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LATIN PROSE EXERCISES

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EXERCISES

IN

LATIN PROSE COMPOSITION

WITH

INTRODUCTION, NOTES, AND PASSAGES
OF GRADUATED DIFFICULTY FOR TRANSLATION
INTO LATIN

BY

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PREFACE TO THE FIRST EDITION.

THE following collection of Exercises has been drawn up with a view to meet the special wants of my own students. I have used various collections—all good of their kind—but have found none of them exactly suited to my purpose. Every teacher has his own methods of teaching; and there are peculiar difficulties in the way of teaching Latin Prose to large classes, containing students at various stages of advancement, and who can devote but a small portion of their time to composition. I have attempted therefore to put together a series of exercises of progressive difficulty, such as I have found by experience to be suited to the wants of those with whom I have to deal.

Parts I and II have a twofold object. They are intended to carry the student rapidly over the field of Syntax, with examples of every important construction, both in Simple and Compound sentences, and also to serve as a gradual introduction to the writing of continuous prose. It is presumed that every student brings with him to the University a sound knowledge of his Grammar, including

Syntax ; but as this presumption is not always borne out by facts, it is necessary in the junior classes to commence the session with a series of easy exercises to enforce the ordinary rules of Syntax. But I have no faith in sets of exercises which are arranged so as each to illustrate some special rule. When a student finds the 'Dative,' 'qui with the Subjunctive' or 'Indirect Question,' at the head of a set of sentences, all he has to do is boldly to throw in the Dative or the Subjunctive wherever they can be inserted without absurdity, and in five cases out of six he will be right. In this way a teacher may find little to correct, and yet to his dismay discover at a later stage that his pupil has gained no real mastery over the constructions he has practised. It will be found accordingly that Parts I and II contain scarcely a sentence which illustrates only, or even mainly, one single rule. Headings have been prefixed throughout ; but these only indicate that in the sentences which follow the teacher will find examples enough to illustrate the particular rule indicated, while alongside of these he will find other constructions from which it must be distinguished, and more especially those with which a careless student would be likely to confound it.

I have eschewed Simple sentences even in Part I. Simple sentences may be necessary for mere beginners ; and nothing but the Ollendorf principle is suitable for children, whose minds are not capable of grasping the logical

relations of a compound sentence, even in their own language. But as the Dean of Westminster has well pointed out in the preface to his admirable edition of T. K. Arnold's Latin Prose Composition, it is impossible to make any real use of a language as an instrument of thought, for expressing even the most simple events of life, without introducing subordinate clauses: the attempt therefore to construct a series of exercises on a strictly progressive principle, so as never to introduce a construction in a sentence until it has been separately explained and illustrated, is not only very tedious in itself, but it postpones indefinitely the interest which a learner feels when he finds he can make real use for his own purposes of the language which he is studying. For this reason Compound sentences, especially such as contain simple Adjectival clauses, have been introduced from the very beginning. If the teacher finds they are beyond the strength of his pupil, it will be easy for him to begin by breaking up the Compound sentence, and to put before his pupil, for his first lesson, the simple sentences into which it may be resolved. Thus, while practising himself in the simpler rules of Syntax, the learner will, at the same time, and almost unconsciously, be acquiring some knowledge of more difficult constructions, and gaining by habit, as every child does when he learns his own language, some familiarity with the principles of composition.

Not less important is it that the teacher should insist, from the very first day, upon the necessity of observing the true Latin order of the words. From writing only simple sentences, which leave no room for variety, the learner acquires the fatal habit of following the English order of words in a sentence, and this habit it is most difficult to unlearn. It cannot be impressed upon a learner too soon that it is as gross a fault in writing Latin to use a non-Latin order of the words as it is to commit a positive error in construction.

Following here, too, the Dean of Westminster's example, I have made the English of the sentences as idiomatic, and as unlike the corresponding Latin, as I could. No process of thought is involved, no mastery over the construction of a language gained, when a pupil in translating is allowed to use the same words, the same constructions, which he would use in English: he cannot be taught too early that Latin and English are two different languages, and that he performs no act of translation if he merely takes the words of one language and translates them into those of another.

For the Exercises in Part I, a general reference has been given to the Public School Latin Primer, which the student should study carefully for each construction in succession. For the more difficult Exercises in Part II, he is referred throughout to the excellent book of the Dean of Westminster, where he will find not only

a full account of every important construction, and of almost all the niceties of Latin idiom, but also a vivid appreciation of the special points of contrast between Latin and English—all given with a force, point, and clearness which recall to us who had the privilege of being his pupils why we have always deemed him an almost unapproachable master in the art of teaching not only how to write Latin Prose, but how to think it also. In the chapters of the Dean of Westminster's book the student will find all he needs in the way of explanation and information ; it will be for him to apply that instruction to his own sentences. All further hints, references, or explanations are omitted. It is good to indicate to a student where he will find the guidance that he needs : to supply him with a finger-post at every turn is not to help him in his work, but to do his work for him.

Part III contains a number of easy, selected passages for translation into Continuous Prose, at about the level of our ordinary Pass Degree. They will be found graduated in point of difficulty, and consist mainly of simple historical narratives or anecdote, such as are useful for students who are making their first essays in acquiring a Latin Prose style. There are some excellent collections of passages for Latin Prose in existence, but I know none which contains a sufficient number of easy passages, to bridge over the gulf

between isolated sentences and passages difficult in thought as well as in style. For some of the passages in Part III, I have to thank my friend the Rev. C. Darnell of Cargilfield, whose remarkable power of teaching Latin Prose to boys is known to all who have examined his pupils.

Part IV consists of more difficult passages, all of them, it is thought, passages of literary excellence, and which have approved themselves as suitable for translation into Latin. They have been arranged in subdivisions, in accordance with the character of their contents. A few of these passages have appeared in other collections.

It is not my intention to publish a Key to this collection: indeed, my main object in compiling it has been that there may be at least one Latin Prose book in existence which has no Key. My experience as a teacher is that nothing is so injurious to sound scholarship, nothing so much baffles the efforts of the teacher, and retards the progress of the learner, as the use of keys and translations,—especially by those who are not far enough advanced to know how to make a right use of them. To an advanced scholar, who can appreciate, if he cannot produce, what is good, nothing is more stimulating than to have put before him as a model a finished version by a good scholar; but for a student who has not yet reached this stage it is more

useful to have his own exercise taken as a basis, so far as it has any merit at all, and to be shown how it can be corrected, shaped, and smoothed into something like good Latin. In cases where a teacher requires a fair copy of every exercise, as a regular part of the class-work, it is essential that each pupil should produce his own exercise corrected and put into shape, rather than his teacher's exercise. In this case, what is true of more general subjects, is true also of the teaching of Latin Prose: nothing is more encouraging to a teacher than to see a pupil applying to his own work the principles he has endeavoured to explain to him: nothing is more distasteful than to have his own ideas served up to him in his own words. To put before a student a version which bears no relation to his own, and which is separated by a gulf impassable from his own best efforts, is to render him a doubtful service, and to foster the too common idea that a 'Fair Copy' is to be looked upon as an answer to a riddle which can be rightly answered in only one way. A scholar cannot learn too soon that there are many ways in which a passage can be well rendered, or too soon accustom himself to move freely among a choice of phrases.

For a similar reason I have given no Vocabulary. I object entirely to the system now so popular amongst schoolmasters of making everything so easy to a learner that it is impossible for him to go wrong. If a student

has a Vocabulary which gives him the exact word or phrase to use, he has no thought, no choice, to exercise, and the act leaves no impression on his memory. The whole merit of a vocabulary, as of an analysis of a book, consists in its having been drawn up by the student himself. A learner cannot begin too soon to construct a vocabulary, and to select his phrases, out of his own reading; if he is supplied with the very words or phrases which he needs ready-made, the whole good of the process is at an end. The art of compiling for boys school editions in which every possible fragment of information which can be extracted from the subject is tabulated, formulated, analysed, and presented in its most concise shape to the learner, is being now carried to a very high pitch of perfection. Small portions of authors, parts even of one book, are published separately, each with a Vocabulary, with Notes, with an Introduction, even a Grammar of its own. Boys no longer go through, as best they can, the healthy process of discovering for themselves how to get up their author, but everything is done for them; they have no longer to study books, but to get up all that can be said about books, or tortured out of them, by their instructors and annotators. Nothing soon will be left for teachers but to make boys learn by heart, in quantities suited to their capacity, small doses of this concentrated essence of information. But my experience is that this process

has already done much harm to education. Boys of fourteen years of age, especially those prepared for Scholarship examinations, are by expeditious methods stuffed so full of formulæ and compressed knowledge, that they can pass examinations which some years ago would have been thought creditable for boys of sixteen ; but from what I have seen, I doubt very much whether the scholarship, the extent of reading, and the general width and robustness of intelligence which boys of nineteen carry away with them from our great public schools to the universities, are at the present moment so great as they were before the early-forcing system was introduced. In Scotland our deficiencies are of another kind ; but to those who are familiar with English classical education, and who have taught in a Scottish University, nothing is more surprising than to see the freshness and vigour with which students who have had little or no advantages of early training, apply themselves to the higher scholarship, and to note the 'leaps and bounds' which mark their progress—a progress which is mainly due to the fact that they have had to fight out their own difficulties for themselves.

In the sentences in Parts I and II, I have purposely avoided introducing students to a large vocabulary, as is done in some exercise books. My object is not to make the learner acquainted with a large number of words—a work which I hold he must do for himself,—

but to fix his attention upon the constructions. The subjects of the sentences revolve within a comparatively small circle of ideas; but they all have to do with the principal phases of Roman life, public or private, with the phraseology of which it is essential that a student should have some acquaintance. Such technical phrases as occur will be found given in full in Ramsay's Manual of Antiquities.

My best thanks are due to the Dean of Westminster, Professor Butcher, and Mr. Arthur Sidgwick, who have kindly supplied me with some English passages of special excellence, included in Part IV.

G. G. R.

UNIVERSITY OF GLASGOW,
December, 1883.

PREFACE TO THE SECOND EDITION.

THE present Edition of these Exercises has been much enlarged, and to a considerable extent recast, in accordance with suggestions received from various quarters.

In Part I many of the sentences were found somewhat difficult for beginners. I have therefore added a number of easy exercises containing sentences illustrating single rules, as free as possible from idiomatic matter. Into these, however, pronouns, numerals, conjunctions, and other terms of common occurrence have been systematically introduced, that the student may be gradually exercised in all those minor points of scholarship which cause difficulty to the beginner, and without a knowledge of which the writing of correct prose is impossible.

With a view, further, to paving the way gradually for the writing of continuous prose, the sentences in many of the exercises are made to refer to some particular subject or story. When the sentences have been singly mastered, the teacher can lead on his pupils to connect them with each other by appropriate conjunctions, to vary the construction and order of the words in each, and thus teach him practically the art of combining detached sentences into a simple connected narrative.

Part II has been entirely re-written. Besides largely increasing the number of the exercises, I have added explanations of the various forms of the Compound Sentence, such as I have myself found to be necessary in teaching to a class the principles of Latin Prose. In doing this, I have confined my attention to leading principles, and have sought to avoid the mistake, for teaching purposes, which seems to me to attach to all Manuals of Latin Prose, viz.—that they are too complete. In such books, prominence is necessarily given to exceptions and refinements; but these only perplex the learner's mind, if they be presented before he is in a condition to receive them. Grammatical rules are hard, and are learnt painfully; it is therefore of the utmost importance that the learner's attention should be concentrated on what is essential and fundamental. It is generally more easy to acquire a language than to comprehend the Grammar or the Manual which explains it: and it has been well remarked by Mr. Mark Twain in his study on the German language, that its difficulties are not lightened by a Grammar which contains three pages of exceptions to three lines of rules. It is necessary that complete manuals should exist, for purposes of reference; but a practical teacher will neglect exceptions until he has impressed the principle of the main rule, clearly and emphatically, upon his pupil's mind; and in nine cases out of ten, a knowledge of the

rule and of the principle on which it depends, carries with it a knowledge of the exception also.

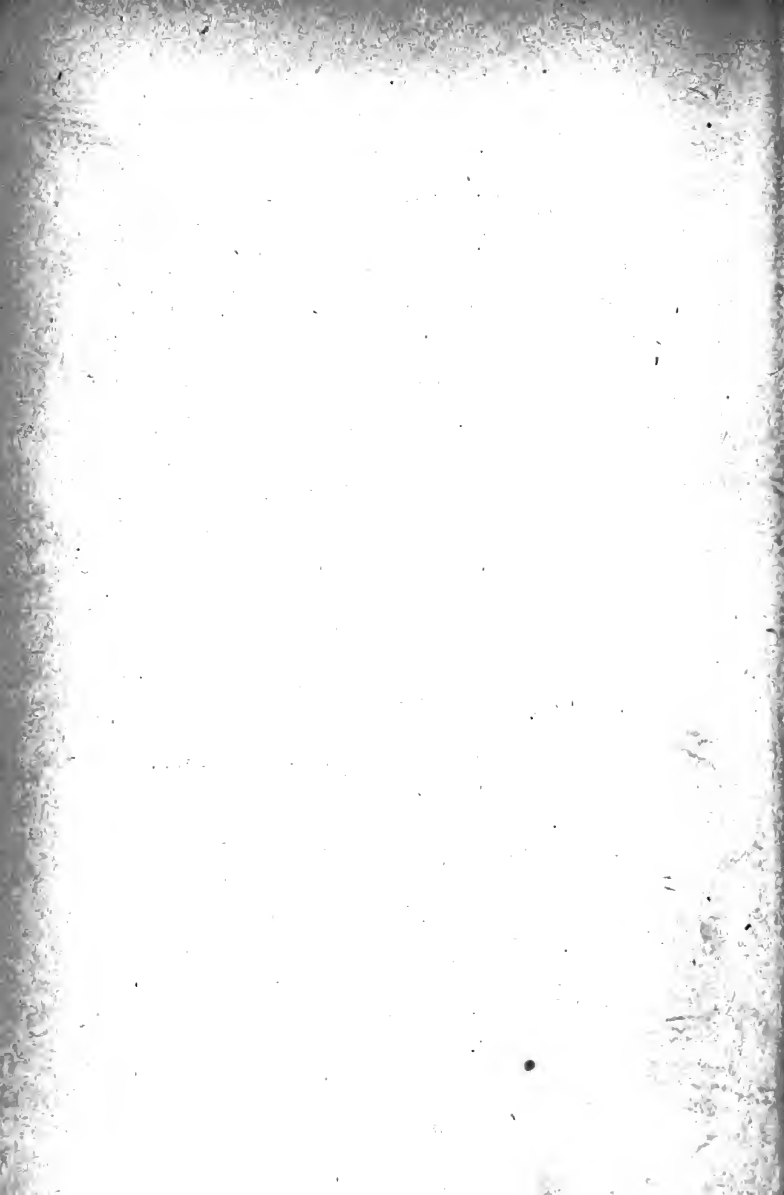
The Introduction to Parts III and IV contains such general observations on Style, Order, and Phraseology as it seems to me possible to formulate apart from particular examples; the rest must be done by individual explanation with the pupil. For an admirable example of the mode in which such explanation should be given, I may refer to the 'Specimen Lecture on Latin Prose Composition' in Bradley's 'Aids to Latin Prose,' p. 147.

The number of Exercises included in Parts III and IV has been largely increased; they have been classified according to their difficulty and the character of their contents. My thanks are due to Professor Sellar and Professor E. A. Sonnenschein for having suggested some excellent passages.

GEORGE G. RAMSAY.

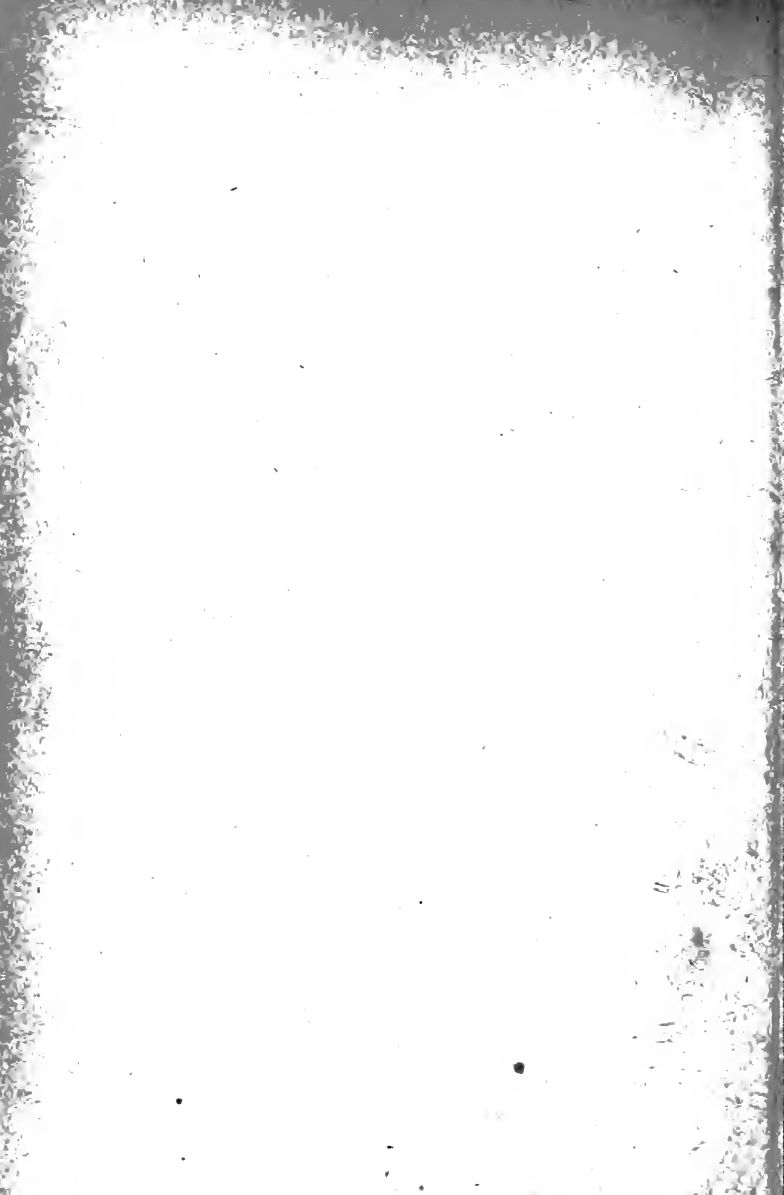
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INTRODUCTION TO PARTS I. AND II.

As already indicated in the Preface, the Exercises in Parts I and II are intended not only to familiarise the student with the correct use of Latin Constructions, but also gradually to pave the way for his acquiring the art of writing Continuous Latin Prose. With this object, the student must bear in mind that in the translation of every sentence into Latin three distinct points have to be kept in view:—

I. Every construction must be correct.

II. In every sentence the words must be placed in the proper Latin order.

III. The words and phrases chosen to translate the English must be either such as are actually used by Latin authors, or such as a Latin author might be expected to use, to convey a similar meaning.

I. To the first, and most indispensable of these three requisites, he will be guided by the Rules of Grammar, to which reference is made at the head of each Exercise. In each case he should study the reference given as a whole; for in all the Exercises more constructions than one will be brought into play, and exceptions are illustrated as well as rules. The student must, therefore, understand the rule thoroughly, so as to know to which cases it is applicable.

II. On the proper order of words in Latin, some remarks will be found in the Introduction to Part III. For the structure of single sentences, the following Rules will suffice:—

1. *The Principal Verb should stand at the end of a sentence.*
2. *The Subject should stand at the beginning, or as near the beginning as possible.*
3. *The Object should stand, as a rule, between the Subject and the Verb, in such a position as to make its connection with the Verb clear.*
4. *An Adjective should, as a rule, stand after, not before, the Noun which it qualifies.*
5. *In the Ablative Absolute the above order is reversed: the Participle or Adjective usually stands first, the Noun follows. Thus *amissis armis periit* is better than *armis amissis periit*.*
6. *Where an Infinitive depends upon a Finite Verb, it should be placed close before the Verb which governs it.*
7. *If three or more words are combined to form a single Substantival phrase, place them in such an order as to bring out clearly their connection with each other.*

Thus for 'A man with white hair,' it would be better to say *Albis vir capillis* than *Vir albis capillis*; for 'The remarkable wisdom of the Roman people,' *Mira Romani populi sapientia* would be a better translation than *Mira sapientia populi Romani*. In the same way *Sola Spartano militi arma ensis clypevsque fuerunt* is a better order than *Sola arma Spartano militi*, etc., and *armis conditione positis aut defatigatione abjectis* is better than *armis positis conditione aut abjectis defatigatione*.

III. As to the choice of proper Latin equivalents for

English words and phrases, see Introduction to Part III. The following rules, however, are applicable to the simplest sentences :—

1. *Use the English-Latin Dictionary as little as possible, and draw your vocabulary from your own reading.*

If you have any doubt as to the suitability of some Latin word to express what you want, look it out in your Latin-English Dictionary. You will there see if it is used in the sense which you require, and if so, with what construction.

2. *Avoid Abstract terms and phrases as far as possible : throw your sentences, wherever you can, into a Concrete form.*

Thus in Exercise XI. 3, for 'Highly pleased with this concession,' say 'Pleased because this had been granted to them.' In Exercise XVII. 2, for 'When the extent of the calamity was known,' say 'When it was known how great this calamity was.' In Exercise XIV. 1, for 'It is a common frailty to envy,' say 'Most men envy.' In XXII. 1, for 'The election of Cæsar to the consulship,' say 'Cæsar elected consul.' In XV. 1, for 'The foundation of the temple was laid,' say 'The temple was founded;' and so on.

3. *Be careful in translating metaphors and all idiomatic phrases which are not literally true.*

Figurative expressions are much more common in English than in Latin, and we use many metaphors which would have been quite unintelligible to a Roman. In all such phrases, therefore, if you do not know the Latin equivalent, attempt to reproduce the *essence* of the idea, rather than the expression. Thus in Exercise XXII. 7, 'To make a fortune,' is equivalent to 'To become rich.'

In XXII. 8, 'I was on the most intimate terms with him,' should be translated 'I used him most familiarly.' In XXXI. 6, 'He was devoted to learning,' may be turned 'He was very fond (*studiosissimus*) of books (or of knowledge).' On this point, see further the Introduction to Part III.

It will be noted that in many of the Exercises in Part I, the sentences refer to a common subject, and can therefore readily be thrown into the form of Continuous Prose. If this be done, reference should be made to the remarks on Continuous Prose prefixed to Part III.

EXERCISES IN LATIN PROSE COMPOSITION.

PART I.

EXERCISES ON SYNTAX.

See the Public School Latin Primer, §§ 87-147, and Bradley's edition of T. K. Arnold's Latin Prose Composition, Exercises xxv. to xlv. and liii.

The Exercises in Part I. will be found to follow the order of the Primer.

EXERCISE I.

(The Concords, Apposition, Transitive Verbs, etc. See L. P. §§ 87-96.)

1. THE people of Rome were at first governed by kings.
2. Romulus was the first king of Rome.
3. There were two brothers: the one was called Romulus, the other Remus.
4. Romulus slew his brother in a passion.
5. Some wished Romulus for king, others Remus: the rest desired to have no king at all.
6. Neither would yield to the other, so the augurs were consulted.

7. They said: 'Whomsoever the birds shall choose, that man shall be king.'

8. All the best men approved of this plan.

EXERCISE II.

(*The same, continued.*)

1. So on a fixed day each of the two brothers took up a high position for himself, and watched the sky.

2. Soon Remus saw six great vultures; but a little while afterwards Romulus saw twelve.

3. The former said he ought to be chosen because he had seen the birds first.

4. But the latter, having seen the greater number of birds, claimed the kingdom for himself.

5. This made Remus very angry.

6. After assuming the kingship, Romulus built a low wall, only three feet high, round the city.

7. Remus contemptuously jumped over it.

8. Then Romulus pierced him through and through with his sword, and said:

9. 'So perish every one who shall leap over the walls of my city.'

EXERCISE III.

(*The same, continued.*)

1. Romulus divided the citizens into three tribes, which he called the Ramnes, Tities, and Luceres.

2. The united people, when assembled in their assemblies, were styled *Populus Romanus Quirites* or *Quiritium*.

3. Each tribe, again, was subdivided into ten curiae, each one of which had a name of its own.

4. The curiae were composed of a certain number of

families, whilst each family was made up of individual members.

5. All the families of one *gens* were held to derive their origin from a common ancestor; hence they were called *gentiles*, and bore a common name.

6. Every true Roman had three names, of which the second indicated the *gens* to which he belonged, the third his family, whilst the first distinguished him as an individual.

EXERCISE IV.

(*The Accusative, Transitive Verbs, Time and Place, Prepositions.*
See *L. P.* §§ 95-103.)

1. Romulus had built his city; but there was a want of inhabitants for it.

2. So he determined to draw to Rome needy and brave men from every quarter.

3. With this object he opened an asylum upon the Capitoline hill, between the two groves.

4. To this spot he invited from the neighbouring nations all restless spirits, whether slaves or freemen, and all who wished for change.

5. Thus a great multitude of men, good and bad, flocked together to the new city, and Rome had citizens enough.

6. Nearly all of these men, however, had lived rough and wicked lives, and were ignorant of all law.

7. So Romulus taught them obedience by severe discipline, and made them worthy of the city which he had founded.

8. 'Citizens,' said he, 'so long as you observe my laws, and obey me, our city will prosper.'

EXERCISE V.

(*The same, continued.*)

1. But though there were men enough and to spare, there was a scarcity of women.

2. Romulus asked the Fathers for their opinion. In accordance with their advice he sent messengers round to the neighbouring tribes.

3. 'Like all other things,' said they, 'cities spring from small beginnings: if men have valour, they will gain riches and a name for themselves.'

4. 'Let your daughters therefore wed our sons; neither valour nor fortune will fail their descendants.'

5. But some despised, others feared, the new city and its inhabitants: by none were the envoys kindly received.

6. The youth of Rome took this ill, and resolved to take by force what they had been unable to gain by good will.

7. With this view, Romulus ordered games to be prepared as handsomely as possible, and invited people to Rome from all the towns about.

EXERCISE VI.

(*The same, continued.*)

1. At daybreak, on the appointed day, a vast multitude poured into Rome, being anxious to see the town.

2. Having first wandered through and admired the streets, they took up a position near the Circus Maximus, below the Palatine hill.

3. Here they watched the games for many hours, with

their wives and daughters, and were just about to depart, when a sudden tumult arose behind them.

4. For, at a given signal, the young men had rushed down among the spectators, and were carrying off all the maidens whom they could seize.

5. Then the strangers saw that they had been deceived, and sought to flee: but the Romans were superior to them in number and in strength.

6. Trembling in their limbs, and overcome in their minds with rage and terror, the maidens were carried off to the homes of their captors.

7. Unable to rescue them, their fathers hurried out of the city, asking the gods for vengeance, and sent ambassadors to the surrounding nations to complain of their wrongs.

EXERCISE VII.

(The same, continued. Use of Prepositions, etc.)

1. When a Roman was adopted into another gens, he assumed in full the name of the man who had adopted him.

2. To this name he added that of the gens which he had left, writing it, however, with the termination in *-anus* instead of that in *-us*.

3. Thus when C. Octavius Cæpias was adopted by the will of C. Julius Cæsar his great-uncle, he became a Julius instead of an Octavius, and bore the name of Caius Julius Cæsar Octavianus.

4. There was attached to every patrician house a body of dependents called clients: these termed the patricians to whom they belonged their patrons.

5. The client had the right of asking his patron for aid in any emergency: the patron was bound to protect his client, and to expound for him the laws.

6. The client, on the other hand, had to aid and obey his patron, and was bound to furnish him with money when called upon.

EXERCISE VIII.

(*The same, continued.*)

1. Distinct both from the patricians and their clients were the Plebs or Commons of Rome.

2. The Plebs were composed of the inhabitants of conquered cities, who were first transported to Rome, it is believed, by Tullus Hostilius.

3. As long as the patricians and plebeians remained politically distinct, the former alone, with their clients, were designated as the *Populus*.

4. According to the judgment of the consul Appius Claudius, a tribune of the plebs had no jurisdiction over any except plebeians.

5. The plebeians originally had no political rights: neither the right of voting, nor that of being eligible to public offices.

6. It was with great difficulty, and only after many years' struggle, that they gained for themselves the right of appeal against the decision of the consuls.

7. The former right—that of voting—was given them by Servius Tullius, when they were included in the classes; the right of appeal they first acquired in the consulship of P. Valerius Publicola.

(*The Dative; Verbs Transitive and Intransitive.*)

Many Verbs whose meaning is Transitive in English are Intransitive in Latin, and are therefore followed not by the Accusative of the Direct Object, but by the Dative of the Remoter Object. Such Verbs can only be used impersonally in the Passive. The following are the principal Verbs of this class:—

Pareo, suadeo, placeo, noceo, faveo, indulgeo, parco, credo, ignosco, fido, confido, diffido, resisto, obsto, obedio, invideo, servio, subvenio, impero, occurro.

EXERCISE IX.

1. The cities which were near to Rome joined together and declared war against her.

2. But each chose a time suitable to itself, and, indifferent to the rest, consulted only its own interests.

3. This proved very advantageous to the Romans: for they could with ease resist their enemies when attacking them one by one.

4. But the last war, that waged by the Sabines, was by far the most formidable: for they added craft to violence.

5. Having discovered that Tarpeius, who commanded the Roman citadel, had a fair daughter, they offered her a bribe.

6. Now the golden bracelets which they wore had hit her fancy: 'Give me what you wear on your left arms,' she said, 'and I will help you.'

7. So she let the enemy into the citadel, and was given what she had asked, though not what she wished: for

the Sabines cast upon her their shields, which they bore on their left arms, instead of the gifts of gold, and thus punished her for her treachery.

EXERCISE X.

(The same, continued.)

1. Next day the Sabines in full array descended into the plain below the Palatine hill : and the Romans came forth to meet them.

2. The fight was sturdily maintained on both sides, but the ground favoured the Sabines : they were confident in their strength, and bearing on like lions drove the enemy back.

3. Then Romulus lifted up his hands to heaven, and prayed Jupiter to remove terror from the Romans.

4. 'If thou wilt only spare my people,' he cried, 'and come to our help, I vow to build here a temple to thee, as the Stayer of Flight.'

5. Having thus satisfied Religion and gained the favour of the Gods, 'Let us wrench victory,' he cried, 'from the enemy, and expose their bodies to wild beasts!'

6. 'Now, now, must we stand up against the enemy ; now must you, soldiers, display all your valour.'

7. As thus they fought, the Sabine women rushed in upon them, and implored their fathers to forgive their husbands, their husbands to spare their fathers.

8. 'If ye are ashamed of this alliance, fathers, it is us, not our husbands, that ye must slay.'

9. 'If ye repent, husbands, of having taken us as wives, let our death be to you a consolation, and to us an expiation of our wrong.'

EXERCISE XI.

(The same, continued.)

1. The plebeians were not admitted to the right of intermarriage with the patricians until the passing of the Canuleian Law in the year B.C. 445.

2. They had long desired to obtain the privilege, but not until that year had the tribunes been able to persuade the people to pass the law.

3. Highly pleased by the concession, the plebeians obeyed the tribunes, who advised them to abstain from further violence against the patricians.

4. The patricians on their part forgave those who had favoured the new laws, and spared those whom they might have injured.

5. Those who had favoured the new law were forgiven by the patricians, and those whom they might have injured were spared.

6. Thus their leaders taught the people patience, and to believe that right was better than might.

EXERCISE XII.

(The same, continued.)

1. It is only the brave whom fortune favours: if you rely upon yourself, your soldiers will rely on you.

2. If you spare your enemies when victorious, do you suppose that they will spare you when you are conquered?

3. My opinion is that you should stand up against the enemy now that he is yielding, and give him no time to repair his fortunes

4. Fortune helps the daring: the enemy who is continually resisted will end by despairing of his own fortunes.

5. I promise you that you will never repent of having taken so rash a step.

6. A long delay is injurious to an army, however much it may be elated by success: the conqueror who hesitates to turn a victory to account, is as good as conquered.

EXERCISE XIII.

(The same, continued. Use of Pronouns.)

1. The wisest of all men is he who both invents and executes what is best; next to him comes the man who obeys the wise counsels of others.

2. The one knows of himself what is good both for himself and others; the other has the wisdom to know that he is ignorant.

3. Most men are by nature kind to those of their own family; all without exception are well disposed to themselves.

4. Cicero was very like his mother: it was she who taught him his letters when a child. He also resembled his brother Quintus.

5. A certain man asked Socrates 'Who is the wisest man in the world? Is there anyone wiser than yourself?'

6. 'Whoever pretends to wisdom,' replied the philosopher, 'is a fool: if I am wise at all, it is because I know my own ignorance.'

7. It is thus that all the wise men may be distinguished from the common herd. All men at times go astray: but only the wise know that they have done so.

EXERCISE XIV.

(*The same, continued.*)

1. It is a common frailty to envy those who have most benefited us.

2. Whoever can best command his own business, that man is most to be envied.

3. Who in the world is there who would not prefer to be of service to his fellow-citizens, rather than be a slave to his own passions?

4. Can anyone doubt that it is more happy to lead a life of virtue than to earn the hatred of mankind by selfishness and self-indulgence?

5. To live in harmony with Nature was the great object of those who professed the Stoical philosophy.

6. That we ought to obey the precepts of philosophy is a maxim which is in every one's lips: but how many are there who carry it out in their lives?

7. Whatever is disgraceful in an ordinary mortal is unpardonable in a king: and once a king has become odious to his subjects, no one will come to his assistance.

EXERCISE XV.

(*Accusative and Dative. Use of Pronouns.*)

1. That same Brutus threw himself before his father's feet and begged for forgiveness.

2. Let it not be counted as a disgrace to me or as a loss to my country that I have slain only those found in arms, and spared their wives and children.

3. For whose benefit did he win the victory? Did he or any other man ever prefer his friend's advantage to his own?

4. I will entrust you with this office if you desire it, but you will consult best your own interests by declining it.

5. For power when too great has proved a danger to many; no man can please his friends and serve his country at the same time.

6. If you promote your friends to honour, they will feel no gratitude towards you; if you raise their fears or disappoint their hopes, they will abuse you and fail you in time of danger.

7. A private individual is permitted to be just; those raised to office must obey the orders of the people without regard for justice.

8. Having reached the city by night, he appeared before the Senate next morning, and addressed the fathers for two hours.

9. If you oppose me in this way, I will not place you in command of the army.

10. The Roman army hung over Capua like a cloud for several years, and surrounded the entire city with a wall of great height.

11. Your granting me so great a favour is a proof that I have won your good-will.

12. Whatever end you place before yourself as the one most to be desired, devote yourself to it with all your might; for whosoever is not true to himself will be hated by all good men.

EXERCISE XVI.

(The same, continued. Various constructions.)

1. The name of Augustus was given to Octavianus because he had appeared to come to the rescue of his distressed country like a god.

2. From the time that he opposed the policy of Antonius, he became more popular with the Romans.

3. The life and character of Augustus bear a marked resemblance to those of Napoleon the Third.

4. Pompey imputed it as a fault to Cæsar that he wished his command in Gaul to be prolonged for a second period of five years.

5. Cæsar promised to come to the assistance of his friends in Rome with three legions.

6. When my colleague comes to relieve me in my command, I shall travel with all speed and appear before Rome in three days.

7. Before laying down his command, he had discharged a great part of his foot soldiers, all the best of his officers, and no less than five thousand cavalry.

EXERCISE XVII.

(Motion, Place, Time, and Distance.)

1. The messenger who came to Rome with the news of the battle of Cannæ had ridden over a hundred miles in about eight hours.

2. The whole city was seized with panic: when the extent of the calamity was known, the Senate was kept

sitting by the prætors for two whole days without intermission.

3. Upon the return of Varro to the city, the magistrates publicly thanked him for not having despaired of the commonwealth.

4. The consul Æmilius had lived a long life and had fought many successful battles: ashamed to fly or ask an enemy for his life, he preferred to perish gloriously, and was cut to pieces by a Numidian horseman.

5. Hannibal at once despatched to Carthage messengers laden with spoil to announce his victory; but Maharbal, the commander of his cavalry, advised him to march straight for Rome.

6. 'I will go forward with the cavalry,' said he, 'and within five days you will be feasting a conqueror in the Capitol.'

7. Hannibal praised Maharbal for his zeal, but thought his counsel too rash to follow. 'You know how to conquer, Hannibal,' replied Maharbal, 'but you do not know how to use your victory.'

(The Ablative. Use of Participles in English and Latin.)

Note especially that there is no Past Participle Active, and no Present Participle Passive, in Latin. Deponent Verbs alone, being Passive in form, have Past Participles with an Active signification.

EXERCISE XVIII.

1. Wearied with his long journey, but still exulting in his victory, Hercules arrived at length at the Palatine hill, driving his oxen before him.

2. Here lived a monster, Cacus by name, who was the terror of the neighbourhood, by reason of his huge bodily strength and cruelty.

3. 'This monster you must subdue for us,' said the king Evander, 'either by arms or by guile.'

4. Attracted by the beauty of the cattle, Cacus attempted treacherously to carry off all the biggest of them into his cave.

5. Knowing that Hercules was stronger than himself, and having seen that he was asleep, he made use of the following device.

6. Having marked in his mind those which he wished to seize, he rushed suddenly upon them and dragged them off from the meadow where they were feeding by their tails.

7. At daybreak Hercules awoke, and on counting the cattle perceived that some were wanting to the number.

8. In vain he ran over the whole hill-side with his eyes, expecting to be able to follow up the cattle by their tracks.

EXERCISE XIX.

(The same, continued.)

1. He was just about to depart, and was driving what was left of his herd from the place, when some of the imprisoned cattle gave back a lowing from the cave.

2. Turning back at once to the sound, he made for the cave with all speed, confident in spirit and eager for a fight.

3. The doors of the cave were at the back, and were made of hard oak bound together with iron.

4. The cave itself was full of dead men's bones and all the booty of which Cacus had despoiled the rustics of the neighbourhood.

5. 'Surely here is a monster worthy of a shameful end,' said Hercules: 'I must put forth all my strength, and rid the world of so great a scourge.'

6. Cacus meanwhile had recourse to his father's arts, and spitting forth fire from his mouth filled the whole place with smoke.

7. But Hercules, laying hold of a stone which propped the door, shook it with all his strength, loosened it, and hurled it down into the river below.

8. Quicker than lightning he rushed on by the way thus opened, seized Cacus by the middle, and dashed him against the rocks.

9. Having thus manfully discharged his duty, and gained possession of his own oxen, he set out again from Rome next day.

EXERCISE XX.

(The same, continued.)

1. On hearing this remark, he snatched the drawn sword out of the Consul's hand in the nick of time.

2. Having set out from Carthage in the midst of summer, they arrived in Italy just before the autumnal equinox.

3. The various Roman magistrates had to go out of office each on a fixed day.

4. Livia was accused of the murder of her two step-

children, Lucius and Caius; but she was, in fact, quite incapable of committing such a crime.

5. C. Verres was accused of extortion by Cicero, after having violently plundered all the most wealthy of the Sicilians.

6. He was a man of excellent family, of great personal strength, and highly educated; but he was entirely destitute of all moral principle, and took thought for nothing but his own interests.

7. By force and bribery he had either terrified or corrupted the native authorities, and it was only when the province was completely exhausted that he left it.

EXERCISE XXI.

(The same, continued.)

1. Having been chosen by Cæsar to be his legate in the province of Africa, he remained at Carthage for six months.

2. The Senate, having exempted Cæsar from the laws, was unable to set any bounds on his ambition.

3. The comitia having been convened by the Dictator, and consuls elected, a levy was held outside the walls in the Campus Martius.

4. All the soldiers, on presenting themselves for enrolment, had to take the military oath of obedience: one individual repeated the words of the oath, while the others took the same obligation upon themselves.

5. In consequence of the alacrity and unanimity which prevailed, the army was enrolled, and all were ready to march upon Tusculum by six o'clock.

6. Every soldier had been ordered to bring with him twelve stakes, together with provisions for three days; they were allowed to use what weapons they chose.

7. The bringing of the stakes proved the salvation of the besieged army: great were the thanks given to Cincinnatus by the liberated soldiers and their commander, for it turned out that they had only food for one day left.

EXERCISE XXII.

(The same, continued.)

1. Whether by chance or design, there can be no doubt that Cæsar's conduct during his consulship caused me much personal loss.

2. Whether he still intends to carry out the evil designs he has formed, or has adopted better principles with his election, I know not; but we must be prepared for the worst.

3. Having been raised to power by the popular vote as a young man, it is not likely that he will free himself from evil associations in middle life.

4. He promised to go with me to Cæsar's house, and beg him to spare my brother; but when Cæsar threatened him with imprisonment or death, he was too timid to fulfil his promise.

5. Cæsar was apparently kind and considerate to every one; but in reality he was much more cruel than Marius.

6. I have always thought that Cæsar's talents as well as his virtues were over-rated. Like all successful men, he deemed everything of lower importance than success.

7. To buy cheap and sell dear is the very essence of

successful commerce. No trader can make a fortune on any other principle.

8. Whether it was in summer that he came or in winter, by night or by day, I was always glad to see him. I was on the most intimate terms with him for many years.

EXERCISE XXIII.

(*The Ablative. Time, Place, and Distance.*)

1. After remaining three months at Carthage, Æneas sailed for Italy.

2. At Drepanum he celebrated games in honour of his father Anchises: then sailing past the coasts of Sicily and Lucania, he landed at Ostia, not many miles distant from Rome.

3. Horace set out for the war from Athens, where he was studying philosophy, and joined the party of Brutus and Cassius.

4. At Philippi he threw away his shield, like Alcæus, and separated himself forthwith from the liberators.

5. He was at that time a very young man, not two years older than Octavianus.

6. Preferring safety to glory, and believing that any kind of peace was better than civil war, he betook himself forthwith to Rome, and enrolled himself among the supporters of the young emperor.

7. Europe is many parts smaller than America, but it is much more populous.

8. Having purchased his own freedom at a great price, he now thinks that he paid more than was right for it.

9. He sped from Sardes in midwinter, stayed three

days at Miletus, and crossed thence to Athens in six hours ; but finding that that town was somewhat colder than he expected, he set out again by the land-route and reached home by the Hellespont, almost before people knew that he was gone.

10. After living many years at Athens, Ephesus, Carthage, and other foreign places, he came finally to Rome, and lived there three years before he died.

EXERCISE XXIV.

(Recapitulatory ; various constructions.)

1. The Roman legion, as established by Romulus, contained 3000 soldiers ; and we have no evidence of any increase or diminution of this number during the regal period.

2. From the expulsion of the Tarquins until the beginning of the Second Punic war the strength of the legion was raised to 4000 or 4200, and sometimes, on emergencies, reached as high as 5200.

3. In the time of Polybius, no one could stand for any of the great offices of state until he had served for twenty years in the infantry or for ten years in the cavalry.

4. In the time of the kings the legion was marshalled as a solid body, and drawn up in the same manner as the Greek phalanx.

5. The first lines were composed of the richer citizens, whose means enabled them to provide themselves with a complete suit of armour.

6. Those of the second and third classes were less exposed to danger, and therefore needed fewer arms.

Those of the fourth and fifth classes were provided only with missiles, and fought from a distance.

7. The names of all those of military age were called over, the order in which each tribe or class was summoned being determined by lot. Those who were the first to volunteer, or who appeared most suitable, were selected, and their names were entered on the muster roll.

8. After the number was complete, the recruits had the military oath administered to them, in terms of which they swore to obey their leaders and never to desert their standards.

EXERCISE XXV.

(*Participles; Ablative Absolute. See Bradley, liii.*)

1. Having been elected consul, Cicero left Rome accompanied by a great crowd.

2. Cæsar having been elected consul, Cicero despaired of the republic.

3. Whilst the senators were deliberating, the soldiers had chosen an emperor.

4. Whilst the senators were deliberating, they were informed that the soldiers had chosen an emperor.

5. Having said these words, Cæsar, without further delay, led his troops across the river.

6. Under your leadership, even though the consuls are unwilling, we will joyfully attack the barbarians.

7. Having then refreshed his men with food and sleep, the general gave them the order to advance.

8. Upon the slaughter of Brutus and Cassius, Cæsar

laid aside the name of triumvir and amidst universal approbation assumed the consulship.

9. Upon the instigation of his own friends, and without any opposition on the part of the plebeians, he abdicated the dictatorship.

10. In spite of my advice to the contrary, and though liberty had now been a thing unknown for more than twenty years, he determined to restore the republic upon its old footing.

11. Their long-cherished hopes thus dashed to the ground, and persuaded that no man except Cæsar could heal the wounds of the state, the people suffered him to gather all the functions of government into his own hand.

12. Such a pitch of madness had been reached that many men even thought of abandoning Rome for good.

13. The gates having been burst open by force, and the citadel captured, we entered the city without opposition.

EXERCISE XXVI.

(The same, continued.)

1. The foundation of the great temple of Jupiter on the Capitol was laid in the reign of Tarquin, but it was not dedicated until the consulship of Brutus and Valerius.

2. When the people of Tarquini attempted to restore the Tarquins by force, a great battle took place, in which Aruns and Tarquinius perished, each by the hand of the other.

3. Cicero, having been persuaded that Cæsar would

before long take possession of Rome, reluctantly departed from Italy and crossed to Dyrrhachium.

4. After the overthrow of the monarchy, the whole of the royal powers, except such as were of a religious character, were transferred to the consuls.

5. Then Pompey, having driven all the fugitives into a wood from which they could not escape, put them all to death.

6. Having thus spoken, he persuaded the people to put the prisoners to death without even granting them a hearing.

7. Having lost more than a thousand men, and seeing no hope of receiving reinforcements before the setting in of winter, he reluctantly raised the siege.

8. It was by your advice, and in spite of my most vehement opposition, that the senate agreed to the resolution proposed by Bibulus.

EXERCISE XXVII.

(The Dative, Ablative, and Genitive.)

1. In spite of the fact that he had conferred the highest honours upon me, I always regarded him with the greatest loathing.

2. Relying on his own resources, indifferent to the sufferings of others, he inflicted punishment on all alike, and preferred making himself obeyed through fear rather than through affection.

3. There is need of haste, you say, rather than of deliberation: but those who feel no anxiety, and decide

with rashness, will learn when too late that they stand in need of the very things which are essential to success.

4. Pompey was a man of great abilities and conspicuous virtue; but he was destitute of the qualities by which alone in troublous times men can be either attached or controlled.

5. When the authority of the law has once been broken, it is wise for a time rather to give way before the current of the popular will than to attempt to stem it.

6. Having been elected to the consulship, Cæsar set out for Gaul, the government of which had been assigned to him by the people for a period of five years.

7. Upon the election of Antony to the consulship, Cicero felt that the cause of liberty was lost.

8. It is the characteristic of a great general, when he has gained a great victory, to perceive how to turn it to the utmost advantage.

EXERCISE XXVIII.

(The Genitive.)

1. The people of Alba had long been at war with Rome, and the strength of both was well-nigh exhausted with constant battles.

2. The Roman king Tullus was a man of great bravery and huge bodily strength, and deemed peace of less value than victory.

3. But the Alban leader had a gentle and wise spirit: sending a messenger to the Roman camp, he demanded a conference with the king.

4. 'It is the part of good rulers,' he said, 'to spare

their people as much as possible : it is perhaps your interest to gain a victory over us, but is it equally the interest of your people ?'

5. 'Let us rather choose three brave men out of each army, and decide our dispute by their contest with as little loss as possible to either people.'

6. 'You have already displayed enough courage, you have gained victories enough and to spare : those are rightly esteemed the bravest of all men who can set bounds to their desires.'

7. Though anxious for battle, and unused to obey others, Tullus ventured not to resist advice so full of wisdom.

8. A little delay took place while the chosen combatants on each side were preparing for the fight.

EXERCISE XXIX.

(The same, continued. Impersonal Verbs.)

1. After a long and obstinate hand-to-hand conflict, first one, then a second, of the Roman brothers fell : the third, as though lost to honour and only anxious for his life, took to flight.

2. Having fled for a little distance however, and perceiving that his enemies were following at considerable intervals, he suddenly turned upon them and slew them one by one.

3. Amid the rejoicing of the whole army, Horatius was led back to Rome : his sister alone, who met him at the gate, was sorry for his victory.

4. For she was about to wed one of the Curiatii who had been slain : and though she loved her brother, she could not be unmindful of her lover.

5. 'Away with thee!' cried her brother in a rage ; 'as thou hast forgotten thy brothers and thy country, thou art worthy of a shameful death.' So saying, he plunged his sword into her breast.

6. All pitied the hapless maiden, and were ashamed of a deed so cruel and unholy.

7. Then Horatius was accused of murder : but though all knew that he was guilty, he was acquitted of the charge out of admiration for his valour rather than from the justice of his cause.

8. I valued his father very highly : himself not at all.

9. He put a high value upon his horses, but in the end sold them for two hundred sesterces apiece.

EXERCISE XXX.

(The same, continued.)

1. Cicero brought an action against Piso for extortion and theft : he was found guilty of extortion and capitally condemned.

2. We all of us repent of those crimes of which we have been proved guilty : how many are there who repent of those which are known to none but themselves ?

3. It is both my interest and that of the nation that no man should be convicted of treason unheard.

4. It is of great importance what kind of friends a man makes for himself.

5. After waiting for reinforcements at Veii for ten days

in vain, he sent a despatch to the consuls at Rome, imploring them to come to his help at once.

6. I pity all who have to live during the winter at Athens, a city which I myself never intend to see.

7. The year after his departure from Italy he spent six months at Thebes: he was just getting weary of that place when he died, at the age of twenty-nine.

EXERCISE XXXI.

(The same, continued.)

1. It is the duty of a magistrate to obey even an unjust law; but he may advise the people, when opportunity offers, to repeal it.

2. In spite of your absence, and the unwillingness of every one to confer fresh distinctions on you, I did everything in my power to advance your interests and those of your family.

3. How few kings there are who really devote themselves to further the interests of their subjects!

4. Is it not a sign of the highest folly to wish to injure an enemy even at the risk of sustaining a great loss oneself?

5. Is it a proof of prudence for a general to inform an enemy of his plans?

6. He was a man devoted to learning, but most unskilled in the management of affairs.

7. Although advanced in years, he showed all the activity of a youth; after marching twenty miles on foot he at once attacked the enemy, and gained a brilliant victory without the loss of a single soldier.

8. Do we value any of our friends more highly than those who have proved their fidelity over a course of many years?

EXERCISE XXXII.

(*Pronouns, etc. See L. P. § 38, and Bradley, xlv-xlvi.*)

1. M. Manlius was accused of treason: so also was P. Clodius Pulcher. The former was condemned, but the latter was acquitted.

2. The saying of the ancient philosopher is well known, that you cannot tell whether a man is happy or not before he is dead.

3. Does anyone stand for any public office unless he has deserved well of his country?

4. He denies that there is anyone who naturally considers the interests of others rather than his own.

5. Some thought that Rome would never recover from so great a disaster: nor did anyone imagine that within a few years she would be more powerful than ever.

6. Anything is enough for those who desire no more than what is necessary.

7. One of the consuls was distinguished for his eloquence, the other for his prudence, both alike for bravery. Fabius was the older of the two; he was also the most popular.

8. Some men are devoted to wealth, some to learning; others place happiness in holding public office; the rest of mankind believe that pleasure is the highest good.

EXERCISE XXXIII.

(*Gerund and Gerundive. See L. P. §§ 141-145, and Bradley, xlix, l.*)

1. The desire of living happily is implanted in all men.
2. It is by living virtuously that most men become happy.
3. Men are impelled to living virtuously by the hope of happiness.
4. He was desirous of hearing all the best speakers.
5. The desire of ruling is common to all men: but some men are born to rule, others to obey.
6. He sent his horsemen to lay waste the fields.
7. Cæsar brought upon himself his own death by favouring his enemies overmuch.
8. If we would rise to greatness we must work strenuously and do without many pleasures.
9. You must use all diligence and acquire many arts if you desire to become rich by cultivating land.
10. We must all die: bearing that in mind, you ought to have cultivated virtue and despised pleasures when you were young.
11. In the midst of the fighting he looked round; seeing what had happened, he chose to meet a certain death for the sake of wrenching the standard out of the enemy's hand.

EXERCISE XXXIV.

(*The same, continued.*)

1. You ought to have promoted your friends to honours, and not incurred the suspicion of insincerity by enriching your enemies.

2. You must enjoy ease while you can : once engaged in battle you will have to provide for the safety of others, not your own.

3. Plans have been formed by many persons for the destruction of the city.

4. Fabius sent his colleague home to hold a meeting for the election of consuls.

5. It is only by reading the great orators that men can become eloquent.

6. He set out with a lightly-equipped force to pursue the enemy.

7. Ambassadors were sent to Carthage to declare war.

8. It is not by storming cities, by laying waste whole countries, and by wholesale slaughter of the inhabitants that men earn for themselves true glory, but rather by ruling their own spirit, and setting bounds to their own passions.

9. Cæsar assigned to all his veterans cities to inhabit and lands to till.

EXERCISE XXXV.

(The same, continued.)

1. Men are loved by their friends in proportion to their private worth ; but a man often acquires popularity with the mob in proportion to his recklessness and folly.

2. Whenever a new law was proposed the comitia had to be called together.

3. The art of governing a state is one of the noblest of all arts, nor is there any which is more rare.

4. For good writing, as for good speaking, continued

practice is necessary: if we wish to arrest attention we must speak with point as well as accuracy.

5. In the governing of a state true honour is only to be obtained by one who neglects his own interests and gives himself up entirely to promote those of his fellow-countrymen.

6. You ought to have written at once for the purpose of consoling your friends, who believed that you were dead.

7. If we desire to conquer we must make use of every opportunity: we must spare the vanquished, but do battle to the death with those who still resist.

8. The matter you speak of must by no means be neglected: the people must at once decide whether this contest is one which tends to the preservation or the destruction of the constitution.

EXERCISE XXXVI.

(The same, continued.)

1. It is possible that by deserving well of our friends we may injure the commonwealth: it is by consulting his country's interests rather than his own, by checking injustice and greed, and by dealing impartial justice to all, that a statesman truly earns the title of Great.

2. Having thus seized the principal conspirators, he handed them over to the guardianship of the city prætor.

3. The dictator summoned the comitia for the election of consuls; then, handing over the government of the city to the prætor, he set out to pursue the enemy.

4. Whilst the general was thus drawing up his line of battle, the Gauls proceeded to roll down huge stones on to the front ranks from the top of the hill.

5. So long as I remain consul I shall endeavour to do my duty to all impartially, without yielding either to fear or favour : whatever command I give shall be executed.

6. When you return to the city you will hear that I have been acquitted of the charge of bribery.

7. As soon as my father has breathed his last I shall return to Rome, for the purpose of standing for the prætorship.

8. Up to the middle of the day we might have escaped; but once the battle was over, the greatest confusion prevailed in the city, and it was no longer possible for us to leave the town.

(*The Supines.*)

Note that the Supine in *-um* is the Accusative, the Supine in *-u* the Ablative, of a Verbal Noun of the Fourth Declension. The Supine in *-um* is only used after Verbs of motion, and governs the same case as the Verb to which it belongs. The Supine in *-u* is an Ablative of Respect.

The Future Infinitive Passive is compounded of the Supine in *-um*, and the Passive of the Verb *eo*, 'I go,' used impersonally. Thus 'I think that they will be loved' is expressed in Latin by *puto eos amatum iri*, which literally means 'I think that it is being gone to the loving of them.' Here *amatum* is an Accusative of Motion after the Verb *iri*: *eos* is an Accusative of the Direct Object after the Transitive Verbal Noun *amatum*.

EXERCISE XXXVII.

1. Messengers were sent by the Samnites to demand satisfaction.

2. The inhabitants came in crowds to congratulate Cæsar.

3. These things are hard to tell, but very agreeable to hear.

4. Agamemnon was persuaded that upon some pretext or other his daughter Iphigenia would be slain.

5. They came to see: they came that they themselves might be seen.

6. Augustus gave his daughter Julia in marriage to Agrippa.

7. Such things are very difficult to do: but when done I am confident that all men will be satisfied.

8. Such conduct is disgraceful to tell of: those who take part in such designs are on the way to ruin their country.

EXERCISE XXXVIII.

(Numerals, Money, Dates, etc.)

1. The emperor sent two hundred and fifty-three ships to his legate in Africa.

2. He came to the throne on July 19, 1418.

3. These goods, worth six million sesterces, were purchased for two thousand.

4. You have decided that Antony has embezzled seven hundred million sesterces of public money.

5. I have entered as received from bequests more than ten million sesterces.

6. Five hundred and sixty-seven men were slain, two thousand were taken prisoners.

7. Numa reigned for forty-three years, Romulus for thirty-seven.

8. The agreement was that they should give up their arms and horses, pay three hundred pieces of money for each Roman, two hundred for each of the allies, and depart with one garment apiece.

9. Augustus left the city upon the 1st of August, and fought the battle of Actium on the 2nd of September, B. C. 31.

PART II.

THE COMPOUND SENTENCE.

A *Compound Sentence* is one which, instead of expressing only a single thought, or several single thoughts joined together by co-ordination, comprises within itself one or more *Dependent Clauses*, that is, clauses which are not co-ordinate with the main clause, but are linked on to it by subordination, and cannot stand alone. Such subordinate or dependent clauses may be of three kinds :—

1. ADJECTIVAL.
2. SUBSTANTIVAL.
3. ADVERBIAL.

ADJECTIVAL CLAUSES.

An *Adjectival Clause* qualifies a particular noun or pronoun in a sentence exactly in the same way as an Adjective.

Thus in the sentence 'Savages who eat men are called cannibals,' the clause 'who eat men' qualifies 'savages' as an Adjective, and the word 'man-eating' might be substituted for it. 'A man who is merciful spares his beast' might equally well be expressed 'A merciful man spares his beast.' An Adjectival Clause, therefore, is simply an expanded Adjective, used sometimes for variety or emphasis, more commonly in cases where the definition given, or quality attributed, is too complicated to be expressed by a single word. In Latin such clauses can only be intro-

duced by the Relative, or a word with the force of a Relative; and as the Relative in these cases is used in its simple connecting sense, without any additional meaning, no rule has to be laid down as to the mood of the Verb in the Adjectival clause. The Verb will be in the Indicative mood, unless the meaning of the principal clause on which it depends be such as to require the Subjunctive.

Care, however, must be taken to distinguish the cases in which *qui* introduces a purely adjectival clause from those in which *qui* carries with it an additional meaning of *purpose*, *consequence*, or *cause*. Such clauses are in fact *Adverbial* not *Adjectival* clauses (see below, p. 63).

EXERCISE XXXIX.

(*Adjectival Clauses.*)

1. Tarquin died at Cumæ, to which town he had betaken himself upon the defeat of the Latins at Lake Regillus.
2. Never having been instructed in the principles of philosophy, he could not with patience hear the Stoics, who held that virtue was superior to happiness.
3. Those men who take the greatest pains to secure happiness are generally less successful in the search than those who think only of the good of others.
4. As the Romans began to retreat at that point, M. Valerius, who was in command of the left wing, put spurs to his horse and came up to support the wavering line.
5. Inflamed with a desire that the family which had had the glory of expelling the kings should also have the honour of slaying them, he made at Tarquin with his sword.

6. I can forgive young men for being reckless ; I cannot forgive old men who stir up one war after another.

7. The Romans captured the enemy's camp with the same rush which had burst through their line.

8. Why did you impel him to use language which has stirred up odium not only against him, but against our principles and our order as a whole ?

EXERCISE XL.

(The same, continued.)

1. He was buried on the same hill and close to the very spot in which his distinguished father lies.

2. On seeing the faces of those killed when fighting against him, Cæsar repented that he had involved his country in war.

3. Some of those who joined Cæsar were senators, some were philosophers and men of letters ; but the greater number belonged to the dregs of the people.

4. During all the years that the English pursued a conquering career in India, not a single able native general arose to lead his countrymen against the foreigner.

5. Does yonder monster, pray, appear to you to be more worthy of this great honour than those who send you out to colonies with gifts of lands and houses ?

6. The wounded of whom there was still some hope, he ordered to be tended carefully : those at the point of death he left where they were upon the field of battle.

7. Turning to Publius, who stood near him, he remarked : ' If all your countrymen are such as these whom I have fought to-day, I shall do well if I return home without disaster.'

8. He cut down as many poppies as there were notable men in the city, and said, 'Go, deal with your antagonists in the same way as I have treated these poppies.'

9. Although the tribunes had weighed out as large a sum of money as had been agreed upon, the Gauls were by no means satisfied.

SUBSTANTIVAL CLAUSES.

A *Substantival Clause* is one which stands to the Verb of the principal clause in the relation of a Substantive, and that either in the Nominative or the Accusative case. Thus in the sentence *Constat mundum rotundum esse*, 'It is established that the world is round,' the words *mundum rotundum esse* must be regarded as forming the Subject to the Verb *constat*: 'the fact that the world is round is established.' Again in *Ita factum est ut omnes perierint*, 'The result was that all died,' the clause *ut omnes perierint* forms the Subject to *factum est*: 'the circumstance that all perished was the result.'

So in the phrases *accidit ut, fieri potest ut, reliquum est ut, tantum abest ut*, etc., the clause introduced by *ut* is to be regarded as a Substantive in the Nominative case, acting as Subject to the Verb.

But, in by far the greater number of cases, the Substantival Clause must be regarded as an Accusative of the Direct Object, coming after a Verb of Transitive meaning. How simply a Subject-Clause can pass into an Object-Clause may be seen by comparing the following sentences:—

(a) *Factum est ut imbelles timidique videremur.*

(b) *Caesar effecit ut imbelles timidique videremur.*

(c) *Caesar id effecit ut imbelles timidique videremur.*

In (a) the clause *ut—videremur* is the Subject to the Passive Verb *factum est*.

In (b) the same clause is the Object to the Transitive Verb *effecit*.

In (c) *id* is the Direct Object to *effecit*; the Clause *ut videremur* is a Substantival Clause in apposition to *id*.

This being premised, Substantival Clauses may be grouped under four main heads as follows:—

1. *Indirect Statement* or *Oratio Obliqua*.

2. *Indirect Question*.

3. *Indirect Command* or *Entreaty*.

4. *Clauses introduced by UT or NE* as Objects to Transitive Verbs of *Causing, Determining, Striving*, etc., or by *ut* or *ut non* (sometimes by *quod*) as Subjects to Verbs of *Happening, Resulting*, etc., or to various impersonal phrases expressive of facts or states, such as *tantum abest, reliquum est, restat, aequum est, necesse est*, etc.

Heads 3 and 4 we shall treat as one, because the Constructions required are the same: but it would be more logical to treat separately the three possible forms of *Indirect* or *Reported Speech*.

For every sentence which expresses a thought or meaning of any kind, must be either

(a) *A Statement*; or,

(b) *A Question*; or,

(c) *A Command*¹;

¹ The Optative Mood is elliptical, being in reality the *statement* of a wish.

and any one of these three meanings may be expressed either *Directly* or *Indirectly*.

Thus 'The day is fine' is a *direct* statement; but the same statement becomes *indirect* when it is subordinated to a Verb of saying or thinking, as 'He said that the day was fine.'

So the question 'Has he gone out?' is *direct*: but it becomes *indirect* if subordinated to some Verb of asking, as 'I asked whether he had gone out.' The sentence as a whole is now no longer a question, but a statement: viz. that I asked a certain question: but the question originally asked is given in an *indirect* form, as the Subject of the Verb 'I asked.'

An Indirect Question must be connected with the Verb on which it depends by some interrogative Pronoun or Conjunction, such as *quis, ecquis, num, an, utrum, uter, quo, quando, cur*, etc.

So also with a Command or Prohibition. 'Do this' is a direct command; 'Don't do this' is a direct prohibition: but in the sentences 'He ordered me to do this,' 'He prohibited his men from charging,' the command and prohibition respectively are stated *indirectly*. Those sentences contain assertions, not commands: they do not give orders, they only assert that orders have been given.

Substantival Clauses introduced by *ut* or *ne*, of the kind instanced above under head 4, do not belong to the Category of Indirect Speech; but as the Rules for their construction are the same as those for Indirect Commands, it will be simpler, in the following Exercises, to consider the two kinds of Clauses together.

The student must observe with great care the rules for transposing the various forms of Direct speech into Indirect speech in Latin.

1. *Oratio Obliqua.*

The essence of the *Oratio Obliqua* is that it gives a statement (or thought) not in the words actually used by the speaker, but as reported either by himself or by another. The statement or thought must therefore be introduced by a Verb expressing statement or thought—a *Verbum sentiendi aut declarandi*—and the thought or statement forms an Object-Clause after such Verb. Thus if I say,

‘The day is fine,’

I use the *Oratio Recta*. These words may be reported: and the reporter, if he chooses, may reproduce my words exactly as I spoke them, thus:—

‘He said: “*The day is fine.*”’

The words are given as they were spoken, and are still in *Oratio Recta*. But the reporter may prefer to report the speech *indirectly* or *obliquely*, thus:—

‘He says that the day is fine;’

or, if he report the speech as past,

‘He said that the day was fine.’

In this case the original statement as to the day is no longer given in the actual words of the speaker, but in *Oratio Obliqua*.

In English, the change from *Oratio Recta* to *Oratio Obliqua* involves nothing more than the introduction of the word ‘that,’ and the necessary changes (if any) in the

tenses and pronouns. But in Latin the whole framework of the construction undergoes a change, and the following rules must rigorously be observed.

1. The first main rule as to *Mood* is this:—

Every statement contained in a Principal Clause of the Oratio Recta must be expressed by the Infinitive Mood in the Oratio Obliqua: or, in other words, all *Verba sentiendi aut declarandi* must be followed by the Accusative and the Infinitive. Thus the sentence

Dies clarus est,

when turned into the Oratio Obliqua, becomes

Dicit diem clarum esse,

or

Dixit diem clarum esse,

or

Dicet diem clarum esse,

according as the speech is reported as spoken in present, past, or future time.

2. The next point to note is that the *Tense* of the Infinitive to be used does not depend upon the *absolute* time at which the action indicated takes place, but upon the time of that action *relatively* to that of the Verb of statement which introduces the oblique narration. This Verb we shall call the *Introducing Verb*. The rule may be put as follows:—

(1) If the time at which the action of the Infinitive is regarded as taking place is *simultaneous* with that of the Introducing Verb, the *Present* Infinitive must be used;

(2) If the time of the action of the Infinitive is *anterior* to that of the Introducing Verb, the *Perfect* Infinitive must be used; and

(3) If the time of the action of the Infinitive is *subsequent* to that of the Introducing Verb, the Future Infinitive must be used. Thus—

- (1) (a) *Audio Caesarem consulem esse,*
 ‘I hear that Cæsar *is* consul.’
 (b) *Audivi Caesarem consulem esse,*
 ‘I heard that Cæsar *was* consul.’
 (c) *Audiam Caesarem consulem esse,*
 ‘I shall hear that Cæsar *is* consul.’

In (a) the consulship of Cæsar is regarded as *present* with reference to the speaker; in (b) as *past*; in (c) as *future*: yet in all three cases alike the Present Infinitive is used because the time of Cæsar’s consulship is in each case regarded as contemporaneous with the time of the hearing, i. e. of the Introducing Verb.

But again—

- (2) (a) *Audio Caesarem consulem fuisse,*
 ‘I hear that Cæsar *has been* consul.’
 (b) *Audivi Caesarem consulem fuisse,*
 ‘I heard that Cæsar *had been* consul.’
 (c) *Audiam Caesarem consulem fuisse,*
 ‘I shall hear that Caesar *has been* consul.’

In each case the Perfect Infinitive is used, because the time of the consulship is regarded as *anterior* to the time of the hearing. Lastly—

- (3) (a) *Audio Caesarem consulem futurum esse,*
 ‘I hear that Cæsar *will be* consul.’
 (b) *Audivi Caesarem consulem futurum esse,*
 ‘I heard that Cæsar *was about to be* consul.’
 (c) *Audiam Caesarem consulem futurum esse,*
 ‘I shall hear that Cæsar *is about to be* consul.’

The Future Infinitive is used in each case because the time of the consulship is regarded as *subsequent* to that of the hearing.

3. Next comes the question of *Pronouns*. In transposing from the *Oratio Recta* to the *Oratio Obliqua* the Pronouns must be altered to suit the altered relations of the persons reported as speaking or being spoken to. It is commonly said that the *first* and *second* persons disappear entirely from the *Oratio Obliqua*, and are converted into the *third* (so Bradley, lxv); but this is a mistake. No doubt the third person is usually employed in *Oratio Obliqua*, because, in the great majority of cases, speeches are not reported by the speakers themselves, nor is the report directed to those addressed originally. But if a person reports a speech of his own, or if a reported speech be addressed to those to whom the speech was made, the first and second persons will appear exactly as in the original speech; and it is no part of the *essence* of the *Oratio Obliqua* to discard those persons.

A general says to his troops—

‘I order you to abstain from plunder.’

Next day he reminds them—

‘Remember that *I* have ordered *you* to abstain from plunder.’

His original statement is now in the *Oratio Obliqua*, governed by the introducing verb *Remember*: but the pronouns are not changed, because the persons speaking and addressed remain the same. But had the speech been reported *by* a third person, and *to* third persons, it would have run—

‘The general reminded *his* soldiers that *he* had ordered *them* to abstain from plunder.’

The change of Pronouns caused by Oratio Obliqua is thus exactly the same in Latin as in English: and nothing but common sense is required to determine what persons must be used. And Latin has this great advantage over English that, by means of the Reflexive pronoun *se*, it can distinguish between the third person when referring to the speaker, and any other person. Thus the confused English sentence—

‘*He* promised that *he* would give *him* money if *he* asked *him*,’

becomes palpably clear in—

Promisit se ei donum daturum esse si rogaret (or rogasset).

The rules above given apply only to Principal Sentences. The rules for the mood and tense of Subordinate Clauses in Oratio Obliqua will be given under the next head.

EXERCISE XLI.

(*Oratio Obliqua in Principal Clauses. See above, and Bradley, v, vi, xvi, lxv.*)

1. He says that the consul is living. He says that the consul has died. He says that the consul will die. He says that the consul must die.

2. He believes that the king is alive. He believes that the king was alive. He believes that the king will be alive. Men thought the king would have to yield.

3. There is a report that the emperor is being killed. There is a report that the emperor has been killed. There is a report that the emperor was killed by his own son. It is believed that the emperor will be killed. Men think you ought to have done what your father wished.

4. Men assert that the world is round. Men will assert

that the world is round. Men have asserted that the world is round.

5. We believed that the consul was being slain. We believed that the consul had been slain. We believed that the consul would be slain.

6. Cæsar declared that he was conquering the enemy. Cæsar declared that he would conquer the enemy. Cæsar declared that he had conquered the enemy.

7. All men will think that he is telling the truth. All men will think that he has told the truth. All men will think that he will tell the truth. All men will think that he ought to have told the truth.

2. *Indirect Question.*

1. First, as to *Mood*.

As the Infinitive is the universal Mood for Verbs in Principal Clauses in *Oratio Obliqua*, so the Subjunctive is the universal Mood to be employed for Verbs in Indirect Questions.

Thus the question,

Quota hora est? 'What o'clock is it?'

becomes, when put indirectly,

Rogo quota hora sit, 'I ask what o'clock it is.'

Similarly,

Quota hora erat? 'What o'clock was it?'

becomes, when put indirectly,

Rogavi quota hora esset, 'I asked what o'clock it was.'

2. Secondly, as to *Tense*.

The rule as to Tense is easy, for it is exactly the same as that observed in English.

As in the case of *Oratio Obliqua*, we distinguish three distinct relations of time :—

(1) Where the time of the Verb in the Indirect Question is *simultaneous* with that of the Introducing Verb of asking, on which the question depends ;

(2) Where the time of the Verb in the Indirect Question is *anterior* to that of the Introducing Verb ; and

(3) Where the time of the Verb of the Indirect Question is *subsequent* to that of the Introducing Verb.

In each case the Introducing Verb may itself be in Present, Past, or Future time. Thus—

(1) If the time of the Verb of the Indirect Question be *simultaneous* with that of an Introducing Verb in the *Present* or the *Future*, the *Present* must be employed : if simultaneous with an Introducing Verb in the *Past*, the *Imperfect* (in rare cases the *Perfect*) must be used. Thus—

(a) *Rogo quid agas,*

‘I ask what you are doing.’

(b) *Rogabo quid agas,*

‘I shall ask you what you are doing.’

But—

(c) *Rogabam*
Rogavi
Rogaveram } *quid ageres,*

‘I asked, or had asked, what you were doing.’

(2) If the time of the Verb of the Indirect Question be *anterior* to that of the Introducing Verb in the *Present* or *Future*, the *Perfect* must be employed ; if anterior to an introducing Verb in the *Past*, the *Pluperfect* must be used. Thus—

(a) *Rogo quid egeris,*

‘I ask what you have done.’

(b) *Rogabo quid egeris,*

‘I will ask what you have done.’

(c) *Rogabam*

Rogavi

Rogaveram

} *quid egisses,*

‘I was asking, asked, or had asked, what you had done.’

(3) If the time of the Verb of the Indirect Question be *subsequent* to that of an Introducing Verb in the *Present* or *Future*, we must use the Participle in *-rus* with the *Present* Tense of *sum*: if subsequent to an Introducing Verb in the *Past*, the same Participle with the *Imperfect* of *sum*. Thus—

(a) *Rogo quid acturus sis,*

‘I ask you what you are going to do.’

(b) *Rogabo quid acturus sis,*

‘I shall ask you what you are going to do.’

(c) *Rogabam*

Rogavi

Rogaveram

} *quid acturus esses,*

‘I was asking, asked, had asked, what you were about to do.’

It is to be noted that under 1 (c) *egeris* might be used for *ageres* if one instantaneous act were intended: similarly under 3 (c) *acturus fueris* for *acturus esses*.

Note further that the true Perfect or Present-Perfect—*I have asked*—is to be considered as a Present Tense. Thus ‘I have asked what you are doing’ will be translated—
Rogavi quid agas.

The rules for the Consecution of Tenses here given apply not only to Indirect Questions, but to all forms of subordinate clauses in *Oratio Obliqua*.

EXERCISE XLII.

(*Indirect Question. See above, and Bradley, xxii.*)

1. I ask how much money he has. I ask how much money he had. I ask how much money he has had. I ask how much money he will have.

2. I asked why he was leaving Rome. I asked why he had left Rome. I asked why he was going to leave Rome.

3. I will ask him what kind of life he is leading. I will ask him what kind of life he has led. I will ask him what kind of life he will lead.

4. I have asked him what he thinks. I have asked him what he thought. I have asked him what he will think. I have asked him what he would have thought.

5. It happened that on the next day he met Antony in the street. Antony asked him why he had left his province. 'To raise the price of votes at Rome,' was his rejoinder.

Oratio Obliqua with Subordinate Clauses.

The rule for the Tense and Mood of Verbs in Subordinate Clauses of *Oratio Obliqua* is precisely similar to that for Indirect Questions. The Mood must always be the Subjunctive; and the Tense depends partly upon the Tense of the Verb introducing the *Oratio Obliqua*, partly

upon the relation between the time of the Introducing Verb and that of the Subordinate Clause.

(1) If the time denoted by the Introducing Verb be *Present* or *Future*, and the time of the Subordinate Clause be the same as that of the Introducing Verb, the Verb of the Subordinate Clause will be in the *Present*. Thus—

Putat }
Putabit } *eos qui id dicant errare,*

‘He thinks, will think, that those who say so are wrong.’

But if the Subordinate Verb denotes a time simultaneous to an Introducing Verb in the *past*, it must be in the *Imperfect*; as—

Putabat }
Putavit } *eos qui id dicerent errare,*
Putaverat }

‘He thought, etc., that those who said so were wrong.’

(2) If the Subordinate Verb denote a time *anterior* to the time of an Introducing Verb in the *Present* or *Future*, the *Perfect* must be used; if a time anterior to an Introducing Verb in the *Past*, the *Pluperfect*. Thus—

Putat }
Putabit } *eos qui id dixerint errare.*

‘He thinks, etc., that those who have said so are wrong.’

But—

Putabat }
Putavit } *eos quid id dixissent errare.*
Putaverat }

‘He thought, etc., that those who had said so were wrong.’

(3) If the Subordinate Verb denote a time *subsequent* to that of an Introducing Verb in the *Present* or *Future*, the

Participle in *-rus* with the *Present* Tense must be used: if a time subsequent to an Introducing Verb in the *Past*, the Participle in *-rus* with the *Imperfect* must be used. Thus—

Putat }
Putabit } *eos qui ita dicturi sint errare.*

But—

Putabat }
Putavit } *eos qui ita dicturi essent errare.*
Putaverat }

EXERCISE XLIII.

(*Oratio Obliqua with Subordinate Clauses. See above.*)

1. The city which he loves best of all is Athens. He says that the city which he loves best of all is Athens.

2. Those who say so are wrong. He says that those who say so are wrong. He says that those who have said so are wrong.

3. Those who said so were wrong. He asserted that those who said so were wrong. He asserted that those who had said so were wrong.

4. Those who go to Athens will become philosophers. He says that those who go to Athens will become philosophers. He says that all who have gone to Athens have become philosophers. He said that all who had gone to Athens had become philosophers.

5. That is a poor house in which there are not many things to spare. Horace says that that is a poor house in which there are not many things to spare. Horace said that that was a poor house in which there were not many things to spare.

6. As soon as he reached the summit of the hill, Han-

nibal pointed out to his soldiers the plains of Italy. Polybius relates that as soon as Hannibal reached the top of the hill he pointed out to his soldiers the plains of Italy.

7. Hannibal told his troops that they would have abundance of good things, and that they would carry all before them, so soon as they descended into Italy.

8. Whilst Hannibal was watching the fight near the river, a picked body of Gauls charged down upon the cavalry from the mountain. Livy relates that while Hannibal was watching the fight near the river, a picked body of Gauls charged down on the cavalry from the mountain.

9. As the cavalry were emerging from the defile, the enemy charged down from the mountain. Hannibal believed that as the cavalry were emerging from the defile the enemy would charge down from the mountain. He thought that the enemy would have made their attack before his own men had emerged from the defile.

EXERCISE XLIV.

(*Oratio Obliqua, continued.*)

1. The longer I live, the more I am persuaded that honesty is the best policy, both in public and in private affairs.

2. He was the first to neglect the auspices before engaging the enemy, for he thought that they must fight that day at any hazard.

3. Cicero reproached Antony with having acted towards him in an unfriendly manner, inasmuch as he had read a letter of his aloud in open court.

4. She said that she had seen the enemy, and that they were taking the city.

5. Everyone felt that the bravery of the troops was worthy of all admiration.

6. He wrote to his friends that he had been seriously ill, but that he was now well again and would reach London in a week.

7. He told his soldiers that he could be saved from such a disgrace only by their valour: let them therefore all determine with one heart to attack an enemy whom they had already beaten in the field and stripped of his camp.

8. I am satisfied that he would never have made use of such language if he had known that Cæsar was present.

9. I believe now that he would ask your pardon if he thought that you would grant it.

10. Cæsar always maintained that Pompey would not have been defeated if he had not listened to so many counsellors.

11. I am rather inclined to believe that the reason of the indignation of the soldiers was that their general had given them no booty.

EXERCISE XLV.

(Oratio Obliqua, continued.)

1. He must needs confess that remedies against pain cannot be sought by one who has said that pain is the greatest of all evils.

2. Publius said that he had but a short time to live: but he had not been able to restrain himself in his old age

from lifting up his voice to assert a claim over that territory which he had himself won in battle.

3. I ask you whether ought I to have risked the fortunes of the state when I knew that I had left home under doubtful auspices, or to have taken the auspices a second time?

4. He declared that the people, who had sovereign power in their hands, had never wreaked their anger on generals who had lost armies through rashness or folly, further than to inflict on them a pecuniary fine.

5. He declared that he would stand fast to his purpose, and not remit to one who had fought against his orders any part of the punishment which he had justly deserved.

6. He declared that the matter stood thus: there was nothing which the Carthaginian general at that moment feared less than that they, besieged and attacked as they were, should make an attack on his camp. Let them dare to do what the enemy believed to be impossible. The task was easy from the very fact that it seemed most difficult: he would himself lead them out in the third watch; he had ascertained that the enemy kept no proper guard, and with the first assault they would capture his camp. If they attacked then, there was some hope of success: they had already tested their own strength, and that of their enemy. There was no other way of ensuring success. The enemy had one army near, two more not far away; let them therefore wait for nothing but the opportunity to be afforded by the night following. Let them now go and take some rest, that they might burst fresh into the enemy's camp, and with the same spirit with which they had guarded their own.

EXERCISE XLVI.

(*Virtual Oratio Obliqua.*)

1. It would more often occur to me to complain of my mode of life than to be glad that I was alive.

2. Most writers praise Socrates for having brought down philosophy from the clouds, and for busying himself with the life of man.

3. He congratulated me on having saved my country from a great peril, and upon being the most eloquent speaker of my time.

4. The Sicilians complained of Verres because (as they asserted) he had put several Sicilians to death without a trial.

5. All feel that one who confesses to having slain a man ought not to gaze upon the light of day.

6. He told me that the man whom I saw yesterday died of some sudden illness this morning.

7. They asserted that there was no street in which a house had not been hired for Otho.

8. He ordered the chickens to be thrown into the water that they might drink at least, as they would not eat.

9. He dismissed his legates unjustly, and, in spite of my remonstrances, on the ground that they had mismanaged the affair.

EXERCISE XLVII.

(*Indirect Question, continued.*)

1. Brutus summoned the consuls to his seat, and having asked them what they intended to do with regard to the election of consuls, went forward with them to the assembly.

2. Antony asked why Cicero was not more grateful to him, seeing that he had spared his life at Brundisium.

3. He had sent messengers to ascertain whether the barbarous tribes on the way would favour him.

4. Cicero enquired whether there was any person at Messina who desired to give evidence against Verres.

5. On being informed that Heius had been shamefully treated by the prætor, and would gladly give evidence, Cicero turned round to Heius and asked him how it was that he had consented to form one of the deputation sent to Rome expressly to praise Verres?

6. Tell me whom you have captured, and I will tell you whom you ought to spare.

7. He wanted to know for what offence I had struck him, and when I would give him an opportunity of returning the blow.

8. You perceive in what direction the suspicion of the jury points, and you can with certainty predict what verdict they will give.

9. He could not tell who he was, whence he had come, or what he was about to do.

10. It is of no consequence to a philosopher whether he rots in the earth or in the sky.

EXERCISE XLVIII.

(Indirect Question, continued.)

1. Upon the murder of Cæsar, Antonius addressed the multitude, and asked them why their imperator had been slain. With one voice they replied that it was because he loved the people.

2. Had Cæsar been slain at that time, it is uncertain whose leadership the people would have followed; certainly not that of Antony.

I told you whom to select, whom to avoid: now that I have learned that you will not take good advice when it is offered you, it is impossible for me to put confidence in you any longer.

3. He wondered why Tarpeia had opened the city gates, and which party she intended to favour.

4. He was anxious to know what we thought of his plan, and on what day we would inform him of our decision.

5. I have often before now observed, Romans, how much the patricians despise you, how often they have deemed you unworthy to be in the same city and enclosed by the same walls as themselves.

6. I shall ask them whether they mean to prevent a plebeian from living next door to a patrician, or standing in the same forum with him. If they say *no*, I shall ask for what reason they are seeking to annul all marriages between patricians and plebeians.

7. I beseech you, Publius, to tell us where our legions are, whether you have been deserted or have yourself deserted your commander and your army? whether we are this day conquerors or conquered? whether we are about to acquire a new province, or to fight for our own country?

3. } *Indirect Command or Entreaty.*

4. } *Substantival Clauses with ut, ne, etc.*

The rules for the use of Mood and Tense in Indirect Commands, as well as for Substantival Clauses under Class IV, are the same as in Indirect Questions, so far as they are applicable; for it is obvious that a command or entreaty can only refer to the time at which it is given. Thus the possible forms are:—

(1) *Impero* } *ut hoc facias,*
Imperavi }

‘I order you, have ordered you, to do this.’

(2) *Imperabo ut hoc facias,*

‘I will order you to do this.’

(3) *Imperabam* } *ut hoc faceres,*
Imperavi }
Imperaveram }

‘I was ordering you, etc., to do this.’

But note that some verbs belonging to these classes—such as *jubeo, veto, prohibeo, conor*—usually take an Infinitive after them, not a dependent clause (see Bradley, xvi.)

EXERCISE XLIX.

(*Substantival Clauses, with ut, ne, etc. See above.*)

1. He orders his soldiers to attack the town. He ordered his soldiers to attack the town. He will order his soldiers to attack the town. He has ordered his soldiers to attack the town.

2. I am afraid that he is unwell. I am afraid that he has been unwell. I am afraid that he was unwell. I was afraid that the enemy would depart. I shall be afraid that the enemy depart.

3. I fear that these waters are not doing you good. I

feared that these waters were not doing you good. I fear that these waters have not done you good. I fear that these waters are not likely to do you good. There will be a danger of the enemy making an assault upon the city.

4. He is advising the people to obey the law. He has advised the people to obey the law. He will advise the people to obey the law. He advised the people to obey the law.

5. The senate passed a decree that the consuls should see that the state suffered no harm.

6. I was persuaded that he would come: for I had begged him not to forget his old associates, and he had promised that he would come if possible.

7. He caused the jury to acquit his brother of the charge of bribery: for he had ordered some soldiers to stand at the door and ask each juror in turn how he intended to vote.

8. It has often happened that the best candidates have been rejected by the people out of ignorance of the public services which they have rendered.

EXERCISE L.

(The same, continued.)

1. The dictator ordered the master of the horse not to leave the camp till he himself should return.

2. I have ordered the tribunes to send for the fugitives and bring them back.

3. A soothsayer warned Cæsar not to go to the senate that day.

4. He prayed Dolabella to set out for Macedonia.

5. I am so far from yielding to the enemy that I have conquered them.

6. I am still of the opinion that we should do nothing but what seems to be agreeable to Cæsar.

7. Our long friendship, and your unfailing kindness towards me, have encouraged me to write and tell you what I considered at once conducive to your safety, and not inconsistent with your self-respect.

8. On the first day in which the senate was consulted, it decreed that a double tribute should be imposed that year.

9. He proposed a motion to the people that no soldier should be prejudiced in consequence of having taken part in the secession.

10. A law was passed forbidding any one in future from holding a meeting of the comitia outside the city.

11. He begged me to defend him against his own father, should he claim from him five million sesterces.

12. If anything new occurs, I shall take care to inform you of it.

13. He was so far from conciliating his enemies that he did not satisfy even his friends.

14. Pompey hastened to be present when the whole people congratulated me on my return from Cilicia.

15. It seldom happens that a man recovers if attacked by disease after his seventieth year.

16. Let us therefore grant this to the philosophers, that the wise man is always happy.

EXERCISE LI.

(The same, continued.)

1. So far was he from desiring to have the province of Macedonia allotted to him, that we could scarcely prevail upon him to leave Rome when he had obtained it.

2. It is quite impossible that I can forgive a man who has inflicted on me so great an injury.

3. It has never happened to me to be accused of ingratitude, and this circumstance is a very great consolation to me at the present moment.

4. He gave orders not to spare a single person who had been present at the burning of the city.

5. It frequently happens that men are ungrateful to those who have heaped upon them the greatest benefits.

6. It frequently happened that Cæsar attacked his enemies before they were aware that he was on the march.

7. I will cause you to repent bitterly of having abused one who has hitherto shown himself to be your best friend.

8. I will cause you to repent of your ingratitude towards me.

ADVERBIAL CLAUSES.

An *Adverbial Clause* is one which qualifies the Verb of a sentence in the same way as an Adverb: that is, it states the *why*, or the *when*, or any other of the attendant circumstances which qualify or explain the action of a Verb in the same way as an Adverb does. All Adverbial Clauses fall under one or other of the following heads:—

1. *Final*: which state the *end* or *object* of an action, corresponding to the English ‘in order that.’

2. *Consecutive*: which state the *result* or *consequence* of an action, corresponding to the English ‘so that.’

3. *Causal*: which give the cause or reason why the action has taken place, corresponding to ‘because.’

4. *Concessive*: which grant or suppose the existence of an opposing reason, or a reason why the action in question should *not* take place, or have taken place; corresponding to our 'although' or 'granted that.'

5. *Temporal*: which define the time of an action; 'when,' 'as soon as,' 'while,' etc.

6. *Conditional*: which state the condition or conditions on which its taking place depends; corresponding to our 'if,' 'provided that.'

7. *Comparative*: which institute a comparison between an action or thing and some other thing or action; corresponding to our 'as,' 'as if,' 'like as,' etc.

Every Adverbial Clause is linked on to the main clause by a subordinating conjunction suitable to its meaning; and it is of the greatest importance that the student should learn and bear in mind what mood is appropriate to each. The following is a list of the principal subordinating conjunctions in Latin, with a statement of the mood or moods by which they must be followed:—

1. FINAL: *ut, ne, quo, quominus*, invariably followed by the *Subjunctive*.

2. CONSECUTIVE: *ut, ut non, quin*, invariably followed by the *Subjunctive*.

3. CAUSAL: *quod, quia, quandoquidem* with the *Indicative*; *quum* with the *Subjunctive*.

4. CONCESSIVE: *etsi, quamquam, tametsi*, signifying *in spite of the fact that*, and therefore followed by the *Indicative*; *quum, licet, quamvis, ut*, signifying *even on the supposition that*, and therefore followed by the *Subjunctive*.

5. TEMPORAL: *quum, quando, ubi, ut, postquam, priusquam, antequam, dum, donec, quoad, simul ac*, all followed by

the *Indicative* if they refer merely to time, by the *Subjunctive* if there be an additional notion of purpose or consequence. Thus, *dum*, 'during the time that,' takes the *Indicative*: if it mean 'during such time as,' 'so long as,' the *Subjunctive*. So with *antequam*, *priusquam*, etc.

A peculiar idiom is that *quum* with the *Imperfect* or *Pluperfect* invariably requires the *Subjunctive* mood.

6. CONDITIONAL: *si*, *nisi*, *sive*, *dum*, *modo*: almost invariably followed by the *Subjunctive*. But in certain cases where *si* almost amounts to 'when,' 'in cases where,' the *Indicative* may be employed.

7. COMPARATIVE: *tamquam*, *quasi*, *ceu*, *velut* are followed by the *Subjunctive*, because they imply hypothetical or impossible cases: *ut*, *quemadmodum*, *proinde ac*, *quo* (signifying proportion), are used with the *Indicative*, because they refer to actual facts.

Use of QUI, introducing Adverbial Clauses, with the Subjunctive Mood.

The use of the relative *qui* in Latin is remarkable. It has been said above that Adjectival Clauses are introduced by *qui*, and all clauses introduced by *qui* are adjectival when it has none other than its ordinary relative meaning. But by a peculiar delicacy of language *qui* is capable of conveying an additional meaning of (a) purpose, (b) consequence, (c) cause, (d) concession, and in all such cases it must be followed by the *Subjunctive*.

Thus—

(a) PURPOSE:—

Vidi legatum qui pacem orabat,

means simply, 'I saw the envoy who was asking for peace;' but—

Misi legatum qui pacem oraret,

means, 'I sent an envoy to beg for peace,' or 'in order that he might beg for peace.'

In this case *qui* is equivalent to *ut* Final and *is*—'in order that he'—and therefore requires the *Subjunctive*

(b) CONSEQUENCE :—

Non is est qui his rebus utitur,

means only, 'He is not the person who is using these things.' But—

Non is est qui his rebus utatur,

means, 'He is not a man of such a kind as to use these things,' or 'He is not the man to use these things.' So again—

Innocentia est adfectio talis animi quae (=ut ea) noceat nemini,

'Innocence is a state of mind of such a kind that it injures no one.'

Quae has a consecutive force and so requires the *Subjunctive*.

(c) CAUSE :—

Fortunatus adolescens est qui virtutem invenit,

means only, 'A youth who has discovered virtue is happy,' but—

O fortunate adolescens, qui virtutem inveneris!

'O happy young man, since you have discovered virtue!'

Here *qui* is equivalent to *quum tu*, 'since you,' and therefore requires the *Subjunctive*.

(d) CONCESSION :—

The concessive sense of *qui* is analogous to the causal :

the context must decide which meaning is intended. Thus—

Amo te qui tam bonus sis,

means, 'I love you *because* you are so good.' But—

Odi te qui tam bonus sis,

can only mean, 'I hate you *although* you are so good.'

So Cicero—

Absolvite Verrem qui se fateatur pecunias accepisse,

'Acquit Verres *although* he confesses he has received bribes;' but—

Condemnate Verrem qui se fateatur pecunias accepisse,

would mean, 'Condemn Verres *because* he confesses he has received bribes.'

In all these cases it is obvious that the relative *qui* introduces *Adverbial*, not merely *Adjectival*, Clauses.

Final Clauses, i.e. Clauses denoting Purpose.

The Conjunctions expressing purpose in Latin are *ut*, *quo*, *ne*, *quominus*. They all require the Subjunctive mood.

The rule for the Consecution of Tenses in Final Clauses is that the Imperfect must be used in subordination to a Past Tense, the Present in subordination to a Present or a Future; thus—

(a) <i>Veniebam</i>	}	<i>Romam ut te viderem,</i>
<i>Veni</i>		
<i>Veneram</i>		

'I was coming, came, had come, to Rome, that I might see you' or 'to see you.'

(b) *Veni* }
Venio } *Romam ut te videam,*
Veniam }

'I have come, am coming, will come to Rome to see you.'

EXERCISE LII.

(*Final Clauses. See above: also Bradley, xiv, and L. P. p. 163.*)

1. He forgives his enemies in order that he may be praised by good men.

2. He forgave his enemies in order that he might be praised by good men.

3. He has forgiven his enemies in order that he may be praised by good men.

4. It is said that he left Rome in order that he might not be accused of theft.

5. He has returned to the city in order that he may not be deprived of his property in his absence.

6. He promised to return that no one might be able to say that he had failed to help a friend in danger.

7. I have spared many evil men whom I might have slain, in order that my own crimes may be forgiven.

8. The Carthaginians will arrive here to-morrow with all their forces to besiege our city.

9. There is no doubt that he made that speech with the object of pleasing those worthless friends of yours.

10. He praises his friends before their face in order that he may never be abused by them in his absence.

11. I shall return to the city at once to put an end to the calumnies of my enemies.

12. I think you should write to him to make him return more quickly to his home.

EXERCISE LIII.

(The same, continued.)

1. Cicero went to Sicily to enquire into the charges raised against Verres.

2. I have nothing to write to you in return, but pray send me one line to say how you are.

3. I have sent letters to him entreating him to return and clear himself of the charges brought against him.

4. A doctor gives medicine to the sick that they may live the longer, even though he knows that they cannot recover altogether.

5. He used always to praise those of his scholars who answered well, that they might become more fond of reading.

6. He remained for two years abroad after he had gained his victory, to avoid being overmuch praised by his countrymen on his return.

7. He forgave all his most bitter enemies, that no one might be able to reproach him with cruelty.

8. It is commonly reported that he forgave his enemies that no one might be able to reproach him with cruelty.

9. Most men will say that he has left the city to avoid saluting the new consul.

10. I will never bring myself to say what I know is not true in order to please the dictator.

*Consecutive Clauses, i.e. Clauses denoting
a Consequence.*

The Conjunctions expressing a result or consequence are *ut, ut non, quin, quominus*, all of which require the Subjunctive.

In the Consecution of Tenses in Consecutive Clauses more variety is possible than in the case of Final Clauses. A consequence may take place subsequently to its cause, as well as simultaneously with it; whereas a motive can only be regarded as simultaneous with the action which it prompts. Thus in Final Clauses we can only say—

(a) *I did*
 I had done } in order that I *might*.

(b) *I do, am doing, or have done* in order that I *may*.

(c) *I shall do* in order that I *may*.

But in Consecutive Clauses we may say—

(a) *I acted* } so that I *was*, etc. (of a continuous
 I had acted } state).

(b) *I acted*, etc. so that I *did* or *was* (of a single act, or momentary state).

(c) *I acted* so that I now *am* (where the cause is past, the consequence present).

(d) *I act*
 I have acted } so that I *am*.

(e) *I am acting* } so that I *shall*; (where the cause is
 I have acted } present, the consequence future).

(f) *I shall act* so that I *shall*, or so as *to be*.

For most of the above cases no special rules are needed,

as the Latin tense will correspond to the English. But the following points must specially be noted:—

(1) The Perfect Subjunctive is to be employed when a result in the past is regarded as a single fact, the Imperfect where it denotes a continuous act or state.

(2) The Present tense is used in Subordination to a Future.

(3) A negative consequence is expressed by *ut non*, not by *ne*. Thus—

(1) *Ita se gessit ut nocens haberetur*, ‘He so bore himself as to be held guilty;’ but—

Ita se gessit ut condemnatus sit, ‘He bore himself in such a way that he was condemned.’

(2) *Ita me geram ut absolvar*, ‘I shall bear myself in such a manner as to be acquitted.’

(3) *Ita se gessit ut non condemnatus sit*, ‘He bore himself in such a way that he was not condemned.’ But—

Ita se gessit ne condemnaretur would mean, ‘He bore himself thus in order that he might not be condemned.’

EXERCISE LIV.

(*Consecutive Clauses. See above: also Bradley, xv, and L. P. p. 162.*)

1. He forgives his enemies so generously that he is praised by all good men.

2. The army left the camp so hurriedly that they had not even time to pack up their effects.

3. He has attacked the consuls so bitterly as to rouse the indignation of all just-minded men.

4. He has conducted himself in such a manner that he cannot be held to be in possession of his senses.

5. The infantry charged with such impetuosity, that, had not night come on, they would have captured the camp.

6. He has told so many falsehoods that no one believes him even on his oath.

7. He told me that he would remain at home to please me; and then left so suddenly that, had not his wife informed me of his intention, I should never have seen him again alive.

8. The matter has turned out so badly that I shall displease those whom I wished to serve, and benefit those whom I wished to injure.

9. So little did he succeed in gaining popularity that by his persistent calumnies he alienated even his best friends.

EXERCISE LV.

(*Consecutive Clauses, continued.*)

1. Verres having been found guilty of extortion, Cicero was so pleased with his success that he never ceased to tell people how great eloquence he had shown.

2. I have nothing more to say: I write this that you may not think that I have forgotten you, but I am so ill that I cannot write without pain.

3. For a long time past the conditions of our life and of public affairs have been such as to exclude all hope for the future.

4. What resources have you in your own homes, I ask, to make up for the losses you have sustained?

5. The interposition of the Gods in our affairs at this conjuncture has been so evident that I deem it impossible for us to be neglectful of their worship.

6. They deemed any course more safe to take than that of establishing their innocence.

7. He will never establish his innocence so completely as to be able to stand for a public office.

8. He was prevented by the presence of the enemy in great force from crossing the river at the point which he had chosen.

9. I have never made any pretensions, I do not to-day make any, which can justly offend the most spiteful of mankind.

10. Of all the generals that I have ever known, he was the one most fitted to win the favour of his soldiers.

11. Since the power of the man we fear extends so far that it has embraced the whole world, would you not rather be safe at home than unsafe abroad?

12. A merchant cannot become bankrupt without involving many other persons in his ruin.

Causal Clauses.

The Conjunctions denoting Cause in Latin are *quod*, *quia*, *quoniam*, *quandoquidem*, which are followed by the Indicative, and *quum*, followed by the Subjunctive. Causal clauses are also, as we have seen, introduced by *qui* with the Subjunctive. The Causal Conjunctions occur so frequently throughout the exercises that it is not necessary to give special exercises to illustrate their use.

Concessive Clauses.

Of the Concessive Conjunctions some take the Indicative, some the Subjunctive.

Etsi, quamquam, tametsi,

take the Indicative, because they imply that an obstacle really exists, and therefore mean, 'in spite of the fact that ;' but

quum, licet, quamvis, ut,

refer to supposed or imaginary difficulties, and therefore are followed by the Subjunctive. *Licet* means properly 'allowed that,' *ut* 'supposing that,' *quamvis* 'however much you please : ' *quum*, meaning 'although' or 'since,' takes the Subjunctive for the same reason as *qui*, with a concessive or causal meaning (see pp. 64, 65).

Temporal Clauses.

The principal Temporal Conjunctions in Latin are—*quum, quando, ubi, ut, postquam, priusquam, antequam, dum, donec, quoad, simul ac.*

Of these *quum* is followed by the Subjunctive Mood if the Imperfect or Pluperfect Tense be used: with other Tenses it takes the Indicative. The other Conjunctions are followed by the Indicative if they refer merely to time, by the Subjunctive if they carry with them an additional notion of purpose or consequence. Thus *dum* = 'during the time that,' takes the Indicative Mood; if it mean 'until such time as,' the Subjunctive: thus,—

Dum te reficis, morabor,

'I shall wait during the time that you are recovering.'

But—

Dum te reficias (or, refeceris) morabor,

‘I shall wait until such time as you are recovering’
or ‘have recovered.’

And—

Multa quoque et bello passus dum conderet urbem,

‘He suffered many things in war till he should
found (i. e. in the hope, with the purpose, of
founding) a city.’

It need scarcely be added that while the Indicative is the mood used ordinarily after the above Conjunctions, any one of them may be followed by the Subjunctive if the general sense of the passage be such as for other and independent reasons to require it.

EXERCISE LVI.

(*Temporal Clauses. See above: also Bradley, liv, lv, and L. P. p. 163.*)

1. As soon as he heard this, he determined on taking the field at once, that he might bring on an engagement before the citizens should repent of having declared war.
2. Scouts brought word that as soon as the enemy landed they began to plunder.
3. Before learning that there were not sufficient soldiers left to guard the city, he had determined to use the utmost caution.
4. This being the case, I cannot help asking you from what source you obtain the means of subsistence.
5. Whenever he heard a man blaming his friends and

praising his enemies, he would ask him in which category he placed himself.

6. No sooner had he been made aware of the defeat of the enemy than he proposed that the senate should ordain a public thanksgiving.

7. Whilst one of the consuls presided at the elections, the other marshalled the army in the Campus Martius.

8. Forbear to ask the question until he has recovered from his illness.

9. Let them do what they like, provided only they do not betray a man who has deserved so well of his country.

10. He did not enter upon political life until the death of his father enabled him to espouse openly the cause which he had long secretly favoured.

EXERCISE LVII.

(Temporal Clauses, continued.)

1. Antonius left the city before hearing that Cæsar had returned.

2. Antonius had the wisdom to leave the city before he could be informed of Cæsar's return.

3. They kept turning their eyes and faces in every direction to which the weeping of women and the crash of falling houses attracted them.

4. The war with Veii did not come to an end until the Alban Lake was drained, in accordance with the divine command.

5. Having met my brother a few days after his de-

parture from Rome, Pompeius recalled to his memory all the steps he had taken to ensure my safety.

6. I went straight on to Macedonia before these wicked men could have heard of my arrival.

7. Am I to remain inactive before Athens until my whole army be destroyed?

8. Whilst these things were going on, news was brought to Hannibal that the Romans had crossed the river.

9. Claudius made use of this statue so long as he kept the forum adorned in honour of the immortal Gods.

10. He determined to engage the enemy whilst his colleague was ill.

11. Provided only the fact remains, let them fashion phrases as they will.

Conditional Clauses.

A Conditional Proposition contains two clauses:—

(1) A Subordinate Clause, introduced by *if* or a word of similar meaning, which states a Condition; and,

(2) A Principal Clause, which states the result which did, or may, or would, follow upon the realisation of the Condition.

The Subordinate or Condition Clause is called the *Protasis*; the Principal or Result Clause is called the *Apodosis*.

As the Principal Clause is contingent upon the fulfilment of the Condition, and as a Condition is in its essence hypothetical, it might be supposed that all Verbs in Conditional Propositions must necessarily be in the Subjunctive. In the great majority of cases, the Sub-

junctive *is* required: but in Latin, as in English, there are propositions which are hypothetical in form only, and which state the existence of a relation between a condition and a result as an absolute fact. To these cases the Indicative is appropriate, and it may be used with Past, Present, or Future time.

‘If I saw five men, I saw a hundred;’ ‘If you have the cholera, I have it;’ ‘If you condemn me, you will condemn him;’ are propositions conditional in form only. In fact they are positive statements, to the effect that one circumstance, if true, necessarily carries another along with it. Nothing is implied as to the likelihood or non-likelihood of the condition: nothing is asserted but that one fact or set of facts is, was, or will be, accompanied by another set.

In such cases we may use the Indicative in Latin, and say—

(1) *Si Publium* $\left\{ \begin{array}{l} \textit{videbas} \\ \textit{vidisti} \end{array} \right\}$, *stultum hominem* $\left\{ \begin{array}{l} \textit{videbas} \\ \textit{vidisti} \end{array} \right\}$,

‘If you saw Publius, you saw a fool.’

(2) *Si me amas, ego te amo,*

‘If you love me, I love you.’

(3) *Si me* $\left\{ \begin{array}{l} \textit{adjuvabis} \\ \textit{adjuveris} \end{array} \right\}$, *ego adjuvabo te,*

‘If you help me, I will help you.’

But such propositions—which in reality are not Conditional at all—are infrequent; and in all true Conditional propositions the Subjunctive must be employed according to one or other of the following types:—

(1) *Si hoc negassem, mentitus essem,*

‘If I had denied this, I should have lied.’

(2) *Si hoc negarem, mentirer,*

Either, 'If I had been denying this I should have been lying,' or, 'If I were denying this, I should be lying.'

(3) *Si hoc negem, mentiar,*

'If I were to deny this *now*, I should be lying.'

(1) presents no difficulty. Condition and result alike belong to the past and the impossible. The time for realising the condition is gone; the result therefore cannot occur.

But there is more difficulty in distinguishing accurately between (2) and (3). Both refer to conditions in the highest degree improbable, which it is implied have not, and will not, occur, but which are yet rhetorically regarded as possible.

The *Imperfect* refers to a continuous state in the immediate Past time, extending up to the Present; the Present refers to a continuous state in the Present. Thus in (2) *the Imperfect*, referring to a time already past, and therefore beyond recall, denotes a more remote and less possible contingency; in (3), *the Present* denotes a contingency which will not occur, but which, if it did occur, could only be realised at the present moment.

In both cases the exact idea of time gets lost in an idea of contingency. Both contingencies are remote, and implied to be impossible; but the contingency of the imperfect is the *more* remote, being represented as actually past. The sense of the Imperfect Subjunctive is best caught by comparing it with the same tense in the Indicative. Thus:—

Si hoc dicebam mentiebar means 'If I was saying this (I do not say whether I was or not), I was lying.'

Si hoc dicerem, mentirer, 'If I were saying this (which I am not) I should be lying.' Here the contingency is so remote that the idea of definite time disappears, and we may translate, 'If I were to say so I should be lying,' or 'should lie;' and it is impossible to decide whether the contingency refers to the immediate past or to the present. We may therefore translate, 'If I were to say so I should lie,' or 'be lying.' Thus *Haec si videres, lacrimas non teneres* (Cic. Fam. vii. 3), 'If you were seeing, or were to see, at any time, these things, you would not refrain from weeping.' Here the reference to time is perfectly vague: but had Cicero said—

Haec si videas, lacrimas non teneas,

he would have meant, 'Were you seeing these things now (as I am) you would not restrain your tears.'

EXERCISE LVIII.

(Conditional Clauses. See above: also Bradley, lvii, lviii, and L.P. p. 164.)

1. If you do this you will be hated by all men.
2. If you know of any precepts better than mine, impart them to me: if not, use these along with me.
3. If you are now at home, write and tell me what you are about.
4. If you come to Rome you will repent it.
5. If he saw a rose, he would think that the spring had arrived.
6. If he had asked my pardon, I should have forgiven him.

7. If he were to ask my pardon now, I should not forgive him.

8. If he had said so, I should not have believed him. If he were to say so on oath, I should not believe him.

9. The whole army would have been destroyed if the consul had pursued the fugitives.

10. The whole army might have been destroyed had we pursued the fugitives.

11. He will die unless he changes his mode of life. He will die if he does not change his mode of life.

12. Whether he was absent by chance or intentionally is of little consequence: what we wish to discover is whether he was absent or present.

EXERCISE LIX.

(Conditional Clauses, continued.)

1. He would never have accused Verres at all unless he had hoped by so doing to win the favour of the people and to be elected consul.

2. Had you said so at once, I should perhaps have forgiven you: but I know how often you have deceived others, and I do not doubt that you are ready to deceive me.

3. Had the senate passed a wise decree, the Republic would have been saved, and all would now be well.

4. If I were asked what is my opinion of Hannibal, I should say that he was the first general of antiquity, even Alexander the Great not excepted.

5. I would not have consented to do what you asked

had I not feared that worse things would have befallen me had I refused.

6. I should not be fit for the conduct of any case, gentlemen of the jury, if I did not understand this principle, which has been fixed and implanted by the hand of nature herself in the hearts of all men.

7. I envy you your present happiness: but if you were to be convicted of treachery, I should envy you no more.

8. If the senate had permitted Cæsar to stand for the consulship in absence, all these senators would not have been slain, and the Republic would still be standing.

9. Were I to see the state in the hands of wicked men, as I know has occurred in former times, no bribes, no dangers even, would induce me to join their cause.

10. Most men believe that if Brutus had not been defeated at Philippi, the commonwealth would not have been overturned.

11. It is certain that if the English had not retreated in time, they would all have been cut off to a man.

12. The dictator declared that if Hannibal would give him a fair opportunity, he would engage him immediately.

EXERCISE LX.

(*Conditional Clauses in Oratio Obliqua. See Bradley, lix.*)

1. If I say so, I am wrong. I know that if I say so I am wrong.

2. If Cæsar were to conquer Pompey, the commonwealth would be overthrown. It is certain that if Cæsar were to conquer Pompey, the commonwealth would be

overturned. Cicero declared that if Cæsar were to conquer Pompey the commonwealth would be overthrown.

3. If Pompey had not left Italy, Rome would not have fallen. Cicero declared frequently that if Pompey had not left Italy Rome would not have fallen. All men are now of opinion that had not Pompey left Italy Rome would not have been captured.

4. Do you suppose that if Pompey had been victorious he would have spared you alone? Acknowledge that if he were now to return you would be the first to pay the penalty. It is certain that if he had returned you would have been the first to pay the penalty.

5. He announced that he would give a crown of gold as a prize to the man who should first enter the city.

6. I ask what you would have done had you seen the enemy entering the city.

7. I was so closely connected with Cæsar that, if he had been slain in his attack on the city, I should have fallen with him.

Comparative Clauses.

The Comparative Conjunctions, *tamquam, ceu, velut* are followed by the Subjunctive because they imply hypothetical or impossible cases; *ut, quemadmodum, quo* (signifying proportion), *proinde ac, similis ac, pariter ac*, etc., are used with the Indicative when they refer to actual facts.

EXERCISE LXI.

(*Concessive and Comparative Clauses. See Bradley, lx, lxii, and L. P. p. 165.*)

1. In spite of the fact that the public land had been acquired by the whole people, the patricians for a long time kept the use of it exclusively to themselves.

2. Even though I were innocent, I should be condemned all the same.

3. However guilty a man may be, it is right that a jury should hear patiently all that can be urged in his defence.

4. In spite of the extreme cold, and the great difficulties encountered in his ascent, Hannibal carried a large part of his army over the Alps.

5. He behaved very differently from what I had expected.

6. The consul, with his usual timidity of disposition, determined to carry on the war with deliberation rather than with vigour.

7. The longer we delay, the smaller is our hope of victory: you are in reality stronger than the enemy, yet you act as though you expected to be defeated in every encounter.

EXERCISE LXII.

(*QUI with Subjunctive. See Bradley, lxiii, lxiv, and L. P. p. 166.*)

1. Those of the enemy who had escaped, seeing that their only hope of safety lay in reaching some place of refuge before daybreak, made straight for Athens.

2. He at once despatched a messenger to inform his father of his situation.

3. The men who were condemned yesterday ought not to be forgiven. We ought not to forgive men who do not repent of the injury which they have done us.

4. It is useless to address so great a multitude, which no human voice can possibly reach.

5. He was not the man to allow himself to be insulted with impunity.

6. I will send you a letter to inform you how I am, and on what day I intend to arrive at Mantua.

7. How fortunate I deem myself to be to have heard him in his best days! for though I am no orator myself, I am unable to listen to commonplace speakers.

8. There are many nations who deem themselves invincible; there is but one which never has been conquered.

9. He had no place on which to set his foot.

10. He was unworthy of being raised to the throne.

EXERCISE LXIII.

(*QUI with Subjunctive, continued.*)

1. One of the legions was given to Fabius to be led against the enemy.

2. How unfortunate I am not to have been present on that occasion!

3. He is too wise to go to Rome to stand for office.

4. He is just the man to conquer a savage enemy with a small force.

5. I hope that you will give me something to do.

6. They do not now seem worthy to be free: but formerly many were found to venture on taking up arms.

7. There Cæsar complained bitterly of my vote, as he had already seen Crassus at Ravenna, and had there been incensed by him against me.

8. Their prayers were such as could not be resisted.

9. A certain scribe was found to publish the calendar to the people, and filch from the lawyers their learning.

10. There are some who think that a man cannot become a good orator unless he knows all sciences.

11. There remained but one house in which you could take refuge.

12. Those also are to be deemed mean persons who buy goods from merchants with the object of selling them immediately.

13. I commend Publius to you for his father's sake, though he has always shown himself a most bitter enemy to me.

14. I was not surprised at this, for I knew he was a man of the greatest ability.

EXERCISE LXIV.

(QUOMINUS, QUIN. See Bradley, xvii. and L. P. p. 167.)

1. There is no doubt that the Romans had no just ground for war with the Carthaginians.

2. It is quite impossible that you do not love me, considering that you have always preferred to obtain for me an honour rather than to get it for yourself.

3. I could not but accuse Verres, seeing that the Sicilians had shown me such forbearance when I was amongst them.

4. There is no one who does not think that he is guilty.

5. So convinced were the jury of his guilt, that they could scarcely be restrained from condemning him unheard.

6. He was very near meeting his death on that day : had he not been protected by an armed force, nothing would have prevented the mob from tearing him to pieces.

7. The more silent a man is, the wiser he is generally esteemed.

EXERCISE LXV.

(Subjunctive used independently. See Bradley, xix. and L. P. p. 152.)

1. What was I to do? Was I to pronounce him innocent, when I knew he had been guilty of the gravest crimes?

2. What am I to say? I can scarcely affirm that he is mad, but I do assert that his acts are the acts of a madman.

3. I would do anything rather than disbelieve the evidence of my own eyes.

4. Granted that Hannibal was a general of consummate ability, are we on that account to forget Alexander, Hamilcar, Camillus, and the other great commanders whom various countries have produced?

5. Let us rather die with honour than fall into the hands of a perfidious enemy.

6. Under all circumstances you should study moderation, and avoid ever the 'Too much,' whether in word or deed.

7. Would that we had shown courage at the time when it was most needed! May we even now learn to bear our misfortunes with equanimity.

EXERCISE LXVI.

(The same, continued.)

1. Are we to believe everything we hear? Is there to be no end put to lying and slandering? Better be condemned at once of malversation than die by degrees of weariness and despair.

2. 'To whom was I to turn?' asked Cicero: 'I am not the man to be diverted from my enquiry by difficulties, but I felt that you, the injured persons, ought before all others to have assisted me.'

3. I would rather that this had not been done.

4. Would that I had consulted only my own interests when I might have done so with impunity!

5. May I perish if I do not think you would rather be consulted by Cæsar than by me.

6. Would that the Roman people had only one neck!

7. Let us hope for what we wish, but let us endure whatever happens.

8. Do not cross the Iberus; have nothing to do with the Romans.

9. You may escape by flight those evils which you cannot bear.

10. May they be all well and flourish: may they all obtain whatever they desire.

INTRODUCTION TO PARTS III. AND IV.

On Continuous Prose.

THE writing of Continuous Prose is an essentially different thing from the translation of detached sentences. A series of detached sentences, placed one after another, each correct in itself and formed after a similar pattern, would bear but little resemblance to a passage of Cicero or Livy. A passage of any length must be viewed as an artistic whole, and constructed accordingly; and it is as necessary for the effect of the whole that the various clauses of which it is composed should be arranged in a certain order relatively to each other, as it is that the proper order should be observed in the words of a single sentence.

Some remarks on style, and on the order of words in single sentences, have been given above in the Introduction to Part I. It was there pointed out that for the composition of good Latin sentences, three things are necessary:

1. To write with grammatical correctness;
2. To choose appropriate words and phrases in transferring English ideas into Latin; and
3. To place the words of a sentence in their proper Latin order.

But for the writing of good Continuous Prose something more is needed. The object here is not merely to

reproduce the meaning of a single sentence, but to catch the drift of an entire passage. If the thought in a passage of English be not presented in a Latin form, or developed in a Latin order, we may have to take the whole structure to pieces; unbuild it first, and then reconstruct it in such an order, and with such changes of construction and connection, as may be necessary to clothe the thought in a distinctively Latin dress.

In the selection of single sentences, with the main object of illustrating particular constructions, care is taken to avoid ideas and constructions which do not lend themselves readily to translation into Latin: but in translating whole passages from English authors we encounter ideas, phrases, turns, and constructions, which are wholly foreign to Latin thought, and which must be entirely re-cast before they can appear in a Latin form. To do this well, we must translate freely rather than literally, and pay some attention to style; point and neatness must be considered as well as correctness; effect and harmony of sound must be aimed at as well as a faithful reproduction of the sense.

It may be well to illustrate at greater length the differences between Latin and English phraseology which have been shortly indicated in the Introduction to Part I.

Abstract Terms and Metaphors.

Latin is a direct, concrete, literal language, which goes straight to the point: a quality which has been well expressed by the saying that *Latin always speaks the truth*. Hence it eschews the use of abstractions which stand for

concrete things; it avoids figurative phrases, which do not carry their own explanation with them, and the attribution of personality and personal acts to abstractions or inanimate things. Thus such phrases as 'the majority of mankind,' 'the world,' 'society,' 'public life,' etc., are inadmissible in a literal form; we must turn them into their concrete equivalents, and say *Plerique hominum, Homines, Qui venusti et urbani sunt, Qui in publicis versantur rebus*, or whatever similar expressions may suit the context. To translate literally into Latin such phrases as 'Famine stared them in the face,' 'Confusion on thy banners wait,' 'Darkness compelled him to desist,' 'Privation teaches us many a useful lesson,' 'Necessity is the mother of invention,' would be absurd, or at least contrary to the genius of classical Latin. The difficulty of thus attributing personal acts to inanimate objects or abstractions may frequently be overcome by turning the sentence from an Active into a Passive form, as in the following renderings: *Prope inedia consumpti sunt; Obortis tenebris cessavit; Necessitate docti nova usque homines exquirunt.*

Abstract terms are continually being used in English, as in other modern languages, where concrete things are meant: every such term must therefore be closely scanned to ascertain whether it is in reality an abstract term, i. e. the name of a quality, such as 'virtue,' 'wisdom,' 'clearness,' 'density,' and the like, or whether it is in fact some concrete object, or collection of objects, disguised under a general term. In the latter case the use of an abstract term in Latin must carefully be avoided. For phrases like 'humanity,' 'youth,' 'old age,' etc., we must write 'men,' 'the young,' 'the old,' and so on. But even where an

abstract term is used legitimately to express an abstract idea, it will frequently be advisable to turn the idea into a concrete form. Thus 'Temperance is the best guarantee for health,' should be transposed into 'Those who are temperate are generally healthy;' 'Honesty is the best policy,' into 'Those who are most honest are also most fortunate.'

This love for the concrete and the direct is further seen in the preference of Latin for the Verb over the Substantive to express states and processes, whether of the mind or in external objects. Such terms as 'action,' 'agitation,' 'opinion,' 'transformation,' 'delusion,' etc., should generally be translated by Verbs rather than by Verbal Substantives. Thus, 'Your action in this matter,' will be *Quae in hac re fecisti*; 'Your present occupation,' *Quae nunc agis*; 'What is your opinion of the Germans?' *De Germanis quid sentis?* 'The sudden transformation of our enemies into friends is truly marvellous,' *Mirum est quam subito hostes in amicos sint mutati!*

In like manner, care should be taken in translating phrases of a figurative or metaphorical character. Modern languages abound in figurative expressions; the field of knowledge open to us is infinitely wider than that which was open to the ancients, and the extent of the objects from which illustrations can be drawn is larger in the same proportion. The main object of a metaphor or comparison of any kind is to present some less familiar idea or object in the form of one more familiar: to illustrate the less known by a reference to the more known. It follows that no such comparison can be conducive to its end unless it appeals to the experience of those

addressed; the wider the circle of our ideas, the larger will be the fund on which the writer or the speaker may draw for purposes of explanation or illustration. Before using therefore a metaphor in Latin we must consider whether it belongs to the circle of ideas which could have been brought within the reach of an ancient mind; or if it introduces ideas obviously modern, whether it can be put in such a way as to carry its own information with it, or to fit in with the general lines of ancient thought and life. In many cases it will be well to substitute some analogous metaphor, taken from some department of life, some sphere of thought, to which an ancient might naturally have appealed, or one actually employed for such purpose by Latin authors. If the English figure of speech be obviously too violent or modern in its character to pass muster as a metaphor in Latin, it may be employed as a simile, and introduced by some particle of comparison. In this way direct attention is called to the fact that a comparison is instituted; a knowledge of the thing to which the comparison is made is not taken for granted, as in the metaphor; information is conveyed as well as illustration. Or if the metaphor seem bold, but not overbold for use, it may be softened apologetically by the use of some such phrase as *ut ita dicam, quasi, ut insolentius loquar*, etc., etc.

There are many figurative expressions whose figurative character is not apparent at first sight. They have been in use for so many generations that their original meaning has been worn off. We are scarcely conscious that we are using figurative language when we speak of 'the foot,' 'the shoulder,' 'the face,' 'the side,' 'the profile,' 'the

back,' of a mountain; but elementary and universal as these conceptions are, there are some of them which could not be transferred directly into Latin. So the expressions 'to propose,' 'to intend,' 'to object,' 'to conceive,' are all figurative, being illustrations of mental acts taken from acts of the body; and it so happens that they are all used in Latin as well as English. But we cannot use them correctly in Latin without bearing their original meaning in mind, and applying the constructions which those meanings require. We will thus say *Hoc mihi proposui ut*, not simply *proposui*, for 'I proposed;' *intendere animum*, 'to stretch,' or 'strain the mind,' upon a thing; *haec mihi objecit*, 'he placed these things in my way,' 'cast up these things against me,' or *haec objecit*, 'he made these objections;' *concupere animo*, not *concupere* alone. The student has constantly to be on his guard against being entrapped by similarities of this kind.

But there are a large number of familiar metaphors which are quite untranslatable, and for which must generally be substituted the simple idea involved, without figure of any kind. Such are the following phrases about *time*: 'to beat time,' 'to kill time,' 'to take time by the forelock,' 'procrastination is the thief of time,' 'time is money.' Or again 'to steal a person's heart,' 'to steal a march upon some one,' 'to steal away;' 'to be the victim of circumstances;' 'to nurse one's wrath,' etc., are only some among hundreds of familiar metaphorical phrases which it would be impossible to translate by a metaphor without absurdity, or by a comparison without pedantry. Let the student carefully examine every metaphor; let him strip off the figure, and pierce to the essence of the

idea. If he finds that the actual sense can be suitably expressed by the use of the same, or some analogous figure, well and good; if not, let him leave aside the figurative part of the expression, and express the idea itself in its simplest direct form.

In all these cases we see the same principle at work. Everything in Latin should be expressed directly, simply, forcibly: to be literal and luminous should be the two main objects of a writer of Latin.

General Structure of Latin.

THE PERIOD.

Turning now to the general structure of the two languages, there are two points as to which Latin differs materially from English.

1. The more frequent use of lengthy Periods, containing many Subordinate Propositions.
2. The use of Conjunctions and Relative words to indicate the logical connection between one sentence and another.

(1) In English, were a style loaded with Subordinate Propositions, it would appear cumbrous and involved; and, as a general rule, the best styles are those in which the sentences are short. A Latin writer, on the contrary, rejoices in the *period*; he loves artistically to group a number of subordinate propositions round one or more central ideas, giving each its logical place in reference to the whole, and developing them one by one in the order most conducive either to emphasis or clearness. Thus

a sense of unity is obtained; each part of an argument or narrative stands out in its proper relief; while the wealth of Latin in words and constructions suited to the expression of subordinate ideas enables the thought to move easily along, without fear of confusion or obscurity.

A good example of the Latin Period will be found in Tacitus, *Annals* i. 2 :—

‘Postquam Bruto et Cassio caesis nulla iam publica arma, Pompeius apud Siciliam oppressus, exutoque Lepido, interfecto Antonio, ne Iulianis quidem partibus nisi Caesar dux reliquus, posito triumviri nomine consullem se ferens et ad tuendam plebem tribunicio iure contentum, ubi militem donis, populum annona, cunctos dulcedine otii pellexit, insurgere paulatim, munia senatus magistratuum legum in se trahere, nullo adversante, cum ferocissimi per acies aut proscriptione cecidissent, ceteri nobilium, quanto quis servitio promptior, opibus et honoribus extollerentur, ac novis ex rebus aucti tuta et praesentia quam vetera et periculosa mallent.’

Such a passage, if literally translated into English, would be complicated and cumbrous in the extreme. To give it a good English form, it would be necessary to split it up into a number of independent sentences, somewhat as follows :—

‘On the field where Brutus and Cassius fell, the last republican army was destroyed. The defeat of Pompey in Sicily, the deprivation of Lepidus, and the death of Antony, left Cæsar the undisputed leader of the Julian party. Upon that, he laid aside the title of Triumvir; and proclaiming himself Consul, declared that he would be satisfied with the tribunitian power for the protection of the people. But when he had won over the soldiery

by donatives, the populace by cheap corn, the whole world by the sweets of peace, by degrees his pretensions rose, and he gathered into his own hands the functions of the Senate, the magistrates, and the legislature. Opposition there was none: for the most independent spirits had fallen in battle or in the proscriptions, while the rest of the nobles, finding themselves advanced to wealth and office in proportion to their servility, found profit in the new state of things, and preferred the safety of the present to the dangers of the past.'

In performing the reverse process of translating from English into Latin it will often, conversely, be advisable to combine several sentences into a single period, in which the various parts shall stand in their due logical relation to each other.

In addition to the frequent use of Subordinate Propositions, Latin has various other means and devices for condensing thought, and thus enabling several ideas to be included in a single sentence. Latin is chary of Finite Verbs, whether in Principal or Subordinate Clauses; and has various modes of economising their use. The stringing together of several co-ordinate Verbs by means of the copula *and* is especially to be avoided. The Past Participle, the Ablative Absolute, a Subordinate clause introduced by *quum*, or the emphatic position of a single word, will frequently be the best equivalent for an English clause with a finite verb of its own. Compare the following:—

Fugatus in castra se recepit hostis,

'The enemy was routed, and took refuge in his camp.'

Desertus a suis imperator interfectus est,

'The general was deserted by his men and slain.'

Fugatos Publius hostes usque ad urbem persecutus est,

‘Publius routed the enemy and pursued them up to the city gates.’

Comitiis habitis consul ad urbem rediit,

‘So soon as the elections were over, the consul returned to the city.’

Privato mihi populus hunc honorem detulit,

‘The people conferred upon me this honour before I had held any public office.’

Invalidus pede consul pugnam declinabat,

‘The consul was averse to engage as he was wounded in the foot.’

(2) Next, the student must note that the connection between the various sentences of a passage is much more explicitly brought out in Latin than in English. As a Latin writer develops his argument, he generally indicates at each step the logical connection which subsists between its different portions. For this purpose the most commonly used word is the relative *qui*: a cursory reference to any author will show what an extraordinary number of sentences begin with *qui*, or the collocation *qui quum*. In the same manner such words and phrases as *quidem*, *autem*, *vero*, *at*, *ita—ut*, *quum—tum*, *sic—ut*, *nempe*, etc., are continually used to denote a continuation or a break in an argument, a transition or a resumption, a contrast or a correspondence. The natural sequences of time, of cause and effect, are in the same way marked with great precision and fulness. In English, on the contrary, to multiply such indications of connection would be thought wearisome, and even insulting to the intelligence of the reader; it is often more forcible to place ideas in mere

juxtaposition to each other, leaving the reader to make the connection for himself.

It is therefore a ruling maxim in writing Latin that wherever a connection can be discerned between the various clauses of a passage—whether it be a connection of inference, or of contrast, or simply of addition to what has been said before—that connection should be distinctly indicated.

A further important rule, which tends in the same direction, is to avoid, as far as possible, a change of Subject. In English a frequent change of Subject is usual, and indeed necessary, to give variety: and the constant repetition of the pronoun enables a person to be referred to now in the nominative case, now in the accusative, without confusion, if not always without inelegance. But in Latin such sentences as ‘When *Cæsar* went to Gaul, *he* left the city by night;’ ‘As soon as I saw *him* *he* departed,’ are impossible. The subject should not be changed until necessity requires; and, in particular, the subject of a subordinate clause should be the same, if possible, as that of the clause on which it depends. Thus, in translating the sentences above, we should write: *Caesar, quum in Galliam profectus est, urbem nocte reliquit,* and *Qui simul atque a me visus est, abiit.*

On Latin Order.

Some rules for the order of words in simple sentences have been given in the Introduction to Part I; it is more difficult to lay down rules applicable to continuous passages. The principles of order are necessarily more flexible than the rules of grammar, and depend upon a

variety of considerations. There is no such thing as an invariable rule for the order of words either in a sentence or in a period; for an inflectional language like Latin is by its very nature more elastic, and admits of a greater variety of order than a language like our own in which the order is the main factor in determining the sense. The order of the sentence 'Brutus stabbed Cæsar' cannot be altered without altering the sense, or at least rendering it ambiguous; whereas in Latin we can transpose the words as we please, and say *Brutus interfecit Caesarem* or *Caesarem interfecit Brutus* or *Interfecit Brutus Caesarem* or *Interfecit Caesarem Brutus* or *Brutus Caesarem interfecit* or *Caesarem Brutus interfecit* indifferently; there being a difference of emphasis in each case, but no difference of meaning. But whilst the order of words in a sentence, or in a number of sentences when combined in a passage, is determined mainly by the sense, it is influenced largely by the sound also. The first purpose of a writer is to make his meaning clear; with this view he arranges his ideas in the logical order which appears most natural to those whom he is addressing. But besides clearness, a good writer aims at producing agreeable effect; he endeavours to make his sentences run smoothly and pleasantly to the ear. For this purpose he must have a good ear himself, that is, a sense of balance and harmony in speech; and here again he must satisfy the requirements of those for whom he writes.

A knowledge, therefore, of the principles of Latin order, that is, of what the Romans considered the most natural sequence of thought, and what they felt to be the most harmonious arrangement of words, can only be gained by

a careful study of the best Latin authors. As we read good Latin, we acquire gradually a kind of intuitive sense of the manner in which a Roman addressing Romans would arrange his thoughts and his words. But the variety of styles is infinite, and style is too subtle and delicate a quality to be reduced to rule.

In the structure of single sentences we have seen that certain general rules of order can be laid down, though even in these none are so absolute that it may not sometimes be necessary to depart from them, according as sense, or emphasis, or variety, may demand. As a rule, the principal verb should stand at the end of a sentence, the subject at the beginning. For the end is the most emphatic place in a sentence; the next most emphatic is the beginning. The principal finite verb generally contains the most important idea, the operative part, so to speak, of a sentence: hence it usually stands last. Close before it comes any prolate infinitive which may depend upon it. If there be two verbs or verbal ideas, the more important will stand at the end. It will generally be well to express the less important of the two in some other way, as by a participle, an ablative absolute, or a subordinate clause.

The subject of a sentence is logically, of course, as important as the predicate, and in thought precedes it. It therefore usually stands first, if it be expressed at all; for in Latin, if the subject has been already expressed, and no confusion is possible, it is not repeated.

An adjective should, as a rule, stand after, not before the word which it qualifies; but in the ablative absolute the adjective or participle should stand first. The reason for this difference is clear. Where an adjective is only

an epithet, it is less important in meaning than the noun. But in the ablative absolute the emphatic part of the phrase is in the participle or adjective : e. g. *Amiſſis armis perii*, 'Having loſt his arms, he fell;' *Invalido corpore hoſti reſiſtere non potuit*, 'Being weak in body, he could offer no reſiſtance to the enemy.'

Care ſhould be taken to avoid looſely connected phrases, collocations of three or more words, ſuch as frequently occur in Engliſh, with no tie but the order to ſhow the connection between them. In Engliſh ſuch phrases cauſe no ambiguity, becauſe the ſenſe is determined by the order; but in an inflectional language like Latin, mere ſequence is not ſufficient to indicate connection. Thus there is no ambiguity in the ſentence, 'A Gaul with a long noſe threw Papirius down;' but the Latin *Gallus quidam longo naſo Papirium deiecit*, would naturally mean, 'A Gaul threw down Papirius with his long noſe.' To bring out the connection between the Gaul and the noſe, it would be neceſſary to make the phrase more compact, and ſay, *longo Gallus naſo*, or *longi Gallus naſi*, or elſe, to uſe an adjectival clause, *Gallus quidam cui longus naſus*, etc. Similarly, we have ſeen that it would be better to ſay, *Mira Romani populi ſapientia*, than *Mira ſapientia populi Romani*. The incluſion of *Romani populi* between the noun and its adjective makes the phrase compact, and prevents all ambiguity as to the connection. No ſuch looſe ſentence as the following would occur in Latin: 'There were many inſtances of veſſels returning home after long abſence and laden with rich cargo being boarded within a day's ſight of land,' etc. The Latin would run: 'It often happened that

vessels which were returning home laden with booty were attacked when land was almost within sight.'

In grouping clauses together to form a Period, the same general principles of order must be observed. The principal idea of the whole should come at the end, to clinch and complete the sense. The main subject should be introduced at the beginning; the various subordinate clauses should be grouped in their natural logical order, so as to allow no pause or abrupt transition till the end is reached. To prevent monotony, the order of the words in the different subordinate propositions should be considerably varied.

One word of caution to the young scholar. In first attempting to write connected prose, let him take care to avoid complicated and obscure constructions. The Latin period may sometimes appear to us to be complicated; obscure it certainly is not. It commended itself to a Roman writer, not because it was complex, but because it seemed to him more natural and logical to state all the parts of an argument or statement in one breath, and to indicate as he went along the connection between its parts. Clearness of thought, simplicity, and intelligibility, are the first objects to aim at in writing Latin. Baldness is more tolerable than obscurity. If the march of the sense be not clear and natural from the beginning to the end, the writer has failed to reproduce the chief excellence of Latin, as of all human speech.

PART III. A.

EASY PASSAGES.

EXERCISE LXVII.

THERE once lived in the city of Sparta a man whose name was Lycurgus. He belonged to a noble family, and was the son of Eunomus, the brother of Polydectes the Spartan king. Upon the death of the latter, his wife promised to kill her son and obtain for him the kingdom. Lycurgus seemed to consent; but fearing treachery, he saved the child's life, and slaying the mother, handed the kingdom over to her son.

EXERCISE LXVIII.

Lycurgus was the wisest of all men at that time. In order to make the Spartans more powerful than their neighbours, he instituted laws by which gold and silver were excluded from the country. All the men were engaged either in cultivating the fields or in military exercises. That the people might not change his laws he bound them by an oath that they would not alter them during his absence.

EXERCISE LXIX.

Demetrius had taken the city of Megara. Upon his asking Stilpo, the philosopher, if he had lost anything, the other answered, 'I have lost nothing; for all my property is still mine.' Yet his patrimony had been plundered, his sons carried off, and his country conquered.

EXERCISE LXX.

The Gauls were now besieging Clusium, a city of Etruria. The Clusians applied to the Romans, entreating them to send ambassadors and letters to the barbarians. Accordingly they sent three illustrious persons of the Fabian family, who had borne the highest offices of the State. The Gauls received them courteously, on account of the name of Rome, and, putting a stop to their operations against the town, came to a conference.

EXERCISE LXXI.

Hannibal, being conquered by Scipio, fled to Antiochus, King of Syria. Ambassadors were sent from Rome to Antiochus, among whom was Scipio, who asked Hannibal whom he thought to be the greatest general. Hannibal replied, that Alexander, King of Macedon, seemed to him to have been the greatest, because with small forces he had routed innumerable armies.

EXERCISE LXXII.

At six o'clock the enemy's fleet appeared in view. Ap-pius gave the order to advance. No regular order was

observed. Each ship moved on as best it could, singled out its own antagonist, and engaged in a kind of land-fight. No quarter was given on either side. The engagement lasted for four hours, and ended in a complete victory for the Romans.

EXERCISE LXXIII.

Regulus was conquered by the Carthaginians under the leadership of Xanthippus. Only two thousand men remained out of the whole Roman army. Regulus himself was captured and thrown into prison. Afterwards he was sent to Rome to consult about an exchange of prisoners, after giving an oath that he would return to Carthage if he did not accomplish what he wished.

EXERCISE LXXIV.

Panic reigned. No one knew what to believe. Some said a battle had been lost; others that the emperor was murdered; the rest that the army was in revolt. Guards were posted at the gates: a new levy was ordered and equipped: an embassy was despatched, prepared for either peace or war, and amid the deepest gloom the day came to a close.

EXERCISE LXXV.

The news arrived at six o'clock. At once excited multitudes thronged the streets. Some denounced the Senate. Others blamed the consuls. Others declared that the anger of the Gods had been aroused by the violation of the auspices. The Senate deliberated all through the night. Every senator was asked individually

to give his opinion. After considering every plan, within hearing of the mob outside, the Senate determined to resist to the last, and ordered the consuls to see that the republic took no harm.

EXERCISE LXXVI.

Then Hannibal crossed the Alps, and after laying waste the plains of Etruria far and wide, encamped upon the rising ground above the lake of Thrasymene. Seeing Flaminius in hot pursuit, and knowing that if he entered the defile between the mountain and the lake he could surround him on every side, he halted his infantry on the hill beyond the pass, led his cavalry and light armed troops round the heights at the back, and having addressed a few words of exhortation to the soldiers, awaited with confidence the advance of the enemy.

EXERCISE LXXVII.

Turn into Oratio Recta:—

Samnites, concilio Etruscorum coacto, dicunt se multos per annos cum Romanis dimicasse: petisse pacem, quum bellum tolerare non possent: rebellasse, quod pax servientibus gravior, quam liberis bellum, esset: unam sibi spem reliquam in Etruscis restare. Samnitum illis exercitum paratum, instructum armis, stipendio, venisse: statim secuturos, vel si ad ipsam Romam oppugnandam ducant.

EXERCISE LXXVIII.

Turn into Oratio Recta:—

Tum Tribuni; 'quidnam id esset? num veterum contumeliarum memoriam deponere posse? an quicquam

esse turpius? reminisceretur plebs pristinae virtutis; sed nolle se vana loqui.'

And into Oratio Obliqua, after a verb of assertion in the past tense:—

Unus ego sum ex omni civitate, qui adduci non potui ut jurem, vel liberos tibi meos dedam. Ob hanc rem ex civitate profugi, quod solus neque jurejurando neque obsidibus teneri volui. Si mihi veniam dederis, numquam, mehercule, aut te aut senatum poenitebit.

EXERCISE LXXIX.

Of those that fought against Hannibal at Cannæ, some escaped by flight, others were taken prisoners. The latter were very numerous; but though Hannibal offered to release them for a small sum, the Senate refused it by a decree, and left them to be sold or put to death. Those that had fled were sent to Sicily, with orders not to return to Italy until Hannibal should leave it. These came to Marcellus, and begged to be admitted into the army; but though Marcellus was inclined to yield, the Senate decreed that the Commonwealth had no need of cowards.

EXERCISE LXXX.

But now His Majesty was summoned to drive back the barbarians, who were threatening the land. He levied soldiers from beyond the southern frontier, and from all parts of his empire. He placed me at the head of these troops. I summoned captains and rulers from every part that they might train and drill the forces. I was the representative of the king; everything fell upon me,

for there was no man above me but he only. To the utmost of my power I laboured; never was any army better officered or disciplined. It marched without let or hindrance until it arrived at the land of the Arabians. It laid waste the country, burning the villages, and cutting down vine and fig trees; many thousands of the foe were taken prisoners.

EXERCISE LXXXI.

We do not dwell here; a land quite as beautiful as this lies on the opposite side of the sea, but it is far off. To reach it, we have to cross the deep waters, and there is no island midway on which we may rest at night; one little solitary rock rises from the waves, and upon it we only just find room enough to stand side by side. There we spend the night in our human form, and when the sea is rough, we are sprinkled by its foam; but we are thankful for this resting-place, for without it we should never be able to visit our dear native country.

EXERCISE LXXXII.

Only once in the year is this visit to the home of our fathers permitted; we require two of the longest days for our flight, and can remain here only eleven days, during which time we fly over the large forest, whence we can see the palace in which we were born, where our father dwells, and the tower of the church in which our mother was buried. Here, even the trees and bushes seem of kin to us; here the wild horses still race over the plains, as in the days of our childhood; here the charcoal-

burner still sings the same old tunes to which we used to dance in our youth; hither we are still attracted; and here we have found thee.

EXERCISE LXXXIII.

Once after supper, when the shades of night had fallen, I went to seek repose. I lay down and stretched myself upon the carpets of my house; my soul began to seek after sleep. But lo! armed men had assembled to attack me; I was helpless as the torpid snake in the field. Then I aroused myself, and collected all my strength, but it was to strike at a foe who made no stand. If I encountered an armed rebel I made the coward turn and fly; not even in the darkness was he brave; no one fought. Nor was there ever a time of need that found me unprepared. And when the day of my passing hence came, and I knew it not, I had never given ear to those who desired me to abdicate in thy favour.

EXERCISE LXXXIV.

The Trojans issued from the city and beheld with wonder the horse which their enemies had left behind. They long doubted what should be done with it. Many of them were anxious to dedicate it to the gods as a token of gratitude for their deliverance; but the more prudent spirits advised them to distrust an enemy's gift. Laocoön struck the side of the horse with his spear. The sound revealed that the horse was hollow, but the Trojans heeded not this warning. The unfortunate Laocoön perished before the eyes of his countrymen,

together with one of his sons; two serpents being sent by the gods out of the sea to destroy him. By this terrific spectacle, together with the perfidious counsels of Sinon—a traitor whom the Greeks had left behind for the special purpose of giving false information—the Trojans were induced to make a breach in their own walls, and to drag the fatal horse with triumph and exultation into their city.

EXERCISE LXXXV.

Then turning again to the conscripts he cried: 'Your Emperor can kill me, but he cannot compel me to be a soldier! Before God I deny his right. I will not fight for him, for he is a devil. If every man in France had my heart, he would not reign another day; he would have no army; he would have no sheep to lead to the slaughter. Go to your Emperor and do his bloody work! I shall remain at home.'

EXERCISE LXXXVI.

Translate the following passage into the Oratio Obliqua:—

Imperator, milites hortatus, 'Instate' inquit. 'Cur nunc hic moramur? Num hostis morabitur? Ne dubitate de vestra virtute aut de mea vigilantia. Si ignavus fuisset, vos deseruissem; urbs enim, ut opinor, non facile capiatur, neque frigoris vis mitescet. Sed nolo ignavia vitam emere. Quod imperatorem decuit id perfeci; quod si pro patria moriar, mortem non invitus oppetam.'

EXERCISE LXXXVII.

This general, who gives an account of his warlike doings in the south, also tells us that he was a 'kind master and gentle of heart, a governor who loved his city.' He ruled for many years in his district, and he says: 'I kept back nothing for myself; no little child was vexed through me; no widow was afflicted. I never interfered with the fisherman or troubled the shepherd during my command. There was neither famine nor hunger. I diligently cultivated every field in my district to its utmost extent, so that there was food enough for all. I gave to the widow as to the married woman, and I never showed favour to the great above the lowly.'

EXERCISE LXXXVIII.

For nine years and more the Greeks had besieged the city of Troy, and being more numerous and better ordered, and having very strong and valiant chiefs, they had pressed the men of the city very hard, so that these dared not go outside the walls. This being so, it was the custom of the Greeks to leave a part of their army to watch the besieged city, and to send a part on expeditions against such towns in the country round about as they knew to be friendly to the men of Troy, or as they thought to contain good store of provision and treasure. For having been away from home now many years, they were in great want of things needful, nor did they care much how they got them.

EXERCISE LXXXIX.

They encountered severe storms and piercing winds. When half-way up the mountain, a thundering noise was heard; it grew louder, and the next moment a field of ice and snow came down, sweeping away thirty horses and their riders, who disappeared for ever. The sight struck the soldiers with horror, for flight and retreat were hopeless. On they must go, or death was certain! 'Soldiers,' exclaimed their commander, 'you are called to Italy! your general needs you! Advance and conquer: first the snow, and then the enemy.' And the brave general pressed forward. Two weeks were occupied in this perilous march, and two hundred men perished in the undertaking.

EXERCISE XC.

The meeting of Senate took place in the Curia of Pompey. Cæsar had been advised to be on his guard on the 15th; on that morning his wife had a dream which terrified her, and she begged him to stay at home. But he went all the same: the conspirators awaited him: and when he came into the Senate house, Tillius Cimber approached, and laying hold of his robe, pretended that he had a favour to ask. Casca gave the first blow; (the rest then fell on him); and the great Cæsar fell, pierced by three and twenty wounds.

EXERCISE XCI.

Old age, which renders others talkative, imposes silence upon me. In my youth, I wrote many and long letters, at

present I write very short ones, and those only to particular friends. With respect to you, whom I have never seen, whom I know little but love much, I shall write only this :—That your book pleases me, and that I am very thankful for your good opinion. I know that I am unworthy of your praises ; but you must indeed love virtue much if you value its shadow so highly. If you treat me so generously, what kindness would you not show a man who had in very truth proved himself to be virtuous ?

EXERCISE XCII.

They were now about to fight, when from the ranks of the Trojans Paris rushed forth. He had a panther's skin over his shoulders, and a bow and a sword, and in either hand a spear, and he called aloud to the Greeks that they should send forth their bravest to fight with him. But when Menelaus saw him he was glad, for he thought that now he should avenge himself on the man who had done him such wrong. So a lion is glad when, being sorely hungered, he finds a stag or a wild goat : he devours it, and will not be driven from it by dogs or hunters.

EXERCISE XCIII.

That evening the General gave a supper in his tent to the King. (The food served had all been taken from the Gauls, as the Romans had nothing.) The King, with his son, and his principal lords, was seated at the chief table, and was waited upon by the General himself, who showed every mark of humility. He would not sit down

at the table, though pressed to do so, but said that he was not worthy of so great an honour; nor did it become him to seat himself at the table of so great a King, or of so valiant a man as he had shown himself by his actions that day. He did his utmost to cheer the King, saying, 'Dear Sir, do not make a poor meal because the Gods have not gratified your wishes in the event of this day.'

EXERCISE XCIV.

Thothmes addressed his army, and told them of the information he had just received concerning the position of the enemy, who had said, 'I will withstand the King of Egypt at Megiddo.' 'And now,' said the king, 'tell me the way by which we shall go to break into the city.' The army with one accord entreated to be led by any way but that which wound along by the Jordan. 'It has been told us,' they said, 'that the foe lies there in ambush, and that the way is impassable for a great host; one horse cannot stand there beside another, nor can one man find room by another. The army would be blocked, and be helpless before the enemy. Whithersoever our victorious leader goes we will follow him, only we pray that he will not take us by the impassable way.'

EXERCISE XCV.

It chanced that Persephone was playing with the daughters of Oceanus in a flowery meadow, where they were picking flowers and making garlands. She happened to quit her companions for a moment to pluck a narcissus which had caught her fancy: suddenly the ground opened

at her feet, and Pluto, the god of the infernal regions, appeared in a chariot drawn by snorting horses. Swift as the wind, he seized the terrified maiden in spite of all her struggles, and vanished into the regions of darkness before her companions were aware of what had happened to her. When Demeter missed her darling child, and none could tell where she had gone, she kindled torches, and during many days and nights wandered in anguish through all the countries of the earth, not even resting for food or sleep.

EXERCISE XCVI.

Great trouble fell on all the colony soon. The ships in which the settlers came over had brought out a stock of food sufficient to last them till they should reap the fruits of their own labour; that is, it would have been sufficient if the provisions had been good; but even before the approach of winter the colonists discovered, to their dismay, that a great deal of the food was unfit for use.

They had already suffered much from sickness, owing to the heat of the climate, which they found very different from that of their own country, and here was famine staring them in the face. In a short time nearly half their number perished; and many of the survivors would have lost heart altogether, if it had not been for a few brave, good men who still preserved their cheerful trust in God, and strove to keep up the courage of their companions.

EXERCISE XCVII.

The story runs that at Athens once upon a time, during the celebration of the games, an old gentleman, much

advanced in years, entered the theatre. Among his countrymen who were present in that large assembly no one offered him a place. He turned to the Lacedæmonians, who as ambassadors had a certain place allotted to them. They rose in a body and begged him to sit amongst them. Loud shouts of applause arose from the whole theatre; whereupon it was remarked that the Athenians knew their duty, but were slow to exemplify it in their conduct.

EXERCISE XCVIII.

Alexander, in the three hundred-and-thirty-second year before the birth of Christ, invaded Egypt, which had long been subject to the Persians. While he was staying there, he founded the city of Alexandria, which at one time he wished to be considered the metropolis of his empire, and which to this day bears his name. Elated with success, he now laid claim to divine honours, and among the very priests there were found persons so base as to flatter him in this, and make him believe he was the son of Jupiter Ammon. Many of his soldiers died of fatigue and thirst while marching to the temple of this imaginary god, which was distant a journey of seven days from Alexandria.

EXERCISE XCIX.

The Frogs, living an easy free life everywhere among the lakes and ponds, assembled together one day in a very tumultuous manner, and petitioned Jupiter to let them have a king, who might inspect their morals and make them live a little honester. Jupiter, being at that

time in pretty good humour, was pleased to laugh heartily at their ridiculous request, and throwing a little log down into the pool, cried, 'There is a king for you.' The sudden splash which this made by its fall into the water, at first terrified them so exceedingly that they were afraid to come near it; but in a little time, seeing it lay still without moving, they ventured by degrees to approach it; and at last, finding there was no danger, they leaped upon it, and, in short, treated it as familiarly as they pleased.

EXERCISE C.

But not contented with so insipid a king as this was, they sent their deputies to petition again for another sort of one, for this they neither did nor could like. Upon that he sent them a stork, who, without any ceremony, fell a-devouring and eating them up, one after another, as fast as he could. Then they applied themselves privately to Mercury, and got him to speak to Jupiter in their behalf, that he would be so good as to bless them again with another king, or to restore them to their former state. 'No,' says he, 'since it was their own choice, let the obstinate wretches suffer the punishment due to their folly.'

EXERCISE CI.

Of this bird Sophia, then about thirteen years old, was so extremely fond that her chief business was to feed and tend it, and her chief pleasure to play with it. By these means little Tommy, for so the bird was called, was become so tame that it would feed out of the hand of its

mistress, would perch upon her finger, and lie contented in her bosom, where it seemed almost sensible of its own happiness; though she always kept a small string about its leg, nor would ever trust it with the liberty of flying away.

EXERCISE CII.

Among the most important gods of the Romans was the celebrated Janus, a deity quite unknown to the Greeks. He was god of the light and of the sun, like the Greek Apollo, and thus became the god of all beginnings; New Year's Day was his most important festival. Now the Romans had a most superstitious belief in the importance of a good beginning for everything, concluding that this had a magical influence on the good or evil result of every undertaking. So neither in public nor in private life did they ever undertake anything of importance without first confiding the beginning to the protection of Janus. When the youth of the city marched out to war, an offering was made to the god by the departing general, and the temple, or covered passage, sacred to the god, was left open during the continuance of the war, as a sign that the god had departed with the troops and had them under his protection.

EXERCISE CIII.

A follower of Pythagoras had bought a pair of shoes from a cobbler, for which he promised to pay him on a future day. He went with his money on the day appointed, but found that the cobbler had in the interval departed this life. Without saying anything of his errand, he withdrew secretly, rejoicing at the opportunity thus

unexpectedly afforded him of gaining a pair of shoes for nothing. His conscience, however, says Seneca, would not suffer him to remain quiet under such an act of injustice; so, taking up the money, he returned to the cobbler's shop, and, casting in the money, said, 'Go thy ways, for though he is dead to all the world besides, yet he is alive to me.'

EXERCISE CIV.

While Athens was governed by the thirty tyrants, Socrates, the philosopher, was summoned to the Senate House, and ordered to go with some other persons, whom they named, to seize one Leon, a man of rank and fortune, whom they determined to put out of the way, that they might enjoy his estate. This commission Socrates positively refused. 'I will not willingly,' said he, 'assist in an unjust act.' Charicles sharply replied, 'Dost thou think, Socrates, to talk in this high tone and not to suffer?' 'Far from it,' replied he, 'I expect to suffer a thousand ills, but none so great as to do unjustly.'

EXERCISE CV.

To the spot where the prince was standing the inhabitants of the surrounding country were wont to come, to raise their hands in prayer and offer oblations. It so chanced that on one of these feast days the prince arrived at this spot about the hour of mid-day, and he laid himself down to rest in the shade of this great god. The sun was in the zenith when he dreamed, and lo! the god spoke to him with his own mouth as a father speaks to

his son. 'Behold me, look at me, my son! for I am thy father. The kingdom shall be given thee, and thou shalt wear the white crown and the red crown on thy throne. The world shall be thine in its length and its breadth; plenty and riches shall be thine, the best from the interior of the land, and rich tributes from all nations.'

EXERCISE CVI.

King Porus, in a battle with Alexander the Great, being severely wounded, fell from the back of his elephant. The Macedonian soldiers, supposing him dead, pushed forward, in order to despoil him of his rich clothing and accoutrements; but the faithful elephant, standing over the body of his master, boldly repelled every one who dared to approach, and while the enemy stood at bay, took the bleeding Porus up on his trunk, and placed him again on his back. The troops of Porus came by this time to his relief, and the king was saved; but the elephant died of the wounds which it had received in the heroic defence of its master.

EXERCISE CVII.

In the winter season a commonwealth of ants was busily employed in the management and preservation of their corn, which they exposed to the air in heaps round about their little country habitation. A grasshopper who had chanced to outlive the summer, and was ready to starve with cold and hunger, approached them with great humility, and begged that they would relieve his necessity with one grain of wheat or rye. One of the ants asked

him how he had disposed of his time in summer, that he had not taken pains, and laid in a stock, as they had done. 'Alas! gentlemen,' says he, 'I passed away the time merrily and pleasantly, in drinking, singing, and dancing, and never once thought of winter.' 'If that be the case,' replied the ant, laughing, 'all I have to say is, that they who drink, sing, and dance in the summer, must starve in winter.'

EXERCISE CVIII.

After growing up amid the solitude of the forest, and strengthening himself by contests with wild beasts, Dionysus at length planted the vine. Both the god and his attendants soon became intoxicated with its juice; crowned with wreaths of laurel and ivy, and accompanied by a crowd of nymphs, satyrs, and fauns, he ranged the woods, which resounded with the joyful cries of his inspired worshippers. His education was then completed by Silenus, the son of Pan. In company with his preceptor and the rest of his train, he then set forth to spread his worship and the cultivation of the vine among the nations of the earth. He did not confine himself to mere vine-planting, however, but proved a real benefactor of mankind by founding cities, and by introducing more civilised manners and a more pleasant and sociable mode of life among men.

EXERCISE CIX.

After the execution of Sabinus, the Roman general, who suffered death for his attachment to the family of Germanicus, his body was exposed to the public upon the

precipice of the Gemoniæ, as a warning to all who should dare to befriend the house of Germanicus : no friend had courage to approach the body ; one only remained true—his faithful dog. For three days the animal continued to watch the body ; his pathetic howlings awakening the sympathy of every heart. Food was brought him, but on taking the bread, instead of obeying the impulse of hunger, he fondly laid it on his master's mouth, and renewed his lamentations : days thus passed, nor did he for a moment quit the body.

EXERCISE CX.

When a boar of huge size was destroying the cattle on Mount Olympus, and likewise many of the country people, persons were sent to implore the assistance of the King. Atys, one of the King's sons, a youth of high spirit, urged his father to let him go, and assist in killing the boar. The King, remembering a dream, in which he saw his son perish by a spear, refused at first to permit him to go ; reflecting, however, that the tooth of a wild beast was not to be dreaded so much as the pointed spear, he consented. The youth accordingly set out, and while all of them were eagerly intent on slaying the boar, a spear thrown by one of the country people pierced the heart of the young Atys, and thus realised his father's dream.

EXERCISE CXI.

A certain jackdaw was so proud and ambitious, that, not contented to live within his own sphere, he picked

up the feathers which fell from the peacocks, stuck them in among his own, and very confidently introduced himself into an assembly of those beautiful birds. They soon found him out, stripped him of his borrowed plumes, and falling upon him with their sharp bills, punished him as his presumption deserved. Upon this, full of grief and affliction, he returned to his old companions, and would have flocked with them again ; but they industriously avoided him, and refused to admit him into their company. One of them, at the same time, gave him this serious reproof : ‘ If, friend, you had been contented with our station, and had not disdained the rank in which Nature has placed you, you had not been used so scurvily by those upon whom you intruded yourself, nor suffered the slight we have now put upon you.’

EXERCISE CXII.

One of the officers of Artaxerxes, King of Persia, of the name of Artibarzanes, solicited his majesty to confer a favour upon him, which, if complied with, would be an act of injustice. The king, learning that the promise of a considerable sum of money was the only motive that induced the officer to make such an unreasonable request, ordered his treasurer to give him thirty thousand dariuses, being a present of equal value with that which he was to have received. ‘ Here,’ says the king, giving him an order for the money, ‘ take this token of my friendship for you ; a gift of this nature cannot make me poor, but complying with your request would render me poor indeed, since it would make me unjust.’

PART III. B.

NARRATIVES FROM ROMAN HISTORY.

EXERCISE CXIII.

As King Numa one morning, from the ancient palace at the foot of the Palatine, raised his hands in prayer to Jove, beseeching his protection and favour for the infant state of Rome, the god let fall from heaven, as a mark of his favour, an oblong brazen shield. At the same time a voice was heard declaring that Rome should endure as long as this shield was preserved. Numa then caused the sacred shield, which was recognised as that of Mars, to be carefully preserved. The better to prevent its abstraction, he ordered eleven others to be made exactly similar, and instituted for their protection the college of the Salii, twelve in number, like the shields, who were selected from the noblest families in Rome.

EXERCISE CXIV.

The two daughters of Servius were married to their cousins, the two young Tarquins. In each pair there was a fierce and a gentle one. The fierce Tullia was the wife of the gentle Aruns Tarquin; the gentle Tullia had married the proud Lucius Tarquin. Aruns' wife tried to

persuade her husband to seize the throne that had belonged to his father, and when he would not listen to her, she agreed with his brother Lucius that, while he murdered her sister, she should kill his brother, and then that they should marry. The horrid deed was carried out, and old Servius, seeing what a wicked pair were likely to come after him, began to consider with the Senate whether it would not be better to have two consuls or magistrates chosen every year than a king.

EXERCISE CXV.

This made Lucius Tarquin the more furious, and, going to the Senate, where the patricians hated the king as the friend of the plebeians, he stood upon the throne, and was beginning to tell the patricians that this would be the ruin of their greatness, when Servius came in and, standing on the steps of the doorway, ordered him to come down. Tarquin sprang on the old man and hurled him backwards, so that the fall killed him, and his body was left in the street. The wicked Tullia, wanting to know how her husband had sped, came out in her chariot on that road. The horses gave back before the corpse. She asked what was in their way; the slave who drove her told her it was the king's body. 'Drive on,' she said. The horrid deed caused the street to be known ever after as 'Sceleratus,' or the wicked.

EXERCISE CXVI.

Titus Manlius was the son of a sour and imperious father, who banished him from his house as a blockhead

and a scandal to the family. This Manlius, hearing that his father's life was in question, and a day named for his trial, went to the tribune who had undertaken the cause, and discoursed with him about it. The tribune told him the appointed time, and withal, as a kindness to the young man, that his cruelty to his son would be part of the charge. Upon this, Manlius took the tribune aside, and presenting a poniard to his breast, 'Swear,' said he, 'that you will let this cause drop, or you shall have this dagger in your heart; and it is now in your choice which way my father shall be saved.' The tribune swore, and kept his word; and made a fair report of the whole matter to the bench.

EXERCISE CXVII.

Pyrrhus was unwilling to fight till his allies arrived. After a few days, the armies met on the banks of the river, and the battle commenced. One wing of the Roman army was victorious, but the other was driven back to the camp by the elephants of Pyrrhus. The Romans fought very bravely, but were unable to withstand the second charge of the enemy. They took to flight, and on that account have been accused of cowardice. Pyrrhus gained a complete victory, and took the enemy's camp without resistance. On the following day he visited the field of battle, and, seeing the bodies of the Romans turned towards the enemy, he pronounced them brave men. Having delayed a few days, he returned to Tarentum.

EXERCISE CXVIII.

Now they knew at Rome that the armies had joined battle, and as the day wore away all men longed for tidings. And the sun went down, and suddenly there were seen in the forum two horsemen, taller and fairer than the tallest and fairest of men, and they rode on white horses, and they were as men just come from the battle, and their horses were all bathed in foam. They alighted by the Temple of Vesta, where a spring of water bubbles up from the ground, and fills a small deep pool. There they washed away the stains of the battle, and when men crowded round them, and asked for tidings, they told them how the battle had been fought, and how it was won. And they mounted their horses, and rode from the forum, and were seen no more, and men sought for them in every place, but they were not found.

EXERCISE CXIX.

Papirius was encamped over against the Samnites ; and perceiving that, if he fought, victory was certain, he desired the omens to be taken. The fowls refused to peck ; but the chief soothsayer observing the eagerness of the soldiers to fight, reported to the consul that the auspices were favourable. But some among the soothsayers divulged to certain of the soldiers that the fowls had not pecked. This was told to Spurius Papirius, the nephew of the consul, who reported it to his uncle ; but the latter straightway bade him mind his own business, for that so far as he himself and the army were con-

cerned, the auspices were fair. It so chanced that as they advanced against the enemy, the chief soothsayer was killed by a spear thrown by a Roman soldier; when the consul heard this, he said, 'All goes well; for by the death of this liar the army is purged of blame.'

EXERCISE CXX.

But an opposite course was taken by Appius Pulcher, in Sicily, in the first Carthaginian war. For desiring to join battle, he bade the soothsayers take the auspices, and on their announcing that the fowls refused to feed, he answered, 'Let us see, then, whether they will drink;' and, so saying, caused them to be thrown into the sea. After which he fought and was defeated. For this he was condemned at Rome, while Papirius was honoured; not so much because the one had gained while the other had lost a battle, as because in their treatment of the auspices the one had behaved discreetly, the other with rashness.

EXERCISE CXXI.

Cato was unfortunate enough to live at a time when avarice, luxury, and ambition prevailed at Rome, when religion and the laws were disregarded, and when the whole appearance of the state was so changed and disfigured that if one of the former generation had risen from the dead he would hardly have recognised the Roman people. Cato was one of a few who supported the cause of virtue, who could neither be allured by promises nor terrified by threats, and who would not flatter the great at

the expense of the truth. Though his countrymen were too depraved to be influenced by his example, they could not do otherwise than admire him in their hearts.

EXERCISE CXXII.

Cato spoke to an audience well disposed to go with him. Silanus went round to his first view, and the mass of senators followed him. Cæsar attempted to reply; but so fierce were the passions that had been roused, that again he was in danger of violence. The young knights who were present as a senatorial guard rushed at him with their drawn swords. A few friends protected him with their cloaks, and he left the Curia not to enter it again for the rest of the year. When Cæsar was gone, Cicero rose to finish the debate. He too glanced at Cæsar's infidelity, and as Cæsar had spoken of the wisdom of past generations, he observed that in the same generations there had been a pious belief that the grave was not the end of human existence. With an ironical compliment to the prudence of Cæsar's advice, he said that his own interest would lead him to follow it; he would have the less to fear from the irritation of the people.

EXERCISE CXXIII.

Pontius placed two spears in the ground and laid a third across them. Under this 'yoke' the Roman army was led with its two consuls, four legates, and twelve tribunes. But when the messengers reached Rome, the whole people was moved with anger and shame. The senate declared

that they, who alone had power to make treaties, had had no part in the transaction. The consuls were afraid to assume their insignia. Twice was a dictator nominated : and twice the augurs refused their assent. Nothing was done until the interrex named Cursor and Philo for the consulship. Then Postumius begged the people to reject the treaty which he himself had made : but he added that the leader who had erred must be surrendered to the Samnites. Accordingly, when he had been led by heralds into the enemies' camp, he struck one of them on the head, and exclaimed, 'I am no longer a Roman but a Samnite.'

EXERCISE CXXIV.

From his ship Cæsar perceived the rocks covered with armed men. At this spot the sea was so close to the cliffs that a dart thrown from the heights could reach the beach. The place appeared to him in no respect convenient for landing. This description agrees with that which Q. Cicero gave to his brother, of coasts surmounted by immense rocks. Cæsar cast anchor, and waited in vain till the ninth hour for the arrival of the vessels which were delayed. In the interval he called together his lieutenants and the tribunes of the soldiers, communicated to them his plan, as well as the information brought by Volusenus, and urged upon them the execution of his orders instantaneously on a simple sign, as maritime war required, in which the manœuvres must be as rapid as they are varied. It is probable that Cæsar had till then kept secret the point of landing.

EXERCISE CXXV.

This tardy gratitude consoled Cornelia, who retained in a distant retirement the memory of the greatness both of her parents and her offspring. In her dwelling on the promontory of Misenum, surrounded by the envoys of kings and the representatives of Grecian literature, she rejoiced in recounting to her admiring visitors the life and death of her noble children, without shedding a tear, but speaking calmly of them, as heroes of ancient days. Only she would conclude her account of her father Africanus with the words: 'The grandchildren of this great man were my sons. They perished in the temples and groves of the gods. They deserved to fall in those holy spots, for they gave their lives for the noblest end, the happiness of the people.'

EXERCISE CXXVI.

Some of the wounded came and assured Otho that the battle was lost. His friends strove to encourage him and keep him from desponding; but the attachment of the soldiers to him exceeds all belief. None of them left him, or went over to the enemy, or consulted his own safety, even when their chief despaired of his. On the contrary, they crowded his gates; they called him emperor; they left no form of application untried; they kissed his hands, they fell at his feet, and with groans and tears entreated him not to forsake them, nor give them up to their enemies. One of the private men, drawing his sword, thus addressed himself to Otho: 'Know, Cæsar, what your soldiers are ready to do for you;' and immediately plunged the steel into his own heart.

EXERCISE CXXVII.

When Virginia died by her father's hand, the commons of Rome withdrew under arms to the Sacred Hill. Whereupon the senate sent messengers to demand by what sanction they had deserted their commanders and assembled there in arms. And in such reverence was the authority of the senate held, that the commons, lacking leaders, durst make no reply. 'Not,' says Titus Livius, 'that they were at a loss what to answer, but because they had none to answer for them;' words which clearly show how helpless a thing is the multitude when without a head.

EXERCISE CXXVIII.

To such language as this the tribunes might have replied by denying that its principle was applicable to the particular point at issue; they might have urged that the admission of the commons to the consulship was not against the original and unalterable laws of the Romans, inasmuch as strangers had been admitted even to be kings at Rome; and the good king Servius, whose memory was so fondly cherished by the people, was, according to one tradition, not only a stranger by birth, but a slave. And further, they might have answered that the law of intermarriage between the patricians and commons was a breaking down of the distinction of orders, and implied that there was no such difference between them as to make it profane in either to exercise the functions of the other.

EXERCISE CXXIX.

In this almost hopeless danger one of the military tribunes, Publius Decius Mus, discovered a little hill above the enemy's camp, and asked leave to lead a small body of men to seize it, since he would be likely thus to draw off the Samnites, and while they were destroying him, as he fully expected, the Romans could get out of the valley. Hidden by the wood, he gained the hill, and there the Samnites saw him, to their great amazement; and while they were considering whether to attack him, the other Romans were able to march out of the valley. Finding he was not attacked, Decius set guards, and, when night came on, marched down again as quietly as possible to join the army, who were now on the other side of the Samnite camp.

EXERCISE CXXX.

Day dawned; the main army broke up from its camp, and began to enter the defile; while the natives, finding their positions occupied by the enemy, at first looked on quietly, and offered no disturbance to the march. But when they saw the long narrow line of the Carthaginian army winding along the steep mountain side, and the cavalry and baggage-cattle struggling, at every step, with the difficulties of the road, the temptation to plunder was too strong to be resisted; and from many points of the mountain, above the road, they rushed down upon the Carthaginians. The confusion was terrible; for the track was so narrow, that the least crowd or disorder pushed the heavily-loaded baggage-cattle down the steep

below; and the horses, wounded by the barbarians' missiles, and plunging about wildly in their pain and terror, increased the mischief.

EXERCISE CXXXI.

Two years later the two consuls, Titus Veturius and Spurius Posthumius, were marching into Campania, when the Samnite commander, Pontius Herennius, sent forth people disguised as shepherds to entice them into a narrow mountain pass near the city of Caudium, with only one way out, which the Samnites blocked up with trunks of trees. As soon as the Romans were within this place the other end was blocked in the same way, and thus they were all closed up at the mercy of their enemies. What was to be done with them? asked the Samnites; and they went to consult old Herennius, the father of Pontius, the wisest man in the nation. 'Open the way and let them all go free,' he said. 'What! without gaining any advantage?' 'Then kill them all.' He was asked to explain such extraordinary advice. He said that to release them generously would be to make them friends and allies for ever; but if the war was to go on, the best thing for Samnium would be to destroy such a number of enemies at a blow.

EXERCISE CXXXII.

Rome was at war with the city of Gabii, and as the city was not to be subdued by force, Tarquin tried treachery. His eldest son, Sextus Tarquinus, fled to Gabii, complain-

ing of ill-usage by his father, and showing marks of a severe scourging. The Gabians believed him, and he was soon so much trusted by them as to have the whole command of the army, and manage everything in the city. Then he sent a messenger to his father to ask what he was to do next. Tarquin was walking through a corn-field. He made no answer in words, but with a switch cut off the heads of all the poppies and taller stalks of corn, and bade the messenger tell Sextus what he had seen. Sextus understood, and contrived to get all the chief men of Gabii exiled or put to death, and without them the city fell an easy prey to the Romans.

EXERCISE CXXXIII.

Cæsar was in his chair, in his consular purple, wearing a wreath of bay, wrought in gold. The honour of the wreath was the only distinction which he had accepted from the Senate with pleasure. He retained a remnant of youthful vanity, and the twisted leaves concealed his baldness. Antony, his colleague in the consulship, approached with a diadem, and placed it on Cæsar's head, saying, 'The people give you this by my hand.' He answered in a loud voice 'that the Romans had no king but God,' and ordered that the diadem should be taken to the Capitol, and placed on the statue of Jupiter. The crowd burst into an enthusiastic cheer; and an inscription on a brass tablet recorded that the Roman people had offered Cæsar the crown by the hands of the consul, and that Cæsar had refused it.

EXERCISE CXXXIV.

When Veii fell, the commons of Rome took up the notion that it would be to the advantage of their city were half their number to go and dwell there. For they argued that as Veii lay in a fertile country and was a well-built city, a moiety of the Roman people might in this way be enriched; while, by reason of its vicinity to Rome, the management of civil affairs would in no degree be affected. To the senate, however, and the wiser among the citizens, the scheme appeared so rash and mischievous that they publicly declared that they would die sooner than consent to it. The controversy continuing, the commons grew so inflamed against the senate that violence and bloodshed must have ensued, had not the senate for their protection put forward certain old and esteemed citizens, respect for whom restrained the populace and put a stop to their violence.

EXERCISE CXXXV.

For ten days the army marched over level ground without encountering any difficulty. The Allobrogian chiefs, who, as it seems, were not averse to plunder, dreaded the cavalry of Hannibal and his Gaulish escort. But when the latter had returned home, and Hannibal entered the defiles of the mountains, he found the road blocked up by the mountaineers in a place where force could avail nothing. He was informed by his guides that the enemy were accustomed to keep the heights guarded

only by day, and to retire in the night to their neighbouring town. He therefore caused his light-armed troops to occupy the pass in the night. The attacks of the barbarians, who returned on the following day and harassed the slowly advancing line of march, were repulsed without much difficulty. Yet Hannibal lost a number of beasts of burden and a good deal of his baggage, the latter being no doubt the principal object of the barbarians. Fortunately many of the animals and some prisoners were recovered in the town which lay near the pass, and which contained also provisions for a few days.

EXERCISE CXXXVI.

By many arguments and instances it can be clearly established that in their military enterprises the Romans set far more store on their infantry than on their cavalry, and trusted to the former to carry out all the chief objects which their armies were meant to effect. Among many other examples of this, we may notice the great battle which they fought with the Latins near the lake Regillus, where to steady their wavering ranks they made their horsemen dismount, and renewing the combat on foot obtained a victory. Here we see plainly that the Romans had more confidence in themselves when they fought on foot than when they fought on horseback. The same expedient was resorted to by them in many of their other battles, and always in their sorest need they found it their surest stay.

EXERCISE CXXXVII.

Not long after there yawned a terrible chasm in the Forum, most likely from an earthquake, but nothing seemed to fill it up, and the priests and augurs consulted their oracles about it. These made answer that it would only close on receiving what was most precious. Gold and jewels were thrown in, but it still seemed bottomless, and at last the augurs declared that it was courage that was the most precious thing in Rome. Thereupon a patrician youth named Marcus Curtius decked himself in his choicest robes, put on his armour, took his shield, sword, and spear, mounted his horse, and leapt headlong into the gulf, thus giving it the most precious of all things—courage and self-devotion. After this one story says it closed of itself, another that it became easy to fill it up with earth.

EXERCISE CXXXVIII.

While the Romans were besieging the city of Falerii, a schoolmaster contrived to lead the children of the principal men of the city into the Roman camp. The novelty of such baseness surprised the Roman commander, and he so much abhorred it, that he immediately ordered the arms of the traitor to be tied, and giving each of the scholars a whip, bade them whip their master back to the city, and then return to their parents. The boys executed their task so well in this instance, that the wretch died under their blows as they entered the city. The generosity of the Romans touched the Faliscans so

sensibly, that the next day they submitted themselves to the Romans on honourable terms.

EXERCISE CXXXIX.

When the Gauls approached, he affected fear, as Cæsar had done, and he secretly formed a body of cavalry, of whose existence they had no suspicion. Induciomarus became careless. Day after day he rode round the entrenchments, insulting the Romans as cowards, and his men flinging their javelins over the walls. Labienus remained passive, till one evening, when, after one of these displays, the loose bands of the Gauls had scattered, he sent his horse out suddenly with orders to fight neither with small nor great, save with Induciomarus only, and promising a reward for his head. Fortune favoured him. Induciomarus was overtaken and killed in a ford of the Ourthe.

EXERCISE CXL.

There the council decided on his death, and sent a soldier to kill him; but the fierce old man stood glaring at him and said, 'Darest thou kill Caius Marius?' The man was so frightened that he ran away, crying out, 'I cannot kill Caius Marius.' The Senate of Minturnæ took this as an omen, and remembered besides that he had been a good friend to the Italians, so they conducted him through a sacred grove to the sea, and sent him off to Africa. On landing, he sent his son to ask shelter from one of the Numidian princes, and, while waiting for an answer, he was harassed by a messenger from a Roman

officer of low rank, forbidding his presence in Africa. He made no reply till the messenger pressed to know what to say to his master. Then the old man looked up, and sternly answered, 'Say that thou hast seen Caius Marius sitting in the ruins of Carthage.'

EXERCISE CXLI.

The armies came to an engagement at a short distance from the foot of Mount Vesuvius. The Roman consuls, before they led out their forces to the field, performed sacrifices. We are told that the Haruspex showed Decius that the head of the liver was wounded on one side; but Manlius found the omens highly favourable. On which Decius said, 'All is well yet, since my colleague's offering has been accepted.' With their troops arrayed in the order already described, they marched forth to battle. Manlius commanded the right wing; Decius the left. At the beginning, the conflict was maintained with equal vigour, and like courage, on both sides; afterwards the Roman hastati on the left wing, unable to withstand the violence of the Latin charge, retreated towards the precipices. On this disorder happening, the brave Decius, offering up a prayer to the gods, ordered his lictors to go to Titus Manlius, his colleague, and to inform him without delay that he had devoted himself for the army. He himself in full armour leapt upon his horse, and plunged into the midst of the enemy. He appeared in the view of both armies far more majestic than one of human race, as if sent from heaven to expiate all the wrath of the gods, to avert destruction

from his friends, and transfer it to the side of their enemies.

EXERCISE CXLII.

It is related that the Romans, after defeating on two different occasions armies of the Samnites with forces sent by them to succour the Capuans, whom they thus relieved from the war which the Samnites were waging against them, being desirous to return to Rome, left behind two legions to defend the Capuans, that the latter might not, from being altogether deprived of their protection, once more become a prey to the Samnites. But these two legions, rotting in idleness, began to take such delight therein, that, forgetful of their country and the reverence due to the senate, they resolved to seize by violence the city they had been left to guard by their valour. For to them it seemed that the citizens of Capua were unworthy to enjoy advantages which they knew not how to defend. The Romans, however, getting timely notice of this design, at once met and defeated it.

EXERCISE CXLIII.

When the battle had come to a standstill, and Romans and Sabines were facing each other and ready to begin the battle afresh, behold, the Sabine women rushed between the combatants, praying their fathers and brothers on the one side, and their husbands on the other, to end the bloody strife or to turn their arms against them, the cause of the slaughter. Then the men were all quiet, for they thought the advice of the women reasonable; and the chiefs on each side came forward and consulted together

and made peace; and to put an end to all disputes for ever, they decided to make one people of the Romans and Sabines, and to live peaceably together as citizens of one town. Thus the Sabines remained in Rome, and the city was doubled in size and in the number of its inhabitants, and Titus Tatius, the Sabine king, reigned jointly with Romulus.

EXERCISE CXLIV.

The following year, Manlius, in order to restore military discipline, ordered that no one should leave his station to fight. By chance his son had approached the camp of the enemy; and the commander of the Latin cavalry, on recognising the consul's son, said, 'Will you fight with me that the result may show how much a Latin horseman excels a Roman?' Forgetful of the general's order, the youth rushes to the conflict, and slays the Latin. Having collected the spoils, he returns to his father. The consul at once summons the troops with the trumpet; then he addresses his son as follows: 'Since thou, my son, hast not obeyed the order of the consul, it behoves you to restore discipline by punishment. Go, lictor, bind him to the stake.' His head was then cut off by the lictor with an axe. It is well known that only the old men went out to meet Manlius when he was returning home: he was always afterwards hated by the youth.

EXERCISE CXLV.

When Hannibal had arrived at the foot of the Alps, and saw that the soldiers feared the exceedingly difficult and dangerous march, he summoned an assembly and ad-

dressed it as follows (use *Oratio Recta*): 'I have observed with pain that your hearts are not inspired with the same courage that animates my own, otherwise they would not lie thus paralysed by a sudden terror; hearts too never before undaunted. For twenty years you have served victoriously, and did not leave Spain until all the countries embraced by the two seas belonged to the Carthaginians: then, in indignation at the demand made by the Romans, that all those who had besieged Saguntum should be delivered up to them, you crossed the Ebro, in order to blot out the Roman name from the face of the earth, and to set the world free.'

EXERCISE CXLVI.

'What are the Alps but very high mountains? There is no spot on earth that reaches up to the sky, or is absolutely impassable to human daring and endurance: the Alps are actually inhabited; they produce and support living creatures; being passable to individuals, why do they seem to you impassable for an army? Nothing presents such difficulties as to be insurmountable to the soldier, who carries with him only the implements of war. How great was the danger, how infinite the exertions which you endured for eight months, in the struggle to take Saguntum! If at that time you had had no more patience than you show now, you would never have captured that city. Yield the palm of courage and bravery to the Gauls and Romans, or else resolve that nothing short of the Tiber shall be the goal of your march. On the other side of the Alps you are in Italy. Will you go forward, my men, or will you not?'

EXERCISE CXLVII.

Hannibal marched from Spain with a large army into Italy across the Alps. When he had defeated the Romans at the river Trebia, he went into Etruria. Flaminius, having been made consul by the Romans, thought that his soldiers would be cowards if they should allow Hannibal to do injury to the allies. Therefore having followed Hannibal, Flaminius was deceived by an ambush and perished with all his soldiers at Lake Thrasymenus. But the Romans, although alarmed by the victories of the Carthaginians, were still desirous of fighting, and having despised the advice of Fabius, they made Varro general, a man of foolish rashness, but beloved by the common people.

EXERCISE CXLVIII.

Having finished the German War, Cæsar resolved for many reasons that he must cross the Rhine, a very broad, deep, and rapid river, which divides Gaul from Germany. His strongest reason was that, seeing the Germans were so easily induced to make inroads into Gaul, he wished to show them that the Romans had both the power and the courage to carry the war into their country. Accordingly, he made the necessary preparations, and, considering it neither safe, nor suitable to his own dignity and that of the Roman people, to make the passage in boats, he caused a bridge to be constructed over the river, by which to transport his troops. Having placed a strong guard at either end of the bridge, he marched the rest of his army with all possible speed into the territories of the Sygambri.

EXERCISE CXLIX.

After the Romans had nearly exhausted themselves in fruitless efforts to break through the barbarian line, their leader Septimuleius bethought himself of a stratagem which seemed to offer a last hope of safety. He commanded a soldier to set fire to the baggage, in order to excite the cupidity of the Germans and distract their attention from the battle. The night was already approaching, and no sooner did the barbarians behold the rapidly spreading blaze, than they feared that the rich booty would be torn from their grasp. They began therefore to be less eager for the fight; whole ranks soon abandoned the unprofitable toil of conflict, and rushed to the burning pile. Hermann sought first by threats and then by prayers to restrain his men. Let them only endure, he said, a little longer; within an hour every man of the hated race would meet with the death which he had deserved, while they themselves would win eternal fame; nor was it right that at such a moment they should think of gain, while battling for the freedom of their fatherland.

EXERCISE CL.

Violent dissensions breaking out in Rome between the commons and the nobles, it appeared to the Veientes and Etruscans that now was their time to deal a fatal blow to the Roman supremacy. Accordingly, they assembled an army and invaded the territories of Rome. The senate sent Caius Manlius and Marcus Fabius to meet them, whose forces encamping close by the Veientes, the latter

ceased not to reproach and vilify the Roman name with every sort of taunt and abuse, and so incensed the Romans by their unmeasured insolence that, from being divided they became reconciled, and giving the enemy battle, broke and defeated them. The Veientines imagined that they could conquer the Romans by attacking them while they were at feud among themselves; but this very attack reunited the Romans and brought ruin on their assailants.

EXERCISE CLI.

A considerable part of the voyage was accomplished, when the melancholy and deathlike silence which reigned in the ship began to fill Pompey with uneasiness; he attempted however to conceal his fear by talking. Accordingly, turning to Septimius, he said, 'If I am not mistaken, my friend, your face is not unfamiliar to me; were we not on one occasion comrades in the field?' Septimius, without answering a syllable, nodded his head; and the same silence, as before, prevailed, until they reached the shore. The moment Pompey took the hand of his freedman Philippus, in order to rise with the greater ease, Septimius ran him through the body with his sword from behind. Seeing that he could not save his life, Pompey drew his toga over his face and endured every stab that was inflicted upon him with the greatest fortitude, until he fell lifeless on the seashore.

EXERCISE CLII.

The orator Domitius was once in great danger from an inscription which he had put upon a statue erected by

him in honour of Caligula, wherein he had declared that that prince was a second time consul at the age of twenty-seven. This he intended as an encomium; but Caligula taking it as a sarcasm upon his youth, and his infringement of the laws, raised a process against him, and pleaded himself in person. Domitius, instead of making a defence, repeated part of the emperor's speech with the highest marks of admiration, after which he fell upon his knees, and begging pardon, declared that he dreaded more the eloquence of Caligula than his imperial power. This piece of flattery succeeded so well, that the emperor not only pardoned, but also raised him to the consulship.

EXERCISE CLIII.

Lucius chose Lucius Tarquitiuſ to be maſter of the horſe, a brave man, and of a burgher's houſe; but ſo poor withal, that he had been uſed to ſerve among the foot ſoldiers inſtead of among the horſe. Then the maſter of the people and the maſter of the horſe went together into the forum, and bade every man to ſhut up his booth, and ſtopped all cauſes at law, and gave an order that none ſhould look to his own affairs till the conſul and his army were delivered from the enemy. They ordered alſo that every man who was of an age to go out to battle ſhould be ready in the Field of Mars before ſunſet, and ſhould have with him victuals for five days, and twelve ſtakes; and the older men dreſſed the victuals for the ſoldiers, whiſt the ſoldiers went about everywhere to get their ſtakes; and they cut them where they would, without any hindrance. So the army was

ready in the Field of Mars at the time appointed, and they set forth from the city, and made such haste, that ere the night was half spent they came to Algidus; and when they perceived that they were near the enemy, they made a halt.

EXERCISE CLIV.

After routing the Romans at Cannæ, Hannibal sent messengers to Carthage to announce his victory, and to ask support. A debate arising in the Carthaginian senate as to what was to be done, Hanno, an aged and wise citizen, advised that they should prudently take advantage of their victory to make peace with the Romans, while as conquerors they might have it on favourable terms, and not wait to make it after a defeat; since it should be their object to show the Romans that they were strong enough to fight them, but not to peril the victory they had won in the hope of winning a greater. This advice was not followed by the Carthaginian senate, but its wisdom was well seen later, when the opportunity to act upon it was gone.

EXERCISE CLV.

Coriolanus, having left Rome, retired to the country of the Volsci. Attius Tullius, a distinguished man and bitter enemy to the Romans, received him kindly into his house, and formed a strong friendship with him. The Volscians hoped that he would assist them in their wars. Not long afterwards, war was declared between them and the Romans, and having divided their army into two parts, they gave one to Coriolanus, and the other to Attius.

Coriolanus got possession of many cities, some of which belonged to the Romans, and some to the Latins. At length he approached Rome, and pitched his camp five miles from the city. The plebeians were unwilling to take up arms, and the senate sent ambassadors to the camp to sue for peace.

EXERCISE CLVI.

Decius, having resolved to devote himself, called out to Manlius with a loud voice, and demanded of him how to devote himself and what form of words he should use. By his directions, therefore, being clothed in a long robe, his head covered, and his arms stretched forward, standing upon a javelin, he devoted himself to the gods for the safety of Rome. Then arming himself, and mounting his horse, he rode furiously into the midst of the enemy, striking terror wherever he came, till he fell covered with wounds. The Roman army considered this deed as an omen of success; and having put the Latins to flight, they pursued them with so great slaughter that scarcely a fourth part of them escaped.

EXERCISE CLVII.

The Romans wanted to treat about the prisoners Pyrrhus had taken, so they sent Caius Fabricius to the Greek camp for the purpose. Kineas reported him to be a man of no wealth, but esteemed as a good soldier and an honest man. Pyrrhus tried to make him take large presents, but nothing would Fabricius touch; and then, in the hope of alarming him, in the middle of a conversation

one side of the tent suddenly fell, and disclosed the biggest of all the elephants, who waved his trunk over Fabricius and trumpeted frightfully. The Roman quietly turned round and smiled, as he said to the king, 'I am no more moved by your gold than by your great beast.' At supper there was a conversation on Greek philosophy, of which the Romans as yet knew nothing. When the doctrine of Epicurus was mentioned, that man's life was given to be spent in the pursuit of joy, Fabricius greatly amused the company by crying out, 'O Hercules! grant that the Greeks may be heartily of this mind so long as we have to fight with them.'

EXERCISE CLVIII.

Thereupon the consul declared that he, for one, would never consent to the passing of such a measure. The question was too important to be disposed of in so summary a manner. If the object of the measure was no greater than could be inferred from the speeches of its supporters, why did they not limit its operation to the particular circumstances of time and place in which the abuses complained of had occurred? If the bill were passed in its present shape, it would be impossible for any man engaged in the most ordinary mercantile transaction to secure himself from a charge of fraud.

EXERCISE CLIX.

The emperor Trajan would never suffer any one to be condemned upon suspicion, however strong and well

grounded; saying it was better a thousand criminals should escape unpunished, than that one innocent person be condemned. When he appointed Subarranus Captain of his Guards, and presented him according to custom with a drawn sword, the badge of his office, he used these memorable words: 'Employ this sword for me, but if I deserve it, turn it against me.' Trajan would not allow his freedmen any share in the administration. Notwithstanding this, some persons having a suit with one of them of the name of Eurythmus, seemed to fear the influence of the imperial freedman; but Trajan assured them that the cause should be heard, discussed, and decided, according to the strictest law of justice; adding, 'For neither is he Polycletus, nor I Nero.' Polycletus, it will be recollected, was the freedman of Nero, and as infamous as his master for rapine and injustice.

PART III. C.

MISCELLANEOUS NARRATIVE PASSAGES.

EXERCISE CLX.

When Alexander the Great thought to add to his renown by founding a city, Dinocrates the architect came and showed him how he might build it on Mount Athos;

which not only offered a strong position, but could be so handled that the city built there might present the semblance of the human form, which would be a thing strange and striking, and worthy of so great a monarch. But on Alexander asking how the inhabitants were to live, Dinocrates answered that he had not thought of that. Whereupon Alexander laughed, and leaving Mount Athos as it stood, built Alexandria; where the fruitfulness of the soil, and the vicinity of the Nile and the sea, might attract many to take up their abode.

EXERCISE CLXI.

Meanwhile Duke William went back to Hastings, and left a garrison in the fort which he had built there. He waited there some days thinking that men would come in and bow to him, but none came. So he set out to win the land bit by bit. First he went to Romney. It seems that some of his people had been there already; perhaps one or more of the ships had gone astray and got on shore there. At all events there had been a fight between some of his men and the men of Romney, in which many were killed on both sides, but in the end the English had driven the Frenchmen away. So Duke William now, we are told, took from the men of Romney what penalty or satisfaction he chose for the men whom they had killed, as if he had been making them pay a fine. I suppose this means that he put them all to death.

EXERCISE CLXII.

Six miles from this celebrated city stood the temple of Juno Lacinia, more celebrated even than the city itself, and venerated by all the surrounding states. Here was a grove fenced with a dense wood and tall fir trees, with rich pastures in its centre, in which cattle of every kind, sacred to the goddess, fed without any keeper; the flocks of every kind going out separately and returning to their folds without ever sustaining any harm, either from the lying in wait of wild beasts, or the dishonesty of men. These flocks were therefore a source of great revenue, from which a column of solid gold was formed and consecrated, and the temple became distinguished for its wealth, as well as for the reverence in which it was held. Rumour says that there is an altar in the vestibule of the temple, the ashes of which are never moved by any wind.

EXERCISE CLXIII.

Clearchus, tyrant of Heraclea, being in exile, it so happened that on a feud arising between the commons and the nobles of that city, the latter, perceiving they were weaker than their adversaries, began to look with favour on Clearchus, and conspiring with him, in opposition to the popular voice, recalled him to Heraclea and deprived the people of their freedom. Clearchus finding himself thus placed between the arrogance of the nobles, whom he could in no way either satisfy or correct, and the fury of the people, who could not put up with the loss of their

freedom, resolved to rid himself at a stroke from the harassment of the nobles, and recommend himself to the people. Wherefore, watching his opportunity, he caused all the nobles to be put to death, and thus, to the extreme delight of the people, satisfied one of those desires by which they are possessed, namely, the desire for vengeance.

EXERCISE CLXIV.

His influence over his men was supreme. He knew just what his troops could do, and would do, and when. He led them frequently in person and they never failed to follow. Everyone remembers the occasion when he changed the whole course of a battle by his single presence. But he possessed the same power with individuals as with masses. A soldier, wounded under his eyes, stumbled and was falling to the rear, but the General cried: 'Never mind, my man, there's no harm done;' and the soldier went on till he dropped dead on the field.

EXERCISE CLXV.

After subduing Africa and Asia, and reducing nearly the whole of Greece to submission, the Romans became perfectly assured of their freedom, and seemed to themselves no longer to have any enemy whom they had cause to fear. But this security and the weakness of their adversaries led them in conferring the consulship, no longer to look to merit, but only to favour, selecting for the office those who knew best how to pay court to them, not those

who knew best how to vanquish their enemies. And afterwards, instead of selecting those who were best liked, they came to select those who had most influence; and in this way, from the imperfection of their institutions, good men came to be wholly excluded.

EXERCISE CLXVI.

The rioters seemed for a moment stunned with surprise by the loss of their leader; and before they had time to recover themselves, the young king, with astonishing presence of mind, rode up to them, and said, 'My friends, be not concerned for the loss of your unworthy leader; I will be your leader.' And turning his horse, he rode into the open fields at the head of the multitude; who seemed to follow him unconsciously, and without knowing why. A cry meanwhile had arisen in the city that the king had fallen into the hands of rebels, and instantly some thousands of brave men flew to his rescue. When they appeared, the mob, seized with a panic, fell on their knees before the king, imploring his pardon, which he granted on condition that they dispersed and returned to their homes. This they all did; and thus the insurrection melted away like snow.

EXERCISE CLXVII.

Harold hastened by quick marches to reach this new invader; but though he was reinforced at London and other places with fresh troops, he found himself also weakened by the desertion of his old soldiers, who, from

fatigue and discontent at Harold's refusing to divide the Norwegian spoil among them, secretly withdrew from their colours. His brother Gurth, a man of bravery and conduct, began to entertain apprehensions of the event, and remonstrated with the king that it would be better policy to prolong the war; urging that, if the enemy were harassed with small skirmishes, straitened in provisions, and fatigued with the bad weather and deep roads during the winter season, which was approaching, they must fall an easy and a bloodless prey. Above all he exhorted his brother not to expose his own person: but Harold was deaf to all these remonstrances.

EXERCISE CLXVIII.

When Dio had seized the town of Syracuse, and his friends exhorted him to give the persons and property of his enemies over to the fury of the soldiery, he answered as follows (*Oratio Obliqua*): 'All other generals care for nothing but the business of war and the practice of arms: I have devoted myself for many years to the study of philosophy, and think more of conquering anger, hatred, and revenge than of vanquishing an enemy. This is a victory which is won not by a courteous attitude towards friends, but by a spirit of forgiveness and gentleness towards one's enemies. I believe I shall gain more by mercy than by rigour.'

EXERCISE CLXIX.

It is said that Dionysius, tyrant of Syracuse, was a fluent writer of verse, and that he prided himself more on his literary achievements than on his military successes. The poet Philoxenus, however, who had heard some of these verses read aloud, frankly avowed that he entertained a poor opinion of them. The result was that he was ordered off to the stone quarries, which served as a kind of public prison at Syracuse. He was subsequently pardoned, and again admitted to the king's table. The tyrant once more read a trifle which he had composed to Philoxenus, and handing him the poem asked him to give his opinion of it. 'Surely,' he thought, 'the fear of the prison will make him give me a word of praise.' Philoxenus made no answer, but calling the officers, requested them to take him straight off to the stone quarries. Nor did his wit and courage meet with punishment.

EXERCISE CLXX.

When Francis I of France in the year 1515 resolved on invading Italy in order to recover the province of Lombardy, those hostile to his attempt looked mainly to the Swiss, who it was hoped would stop him in passing through their mountains. But this hope was disappointed by the event. For leaving on one side two or three defiles which were guarded by the Swiss, the king advanced by another unknown pass, and was in Italy and upon his enemies before they knew. Whereupon they fled terror-stricken into Milan; while the whole population of Lombardy, finding

themselves deceived in their expectation that the French would be detained in the mountains, went over to their side.

EXERCISE CLXXI.

Three of these people were at the city when the late King was there. The Monarch himself talked to them a good while, and they were made to see our fashions, our pomp, and the form of a fine city; after which somebody asked their opinion, and wanted to know of them what things they most admired of all they had seen. To which they made answer, three things, of which I am sorry I have forgot the third, but two I yet remember. They said, in the first place, they thought it very strange that so many tall men, wearing great beards, strong and well armed about the King's person, should submit to obey a child, and did not rather choose out one among themselves to command; secondly, that they had taken notice of men amongst us who were fat and crammed with all manner of good things, whilst their halves were begging at the gates, lean and half starved with hunger and poverty.

EXERCISE CLXXII.

Lycurgus, the founder of the Spartan Republic, thinking nothing so likely to relax his laws as an admixture of new citizens, did all he could to prevent intercourse with strangers; with which object, besides refusing these the right to marry, the right of citizenship, and all such other social rights as induce men to become members of a community, he ordained that in this republic of his the only money current should be of leather, so that none might

be tempted to repair thither to trade or to carry on any art. Under such circumstances the number of the inhabitants of that State could never much increase. For as all our actions imitate nature, and it is neither natural nor possible that a puny stem should carry a great branch, so a small republic cannot assume control over cities or countries stronger than herself; or, doing so, will resemble the tree whose boughs being greater than its trunk, are supported with difficulty, and snapped by every gust of wind.

EXERCISE CLXXIII.

In the dead of night his friend appeared to him in his sleep and begged him for help against the host, who was about to murder him. He rose, but seeing nothing, lay down again. Again the vision of his friend presented itself, praying him that, since he had not come to his aid while alive, he should at any rate not suffer his death to be unavenged: he related that he had been murdered by the host and cast upon a cart, and that his body had been covered with manure. He besought him to be present next morning early at the city gate, before the cart left the town. Deeply agitated by the vision, he did as he was bidden; and on seeing a cart there asked the driver what was in it: the latter fled in terror, and beneath the heap of manure the dead body was discovered.

EXERCISE CLXXIV.

In the war with the Germans, this cruel and arbitrary king, being desirous of making, in the night-time, some altera-

tions in his camp, ordered that, under pain of death, neither fire nor candle should be burning in the tents after a certain hour. He went round the camp himself, to see that his orders were obeyed: and as he passed by Captain Tullius' tent, he perceived a light. He entered, and saw the Captain seal a letter, which he had just finished writing to his wife, whom he tenderly loved. 'What are you doing there?' said the king. 'Do you not know the orders?' Tullius threw himself at his feet, and begged for mercy, but he had no power, and made no attempt, to deny his fault. 'Sit down,' said the king to him, 'and add a few words that I shall dictate.' The officer obeyed, and the king dictated, 'To-morrow I shall perish on the scaffold.' Tullius wrote it, and he was executed the next day.

EXERCISE CLXXV.

As Trajan was once setting out for Rome, at the head of a numerous army, to make war in Wallachia, he was suddenly accosted by a woman, who called out in a pathetic but bold tone, 'To Trajan I appeal for justice!' Although the emperor was pressed by the affairs of a most urgent war, he instantly stopped, and alighting from his horse, heard the suppliant state the cause of her complaint. She was a poor widow, and had been left with an only son, who had been foully murdered; she had sued for justice on his murderers, but had been unable to obtain it. Trajan, having satisfied himself of the truth of her statements, decreed her on the spot the satisfaction which she demanded, and sent the mourner away comforted. So much was this action admired, that it was afterwards

represented on the pillar erected to Trajan's memory, as one of the most resplendent instances of his goodness.

EXERCISE CLXXVI.

Croesus, king of Lydia, after showing Solon the Athenian much besides, at last displayed to him the boundless riches of his treasure-house, and asked him what he thought of his power. Whereupon Solon answered that he thought him no whit more powerful in respect of these treasures, for as war is made with iron and not with gold, another coming with more iron might carry off his gold. After the death of Alexander the Great a tribe of Gauls, passing through Greece on their way into Asia, sent envoys to the King of Macedonia to treat for terms of accord; when the king, to dismay them by a display of his resources, showed them great store of gold and silver. But these barbarians, when they saw all this wealth, in their greed to possess it, though before they had looked on peace as settled, broke off negotiations; and thus the king was ruined by those very treasures he had amassed for his defence.

EXERCISE CLXXVII.

Demetrius, immediately after this victory, dispatched Aristodemus the Milesian, with the news of it, to his father Antigonus. When he arrived at court, and was brought in to Antigonus, he stood silent for some time, keeping him in suspense; and then, as in a transport of joy, he uttered aloud these words, 'Prosperity and happiness to king Antigonus! We have overthrown king

Ptolemy at sea ; Cyprus is ours ; we have taken sixteen thousand eight hundred men prisoners.' Antigonus answered, 'Prosperity and happiness to thee too ! Nevertheless, because thou hast kept me so long in suspense, thou shalt in some degree be punished, and wait in thy turn for thy reward.' Antigonus was so elated with this victory, that thenceforth he assumed the title of king, and gave it likewise to his son Demetrius ; which the Egyptians hearing of, honoured Ptolemy with the same title, that he might, though defeated, be upon the level with the conqueror.

EXERCISE CLXXVIII.

Wallenstein had no suspicion of the conspiracy which was being formed against his life. In the full confidence that his indulgence and benevolence had won over all his enemies, he had dismissed his body-guard and retired to the privacy of the Bürgermeister's house, where he spent a short time in peace and quiet. But his energetic spirit could not rest content with the eminence which his successful career had already reached ; he therefore determined, in his eagerness to have a hand in some great and important enterprise, to renew the war on his own account ; and commenced making the preparations necessary for the execution of this plan. He sent sixteen thousand men and five thousand cavalry into Saxony, and took all means to secure his position in Austria during his absence. His friends, convinced that he was aiming at the throne, thought that an opportunity had now come of gaining it for him.

EXERCISE CLXXIX.

The quinquereme was not merely twice as large as a trireme, but was of a different build and construction. It was necessary, therefore, to obtain either shipwrights or a model from some nation to which such moving castles had been long familiar. Here chance was on the side of the Romans. A Carthaginian quinquereme had run ashore on the coast of Bruttium two or three years before, and had fallen into the hands of the Romans. This served as a model; and it is asserted by more than one writer that within sixty days a growing wood was felled and transformed into a fleet of a hundred ships of the line and twenty triremes. The next difficulty was to find men for the fleet, and when they had been found, to train them for their duties.

EXERCISE CLXXX.

The battle raged with great fury, and victory was already doubtful, when the Rájá of Anhalwára arrived with a strong reinforcement to the Hindùs. This unexpected addition to their enemies so dispirited the Mussulmans that they began to waver, when Mahmud, who had prostrated himself to implore the divine assistance, leaped upon his horse, and cheered his troops with such energy, that, ashamed to abandon a king under whom they had so often fought and bled, they, with one accord, gave a loud shout, and rushed forwards with an impetuosity which could no longer be withstood. Five thousand Hindùs lay dead after the charge; and so complete was the rout of their army, that the garrison gave up all hopes of further defence, and,

breaking out to the number of four thousand men, made their way to their boats; and, though not without considerable loss, succeeded in escaping by sea.

EXERCISE CLXXXI.

After Hieronymus, the Syracusan tyrant, was put to death, there being at that time a great war between the Romans and the Carthaginians, the citizens of Syracuse fell to disputing among themselves with which nation they should take part. And so fierce grew the controversy between the partisans of the two alliances, that no course could be agreed on, and they took part with neither; until Apollonides, one of the foremost of the Syracusan citizens, told them in a speech replete with wisdom, that neither those who inclined to hold by the Romans, nor those who chose rather to side with the Carthaginians, were deserving of blame; but that what was utterly to be condemned was doubt and delay in taking one side or other. For from such uncertainty he clearly foresaw the ruin of their republic; whereas, by taking a decided course, whatever it might be, some good might come.

EXERCISE CLXXXII.

Before, however, he had completed his march to Gordium, intelligence was conveyed to him of the deeds of Memnon. Chios had already yielded to his powerful fleet; and in Lesbos Mitylene was the only town which held out against him, and prevented the progress of his powerful armament to the Hellespont itself, whence he threatened

an immediate attack on the hereditary dominions of Alexander. Antipater, who was left at Pella with the power of legate, employed indeed all the means which he could command in order to raise such a navy as would protect the Macedonian shores ; but, had not Memnon died while as yet he was only beginning to realise his extensive plans, the Grecian confederacy must have recalled their general from his victorious career in Asia, to combat the Persian legions within the limits of Europe. The loss of Memnon, however, defeated the views of Darius about invading Greece.

EXERCISE CLXXXIII.

He descended into the Forum, and returned to his own house. The people thronged round him with acclaiming shouts, and it was perhaps then that Cato, as we are told by Appian, hailed him father of his country. ‘A bright light,’ says Plutarch, ‘shone through the streets from the lamps and torches set up at the doors, and the women showed lights from the tops of the houses in honour of Cicero, and to behold him returning with a splendid train of the principal citizens.’ He always looked back to this as the proudest moment of his life, and yet it was the beginning of infinite sorrow and trouble to him, for, as we shall see, his exile from Rome and the ruin of his fortunes may be distinctly traced to his conduct on this day. He had put to death Roman citizens without a trial; and this was the accusation which was henceforth to be the watchword of his enemies, and to overshadow the rest of his life.

EXERCISE CLXXXIV.

On the other side, the king's men were not wanting in securing their forts, and repairing them with earth, and whatsoever else they could come by of most commodious; and hoping that the waters would swell no higher, they persuaded themselves that they should, within a few days, finish their business. They very well knew the townsmen's necessities, and that, all their victuals being already spent, the affairs within were drawing to great extremity. While both sides were in these hopes and fears, about the end of September, the sea began to swell exceedingly, according as she useth to do in that season of the year; and pouring in no longer waves, but even mountains of waters, into the most inward channels and rivers, made so great an inundation as all the country about the town seemed to be turned into a sea. It cannot be said how much the rebels were hereby encouraged, and the king's men discouraged.

EXERCISE CLXXXV.

Night was now coming on, and, under cover of the darkness, the light-armed took to flight. Some fled on foot, some on the horses which had carried the fallen leaders to the battle. The Normans pursued, and, as in an earlier stage of the day, the fleeing English found means to take their revenge on their conquerors. On the north side of the hill the descent is steep, almost precipitous, the ground is irregular and marshy. No place could be less suited for horsemen, unaccustomed to the country, to

pursue, even by daylight, light-armed foot, to many of whom every step of ground was familiar. In the darkness or imperfect light of the evening, their case was still more hopeless than in the similar case, earlier in the day. In the ardour of pursuit horse and man fell head foremost over the steep, where they were crushed by the fall, smothered in the morass, or slain outright by the swords and clubs of the English. For the fugitives, seeing the plight of their pursuers, once more turned and slaughtered them without mercy.

EXERCISE CLXXXVI.

The people mourned bitterly over their beloved prince. They thought that he had been poisoned. Suspicions were entertained against different men about the court, and these were even shared by the queen. The queen seems still to have remained Raleigh's friend, but could do nothing for him. He had addressed her a letter before, asking her to exert herself to obtain his liberation, that he might assist in the plantation of his former colony of Virginia. He had heard with interest of the new attempt to plant this colony, and of the difficulties through which it had to struggle, till at last it was placed on a secure footing. He must have longed to be able to aid in carrying on the work which he had himself first begun. 'I do still humbly beseech your majesty,' he writes to the queen, 'that I may rather die in serving the king and my country than perish here.'

EXERCISE CLXXXVII.

The Emperor Caracalla, being with his armies in Mesopotamia, had with him Macrinus, who was more of a statesman than a soldier, as his prefect. But because princes who are not themselves good are always afraid lest others treat them as they deserve, Caracalla wrote to his friend Maternianus in Rome to learn from the astrologers whether any man had ambitious designs upon the empire, and to send him word. Maternianus, accordingly, wrote back that such designs were entertained by Macrinus. But this letter, ere it reached the emperor, fell into the hands of Macrinus, who, seeing when he read it that he must either put Caracalla to death before further letters arrived from Rome, or else die himself, committed the business to a centurion, named Martialis, whom he trusted, and whose brother had been slain by Caracalla a few days before, who succeeded in killing the emperor.

EXERCISE CLXXXVIII.

Alexander, the son of Philip, was just twenty years of age at the death of his father; and those who had admired the talents of the father believed that his great projects would die with him. At Athens the news awakened the wildest delight: Demosthenes appeared in the assembly, crowned with flowers. But the friends of liberty and of Greece cherished empty hopes. There is an idle story that the temple of Diana at Ephesus was burned to the

ground on the very day that Alexander was born, and although the story is clearly false, and invented to reflect glory on the hero (a man named Erostratus having kindled the fire), it shows how far the son of Philip rose above his sire. Alexander, the pupil of Aristotle, surpassed perhaps every one that ever existed in the endowments that fit a man to be a conqueror.

EXERCISE CLXXXIX.

Having advanced thus far without hindrance, Xerxes now heard with surprise that a handful of Greeks made a show as if they thought of intercepting his march. He waited at the opening of the mountains four days, to give them time to recover their senses. But in vain ; he then sent a message to Leonidas, commanding him to quit the post he had chosen, and deliver up his arms ; to which Leonidas with Spartan brevity replied, 'Come and take them.' Xerxes at last became convinced that nothing but force would move this heroic band. He believed, however, that a show of force would be sufficient for the purpose, and ordered the Medes to go and bring the defenders of the pass, with Leonidas their chief, alive to his presence. The Medes met with a different reception from what their sovereign expected, and were driven back with disgrace.

PART III. D.

MISCELLANEOUS PASSAGES.

EXERCISE CXC.

ON the Rhine had Napoleon paused, facing the waves of avenging hosts. He had lifted up his finger, like King Canute of old, and he had said: 'Thus far and no farther.' Yet the waves still roared, and the tide still rose. Would he be submerged? Would his evil genius fail him at last? These were the supreme questions of that autumn. The whole world was against him; nay, the world, and the sea, and the sky! Yet he had overcome these before; he might overcome them again. His word was still a power, his presence an inspiration. He might emerge again, and then? There was little left for the stabbed and bleeding earth but to die; for, alas! she could bear no more.

EXERCISE CXCI.

These diversities in the form of Government spring up among men by chance. For in the beginning of the world, its inhabitants, being few in number, for a time lived scattered after the fashion of beasts; but afterwards, as they increased and multiplied, gathered themselves into societies, and, the better to protect themselves, began to

seek who among them was the strongest and of the highest courage, to whom, making him their head, they rendered obedience. Next arose the knowledge of such things as are honourable and good, as opposed to those which are bad and shameful. For observing that when a man wronged his benefactor, hatred was universally felt for the one and sympathy for the other, and reflecting that the wrongs they saw done to others might be done to themselves, they resorted to making laws and fixing punishments against any who should transgress them; and in this way grew the recognition of Justice. Whence it came that afterwards, in choosing their rulers, men no longer looked about for the strongest, but for him who was the most prudent and the most just.

EXERCISE CXCII.

Any one, therefore, who undertakes to control a people, either as their prince or as the head of a commonwealth, and does not make sure work with all who are hostile to his new institutions, founds a government which cannot last long. Undoubtedly those princes are to be reckoned unhappy, who, to secure their position, are forced to advance by unusual and irregular paths, and with the people for their enemies. For while he who has to deal with a few adversaries only, can easily and without much or serious difficulty secure himself, he who has an entire people against him can never feel safe; and the greater the severity he uses the weaker his authority becomes; so that his best course is to strive to make the people his friends.

EXERCISE CXCIIL.

‘Diego Mendez, my son,’ said the venerable admiral, ‘none of those whom I have here understand the great peril in which we are placed, excepting you and myself. We are few in number, and these savage Indians are many, and of fickle and irritable natures. On the least provocation they may throw firebrands from the shore, and consume us in our straw-thatched cabins. The arrangement which you have made with them for provisions, and which at present they fulfil so cheerfully, to-morrow they may break in their caprice, and may refuse to bring us anything; nor have we the means to compel them by force, but are entirely at their pleasure. I have thought of a remedy, if it meets with your views. In this canoe, which you have purchased, some one may pass over to Hispaniola, and procure a ship, by which we may all be delivered from this great peril into which we have fallen. Tell me your opinion on the matter.’

EXERCISE CXCV.

The house was full. The conspirators were in their places with their daggers ready. Attendants came in to remove Cæsar’s chair. It was announced that he was not coming. Delay might be fatal. They conjectured that he already suspected something. A day’s respite, and all might be discovered. Decimus Brutus, whom it was impossible for him to distrust, went to entreat his attendance, giving reasons to which he knew that Cæsar would listen, unless the plot had been actually betrayed. (It was

now eleven in the forenoon) Cæsar shook off his uneasiness, and rose to go. As he crossed the hall, his statue fell, and shivered on the stones. As he still passed on, a stranger thrust a scroll into his hand, and begged him to read it on the spot. (It contained a list of the conspirators, with a clear account of the plot.) He supposed it to be a petition, and placed it carelessly among his other papers. The fate of the Empire hung upon a thread, but the thread was not broken.

EXERCISE CXCIV.

As he was carried to the Senate House in a litter, a man gave him a writing and begged him to read it instantly; but he kept it rolled in his hand without looking. As he went up the steps he said to the augur Spurius, 'The Ides of March are come.' 'Yes, Cæsar,' was the answer, 'but they are not passed.' A few steps further on, one of the conspirators met him with a petition, and the others joined in it, clinging to his robe and his neck, till another caught his toga, and pulled it over his arms, and then the first blow was struck with a dagger. Cæsar struggled at first as all fifteen tried to strike at him, but when he saw the hand uplifted of his treacherous friend Decimus, he exclaimed, 'Et tu, Brute!' drew his toga over his head, and fell dead at the foot of the statue of Pompeius.

EXERCISE CXCVI.

Waving his dagger, dripping with Cæsar's blood, Brutus shouted to Cicero by name, congratulating him that liberty was restored. The Senate rose with shrieks and con-

fusion, and rushed into the Forum. The crowd outside caught the words that Cæsar was dead, and scattered to their houses. (Antony, guessing that those who had killed Cæsar would not spare himself, hurried off into concealment.) The murderers, bleeding some of them from wounds which they had given one another in their eagerness, followed, crying that the tyrant was dead, and that Rome was free; and the body of the great Cæsar was left alone in the house where a few weeks before Cicero told him that he was so necessary to his country that every senator would die before harm could reach him!

EXERCISE CXCVII.

Pitt ceased to breathe on the morning of the 23rd of January, 1806. It was said that he died exclaiming, 'O my country.' This is a fable; but it is true that his last words referred to the alarming state of public affairs. He was in his 47th year. For nineteen years he had been undisputed chief of the administration. No English statesman has held supreme power so long. It was proposed that Pitt should be honoured with a public funeral and a monument. This proposal was opposed by Fox. His speech was a model of good taste and good feeling. The task was a difficult one. Fox performed it with humanity and delicacy. The motion was carried in spite of the speech, and the 22nd of February was fixed for the ceremony.

EXERCISE CXCVIII.

Pitt came in to conduct a war, and this time a necessary war; for I am convinced that with the perfidy and rapine

of Bonaparte no peace could be made, that the struggle with him was a struggle for the independence of all nations against the armed and disciplined hordes of a conqueror as cruel and as barbarous as Attila. If utter selfishness, if the reckless sacrifice of humanity to your own interest and passions be vileness, history has no viler name. I can look with pride upon the fortitude and constancy which England displayed in the contest with the universal tyrant. The position in which it left her at its close was fairly won : though she must now be content to retire from this temporary supremacy, and fall back into her place as one of the community of nations. But Pitt was still destined to fail as a war minister ; and Trafalgar was soon cancelled by Austerlitz. ‘How I leave my country !’ Such, it seems, is the correct version of Pitt’s last words. Those words are perhaps his truest epitaph. They express the anguish of a patriot who had wrecked his country.

EXERCISE CXCIX.

When we contemplate the excellent qualities of Romulus, Numa, and Tullus, the first three kings of Rome, and note the methods which they followed, we recognise the extreme good fortune of that city in having her first king fierce and warlike, her second peaceful and religious, and her third, like the first, of a high spirit and more disposed to war than to peace. For it was essential for Rome that almost at the outset of her career, a ruler should be found to lay the foundations of her civil life ; but, after that had been done, it was necessary that her rulers should return to the virtues of Romulus, since

otherwise the city must have grown feeble, and become a prey to her enemies.

EXERCISE CC.

Those citizens who first devised a dictatorship for Rome have been blamed by certain writers, as though this had been the cause of the tyranny afterwards established there. For these authors allege that the first tyrant of Rome governed it with the title of Dictator, and that, but for the existence of the office, Cæsar could never have cloaked his usurpation under a constitutional name. He who first took up this opinion had not well considered the matter, and his conclusion has been accepted without good ground. For it was not the name nor office of Dictator which brought Rome to servitude, but the influence which certain of her citizens were able to assume from the prolongation of their term of power; so that even had the name of Dictator been wanting in Rome, some other had been found to serve their ends, since power may readily give titles, but not titles power.

EXERCISE CCI.

The duke was indeed a very extraordinary person: and never any man in any age, nor, I believe, in any country or nation, rose in so short a time to so much greatness of honour, fame, and fortune, upon no other advantage or recommendation, than of the beauty and gracefulness and becomingness of his person. And I have not the least purpose of undervaluing his good parts and qualities, of which there will be occasion shortly to give some testimony,

when I say that his first introduction into favour was purely from the handsomeness of his person.

EXERCISE CCII.

The safety of his soldiers, he said, and the honour of their country, were in their own hands; defeated, they had no hope and no retreat; conquerors, the glory of victory and the spoils of England lay before them. But of victory there could be no doubt: God would fight for those who fought for the righteous cause, and what people could ever withstand the Normans in war? They were the descendants of men who had won Neustria from the Franks, and who had reduced Frankish kings to submit to the most humiliating of treaties. Were they to yield to the felon English, never renowned in war, whose country had been over and over again harried and subdued by the invading Dane? Let them lift up their banners and march on; let them spare no man in the hostile ranks; they were marching on to certain victory, and the fame of their exploits would resound from one end of heaven to the other.

EXERCISE CCIII.

And now the Protector's foot was on the threshold of success. His glory, the excellence of his administration, his personal dignity and virtues were founding his government in the allegiance of the people. The friends of order were beginning to perceive that their best chance of order lay in giving stability to his throne. Some of the great families, acting on this view, had connected themselves by

marriage with his house. His finances were embarrassed ; but he was about again to meet a Parliament which would probably have voted him supplies and concurred with him in settling the constitution. His foot was on the threshold of success ; but on the threshold of success stood Death. It was death in a strange form for him : for after all his battles and storms, and all the plots of assassins against his life, this terrible chief died of grief at the loss of his favourite daughter and of watching at her side.

EXERCISE CCIV.

Any one comparing the present with the past will soon perceive that in all cities and in all nations there prevail the same desires and passions as always have prevailed ; for which reason it should be an easy matter for him who carefully examines past events, to foresee those which are about to happen in any republic, and to apply such remedies as the ancients have used in like cases ; or finding none which have been used by them, to strike out new ones, such as they might have used in similar circumstances. But these lessons being neglected or not understood by readers, or, if understood by them, being unknown to rulers, it follows that the same disorders are common to all times.

EXERCISE CCV.

Whence it happens I know not, but it is seen, from examples both ancient and recent, that no grave calamity has ever befallen any city or country which has not been

foretold by vision, by augury, by portent, or by some other Heaven-sent sign. And not to travel too far afield for evidence of this, every one knows that long before the invasion of Italy by Charles VIII. of France, his coming was foretold by the friar Girolamo Savonarola ; and how, throughout the whole of Tuscany, the rumour ran that over Arezzo horsemen had been seen fighting in the air. And who is there who has not heard that before the death of the elder Lorenzo de' Medici, the highest pinnacle of the cathedral was rent by a thunderbolt, to the great injury of the building ?

EXERCISE CCVI.

It suited not the wisdom or the experience of Hannibal to rely on the consternation of the Roman people. I too, that we may be on equal terms, have some authority to bring forward. The son of Africanus, he who adopted me into the family of the Scipios, was, as you both remember, a man of delicate health and sedentary habits, learned, elegant, and retired. He related to me, as having heard it from his father, that Hannibal, after the battle, sent home the rings of the Roman knights, and said in his letter, 'If you will instantly give me a soldier for each ring, together with such machines as are already in the arsenal, I will replace them, surmounted by the statue of Capitoline Jupiter, and our supplications to the gods of our country shall be made along the streets and in the temples and on the robes of the Roman senate.' Could he doubt of so moderate a supply? He waited for it in vain.

EXERCISE CCVII.

Gradually, after so many brave warriors had fallen, resistance grew fainter; but still even now the fate of the battle seemed doubtful. While Harold lived, while the horse and the rider still fell beneath his axe, the heart of England failed not, the hope of England had not wholly died away. Around the two-fold ensigns the war was still fiercely raging, and to that point every eye and every arm in the Norman host was directed. The battle had raged ever since nine in the morning, and evening was now drawing in. New efforts, new devices were needed to overcome the resistance of the English, diminished as were their numbers, and wearied as they were with the livelong toil of that awful day. The Duke ordered his archers to shoot in the air, that their arrows might, as it were, fall straight from heaven. The effect was immediate and fearful. No other device of the wily Duke that day did such frightful execution.

EXERCISE CCVIII.

The corpse was borne to Westminster Abbey with great pomp. A splendid train of princes, nobles, bishops, and councillors followed. The grave of Pitt had been made near to the spot where his great father lay; it was also near to the spot where his great rival was soon to lie. The sadness of the assistants was beyond that of ordinary mourners; for Pitt had died of sorrows and anxieties in which they had a share. Wilberforce, who carried the banner, describes the ceremony with deep

feeling. As the coffin descended into the earth, he says, the eagle face of Chatham from above seemed to look down with consternation into the dark house which was receiving all that remained of so much power and glory.

EXERCISE CCIX.

‘ But, gentlemen, though the summer is fast approaching, we shall not, I fancy, be found indulging in ease and indolence, but on the contrary entering upon a new and arduous field of activity. Our labours will no longer be confined to the walls of this house; the battle will be fought out in the heat and in the dust, in full armour and before the face of the world: we shall have to meet the enemies of the state; we shall have to meet the determined onslaught of the enemies of the Church, and to meet them with a bold heart; our weapons will be public speeches and literature. And let us not forget that it will behove us to be eloquent as Ulysses, cunning as Mercury, and deft as Vulcan.’

EXERCISE CCX.

On receiving the intelligence that their ally, the king of Sweden, was dead, the general addressed his soldiers and exhorted them not to lose heart. Heaven, he said, would smile upon them and their cause, inasmuch as they had been true to their oath; while their enemies would be found to have incurred the displeasure of the powers above, for having held their vows so cheap. Let them only remember their ancestors, who with small armies had

often defeated immense forces arrayed against them; let them not show themselves unworthy of such a lineage. It was only a few days since they had won a victory against overwhelming odds, and victory, moreover, that involved the annihilation of their enemy, a victory won in a battle fought for a cause not their own.

EXERCISE CCXI.

That 'nothing is more fickle and inconstant than the multitude,' is affirmed not by Livius only, but by all other historians, in whose chronicles of human actions we often find the multitude condemning some citizen to death, and afterwards lamenting him and grieving greatly for his loss; as the Romans grieved and lamented for Manlius Capitolinus, whom they had themselves condemned to die. In relating which circumstance our author observes that 'in a short time the people, having no longer cause to fear him, began to deplore his death.' And elsewhere, when speaking of what took place in Syracuse after the murder of Hieronymus, grandson of Hiero, he says, 'that it is the nature of the multitude to be an abject slave, or a domineering master.'

EXERCISE CCXII.

Many authors, and among others that most grave historian Plutarch, have thought that in acquiring their empire the Romans were more beholden to their good fortune than to their valour; and besides other reasons which they give for this opinion, they affirm it to be

proved by the admission of the Romans themselves ; since their having erected more temples to Fortune than to any other deity, shows that it was to her that they ascribed their success. This, however, is an opinion with which I can in no way concur, and which, I take it, cannot be made good. For if no commonwealth has ever been found to grow like the Roman, it is because none was ever found so well fitted by its institutions to make that growth. For by the valour of her armies she spread her empire, while by her conduct of affairs, and by other methods peculiar to herself and devised by her first founder, she was able to keep what she acquired.

EXERCISE CCXIII.

Now their separate characters are briefly these. The man's power is active, progressive, defensive. He is eminently the doer, the creator, the discoverer, the defender. His intellect is for speculation and invention ; his energy for adventure, for war, and for conquest, wherever war is just, wherever conquest necessary. But the woman's power is for rule, not for battle,—and her intellect is not for invention or creation, but for sweet ordering, arrangement, and decision. She sees the qualities of things, their claims, and their places. Her great function is praise : she enters into no contest, but infallibly adjudges the crown of contest.

EXERCISE CCXIV.

He issued from the palace, clothed in black, his family in mourning around him. His infant child was borne in a

litter. The procession might have been taken for a funeral. The people applauded compassionately, but the soldiers frowned in silence. Vitellius made a short harangue in the forum, and then, taking his dagger from his side, as the ensign of power, tendered it to the consul Cæcilius. The soldiers murmured aloud, and the consul, in pity or from fear, declined to accept it. He then turned towards the temple of Concord, meaning there to leave the symbols of imperial office, and retire to the house of his brother. But the soldiers now interposed. They would not suffer him to hide himself in a private dwelling, but compelled him to retrace his steps to the palace, which he entered once more, hardly conscious whether he were still emperor or not.

EXERCISE CCXV.

As soon as we got through the woods we drew up the twelve cohorts in order of battle. The other two legions had not yet come up. Antony immediately brought all his troops out of the village, ranged likewise in order of battle, and without delay engaged us. At first they fought so briskly on both sides that nothing could possibly be fiercer; though the right wing, in which I was, with eight cohorts of the Martial legion put Antony's thirty-fifth legion to flight at the first onset, and pursued it above five hundred paces from the place where the action began. Wherefore, observing the enemy's horse attempting to surround our wing, I began to retreat, and ordered the light-armed troops to make head against them, and prevent their coming upon us from behind.

EXERCISE CCXVI.

There was an apartment which had been sometimes used as a prison. It was eighteen feet square, and fit for two or three persons in such a climate as that of Calcutta. It was above ground and had two windows. It was not like a dungeon or black hole, but it will be called the 'Black Hole' as long as language lasts. One hundred and forty-six prisoners were ordered into this apartment. When it was full they were driven in. There they were kept through the summer night. No cries for air availed: the viceroy was asleep, he must not be disturbed. While he was asleep, the prisoners were dying fast. When the door was opened in the morning, twenty-three were alive. They looked so ghastly that their own friends did not know them.

EXERCISE CCXVII.

Prince Edward returned to the battlefield with his forces wearied after their long pursuit. Eager to learn his father's fate, he made a circuit of the town to reach the castle, and thence forced his way into the priory. Night was now advancing, and many of the royalist nobles thought it prudent to seek safety in flight. Some were drowned in the river and the marshes, but many succeeded in making their way to Pevensey, where they embarked for France. Nevertheless, the fight still continued hot round the castle and the priory. Fiery missiles were hurled from the castle upon the besiegers, and were thrown back by them upon the priory. Prince Edward was preparing for a last sally, when Earl Simon sent pro-

posals for a truce for the night. They were accepted, and the battle ceased.

EXERCISE CCXVIII.

Whosoever makes war, whether from policy or ambition, means to acquire and to hold what he acquires, and to carry on the war he has undertaken in such a manner that it shall enrich and not impoverish his native country and state. It is necessary, therefore, whether for acquiring or holding, to consider how cost may be avoided, and everything done most advantageously for the public welfare. But whoever would effect all this, must take the course and follow the methods of the Romans; which consisted, first of all, in making their wars, as the French say, *great and short*. For entering the field with strong armies, they brought to a speedy conclusion whatever wars they had with the Latins, the Samnites, or the Etruscans.

EXERCISE CCXIX.

Polyphemus, waking, roared with the pain, so loud, that all the cavern broke into claps like thunder. Ulysses and his companions fled, and dispersed into corners. He plucked the burning stake from his eye, and hurled the wood madly about the cave. Then he cried out with a mighty voice for his brethren the Cyclops that dwelt hard by in caverns upon hills. They, hearing the terrible shout, came flocking from all parts to inquire what ailed Polyphemus, and what cause he had for making such horrid clamours in the night-time to break their sleep; if his fright proceeded from any mortal; if strength or craft had

given him his death-blow. He made answer from within, that Noman had hurt him, Noman had killed him, Noman was with him in the cave. They replied, 'If no man has hurt thee, and no man is with thee, then thou art alone; and the evil that afflicts thee is from the hand of Heaven, which none can resist or help.'

EXERCISE CCXX.

We hear that another state has been rising up gradually to power in the centre of Italy. It was originally formed of a band of pirates from some distant country, who took possession of two eminences, fortified long before, and overlooking a wide extent of country. Under these eminences, themselves but of little elevation, are five hillocks, on which they enclosed their cattle by night. It is reported that here were the remains of an ancient and extensive city, which served the robbers for hiding-places; and temples were not wanting in which to deprecate the vengeance of the Gods for the violences and murders they committed daily. The situation is unhealthy, which perhaps is the reason why the city was abandoned, and is likewise a sufficient one why it was rebuilt by the present occupants. They might perpetrate what depredations they pleased, confident that no force could long besiege them in a climate so pestilential.

EXERCISE CCXXI.

But, be this as it may, certain it is that in every country of the world, even the least considerable, the

Romans found a league of well-armed republics, most resolute in the defence of their freedom, whom it is clear they never could have subdued had they not been endowed with the rarest and most astonishing valour. To cite a single instance, I shall take the case of the Samnites, who, strange as it may now seem, were, on the admission of Titus Livius himself, so powerful and so steadfast in arms, as to be able to withstand the Romans down to the consulship of Papirius Cursor, son to the first Papirius, a period of six and forty years, in spite of numerous defeats, the loss of many of their towns, and the great slaughter which overtook them everywhere throughout their country. And this is the more remarkable when we see that country, which once contained so many noble cities, and supported so great a population, now almost uninhabited.

EXERCISE CCXXII.

She, admiring to hear such complimentary words proceed out of the mouth of one whose outside looked so rough and uncompromising, made answer: 'Stranger, I discern neither sloth nor folly in you; and yet I see that you are poor and wretched: from which I gather that neither wisdom nor industry can secure felicity; only Jove bestows it upon whomsoever he pleases. He, perhaps, has reduced you to this plight. However, since your wanderings have brought you so near to our city, it lies in our duty to supply your wants. Clothes, and what else a human hand should give to one so suppliant, and so tamed with calamity, you shall not want. We will show you our city, and tell you the name of our people. This is the

land of the Phæacians, of which my father, Alcinous, is king.'

EXERCISE CCXXIII.

The slaves of a Roman family were not always treated ill ; they often became their masters' friends. The *villicus* of a rich man was a person of great power ; and many others lived happily, and had need of nothing. Still there is no doubt that the most of them appeared to a Roman to be mere cattle. Cato says that old slaves ought to be sold ; Cicero was ashamed of his grief for the death of a faithful slave ; and the best of the Romans use language which would seem cruel to us about a dog or a horse. Urbilius, for example, of whom we are speaking, was not moved by this horrible spectacle : he only said to his wife that a servant who neglected his duty deserved to die, and asked her why she trembled at seeing a corpse. Having moved it with his foot, he raised his hands towards heaven, and then told the steward that, since he had prayed for the dead man's soul, a funeral was not necessary. Scarcely had he spoken the rough jest, when some one cried out from a neighbouring house, ' The son of Urbilius is dying.'

EXERCISE CCXXIV.

The captains of our day, as they have abandoned all the other customs of antiquity, and pay no heed to any part of the ancient discipline, so also have discarded this method of disposing their men, though it was one of no small utility. For to insure the defeat of a commander who so arranges his forces as to be able thrice during an

engagement to renew his strength, Fortune must thrice declare against him, and he must be matched with an adversary able three times over to defeat him; whereas he whose sole chance of success lies in his surviving the first onset, as is the case with all the armies of Christendom at the present day, may easily be vanquished, since any slight mishap, and the least failure in the steadiness of his men, may deprive him of victory.

EXERCISE CCXXV.

Manners and institutions, differing in different cities, seem here to produce a harder and there a softer race; and a like difference may also be discerned in the character of different families in the same city. And while this holds good of all cities, we have many instances of it in reading the history of Rome. For we find the Manlii always stern and stubborn; the Valerii kindly and courteous; the Claudii haughty and ambitious; and many families besides similarly distinguished from one another by their peculiar qualities. These qualities we cannot refer wholly to the blood, for that must change as a result of repeated intermarriages, but must ascribe rather to the different training and education given in different families. For much turns on whether a child of tender years hears a thing well or ill spoken of, since this must needs make an impression on him whereby his whole conduct in after-life will be influenced.

PART IV. A.

NARRATIVE AND HISTORICAL PASSAGES.

EXERCISE CCXXVI.

IF the ardour, never great, of France for the war had somewhat abated, such was not the case with England. She was more than ever bent upon pursuing it to an effective close. All her energies had been devoted to strengthening herself for the task. She was determined to show that, if her system had brought suffering and disaster on her soldiers, she knew how to make atonement for the past by a future, in which their endurance and their valour should be put to no unfair trial through want of due provision for the contingencies of warfare. Our dockyards and arsenals were busily adding to the already overwhelming strength of our fleet, and the country provided with lavish hands whatever funds were necessary to enable its generals to lead their troops wherever they determined that the enemy might be assailed with the best assurance of success.

EXERCISE CCXXVII.

A letter which a Roman provincial, Sidonius Apollinaris, wrote in warning to a friend who had embarked as an

officer in the fleet, gives us a glimpse of these freebooters as they appeared to the civilised world of the fifth century. 'When you see their rowers,' says he, 'you may make up your mind that every one of them is an arch-pirate, with such wonderful unanimity do all of them at once command, obey, teach, and learn their business of brigandage.' This is why I have to warn you to be more than ever on your guard in this warfare. Your foe is of all foes the fiercest. He attacks unexpectedly; if you expect him, he makes his escape; he despises those who seek to block his path; he overthrows those who are off their guard; he cuts off any enemy whom he follows; while, for himself, he never fails to escape when he is forced to fly. These men know the dangers of the deep like men who are every day in contact with them; for since a storm throws those whom they wish to attack off their guard, while it hinders their own coming onset from being seen from afar, they gladly risk themselves in the midst of wrecks and sea-beaten rocks, in the hope of making profit out of the very tempest.

EXERCISE CCXXVIII.

After reading I entered upon my exhortation, which was rather calculated at first to amuse them than to reprove. I previously observed that no other motive but their welfare could induce me to this; that I was their fellow-prisoner, and now got nothing by preaching. I was sorry, I said, to hear them so very profane; because they got nothing by it, but might lose a great deal; 'for be assured, my friends,' cried I, '—for you are my friends, however the world may disclaim your friendship,—though

you swore twelve thousand oaths in a day, it would not put one penny in your purse. Then what signifies calling every moment upon the devil, and courting his friendship, since you find how scurvily he uses you? He has given you nothing here, you find, but a mouthful of oaths and an empty belly; and, by the best accounts I have of him, he will give you nothing that's good hereafter.'

EXERCISE CCXXIX.

But her spirit was invincible. When the tidings of the disaster of Thrasymenus reached the city, the people crowded to the forum and called upon the magistrates to tell them the whole truth. The praetor peregrinus, M. Pomponius Matho, ascended the rostra, and said to the assembled multitude, 'We have been beaten in a great battle; our army is destroyed; and C. Flaminius, the consul, is killed.' Our colder temperaments scarcely enable us to conceive the effect of such tidings on the lively feelings of the people of the south, or to image to ourselves the cries, the tears, the hands uplifted in prayer, or clenched in rage, the confused sound of ten thousand voices giving utterance with breathless rapidity to their feelings of eager interest, of terror, of grief, or of fury. All the northern gates of the city were beset with crowds of wives and mothers, imploring every fresh fugitive from the fatal field for some tidings of those most dear to them.

EXERCISE CCXXX.

Strange and delusive destiny of man! The pope was at his villa of Malliana when he received intelligence that

his party had triumphantly entered Milan: he abandoned himself to the exultation arising naturally from the successful completion of an important enterprise, and looked cheerfully on at the festivities his people were preparing on the occasion. He paced backwards and forwards till deep in the night, between the window and a blazing hearth—it was the month of November. Somewhat exhausted, but still in high spirits, he arrived at Rome, and the rejoicings there celebrated for his triumph were not yet concluded when he was attacked by a mortal disease. ‘Pray for me,’ said he to his servants, ‘that I may yet make you all happy.’ We see that he loved life; but his hour was come, he had not time to receive the viaticum nor extreme unction. So suddenly, so prematurely, and surrounded by hopes so bright, he died—as the poppy fadeth.

EXERCISE CCXXXI.

A question was started, how far people who disagree in a capital point can live in friendship together: Johnson said they might. Goldsmith said they could not, as they had not the ‘*idem velle atque idem nolle*,’ the same likings and the same aversions. Johnson: ‘Why, sir, you must shun the subject as to which you disagree. For instance, I can live very well with Burke; I love his knowledge, his genius, his diffusion, and affluence of conversation; but I would not talk to him of the Rockingham party.’ Goldsmith: ‘But, sir, when people live together who have something as to which they disagree, and which they want to shun, they will be in the situation mentioned in the story of Bluebeard. You may look into all the chambers

but one. But we should have the greatest inclination to look into that chamber, to talk of that subject. Johnson (with a loud voice): 'Sir, I am not saying that you could live in friendship with a man from whom you differ as to some point, I am only saying that I could do it. You put me in mind of Sappho in Ovid.'

EXERCISE CCXXXII.

The worst kind of government is that which is regarded by its subjects as divine, and at the same time is really weak. Such was the government of Constantius, of Honorius, of Valentinian III; imbecile, and at the same time despotic, plaguing the world like an angry deity, and misgoverning it like an angry child. But these were exceptional cases. Government during this period was commonly at a higher level. It was Asiatic, but it was commonly able. Compared with Asiatic governments it was good. If the emperor was regarded as a divinity, at least he earned his deification for the most part by merit. He was not such a deity as those which Egypt worshipped, a sacred ape or cat, but rather a Hercules or Quirinus, who had risen by superhuman labours to divine honours. But compared with the government of the Antonines, it was barbaric. The empire has fallen into a lower class of states. Reason and simplicity have disappeared from it. Subjects have lost all rights, and government all responsibility. The reign of political superstition has set in. Abject fear paralyses the people, and those that rule are intoxicated with insolence and cruelty. It is an Iron Age.

EXERCISE CCXXXIII.

It was now three of the clock in the afternoon, the weather very fair, and very warm (it being the 29th day of June), and the King's army being now together, his Majesty resolved to prosecute his good fortune, and to go to the enemy, since they would not come to him, and, to that purpose, sent two good parties to make way for him to pass, both at Cropredy-bridge and the other pass a mile below, over which the enemy had so newly passed; both which places were strongly guarded by them. To Cropredy they sent such strong bodies of foot, to relieve each other as they should be pressed, that those sent by the king thither could make no impression upon them; but were repulsed, till the night came, and severed them, all parties being tired with the duties of the day. But they who were sent to the other pass a mile below, after a short resistance, gained it and a hill adjoining; where, after they had killed some, they took the rest prisoners; and from thence did not only defend themselves that and the next day, but did the enemy much hurt; expecting still that their fellows should master the other pass, that so they might advance together.

EXERCISE CCXXXIV.

Our family had now made several attempts to be fine; but some unforeseen disaster demolished each as soon as projected. I endeavoured to take the advantage of every disappointment to improve their good sense, in proportion as they were frustrated in ambition. 'You see, my

children,' cried I, 'how little is to be got by attempts to impose upon the world in coping with our betters. Such as are poor, and will associate with none but the rich, are hated by those they avoid, and despised by those they follow. Unequal combinations are always disadvantageous to the weaker side, the rich having the pleasure, and the poor the inconveniences, that result from them. But, come Dick, my boy, and repeat the fable you were reading to-day, for the good of the company.'

EXERCISE CCXXXV.

After the mutual and repeated discharge of missile weapons, in which the archers of Scythia might signalize their superior dexterity, the cavalry and infantry of the two armies were furiously mingled in closer combat. The Huns, who fought under the eyes of their king, pierced through the doubtful and feeble centre of the allies, separated their wings from each other, and wheeling with a rapid effort to the left, directed their whole force against the Visigoths. As Theodoric rode along the ranks, to animate his troops, he received a mortal wound from the javelin of Andages, a noble Ostrogoth, and immediately fell from his horse. The wounded king was oppressed in the general disorder, and trampled under the feet of his own cavalry; and this important death served to explain the ambiguous answer of the haruspices.

EXERCISE CCXXXVI.

In far different plight, and with far other feelings than those with which they had entered the pass of Caudium,

did the Roman army issue out from it again upon the plain of Campania. Defeated and disarmed, they knew not what reception they might meet with from their Campanian allies; it was possible that Capua might shut her gates against them, and go over to the victorious enemy. But the Campanians behaved faithfully and generously; they sent supplies of arms, of clothing, and of provisions, to meet the Romans even before they arrived at Capua; they sent new cloaks, and the lictors and fasces of their own magistrates, to enable the consuls to resume their fitting state; and when the army approached their city, the Senate and people went out to meet them, and welcomed them both individually and publicly with the greatest kindness. No attentions, however, could soothe the wounded pride of the Romans: they could not bear to raise their eyes from the ground, nor to speak to anyone. Full of shame they continued their march to Rome; when they came near to it, all those soldiers who had a home in the country dispersed and escaped to their several homes singly and silently: whilst those who lived in Rome lingered without the walls till the sun was set, and stole to their homes under cover of the darkness. The consuls were obliged to enter the city publicly and in the light of day, but they looked upon themselves as no longer worthy to be the chief magistrates of Rome, and they shut themselves up at home in privacy.

EXERCISE CCXXXVII.

The division of the gold took place in the presence of the youthful chief who had made the gift. As the Span-

iards were weighing it out, a violent quarrel arose among them as to the size and value of the pieces which fell to their respective shares. The high-minded savage was disgusted at this sordid brawl among beings whom he had regarded with such reverence. In the first impulse of his disdain, he struck the scales with his fist, and scattered the glittering gold about the porch. 'Why,' said he, 'should you quarrel for such a trifle? If this gold is indeed so precious in your eyes, that for it alone you abandon your homes, invade the peaceful lands of others, and expose yourselves to such sufferings and perils, I will tell you of a region where you may gratify your wishes to the utmost. Behold those lofty mountains,' continued he, pointing to the south: 'beyond these lies a mighty sea. All the streams which flow down into that sea abound in gold, and the kings who reign upon its borders eat and drink out of golden vessels. There gold is as plentiful and common as iron is among you Spaniards.'

EXERCISE CCXXXVIII.

It is by means of familiar words that style takes hold of the reader and gets possession of him. It is by means of these that great thoughts get currency and pass for true metal, like gold and silver which have had a recognised stamp put upon them. They beget confidence in the man who, in order to make his thoughts more clearly perceived, uses them; for people feel that such an employment of the language of common human life betokens a man who knows that life and its concerns, and who keeps himself in contact with them. Besides, these words

make a style frank and easy. They show that an author has long made the thought or the feeling expressed his mental food ; that he has so assimilated them and familiarised them, that the most common expressions suffice him in order to express ideas which have become everyday ideas to him by the length of time they have been in his mind. And lastly, what one says in such words looks more true ; for, of all the words in use, none are so clear as those which we call common words ; and clearness is so eminently one of the characteristics of truth, that often it even passes for truth itself.

EXERCISE CCXXXIX.

Scipio having assembled the troops together, exhorted them not to be disheartened by the loss which they had sustained. That their defeat was by no means to be ascribed to the superior courage of the Carthaginians ; but was occasioned only by the treachery of the Spaniards, and the imprudent division which the generals, reposing too great a confidence in the alliance of that people, had made of their forces : that the Carthaginians themselves were now in the same condition with respect to both these circumstances ; for besides that they were divided into separate camps they had also alienated by injurious treatment the affections of their allies, and had rendered them their enemies ; that from thence it had happened that one part of the Spaniards had already sent deputies to the Romans ; and that the rest, as soon as the Romans should have passed the river, would hasten with alacrity to join them ; not so much indeed from any motive of affection, as

from a desire to revenge the insults which they had suffered from the Carthaginians; that there was still another circumstance, even of greater moment: that the dissension which prevailed among their leaders would prevent the enemy from uniting their whole strength in an engagement; and if they should venture on a battle with divided forces, that they would then most easily be defeated; that with all these advantages in prospect, they should now, therefore, pass the river with the greatest confidence, and leave to himself, and to the rest of the commanders, the whole care of what was afterwards to be done.

EXERCISE CCXL.

We must take men as we find them. No man can live up to the best which is in him. To expect a human creature to be all genius, all intellect, all virtue, all dignity, would be as absurd as to expect that midnight should be all stars. Curiosity in the lives of great men is to a certain degree legitimate, and even profitable; but there is perhaps a danger of it being carried too far. To find the great on a level with ourselves may gratify our vanity, but it may sometimes lead to very erroneous results. Mr. Hookham Frere once related the following anecdote about Canning: 'I remember one day going to consult Canning on a matter of great importance to me, when he was staying at Enfield. We walked into the woods. As we passed some ponds I was surprised to find that it was new to him that tadpoles turn into frogs. "Now, don't you," he added, "go and tell that story to the next fool you meet." Canning could rule, and did rule, a great nation; but people are

apt to think that a man who does not know the natural history of frogs must be an imbecile in the treatment of men.'

EXERCISE CCXLI.

When the conqueror, having passed within the lines, saw the most beautiful city of his age stretched beneath his feet, the sense alike of his own magnificent success and of that city's glorious past overcame him, and he burst, it is said, into tears of mingled joy and emotion. A crowd of associations rose before him; the navy of Athens engulfed beneath those waters; the annihilation of her two splendid armies, with two illustrious commanders; the prolonged and fierce struggle with Carthage; the long roll of tyrants and sovereigns: in their foreground the prince whose memory was still green, the fame of his virtues and his prosperity second only to the splendour of his services to Rome.

EXERCISE CCXLII.

Where was there ever such peace, such tranquillity, such justice, such honours paid to virtue, such rewards distributed to the good and punishments to the bad; when was ever the state so wisely guided, as in the time when the world had obtained one head, and that head Rome? the very time wherein God deigned to be born of a Virgin, and to dwell upon earth. To every single body there has been given a head; the whole world therefore also, which is called by the poet a great body, ought to be content with one temporal head. For every two-headed animal is monstrous; how much more horrible and

hideous a portent must be a creature with a thousand different heads, biting and fighting against one another! If, however, it is necessary that there be more heads than one, it is nevertheless evident that there ought to be one to restrain all and preside over all, so that the peace of the whole body may abide unshaken. Assuredly both in heaven and in earth the sovereignty of one has always been best.

EXERCISE CCXLIII.

The vigilant Peter the Headstrong was not to be deceived. Sending privately for the commander-in-chief of all the armies, and having heard all his story with the customary pious oaths, protestations, and ejaculations, 'Harkee, comrade,' cried he, 'though by your own account you are the most brave, upright, and honourable man in the whole province, yet do you lie under the misfortune of being traduced and immeasurably despised. Now, though it is certainly hard to punish a man for his misfortunes, I cannot consent to venture my armies with a commander whom they despise, or to trust the welfare of my people to a champion whom they distrust. Retire, therefore, my friend, from the irksome cares and toils of public life with this comforting reflection—that if guilty, you are but enjoying your just reward; and if innocent, you are not the first great and good man who has most wrongfully been slandered and maltreated in this wicked world, doubtless to be better treated in another world, where there shall be neither error nor calumny nor persecution. In the meantime, let me never see your face

again, for I have a horrible antipathy to the countenances of unfortunate great men like yourself.'

EXERCISE CCXLIV.

In the last days of Pope Eugenius the Fourth, two of his servants, the learned Poggius and a friend, ascended the Capitoline hill, reposed themselves among the ruins of columns and temples, and viewed from that commanding spot the wide and various prospect of desolation. The place and object gave ample scope for moralising on the vicissitudes of fortune, which spares neither man nor the proudest of his works, which buries empires and cities in a common grave; and it was agreed that, in proportion to her former greatness, the fall of Rome was the more awful and deplorable. Her primeval state, such as she might appear in a more remote age, when Evander entertained the stranger from Troy, has been delineated by the fancy of Virgil. This Tarpeian rock was then a savage and solitary thicket: in the time of the poet it was crowned with the golden roofs of a temple: the temple is overthrown, the gold has been pillaged, the wheel of fortune has accomplished her revolution, and the sacred ground is again disfigured with thorns and brambles.

EXERCISE CCXLV.

The emperor, to whom frequent accounts of these transactions were transmitted while he was still in Flanders, was sensible of his own imprudence and that of his ministers, in having despised too long the murmurs and

remonstrances of the Castilians. He beheld with deep concern a kingdom, the most valuable of any he possessed, and in which lay the strength and sinews of his power, just ready to disown his authority, and on the point of being plunged into all the miseries of civil war. But though his presence might have averted this calamity, he could not at that time visit Spain without endangering the imperial crown, and allowing the French king full leisure to execute his ambitious schemes. The only point now to be deliberated upon was, whether he should attempt to gain the malcontents by indulgence and concessions, or prepare directly to suppress them by force: and he resolved to make trial of the former, while at the same time, if that should fail of success, he prepared for the latter.

EXERCISE CCXLVI.

The town is most pleasantly seated, having a very good wall with round and square bulwarks, after the old manner of fortifications. We came thither in the night, and indeed were very much distressed by sore and tempestuous wind and rain. After a long march, we knew not well how to dispose of ourselves; but finding an old abbey in the suburbs, and some cabins and poor houses, we got into them, and had opportunity to send 'the garrison' a summons. They shot at my trumpeter, and would not listen to him for an hour's space; but having some officers in our party whom they knew, I sent them to let them know I was there with a good part of the army. We shot not a shot at them; but they were very angry, and fired very earnestly upon us, telling us it was not a time of

night to send a summons. But yet in the end the governor was willing to send out two commissioners,—I think rather to see whether there was a force sufficient to force him, than to any other end. After almost a whole night spent in treaty, the town was delivered to me the next morning, upon terms which we usually called honourable ; which I was the willinger to give, because I had little above two hundred foot, and neither ladders nor guns, nor anything else to force them.

EXERCISE CCXLVII.

Such will be the impotent condition of those men of great hereditary estates who indeed dislike the designs that are carried on, but whose dislike is rather that of spectators than of parties that may be concerned in the catastrophe of the piece. But riches do not in all cases secure an inert and passive resistance. There are always in that description men whose fortunes, when their minds are once vibrated by passion or evil principle, are by no means a security from their actually taking their part against the public tranquillity. We see to what low and despicable passions of all kinds many men in that class are ready to sacrifice the patrimonial estates, which might be perpetuated in their families, with splendour and with the fame of hereditary benefactors of mankind, from generation to generation. Do we not see how lightly people treat their fortunes, when under the influence of the passion of gaming? The game of ambition or resentment will be played by many of the rich and great as desperately and with as much blindness to the consequences as any other game.

EXERCISE CCXLVIII.

The English and Normans now prepared themselves for this important decision, but the aspect of things on the night before the battle was very different in the two camps. The English spent the time in riot and jollity and disorder, the Normans in silence and in prayer, and in the functions of their religion. On the morning the Duke called together the most considerable of his chieftains and made them a speech suitable to the occasion. He represented to them that the event which they and he had long wished for was approaching, and the whole fortune of war now depended on their sword, and would be decided in a single action. That never army had greater motives for exerting a vigorous courage, whether they considered the prize that would attend their victory, or the inevitable destruction that must ensue on their discomfiture. That if once their martial and veteran bands could break those raw soldiers who had rashly dared to approach them, they conquered a kingdom at one blow, and were justly entitled to all their possessions as the reward of their prosperous valour; that on the contrary, if they remitted in the least their wonted prowess, an enraged enemy hung upon their rear, the sea met them in their retreat, and an ignominious death was the certain punishment of their cowardice. He then ordered the signal of battle to sound, and the whole army, moving at once and singing the hymn of Roland the famous peer of Charlemagne, advanced in order and with alacrity towards the enemy.

EXERCISE CCXLIX.

Another of the king's chief men, approving of his words and exhortations, presently added : 'The present life of man, O king, seems to me, in comparison of that time which is unknown to us, like to the swift flight of a sparrow through the room wherein you sit at supper in winter with your commanders and ministers, and a good fire in the midst, whilst the storms of rain and snow prevail abroad ; the sparrow, I say, flying in at one door, and immediately out at another, whilst he is within, is safe from the wintry storm ; but after a short space of fair weather, he immediately vanishes out of your sight, into the dark winter from which he had emerged. So this life of man appears for a short space, but of what went before, or what is to follow, we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed.' The other elders and king's counsellors, by Divine inspiration, spoke to the same effect.

EXERCISE CCL.

In a modern state, the poor and ignoble, even though they may be wholly shut out from the government of the state, are still as much members of the state as the rich and noble. But, when we take in what the Roman commons really were, we shall see that it is only in a very imperfect sense that they were members of the state at all. The patricians were the old citizens, the commons were the new. The patricians were the men of the old settlements on the Palatine and the Capitoline. The commons

were the later settlers on the Aventine, dwelling, indeed, within the city wall, but not admitted within the sacred shelter of the pomerium. Many among them might be rich, many might have been noble in earlier homes; but neither riches nor nobility could win for them political equality with the older citizens. It is not very wonderful if on such men the tie of allegiance sat loosely: they were only half Romans, and it seemed to them no strange thing to leave Rome and plant a new town somewhere else.

EXERCISE CCLI.

The most singular and striking circumstance in the Peruvian government is the influence of religion upon its genius and laws. Religious ideas make such a feeble impression on the mind of a savage, that their effect upon his sentiments and manners are hardly perceptible. Among the Mexicans, religion, reduced into a regular system, and holding a considerable place in their public institutions, operated with conspicuous efficacy in forming the peculiar character of that people. But in Peru, the whole system of civil policy was founded on religion. The Inca appeared not only as a legislator, but as the messenger of Heaven. His precepts were received, not merely as the injunctions of a superior, but as the mandates of a Deity. His race was held to be sacred, and in order to preserve it distinct, without being polluted by any mixture of inferior blood, the sons of the house married their own sisters, and no person was ever admitted to the throne who could not claim it by such a pure descent. To those children of the Sun, for that was the appellation bestowed

upon all the offspring of the first Inca, the people looked up with the reverence due to beings of a superior order. They were deemed to be under the immediate protection of the Deity from whom they issued, and by him every order of the reigning Inca was supposed to be dictated.

EXERCISE CCLII.

But notwithstanding the fortunate dexterity with which he had eluded this blow, Cortes was so sensible of the precarious tenure by which he held his power, that he dispatched deputies to Spain with a pompous account of the success of his arms, with further specimens of the productions of the country, and with rich presents to the emperor, as the earnest of future contributions from his new conquest, requesting, in recompence for all his services, the approbation of his proceedings, and that he might be entrusted with the government of those territories which his conduct and the valour of his followers had added to the crown of Castile. The juncture in which his deputies reached the court was favourable. The internal commotions in Spain, which had disquieted the beginning of Charles's reign, were just appeased. The ministers had leisure to turn their attention towards foreign affairs. The account of Cortes' victories filled his countrymen with admiration. The extent and value of his conquests became the object of vast and interesting hopes. Whatever stain he might have contracted, by the irregularity of the steps which he took in order to attain power, was so fully effaced by the splendour and merit of the great actions which this had enabled him to perform, that

every heart revolted at the thought of inflicting any censure on a man whose services entitled him to the highest marks of distinction.

EXERCISE CCLIII.

In such a time as this, did the prince of the Apostles advance towards the heathen city, where, under divine guidance, he was to fix his seat. He toiled along the stately road which led him straight onwards to the capital of the world. He met throngs of the idle and the busy, of strangers and natives, who peopled the interminable suburb. He passed under the high gate, and wandered on amid high palaces and columned temples; he met processions of heathen priests and ministers in honour of their idols; he met the wealthy lady, borne on her litter by her slaves; he met the stern legionaries who had been the 'massive iron hammers' of the whole earth; he met the busy politician, with his ready man of business at his side to prompt him on his canvass for popularity; he met the orator returning home from a successful pleading, with his young admirers and his grateful or hopeful clients. He saw about him nothing but a vigorous power, grown up into a definite establishment, formed and matured in its religion, its laws, its civil tradition, its imperial extension through the history of many centuries; and what was he but a poor, feeble, aged, stranger, in nothing different from the multitude of men, an Egyptian, or a Chaldean, or perhaps a Jew, some Eastern or other, as passers-by would guess according to their knowledge of human kind, carelessly looking at him, as we might turn our eyes upon a Hindu or a gipsy, as they met us, without

the shadow of a thought that such a one was destined then to commence an age of religious sovereignty, in which the heathen state might live twice over, and not see its end.

EXERCISE CCLIV.

Looking back upon the troubles which ended in the outbreak of war, one sees the nations at first swaying backward and forward like a throng so vast as to be helpless, but afterwards falling slowly into warlike array. And when one begins to search for the man or the men whose volition was governing the crowd, the eye falls upon the towering form of the Emperor Nicholas. He was not single-minded, and therefore his will was unstable, but it had a huge force; and, since he was armed with the whole authority of his Empire, it seemed plain that it was this man—and only he—who was bringing danger from the north. And at first, too, it seemed that within his range of action there was none who could be his equal: but in a little while the looks of men were turned to the Bosphorus, for thither his ancient adversary was slowly bending his way. To fit him for the encounter, the Englishman was clothed with little authority except what he could draw from the resources of his own mind, and from the strength of his own wilful nature. Yet it was presently seen that those who were near him fell under his dominion, and did as he bid them, and that the circle of deference to his will was always increasing around him; and soon it appeared that, though he moved gently, he began to have mastery over a foe who was consuming his strength in mere anger. When he had

conquered, he stood as it were with folded arms, and seemed willing to desist from strife.

EXERCISE CCLV.

With these discourses they went on their way, until they arrived at the very spot where they had been trampled upon by the bulls. Don Quixote knew it again, and said to Sancho, 'This is the meadow where we alighted on the gay shepherdesses and gallant shepherds, who intended to revive in it and imitate the pastoral Arcadia; in imitation of which, if you approve it, I could wish, O Sancho, we might turn shepherds, at least for the time I must live retired. I will buy sheep and all other materials necessary for the pastoral employment; we will range the mountains, and woods, and the meadows, singing here, and complaining there, drinking the liquid crystal of the fountains, of the limpid brooks, or of the mighty rivers. The oaks with a plentiful hand shall give their sweetest fruit; the trunks of the hardest cork-trees shall afford us seats; the willows shall furnish shade, and the roses scent; the spacious meadow shall yield us carpets of a thousand colours; the air, clear and pure, shall supply breath, the moon and stars afford light; singing shall furnish pleasure, and complaining yield delight; Apollo shall provide verses and love-conceits; with which we shall make ourselves famous and immortal, not only in the present but in future ages.'

EXERCISE CCLVI.

The road, all down the long descent, and through the plain to the banks of the river, was lined, mile after mile, with spectators. From the West Gate to the Cathedral Close the pressing and shouting on each side was such as reminded Londoners of the crowds on the Lord Mayor's Day. Doors, windows, balconies, and roofs were thronged with gazers. An eye accustomed to the pomp of war would have found much to criticise in the spectacle. For several toilsome marches in the rain, through roads where one who travelled on foot sank at every step up to the ancles in clay, had not improved the appearance of men or their accoutrements. But the people of Devonshire, altogether unused to the splendour of well-ordered camps, were overwhelmed with delight and awe. Descriptions of the martial pageant were circulated all over the kingdom. They contained much that was well-fitted to gratify the vulgar appetite for the marvellous. For the Dutch army, composed of men who had been born in various climates, and had served under various standards, presented an aspect at once grotesque, gorgeous, and terrible to islanders, who had, in general, a very indistinct notion of foreign countries.

EXERCISE CCLVII.

I set boldly forward the next morning. Every day lessened the burden of my moveables, like Æsop and his basket of bread; for I paid them for my lodgings to the Dutch, as I travelled on. When I came to Louvain I

was resolved not to go to the lower professors, but openly tendered my talents to the Principal himself. I went, had admittance, and offered him my service as a master of the Greek language, which I had been told was a desideratum in his University. The Principal seemed at first to doubt of my abilities; but of these I offered to convince him, by turning a part of any Greek author into Latin. Finding me perfectly earnest in my proposal, he addressed me thus: 'You see me, young man; I never learned Greek, and I don't find that I have ever missed it. I have had a doctor's cap and gown without Greek; I eat heartily without Greek; and, in short,' continued he, 'as I don't know Greek, I do not believe there is any good in it.'

EXERCISE CCLVIII.

Nature had destined Pompeius, if ever any one, to be a member of an aristocracy; and nothing but selfish motives had carried him over as a deserter to the democratic camp. That he should now revert to his Sullan traditions, accorded alike with his character and his interest. Perhaps the majority, at any rate the flower of the citizens, belonged to the constitutional party: it wanted nothing but a leader. Marcus Cato, its present head, did the duty, as he understood it, of its leader amidst daily peril to his life, and perhaps without hope of success; his fidelity to duty deserves respect, but more than this is required of a commander. If, instead of this man, who knew not how to act either as party chief, or as general, a man of the political and military mark of Pompeius should raise the banner of the existing constitution, the

free townsmen of Italy would necessarily flock towards it in crowds, that under it they might help to fight, if not for the kingship of Pompeius, at any rate against the kingship of Cæsar.

EXERCISE CCLIX.

This goal, it is true, was not to be reached without a struggle. The constitution, which had endured for five hundred years, and under which the insignificant town on the Tiber had risen to unprecedented greatness and glory, had sunk its roots into the soil to a depth beyond human ken, and no one could at all calculate to what extent the attempt to overthrow it would penetrate and convulse civil society. Several rivals had been outrun by Pompeius in the race towards the great goal, but had not been wholly set aside. It was not altogether impossible that all these elements might combine to overthrow the new holder of power, and that Pompeius might find Quintus Catulus and Marcus Cato united in opposition to him with Marcus Crassus, Gaius Cæsar, and Titus Labienus. But the inevitable and undoubtedly serious struggle could not well be undertaken under circumstances more favourable. It was in a high degree probable that, under the fresh impression of the Catilinarian revolt, a rule which promised order and security, although at the price of freedom, would receive the submission, not only of the whole middle party, but also of a great part of the aristocracy.

EXERCISE CCLX.

Every one is well aware that the establishment of the barbarian nations on the ruins of the Roman empire in the West was accompanied or followed by an almost universal loss of that learning which had been accumulated in the Latin and Greek languages, and which we call ancient or classical—a revolution long prepared by the decline of taste and knowledge for several preceding ages, but accelerated by public calamities in the fifth century with overwhelming rapidity. The last of the ancients, and one who forms a link between the classical period of literature and that of the middle ages, in which he was a favourite author, is Boethius, a man of fine genius, and interesting both from his character and his death. It is well known that, after filling the dignities of consul and senator in the court of Theodoric, he fell a victim to the jealousy of a sovereign from whose memory, in many respects glorious, the stain of that blood has never been effaced. The *Consolation of Philosophy*, the chief work of Boethius, was written in his prison. Few books are more striking from the circumstances of their production.

EXERCISE CCLXI.

Meantime the tide was rising fast. The Mountjoy began to move, and soon passed safe through the broken stakes and floating spars. But her brave master was no more. A shot from one of the batteries had struck him; and he died by the most enviable of all deaths, in sight of the city which was his birthplace, which was his home,

and which had just been saved by his courage and self-devotion from the most frightful form of destruction. The night had closed in before the conflict at the boom began; but the flash of guns was seen, and the noise heard, by the lean and ghastly multitude which covered the walls of the city. When the Mountjoy grounded, and when the shout of triumph rose from the Irish on both sides of the river, the hearts of the besieged died within them. Even after the barricade had been passed, there was a terrible hour of suspense. It was ten o'clock before the ships arrived at the quay. The whole population was there to welcome them.

EXERCISE CCLXII.

So little did the Roman missionaries know of the country to which they had been sent, that it was with surprise that they found themselves confronted by Christians whose usages were in some ways not their own and who, in their horror at these differences, refused not only to eat with the Roman priests, but even to take their meals in the same house with them. A miracle, which Augustine believed himself to have wrought, failed to convince the Welsh of their errors in these matters; and when seven of their bishops, with monks and scholars from the great abbey at Bangor by the Dee, assembled at the place of conference, they were in no humour for hearkening to his claims on their obedience as archbishop. The story ran that they consulted a solitary as to their course. 'Let the stranger arrive first,' replied the hermit; 'if then he rise at your approach, hear him submissively as one

mEEK and lowly, and who has taken on him the yoke of Christ. But if he rise not at your coming, and despise you, let him also be despised of you.' Augustine failed to rise; and the conference broke off with threats from the Roman missionaries that if the Britons would not join in peace with their brethren, they should be warred upon by their enemies.

EXERCISE CCLXIII.

What do we look for in studying the history of a past age? Is it to learn the political transactions and characters of the leading public men? Is it to make ourselves acquainted with the life and being of the time? If we set out with the former grave purpose, where is the truth, and who believes that he has it entire? As we read in these delightful volumes of the Spectator, the past age returns, the England of our ancestors is revived. The Maypole rises in the Strand again in London, the churches are thronged with daily worshippers, the beaux are gathering in the coffee-houses, the gentry are going to the drawing-room, the ladies are thronging to the toy-shops, the chairmen are jostling in the streets, the footmen are running with links before the chariots or fighting round the theatre. I say the fiction carries a greater amount of truth in solution than the volume which purports to be all true. Out of the fictitious book I get the expression of the life of the time; of the manners, of the movement, the dress, the pleasures, the laughter, the ridicule of society—the old times live again, and I travel in the old country of England.

EXERCISE CCLXIV.

His success in this scheme for reducing the power of the nobility encouraged him to attempt a diminution of their possessions, which were no less exorbitant. During the contest and disorder inseparable from the feudal government, the nobles, ever attentive to their own interests, and taking advantage of the weakness and distress of their monarchs, had seized some parts of the royal demesne, obtained grants of others, and having gradually wrested almost the whole out of the hands of the princes, had annexed them to their own estates. The titles by which most of the *grandees* held their lands were extremely defective: it was from some successful usurpation, which the crown had been too feeble to dispute, that many derived their only claim to possession. An inquiry carried back to the origin of these encroachments, which were almost coeval with the feudal system, was impracticable; as it would have stripped every nobleman in Spain of great part of his lands, it must have excited a general revolt.

EXERCISE CCLXV.

Such a step was too bold even for the enterprising spirit of Ximenes. He confined himself to the reign of Ferdinand: and beginning with the pensions granted during that time, refused to make any further payment, because all right to them expired with his life. He then called to account such as had acquired crown-lands under the administration of that monarch, and at once resumed

whatever he had alienated : the effects of this revocation extended to many persons of high rank, for, though Ferdinand was a prince of little generosity, yet he and Isabella having been raised to the throne of Castile by a powerful faction of the nobles, they were obliged to reward the zeal of their adherents with great liberality, and the royal demesnes were their only fund for that purpose.

EXERCISE CCLXVI.

Hippolytus issued from the prison, looking more like a young martyr than a criminal. He was now perfectly quiet, and a sort of unnatural glow had risen into his cheeks, the result of the enthusiasm and conscious self-sacrifice into which he had worked himself during the night. He had only prayed, as a last favour, that he might be taken through the street in which the house of the Metelli stood; for he had lived, he said, as everybody knew, in great hostility with that family, and he now felt none any longer, and wished to bless their house as he passed it. The magistrates, for more reasons than one, had no objection; the old priest, with tears in his eyes, said that the dear boy would still be an honour to his family, as surely as he would be a saint in heaven; and the procession moved on. The main feeling of the crowd, as usual, was one of curiosity; but there were few indeed in whom it was not mixed with pity, and many women found the sight so intolerable that they were seen moving away down the streets, weeping bitterly, and unable to answer the questions of those they met.

EXERCISE CCLXVII.

After his departure everything tended to the wildest anarchy. Faction and discontent had often risen so high among the old settlers that they could hardly be kept within bounds. The spirit of the new-comers was too ungovernable to bear any restraint. Several among them of better rank were such dissipated, hopeless young men as their friends were glad to send out in quest of whatever fortune might betide them in a foreign land. Of the lower order, many were so profligate or desperate, that their country was happy to throw them out as nuisances to society. Such persons were little capable of the regular subordination, the strict economy, and persevering industry, which their situation required. The Indians, observing their misconduct, and that every precaution for sustenance or safety was neglected, not only withheld the supplies of provisions which they were accustomed to furnish, but also harassed them with continual hostilities. All their subsistence was derived from the stores which they had brought from England: these were soon consumed; then the domestic animals sent out to breed in the country were devoured; and by this inconsiderate waste they were reduced to such extremity of famine, as not only to eat the most nauseous and unwholesome roots and berries, but to feed on the bodies of the Indians whom they slew, and even on those of their companions who sank under the oppression of such complicated distresses. In less than six months, of five hundred persons whom Smith left in Virginia, only sixty remained: and they so feeble and dejected that they could not have survived.

for ten days if succour had not arrived from a quarter whence they did not expect it.

EXERCISE CCLXVIII.

He thought that the people of that country, sick of an effete government, would be quiescent under such a change; and although it should prove otherwise, the confidence he reposed in his own fortune, unrivalled talents, and vast power, made him disregard the consequences, while the cravings of his military and political system, the danger to be apprehended from the vicinity of a Bourbon dynasty, and above all the temptations offered by a miraculous folly which outrun even his desires, urged him to a deed that, well accepted by the people of the Peninsula, would have proved beneficial, but being enforced contrary to their wishes, was unhallowed either by justice or benevolence.

EXERCISE CCLXIX.

In an evil hour for his own greatness and the happiness of others, he commenced this fatal project. Founded in violence, and executed with fraud, it spread desolation through the fairest portions of the Peninsula, was calamitous to France, destructive to himself; and the conflict between his hardy veterans and the vindictive race he insulted assumed a character of unmitigated ferocity disgraceful to human nature—for the Spaniards did not fail to defend their just cause with hereditary cruelty, while the French army struck a terrible balance of barbarous actions. Napoleon observed with surprise the unexpected

energy of the people, and therefore bent his whole force to the attainment of his object, while England, coming to the assistance of the Peninsula, employed all her resources to frustrate his efforts. Thus the two leading nations of the world were brought into contact at a moment when both were disturbed by angry passions, eager for great events, and possessed of surprising power.

EXERCISE CCLXX.

No sooner had he thus won the crown than he endeavoured to consolidate on a fresh basis of law, justice, and morality, a throne which owed its origin to violent and bloody usurpation. Being aware that a state of warfare, with its inevitably brutalising tendencies, was fatal to the assimilation of these better principles, he made it his first object to humanise his subjects by weaning them from the soldier's life, and by familiarising them with peaceful pursuits. After gaining the goodwill of the neighbouring governments by treaties of alliance, he felt that the rude spirits of his nation needed some restraining influence to compensate for the withdrawal of foreign foes and of military discipline. He recognised the necessity of a state religion, as the most effective of all checks that could be brought to bear on masses of men, in the low level of culture and civilisation to which his countrymen had then attained.

EXERCISE CCLXXI.

He said with great humility, that although on one hand very much evil had been spoken of him which was not

true, he had no doubt that, on the other, many things had been said about their holiness and the good that they did which went far beyond the truth. For his own part, he said he had adopted that manner of life through having long seen enough of the manners and vanities of the world; and holding them in low esteem, was resolved to spend the best of his life in mortifications and devotion, in charity, and in constant preparation for death.

EXERCISE CCLXXII.

It is not the purpose of this work to enter into any minute descriptions of the Roman exercises. We shall only remark that they comprehended whatever could add strength to the body, activity to the limbs, or grace to the motions. The soldiers were diligently instructed to march, to run, to leap, to swim, to carry heavy burdens, to handle every species of arms that was used either for offence or for defence, either in distant engagement or in a closer onset: to form a variety of evolutions; and to move to the sound of flutes, in the Pyrrhic or martial dance. In the midst of peace, the Roman troops familiarised themselves with the practice of war; and it is prettily remarked by an ancient historian who had fought against them, that the effusion of blood was the only circumstance which distinguished a field of battle from a field of exercise.

EXERCISE CCLXXIII.

But, before we acquaint you with the purport of her speech, we must premise, that in the land of Lycia, which

was at that time pagan, above all their other gods the inhabitants did in an especial manner adore the deity who was supposed to have influence in the disposing of people's affections in love. This god, by the name of Cupid, they feigned to be a beautiful boy, and winged; as indeed, between young persons, these frantic passions are usually least under constraint; while the wings might signify the haste with which these ill-judged attachments are commonly dissolved; and they painted him blindfolded, because these silly affections of lovers make them blind to the defects of the beloved object, which every one is quick-sighted enough to discover but themselves; or because love is for the most part led blindly, rather than directed by the open eye of the judgment, in the hasty choice of a mate.

EXERCISE CCLXXIV.

Our shame stalks abroad in the open face of day; it is become too common even to excite surprise. We treat it as a matter of small importance that some of the electors of Great Britain have added treason to their corruption, and have traitorously sold their votes to foreign Powers; that some of the members of our Senate are at the command of a distant tyrant; that our Senators are no longer the representatives of British virtue, but the vices and pollutions of the East.

EXERCISE CCLXXV.

But the prospect at home was not over-clouded merely; it was the very deepest darkness of misery. It has been well said that long periods of general suffering make far

less impression on our minds, than the short sharp struggle in which a few distinguished individuals perish; not that we over-estimate the horror and the guilt of times of open blood-shedding, but we are much too patient of the greater misery and greater sin of periods of quiet legalised oppression; of that most deadly of all evils, when law, and even religion herself, are false to their divine origin and purpose, and their voice is no longer the voice of God, but of his enemy. In such cases the evil derives advantage, in a manner, from the very amount of its own enormity. No pen can record, no volume can contain, the details of the daily and hourly sufferings of a whole people, endured without intermission, through the whole life of man, from the cradle to the grave. The mind itself can scarcely comprehend the wide range of the mischief.

EXERCISE CCLXXVI.

At such times, society, distracted by the conflict of individual wills, and unable to attain by their free concurrence to a general will, which might unite and hold them in subjection, feels an ardent desire for a sovereign power, to which all individuals must submit; and as soon as any institution presents itself which bears any of the characteristics of legitimate sovereignty, society rallies round it with eagerness; as people under proscription take refuge in the sanctuary of a church. This is what has taken place in the wild and disorderly youth of nations, such as those we have just described. Monarchy is wonderfully suited to those times of strong and fruitful anarchy, if I may so speak, in which society is striving to form and regulate

itself, but is unable to do so by the free concurrence of individual wills. There are other times when monarchy, though from a contrary cause, has the same merit. Why did the Roman world, so near dissolution at the end of the republic, still subsist for more than fifteen centuries under the name of an empire, which, after all, was nothing but a lingering decay, a protracted death-struggle? Monarchy only could produce such an effect.

EXERCISE CCLXXVII.

In this embarrassing situation he formed the chimerical scheme, not only of achieving great exploits by a deputy, but of securing to himself the glory of conquests which were to be made by another. In the execution of this plan, he fondly aimed at reconciling contradictions. He was solicitous to choose a commander of intrepid resolution, and of superior abilities, because he knew these to be requisite in order to ensure success ; but, at the same time, from the jealousy natural to little minds, he wished this person to be of a spirit so tame and obsequious, as to be entirely dependent on his will. But when he came to apply those ideas in forming an opinion concerning the several officers who occurred to his thoughts as worthy of being intrusted with the command, he soon perceived that it was impossible to find such incompatible qualities united in one character. Such as were distinguished for courage and talents were too high-spirited to be passive instruments in his hands. Those who appeared more gentle and tractable were destitute of capacity, and unequal to the charge. This augmented his perplexity and his fears.

EXERCISE CCLXXVIII.

Many politicians of our time are in the habit of laying it down as a self-evident proposition that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water until he had learned to swim. If men are to wait for liberty till they become wise and good in slavery, they may indeed wait for ever. Therefore it is that we decidedly approve of the conduct of Milton and the other wise and good men, who, in spite of much that was ridiculous and hateful in the conduct of their associates, stood firmly by the cause of public liberty. We are not aware that the poet has been charged with personal participation in any of the blameable excesses of his time.

EXERCISE CCLXXIX.

He felt that it would be madness in him to imitate the example of Monmouth, to cross the sea with a few British adventurers, and to trust to a general rising of the population. It was necessary, and it was pronounced necessary by all those who invited him over, that he should carry an army with him. Yet who could answer for the effect which the appearance of such an army might produce? The government was indeed justly odious. But would the English people, altogether unaccustomed to the interference of continental powers in English disputes, be inclined to look with favour on a deliverer who was surrounded by foreign soldiers? If any part of the royal forces resolutely withstood the invaders, would not that part soon have on

its side the patriotic sympathy of millions? A defeat would be fatal to the whole undertaking. A bloody victory gained in the heart of the island by the mercenaries of the States General over the Coldstream Guards and the Buffs would be almost as great a calamity as a defeat. Such a victory would be the most cruel wound ever inflicted on the national pride of one of the proudest of nations. The crown so won would never be worn in peace or security. Many, who had hitherto contemplated the power of France with dread and loathing, would say that, if a foreign yoke must be borne, there was less ignominy in submitting to France than in submitting to Holland.

EXERCISE CCLXXX.

Their first complaints were respectful and modest; they accused the subordinate ministers of oppression, and proclaimed their wishes for the long life and victory of the emperor. 'Be patient and attentive, ye insolent railers!' exclaimed Justinian; 'be mute, ye Jews, Samaritans, and Manichæans!' The greens still attempted to awaken his compassion. 'We are poor, we are innocent, we are injured, we dare not pass through the streets: a general persecution is exercised against our name and colour. Let us die, O emperor! but let us die by your command, and for your service!' But the repetition of partial and passionate invectives degraded, in their eyes, the majesty of the purple; they renounced allegiance to the prince who refused justice to his people; lamented that the father of Justinian had been born; and branded his son with the opprobrious names of an homicide, an ass, and a perjured

tyrant. 'Do you despise your lives?' cried the indignant monarch: the blues rose with fury from their seats; their hostile clamours thundered in the hippodrome; and their adversaries, deserting the unequal contest, spread terror and despair through the streets of Constantinople.

EXERCISE CCLXXXI.

Two centuries ago the people of this country were engaged in a fearful conflict with the Crown. A despotic and treacherous monarch assumed to himself the right to levy taxes without the consent of Parliament and the people. That assumption was resisted. This fair island became a battle-field, the kingdom was convulsed, and an ancient throne overturned. And if our forefathers two hundred years ago resisted that attempt, if they refused to be the bondmen of a king, shall we be the born thralls of an aristocracy like ours? Shall we, who struck the lion down, pay homage to the wolf? Or shall we not by a manly and united expression of public opinion at once and for ever put an end to this giant wrong? Our cause is at least as good as theirs. We stand on higher vantage-ground; we have larger numbers at our back; we have more of wealth, intelligence, and union, and we understand better the rights and true interests of the country; and, what is more than all this, we have a constitutional weapon which we intend to wield, and by means of which we are sure to conquer, our laurels being gained, not in bloody fields, but upon the election hustings, and in courts of law.

EXERCISE CCLXXXII.

I purpose to write the history of England from the accession of King James the Second down to a time which is within the memory of men still living. I shall recount the errors which, in a few months, alienated a loyal gentry and priesthood from the House of Stuart. I shall trace the course of that revolution which terminated the long struggle between our sovereigns and their parliaments, and bound up together the rights of the people and the title of the reigning dynasty. I shall relate how the new settlement was, during many troubled years, successfully defended against foreign and domestic enemies; how, under that settlement, the authority of law and the security of property were found to be compatible with a liberty of discussion and of individual action never before known; how from the auspicious union of order and freedom sprang a prosperity of which the annals of human affairs had furnished no example; how our country, from a state of ignominious vassalage, rapidly rose to the place of empire among European powers; how her opulence and her martial glory grew together.

PART IV. B.

CHARACTERS OF EMINENT MEN.

EXERCISE CCLXXXIII.

FAR as the greatness of his genius raised Cæsar above the level of ordinary men, he was nevertheless prone to certain weaknesses, to which those are often found to succumb, who are attended in life by unvarying success and good fortune. Cæsar's luck in all the chances and changes of his life, the flattering encomiums with which he was everywhere received, and the distinguished offices which the Roman people conferred upon him, gradually filled him with such a degree of pride, that he took little pains to disguise the contempt with which he regarded the mass of his fellow citizens. It is true that after winning a complete victory over his opponents, he took steps to win over and enlist on his side the favour and affection of Rome. But, none the less, he was so far from hiding his arrogant pride, that he was considered a tyrant rather than a merciful victor, and many patriotic Romans lamented the overthrow and decay of freedom, and sought to avenge it.

EXERCISE CCLXXXIV.

Literature was a neutral ground on which he could approach his political enemy without too open discredit, and he courted eagerly the approval of a critic whose literary genius he esteemed as highly as his own. Men of

genuine ability are rarely vain of what they can do really well. Cicero admired himself as a statesman with the most unbounded enthusiasm. He was proud of his verses, which were hopelessly commonplace. In the art in which he was without a rival he was modest and diffident. He sent his various writings for Cæsar's judgment. 'Like the traveller who has overslept himself,' he said, 'yet by extraordinary exertions reaches his goal sooner than if he had been earlier on the road, I will follow your advice and court this man. I have been asleep too long. I will correct my slowness with my speed; and as you say he approves my verses, I shall travel not with a common carriage, but with a four-in-hand of poetry.'

EXERCISE CCLXXXV.

He was rash, but with a calculated rashness, which the event never failed to justify. His greatest successes were due to the rapidity of his movements, which brought him on the enemy before they heard of his approach. He travelled sometimes a hundred miles a day, reading or writing in his carriage, through countries without roads, and crossing rivers without bridges. In battle he sometimes rode; but he was more often on foot, bareheaded, and in a conspicuous dress, that he might be seen and recognised. Again and again by his own efforts he recovered a day that was half-lost. He once seized a panic-stricken standard-bearer, turned him round, and told him that he had mistaken the direction of the enemy. He never misled his army as to an enemy's strength, or, if he mis-stated their numbers, it was only to exaggerate.

EXERCISE CCLXXXVI.

Of his genius there is little question. Clarendon himself could not be blind to the fact that such a presence as that of this Puritan soldier had seldom been felt upon the scene of history. 'Necessity, who will have the man and not the shadow, had chosen him from among his fellows and placed her crown upon his brow. I say again let us never glorify revolution ; let us not love the earthquake and the storm more than the regular and beneficent course of nature. Yet revolutions send capacity to the front with volcanic force across all the obstacles of envy and of class. It was long before law-loving England could forgive one who seemed to have set his foot on law ; but there never perhaps was a time when she was not at heart proud of his glory, when she did not feel safer beneath the ægis of his victorious name. As often as danger threatens us, the thought returns that the race which produced Cromwell may, at its need, produce his peer, and that the spirit of the Great Usurper may once more stand forth in arms.

EXERCISE CCLXXXVII.

To whatever age they may belong, the greatest, the most god-like of men, are men, not gods. They are the offspring, though the highest offspring, of their age. They would be nothing without their fellow-men. Did Cromwell escape the intoxication of power which has turned the brains of other favourites of fortune, and bear himself always as one who held the government as a trust from God? It was because he was one of a religious people.

Did he, amidst the temptations of arbitrary rule, preserve his reverence for law, and his desire to reign under it? It was because he was one of a law-loving people. Did he, in spite of fearful provocation, show on the whole remarkable humanity? It was because he was one of a brave and humane people. A somewhat larger share of the common qualities—this, and this alone it was which, circumstances calling him to a great trust, had raised him above his fellows.

EXERCISE CCLXXXVIII.

Yet the secret of his power escaped perhaps the eyes of Augustus himself, blinded as they doubtless were by the fumes of national incense. Cool, shrewd, and subtle, the youth of nineteen had suffered neither interest nor vanity to warp the correctness of his judgments. The accomplishment of his designs was marred by no wandering imaginations. His struggle for power was supported by no belief in a great destiny, but simply by observation of circumstances, and a close calculation of his means. As he was a man of no absorbing tastes or fervid impulses, so he was also free from all illusions. The young Octavius commenced his career as a narrow-minded aspirant for material power. But his intellect expanded with his fortunes, and his soul grew with his intellect. The emperor was not less magnanimous than he was magnificent. With the world at his feet, he began to conceive the real grandeur of his position. He became the greatest of Stoic philosophers, inspired with the strongest enthusiasm, impressed the most deeply with a consciousness of divinity within him. He acknowledged, not less than a Cato or a

Brutus, that the man-God must suffer as well as act divinely; and though his human weakness still allowed some meannesses and trivialities to creep to light, his self-possession both in triumphs and reverses was consistently dignified and imposing.

EXERCISE CCLXXXIX.

His countenance never had a nobler aspect than in the last years of his life. The character is written in the face: here were none of those fatal lines which indicate craft or insincerity, greed or sensuality. All was clear, open, pure-minded, honest. He was patient in bearing criticism and contradiction. He delighted in wit and humour. Few men had a greater love of freedom in its deepest, and in its widest sense, than the prince. As all know, he was a man of many pursuits and various accomplishments, with an ardent admiration for the beautiful, both in nature and in art. There was one very rare quality to be noticed in him: he had the greatest delight in anybody else saying a fine thing, or doing a great deed. He delighted in humanity doing well. We meet with people who can say fine sayings, and do noble actions, but who do not like to speak of the great sayings and noble deeds of other persons.

EXERCISE CCXC.

It is said there might be some great and peculiar moral derived from the life of any man, if we knew it intimately. I think I can see the moral to be derived from a study of the Prince's life. It is one which applies to a few amongst

the highest natures: he cared too much about too many things. And everything in which he was concerned must be done supremely well to please and satisfy him. The great German poet, Goethe, had the same defect, or rather the same superabundance. He took great pains in writing a short note, that it should be admirably written. He did not understand the merit of second best. Everything that was done must be done perfectly. It was thus with the Prince.

EXERCISE CCXCI.

Never perhaps did any man suffer death with more justice or deserve it less. The character I have given of him is drawn partly from what I saw of him myself, and partly from information. I am aware that a man of real merit is never seen in so favourable a light as through the medium of adversity: the clouds that surround him are shades that set off his good qualities. Misfortune cuts down the little vanities that in prosperous times serve as so many spots in his virtues, and gives a tone of humility that makes his worth more amiable. His spectators, who enjoy a happier lot, are less prone to detract from it through envy, and are more disposed by compassion to give him the credit he deserves, and perhaps even to magnify it.

EXERCISE CCXCII.

Instead of a monarch, jealous, severe, and avaricious, who, in proportion as he advanced in years, was sinking still deeper in these unpopular vices, a young prince of eighteen had succeeded to the throne, who even in the eyes of men of sense gave promising hopes of his future

conduct, much more in those of the people, always enchanted with novelty, youth, and royal dignity. The beauty and vigour of his person, accompanied with dexterity in every manly exercise, were further adorned with a blooming and ruddy countenance, with a lively air, with the appearance of spirit and activity in all his demeanour. His father, in order to remove him from the knowledge of public business, had hitherto occupied him entirely in the pursuits of literature, and the proficiency which he made gave no bad prognostic of his parts and capacity. Even the vices of vehemence, ardour, and impatience, to which he was subject, and which afterwards degenerated into tyranny, were considered only as faults incident to unguarded youth, which would be corrected when time had brought him to greater moderation and maturity.

EXERCISE CCXCIII.

Shakespeare was the man, who, of all modern, and perhaps ancient poets, had the largest and most comprehensive soul. All the images of nature were present to him; and he drew them not laboriously but luckily. When he describes anything, you more than see it, you feel it. Those who accuse him to have wanted learning, give him the greater commendation. He was naturally learned; he needed not books to read nature; he looked inwards and he found her there. I cannot say he is everywhere alike; but he is always great when some great occasion is presented to him. No man can say he ever had a fit subject for his wit, and did not then raise himself high above the rest of poets.

EXERCISE CCXCIV.

He was a man of singular force of temperament and character, one of those who seemed destined, in whatever rank they enter life, to carve for themselves a career. An adept in all the requirements alike of statesmanship and of business, he united in himself the able city functionary and the skilful agriculturalist. The heights of office are scaled by different paths; legal lore, eloquence, military fame, alike lead their votaries to eminence. We have in him one whose happy genius followed every track with like success; the employment of the hour seemed the one purpose which had called him into being.

EXERCISE CCXCV.

The unhappy Louis XVI. was a man of the best intentions that probably ever reigned. He was by no means deficient in talents. He had a most laudable desire to supply, by general reading, and even by the acquisition of elemental knowledge, an education in all points originally defective; but nobody told him (and it was no wonder he should not himself divine it) that the world of which he read, and the world in which he lived, were no longer the same. Desirous of doing everything for the best, fearful of cabal, distrusting his own judgment, he sought his ministers of all kinds upon public testimony. But as courts are the field for caballers, the public is the theatre for mountebanks and impostors. The cure for both these evils is in the discernment of the

prince. But an accurate and penetrating discernment is what in a young prince could not be expected.

EXERCISE CCXCVI.

If the character of men be estimated according to the steadiness with which they have followed the true principle of action, we cannot assign a high place to Hannibal. But if patriotism were indeed the greatest of virtues, and a resolute devotion to the interests of his country were all the duty that a public man can be expected to fulfil, he would then deserve the most lavish praise. Nothing can be more unjust than the ridicule with which Juvenal has treated his motives, as if he had been actuated merely by a romantic desire of glory. On the contrary, his whole conduct displays the loftiest genius, and the boldest spirit of enterprise, happily subdued and directed by a cool judgment, to the furtherance of the honour and interests of his country; and his sacrifice of selfish pride and passion, when after the battle of Zama, he urged the acceptance of peace, and lived to support the disgrace of Carthage, with the patient hope of one day repairing it, affords a strong contrast to the cowardly despair with which some of the best of the Romans deprived their country of their services by suicide. Of the extent of his abilities, the history of his life is the best evidence; as a general, his conduct remains uncharged by a single error; for the idle censure which Livy presumes to pass on him for not marching to Rome after the battle of Cannæ, is founded on such mere ignorance, that it does not deserve any serious notice.

EXERCISE CCXCVII.

Dryden began to write about the time of the Restoration, and continued long in his literary career. He brought to the study of his native tongue a vigorous mind fraught with various knowledge. There is a richness in his diction, a copiousness, ease, and variety in his expression, which have never been surpassed by any of those who have succeeded him. His clauses are never balanced, nor his periods modelled; every word seems to drop by chance, though it falls into its proper place; nothing is cold or languid; the whole is airy, animated, and vigorous; what is little is gay; what is great is splendid. Though all is easy, nothing is feeble; though all seems careless, there is nothing harsh; and though, since the publication of his works, more than a century has elapsed, yet they have nothing uncouth or obsolete.

EXERCISE CCXCVIII.

There was one contemporary figure, the most famous Stoic of the age, the younger Cato, who shows us in a striking form the strength and weakness of the standard by which he ruled his life. No one had more than he the courage to avow his principles and act up to his convictions; in an age of political corruption there was no stain upon his honour; and his moral influence, when once exerted to check the bribery of candidates for office, did more, we are told, than all the laws and penal sanctions which enforced them. In the worst crisis of the revolution, when the spirits of other men were soured,

and the party cries grew fiercer, his temper seemed to become gentler, and to forebode the miseries of civil war. Inflexible before, he pleaded for concessions to avert the storm; and when they were refused, he raised his voice still for moderate counsels, and spoke to unwilling ears of the claims of humanity and mercy.

EXERCISE CCXCIX.

Early in life he attached himself to the school of the Stoics, and became an ardent champion of their system and doctrines; he never could induce himself to become an atheist; and the Epicureans, and those who maintained that the world and all else came into being through a fortuitous combination of molecules, always moved him either to ridicule or scorn. A genuine votary of science, he found a charm in pure study and in thought, and shrunk from all idea of entering upon politics or active life. He always made it his aim to insist on a scientific treatment not only of the study of nature, but also of modern and ancient history: it may be that, in applying on too rigid a logical system the laws of natural science to subjects which fall within the domain of moral and practical life, he fell into the error of those who demand demonstration and mathematical evidence where such reasoning is quite inadmissible.

EXERCISE CCC.

The memory of Pitt has been assailed times innumerable, often justly, often unjustly; but it has suffered much

less from his assailants than from his eulogists. For, during many years, his name was the rallying cry of a class of men with whom at one of those terrible conjunctures which confound all ordinary distinctions, he was accidentally and temporarily connected, but to whom, on almost all great questions of principle, he was diametrically opposed History will vindicate the real man from calumny under the semblance of adulation, and will exhibit him as what he was, a minister of great talents and honest intentions, pre-eminently qualified intellectually and morally for the part of a parliamentary leader, and capable of administering with prudence and moderation the government of a prosperous and tranquil country, but unequal to surprising and terrible emergencies, and liable, in such emergencies, to err grievously both on the side of weakness and on the side of violence.

EXERCISE CCCI.

A mind like Scipio's, working its way under the peculiar influences of his time and country, cannot but move irregularly; it cannot but be full of contradictions. Two hundred years later the mind of the dictator Cæsar acquiesced contentedly in Epicureanism: he retained no more of enthusiasm than was inseparable from the intensity of his intellectual power, and the fervour of his courage, even amidst his utter moral degradation. But Scipio could not be like Cæsar. His mind rose above the state of things around him; his spirit was solitary and kingly; he was cramped by living among those as his equals whom he felt fitted to guide as from some higher sphere; and he retired

at last to Liternum to breathe freely, to enjoy the simplicity of childhood, since he could not fill his natural calling to be a hero-king.

EXERCISE CCCII.

Voltaire's wits came to their maturity twenty years sooner than the wits of other men, and remained in full vigour thirty years longer. The charm which our style in general gets from our ideas, his ideas get from his style. Voltaire is sometimes afflicted, sometimes strongly moved; but serious he never is. His very graces have an effrontery about them. He had correctness of judgment, liveliness of imagination, nimble wits, quick taste, and a moral sense in ruins. He is the most debauched of spirits, and the worst of him is that one gets debauched along with him. If he had been a wise man, and had had the self-discipline of wisdom, beyond a doubt half his wit would have been gone; it needed an atmosphere of license in order to play freely. Those people who read him every day, create for themselves, by an invincible law, the necessity for liking him. But those people who, having given up reading him, gaze steadily down upon the influences which his spirit has shed abroad, find themselves in simple justice and duty compelled to detest him. It is impossible to be satisfied with him, and impossible not to be fascinated by him.

EXERCISE CCCIII.

He is gone, my friend; my munificent patron, and not less the benefactor of my intellect! He who, beyond all other men known to me, added a fine and ever-wakeful

sense of beauty to the most patient accuracy in experimental philosophy and the profounder researches of metaphysical science; he who united all the play and spring of fancy with the subtlest discrimination and an inexorable judgment; and who controlled an almost painful exquisiteness of taste by a warmth of heart which, in the practical relations of life, made allowance for faults as quickly as the moral taste detected them: a warmth of heart which was indeed noble and pre-eminent, for alas! the genial feelings of health contributed no spark towards it. Were it but for the remembrance of him alone, and of his lot here below, the disbelief of a future state would sadden the earth around me, and blight the very grass in the field.

EXERCISE CCCIV.

Darnley's external accomplishments had excited that sudden and violent passion which raised him to the throne. But the qualities of his mind corresponded ill with the beauty of his person. Of a weak understanding, and without experience, conceited at the same time of his own abilities, he ascribed his extraordinary success entirely to his distinguished merit. All the queen's favour made no impression on such a temper. All her gentleness could not bridle his imperious and ungovernable spirit. All her attention to place about him persons capable of directing his conduct, could not preserve him from rash and imprudent actions. Fond of all amusements, and ever prone to all the vices of youth, he became by degrees careless of her person and a stranger to her company. To a woman, and a queen, such behaviour was intolerable. The lower

she had stooped in order to raise him, his behaviour appeared the more ungenerous and criminal; and in proportion to the strength of her first affection, was the violence with which her disappointed passion operated.

EXERCISE CCCV.

Tiberius had nominated for his heir Caligula the son of Germanicus, his grandson by adoption, and joined with him Tiberius the son of Drusus, his grandson by blood. The former enjoyed, on his father's account, the favour of the people, and the Senate, to gratify them, set aside the right of his colleague, and conferred on him the empire undivided. The commencement of his reign was signalized by a few acts of clemency, and even of good policy. He restored the privileges of the Comitia, which had been suspended by his predecessor, and abolished arbitrary prosecutions for crimes of state. But tyrannical and cruel by nature, he substituted military execution for legal punishment; the provinces were loaded with the most oppressive and before unheard-of taxes; and daily cruel and capricious confiscations helped to fill the imperial coffers. The follies and absurdities of Caius were equal to his vices, and were they not attested would exceed all belief. It is hard to say whether he was the object most of hatred or contempt to his subjects. But they submitted to him too long. Seneca's reflection that Nature seemed to have brought him forth to show what was possible to be produced by the greatest vice supported by the greatest authority, is but a faint description of matters.

EXERCISE CCCVI.

Of the outward life and circumstances of Marcus Aurelius, beyond these notices which he has himself supplied, there are few of much interest and importance. There is the fine anecdote of his speech when he heard of the assassination of the revolted Avidius Cassius, against whom he was marching: he was sorry, he said, to be deprived of the pleasure of pardoning him. And there are one or two more anecdotes of him which show the same spirit. But the great record for the outward life of a man who has left such a record of his lofty inward aspirations as that which Marcus Aurelius has left, is the clear consenting voice of all his contemporaries,—high and low, friend and enemy, pagan and Christian,—in praise of his sincerity, justice, and goodness. The world's charity does not err on the side of excess, yet the world was obliged to declare that he walked worthily of his profession. Long after his death, his bust was to be seen in the houses of private men through the wide Roman empire; these busts of Marcus Aurelius, in the homes of Gaul, Britain, and Italy, bore witness, not to the inmates' frivolous curiosity about princes and palaces, but to their reverential memory of the passage of a great man upon the earth.

EXERCISE CCCVII.

Through the mist of calumny and fable it is but dimly that the truth of the man can be discerned, and the outlines that appear serve to quicken rather than appease the curiosity with which we regard one of the most extra-

ordinary personages in history. A sensualist, yet also a warrior and a politician; a profound lawgiver and an impassioned poet; in his youth, fired by crusading fervour, in later life, persecuting heretics, while himself accused of blasphemy and unbelief; of winning manners, and ardently beloved by his followers, but with the stain of more than one cruel deed upon his name, he was the marvel of his own generation, and succeeding ages looked back with awe, not unmingled with pity, upon the inscrutable figure of the last Emperor who had braved all the terrors of the Church, and died beneath her ban, the last who had ruled from the sands of the ocean to the shores of the Sicilian sea. But while they pitied they condemned. The undying hatred of the Papacy threw round his memory a lurid light; him and him alone of all the imperial line, Dante, the worshipper of the Empire, must perforce deliver to the flames of hell.

EXERCISE CCCVIII.

He belonged to those thin and pale men, as Cæsar names them, who sleep not in the night, and who think too much: before whom the most fearless of all hearts has shaken. The quiet peacefulness of a face always the same, hid a busy, fiery soul, which stirred not even the veil behind which it worked, and was equally inaccessible to cunning, or love; and a manifold formidable never-tiring mind, sufficiently soft and yielding momentarily to melt into every form, but sufficiently proved to lose itself in none, and strong enough to bear every change of fortune. None was a greater master than he in seeing

through mankind, and in winning hearts; not that he let his lips, after the manner of a court, confess a bondage to which his proud heart gave the lie; but because he was neither covetous nor extravagant in the marks of his favour and esteem, and by a prudent economy in those means through which one binds men, he multiplied his real store of them. Did his mind bear slowly, so were its fruits perfect: did his resolve ripen late, so was it firmly and unshakeably fulfilled. The plan to which he once had paid homage as the first, no resistance would tire, no chances destroy; for they had all stood before his soul before they really took place. As much as his mind was raised above terror and joy, so much was it subjected to fear; but his fear was there earlier than the danger, and in the tumult he was tranquil because he had trembled when at rest.

EXERCISE CCCIX.

A soldier from his earliest youth, Moore thirsted for the honours of his profession, and feeling that he was worthy to lead a British army, hailed the fortune that placed him at the head of the troops destined for Spain. As the stream of time passed, the inspiring hopes of triumph disappeared, but the austerer glory of suffering remained, and with a firm heart he accepted that gift of a severe fate. Confiding in the strength of his genius, he disregarded the clamours of presumptuous ignorance, and opposing sound military views to the foolish projects so insolently thrust upon him by the ambassador, he conducted his long and arduous retreat with sagacity, intelligence, and fortitude; no insult disturbed, no falsehood

deceived him, no remonstrance shook his determination; fortune frowned, without subduing his constancy; death struck, but the spirit of the man remained unbroken when his shattered body scarcely afforded it a habitation. Having done all that was just towards others, he remembered what was due to himself; neither the shock of the mortal blow, nor the lingering hours of acute pain which preceded his dissolution, could quell the pride of his gallant heart, or lower the dignified feeling with which, conscious of merit, he at the last moment asserted his right to the gratitude of the country he had served so truly. If glory be a distinction, for such a man death is not a leveller!

EXERCISE CCCX.

The austere frugality of the ancient republicans, their carelessness about the possession and the pleasures of wealth, the strict regard for law among the people, its universal steadfast loyalty during the happy centuries when the constitution, after the pretensions of the aristocracy had been curbed, was flourishing in its full perfections,—the sound feeling which never amid internal discord allowed of an appeal to foreign interference,—the absolute empire of the laws and customs and the steadiness with which nevertheless whatever in them was no longer expedient was amended,—the wisdom of the constitution and of the laws,—the ideal perfection of fortitude realised in the citizens and in the state,—all these qualities unquestionably excite a feeling of reverence, which cannot be awakened equally by the contemplation of any other people. Yet after all, if we bring those ages vividly be-

fore our minds, something of horror will mingle with our admiration. For those virtues from the earliest times were leagued and compromised with the most fearful vices ; insatiable ambition, unprincipled contempt for the rights of foreigners, unfeeling indifference for their sufferings, avarice, even while rapine was yet a stranger, and, as a consequence of the severance of ranks, inhuman hard-heartedness, not only toward slaves or foreigners, but even toward fellow-citizens. Those very virtues prepared the way for all these vices to get the mastery, and so were themselves swallowed up.

EXERCISE CCCXI.

In an age, therefore, of the utmost libertinism, when the public discipline was lost and the government itself tottering, he struggled with the same zeal against all corruption, and waged a perpetual war with a superior force, whilst the rigour of his principles tended rather to alienate friends, than reconcile enemies ; and by provoking the power which he could not subdue, helped to hasten that ruin which he was striving to avert ; so that after a perpetual course of disappointments and repulses, finding himself unable to pursue his old way any further, instead of taking a new one, he was driven by his philosophy to put an end to his life.

PART IV. C.

REFLECTIVE AND PHILOSOPHICAL PASSAGES.

EXERCISE CCCXII.

IT being so, then, that arms employ the mind as well as letters, let us next see whose mind labours most, the scholar's or the warrior's. Now the end and design of letters is to regulate justice, and give to every man his due; to know good laws, and cause them to be strictly observed: an end most certainly generous and exalted, and worthy of high commendation; but not equal to that which is annexed to the profession of arms, whose object and end is peace, the greatest blessing men can wish for in this life. Accordingly, the first good news the world and men received was what the angels brought on that night which was our day, when they sang in the clouds, 'Glory be to God on high, and on earth peace, and good-will towards men.' This peace is the true end of war; for to say arms or war is the same thing. Let us come now to the bodily labours of the scholar, and to those of the professor of arms, and let us see which are the greatest.

EXERCISE CCCXIII.

I say, then, that the hardships of the scholar are these: In the first place, poverty; not that they are all poor, but I would put the case in the strongest manner possible; and

when I have said that he endures poverty, methinks no more need be said to show his misery; for he who is poor is destitute of everything. But notwithstanding all this, it is not so great but that he still eats, though somewhat later than usual, either of the rich man's scraps or leavings, or, which is the scholar's greatest misery, by going a-begging. Neither do they always want a fire-side or chimney-corner of some other person, which, if it does not quite warm them, at least abates their extreme cold; and lastly, at night they sleep somewhere under cover. By this painful way they arrive to the degree they desire; which being attained, we have seen many who, from a chair, command and govern the world; their hunger converted into fulness, their pinching cold into refreshing coolness, their nakedness into embroidery, and their sleeping on a mat to reposing in fine linen and damask.

EXERCISE CCCXIV.

But their hardships fall far short of those of the warrior, as I shall presently show. Since in speaking of the scholar, we began with his poverty, let us see whether the soldier be richer; and we shall find that poverty itself is not poorer; for he depends on his wretched pay, which comes late, or perhaps never; or else on what he can pilfer, with great peril of his life and conscience. And sometimes his nakedness is such, that his laced-jacket serves him both for finery and shirt; and, in the midst of winter, being in the open field, he has nothing to warm him but the breath of his mouth, which, issuing from an empty place, must needs come out cold. But let us wait until night, and see whether

his bed will make amends for these inconveniences ; and that, if it be not his own fault, will never offend in point of narrowness ; for he may measure out as many feet of earth as he pleases, and roll himself thereon at pleasure, without fear of rumpling the sheets.

EXERCISE CCCXV.

Suppose, now, the day and hour come of taking the degree of his profession,—I say, suppose the day of battle come, and then his academical cap will be of lint, to cure some wound made by a musket-shot which, perhaps, has gone through his temples, or lamed him a leg or an arm. And though this should not happen, but he should escape unhurt, he shall remain, perhaps, in the same poverty as before ; and there must happen a second and a third engagement, and battle after battle, and he must come off victor from them 'all, to get anything considerable by it. But these miracles are seldom seen. And tell me, gentlemen, how much fewer are they who are rewarded for their services in war, than those who have perished in it? The dead cannot be reckoned up, whereas those who live, and are rewarded, may be numbered right easily. All this is quite otherwise with scholars, who are all handsomely provided for. Thus, though the hardships of the soldier are greater, his reward is less.

EXERCISE CCCXVI.

The old proverb holds true : ' Tell me the company you keep, and I will tell you what you are.' The first company to which a young man really attaches himself often fixes

his career. This, however, he often falls into at random, or more frequently has not decision of character to cast off when detected. Among many things which render bad company poisonous, one of the saddest is the extreme difficulty of getting rid of a deceitful friend. In the position which I occupy I am constantly observing that this or that youth is held down by the weight of evil comrades. To shake them off is a Herculean task; the ill attachment sticks like the coat of Nessus. Indeed, solitary amendment is often easier than disentangling oneself from corrupting alliance.

EXERCISE CCCXVII.

What the religion of Greece was to philosophy and art, that the Roman religion may be said to have been to political and social life. It was the religion of the family: the religion also of the empire of the world. Beginning in rustic simplicity, the traces of which it ever afterwards retained, it grew with the power of the Roman state, and became one with its laws. No fancy or poetry moulded the forms of the Roman gods: they are wanting in character, and hardly distinguishable from one another. Not what they were, but their worship is the point of interest about them. Those inanimate beings occasionally said a patriotic word at some critical juncture of the Roman affairs, but they had no attributes or qualities: they are the mere impersonation of the needs of the state.

EXERCISE CCCXVIII.

There is a sort of delight, which is alternately mixed with terror and sorrow, in the contemplation of death. The soul has its curiosity more than ordinarily awakened when it turns its thoughts upon the subject of such as have behaved themselves with an equal, a resigned, a cheerful, a generous, or heroic temper in that extremity. We are affected with these respective manners of behaviour, as we secretly believe the part of the dying person imitable by ourselves, or such as we imagine ourselves more particularly capable of. Men with exalted minds march before us like princes, and are, to the ordinary race of mankind, rather subjects for their admiration than example.

EXERCISE CCCXIX.

Why should we ever treat of any dead authors but the famous ones? Mainly for this reason: because, from these famous personages, home or foreign, whom we all know so well, and of whom so much has been said, the amount of stimulus which they contain for us has been in a great measure disengaged; people have formed their opinion about them, and do not readily change it. One may write of them afresh, combat received opinions about them, even interest one's readers in so doing; but the interest one's readers receive has to do, in general, rather with the treatment than with the subject; they are susceptible of a lively impression rather of the course of the discussion itself,—its turns, vivacity, and novelty, —than of the genius of the author who is the occasion

of it. And yet what is really precious and inspiring, in all that we get from literature, except this sense of an immediate contact with genius itself, and the stimulus towards what is true and excellent which we derive from it?

EXERCISE CCCXX.

‘Thou sayest, “Men cannot admire the sharpness of thy wits.” Be it so; but there are many other things of which thou canst not say, “I am not formed for them by nature.” Show those qualities, then, which are altogether in thy power,—sincerity, gravity, endurance of labour, aversion to pleasure, contentment with thy portion and with few things, benevolence, frankness, no love of superfluity, freedom from trifling, magnanimity. Dost thou not see how many qualities thou art at once able to exhibit, as to which there is no excuse of natural incapacity and unfitness, and yet thou still remainest voluntarily below the mark? Or art thou compelled, through being defectively furnished by nature, to murmur, and to be mean, and to flatter, and to find fault with thy poor body, and to try to please men, and to make great display, and to be so restless in thy mind? No, indeed; but thou mightest have been delivered from these things long ago.’

EXERCISE CCCXXI.

The mere philosopher is a character which is commonly but little acceptable in the world, as being supposed to contribute little either to the advantage or pleasure of society; while he lives remote from communication with

mankind, and is wrapped up in principles and notions equally remote from their comprehension. On the other hand, the mere ignorant is still more despised; nor is anything deemed a surer sign of an illiberal genius in an age and nation where the sciences flourish, than to be entirely destitute of all relish for those noble entertainments. The most perfect character is supposed to be between those extremes: retaining an equal ability and taste for books, company, and business; preserving in conversation that discernment and delicacy which arise from polite letters; and in business that probity and accuracy which are the natural result of a just philosophy. In order to diffuse and cultivate so accomplished a character, nothing can be more useful than compositions of easy style and manner which draw not too much from life, require no deep application or retreat to be comprehended, and send back a student among mankind full of noble sentiments and wise precepts, applicable to every exigence of human life. By means of such compositions virtue becomes amiable, science agreeable, company instructive, and retirement entertaining.

EXERCISE CCCXXII.

Tragedy is thus defined by Aristotle: 'It is an imitation of one entire, great, and probable action, not told, but represented. It must be one or single, that is, it must not be a history of one man's life, but one single action of his life.' This was the practice of the Grecian stage. But Terence made an innovation in the Roman; all his plays have double action. It was his custom to translate two

Greek comedies and weave them into one ; yet so that one was principal, the other secondary. The action ought to be great and to consist of great persons. The action ought to be probable, as well as admirable and great. It is not necessary that there should be historical truth in it ; but it is always necessary that there should be a likeness of truth. To invent a probability and to make it wonderful is a most difficult undertaking in poetry ; for that which is not wonderful is not great, and that which is not probable will not delight a reasonable audience.

EXERCISE CCCXXIII.

Poetry and music are things beyond my power to achieve, but not to enjoy. The experience of life which cannot be translated into poetry or music is a lifeless and profitless experience. I mean to say that, man of business though I am, I am not unacquainted with the writings of poets, and I take great delight in them. The wisest thing a man can do is to augment the enjoyment of other men. Commerce and politics aim to develop our own wealth and power at the cost of others ; but poetry, like love, gives to all, and asks for nothing except to be received.

EXERCISE CCCXXIV.

A drama is itself the only adequate commentary on its persons. It makes them live for us, or it does not. If we submit them to ethical analysis, this may be interesting to us, and instructive to those who have not seen or read the piece. But for a spectator or reader of the play, the

men and women must be those whom he finds there. When we personally know a character in real life, another's estimate of it is seldom more than a key to his point of view—rarely a mental light which we feel that we can appropriate. And it may be permitted to say in passing that this is a reason why the reviving taste for good drama seems likely to aid in correcting a literary fault of the day which is frequently acknowledged—the tendency to adopt ready made critical estimates of books which the adopter, at least, has not read. No one who sees a play can help forming some opinion of his own about the characters. If he reports it honestly that is criticism, not necessarily good, but not sham.

EXERCISE CCCXXV.

We see, too, that in the choice of magistrates a people will choose far more honestly than a prince; so that while you shall never persuade a people that it is advantageous to confer dignities on the infamous and profligate, a prince may readily, and in a thousand ways, be drawn to do so. Again, it may be seen that a people, when once they have come to hold a thing in abhorrence, remain for many ages of the same mind; which we do not find happen with princes. For the truth of both of which assertions the Roman people are my sufficient witness, who, in the course of so many hundred years, and in so many elections of consuls and tribunes, never made four appointments of which they had reason to repent; and, as I have said, so detested the name of king, that no obligation they might be under to any citizen who

affected that name, could shield him from the appointed penalty.

EXERCISE CCCXXVI.

Men do always, but not always with reason, commend the past and condemn the present, and are so much the partisans of what has been, as not merely to cry up those times which are known to them only from the records left by historians, but also, when they grow old, to extol the days in which they remember their youth to have been spent. And although this preference of theirs be in most instances a mistaken one, I can see that there are many causes to account for it; chief of which I take to be that in respect of things long gone by we perceive not the whole truth, those circumstances that would detract from the credit of the past being for the most part hidden from us, while all that gives it lustre is magnified and embellished. For the generality of writers render this tribute to the good fortune of conquerors, that they not merely exaggerate the great things they have done, but also lend such a colour to the actions of their enemies, that any one born afterwards has cause to marvel at these men and these times, and is constrained to praise and love them beyond all others.

EXERCISE CCCXXVII.

The Epicurean school professes, in the first instance, to be founded on the senses and the feeling, to be based on reality, as popularly understood. It appeals to our immediate perception and feeling, and declares that these

must never be recklessly set aside. What we immediately feel and perceive, that is true; what we directly find ourselves to be, that is what we ought to do. Act what thou art is its motto, and sense and feeling tell thee with sufficient distinctness what thou art. But the promise thus held out is certainly not kept to the letter. What we supposed to be our feelings and sensations turn out to be less trustworthy than we had been, up to this point, led to suppose. The greater number of our beliefs and opinions are due to hasty and erroneous inferences. What seemed to be perception was really reasoning. We must, therefore, get back to our original perceptions. We were told originally that we must believe nothing for which we have not the evidence of the senses and the feeling. It becomes apparent that that evidence does not go so far as we had supposed. Our senses and our feelings seem to mislead, and yet, if we reject all sense and feeling, knowledge is made impracticable.

EXERCISE CCCXXVIII.

The wise man alone is free, the Stoics said, for he can make himself independent of the whims of fortune, can rise superior to so-called troubles, guard himself alike from care and fear and passionate desire, and enjoy the bliss of an unruffled calm. It is true that in another sense he is not free, has indeed less sense of freedom than the careless crowd, for he can recognise the general law of destiny within which all things revolve. His will, he knows, is mysteriously linked to the long chain of natural causes, but he seems free in that he can willingly

obey the dictates of his nature without being helplessly determined by things external to himself. He decides on that which reason points to, and he acts under no sense of constraint or irksome pressure, for his will and universal intellect are one.

EXERCISE CCCXXIX.

It is scarcely possible that the translation of a book of the highest class can be equal to the original. But though much may be lost in the copy, the great outline must remain. So the genius of Homer is seen in the poorest version of the Iliad. Let it not be supposed that I wish to dissuade any person from studying either the ancient languages or those of modern Europe. Far from it! I prize most highly those keys of knowledge. I always much admired a saying of the Emperor Charles V. 'When I learn a new language,' he said, 'I feel as if I had got a new soul.' But I would console those who have not time to make themselves linguists by assuring them that by means of their own mother-tongue they may obtain access to vast intellectual treasures, treasures such as might have been envied in the age of Charles the Fifth, surpassing those which were possessed by Aldus, by Erasmus, by Melancthon.

EXERCISE CCCXXX.

If it be true that the understanding and the will are the two eminent faculties of the reasonable soul, it follows necessarily that wisdom and virtue, which are the best improvement of those two faculties, must be the perfection

also of our reasonable being, and, therefore, the undeniable foundation of a happy life. There is not any duty to which Providence has not annexed a blessing; not any institution of Heaven, which even in this life we may not be the better for; nor any temptation, either of fortune or of appetite, that is not subject to our reason; not any passion or affliction, for which virtue has not provided a remedy. So that it is our own fault, if we either fear or hope for anything terrestrial; and these two affections are at the root of all our miseries.

EXERCISE CCCXXXI.

One very common and at the same time the most absurd ambition that ever showed itself in human nature is that which comes upon man with experience and old age, the season when it might be expected he should be the wisest, and therefore cannot receive any of those lessening circumstances which do in some measure excuse the disorderly ferments of youthful blood; I mean the passion for getting money, exclusive of the character of the provident father, the affectionate husband, or the generous friend. It may be remarked for the comfort of honest poverty that this desire reigns most in those who have but few qualities to recommend them. This is a weed that will grow in a barren soil. Humanity, good nature, and the advantage of a liberal education are incompatible with avarice. 'Tis strange to see how suddenly this abject passion kills all the noble sentiments and generous ambitions that adorn human nature; it renders the man who is overrun with it a peevish and cruel master, a

severe parent, an unsociable husband, a distant and mistrustful friend. But it is more to the present purpose to consider it as an absurd passion of the heart rather than as a vicious affection of the mind. As there are frequent instances to be met with of a proud humility, so this passion, contrary to most others, affects applause by avoiding all show and appearance; for this it will not sometimes endure even the decencies of apparel.

EXERCISE CCCXXXII.

But the hopes and fears of man are not limited to this short life, and to this visible world. He finds himself surrounded by the signs of a power and wisdom higher than his own; and, in all ages and nations, men of all orders of intellect, from Bacon and Newton, down to the rudest tribes of cannibals, have believed in the existence of some superior mind. Thus far the voice of mankind is almost unanimous. But whether there be one God, or many, what may be his natural and what his moral attributes, in what relation his creatures stand to him, whether he have ever disclosed himself to us by any other revelation than that which is written in all the parts of the glorious and well-ordered world which he has made, whether his revelation be contained in any permanent record, how that record should be interpreted, and whether it have pleased him to appoint any unerring interpreter on earth, these are questions respecting which there exists the widest diversity of opinion, and respecting which a large part of our race has, ever since the dawn of regular history, been deplorably in error.

EXERCISE CCCXXXIII.

But let us return to the earth, our habitation; and we shall see this happy tendency of virtue, by imagining an instance not so vast and remote; by supposing a kingdom or society of men upon it perfectly virtuous for a succession of many ages; to which, if you please, may be given a situation advantageous for universal monarchy. In such a state there would be no such thing as faction, but men of the greatest capacity would of course all along have the chief direction of affairs willingly yielded to them; and they would share it among themselves without envy. Each of these would have the part assigned him to which his genius was peculiarly adapted; and others who had not any distinguished genius would be safe and think themselves very happy by being under the protection and guidance of those who had.

EXERCISE CCCXXXIV.

Though it is scarcely possible to avoid judging, in some way or other, of almost everything which offers itself to one's thoughts; yet it is certain, that many persons, from different causes, never exercise their judgment upon what comes before them, in the way of determining whether it be conclusive, and holds. They are perhaps entertained with some things, not so with others; they like, and they dislike; but whether that which is proposed to be made out be really made out or not; whether a matter be stated according to the real truth of the case, seems to the gene-

rality of people merely a circumstance of no consideration at all. Arguments are often wanted for some accidental purpose; but proof, as such, is what they never want for themselves, for their own satisfaction of mind, or conduct in life. Not to mention the multitude who read merely for the sake of talking, or to qualify themselves for the world, or some such kind of reasons; there are, even of the few who read for their own entertainment, and have a real curiosity to see what is said, several, which is prodigious, who have no sort of curiosity to see what is true.

EXERCISE CCCXXXV.

I have often observed a passage in Socrates' behaviour at his death, in a light wherein none of the critics have considered it. That excellent man, entertaining his friends a little before he drank the bowl of poison, with a discourse on the immortality of the soul, at his entering upon it, says, that he does not believe any of the most comic genius can censure him for talking upon such a subject at such a time. This passage, I think, evidently glances upon Aristophanes, who writ a comedy on purpose to ridicule the discourses of that divine philosopher. It has been observed by many writers, that Socrates was so little moved at this piece of buffoonery, that he was several times present at its being acted on the stage, and never expressed the least resentment of it. But with submission, I think the remark I have here made shows us that this unworthy treatment made an impression upon his mind, though he had been too wise to discover it.

EXERCISE CCCXXXVI.

But as the Stoics exalted human nature too high, so the Epicureans depressed it too low; as those raised it to the heroic, these defaced it to the brutal state. They held pleasure to be the chief good of man; death the extinction of his being; and placed their happiness consequently in the secure enjoyment of a pleasurable life, esteeming virtue of no other account, than as it was a handmaid to pleasure, and helped to ensure the possession of it by preserving health and conciliating friends. Their wise man, therefore, had no other duty but to provide for his own ease; to decline all struggles; to retire from public affairs, and to imitate the life of the Gods by passing his days in a calm, contemplative, undisturbed repose in the midst of rural shades and pleasant gardens. This was the scheme that Atticus followed. He had all the talents that could qualify a man to be useful in society; (great parts, learning, judgment, candour, benevolence, generosity: the same love of his country,) and the same sentiments in politics with Cicero, whom he was always advising and urging to act, yet determined never to act himself, or never at least so far as to disturb his rest or endanger his safety.

EXERCISE CCCXXXVII.

The soul after death takes its way to the regions below, and there stands unveiled before the bar of judgment, and nothing can possibly hinder the judges from searching all

its secrets. Men's souls contract sores and ulcers from the vices they have committed in this life. The judges again mark closely the nature of the sores, and judge whether the sores are curable or not. If so, they are chastised and corrected by punishment and healed. When incurable, they are tortured for ever and ever with the direst agony, from which they themselves derive no benefit, but are held out as examples for others. Those who have remained their whole life through free from spot, pass into the islands of the blessed, and there live an undying life of bliss. I believe then this tale, dear Callicles, and have ever deemed it my supreme duty to present myself before my judge with the healthiest of souls; and I entreat you to keep yourself chaste and pure, and to dismiss all vain pursuits. Otherwise when you come to the judgment seat below, you will be wracked with pain, may be, and will hesitate, and be at your wits' end for excuses, and be visited with the utmost contumely.

EXERCISE CCCXXXVIII.

Amongst too many instances of the great corruption and degeneracy of the age in which we live, the great and general want of sincerity in conversation is not the least. The world is grown so full of dissimulation and compliment, that men's words are hardly any signification of their thoughts; and if any man measure his words by his heart, and speak as he thinks, and do not express more kindness to every man, than men usually have for any man, he can hardly escape the censure of breeding. The old English plainness and sincerity, that generous integrity

of nature, and honesty of disposition, which always argue true greatness of mind, and are usually accompanied with undaunted courage and resolution, are in a great measure lost amongst us; there has been a long endeavour to transform us into foreign manners and fashions, and to bring us to a servile imitation of none of the best of our neighbours in some of the worst of their qualities. The dialect of conversation is now-a-days so swelled with vanity and compliment, and so surfeited, as I may say, of expressions of kindness and respect, that if a man that lived an age or two ago should return into the world again, he would really want a dictionary to help him to understand his own language, and to know the true intrinsic value of the phrase in fashion, and would hardly at first believe at what a low rate the highest strains and expressions of kindness imaginable do commonly pass in common payment; and when he should come to understand, it would be a great while before he could bring himself with a good countenance and a good conscience to converse with men upon equal terms and in their own way.

EXERCISE CCCXXXIX.

Were it possible for you to have spent an hour with Epicurus, you would have been delighted with him, for his nature was like the better part of yours. He who shows us how fear may be reasoned with and purified, how death may be disarmed of terrors, how pleasure may be united with innocence and constancy; he who persuades us that vice is painful and vindictive, and that ambition, deemed the most manly of our desires, is the most childish and illusory,

deserves our gratitude. If you must quarrel with Epicurus on the principal good, take my idea. The happy man is he who distinguishes the boundary between desire and delight, and stands firmly on the higher ground ; he who knows that pleasure not only is not possession, but is often to be lost and always to be endangered by it. In life, as in those prospects which if the sun were above the horizon we should see from hence, the objects covered with the softest light, and offering the most beautiful forms in the distance, are wearisome to attain and barren.

EXERCISE CCCXL.

With every power that we have we can do two things : we can work, and we can play. Every power that we have is at the same time useful to us and delightful to us. Even when we are applying them to the furtherance of our personal objects, the activity of them gives us pleasure ; and when we have no useful end to which to apply them, it is still pleasant to us to use them ; the activity of them gives us pleasure for its own sake. There is no motion of our body or mind which we use in work, which we do not also use in play or amusement. If we walk in order to arrive at the place where our interest requires us to be, we also walk about the fields for enjoyment. If we apply our combining and analysing powers to solve the problems of mathematics, we use them sometimes also in solving double acrostics.

EXERCISE CCCXLI.

The ambassador being present in the council when these matters were being discussed, told them 'that he thought it of far greater moment for them to consider what they were to do than what they were to say; for when their resolves were formed, it would be easy to clothe them in fit words.' Now this was sound advice, and such as every prince and people should lay to heart. But not less mischievous than doubtful resolves are those which are late and tardy, especially when they have to be made on behalf of a friend. For from their lateness they help none, and hurt ourselves. Tardy resolves are due to want of spirit or want of strength, or to the perversity of those who have to determine, who being moved by a secret desire to overthrow the government, or to carry out some selfish purpose of their own, suffer no decision to be come to, but only thwart and hinder. Whereas, good citizens, even when they see the popular mind to be bent on dangerous courses, will never oppose the adoption of a fixed plan, more particularly in matters which do not brook delay.

EXERCISE CCCXLII.

On the other hand, it may be argued that there are many advantages to be gained by awaiting the attack of your enemy. For without putting yourself much about, you may harass him by intercepting his supplies, whether of victual or of whatsoever else an army stands in need. From your better knowledge of the country you can im-

pede his movements; and because men muster more willingly to defend their homes than to go on distant expeditions, you can meet him with more numerous forces. If defeated, you can more easily repair your strength, because the bulk of your army, finding shelter at hand, will be able to save itself, and your reserves will have no distance to come. In this way you can use your whole strength without risking your entire fortunes; whereas, in leaving your country, you risk your entire fortunes without putting forth your whole strength.

EXERCISE CCCXLIII.

Men are apt enough of themselves to fall into the most astonishing delusions about the opportunities which time affords, but they are even more deluded by the talk of the people about them. When children hear that a new carriage has been ordered of the builder, they expect to see it driven up to the door in a fortnight, with the paint quite dry on the panels. All people are children in this respect, except the workman, who knows the endless details of production; and the workman himself, notwithstanding the lessons of experience, makes light of the future task. What gigantic plans we scheme, and how little we advance in the labour of a day! If there is one lesson which experience teaches, surely it is this, to make plans that are strictly limited, and to arrange our work in a practicable way within the limits that we must accept.

EXERCISE CCCXLIV.

There are wonders in true affection ; it is a body of enigmas, mysteries, and riddles, wherein two so become one as they both become two ; I love my friend before myself, and yet methinks, I do not love him enough. Some few months hence, my multiplied affection will make me believe I have not loved him at all. When I am from him, I am dead till I am with him. United souls are not satisfied with embraces, but desire to be truly each other, which being impossible, these desires are infinite, and must proceed without a possibility of satisfaction. Another misery there is in affection, that whom we truly love like our own selves, we forget their looks, nor can our memory retain the idea of their faces ; and it is no wonder, for they are ourselves, and our affections make their looks our own. This noble affection falls not on vulgar and common constitutions, but on such as are marked for virtue. He that can love his friend with this noble ardour will, in a competent degree, effect all.

EXERCISE CCCXLV.

On the whole comparison there can be little doubt that the balance of advantage lies in favour of the modern system of large states. The small republic indeed develops its individual citizens to a pitch which in the large kingdom is utterly impossible. But it so develops them at the cost of bitter political strife within, and of almost constant warfare without. It may even be doubted whether

the highest form of the city-commonwealth does not require slavery as a condition of its most perfect development. The days of glory of such a commonwealth are indeed glorious beyond comparison; but it is a glory which is too brilliant to last, and in proportion to the short splendour of its prime is too often the unutterable wretchedness of its long old age. The republics of Greece seem to have been shown to the world for a moment, like some model of glorified humanity, from which all may draw the highest of lessons, but which none may hope to reproduce in its perfection. As the literature of Greece is the groundwork of all later literature, as the art of Greece is the groundwork of all later art, so in the great democracy of Athens we recognise the parent state of law and justice and freedom, the wonder and the example of every later age. But it is an example which we can no more reproduce than we can call back again the inspiration of the Homeric singer, the more than human skill of Pheidias, or the untaught and inborn wisdom of Thucydides. We can never be like them, if only because they have gone before.

EXERCISE CCCXLVI.

Silence is a privilege of the grave, a right of the departed: let him, therefore, who infringes that right by speaking publicly of, for, or against, those who cannot speak for themselves, take heed that he opens not his mouth without a sufficient sanction. Only to philosophy enlightened by the affections does it belong justly to estimate the claims of the deceased on the one hand, and of the present age

and future generations on the other, and to strike a balance between them. Such philosophy runs a risk of becoming extinct among us, if the coarse intrusions into the recesses, the gross breaches into the sanctities, of domestic life, to which we have lately been more and more accustomed, are to be regarded as indications of a vigorous state of public feeling. The wise and good respect, as one of the noblest characteristics of Englishmen, that jealousy of familiar approach, which, while it contributes to the maintenance of private dignity, is one of the most efficacious guardians of rational public freedom.

EXERCISE CCCXLVII.

It might very well be thought serious trifling to tell my readers that the greatest men had ever a high esteem for Plato; whose writings are the touchstone of a hasty and shallow mind; whose philosophy has been the admiration of ages; which supplied patriots, magistrates, and law-givers to the most flourishing States, as well as Fathers to the Church, and doctors to the schools. Albeit in these days the depths of that old learning are rarely fathomed; and yet it were happy for these lands if our young nobility and gentry, instead of modern maxims, would imbibe the notions of the great men of antiquity. It may be modestly presumed there are not many among us, even of those who are called the better sort, who have more sense, virtue, and love of their country than Cicero, who, in a letter to Atticus, could not forbear exclaiming, 'O Socrates, et Socratici viri! nunquam vobis gratiam referam.' Would to God many of our countrymen had the same obligations

to those Socratic writers ! Certainly, where the people are well educated, the art of piloting a State is best learned from the writings of Plato. But among bad men, void of discipline and education, Plato, Pythagoras, and Aristotle themselves, were they living, could do but little good.

EXERCISE CCCXLVIII.

When I travelled I took a particular delight in hearing the songs and fables that are come from father to son, and are most in vogue among the common people of the countries through which I passed ; for it is impossible that anything should be universally tasted and approved by a multitude, though they are only the rabble of a nation, which hath not in it some peculiar aptness to please and gratify the mind of man. Human nature is the same in all reasonable creatures ; and whatever falls in with it will meet with admirers amongst readers of all qualities and conditions. Molière, as we are told by M. Boileau, used to read all his comedies to an old woman who was his housekeeper, as she sate with him at her work by the chimney corner ; and foretell the success of his play at the theatre from the reception it met at his fireside, for he tells us the audience always followed the old woman, and never failed to laugh in the same place.

EXERCISE CCCXLIX.

One of the strongest incitements to excel in such arts and accomplishments as are in the highest esteem among men, is the natural passion for glory which the mind of

man has : which, though it may be faulty in the excess of it, ought by no means to be discouraged. Perhaps some moralists are too severe in beating down this principle, which seems to be a spring implanted by nature to give motion to all the latent powers of the soul, and is always observed to exert itself with the greatest force in the most generous dispositions. The men whose characters have shone brightest among the ancient Romans appear to have been strongly animated by this passion. Cicero, whose learning and services to his country are so well known, was inflamed by it to an extravagant degree, and warmly presses Luceius, who was composing a history of those times, to be very particular and zealous in relating the story of his consulship; and to execute it speedily, that he might have the pleasure of enjoying in his lifetime some part of the honour which he foresaw would be paid to his memory. This was the ambition of a great mind, but he is faulty in the degree of it, and cannot refrain from soliciting the historian, upon this occasion, to neglect the strict laws of history, and in praising him, even to exceed the strict bounds of truth. The younger Pliny appears to have had the same passion for fame, but accompanied with greater chasteness and modesty.

EXERCISE CCCL.

But among all the arts it is only poetry that can confer this supreme kind of fame, because speech is the only mirror in which the whole universe can be reflected. With colours or in marble we can express only what we see, but there is nothing that the mind can think

which cannot be uttered in speech. And, therefore, in the poetry of all ages we possess, as it were, a shifting view of the universe as it has appeared to successive generations of men. According to the predominant inclination of the human mind in each age is the poetry of that age. At one time it is busy with the brave deeds of the hero, the contest and the laurel wreath; at another time with mere enjoyment, with wine and love. Then it describes the struggle of man against destiny, heroic fortitude and endurance in the midst of little hope; at another time it pictures man as in probation, purified in adversity, and having a hope beyond the grave. At one time it becomes idyllic, delights in country life, simple pleasures, simple loves, a wholesome and peaceful existence; at another time it loves cities, and deals in refinements, courtesies, gallantries, gaieties. And sometimes it takes a philosophical tone, delights in the grandeur of eternal laws, aspires to communion with the soul of the world, or endeavours to discover, in the construction of things, the traces of a beneficent plan.

EXERCISE CCCLI.

That system of morality, even in the times when it was powerful and in many respects beneficial, had made it almost as much a duty to hate foreigners as to love fellow-citizens. Plato congratulates the Athenians on having shown in their relations to Persia, beyond all the other Greeks, 'a pure and heartfelt hatred of the foreign nature.' Instead of opposing, it had sanctioned and consecrated the savage instinct which leads us to hate whatever

is strange or unintelligible; to distrust those who live on the farther side of a river; to suppose that those whom we hear talking together in a foreign tongue must be plotting some mischief against ourselves. The lapse of time and the fusion of races doubtless diminished this antipathy considerably, but at the utmost it could but be transformed into an icy indifference, for no cause was in operation to convert it into kindness. On the other hand, the closeness of the bond which united fellow-citizens was considerably relaxed. Common interests and common dangers had drawn it close; these in the wide security of the Roman Empire had no longer a place. It had depended upon an imagined blood-relationship; fellow-citizens could now no longer feel themselves to be united by the tie of blood. Every town was full of resident aliens and emancipated slaves, persons between whom and the citizens nature had established no connection, and whose presence in the city had originally been barely tolerated from motives of expediency. The selfishness of modern times exists in defiance of morality; in ancient times it was approved, sheltered, and even in part enjoined by morality.

EXERCISE CCCLII.

It is the curse of our species that the great and wealthy seldom or never pursue this straight and righteous path to dominion. They insist upon governing mankind without taking the trouble to acquire those qualities which make mankind willing to be governed by them. They choose to rule by mere dint of naked wealth and station, unallied

with those beneficent ingredients which bestow upon rulers an empire over human hearts as well as over human persons. Then come the strain and tug to make the influence of wealth alone in worthless and un-gifted hands equal to that of wealth and mental excellence united. Wealth in itself, apart from all personal merit, insures the power of conferring favours and inflicting injuries. It enables a man to deal out bribes, open or disguised, with one hand, and blows with the other. It will not indeed obtain for him the heartfelt esteem of a willing public, but it serves as a two-edged sword to compel delusive indications of it. It will steal away simulated demonstrations of esteem, and extort those votes which he has not virtue enough to earn.

EXERCISE CCCLIII.

The Brahmins assert that the world arose from an infinite spider, who spun this whole complicated mass from his bowels, and annihilates afterwards the whole, or any part of it, by absorbing it again, and resolving it into his own essence. Here is a theory which appears to us ridiculous; because a spider is a little contemptible animal, whose operations we are never likely to take for a model of the whole universe. But still it is in keeping with what goes on in our globe. And were there a world wholly inhabited by spiders (which is very possible) this theory would there appear as natural and irrefragable as that which in our planet ascribes the origin of all things to design and intelligence, as explained by Cleanthes. Why an orderly system may not be spun

from the belly, as well as from the brain, it will be difficult for him to give a satisfactory reason.

EXERCISE CCCLIV.

We all feel that our old, limited, hereditary monarchy is a blessing to the country, if it be only on account of the quiet and good order which its principle of succession ensures, compared with the mischief which would follow, if the post of chief magistrate among us were to be intrigued for by the ringleaders of clubs, or fought for by ambitious soldiers. It is, of course, impossible to secure a succession of good and wise princes; nor can human foresight calculate when a Marcus Aurelius will be followed by a Commodus. Hence, our constitution is rightly cautious and restrictive. It is framed not for a single generation, or with reference to the personal qualities of a particular ruler; but it is the fruit of the experience of many ages, and is designed for duration and permanence. It therefore provides checks and securities against the ambition, and passions, and weaknesses of human nature; it fixes limitations sufficient to secure a large amount of good government, and to protect liberty, even under a bad prince. But it leaves open a wide field for the exercise of the virtues of a good one. The constitutional sovereigns of England who understand and act up to their true political duties; who also employ the high influence of their station and example for the encouragement of social and domestic virtue, for the advancement of learning, and the well-judged patronage of art, earn nobly

the gratitude of the people : and that debt would be paid honestly, if requisite, in act as well as in feeling.

EXERCISE CCCLV.

No Greek or Roman philosopher was also a great reformer of religion. Some, like Socrates, were punctual in the observance of religious rites, paying their vows to the gods, fearful of offending against the letter as well as the spirit of divine command; they thought that it was hardly worth their while to rationalise the Greek mythology, when there were so many things nearer home to do. Others, like the Epicureans, transferred the gods into a distant heaven, where they were no more heard of; some, like the Stoics, sought to awaken a deeper sense of moral responsibility. There were devout men, such as Plutarch, who thought with reverence of the past, seeking to improve the old heathen faith, and also lamenting its decline; there were scoffers too, like Lucian, who found inexhaustible amusement in the religious follies of mankind. Others, like Herodotus in earlier ages, accepted with child-like faith the more serious aspect of heathenism, or contented themselves, like Thucydides, with ignoring it. The various feelings with which different classes of men regarded the statues, temples, sacrifices, oracles, and festivals of the gods, with which they looked upon the conflict of religions meeting on the banks of the Tiber, are not exhausted in the epigrammatic formula of the modern historian: 'All the heathen religions were looked upon by the vulgar as equally true, by the philosopher as equally false, by the magistrate as equally useful.'

EXERCISE CCCLVI.

It is constantly said that human nature is heartless. Do not believe it. Human nature is kind and generous; but it is narrow and blind, and can only with difficulty conceive anything but what it immediately sees and feels. People would instantly care for others as well as themselves if only they could *imagine* others as well as themselves. Let a child fall into the river before the roughest man's eyes;—he will usually do what he can to get it out, even at some risk to himself; and all the town will triumph in the saving of one little life. Let the same man be shown that hundreds of children are dying of fever for want of some sanitary measure which it will cost him trouble to urge, and he will make no effort; and probably all the town would resist him if he did. So also the lives of many deserving women are passed in a succession of petty anxieties about themselves, and gleaning of minute interests and mean pleasures in their immediate circle, because they are never taught to make any effort to look beyond it, or to know anything about the mighty world in which their lives are fading, like blades of bitter grass in fruitless fields.

EXERCISE CCCLVII.

Will you go and gossip with your housemaid, or your stable-boy, when you may talk with queens and kings; or flatter yourselves that it is with any worthy consciousness of your own claims to respect, that you jostle with the hungry and common crowd for *entrée* here, and audience there,

when all the while this eternal court is open to you, with its society, wide as the world, multitudinous as its days, the chosen and the mighty of every place and time? Into that you may enter always; in that you may take fellowship and rank according to your wish; from that, once entered into it, you can never be an outcast but by your own fault; by your aristocracy of companionship there, your own inherent aristocracy will be assuredly tested, and the motives with which you strive to take high place in the society of the living, measured, as to all the truth and sincerity that are in them, by the place you desire to take in this company of the Dead.

EXERCISE CCCLVIII.

When Socrates was building himself a house at Athens, being asked by one that observed the littleness of the design, why a man so eminent would not have an abode more suitable to his dignity? he replied, that he should think himself sufficiently accommodated, if he could see that narrow habitation filled with real friends. Such was the opinion of this great master of human life concerning the infrequency of such an union of minds as might deserve the name of friendship, that among the multitudes whom vanity or curiosity, civility or veneration, crowded about him, he did not expect that very spacious apartments would be necessary to contain all that should regard him with sincere kindness, or adhere to him with steady fidelity. So many qualities are indeed requisite to the possibility of friendship, and so many accidents must concur to its rise and its continuance, that the greatest

part of mankind content themselves without it, and supply its place as they can, with interest and dependence. Multitudes are unqualified for a constant and warm reciprocation of benevolence, as they are incapacitated for any other elevated excellence, by perpetual attention to their interest, and unresisting subjection to their passions. Long habits may superinduce inability to deny any desire, or repress, by superior motives, the importunities of any immediate gratification, and an inveterate selfishness will imagine all advantages diminished in proportion as they are communicated.

EXERCISE CCCLIX.

It is difficult to think too highly of the merits and delights of truth; but there is often in men's minds an exaggerated notion of some bit of truth, which proves a great assistance to falsehood. For instance, the shame of finding that he has in some special case been led into falsehood becomes a bugbear which scares a man into a career of false dealing. He has begun making a furrow a little out of the line, and he ploughs on in it, to try and give some consistency and meaning to it. He wants almost to persuade himself that it was not wrong, and entirely to hide the wrongness from others. This is a tribute to the majesty of truth: also to the world's opinion about truth. It proceeds, too, upon the notion that all falsehoods are equal, which is not the case, or on some fond craving for a show of perfection, which is sometimes very inimical to the reality. The practical, as well as the high-minded, view in such cases, is for a man to think how he can be true now. To attain that, it may, even for this

world, be worth while for a man to admit that he has been inconsistent, and even that he has been untrue. His hearers, did they know anything of themselves, would be fully aware that he was not singular, except in the courage of owning his insincerity.

EXERCISE CCCLX.

I have often thought upon death, and I find it the least of evils. All that which is past is as a dream; and he that hopes or depends upon time coming dreams waking. So much of our life as we have discovered is already dead, and all those hours which we share, even from the breast of our mother, until we return to our grandmother the earth, are part of our dying day; whereof even this is one, and those that succeed are of the same nature; for we die daily, and as others have given place to us, so we must in the end give way to others. Physicians in the name of death include all sorrow, anguish, disease, calamity, or whatsoever can fall in the life of man, either grievous or unwelcome: but these things are familiar unto us, and we suffer them every hour; therefore we die daily, and I am older since I affirmed it. I know many wise men that fear to die; for the change is bitter, and flesh would refuse to prove it: besides the expectation brings terror, and that exceeds in evil. But I do not believe that any man fears to be dead, but only the stroke of death: and such are my hopes that if Heaven be pleased, and nature renew but my lease for twenty-one years more, without asking longer days, I shall be strong enough to acknowledge without mourning that I was begotten mortal.

EXERCISE- CCCLXI.

There are two theories on the subject of land now abroad, and in contention; both false. The first is that, by Heavenly law, there have always existed, and must continue to exist, a certain number of hereditarily sacred persons to whom the earth, air, and water of the world belong, as personal property; of which earth, air, and water, these persons may, at their pleasure, permit, or forbid, the rest of the human race to eat, to breathe, or to drink. This theory is not for many years longer tenable. The adverse theory is that a division of the land of the world among the mob of the world would immediately elevate the said mob into sacred personages; that houses would then build themselves, and corn grow of itself; and that everybody would be able to live, without doing any work for his living. This theory would also be found highly untenable in practice.

EXERCISE CCCLXII.

I often apply this rule to myself; and when I hear of a satirical speech or writing that is aimed at me, I examine my own heart, whether I deserve it or not. If I bring in a verdict against myself, I endeavour to rectify my conduct for the future in those particulars which have drawn the censure upon me; but if the whole invective be grounded upon a falsehood, I trouble myself no further about it, and look upon my name at the head of it to signify no more

than one of those fictitious names made use of by an author to introduce an imaginary character. Why should a man be sensible of the sting of a reproach, who is a stranger to the guilt that is implied in it? or subject himself to the penalty, when he knows he has never committed the crime? This is a piece of fortitude, which every one owes to his own innocence, and without which it is impossible for a man of any merit or figure to live at peace with himself in a country that abounds with wit and liberty.

EXERCISE CCCLXIII.

It is noble to be capable of resigning entirely one's own portion of happiness, or chances of it: but after all this self-sacrifice must be for some end: it is not its own end; and if we are told that its end is not happiness, but virtue which is better than happiness, I ask, Would the sacrifice be made if the hero or martyr did not believe that it would earn for others immunity from similar sacrifices? Would it be made if he thought that his renunciation of happiness for himself would produce no fruit for any of his fellow-creatures, but to make their lot like his, and place them also in the condition of persons who have renounced happiness? All honour to those who can abnegate for themselves the personal enjoyment of life, when by such renunciation they contribute worthily to increase the amount of happiness in the world; but he who does it, or professes to do it, for any other purpose, is no more deserving of admiration than the ascetic mounted on his pillar. He may be an inspiring proof of what men

can do, but assuredly is not an example of what they should.

EXERCISE CCCLXIV.

For, as Aristotle saith, that children at the first will call every woman mother, but afterward they come to distinguish according to truth: so experience, if it be in childhood, will call every philosophy mother, but when it cometh to ripeness, it will discern the true mother; so as in the meantime it is good to see the several glosses and opinions upon nature, whereof it may be every one in some one point hath seen clearer than his fellows; therefore I wish some collection to be made painfully and understandingly *de antiquis philosophiis*, out of all the possible light which remaineth to us of them: which kind of work I find deficient. But here I must give warning that it be done distinctly and severally, the philosophies of every one throughout by themselves, and not by titles packed and faggoted up together, as hath been done by Plutarch. For it is the harmony of a philosophy in itself which giveth it light and credence; whereas if it be singled and broken it will seem more foreign and dissonant. For as when I read in Tacitus the actions of Nero or Claudius with circumstances of times, inducements, and occasions, I find them not so strange; but when I read them in Suetonius Tranquillus, gathered into titles and bundles, and not in order of time, they seem more monstrous and incredible; so is it of any philosophy reported entire, and dismembered by articles.

EXERCISE CCCLXV.

The end of a man's life is often compared to the winding-up of a well-written play, where the principal persons still act in character, whatever the fate is they undergo. There is scarce a great person in the Grecian or Roman history, whose death has not been remarked upon by some writer or other, and censured or applauded according to the genius or principles of the person who has descanted upon it. Monsieur de St. Evremont is very particular in setting forth the constancy and courage of Petronius Arbiter during his last moments, and thinks he discovers in them a greater firmness of mind and resolution than in the death of Seneca, Cato, or Socrates. There is no question but this polite author's affectation of appearing singular in his remarks, and making discoveries which had escaped the observation of others, threw him into this course of reflexion. It was Petronius's merit, that he died in the same gaiety of temper in which he lived; but as his life was altogether loose and dissolute, the indifference which he showed at the close of it is to be looked upon as a piece of natural carelessness and levity, rather than fortitude. The resolution of Socrates proceeded from very different motives, the consciousness of a well-spent life, and a prospect of a happy eternity. If the ingenious author above-mentioned was so pleased with gaiety of humour in a dying man, he might have found a much nobler instance of it in our countryman Sir Thomas More.

PART IV. D.

ORATORICAL PASSAGES.

EXERCISE CCCLXVI.

As a nation, Athens is the school of Greece; and her individual citizens are the most accomplished specimens of the human race. Nor is this idle boasting; for experience and reality are its warrants. The power and protection of Athens are felt in every land; and the fears or gratitude of mankind are the noblest evidence of her greatness. And such a country well deserves that her children should die for her. They have died for her, and her praise is theirs. My task is then mostly completed; yet it may be added that their glorious and beautiful lives have been crowned by a most glorious death. Enjoying and enjoyed as has been their life, it never tempted them to seek by unworthy fear to lengthen it. To repel their country's enemies was dearer to them than the fairest prospect that added years could offer them; having gained this they were content to die; and their last field witnessed their brightest glory, undimmed by a single thought of weakness.

EXERCISE CCCLXVII.

These are maxims so old and so trite, that no man cares to dwell on them, for fear of being told that he is

repeating what he learned of his nurse. But they are not the less true for being trite ; and when men suffer themselves to be hurried away by a set of new-fangled notions diametrically opposite, they cannot be repeated too often. If we persist in the other course, we must go on increasing our debt till the burden of our taxes becomes intolerable. That boasted constitution, which we are daily impairing, the people will estimate not by what it once has been, or is still asserted to be in the declamations against anarchy, but by its practical effects ; and we shall hardly escape the very extreme we are so anxiously desirous of shunning.

EXERCISE CCCLXVIII.

The old government of France was surely provided with sufficient checks against the licentiousness of the people ; but of what avail were those checks when the ambition and prodigality of the Government had exhausted every resource by which established governments can be supported ? Ministers attempt to fix upon others the charge of innovation, while they themselves are, every session, making greater innovations than that which they now call the most dreadful of all, namely, a reform in the representation in parliament. But it is the infatuation of the day that, while fixing all our attention upon France, we almost consider the very name of liberty as odious ; nothing of the opposite tendency gives us the least alarm.

EXERCISE CCCLXIX.

Detesting the corrupt and destructive maxims of despotism, I have considered the happiness of the people as the end of government. Submitting my actions to the laws of prudence, of justice, and of moderation, I have trusted the event to the care of Providence. Peace was the object of my counsels as long as peace was consistent with the public welfare; but when the imperious voice of my country summoned me to arms, I exposed my person to the dangers of war, with the clear foreknowledge (which I had acquired from the art of divination) that I was destined to fall by the sword. I now offer my tribute of gratitude to the Eternal Being, who has not suffered me to perish by the cruelty of a tyrant, by the secret dagger of conspiracy, or by the slow tortures of lingering disease.

EXERCISE CCCLXX.

The highest orders in England will always be able to procure the best medical assistance. Who suffers by the bad state of the Russian school of surgery? The Emperor Nicholas? By no means! The whole evil falls on the peasantry. If the education of a surgeon should become very expensive, if his fees should consequently rise, if the supply of regular surgeons should diminish, the sufferers would be, not the rich, but the poor in our villages, who would again be left to barbers and old women. The honourable gentleman speaks of sacrificing the interests of humanity to those of science. This is not a mere ques-

tion of science ; it is a question between health and sickness, between ease and torment, between life and death.

EXERCISE CCCLXXI.

Does the honourable gentleman know from what cruel sufferings the improvement of surgery has rescued our species ? I will tell him a story, the first that comes into my head. He may have heard of Leopold, Duke of Austria, the same who imprisoned our Richard Cœur de Lion. Leopold's horse fell under him, and crushed his leg. The doctors said the limb must be amputated, but none of them knew how to do it. Leopold—in his agony—laid a hatchet on his thigh, and ordered his servant to strike with a mallet. The leg was cut off, and the Duke died of the loss of blood. Such was the end of that powerful prince ! There is now no labouring man who falls from a ladder in England who cannot obtain better assistance than the sovereign of Austria in the thirteenth century.

EXERCISE CCCLXXII.

‘Officers, non-commissioned officers, and soldiers ! I wish personally to convey through you, to the regiments assembled here this day, my hearty welcome on their return to England in health and full efficiency. Say to them, that I have watched anxiously over the difficulties and hardships which they have so nobly borne, that I have mourned with deep sorrow for the brave men who have fallen in their country's cause, and that I have felt

proud of that valour, which, with their gallant allies, they have displayed on every field. I thank God, that your dangers are over, while the glory of your deeds remains; but I know, that should your services be again required, you will be animated with the same devotion, which in the Crimea has rendered you invincible.'

EXERCISE CCCLXXIII.

I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging the future but by the past. And, judging by the past, I wish to know what there has been in the conduct of the British Ministry to justify those hopes with which gentlemen have been pleased to solace themselves? Is it that insidious smile with which our petition has been lately received? Trust it not, sir; it will prove a snare to your feet. Suffer not yourselves to be betrayed with a kiss. Ask yourselves how this gracious reception comports with those warlike preparations which cover our waters and darken our land. Are fleets and armies necessary to a work of love and reconciliation? These are the implements of war and subjugation, the last arguments to which kings resort. Our chains are forged. Their clanking may be heard on the plains of Boston. The war is inevitable, and let it come. Gentlemen may cry, peace, peace—but there is no peace. The next gale that sweeps from the north will bring to our ears the clash of resounding arms. Is life so dear, or peace so sweet, as to be purchased at the cost of chains and slavery? Forbid it, Almighty God!

I know not what course others may take, but as for me, give me liberty or give me death.

EXERCISE CCCLXXIV.

I call that mind free which protects itself against the usurpations of society, which does not cower to human opinion, which feels itself accountable to a higher tribunal than man's, which respects a higher law than fashion, which respects itself too much to be the slave or tool of the many or the few. I call that mind free which, through confidence in God and in the power of virtue, has cast off all fear but that of wrong-doing, which no menace or peril can enthrall, which is calm in the midst of tumults, and possesses itself though all else be lost. I call that mind free which resists the bondage of habit, which does not mechanically repeat itself and copy the past, which does not live on its old virtues, which does not enslave itself to precise rules, but which forgets what is behind, listens for new and higher monitions of conscience, and rejoices to pour itself forth in fresh and higher exertions. I call that mind free which is jealous of its own freedom, which guards itself from being merged in others, which guards its empire over itself as nobler than the empire of the world.

EXERCISE CCCLXXV.

It is a truth, Mr. Speaker, and a familiar truth, that safety and preservation are to be preferred before benefit or increase, inasmuch as those counsels which tend to preservation seem to be attended with necessity; whereas,

those deliberations which tend to benefit, seem only accompanied with persuasion. And it is ever gain and no loss, when at the foot of the account there remains the purchase of safety. The prints of this are everywhere to be found : the patient will ever part with some of his blood to save and clear the rest ; the sea-faring man will, in a storm, cast over some of his goods to save and assure the rest ; the husbandman will afford some foot of ground for his hedge and ditch, to fortify and defend the rest. Why, Mr. Speaker, the disputer will, if he be wise and cunning, grant somewhat that seemeth to make against him, because he will keep himself within the strength of his opinion, and the better maintain the rest.

EXERCISE CCCLXXVI.

‘No, sir,’ replied I, ‘I am for liberty ! that attribute of God’s ! Glorious liberty ! that theme of modern declamation ! I would have all men kings : I would be a king myself. We have all naturally an equal right to the throne : we are all originally equal. This is my opinion, and was once the opinion of a set of honest men who were called Levellers. They tried to erect themselves into a community, where all should be equally free. But, alas ! It would never answer ; for there were some among them stronger and some more cunning than others, and these became masters of the rest ; for, as sure as your groom rides your horses, because he is a cunninger animal than they, so surely will the animal that is cunninger or stronger than he, sit upon his shoulders in turn. Since, then, some are born to command and others to obey, the question is,

as there must be tyrants, whether it is better to have them in the same house with us, or in the same village, or, still further off in the metropolis.'

EXERCISE CCCLXXVII.

This Government holds a man responsible for every thought that an indiscreet or an incautious friend, or a concealed enemy, or a tool of power, reveals. If it succeeds in this attempt, it will not rest satisfied with this victory over the remnant of our freedom. It is not in the nature of things that it should. A Government that will not tolerate censure must forbid discussion. You are now asked to put down writing. When that has been done conversation will be attacked. Paris will resemble Rome under the successors of Augustus: already the suppression of the press has produced a malaise which I never felt or observed before. What will be the feelings of the nation when all that is around it is concealed, when every avenue by which light could penetrate is stopped, when we are exposed to all the undefined terrors and exaggerated dangers that accompany utter darkness?

EXERCISE CCCLXXVIII.

'It is true, my lords, that I have, perhaps more than any other man in this country, struggled to maintain a state of peace. I have done so, because I thought it a duty to the people of this country, a duty to God and man, first to exhaust every possible measure to obtain peace before we engaged in war. I may own, though I trust my con-

science acquits me of not having done the utmost, that I only regret not having done enough, or lest I may have lost some possible means of averting what I consider the greatest calamity that can befall a country. It has been said that my desire for peace unfits me to make war; but how and why do I wish to make war? I wish to make war in order to obtain peace, and no weapon that can be used in war can make the attainment of peace so sure and speedy, as to make that war with the utmost vigour and determination.

EXERCISE CCCLXXIX.

Society talks, by preference, about amusements; it does so because when people meet for recreation they wish to relieve their minds from serious cares, and also for the practical reason that society must talk about what its members have in common, and their amusements are more in common than their work. As M. Thiers recommended the republican form of government in France on the ground that it was the form which divided his countrymen least, so a polite and highly civilized society chooses for the subject of general conversation the topic which is least likely to separate the different people who are present. It almost always happens that the best topic having this recommendation is some species of amusement; since amusements are easily learnt outside the business of life, and we are all initiated into them in youth.

EXERCISE CCCLXXX.

Friends and fellow soldiers, the seasonable period of my departure is now arrived, and I discharge, with the cheerfulness of a ready debtor, the demands of nature. I have learned from philosophy how much the soul is more excellent than the body, and that the separation of the nobler substance should be the subject of joy rather than of affliction. I have learned from religion that an early death has often been the reward of piety; and I accept, as a favour of the gods, the mortal stroke that secures me from the danger of disgracing a character which has hitherto been supported by virtue and fortitude. I die without remorse, as I have lived without guilt. I am pleased to reflect on the innocence of my private life; and I can affirm with confidence that the supreme authority, the emanation of the Divine Power, has been preserved in my hands pure and immaculate.

EXERCISE CCCLXXXI.

I am not unaware how vast are the resources at the command of that nobility whom I, single-handed, powerless, with nothing but the empty semblance of office, am undertaking to dislodge from their supremacy; I know full well with how much more safety a guilty faction can act, than innocence when unsupported. But over and above the good hope which I have of your assistance—a hope which has conquered fear—I have come to the settled conviction that it is better for a brave man to fight and fail for freedom's sake, than not to fight at all. Yet so it

is that all others, who have been elected to maintain your rights, have turned against you all the weight and influence of their high positions, and count it better to sin for gain, than to do right for nothing. And, accordingly, all have now given way to the tyranny of a few who have seized upon the treasury, upon armies, kingdoms, and provinces: while you, the commonalty, yield yourselves up, like cattle, to individuals for their possession and profit, stripped of all that heritage which your ancestors bequeathed to you.

EXERCISE CCCLXXXII.

Sir, does he suppose it in his power to exhibit a Carolina name so bright as to produce envy in my bosom? No, sir, increased gratification and delight rather. I thank God that if I am gifted with little of the spirit which is able to raise mortals to the skies, I have yet none, as I trust, of that other spirit which would drag angels down. When I shall be found, sir, in my place here in the Senate, or elsewhere, to sneer at public merit, because it happens to spring up beyond the little limits of my own State or neighbourhood; when I refuse for any such cause, or for any cause, the homage due to American talent or elevated patriotism, to sincere devotion to liberty and the country; or if I see an uncommon endowment of Heaven, if I see extraordinary capacity and virtue in any son of the south, and if, moved by local prejudice or gangrened by State jealousy, I get up here to abate the tittle of a hair from his just character and just fame, may my tongue cleave to the roof of my mouth!

EXERCISE CCCLXXXIII.

I have great hopes, O my judges, that it is infinitely to my advantage that I am sent to death; for it must of necessity be that one of these two things must be the consequence: death must take away all these senses, or convey me to another life. If all sense is to be taken away, and death is no more than that profound sleep without dreams in which we are sometimes buried, O heavens, how desirable is it to die? How many days do we know in this life preferable to such a state? But if it be true that death is but a passage to places which they who lived before us do now inhabit, how much still happier is it to go from those who call themselves judges to appear before those who are really such, and to meet men who have lived with justice and truth? Do you think it nothing to speak with Orpheus, Musæus, Homer, and Hesiod? I would indeed suffer many deaths to enjoy these things.

EXERCISE CCCLXXXIV.

I am grieved, gentlemen, if I offend you; though many of you are older in years than I am, not one probably is so old in public life. I may be addressing you for the last time, and I feel that my last words ought to contain all the warnings that I think may be useful to you. This Assembly will soon end as all its predecessors have ended; its acts, its legislation, may perish with it, but its reputation, its fame for good or for evil, will survive. Within a few minutes you will do an act by which that reputation will be seriously affected, by which it may be raised, by

which it may be deeply, perhaps irrecoverably, sunk. Your vote to-night will show whether you possess freedom, and whether you deserve it. As for myself I care but little, a few months or even years of imprisonment are among the risks which every public man who does his duty in revolutionary times must encounter, and which the most important men of the country have incurred, either at the outset of their career or at its close.

EXERCISE CCCLXXXV.

And, sir, if he who now addresses you finds some work to do in life, it is because he belongs to a land which men like these have raised to fame, to power, to greatness; not least of all because he practises, to the utmost limits of his strength, qualities in which they stood pre-eminent—fair dealing, industry, self-control, the protection of the distressed, the detestation of the bad,—an affinity of habits scarcely, I imagine, less close than that of which noble lords can boast, community of blood and identity of name.

EXERCISE CCCLXXXVI.

I am sensible that our happiness depends on the security of his Majesty's title, and the preservation of the present government upon those principles which established them at the late glorious revolution; and which, I hope, will continue to actuate the conduct of Britons to the latest generations. These have always been my principles; and whoever will give himself the trouble of looking over the course of these papers, will be convinced that

they have been my guide ; but I am a blunt plain-dealing old man, who am not afraid to speak the truth ; and as I have no relish for flattery myself, I scorn to bestow it on others. I have not, however, been sparing of just praise, nor slipped any reasonable opportunity to distinguish the royal virtues of their present Majesties. More than this I cannot do ; and more than this will not, I hope, be expected. Some of my expressions, perhaps, may have been thought too rough and unpolished for the climate of a court ; but they flowed purely from the sincerity of my heart ; and the freedom of my writings has proceeded from my zeal for the interest of my king and country.

EXERCISE CCCLXXXVII.

I defy the noble lord to point out a single action of my life in which the popularity of the times ever had the smallest influence on my determinations. I thank God, I have a more permanent and steady rule for my conduct,—the dictates of my own breast. Those who have foregone that pleasing adviser, and given up their mind to be the slave of every popular impulse, I sincerely pity ; I pity them still more, if their vanity leads them to mistake the shouts of a mob for the trumpet of fame. Experience might inform them that many who have been saluted with the huzzas of a crowd one day, have received their execrations the next ; and many, who by the popularity of their times have been held up as spotless patriots, have nevertheless appeared upon the historian's page, when truth has triumphed over delusion, the assassins of liberty. Why then the noble lord can think I am ambitious of present

popularity, that echo of folly and shadow of renown, I am at a loss to determine.

EXERCISE CCCLXXXVIII.

Gentlemen, it is a most extraordinary case. This bloody drama excited no suddenly-exerted, ungovernable rage. The actors in it were not surprised by a lion-like temptation springing upon their virtue, and overcoming it before resistance could begin. Nor did they do the deed to glut savage vengeance or satiate long-settled or deadly hate. It was a cool, calculating, money-making murder. It was all hire and salary, not revenge. It was the weighing of money against life; the counting out of so many pieces of silver against so many ounces of blood. The circumstances now clearly in evidence spread out the whole scene before us. A healthful old man, to whom sleep was sweet, the first sound slumbers of the night held him in their soft but strong embrace. The assassin enters through the window already prepared, with noiseless foot he paces the lonely hall, winds up the stairs to the door of the chamber, moves the lock till it turns on its hinges without noise: the beams of the moon resting on the gray locks show him where to strike. The victim passes without a struggle to the repose of death. His assassin retraces his steps to the window and escapes. No eye has seen him, no ear has heard him. The secret is his own, and it is safe! Ah! gentlemen, that was a dreadful mistake, such secrets of guilt are never safe from detection even by men.

EXERCISE CCCLXXXIX.

Even then and there men condemned such deeds, although they were not wholly without excuse. But now, when tens of thousands of brave souls have gone up to God under the shadow of the flag, when thousands more, maimed and shattered in the contest, are sadly awaiting the deliverance of death, now when three years of terrific warfare have raged over us, when our armies have pushed the rebellion back over mountains and rivers, and crowded it into narrow limits, until a wall of fire girds it: now, when the uplifted hand of a majestic people is about to hurl the bolts of its conquering power upon the rebellion; now, in the quiet of this Hall, hatched in the lowest depths of a similar dark treason, there rises a Benedict Arnold, and proposes to surrender all, body and spirit, the nation and the flag, its genius and its honour, once and for ever, to the accursed traitors of our country. And that proposition comes—God forgive and pity my beloved State—it comes from a citizen of the time-honoured and loyal commonwealth of Ohio! I implore you, brethren in this House, to believe that not many births ever gave pangs to my mother-state such as she suffered when that traitor was born. I beg you not to believe that on the soil of that State another such growth deforms the face of nature and darkens the light of God's day.

EXERCISE CCCXC.

Does a design against the constitution of this country exist? If it does, and if it is carried on with increasing

vigour and activity by a restless faction, and if it receives countenance by the most ardent and enthusiastic applauses of its object, in the great council of this kingdom, by men of the first parts, which this kingdom produces, perhaps by the first it has ever produced, can I think that there is no danger? If there be danger, must there be no precaution at all against it? If you ask whether I think the danger urgent and immediate, I answer, thank God, I do not. The body of the people is yet sound, the constitution is still in their heart, while wicked men are endeavouring to put another into their heads. But if I see the very same beginnings, which have commonly ended in great calamities, I ought to act as if they might produce the very same effects. Early and provident fear is the mother of safety; because in that state of things the mind is firm and collected, and the judgment unembarrassed. But when the fear, and the evil feared, come on together, press at once upon us, deliberation itself is ruinous, which saves upon all other occasions; because when perils are instant, it delays decision, the man is in a flutter, and in a hurry, and his judgment is gone.

EXERCISE CCCXCI.

You will ask, gentlemen, the secret of my enthusiasm for my client. It is this. I owe to him, and to men like him, the tonic that braces my spirits after the din of these courts, the opiate that gives rest to nerves jaded with the wrangling of the bar. Do you imagine that I could possibly plead day after day on such a multiplicity of subjects, if I did not cultivate my powers by study, or that

without the relaxation of study they could bear the strain to which they are daily exposed? For myself, I frankly own that I am a fellow-votary of these same pursuits. Let those blush to make the avowal who have buried themselves for long years in their books without finding there any one thing which they can contribute to the common good, aught which will face the daylight of the outer world. But for me, why should I blush, living the life that I have lived for years? Never have I allowed my own interest or my own repose, never have I suffered the seductions of pleasure, nor even the calls of sleep, to prevent me from aiding a single client in his hour of need.

EXERCISE CCCXCII.

You ascended the throne with a declared, and, I doubt not, a sincere resolution of giving universal satisfaction to your subjects. You found them pleased with the novelty of a prince whose countenance promised even more than his words, and loyal to you not only from principle but passion. It was not a cold profession of allegiance to the first magistrate, but a partial, animated attachment to a favourite prince, the native of their country. They did not wait to examine your conduct, nor to be determined by experience, but gave you a generous credit for the future blessings of your reign, and paid you in advance the dearest tribute of their affections. Such, sir, was once the disposition of a people who now surround your throne with reproaches and complaints. Do justice to yourself. Banish from your mind those unworthy opinions with which some interested persons have laboured to possess you. Distrust

the men who tell you that the English are naturally light and inconstant, that they complain without a cause. Withdraw your confidence equally from all parties—from ministers, favourites, and relations; and let there be one moment in your life in which you have consulted your own understanding.

EXERCISE CCCXCIII.

But if your position as the friend of the accused bars your path, I will step forward as your deputy and discharge your office, taking upon me a task which I never recognised as my own. Only let us hear no more murmurs from right honourable gentlemen and noble lords at the readiness of this nation, now and in all ages of its history, to entrust high office to untitled energy. It is no matter of complaint that the claims of merit should be paramount in a land which owes to merit its imperial position. We do not grudge the peer his ancestral portrait gallery; we are content that he should shine in the borrowed lustre of departed greatness and honour; the character, the services of the illustrious dead give them a title to the affections not of a single household, but of a collective nation.

EXERCISE CCCXCIV.

Laws must not only be made, they must be enforced. Peisistratus enforced Solon's laws. He insisted on peace and order in the city. He stopped by main force the perpetual political agitation which is the ruin of any commonwealth. Let the reader remember that without sound

intellectual culture all political training is and must be simply mischievous. A free constitution is perfectly absurd, if the opinion of the majority is incompetent. I fear it is almost hopeless to persuade English minds that a despotism may in some cases be better for a nation than a more advanced constitution. And yet no students of history can fail to observe that even yet very few nations in the world are fit for diffused political privileges. The nations that are fit are so manifestly the greatest and best, and consequently the most prosperous, that inferior races keep imitating their institutions, instead of feeling that these institutions are the result and not the cause of true national greatness. In the case of the Irish the English nation has in vain given them its laws, and even done something to enforce them. I believe the harshest despotism would be more successful, and perhaps in the end more humane.

EXERCISE CCCXCV.

If I thought that our power in India had originated in crime and was maintained by brute force, it would have no interest for me. In that case I should turn my attention to other matters and leave a hopeless system to reach its natural end by its own road. I feel, however, that such a view is utterly false, and that we, the English nation, can hardly degrade ourselves more deeply than by repudiating the achievements of our ancestors, apologising for acts of which we ought to feel as proud as the inheritors of great names and splendid titles must feel of the deeds by which they were won, and evading like cowards and sluggards the arduous responsibilities which have devolved upon us.

I say, let us acknowledge them with pride. Let us grapple with them like men. That will enable our sons to praise us for something more manly than reviling our fathers. Let them praise us, not for atoning for the misdeeds, but for following the examples of Clive and Hastings, and the two Wellesleys, and Dalhousie, and Canning, and Henry Laurence, and Havelock, and others, whom I do not mention because they still live, and because I have the honour to call some of them my friends. I deny that ambition and conquest are crimes; I say that ambition is the greatest incentive to every manly virtue, and that conquest is the process by which every state in the world has been built up.

PART IV. E.

EPISTOLARY PASSAGES.

EXERCISE CCCXCVI.

BUT that which makes me wonder most of all is, how it could occur to you that you can no longer be of any use to your country or your friends, and therefore that you have no motive for desiring to live. I will say no more, nor will I attempt to express what I think on this subject, further than this, which I declare and will maintain as long as I live, that I have derived more advantage from my acquaintance with you, than from all the time I have spent

on my travels. This is enough for the present. But, my dear Hubert, do not think it is either arrogance, which I hope is not one of my faults, nor mere loquacity, which, however, Xenophon thought no fault in young Cyrus, but an inclination, or rather impulse of my mind that has moved me to write thus much to you: I was desirous to do what I could to relieve you from that distress, which I perceived was somewhat disturbing you; and yet I readily allow that all this comes under the proverb, *Sus Minervam*.

EXERCISE CCCXCVII.

Had it pleased God to continue to me the hopes of succession, I should have been according to my mediocrity, and the mediocrity of the age I live in, a sort of founder of a family: I should have left a son, who, in all the points in which personal merit can be viewed, would not have shown himself inferior to the Duke, or to any of those whom he traces in his line. But a Disposer whose power we are little able to resist, and whose wisdom it behoves us not at all to dispute, has ordained it in another manner, and, whatever my querulous weakness might suggest, a far better. The storm has gone over me. I am stripped of all my honours, I am torn up by the roots, and lie prostrate on the earth! There, and prostrate there, I most unfeignedly recognise the divine justice, and in some degree submit to it. But whilst I humble myself before God, I do not know that it is forbidden to repel the attacks of unjust and inconsiderate men. The patience of Job is proverbial. After some of the convulsive struggles of our irritable nature, he submitted himself,

and repented in dust and ashes. But even so, I do not find him blamed for reprehending, and with a considerable degree of verbal asperity, those ill-natured neighbours of his, who visited his dunghill to read moral, political, and economical lectures on his misery. I am alone. I have none to meet my enemies in the gate. Indeed, my lord, I greatly deceive myself if, in this hard season, I would give a peck of refuse wheat for all that is called fame and honour in the world.

EXERCISE CCCXCVIII.

My dear friend,—I received a letter from Mrs. Damer a few days ago, informing me of the melancholy event that has taken place with you ; and I have seen her since and learnt the particulars concerning it. I sympathise with you and your sister most truly : for I know well that the advanced age of a parent, which makes such a loss expected, and for which we ought to be prepared, does not, therefore, make it less afflicting. That he has lived to a great age, in health and comfort far beyond what most old people enjoy, and that your society and affection have so greatly contributed to it, is pleasing to remember ; but long habits broken up, and the removal of the object of those habits, who bore to you affection of a nature which no other can bear, makes for a time a sad blank in the heart, which will not be comforted by reason. I am glad for your sakes that your father had recovered from all the fatigue of travelling before he was taken ill, and I am glad both for your sake and his own, that his illness was so short and his end without suffering.

EXERCISE CCCXCIX.

We have shared together many hours of study, and you have been willing, at the cost of much patient labour, to cheer the difficult paths of intellectual toil by the unfailing sweetness of your beloved companionship. It seems to me that all those things which we have learned together are doubly my own; whilst those other studies which I have pursued in solitude have never yielded me more than a maimed and imperfect satisfaction. The dream of my life would be to associate you with all I do if that were possible; but since the ideal can never be wholly realized, let me at least rejoice that we have been so little separated, and that the subtle influence of your finer taste and more delicate perception is ever, like some penetrating perfume, in the whole atmosphere around me.

EXERCISE CCCC.

Even your expostulations are pleasing to me; for though they show you angry, yet they are not without many expressions of your kindness; and therefore I am proud to be so chidden. Yet I cannot so far abandon my own defence, as to confess any idleness or forgetfulness on my part. What has hindered me from writing to you was neither ill-health nor a worse thing, ingratitude, but a flood of little businesses, which yet are necessary to my subsistence, and of which I hoped to have given you a good account before this time: but the court rather speaks kindly of me than does anything for me, though they promise largely; and perhaps they think I will advance as

they go backward, in which they will be much deceived ; for I can never go an inch beyond my conscience and my honour. If they will consider me as a man who has done my best to improve the language and especially the poetry of my country, and will be content with my acquiescence under the present government, and forbearing satire on it, that I can promise, because I can perform it ; but I can neither take the oaths nor forsake my religion. . . . Truth is but one ; and they who have once heard of it can plead no excuse if they do not embrace it. But these are things too serious for a trifling letter.

EXERCISE CCCCI.

Dear Brother,—I should have answered your letter sooner, but in truth I am not fond of thinking of the necessity of those I love, when it is so very little in my power to help them. I am sorry to find you are still every way unprovided for ; and what adds to my uneasiness is, that I have received a letter from my sister Johnson, by which I learn that she is pretty much in the same circumstances. As to myself, I believe I could get both you and my poor brother-in-law something like that which you desire, but I am determined never to ask for little things, nor exhaust any little interest I may have, until I can serve you, him, and myself more effectually. As yet no opportunity has offered, but I believe you are pretty well convinced that I will not be remiss when it arrives. The king has lately been pleased to make me Professor of Ancient History in a Royal Academy of Painting, which he has just established, but there is no salary annexed ; and I took it

rather as a compliment to the institution, than any benefit to myself. Honours to one in my situation are something like ruffles to a man that wants a shirt.

EXERCISE CCCCII.

London, Sept. 13, 1831.

My dear Sister,—I am in high spirits at the thought of soon seeing you all in London, and being again one of a family which I love so much. It is well that one has something to love in private life; for the aspect of public affairs is very menacing; fearful, I think, beyond what people in general imagine. Three weeks, however, will probably settle the whole, and bring to an issue the question, Reform or Revolution. One or the other I am certain that we must and shall have. I assure you that the violence of the people, the bigotry of the Lords, and the stupidity and weakness of the Ministers alarm me so much, that even my rest is disturbed by vexation and uneasy forebodings; not for myself, for I may gain and cannot lose, but for this noble country, which seems likely to be ruined without the miserable consolation of being ruined by great men.

EXERCISE CCCCIII.

No man carries further than I do the policy of making government pleasing to the people. But the widest range of this politic complaisance is confined within the limits of justice. I would not only consult the interests of the people, but I would cheerfully gratify their humours. We

are all a sort of children that must be soothed and managed. I think I am not austere or formal in my nature. I would bear, I would even myself play my part in any innocent buffooneries, to divert them. But I never will act the tyrant for their amusement. If they will mix malice in their sports, I shall never consent to throw them any living, sentient creature whatsoever, no, not so much as a kitling, to torment.

EXERCISE CCCCIV.

Let us consider you then as arrived at the summit of worldly greatness; let us suppose that all your plans of avarice and ambition are accomplished, and your most sanguine wishes gratified in the fear as well as the hatred of the people; can age itself forget that you are now in the last act of life? Can grey hairs make folly venerable? And is no period to be preserved for meditation and retirement? For shame! my Lord; let it not be recorded of you that the latest moments of your life were dedicated to the same unworthy pursuits, the same busy agitations, in which your youth and manhood were exhausted. Consider that, although you cannot disgrace your former life, you are violating the character of age, and exposing the impotent imbecility, after you have lost the vigour of your passions.

EXERCISE CCCCV.

In the various objects of knowledge, which I have had the pleasure of seeing you study under my care, as well as those which you have acquired under the various teachers

who have hitherto instructed you, the most material branch of information which it imports a human being to know, has been entirely overlooked ; I mean, the knowledge of yourself. There are indeed very few persons who possess at once the capability and the disposition to give you this instruction. Your parents, who alone are perhaps sufficiently acquainted with you for the purpose, are usually disqualified for the task, by the very affection and partiality which would prompt them to undertake it. Your masters, who probably labour under no such prejudices, have seldom either sufficient opportunities of knowing your character, or are so much interested in your welfare, as to undertake an employment so unpleasant and laborious.

EXERCISE CCCCVI.

You are as yet too young and inexperienced to perform this important office for yourself, or indeed to be sensible of its very great consequence to your happiness. The ardent hopes and the extreme vanity natural to early youth blind you at once to everything within and everything without, and make you see both yourself and the world in false colours. This illusion, it is true, will gradually wear away as your reason matures and your experience increases ; but the question is, What is to be done in the meantime ? Evidently there is no plan for you to adopt but to make use of the reason and experience of those who are qualified to direct you. Of this, however, I can assure you, both from my own experience and from the opinions of all those whose opinions deserve to be valued, that if you aim at any sort of eminence or respectability in

the eyes of the world, or in those of your friends; if you have any ambition to be distinguished in your future career for your virtues, or talents, or accomplishments, this self-knowledge of which I am speaking is above all things requisite. It is therefore my intention, in this letter, to offer you a few hints on this most important subject.

EXERCISE CCCCVII.

The mention of this man has moved me from my natural moderation. Let me return to your Grace. You are the pillow upon which I am determined to rest all my resentments. What idea can the best of sovereigns form to himself of his own government? In what repute can he conceive that he stands with his people, when he sees beyond the possibility of a doubt that, whatever be the office, the suspicion of his favour is fatal to the candidate, and that, when the party he wishes well to has the fairest prospect of success, if his royal inclination should unfortunately be discovered, it drops like an acid, and turns the election. This event, among others, may perhaps contribute to open his Majesty's eyes to his real honour and interest. In spite of all your Grace's ingenuity, he may at last perceive the inconvenience of selecting, with such a curious felicity, every villain in the nation to fill the various departments of his government. Yet I should be sorry to confine him in the choice either of his footmen or his friends.

EXERCISE CCCCVIII.

It is quite high time that I should write to you, for weeks and months go by, and it is quite startling to think

how little communication I hold with many of those whom I love most dearly. And yet these are times when I am least of all disposed to loosen the links which bind me to my oldest and dearest friends, for I imagine we shall all want the union of all the good men we can get together ; and the want of sympathy which I cannot but feel towards so many of those whom I meet with, makes me think how delightful it would be to have daily intercourse with those with whom I ever feel it thoroughly. What men do in middle life without a wife and children to turn to I cannot imagine ; for I think the affections must be sadly checked and chilled, even in the best men, by their intercourse with people, such as one usually finds them in the world. I do not mean that one does not meet with good and sensible people ; but then their minds are set, and our minds are set, and they will not, in mature age, grow into each other. But with a home filled with those whom we entirely love and sympathize with, and with some old friends, to whom one can open one's heart fully from time to time, the world's society has rather a bracing influence to make one shake off mere dreams of delight.

EXERCISE CCCCIX.

I covet rest neither for my friends nor yet for myself, so long as we are able to work ; but, when age or weakness comes on, and hard labour becomes an unendurable burthen, then the necessity of work is deeply painful, and it seems to me to imply an evil state of society wherever such a necessity generally exists. One's age should be tranquil as one's childhood should be playful : hard work

at either extremity of human existence seems to me out of place; the morning and the evening should be alike cool and peaceful; at mid-day the sun may burn, and men may labour under it.

EXERCISE CCCCX.

I am heartily sensible of your loss, which yet admits of alleviation, not only from the common motives which have been repeated every day for upwards of five thousand years, but also from your own peculiar knowledge of the world and the variety of distresses which occur in all ranks from the highest to the lowest: I may add too from the peculiar times in which we live, which seem to threaten still more wretched and unhappy times to come. Nor is it a small advantage that you have a peculiar resource against distress from the gaiety of your own temper. Such is the hypochondriac melancholy complexion of us Islanders, that we seem made of butter, every accident makes such a deep impression upon us; but those elastic spirits, which are your birthright, cause the strokes of fortune to rebound without leaving a trace behind them; though, for a time, there is and will be a gloom, which, I agree with your friends, is best dispelled at the court and metropolis, amidst a variety of faces and amusements.

EXERCISE CCCCXI.

Sir—I think I have been more congratulated on my Egyptian appointment than on any other of the offices which I have ever held; the reason of this is that people

have supposed that I could terminate the long protracted troubles in Egypt in a manner not inconsistent with the dignity of the British nation. I hope that Heaven has approved the appointment, and will continue to stand by me when the time for action comes. One thing I have no hesitation in saying, that I will try my best to give the nation no cause to be disappointed in me. Do you, on your part, believe only what I write to the Government or yourself, and refuse to give countenance to unauthorised rumours by believing in them. It is a common experience, but I have verified it in the present war, that no one is so entirely superior to common report as not to be influenced by it in his action. In every social gathering, and—Heaven save the mark—at every dinner party, there are gentlemen to be found, who, in their own opinion, are capable of conducting an Egyptian campaign, who know where the camp should be pitched, at what time and by what route the country should be entered, where the magazines should be located, what is the right moment to commence action, and when to desist from action. Nor do they merely lay down the law as to the right course of action; but if anything is done in a manner which does not accord with their fiat, they accuse the general as if he were on his trial. All this is a great source of difficulty to practical men. It is not given to every one to be as unflinching and resolute in the face of hostile criticism as Wellington, who deliberately preferred to have his power curtailed by the lightheadedness of the people, to discharging his duties less well for gaining a reputation. I am not one of those who think that generals should not receive advice: on the contrary, I think that the man who relies entirely upon his

own unaided judgment is a coxcomb rather than a wise man. What then is my drift? Advice should be tendered in the first instance by practical men, who have had special experience in military affairs; in the second place, by such as are present on the spot, who know the ground and the enemy, and are watching for the right moment, who row in the same boat and share the same perils. If, then, there is any one who is sure that he can advise me to the public advantage in the war on which I am about to enter, let him not refuse to help, but let him come out with me to Egypt: I will place a steamer, a camel, and a tent at his disposal, and will pay his expenses. If he is afraid to do this, and prefers an armchair at his club to service in the field, then, say I, let him not try to steer the ship from the shore. There is enough gossip in town; let him confine his powers of talk to this area, and rest assured that I shall be satisfied with the counsel of military men.

EXERCISE CCCCXII.

I know not when I have been more delighted by any letter, than by that which I lately received from you. It contains a picture of your present state which is truly a cause for thankfulness, and, speaking after the manner of men, it is an intense gratification to my sense of justice, as well as to my personal regard for you, to see a life of hard and insufficiently paid labour well performed, now, before its decline, rewarded with comparative rest and with comfort. I rejoiced in the picture which you gave of your house and fields and neighbourhood; there was a freshness and a quietness about it which always goes very much to

my heart, and which at times, if I indulged the feeling, could half make me discontented with the perpetual turmoil of my own life. I sometimes look at the mountains which bound our valley, and think how content I could be never to wander beyond them any more, and to take rest in a place which I love so dearly. But whilst my health is so entire, and I feel my spirits still so youthful, I feel ashamed of the wish, and I trust that I can sincerely rejoice in being engaged in so active a life, and in having such constant intercourse with others.

EXERCISE CCCCXIII.

We are going to leave this place, if all be well, on Monday; and I confess that it makes me rather sad to see the preparations for our departure, for it is like going out of a very quiet cove into a very rough sea; and I am every year approaching nearer to that time of life when rest is more welcome than exertion. Yet, when I think of what is at stake on that rough sea, I feel that I have no right to lie in harbour idly; and indeed I do yearn more than I can say to be able to render some service where service is so greatly needed. It is when I indulge such wishes most keenly, and only then, that strong political differences between my friends and myself are really painful; because I feel that not only could we not act together, but there would be no sympathy the moment I were to express anything beyond a general sense of anxiety and apprehension, in which I suppose all good men must share.

EXERCISE CCCCXIV.

You are now embracing the cause full of enthusiasm and zeal, and this is very well ; how else could we run out the race, unless we began with some little fire ? But this will not last, and unless you are warned, you may be offended and fall away. When you have lived longer in this world and outlived the enthusiastic and pleasing illusions of youth, you will find your love and pity for the race increase tenfold, your admiration and attachment to any particular party fall away altogether. You will not find the royal cause perfect any more than any other, nor those embarked in it free from mean and sordid motives, though you think now that all of them act from the noblest. This is the most important lesson that a man can learn—that all men are really alike ; that all creeds and opinions are nothing but the mere result of chance and temperament ; that no party is on the whole better than another ; that no creed does more than shadow imperfectly forth some one side of truth ; and it is only when you begin to see this that you can feel that pity for mankind, that sympathy with its disappointments and follies, and its natural human hopes, which have such a little time of growth, and such a sure season of decay.

EXERCISE CCCCXV.

My dear Walter,—I know that you are too reasonable a man to expect anything like punctuality of correspondence from a translator of Homer, especially from one who is a doer also of many other things at the same time ; for

I labour hard not only to acquire a little fame for myself, but to win it also for others, men of whom I know nothing, not even their names, who send me their poetry, that, by translating it out of prose into verse, I may make it more like poetry than it was. Having heard all this, you will feel yourself not only inclined to pardon my long silence, but to pity me also for the cause of it. You may, if you please, believe likewise, for it is true, that I have a faculty of remembering my friends even when I do not write to them, and of loving them not one jot the less, though I leave them to starve for want of a letter from me. And now, I think, you have an apology both as to style, matter, and manner, altogether unexceptionable.

EXERCISE CCCCXVI.

My dear Friend,—A dearth of materials, a consciousness that my subjects are for the most part and must be uninteresting and unimportant, and above all a poverty of animal spirits, that makes writing much a great fatigue to me, have occasioned my choice of smaller paper. Acquiesce in the justness of these reasons for the present; and if ever the times should mend with me, I sincerely promise to amend with them.

Homer says on a certain occasion that Jupiter, when he was wanted at home, was gone to partake of an entertainment provided for him by the Æthiopians. If by Jupiter we understand the weather or the season, as the ancients frequently did, we may say that our English Jupiter has been absent on account of some such invitation: during the whole month of June he left us to experience almost

the rigours of winter. This fine day, however, affords us some hope that the feast is ended, and that we shall enjoy his company without the interruption of his Æthiopian friends again.

I have bought a great dictionary, and want nothing but Latin authors to furnish me with the use of it. Had I purchased them first, I had begun at the right end. But I could not afford it. I beseech you admire my prudence.

Yours affectionately, WILLIAM COWPER.

EXERCISE CCCCXVII.

I cannot let this night close without offering a few lines of reply to your kind, sad letter just received. It truly grieves me that you write in so desponding a style of your health, but I trust that very great deduction must be made on the score of morbid feeling. I have known you at other times less apprehensive of the same complaint. Any thoughts of your being a traveller at this season I had, I may say, given up before; and in truth, when I found your complaint so obstinate, my wish was that you should consult your feelings and nurse yourself. I am unwilling, however, to give up the hope so long cherished of seeing you here at some time. And in spring, so far as it is right and lawful, I trust we shall meet.

EXERCISE CCCCXVIII.

JOHN WILKES TO H. C.

Paris, January 20th.

But I am to await the event of these two trials; and Philips can never persuade me that some risk is not run. I have

in my own case experienced the fickleness of the people. I was almost adored one week; the next, neglected, abused, and despised. With all the fine things said and wrote of me, have not the public, till this moment, left me in the lurch, as to the expenses of so great a variety of law-suits? Can I trust, likewise, a rascally Court, who bribe my own servants to steal out of my house? Which of the Opposition, likewise, can call on me and expect my services? I hold no obligation to any of them, but to Lord Temple; who is really a superior being. It appears, then, that there is no call of honour. I will now go on to the public cause, that of every man—liberty. Is there then any one point behind to be tried? I think not. The two important decisions have secured for ever an Englishman's liberty and property. They have grown out of my firmness, and the affair of the *North Briton*: but in this case neither are we nor our posterity concerned whether John Wilkes, or some one else, wrote or published the *North Briton*.

EXERCISE CCCCXIX.

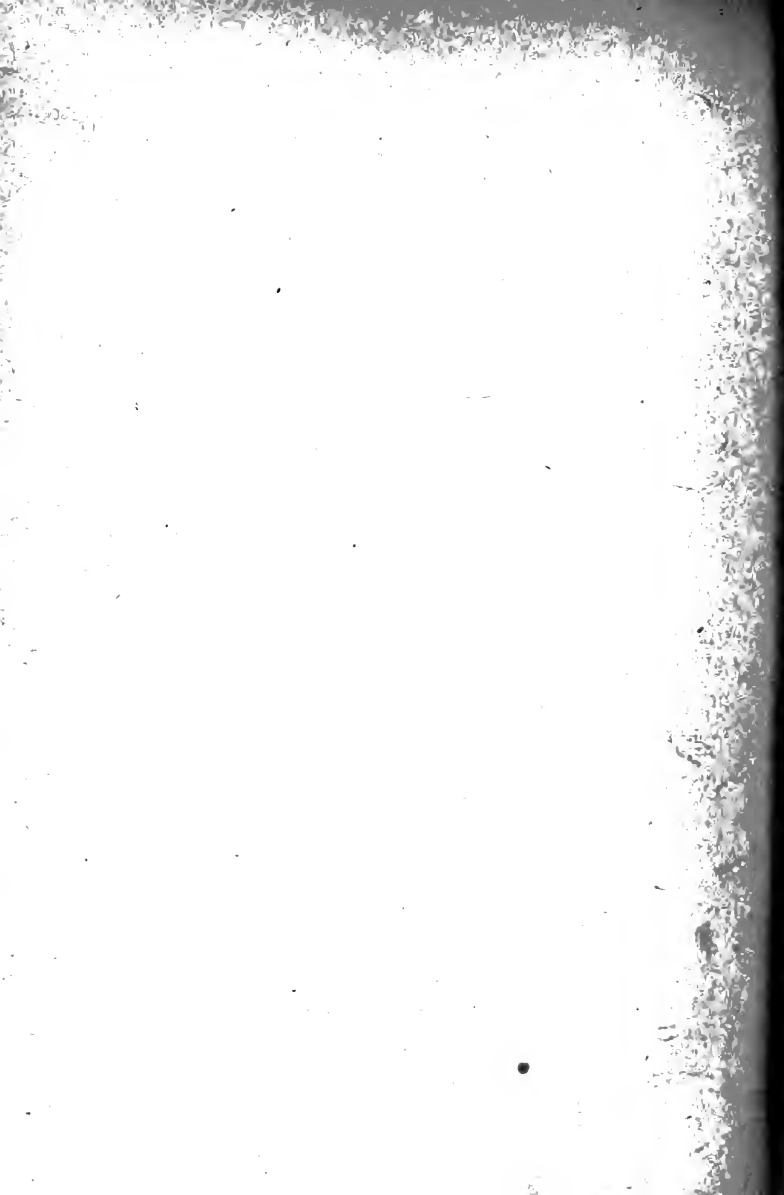
But that a man before whom the two paths of literature and politics lie open, and who might hope for eminence in either, should choose politics, and quit literature, seems to me madness. On the one side is health, leisure, peace of mind, the search after truth, and all the enjoyments of friendship and conversation. On the other side is almost certain ruin to the constitution, constant labour, constant anxiety. Every friendship which a man may have, becomes precarious as soon as he engages in politics. As

to abuse, men soon become callous to it, but the discipline which makes them callous is very severe. And for what is it that a man who might, if he chose, rise and lie down at his own hour, engage in any study, enjoy any amusement, and visit any place, consents to make himself as much a prisoner as if he were within the rules of the Fleet; to be tethered during eleven months of the year within the circle of half a mile round Charing Cross; to sit or stand night after night for ten or twelve hours, inhaling a noisome atmosphere, and listening to harangues of which nine-tenths are far below the level of a leading article in a newspaper? Is it for fame? Who would compare the fame of Charles Townshend to that of Hume? Who can look back on the life of Burke, and not regret that the years which he passed in ruining his health and temper by political exertions were not passed in the composition of some great and durable work? But these, as I have said, are meditations in a quiet garden, situated far beyond the contagious influence of English faction. What I might feel if I again saw Downing Street and Palace Yard, is another question. I tell you sincerely my present feelings.

EXERCISE CCCCXX.

I could have supported this evil fortune with less grief, Columbus wrote, had my person alone been in jeopardy, since I am a debtor for my life to the Supreme Power, and have at other times been within a step of death. But it was a cause of infinite sorrow and trouble to think that, after having been illuminated with faith and certainty to undertake this enterprise, after having victoriously achieved

it, and when on the point of convincing my opponents, and securing to your highnesses a vast increase of dominion, the divine majesty should be pleased to defeat all by my death. It would have been more supportable, also, had I not been accompanied by others who had been drawn on by my persuasions, and who in their distress cursed not only the hour of their coming, but the fear inspired by my words, which prevented their turning back, as they had repeatedly determined. My grief was doubled when I thought of my two sons, whom I had left at school in Spain, destitute, in a strange land, without any testimony of services rendered by their father, which might have induced your highnesses to befriend them. And although I was comforted by faith that the Deity would not permit a work of such exaltation, wrought through so many troubles and contradictions, to remain imperfect, yet I reflected on my own faults and failures, which might with perfect justice deprive me of the glory that was almost resting on my brow.



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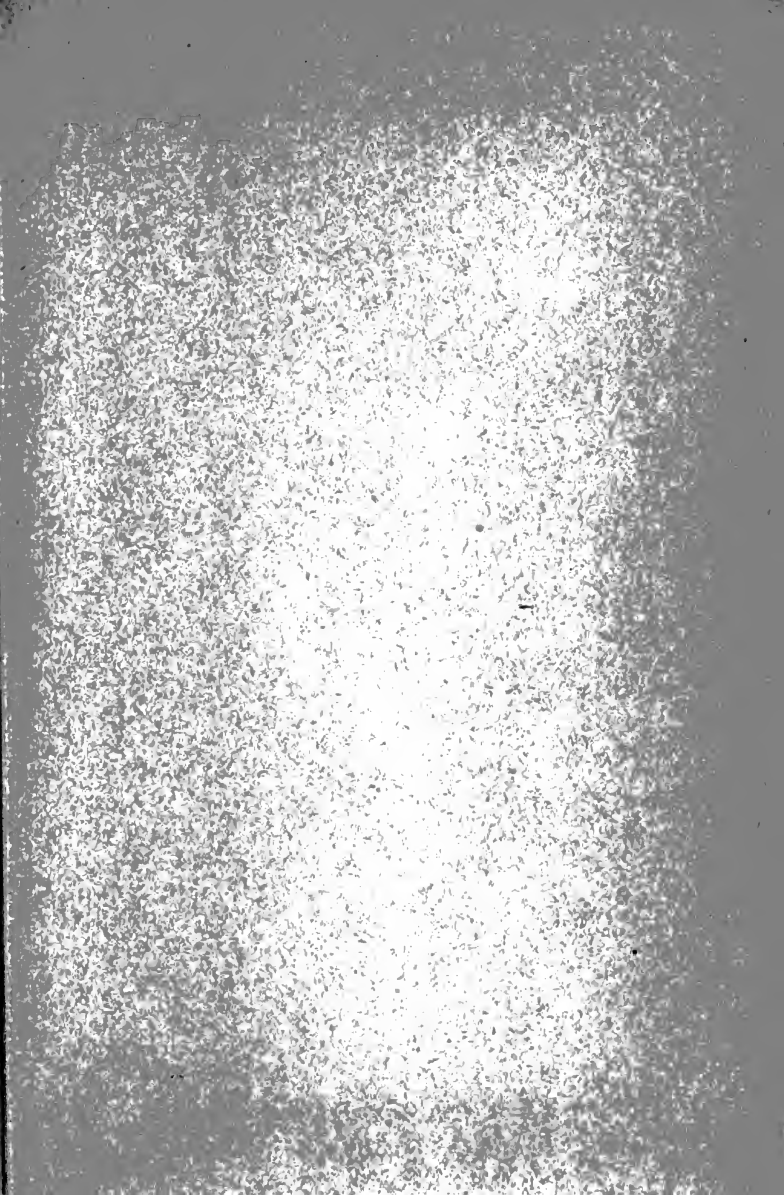
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