Selections from
CICERO
Speeches
Philosophical Works
and Letters
Read in Latin by
John F. C. Richards

Folkways Records
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Selections from Cicero

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M. TULLIUS CICERO (106-43 B.C.)

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1. In Verrem, translated by L.H.C. Greenwood (1935)
2. Pro lege Manilia, translated by H.G. Hodge (1927)
3. In Catilinam, translated by Louis E. Lord (1937)
5. Pro Milone, translated by N.H. Watts (1931)
7. De Republica, translated by C.W. Keyes (1928)
8. Tusculanæ Disputationes, translated by J.S. King (1907)
9. De Senectute and De Amicitia, translated by W.A. Falconer (1930)
10. De Officiis, translated by Walter Miller (1923)
11. Epistulae ad Familiares, translated by W. Glynn Williams (1929)

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Prof. Richards has made a number of recordings of Latin and Greek literature for Folkways Records:

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Unius etiam urbis omnium pulcherrimae atque ornatissimae, Syracusarum, direptionem commemorabo et in medium proferam, iudices, ut ali quando totam huius generis orationem conclamam atque definiam. Nemo fere vestrum est qui numeret modum capitae sint a M. Marcello Syracusae saeppe audierit, non numquam etiam in annalibus legitet. Converte hanc pacem cum illo bello, huius praetoris adventum cum illius imperatoris victoria, huius cohorstum impurum cum illius exercitu invicto, huius libidines cum illius continentia: ab illo qui cepit conditam, ab hoc qui constitutam acceptam captas dicetis Syracusan.

Facinus est vincere civem Romanum, seclusa vestrae, prope parricidiwm necare: quid dicam in crucem tollere? Verbo satus digno tam nefaria res appellari nullo modo potest. Non fuit omnis iste contentus; "spectet," inquit, "patriam; in conspectu legum libertatisque moritur." Non tu hoc loco Gavius, non unum hominem nescio quem, sed communem libertatem et civitatem causam in illum cruciatum et crucem egisti. Iam vero videte hominis audacia! Nonne eum graviter tulisse arbitramini quod illam civitatem Romanis crucem non posset in foro, non in comicio, non in rostri defigere? Quod enim his locis in provincia sua celebriatissimum, regione proximam potuit, elegant; monumentum sceleris audaciaeque suae voluit esse in conspectu Italiarum, vestibulo Siciliae, praetervectione omnium qui ulter citroque navigaret.

dosehoa.

There is still one city, Syracuse, the richest and fairest of all, the tale of whose plundering I will bring forward and relate to you, and thus round off and complete at last all this portion of my speech. There can hardly be any among you who has not often heard, and on occasion read in the history books, how Syracuse was captured by Marcus Marcellus. Compare, then, this time of peace with that time of war; the visits of this Roman governor with the victory of that Roman general; this man's filthy retribution with that man's invincible army; this man's self-indulgence with that man's self-control: and you will say that Syracuse was founded by the man who captured it, captured by the man who took it over a well-ordered community.

To bind a Roman citizen is a crime, to flog him is an abomination, to slay him is almost an act of murder*: to crucify him is—what? There is no fitting word that can possibly describe so horrible a deed. Not satisfied with all the cruelty I have told you of, "Let him be in sight of his native land," he cries, "let him die with justice and freedom before his eyes." It was not Gavius, not one obscure man, whom you nailed upon that cross of agony: it was the universal principle that Romans are free men. Nay, do but mark the villain's shamelessness! One can imagine how it vexed him to be unable to set up that cross to crucify us Roman citizens in our Forum, in our place of public assembly and public speech: for he picked out the corner of his province that should be most like Rome in its populousness, and nearest to Rome in its position; he would have this memorial of his abandoned wickedness stand in sight of Italy, at the entrance-gate of Sicily, in a place where all who came or went that way by sea must pass close by it.


What so novel as that a mere youth, holding no office, should raise an army at a time of crisis in the State? Yet he did raise one. Or that he should command it? Yet he did command it. Or that he should achieve a great success under his own direction? Yet he did achieve it. What so contrary to custom as that one who was little more than a youth and far too young to hold senatorial rank should be given a military command and be entrusted with the province of Sicily and Africa and the conduct of a campaign? He displayed in the performance of these duties remarkable integrity, dignity and capacity: the campaign in Africa, a very serious one, he brought to an end and led his army home victorious. What, indeed, so unheard of as that a Roman knight should hold a triumph? Yet even that the Roman People not merely witnessed but thought fit to attend, and to join in celebrating it with universal enthusiasm. What so unprecedented at that, though there were available two distinguished and valiant consuls, a Roman knight should be sent in place of a consul to a great

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tempore cum esset non nemo in senatu, qui diceret "non oportere miti hominem privatum pro console," L. Philippus dixisse dicitur "non se illum sua sententia in consule, sed pro consulibus mittere." Tanta in eo rei publicae bene gerandae specstit ut duorum consulum munus unius adolescentis virtuti committeretur. Quid tam singularum quam ut ex senatus consulto legibus solutus consul ante fieret quam ullo aliun magistratum per leges caperet? quid tam incredibile, quam ut iterum eques Romanus ex senatus consulto triumpharet? Quae in omnibus hominibus nova post hominum memoriae constituta sunt, ea tam multa non sunt quam haece, quae in hoc uno homine vidimus. Atque haec tot exempla tanta ac tam nova profecta sunt in eundem hominem a Q. Catuli atque a ceterorum eiusdem dignitatis amplissimorum hominum auctoritate.

Tandem aliquando, Quirites, L. Catilinam furentem audaciam, seclus anhelantem pestem patriae nefarie mollentem, vobis atque huic urbi ferro flammeae minitantem ex urbe vel eiciemus vel emisimus vel ipsum egredientem verbis prosecuri sumus. Abiit, excessit, evasit, eruptit. Nulla iam pernicios a monstru illo atque prodigio moenibus ipsius intra moenia comparatur. Atque hunc quidem unum huius beli domestici duem sine controversia vicimus. Non enim iam inter latera nostra sica illa versabitur; non in campo, non in foro, non in curia, non denique intra domesticos parietes pertimei- scens. Loco ille motus est, cum est ex urbe depulsus.

Rem publicam, Quirites, vitamque omnium vestrum, bona, fortunas, conuges liberisque vestros atque hoc domicilium clarissimi imperii, fortunatissimam pulcherriamque urbem, hodierno die deorum immortalium summo erga vos amore, laboribus, consiliis, periculis meis et flamam atque ferro ac paene ex fauceibus fati ereptam et vobis conservatam ac restitutam videtis. Et si non minus nobis iucundi atque inlustres sunt iudis quibus conservavimus quam illis quibus nascimur, quod salutis certa laetitia est, nascendi incerta condicio et quod sine sensu nascimur, cum voluptate servamur, profecto, quoniam illum qui hanc urbem condidit ad deos immortalis benevolentia famaque sustulimus, esse apud vos posterosque vestros in honore debeat is qui tandem hanc urbem condidit amplificatamque servavit. Nam toti urbi, templis, delubris, tecestis ac moenibus subjectos prope iam ignis circumdatosque restituximus, idemque gladios in rem publicam distrectos retrusimus muroresque eorum a jugeulis vestris deiecimus. Quae quoniam in senatu inlustrata, patet facta, commeta sunt per me, vobis iam exponam breviter. Quirites, ut

At last, citizens, we have either cast out of the city or dismissed or said farewell to Lucius Catiline, as he departed blazing with audacity, breathing forth crime, wickedly plotting the destruction of his country, threatening you and his city with sword and fire. He has gone, he has departed, he has escaped, he has flung himself out of the city. Now that misbegotten monster from within our walls will plot no destruction against them. Beyond question we have vanquished this one leader of this civil war. For no longer will that dagger of his be plunged into our sides. We shall be afraid neither in the Campus Martius, nor in the forum, nor in the senate-house, and finally not within the walls of our own homes. He was driven from his post of advantage when he was expelled from the city.

The state, citizens, the lives of you all, your property, your fortunes, your wives, and your children, this home of the most glorious government, this most fortunate and magnificent city—on this day the love of the gods for you, and my own efforts, my plans and perils have rescued from fire and sword, and almost from the jaws of death, and restored to you safe and sound—as you see. And if those days are no less pleasant and illustrious in our sight on which we are saved, than those on which we are born—because the joy of being saved is certain, and the condition to which we are born is uncertain, and because we are born without perception, and we are saved with pleasure—certainly since we have raised to the immortal gods with affection and praise, that man who founded this city, who preserved this same city, then founded and now grown great, ought to be held in honour by you and your posterity. For we have extinguished the fires which were kindled and which almost surrounded the whole city, the temples, the shrines, the dwellings, and the walls, and we also have struck down the swords which were drawn against the state, and have turned aside their points from your throats. Since I have disclosed, made clear, and fully recounted these events in the senate
et quanta et quam manifesta et qua ratione investigata et comprehensa sint vos qui et ignorantis et exspectatis seire possitis.

I will now briefly lay all before you, citizens, in order that you who are uninformed and are eager for news may know how great and how manifest are the things which have been discovered and by what means they have been sought out and suppressed.

Quaeque quispiam: quid? illi ipsi summi viri, quorum virtutes litteras proditae sunt, istane doctrina, quam tu offers laudibus, eruditi fuerunt? Difficile est hoc de omnibus confirmare sed tamen est certum quod res so-nooeadem. Ego nolitas homines excellenti animo ac virtute fuisse et sine doctrina naturae ipsius habuerit prope divino per se ipsos et moderatos et graves existitisse fato: etiam illud adiungo, saecus ad laudem atque virtutem naturae sive doctrina quam sine natura valuisse doctrinam.

Atque idem ego hoc contendo, cum ad naturam eximiam et illustrum accesserit ratio quaedam conformatioque doctrinarum, tum illud nescio quid praecelarum ac singulari solare existire. Ex hoc esse hunc numero, quem patres nostri viderunt, divinium hominem Africannus, ex hoc C. Laelium, L. Furiium, moderatissimus homines et continentissimus, ex hoc fortissimum virum et illis temporibus doctissimum, M. Catonom illum semen: qui profecto nihil ad perepiemiandum colocandique virtutem litteris adiuvaretur, nuncquam se ad carum studium contulissent. Quod si non hic tantus fructus ostentatur et si ex his studiis delictatio sola perecutur, tamen, ut opinor, hane animi adersionem humanissimam ac liberalissimam indicaretis. Nam eceereaeque temporum sunt neque actatum omnium neque locorum, hanc studia adolescentiam acuan,1 necutium oblectant, secundus res ornant, adversus perfugium ac solitum praebeunt, delictant domi, non impeditur foris, pernoctant nobis, peregri,natur, rusticatur.

“But,” an objector may ask, “were these great men, whose virtues are perpetuated in literature, themselves adepts in the learning which you describe in such fulsome terms?” It would be difficult to make a sweeping and categorical reply, but at the same time I have my answer ready. Many there have been, no doubt, exceptionally endowed in temperament and character, who, without any aid from culture, but only by a heaven-born light within their own souls, have been self-educated in restraint and fortitude; I would even go so far as to say that natural gifts without education have more often attained to glory and virtue than education without natural gifts.

Yet I do at the same time assert that when a lofty and brilliant character is applied the moulding influence of abstract studies, the result is often inscrutably and unapproachably noble. Such a character our fathers were privileged to behold in the divine figure of Scipio Africanus; such were those patterns of continence and self-control, Gaius Laelius and Lucius Furius; such was the brave and venerable Marcus Cato, the most accomplished man of his day. These surely would never have devoted themselves to literary pursuits, had they not been aided thereby in the appreciation and pursuit of merit. But let us for the moment waive these advantages; let us assume that entertainment is the sole end of reading; even so, I think you would hold that no mental employment is so broadening to the sympathies or so enlightening to the understanding. Other pursuits belong not to all times, all ages, all conditions; but this gives stimulus to our youth and diversion to our old age; this adds a charm to success, and offers a haven of consolation to failure. In the home it delights, in the world it hampers not. Through the night-watches, on all our journeyings, and in our hours of country ease, it is our unfailing companion.

Band 7: (32 B.C.) Pro Milone 4, 10-11

Insidiatori vero et latroni quae potest inferri inuista nex? Quid comittatus nostri, quid gladii volunt? Quo habere certe non licet, si uti ills nullo pacto licet. Est igitur haece, iudicia, non scripta, sed gata lex, quam non didicimus, accepimus, legimus, verum ex natura ipsa adripuimus, hausimus, expressimus, ad quan non doeti, sed facti, non instituti, sed imbuti sumus, ut, si vita nostra in aliqua insidias, si in vim et in tela aut latronum aut inimicorum incidisset, omnis honesta ratio esset expediendae salutis; silent enim leges inter arma nec se exspectari iubent, cum ei, qui exspectare velit, ante inuista poena luenda sit quam iusta repetenda: etsi persapienter et quodam modo tacite dat ipsa lex potestatem defendendi, quae non

But against an assassin and a brigand what murderous onslaught can want justification? What is the meaning of the bodyguards that attend us and the swords that we carry? We should certainly not be permitted to have them, were we never to be permitted to use them. There does exist therefore, gentlemen, a law which is a law not of the statute-book, but of nature; a law which we possess not by instruction, tradition, or reading, but which we have caught, imbibed, and suckled in at Nature's own breast; a law which comes to us not by education but by constitution, not by training but by intuition—the law, I mean, that, should our life have fallen into any snare, into the violence and the weapons of robbers or foes, every method of winning a way to safety would be morally justifiable. When arms speak, the laws are silent; they bid none to await their word, since he who chooses to await it must pay an undeserved penalty ere he can exact a deserved one. And yet most wisely, and, in a way, tacitly, the law itself authorizes self-defence; it forbids not homicide, but the carrying of a weapon
hominem occidi, sed esse cum telo hominis occidendi causa vetat, ut, cum causa, non telum quereatur, qui sui defendendi causae telo esset usus, non hominis occidendi causa habuisse telum iudicaretur.

Resipise, quaeo, aliquando: quibus ortus as, non quibusque vivas, considera; mecum, ut voleas, redi cum me re pública in gratiam. Sed de te tu videris, ego de me ipse profitebor. Defendit rem publicam, adulescentes, non desanam senes; contempi Catilinae gladios, non pertinacem tuos. Quia etiam corpus liberum optulerim, si reperis mea libertas civitatis potest, ut aliquando dolor populi Romani pariat, quod in aeternum tua re Iustitiae.
Nam quod semper moveretur, acterum est; quod autem motum adiert alicui, quodque ipsum agitatur aliae, quando finem habet motus, vivendi finem habet necesse est. Solum igitur, quod sese movet, quia numquam deseritur a se, numquam ne moveri quidem desinit; quin etiam ceteris, quae moventur, hic fons, hoc principium, quod gignentur aliae; quodsi numquam oritur, ne occidit quidem unquam. Nam principium extinuetur nec ipsum ab alio renascetur nec ex se aliud erat; sicquidem necesse est a principio oriis omnibus. Ipsi sit, ut motus principium ex eo sit, quod ipsum a se movetur; id autem nec nascet nec mori; vel conicit omne caelestium omnium natura et consistat necesse est nec vim ullam nascens, qua a primo impulsa moveratur.

XXVI. Cum patet igitur acterum id esse, quod a se ipsa movetur, quis est, qui hanc naturam animis esse tributum neget?

Quae est igitur eius oratio, quia facit eum Plato usum apud judices iam morte multatum?

XLI. "Magna me" inquit "spes tenet, iudicis, bene mihi evenire, quod mittar ad mortem; necesse est enim sit alterum de duobus, ut aut sensus omnino ommes mors aperat aut in alium quidem locum ex his locis morte migretur. Quam ob rem sese exstitit in quem et somnus similis est, qui non numquam etiam sine visis somniorum placatis simul quidem adiert, di boni, quid lucr? est enori? aut quam multi dies repertur possunt, qui tali noeti anteponuntur, cui si simili futura est perpetuas omnim consequentibus temporibus, quis me beator? Sin vero sunt quae dieuntur, migrationem esse mortem in eis oras, quas qui e vita progressum incedunt, id multo iam beatius est. Tene, cum ab ipsis, qui se iudicem numero haberi volunt, evasris, ad eos venire, qui vere iudices appellentur, Minos, Rhadamantius, Aeacum, Triptolemus, convenireque eos, qui justum et cum fide vixerint: haec peregriinatio medieorini obvis visibi potest? Ut vero colloqui cum Orpheo, Musaco, Homero, Hierodale licet, quanti tandem aestimatis? Equidem sepe emori, si fieri possit, vellem, ut ea, quae dico, mihi liceret invenire.

Quanta delectatione autem adficerit, cum Palamedem, cum Aiacean, cum alios iudicium iniquo circumvenissent convenirem? Tentarem etiam summi regis, qui maximas copias duxit ad Troiam, et Ulixis Syrophiique prudentiam, nec ob eam rem, cum haec exquisirem, sic hie faciebam, capite damnaveram. Nec vos quidem, iudicis ii, qui me absolvens, mortem tuenteritis. Nec enim cuiquam bono mali quidquid evenire potest nec vivo nec mortuo, nec unquam eius res a dis immortalius neglegentur, nec mihi ipsi hoc accidit fortuito. Nec vero ego iis, a quibus accusatus aut a quibus condemnatus sum, habeo

"For that which is always in motion is eternal, but that which communicates motion to something else, but is itself moved by another force, necessarily ceases to live when this motion ends. Therefore only that which moves itself never ceases its motion, because it never abandons itself; nay, it is the source and first cause of motion in all other things that are moved. But this first cause has itself no beginning, for everything originates from the first cause, and it can never originate from anything else; for that would not be a first cause which owed its origin to anything else. And since it never had a beginning, it will never have an end. For if a first cause were destroyed, it could never be reborn from anything else, nor could it bring anything else into being; since everything must originate from a first cause. Thus it follows that motion begins with that which is moved of itself; but this can neither be born nor die, or else all the heavens must fall and all nature perish, possessing no force from which they can receive the first impulse to motion.

XXVI. "Therefore, now that it is clear that what moves of itself is eternal, who can deny that this is the nature of spirits?"

What then is the speech which Plato represents Socrates as having given before his judges when the death sentence had been pronounced?

XLI. "I entreat, gentlemen of the jury, high hopes," said he, "that it is for my good that I am sent to death; for there must follow one of two consequences, either that death takes away all sensation altogether, or that by death a passage is secured from these regions to another place. Accordingly, if sensation is obliterated and death resembles the sleep which sometimes brings the calmest rest, untroubled even by the appearances of dreams, good gods, what gain it is to die! or how many days can be found preferable to such a night, and if the coming endless succession of evening time resembles this sleep, who can be happier than I? But if there is truth in the tale that death is a passage to those shores which are inhabited by the departed dead, that is surely happier still. To think that, when thou hast escaped from those who wish to be reckoned judges, thou art coming to those who can really be called judges, Minos, Rhadamantius, Aeacus and Triptolemus, and meetest the men who have lived righteous and faithful lives: does this seem to you an ordinary pilgrimage? What value, pray, do you set upon the privilege of actually conversing with Orpheus, Musaeus, Homer and Hesiod? For my part I could feel in my heart the wish to die many times, that I might have the privilege of finding what I am speaking of. What delight now should I feel at meeting Palamedes, at meeting Ajax, and at meeting others overthrown by an unjust sentence! I might test the wisdom of the supreme king who led the mighty host to Troy, and the wisdom of Ulysses and Sisyphus, without risk of a capital sentence for putting my questions to them as I used to do here. Do not you either, the judges who have voted for my acquittal, have fear of death. For no evil can befall any good man either in life or in
Audicham Pythagorum Pythagoriosque, incolas paene nostros, qui essent Italici philosophi quondam nominati, nunquam dubitasse quin ex universa mente divina delibatos animos haberemus. Demonstrabant mihi praeterea quae Socrates supremo vita die de immortalitate animorum disseruisse, quia esset omnium sapientissimus oraculo Apollinis indutus. Quid multa? Sie mihi persuasi, sie sentio, cum tanta celeritas animorum sit, tanta memoria praeceptorum futurorumque prudentia, tot artes, tantae scientiae, tot inventa, non posse eam naturam, quae res cas contineat, esse mortalem; eumque sequenter agitetur animus nee principium motus habeat, quia se ipse moverat, ne finem quidem habiturum esse motus, quia numquam se ipse sit relicturus; et cum simplex anima naturae esset neque haberet in se quiuecum adnuntium dispar sui atque dissimile, non posse cum diviti, quod si non posset, non posse interire; magnopere esse argumentum homines seire plebique ante quam nati sint, quod iam pueri, cum artis difficilis disceant, ita celeriter res innumeralibilis arripiant, ut eas non tum primum accipiere videantur, sed reminisci et recordari. Haece Platonis fere.

His mihi rebus, Scipio, id enim est cum Laelio admirari solere dixisti, levis est senectus, nec solum non molesta, sed etiam usuenda. Quod si in hoc erro, qui animos hominum immortalis esse credam, libenter erro nec mihi hunc errorem, quo delector, dum vivo, extorquero volo; sin mortuus, ut quidam minuti philosophi sensent, nihil sentiam, non verum ne hunc errorem meum philosophi mortui irrideat. Quod si non sumus immortales futuri, tamen exstingui homini suo tempore optabile est. Nam habet natura, ut aliarum omnium rerum, se vivendi modum. Senectus autem actatis est peractio tamquam fabulae, eius defectigationem fugere debemus, praestimini adiuncta satiata.

Est enim amicitia nihil aliud nisi omni divinarum humanarumque rerum cum benevolentia et caritate conseritio, quae quidem haud seio an excepta sapientia nil quiquum melius homini sit a dis immortalibus datum. Divitis alii praeponunt, death, nor will his troubles ever be disregarded by the immortal gods, nor has my own lot come by accident. In truth I have no ground for anger with my accusers or those who have condemned me, except that they have believed that they are doing me an injury." So much he said in this fashion; yet nothing is better than the close: "but the time has now come," he says, "for departure, I to die, you to go on with your lives. Which of the two, however, is better the immortal gods know; no human being, I think, does know."

I used to be told that Pythagoras and his disciples,—who were almost fellow-countrymen of ours, inasmuch as they were formerly called "Italian philosophers,"—never doubted that our souls were emanations of the Universal Divine Mind. Moreover, I had clearly set before me the arguments touching the immortality of the soul, delivered on the last day of his life by Socrates, whom the oracle of Apollo had pronounced the wisest of men. Why multiply words? That is my conviction, that is what I believe—since such is the lightning-like rapidity of the soul, such its wonderful memory of things that are past, such its ability to forecast the future, such its mastery of many arts, sciences, and inventions, that its nature, which encompasses all these things, cannot be mortal; and since the soul is always active and has no source of motion because it is self-moving, its motion will have no end, because it will never leave itself; and since in its nature the soul is of one substance and has nothing whatever mingled with it unlike or dissimilar to itself, it cannot be divided, and if it cannot be divided it cannot perish. And a strong argument that men's knowledge of numerous things antedates their birth is the fact that mere children, in studying difficult subjects, so quickly lay hold upon immemorable things that they seem not to be then learning them for the first time, but to be recalling and remembering them. This, in substance, is Plato's teaching.

For these reasons, Scipio, my old age sits light upon me (for you said that this has been a cause of wonder to you and Laelius), and not only is not burdensome, but is even happy. And if I err in my belief that the souls of men are immortal, I gladly err, nor do I wish this error which gives me the pleasure to be wrested from me while I live. But if when dead I am going to be without sensation (as some petty philosophers think), then I have no fear that these seers, when they are dead, will have the laugh on me! Again, if we are not going to be immortal, nevertheless, it is desirable for a man to be blotted out at his proper time. For as Nature has marked the bounds of everything else, so she has marked the bounds of life. Moreover, old age is the final scene, as it were, in life's drama, from which we ought to escape when it grows wearisome and, certainly, when we have had our fill.

For friendship is nothing else than an accord in all things, human and divine, conjoined with mutual goodwill and affection, and I am inclined to think that, with the exception of wisdom, no better thing has been given to man by the immortal
bonam alicuius virtutis, alii honores, multi etiam voluptas. Beluvarum hoc quidem extre-
mem, illa autem superiora caduca et incerta, posita non tam in consiliis nostris quam in fortunae temeritate. Qui autem in virtute summum bonum ponunt, praehare illi quidem, sed habeatipsa virtus amicitiam et dignitatem, nec sine virtute amicitiae esse ullo pacto potest. Inte virutem ex consuetudine vitae nostrae seminumque nostrorum interpretatur. Necessitas est, ut quidam docti, verborum magnificentia metiamur, virosque bonos eos qui habentur numero-
res,—Paples Catones Gallos Scipiones Philos—his communis vita contenta est; eos autem e mittamus, qui omnino nusquam reperius.

Talis igitur inter viros amicitia tudes opportuni-
tates habet, quantas vix quo decre. Principium qui potest esse vita vitallis, ut ait Ennius, quae non in amicitia mutuam benevolentiam conquit ciet? Quid dulcis quam habere quicum omnibus audeas sic loqui ut tecum? Qui esset tantus fructus in prosperis rebus, nisi haberest qui illis acque ac tu ipsa gaudearet? Adversas vero ferre difficile esse sine eo, qui illas gravias etiam quam tu ferret. Denique ceterae res, quae expetuntur, opportune sunt singularae rebus fere singulis—divitiis, ut ufaret; opes, ut colare; honores, ut laudare; voluptates, ut gaudere; val-
tudo, ut dolore carcerem et numeribus fungere corporis; amicitia res plurimas continet: quoque te vertetis praesto est, nullo loco excluditur, nuncum intermepsta, nuncum molesta est. Itaque non aqua, non ignis, ut aitum, pluribus loeis utimur quam amicitia. Neque ego nunci de volgari aut de mediocris, quae tamen ipsa et delectare et prodest, sed de vera et perfecta loquitur, quibus inimicis, qui paucis nonominantur, fuit. Nam et securitas res splendidiores, factum amicitia et adversa, partiens communicaque, leviores.

gods. Some prefer riches, some good health, some power, some public honours, and many even prefer sensual pleasures. This last is the highest aim of brutes; the others are fleeting and unstable things and dependent less upon human foresight than upon the fickleness of fortune. Again, there are those who place the "chief good" in virtue and that is really a noble view; but this very virtue is the parent and preserver of friendship and without virtue friendship cannot exist at all. To proceed then, let us interpret the word "virtue" by the familiar usage of our everyday life and speech, and not in pompous phrase apply it to the precise standards which certain philosophers use; and let us include in the number of good men those who are so considered—men like Paulus, Cato, Gallus, Scipio, and Philus—who satisfy the ordinary standard of life; but let us pass by such men as are nowhere to be found at all. 

Therefore, among men like those just mentioned, friendship offers advantages almost beyond my power to describe. In the first place, how can life be what Ennius calls "the life worth living," if it does not repose on the mutual goodwill of a friend? What is sweeter than to have someone with whom you may dare discuss anything as if you were communing with yourself? How could your enjoyment in times of prosperity be so great if you did not have someone whose joy in them would be equal to your own? Adversity would indeed be hard to bear, without him to whom the burden would be heavier even than to yourself. In short, all other objects of desire are each, for the most part, adapted to a single end—riches, for spending; influence, for honour; public office, for reputation; pleasures, for sensual enjoyment; and health, for freedom from pain and full use of the bodily functions; but friendship embraces innumerable ends; turn where you will it is ever at your side; no barrier shuts it out; it is never untimely and never in the way. Therefore, we do not use the proverbial "fire and water" on more occasions than we use friendship. I am not now speaking of the ordinary and commonplace friendship—delightful and profitable as it is—but of that pure and faultless kind, such as was that of the few whose friendships are known to fame. For friendship add a brighter radiance to prosperity and lessens the burden of adversity by dividing and sharing it.

Bonum est, ut Stoices placet, sive, quod honestum est, id qui summum bonum est, quem ad modum Peripateticus vestris videtur, ut omnia ex altera parte collocata vix minimi momenti instar habeant, dubi-
tandum non est, quin nuncum possit utilitas cum honestate contendere. Itaque accepimus Socrates exsecrati solutum eos, qui primum haec natura cohaerentia opinione distraitissent. Cui quidem idi sunt Stoici assenti, ut et, quicquid honestum esset, id uthe esse censentur nec utile quicquam, quo honestum.

For whether moral goodness is the only good, as the Stoics believe, or whether, as your Peripatetics think, moral goodness is in so far the highest good that everything else gathered together into the opposing scale would have scarcely the slightest weight, it is beyond question that expediency can never conflict with moral rectitude. And so, we have heard, Socrates used to pronounce a curse upon those who first drew a conceptual distinction between things naturally inseparable. With this doctrine the Stoics are in agreement in so far as they maintain that if anything is morally right, it is expedient, and if anything is not morally right, it is not expedient.
CICERO TO TIRO

Between Patrae and Alyzia, November 3, 50 B.C.

I, Tullius, son of Cicero, and my brother and his son, send warmest greetings to Tiro.

I imagined I could bear the loss of your company somewhat easily, but I simply cannot bear it; and although it is highly important in view of my triumph that I should reach the City as soon as possible, still I think it was a mistake on my part to have left your side; and as you seemed to be absolutely unwilling to take ship except when you were so approved from your decision, and I am now changing my mind, if you are still of the same opinion. If however, after you have taken nourishment, you think you can catch me up, well, that is for you to decide. My object in sending Mario to you was in order that he might join me as soon as possible and bring you with him, or else, if you made any stay, that he might immediately return to me.

You must, however, convince yourself of this, that if it can be managed without detriment to your health, nothing would please me more than to have you with me; if, on the other hand, you feel sure that a short stay at Patrae is essential to your convalescence, that nothing would please me more than to have you well. If you take ship at once, you will catch me up at Leucas; but if you desire to establish your health, you must see to it very carefully that you get the fellow-passengers, the weather, and the ship that exactly suit you. Be particularly mindful, my dear Tiro, as you love me, not to let Mario’s arrival, and this letter, influence your plans. If you do what is most conducive to your health, you will best obey my wishes. Think it over, and use your own judgment. For myself, I long for your presence, but it is as one who loves you; love urges “Let me see you in good health”; longing “Let it be with all speed.” The former consideration then should come first. Above everything, therefore, take care of your health; of all your countless kindnesses to me this will be the most gratifying. Nov. 3rd.

TULLIUS TERENTIAE ET PATER TULLIOAE DUABUS ANIMIS SUIS ET CICERO Matri Optimae Suaviss. Sorori
S. P. D.

Minturnae, A.D.C. 703.

Si vos valetis, nos valemus. Vestrum iam consilium est, non solum mecum, quid sit vobis faciendum. Si ille Romam modesto venturus est, recte in praesentia domi esse potestis; sin homo amens diripien-dam Urbem datus est, vereor, ut Dolabella ipse satis nobis professe possit. Etiam illud metuo, ne iam intercludamur, ut, cum velitis exire, non liceat. Reliquum est, quod ipsae optime considerabitis, vestri similis feminae sintne Romae. Si enim non sunt, videndum est, ut honeste vos esse possitis. Quo-modo quidem nunc se res habet, modo ut hsec nobis loca tenere liceat, bellissime vel mecum, vel in nostris

CICERO TO TERENTIA AND TULLIA

Minturnae, Jan. 25th, 49 B.c.

Tullius sends his best love to Terentia and her father to Tullia, the two darlings of his heart, as does Cicero to his best of mothers and sweetest of sisters.

If you two are well, so are we. It lies with you now, and not with me alone, to consider what we should do. If Caesar is going to enter Rome in an orderly manner, you can quite well remain at home for the present; but if in his frenzy the man is going to give up the city to plunder, I fear that even Dolabella may not be able to help us enough. I am afraid also that we may be presently cut off from you, so that when you wish to leave the city, you may not be allowed to do so. There remains the question, which nobody can discuss better than yourselves, whether ladies like you are staying in Rome. For if they are not, we must consider whether you can do so with any propriety. As matters now stand, pro-

vided I am allowed to retain those places of mine, you can quite nicely stay either with me, or on one of our estates. Another reason for apprehensions is, that before long there may be a famine in the city.

I should like you both to consider these matters with Pomponius, with Camillus, with whomever you think best; above all be of good courage. Labienus has improved the position. Piso too is helping us by quitting the city and condemning his own son-in-law of criminal conduct. Even the darlings of my soul, must write to me as often as possible, and tell me how you are and what is going on at Rome. Quintus and his son and Rufus send you their regards. Good-by. Minturnae, Jan. 25th.

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