

1891. Herodas: *Academy*, Nos. 1014, 1016, 1023.
On the scholia to Aeschylus: *Journ. Philol.*
p. 286.
1892. Various Conjectures I.: *Journ. Philol.* p. 294.
Herodas: *Academy*, No. 1029.
Review of Farnell's Greek Lyric Poets. *Class.*
Rev. p. 438.
Review of Mackail's Greek Anthology. *Class.*
Rev. p. 269.
1893. Various Conjectures II.: *Journ. Philol.* p. 75.
Herodas: *Class. Rev.* pp. 313, 404.
1895. Various Conjectures III.: *Journ. Philol.* p.
260.
1896. Review of Blaydes on Fragments of Greek
Comedy. *Class. Rev.* p. 436.
1897. Review of Blaydes Aeschylus: *Class. Rev.*
p. 56.
1898. Various Conjectures IV.: *Journ. Philol.* p. 92.
Bacchylides: *Class. Rev.* p. 66.
Sallust. orat. Philippi: *Class. Rev.* p. 351.
1899. Emendations of the Fragments of Tragedy and
Comedy: *Class. Rev.* p. 3.
Herodas: *ibid.* p. 151.
1900. Aeschylus, *Supplices*, translated in prose from an
emended text.
The Greek Lyric Poets, with Bacchylides:
Class. Rev. p. 5.
(Also notes sent to Blass (p. lxxv) and to Jebb
(p. viii).
Aeschylus: *Class. Rev.* p. 106.
Aeschylus: *Class. Rev.* p. 194.
1901. Euripides and Sophocles: *Class. Rev.* p. 15.
Euripides and Sophocles: *Class. Rev.* p. 98.
Τοκτέων 'a parent' and the kindred forms:
Class. Rev. p. 401.
Τὸν ἀνδρα 'manhood' and the shaving of the
beard: *Class. Rev.* p. 393.
1902. Greek Lyric Metre: *Journal of Hellenic
Studies.*
Metaphor, etc.: *Class. Rev.* p. 434.
Ghost-raising, Magic, and the Underworld:
Class. Rev. p. 52.
Transposition of words in MSS.: *Class. Rev.*
p. 243.
Review of Tucker's Choephoroe: *Class. Rev.*
p. 347.
Herodas in *Encycl. Britannica.*
1903. Aeschylus and others: *Class. Rev.* p. 240.
Aeschylus and others: *Class. Rev.* p. 286.
1904. Aeschylus, *Agamemnon*, translated from an
emended text.
Herodas: *Class. Rev.* p. 263.
Herodas: *Class. Rev.* p. 268.
Aeschylus: *Class. Rev.* p. 241.
Aeschylus: *Class. Rev.* p. 286.
Tragic Fragments: *Class. Rev.* p. 430.
1905. Aeschylus, *Choephoroe*, translated from an
emended text.
Illustrations of Pindar: *Class. Rev.* p. 148.
On a marvellous pool: *ibid.* p. 439.
Greek prohibitions: *ibid.* p. 30.
1906. A Praelection. [See *Cambridge Praelections*,
1906.]
The Last Scene of the Eumenides: *Journal of
Hellenic Studies*, p. 268.
1907. A Book of Greek Verse.
Emendations and Explanations: *Journ. Philol.*
p. 290.
1908. Aeschylus, *Eumenides*, translated from an
emended text.
Aeschylus, *Prometheus*, translated from an
emended text.
Restorations of Menander. [A pamphlet.]
Emendations and Explanations: *Journ. Philol.*
(forthcoming).

NEWS AND COMMENTS

DR. J. MASSON hopes to publish in the autumn the short supplementary Volume or Appendix promised in the Preface to his 'Lucretius, Epicurean and Poet.' It will discuss such subjects as the Borgian Life of Lucretius, the relation of Lucretius's atom to the Daltonian atom and the electron, the origin of Leucippus's atomic theory from earlier speculations, the 'Social Contract' in Epicurus and Lucretius, etc., also the revivals of Epicureanism by Gassendi and Guyan.

MARIE LOUIS GASTON BOSSIER, whose death is announced from Paris, was more than a scholar; he was a man of letters

blessed with historic imagination and a fine taste. As a writer in the *Sidèle* says, 'He charmed us with romances like *Cicero and his Friends*; which book, along with the *Cité Antique* of Fustel de Coulanges, brought into the midst of our lessons and tasks a spice of fancy and a great deal of naturalism; he made us love those persons whom we had been cursing, and brought us into their circle of intimates. . . . It was like a resurrection.' Such men are needed now more than ever they were, to show the humanity of scholarship. Bossier lived to a good old age—he was born in 1823—and he worked almost to the last.

IN the July *Classical Quarterly* Mr. Edmonds concludes his suggestions for improving the text of Theophrastus, Mr. W. B. M'Daniel discusses the proper place of the fragment of Catullus usually printed at the end of the second poem, Mr. Summers reconstitutes a curious fragment of Maecenas preserved in Seneca, Mr. Garrod continues his observations on Manilius now dealing with II. and III. The longest paper is Mr. Tucker's, which deals with the text of Athenaeus and the fragments of Greek comedy preserved by him. Mr. W. F. C. Walters gives an account of a Bodleian MS. of Livy, and Mr. T. W. Allen some *Varia Graeca*. The longest review is the editor's notice of M. Cartault's book on the bibliography of Tibullus: he also contributes a short paper on a passage of Manilius emended in part by Mr. Garrod, and Mr. Duff reviews Merrill's recent edition of Lucretius.

THE International Congress for the History of Religions, that will be held at Oxford, September 15th-18th, ought to attract many

who are specially interested in classical studies. In the Graeco-Roman section papers are promised by Prof. Lewis Campbell on 'The Religious Element in Plato'; by Dr. A. Evans on 'The Cretan Religions'; by Prof. Cumont on 'L'influence religieuse de l'Astrologie dans le monde antique Romain'; Dr. Eisler, 'Orpheus and the Fish-Cult and Legend'; Dr. Farnell on 'The Dionysiac Rites of Sacrifice'; Mr. Warde Fowler on 'The Latin Meaning of Religio'; by Miss Jane Harrison on 'Bird and Pillar Cult in Relation to Ouranian Religion'; Dr. Jevons' 'Leading Ideas in Graeco-Roman Magic'; and a paper is promised but not yet specified by Mr. Cook. And many other sections, such as the Semitic, Christian, Buddhistic, Indo-Iranian, will be well represented. The Oxford secretaries, to whom communications should be addressed, are Dr. Estlin Carpenter, 109 Banbury Road, and Dr. L. R. Farnell, 191 Woodstock Road. The price of tickets is £1; special ladies' tickets (entitling to admission but not to copy of Transactions), 10s.

VERSIONS AND TRANSLATIONS

THE middle class of those days was by no means on a level with the gentry as regards enlightenment and still less was it their superior in point of fortune or social brilliancy: its tastes were unrefined, its existence was dull not to say vulgar. Hard-working and full of the vigorous instincts of home life, it enjoyed its modest pleasures in peace and quiet and kept its aspirations within due limits. To rise a step in the social scale, to better oneself there was an ambition which might be indulged in; but as for assuming the rank and position of the gentry, nobody wasted his time in bestowing a thought on such a thing.

OSTROGORSKI, *Democracy and Organisation of Political Parties.*

οἱ δὲ μέσοι τῶν πολιτῶν κατ' ἐκείνον τὸν χρόνον πεπαιδευμένοι μὲν οὐδὲν ὁμοίως τοῖς ἀμείνοισιν, ἐκ δὲ πολλῆ ἑλάσσοнос τῆς παρασκευῆς ὀρμώμενοι οὔτε τι κατὰ τὴν ἀλλήλοισι συνουσίαν ἐς τοσοῦτον ἐφαίνοντο φιλοκαλοῦντες τῶν τε πλείστων τῶν ἡδονῶν φαύλων ἀντιλαμβάνόμενοι τὸν βίον ἄμουσον ἢ καὶ φορτικὸν διήγον· φιλόπονοι δὲ εἰς τὰ μάλιστα πεφυκότες τὰ τε κατ' οἶκον σφόδρα στέργοντες, ὅ, τι συμβαίνοι ἡδέως ἄνευ πολυτελείας ἐνδαιτᾶσθαι σωφρόνως καὶ ἡσυχάζοντες ἀπέλαυον οὐδ' ἐπ' ἐλπίδας μείζους ἢ κατὰ τὸ προσήκον καθίσταντο· ἀμείνους μὲν γὰρ ἑαυτῶν, εἰ τύχοι, τῷ ἀξιώματι γενέσθαι ἐδικαίουν, εἰς δὲ τὸ ἰσοπαλὲς τοῖς ἐυγενέσι κατὰ τὴν ἀξίωσιν καταστήναι τοῦτό γε οὐδὲν παρέστη· οὐ γὰρ σχολὴ τῶν τοιούτων ὑπῆρχεν.

L. R. STRANGWAYS.