

so boldly to the people. St. Patrick's Church and the Basilica are both enormous edifices, and from both, the apostolic doctrines are expounded with such forcible emphasis that he that runneth may hear. To an audience of 3,000 faithful souls Father Drummond enforces The Confessional, The Real Presence; and in St. Patrick's Father Whelan, to an assembly quite as large, preaches the Infallibility of the Pope—"Thou art Peter, and upon this rock will I build my Church." Peter received jurisdiction over the Church from Christ Himself. Nothing can be more clearly established than that Peter is His Vicar on earth. Handing over the keys denotes the transfer of the supreme power, and the transfer of supreme holiness. The Pope is Peter's successor, and it is little short of blasphemy to suppose that he could err. The Rev. Mr. Wood takes up "Union" and from "one fold and one shepherd" teaches that the different branches of Christians are like the regiments and battalions of an army, and should be animated by a unity of aim and purpose. He does not regard our distinctions as an unmixed evil. Although three branches of Presbyterians united in 1875, and four of Methodists in 1885; although Presbyterians and Methodists are negotiating in the same direction, and, with Episcopalians, contemplate one grand Protestant Church in Canada, all union is impossible except upon modifications of external government which seem to many more precious than doctrine. The reverend gentleman concluded by impressing "In essentials, unity; in non-essentials, liberty; in all things, charity." Of course that is what we believe in now, except the last. The Rev. Mr. Herridge has been requested to publish his celebrated sermons on "Church and State," and it is understood that he has at least declined to say no. A wealth of preaching is on the tapis in connection with the foundation stone of St. Paul's Church. A mission, supported by distinguished clerics from Toronto and Hamilton, is inaugurating itself to establish a Home for Aged and Infirm Ministers. I write the name of the scheme with tenderness and awe, and trust that our fair country shall never stamp an everlasting blemish on its humanity, not to talk of Christianity, by putting such a thing on record. Alas! that anything is necessary to be done for their sacred comfort in declining strength and in the evening of life. But if so, not this—surely not this. When we muzzle the ox as he treads out the corn, and he drops down by the wayside, we fold our hypocritical hands in pity and commiseration and say, "Behold! how charitable we are! Be ye fed and clothed, for to-morrow ye die!"

A Report to the Government of the Ottawa County Waters informs us that fishing in the Ottawa River is better than it was last year; but that though suckers, carp, perch, and cat-fish are abundant, the Government Dam at Carillon bars the river and prevents larger fish, maskinonge, doré, bass, and sturgeon from ascending. The yearly value of the fisheries in this division is \$53,000, and although as many as thirteen nets were confiscated in one day, the laws are beginning to be known and obeyed.

The Canada Central Fair Association proposes to inaugurate a *fête* on Dominion Day in Lansdowne Park, to bring on some new attractions and make a financial success. An unfavourable day, however, will bring ruin in its track. A similar speculation last year by the Driving Club would, it is said, have lost \$1,500 had it rained.

His Excellency has given a grand military dinner. Mr. Speaker and Mrs. Allan have entertained 100 guests in the Senate Chamber, and Senator McGowan 110 in the Senate Dining Room.

A lady evangelist, under the auspices of the Young Women's Christian Institute, is engaged on a week's work here.

### JULIA ALPINULA—A MYTH.

A NOTE ON BYRON.

ALL readers of Childe Harold have doubtless noticed in Stanza 66, Canto 3, the mention of a certain Julia whose history as there represented is very pathetic. The explanatory note appended by Byron himself is as follows: "Julia Alpinula, a young Aventian priestess, died soon after a vain endeavour to save her father condemned to death as a traitor by Aulus Caccina. Her epitaph was discovered many years ago. It is this:—

JULIA ALPINULA,  
HIC JACET.  
PATRIS INFELICIS INFELIX PROLES. DEAE AVENTINAE SACERDOS.  
EXORARE PATRIS NECEM NON POTUI:  
MALE MORI IN FATIS ILLI ERAT.  
VIXI ANNOS XXIII."

Byron adds in somewhat overstrained terms: "I know of no human composition so affecting as this, or a history of deeper interest. These are the names and actions which ought not to perish, and to which we turn with a true and healthy tenderness from the wretched and glittering details of a confused mass of conquests and battles, with which the mind is roused for a time to a false and feverish sympathy, from whence it recurs at length with all the nausea consequent on such intoxication."

It is a pity to be obliged occasionally to dispel pleasant illusions; but it happened not long since that having occasion to consult Orelli's edition of Hagenbuch's "Inscriptiones Latinae," I lighted on some remarks which tend to throw great doubt on the genuineness of the above quoted epitaph. Orelli gives this epitaph, but he appends

the observation that no one but Lipsius (a celebrated Dutch critic of the 16th century), has ever seen it. It was supplied to him, Orelli states, by one Paulus Gulielmus, who fabricated it. This Paulus Gulielmus, Orelli seems to have had some knowledge of, as he styles him that fraudulent fellow, *fraudulentus iste homo*.

At page 131 of the same collection of Latin inscriptions, occurs one quoted from Gruter, and, therefore, doubtless genuine. It reads as follows:

DEAE ISIDI TEMPLUM A SOLO,  
ANNUSIVS MAGIANVS DE SVO POSVIT VIR AQUENS[IS]:  
AD CVIVS TEMPLI ORNAMENTA ALPINIA ALPINVLA  
CONJVNX ET PEREGRINA FIL[IA]  
DENARIOS CENTVM DEDERVNT, ETC.

From this we gather that one Alpinia Alpinula, together with her daughter Perogrina, contributed a sum of money (100 denarii) towards the equipment of a temple of the goddess Isis, built by her husband Annusius Magianus, a citizen of Aquae. From this inscription, Orelli observes, that Paulus Gulielmus has borrowed the name Alpinula, whom he represents in his epitaph to have been a priestess at Aventicum. Orelli adds that Theodore Ryckius (1683), had previously made the same observation in connection with a certain passage in Tacitus. Hagenbuch likewise had noticed the same thing.

The passage in question occurs in Tacitus' History, Book I., Chap. 68, and reads as follows: "The Roman army having ravaged the country, and made it a scene of desolation, marched to the siege of Aventicum, the capital city of the Helvetii, on which the inhabitants sent their deputies offering to surrender at discretion, and their submission was accepted. Julius Alpinus, one of the leading chiefs charged with being the authors of the war, was, by order of Caccina, the Roman general, publicly executed."

Combining this passage with the inscription in Gruter Paulus Gulielmus would seem to have invented his now famous epitaph on Julia Alpinula. The process may have been as follows:—First, he is struck with the graceful name Alpinula; and secondly, with the occurrence of the name Alpinus. He then conceives what may have been true, that this Alpinula was the daughter of Alpinus, who figures in the narrative.

The illustrious clan-name Julius precedes Alpinus. He therefore legitimately supposes that the clan-name in a feminine form, viz.: Julia, may precede Alpinula. He next substitutes Julia for Alpinia, of which Alpinula is plainly a duplicate, only in the form of a diminutive, becoming then a term of endearment.

Then he represents her to be a priestess at Aventicum. That one Alpinula was connected with a certain temple (namely, that of Isis), we learn from the Gruter inscription. Paulus Gulielmus makes Aventicum to be the scene of Alpinula's ministrations, i.e., the modern Avenches. The terms of the Gruter inscription would point rather to Aquae, i.e., the Thermae Helvetiorum, to-day Baden in Aargau. (Avenches and Baden, however, are not many miles apart, as may be seen on any good map.)

We learn from the above cited passage of Tacitus that Alpinus was condemned to death at Aventicum, for having taken a leading part in an insurrection. How natural that the daughter should passionately intervene to save the life of her father! How heart-rending her failure under the circumstances!

What wonder that such an event should shorten the days of one so devoted!

HERE I LIE,  
JULIA ALPINULA,  
HAPLESS OFFSPRING OF HAPLESS SIRE! PRIESTESS OF THE  
GODDESS AT AVENTICUM.

I COULD NOT BY MY PRAYERS AVERT A FATHER'S DOOM.  
IT WAS FATED FOR HIM TO DIE AN EVIL DEATH.  
MY SPAN OF LIFE WAS TWENTY-THREE YEARS.

Such then is the tragical story of Julia Alpinula. However, in many respects it may have been the product of the brain of an ingenious *littérateur* Paulus (Gulielmus (possibly a latinized form of Paul Guillaume), "it has sufficed to mislead" Orelli observes, "the distinguished German writer Johann Mueller and the English poet Byron." Moreover, Orelli elsewhere adds (vol. 1, p. 131) that "the same story has been in the past, and even still continues to be a favourite subject with scholars and artists."

Such fabricated epitaphs as that which we have been considering were not uncommon formerly and were often merely literary exercises not expected to deceive anyone. Witness the well-known lines once affixed to the supposed tomb of Virgil at Naples, professing to have been composed by the poet himself.

MANTUA ME GENUIT: CALABRI RAPUERUNT: TENET NUNC  
PARTHENOPE: CECINI PASCUA, RURA, DUCES.

In the introduction to Pettigrew's well-known "Chronicles of the Tombs" p. 18, the epitaph on Julia Alpinula is given, but in a very imperfect state. It was furnished in this form, Pettigrew says, by the Countess of Blessington to Walter Savage Landor, who makes some disparaging remarks on its Latinity. It is singular to observe that these writers seem, neither of them, to have been aware of the fuller form in which Lord Byron quotes it.

We may suppose, perhaps, that at the moment the third Canto of Childe Harold had not appeared in print.

\* The reference is doubtless to a rising of the Helvetii against Vitellius, the then Emperor of Rome. † Presumably of Isis.

The observations of Orelli above referred to were novel to myself, and therefore may prove to be so to some others. I cannot, however, imagine that the want of genuineness in the epitaph quoted by Byron has been overlooked by English writers. Has the matter been ventilated anywhere in the London *Notes and Queries*?

It should be added that an evident misprint occurs in Murray's editions (two, at least, have been examined) of Byron's works in Julia Alpinula's epitaph, namely, "ILLE" for "ILLI," violating the old *Est pro Habeo* rule, and in this respect Murray is followed by the American editions.

Orelli in the collection of Latin inscriptions above quoted, gives correctly ILLI.

Toronto, April, 1889.

H. S.

### MONTREAL LETTER.

THE system of life in Home Clubs, which has been in successful operation for many years in Paris, New York, and even conservative London, is at length to be inaugurated in Montreal. A gentleman, who has been engaged in the study of its various disadvantages and advantages, and who has travelled extensively with the object in view has at last embodied the results of his long consideration, and is himself putting the scheme into practical shape. The ground is broken. The building is commenced. And, as it is expected to be ready for the experiment of test by next spring, one or two of the suites of apartments have been already engaged. The erection which is situated on Sherbrooke Street, the Fifth Avenue of Montreal, is of a simple but pleasing architecture, of rough-faced Montreal stone as far as the second floor, and thereafter of red brick. Wooden or galvanized ornaments are to be despised. The house will be of five stories, with four suites on each floor, two of which will face on the fashionable promenade. The suites are arranged upon an almost identical plan, varying only in the amount of accommodation. The entrance will be handsome, and will lead into spacious halls and corridors, with office, waiting room, stairway and elevator in harmony with the tone of the building. The floors are to be specially sound proof, and the main stairway, the light and air wells practically fire proof. The sanitary arrangements have been the subject of the most recent scientific improvements, and much interest is being created in the scheme, which will undoubtedly attract many of our most refined families. Tenants shall have the choice of having their own kitchen; but one of the principal features and chief recommendations of such establishments would thereby be defeated. The intention is, however, to carry out the idea of a common kitchen, leaving to each family its own dining-room and pantry. A bill of fare will be sent up each morning with the proposed lunch, dinner and breakfast for the next twenty-four hours, in two or more different scales of expenditure; and the family is expected to mark off the scale and the number of covers required for each of the three meals. As it is the intention of introducing the principal of co-operation, each family will receive a share of the profits in proportion to its respective expenditure. The details, as worked out by the originator of the scheme, appear to be as feasible and reasonable as human ingenuity can foresee. While it is, of course, possible to overlook some contingency in such a plan, and possible also for any one to enter into the scheme with no very distinct intention of ensuring its success, it is nevertheless probable that it will form the solution in Montreal, as it has done elsewhere, of many vexed problems in household management.

An enthusiastic and strikingly influential meeting has been held in the lecture hall of the new St. James' Methodist Church, in reference to recent legislation in Quebec. The speeches were of the nature which stir the heart to its depths, and being on the broad ground of Temperance and Reform, where there are few *isms* and fewer sects, they were not passed down the pews for more dissenting neighbours. The speakers regretted the appalling growth of the liquor traffic in the city, and deplored the violent and abusive language of the Provincial Press and Ministry in speaking of men of all creeds and parties who are endeavouring to check the progress of intemperance. They protested with most intense indignation, regardless of all political partisanship, against the recent action of the Government of Quebec in annulling the salutary clauses of the License Law, and in amending other portions directly and effectually in the interests of the liquor trade. The venerable Principal of the Methodist Theological College, the Rev. Dr. Douglas, the patriarch of the Church, created a deep sensation by one of the most stirring and profoundly touching addresses which have been uttered on behalf of Temperance. A Liberal, he admitted, who had never given a vote but on the Liberal side, he was still free, at his advanced age, not only as a minister, as a Methodist, but as a citizen of Montreal, to record his most solemn protest against the reactionary policy of the Mercier Government referred to. The effect of the respected Principal's address was such as is not reserved for many orators in our unapostolic times. The magnificent, almost mammoth, erection which the congregation of St. James' Street are raising on St. Catharine Street is expected to be formally opened shortly. There is nothing in Montreal which can compare to it. The enterprise of our Methodist brethren does not stop here. They are proposing to build a mission hall to accommodate 1,500 people in the central and most populous part of the city, in order to reach masses of men and women whom our churches, as at present constituted,