

to our own happy era! For example, lines like these will suggest to you the grandeur of a Louis :

*Et spes et ratio studiorum in Cæsare tantum ;
Solut enim tristis hæc tempestate respexit.*

—Camœnas (Sat. vii. : 1, 2, 3).

(The hope and method of all studious pursuits rest wholly on Cæsar: for he alone in these last days has had respect to the Muses.) And again :

Spes vitæ cum Sole redit.

(The joy of life comes back along with the Sun: a flattering allusion to the device or badge of Louis—the Sun in its splendour.) And to quote words which seem conceived in the happiest strain of augury in regard to yourself. Hereafter when you shall have become ripe for the exercise of royal sway, how instantly will you chant them forth as your chosen motto—

Nobilitas sola est et unica virtus.

(The one sole nobility in man is virtue.) This is a principle specially recognised by the Bourbon stock. This is a peculiarity derived from ancestors. Not degenerate, you exhibit this trait, your exemplification of which will be left by you, a stimulus and incentive to your descendants. Go on, most serene prince, clasping to yourself all the highest excellences, adorning them by your learning and wisdom. This is truly to vie in grandeur with Louis le Grand. So long as you nobly toil after ends like these, we shall continue to enjoy the felicity which marks this age and the Domain of France, to the envy of surrounding nations—France! where kings so studiously philosophize and with such sapience rule!

In the Preface, which, as usual, follows the Dedication, Després, after setting forth that he has in his notes strictly conformed to the instructions given by the illustrious Montausier and the directors of the education of the most serene Dauphin, meets the objection of certain cavillers, who will

spurn from them the edition, of Juvenal now offered them because it has undergone expurgation—been Bowdlerized, as Shakspearians would say. There are some men, he observes, full of a zeal for knowledge, but with little discretion: who, unless they get their author entire, as they express themselves, albeit reeking with abominations, think they get nothing at all. “O mores!” he exclaims: “scilicet pudor tanti est!” (Has it come to this? Has the value of modesty fallen so low?) “We, on the contrary, however,” he proceeds to proclaim, in deference to the admonition of sacred Scripture and the mandate of the great men already named, “have separated the precious from the vile” (*preciosum à vili secrevimus*). He further justifies this line of action by appealing to the authority of Julius Scaliger. “Fæditates nemo bonus nominare debet;” that great critic says: “nedum ut literis mandet. Quid enim cogitet adolescens qui certarum ignarus obscenitatum, audiat verba aut vocabula tam nefanda? Quam monstroso sunt ingenio ii, qui ea scriptis suis audent inserere? Malo igitur non reprehendere vitia detestanda, quam in execrandâ oratione mereri reprehendednem,” with more to the same effect. On the whole, Després hopes that students will now be able to enjoy the benefit of a perusal of Juvenal and Persius without any shock to taste and good sense. “Per tot insignia morum documenta quæ passim apud Juvenalem et Persium occurrunt, ire quisque deinceps queat inoffenso pede et mente. His frui diu Lector,” he benevolently adds.

The Delphin Horace, a copy of which is also in my collection, was likewise annotated by Louis Després. A life of Horace from his pen appears at the beginning of the volume, but no dedication. It was with reference to a note of Després on the text