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Jesuit Prelection Exemplified in Cicero's De Senectute

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1740

THE JESUIT PRELECTION
EXEMPLIFIED IN CICERO'S
DE SENECTUTE

BY

LAURENCE VINCENT BRITT, S.J.

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN
LOYOLA UNIVERSITY

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Vita Auctoris

Laurence Vincent Britt, S.J., was born in San Francisco, California, April 30, 1912. He received his elementary education at parochial schools and academies in Pennsylvania, Maryland, New York, and Michigan. He attended the University of Detroit High School in Detroit, Michigan, graduating from there in June, 1929. Entering the University of Detroit in the fall of the same year, he received the Bachelor of Arts degree in June, 1933. In August of the same year he entered the Jesuit Novitiate of the Sacred Heart, Milford, Ohio, where he did graduate work in the classical department of Xavier University. In August, 1935, he transferred to West Baden College of Loyola University, where he continued his graduate studies in Philosophy and Latin. For the past two years he has been engaged as an instructor in the classical department of St. Ignatius High School, in Cleveland, Ohio.

CHAPTER I

Introduction

More than fifteen years have elapsed since the Special Committee of the American Classical League adopted a resolution to investigate the status of classical education in the secondary schools of America. Fourteen years have passed since the findings of that Special Committee were first published in Part One of the General Report,¹ and as yet, with the exception of Part Three the other promised parts have failed to appear. In Part One of the Report the conclusions presented are based on questionnaires filled in by more than a thousand teachers, on a special score card answered by some three hundred teachers, on a symposium of seventy educational authorities, on the opinion of graduates, and on student tests and examinations. According to one well know classicist the Report represents "the only instance in the history of education of an investigation carried out on so large a scale and with such scientific exactness in order to ascertain the facts."²

In Part One of the Report some sixty-six pages are expressly concerned with the interesting problem of methodology³; there, two principal methods, the one, that of reading Latin as Latin, and the other, the analytical method, are reviewed at considerable length, and detailed recommendations are made to the teacher. Unfortunately, however, although it may not be doubted that the investigators collected a vast array of imposing statistics from almost innumerable tests, the methodological recommendations made are hardly based on tests sufficiently adequate to make them comprehensive. Furthermore, and even more to the point, the recommendations are not sufficiently practical.

Decidedly vague, they have been justly criticised as upsetting old methods and standards without replacing them with anything better or more definite. To even the casual observer the Report must seem to advocate the teaching of the "objectives" of Latin, rather than the subject itself. Since fifty-four pages of the Report are given to an exhaustive explanation of the twenty-one aims or objectives which are accepted as valid⁴, it is not difficult to understand why the Investigation has failed to provide teachers of Latin with the clear, precise method that they had been led to expect would be forthcoming. Most teachers realize that Latin is not a magic instrument that will automatically educate those exposed to it for a few short years. They understand that to be an effective instrument or means of education it must be taught effectively; and to be taught effectively, it must be taught according to some effective method. It was in the hope of finding some better, some more effective method that so many watched with interest the investigations of the Special Committee. It is only natural that their disappointment should be in proportion to their interest and expectation. True, the Report does favor the method of the Latin-order⁵ attack upon the Latin sentence in preference to the analytic, but its explanation of this method in concrete and specific terms leaves something to be desired.

As one teacher has expressed himself in commenting on the Report,

Every important recommendation of the Report had been tried before the Report appeared and had been discarded by the majority of teachers. I now add that after every such experiment the great majority of teachers come back to a more or less standardized translation and grammar method with an accurate knowledge of Latin as its aim..... If generations of experiment and experience mean anything, they point to a return to that method.⁶

Thus, as far as methodology is concerned, and the other things dependent on it, the status of Latin in the secondary schools of America has suffered

little change during the years which have elapsed since the Committee took its resolution to investigate and reform teaching methods in this important department of education. One important trend, though, should be noted: since the year the investigation was launched the popularity of classical subjects in the secondary schools has been on the wane, until, at present, "practical" courses threaten to crowd out the traditional courses in Latin and Greek from the curriculum.

The purpose of this thesis is to offer what is considered a potent remedy for the ills of classical study in secondary schools. Presumptuous it may, at first sight, seem, to attempt what so distinguished a group of investigators has failed to accomplish, but since the attempt involves merely the representation, or rehabilitation, of a method which has already successfully stood the test of more than 350 years of trial, the thesis may be easily justified. The method to be explained and exemplified in the ensuing pages is the age old method of the Ratio Studiorum of the Society of Jesus.⁷

Before explaining the method of the Ratio in detail, a few words about its historical position may not be out of place. As is probably none too generally understood, the Ratio Studiorum is the Method of Studies developed and still followed by the members of the Society of Jesus in their work of education. Neither a complete description of the Jesuit system of education, nor a pedagogical treatise,⁸ the Ratio is, specifically, the kernel, the core, the soul of Jesuit pedagogy, the enunciation of the basic principles that underlie the Jesuit teaching.⁹ Toward the latter half of the sixteenth century, when the educational establishments of the Society, thanks to the sixteenth century renaissance, were being spread all over Europe with amazing

rapidity, individual teachers expressed the desire to know just what general method of procedure was to be followed. Although it may have sufficed at first to instruct the founders of colleges and universities simply to "do as they do at Paris,"¹⁰ it soon became evident that some uniformity of method was desirable.

From the very first, of course, there had been numerous local plans of study¹¹- the one drawn up by Father Ledesma for the Roman College being even somewhat elaborate¹²- but it was not until 1586 that the first formal education committee issued a series of dissertations, which were sent out with a questionnaire to all Jesuit Colleges.¹³ Five years later a second draft appeared prepared according to recommendations and criticisms sent in from all the provinces, and the dissertations were changed into definite rules. This draft was sent to the different countries for further tests and criticism, and finally, in 1599, a definitive edition was promulgated by Father General Aquaviva, the fifth general of the Society, and imposed upon the Jesuit Colleges everywhere (by this time more than 200 in number). Since then, the Ratio has been the guiding principle and rule of Jesuit education the world over, and wherever its principles have been faithfully applied their wisdom has been confirmed by consequent success.¹⁴

So much, then, for the historical position of the Ratio Studiorum. In this treatise we are chiefly concerned with its methodology for the teaching of Latin in secondary schools. As mentioned in a preceding paragraph, the Report of the Classical Investigation outlined twenty-one aims or objectives, whose realization or attainment should be the purpose of every legitimate method;¹⁵ thus, the Report has been said to advocate the teaching of the objectives. The Ratio, on the contrary, which provided for the relegation of

all non-classical subjects to the college that more time might be had for Latin and Greek, was satisfied with one principal objective, ad perfectam eloquentiam informat. In other words, it aimed at producing students who could write and speak Latin, and that not only correctly, but clearly, forcefully, and eloquently. In contradistinction to the Report, it may be said to advocate the teaching, not of objectives, but of Latin itself. It will probably be objected immediately that times have changed, that there is no longer need of ability to speak or write Latin, and to some degree this is true. However, the Ratio has been kept abreast of the times and will always be applicable wherever the classics are taught. The following discussion of its method will be valid, because it has been adapted to 1939 needs, and does not depend on the realization of impossible ideals.

Although the Ratio makes adequate provision for the content of its classical courses, we shall not stop to discuss that subject in this thesis, except to mention that, although care should be taken to introduce variety¹⁶ into the authors studied, Cicero is to be the daily meat and bread of every pupil. The methodology of the Ratio, which goes back to Quintilian¹⁷ and the Greeks, and has been traditionally directed to the formation of the student, has never aimed at conveying mere information, much less turning out encyclopedic mutes. In the Ratio erudition and "intellectual background" were confined to a minimum - the direct opposite seems to appear in the Report. Since the aim of the Ratio is ad perfectam eloquentiam informat, something must be accomplished in the whole student and he must not be crammed full of mere facts.

In the traditional method formation was affected and tested by expression. The Ratio keeps the student active, always speaking and

writing. It believes in the philosophical axiom, operatio est perfectio esse, performance is the proof of perfected power. The will, the mind, the judgement, the imagination are perfected when they perform, and performance in this case is expression. Expression is the only true test of knowledge as it is the only assurance to the teacher that the student has the knowledge. The students must do something about the author. To know something is not considered sufficient. Students must recognize an author's art, must criticize his art, and rival his art in the expression of their own thoughts. The text becomes the exemplification and model of the art of writing and of all its rules.¹⁸

The text itself is to receive the primary attention of the students and they are to aim at eventually producing something as good.

The method presented in the Ratio for teaching the classics has come to be known as the method of the Prelection. Although derived from traditional sources and at least partially employed by all the great educators from Quintilian to Erasmus, the elaboration of the Prelection into the system of the Ratio was an original contribution to education. Realizing the great necessity of training students to use the faculties and powers they have been given, by fostering and developing correct habits of thinking, reasoning, and judging, the system of the Ratio aims at making and keeping the student always active.¹⁹ Quintilian realized the importance of this when he said, "the class will be led to find out things for themselves and to use their intelligence, which is, after all, the chief aim of this method of training. For what else is our object in teaching, save that our pupils should not always require to be taught?"²⁰ The Prelection is not simply translation and parsing, nor is it a lecture by the teacher. Rather it is a practical, artistic, analytic study with pupils cooperating under the guidance of the teacher. Necessarily brief, the Prelection favors the intensive study and complete mastery of a limited amount of matter, in preference to less thorough treatment of longer sections. In studying any section of the author,

"eye and ear, imagination and taste, judgement, reason, and critical faculties should be exercised."²¹ The students will express their views about the author or in imitation of the author. The precepts of style which belong to the grade of the class are to be specifically and systematically illustrated, while other points of style may be commented upon informally.²¹ That the teacher may know just what points he should treat, diligent preparation will be required (and this seems to be one of the chief objections to the Prelection method). "It will be most helpful that the teacher should not speak without order and on the spur of the moment, but shall give what he has carefully written out of class. He should read beforehand the whole book or speech he is teaching."²²

Our next step will be to consider the actual formula of the Prelection. It is best described, perhaps, by a quotation from the "Rules Common to the Professors of the Lower Classes," contained in the Ratio itself. Beginning with part one of the twenty-seventh rule (quoted above), we read,

(1) Let him read the whole passage without interruption, unless in rhetoric and the humanities it would have to be too long. (2) Let him explain the topic and, if necessary, its connection with what has preceded. (3) After reading a single sentence, if he is interpreting Latin, let him explain the more obscure parts; let him connect one to another; let him explain the thought, not in inept metaphrase by giving for each Latin word another Latin word, but by expressing the same thought in some intelligible phrases. But if he does it in the vernacular, let him preserve the order of words as much as possible; for so he will accustom their ears to the rhythm. But if the vernacular does not lend itself to this, let him explain everything first word for word, and then in the vernacular. (4) Starting from the beginning, unless he prefers to insert them in the explanation itself, let him give observations suited to each class; but they should not be many, for he shall order them to be taken down, either by interrupting the explanation or by dictating them separately, when the selection is finished; but it is usually considered better that grammar pupils write nothing, unless ordered.²³

In brief, then, the Prelection is the explanation beforehand of the

lesson which the pupils are to study. According to the spirit of the Ratio, no lesson is to be given without first having been explained, and explained thoroughly, brought down to the pupils' mind, with the difficulties smoothed out, and the road made plain for the pupil, so that when he comes to study his lesson at home he will find it attractive from being made easy, interesting from his being made to see what it contains. This done, the dictionaries become almost superfluous.²⁴

The further elucidation of a great Jesuit educator may help to clarify the purpose and the method of the Prelection:

First, the teacher will sketch, in the briefest way, the meaning of the author, and the connection between what has gone before and what is now to be explained. Then, he will give a version of the period literally.. . . . Thirdly, the whole of the period is to be resolved analytically into its structural elements, so that the boys understand distinctly what every word governs; and their attention should be directed to some useful point of good Latinity. As to this structural analysis, I may be allowed the passing remark, which is familiar to every judge of classical education, that the disciplinary value of literary studies reaches here its highest degree of mental exercise, and that the two classical tongues, Latin and Greek, are altogether eminent in supplying material for this exercise in their own native structure.

After this each word is to be examined (in the lower classes), as to what it signifies and to what uses it may be applied; the boy is to understand, as far as may be, the original and proper idea and force of every word, not merely its general significance, as in shadowy outline; he should know too the phrases of his mother tongue, which correspond with precision and propriety to the Latin. The metaphors and the figurative use of words, especially as found in Cicero, are to be explained to the boys in an extremely plain manner, and by examples drawn from the plainest objects. Unless this use of words is understood, the true and genuine knowledge of the tongue is seriously obstructed. Then, picking out the more elegant turns of style, the master will dictate them to the scholars, and afterwards require the use and imitation of these phrases in their themes. Lastly, he will go back and translate the words of the author over again, as he did at the beginning; and, if need be, do so a third and a fourth time.

Repetition is now in order..... As soon, therefore, as the Prelection is over, the professor is to require at once an account of all that he has said and he is to see that the whole line of his

explanation is followed in repetition..... Not all of what has been explained should be repeated by one only, but as many as possible should be permitted to recite every day.²⁵

So much, then, for the Prelection. That given, the pupils will be told to study, not translate, the lesson at home that evening, and to be prepared to explain any part of it in the next class period. In addition to this author assignment, they will be given a few sentences, preferably connected discourse, of the preceding lesson for translation, and their rendition of it must be as perfect as possible. As far as may be, they must preserve the arrangement of the author and turn each figure or metaphor with its precise English equivalent. And finally, an original theme will be assigned, which will be composed so as not only to provide opportunity for imitating the stylistic turns of the author, but also to furnish a practical review of the grammatical points previously learned. In the plan of the Ratio the study of grammar has always been functional rather than formal, and its advantages are quite evident, since it greatly reduces the drudgery of mere rote learning. A brief Prelection of the theme is also to be given, in which everything difficult is to be explained, and necessary words, phrases, and any other helps are given. The theme Prelection thus dictated, the teacher will again require some of the pupils to repeat it.

Before taking up the problem of how Latin is to be read in the class room, to avoid confusion of thought, it may be good to state here that the word "analytic" which has occurred several times is always to be understood in its original sense and is not to be confused with the analytic method of reading.

As the oft debated question of how Latin is to be read in the class room receives special attention in the Ratio, it may be good to consider it

somewhat in detail here. Part One of the twenty-seventh of the "Rules Common to the Professors of the Lower Classes" reads, "Let him read the whole passage without interruption, unless in rhetoric and the humanities it would have to be too long."²² Father Hughes gives the following elaboration of the Ratio's simple direction:

"..... he (the teacher) will give a version of the period literally, preserving to the utmost the collocation of words as they stand in the author, and also the figure employed. As to the collocation or arrangement of the words, this is of such consequence that sometimes, if a single word is put out of place, the whole thought seems to lose the force and fall flat. Herein, too, is perceived the rhythmic flow of the style, which, of itself, even if other ornaments are wanting, pleases the ear wonderfully and gratifies the mind."²⁶

The directions of the Ratio in regard to this preliminary reading clearly in mind, a more specific consideration of a reading method can now be given. The chief objection to the commonly employed analytical method of reading, if it may indeed be termed reading at all, is that it fails to practice the pupil in real reading, and is based on the false assumption that Latin is unintelligible unless viewed from the vantage point of the successfully (and often painfully) discovered subject and predicate.²⁷ It is unnecessary to point out that such a system of "skip and search" tends to minimize the importance of Latin case endings, depriving them of practically all functional value. Such a method is little in accord with the method of the Ratio.

What, then, is the method to be employed in reading? The logical answer, it would seem, is that the pupil should be led to follow the example of the Romans themselves, who read "Latin as Latin." When a Roman read a Latin sentence, he was just old fashioned enough to want to begin at the beginning and assimilate the thought, phrase by phrase, thought unit by thought unit. Our later development of skipping words and phrases and even

clauses in quest of an elusive subject and predicate, he did not know. Had he heard of it, he might have expressed his surprise and smiled a knowing smile. Obviously, if we are to go back to the ancient method - which, we may note, is still our modern method of reading English and most other modern languages as well - we must create in the students a new attitude in regard to case endings, and we should insist that the reading process in class and out be synthetic rather than analytic. Taking the advice proffered by a well know college Latinist in a little pamphlet on the subject of reading,²⁸ we should begin by drilling the student in individual and typical situations until his reaction to them becomes definite and methodical, if not entirely automatic. If he can react to an accusative and visualize "a person or thing to which something was done, and the verb will tell what," or the "subject of an English 'that' clause," the case endings will have begun to mean something. The pamphlet referred to above²⁸ sets forth very clearly several exercises for drilling the students in the proper reaction, and so it will not be necessary to give them here.

With constant drill in the art of synthetic reading, the pupils will in time be able to make each word give sense as it is read. They will have one or two definite reactions for every case met, and may eventually reach the point where transition into the vernacular will become unnecessary. In one or two of the lessons which are to follow the system of graphic analysis set forth in the pamphlet mentioned above²⁹ will be used with a little modification. By graphic analysis is meant the mechanical division of complex sentences to clarify the manner of subordination. The order of words in the original sentence is not changed; dependent and sub-dependent clauses are

merely dropped to a lower line on the paper or blackboard, just below the word in the main or dependent clause they modify. The explanation will be greatly clarified with the first example given below. A little practice in such immediate analysis will enable many students to throw their sentences into different levels of thought, even while engaged in silent reading.

So much, then, for the reading that is to be the second step in every Prelection. The teacher will first "interpret" the selection as carefully and as perfectly as possible, and will then have one or several of the class reread it "as Latin," as time permits. The analytical method will, in the main, be relegated to the past, and constant efforts will be made to provide the pupils with the means to enjoy Latin as did the ancients. Naturally, if they are made to read and to think Latin as it was written, and to memorize a sentence or two every day, their work in imitation will be greatly facilitated.

Supposing now that we have a sufficiently clear idea of the method of the Prelection to begin using it, let us on our way to our first class consider briefly how the time appointed for Latin may be best apportioned. Now that other subjects have succeeded in encroaching on the time originally allotted to Latin, the teacher must be rather economically minded. Since we are here concerned with a third year high school class, we know that we shall have at our disposal just fifty minutes of class daily. The Prelection method of the Ratio will have to be arranged expeditiously if its entire program is to be carried out. Ordinarily, the Prelection of the author will take about a quarter of an hour, but at the beginning of the course more time will be devoted to it than later, for the students will have to be

instructed in the principles of the Prelection and convinced of its utility. Since the first Prelections will be actual demonstrations of the correct method of studying Latin, all the time spent will be well spent, for the importance of inculcating a psychologically sound method of approach cannot be over emphasized. More time will also be taken for the Prelection when a new author is first taken up, for a brief outline of the author's life, and a brief summary of the entire story, oration, or essay will be proposed; the pupils will be required to write the main outlines in their note books. Such outlines, especially of the story, will be only skeletal and will have to be filled in as the reading advances. These preliminary points attended to, the first Prelection may be given.

On the following day, the lesson already studied will be reviewed and studied thoroughly in class, with each pupil responsible for any part of it. Then, when the passage has been studied thoroughly for the second time, a few lines will be assigned for translation or memorization at home, and an original theme will be dictated, either on the passage just studied or on some immediately preceding passages. As stated above, the Prelection of the theme will be given in such wise as to clear up the major difficulties, following which an immediate repetition will be in order. On the next day the theme assigned for the previous evening will be reviewed in class, with as many as possible of the class participating, and a class version will be worked out under the teacher's guidance. The teacher may then point out how various phrases and expressions can be more elegantly turned. These reviews completed, new Prelections of author and theme will be given, and, according to custom, reviewed immediately. Whatever time may remain will be spent in reviewing something in grammar or author, according to the needs of the class.

or else some additional reading may be taken from some other author. From time to time tests should be devised to determine more accurately what progress the class is making, and such tests will follow the method of the Ratio, in that they will consist in an original theme, some part of the author to be explained, and a few questions on some of the Prelections already dictated, which will bear upon some of the more common rules of grammar or points of style. The final examination will follow the same general scheme, with the addition, perhaps, of some part of the author to be translated into idiomatic English, retaining the figures and metaphors of the original.

Before proceeding to sample Prelections, class studies, themes, tests, and examinations, it may be well to note here that the matter to be treated in author, theme, and grammar will be determined by the "High School Syllabus of Latin Composition and Literature for Third Year," published October 19, 1935, by the Chicago and Missouri Provinces of the Society of Jesus. Only 158 lines of the "De Senectute" are assigned in the Syllabus for thorough reading,³⁰ but other selections will be added in this thesis for the sake of greater completeness. Making due allowances for all the selections to be read in third year and considering the respective importance of the different authors, approximately four weeks may be allotted to the De Senecture. The actual number of lessons given below, however, will suffice for but three weeks. As regards the theme work, original themes will augment, or, if the teacher so desires, replace, the composition work recommended in the "Gateway to Latin Composition,"³¹ but the same points of grammar will be reviewed. According to an agreement made after the Syllabus

was published, such substitution may be made with the approval of the Prefect of Studies. The text followed for the De Senectute will be that used by Professor Moore.³²

The purpose of the thesis thus outlined, and the method to be proposed explained at some length, we may now proceed to practical demonstration. In reading over the following pages, the reader must be careful to remember that a written Prelection can only roughly approximate an actual class presentation, where as much of the Explicatio as is possible will be elicited from the students, who will thus be required to keep on the alert to solve each new problem. If the teacher so desires, the students may be divided into two camps, each commissioned to watch for and correct the mistakes made by the other. For greater interest the boys may be paired off; rivals will then be required to correct whatever errors may be noticed. The few points of more recondite interest given under the general heading of Eruditio will be used at the discretion of the teacher.

Notes to Chapter I

1. Classical Investigation, General Report, Part I.
2. F.P.Donnely, Principles of Jesuit Education in Practice, p. 9.
3. Classical Investigation, op. cit., pp. 169-235.
4. ibid., pp. 28-82.
5. ibid., pp. 189-198.
6. A.T.Walker, The Report of the Classical Investigation-A Criticism (Classical Journal, Vol. 25, Nov., 1929, p. 92).
7. Ratio Studiorum, 1832.
E.A.Fitzpatrick, St. Ignatius and the Ratio Studiorum, pp. 119-254 (Ratio of 1599).
8. E.A.Fitzpatrick, op. cit., p. 23.
9. W.J.McGucken, The Jesuits and Education, p. 19.
10. A.Astrain, Historia de la Compañía de Jesús en la Asistencia de España, II, p. 558. Father Astrain points out that the system adopted by St. Ignatius was very much in vogue at Paris at that time:

Por lo que toca al gobierno de las universidades, no introdujo San Ignacio innovacion particular. Admitió buenamente los usos y practicoas generalmente recibidas en las universidades de aquel tiempo, especialmente en la de Paris.
11. W.J.McGucken, op. cit., p. 20.

R. Schwickerath, Jesuit Education: Its History and Principles Viewed in the Light of Modern Problems, p. 107, ff.
12. A.Astrain, op. cit., II, p. 561, praises this work as follows:

.....ninguno en los tiempos que precedieron al P. Aquaviva estudio tan despacio la materia de los estudios, ni trazó tan magistralmente un plan de Ratio Studiorum como el P. Diego de Ledesma.
13. W.J.McGucken, op. cit., p. 20.

R.Schwickerath, op. cit., p. 110.

14. W.J.McGucken, op. cit., pp. 21-22.
R.Schwickerath, op. cit., pp. 110-143.
15. Classical Investigation, op. cit., pp. 29-82.
16. G.M.Pachtler, Ratio Studiorum et Institutiones Scholasticae Societatis Jesu Per Germaniam Olim Vigentes, II, pp. 179-193.
17. Quintilian, Institutio Oratoria, B. 10, Ch. 2.
18. F.P.Donnelly, op. cit., p. 60.
19. ibid., p. 67.
20. Quintilian, op. cit., B. 2, v. 13.
21. F.P.Donnelly, op. cit., p. 74.
22. E.A.Fitzpatrick, op. cit., p. 201 (Ratio Studiorum, "Regulae Comm. Prof. Class. Inf." N. 27).
Ratio Studiorum, 1832, p. 10.
23. E.A.Fitzpatrick, op. cit., pp. 201-202.
Ratio Studiorum, 1832, p. 10.
24. W.J.McGucken, op. cit., pp. 200-201.
25. T.Hughes, Loyola and the Educational System of the Jesuits, pp. 238-240.
26. ibid., p. 238.
27. H.P.O'Neill-W.R.Hennes, Reading Latin - Translating Latin, p. 6.
28. ibid., pp. 7-25.
29. ibid., pp. 36-39.
30. High School Syllabus, Latin Composition and Literature, Oct. 19, 1936, pp. 4-5.
31. ibid., pp. 3-5.
32. F.G.Moore, M. Tulli Ciceronis Cato Maior De Senectute, passim.

Chapter II

Preliminaries to the Prelections

Directions

It will be supposed in what is to follow that the class is meeting Cicero for the first time. Consequently, the first class will be begun with a short consideration of his life. After the teacher will have given a brief biographical account, he will tell the class what various famous men have said of Cicero as a master of style (to whet their appetites for study), without attempting to conceal his known weaknesses, and will then write on the board the appended biographical outline, which the students will copy into their note books as directed.

The next part of the class will be devoted to a consideration of the essay Cato Maior de Senectute. Only so much of the outlines given will be dictated at the beginning as will be necessary for ready understanding of what is to follow immediately. Thus, except for the first two parts of the essay, the Preliminary Dedication and the Introductory Conversation, the pupils will be given only the major divisions. The remainder of the outline is to be filled in from time to time as the further parts of the text are met. As for the Dramatis Personae, it may not be necessary for the pupils to copy down each sketch, as they will probably become familiar with the various characters as they appear from day to day in the text.

As for the Prelections themselves, the Argumentum will always be given first, before the selection is read, and the pupils should copy it down in their note books at once. After that the teacher will read the passage as clearly and intelligibly as possible, for it is from hearing him that the class will learn to read Latin as Latin. In the Explicatio the teacher will supply only as much as is actually necessary; that is, only those points which cannot, by judicious questioning, be elicited from the class. At the start, until the class becomes familiar with the method, it may be necessary for the teacher to lead the way and give the majority of the Explicatio, but this should never become the ordinary practice. In asking his questions, of course, the teacher will see to it that all, or at least as many as possible, participate, and during the Prelection he will permit no one to write without permission. After the passage has been studied out with all cooperating, the teacher will require one or two boys to repeat the Argumentum and as much of the Explicatio as they can recall. Then, and only then, will he dictate the Explicatio of the few words or phrases that he has selected as liable to offer the greatest difficulty. This finished, the class will be instructed to study (not translate) the passage for home work.

So much for the class Prelection that will precede every new author assignment. The day after this first Prelection has been given, the class will re-study the selection in class, with every one of the class responsible for the reading and Explicatio of any part of it. When they have demonstrated

their thorough understanding of the text, one or two may be asked to translate. Then too the finer details given under Latinitas and Eruditio may be considered, although the teacher may choose to omit the latter in some cases.

The next step will be to assign a line or two of the thoroughly studied lesson for translation at home; translation, of course, into the very best idiomatic English possible. To help achieve this end, the teacher will assist the class in selecting apt Latin phrases and longer expressions from the text from time to time, that admit of some well known English equivalent. Such idiomatic expressions will be known as the Idiomatic Vocabulary; the class will keep a list of such expressions and will be responsible for them in tests and examinations.

In regard to the daily theme, directions for its dictation and Prelection will be given in Lesson 1.

At the end of every week, if the teacher so desires, the class may be required to give an account of the week's progress in both author and theme. To this end weekly tests will be provided at the end of every fourth lesson.

Acknowledgements

In the lessons which are to follow the editions of the De Senectute by James S. Reid (revised by Francis W. Kelsey), by Frank Gardner Moore, by E.P.Crowell and H.B.Richardson, by the Loeb Classical Library, and by Karl P. Harrington and Walter V. McDuffee, have been constantly consulted. To each of them sincere appreciation is expressed by the author.

Abbreviations

References will be made to the three grammars that have been in use, or are in use at present in the Jesuit High Schools of the Chicago and Missouri Provinces. The following abbreviations will be used throughout:

- B. A Latin Grammar, by Charles E. Bennett (Allyn and Bacon, Boston and Chicago, 1908).
- G.L.C. The Gateway to Latin Composition, by Sonnenschein, Wilkinson, and Odell (Oxford at the Clarendon Press, 1925).
- H. Latin Grammar for High Schools, by Robert J. Henle (Loyola University Press, Chicago, 1937).

Life of Cicero

Born at Arpinum, some sixty miles southeast of Rome, January 3, 106 B.C., Marcus Tullius Cicero shared his father's natural inclination for law, oratory, and politics, and developed unusual abilities in the literary and forensic fields. After serving his year of compulsory military apprenticeship in the army in 89 B.C., under Pompeius Strabo, in the so-called Social War, Cicero devoted the next few years of his life to study and travel. Entering politics at the age of thirty, he climbed the political ladder (cursus honorum) to the topmost rung of the consulship, which he won in 64 B.C. by defeating Catiline, a man of worthless character. After taking office on January 1, 63 B.C., Cicero managed to avoid Catiline's desperate attempt to assassinate him, and following his reelection began the famous prosecution of Catiline and his fellow conspirators. Completely successful in crushing the plot and in disposing of the conspirators, Cicero enjoyed several years of comparative peace and quiet until 58 B.C., when an old enemy, the tribune Clodius, forced him to leave Rome to avoid being deprived of his citizenship. After his recall in the following year, Cicero spent several more quiet years, devoted chiefly to study and travel.

Nine years later, when his two old friends Pompey and Caesar took the field against each other, Cicero, after considerable hesitation, elected to cast his lot with Pompey. When Pompey was finally defeated and later assassinated, Cicero found himself at the mercy of the victorious Caesar. Permitted, though, to remain in his country, he again devoted himself to literary pursuits, producing among other known works his famous essay De Senectute. The domestic discord which marred this period of repose had the

one happy effect of driving him to a further and deeper study of philosophy, in which he found evident consolation.

In 43 B.C. the storm clouds again began to gather. Caesar was assassinated on the fateful Ides of March. Once more Cicero entered the political arena, this time to defend Caesar's adopted son, Octavian, against the claims of the usurper Antony. Despite his immediate success, this step eventually resulted in his downfall, for just when Octavian and Antony seemed on the verge of fighting a decisive battle, they reconsidered and decided to form with Lepidus, one of Antony's lieutenants, a coalition, or second triumvirate. When this triumvirate was legalized one year later by a formal vote of the comitia, Cicero, despite Octavian's endeavor to save him, found himself among those proscribed by his enemy Antony. Postponing his escape until it was too late, Cicero was discovered by agents of Antony on December 7, 43 B.C., and assassinated at Formia, near a pile of masonry which is still called his tomb.

Blackboard Outline

- | | |
|----------|---|
| 106 B.C. | Marcus Tullius Cicero born at Arpinum (Jan. 3). |
| 89-77 | Military service, study, travel. |
| 76-63 | Political success (Quaestorship to Consulship). |
| 58-57 | Exile (through tribune Clodius) and recall. |
| 55-44 | Literary pursuits, Proconsulship of Cilicia, further writings. |
| 43 B.C. | Delivered Philippics (against Antony).
Proscribed and assassinated December 7 at Formia. |

M. Tulli Ciceronis
Cato Maior De Senectute

Literary custom was Cicero's only reason for presenting his views on old age in the form of a dialogue. Really an essay on old age, The Cato Maior is but loosely connected with the names and personalities of the principal characters. Cato, the old Censor, was used as the mouthpiece for the expression of Cicero's own thoughts, and Cicero was quite aware that it would be viewed in that light by his readers.

Analysis

I General View (To be dictated to pupils on the first day)

The Cato Maior falls naturally into three parts:

- 1) Preliminary, dedication to Atticus (1-3)
- 2) Introductory conversation (4-9)
- 3) Cato's defense of old age (10-85)

Nota Bene After paragraph nine Cato continues to express his views on old age without interruption to the end, and the dialogue thus becomes a monologue.

II Analysis (On the first day the pupils will copy into their note books, in addition to the above, the explanation of the first two parts of the De Senectute, the Preliminary Dedication and the Introductory Conversation, which will follow immediately; of the third part they will copy down only the points which will be underlined.)

Preliminary, dedication to Atticus (1-3). Cicero, addressing Atticus, states his purpose in writing the book and the effect the work has had on himself (1-2), his reasons for putting the sentiments on old age into the mouth of Cato, and the circumstances of the supposed

conversation (3).

Introductory Conversation (4-9). Scipio declares his admiration of Cato's vigorous and happy old age. Cato replies that the secret lies in following the guidance of nature (4-5). Laelius then asks Cato to point out the road to such an old age as his own (6). This the old man promises to do, but first remarks that the faults charged against old age are generally due to defects of character (7). Laelius suggests that prosperity makes Cato's declining years more pleasant, and Cato admits that there may be some truth in this; however, he maintains that right character alone can make old age tolerable (8-9).

Cato's Defense of Old Age (10-85)

- A. Introductory argument from fact. Account of celebrated old men whose lives till death were useful and happy (10-14)
- a) Fabius Maximus (10-12)
 - b) Plato (c) Isocrates (d) Gorgias (13)
 - e) Ennius (14)
- B. Refutation of Charges Made Against Old Age: 1) It withdraws men from active life; (2) it weakens the physical powers; (3) it takes away capacity for enjoyment; (4) it involves the anticipation of death (15).
1. Refutation of the first charge, that it withdraws men from active life:
- a) There are employments suited to old age which are as necessary to the well-being of society as those which require greater physical powers (15-20).
 - b) The special objection that old men have weak memories is

answered by showing that this is due either to an original defect or to insufficient exercise (21-22).

c) Argument from fact: instances of old men in public and private life who till death were actively at work (23-26).

2. Rebuttal of the second charge, that age weakens physical powers:

a) Old age does not desire or require the strength of youth, because it may exert influence through other means. Instances are cited to substantiate this (27-32).

b) Temperate habits will retain a good measure of strength till old age (33-34); many instances of weakness in old age may be attributed to ill health, which is common to all periods of life (35); proper care will greatly retard decay (33-38).

3. Refutation of the third charge, that old age takes away capacity for enjoyment:

a) The pleasure in which youth finds its keenest enjoyment is in itself bad, and old age is beneficent in freeing men from such allurements (39-44).

b) Old age has pleasures far more refined and satisfying than those of sense (45-64), such as those of conversation and literature (45-50), those of agriculture (51-61), and lastly, the exercise of influence which old age will always possess if a rightly spent youth has preceded (62-64).

c) The special objection that old men's tempers spoil their enjoyment is met by the statement that this is the fault of their character and is not, therefore, to be blamed on age (65).

4. Refutation of the fourth charge, that old age is unhappy because it involves the anticipation of death:

a) Since the right aim of life is to live not long but well, death ought not to be dreaded at any age (66-69).

b) Old men, especially those of learning and culture, ought not to fear death, because that which is according to nature is good, and it is natural for old men to die (70-73); the process of dying is brief and almost painless (74); even young men and those without learning often set the example of despising death (75); and old age, just as the other periods of life, has finally its season of ripeness and maturity (76).

c) Death is probably the gateway to a happy immortality (77-85): tending toward proofs of this are the arguments stated in Plato: viz., the rapidity of the mind's actions, its powers of memory and invention, its self-activity, indivisible nature and pre-existence (78); also the arguments attributed to Cyrus, based upon the soul's immateriality, the posthumous fame of great men, and the likeness of death to sleep (79-81); the instinctive belief in immortality, so strong as even to form an incentive for action (82); and finally, the speaker's own longing for immortality and hope of union with those whom he once knew and loved (83-85).

Nota Bene The incomplete outline of the De Senectute which the pupils take down in their note books the first day will be filled in more in detail as succeeding parts are met and studied. They should be required to memorize the general outline of the essay, if only to form a point of view.

Dramatis Personae

Titus Pomponius Atticus (b. Rome, 109 B.C.), a lifelong friend of Cicero - wrote Latin verses - was esteemed by Emperor Augustus - enjoyed having the De Senectute dedicated to him.

Quintus Ennius (239-169 B.C.), called the "Father of Latin Poetry" - the quotation with which Cicero starts the dialogue is from the tenth book of his Annales, and is part of the shepherd's address to Titus who was at war with Philip of Macedon; Cicero, of course, applies it to another Titus, his lifelong friend mentioned above.

Marcus Porcius Cato (234-149 B.C.), an able farmer, soldier, statesman, orator, and writer. Cicero took advantage of his popularity and gained greater prestige for his own views on old age by choosing Cato as his mouthpiece.

Publius Scipio Africanus Minor (185-129). According to Cicero and Polybius (Hist. XXXII, 9-16) Scipio was one of the purest and noblest men of history. It was he who, as consul, destroyed Carthage in 146 B.C.

Gaius Laelius (186-), a man of culture, whose friendship with Scipio was one of the most famous in antiquity. He and Scipio are, with Cato, Cicero's interlocutors.

N.B. The explanation of all less important references will be given on occasion in the Explicatio of each text.

Chapter III

Sample Prelections

Lesson I

ARGUMENTUM: The first three lines, the sixth, and the eighth Cicero quotes from Ennius. Applying the verse to his friend Titus, Cicero announces to him that he is going to write to him his thoughts on the subject of old age.

Text

O Tite, si quid ego adiuvero curamve levasso,
 Quae nunc te coquit et versat in pectore fixa,
 Eoquid erit praemi? (Ennius, Annales, lib. x)

Licet enim mihi versibus eisdem adfari te, Attice, quibus adfatur Flaminium
 Ille vir haud magna cura re, sed plenus fidei;
 quamquam certo scio non, ut Flaminium,

Sollicitari te, Tite, sic noctesque diesque;
 novi enim moderationem animi tui et aequitatem teque non cognomen solum
 Athenis deportasse, sed humanitatem et prudentiam intellego. Et tamen te
 suspicor eisdem rebus quibus me ipsum interdum gravius commoveri. Quarum
 consolatio et maior est et in aliud tempus differenda; nunc autem visum est
 mihi de senectute aliquid ad te conscribere.

Explicatio

Tite - Titus Pomponius Flaminus, a Roman general, in his campaign against Philip of Macedon in 198 B.C., had landed at Epirus, where he found himself thwarted by the mountainous character of the country. Finally, a shepherd was presented as a possible guide and Ennius here pictures him inquiring what he will receive if he leads the way. Cicero, of course,

applies the verse to his friend Titus Pomponius Atticus.

curamve - ve is the enclitic (i.e. an unaccented word attached to a preceding accented word), meaning "or."

levasso - an old form of the future perfect.

N.B. ...curamve

levasso..

quae nunc coquit te et versat in pectore fixa

coquit - (coquo, -ere, coxi, coctum, 3, tr.; I cook, prepare by fire) is here used in the figurative sense of "vexes"; we have a similar colloquial expression, "to be burned up," or "steamed up."

versat...fixa - the two contradictories connote the idea of "rending."

coquid - the interrogative substantive used commonly with the genitive (B. 201, 2; G.L.C. 113).

licet enim mihi - "For I may now address you."

adfari - the defective verb, "to speak, to address." (B. 136)

ille vir - the shepherd addressing the Roman general.

haud magna cum re - (i.e. re familiari) "with no great possessions," or simply "poor."

quamquam - "and yet," introducing a corrective clause.

non ut - "unlike."

novi - "I am acquainted with," contrasted with intellego, "I am aware of the fact."

cognomen - besides his family name, a Roman might inherit an additional name, or add one or more cognomina in token of adoption, foreign conquest, or residence; Atticus had gained his name from his long residence at Athens and his intimate acquaintance with Greek literature.

humanitatem et prudentiam - "culture and good sense."

eisdem rebus - undoubtedly refers to existing political conditions at the time that made life and fortune so uncertain.

me ipsum - for egomet ipse; the thought is here inaccurately expressed, to attain better balance with te.

quarum - going back to eisdem rebus and referring, of course, to the political troubles mentioned above. Here Cicero informs Atticus of his intention to write a more serious work for the sake of comforting those who

may mourn the republic; it is, however, in aliud tempus differenda.

visum est mihi - "I have now decided."

conscribere ad te - here Cicero had the idea of writing and sending his work to Atticus; hence, the preposition with the accusative.

Latinitas

Licet enim - a neat way of justifying his unusual manner of address, i.e., in verse.

versibus eisdem - the eisdem is emphatic because of the unusual position it has been given; notice that in line ten the same word is used in its ordinary place.

moderationem et aequitatem - "self-control and evenness," two Roman virtues (Stoicism).

quarum - i.e., et harum; the Roman indicated the logical connection between clauses more clearly than we commonly do in English (G.L.C. R. VIII, p. 13).

novi...., sed intellego - the nice balance here affected accentuates the rise in thought, beginning with mere knowledge of two more passive qualities and progressing to two rather active qualities.

quarum - it may also be noted in connection with this word that there is an extension of the ordinary force of the objective genitive, bringing it to mean "for which."

Eruditio

Consolatio et maior - Cicero meant that he would adduce arguments to show that tyranny is a form of government through which all states must pass. His purpose would be to persuade men of wisdom to accept it philosophically, realizing that it is natural and cannot be avoided. Here he partially unveils man's natural instinct to power, which, as Washington has pointed out, periodically impels men of some natural ability to seek supreme rule over their fellows. Examples may be had in men like Stalin, Mussolini, Hitler, Cardenas, etc.

Nota Bene The reader must again be reminded that the Prelection will never be given exactly as written above; it is not a lecture, nor is it a

translation by the teacher; teacher and pupils are to work out the difficulties together; consequently, the teacher will supply only as much of the above as he is unable by judicious questioning to draw from the class. At the end, mutatis mutandis according to the needs of each class, the Explicatio of the following words will be dictated for the students to copy into their note books:

levasso - coquit ("vexes") - haud magna cum re - quarum - differenda.

In addition to the foregoing words, the Argumentum, of course, will always be dictated to be copied down and memorized.

Theme I

Cicero felt inclined¹ to write to Atticus about certain things that were bothering² them at the time, but he thought³ it should be postponed⁴ to another time.

Explicatio

- | | |
|---------------------------|--------------------------------|
| 1. <u>visum est mihi.</u> | 2. <u>quibus me commoveri.</u> |
| 3. <u>arbitror, -ari.</u> | 4. <u>differenda.</u> |

Nota Bene It will be noted that the theme references are given to the words and expressions as they appear in the author; the students will have to make the necessary changes in person, tense, case, etc.

General Note Following the preliminary study or Prelection of the author in class one day, when certain points will be dictated to be studied at home, a more detailed study of the same passage will then be made on the next day in

class, with all students responsible for the entire passage. As the Ratio expressly notes, si magistro videatur, part or all of the part studied may be given for immediate translation by one or several of the class. Next, a sentence or two will be assigned for good idiomatic translation at home and either the same sentence or two, or some other part, will be given for memorization. Then the author theme will be dictated and its short Prelection given, after which will come the Prelection of the next assignment in author. Thus, each day the pupils will be responsible for four things: adequate understanding of the paragraph or two assigned in the author for study, translation of a line or two of the preceding day's lesson, memorization of some part of the author, and the daily theme which will ordinarily be based on some paragraph of the author which has been studied recently.

Lesson II

Argumentum: Cicero gives his reasons for dedicating this work which is of common interest to them both to Atticus, and also explains how much pleasure and consolation he has derived from its composition. He gives tribute to philosophy which teaches men how to free themselves from the ordinary cares and trials of life.

Text

Hoc enim onere, quod mihi commune tecum est, aut iam urgentis aut certe adventantis senectutis et te et me etiam ipsam levare volo; etsi te quidem id modice ac sapienter sicut omnia et ferre et laturum esse certo scio. Sed mihi, cum de senectute vellem aliquid scribere, tu occurrebas dignus eo munere quo uterque nostrum communiter uteretur. Mihi quidem ipsi ita iucunda huius libri confectio fuit, ut non modo omnes absterserit senectutis molestias, sed effecerit mollem etiam et iucundam senectutem. Nunquam igitur digne satis laudari philosophia poterit, cui qui pareat omne tempus aetatis sine molestia possit degere.

Explicatio

Hoc onere - (B. 214, 1; G.L.C. 124; H. 160) the central idea, i.e., old age is a burden; therefore, it is placed emphatically at the beginning of the sentence.

mihi commune tecum - Cicero might have said tibique, but the expression used is stronger because it connotes greater intimacy; that is, they share together the burdens of old age, each consoling the other (Cicero at this time was sixty-two years old; Atticus, sixty-four).

senectutis - it must be noted that senectus, more or less unrestricted, meant any "old age."

te et me levare - Cicero here gives credit to his work for the consolation it affords, rather than to himself, the author.

etsi - corrective, as though Cicero were to say, "I know that you will bear old age philosophically, but I am not so certain about myself."

cum vellem - temporal clause (B. 288, B; G.L.C. 68-70; H. 100); vellem is moved to the center of the clause to emphasize the fact that his desire to write the work preceded the execution.

tu occurrebas - "you came to my mind" (and kept coming); the imperfect seems to indicate that Cicero could think of no one else; he felt that Atticus would appreciate this tribute.

dignus eo munere - ablative of specification after dignus (B. 242, 2; G.L.C. 136; H. 164).

quo...uteretur - utor, fruor, potior, fungor, and vescor regularly take their object in the ablative, an extended use of the ablative of means (B. 218, 1; G.L.C. 39; H. 167).

nostrum - the genitive plural of the second and first personal pronouns in -um is always used for the genitive of the whole, while nostrum and vestrum are used for the objective genitive, and for that alone (B. 242, 2; G.L.C. 114; H. 26, 2-3).

Mihi quidem - "to me at any rate"; emphatically placed and serves to correct the uterque nostrum above.

ita...ut...absterserit - result clause (B. 284; G.L.C. 148-150; H. 98).

absterserit molestias - these two are the important ideas and are thus placed to secure greater emphasis. absterserit is from abstergeo, -ere, abstersi, abstersum, 2, tr., "I draw off, take away."

sed effecerit mollem et iucundam senectutem - i.e., "has made old age actually easy and pleasant"; notice the structure of this sentence; mollem, from mollis, -e (originally from moveo), meaning "soft, pliant, tender," etc., comes to mean "pleasant, agreeable."

Igitur - "therefore," because to the Roman mind consolations from philosophy are an old man's only hope.

satis digne - Cicero was constantly praising philosophy and his lost book, Hortensius, expressed his admiration for it.

qui qui pareat - involves a short ellipsis: cum qui ei pareat, i.e., "since he who obeys it (philosophy) can pass every period of his life without annoyance." The peculiarity of the paragraph lies in the fact that

cui, while serving to introduce possit, is itself governed by pareat, which is subordinate to possit; possit is a subjunctive of characteristic with the accessory notion of cause (B. 283, 3; G.L.C. 150; H. 98).

Latinitas

modice - something of an echo word, tending to recall moderationem and aequitatem in line eight of the first lesson; similarly sapienter tends to summarize the ideas contained in humanitatem and prudentiam; this is a good example of the unity to be found in Cicero.

libri - this does not mean "book" in the same sense in which we employ the term, but rather a single roll of papyrus which would suffice for the Cato Maior; thus, we might call it an "essay, work," etc.

senectutis molestias - mollem...senectutem - there is something of an attempt at chiasmus in the arrangement of these four words, and there is also a striking contrast made between molestias and mollem. It may be interesting to call attention to the fact that the adjective mollis, -e came originally from mobilis (movilis, moveo).

Eruditio

cui qui pareat - Here Cicero introduces the thought that he will have Cato repeat later; namely, that a life lived in accord with the dictates of right reason, with moderation, will be a pledge of a peaceful and happy old age. To this natural truth Christianity adds that it will be a pledge even unto a happy eternity.

Note Books

hoc onere - etsi - dignus eo munere - quo...uteretur - ita ut

absterserit - cui qui pareat.....possit.

Theme II

"What reward shall I have¹ if I live in accordance with² the rules of philosophy?"³ asked Atticus. Cicero replied⁴ that such a life would not only

free him of the burden⁵ of old age, but would even make old age easy and pleasant.⁶ He also said⁴ that the composition of his work on old age had been so pleasant that⁷ he had decided⁷ to write⁸ one on philosophy and send it to⁸ Atticus.

Explicatio

1. Refer to line three of the quotation from Ennius in lesson one.
2. For "I live in accordance with" use the correct form of pareo; recall, though, that the Romans were more exact in the expression of the future perfect actions (B. 264, b; G.L.C. 71, a; H. 85).
3. Use the correct form of philosophia for "rules of philosophy."
4. Review the accusative with the infinitive construction (B. 314; G.L.C. 80-87; H. 114); for "such a life" use the proper form of talis vita.
5. Refer to lines one and two of the text and also to Note 4 on the accusative with the infinitive.
6. Line seven of the text will give the clue to this part, which, it must be noted, is parallel in structure to the first noun clause which is the object of the verb "replied."
7. Refer to lines six and seven of the text for the result clause as used by Cicero (B. 284; G.L.C. 148; H. 98); for "decided" use the proper form of constituo, -ere, constitui, constitutum, 3, tr.
8. Refer to lines eleven and twelve of the text for Lesson I; notice how Cicero uses conscribere with the preposition ad to convey two ideas: that of writing, and that of sending the completed work to Atticus.

Nota Bene The teacher will dictate only so much of the Theme Prelection as his judgement will indicate necessary and fitting; afterwards, he will ask one or two of the class to repeat the points he has covered.

Lesson III

Argumentum: Cicero explains that he has chosen Cato as his mouthpiece to secure greater authority for his views on old age; he gives the circumstances of the opening conversation and attributes Cato's newfound elegance of expression to his study of Greek.

Text

3. Sed de ceteris et diximus multa et saepe dicemus; hunc librum ad te de senectute misimus. Omnem autem sermonem tribuimus non Tithono, ut Aristoteles (parum enim esset auctoritatis in fabula), sed M. Catoni seni, quo maiorem auctoritatem haberet oratio. Apud quem Laelium et Scipionem facimus admirantes quod is tam facile senectutem ferat, eisque eum respondentem. Qui si eruditius videbitur disputare quam consuevit ipse in suis libris, id tribuito litteris Graecis, quarum constat eum perstudiosum fuisse in senectute. Sed quid opus est plura? Iam enim ipsius Catonis sermo explicabit nostram omnem de senectute sententiam.

Explicatio

de ceteris - Cicero refers to the works he had written on philosophical subjects and probably had in mind his De Natura Deorum and the "Tusculan Disputations," in which are considered the problems of death, life, virtue, etc.

saepe - Cicero was writing a series of books on philosophy, so saepe indicates that no change or interruption of the work is contemplated.

hunc librum - emphatically placed at the beginning of the sentence, and also contrasted somewhat with the de ceteris above.

misimus - i.e., "I am sending." (The epistolary perfect was commonly employed in writing. B. 265; H. 83).

omnem...sermonem - Cicero uses omnem because, though nominally a dialogue with Scipio and Laelius participating, the oration or essay is practically a monologue by Cato.

tribuimus - i.e., "we have put in the mouth of."

Tithono - a Trojan Prince whom Aristo had used in an earlier work on old age to express his views; he was probably the last person in the world of fact or fable to make men wish to reach old age.

Aristo Ceus - an unimportant Peripatetic philosopher (of about 225 B.C.)

parum...auctoritatis - genitive of the whole (B. 201, 2; G.L.C. 113; H. 131).

esset - the potential use of the subjunctive (B. 280, 4; H. 106), which is equivalent to a contrary-to-fact condition with the protasis omitted.

fabula - "myth"; the noun, built up from the verb stem of fari, is made to include the mythical character also.

M. Catoni seni - refer to the short biographical sketch given in the Dramatis Personae.

quo maiorem...haberet - "that I might give it greater weight"; a purpose clause containing the element of comparison (B. 282, 1, a; G.L.C. 105 H. 97).

apud quem - "at whose home"; this is the only reference made to the scene of the supposed dialogue.

Laelium et Scipionem - Cato's two young friends (about thirty-five years of age), whose participation in the dialogue is slight.

facimus - "I present"; this is the ordinary word employed by poets and writers in presenting their characters.

admirantes - "expressing their admiration"; miror also denotes admiration, but does not include the notion of expressing it; it is the preposition ad prefixed to the verb that supplies the connotation of expression.

quod...ferat - causal clause: whose reason? the verb tells us that Cicero is attributing the reason to Scipio and Laelius (B. 286, 1; G.L.C. 156; H. 103).

Qui si - note how the Roman conjoins successive thoughts by using a single relative in place of a conjunction and demonstrative (et si ille).

eruditius - "with greater eloquence"; Cicero realized that he was making Cato speak more elegantly than had been his custom in real life, and so he

attempted to forestall the possible criticism on this score by giving an explanation, which he does in the id tribuito litteris Graecis.

quarum....perstudiosum - the genitive is used with many adjectives to limit the extent of their application (B. 204, 1; G.L.C. 122; H. 130, 1); the quarum, of course, refers to litteris; in all probability Cato addressed himself to purely historical works.

Sed quid opus est plura? - plura is the object of dicere or loqui, understood, which would be the subject of est; opus would be the predicate.

Latinitas

parum....auctoritatis - observe how Cicero takes the trouble to separate words which are, grammatically, closely connected; other instances may be had from the preceding lessons: viz., omnes....molestias, multorum....senectutem; others will be noted in following lessons. This separation, of course, creates a certain suspense, and also eliminates monotony in expression.

eruditius - from ex and rudis, "from the rude."

Eruditio

Tithono - In response to the prayers of Aurora, who loved Tithonus, the son of Laomedon, the gods made him immortal, without, however, granting him perpetual youth. He is said to have shrivelled up and finally to have turned into a grasshopper; as a result, he would be the very last person in the world to make men wish to reach old age, or to console those already aged and decrepit.

Aristo Ceus - A Greek philosopher, a native of Ceos; although his works have not come down to us, we may infer from this passage that he too was the author of a work on old age, in which he made Tithonus the chief speaker.

in suis libris - refers to Cato's own works. The only one extant, the De Agri Cultura, shows by its total absence of literary skill why Cicero felt constrained to apologize for Cato's seeming elegance of expression in the De Senectute.

admirantes quod..... - this short phrase gives us an insight into the Roman mind and its dismal picture of old age; to a Roman youth old age seemed something to be avoided and even dreaded. Even today men continue to seek vainly for the fountain of perpetual youth.

Note Books

Sed de ceteris - quo haberet - admirantes quod - ferat - Qui si -
quarum - perstudiosum - (dicere) plura.

Theme III

Cicero wrote that the composition of his essay on old age had afforded him such pleasure,¹ that he decided² to send it to Atticus. He explained that,³ unlike Aristo,⁴ he had attributed the speech not to Tithonus, but to old Cato; his reason being that⁵ Gato had borne⁵ his old age so well that his views would lend⁶ greater authority to the work.

Explicatio

1. Accusative with the infinitive; note novi....et tecognomen Athenis deportasse....intellego of Lesson I (B. 314; G.L.C. 80-87; H. 114); for "had afforded him such pleasures" say "the compositionhad been so pleasant....."(observe how Cicero handled the idea in the direct form of address in lines five and six of the text for Lesson II).

2. Refer again to Lesson II, lines six and seven, to see how a result clause is to be handled; review this point of syntax in the grammar (B. 284; G.L.C. 148-150; H. 98).

3. Refer again to Note 1 above.

4. Cicero handles the idea of "unlike" nicely with his non....ut; pay particular attention to the position of each word in the text.

5. Simple causal clause; read over again the admirantes quod....ferat in line five of the present lesson; if necessary, consult the grammar again for the syntax of this type of clause (B. 286, 1; G.L.C. 156; H. 103).

6. Aside from the result clause (see Note 2 above), translate the "that his views would lend" by "that from his speech (sermo) the essay might have greater authority...."

Lesson IV

Argumentum: Here in the introductory scene of the dialogue we find young Scipio and Laelius enjoying a visit with the old man Cato. Scipio expresses their admiration of Cato's vigorous and happy old age. In reply, Cato tells them that anyone who lives in accord with nature and makes proper provision may enjoy happiness in his old age. That most men desire old age and then repent it after its attainment, he puts down to human fickleness.

Text

4. Scipio. Saepe numero admirari soleo cum hoc C. Laelio cum ceterarum rerum tuam excellentem, M. Cato, perfectamque sapientiam, tum vel maxime quod nunquam tibi senectutem gravem esse senserim, quae plerisque senibus sic odiosa est, ut onus se Aetna gravius dicant sustinere.

Cato. Rem haud sane difficilem, Scipio et Laeli, admirari videmini. Quibus enim nihil est in ipsis opis ad bene beateque vivendum, eis omnis aetas gravis est; qui autem omnia bona a se ipsi petunt, eis nihil potest malum videri quod naturae necessitas adferat. Quo in genere est in primis senectus; quam ut adipiscantur omnes optant, eandem accusant adeptam; tanta est stultitiae inconstantia atque perversitas. Obrepere aiunt eam citius quam putassent. Primum quis coegit eos falsum putare? qui enim citius adolescentiae senectus quam pueritiae adolescentia obrepit? Deinde qui minus gravis esset eis senectus, si octingentesimum annum agerent, quam si octogesimum? praeterita enim aetas quamvis longa cum effluxisset, nulla consolatio permulcere posset stultam senectutem.

Explicatio

Saepe numero - "frequently" (i.e., "often by the count," as in viginti numero); these two words (frequently written together as one) placed at the beginning of the paragraph emphasize the fact that Cato's happy old age has been a constantly recurring source of wonder to the two young men.

admirari - recall the admirantes in the preceding lesson.

cum hoc C. Laelio - ablative of accompaniment; i.e., "talking with my friend Laelius here" (this would undoubtedly have been accompanied by a gesture in Laelius' direction).

cum...tum - "not only...but also."

ceterarum rerum - the objective genitive (B. 200; G.L.C. 120; H. 130); here used in the sense of "in all other respects."

vel maxime quod - "in this especially, that," the object of admirari.

senserim - subjunctive, because the reason is stated not as a fact, but as a motive in the mind of the speaker; or because Cicero was reporting his own reason for the wonder formerly felt, as if according to the views of another person, without affirming his holding the same view at the time of speaking (B. 286; G.L.C. 156; H. 103).

Aetna gravius - Aetna, the volcanic mountain in northeastern Sicily.

Rem haud sane difficilem....admirari videmini - This thought seems to have been expressed inaccurately. Cicero meant that to Cato their wonder seemed remarkable, implying, of course, that Cato found old age no burden at all.

Quibus enimopis - "for to those who have made no provision" (i.e., "in those to whom there are no resources"); the dative of possession.

ad....vivendum - the gerund here is used to express purpose (B. 338, 3; G.L.C. 78; 79; H. 179).

nihil....quod....adferat - subjunctive because of the negative antecedent; this type of characteristic clause is based on the syntax of result clauses (B. 283; G.L.C. 150; H. 98).

quam - observe how Latin is constantly connecting ideas by the use of relative pronouns, avoiding too frequent use of conjunctions.

ut adipiscantur....optant - substantive clause developed from the optative, used especially after cupio, opto, volo, malo (B. 296, 1; G.L.C. 100).

falsum putare - "form a mistaken judgement."

qui enim citius - qui, which is now equivalent to an adverb ("how"), was originally an old ablative used for all genders and numbers ("by how much the quicker").

obrepere - put first because it introduces a new idea; a good word to express the stealthy approach of old age.

putassent - for putavissent, which is in the subjunctive because of its being the verb of a dependent clause in indirect discourse, depending on eam obrepere (B. 314; G.L.C. 191-194; H. 124); equivalent to "more quickly than they had ever expected."

Deinde qui - in the two preceding sentences Cicero shows that the objection to old age on the score that it comes so quickly as to be unexpected is false; here, by granting it for the sake of argument, he shows its absurdity even in the case of a life ten times its present length.

gravis - notice how often forms of this word have been used; Cicero seems to conceive of old age as a weight that burdens its bearer.

agerent - a verb that can mean almost anything, depending on its context: e.g., agere annum decimum, "to be at the age of ten"; quid agebat? "what was he doing?"

octingentesimum....octogesimum - a nice bit of contrast.

Praeterita....effluxisset - these two together greatly emphasize the past; effluere has something of the idea of the hour glass, with the sands slowly running out.

quamvis - for quantumvis.

cum effluxisset - justification might be found for explaining this as a conditional clause, but the simpler explanation would favor its being a simple temporal clause (B. 288; G.L.C. 68-72; H. 100).

Latinitas

a se ipsi - "themselves from themselves"; notice how the intensive agrees with the subject instead of the reflexive: e.g., secum ipsi loquuntur; se ipse continere non potest (B. 249, 2).

ut adipiscantur....optant, eandem accusant adeptam - note the cogency of the expression; also the chiasmus.

adulescentiae senectus quam pueritiae adulescentia - although the limits

of the various ages were not fixed so very definitely by the Romans, the following approximation may help:

1. Pueritia - up to the seventeenth year, the time for assuming the toga virilis and for beginning military service.
2. Iuventus or Adolescentia - from the seventeenth to the forty-fifth year, during which time men were liable to be called upon for active service. Cicero uses adolescentia as coextensive with the term iuventus, but it may also be taken to mean the first part of the iuventus, viz., from the seventeenth to the thirtieth year.
3. Aetas Seniorum - the period from the forty-fifth to the sixtieth year, when men were liable to be summoned to defend the city, but not to go afield for active service.
4. Senectus - the sixtieth year and beyond, although Cicero sometimes seems to include in this period the third, mentioned above.

Eruditio

Aetna onus gravius - this was one of the few Roman proverbial expressions that Cicero allowed himself to use. It refers to Enceladus who, after the defeat of the Giants by Jupiter, was said to have been imprisoned under Mt. Aetna.

eandem accusant adeptam - Cicero touches on the fickleness of human nature, seeking a goal and then tiring of it once it has been attained. It is something of the same idea that prompted St. Augustine a few centuries later to write; Fecisti nos ad Teipsum, Domine, et inquietum est cor nostrum donec requiescat in Te.

in ipsis - "in themselves"; this refers to the Stoic doctrine that man is sufficient in himself and virtue alone necessary for happiness.

Note Books

cum...tum - quod numquam senserim - sic...ut...dicant - quibus...in...
..ipsis - vivendum - nihil...quod...adferat - quam putassent - qui
minus gravis - cum effluxisset.

Theme IV

Laelius and Scipio expressed their admiration¹ at the fact that Cato was bearing² old age so well and they said³ that old age was so vexatious⁴ to most men that they declared³⁻⁴ it to be a load heavier than Aetna.⁵ Cato wisely replied³ that every age is burdensome to those who have not the means in themselves⁶ of a virtuous and happy life.⁶

Explicatio

1. Use the correct form of admiror, which, you will recall from Lesson III, means "I wonder at," together with the connotation of expressing the wonder.
2. Refer again to admirantes quod is....ferat in line five of Text III; why will the verb in the causal clause after the verb of wondering demand the subjunctive? (B. 286, 1; G.L.C. 156; H. 103).
3. Review the construction after verbs of saying, declaring, etc. (B. 314; G.L.C. 80-87; H. 114)
4. Refer to sic odiosa in line four of the text for this lesson; it will be followed by what kind of clause? (B. 284; G.L.C. 148-150; H. 98)
5. Refer to line four of the text for this lesson.
6. Refer to line six of the text for this lesson. For a review of the gerund consult the grammar (B. 338, 3; G.L.C. 78-79; H. 179).

Test For First Four Lessons

Part 1 - Oral

1. Require various members of the class to give an interpretative reading of any part of the author studied in class.
2. Require some of the class to give the argumenta of the four passages studied.
3. Call for an explanation of the rules of purpose and result clauses with reference to the passages studied.
4. Call for an explanation of the accusative with the infinitive as illustrated in the first four lessons.
5. Have one or two of the pupils give the principal events of the life of Cicero.
6. Ask for a general summary of the De Senectute.
7. Starting with the text of the first lesson, have the members of the class give in turn a rapid explicatio of the principal points treated in class in the Prolection and study.
8. See how many of the ordinary rules of syntax the class can find illustrated in the texts of the first four lessons.

Part 2 - Written

1. Demand a good idiomatic English translation of the following sections of the author:

- a) Et tamen te suspicor eisdem rebus quibus me ipsum interdum gravius commoveri. Quarum consolatio et maior est et in aliud tempus differenda; nunc autem visum est mihi de senectute aliquid ad te conscribere.
- b) Sed mihi, cum de senectute vellem aliquid scribere, tu occurrebas dignus eo munere quo uterque nostrum communiter uteretur. Mihi quidem ita iucunda huius libri confectio fuit, ut non modo omnes absterserit senectutis molestias, sed effecerit mollem et iucundam senectutem.
- c) Sed de ceteris et diximus multa et saepe dicemus; hunc librum ad te de senectute misimus. Omnem autem sermonem tribuimus non Tithono, ut Aristo Ceus (parum enim esset auctoritate in fabula), sed M. Catoni seni, quo maiorem auctoritatem haberet oratio.

2. Word test (idiomatic vocabulary). For each expression in column A there is an equivalent expression in column B. In the space provided after each English expression under A mark the number of the correct Latin expression.

<u>Column A</u>	<u>Column B</u>
a. What will it be worth? _____	1. Quid opus est plura?
b. What has you so all burned up? _____	2. In aliud tempus differendum est.
c. You kept popping up in my mind. _____	3. Est onus Aetna gravius.
d. I have now decided. _____	4. Tanta est stultiae inconstantia atque perversitas.
e. I am perfectly sure. _____	5. Falsum putavisti.
f. It should be put off till another time. _____	6. Tu occurrebas mihi.
	7. Visum est mihi.

- | | |
|--|-------------------------|
| g. What is the use of
saying more? _____ | 8. Eoquid erit praemi? |
| h. It's heavier than lead. _____ | 9. Quid nunc te coquit? |
| i. Such is the inconstancy
and perversity of folly. _____ | 10. Saepe numero. |
| j. Frequently. _____ | 11. Certe scio. |
| k. You have made a
mistake. _____ | |

3. Theme: translate the following into Ciceronian Latin:

Cicero felt inclined to write to Atticus about certain things that were bothering them at the time, but he thought it should be postponed to another time.

A little later, having completed the work on old age, he wrote that its composition had afforded him such pleasure that he had decided to send it to Atticus; his reason being that Atticus had always been his closest friend.

4. State briefly what new ideas you may have formed as a result of your reading thus far.

Nota Bene One or other of the above questions in this first test, as well as in the two which are to follow, may be omitted at the discretion of the teacher. Individual classes may not have to be examined on all of the above points, and class time may not permit all to be taken.

Chapter IV

Further Sample Prelections

Lesson V

Argumentum: Cato continues, telling his young friends that it is the part of wisdom to submit gracefully to nature. He compares old age to the final act of a play and to ripe fruit that is ready to drop from the tree. To oppose nature, he adds, is to fight against the gods.

Text

5. Quocirca si sapientiam meam admirari soletis (quae utinam digna esset opinione vestra nostroque cognomine!), in hoc sumus sapientes, quod naturam optimam ducem tamquam deum sequimus eique paremus; a qua non veri simile est, cum ceterae partes aetatis bene discriptae sint, extremum actum tamquam ab inerti poeta esse neglectum. Sed tamen necesse fuit esse aliquid extremum et tamquam in arborum bacis terraeque fructibus maturitate tempestiva quasi vietum et caducum, quod ferendum est molliter sapienti. Quid est enim aliud Gigantum modo bellare cum dis, nisi naturae repugnare?

6. Laelius: Atqui, Cato, gratissimum nobis, ut etiam pro Scipione pollicear, feceris, si, quoniam speramus, volumus quidem certe senes fieri, multo ante a te didicerimus quibus facillime rationibus ingravescentem aetatem ferre possimus.

Cato: Faciam vero, Laeli, praesertim si utrique vestrum, ut dicis, gratum futurum est.

Laelius: Volumus sane, nisi molestum est, Cato, tamquam longam aliquam viam confeceris, quam nobis quoque ingrediendum sit, istuc quo pervenisti,

videre quale sit.

Nota Bene: The above selection may seem rather long for a single lesson, but parts of it, as will be noted, are easily understood; however, if it prove too long for a particular class, the teacher may easily shorten it.

Explicatio

Quocirca - "wherefore...." connecting this new part with what immediately precedes.

si....soletis, sumus - it will be noticed that the apodosis and the protasis do not strictly correspond; the sense really required is "if that wisdom for which you admire me does exist, it lies in this," etc.; i.e., si sapientia quam admirari soletis revera existat,, est in hoc quod...

esset - more modest than sit would have been, since it is a denial.

cognomine - refer to Lesson I, teque cognomen solum Athenis deportasse. Cato bore the title of sapiens even in life; his claim to this title rested, not on any deep knowledge of philosophy, but on practical wisdom or common sense and experience in affairs.

in hoc sumus sapientes - compare this with ceterarum rerum excellentemsapientiam in lines one and two of Text IV.

in hoc....quod - here we have the substantive clause used in apposition with the demonstrative (B. 299, 1).

naturam sequimur - Cicero thus expresses a fundamental doctrine of the Stoic school, i.e., "virtuous life in accordance with nature."

tanquam deum - by using the masculine form, instead of deam, Cicero compares nature to a god, but does not deify it.

a qua - note the constant use of relative to conjoin sentences and clauses.

non veri simile est - (veri simile is frequently met as one word with the meaning of "probable") "it is probably not" or "there is little likelihood that....."; the accusative with the infinitive which follows it is, of course, the subject of est (B. 330).

partes - "parts of a play"(role, portions, divisions, etc.).

cum discriptae sint - "written out, composed, arranged," etc. Review, if necessary, the syntax of temporal clauses (B. 288; G.L.C. 68-70; H. 100).

actum - this word, with partes, taken to mean the acts, as of a drama, recalls to mind Shakespeare's "As You Like It," Act II, Scene 7:

"All the world's a stage,
And all the men and women merely players:
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages."

inerti - (in and ars; "inartistic, ignorant, lazy," etc.) Cicero pictures nature as the familiar dramatist, life as the drama, human beings as the actors, and old age as the final act.

sed tamen - "but for all that.....(necesse fuit)....it was inevitable that there should be something."

necesse fuit - this construction may take either the subjunctive or the infinitive; for its use with the subjunctive consult the grammar (B. 295, 8; G.L.C. 100); for its use with the infinitive (G.L.C. 74).

bacis....fructibus - baca, -ae; berry, small fruit of trees.
fructus, -us; more general term for fruit.
frux, frugis; any fruit, corn, grain, etc.

vietum - (from vieo, -ere, 2, tr.; "to bind with twigs, plat) meaning "shrunken, shriveled."

ferendum est - the original use of the gerund adjective (B. 337, 8, a-b; G.L.C. 154-155; H. 181-184).

molliter - "with resignation" (molliter ferre may also mean "to bear (e.g., pain) in an unmanly fashion").

Quis est enim aliud - Cicero frequently uses this form of comparison, but the Latin generally puts things in a different order from that required by the English idiom; changed to fit our idiom it would read "naturae repugnare, quid est aliud nisi Gigantum modo bellare cum dis?"

Gigantum modo - The Gigantes were the sons of Terra who conspired to dethrone Jupiter, but were themselves defeated and destroyed.

Part 2 of Lesson V

Argumentum: Here Laelius interrupts Cato to ask that he tell them how to insure themselves of a happy old age.

Explicatio

Atqui - marks the interruption; rarely introduces a statement contradicting the preceding; it usually supplements it. Here, then, Laelius admits the truth of what Cato has been saying and invites him to discuss the subject further. The atqui is, therefore, equivalent to "Yes, but..." or "True, but..."

ut pollicear - a polite expression dependent on something like si liceat mihi.

feceris....didicerimus - the future perfect, customary with expressions like gratissimum feceris; the Latin, in this case, is more correct than the English use of the simple future or present.

quoniam - the reason is here, of course, Laelius' own (B. 286, 1; G.L.C. 156-158; H. 103).

speramus, volumus....fieri - if the fieri depended on speramus, alone, Cicero would certainly have used the usual future infinitive (B. 331, 1; G.L.C. 84).

multo ante - reviews the ablative of degree of difference (B. 223; G.L.C. 48; H. 162).

quibus....possimus - indirect question; the direct would have been Quibus rationibus possumus (or poterimus) (B. 300, 1; G.L.C. 141-142; H. 121-122).

ingravescentem - Cicero seemed rather fond of the idea contained in the root of this word; recall senectutem gravem esse (line 3 of Text IV); ut onus se Aetna gravius sustinere (line 4 of Text IV); eis omnis aetas gravis est (lines 6-7 of Text IV); minus gravis esset eis senectus (lines 12-13 of Text IV).

futurum est - erit would have expressed mere futurity; the periphrastic adds the note of anticipation, of certainty of fulfillment.

nisi molestum est - a common expression of courtesy.

volumus - i.e., volumus videre quale istuc sit quo pervenisti.

tamquam longam aliquam viam....quam - notice the alliteration; viam confeceris (conficio, -ere, -feci, 3. tr.); the verb first has the meaning of "to make together," and then "to end, finish, accomplish, complete"; later in the text we shall find this word used in about the same way: e.g., Isocrates prope centum confecit annos, "Isocrates lived almost to the age of a hundred."

quam ingrediendum est - a rare construction.

istuc....videre quale sit - indirect question (B. 300; G.L.C. 141-142; H. 121-122). This form is common in conversation, especially in Cicero.

Latinitas

cognomine - Romans usually enjoyed three different names:

1. Nomen: tribe or family name; e.g., Tullius.
2. Praenomen: individual name (Christian name); e.g., Marcus.
3. Cognomen: achievement or peculiarity usually determined this "name"; e.g., Cicero, "Wart-on-the-nose."

Later, a second cognomen (or agnomen) was added, usually in honor of some military achievement; e.g., Gaius Cornelius Scipio Africanus.

via - a road or highway; vicus, a street with houses on it; platea, a boulevard; semita, a narrow side street, alley, or footpath along the river, or more commonly, along the highway.

Eruditio

quid est enim aliud..... - This seems to imply the rationalistic concept of myths that the Greeks were beginning to teach the Romans.

didicerimus - as this corresponds with feceris, it would have been quite correct to use nos docueris.

tamquam longam viam - Cicero here puts into Laelius' mouth almost the very words addressed by Socrates to Cephalus, an aged man, in the introduction to Plato's "Republic," 328 E.

istuc - it might be noted that this word is here used, not as an adverb, but as a neuter pronoun.

naturam optimam ducem tamquam deum sequimur..... - it may help to note that the ancients' regard for nature helped them to admire and even cultivate the natural virtues, even though they did not always practice them. In the Christian dispensation natural virtue is not spurned, for it is true that a man cannot be a good Christian gentleman, unless he be first a man.

Note Books

in hoc....quod sumus - a qua....extremum actum....esse neglectum -
neesse fuit - Quid est aliud (note the reversal of the question) -
gratissimum feceris....si....didicerimus - quibus rationibus....ferre
possimus - quale sit.

Theme V

Cato asked¹ who had compelled² men to think³ that old age crept up on
them more quickly than they had thought.⁴ He said⁵ that he was wise because⁵
he followed nature as the best of guides and obeyed her as a god.⁶ He also
remarked that nature, the wise poet, had fitly planned⁷ all the acts of
life's drama;⁸ and that old age was⁹ the final act and should be endured by
wise men with resignation.¹⁰

Explicatio

1. interrogare, 1, tr.; "to ask a question."
2. Indirect question; review necessary syntax (B. 300; G.L.C. 141-142; H. 121-122). For vocabulary consult Text IV.
3. Use putare and recall that it takes the accusative with the infinitive (B. 314; G.L.C. 80-87; H. 114).
4. For necessary phrases consult Text IV, lines 10 and 11.
5. Read over again the in hoc quod.... part in Text V, line 2; will this translate the idea?
6. Read lines 2 and 3 again in Text V.
7. For vocabulary consult Text V, line 4.
8. For "life's drama" use simply the proper form of aetas, aetatis; taken with partes it will be sufficient.

9. Do not forget that this is still dependent on the verb "said."
10. For vocabulary and construction consult Text V, line 7.

Lesson VI

Argumentum: Cato fulfills his promise to tell his young friends the secret of a happy old age. He prefaces his remarks with the general observation that the faults commonly attributed to old age are really the faults of the individual's character, and consequently cannot be said to come of age.

Text

7. Cato: Faciam ut potero, Laeli. Saepe enim interfui querellis aequalium meorum (pares autem vetere proverbio cum paribus facillime congregantur), quae C. Salinator, quae Sp. Albinus, homines consulares, nostri fere aequales, deplorare solebant, tum quod voluptatibus carerent, sine quibus vitam nullam putarent, tum quod spernerentur ab eis a quibus essent coli soliti. Qui mihi non id videbantur accusare quod esset accusandum. Nam si id culpa senectutis accideret, eadem mihi usu venirent reliquisque omnibus maioribus natu, quorum ego multorum cognovi senectutem sine querella, qui se et libidinum vinculis laxatos esse non moleste ferrent nec a suis despicerentur. Sed omnium istius modi querellarum in moribus est culpa, non in aetate. Moderati enim et nec difficiles nec inhumani senes tolerabilem senectutem agunt; importunitas autem et inhumanitas omni aetati molesta est.

Explicatio

Faciam ut potero - Here again we may note the greater exactitude employed by the Latin in using the future, where in English we slide along with a present equivalent; e.g., "I'll do it as well as I can."

enim - Cato is ready to give his views on the subject of old age because he has considerable experience and so feels that he is qualified to speak.

querellis - a first declension word from the verb queror, "I complain."

interfui - literally, "I have been present," but it can only mean here "I have listened to" or "I have heard." If it be necessary, review the dative usage after verbs compounded with prepositions and sum (B. 87, III; G.L.C. 36).

(paes autem.....congregantur) -

Nota Bene: The occurrence of a sentence like this in the day's assignment will afford an invaluable aid to the teacher in driving home an important principle of translation, or the art of transposing into another language. The pupils must be made to realize that "equals easily get together with equals" is not the proper translation of this sentence. It must be adorned with the proper English metaphor; if a few attempts are made, some one will undoubtedly hit upon the exact equivalent: "Birds of a feather flock together." This point of translation will be considered at greater length in the more advanced study (Latinitas) below.

quae....deplorare solebant - the accusative here (the accusative of the inner object or the result produced) explains the word querellis which precedes (B. 176, 2; H. 151). This clause provides a good example of anacoluthon; at first, we might have expected quas, but there is no phrase in common use in which querellis (or a pronoun to which it is antecedent) is made the object of a verb of uttering or expressing.

Salinator - probably C. (Gaius) Livius Salinator, consul in 188. His father had received this nickname (agnomen, or cognomen) because of the tax he had placed on salt when he was consul in 207.

Sp. Albinus - consul in 186. His agnomen would indicate that he might have been a "white washer" or a "plasterer."

quod carerent - showing that the reason given is that of the persons quoted (B. 286, 1; G.L.C. 156-158; H. 103).

vitam nullam - "life not worth living"; here again it would be wrong to be satisfied with a merely literal rendition of the Latin (i.e., "no life").

spernerentur ab eis - here also the reason is given as that of the persons quoted (spernerentur, from sperno, spernere, sprevi, spretum; "spurn").

soliti essent - subjunctive by attraction (from soleo, -ere, solitus sum, a semi-deponent verb meaning "I am accustomed" or "I am in the habit").

quod esset accusandum - the subjunctive is here used because the reference is to a class of things, and not to one particular thing (B. 283; G.L.C. 150; H. 98); "nothing of a nature to deserve complaint."

nam si id - the use of the singular pronoun is influenced by the id in the preceding sentence.

accideret....venirent - subjunctive because the condition is looked upon as contrary to fact (B. 304; G.L.C. 160-161; H. 106).

usu venirent - these two words are equivalent to accideret; the usu is to be explained either as an old ablative or an old dative, meaning something like "in practice, experience, by chance." We have other examples of the same construction in: mihi usu venturum esse non arbitror and antequam hoc usu veniret.

quorum....multorum.. - the quorum is dependent on the multorum and is equivalent to e quibus; notice how Cicero avoids the unpleasant repetition of the heavy -orum sound by separating the two words by the pronoun ego.

sine querella - attributive phrase (below we shall meet cum hostibus clandestina colloquia).

qui - a characteristic note, "the kind of men who..." (B. 283; G.L.C. 150; H. 98).

et....non....nec - equivalent to the more ordinary nec....nec.

Sed omnium - here Cicero gives in a word the cause of all these complaints: namely, some weakness of character, some moral defect. By drawing the omnium to the beginning of the sentence he emphasizes the universality of the case.

moribus - the usual word for "character." As the Latins lacked a single word to express this idea, they commonly used the plural of mos ("custom"). The sentence contains the one central idea that Cato will develop throughout the rest of the discourse.

in moribus est culpa, non in aetate - the somewhat chiasmic order effected here serves to emphasize the distinction.

Moderati et nec difficiles nec inhumani senes - the polysyndeton here makes the contrast more evident. The moderati robs the voluptatibus carere charge of its force, while the nec difficiles nec inhumani takes care of the sperni. "For old men of self-control, who are neither churlish nor ungracious...."

importunitas et inhumanitas - abstract nouns which correspond to nec difficiles nec inhumani; the moderati is not reiterated.

Latinitas

Pares cum paribus facillime congregantur - "Birds of a feather flock

together." It would be worth the time to spend even a considerable part of some period in studying the principle of the art of translation which causes us to arrive at the above equivalent of the Latin original. A good English style is highly metaphorical. We like to dress up our ideas in attractive garb. Unlike English, which abounds in nominal metaphor, Latin confines its metaphor almost exclusively to the verb: e.g., in English we say, "He hit the nail on the head"; Latin handles the same idea with a simple "bene fecit". Thus, when translating Latin into English, we must season our version with apt metaphor; far from adding or detracting from the original, we should actually be doing it an injustice, were we to take it over in its Latin idiom and leave it in unadorned English.

Much of the faulty translation produced by high school students is due to a primary failure to understand that the unit of thought in any language is not the single word, but the phrase and the short sentence. To get boys over the habit of turning out the usual unimaginative word-for-word translations, it may help to drill them in the translation of some of the old proverbs. A start might be made by writing on the board the Latin Carpe diem. Giving the students a few moments to consider the apparent mystery, permitting them to consult vocabularies if they have them, the teacher will invite one of the class to volunteer a translation. Finding in the vocabulary that carpo means "gather, pull, pluck, take away, select, choose," etc., he may suggest "pluck the day, choose the day, gather the day." Probably no one will be able to give the desired translation. The teacher will bring them to see that the expression really means just what we mean when we say, "Make hay while the sun shines." After the groan this may occasion has subsided, the teacher will proceed to explain the difference between the

Latin and the English metaphor, and will also say something about the phrase as the unit of thought. It will then be advisable to analyze the English equivalent of our Latin proverb, that all may come to understand clearly the thought process gone through in arriving at it. The students will then be asked to further explain the meaning of "Make hay while the sun shines," for this will provide immediate repetition. Gradually, no doubt, all will come to see how exactly and neatly it fits carpe diem.

By this time the class, chagrined at its initial failure, will be eager to redeem itself and will demand a second chance. The teacher will then write on the board a second Latin-English idiom: Sum inter duo pericula. It will not take the more alert members of the class long to reason that "I am between two dangers" is equivalent to the English idiomatic or metaphorical expression, "I'm between the devil and the deep blue sea." The interest of the class stimulated, the teacher may offer another example in sapientes tacent. Somewhat more difficult, this may take a little time; however, with the teacher leading the way, the class will finally work out the correct solution in, "Still waters run deep."

The foregoing examples will serve to initiate the class into the correct management of translation and will probably impart a considerable stimulus to their imaginative thinking. Finding that they are free to "pep up" their Latin translations, they will go about their daily assignment with something of a relish. Remembering that most students err on the conservative side, the teacher will not be too strict in criticising their first attempts. Their colloquial expressions and ordinary slang may safely be tolerated as a means to a worthy end.

In studying the foregoing examples it would be wise for the pupils to take down in their note books some of the points mentioned, along with the accompanying examples. Then, as an exercise, in place of the usual evening theme or translation, they might be required to reread the five preceding lessons in the author, to make a list of apt Latin phrases for what will henceforth be referred to as their Idiomatic Vocabulary. These phrases, following class discussion and approval on the following day, should be transcribed into the note books, to be studied and learned by all. The importance of learning vocabulary in phrases, in idiomatic expressions, in thought units, can hardly be over-estimated. As Father McGucken so nicely puts it, "The essence of Language - above all, of Latin and Greek - is in words combined on an idiomatic structural principle into a phrase (Rational Aids for Readers of Latin, Classical Bulletin, II, No. 5, 37 ff)."

After each of the students has added whatever expressions he has been able to uncover, there will be a list of a dozen or more on the board, which may run somewhat as follows:

1. Quae nunc te coquit? "What has you so all burned up now?" (1. 2)
2. Ecquid erit praemi? "What's it going to be worth?" (1.3)
3. Certo scio. "I am positive." (1.7)
4. In aliud tempus differendum est. "It ought to be put off till some other time." (1.13)
5. Tu occurrebas. "You kept popping up in my mind." (2.5)
6. Quid opus est plura? "What's the use of saying more?" (3.10)
7. Est onus Aetna gravius. "It's heavier than lead." (4.5)
8. Tanta est stultitiae inconstantia atque perversitas. "Such is the inconstancy and perversity of folly!" (4.12)

9. Non aliud est Gigantum modo bellare cum dis. "That is like butting your head up against a brick wall." (5.10)
10. Gratisimum nobis feceris. "You will be doing us a great favor. (6.1-2)
11. Nisi molestum est. "If it is not too much trouble.." (6.8)
12. Faciam ut potero. "I shall do my best." (7.1)
13. Pares cum paribus facillime congregantur. "Birds of a feather flock together."

It will be noticed that not all of the above are as clear cut and bright as were our first examples, but they will suffice for a start. Having uncovered them themselves, the pupils will make a list of them and will make additions as opportunity provides.

If the teacher wishes to have other examples that illustrate our point and might well be used as interesting blackboard exercises, some of the following may prove useful:

1. Similis est patris. "He is a chip off the old block."
2. Facillimum est. "It is as easy as falling off a log."
3. Difficilia non fiunt breve tempus. "Rome was not built in a day."
4. Celerrime cucurrit. "He did not let any grass grow under his feet."
5. Repetitio est mater studiorum. "Practice makes perfect."
6. Quod habes melius est quam quod speras. "A bird in the hand is worth two in the bush."
7. Ipsa hora decima venit. "He came at the stroke of ten."
8. Verbum sapienti satis est. "A word to the wise is sufficient."
9. Per aspera ad astra. "Through tribulation to triumph."
10. Age quod agis. "Attend to the business at hand."
11. In hos annos. "During the past few years."

12. Quanto gratior, eodem auoto beator erat. "His popularity kept pace with his wealth."

13. Nuntiavit apud exercitum trepidatum esse. "He sent word to the effect that the army was in a panic."

14. Paucis post Kalendas Novembres diebus. "Early in November."

15. Di hominesque ad eum adoptandum conjurant. "Heaven and earth are conspiring to put him on the throne."

16. Nihil excusandum habeo. "I have nothing to apologize for."

17. Cato dignus est a quo res publica regatur. "Cato is the man for the presidency."

18. Nunc eo necessitatis iam ventum est ut animam tanquam nostrum habere nequiremus. "We have now come to the point where we no longer dare call our souls our own."

19. Neque erat adhuc damnati principis exemplum. "Did you ever hear of a rich man being found guilty?"

20. Ne ipse quidem ad securas res accessi. "I did not find myself tossed into a bed of roses."

21. Tantum ei unum objiciebatur. "They had only one quarrel with him."

22. Oculi omnium in eum conjecti sunt. "He was the cynosure of all eyes."

23. Nequis me terrere quominus magistratum quaeram. "You cannot frighten me out of running for office."

From time to time, then, as the quality of the daily translation may dictate, or simply to provide a change and a bit of fun, the teacher may write a few of the above on the board and direct the class to reason to the correct solution. It would be well, too, to put on only the English of some, to give the pupils a chance to try the process in reverse, turning the metaphorical English into good idiomatic Latin.

Eruditio

Salinator....Albinus - If there is time some day, it might be interesting to study Roman cognomina and agnomina as a means of estimating the Roman character. We have our own ideas about the custom of remarking the peculiarities of friends or acquaintances. We may go so far as to brand a friend "Red" in honor of a peculiar shade of hair, but it would be considered too gross a violation of charity to fashion nicknames that would call attention to physical and moral defects. Not so, however, with the Romans, who fastened on their fellows such uncomplimentary names as the following: Claudus (Limp); Caecus (Blind, Dark, Gloomy); Flaccus (Withered, Flaccid, Flap-eared); Caudex (Stupid, Dolt, Blockhead); Aurelia ("Goldie"); Catulus (Whelp, Puppy); Calvus (Bald); Paetus (Blink-eyed); Bestia (Dumb Animal). There are numerous others that might be added to this list, some of them going so far as to add vulgarity to uncomplimentary, uncharitable, and mean frankness. The very fact that such names appear in literature is sufficient indication of the hardness and grossness of the Roman character in at least this one respect. It is good to bear this in mind, if only to restrain the overly enthusiastic ardor of some who go so far as to place Roman culture and civilization in toto above the Christian.

Note Books

interfui querellis - quae....deplorare solebant - quod....carerent....
quod spernerentur - accideret....usu venirent - vinculis laxatos esse -
moribus.

Theme VI

C. Salinator and Sp. Albinus were lamenting the fact that¹ old age deprived² men of pleasures, and that they themselves were scorned by the people who had been wont to pay them court.³ Cato replied⁴ that they did not seem to place the blame where it belonged.⁵

Explicatio

Vocabula: To be found in lesson VI of the author above, with the exception of

spolio, -are, -avi, -atus, 1, tr.; "I deprive."
respondeo, -ere, -spondi, -sponsum, 2, intr.; "I respond, answer,
 reply," w. dat.

1. Observe lines 4 and 5 of Text VI; here, though, the object will be a noun clause (accusative with the infinitive).
2. Verbs of depriving, etc., take the accusative of the person and the ablative of the thing: e.g., spoliare aliquem argento, vita, etc. (B. 214, 1; G.L.C. 124; H. 160)
3. This expression in idiomatic English will have to be changed to the Latin idiom before it is translated; consult line 5 of Text VI for the Latin equivalent.
4. Recall the syntax of noun clauses after verbs of saying, thinking, perceiving, etc.
5. Here again notice the difference between the Latin and the English idiom. If doubtful about the Latin equivalent, consult line 6 of the text.

Lesson VII

Argumentum: Laelius interposes the objection that Cato's happy old age may be due to his eminent dignity and wealth. Cato concedes that there is something to what Laelius has said, but then proceeds to show that the essential happiness of old age is dependent, not upon riches, but upon the satisfying consciousness of a life well lived.

Text

8. Laelius: Est ut dicis, Cato; sed fortasse dixerit quispiam tibi propter opes et copias et dignitatem tuam tolerabiliorem senectutem videri, id autem non posse multis contingere.

Cato: Est istud quidem, Laeli, aliquid, sed nequaquam in isto sunt omnia. Ut Themistocles fertur Seriphio cuidam in iurgio respondisse, cum ille dixisset non eum sua, sed patriae gloria splendorem adsecutum: 'Nec hercule,' inquit, 'si ego Seriphius essem, nec tu si Atheniensis, clarus umquam fuisses! Quod eodem modo de senectute dici potest. Nec enim in summa inopia levis esse senectus potest ne sapienti quidem, nec insipienti etiam in summa copia non gravis.

9. Aptissima omnino sunt, Scipio et Laeli, arma senectutis artes exercitationesque virtutum, quae in omni aetate cultae, cum diu multumque vixeris, mirificos conferunt fructus, non solum quia numquam deserunt ne extremo quidem tempore aetatis (quamquam id quidem maximum est), verum etiam quia conscientia bene actae vitae multorumque bene factorum recordatio iucundissima est.

Explicatio

Est ut dicis - the est here refers to in moribus culpa. We should say, "You are right there, Cato."

sed fortasse quispiam - "but perhaps someone may reply presently."
(B. 280, 1; H. 86, 2) This is merely a polite way of introducing a personal objection.

opes - (from ops, opis, f., used only in the genitive, accusative, and ablative when singular) "might, power, resources, political power, influence, greatness," etc. It refers here to Cato's political influence. copias is a more general word. dignitatem signifies Cato's social position.

id - refers to entire preceding clause.

istud - demonstrative of the second person. Here it means "What you say." Normally we might expect aliquid quidem, but when it is to be followed by an adversative clause, it shows a preference for being with the demonstrative. The entire sentence should be translated somewhat as follows: "There is something to what you say, Laelius; still, that (i.e., worldly riches a source of happiness) is not everything."

Themistocles fertur - (fero, ferre, tuli, latum, "to bear, bring, spread abroad, report"; fama fert, "the story is told") In English we would ordinarily say, "The story is told" or "There is a story about..." etc. Latin, however, always prefers the personal construction; our translation, though, must follow the English idiom, and not the Latin.

Seriphio - an adjective used substantively, meaning "a Seriphian." Seriphos was a small island, one of the Cyclades (a group of islands in the Aegean Sea), was a by-word for its insignificance.

iurgio - (iurgium, -ii, "a quarrel" (that does not go beyond words), derived from the verb iurgo - iure and ago - meaning "to quarrel, brawl, chide"). Rixa, -ae is the word for a quarrel that brings the disputants to blows.

Nec hercule - the pupils will probably recall the stories they have read of Hercules and his twelve labors.

inquit - the only verb of saying in Latin that introduces the direct words of the speaker. All others must take the accusative with the infinitive as either subject or object. The following are the only parts of the verb commonly found:

	<u>Singular</u>	<u>Plural</u>
Pres. Indicative	inquam	
	inquis	
	inquit	inquiunt

	<u>Singular</u>	<u>Plural</u>
Fut. Indicative	-----	
	inquires	
	inquiet	
Perf. Indicative	inquit (3rd, singular)	

si ego....tu si - chiasitic order? The contrast would have been more marked if the ego had preceded the first si.

nec tu - In English we say, "Nor you if you had been an Athenian," despite the fact that the imperfect is used in Latin. The condition is mixed and the use of the past perfect seems stronger in the English. (B. 304, 1; G.L.C. 160-161; H. 106)

Quod - i.e., "a similar retort." Cato means that just as Themistocles' success was due to two things, his own character and his good fortune, so two things are necessary for old age to be enduring: namely, moderate fortune and wisdom, of which wisdom is the more essential.

nec....levis....ne sapienti....,nec insipienti....non gravis - this passage provides us with a splendid idea of chiasitic order.

sapienti - (from sapio, "to taste, discern, to be discreet, wise"). The class might be asked to name some of the English derivatives of this word.

Aptissima - After the preceding sentence we expect some further explanation of Cato's reply. The aptissima arma presents an entirely new idea which carries on the thought; hence, it is placed at the beginning of the sentence, as a logical connective.

Nota Bene: Some time might be given with profit to a class discussion of the difference between logical connection and grammatical connection in writing. If the pupils can be led to understand that the functional value of a clause or phrase, that is, its power to suggest relationships between its thought and the thought contained in another, though indicated by its position and by proper conjunctions, is chiefly dependent on the associative quality of the thought, they will have come to appreciate one of the most difficult points of effective and artistic expression.

aptissima omnino - a very forceful expression; care will have to be taken to translate it into equally forceful English. We might say, "The most suitable defenses of old age," or even, "The very best old age insurance, without any doubt.."

artes exercitationesque - the que is here used instead of the et because the two ideas have an internal connection (B. 341, 1; G.L.C. R.IV). artes is to be taken to mean "principles," rather than "arts." Thus,

virtutum refers to the two preceding nouns.

diu multumque - "long and eventful life."

cum...vixeris - Attention should be called to this new use of cum: the clause is not temporal, but conditional. General conditions, which usually have the same form as particular conditions, take the subjunctive very often in the second person singular to denote the act of an indefinite subject (e.g., "you," in the sense of "anyone"). (B. 302, 2; G.L.C. 166)

mirificos fructus - Cicero here makes a sudden change of figure from arma. The idea of fructus was probably suggested by the related word cultae. (mirificos is a compound from mirum, "wonderful," and facio, "I make.")

ecferunt - older form of efferunt - "bring forth."

numquam deserunt - desero (from de, "from," and sero, "to join together, to connect, unite," is rarely used without its object expressed)

maximum - literally the clause would be, "although that (i.e., tempus extremum aetatis) is the most....." However, extremum is hardly a true superlative here; what Cicero really meant was, "Although you might expect it then..."

bene actae - By placing the modifier before the noun, Cicero emphasizes the "active" idea of life. Here, too, we may call attention again to the verb ago, which is very general and depends on the context for its specific meaning.

quia...numquam deserunt...., quia...est - This double causal clause should be compared with those already met (quod...ferat, line 5, Text III; tum quod...carerent, tum quod spernerentur, lines 4-5, Text VI).

Latinitas

Ut Themistocles fertur - We translate this, "For example, there is a story that....Themistocles..." We do right to translate the clause using the verb impersonally. Latin, however, prefers to keep the construction personal: e.g., "It is said that the enemy are at hand" is translated Hostes dicuntur adesse; "They say that he is coming," Dicitur venire. (B. 332, 2; G.L.C. 86)

dixisset non...sua, sed patriae gloria...adsecutum - Attention might be called to the dixisset non. Although "I say that....not" is usually translated by the verb nego - the negative being transferred from the main clause to the dependent - Cicero here uses the negative non because only a single word, sua, is negated; this, of course, emphasizes the contrast between sua and patriae gloria. (B. 331, 1; G.L.C. 87)

Eruditio

eoferunt - It might be interesting to call attention to the manner in which words change. Originally eofero, this word gradually changed to effero. Why? Because in writing and speaking people have a marked tendency to anticipate. While starting to pronounce the first syllable, ec-, we unconsciously begin to form the sound of the letter f. This causes the c sound to slide toward the f sound, and in time people came to pronounce the syllable as though it were spelled eff-. This tendency to anticipate can be noticed in reading aloud and, to an even greater degree, in typing. How often does the typist misspell a long or short word by hitting the key for the letter which begins the word following the one he is writing? The reason is that he writes one word subconsciously, while already looking ahead to the next. There are other examples of similar change in the spelling of Latin words, such as the following: affero (adfero), surripio (subripio), occido (ob caedo).

Themistocles fertur - Cicero borrows this story from Plato (Republic, 329 E et seq.), but it was first told by Herodotus (8, 125), who gave a somewhat different version. Themistocles had received great honors at Sparta when Athenian ambassador there; an envious man declaring that the honors were really paid to Athens and not to the man, the statesman gave his famous reply.

conscientia bene actae aetatis - Cicero is quite Christian in his sentiment here; riches may help to make old age more comfortable, but they cannot make it happy. Happiness comes only of a good conscience and the satisfying knowledge of a life well lived for God and men.

Note Books

dixerit quispiam - Themistocles fertur - si ego..., nec tu si -

aptissima arma - cum...vixeris - (quamquam maximum est) - conscientia

bene actae vitae.

Theme VII

If Cato had not been present¹ at the verbal disputes of his contemporaries, he would not have been able² to say³ that their⁴ old age had been rendered irksome by⁵ their perversity and unkindly disposition. Later, he told Scipio and Laelius that their best old age insurance (or their best

defense against old age)⁶ would be the practice of virtue.

Explicatio

Vocabula: To be found in Lessons VI and VII of the author, with the exception of the following:

postea, "later."

certiorem aliquem facio, -ere, "I tell" or "inform some one"

1. For the syntax of the contrary to fact conditions consult line 7 of Text VII above. If necessary, refer also to the explanation in the grammar (B. 304, 1; G.L.C. 160-161; H. 106).
2. Remember that both protasis and apodosis take the subjunctive.
3. Verbs of "saying, thinking, perceiving," etc.?
4. Reflexive or non-reflexive?
5. Change this to the active voice, using the proper form of the idiom aetati molesta est in the last line of Text VI above.
6. Consult line 11 of Text VII.

Lesson VIII

Argumentum: Cato mentions some examples of admirable old men and wanders into personal reminiscences, which lend an air of reality to Cicero's portrait. The two young men, Scipio and Laelius, may be seen sitting with the old senator, admiring his wisdom.

Text

10. Ego Q. Maximum, eum qui Tarentum recepit, senem adulescens ita dilexi ut aequalem; erat enim in illo viro comitate condita gravitas, nec senectus mores mutaverat; quamquam eum colere coepi non admodum grandem natu, sed tamen iam aetate provectum. Anno enim post consul primum fuerat quam ego natus sum, cumque eo quartum consule adulescentulus miles ad Capuam profectus sum, quintoque anno post ad Tarentum. Quaestor deinde quadriennio post factus sum, quem magistratum gessi consulibus Tuditano et Cethego, cum quidem ille admodum senex suasor legis Cinciae de donis et muneribus fuit. Hic et bella gerebat ut adulescens, cum plane grandis esset, et Hannibalem iuveniliter exsultantem patientia molliebat; de quo praeclare familiaris noster Ennius:

Unus homo nobis cunctando restituit rem.
 Noenum rumores ponebat ante salutem;
 Ergo plusque magisque viri nunc gloria claret.

Explicatio

Ego - i.e., "Cato," in whose mouth Cicero has placed his own views on old age.

Q. (Quintus) Maximum - Quintus Fabius Maximus Verucosus Ovicula Cunctator, the old censor and hero of the Second Punic War.

eum qui - "the one who."

Tarentum - a town in Southern Italy, at the heel of the boot, which young Hannibal had held since 212 B.C. It was recovered by Fabius in 209 B.C.

senem adulescens - i.e., Ego adulescens dilexi Q. Maximum senem.

erat condita - attention should be called to the quantity of the penult.
condo, -ere, -didi, -ditum, 3, tr.; "I put together, form, establish, publish, found," etc. e.g. a.u.c. (ab urbe condita)
condio, -ire, -ivi, -itum, 4, tr.; "I pickle, preserve, season, temper," etc. e.g. gravitas comitate condita.

nec - Latin for et non.

quamquam - "though indeed," introducing a necessary correction of the last words nec senectus mores mutaverat. The use of quamquam here is the same as that of etsi in line 2 of Text II above. Quamquam is nearly always followed by the perfect indicative, but it also takes the pluperfect.

non admodum - "not exactly" or "not very" (ad and modum mean "up to the measure").

grandem natu....aetate provectum - ablative of respect or specification (B. 226, 1; G.L.C. 134; H. 159).

anno - ablative of measure of time. It must be explained with reference to post(quam), for it is not the ablative of time when. (B. 223; G.L.C. 48; H. 196)

post....quam - (usually written as one word) introduces a temporal clause, the verb of which is almost invariably in the perfect indicative. (B. 287, 1; G.L.C. 69-72,(1); H. 99)

primum - "for the first time." (i.e. in 233 B.C.)

cumque eo quartum consulate - "and when he was in his fourth consulship (214 B.C.), I.....with him." Ablative of accompaniment. (B. 222; G.L.C. 8; H. 163)

adulescentulus miles....profectus sum - "I was a mere lad and set out as a private soldier with him....."

ad Capuam....ad Tarentum - As Capua was in the hands of the enemy at the time, they could only approach the city, they were not able to enter it; consequently, Cicero was careful to use the preposition ad, which signifies "the vicinity." Similarly for Tarentum, except that they were eventually successful in recapturing it. Capua, a city on the west coast of Italy, was about half way from Rome to Tarentum.

quaestor - there were twenty of these officers at the time of Cicero. Their chief duty was to manage the public accounts.

quadriennio - (quattuor and annos) post - see the explanation given below for anno.

consulibus Tuditano et Cethego - ablative absolute (B. 227, 1; G.L.C. 56-60; H. 111). The Romans commonly reckoned time according to the different consulships; we do something of the sort, though not so commonly: e.g., "during the presidency of Lincoln," or "during Wilson's administration."

cum quidem ille - "The year, by the way, in which he...." (B. 288, 1,A; G.L.C. 69-70; H. 100).

ille - i.e., Quintus Maximus.

legis Cinciae - Laws and bills were named after the men who introduced them, just as today many bills take their names from congressmen (e.g. Wagner Act, Frazer-Lemke Bill, etc.). Cincius had drawn up a bill concerned with gifts and fees.

Hic - Quintus Maximus again.

bella gerebat - notice the difference between the meaning of gerebat here and gessi (magistratum) above.

ut adulescens - (similar to the ut aequales above) "with the energy of a young man."

cum esset - adversative clause. That Fabius waged war with youthful ardor was not so remarkable; it was the fact that when he did so, he was already an old man. (B. 309; G.L.C. 171 (2); H. 108).

patientia sua - does not mean "patience," but something much stronger, e.g., "endurance, persistence." Maximus avoided a pitched battle, kept Hannibal at bay, and cautiously watched for opportunities of striking a decisive blow.

Ennius - the poet from whom Cicero drew the opening lines of the essay.

unus homo - Quintus Maximus, of course.

cunotando - the same idea as in the patientia sua.

restituit rem (publicam) - be careful to distinguish between the two homonyms:

1. restituo, -ere, -ui, -utum, 3, tr.; "to replace, restore," etc.
2. resisto, -ere, -stiti, 3, intr.; "to resist."

noenum - an archaic form for non.

rumores - Misunderstanding the delay of Fabius, enemies at home, and the people in general, began to criticise his apparent cowardice. Feeling

in Rome ran high against him.

plusque - "both more intensely"

magisque - "and more widely."

Latinitas

Ego Q. Maximum....senem adulescens - a fine chiasmus. The inverted order stresses the contrast, and at the same time makes a nice unit.

senem adulescens - oxymoron. This juxtaposition of contradictory concepts was a favorite device of the Greek and Latin authors, both when the words contrast, and when they are only different forms of the same word, or are very closely related; e.g., alii....alia; casta..., incesta; dimisit invitum invitam.

ut adulescens....grandis....iuveniliter - the occurrence of these three words in the same sentence makes it more emphatic.

Eruditio

legis Cinciae - This law was proposed by M. Cincius Alimentus in 204 and prohibited lawyers from receiving fees from clients and the rich from receiving gifts from the poor for their services. Cato's irrelevant digression here is a happy illustration of Cicero's art in impressing us with the old man's age.

Note Books

Q. Maximum....senem - condita gravitas - quamquam - anno post....quam - cumque eo....consule - cum quidem ille - patientia sua.

Theme VIII

Quintus Maximus, whose fame shone brighter and farther¹ because,² when already an old man,³ he won back² Tarentum by his persevering effort, was a man in whom dignity was blent with kindness.⁴ When I was a youthful

soldier,⁵ he was consul for the fourth time, sponsor of the Cincian Law, and waged war with the energy of a young man.⁶

Explicatio

Vocabula: To be found in Lesson VIII.

1. Consult the last line of the quotation from Ennius in the text of this lesson.
2. Whose reason is given? (B. 286; G.L.C. 156-157; H. 103)
3. This may be handled by using an adversative clause (B. 309; G.L.C. 171, (2); E. 108), or by simply placing iam senex in apposition with its subject noun.
4. Consult the second line of Text VIII above.
5. Observe how Cicero combines a similar idea with the idea of accompaniment in the Text above. Could this be translated by the ablative absolute?
6. Follow Cicero, and simply use ut adulescens to express this idea.

Test for Lessons V - VIII

Part 1 - Oral

1. Require various members of the class to give an interpretative reading of any part of the author studied in class.
 2. Require some of the class to give the argumenta for the last four passages studied.
 3. Call for an explanation of the rules of purpose and result clauses, causal clauses, and conditional sentences with reference to the text.
 4. Call for an explanation of the accusative with the infinitive and the ablative absolute as illustrated in the last four lessons.
- Have one or more members of the class give a brief general summary of the De Senectute, after which someone else may be required to develop more fully the first part of the summary as far as he may be able from the reading in class.
6. Starting with the text of the fifth lesson, have the members of the class give in turn a rapid explicatio of the principal points treated in class in the Prelection and class study.
 7. See how many of the common rules of syntax the class can find illustrated in the texts of the last four lessons.
 8. Have one or two of the students explain Roman proper names, giving the differences between nomen, praenomen, cognomen, agnomen.

Part 2 - Written

1. Demand a good idiomatic English translation of the following sections of the author:

- a) Atqui, Cato, gratissimum nobis, ut etiam pro Scipione pollicear, feceris, si, quoniam speramus, volumus quidem certe senes fieri, multo ante a te didicerimus quibus facillime rationibus in-gravescentem aetatem ferre possimus.
Cato: Faciam vero, Laeli, praesertim si utrique vestrum, ut dicis, gratum futurum sit.
- b) Est istud quidem, Laeli, aliquid, sed nequaquam in isto sunt omnia. Ut Themistocles fertur Seriphis cuidam in iurgio respondisse cum ille dixisset non eum sua, sed patriae gloria splendorem adsecutum: 'nec hercule,' inquit, 'si ego Seriphus essem, nec tu si Atheniensis, clarus unquam fuisses.'
- c) Quaestor, deinde, quadriennio post factus sum, quem magistratum gessi consulibus Tuditano et Cethego, cum quidem ille admodum senex suasor legis Cinciae de donis et muneribus fuit. Hic et bella gerebat ut adulescens, cum plane grandis esset, et Hannibalem iuveniliter exsultantem patientia sua mollebat.

2. Idiomatic Vocabulary: give the proper English or Latin equivalents for each of the following expressions:

- a) Birds of a feather flock together.
- b) He hit the nail on the head.
- c) He did a fine job.
- d) Make hay while the sun shines.
- e) He's between the devil and the deep blue sea.
- f) Still water sun deep.
- g) You kept popping up in my mind.
- h) That's like butting your head up against a brick wall.
- i) You will be doing us a great favor.
- j) Nisi molestum est.

- k) Faciam ut potero.
 l) Similis est patris.
 m) It is as easy as falling off a log.
 n) Difficilia non fiunt breve tempus.

3. Theme: Cato asked who had compelled men to think that old age crept up on them more quickly than they had expected. He said that he was wise because he followed nature as the best of guides and obeyed her as a god.

When Salinator and Albinus were lamenting the fact that old age deprived men of pleasures, Cato replied that they were not placing the blame where it belonged.

4. Have the members of the class write out the explanation of the following Roman cognomina:

Claudus

Caecus

Flaccus

Caudex

Plautus

Calvus

Catulus

Paetus

Bestia

Chapter V

A Third Set of Sample Prelections

Lesson IX

Argumentum: We have seen how Fabius, an old man with the energy of youth, foiled Hannibal at Tarentum by waiting rather than attacking; Cicero now proceeds to show that Fabius was as great in peace as he was in war, by citing some of the things he has done for the good of the state, - proving by examples that old age is far from useless.

Text

11. Tarentum vero qua vigilantia, quo consilio recepit! cum quidem me audiente Salinatori, qui amisso oppido fuerat in arce, glorianti atque ita dicenti: 'Mea opera, Q. Fabi, Tarentum recepisti,' 'Certe,' inquit ridens, 'nam nisi tu amisisses, nunquam recepissem.' Nec vero in armis praestantior quam in toga; qui consul iterum Sp. Carvilio collega quiescente C. Flamini tribuno plebis, quoad potuit, restitit agrum Picentum et Gallicum viritim contra senatus auctoritatem dividenti; augurque cum esset, dicere ausus est optimis auspiciis ea geri quae pro rei publicae salute gererentur; quae contra rem publicam ferrentur, contra auspicia ferri.

Explicatio

Tarentum vero - Cicero goes back to the idea of Tarentum, as though he could not stop marveling at the old man's strategy.

qua vigilantia, quo consilio - this double use of the ablative of manner helps to emphasize the wonder. (B. 220; 90, 2; G.L.C. 131-132; H.161)

cum quidem.....inquit - it will be noticed that the cum temporal clause seems to be used independently here; however, it really understands some other verb, e.g., "It was in my presence that" or "I was listening when..." The indicative, of course, is used because it refers to the point of time at which the reply was made. (B. 288, A; G.L.C. 68-70; H. 100)

inquit - again, the one verb in use in Latin which may introduce a direct quotation. If necessary, review the parts of this verb given above.

Nota Bene: As the width of our paper does not permit the graphic analysis of longer sentences according to the method of using various levels for subordination, an algebraic substitute will have to be employed. A word of explanation may be necessary: by graphic analysis, again, is meant the writing out of a sentence with different levels used to indicate the subordinate members, the whole sentence being written down in its original Latin order; e.g., the graphic analysis of a short sentence: Helvetios vicos quos incenderant restituere jussit would be as follows:

1) Helvetios _____ jussit.

(2) vicos _____ restituere

(3) quos incenderant

The first line, (1), it will be noted, contains only the main clause, space being left for the dependent elements. Line two, (2), contains the first dependent clause, with space left for the sub-dependent clause. The third line, (3), gives us the sub-dependent clause, in the exact position it occupies in the original Latin sentence. If there were other sub-dependent clauses, additional lines and spaces would be employed and numbered four, five, (4), (5), etc. The advantage of this type of analysis is that it permits the pupil to see the various parts of the sentence in their proper perspective, without destroying the order of the original sentence. The

pupil may read Latin as Latin and be helped by seeing the dependent relationships indicated. In longer sentences, therefore, the number placed before a word or group of words will indicate the level on which it is to be considered. To insure clarity let us rewrite the above sentence; it will read: (1) Helvetios (2) vicos (3) quos incenderant (2) restituere (1) jussit. In more complicated sentences, of course, the numbers will probably not be attached to single words as in this shorter one. Let us now return to our Explicatio and consider the second sentence of today's lesson under the light of the analytical eye:

Remembering that an independent verb is understood, we shall have the following: (2) cum quidem (1) me audiente (2) Salinatori, (3) qui amisso oppido fuerat in arce, (2) glorianti atque ita dicenti: 'Mea opera, Q. Fabi, Tarentum recepisti,' 'Certe,' inquit ridens, 'Nam nisi tu amisisses, numquam recepissem.' Made even simpler, the sentence, minus the dependent elements, would read, (Fabius) inquit ridens Salinatori glorianti.....etc. It should be noted, in passing, that Cicero transports the reader at this part to Tarentum, the scene of Fabius' remarks to Salinator.

me audiente - ablative absolute, "whilst I was present," or "in my hearing." (B. 227; G.L.C. 58; H. 111) It would be good to note at this time that the ablative absolute construction may be idiomatically translated at times by such introductory words as: while, when, during, because of the fact that, since, after, etc.

Salinatori - The man Cicero supposed to have been the vanquished defender of the citadel. He was confused by the correspondence of Salinator's first two names with those of the real defender and rebel, M. Livius Macatus. Macatus held Tarentum from 214 to 212, and the citadel for three years more.

amisso oppido - this ablative absolute will give the pupils a good chance to try one of the introductory words listed above. It might mean WHEN.....etc., but trial will reveal that it should be translated as

"after the city had been lost."

nisi tu amisisses, numquam recepissem - what kind of subjunctive? what type of conjunction? (B. 304; G.L.C. 160-161, (c); H. 106)

Nec vero - another of the manifold instances of Latin connectives.

in armis....in toga - Metonymy: armis is used to signify that which is closely connected with it, i.e., bellum; toga, i.e., pax, and peace time pursuits. "Nor indeed was he more distinguished in war than in civil life."

qui - Cato begins here to give other examples or instances of Fabius' conspicuous position in civil life, employing for this end simple relative clauses, where we might ordinarily expect characteristic clauses.

collega quiescente - Sp. Carvilius, Fabius' colleague, was probably the only Roman who ever advocated anything like modern representative government. Considering this and the fact that he was not sprung from one of the noble families, we are not surprised to find that he sympathized with Flaminius and his agrarian policy. quiescente here means that Carvilius was content to let Flaminius go ahead. Fabius was left to fight alone.

C. Flamini....restitit - Why dative? verbs of favoring, helping, injuring,.....and resisting, etc.? (B. 187, II; G.L.C. 35; H. 139) This law of the tribune Flaminius provided for the settlement of citizen farmers on public lands, and resembled somewhat the American homestead laws. Cicero gives the date here as in the second consulship of Fabius (228 B.C.).

quoad potuit - "to the best of his ability." Cicero qualified the restitit, because the consuls and the senators could not resist the will of the Plebeian assembly. They might, though, thwart it by causing delay and throwing up legal obstacles.

dividenti - the present participle here has a conative sense; we would say, "when he was trying to divide."

agrum Picentem et Gallicum - Picenum was a region to the northeast of Rome; Gallicum was a region further north.

augurque - the consuls used to take the auguries before undertaking important affairs. Fabius, it seems, manipulated the "readings" to suit what he considered the best interests of the state.

cum esset - may be taken as a simple temporal clause or as an adversative clause, giving us to understand that the contrary might have been expected. (B. 309, 3; G.L.C. 171; H. 108)

ausus est - semi-deponent verb from audeo, -ere, ausus sum, 2, intr. and tr.; "I dare, attempt, try." It may take a complementary infinitive.

gererentur - dependent verb in indirect discourse. (B. 314, 1; G.L.C. 191-195; H. 124) ferrentur, of course, is a parallel.

Latinitas

oppido amisso - oppidum, -i, was a walled town. Urbs was generally used to signify Rome, which was the city. When Tarentum fell into the hands of Fabius in 212, Macatus (for whom Cicero substituted Salinator) retired into the citadel (fortress), where he managed to hold out against the Roman legions for more than two years.

mea opera - "by my efforts." We might say, "You have me to thank for..."

Eruditio

contra senatus auctoritatem - Strictly speaking, senatus auctoritas was an opinion of the senate which had not been formally embodied into a decree (senatus consultum). In the present case, however, the "opinion" was undoubtedly a general expression.

cum esset - Fabius was said to have been augur for the incredible number of sixty-two or sixty-three years. He evidently looked upon the auspicio as a political instrument in the hands of the aristocrats, rather than as a part of religion.

Note Books

cum....Salinatori....inquit - in armis....in toga - qui....Flamini....
restitit - agrum....dividenti - cum esset - gererentur....ferrentur.

Theme IX

Unless Q. Maximus had been¹ as² illustrious a statesman as he had been a warrior,³ he would not have held out⁴ against the tribune of the people when he was endeavoring⁴ to apportion among the people the region of Gaul and Picenum, despite the senate's recommendation to the contrary.⁵ Although⁶ truly outstanding on the field of battle,⁷ the old man was no less outstand-

ing in affairs of state,⁷ and when he was augur,⁸ he used to announce⁹ that all bills detrimental to the state were attended¹⁰ by evil omens.

Explicatio

Vocabula: May all be found in the present lesson, with the exception of

non minus, "no less."

1. Consult the text of this present lesson for the syntax of the past contrary-to-fact condition. If necessary, glance at the grammar to clinch the point. (B. 304; G.L.C. 160-161 (c); H. 106)

2. Use tam....quam for as....as.

3. Use the figure employed by Cicero for this construction.

4. Look at dividenti again and recall what "conative" means.

5. This entire phrase may be found in the text.

6. Use etsi. The verb would ordinarily be in the indicative because etsi usually introduces a statement of fact. Here, though, it will not be necessary to mention the verb.

7. Use Cicero's figure again.

8. A temporal clause might be used here, but it would be better to use a simple relative clause with ut augur in apposition with the subject.

9. Remember that the imperfect indicative is used to denote customary or habitual action in the past.

10. Consult the text and connect the theme sentence with the geri.... gererentur, ferrentur....ferri part in this lesson.

Lesson X

Argumentum: Cato recalls the courage with which Fabius bore the death of his only son, stresses the genuineness of his virtue, mentions his remarkable memory, and closes with an acknowledgement of his own affection for the man.

Text

12. Multa in eo viro praeclara cognovi, sed nihil admirabilius quam quo modo ille mortem filii tulit, clari viri et consularis. Est in manibus laudatio, quam cum legimus, quem philosophum non contemnimus? Nec vero ille in luce modo atque in oculis civium magnus, sed intus domique praestantior. Qui sermo, quae praecepta, quanta notitia antiquitatis, scientia iuris augurii! Multae etiam, ut in homine Romano, litterae; omnia memoria tenebat non solum domestica, sed etiam externa bella. Cuius sermone ita tum cupide fruebar, quasi iam divinarem, id quod evenit, illo extincto, fore unde discerem neminem.

Explicatio

multa praeclara - literally, "many shining things," but it here refers to examples of the old man's fine character; hence, "many examples of his distinguished character." praeclara, -orum may also mean "valuables," and used as an adjective with an evil connotation, "notorious."

mirabilius - from miror, -ari; frequently followed by the supine in -u, as mirabile dictu.

quam quo modo - Latin for eum modum quo tulit. The quo modo gives us the adverbial interrogative, "how."

clari viri et consularis - Latin requires that adjectives of praise and blame modify proper nouns indirectly; vir is generally used in apposition.

est in manibus laudatio - not to be taken literally, but as "it is still commonly read" or "it may still be read."

quam cum - nice Latin connective for et cum eam. Remember, however, that the Latin idiom does not govern the English in translation.

quem philosophum - Many of the ancient philosophers wrote popular treatises in which the principles of philosophy were applied to the alleviation of sorrow. Cato meant that Fabius' eulogy was so fine as to surpass all others.

nec vero - in transition vero has the force of "in fact."

in luce....in oculis - metonymy. Compare this figure with the one in the preceding lesson (in armis....in toga).

intus - brings out the fact that Fabius was genuinely virtuous; he was a great man even at home, when no one was watching him (society angel and domestic devil? Not he!).

Qui sermo.....eto. - The four exclamations coming together tend to emphasize briefly the outstanding qualities of the man. Sermo does not mean "speech" so much as the "power to speak"; e.g., "What an orator he was!" And "What a lawgiver! What a knowledge of ancient history he had! What skill in augural law!"

ut in homine Romano - ut tends to qualify; e.g., "for a Roman."

literae - literally, "letter"(of the alphabet), but here it means "knowledge of literature."

memoria tenebat - memoria is the ablative of means, because the Roman mind conceived of the memory as a power, not as a storehouse.

domestica....externa - nice contrast, helping to establish accuracy and completeness of his memory.

sermone - Romans did not ordinarily use conversatio in this sense; sermo, -onis, m. meant "conversation," and the whole manner of speaking. conversatio, -onis, f. meant "frequent use," or "sojourn in a place"; only in Tacitus is it used to mean "conversation."
dictio, -onis, f. is a still more general word, meaning "a speaking or uttering," a "word, expression," or "the style of speaking, a discourse."

fruebar - Remember, fruor, utor, fungor, potior, and vescor all take the ablative. In the present instance the Roman thought of it as "enjoying himself by means of conversation." (B. 218; G.L.C. 39; H. 167)

ita....quasi divinarem - a conditional clause of comparison, in which there is regularly an ellipsis. (B. 307; G.L.C. 173-174; 177; H. 110)

Without the ellipsis, the present sentence would read, "I was, at that time, as eager to profit by his conversation, as (I should have been) if I had already foreseen....."

id quod evenit - as this is parenthetical and not part of the indirect discourse after divinarem, there is no reason for its being anything but indicative.

fore - short form for futurum esse, the subject of which, neminem, is placed at the end for emphasis.

unde - for a quo.

discerem - subjunctive: why? Recall the rule for dependent clauses in indirect discourse. What English words come from disco? (disciple, discipline)

Latinitas

praeclara - from prae and clarus, i.e., "distinguished before all others."

est in manibus - this expression may be used to signify three or more different ideas:

1) "it is in our hands," or "it is in general circulation." e.g., oratio est in manibus, "The speech is in general circulation." In English we use the same and similar expressions; e.g., "The news is in the hands of the entire country."

2) It may mean, "Something is in preparation." e.g., liber mihi est in manibus.

3) It may only mean that "something is near, at hand."

luce...oculis civium - "in public and in the gaze of his fellow-countrymen." It is to be noted that there is a difference in English between "in the gaze of..." and "in the eyes of..." Cicero's figure seems peculiarly apt, when we recall that light itself is the medium of vision, which is contained in the word oculis.

Eruditio

mortem fili tulit - This cannot be appreciated unless it be remembered that to the ancients it was a monstrous reversal of order for a father to survive his son. Fabius' son had been consul in 213, with Ti. Sempronius Gracchus as his colleague.

laudatio - The eulogy was commonly delivered by a member of the family

and preserved in the family archives, much to the confusion of historians who have tried to discover the plain truth.

scientia - The preceding lesson would seem to indicate that Fabius, despite his abundant knowledge, was not a stickler for technicalities.

Note Books

quam quo modo - est in manibus laudatio - in luce...in oculis civium -
intus - ita fruebar, quasi...divinarem - unde.

Idiomatic Vocabulary

Time may well be taken again to give the class a chance to bring their idiomatic vocabularies up to date, in case this has not been taken care of as part of the daily assignment in translation. Starting them off with Lesson VII and allowing them time to read the next few texts, the teacher will then call on them to turn as many suggestive phrases as possible into good English for the general class store. The final list will be somewhat as follows:

1. Est ut dicis. "What you say is true." "You're right there."
2. Est istud quidem aliquid. "You've got something there."
3. Aptissima arma senectutis. "The best old age insurance."
4. Eum dilexi ut aequalem. "I loved him as though he were my own age."
5. Bellum gerebat ut adulescens. "He waged war with the energy of a young man."
6. Rumores non ponebat ante salutem. "He placed safety above applause."
7. Non in armis praestantior quam in toga. "He was not more distinguished in war than in civil life."
8. Est in manibus. "It is in general circulation."

9. Flamini, quoad potuit, restitit. "He did his best to oppose Flaminius."

10. Qui sermo! "What a conversationalist!"

In the remaining lessons the idiomatic vocabulary will be listed at the end of the author Prelection, after Eruditio, as opportunity and the text may present; they should, of course, be written down in the note books and memorized by the pupils for future use.

Theme X

After the recovery of Tarentum,¹ Fabius, whose military acumen² in no wise exceeded his political acuity,² did his best to block³ Flaminius' attempt to parcel out⁴ the region around Picenum. Later, on the death of his son,¹ he composed a eulogy which is still commonly read.⁵

Explicatio

Vocabula: In Lessons IX and X with the exception of compono, -ere, 3, tr.; "I compose."

1. Temporal: may be translated either by the ablative absolute or by a dependent clause.

2. Use Cicero's figure of metonymy: i.e., in armis....in toga.

3. Cicero used quoad potuit, restitit. Is it the same idea?

4. To be translated by one word (dividenti).

5. See Cicero's idiom in line 2 of Text X.

Lesson XI

Argumentum: Cicero has Cato forestall a possible objection by pointing out that activity such as Fabius' is not essential to a happy old age; a life of peaceful study and quiet brings a reward of its own. In confirmation of this, Cato mentions the well known examples of Plato, Isocrates, and Gorgias.

Text

13. Quorsum igitur haec tam multa de Maximo? Quia profecto videtis nefas esse diotum miseram fuisse talem senectutem. Nec tamen omnes possunt esse Scipiones aut Maximi, ut urbium expugnationes, ut pedestres navalesve pugnas, ut bella a se gesta, ut triumphos recordentur. Est etiam quiete et pure atque eleganter actae aetatis placida ac lenis senectus, qualem accepimus Platonis, qui uno et octogesimo anno scribens est mortuus, qualem Isocratis, qui eum librum qui Panathensicus inscribitur quarto et nonagesimo anno scripsisse se dicit, vixitque quinquennium postea; cuius magister Leontinus Gorgias centum et septem complevit annos, neque umquam in suo studio atque opere cessavit. Qui, cum ex eo quaereretur, cum tam diu vellet esse in vita: 'Nihil habeo,' inquit, 'quod accusem senectutem.' Praeclarum responsum et docto homine dignum!

Explicatio

Quorsum - (from quo, "which way" or "whither," and versus, "towards") "to what place," or "for what purpose," or simply, "why?" By asking this question Cicero secures the double effect of making the reader recollect what he has said about Maximus and also of arousing his interest for what is to come next.

profecto - (from pro and facto, "for a fact, certainly") It is to be

noted that Cicero does not answer his first question as we might expect; he anticipates a bit: the talem senectutem looks ahead to the actae aetatis.... qualem accepimus Platonis...

nefas esse dictu - the nefas esse, the accusative with the infinitive as the object of videtis, governs the supine, dictu, which is also followed by the accusative with the infinitive, miseram fuisse talem senectutem. For the use of the supine in -u consult the grammar if necessary. (B. 340; H. 178)

neq tamen omnes - note how the Latin expresses the thought, "and not all," by using a connective. In this sentence Cicero is really reading the mind of his reader and voicing his objection.

Scipiones aut Maximi - really means "men like" or "such men as Scipio and Maximus." This is called the generic use of the proper noun.

ut recordentur - Since the generically used nouns are equivalent to an indefinite antecedent, such as tales, the clause is naturally characteristic. (B. 283, 2; G.L.C. 150; H. 98)

pedestres navalesque - "on land and sea."

pure atque eleganter - These two adverbs must be taken together to balance the quiete that precedes. Because of the bad connotation of eleganter, Cicero guards it with pure, i.e. placida et lenis senectus, "a tranquil and peaceful old age." This sentence really contains two ideas, condensed: namely, old age spent in retired pursuits, and the peace and tranquility of such an old age.

actae - as ago, agere, egi, actum of itself signifies little more than action of some kind or other, it will always depend on the context for its specific meaning.

qualem accepimus - (understood is fuisse senectutem) - Platonis - Cicero omits the words we have placed in parentheses. Plato was a pupil of Socrates. He surpassed his master in learning, founded his Academy, and became one of the greatest philosophers in history.

qui uno et octogesimo - note the combination of cardinal and ordinal.

scribens est mortuus - The combination of these two ideas emphasizes the point, namely, that philosopher Plato was active up to the very last day of his life. It need not mean that he died pen in hand. (For the tense of the participle consult the Grammar: B. 336; G.L.C. 57; H. 95)

Panathenaicus - "Panegyric," an oration in praise of Athens and Attica, in 399 B.C., the year Socrates drank the fatal hemlock.

quarto et nonagesimo - note that cardinals alone are used here.

vixitque - placed at the head of the sentence because it is emphatic, as though he were to say, "and he lived even after that for five more years."

cuius - for et and eius; Latin always connects.

Gorgias - the famous Greek sophist and rhetorician.

complevit annos - annos is put out at the end to attract attention, to assure you that it really was a long life, 107 years!

neque umquam - "without ever ceasing."

studio atque opere - "zeal for his profession"; hendiadys.

tam diu vellet esse in vita - an indirect question after the verb of asking, quaereretur. (B. 315; 318; G.L.C. 140-146; H. 121-122)

Nihil habeo quod accusem - The nature of the subjunctive after nihil is somewhat uncertain, but it is usually given under clauses of characteristic or result. (B. 283, 2; G.L.C. 150; H. 98) For an explanation of the use of the two accusatives after the verb accusem, consult the grammar. (B. 178, d; H. 150) The meaning here is, "I have no reason to blame old age."

praeclarum responsum - in apposition with the preceding quotation.

docto homine - i.e. a scholar, a man trained in philosophy and in all the arts.

dignum - accounts for the ablative case of the noun, homine. (B. 226, 2; G.L.C. 136; H. 164)

Latinitas

Quorsus igitur - Latin, like Spanish, French, and many other languages, likes to indicate questions at the beginning of the sentence, either by interrogatives or by marks of punctuation. It seems the more logical method.

miseram fuisse talem senectutem - note the double accusative involved here, the second dependent on the supine in -u.

ut....ut....ut....ut - Emphasis is here gained through repetition (anaphora). The verb style is progressive, beginning with the storming of cities, battles on land and sea, entire wars, and culminating in triumphs, which were granted to victorious commanders at the conclusion of some important war or battle.

actae aetatis - ago, remember, will always take its specific meaning from the context: e.g.

1. jumenta agebat. "He was driving or leading the cattle."
2. cervum agere. "to pursue a stag."
3. agere naves. "to steer the ships."
4. agere spumas. "to emit froth."
5. nihil agit. "He does nothing."
6. agere vitam ruri. "to live in the country."
7. agere cum populo. "to address the people."
8. agere animam. "to give up the ghost."

Eruditio

Isocratis - a celebrated teacher of oratory in Athens (436-338 B.C.).

Platonis - Plato was a pupil of the famous Socrates, founded the Academy, and became one of the world's great philosophers. In the Christian era, the philosophy of the church was largely Platonic until the close of the tenth century, when the first translations of Aristotle began to trickle into Europe.

quaereretur cur tam diu vellet esse in vita - The question seems to represent the Roman's view of life and death, hinting at the Stoic doctrine that suicide might have been justifiable.

Note Books

nefas esse dictu.....senectutem - actae aetatis - cur vellet.....in vita.

Idiomatic Vocabulary

1. Quorsus igitur haec tam multa de hoc? "Why say so much about this?"
2. Scribens est mortuus. "He died pen in hand," or "He was actively engaged in writing up to the very day (hour) of his death."
3. Nihil habeo quod accusem senectutem. "I have nothing against old age," or "I have no complaint against old age."

Theme XI

I do not know why I have written¹ all this about Maximus, for your first objection² will be that not everyone³ can be a man like Maximus.⁴ There is something in that objection,⁵ but they say that⁶ Plato and Isocrates, who spent their lives⁷ quietly, amid pure and refining pursuits,⁸ also enjoyed⁹ a serene old age.

Explicatio

Vocabula: In lesson XI, with the exception of the following:

nescio, -ire, -ivi, 4, tr.; "I do not know"

nego, 1, tr.; "I say....not," "I object"

fruor, frui, fructus or fruitus sum, 3, intr. w. abl.; "I enjoy"

1. Indirect question; refer to the text of Lesson XI, line 10.
2. Latin is intensely verbal: for "first objection" use "you will object first that" and remember that verbs of saying, objecting, etc., will be followed by the accusative with the infinitive.
3. As the Latin verb nego contains the negative needed, the pronoun will be positive. Notice line 2 of the text above.
4. Use the proper noun generically, as in lines 2 and 3 of the text.
5. For this expression see the first line of Cato's speech to Laelius in the text of Lesson VII, line 4.
6. Latin here favors a personal construction: "Plato and Isocrates are said.....to have enjoyed...." (B. 332; G.L.C. 86)
7. Use the proper case, mood, and tense of actae aetatis in line 5 of the text above.
8. The necessary adverbs will be found in the text.
9. See the word list above for the proper verb. Notice, too, the case it governs.

Lesson XII

Argumentum: Having already shown in his refutation of the first charge made against old age that there are employments suitable to this period of life, Cicero now proceeds to demonstrate that old age does not necessarily impair the memory, or the power of learning. Arguing from fact, he cites instances of old men in public and private life who till death were actively engaged. This paragraph concludes the first rebuttal.

Text

26. Ut enim adolescentibus bona indole praeditis sapientes senes delectantur leviorque fit eorum senectus qui a iuventute coluntur et diliguntur, sic adolescentes senum praeceptis gaudent, quibus ad virtutum studium ducuntur; nec minus intellego me vobis quam mihi vos esse iucundos. Sed videtis ut senectus non modo languida atque iners non sit, verum etiam sit operosa et semper agens aliquid et moliens, tale scilicet quale cuiusque studium in superiore vita fuit. Quid, qui etiam addiscunt aliquid? ut et Solonem versibus gloriantem videmus, qui se cotidie aliquid addiscentem dicit senem fieri, et ego feci, qui litteras Graecas senex didici; quas quidem sic avide arripui quasi diuturnam sitim explere cupiens, ut ea ipsa mihi nota essent quibus me nunc exemplis uti videtis. Quod cum fecisse Socratem in fidibus audirem, vellem equidem etiam illud (discebant enim fidibus antiqui), sed in litteris certe elaboravi.

Explicatio

bona indole - "good natural disposition" or "inclination." Here it

also serves to indicate the promise of future sapientia.

adulescentibus - ablative of cause, because in the passive delectari means "to take delight in."

leviorque - the adjective is drawn to the front of its clause for emphasis.

quibus - as usual, the Latin uses the relative for et his.

ad virtutum studium ducuntur - wise young men are eager to receive the advice of their elders, for they know that it will be profitable.

neo minus...esse jucundos - idiomatic Latin, involving an ellipsis, equivalent to: et intellego me esse non minus jucundum vobis quam vos esse jucundos mihi. jucundos, meaning "agreeable," is derived from the verb juvo.

sed videtis - Cato now returns from his digression to resume the point under discussion: namely, the activity of old men.

ut senectus...sit - "how old age...is." ut is used interrogatively here and introduces the indirect question. (B. 315; 318; G.L.C. 140-146; H. 121-122)

iners - from in and ars, meaning "unskilled" and "idle."

agens et moliens - a very uncommon use of the present participle. They are here used with sit to complete the meaning of the finite verb. agens, as has been pointed out before, involves activity but does not specify it; moliens, on the other hand, indicates new undertakings.

tale...quale...studium - tale and quale are correlatives. tale, the object of agens and moliens, is indefinite until qualified by quale studium ("the special interest"), the subject of fruit.

superiore vita - "earlier life."

Quid - not interrogative, but merely transitional: "Besides, are there not those who even learn something new?"

et Solonem - the et here is correlative with the et which precedes ego and is not to be translated. Solon was the famous Athenian lawgiver (638-558 B.C.), and he was also in his later life a poet of recognized ability.

videmus - Latin, like English, frequently uses the verb videre for legere. It is equivalent to our expression, "I see (by the paper) that the war in Spain is over."

et ego feci - "just as I have done." Cato delayed his study of Greek

because he fought at every point the intrusion of the irresistible Greek culture. His purpose in eventually studying the language was entirely practical and was not motivated by any special regard for culture as such.

sic....quasi - the sic refers to the quasi and does not really qualify the adverb avide. The quasi, in turn, serves to soften the metaphor in sitim, which by itself would have been far too strong to express Cato's desire for a knowledge of Greek.

explere - "to fill up, to fulfill, to quench, to satisfy, to complete." This verb gives us the English word expletive, which is used to describe a word that fills out or completes the meaning of a verb.

ea ipsa mihi - a good example of how Latin likes to juxtapose pronouns.

pro exemplis - (from ex and emo, "I take from," which gives us the word "example") The pro explains Cato's practical purpose in studying Greek.

quod - sums up the whole idea expressed in the preceding sentence: viz., that old men may learn new things even in their extreme old age.

cum audirem - i.e. cum Socratem hoc fecisse audirem. (B. 288, B; G.L.C. 68-70; H. 100)

vellem (si possem) - the impossible, contrary-to-fact wish in present time. (B. 279, 2; G.L.C. 95-96; H. 88)

discebant - canere, "to sing," is understood.

litteris - i.e. Graecis, for Cato is referring only to the knowledge acquired in old age.

Latinitas

Ut enim adolescentibus....studium ducuntur - Note the perfect balance attained by the chiasmic order; also the contrast gained by the position of adolescentes and senum.

diliguntur et coluntur - diliguntur indicates the inward feeling of love or affection; coluntur, the outward expression of reverence, esteem, respect.

nec minus....esse jucundos - The chiasmic order here emphasizes their reciprocal enjoyment.

Quid - In rhetorical expressions quid becomes a mere formula of transition to a new head, or accompanies the members of a series. "Besides, are there not those who even learn something new?"

gloriantem - The participle is used in preference to the infinitive whenever a condition, rather than an act, is to be emphasized.

Eruditio

Solonem - A descendant of the old kings and a poet, general, and philosopher, Solon came to the rescue of Salamis after its capture by little Megara in 594 B.C. Successful as a general, he was elected Archon and did much to alleviate social and political evils. His reforms were to the Athenians what the Licinian Laws were to the Romans some two centuries later.

Note Books

nec minus...esse jucundos - tale...quale studium - vellem (si possem)

Theme XII

Cato, understanding¹ that he was a source of pleasure² to the young men, gave them advice which, he said,³ would bring⁴ them too a serene old age. Recalling¹ that Solon had acquired further learning even as he was growing old,⁵ and that he himself had taken up the study of Greek letters⁶ in his old age,⁷ Cato assured them that every man could enjoy an active and happy old age, working in the field⁸ in which he had been chiefly interested⁹ in his earlier life.

Explicatio

Vocabula: In Lessons XI and XII, with the exception of the following:

duco, -ere, duxi, ductus, 3, tr.; "I bring, lead," etc.

revoco, 1, tr.; "I recall."

persuadeo, -ere, -suasi, -suasum, 2, intr. w. dat.; "I assure, I promise."

1. Remember that the present participle in Latin is used only to indicate action which is contemporaneous with the main verb. Therefore, in this instance the thought will have to be handled by a subordinate clause. (B. 287; 288; G.L.C. 65-72; H. 99-100)
2. Use the Latin adjective, jucundus, -a, -um.
3. Although in English "he said" is parenthetical, in Latin, since it does not introduce a direct quotation, it must follow the regular rule for verbs of saying and take the accusative with the infinitive.
4. Change this expression to, "would bring them a serene old age."
5. Notice how Cicero expressed this idea in lines 8 and 9 of the text.
6. The Latin idiom would be, "seized upon Greek letters."
7. Use the noun senex in apposition with the pronoun.
8. Use the agens atque moliens tale of the text (in the proper case).
9. See lines 6 and 7 of the text for this part.

Test For Lessons IX - XII

Part 1 - Oral

1. Require various members of the class to give an interpretative reading of any part of the author studied in class.
2. Require some of the class to give the argumenta of the four passages last studied.
3. Call for an explanation of whatever types of clauses, independent or dependent, in which the class may be at all weak. Require that references be given for each to some part of the text.
4. Call for the further development of the essay, requiring a more detailed account of the last four lessons studied.
5. Starting with the text for the ninth lesson, have the members of the class give in turn a rapid explicatio of the principal points treated in class.
6. See how many of the ordinary rules of syntax the class may be able to find illustrated in the texts of the last four lessons.

Part 2 - Written

1. Have the class identify the following names: Seriphos, Q. Maximus, Tarentum, Salinator, Flaminius.

2. Require the class to give exact Latin and English equivalents for each of the following idiomatic expressions:

- a. Aptissima arma senectutis.
- b. Diu multumque vixit.
- c. Rumores non ponebat ante salutem.
- d. Bella ut adulescens gerebat.
- e. Nec erat praestantior in toga quam in armis.
- f. Mea opera Tarentum recepisti.
- g. Nec vero in luce atque in oculis civium erat magnus.
- h. Multae etiam, ut in homine Romano, litterae erant.
- i. Memoria tenebat omnia.
- j. Est in manibus laudatio.

English to Latin

- a. He fought battle on land and sea.
- b. I loved him as though he were of my own age.
- c. He valued safety more than gossip.
- d. I have no complaint to make against old age.
- e. And he was no society angel and domestic devil.
- f. It is in general circulation.
- g. It is wrong to say that old age is miserable.
- h. What a conversationalist!
- i. He died pen in hand.
- j. He had a memory like Macauley.

3. Demand a good idiomatic English translation of each of the following passages:

- a) Nec vero in armis praestantior quam in toga; qui consul iterum Sp. Carvilio collega quiescente C. Flamini tribuno plebis, quoad potuit, restitit agrum Picentem et Gallicum viritim contra senatus auctoritatem dividenti; augurque cum esset, dicere ausus est optimis auspiciis ea geri quae pro rei publicae salute gererentur; quae contra rem publicam ferrentur, contra auspicia ferri.
- b) Est etiam quiete et pure atque eleganter actae aetatis placida ac lenis senectus, qualem accepimus Platonis, qui uno et octogesimo anno scribens est mortuus, qualem Isocratis, qui eum librum qui Panathenaicus inscribitur quarto et nonagesimo anno scripsisse se dicit, vixitque quinquennium postea.

4. Identify each of the following: Isocrates, Plato, Socrates.

5. Theme: Cato, understanding that he was a source of pleasure to the young men, gave them advice which, he said, would bring them too a serene old age. Recalling that Solon had acquired further learning even as he was growing old, and that he himself had taken up the study of Greek literature in his old age, Cato assured them that every man could enjoy an active and happy old age, working in the field in which he had been chiefly interested in his earlier life.

Nota Bene: As a special assignment, to be completed over some weekend when no other homework will be assigned, the pupils may be required to write an original composition in Latin, either summarizing Cicero's views on old age, or elucidating their own.

Conclusion

Now that all of the sample Prelections, themes, vocabulary studies, and tests have been presented and explained for the various sections of the De Senectute that may be met in a third year high school class, the reader will have been able to form a more complete idea of the practical application of the Jesuit Prelection method of studying a classical author. Other sections of Cicero, as well as of other authors, will be taught and studied in approximately the same way, minor changes being made, of course, according to the specific nature of the selections taken and the grade of the class.

Once again the reader's attention must be called to the point raised in the introduction: namely, that the Prelection is not a lecture by the teacher. Much of what has been presented in the preceding pages would, in the ordinary class questioning, be elicited from the pupils. The students would give the interpretative readings of the text necessary for clearer comprehension, after the teacher has given the first introductory reading; the pupils would endeavor to work out together the argumenta; they would solve the ordinary difficulties; they would seek out the phrases and clauses to be added to the idiomatic vocabularies. Only when the class has tried and failed in one of these points will the teacher volunteer the solution, and then only indirectly, trying rather to lead the class to make the discovery for itself.

Thus, with teacher and class working together, with the class ever on the alert, always active, the text will be studied with a view towards

mastery for future imitation and reproduction. In this way, instead of the pupils being reduced to the lowly role of mere passive agents, they will at all times be actively engaged in the great work of their own development. They will be hastening the arrival of the day "when they will no longer require to be taught." Instead of becoming poor encyclopedic mutes, they will truly be training themselves to become eloquent Christian scholars. When they become eloquent Christian scholars, they will be living realizations of the first aim of the Ratio Studiorum, ad perfectam eloquentiam informat.

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The thesis, "The Jesuit Prelection Exemplified in Cicero's De Senectute", written by Laurence Vincent Britt, S.J., has been accepted by the Graduate School with reference to form, and by the readers whose names appear below, with reference to content. It is, therefore, accepted in partial fulfillment of the requirements for the degree of Master of Arts.

Father Farrell

July 1, 1939

Father O'Neill

July 1, 1939