

Chilonides, and not to Petronius."

For in Chilo we have a perfect picture of the smooth-tongued hypocrite, the fawning traitor, the cunning villain. He has no principle, no religion; he assumes the role of physician, philosopher or Christian, according to which is most suitable to his designs. Avarice is his only passion. He will do anything for money, provided it entails no danger to his person; but this condition is always stipulated, for Chilo is a consummate coward. No injury is too great for him to inflict upon the Christians, for he knows that their religion does not permit killing, that one of its leading tenets enjoins forgiveness. His eloquence on some occasions, when imploring mercy from those whom he has betrayed, almost changes our scorn to pity; and he invariably displays such shrewdness and subtlety of mind as excite our admiration even in their abuse.

And such are the leading personages in "Quo Vadis." The other characters are only of minor importance, but all are well and carefully delineated. The tenderness, the

persistent love in Acte, Nero's superceded but not discarded favorite; the child-like simplicity and wondrous strength of Ursus, the lion-limbed barbarian; the graceful Eunice in her consecration to her master, Petronius; Aulus Plautus, the patriot and veteran of many wars, and his faithful and virtuous wife, Pomponia, - all are remarkably true to life and appeal to us most strongly. St. Peter and St. Paul appear frequently in the story, not the less saints on account of their human tenderness and their ever-present memory of their own forgiven sins.

In "Quo Vadis" no unnatural situations are forced upon us; the dramatic interest of the novel never flags. Without any inartistic moralizing, the author shows us how beautiful is virtue, how abominable is vice; and as we witness with pitiful repulsion the bloody spectacles of the arena, we are unconsciously drawn more and more closely to that religion from which not most cruel torments nor most bitter death could deter the noble Christians of ancient Rome.

JOHN T. HANLEY, '98.

