

locis castigatissimum et locupletissimum factum." The Basle volume preserves the original Dedication of Calepinus himself. I must present a portion of it, as it is in some degree autobiographical, and likewise reveals to us what manner of man the compiler of the work was. We must conceive of him as a stalwart monk, of staid and studious look, in the black habit of an Augustinian friar, and cowed. He thus introduces himself: "Ambrosius Calepinus, Eremita, *i. e.*, Hermit or Solitary, to the Senate and People of Bergamo, Peace and Health. It is many year, O most eminent and accomplished men, since I began to extract and put together, out of ancient and modern profane authors, as also out of most pious and learned Catholic writers, a large number of interpretations, which seemed to me likely to contribute to the obtaining of a thorough knowledge of the meaning of passages in authors generally; which work I frankly desire you to understand was undertaken for the benefit of myself first, but with the confident belief that it would sometime prove helpful to others also." Furthermore, he says that a sentiment of patriotism induced him to dedicate the book to the Senate and People of Bergamo, because they represented his native district, "wherein dwell men of great and excellent genius, deserving well of their country for their gravity, their attention to jurisprudence, and their zeal for every kind of science." I shall not strictly translate the rest of this dedicatory epistle, for it must be confessed Calepinus becomes rather tedious. Instead of saying he presents to the notice of the world a work which he trusts will be useful, and there an end, he laboriously apologizes for what he has done. The conventionalities of his monastic character oblige him to profess an immense humility; and while elabo-

ately descanting on his own insignificance, he becomes obtrusive and egotistical. From his earliest infancy, he says, he had been devoted by his superiors to the monastic life; but he found himself unfitted for public displays of oratory, and also unequal to the mastery of philosophy. That his time, however, might not be wholly wasted, he desired to do something for the spiritual advancement of men, according to his function and profession; and so he betook himself to a study which from its sure humanizing effects is dignified by the name of Humanitas, a term employed to express human learning and liberal knowledge from Cicero's day downward. It will be considered very presumptuous in him, he is aware, to pretend to throw light on matters which had already engaged the attention of a Nonius Marcellus, a Festus Pompeius, a Prædianus, a Servius, a Donatus, a Varro, and other luminaries of the Latin tongue; but what he does, is simply to supply certain things which they had left out of their books. He knows how impossible it is to please every one. He is sure, now that he is come before the world, he will be mercilessly criticised. No one escapes. God himself does not escape. Some will hold this opinion of him, and some will hold that. The house built on the market square is decry'd by some for being too high, by others for being too low. However, in his own estimate, he sets himself above nobody; and he would not press the use of his book on the unwilling. He is quite content to be despised, and the consolatory phrase comes into his mind out of Psalm 83 (in the Vulgate), "Elegi abjectus esse in domo Dei mei." Nevertheless, he concludes, if men so learned, so eloquent, as the Senate and People of Bergamo should commend his work, it is impossible but that others will deem it worthy of praise also.