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ence in his notes to the song of Constance, Brome's Northern Lass:

A bonny bonny Bird I had,
A Bird that was my Marrow;
A Bird whose pastime made me glad,
And Philip 'twas my Sparrow,
A pretty Play-fere. Chirp it would,
And hop, and fly to fist,
Keep cut, as 'twere a Usurers Gold,
And bill me when I list.
Philip, Philip, Philip it cries,
But he is fled, and my joy dyes.

With this compare Cartwright, Lesbia on her Sparrow:

Tell me not of joy! There's none,
Now my little Sparrow's gone!
He, just as you,
Would toy and woo!
He would chirp and flatter me!
He would hang the wing a while
Till, at length, he saw me smile.
Lord! how sullen he would be!

Matthew Prior, also, recalls the famous bird, in his Turtle and Sparrow. The Sparrow is doing his best to cheer the widow-dove, Turturella, inconsolable for the loss of her mate, Colombo:

Whate'er Pythagoras may say
(For each, you know, will have his way),
With great submission I pronounce,
That people die no more than once.
But once is sure; and death is common
To bird and man, including woman;
From the spread eagle to the wren,
Alas! no mortal fowl knows when;
All that wear feathers first or last
Must one day perch on Charon's mast;
Must lie beneath the cypress shade,
Where Strada's nightingale was laid;
Those fowl who seem alive to sit,
Assembled by Dan Chaucer's wit,
In prose have slept three hundred years,
Exempt from worldly hopes and fears,
And, laid in state upon their hearse,
Are truly but embalmed in verse.
As sure as Lesbia's sparrow I,
Thou sure as Prior's dove, must die. . . .

In one of the less well known poems of this seventeenth century, published in Grosart's edition, Pasquil's Night-cap or Antidote for the Head-Ache, the sparrow is roughly handled:

But as for Skelton with his Laurel Crowne,
Whose ruffling rimes are empte quite of marrow:
Or fond Catullus, which set grossely downe
The commendation of a sillie Sparrow;
Because their lines are void of estimation,
I passe them over without confutation.
Much would the Cuckoe thinke herselfe impared
If shee with Philip Sparrow were compared.

The author, of course, is thinking of an English sparrow! I end with Cowley's Acme and Septimius:

Whilst on Septimius' panting Breast
(Meaning nothing less than Rest)
Acme lean'd her loving Head,
Thus the pleas'd Septimius said:
"My dearest Acme, if I be
Once alive, and love not thee,
With a Passion far above
All that e'er was called Love,

In a Lybian Desert may
I became some Lion's Prey;
Let him, Acme, let him tear
My Breast—when Acme is not there".
The God of Love, who stood to hear him,
(The God of Love was always near him),
Pleas'd and tick'd with the Sound,
Sneez'd aloud; and all around
The little Loves, that waited by,
Bow'd, and bless'd the Augury.
Acme, enflam'd with what he said,
Rear'd her gently-bending Head,
And her purple Mouth with Joy,
Stretching to the delicious Boy,
Twice (and twice could scarce suffice)
She kiss'd his drunken, rolling Eyes.
"My little Life, my All" (said she),
"So may we ever Servants be
To this best God, and ne'er retain
Our hated Liberty again;
So may thy Passion last for me,
As I a Passion have for thee,
Greater and fiercer much than can
Be conceiv'd by thee, a Man.
Into my Marrow is it gone,
Fix'd and settled in the Bone,
It reigns not only in my Heart,
But runs, like life, through ev'ry Part".

She spoke; the God of Love aloud
Sneez'd again, and all the Crowd
Of little Loves, that waited by,
Bow'd, and bless'd the Augury.
This good Omen, thus from Heav'n,
Like a happy Signal giv'n,
Their Loves and Lives (all four) embrace,
And Hand in Hand run all the Race.
To poor Septimius (who did now
Nothing else but Acme grow)
Acme's Bosom was alone
The whole World's Imperial Throne,
And to faithful Acme's Mind
Septimius was all Human Kind.
If the Gods would please to be
But advis'd for once by me,
I'd advise 'em, when they spy
Any illustrious Piety,
To reward her, if it be she,
To reward him, if it be he,
With such a Husband, such a Wife,
With Acme's and Septimius' Life.

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ELEANOR S. DUCKETT

REVIEWS

The Political Aspects of Saint Augustine's 'City of God'. By John Neville Figgis. London: Longmans, Green and Company (1921). Pp. 132.

This volume contains the Pringle-Stewart lectures delivered by the author at Oxford in 1918. Mr. Figgis has essentially retained the form of lectures throughout the book, but, although he was able to prepare them for the press, death prevented his making a final revision. To this may be due the poor arrangement of the notes in the back of the book, which renders them almost worthless, as well as the absence of an index of any sort. We should also have welcomed a full treatment of the literature on the *De Civitate Dei*, systematically and accurately handled, instead

of the haphazard running comments that appear under the name of "Bibliography". For example, the work of S. Angus, *The Sources of the First Ten Books of Augustine's De Civitate Dei* (Princeton, 1906), is passed over thus: "An American, Dr. Anson (*sic!*), wrote on the sources of the first ten books".

The body of the work is divided into six lectures. The first, entitled *General Scope of the 'De Civitate Dei'*, gives the necessary introduction to the succeeding chapters. The *De Civitate Dei* is analyzed with emphasis on those portions which contain the political aspects. Accordingly, the last twelve books are handled at greater length, since here Augustine treats directly of the two great kingdoms (*civitates*) in and through which proceeds the development of life and humanity: the kingdom of God and the kingdom of this world. Then follow successive lectures on *The Philosophy of History, The State, and The Church*.

The author is distinctly of the opinion that St. Augustine had a philosophy of history. Furthermore, two presuppositions of any philosophy of history are in the mind of St. Augustine throughout, (1) the unity of the human race, involving, as its corollary, the doctrine of (2) the essential sociability of man. The *Civitas Dei*, says Mr. Figgis, can mean nothing less than the social life of the children of God. That one principle alone is a contribution of high value to world-history. Even better than Aristotle did St. Augustine understand that true history begins only with a form of society. Also he emphasises the unity of the human race which is derived by its descent from Adam. This idea lies behind his doctrine of original sin.

St. Augustine did not set out to produce a theory of the State. There is no discussion about the merits of the various forms of government, though there is the classical passage known as the 'Mirror of Princes', describing the attributes of a good king. The one purely political passage contains the argument for a family of small States, living in amity, with its corollary, the condemnation of imperialism.

St. Augustine has the greatest variance among the interpreters of his idea of the Church. Each finds arguments for himself in the same passage. The following elements—(a) the doctrine of a religion using the force of a *compelle intrare*, which must give to the Church some claim to dictate what shall be persecuted as heresy; (b) the doctrine of justice as necessary to a State, together with Augustine's glosses, leading to a control of all law for spiritual ends; (c) the doctrine of the Church as a polity, as the millennial Kingdom of Christ, implying a reigning authority—will tend to develop a state of mind which will picture the *Civitas Dei* as a christianized Church-State, from which unbelievers are excluded, and which would claim, directly or indirectly, the supreme power in that State for the leaders of the hierarchy.

The final two chapters, on *The 'De Civitate Dei' in the Middle Ages*, and *The 'De Civitate Dei' in Later Days*, consider what later ages have made of St. Augustine. Vast indeed has been the influence of the *De Civitate Dei*. Of especial interest, however,

at the present moment is the influence exerted by it on the growth of international law.

In spite of the minor defects mentioned above, the present volume makes an excellent introduction to a study of the *De Civitate Dei*. Wherever that work is read in the class-room, Mr. Figgis's volume will be found very useful for outside reading.

THE CATHOLIC UNIVERSITY OF AMERICA ROY J. DEFERRARI

Hellenistic Influence on the Aeneid. By Eleanor Shipley Duckett. *Smith College Classical Studies*, No. I. Northampton, Mass. (June, 1920). Pp. xi + 68. 75 cents.

Professor Hadzsits's interesting and extremely valuable survey of recent Vergilian literature, published in *THE CLASSICAL WEEKLY* 15. 106-110, 114-118, makes it unnecessary to give a detailed review of this discussion, which displays perhaps less originality than the same author's dissertation, *Studies in Ennius* (for Professor Hadzsits's comments on the present work see *THE CLASSICAL WEEKLY* 15.116). It is a useful assemblage of the material, and Professor Duckett sets forth her conclusions in an interesting way. It may be noted that Rostagni's *Poeti Alessandrini*, though published in 1916, and reviewed in the *Classical Review* 32 (1918), 75-77, by Adela Marion Adam, does not appear in Professor Duckett's bibliography.

In view of what Professor Hadzsits calls "the present disturbed condition of the book-trade" *Smith College* deserves the highest praise for bringing out useful monographs on classical subjects at a price which puts them within reach of every scholar and teacher (No. II, *A Study in the Commerce of Latium*, by Professor Louise Adams, appeared in April, 1921). Similarly, Miss Jane E. Harrison insisted that her *Epilegomena to the Study of Greek Religion* should be brought out by the *Cambridge University Press* in pamphlet form, at the modest price of three shillings and sixpence. A writer who wishes to have readers must perforce put up with this style of publication; and the readers receive it gladly, inasmuch as the present prices for new classical books are prohibitive for all but the well-to-do.

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GERTRUDE HIRST

MISCELLANEOUS TRANSLATIONS

The Egoist Press (London) has been issuing a series of booklets which it calls *The Poets' Translation Series*. The Second Set of these booklets includes (1) *Greek Songs in the Manner of Anacreon*, (2) *The Poems of Anyte of Tegea*, both translated by Richard Aldington; (3) *Poems and Fragments of Sappho*, translated by Edward Storer (2 and 3 are in one volume); (4) *Choruses from the Iphigeneia in Aulis and the Hippolytus of Euripides*, translated by H. D.; (5) *The Latin Poets of the Renaissance*, translated by Richard Aldington; (6) *The Windflowers of Asklepiades and the Poems of*