

his late experience, apparently sees Cassius' real motive in the conspiracy. As long as all things appear to be for the betterment of the state Cassius' influence prevails; but as soon as he attempts to sway Brutus from his rigid moral code, the latter is up in arms. Lucius Pella has been "condemned and noted" for accepting bribes, notwithstanding Cassius' attempts to influence Brutus by "letters, praying on his side"; so Cassius claims to have been "wronged." Whereupon Brutus irritated by this evidence of corruption, censured him for his interference and accuses him of "an itching palm," and of selling his offices to "undeservers."

Cassius' selfishness controlled him; self-glorification was the sole end for which he worked. The very motive which actuated all his deeds and pervaded his whole being was bad; it is not surprising therefore that the means he employed to attain his end, were bad. He had a thorough disregard for the rights, even the lives, of others; and with revolting lack of appreciation of his gifts of intelligence and practical sense, he degraded his mind to bring his evil designs to a successful ending.

R. T. QUAIN, '16.



Temperance.



THE subject of temperance is often on the lips of men and figures largely in writings and in our public press. From the earliest records we possess of the history of humanity, we discover that fermented drinks play an important part in their habits and customs. Intoxication, the effect of over-indulgence in fermented liquors, has been commented upon, condemned, and legislated against by nearly all the great writers and rulers of ancient times. Some temperance enthusiasts have noted that even in the writings of Confucius (died 478, B.C.) are found several references to the vice of drunkenness and many exhortations to live soberly and virtuously. At a still earlier date records reveal that inebriety was so extensive that the Chinese were