρύνοντες] Οὐχ ὅτι ὄτρυνον αὐτοὺς εἰς τὸ φανερὸν ἐκείνοι, τοῦτο ἐγκαλεῖ Τηλέμαχος, ἀλλ' ὅτι παῖδας ὄντας αὐτῶν τοὺς μνηστῆρας οὐκ ἐπέχον. οὐς γὰρ τις κυλίειν δυνάμενος, διὰ τὸ εἶναι κύριος αὐτῶν, ἐξ πλῆμμελεῖν, οὗτος ἂν εἶη ἀντικρὺς ὁ τὴν τῆς ἀδικίας ἐξουσίαν αὐτοῖς δεδακώς. E. 75. Ἰμέας] Ἄντικειμένου λύσις. τῆς γὰρ, τούτους ὀτρύνοντες, βῆδων ἀπαντήσαι ὅτι οὐκ ὀτρύνωμεν εὐδὲ κοινωνοῦμεν τῆς εὐωχίας. πολλῶν ἂν φησὶ αἰρετώτερον ἡμᾶς ἐσθίειν ἢ περ τοῖς μνηστῆρασι ἐπιτρέπειν. Q. Οἱ γὰρ μὴ ἐνιστάμενοι τῆς βίᾳ τῶν μερακίων, σχεδὸν ἐπιτρέπουσι καὶ ἐπὶ τὰ ἀμαρτήματα προκαλοῦνται. Q. Pal. Πρήβασιν] Τὴν κτήσιν τῶν τετραπόδων, ἀφ' ἧς προβαίνει ἡ εὐσία. τὰ κτήματα καὶ τὴν πρόσδον. E. 77. Ποτιπυσοίμεθα] Προστερνιζοίμεθα πα-

ραβάλλομεν ἢ ἀχάριστοι γινόμεθα φιλοφρονοῦμεν καὶ προσπλεκόμενοι. B. Προσλαλοίμεθα, φιλοφρόνως ἀπαιτοῦμεν, παρακαλοῦμεν, προσμιλοῦμεν. E. Προτιπυσοίμεθα, μετὰ τοῦ ρ. Harl. Δηλοῖ δὲ τὸ στερνιζοίμεθα ἢ ἀχάριστοι γινόμεθα. Καὶ εἶδει μὲν ἡμᾶς ὑποστίζειν εἰς αὐτὸ, τὸ δὲ μύθῳ τῆς ἐξῆς ἀπιδιδόμην. ἀλλ' οὐδέποτε ὁ εἰκοστὸς χρόνος τοῦ ἠρωϊκοῦ στιγμῆν ἐπιδέχεται^u. Harl. Q. 79. Ἀπρήκτους] Πρὸς ἃς οὐδὲν ἐστι πράξασθαι. B. E. Q. Νῦν δὲ εὐντες ἐτέρους φθείρειν ταῦτα ἐμβάλλετε μοι ὀδύνας. οὐ γὰρ δυνήσεμαι καταπρᾶξαι ἐπὶ τῆς ταῦτα ἀναλαβεῖν. E. 81. Ἀναπρήσας] Ἀπὸ τοῦ ἀνομνήσας καὶ δακρύων πλῆθος προίεις. Ζηρόδοτος δὲ γράφας (γράφων Harl.), δάκρυα θερμὰ χέων ἐκλέλυκε τὴν μεγαλειότητα (hucusque Porson ex Harl.) τοῦ στίχου. δάκρυ ἀναπρήσας. δαιμονίως ἐαυτῆς ἐπιμαρτυρεῖ ὁ ποιητὴς ὅτι πρὸς τὸ οἰκτρότατον προῆκε τὸν λόγον. Q. 85. Τη-

* Initium scholii sic fortasse scriptum in codice: Οὕτως, ἔρξεν. καὶ—: ut scilicet hæc forma commendaretur præ altera, ἔρξεν. Tum pro πειφασμένον nunc puto legendum πειφασμένον. BUTTM.

^u Pro τὸ στιγμῆν. scilicet τὸ στιγμῆν. Cf. not. ad α'. 58. BUTTM.

^v Conf. hæc notam cum regula a Bentleio tradita ad Lucan. I. 231. PORS.

ἡμέας αἰσχύνων; ἐθέλεις δέ κε μῶμῳ ἀνάψαι.
σοὶ δ' οὔτι μνηστῆρες Ἀχαιῶν αἰτιοί εἰσιν,
ἀλλὰ φίλη μήτηρ, ἣ τοι πέρι κέρδεα οἶδεν·
ἦδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ' εἰσι τέταρτον,
ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν
πάντας μὲν ῥ' ἔλπει, καὶ ὑπίσχεται ἀνδρὶ ἐκάστῳ,
ἀγγελίας προἰέισα· νόος δέ οἱ ἄλλα μενοινᾷ.
ἣ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξε·
στησαμένη μέγαν ἰστὸν ἐνὶ μεγάροισιν ὑφαίνε,
λεπτὸν καὶ περίμετρον ἄφαρ δ' ἡμῖν μετέειπε·
κοῦροι, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος Ὀδυσσεύς,
μίμνεν' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰσόκε φᾶρος
ἐκτελέσω, μὴ μοι μεταμῶλια νήματ' ὀληται,

86. ἐθέλεις δέ κε] ἐθέλεις δὲ καὶ H. με pro κε V. pro v. l. ἐθέλεις W. 87. 90. Ἀχαιῶν. 88. φοῖδεν. 89. ἐστὶ γέτες. 91. μὲν ἔλπει. Γεκάστῳ. 92. φοι. 93. μερμήριξε] μερμήριξε H. μερμήριξε pro v. l. 94. ἐνὶ μεγάροισιν] ἐνὶ μ' μεγάροισιν H. 95. μετέειπε. 96. δῖος. 98. μεταμῶλια] μεταμῶλια H. μεταμῶλια W.

λέμαχ' ὑφαγόρη] Μεγάλη κατηγορία προβαλλῶν τὸν λόγον ὡς σικοφαντικὸν καὶ δεινὸν εἰπεῖν ἀποφαιῶν (scilicet ἀποφαιεῖ) τὸν Τηλέμαχον. Q. Μέμος ἄσχετε] Ἀκατάσχετε τῆς δυνάμει· εἰρωνικῶς ἀντὶ τοῦ ἀδύνατε. B. E. Q. Vulg. Pal. 88. Ἄλλα φίλη μήτηρ] Τὸ μὲν πρῶτον ἔγκλημα, Μητέρα μνηστῆρας ἐπέχων οὐκ ἐθελοῦσα, ἐκὼν παρήκεν· οὐ γὰρ ἦν τοῦτο λῦσαι· ὡς νομίζου δὲ γενόμενης μνηστῆρας, τὴν ἐξαπατῶσαν αὐτὴν (f. αὐτοῦ) αἰτίαν φησὶν εἶναι. λήθη δὲ αὐτῶν ὁμολογῶν τὴν βίαν· ἐπεὶ γὰρ (del. vid. γὰρ) τῆς ὑπερθέσεως φανερὰ ἢ τῆς γυναικὸς πρήβασις. Q. 89. Τάχα δ' εἶσι] Κυρίως τὸ τάχα. ἐστὶ γὰρ τοῦ ἀπεργασκότος περιγενέσθαι τῆς Πηλεόπης. Τὸ δὲ εἶσι προπερισκαστῶν σημαίνει γὰρ τὸ ἐπιτελεῖσθαι, πληρωθῆσθαι^z. Q.

94. Μέγαν ἰστὸν ἐνὶ μεγάροισιν] Οὐ ποιητικῶς κόσμου χάριν προσέβηται τὸ μέγαν, ἀλλὰ πρὸς τὸ πολυχρόνιον τῆς τοῦ ἔργου κατασκευῆς. Καὶ ὁ ἄφαρ ἀντὶ τοῦ ἐξαίφνης. Q.—Vid. et ad 338. 95. Περίμετρον] Μέγαν, περιστὸν μέτρον ἔχοντα. φασὶ δὲ, μὴ μνηστεύεσθαι ἰστού ἰστώτος. Vulg. Barnes. 96. Κοῦροι] Διὰ τὸ κοῦροι ἀνειδίξει αὐτοὺς, ὡς οὐ δέον ταύτην τὴν ἡλικίαν τὴν μὴ προσήκουσαν μᾶσθαι. Ἄλλως. Διονύσιος ὁ Θράξ βίβλ. μὲν τὸ κοῦροι, βίβλ. δὲ τὸ, ἐμοὶ μνηστῆρες, διαστέλλει. καὶ ἡμῖν δὲ οὕτως δοκεῖ, ἵν' ἦ, ὃ ἐμοὶ μνηστῆρες. Δημήτριος δὲ ὁ Ἰζών μετὰ τὴν ἀνωθυμίαν ἐστιξεν, ἵνα, φησὶ, τὸ ἀπρεπὲς αὐτῶν ἀνειδίξῃται. Q. 97. Μίμνεν'] Φησὶ δὲ μὴ ἐξεῖναι μνηστεύεσθαι ἰστού ἰστώτος. E. Vid. ad 95. 98.

^z Conf. schol. ad 107. et ad v. 377. BUTTM.

^y Cod. E. distribuit hoc scholium inter 95. et 97. ubi, pro φησὶ, itidem videtur scribendum φασὶ. Nam gnomen hæc verba sapiunt sic fortasse conceptam: Ἰστού ἰστώτος μὴ μνηστεύεσθαι ἡμῖνοι. BUTTM.

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I have preferred a reference in a footnote, and have not included the passages in my final summary.

The two word lists are important as showing, as Gildersleeve¹ points out, that Persius "has enriched his vocabulary from Lucilius's store of drastic [I should perhaps be inclined to substitute popular] words," and that even where there is no question of conscious imitation, the mind of Persius was so suffused with the verses, the diction, the arguments of Lucilius, that they became a part of the texture of his satire.

Finally, I desire to call attention to the cumulative force of an argument, based on the precise *testimonia* of the ancients, and on the comparative study of the imitations, and vocabularies of Lucilius and Persius. In view of the fragmentary condition of Lucilius, I feel that the mass of evidence becomes all the more striking, and forces us to the conclusion evidently made by the ancients themselves, that Lucilius is a source for Persius second only to Horace in importance.

ADDENDUM

Just as this article goes to press the "Persius Probleme," *Wiener Studien*, XXXI, 128-135, 233-243, and "Persius und Lucilius," *ib.* 244-249, of Emil Gaar become accessible to me. I entirely agree to Gaar's argument for the close connection between the prologue and the first satire. Cf. above, pp. 141-142. To my mind the relation between the 8 choliambics and the 14 hexameters in Petronius, § 4, affords material confirmation for this same argument.

I find myself unable to subscribe to Gaar's view of the relation between the tenth book of Lucilius and the prologue. In the first place, Buecheler's article, *Rh. Mus.* XXXIX, 287, proves rather a connection between the first satire and the tenth book. Moreover, the scanty surviving fragments of Book X in no way suggest the prologue. In the second place, though unquestionably the scholiast on line 2, and the Persius *vita*, as Gaar convincingly shows, refer to different passages, all the facts of the case are satisfied by the inference (1) that the scholiast was referring to Persius, L 1; (2) that the *sibi primo mox omnibus detrectaturus* of the *vita* refers to the general tone of the first satire. Thus the *detrectatio sui* would be lines 1-4, followed by the *insectatio poetarum et oratorum*. At least the scholiast felt this, for he says, L 1: *Semetipsum redarguit, quod ipse relinquit carmina, quae vulgus lecturum non sit, quoniam non sint vulgaria*, etc.

¹ Introduction to Persius, pp. xxiii and xxv.

X.—*On the Eclogues of Baptista Mantuanus*¹

BY PROFESSOR WILFRED P. MUSTARD

JOHNS HOPKINS UNIVERSITY

IN *Love's Labour's Lost*, IV, 2, 95, the schoolmaster Holofernes quotes the Latin words "Fauste, precor, gelida quando pecus omne sub umbra Ruminat,—and so forth," and then exclaims: "Ah, good old Mantuan! I may speak of thee as the traveller doth of Venice;

Venetia, Venetia,
Chi non ti vede non ti pretia.

Old Mantuan, old Mantuan! who understandeth thee not, loves thee not." Here the modern reader is apt to think of the *Eclogues* of Virgil; but the reference is to another and much later poet who was likewise a native of Mantua, and likewise the author of ten Latin eclogues. This was Baptista Spagnolo, or, as he was commonly called, Baptista Mantuanus.²

This later Mantuan was born about 1448.³ He was a pupil of Gregorio Tifernate and of Georgius Merula;⁴ and he afterwards studied philosophy at Padua.⁵ Early in life he entered

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⁴ He seems to have studied under both of these teachers at Mantua: F. Gabotto, *Ancora un letterato del Quattrocento*, 1890, pp. 22-23. Gregorio was at Mantua from April 1460 to December 1461.

⁵ See the dedication of his *Eclogues*: "ante religionem, dum in gymnasio Paduano philosophari inciperem." The *Catholic Encyclopaedia* (1907), II, 276, says "at Pavia."

I have preferred a reference which included the passage

The two word list in the sleeve¹ points out, that from Lucilius's store

to substitute popular] words," and that even where there is no question of conscious imitation, the mind of Persius was so suffused with the verses, the diction, the arguments of Lucilius, that they became a part of the texture of his satire.

Finally, I desire to call attention to the cumulative force of an argument, based on the precise *testimonia* of the ancients, and on the comparative study of the imitations, and vocabularies of Lucilius and Persius. In view of the fragmentary condition of Lucilius, I feel that the mass of evidence becomes all the more striking, and forces us to the conclusion evidently made by the ancients themselves, that Lucilius is a source for Persius second only to Horace in importance.

ADDENDUM

Just as this article goes to press the "Persius Probleme," *Wiener Studien*, XXXI, 128-135, 233-243, and "Persius und Lucilius," *ib.* 244-249, of Emil Gaar become accessible to me. I entirely agree to Gaar's argument for the close connection between the prologue and the first satire. Cf. above, pp. 141-142. To my mind the relation between the 8 choliambics and the 14 hexameters in Petronius, § 4, affords material confirmation for this same argument.

I find myself unable to subscribe to Gaar's view of the relation between the tenth book of Lucilius and the prologue. In the first place, Buecheler's article, *Rh. Mus.* XXXIX, 287, proves rather a connection between the first satire and the tenth book. Moreover, the scanty surviving fragments of Book X in no way suggest the prologue. In the second place, though unquestionably the scholiast on line 2, and the Persius *vita*, as Gaar convincingly shows, refer to different passages, all the facts of the case are satisfied by the inference (1) that the scholiast was referring to Persius, L 1; (2) that the *sibi primo mox omnibus detractaturus* of the *vita* refers to the general tone of the first satire. Thus the *detractatio sui* would be lines 1-4, followed by the *insectatio poetarum et oratorum*. At least the scholiast felt this, for he says, L 1: *Semetipsum redarguit, quod ipse relinquit carmina, quae vulgus lecturum non sit, quoniam non sint vulgaria*, etc.

¹ Introduction to Persius, pp. xxiii and xxv.

X.—*On the Eclogues of Baptista Mantuanus*¹

BY PROFESSOR WILFRED P. MUSTARD

JOHNS HOPKINS UNIVERSITY

IN *Love's Labour's Lost*, IV, 2, 95, the schoolmaster Holofernes quotes the Latin words "Fauste, precor, gelida quando pecus omne sub umbra Ruminat,—and so forth," and then exclaims: "Ah, good old Mantuan! I may speak of thee as the traveller doth of Venice;

Venetia, Venetia,
Chi non ti vede non ti pretia.

Old Mantuan, old Mantuan! who understandeth thee not, loves thee not." Here the modern reader is apt to think of the *Eclogues* of Virgil; but the reference is to another and much later poet who was likewise a native of Mantua, and likewise the author of ten Latin eclogues. This was Baptista Spagnolo, or, as he was commonly called, Baptista Mantuanus.²

This later Mantuan was born about 1448.³ He was a pupil of Gregorio Tifernate and of Georgius Merula;⁴ and he afterwards studied philosophy at Padua.⁵ Early in life he entered

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New article and author

Quotation (within a quotation), in Latin, from earlier than 1909

By being in his eye. † Most gracious duke,
To my unfolding lend your prosperous ear ;
And let me find a charter in your voice,
To assist my simpleness.

Duke. What would you, Desdemona ?

Desdemona. That I did love the Moor to live with him,
My downright violence and storm of fortunes
May trumpet to the world : my heart 's subdued
Even to the very quality of my lord :

I saw Othello's visage in his mind,
And to his honours and his valiant parts
Did I my soul and fortunes consecrate.
So that, dear lords, if I be left behind,
A moth of peace, and he go to the war,
The rites for which I love him are bereft me,
And I a heavy interim shall support
By his dear absence. Let me go with him.

Othello. Let her have your voices.

Vouch with me, heaven, I therefore beg it not,
To please the palate of my appetite,
Nor to comply with heat—the young affects
In me defunct—and proper satisfaction,
But to be free and bounteous to her mind :
And heaven defend your good souls, that you think
I will your serious and great business scant
For she is with me. No, when light-wing'd toys
Of feather'd Cupid seel with wanton dulness
My speculative and offic'd instruments,
That my disports corrupt and taint my business,
Let housewives make a skillet of my helm,
And all indign and base adversities
Make head against my estimation !

Duke. Be it as you shall privately determine,
Either for her stay or going. The affair cries haste,
And speed must answer it.

I saw Othello's visage in his mind,
And to his Honours and his valiant parts,
Did I my soule and Fortunes consecrate.
So that (deere Lords)if I be left behind
A Moth of Peace, and he go to the Warre,
The Rites for why I loue him, are bereft me :
And I a heauie interim shall support
By his deere absence. Let me go with him.

280. Othello's] Othelloes Qq.

Ktly.

283. deere] my dear Qq.

285. for why] Fi, Rowe, Knt, Del.

285. Rites] rights Warb. Knt. parts for which Qq et cet.

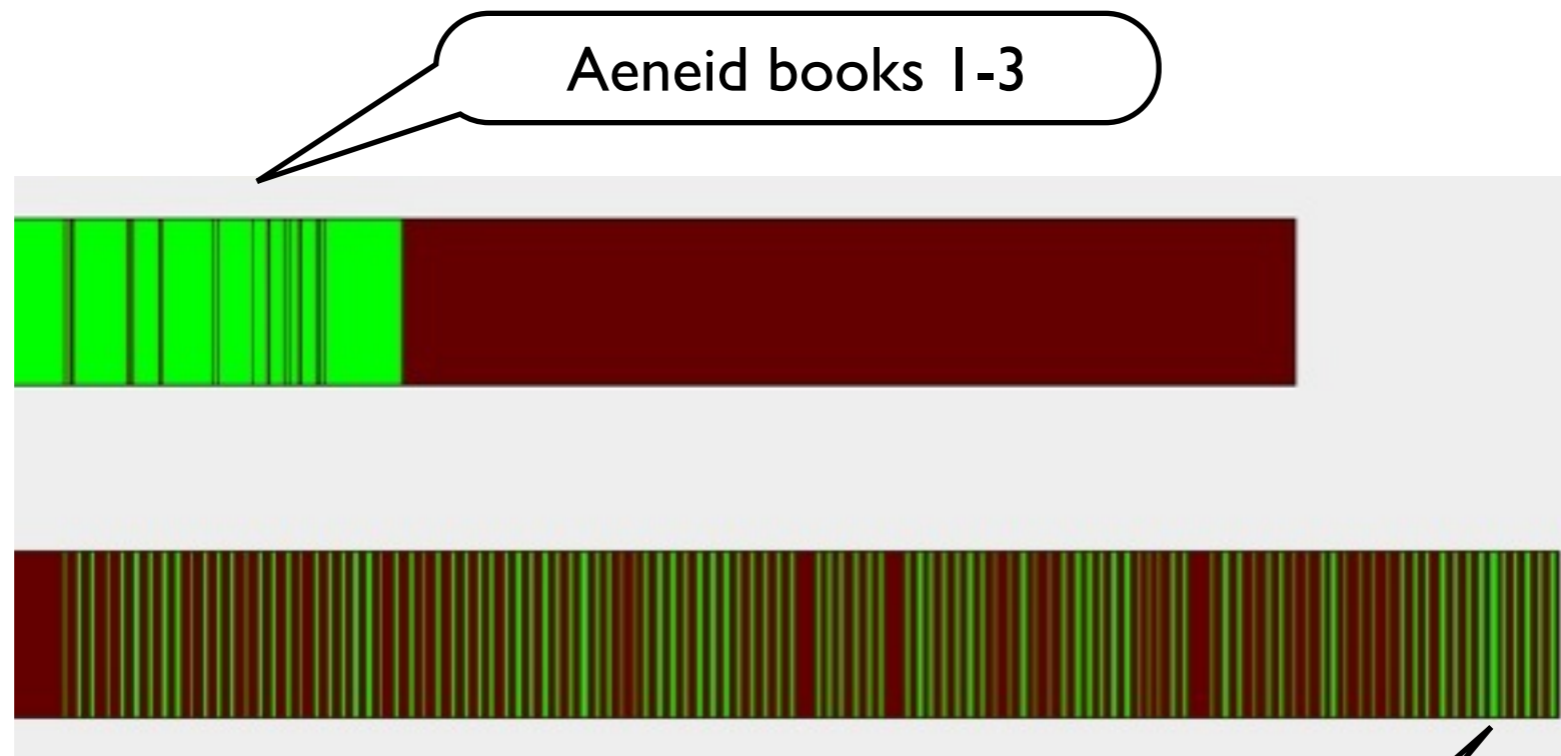
lished centre and home. So that the sense of the passage may be fitly illustrated from the 111th *Sonn.* : 'And almost thence my nature is subdued To what it works in, like the dyer's hand.' [MALONE'S interpretation of 'quality' has been followed by DYCK, SINGER, DELIUS, and STAUNTON, and unquestionably it is a technical interpretation which 'quality' frequently bears; see a striking instance of it in *Ham.* II, ii, 333: 'Will they pursue the quality no longer than they can sing?' and *B.* 411, 'give us a taste of your quality,' but I cannot think that the word has this technical sense here. Desdemona is vindicating her indifference to the storm of fortunes, and, glorying in that as a virtue which others would impute to her as a fault, proclaims that the 'quality' in Othello which might be supposed to be most abhorrent to her, 'even to that very quality' her heart is subdued. What that quality is, the connection of thought shows: 'I saw Othello's visage in his mind;' and as she had fallen in love with his mind, his honours, and his valour, without a taint of passion, so had she fallen in love with the very colour of his face. HENLEY says, that 'quality' means 'the Moorish complexion of Othello and his military profession,' but I do not think that the passage appeared to Henley as it appears to me, for he goes on to say that the 'virtues of Othello had subdued her heart in spite of his visage;' whereas the 'very quality' distinctive of Othello was the colour of his visage, and to that, even to that, Desdemona would trumpet to the world, her heart was subdued.—ED.]

280. ROYCE (*Ghost Belief of SA.*, p. 4) finds included in these words 'the all-important facts' that we are all ghosts clad in gross dimensions and muddy vestures of decay; that the ghost, which is truly the man, is *in a human form* as much as the body is; and that the body is in that form simply because the ghost or soul is so. 'The common expression that we see the mind in the countenance, of course conveys a truth, or rather a part of the truth; but Desdemona's words are fuller, for they give the fact that *the mind has a visage of its own.*'

285. Rites] WARBURTON: Without question Shakespeare wrote *rights*, i. e. the right of sharing his dangers with him. Othello tells the Senate: 'She lov'd me for the dangers I had passed,' and she was now desirous of sharing with him what were to come. KNIGHTLEY (*Exp.*, 299): Is not this, whether we read 'rites' or *rights*, rather indelicate coming from the lips of Desdemona? Juliet (*Rom. & Jul.* III, ii, 8) might, to herself, speak of the 'amorous rites,' but for Desdemona to do so before the Senate of Venice! impossible. Would it not, then, be better to read *parts*? She had just said, that it was 'for his honours and his valiant parts' she loved him.

287. deere] See WRIGHT'S definition, line 102.

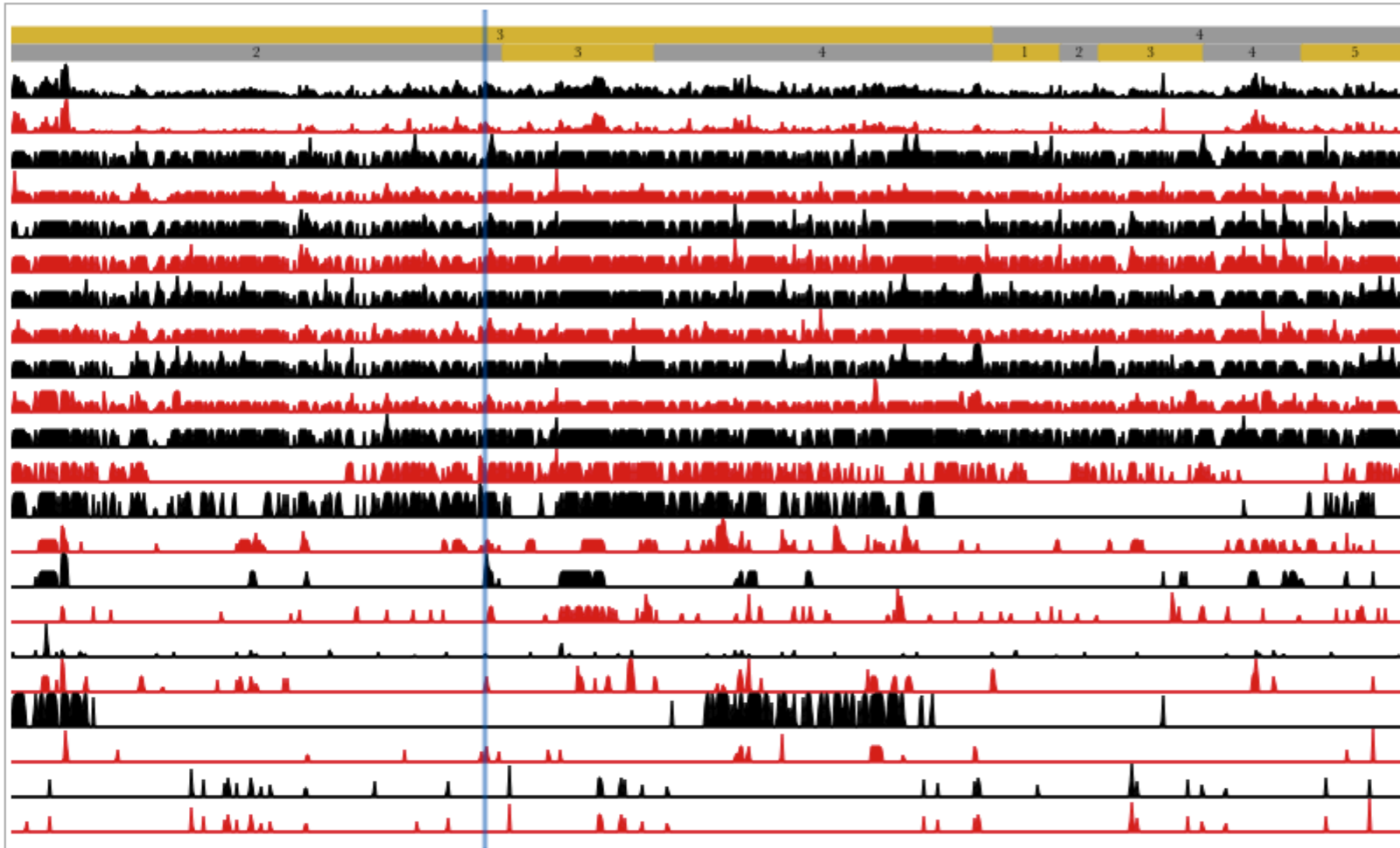
Text & Commentary



Aeneid books 1-3

Commentary on Aeneid 1-3, with
matching lemmata in green

Aligning Reference Texts



- All texts*
- Books outside top 20*
- The complete works of William Shakespeare : with a ...*
- Five tragedies*
- The Works of William Shakespeare*
- The Works of William Shakespeare ...*
- A new variorum edition of Shakespeare*
- Shakespeare's Tragedy of Hamlet, Prince of ...*
- A new variorum edition of Shakespeare*
- The pictorial edition of the works of Shakspeare. ...*
- Select Plays: The Tempest*
- Discoveries in Hieroglyphics and Other Antiquities*
- Old Uncle Ned : songster*
- Dictionary of Shakespearean quotations. Exhibiting ...*
- Shakspeare; personal recollections*
- The riddles of Hamlet and the newest answers*
- A dictionary of the English language, with ...*
- Poetical Quotations from Chaucer to Tennyson: With ...*
- The Canadian Elocutionist: Designed for the Use of ...*
- The book of familiar quotations; being a ...*
- A Shakespearian grammar. An attempt to illustrate ...*
- A Shakespearian grammar. An attempt to illustrate ...*

Agricultural.

From the National Era. **THE HUSKERS.**

BY J. G. WHITTIER.

It was late in mild October, and the long autumnal rains
Had left the summer harvest-fields all green with grass again;
The first sharp frosts had fallen, bearing all the woodlands gay
With the hues of summer's rainbow or the meadow flowers
of May.

There's a thin dry mist that mingles the red rose bread and red,
At first a ruyous disk of fire, its brightness as it sped;
Yes, even its ammonia glory fell chartered and subdued
On the corn-fields and the orchards and softly pictured wood.

And all that quiet afternoon, slow sloping to the night,
It wore with golden charade the haze with yellow light;
Blazing thro' the palmed beaches, it ghastled the hill,
And beneath it pond and meadow lay brighter, greener still.

And shouting boys in woodland haunts caught glimpses of that
shy,
Flack'd by the many-stated insects, and laughed they knew not
why;
And school-girls, gay with water flowers beside the meadow
brook,
Mingled the glow of Autumn with the rambles of sweet looks.

From spire and tower looked wistfully the patient weather-
vanes,
But even the blades on the hills stood motionless as rocks;
No sound was in the woodlands, save the squirrel's dropping
shell,
And the yellow leaves among the boughs, low rustling as
they fell.

The summer grains were harvested, the stubble-fields lay dry
Where June winds rolled in light and shade the pale-green
waves of rye,

But, still, on gentle hill-slopes, in valleys fringed with wood,
Unperceived, blending in the sun, the heavy corn-crop stood.

East low by Autumn's wind and rain, through hazy that day
and eve,

Unhilled from their ripened change, shows out the yellow ear;
Beneath the turp by concealed in many a redoubt field,
And glistened in the shading light the pumpkin's spheroid
of gold.

There wrought the busy harvesters, and many a creaking
wheel

Rose slowly to the long bars from its load of hock and grain;
Till, replete as he rose that morn, sank down as low the sun,
Ending the day of drowsy light and warmth as it began.

And lo! as through the western plains, on meadow, stream,
and pond,

Flames the red radiance of the sky, set all alive beyond,
Shades after the western sun Sheds a milder glow above.

Humorous.

"That last Julep!"

A SHORT TEMPERANCE STORY.

Not many years since, in one of our
Mississippi river cities, the landlord of a
noted hotel, in spite of the good fare
served upon his table took an aversion
to his food, and, confining himself to the
fluid exclusively, drank himself out of ex-
istence. He was a jolly specimen of a
publican, and had endeared himself, in
his latter days, to a couple of young board-
ers, by frequently inviting them to share
in what he called "a comfortable car-
ouse." These little reunions, as we be-
fore stated, were brought to a close by
the principal suddenly dropping out of
the set, and being no longer able to
"stand up" to his share of the liquor.—

The deceased's wife being absent from
the city, his friends comfortably packed
him in ice for preservation until her re-
turn. The feelings of the hopeful young
convivialists were sadly shocked at the
idea of sojourning in the same house with
the inanimate body of their regretted
companion. It was all well enough
when he was able to stand the liquor,
and drink his share of it, but the thought
of his being packed away in such cold
quarters made them shiver with a strange
apprehension which even brandy failed
to dissipate. At length, one night, to pass
the room was their own, and they were
forced to do so, the feeling of horror
grew stronger, until they saw a
example of the deceased, and they
to have its effect in winning them to tem-
perance. At length the wife arrived,
and the publican was consigned to his
long home; but we regret to add that
with his departure the desire for another
"comfortable carouse" began to manifest
itself.

STORRS & LANGDON

ARE opening this week from Boston and New-York, and immen-
NEW AND DESIRABLE

GOODS FOR THE WINTER TRADE

10 Hbls. of very cheap SUGAR, with COFFEE, TEA & SPI-
quantity;
OILS, PAINTS, FISH, FRUIT, TOBACCO, SNUFF, &c. at low
40 chests of that superior Y. H. TEA, at the same low price—DOV'R
SALT, NAILS, GLASS, by the load or in smaller lots;
Housekeeping and Mechanical HARD-WARE, of new patterns;
CROCKERY, GLASS & CHINA WARE, at city prices;
200 prime North-West BUFFALO ROBES—cheap enough;
40 bales COTTONS, TICKING, DRILLING, WICKING &
5000 yds. rich PRINTS, GINGHAMS & FURNITURES;
2000 yds. of beautiful styles of woested

CLOAK AND DRESS GOODS.

With TRIMMINGS TO MATCH EXACTLY.

5000 rolls new PAPER HANGINGS.

The above and a multitude of other goods are offered at the low
Montpelier, Nov. 25th, 1847.

FOR SALE.

THE subscriber offers for sale at Jay, Lewis County, N Y
one half of a
FORGE, for making Bar Iron.

Said Forge has three fires, and is capable of turning out two
and a half tons of bar iron per day. It is nearly new; situ-
ated on the Ausable river twenty miles above Keeseville, and
1 1/4 miles from Jay's river village. In the vicinity is an in-
exhaustible supply of coal timber, where any quantity of
wood can be bought for four and a half dollars per cord.—
To any one who wishes to engage in the Iron Business this
is a rare opportunity.

Also, at Jay Upper Village, one SAW MILL, newly saw,
capable of cutting out eighty thousand pieces of lumber per
year. There is also a large quantity of other machinery for sale.

MORE GOO

AT THE CHEAP CAS

ELLIS, WILDER & CO. have just
E come from market with an assortment
and desirable Goods; having purchased a
great quantity of goods, we make the bold state-
ment that our goods are low as they cost a month
ago. themselves Cheap—Cloth and our
Flannels will not excite the Goods; but
see them. We will charge nothing
more than will sell of the goods of the above
few articles that we have just purchased.

F. W. W. A. J. MERRICK THORNTON
do - do - do - do - do
do - do - do - do - do

2500 yds. black, blue, green, blue,
200 yds. red, and desirable Prints;
50 yds. each Cassimeres, Green, Blue,
2000 yds. black, blue, green, blue, and
200 yds. red, purple, green, blue,
Velvets; 100 yds. Cassimeres to make
5000 yds. French Flannels; 100 yds. Cassi-
meres; 200 yds. Dress and Cloak Buttons.

50 yds. each Cassimeres, Green, Blue,
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119 newspapers were an
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BIBLES & PRAYER BOOKS.

Bibles, English and American, illuminated and plain;
Prayer Books, New York and Philadelphia editions.

ANNUALS.

Leaflets of Beauty; The Sun of the Seasons; The Opal;

THE RESTING PLACE.

—
BY CHARLES MACKAY.
—

Tell me, ye winged winds,
That round my pathway roar,
Do ye not know some spot—
Where mortals weep no more ?
Some lone and pleasant dell,
Some valley in the west,
Where free from toil and pain,
The weary soul may rest ?

The loud wind dwindled to a whisper low,
And sigh'd for pity as it answered "No!"

THE INQUIRY.

Tell me, ye winged winds,
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more ?
Some lone and pleasant dell,
Some valley in the west,
Where, free from toil and pain,
The weary soul may rest ?

The loud wind dwindled to a whisper low,
And sighed for pity as it whispered "No!"

THE LYRE.



—
"He touched his harp, and nations heard, entranced."
—

THE INQUIRY.

Tell me ye winding winds,
That round my pathway rear,
Do ye not know some spot
Where mortals weep no more—
Some lone and pleasant dell,
Some valley in the west,
Where, free from toil and pain,
The weary soul may rest ?
The loud wind dwindled to a whisper low,
And sighed for pity, as it answered, "No!"

C19 newspapers were built on
systems of textual sharing

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—
BY CHARLES MACKAY.
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Some valley in the west,
Where, free from toil and pain,
The weary soul may rest ?
The loud wind dwindled to a whisper low,
And sighed for pity as it whispered "No!"

THE

Tell me ye v
That roun
Do ye not k
Where mo
Some lone a
Some vall
Where, free
The weary
The loud wind dwi
And sighed for pity,

ALEXANDER VON HUMBOLDT

EINE WISSENSCHAFTLICHE BIOGRAPHIE

IM VEREIN MIT

R. AVÉ-LALLEMANT, J. V. CARUS, A. DOVE, H. W. DOVE,
J. W. EWALD, A. H. R. GRISEBACH, J. LÖWENBERG,
O. PESCHEL, G. H. WIEDEMANN, W. WUNDT

BEARBEITET UND HERAUSGEGEBEN

VON

KARL BRUHNS,

PROFESSOR UND DIRECTOR DER STERNWARTS IN LEIPZIG.

IN DREI BÄNDEN.

ERSTER BAND.

MIT EINEM PORTRÄT HUMBOLDT'S IM 27. LEBENSJAHRE.



LEIPZIG:
F. A. BROCKHAUS.

1872.

LIFE

OF

ALEXANDER VON HUMBOLDT.

COMPILED

IN COMMEMORATION OF THE CENTENARY OF HIS BIRTH

BY

J. LÖWENBERG, ROBERT AVE-LALLEMANT, AND ALFRED DOVE.

EDITED BY

PROFESSOR KARL BRUHNS,

DIRECTOR OF THE OBSERVATORY AT LEIPZIG.

IN TWO VOLUMES.

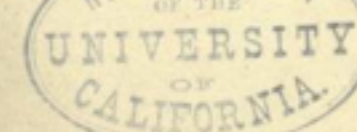
TRANSLATED FROM THE GERMAN BY

JANE AND CAROLINE LASSELL,

TRANSLATORS OF SCHELLEN'S 'SPECTRUM ANALYSIS.'

VOLUME I.

WITH PORTRAIT OF HUMBOLDT AT THE AGE OF TWENTY-SEVEN.



LONDON:

LONGMANS, GREEN, AND CO.

1873.

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0.86

sn82015486/1870-08-18/ed-1 (1870-08-18)
 White Cloud Kansas chief. (White Cloud, Kan.) 1857-1872

goats i"
 "Mother wants to know if you won't
 lend her your preserving-kettle, 'cause she
 wants to uo up some npple-sarsc." "I
 would with pleasure, my boy. but the truth
 is, the last timo we lent it to your mother
 sns preserved it so envctunll v that we haven't
 seen it since." "Well, you needn't be earsv
 about yonr old kettle. Guess it was full of
 holes when we borrowed it. and mother
 wouldn't have troubled you again, only we
 see'd you bring home a new one."
 Jinks

0.72

sn85033699/1875-03-24/ed-1 (1875-03-24)
 Nashville union and American. (Nashville, Tenn.) 1868-1875

balance
 was ze&fiQ
 "Mother wants to know if you won't
 please to lend her your preserving kettle
 cause as bow sba wants to preservef'
 "Wewould with pleasure, boy, but the
 fict is, the last time we lent it to your
 mother she preserved it so effectually that
 we have never seen It since." "Well, you
 needn't be so sassy about your old kettle,
 mother wouldn't have troubled you again,
 only we seed you have a new one."
 FEDERAL

0.87

sn84026965/1875-04-01/ed-1 (1875-04-01)
 The Anderson intelligencer. (Anderson Court House, S.C.) 1860-1914

care."
 ? "Mother wants to know if you won't
 please to lend her your preserving kettle?
 'cause aa how she wants to preserve?" "We
 would with pleasure, boy, but the fact is, the
 last time we lent it to your mothershe preserv?
 ed it so effectually that we have never seen it
 since." "Well you needn't be so saisy about
 your old kettle, mother wouldn't have troubled
 you agin, only we seed you have a new one."
 ? A bashful young man

0.84

sn85034248/1875-04-03/ed-1 (1875-04-03)
 The Donaldsonville chief. (Donaldsonville, La.) 1871-current

Motther wants to know if you won't
 please to lend her your preserving
 kettle--'cau'se as how she wants to
 preserve \$" "We would with pleastire,
 boy, but the fact is, the-last tinme
 we lent it to yonr teethier she preserved
 it so effectually ihat we ha.r
 never seen it since." "Well, yeou.
 nneedn't be-m o sain y about your old
 kettle, mother wi audn't have trombled
 yon agin, only we seed you have a,
 new onie.
 Helore

0.87

sn84026909/1875-04-21/ed-1 (1875-04-21)
 The Newberry herald. (Newberry, S.C.) 1865-1884

and
 left her in peace.
 "Mother wants to know if you won't
 please to lend her your preserving kettle-'cause
 as how she wants to preserve?"
 -We would with pleasure, bo,
 but the fact is, the last time we lent it
 to your mother she preserved it so effectually
 that we have never seen it
 since." "Well, you needn't be so sassy
 about your 6': kettle, mother' wouldn't
 have troubled you agin, only we seed
 you have a new one."
 Can

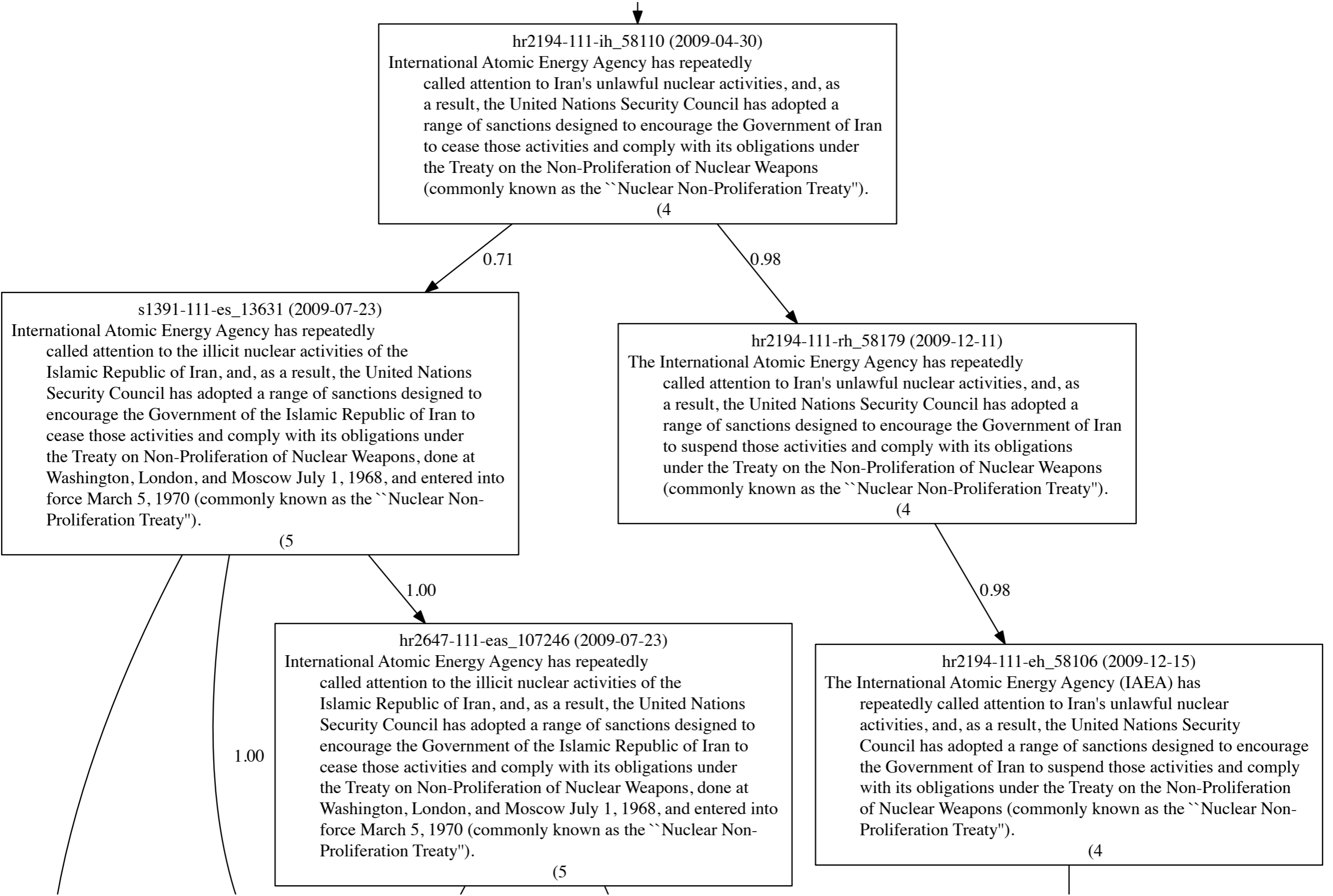
hr2194-111-ih_58110 (2009-04-30)
International Atomic Energy Agency has repeatedly called attention to Iran's unlawful nuclear activities, and, as a result, the United Nations Security Council has adopted a range of sanctions designed to encourage the Government of Iran to cease those activities and comply with its obligations under the Treaty on the Non-Proliferation of Nuclear Weapons (commonly known as the ``Nuclear Non-Proliferation Treaty").
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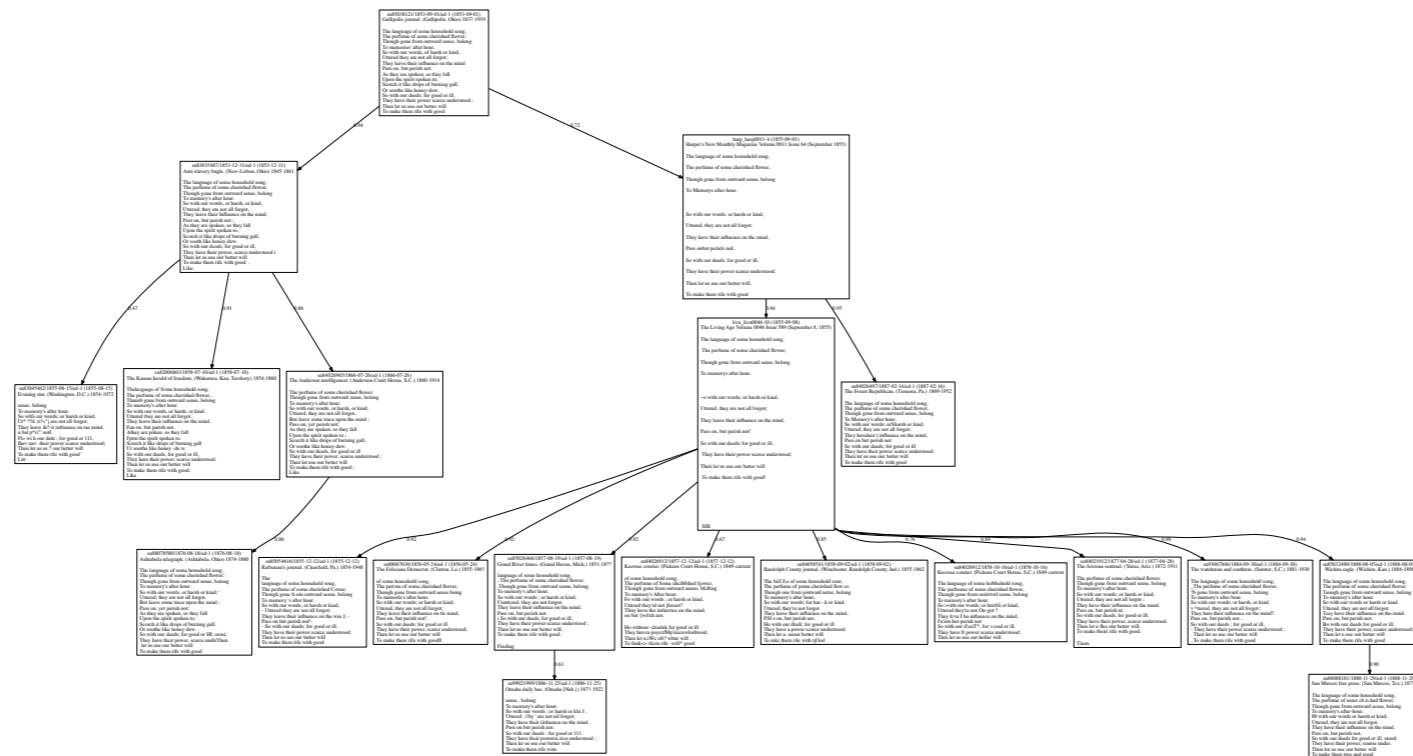
s1391-111-es_13631 (2009-07-23)
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(5)

hr2194-111-rh_58179 (2009-12-11)
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(4)

hr2647-111-eas_107246 (2009-07-23)
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hr2194-111-eh_58106 (2009-12-15)
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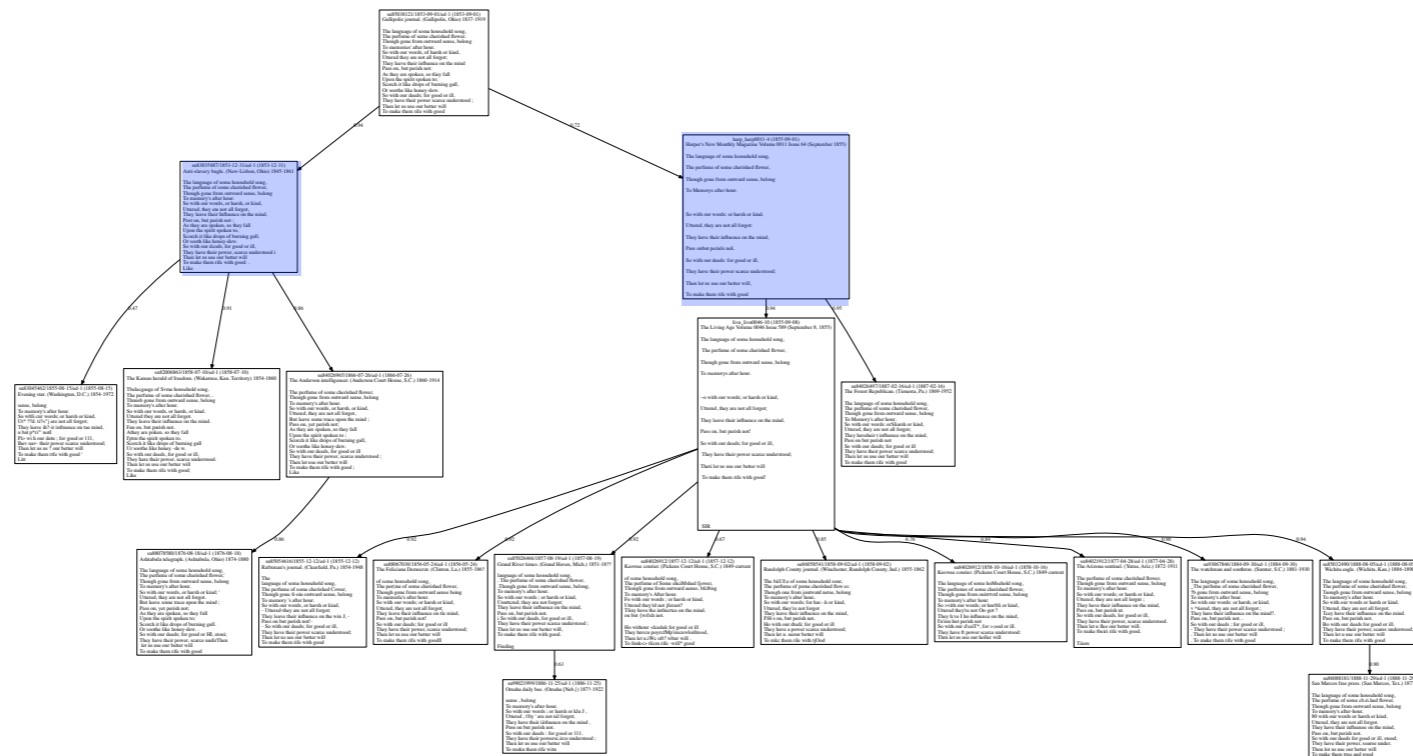
sn83035487/1853-12-31/ed-1 (1853-12-31)
Anti-slavery bugle. (New-Lisbon, Ohio) 1845-1861

The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after hour.
So with our words, or harsh, or kind,
Uttered, they are not all forgot,
They leave their Influence on the mind,
Post on, but perish not ;
As they are spoken, so they fall
Upon the spirit spoken to,
Scorch it like drops of burning gall,
Or sooth like honey-dew.
So with our deeds, for good or ill,
They have their power, scarce understood i
Then let us use our better will
To make them rife with good: .
Like

harp_harp0011-4 (1855-09-01)
Harper's New Monthly Magazine Volume 0011 Issue 64 (September 1855)

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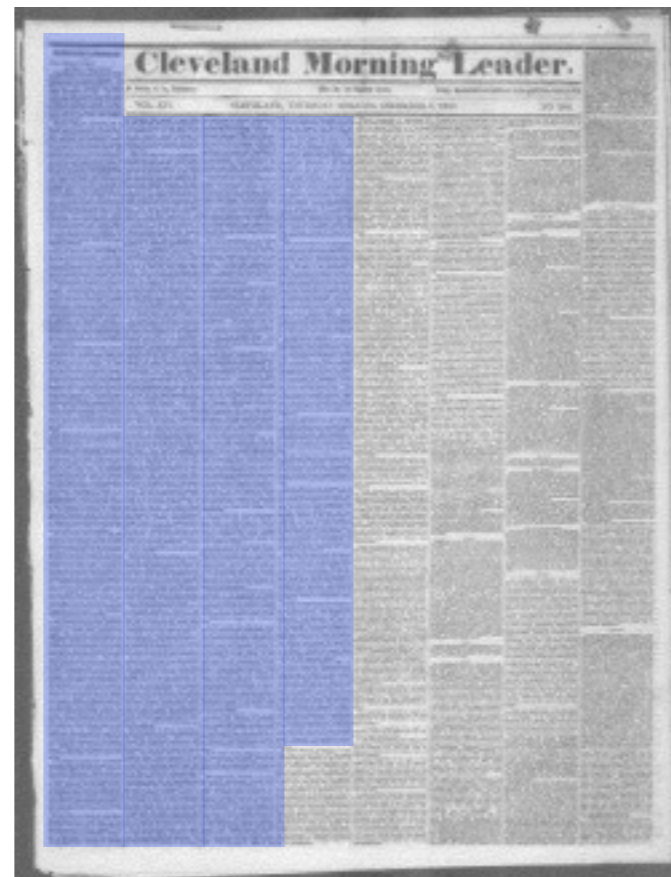
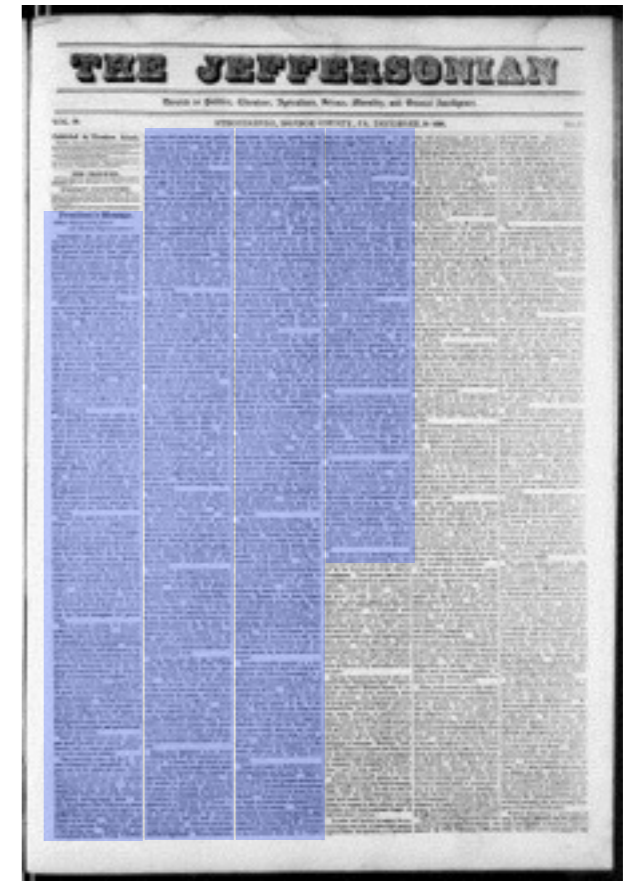
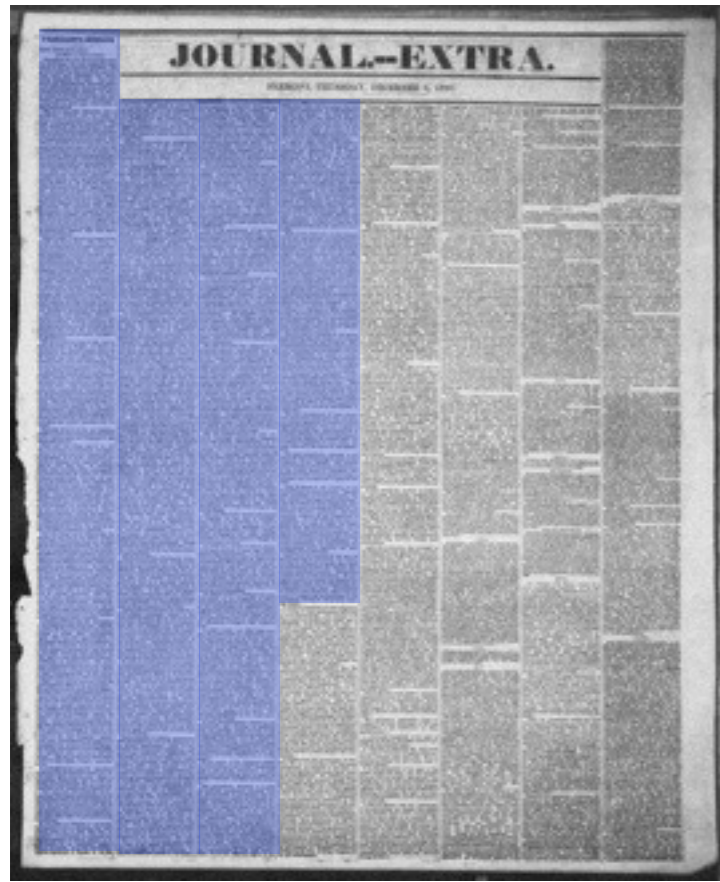
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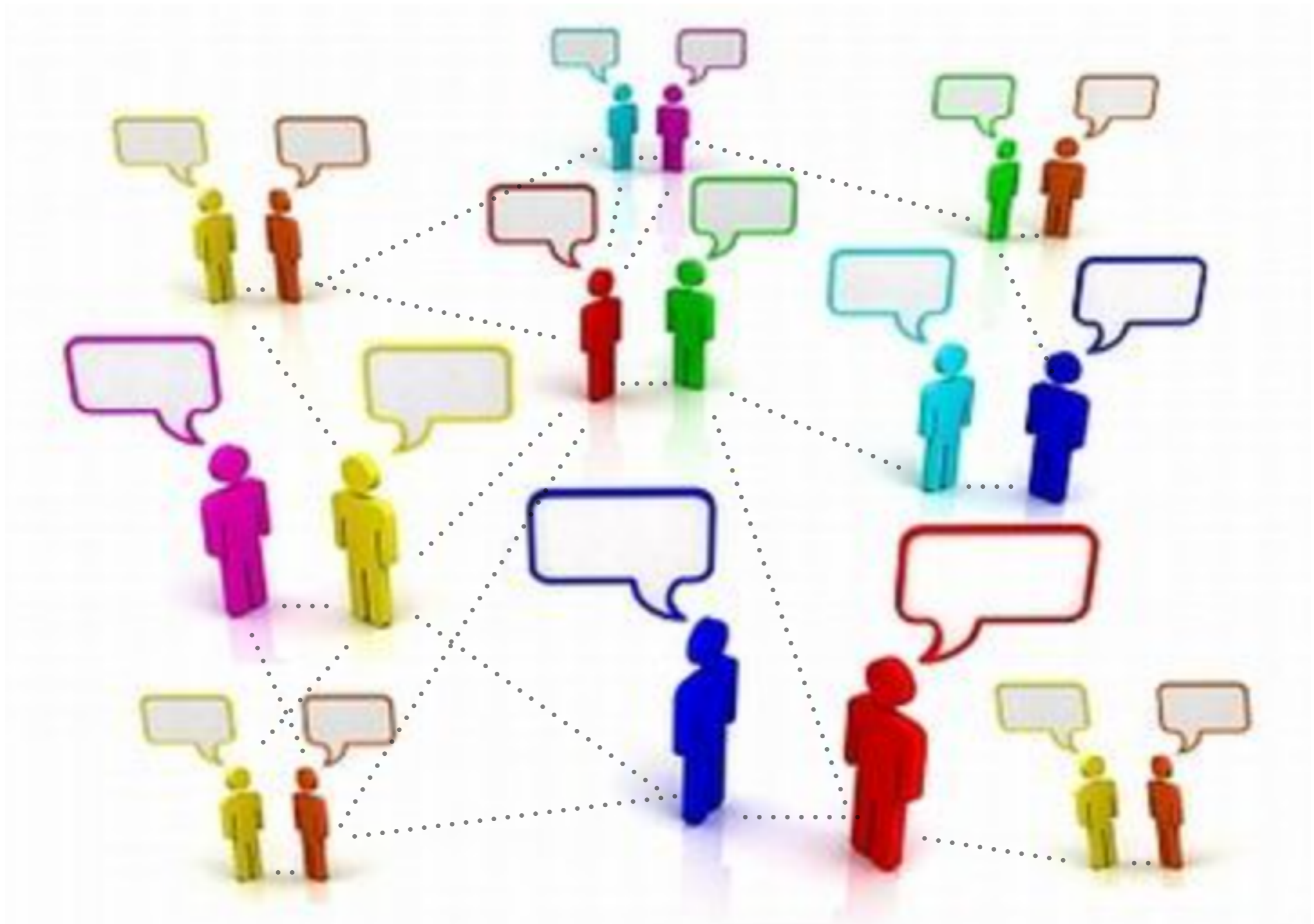
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Class Logistics

- In each class, we will read and discuss ~2 papers.
- **One** student will be responsible for leading discussion of each paper,
 - including background on methods used, and
 - suggestions for extending the work.
- Before class, **all** students should post on Piazza short paper summaries and discussion questions.

Projects

- Students will complete course projects and papers
- Papers intended to be a (part of a) new publication
- Possible coauthorship with clearly assigned credit
- Topics include: new models, applying models to new datasets, replicating state-of-the-art models

Projects

- Discuss initial project ideas on October 5
- Present project outline on November 9
- Final papers due December 5
- Final presentations on December 7
- Etymology is not destiny (sorry, early Plato), but a seminar is a seedbed

Grades

- Final project paper: 80%
- Participation and presentations: 20%
- Collaborative projects must specify a collaboration plan and assignment of credit

Discussion

- Research background?
- Humanities and social sciences experience?
- Interesting problems?
- Interesting data?

Course Topics

- Representing text: Tokenization
- Word vectors and distributed representations
- Text categorization
- Language models and topic models
- Dynamic models and temporal change
- Entity and relation extraction

Course Topics

- Plot and character
- Dialogue and argumentation
- Language and power relations
- Geographical and social variation
- Genre
- Information cascades

Course Topics

- Document analysis and recognition
- Speech analysis and recognition
- Community structure and communication
- Framing and rhetoric
- Laws and treaties
- Criminology

Course Topics

- Censorship
- Economic history
- Stylometry
- Citation analysis
- Collaborative editing

Next Class

- Justin Grimmer and Brandon M. Stewart. Text as data: The promise and pitfalls of automatic content analysis methods for political texts. *Political Analysis*, 21:267–297, 2013.
- Lara Putnam. The transnational and the text-searchable: Digitized sources and the shadows they cast. *American Historical Review*, 121(2):377–402, 2016.
- Ted Underwood. Theorizing research practices we forgot to theorize twenty years ago. *Representations*, 127:64–72, 2014.