

To home secure, where sound of strife
 No more can vex the Chief and wife.
 Enraged, the Ir'quois searched each place ;
 But all in vain their frantic chase.
 Great now was the brave Huron's name ;
 High 'mong Ir'quois rose Huron fame.
 Their warlike power was past belief ;
 Gifts rich and rare from Ir'quois' chief.
 Choicest presents, all that could please,
 The much vexed manes to appease

Of slain Ojetka Hurons sent,
 And now the Tribes, on peace intent,
 Rests Thyendaga from the fray,
 And, chief become, prepares the way ;
 A treaty's struck that aye in song,
 Will highest Indian fame prolong.
 This tale is true, brave Indians say,
 And John, full many a long day,
 In health survived his passing race
 That time was destined to efface.

PATRICIANS AND PLEBEIANS.



THE position held by the plebs, or common people, towards the patricians, or higher class of Rome, was a very inferior one. The latter alone had political rights. Each patrician acted as patron to a number of clients attached to him personally, and whose interests it was his duty to protect, while the client had in return to render him certain fixed services. The patricians also were exclusively invested with the honors of priesthood, the care of sacred things, the administration of justice, all civil and military preferments, and the right to pass the final decision on whatever the kings might refer to their tribunal. Hence arose that deadly jealousy which for so long a time existed between these two classes. Besides this great difference in the authoritative powers of either class, there was the vast disproportion between their respective fortunes : nearly all the wealth and lands of the republic were in the hands of the patricians, whereas most of the plebeians suffered from poverty and distress. Their misery was also greatly aggravated by the oppressive usuries, a result of the law of the debtor and creditor. Accordingly, the plebs arose in mutiny and demanded that the Senate do at once deliberate with respect to their grievances.

The first concession received by the plebs was the *suspensio* for the time being of the effect of the laws with regard to insolvent debtors. But to counteract

this, there was chosen from among the ranks of the patricians, one who was, in seasons of great peril, invested with the power of a supreme magistrate, whose authority should supersede every other in the nation and from whose decision there was no appeal. Thus was the office of dictator established. The first to be raised to such an exalted dignity was Spurius Lartius, in 498 B. C.

A short while after, fresh dissensions arose between the two classes concerning the hitherto unsettled affair of insolvent debtors and their treatment. Large numbers, both of the army and people, driven almost to despair and seeing themselves unaided by the Senate, withdrew from the city and encamped on what is now known as the Sacred Mount. A deputation of ten was sent to effect a reconciliation and the return of the seceders. The principal mediator related to the people the celebrated fable of the Stomach and the Limbs. They understood its connection with the question at issue and were soon induced to consent to treat with the Senate, who granted a full acquittal to the insolvent poor and an entire abolition of their debts. But as a security to prevent the recurrence of similar evils, the plebs asked and obtained that two of their number should be elected annually, to whom they might appeal for assistance and who should watch over their interests. Such was the origin of the Plebeian Tribunes. Their power was afterwards increased and the right of intercession, whereby they could put a veto on any public business, was vested in