

Virgil and the Constitution

by Robert G. Natelson¹

Abstract

All three legends on the Great Seal of the United States are adaptations of verses attributed to the Roman poet Virgil—reflecting Virgil’s status as the unofficial “poet laureate” of the American Founding.

This article examines how Americans employed Virgil’s poetry during the debates over the United States Constitution. It also explains how the selected passages implicate constitutional meaning.

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¹Professor of Law (ret.), University of Montana; Senior Fellow in Constitutional Jurisprudence, Independence Institute (Denver). Professor Natelson’s constitutional research has been cited extensively by the courts, including on [multiple occasions](#) by Supreme Court justices. The author acknowledges the research assistance of Ellie Carson, an Independence Institute intern. Translations from the Latin language are

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THE DOCUMENTARY HISTORY OF THE FIRST FEDERAL CONGRESS, MARCH 4, 1789—MARCH 3, 1791 (Charles Bangs Bickford et al., eds. 2019) [hereinafter FIRST CONGRESS]

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I. INTRODUCTION

During the Founding era, Americans informally adopted the Roman poet Publius Vergilius Maro³ (70 - 19 B.C.E.) as their poet laureate. This article focuses on how Americans employed Virgil’s work while the proposed Constitution was being debated in and outside the state ratifying conventions. The period covered is between September 17, 1787, when the Constitution was signed and released to the public and May 29, 1790, when Rhode Island became the thirteenth state to ratify—the relevant period for seeking the Constitution’s original understanding or original meaning.

How the debate participants used Virgil’s works sheds light on their ratification procedure and on the meaning of the Constitution to them.

II. WHY VIRGIL?

A. *The Great Seal*

Pick up a dollar bill and turn it to the reverse side. On the left is the back of the Great Seal of the United States. It features two Latin phrases: *Annuit coeptis*

1910) [hereinafter SUETONIUS] (cited by traditional chapter number)

1 COMMENTARIUM IN VERGILIUM SERVIANI (H. Albertus Lion, ed. 1826) [hereinafter SERVIUS]

THEODORE ZIOLKOWSKI, VIRGIL AND THE MODERNS (1993) [hereinafter ZIOLKOWSKI]

³About the name: *Publius* was the poet’s first or given name. The Romans called this a *praenomen*. The second name, *Vergilius*, was his *nomen*. It designated his extended family or clan. *Maro*, his *cognomen*, designated the branch of the family or clan. In English, the poet’s name is rendered either “Vergil” or “Virgil,” with the latter being more traditional and more common. “Virgil” was the spelling employed by English speakers during the Founding era, and I have adopted that form.

and *Novus Ordo Seclorum*. The first means “He [i.e., God] has approved our undertakings.” The second means “A new order of the ages.”

Annuit coeptis is an abbreviation of two selections from the poetry of Virgil: an invocation in the *Georgics* to the future divinity of the Roman emperor Augustus⁴ and a prayer in the ninth book of the *Aeneid*.⁵ *Novus Ordo Seclorum* is a shortened version of a verse from Virgil’s *Eclogues*.⁶

Now examine the right side of the reverse. It depicts the front of the Great Seal, with the phrase *E pluribus unum*—“out of many, one.” This phrase derives from a Latin poem called *Moretum* (“Salad” or “Pesto”).⁷ Although scholars now believe that *Moretum* probably was composed by another person,⁸ until recently it was attributed to Virgil.⁹

Thus, when the 1782 Confederation Congress adopted legends for the new country’s Great Seal, it turned to Virgil for all three.¹⁰

B. *Virgil in the Founding-Era Literary Canon*

The legends on the Great Seal reflect the centrality of Greek and Latin literature generally, and of Virgil specifically, in the eighteenth-century educational

⁴*Geo.* 1. 40 (*da facilem cursum atque audacibus adnue coeptis*) (“grant an easy course and approve our bold undertakings”).

⁵*Aen.* 9.625 (*Iuppiter omnipotens, audacibus adnue coeptis*—“Almighty Jupiter, approve our bold undertakings”).

⁶*Ec.* 4.5 (*magnus ab integro saeculorum nascitur ordo*—“a great order of the ages is born anew”).

⁷MORETUM, *supra* note 2, at 102-03 (*paulatim singula vires / Deperdunt proprias; color est e pluribus unus*—“gradually each element loses its own properties; the color is, out of many, one.”)

⁸GRIFFIN, *supra* note 2, at 10 (implying that this is unlikely Virgil wrote *Moretum*). *But see* RUDEN, *supra* note 2, at 75-76 (arguing that *Moretum* is likely Virgil’s).

⁹*See, e.g.,* MORETUM, *supra* note 2, at 226 (“THE MORETUM is one of Virgil’s minor poems”).

canon.¹¹ Greek and Latin literature had dominated Western education for centuries. But people of the eighteenth century thought of themselves as living in a particularly classical age, and the American Founding occurred near the very apex of classical consciousness.¹²

Founding-era schoolboys typically began the study of Latin at age eight.¹³ “Grammar school students commonly studied the classics every morning from eight to eleven and every afternoon from one until dark.¹⁴ Among the authors read were Sallust, Tacitus, Horace, Ovid,¹⁵ and—preeminently—Cicero and Virgil.¹⁶ Classical writing was a source of lessons in literary style (poetry, writing, and oratory), in

¹⁰22 J. CONT. CONG. 338-40 (Jun. 20, 1782).

¹¹GRUMMERE, *supra* note 2, at 2 (noting that American educators retained the classically-based curriculum prevailing in England); *id.* at 58-59 (describing the classical curriculum in grammar schools); *accord*, RICHARD, *supra* note 2, at 20 (also adding the curriculum derived from the European trivium and quadrivium).

¹²GRUMMERE, *supra* note 2, at 1-2 (stating that in the third quarter of the eighteenth century, England and America were at the height of their classical period); *id.* at 174 (stating, “The delegates to the Constitutional Convention associated at a time when the influence of the classics was at its height.”).

¹³RICHARD, *supra* note 2, at 12.

¹⁴RICHARD, *supra* note 2, at 13.

¹⁵*E.g.*, RICHARD, *supra* note 2, at 18 (describing James Madison’s basic education). *See also* Thomas Jefferson to Peter Carr, Aug. 19 1785, FOUNDERS ONLINE, <https://founders.archives.gov/documents/Jefferson/01-08-02-0319> (telling his nephew, “In Greek and Latin poetry, you have read or will read at school Virgil, Terence, Horace, Anacreon, Theocritus, Homer.”).

The methods of instruction were not always the best. *See* Francis Hopkinson to Benjamin Franklin, May 24, 1784, FOUNDERS ONLINE, <https://founders.archives.gov/documents/Franklin/01-42-02-0175>:

We seldom see common School-masters, those Haberdashers of Moods & Tenses, possess’d of the least Feeling or Taste for the Authors they teach, much less are they able to write with Urbanity in the Language they profess—What would Virgil think could he hear his beautiful Poem fritter’d into it’s [*sic*] grammatical component Parts in one of our Schools[?]

¹⁶*E.g.*, RICHARD, *supra* note 2, at 19 (describing college entrance requirements as

history,¹⁷ in political science, and in morals, “natural philosophy” (science), and other subjects. Educators also relied on classical heroes and leaders as positive and negative behavioral models.¹⁸

The minority of boys who hoped to attend college knew that to be admitted they would have to pass a test requiring proficiency in Latin and a basic knowledge of Greek.¹⁹ If they did attend college, they studied theology, mathematics, modern history, and, increasingly, modern science—but advanced classical work took most of their time.²⁰

Although, only a minority of men (and no women) attended college, the influence of the college-educated on eighteenth-century American life was very great.²¹ For example, during the late colonial era, alumni of colleges and of the English Inns of Court produced widely-read pamphlets arguing the American cause against the British government. These pamphlets copiously cited classical sources.²² John Dickinson had attended London’s Middle Temple. His *Letters from a Farmer in Pennsylvania*, the most influential of the colonial pamphlets, included references to Plutarch, Demosthenes, Tacitus, Sallust, and Cicero as well as Virgil.²³

including “Tully” [Cicero] and Virgil).

¹⁷GRUMMERE, *supra* note 2, at 4 (noting that the classics were used as a source of historical lessons and expressions; for example, one lesson from oppressive taxation was the fate of ancient tyrants).

¹⁸RICHARD, *supra* note 2, at 53.

¹⁹RICHARD, *supra* note 2, at 12-13; GRUMMERE, *supra* note 2, at 56 & 58-59 (describing classical entry requirements for college).

²⁰GRUMMERE, *supra* note 2, at 63-64 (describing college curricula).

²¹GRUMMERE, *supra* note 2, at 55 & 66 (stating that in the colonies, “an astonishing proportion of college men” were political leaders).

²²GRUMMERE, *supra* note 2, at 104-110 (reporting uses of Virgil during the colonial era by Daniel Dulaney, Richard Bland, Joseph Galloway, and John Dickinson); RICHARD, *supra* note 2, at 30-31 (reporting John Adams’ use of Virgil); *id.* at 43 (reporting Alexander Hamilton’s use of Virgil); *id.* 204 (reporting use by Benjamin Rush); *id.* 210 (reporting use by Benjamin Franklin).

²³JOHN DICKINSON, LETTERS FROM A FARMER IN PENNSYLVANIA TO THE INHABITANTS

Additionally, Dickinson's *Farmer* essays featured numerous unattributed Latin phrases—among them, Virgil's *infelix vates*²⁴ (“unfortunate seer”) and *apparent rari nantes in gurgite vasto*²⁵ (“scattered swimmers appear in the immense whirlpool”), and Persius' *Venienti occurrere morbo*²⁶ (“confront the sickness when it begins”).

Men with higher education also comprised a disproportionate share of the signers of the Declaration of Independence, of the commissioners to the Constitutional Convention, and political leaders in general.²⁷

Even those who never attended college absorbed impressive amount of classical learning.²⁸ As mentioned above, Latin and Greco-Roman literature was taught from the elementary school level.²⁹ Moreover, the American public was highly literate³⁰ and thus absorbed knowledge by reading. Much of what they read was infused with the classics.³¹ Among the most popular publications were almanacs—often written and edited by college graduates and sprinkled with classical references.³² So it is not surprising that in such an environment, a person

OF THE BRITISH COLONIES 30 (Boston, 1768) (Plutarch); *id.* at 72 & 140 (Tacitus), 78 (Demosthenes), 121 (Sallust), 122 (Cicero) & 131 (Virgil).

²⁴*Id.* at 131 (*Aen.* 3. 246).

²⁵*Id.* at 133 (*Aen.* 1.118).

²⁶*Id.* at 100 (Persius, *Satires*, 3.64).

²⁷GRUMMERE, *supra* note 2, at 66 (reporting that 27 of the 56 signers of the Declaration of Independence had at least some college education, as did 23 of the 39 signers of the Constitution); *id.* at 174 (“Most of the convention delegates were at home in Latin and in some cases Greek”) & 66-67 (describing other indicia of college influence).

²⁸GRUMMERE, *supra* note 2, at 62-63 (citing the examples of Edmund Pendleton, George Wythe, and Patrick Henry).

²⁹ *Supra* note ___ and accompanying text.

³⁰GRUMMERE, *supra* note 2, at 62.

³¹GRUMMERE, *supra* note 2, at 60.

³²GRUMMERE, *supra* note 2, at 5-8 (discussing the composition and prevalence of almanacs and their role in disseminating classical knowledge).

in polite society unfamiliar with the works of Virgil might find himself the subject of mockery.³³

Naturally, the popularity of particular classical authors ebbed and flowed. Statistical evidence suggests, however, that during the eighteenth-century Virgil grew in favor.³⁴ His tripartite impact on the Great Seal—to the exclusion of all other classical authors—is further testimony to that.

³³*E.g.*, MACCLAY, *supra* note 2, at 135 (reflecting negatively on a fellow guest at a dinner with President Washington who referred to Aeneas “leaving his wife and carrying his father out of flaming Troy” without knowing the name of the story’s author).

For Virgil’s continued influence from the Roman to the modern eras, see *infra* note ___ and accompanying text.

³⁴An initial clue to Virgil’s growth in popularity appears in GRUMMERE, *supra* note 2: Professor Grummere summarized classical influences in rough chronological order from the early seventeenth to the late eighteenth centuries, but references to Virgil occur disproportionately in the latter part of that era. *Id.* at 227 (indexing references). I ran English-language searches in the Gale database *Eighteenth Century Online* over successive decades using the keyword “Virgil” (while excluding it as another’s proper name). In the tabulation below, the first figure indicates the number of references to Virgil, and the second the approximate number of works, derived by search for the common word “book”

1751-1760: 2572 of 11,386

1761-1770: 3019 of 14,131

1771-1780: 3598 of 15,680

1781-1790: 3890 of 18,343

1791-1800: 5058 of 27,283

Thus, the number of references to Virgil in British and American writing approximately doubled, nearly retaining the same proportion of the total number of works—an extraordinary outcome, in view of the expansion of subjects treated during this era of rapid scientific progress.

Further, a search of the *ProQuest American Periodicals* database for references to “Virgil” in American magazines produced only 13 between 1751 and 1780, but 66 during the decade 1781-1790, and 211 in the ensuing decade. The keyword “Virgil” probably captures only a minority of references, since authors

III. VIRGIL'S LIFE AND WORKS

The ancient world did not produce a full-length biography of Virgil—at least none presently extant. However, we do have biographical sketches written by authors during the time of the Roman Empire. The reputed author of the first was Marcus Valerius Probus, a grammarian (scholar and teacher) who wrote late in the first century. Probus authored a commentary on two of Virgil's works, and he prefixed it with a biography.³⁵ Suetonius Tranquillus (c. 70-130 C.E.)—famous for his lengthy “lives” of the first twelve Caesars—also produced a short free-standing “life” of Virgil,³⁶ of which a copy has been preserved by Aelius Donatus, a fourth-century grammarian.³⁷ A fourth- or fifth-century grammarian known to us only as “Servius” also introduced his commentary on Virgil's poems with a biographical sketch.³⁸

To reconstruct Virgil's life in more detail, we must supplement those summaries with deductions from the text of his poems, from archeological finds, from references by his friend and fellow-poet Horace, and from our knowledge of contemporaneous events.³⁹ Following is an outline of what we think we know:

Publius Vergilius Maro was born on October 15, 70 B.C.E in northern Italy. Servius reports that he was from Mantua.⁴⁰ Suetonius and Probus identify his

assumed their audiences would recognize unattributed quotations.

³⁵PROBUS, *supra* note 2. I have not been able to locate an English translation; the edition cited here is in Latin and was published in Germany.

³⁶SUETONIUS, *supra* note 2, at 1-2.

³⁷*Donatus*, *supra* note 2.

³⁸SERVIUS, *supra* note 2. Servius' detailed work is the last available commentary by a native Latin speaker on Virgil, and scholars still refer to it. Servius sometimes is identified as “Maurus Servius Honoratus,” but there is no reliable evidence for the *praenomen* or *cognomen*.

³⁹See KEITH, *supra* note 2, at 1-15 (employing these sources in reconstructing Virgil's life).

⁴⁰SERVIUS, *supra* note 2, at 1.

specific birthplace as Andes, apparently a small town in Mantuan territory.⁴¹ The area was then classified as part of Cisalpine Gaul; it was not until Virgil was 21 that its residents received Roman citizenship.⁴²

Virgil's family was "respectable but not at all grand."⁴³ He received the name "Vergilius"—and presumably "Maro"—from his father. His mother's name apparently was Magia Polla.⁴⁴ He is reported to have had at least two full brothers⁴⁵ and a half-brother.⁴⁶

Virgil's father had, through his diligence, acquired a modest estate,⁴⁷ which he apparently lost during the land redistributions arising from the civil wars.⁴⁸ Nevertheless, the family retained enough money to educate Virgil in Cremona (about 38 miles west of Mantua) and in Rome.⁴⁹ Suetonius reports that Virgil

⁴¹SUETONIUS, *supra* note 2, c. 2; PROBUS, *supra* note 2, at 1 (stating that it was 30 Roman miles—about 27.6 English miles—from Mantua. For several reasons too involved to review here, this seems improbably far).

⁴²GRIFFIN, *supra* note 2, at 1.

⁴³GRIFFIN, *supra* note 2, at 1. By one account, his father was a potter or a court officer. SUETONIUS, *supra* note 2, c. 1. *Cf.* PROBUS, *supra* note 2, at 1 (stating that he was raised in *tenui facultate*—in slender circumstances). *See also* RUDEN, *supra* note 2, at 22-29 and KEITH, *supra* note 2, at 3-4 (discussing his father's possible station in life).

⁴⁴SERVIUS, *supra* note 2, at 1 (attesting "Magia"); PROBUS, *supra* note 2, at 1 (attesting "Magia Polla").

⁴⁵SUETONIUS, *supra* note 2, c.14; *compare* KEITH, *supra* note 2, at 12 (stating that some scholars believe the full brothers to be fictitious).

⁴⁶A younger half brother, Proculus, was a beneficiary of Virgil's will. PROBUS, *supra* note 2, at 1. On Proculus status as a half-brother, see SUETONIUS, *supra* note 2, c. 37.

⁴⁷SUETONIUS, *supra* note 2, at c. 1.

⁴⁸SERVIUS, *supra* note 2, at 1. The first eclogue alludes to innocent people's loss of their farms.

⁴⁹SUETONIUS, *supra* note 2, c. 6. He may also have been schooled in Milan and Naples. SERVIUS, *supra* note 2, at 1. *Compare* SUETONIUS, *supra* note 2, cc. 6-7 (stating that Virgil spent the first years of life at Cremona, and then moved to Milan shortly after his fifteenth birthday). Supposedly, Virgil was a follower of the

composed poetry while still a boy, and lists as written at age 16 most of the productions in the collection traditionally called the *Appendix Vergiliana*.⁵⁰ Although the *Appendix Vergiliana* includes *Moretum*, none of the ancient biographers credit Virgil with that production.⁵¹

Virgil's verified output consists of three major works: *Bucolica* ("cattle-herding matters"), *Georgica* ("agricultural matters"), and *Aeneis*. In this article, we shall refer to them by the names most commonly applied today: the *Eclogues*, the *Georgics*, and the *Aeneid*.

The first of these three works consists of ten poems (*eclogues*—"selections") composed during the years 43-37 B.C.E—that is, roughly from the time their author was between 27 and 33 years old. They are based on the pastoral verse of the Greek author Theocritus.⁵² Their publication made Virgil a celebrity⁵³ and attracted the

Epicurean school of philosophy. PROBUS, *supra* note 2, at 1 ("*secutus Epicuri sectam*"); *accord*, KEITH, *supra* note 2, at 4-5.

⁵⁰SUETONIUS, *supra* note 2, cc. 17 & 19 (listing six poems in the *Appendix Vergiliana* as definitely composed by Virgil and a seventh [*Aetna*] as disputed); SERVIUS, *supra* note 2, at 1 (listing those six and two others). Some modern scholars doubt that any of the poems in the *Appendix Vergiliana* are by Virgil. GRIFFIN, *supra* note 2, at 10; G.P. Gould, *Introduction*, VIRGIL: ECLOGUES, GEORGICS, AENEID, BOOKS 1-6 at 2 (Loeb Classical Library 1999). *But see* RUDEN, *supra* note 2, at 65-78 (arguing that some, but not all, of the poems are genuine).

An interpolation in *Donatus*, *supra* note 2, c. 46, claims Virgil also authored several shorter poems—one of which John Adams quoted in a letter to James Searle, a former member of the Continental Congress. John Adams to James Searle, Dec. 26, 1781, FOUNDERS ONLINE, <https://founders.archives.gov/documents/Adams/06-12-02-0108> (reciting *Sic vos non vobis vellera fertis oves*—"Thus you [sheep] bear fleece, but not for your own benefit"). *See* F. J. Miller, *On a Translation of Virgil's Quatrain Sic Vos Non Vobis*, 15 CLASSICAL J. 174 (1919) (discussing that short poem).

⁵¹SUETONIUS, *supra* note 2, cc. 17 - 19; SERVIUS, *supra* note 2, at 1. PROBUS, *supra* note 1 (all omitting *Moretum* from the list of Virgil's poems). *But see* RUDEN, *supra* note 2, at 75-76 (arguing that *Moretum* is likely Virgil's); *compare* GRIFFIN, *supra* note 2, at 10 (implying that this is unlikely).

⁵²GRIFFIN, *supra* note 2, at 4.

⁵³GRIFFIN, *supra* note 2, at 10. One indication of Virgil's continued popularity in the

patronage of Gaius Julius Caesar Octavianus—the young man who later became Caesar Augustus. Octavian may have given Virgil a gift of land, enabling him to settle near the Bay of Naples.⁵⁴

The *Georgics* was likely published in 29 B.C.E, when Virgil turned 41.⁵⁵ It is a single long poem whose agricultural theme reportedly was suggested by Gaius Maecenas, Augustus’s informal minister of culture.⁵⁶ One of Virgil’s models was the poetry of the Greek poet, Hesiod.⁵⁷

Virgil next began the *Aeneid*, a long epic celebrating the origins of the Roman people. The idea for this project likely came from Augustus himself.⁵⁸ More information on the *Aeneid* and Virgil’s other two publications appears in Part IV.

Virgil never married⁵⁹ or participated in political or military affairs. He was not physically robust⁶⁰ and was reportedly shy⁶¹—although both ill-health and

Roman Empire is that his eclogues commonly were appropriated for singing on the stage. Suetonius, *supra* note 2, c. 26. Another is that quotations from, and variations on, his poetry appear in more than 50 graffiti in the uncovered portions of Pompeii, a city destroyed nearly a century after his death. See Mary Beard, *SPQR: A History of Ancient Rome 470-71* (2015).

For Virgil’s popularity in later periods, see Keith, *supra* note 2, at 133-50 (outlining Virgil’s reception through the ages); Ziolkowski, *supra* note 2 (describing influence in twentieth century Europe and America). See also *supra* note ___ and accompanying text (documenting influence during the Founding era).

⁵⁴Griffin, *supra* note 2, at 11.

⁵⁵Griffin, *supra* note 2, at 11.

⁵⁶Servius, *supra* note 2, at 1.

⁵⁷Griffin, *supra* note 2, at 11.

⁵⁸Servius, *supra* note 2, at 1-2.

⁵⁹Ruden, *supra* note 2, at 13. He may have been a homosexual. *Id.* 109-10; Suetonius, *supra* note 2, c. 9.

⁶⁰Suetonius, *supra* note 2, c. 8. Cf. Servius, *supra* note 2, at 1 (stating *omni vita probatus uno tantum morbo laborabat nam impatiens libidinis fuit*—“all his life he suffered under but one disease, for he was impatient of physical pleasure”). Virgil doesn’t seem to have enjoyed activities that others enjoyed.

⁶¹Supposedly, if he was recognized at Rome, he would dodge into the nearest house

shyness may have been merely purported reasons for retiring from society so he could accomplish his work.⁶²

In 19 B.C.E., he became ill while on a trip to Greece. He returned to Italy, but died on September 21, after landing at Brundisium (Brindisi).⁶³ He had never quite completed the *Aeneid* to his satisfaction, and left instructions that it be burnt.⁶⁴ However, the *Aeneid's* rough edges are insignificant. Augustus earned the gratitude of contemporaneous and future generations by ordering that it be preserved after minor editing.⁶⁵ The editors added nothing, but they did delete a four-line introduction and 23 lines (566 through 588) in Book 2.⁶⁶ Servius preserved the deleted portions for us, and in modern editions the 23 lines removed from Book 2 are restored.⁶⁷

Virgil was buried on the Via Puteoli, near Naples.⁶⁸

to avoid human contact. Suetonius, *supra* note 2, c. 11.

⁶²RUDEN, *supra* note 2, at 140 & 151.

⁶³Suetonius, *supra* note 2, c. 35.

⁶⁴Suetonius, *supra* note 2, cc. 38-39; Probus, *supra* note 2, at 2; Servius, *supra* note 2, at 2.

⁶⁵Suetonius, *supra* note 2, c. 41; Servius, *supra* note 2, at 2; Probus, *supra* note 2, at 2.

⁶⁶Servius, *supra* note 2, at 2; Suetonius, *supra* note 2, c. 42. Many scholars doubt whether the lines were genuinely Virgil's. See, e.g., Patrick Finglass, *A False Start to Virgil's Aeneid* (2015), <https://www.oxfordscholarlyeditions.com/newsitem/113/a-false-start-to-virgils-aeneid>.

⁶⁷The lines are omitted—perhaps to save space?—in Servius, *supra* note 2, but appear in an internet version of Servius' commentary: MAURUS SERVIUS HONORATUS, COMMENTARY ON THE AENEID OF VERGIL (Georgius Thilo, Ed.), <https://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.02.0053> (listing the lines).

⁶⁸His epitaph was as follows:

*Mantua me genuit, Calabrii rapuere, tenet nunc Parthenope: cecini
pascua, rura, duces.*

Mantua bore me, the Calabrians tore me away, Naples now holds me: I sang of pastures, the countryside, and leaders.

IV. RATIFICATION-ERA USES OF VIRGIL.

A. *This Article's Organization, Translations, and Orthography*

There are several possible ways of organizing ratification-era references to Virgil's poetry. One is by constitutional subject matter. Or one could proceed chronologically, according to the progress of the constitutional debates. I have elected to arrange them according to the chronological order of the poems in which they appear. Thus, I treat references from the *Eclogues* first, followed by those from the *Georgics* and finally those from the *Aeneid*. This plan enables us to place the quotations in the same poetic context in which founding-generation Americans read them, thereby better communicating the unspoken associations carried by each.

Unless otherwise indicated, all translations are my own. When rendering Latin verse into English, I have tried to reproduce poetic sound and sense. But if poetic force clashed unduly with the literal meaning. I chose the literal meaning.

On orthography: The Romans of Virgil's time employed the letter "i" to signify both our "ee" sound and our consonantal "y" (as in "yes"). They employed "v" to signify both our sound "oo" and our consonantal "w" (as in "window"). The Romans spelled the diphthong that is our long "i" as "ae." During the Founding era, however, writers commonly rendered consonantal "i" (our "y") as "j" and printed "ae" as "æ." Like the Romans, Founding-era writers rendered consonantal "u" (our "w") as "v."

More recently, editors have, while retaining "i" for consonantal "i" (our "y"), replaced "v" with "u". Many also have adopted archaisms, as by spelling the "es" in regular third declension accusative plurals as "is."

In writing this article, I had to choose among spelling conventions. Here are the results:

SUETONIUS, *supra* note 2, c. 36; PROBUS, *supra* note 2, at 1; SERVIUS, *supra* note 2, at 2.

- I left unchanged all quotations from eighteenth century sources. If “j” appeared in the original, then it also appears in this text. Further, I retained eighteenth-century transcription errors, which often arose because the author was reciting from memory. I have indicated such errors where they appear.
- When reproducing classical passages directly rather than from eighteenth-century sources, I generally have followed the 1980 edition of R.E.B. Mynors’ Oxford text.⁶⁹ However, I have changed the spelling to the forms I believe most accessible to American readers—and most common in American Latin textbooks and in modern inscriptions. Thus, consonantal “i” remains “i” and consonantal “u” is written “v.”
- I abandoned confusing archaisms, particularly the practice of spelling accusatives as if they were nominatives. Thus, the accusative of the Latin word for “citizens” is not *civis* or *ciuis*, but *cives*.

B. *The Eclogues*

The *Eclogues* are ten pastoral poems averaging 83 lines each. They were mandatory reading in founding-generation schools. A legend from the first eclogue adorned the first seal of the Commonwealth of Virginia, apparently designed by George Wythe—later a delegate to the 1787 convention and a leading ratifier.⁷⁰ As noted above,⁷¹ a shortened version of a

⁶⁹P. VIRGILI MARONIS, OPERA (R.A. B. Mynors 1980).

⁷⁰GRUMMERE, *supra* note 2, at 14 claims that George Mason designed the first Virginia state seal, featuring *Ec.* 1.6. (*Deus nobis haec otia fecit*—“God [or “a god”] has created this leisure [i.e., this idyllic existence] for us”). However, this claim does not seem to be accurate; Mason served on the designing committee, but it was Wythe who proposed the design. Lyon G. Tyler, *The Seal of Virginia*, 3 WM. & MARY COLLEGE Q., HISTORICAL PAPERS at 97 (1894).

verse from the *Eclogues* also appears on the Great Seal of the United States.

The *Eclogues* are organized in subtle patterns. The late Oxford University classicist Jasper Griffin explained:

The *Eclogues* are ten separate poems but they are also carefully arranged into an elegant whole. . . . [At the end of the fifth poem] there is a moment of pause and retrospection at the center of the book . . . Evidently the central division is meant to be felt. The poems alternate in form, the odd-numbered ones being in dialogue . . . while the even-numbered poems are narratives for a single speaker. The two longest *Eclogues* are the Third and Eighth, which come in the middle of the two halves of the book, and each contains eight lines in praise of Pollio, Virgil's patron. The three poems which depart furthest from the ordinary pastoral style are numbers 4, 5, and 6, placed together at the centre, and the two poems in which Virgil's friend the poet Gallus plays a role are 6 and 10, framing the second half of the collection. There are other patterns and connections which may be discovered by the reflective reader.⁷²

Thus, the collection is variously divided into halves, thirds, and quarters.

Gouverneur Morris, the primary drafter of the finished Constitution and sole drafter of the Preamble, was conversant with the *Eclogues*,⁷³ and he

In any event, the legend was soon replaced. *Id.* at 92.

⁷¹*Supra* Part II.

⁷²GRIFFIN, *supra* note 2, at 23-24.

⁷³*E.g.*, Gouverneur Morris to John Jay, Aug. 6, 1783, FOUNDERS ONLINE, <https://founders.archives.gov/documents/Jay/01-03-02-0017> (reciting the line *nimum ne crede Colori* from E. 2.17-18. This line is part of a couplet that is a caution against race prejudice: *o formose puer, nimum ne crede coloris; // alba*

seems to have constructed the Preamble in a broadly similar way: The Preamble’s meter and structure feature distinct divisions into halves, thirds and quarters, all forming a balanced whole.⁷⁴

The *Eclogues* were an important source for participants in the 1787-1790 constitutional debates. George Mason drew on them when opposing the Constitution at his state’s ratifying convention. Understanding how he used the *Eclogues* requires some background:

The Constitution prohibits both the federal government and the states from adopting ex post facto laws.⁷⁵ Prior to the Supreme Court decision in *Calder v. Bull*,⁷⁶ many believed that the Ex Post Facto Clauses banned not only retroactive criminal laws, but retroactive civil laws as well.⁷⁷ If so, the ex post facto ban would void curative statutes that, while technically retroactive, actually protected rather than impaired reliance interests.

Before the Revolution, much of Virginia’s “northern neck” was owned by England’s Fairfax family. Once the war started, Virginia adopted statutes confiscating much of the Fairfax estate. Virginia then sold parts of the estate

ligustra cadunt, vaccinia nigra leguntur—“O handsome boy, don’t trust too much to color; white privet berries [merely] fall, while black blueberries are gathered”).

Lord Mansfield reportedly recited the second of these two verses when delivering the judgment in *Somerset’s Case*, Lofft 1, 98 Eng. Rep. 499 [K.B. 1772] (holding that slavery did not exist in England). 3 JOHN CAMPBELL, *THE LIVES OF THE CHIEF JUSTICES OF ENGLAND* 318 (7th ed., 1878).

⁷⁴Robert G. Natelson, *Understanding the Constitution: The Style of the Preamble*, EPOCH TIMES, Aug. 8, 2021, <https://i2i.org/understanding-the-constitution-the-style-of-the-preamble/>.

⁷⁵U.S. CONST. art. I, § 9, cl. 3 (banning federal ex post facto laws) & § 10, cl. 1 (banning state ex post facto laws).

⁷⁶3 U.S. (3 Dall.) 386 (1798).

⁷⁷See generally Natelson, *Retroactivity*, *supra* note 2.

to settlers and to land companies (particularly the Indiana Company), which sold to settlers. Mason argued that the federal courts might consider these Virginia statutes to be *ex post facto* laws, thereby causing thousands of Virginians to lose their land.

Because the first eclogue begins with a lament from a character who lost his own farm in the Roman civil wars, it presented an opportunity for Mason:

I dread the ruin that will be brought on 30,000 of our people with respect to disputed lands. . . . Many settled on them, on terms which were advertised. How will this be with respect to *ex post facto* laws? We have not only confirmed the title of those who made the contracts, but those who did not, by a law in 1779, on their paying the original price . . . Three or four counties are settled on the lands to which [the Indiana] company claims a title, and have long enjoyed it peaceably. All these claims before those Courts, if they succeed, will introduce a scene of distress and confusion never heard of before. Our peasants will be like those mentioned by Virgil, reduced to ruin and misery, driven from their farms, and obliged to leave their country.—*Nos patriam fugimus—et dulcia linquimus arva*⁷⁸ (“We flee our homeland and leave our sweet fields.”)

Members of the founding generation often quoted the classics from memory,⁷⁹ and that seems to have been the case here: the original wording is “*nos*

⁷⁸George Mason, *Remarks at the Virginia Ratifying Convention*, 10 DOCUMENTARY HISTORY, *supra* note 2, at 1407-08 (Jun. 19, 1788).

⁷⁹GRUMMERE, *supra* note 2, at ix (“Texts were often quoted from memory and occasionally altered to suit the circumstances.”).

patriae fines et dulcia linquimus arva—“we depart from the borders of our country, we leave our sweet fields.”⁸⁰ But Mason’s quotation was close enough, and it would have communicated to his audience powerful associations engendered from reading Virgil in childhood.

Another controversial portion of the Constitution was the grant of power to Congress to enact “direct taxes”—that is, levies on heads (capitations), assets, incomes, and livelihoods.⁸¹ When imposed on heads and assets, direct taxes were considered “dry taxes”—that is, there was no revenue stream to pay for them. They could inflict hardships on farmers, who often were land rich but cash poor.

The Anti-Federalist essayist “A Farmer” (probably John Francis Mercer, who had served briefly as a Maryland delegate to the Constitutional Convention) attacked the direct tax power with a line from the third eclogue.⁸² That poem depicts a conversation among three shepherds, one of whom decries how another shepherd is treating ewes whose owner entrusted him with their care:

*hic alienus ovis custos bis mulget in hora,
et sucus pecori et lac subducitur agnis.*⁸³

⁸⁰ *Ec.* 1.3.

⁸¹U.S. CONST. art. I, § 8, cl. 1 (authorizing direct taxes). For explanations of which levies were direct taxes and “dry taxes”, see Robert G. Natelson, *What the Constitution Means by “Duties, Imposts, and Excises”—and Taxes (Direct or Otherwise)*, 66 CASE WESTERN RES. L. REV. 297, 335-36 (2015); Robert G. Natelson, *More Evidence That “Direct Taxes” Include Levies on Wealth and Income*, <https://reason.com/volokh/2024/07/19/more-evidence-that-direct-taxes-include-levies-on-wealth-and-income/>.

⁸²“A Farmer III” (Part 2), BALTIMORE GAZETTE, Mar. 18 1788, 11 DOCUMENTARY HISTORY, *supra* note 2, at 388, 392.

⁸³*Ec.* 3.5-6. “A Farmer” rendered it as *Oves [custos] bis mulget in hora, et*

“A Farmer” translated these verses for his readers as, “This hireling keeper milks his ewes twice an hour, and the flock are robbed of strength and the lambs of milk.” It buttressed the point that direct taxes hit the poor hardest.

Another use of the third eclogue occurred in an odd newspaper exchange between “News-Monger” and a person who wrote a column satirizing him. “News-Monger” alluded to Virgil’s slighting reference to a poet named Bavius to indicate how his satirist would be remembered.⁸⁴

In still another reference to the third eclogue, an opponent of the Constitution employed a famous line to warn that the Society of the Cincinnati was “snake lurking in the grass.”⁸⁵ The society consisted of former Continental Army officers and was hereditary;⁸⁶ Antifederalists considered it to be a nursery for a dangerous American aristocracy.

succus pecori // et lac subducitur agnis,” without appreciable change of meaning.

⁸⁴“News-Monger,” LANSINGBURGH NORTHERN CENTINEL, Dec. 18, 1787, DOCUMENTARY HISTORY, *supra* note 2, NY-Supp 110, 113. The relevant lines are at *Ec.* 3.90-91 (*Qui Bavium non odit, amet tua carmina, Maevi // atque idem iungat vulpes et mulgere hircos*—“If someone doesn’t hate Bavius, let him love your songs, Maevius, and also harness foxes and milk billygoats.” In other words, anyone who likes Bavius should be cursed with hopeless tasks).

The author also quoted from the ninth book of the *Aeneid*. See text accompanying notes ___ *infra*.

⁸⁵*Qui legitis flores et humi nascentia fraga, // frigidus—o pueri (fugite hinc!),—latet anguis in herba*—“Ye who gather flowers and earth-born strawberries—O, lads, flee from here—a snake lurks in the grass!” *Ec.* 3.92-93. “Algernon Sidney IV,” *To the People of the United States of America*, PHILA. INDEPENDENT GAZETTEER, Apr. 23, 1788, DOCUMENTARY HISTORY, PA-SUPP., *supra* note 2, at 2472. John Jay had referred to the same passage when writing to Charles Gravier, comte de Vergennes, the French foreign minister. John Jay to Vergennes, c. Sept. 11, 1782, FOUNDERS ONLINE, <https://founders.archives.gov/documents/Jay/01-03-02-0043>.

⁸⁶ *Society of the Cincinnati*, ENCYCLOPAEDIA BRITANNICA,

Finally, after New York adopted the Constitution but ratification still was pending elsewhere, a New York Antifederalist applauded the decision of his state’s legislature to evict from that assembly all officeholders in the new federal government—apparently because they were “snakes in the grass.”⁸⁷

The fourth eclogue related the birth of a child who would herald a new golden age. It frequently is called the “Messianic Eclogue,” and for many years “accepted as a prophecy of the birth of Christ.”⁸⁸ During the Founding era, it remained a subject of some interest.⁸⁹

In Roman mythology, Jupiter was king of the gods. He had been preceded by his father Saturn. Although Saturn eventually became identified with the Greek god Chronos, originally Saturn was an ancient Italian agricultural deity. (*Satum* is a form of the verb meaning “to sow.”) Romans looked back to Saturn’s reign as a golden age. Employing the poetic plural, the fourth eclogue calls the reign of Saturn *Saturnia regna*.⁹⁰

While the Constitution’s ratification was pending, some Federalist newspapers printed cartoons depicting thirteen columns representing the thirteen states. As each state ratified the Constitution, its column rose from a

<https://www.britannica.com/topic/Society-of-the-Cincinnati>.

⁸⁷“A Citizen to the Citizens of New York,” Apr. 7, 1790, 19 FIRST CONGRESS, *supra* note 2, at 1075.

⁸⁸GRIFFIN, *supra* note 2, at 26.

⁸⁹*See, e.g.*, SAMUEL HENLEY, OBSERVATIONS IN THE SUBJECT OF THE FOURTH ECLOGUE, THE ALLEGORY IN THE THIRD GEORGIC, AND THE PRIMARY DESIGN OF THE AENEID OF VIRGIL (London, 1788) (responding to another interpretation). The author was a correspondent of Thomas Jefferson, to whom he sent at least one of this publications. Samuel Henley to Thomas Jefferson, Mar. 18, 1786, FOUNDERS ONLINE, <https://founders.archives.gov/documents/Jefferson/01-09-02-0300>.

⁹⁰*Ec.* 4.6.

prostrate to a vertical position, producing a growing colonnade. Thus, on June 11, 1788, the Massachusetts *Centinel* celebrated the predicted ratification by Virginia with a cartoon showing vertical columns for the eight states that already had approved the Constitution together with Virginia's column in a 45-degree position.⁹¹ Above the columns was the fourth eclogue's phrase, *REDEUNT SATURNIA REGNA*—"the reign of Saturn returns."⁹² However, New Hampshire ratified before Virginia and thereby became the crucial ninth state.⁹³ So the June 25, 1788 edition of the *Centinel* printed another cartoon with nine vertical columns, Virginia's column still in the 45 degree position, and the legend *ACTUM EST*—"it is done."⁹⁴

The following day, the Boston *Independent Chronicle* commemorated New Hampshire's adherence to the Union with a similar cartoon, this one with nine vertical columns, Virginia's column in the 45 degree position, and New York's still lying prostrate. The legend over this cartoon was the fourth eclogue's line, *INCIPIENT MAGNI PROCEDERE MENSES!*⁹⁵—"The great months will now begin!"⁹⁶

On July 22, a New Hampshire paper published an "Anniversary Ode" both to commemorate Independence and to celebrate the Constitution.⁹⁷ It

⁹¹MASS. CENTINEL, June 11, 1788, 10 DOCUMENTARY HISTORY, *supra* note 2, at 1747.

⁹²*Ec.* 4.6.

⁹³ U.S. CONST. art. VII (providing that the Constitution becomes effective upon the ratification of nine states).

⁹⁴MASS. CENTINEL, June 25, 1788, 10 DOCUMENTARY HISTORY, *supra* note 2, at 1747.

⁹⁵BOSTON INDEP. CHRON., Jun. 26, 1788, 28 DOCUMENTARY HISTORY, *supra* note 2, at 403.

⁹⁶*Ec.* 4.12.

⁹⁷*Anniversary Ode*, NEW HAMPSHIRE SPY, July 22, 1788, 28 DOCUMENTARY

was prefixed with yet another excerpt from the fourth eclogue:

*Talia s[a]jecla, suis dixerunt, currite, fusis
Concordes stabili fatorum numine Parca[e].*⁹⁸

“Such an epoch hasten on,” said the Fates to their
spindles

In agreement with the firm spirit of destiny.

The use of the *Eclogues* in the popular press—invariably in the original Latin—testifies to the place of these poems in the consciousness of the founding generation.

B. *The Georgics*

The *Georgics* consist of four “books” (scrolls) totaling 2,188 lines. They celebrate farming, rural life, rustic virtues, and the Italian countryside. A subordinate theme is that agriculture created the character of the Roman people: virtuous, tough, fit to conquer.⁹⁹

Americans cited the *Georgics* to glorify agriculture and the rustic virtues.¹⁰⁰ The *Georgics*’ phrase *O fortunatos nimium, sua si bona norint, // agricolos!*¹⁰¹—“O, too-fortunate farmers, if you only knew how good

HISTORY, *supra* note 2, at 437.

⁹⁸*Ec.* 4.46-47.

⁹⁹GRUMMERE, *supra* note 2, at 8 (discussing the theme that Roman agricultural toil made possible Roman conquest).

¹⁰⁰The *Georgics* was not the only one of Virgil’s works cited for that ideal. *See, e.g.* 1 JOHN ADAMS, DEFENCE OF THE CONSTITUTIONS OF THE UNITED STATES OF AMERICA 159 (1787) (relying on Francis Bacon’s citation of *Aen.* 1.531 when discussing how political power follows land ownership).

¹⁰¹*Geo.* 2.458-59.

you have it!” —appeared in a 1767 plea for agriculture as the secret to colonial happiness.¹⁰² Americans continued to use the *Georgics* that way in subsequent years.¹⁰³

Thus, the New York City procession celebrating the Constitution’s ratification featured a plow drawn by six oxen and bearing the slogan *Fortunati agricola*.¹⁰⁴ Although the slogan’s grammar was garbled,¹⁰⁵ the fact that the Latin phrase appeared in a popular parade at all indicates the public’s familiarity with the poem.¹⁰⁶

In the *Georgics*, Virgil admitted he was writing on agriculture partly to secure his own fame: *temptanda via est, qua me quoque possim // tollere humo*

¹⁰²GRUMMERE, *supra* note 2, at 7.

¹⁰³ *E.g.*, Richard Peters to George Washington, Jul. 16, 1794, FOUNDERS ONLINE, <https://founders.archives.gov/documents/Washington/05-16-02-0283>; Thomas Jefferson to Edward Rutledge, Dec. 27, 1796, FOUNDERS ONLINE, <https://founders.archives.gov/documents/Jefferson/01-29-02-0189>.

¹⁰⁴Noah Webster, *Description of the New York City Federal Procession*, N.Y. DAILY ADVERTISER, Aug. 2, 1788, 21 DOCUMENTARY HISTORY, *supra* note 2, at 1630, 1633.

¹⁰⁵If the slogan was an address to a single farmer, it should have read *Fortunate agricola*. If to more than one farmer, then *Fortunati agricolae*. If it was merely a recital that farmers were fortunate, then, again, *Fortunati agricolae*. The error may not have been that of the sign-maker but of Webster in reporting what he saw or of the printer in transcribing it.

¹⁰⁶Other Founding-era uses of the *Georgics* include John Wendell to Benjamin Franklin, Oct. 30, 1777, FOUNDERS ONLINE, <https://founders.archives.gov/documents/Franklin/01-25-02-0080> (using a variation of the *fortunatos agricolas* passage to communicate that the British people did not understand their own interests) & David Hartley to Benjamin Franklin, May 1, 1782, FOUNDERS ONLINE, <https://founders.archives.gov/documents/Franklin/01-37-02-0174> (reciting *Geo.* 4.237-238, which refers to the conduct of angry bees; the same letter also paraphrases *Aen.* 1.291).

victorque virum volitare per ora"¹⁰⁷—"This way must be tried by which I also can rise from the earth and, victor among men, fly across their lips." The Antifederalist writer, "A Republican," employed this line to justify his defense of New York Governor George Clinton.¹⁰⁸ Rather than recite the Latin, however, he quoted John Dryden's 1697 translation: "New ways he must attempt, his grovling name//To raise aloft, and wing his flight to fame."¹⁰⁹

Although educated members of the founding generation admired this agricultural poem, they cited it less than the *Eclogues* or the *Aeneid* during the ratification debates. A principal reason may be the technical nature of its subject matter.

C. *The Aeneid*

The *Aeneid* is an epic consisting of nearly 10,000 lines in twelve "books" (i.e., scrolls). It was structured loosely on Homer's *Iliad* and *Odyssey*, although in contrast to its predecessors it treats wandering first and warfare second. It celebrates the achievements of Octavian/Augustus by narrating the exploits of his reputed ancestor. That ancestor was Aeneas, the son of a union of Anchises, a mortal, and the goddess Venus.

Aeneas appears repeatedly in the *Iliad* as a Trojan hero.¹¹⁰ According to Virgil's story—borrowed from pre-existing Roman legend—during the Greek sack of Troy, he made his way out of the city, leading his wife and son

¹⁰⁷ *Geo.* 3.8-9.

¹⁰⁸"A Republican," N.Y. J., Sept. 6, 1787, 19 DOCUMENTARY HISTORY, *supra* note 2, at 16.

¹⁰⁹In Dryden's translation, which is more poetical than literal, the lines are *Geo.* 3.13-14.

¹¹⁰See *Hom. Il.*, books 2, 5, 6, 8, 11, 12, 13, 14, 15, 16, 17, 20, & 23.

and carrying his aged father. His wife was lost in the melee, but the rest of them joined with other Trojan refugees, divinely instructed to establish a new homeland in Italy. In the first half of the *Aeneid*, the group is forced (by storms, among other mishaps) to wander from place to place, finally arriving in Latium. In the second half, they must fight to establish themselves in their new home. The leader of their Latin opponents is Turnus, whom Aeneas eventually kills. The Trojans then merge with the Latins to form the hybrid group that eventually becomes the Roman people.

Although a military hero, Aeneas is not a cut-'em-up ruffian like Achilles. He is thoughtful and generally tries to do the right thing. His chief attribute is *pietas*—a word usually translated as “piety,” but more akin to dutifulness. He is *pius* toward the gods, toward his people, toward his family, and his mission.¹¹¹ *Pietas* forces him make to painful choices, some of which have ugly consequences, in part because of his own mistakes.

By succeeding in Italy, Aeneas founds a people destined to rule the world. Of these, Jupiter says, *His ego nec metas rerum nec tempora pono // imperium sine fine dedi*: “On them I place no bounds of space or time; to them I have given rule without end.”¹¹²

¹¹¹KEITH, *supra* note 2, at 100 (“Virgil redefines the nature of epic heroism moving away from the Homeric conception of a singular pre-eminent warrior’s martial prowess or an extraordinary individual’s intrepid resourcefulness to the Roman communitarian ethic of overlapping responsibility to gods, society and family captured in the Latin word *pietas*, ‘dutiful respect’”).

Cf. Benjamin Franklin to Jared Eliot, Sept. 12, 1751, FOUNDERS ONLINE, <https://founders.archives.gov/documents/Franklin/01-04-02-0057> (arguing that self-praise is not always wrong, and quoting *Aen.* 1.378-79: *Sum pius Aeneas . . . fama super aethera notus*. Aeneas was addressing a young woman he suspected was a goddess—that is, Venus, his mother).

¹¹²*Aen.* 1.278-279.

One can see how this tale might have appealed to Founding-era Americans: Aeneas leads a group forced to leave their home. They proceed under divine guidance to a new and pure Western land. They endure great struggles. In their final triumph, they are free, and they have divine assurance of a magnificent future.

But it is not just the tale that appealed to Founding-era Americans. To explain this, I must share a personal observation: Unlike the traditional student of Latin, who begins in high school or earlier, I did not embark upon the language until I was in my thirties and had studied three other foreign languages. I thus had an unusual perspective: I had read the *Aeneid* in English as a young man, and found the story interesting, but nothing more. Then, after studying Latin for a year or two, I was introduced to the epic in its original language, and since that time I have read and written out all of it—much of it again and again.

Its power and beauty are astounding.

It was that power and beauty, as well as the story and its length, that among the Constitution's ratifiers rendered the *Aeneid* the most-quoted poem of all.¹¹³

¹¹³However, this is an appropriate point to discount one story of alleged influence. Several authors have claimed that George Washington ordered for Mount Vernon a statue of Aeneas carrying his father out of Troy. GUMMERE, *supra* note 2, at 15; ZIOLKOWSKI, *supra* note 2, at 147. In fact, Washington ordered a statue of Julius Caesar, not of Aeneas. His European supplier, unable to find a suitable statue of Caesar, sent Aeneas instead, hoping the substitution would be satisfactory. INVENTORY OF THE CONTENTS OF MOUNT VERNON xv - xvi (Worthington Chauncey Ford, ed. 1810). When an inventory was made of Mount Vernon in 1810, the Aeneas statue was not present, indicating that either Washington or his successors had disposed of it. See *generally id.* Moreover, there was almost nothing in Washington's library to suggest interest in the Greco-Roman classics—not even a work by the

The first book of the *Aeneid* begins with a frightful storm that shipwrecks Aeneas and his followers and destroys part of their fleet. In the aftermath,

*Adparent rari nantes in gurgite vasto,
arma virum, tabulaeque, et Troia gaza per undas.*

“Scattered swimmers appear in the vast whirlpool,
the weapons of men, planks, and Trojan treasure through the
waves.”¹¹⁴

John Adams reflected the Founders’ low opinion of human capacity when he used the first of those two lines to describe the rarity of great political talent in the recurrent shipwreck of political life. Among Adams’ “scattered swimmers” was Oliver Ellsworth, a delegate to the 1787 Federal Convention, one of Connecticut’s first two Senators, the principal author of the Judiciary Act of 1789, and later Chief Justice of the United States.¹¹⁵

To return to the story: Those remaining among Aeneas’ followers find themselves on the coast of Africa, where Queen Dido, formerly a Phoenician princess, has founded the new city of Carthage. Aeneas makes his way into Carthage, and the queen offers him and his followers permanent sanctuary.

The ratification debates include several references to Book 1, particularly on the subject of hardship. Some writers quoted a version of Aeneas’ effort to cheer up his forlorn men: *revocate animos maestumque*

otherwise-omnipresent Cicero. *Id.* at 14-40 (listing Mount Vernon library holdings).

¹¹⁴*Aen.* 1.118-119.

¹¹⁵John Adams to William Tudor, May 9, 1789, FOUNDERS ONLINE, <https://founders.archives.gov/documents/Adams/06-19-02-0311>.

*timorem // mittite: forsan et haec olim meminisse iuvabit*¹¹⁶— “Recover your spirits, set aside your sorrow and fear: perhaps someday it will be pleasing to remember even this.”¹¹⁷

Likewise, a North Carolina essayist writing a pamphlet signed “A Citizen and A Soldier” portrayed the lamentable results of his state’s preliminary decision to stay out of the Union with the remark Aeneas made on seeing that Troy’s sad fate was known even in faraway Carthage: *sunt lacrimae rerum*—“There are tears for things.”¹¹⁸

On a more upbeat note was the decision of the *New York Packet* newspaper to choose as its motto Queen Dido’s promise of refuge and equal

¹¹⁶*Aen.* 1.202-203.

¹¹⁷Charles Thomson to William Ellery, May 26, 1788 24 DOCUMENTARY HISTORY, *supra* note 2, at 264:

Sensible of our inexperience in the art of government and of the self sufficiency of those who would probably take the reins I dreaded the mischiefs that might flow from a wanton abuse of power and liberty too easily acquired. I confess we have escaped better than I expected.

I am therefore encouraged to hope for a favourable issue and to conclude with “*forsan et haec olim meminisse iuvabit.*”

Thomson was the secretary of the Continental and Confederation Congresses. Ellery, from Rhode Island, was a signer of the Declaration of Independence and the Articles of Confederation.

See also John Adams to Henry Marchant, Aug. 18, 1789, 25 DOCUMENTARY HISTORY, *supra* note 2, at 569 (*Haec olim meminisse iuvabit*); John Adams to Elbridge Gerry, Sept. 5, 1783, FOUNDERS ONLINE, <https://founders.archives.gov/documents/Adams/06-15-02-0117> (same).

¹¹⁸A CITIZEN AND SOLDIER, Aug. 27, 1788, 31 DOCUMENTARY HISTORY, *supra* note 2, at 527, 544:

Thus rejected by the union, and without any legal government, you must soon be the sport of a wicked set of paper-money plunderers, and subject to every caprice that abandoned counsel

treatment: *Tros Tyriusque mihi nullo discrimine agetur*¹¹⁹ (“Whether Trojan or Phoenician, for me there will be no difference”).¹²⁰

At the end of the first book, Dido invites Aeneas and some of his leading men to a banquet, and then urges him to tell his story. As he begins to do so, Book 2 opens with the words *Conticuere omnes*¹²¹—“they all fell silent.” These were the words with which Charles Thomson, the secretary to the Continental and Confederation Congresses, described audience reaction when Patrick Henry began to speak.¹²²

In Book 2, Aeneas begins by regretting the task of recalling the loss of his home, stating that even the savage Myrmidons and Dolopians of uncultivated Thessaly might weep at the retelling:

Infandum, regina, iubes renovare dolorem . . .

quaeque ipse miserrima vidi

et quorum pars magna fui. Quis talia fando

Myrmidonum Dolopumve aut duri miles Ulixi

*temperet a lacrimis?*¹²³

It is unspeakable, O Queen, that you order me to
relive the pain

such unhappy things I have seen

can direct. *Sunt lachrymæ [sic] rerum.*

¹¹⁹*Aen.* 1.574.

¹²⁰19 DOCUMENTARY HISTORY, *supra* note 2, at lxi, lxii (editor’s commentary) (reporting the motto).

¹²¹*Aen.* 2.1.

¹²²GRUMMERE, *supra* note 2, at 18.

¹²³*Aen.* 2.3-8.

And in which I played a large role. Who in speaking
of such things
—even Myrmidons or Dolopians or that harsh
soldier Ulysses—
could refrain from tears?

But he forges ahead, and relates the story of the Trojan horse. His narrative, as told by Virgil, is our primary source for this episode, not the *Iliad* or the *Odyssey*.¹²⁴

The Trojans find that the Greeks have abandoned their siege and left a huge wooden horse behind. When some propose wheeling the structure into the city for religious purposes, the elderly priest Laocoon warns, “I fear Greeks even when bearing gifts.” *Timeo Danaos et dona ferentes*.¹²⁵ But Juno sends a sea serpent that kills Laocoon and his sons, and intimidates almost everyone else. Then a Greek agent pretending to be a deserter persuades them to bring the horse within the walls. That night, the equine effigy opens, and Hellenic soldiers emerge. The soldiers open the city gates, and they and their comrades capture and destroy the town. After relating the story of the Trojan horse, Aeneas tells how he fought the invaders until the Trojan cause became hopeless. Then, instructed by the shade of his dead wife, he escapes with his father and son to rendezvous with other Trojan refugees and begin their voyage to a new home.

Participants in the constitutional debates used this story in various ways. A personal example appears in a letter from John Jay to John Witherspoon, a signer of the Declaration of Independence and President of

¹²⁴ The account in *Hom., Od.*, 8, is rather brief.

¹²⁵ *Aen.* 2.49.

the College of New Jersey (today, Princeton University). Jay recalled an unhappy sea voyage with the words “With Respect to the disagreeable [sic] voyage in which your Son shared with us, I wont [sic] say *jubes renovare dolorem*”—part of “It is unspeakable, O Queen, that you order me to relive the pain.”¹²⁶

An essayist writing as “A Foreign Spectator” thought there was much to be gained by reliving the fall of Troy. His essay explained why a popular republic should rely more on state militias rather than a standing army for defense. His (or her) argument is too extensive to summarize here, but at one point the author carefully distinguished the respective qualities that create citizen soldiers, as opposed to professionals. Entertainment has a role in creating the necessary qualities for militiamen:

To patriotic and solemn minds heroic tragedies are the finest entertainments and extremely useful in republics, with history, epic poetry, and odes of the same spirit. . . . While the world remains brave patriots will sigh over Hector, dragged at the wheels of a cruel foe, mangled and steeped in blood, round the walls he had so long defended with a valiant arm; and will hear the sweetest music in these words of Virgil; that represent his ghost weeping over the conflagration of Troy.¹²⁷

Antifederalists believed the Constitution would open the door to aristocracy, and they relied on the story of the Trojan horse to slam home their message. In their opinion, the Constitution, featuring excessive federal

¹²⁶*Aen.* 2.3. John Jay to John Witherspoon, Apr. 6, 1784, FOUNDERS ONLINE, <https://founders.archives.gov/documents/Jay/01-03-02-0248>.

¹²⁷“A Foreign Spectator,” PHILA. INDEP. GAZ, Sept. 8, 1787, 32 DOCUMENTARY HISTORY, *supra* note 2, at 150, 151-52. The essayist proceeded to quote extracts from *Aen.* 2.270-279, describing Hector’s state.

powers and lacking a bill of rights, was a part of a plan to gull Americans. “Philadelphiensis” recalled Virgil’s account of the Trojans erecting the wooden beast in the city.

*Instamus tam[en] immemores, caecique furore
Et monstrum infelix sacrata sistimus arce*¹²⁸

Which the author translated as

Thus we, by madness blinded and o’ercome,
Lodge the dire monster in the sacred dome.¹²⁹

On the other hand, Virginia Federalist Francis Corbin used the same story to signal his contempt for the Antifederalists and their charges of “aristocracy” by comparing them to Virgil’s savage Myrmidons and Dolopians:

But I conceived it to be the business of those who projected themselves on the occasion as *true Federalists*, to evince themselves to be, as much as possible, *True Democrats*; knowing full well that if the Least opening had been given, [Patrick] Henry & his [pack?], “Myrmidonum Dolopumve” would have been open mouth’d agt. Aristocracy.¹³⁰

After Rhode Island—a state widely held in contempt for its redistributionist policies—initially rejected the Constitution, a Federalist essayist from that state expressed relief. “Columbus” wrote:

Had this State, while prosecuting its present system, sent

¹²⁸*Aen.* 2.244-245.

¹²⁹“Philadelphiensis IX,” PHILA. FREEMAN’S J., Feb. 6, 1788, 16 DOCUMENTARY HISTORY, *supra* note 2, at 57.

¹³⁰Francis Corbin to James Madison, Nov. 12, 1788, FOUNDERS ONLINE, <https://founders.archives.gov/documents/Madison/01-11-02-0250>.

delegates to the continental convention; had they, agreeably to the requisition, recommended a convention to consider the new constitution, and unanimously ratified it, the other States would have felt some new jealousies; for if Troy had reason “to fear the Greeks even when they offered presents,”¹³¹ how much more would those States which have adopted the new constitution had to fear that there was some latent fraud, some dangerous innovation in order and justice if Rhode-Island had adopted it . . .¹³²

Virgil’s story of the Trojan horse thus offered fodder for both sides.¹³³

¹³¹*Aen.* 2.49 (*quidquid id est, timeo Danaos et dona ferentes*).

¹³²“Columbus,” NEWPORT HERALD, Jan. 17, 1788, 24 DOCUMENTARY HISTORY, *supra* note 2, at 84, 85.

¹³³Both before and after the ratification debates, prominent members of the founding generation resorted to another line from the second book of the *Aeneid*. It was spoken as part of Aeneas’ encouragement of Trojan resistance after the Greeks were sacking the city:

. . . *moriatur et in media arma ruamus.*
una salus victis nullam sperare salutem.

Let us die, and tear into the midst of the fray.

There is but one safety for the vanquished, and that is to hope for none.

Aen. 2.353-54.

See Francis Dana to Abigail Adams, Jun. 23, 1798, FOUNDERS ONLINE, <https://founders.archives.gov/documents/Adams/04-13-02-0068>:

Had Switzerland hearkened to the sage & solemn Council of their Countryman Vattel, she might still have preserved her Independence . . . It is risking everything, only to listen to the least proposition: then they might truly say *Una salus—nullam sperare salutem*.

See also John Adams to Elbridge Gerry, Sept. 8, 1783, FOUNDERS ONLINE,

So also did the *Aeneid*'s third book. It recounts the Trojans' early wanderings, along with encounters with Greeks and with other Trojan groups. There is also a visit to the land of the Cyclops.

Aeneas makes an abortive effort to found a colony in Thrace, but is warned away by the spirit of the dead Polydorus: *heu fuge crudeles terras, fuge litus avarum*¹³⁴—“Oh, flee this harsh land, flee the shore of greed.” Polydorus, it seems, had been commissioned by the Trojan king Priam to carry gold into Thrace, but once Troy was sacked the Thracian king slew Polydorus and stole the gold: *quid non mortalia pectora cogis, // auri sacra fames!*¹³⁵—“What do you not force mortal hearts to do, cursed hunger for gold!”

Federalists and Antifederalists enlisted these quotations. “A Citizen” wrote on the Federalist side “If this new constitution passes . . . I would say to the Europeans, at least the fettered part of them . . . (and three fourths are fettered) ‘Heu fuge crudeles, fuge terras littus [*sic*: should be *litus*] avarum.’”¹³⁶ On the Antifederalist side was an impressive essay by three authors attacking the Constitution for its concessions to the slave trade, a trade due to “a cursed thirst for gold.”¹³⁷

<https://founders.archives.gov/documents/Adams/06-15-02-0124> (using the same line).

¹³⁴*Aen.* 3.44.

¹³⁵*Aen.* 3.56-57.

¹³⁶“A Citizen,” HUDSON WEEKLY GAZETTE, Jan. 24, 1788, 20 DOCUMENTARY HISTORY, *supra* note 2, at 652.

¹³⁷Consider Arms, Malachi Maynard & Samuel Field, Dissent to the Massachusetts Convention, HAMPSHIRE GAZETTE, April 16, 1788, 7 DOCUMENTARY HISTORY, *supra* note 2, at 1733, 1738. Other Founders who resorted to the same quotation at various times of the lives included Benjamin Franklin and James Madison. Benjamin Franklin, *The Busy-Body*

Federalist Theodore Foster borrowed a line from the third book when assailing Rhode Island’s use of paper money. Although inflatable paper currency had been issued for the relief of debtors, it also caused great hardship among many. The Constitution sought to cure the problem by prohibiting state issuance of bills of credit or making any medium other than silver and gold coin legal tender.¹³⁸ Foster wrote,

This Wicked Paper Money System has the Property of Stripping a Man of all his Earnings after a Life of Industry, and resting the Means of his subsistance [*sic*] in the Hands of Idlers, or Sharpers, without his having it in his Power in any Manner to remedy the Mischief—When he thought by his Industry he had wherewith to live he sees Want rise up before him and perplexity surround him on every side—‘*Dei talem Pestem avertite nobis*¹³⁹—’ May the Glorious new Constitution come over us like a Mantle and Shield us from the Dire Evils of anarchy and the Triumphs of Despotic Licentiousness and Shayism.¹⁴⁰

Foster’s Latin phrase had been spoken by the crewman of Ulysses when

No. 8, AMERICAN WEEKLY MERCURY, Mar. 27, 1729, FOUNDERS ONLINE, <https://founders.archives.gov/documents/Franklin/01-01-02-0040>; James Madison to William Bradford, Jun. 19, 1775, <https://founders.archives.gov/documents/Madison/01-01-02-0047> (“Virgil certainly gave a great proof of his knowledge of human nature when he exclaimed “*Quid non mortalia pectora cogis auri sacra fama?*””).

¹³⁸U.S. CONST. art. I, § 10, cl. 3. See generally Robert G. Natelson, *Paper Money and the Original Understanding of the Coinage Clause*, 31 HARVARD J.L. & PUB. POLICY 1017 (2008).

¹³⁹*Aen.* 3.620 (*di talem terris avertite pestem*).

¹⁴⁰Theodore Foster to Dwight Foster, Aug. 7, 1788, 25 DOCUMENTARY HISTORY, *supra* note 2, at 380, 381.

reporting the ravages of the Cyclops. However, the Constitution did not, in fact, rescue the political system from all cyclopean terrors. Very early in the First Federal Congress, Representative Samuel Livermore of New Hampshire, likened an impending bill draft to the blind Cyclops Polyphemus: *monstrum Horrend[um]—cui lumen ademptum*.¹⁴¹ “the fearful monstrosity, from whom his eye had been snatched.”¹⁴²

The *Aeneid*'s sixth book recounts the descent into the underworld by Aeneas and his guide, the Sibyl—a priestess of Apollo. Before their dissent, the sibyl explains that it's easy to go to the underworld; the difficulty is in getting out: *hoc opus, hic labor est*—“this is the task, this is the toil.”¹⁴³ Zabdiel Adams had learned that a similar precept pertained to lending money. Adams had a son at Dartmouth College, but was having trouble collecting his debts so as to pay his son's tuition. Adams wrote to John Wheelock, the college president:

¹⁴¹ *Aen.* 3.658.

¹⁴² Samuel Livermore to John Pickering, Jul. 11, 1789, in 16 FIRST CONGRESS, *supra* note 2, at 1005. Virgil's entire passage is a magnificent example of onomatopoeia, in this case to describe the thumping monstrosity:

*Vix ea fatus erat summo cum monte videmus
ipsum inter pecudes vasta se mole moventem
pastorem Polyphemum et litora nota petentem,
monstrum horrendum, informe, ingens, cui lumen ademptum.*

Aen. 3.655-658. Note the repetition of the letter “m,” which at the end of a word had a nasal quality in Roman speech. Elisions between words make the pace of the third and fourth lines very slow. The passage means, “Hardly had he spoken, when we saw the shepherd Polyphemus himself, moving his immense mass among his flocks from the top of the mountain, and seeking the familiar shore—a fearful monstrosity, ugly, huge, from whom his eye had been snatched.”

¹⁴³ *Aen.* 6.129.

Tho my estate is small, yet I have money already accumulated, and in safe hands [i.e., his debtors were solvent], sufficient, to say the least of it, to defray the expence of my son's education. But to recover it is an Herculean task. *Hic labor, hoc opus est* [sic]. Tender acts, a fear of the emission of paper money, and want of Confidence in Government, have, in their united operation, taken Specie, in a great Measure, out of circulation, & left us to fraud, distress and oppression. Many persons think that the adoption of the new continental government would work an immediate and radical cure of all our difficulties. Be it unto us according to their faith, I think an efficient Government would relieve us from many distresses, make money plentier, and raise the Value of our lands.¹⁴⁴

Aeneas' journey to the underworld was a source of other lessons as well. During the first session of the First Federal Congress (1789), Senator William Maclay of Pennsylvania reflected on the military organization of former General George Washington's plantation: "Did not the Roman poet understand nature to perfection, who makes his heroes marshal their armies of ghosts in the Elysian Fields; and spirits imitate in shadows the copies of their former Occupation?"¹⁴⁵ The same "Foreign Spectator" who wrote about the virtues of a militia¹⁴⁶ also commented on the role of religion in a republic. Religion could be useful—by, for example, strengthening force of oaths—if it communicated correct ideas about the afterlife.¹⁴⁷ These ideas were not

¹⁴⁴Zabdiel Adams to John Wheelock, Jan. 8, 1788, 4 DOCUMENTARY HISTORY, *supra* note 2, at 642, 643.

¹⁴⁵MACLAY, *supra* note 2, at 246-47.

¹⁴⁶ *Supra* note ___ and accompanying text.

¹⁴⁷ See Robert G. Natelson, *The Original Meaning of the Establishment*

necessarily Christian. “Foreign Spectator” commended Virgil’s views on the respective characters of those punished or rewarded after death.¹⁴⁸

While in the underworld, Aeneas meets Anchises, his father. Anchises predicts in detail the future greatness of Rome, and also discusses how the world was created.

*Principio caelum ac terras camposque liquentes
lucentemque globum lunae Titaniaque astra
spiritus intus alit, totamque infusa per artus . . .*¹⁴⁹

In the beginning the spirit nourished the sky and
lands

and infused the liquid fields [i.e., the sea] and the globe of
the moon

and the Titanian stars, and all the limbs

In notes for a speech to the Maryland ratifying convention, Charles Carroll of Carrollton predicted that the new Constitution would have the same effect on the entire federal system:

[W]hilst a difference of interests, real or supposed, may influence the individual States, occasion temporary disgusts, and a contrariety of views, the spirit of the federal Govt. will be one & entire, it will mix with, pervade, & animate the great body of the confederated Republick.

Clause, 14 WM. & MARY L.J. 73, 101-12 (2005) (discussing the Founders’ view of the interrelationship between oaths and religious belief).

¹⁴⁸“Foreign Spectator,” PHILA. INDEP. GAZETTEER, Aug. 17, 1787, 32 DOCUMENTARY HISTORY, *supra* note 2, at 108-109-10.

¹⁴⁹*Aen.* 6.724-726.

Spiritus intus alit: totamque infusa per artus

Mens agitat molem, et magno se corpore miscet.¹⁵⁰

In other words, just as a central spirit animates the world, the new Constitution would animate America.

We skip to Book 9. Aeneas and his followers are now in Italy, and in his temporary absence fighting breaks out between the native Latins and the immigrating Trojans. The most memorable episode in the book is the tale of two friends, Nisus and Euryalus—young Trojans who live, fight, and die together. The story was referenced during the newspaper exchange mentioned earlier between “News-Monger,” a Federalist, and his Antifederalist Critic.¹⁵¹ “News-Monger” wrote that he regretted “it is not in his power to give . . . immortality to his Parodist . . . He must therefore take his leave of him in the words of the poet.

—*‘Si quid mea carmina possint*

*Nulla dies unquam vos memori eximet oevo.’*¹⁵²

The lines are a shortened version of verses 446 and 447, in which Virgil pays tribute to Nisus and Euryalus:

Fortunati ambo! si quid mea carmina possunt,

*nulla dies unquam memori vos eximet aevo. . .*¹⁵³

O fortunate pair! If my songs can do anything

¹⁵⁰Charles Carroll of Carrollton, *Draft Speech for Maryland Convention*, Jan. 23 - Mar. 1788, 12 DOCUMENTARY HISTORY, *supra* note 2, at 832, 848.

¹⁵¹*Supra* note ___ and accompanying text.

¹⁵²“News-Monger,” LANSINGBURGH NORTHERN CENTINEL, Dec. 18, 1787, DOCUMENTARY HISTORY, *supra* note 2, at 113.

¹⁵³*Aen.* 9.446-447.

May no day erase them from eternal memory!

Book 11 depicts more warfare. The Latins' war leader, Turnus, is determined to push the Trojans out, despite the eagerness of some in his own camp for accommodation and peace. One of those in the peace party is Turnus' enemy Dranes, who in a public meeting demands of Turnus, *Quid miseros totiens in aperta pericula cives proicis?*¹⁵⁴—that is, “Why are you throwing your wretched citizens so many times into obvious danger?”

As we have seen, Antifederalist essayists attacked the Constitution because of its accommodations for slavery.¹⁵⁵ They attributed slavery to Virgil's “cursed lust for gold.”¹⁵⁶ They also depicted the Constitution's compromises with slavery as “throwing citizens into obvious danger.” This was the introduction to two successive essays by “Phileutherios” (Greek for “lover of freedom), appearing in the Hampshire Gazette.¹⁵⁷

We come now to the twelfth and final book of the *Aeneid*. This depicts the triumph of Aeneas over Turnus and the legal merger of the Latins with the Trojans. At one point, Turnus sees his Latin troops being defeated, so he fights more fiercely than ever:

Poenorum qualis in arvis
saucius ille gravi venantum vulnere pectus
tum demum movet arma leo, gaudetque comantis

¹⁵⁴*Aen.* 11.360-361.

¹⁵⁵*Supra* note ___ and accompanying text.

¹⁵⁶*Supra* note ___ and accompanying text.

¹⁵⁷“Phileleutheros,” HAMPSHIRE GAZETTE, May 21, 1788, 7 DOCUMENTARY HISTORY, *supra* note 2, at 1746 and Jun. 4, 1788, 7 DOCUMENTARY HISTORY, *supra* note 2, at 1748. The author rendered Virgil's line as *Quid miseros toties in aperta Pericula, prosius*.

*excutiens cervice toros fixumque latronis
impavidus frangit telum et fremit ore cruento
haud secus accenso gliscit violenta Turno.*¹⁵⁸

This is a difficult passage. The text compares Turnus to a *Poenorum* . . . *leo*—a Punic or Phoenician lion—but Dryden’s free translation of this passage, popular during the Founding era, rendered the beast a “Libyan lion,” perhaps on the supposition that a Punic lion also could be a Carthaginian creature. Here is Dryden’s translation:

As, when the swains the Libyan lion chase,
He makes a sour retreat, nor mends his pace;
But, if the pointed jav’lin pierce his side,
The lordly beast returns with double pride:
He wrenches out the steel, he roars for pain;
His sides he lashes, and erects his main:
So Turnus fares; his eyeballs flash with fire,
Thro’ his wide nostrils clouds of smoke expire.¹⁵⁹

On Dec. 6, 1787, the day before Delaware became the first state to

¹⁵⁸*Aen.* 12.4-9.

¹⁵⁹Here is my own (more literal) effort:

As in the fields a Punic lion
crippled from the hunters’ wound,
at last moves forth his fangs, rejoicing in these companions,
shakes out the muscles on his neck,
breaks fearlessly the rascal’s spear; and rages through his bloody
mouth—

ratify the Constitution, one “P. Valerius Agricola” reproduced a poem on the sad condition of the Union. It ended, sarcastically, with the “Libyan lion” phrase from Dryden’s version of the *Aeneid*:

What strength, what firmness guide the public helm,
 How troops disbanded guard the threat’ned realm!
 How treaties thrive, and midst the sons of Ham,
 The LYBIAN LION!! shrinks before the LAMB!!?¹⁶⁰

V. SUMMARY: HOW THE CONSTITUTION’S RATIFIERS USED VIRGIL

Professor Richard Grummere’s description of how colonial Americans employed Virgil’s works effectively summarizes how ratification-era Americans employed them:

Our colonial predecessors did not force their study of the ancient sources into group patterns . . . They took from the past whatever was relevant to their own concerns and transmuted the material into their own language . . . Texts were often quoted from memory and occasionally altered to suit the circumstances. The colonists played, so to speak, by ear. . . . What the classics did to inspire the American public with intellectual ammunition in the days before the country became a nation might serve as an example of effective realism.”¹⁶¹

Professor Grummere adds, “The classical program was an intellectual

Not otherwise swelled the ferocity in Turnus.

¹⁶⁰“P. Valerius Agricola,” ALBANY GAZETTE, Dec. 6, 1787, 19 DOCUMENTARY HISTORY, *supra* note 2, at 361, 366.

¹⁶¹GRUMMERE, *supra* note 2, at vii - x.

instrument for both conservatives and radicals”¹⁶² and “[t]hemes from antiquity supplied arguments for all sides.”¹⁶³ This generalization also applies to the ratification debates: Virgil was a source for Federalists and Antifederalists alike.

However, except for the agrarian ideal, the Founders could not turn to Virgil—as they turned to Aristotle, Cicero, Polybius, and Plutarch—for political ideas. Rather, they resorted to Virgil to express ideas and sentiments better than they could express those ideas and sentiments themselves. They did so partly because Virgil’s language was beautiful and evocative. But they did so as well because their education affixed to each quotation a host of associations far beyond the literal, or even the poetic, meaning of the words.

Nor were these associations purely historical. As explained in Part VI, they also helped define the understanding of the ratifiers who gave the document legal effect.¹⁶⁴

VI. CONCLUSION

In Founding-era life and in the constitutional debates of 1787-1790, classical culture was everywhere. The quotations from Virgil collected in this article comprise only a fraction of the references made during those debates to classical authors—Cicero, Sallust, Horace, Ovid, Tacitus, Aristotle, and

¹⁶²*Id.* at 68.

¹⁶³*Id.* at 173.

¹⁶⁴Robert G. Natelson, *The Founders’ Hermeneutic: The Real Original Understanding of Original Intent*, 68 OHIO ST. L.J. 1239, 1299 (2007) (quoting James Madison and Elbridge Gerry in the First Federal Congress as stating that the Constitution drew its authority from the ratifying conventions).

many others.

The Greco-Roman classics provided members of the founding generation with common points of reference, with a method of communicating with each other in ways that were not only understood, but evocative and powerful. Their value to that generation demonstrate the advantages of a common cultural and educational core. Although their particular cultural and educational core was hard to maintain—learning classical languages is far more difficult than watching sit-coms or following memes—the founding generation clearly believed it was worth the struggle.

The manner in which the debaters deployed their Virgilian quotations also tells us something about how they viewed the Constitution. In other words, it sheds light on the Constitution’s “original understanding” and “original meaning.” From George Mason’s depiction, via Virgil, of dispossessed farmers, we better appreciate why the ratifiers ultimately agreed that the Constitution’s Ex Post Facto Clauses were limited to retroactive *criminal* laws.¹⁶⁵ From the frustration expressed—again via Virgil—over the havoc and personal pain caused by “debtor relief” measures, we learn that the Constitution’s limits on those measures¹⁶⁶ were important rather than incidental components of the constitutional bargain. From the participants’ use of Virgilian lines when inveighing against slavery, we find that the Constitution was not a public imprimatur in favor of that institution: There were slaveholders and abolitionists on both sides. There were even some slaveholders, such as James Madison, who favored gradual abolition.¹⁶⁷

¹⁶⁵*Natelson, Retroactivity, supra* note 2 at 517-21 (describing the steps in the bargain).

¹⁶⁶U.S. CONST. art. I, § 8, cl. 4 (requiring federal bankruptcy laws to be “uniform”); *id.*, art. I, § 10, cl. 1 (prohibiting certain state laws).

¹⁶⁷James Madison to Robert J. Evans, Jun. 15, 1819, FOUNDERS ONLINE,

We are reminded, further, that while a large minority of the Philadelphia framers were slaveholders, the overwhelming majority of the ratifiers were not—and that practical accommodations made to preserve the Union and secure domestic peace were bitter pills for people on both sides of the issue.

And again, from references to the Trojan horse and the “snake in the grass,” we learn how suspicious many people were of the Constitution and its advocates. As it happened, only the advocates’ firm and consistent representations as to the limited scope of Federal power persuaded the critical number necessary for ratification.¹⁶⁸ Thus representations were thus also at the center of the ratification bargain.

<https://founders.archives.gov/documents/Madison/04-01-02-0421> (detailing his plan).

¹⁶⁸I have outlined these in a series of articles. See Robert G. Natelson, *The Enumerated Powers of States*, 3 NEV. L. J. 469 (2003); *The Founders Interpret the Constitution: The Division of Federal and State Powers*, 19 FED. SOC’Y. REV. 60 (2018); *More News on the Powers Reserved Exclusively to the States*, 20 FED. SOC’Y. REV. 92 (2019).