insight and energy was wise and humane ; their influence over Nero, while it lasted, was salutary, though sometimes maintained by doubtful means. When there came the inevitable rupture between mother and son they sided with the latter; and Seneca, who drew up all Nero’s state papers, was called upon to write a defence of matricide. We must, however, regard the general tendency of his measures; to judge him as a Stoic philosopher by the counsels of perfection laid down in his writings would be much the same thing as to apply the standard of New Testament morality to the career of a Wolsey or Mazarin. He is the type of the man of letters who as courtier and minister rises into favour by talent and suppleness *(comitas honesta),* and is entitled as such to the rare credit of a beneficent rule. In course of time Nero got to dislike him more and more; the death of Burrus in 62 gave a shock to his position. In vain did he petition for permis­sion to retire, offering to Nero at the same time his enor­mous fortune. Even when he had sought privacy on the plea of ill health he could not avert his doom ; on a charge of being concerned in Piso’s conspiracy he was forced to commit suicide. His manly end might be held in some measure to redeem the weakness of his life but for the testimony it bears to his constant study of effect and ostentatious self-complacency (“ conversus ad amicos, ima­ginem vitæ suæ relinquere testatur ”).

Seneca is at once the most eminent among the Latin writers of the Silver Age and in a special sense their representative, not least because he was the originator of a false style. The affected and sentimental manner which gradually grew up in the first century A.D. became ingrained in him, and appears equally in everything which he wrote, whether poetry or prose, as the most finished pro­duct of ingenuity concentrated upon declamatory exercises, sub­stance being sacrificed to form and thought to point. Every variety of rhetorical conceit in turn contributes to the dazzling effect, now tinsel and ornament, now novelty and versatility of treatment, or affected simplicity and studied absence of plan. But the chief weapon is the epigram *(sententia),* summing up in terse incisive antithesis the gist of a whole period. “ Seneca is a man of real genius,” writes Niebuhr, “which is after all the main thing ; not to be unjust to him, one must know the whole range of that litera­ture to which he belonged and realize how well he understood the art of making something even of what was most absurd.” His works were upon various subjects. (1) His *Orations,* probably the speeches which Nero delivered, are lost, as also a biography of his father, and (2) his earlier scientific works, such as the monographs describing India and Egypt and one upon earthquakes *(Nat. Qu.,* vi. 4, 2). The seven extant books of *Physical Investigations (Natur­ales Quaestiones)* treat in a popular manner of meteorology and astronomy ; the work has little scientific merit, yet here and there Seneca, or his authority, has a shrewd guess, *e.g.,* that there is a connexion between earthquakes and volcanoes, and that comets are bodies like the planets revolving in fixed orbits. (3) The *Satire on the Death* (and deification) *of Claudius* is a specimen of the “ satjra Menippea ” or medley of prose and verse. The writer’s spite against the dead emperor before whom he had cringed servilely shows in a sorry fashion when he fastens on the wise and liberal measure of conferring the franchise upon Gaul as a theme for abuse. (4) The remaining prose works are of the nature of moral essays, bearing various titles,—twelve so-called *Dialogues,* three books *On Clemency* dedicated to Nero, seven *On Benefits,* twenty books of *Letters to Lucilius.* They are all alike in discussing practical questions and in addressing a single reader in a tone of familiar conversation, the objections he is supposed to make being occasionally cited and answered. Seneca had the wit to discover that conduct, which is after all “three-fourths of life,” could furnish inexhaustible topics of abiding universal interest far superior to the imaginary themes set in the schools and abundantly analysed in his father’s *Contro­versiae* and *Suasoriæ,* such as poisoning cases, or tyrannicide, or even historical persons like Hannibal and Sulla. The innovation took the public taste,—plain matters of urgent personal concern sometimes treated casuistically, sometimes in a liberal vein with serious divergence from the orthodox standards, but always with an earnestness which aimed directly at the reader’s edification, pro­gress towards virtue, and general moral improvement. The essays are in fact Stoic sermons ; for the creed of the later Stoics had be­come less of a philosophical system and more of a religion, especially at Rome, where moral and theological doctrines alone attracted lively interest. The school is remarkable for its anticipation of modern ethical conceptions, for the lofty morality of its exhorta­

tions to forgive injuries and overcome evil with good ; the obligation to universal benevolence had been deduced from the cosmopolitan principle that all men are brethren. In Seneca, in addition to all this, there is a distinctively religious temperament, which finds ex­pression in phrases curiously suggestive of the spiritual doctrines of Christianity. Yet the verbal coincidence is sometimes a mere accident, as when he uses *sacer spiritus* ; and in the same writings he sometimes advocates what is wholly repulsive to Christian feel­ing, as the duty and privilege of suicide.

Eight of the tragedies which bear Seneca’s name are undoubtedly genuine. In them the defects of his prose style are exaggerated : as specimens of pompous rant they are probably unequalled ; and the rhythm is unpleasant owing to the monotonous structure of the iambics and the neglect of synapheia in the anapæstic sys­tems. The prætexta *Octavia,* also ascribed to him, contains plain allusions to Nero’s end, and must therefore be the product of a later hand.

Our materials for a knowledge of Seneca are ample, and are variously pre­sented in such works as Merivale’s *Romans under the Empire,* cc. 52-54 ; Zeller’s *Greek Philosophy* (Eng. tr. *Eclecticism,* pp. 202-245) ; and the histories of Roman literature by Bemhardy, Teuffel (§§ 282-285), and Simcox (ii. pp. 1-27, London, 1883). His elder brother Annæus Seneca Novatus, afterwards adopted by a Junius Gallio, was the proconsul of Achaia before whom St Paul pleaded (Acts xviii. 12). The date of Seneca's birth must be approximately inferred from *Nat. Qu.,* i. 1, 3 ; *Ep.,* 108, 22. His mother’s name was Helvia; her sister brought him as a child to Rome and nursed him tenderly. His teachers were Attalus, a Stoic, and Sotion, a pupil of the Sextii. In his youth he was a vegetarian and a water-drinker, but his father checked his indulgence in asceti­cism. Before his exile he had served as quæstor, was married, and had two children born. Caligula said his style was mere mosaic *(commissuras meras)* or “sand without lime,” and would have put him to death, had he not been assured that so consumptive a subject could not last long (Suet., *Calig.,* 63 ; Dio Cassius, lix. 19, 7). Upon a Pompeian fresco a butterfly appears as charioteer of a dragon,—Seneca and Nero. His second wife was Pompeia Paulina, of noble family ; she attempted to die with him. His enormous wealth was estimated at 300 millions of sesterces. He had 500 ivory tables inlaid with citron wood (Dio, lxi. 10, lxii. 2). The judgment of Tacitus *(Ann.,* xiii. 4, 13, 42 *sq.,* xiv. 52-56, **XV.** 60 *sq.)* is more favourable than that of Dio, who may possibly derive his account from the slanders of some personal enemy like Suilius. Seneca has found many champions—Lipsius (the introduction to his ed.); Diderot, *Essai sur les Règnes de Claude et de Néron* (iii. 1-407, Paris, 1875) ; Volquardsen, *Ehrenrettung* (Hadersleben, 1839) ; Martha, *Les Moralistes sous l’Empire Romain* (2d ed., Paris, 1866). For the dates of his works, see H. Lehmann, in *Philologus,* viii. p. 309 ; F. Jonas, *De ordine librorum Sen.* (Berlin, 1870) ; A. Martens, *De Sen. vita* (Altona, 1871) ; also R. Volkmann, in Mager’s *Pädagog. Revue,* xviii. pp. 259-276 (1857). At least eighteen prose works have been lost, among them *De superstitione,* an attack upon the popular conceptions of the gods, and *De matrimonio,* which, to judge by the extant fragments, must have been interest ing reading. Since Gellius (xii. 2, 3) cites a book xxii. of the *Letters to Lucilius,* some of these have been lost. His style is elaborately criticized by Quintilian *(Inst.,* **X.** 1, 125-131), also by Fronto (p. 155 *sq.;* Gellius, xii. 2, 1). The doubt as to his authorship of the tragedies is due to a blunder of Sidonius Apollinaris (ix. 229-231); against it must be set Quintilian’s testimony (“ut Medea apud Senecam,” ix. 2, 8). Some of the Fathers, probably in admiration of his ethics, reckoned Seneca among the Christians ; this assumption in its turn led to the forgery of a correspondence between St Paul and Seneca, which was known to Jerome (comp. Augustin, *Ep.,* 153: “Seneca . . . cujus etiam ad Paulum apostolum leguntur epistolæ"). This has given rise to an interesting historical problem, most thoroughly discussed in the commentary on the *Ep. to the Philippians* by Dr Lightfoot, bishop of Durham (London, new ed., 1879, pp. 270-333), who cites (p. 278 note) among earlier authorities A. Fleury, *St* *Paul et Sénèque* (Paris, 1853) ; C. Aubertin, *Étude* (1853), also new ed. *Sénèque et St Paul* (Paris, 1870) ; F. C. Baur (1858), republished in *Drei Abhandlungen* (Leip­sic, 1876); F. W. Farrar, *Seekers after* *God* (London, s.a.); and G. Boissier, in the *Revue des Deux Mondes,* xcii., 1871, pp. 40-71. Add the articles by F. X. Kraus in *Theolog. Quartalschrift,* vol. xlix. pp. 609-624 (Tübingen, 1867) and by A. Hamack in *Theolog. Lit.-Zeitung,* 1881, pp. 444-449, the latter being a review of E. Westerburg, *Untersuchung der Sage, dass Seneca Christ gewesen sei* (Ber­lin, 1881).

The best text of the prose works, that of Haase in Teubner’s series (1852), was re-edited in 1872-74 ; he followed the critical labours of Fickert (Berlin, 3 vols., 1842-45). More recently Gertz has revised the text of *Libri de beneficiis et de clementia* (Berlin, 1876) and H. A. Koch that of the *Dialogorum libri XII.* (completed by Vahlen, Jena, 1879). There is no complete exegetical comment­ary, either English or German. Biicheler’s edition of the *’Α.ποκο\οκύντωσΐ3* may be found in *Symbola philol. Βonnens.,* i. (1864), pp. 31-89. Little has been done systematically since the notes of Lipsius and Gronovius. There is, how­ever, Ruhkopf’s ed. with Latin notes, 5 vols. (Leipsic, 1797-1811), and Lemaire’s variorum ed. (Paris, 1827-32, 8 vols., prose and verse). The text of the tragedies was edited by Peiper and Richter for Teubner’s series (1867), and more recently by F. Leo (Berlin, 2 vols., 1878-79). Nisard, *Études de mœurs et de critique sur les poètes de la décadence* (4th ed., Paris, 1878), has criticized them in detail. Of some 300 monographs enumerated in Engelmann may be mentioned, in addition to the above, G. Boissier, *Les tragédies de Sénèque ont-ils été représentés?* (Paris, 1861); A. Dörgens, *Senec. disciplinas moralis cum Antoniniana comparatio* (Leipsic, 1857) ; E. F. Gelpke, *De Senec. vita et moribus* (Bern, 1848) ; Holzherr, *Der Philosoph Seneca* (Rastadt, 1858). (R. D. H.)

SENECA FALLS, a post village and township of the United States, in Seneca county, New York, 41 miles south-west of Syracuse by the Auburn division of the New York Central Railroad, occupies a beautiful situation on Seneca river, the outlet of Seneca Lake. It turns the water-power of the falls to account in the manufacture of steam fire-engines, fire-extinguishing apparatus, pumps, machinery, knit goods, flour, yeast, &c. The population of the village was 5880 in 1880 and of the township 6853.

SENEFELDER, Alois. See Lithography, vol. xiv. pp. 697-698.