

At all times the poorer classes fed chiefly on porridge made of a farinaceous substance (far ador), which they used also as bread; and vegetables, such as cabbage, onions, turnips, radishes, leeks, garlic, cucumbers, pumpkins, melons, etc. Meat was eaten only on festive occasions. In early times the food and cooking arrangements of even the better classes were very simple, and the slaves and the masters partook of the same fare; but after the conquests in Asia Minor and Greece, the wealthy took on eastern ways, and were no longer satisfied with the wholesome, invigorating food of their fathers. Various meats were demanded, experienced cooks were engaged at high prices, and the Roman began applying himself to tickling his palate. Fish were in special demand, some varieties commanding fabulous prices. The large *mullet* (*mullett*), was considered a great dainty, one of four pounds commanding one thousand sesterii (forty dollars); while one of six pounds was sold for six thousand sesterii, (\$240). Another favorite variety was the *muraena*, a sort of salt-water eel, caught particularly in the straits of Sicily and Tartessus.

In order to have fish always at hand, salt-fish ponds were constructed. Lucullus had a canal dug through a ridge of mountains near the sea in order to supply his fish pond with salt water. Hortensius, the orator, also had celebrated piscinae; and Pliny relates that he shed tears at the death of one of his *muraenae*. Antonina, the wife of Drusus, is said to have adorned a favorite fish of the same kind with earrings. But these are only the echoes of cranks that will turn. The breeding and taming of fish became a favorite pastime with those who had more time and money than common sense and love for humanity. Yet an over daintiness can hardly be laid at the door of the Roman. His great sin, one that developed to its full height in the times of the empire, was gluttony.

Chairs and couches were numerous and often elegant in design, in bronze or carved wood. The coverings were rich rugs, furs and cushions. The dress of the Roman was exceedingly plain and simple. A man wore an under garment called a tunic, a sort of a loose blouse reaching about to the knees and confined about the waist. Over this he threw the toga, a plain piece of cloth with edges trimmed off to an oval. It was about three times the height of the man, exclusive of the head, in length, and about twice the height in width. This was hung from the left shoulder and draped about the body so as to leave the right arm free. It was made of plain white cloth. Only real Romans were allowed to wear the toga; and in republican days it was considered a mark of great disrespect to appear in public without it. Even the boys wore it, but theirs was called the toga praetexta, because it had a purple border. At about seventeen the boy laid aside this toga praetexta and donned the manly toga, toga virilis or libera the white garment. The toga praetexta was also worn by the chief magistrates and priests. The senators and knights wore tunics with a purple border, the former using one wide stripe, while the latter were required to employ two narrow ones.

Roman ladies also wore the toga or palla as it was called and laid aside the palla praetexta on becoming married. Beneath this were worn two tunics, an

inner close-fitting one that reached to the knees and an outer one that flowed about the feet, but was drawn through a girdle at the waist until it just touched the ground. This often had a richly ornamented border about the bottom. Matrons usually draped a fold of the palla from the head in the form of a veil, or wore a separate veil which, fastened to the head, hung down the back in graceful folds. The materials used in all these garments were flannel and linen. The ladies took great care in dressing the hair, several elaborate styles appearing in statues and carvings. Hair ornaments, necklaces and rich cameo and jeweled rings seem to have been quite common. Bracelets and earrings were also worn. "Two pearls beside each other," Seneca complains, "with a third on top, now go to a single pendant. The extravagant fools probably think their husbands are not sufficiently plagued without their having two or three heritages hanging down from their ears." Republican ladies, however, never loaded themselves down with jewels. They left that barbarous practice for their degenerate sisters of the empire. Mirrors were made of polished metal. Mirrors of glass were unknown, and glass was used very slightly, if at all, for lighting purposes.

Another important phase of Roman life was the public games. These were in honor of the gods, to win their favor, or to render thanksgiving for past favors, or instituted by wealthy officials to please the multitude. These consisted of races in the Circus Maximus, gladiatorial contests and various bloody fights in the amphitheater, and scenic representation, in the theater. The Circus Maximus was a beautiful athletic field just outside the city. The races were chiefly chariot races and consisted of from ten to twelve in a day. Athletes also appeared, but athletic contests never were so popular as they were in Greece. They did not satisfy the fierce Roman spirit.

The gladiatorial contests were first introduced at funerals in honor of the Manes. This seems to have been an Etruscan institution and a relic of the custom of making human sacrifices. In 174 B. C., T. Flaminius arranged a fight lasting three days in honor of his deceased father. Seventy-four gladiators were hired for this purpose. This led to the development of gladiatorial schools where the baser citizens and slaves were trained for these fights, and which became centers of crime and miserable scheming that was a menace to the state. These contests in republican days took place in the circus or in the Forum; but in the last days of the republic and the first days of the empire amphitheaters began to be built with great expense and display. The Coliseum is a good representation of these.

The theater was a comparatively late development at Rome. The first were made of wood and piled down after performances were over. The theater of Pompeius, built in 55 B. C., was the first stone theater and would seat 40,000 people. That of Scourus, 52 B. C., would seat 80,000 people. Its stage wall was three stories high and contained 360 marble columns. The first story walls were coated with marble, the second with glass and the third with plates of gilt metal. There were 30,000 bronze statues between the columns, and many other decorations. But the

plays were coarse comedy and far from educating or elevating in their tendencies.

The care and education of the young children was entirely in the hands of the mother and the respect in which she was held is well illustrated by the stories of Coriolanus and Cæsar.

Most of the teachers were Greek slaves or Greek freedmen who established schools after obtaining their liberty. Boys and girls received instruction in the same schools and learned the advantages of co-education. The chief subjects studied were the Latin and Greek languages, rhetoric and music. Latin adaptations of Greek authors were first used as text books; but when Cicero and Cæsar and Virgil appeared, they quickly became the daily companions of the pupils as they still are today. The "twelve tables" were committed to memory, and as the boy approached manhood, he accompanied the father to the Forum and the market where he heard the great men of the day, and learned how to mingle with the people. Sons of wealthy Romans usually went to Athens and the Greek cities of the east to pursue their university education. These are some of the many phases of Roman life, and although we have seen many things in the life of the Roman of which we cannot approve, nevertheless there remain not a few traits that we would be glad to see engrafted on the national character of our own country. Would that his simplicity and stern integrity could satisfy us today! The religious gravity of deportment and the fidelity with which he performed the common civic and household duties are worthy the admiration and commendation of any age. Their frugality, temperance, justice, rectitude, courage and energy not only fitted them to be the finest citizen soldiers the world has known, but also made them the men who could return from the field, take up the affairs of state and marshal them with equal zeal and success. They were the Cincinnati who could plow in their paternal fields, lead an army to victory, or hold the reins of state at Rome and give Rome all the glory. As long as the wealth remained in the hands of the many instead of the few, and men were unwilling to oppress their weaker or more unfortunate brothers, liberty and peace abode at Rome; but when men came to scheme how they could become wealthy and live in luxury without thought of the misery and distress they were bringing upon others in doing so, these fair goddesses veiled their faces in horror, disappointment and sorrow, and sought other, purer climes. They are with us today; but the length of their sojourn and the extent of the blessings they give depends upon whether we are willing to shut selfishness out of our hearts, and really and practically believe that all men are brothers, and that God rules the universe. We occasionally hear the admonitions of these loving matrons and listen to the rumblings that threaten their departure. Rome heard, listened and turned aside to exact greater usury, to revel and to drown the sound in pleasure. Shall we follow Rome's example? May we ever be able to say of our fatherland as Cicero said of Rome, "Here is my religion, here my race and the traces of my fathers. I find in this place an indefinable charm which penetrates my heart and enthalls my senses."