

some two hundred years B.C., because it was reported by Aulus Gellius that he had addressed a *Carmen de Moribus* to his son; and to the Younger (Addison's Cato) who lived circa 40 B.C., on account of his philosophical proclivities. It was however, as is well known, the custom aforesaid among professional dialecticians—and this Dionysius was probably nothing more—to compose by way of exercise, and not for any deceptive purpose, dissertations or orations professing to be the missing productions of great authors. Many a fine sentence was thus in after times quoted as Cicero's and Plato's, which Cicero and Plato never penned. And so in regard to the two ancient Roman Catos: numerous sage sayings supposed to carry with them the weight of their great names, especially in the scholastic disputations of former times, were in reality the dicta of Dionysius the stoic sophist or declaimer, drawn from the Book of the Distichs.

He may have thus rhetorically made use of the name of Cato; or that name may have been applied to him by contemporaries on account of the tenor of his work. To call a man a Cato was a common way of saying that he was a censor or very critical personage; as in Juvenal, II. 40, where we have *Tertius à cœlo cecidit Cato*, "A third Cato come down from heaven," somewhat as we say "Another Daniel come to judgment." Although in language *Latinissimus*, as Laurentius Valla testifies, Dionysius was no doubt of Greek origin, a near descendant possibly of a clever immigrant, such as was the "grammaticus, rhetor, geometres, pictor, aliptes, augur, schœnobates, medicus, magus," all in one, of whom Juvenal also speaks.

I find in my collection a copy of the Distichs which I remember securing long ago as a curiosity. This is

the edition of Otto Arntzenius, published at Amsterdam in 1754.

The little manual which, complete, occupies less than twelve duodecimo pages in Ruddiman, here assumes the formidable bulk of an octavo tome of 578 pages, exclusive of the *Index Rerum et Verborum* of thirty-six pages. Such dimensions are acquired (1) by several dedications, prefaces and preliminary disputations; (2) by the scholia, the annotations, critical observations and various readings of a number of learned men; (3) by two elaborate translations into Greek hexameter verse; one of them by Maximus Planudes, a monk of Constantinople in the 13th century; the other by Joseph Scaliger, circa 1593; (4) by Appendices and an *Index Rerum* as aforesaid. Now although all this may sound portentous there can be no doubt with any one who has the leisure to look into the matter, that every scintilla of Otto Arntzenius's volume has a positive interest and value, and will appear to have been quite justly called for.

These supposed Distichs of Cato the Censor were committed to memory by children in the old Grammar-schools from a very early period; and sometimes were recited by them responsively in Corydon and Thyrsis fashion, by way of amusement. "However," observes Joseph Scaliger in the preface to his Greek translation, "this little manual was composed not for children only, but for mature men as well; and I have reason to know," he says, "that many grave and learned personages have not been ashamed, even when now quite advanced in years, to learn the Distichs by heart. All this of course," he adds, "the conceited wise-acres of to-day will laugh at." (*Est vero iste Libellus, non solum pueris sed et senioribus factus; et ego mihi conscius sum, multos gravissimos et doctissimos viros non puidisse, jam provectos*