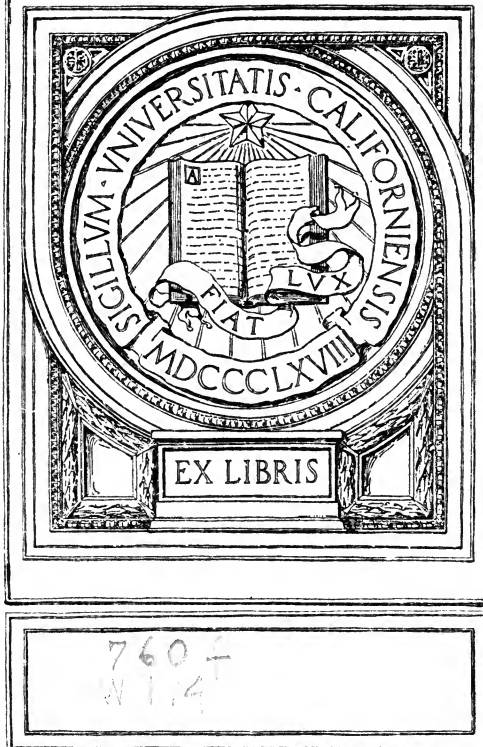

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PROGRESSIVE EXERCISES

IN

LATIN PROSE:

WITH REFERENCES

TO

THE AUTHOR'S

"HINTS ON LATIN WRITING."

BY

EDWARD WALFORD, M.A.

LATE SCHOLAR OF BALLIOL COLLEGE, OXFORD, AND FORMERLY
ASSISTANT MASTER OF TUNBRIDGE SCHOOL.

LONDON:
LONGMAN, BROWN, GREEN, LONGMANS, & ROBERTS.
1857.

*** The figures above the lines enclosed in parentheses (sic) refer to the Table of Idioms prefixed to this volume; the rest refer to the different paragraphs of the author's "Hints on Latin Writing," which is now for the first time added to the book.

LONDON:
Printed by SPOTTISWOODE & Co.
New-street Square.

PREFACE.

THE following Exercises consist of passages which the Author has been in the habit of setting to his pupils for some years past, accompanied by references to the Rev. T. K. Arnold's Introduction to Latin Prose; a work on the merits of which it is almost superfluous to speak here, so generally are they felt and acknowledged by all who are engaged in Classical Tuition.

Still it has always appeared to the Author, as it has to many of his friends, that the works of Mr. Arnold are rendered far too complicated for the majority of students, by the multiplicity of references in every variety of type and form which crowd their pages; and, after much experience, he ventures an opinion that, while the frequent use of that author's two books on Latin Prose Composition has a tendency to produce great accuracy of scholarship, so far as individual phrases are concerned, they seem to be deficient in one respect,—namely, in teaching young men to *connect* and *combine* their sentences together in the spirit and the style of Cicero or Sallust. To this point, therefore, the Author of this little work has been led to pay particular attention; and he cannot but entertain a modest hope that it may be found, upon further experience, not wholly useless to those who wish to form a correct and elegant style of Latin Prose Composition.

The 'Table of Idioms' prefixed to this volume is based upon, and to a great extent borrowed from, the "Tabular Differences of Idioms," subjoined to Mr. T. K. Arnold's Introduction to Latin Prose.

E. W.

30, *Chepstow Place, Bayswater,*
July, 1854.

PREFACE

TO

THE SECOND EDITION.

A SECOND edition of this little work having been called for, the Author has only to state that the references, more especially in the First Part, have undergone a very careful revision at his hands. In the other parts of the volume there is no change, except that the Author's *Hints on Latin Writing* are now for the first time bound up with the work. They can still, however, be had in a separate form.

28. *Old Burlington Street, London, W.*
May 15. 1857.

TABLE OF IDIOMS.

	ENGLISH.	LATIN.
1.	And I, And he, And we, For he.	Who.
2.	This—but this—for this—since this.	Which.
	Therefore.	Wherefore.
	This matter.	Which matter.
	Those—and them.	Whom.
3.	You and I. Balbus and I. My friends and I.	I and you. I and Balbus. I and my friends.
4.	*A* good king.	A certain (*quidam*) good king. Rex *quidam* bonus, or bonus quidam rex. (See Hints on Latin Writing ii.).
	A kind of spurious benevolence.	Ficta *quædam* benevolentia.
5.	*Every* good citizen.	Bonus (or optimus) *quisque* civis. (See Hints, i. 4. a).
	All the wisest men think.	*Each most wise man* thinks.
	Secret counsels are most often betrayed.	*Each most secret* counsel is most often betrayed. (Obs. The plural may be used.) Or: *As* each counsel is most secret, *so* it is most easily betrayed (*ut . . . . ita*, &c.).
6.	With naked shoulders.	Naked *as to his shoulders*. Nudus *humeros*.
7.	He accomplished *every thing*.	He accomplished *all things* (omnia).
	To utter many falsehoods.	*To lie many things*. (Multa mentiri.)
	He spoke much, little, &c.	Multa, pauca, &c., locutus est.
	The future, the past.	*Future things, past things*.
	The rest.	The *remaining things*. (cætera).

	ENGLISH.	LATIN.
8.	Worth while.	Worth (one's) *work*. Operæ pretium.
9.	I did it *purposely*. I did it *unwillingly*. I was condemned in *my absence*.	*Prudens* feci. *Invitus* feci. *I absent* was condemned.
10.	The largest possible forces. The greatest possible distance. As few as possible.	As greatest forces (*quam maximæ*). The distance which greatest can be. { Quanta } maxima potest / { Quam } esse. Quam paucissimi.
11.	*I have* a father. *You have* brothers.	There is a father to me. There are brothers to you.
12.	Brutus killed *his father* (=the father of Caius). Brutus killed *his father* (=his own.	Brutus patrem *ejus* occidit. B. patrem *suum* occidit. (Obs. The suum might be omitted, if no ambiguity would arise.) See Hints,v. 2, obs. 2.
13.	And further—besides—&c. In addition to this, &c.	Accedit *quod* (ind.), or accedit *ut* (subj.).
14.	I fear *that* he will think. I fear *that* he will *not* think.	I fear *lest* he may think (Vereor *ne* putet). I fear { *lest* he may *not* / *how* he may } think. 'Vereor *ut* putet' (*ut*=ne non.)
15.	The city *of* Corinth ; the island *of* Britain. I did this *when consul*. He is wicked *in himself*.	The city Corinth ; the island Britain—(appos.). I *the consul* did this. *He himself* is wicked.
16.	It is *the duty of* a king. *It marks* a wise man. *It shows* great valour. *It is characteristic of* a coward. *It is* prudent. *It is for* women to weep. *It requires* constancy. *Any man can* laugh. This *is the result of* boldness. It *is the height of* audacity.	*It is of* { a king. / a wise man. / great valour. / a coward (or, of cowardice). / a prudent man (or, of prudence). / women to weep. / constancy. / any man (quivis) to laugh. / boldness. / the highest audacity. }

	ENGLISH.	LATIN.
17.	He is *capitally* condemned.	He is condemned *of his head* (scil. damno or pretio).
	Brutus is *charged with* bribery.	B. is accused of *bribery: ambitûs* (scil crimine). (Note. De ambitu also occurs.)
	Balbus is acquitted of the capital charge.	B. is absolved from a charge affecting his head. *Capitis* absolutus est (scil. *crimine;* see Hints, iii. 3. β).
18.	Balbus bought the field *dear.*	At a *great price: magni* (scil, æris; pretio being understood).
	The bushel is *very cheap.*	Modius *minimi* venit.
	I bought the book *for ten talents.*	Librum decem *talentis* emi. (See Hints, iii. 3. γ, and 6. δ).
19.	A man *of credit.*	A man endowed with credit (fide *præditus*).
	A man *of great virtue.*	Vir { magnæ virtutis. / magnâ virtute. } (See Hints, iii. 3. δ. and 6. β).
	Stones *of weight.*	Saxa magni ponderis (or magno pondere).
20.	Much land.	Much of land. (Multum *terræ.*)
	Half the matter.	Half *of the deed.*
	Much (little) prudence.	Multum (parùm) prudentiæ.
	More wisdom.	Plus sapientiæ.
21.	Careful *for* the future.	Careful *of* the future.
	Eager *after* learning.	Eager *of* learning.
22.	To take in good part.	*Boni consulere.*
23.	*Human* nature.	The nature *of men.*
24.	Cæsar { began / ended } his speech.	Casar made { a beginning / an end } of speaking.
25.	Ballus *says that he has not* done it.	B. negat se fecisse.
	B. *says* that he has *never* been present.	B. *denies* that he has *ever* been present.
	B. *says* that he told *no* one.	B. denies that he told *any one.*
26.	Cæsar / The Gauls } fought on horseback.	Cæsar ex equo pugnavit. Galli ex equis pugnavêre.
27.	Successfully, prosperously, to one's satisfaction.	From (=according to) one's opinion (ex sententiâ).
	Caius *has had prosperous voyage.*	Caius *ex sententiâ navigavit,*
	The carpenter has finished the work *to my satisfaction.*	Faber *ex sententiâ meâ* (or *mihi* ex s.) opus confecit.

	ENGLISH.	LATIN.
28.	*Within* the memory of man.	*Post* hominum memoriam.
	Since the foundation of Rome.	*Post* Romam conditam (or *ab* urbe conditâ).
29.	If you *think* (uncertain).	If you *may think.*
	If it *is* fine to-morrow.	If it *may be*, &c.
	If this *is* so (as it is).	Which if it *is* so (est, or *se habet.*
30.	Our *hopes.*	Those things which { we hope.
	Your *plans.*	you determine.
	My beginnings.	I have begun.
	What you fear.	you fear.
	The conqueror.	He who conquers.
	Justice.	That which is just.
31.	The thing *is* so.	The thing *has itself* thus.
	The matter is obscure.	The thing *is involved* (*versatur*) in obscurity.
32	The *many* victories we have gained.	The victories *which many* we have gained.
	The *most illustrious* general that Rome has produced.	The general *whom most illustrious*, &c.
	All *of* whom.	*Whom all.*
	Three hundred *of us.*	*We* three hundred ("nos" omitted, if not emphatic).
	How many *are there of you?*	How many *are* you ?
33.	In general.	In universum.
	For the better.	Into the better. (*In melius.*)
34.	Otherwise.	Which if it be not so. (See above, 31.)
	Thus.	Ita fit ut.
35.	This is dangerous to you.	This is *for a danger to you.*
	That will be creditable.	That will be *for a praise to you.*
	The sea is the destruction of sailors.	The sea is *for a destruction to sailors.*
	To charge to a person's fault.	Alicui vitio dare (vertere).
36.	One . . . . . the other.	Alter . . . . alter.
	One . . . . . an other.	Alius . . . . alius (or, "alter," if another of two only is meant: *e. g.* altera vita).
	The latter . . . . the former.	Hic . . . . ille.
	On this side . . . on that side.	Hinc . . . illinc.
	One goes one road, the other the other.	Alius aliâ viâ progreditur.
	One . . . another . . a third.	Alter . . . alter . . . alter.

	ENGLISH.	LATIN.
37.	Do not believe.	Beware *lest* you believe; or, *cave credas.*
	Do not admire; inquire, &c.	Noli admirari; fuge quærere.
	Write to me.	Fac ad me scribas.
	Take care to be present.	Cura adsis.
38.	However hard.	However hard you please (*quantumvis*).
	Fierce as he his.	However fierce he may be.
39.	*Such* fury *as.*	*Tantus* furor *quantus.*
40.	No poet.	*Nemo poeta.*
	Scarcely any one.	*Nemo fere.*
41.	The same *as*, different *from.*	The same *and*—different *and*—
	Like *as;* the same number *as.*	Simile *ac;* totidem *ac.*
	My opinions are not the same *as* yours.	Non idem *ac* tu sentio.
	He is the same that (or as) he has always been.	Idem est *ac* semper fuit.
42.	*Not even* a grain of corn.	*Ne granum quidem* farris.
	A grain *not even* of corn.	*Ne farris quidem* granum.
	A good man *indeed*, but rash.	Bonus *ille quidem* vir sed tamen temerarius.
43.	Worthy to be praised.	Worthy *who may be* praised.
	He is praised { for having / because he has } conquered.	He is praised who (=since he has conquered).
	He is kind in allowing.	He is good *who* allows (subj.).
	Hard to be understood.	Hard which { may be understood. / we may understand. }
44.	Too hard to be understood.	Harder than that it may be understood: "quam ut," or "quam quod," (subj.).
	Too strong to be conquered.	Stronger than (one) *who* may be conquered.
	He is too proud to steal.	Too proud than that he, &c.
	Fit to fight.	Fit *that* he may ("qui," subj.).
45.	Such is his constancy,	Pro suâ constantiâ. / Quæ sua est constantia. / Quâ est constantiâ.
46.	Scipio *brought about* the destruction of Carthage.	Scipio *effected that* C. should be taken. (See Hints, ix. 6.)
	It *is impossible* to see Rome.	*Fieri non potest ut* Romam videas.

	ENGLISH.	LATIN.
47.	Especially to be praised.	One man to be praised. *Unus* laudandus (or unicè).
	The whole hope.	Spes *una*.
48.	So to say ; to speak briefly.	Ut ita dicam ; ut breviter dicam.
49.	He took the slave and killed him.	He killed the slave taken. Servum *captum* occidit.
	He circumvented the enemy and captured them.	He captured the enemy *circumvented*.
50.	There must needs be wars.	*Bella sint* necesse est.
	You may (=are allowed) to go.	*Abeas* licet.
	You ought do to this.	Hoc *facias* oportet.
		The "ut" is generally omitted.
51.	The destruction of Troy.	Troy overthrown.
	The favour of the gods.	The gods favouring.
	Before the reign of Romulus.	Before Romulus king.
	——— foundation of Rome.	—— Rome founded (ante R. conditam).
	The honour of having saved one's country.	The honour of one's country being saved (servatæ patriæ).
52.	Cæsar did not neglect his country.	C. patriæ non defuit.
	Brutus was present at Philippi.	B. Philippis interfuit.
53.	Pity for the poor. Love towards Caius. Connection with Cæsar. Rest from labours.	Misericordia pauperum. Amor Caii. Conjunctio Cæsaris. Requies laborum.
		Obs. This is called the *objective* genitive, and generally *follows* the word which governs it. The subjective gen. *stands before* it: *e. g.* Caii amor, the love of (=felt by) Caius ; so Thucydides writes, τῶν Ἀθηναίων ἐλπίδα τοῦ ναυτικοῦ.
54.	No one will dare.	There is no one who *may* dare.
	Every one knows, *or* there is no one but knows.	Nemo est *quin* sciat.
		(Obs. A clause subjoined to a negative will almost always require the subjunctive.)
55.	According to my means. / your merits. / my views.	Pro eo *ac* possim. / merearis. / mihi videatur.

	ENGLISH.	LATIN.
56.	It is wise to do this.	He is wise, *whosoever* may do this; or, *if any one* (*si quis*).
	Whoever does not fear.	If *any one may* not fear.
	What arguments.	If *any* arguments.
	Wherever this succeeded.	If this succeeded *anywhere.*
	Whenever we behold.	*If ever* we behold (*si quando*).
57.	There is good reason why you should hasten.	*Est cur* properes.
	There is no good ground for alarm.	Nihil *est cur* (or *quod*) trepides.
	You cannot go without weeping.	Ire non potes *quin* fleas.
58.	Some people think.	Sunt qui { putant. / putent.
		Obs. The indic. will be used if the speaker alludes to some known person or class of persons; the subjunctive, if the allusion be to a vague and undefined class. See Hints, xii. (5.), obs.
59.	Cato, *I think*, was wise.	{ Cato, *ut puto* (or *ut mihi videtur*), sapiens fuit. Puto Catonem sapientem fuisse.
	Balbus, *it seems*, is gone.	Balbus, ut videtur, abiit (or videtur Balbus abiisse).
	No one, *as far as I know*, was killed.	Nemo, quod *sciam*, cæsus est.
60.	He was *the first* { *who came.* / *to come.*	He first came (The adj. first,—see Hints, iv. 2.).
	Wolves roam *by night.*	Lupi *nocturni* vagantur.
61.	He *knows.* / He *has learnt.* }	He *has it known.* (*Cognitum habet.*)
		(Obs. "Benè," "satis," "probè," &c., are often joined with this phrase.
	He sees through Caius.	He has Caius seen through.
	I am persuaded.	I *have it persuaded* to me.
	I have finished the work.	Opus absolutum habeo.
62.	It is becoming in an orator to speak.	It is becoming (*decet*) that an orator should speak.
	It is wrong *for a man to* revile.	It is wrong *that a man should* revile.
	He is blamed *for* having done so.	He is blamed { *because* / *who* } has done so (subj.).
	It is right *for you to do* this.	It is right *that you* (*should*) *do* this.
	It is becoming *in* children to obey.	It is becoming *that children* (*should*) obey.

	ENGLISH.	LATIN.
63.	To abdicate the throne.	To abdicate oneself (&c.) from the throne.
64.	My friend Caius.	My Caius. (See Hints, v. 2, obs. 3.)
	Your friend Balbus.	Your Balbus.
	A slave of mine.	Servus meus ; *or*, a certain one of (*quidam ex*) my slaves.
65.	Great valour on your part.	Magna tua virtus.
66.	I find great pleasure in doing this.	This most pleasant thing (gratissimum) I do.
	Balbus has the greatest difficulty in walking.	Balbus walks most difficultly.
67.	There are countries which abound in silver, in gold, and in iron.	There are, &c., *which* abound in gold, *which* in silver, *which* in in iron.
68.	Cæsar is not the man to yield.	C. non est *is qui cedat.*
69.	To threaten *Caius with death.*	To threaten *death to Caius.*
70.	He came to the assistance of the Gauls.	He came to the Gauls *for an assistance. Auxilio Gallis* adfuit.
	He threw himself at Cæsar's feet.	He threw himself at the feet *to Cæsar.*
	He cut the enemy off from the sea.	He cut off the sea to the enemy (*interclusit*).
	This will take away all *my* care.	This will take away all care *from me* (mihi).
71.	I promise *to come.*	I promise *that I will come* (me venturum).
	He undertakes to perform.	He undertakes *that he will perform.* (Obs. The *esse* is generally omitted with these compound infinitives.)
	He pretends to be mad.	He pretends *that he is mad.*
72.	He sends a slave *to* report.	He sends a slave *who may* report.
	He does this *to* (or *that he may*) appear wiser.	He does this by *how much* he may appear more wise (*quo* magis sapiens, *or*, quo sapientior).
	No food is so heavy as not to be digested.	No food is so heavy *which may not* be, &c. ("qui non," *or*, "quin is," with subj.).

	ENGLISH.	LATIN.
73.	He cannot refrain from injuring.	He cannot refrain himself *that he may the less* (quominus) injure.
	He spares no pains / He leaves nothing undone } to please.	Nihil prætermittit *quominus* placeat.
74.	I cannot do this *without* weeping.	Hoc facere non possum *quin* fleam.
	Who is there / There is no one } *that* thinks?	Quis / Nemo } est qui putet?
	Who is there *but* thinks? / Who is there *that does not* think? }	Quis est *quin* putet?
	I cannot deny *that*, &c.	Negare non possum *quin*, &c.
	I cannot doubt that.	Nihil dubium est *quin*.
	He does not *shrink from* fighting.	Nihil dubitat *quin*, &c.
75.	I return.	I return myself (revertor), or, I bring myself back (me refero).
	I move, stir, &c. (=I go.)	I move myself.
76.	The beginning of May.	The Calends of May.
	The middle of December.	The Ides of, &c.
	Early in October.	About the Nones of, &c.
77.	Cæsar was *within a very little of* taking the city (or, *but a little more and* Cæsar would have taken).	C. was *very little absent so as not* to take (C. minimum abfuit *quin* caperet).
	He is far from being cruel.	Procul / Multum } abest *quin* crudelis sit.
	He is so far from being cruel that he is, &c.	Tantum ab est *ut* sit crudelis, *ut* etiam, &c.
78.	To die.	Obire mortem.
	After death.	Morte obitâ, *or*, post mortem obitam.
79.	I grieve, repent, am weary, pity, am ashamed.	Me piget, pœnitet, tædet, miseret, pudet (with a gen. of the thing).
80.	There is / You have } need of valour.	There is work for (or with) valour to you. *Opus est* tibi *virtute;* or, valour is a work to you. "Virtus opus est tibi."
	There is need of haste, deliberation, &c.	Opus est maturato, consulto, &c.
81.	*It is through you that* I am now alike.	*Per te stat ut* superstes sim (or, *quod* hodie *vivo*).
	It was through you that I was *not* made Consul.	*Per te stetit quo minùs* consul forem.

	ENGLISH.	LATIN.
82.	*And that too.*	*Idque, idemque, et id quidem.*
	A good man and *at the same* time prudent.	Virum bonum *eundemque* prudentem.
	That and that only is friendship.	*Ea demum* sapientia est.
83.	He does *not* fear *at all.*	He *nothing* fears (*nihil*). He fears *very little* (*minimè*).
84.	This will tend to *the preservation of* freedom.	Hoc *servandæ* libertatis erit.
	He causes a bridge to *be made.*	Pontem *faciendum* curat.
	The king gave them Latium to *dwell* in.	Rex Latium *habitandum* dedit.
	He has to write a letter.	A letter is *to be written* (scribenda est).
	A boy fit for learning arts.	Puer artibus *discendis* aptus.
	Whilst they are playing.	Inter ludendum.
	To be able to pay.	Solvendo (par) esse.
	—— equal to bearing a burden.	Oneri ferendo (par) esse.
	I have leisure to read.	Vacat mihi ad legendum.
85.	We believe.	It is believed (by us).
	We are in alarm.	An-alarm-is-raised (*trepidatur*).
	You are envied.	It is envied against you (invidetur).
	One cannot live happy.	It cannot be lived happily.
	They had come.	It had been come (ventum erat) by them.
86.	Such being the case.	Quæ cum ita sint (or *essent*).
	In censuring them you censure me.	Quum eos reprehendis, me reprehendis.
	They *then* (or *therefore*) thought.	And *since these things were so,* they thought.
87.	Where in the world?	*Ubi* gentium?
	At *that* time.	*Id* temporis.
	At *this* time.	*Nunc* temporis.
88.	How few there are that?	Quotusquisque est qui? (subj.)
89.	Such a lover of virtue.	Adeo amans virtutis.
	Such a rascal.	A man *so wicked.*
90.	A revolution.	New affairs (*res novæ*).
	To *be aiming at* a revolution.	*Studere rebus novis.*
91.	A finger's breadth.	Transversum, ut aiunt, digitum.
	For the rest.	Cætera. Quod ad cætera.
	As to the Gods.	Quod ad Deos.

	ENGLISH.	LATIN.
93.	To care much for.	To have of *a great* price. *Magni* habere (so *pluris, maximi, nihili*, &c.).
	I do not care a straw for you.	Non *hujus* (or *flocci*) te facio.
94.	Contrary to each other.	Contrary between themselves (*inter se*).
	To compare things with each other.	To compare things *between themselves.*
95.	He *lives* among the great.	Inter magnos *versatur.*
	To *be* in difficulties.	In rebus adversis *versari.*
	This is difficult, obscure.	In difficultate, in obscuritate, *versatur.*
	His life is spent in doing good.	In beneficiis conferendis vita ejus *versatur.*
96.	I cannot but obey.	Facere non possum *quin.*
	He does nothing but sing.	Nihil aliud quam cantat.
	It cannot be that the Gauls are / are not victorious.	Fieri non potest { *ut* / *quin* } vicerint.
	I do not object to your coming.	Non recuso *quin* venias.
97.	To indulge a person in anything.	Indulgere *aliquid*
	To save a person trouble.	Intercludere molestiam } alicui.
	To take away one's life.	Eripere *vitam*
	To threaten a man with death.	To threaten death to a man.
98.	It remains that I should do this.	Reliquum est / Restat } ut hoc faciam.
99.	He ought { to come. / to have come.	Oportet / Oportuit } eum venire.
	He may live.	It is / It was } allowed to him to live.
	He might have lived.	
100.	*It is evident* that you are mad.	*Constat* te furere.
	All men are *agreed.*	Apud omnes *constat.*
101.	It is all over with, &c.	Actum est *de.*
	To sustain (*or* play) the part of a king.	Regem *agere.*
102.	That nobody. / That nothing. / That .... never.	{ Lest any one (*ne quis*). / Lest anything (*ne quid*). / Lest ever (*ne... unquam*).

Obs.—This construction is only to be used when "that" expresses a *purpose.* When it marks a *consequence,* "ut non" is to be used, (see Hints, ii. 3. *8.*)

XII C 1

	ENGLISH.	LATIN.
103.	By sea and land.	By land and sea.
	To take by storm.	*Per vim* expugnare.
	To make a bad use of.	To use badly (*male uti*).
104.	He *used to say* (or *would say*).	Dicebat.
105.	Tiberius has now reigned three years.	T. is now reigning his fourth year.
	He has been a long time reigning.	He is now reigning a long time, (Jamdudum regnat).
	He has long been indebted to me.	There are many years (from the time) when he is *in my debt.*
	To be in debt.	*In ære alieno esse.*
106.	I remember *to have* (or *having*) *seen.*	Memini me videre.
	He believes *in* a future state.	He believes *that there is*, &c.
107.	It *would have been* better.	It *was* better (satiùs).
108.	Different persons have different opinions. / One man thinks in one way, another in another.	Alius aliter censet.
109.	*That illustrious* Cæsar.	*Ille* Cæsar.
	Alexander *the Great.*	*Ille* Alexander.
	That Catilina.	*Iste* Catilina.
110.	I go to see Rome.	1. Eo { ut / qui } R. videam. 2. — { ut / qui } R. videam. 3. — Romam visurus. 4. — visum Romam. 5. — ad Romam videndum. 6. — causâ { Romam videndi. 7. —— { Romæ videndæ.
111.	To punish a man.	Aliquem pœnâ (*or* supplicio) afficere.
	To gain a triumph over the Thebans.	*De* Thebanis triumphare.
	To reduce to subjection. / To bring under one's dominion.	*Suæ ditionis* facere.
	Without danger.	Expers periculi.
	Without any danger to myself.	Sine ullo meo periculo.
112.	Common to A. and B.	Common to A. with (cum) B.
	A breach of duty.	Against duty (contra officium).

	ENGLISH.	LATIN.
113.	I almost think, &c. I do not know whether &c.	Haud scio an ; nescio an. (Obs. Non is often added to the an, when the uncertainty leans to the negative side.)
114.	That victory *cost the Romans much blood.*	Ea victoria *Romanis* (dat.) *multo sanguine* stetit.
115.	He hears Balbus *sing.* He sees B. *walk.* We see them agitated.	B. audit *canentem.* B. videt *ambulantem.* *Agitari* videmus.
116.	Cæsar, having met the enemy, engages. Balbus having defeated the enemy {returns / returned} home.	Cæsar, cum hostibus congressus prælium committit. Balbus {*cum* hostes *vicerit*, / *cum* hostes *vicisset*,} domum rediit.
117.	A blessing on Good luck to } your valour.	*Macte* virtute *esto.* (Obs. Plural, *macti estote.*)
118.	*Private* hostility.	The hostility *of private individuals.*
119.	*It is not every one who* can do this.	*Non est cujusvis* hoc facere.
120.	*By way of* affection.	Amoris *ergo* (or *gratiâ*).
121.	Philosophers *of old.* Poets *of the present day.*	*Qui fuêre* philosophi. *Qui sunt hodie* poetæ.
122.	My fortune and *that of my father.*	My fortune and *of my father*
123.	All *of us.* Few *of you.*	*We all* *You few* {The personal pronoun to be omitted unless emphatic. (See Hints on Lat. Writing, v. 1.)
124.	To the great danger of the state.	*With* greatest danger of, &c., *cum* summo patriæ periculo.
125.	This is so far from being the case, that I almost hope. I am so far from yielding, that I have conquered.	*Tantum abest ut* res ita se *habeat ut* ferè sperem. *Tantum abest ut cedam, ut* etiam vicerim.
126.	Cæsar *did his best to* save his country.	Cæsar *hoc agebat ut* patriam servaret.

	ENGLISH.	LATIN.
127.	He did this, *in order to* assist Caius.	Hoc fecit, *quo magis* Caium **ad** juvaret.
128.	Caius did this of *himself*, of *his own accord*, &c.	Caius *ipse* hæc fecit.
129.	Virtue often languishes. *The weakness of* men.	*The virtuous* often languish. Men, *even the most weak.*
130.	The search after wisdom. The loss (death) of Hector.	Wisdom sought. Hector lost (dead).
131.	It is doubtful. It is uncertain.	It is *in the doubtful.* *In dubio* est. *In ambiguo* est : *in incerto* est.

PROGRESSIVE EXERCISES

IN

LATIN PROSE.

PART I.

EXERCISE I.

Private, *togatus* (=wearing the *toga* or dress of a private person; see Dict. of Greek and Roman Antiq.) In an especial manner, *unicè*. Effeminacy, *mollities*.

1. THE greatest war (28) within the memory of man is hanging vi. 2. v. 2. obs. 2. over our state.

2. And this honour (2.) v. 4. obs. 2. happened to no I. 1. *private* citizen before me.

3. Cato is especially (47) to be honoured above all, (43) v. 4. obs. 2. because he loved his country (47) *in-an-especial-manner*.

4. Cicero, such was his diligence (45) on behalf of the state, I. 5. effected the capture of Catiline. (47) VIII. 3. obs. 2.

5. All these (2.) things have been so carried on by the leaders VIII. 3. obs. 1. of the state, that we can almost recognise in them the presence (51) of the Gods: for they (2) seem scarcely to be the results of human counsel. (16) XII. 1. B.

(48) (7) (36)
6. For, to omit the rest, the cruelty of one tyrant, the pride of another, the luxury, effeminacy, and cowardice of a third; in a word, I will say that all kings are worthy of
(43) XI. 2.
being deposed and slain.

EXERCISE II.

Revolt, revolution, *res novæ.*

V. 1. IV. 3. γ.
1. He was unable to preserve honour during his life, and
XIII. 1.
therefore he could not die with equanimity.

IV. 3. ε.
2. He wrote to me with all speed concerning the *revolt*
IV. 1. III. 3. ζ.
in Gaul, lest my property there should receive any damage.

XI. 3. α, & 4.
3. A revolution having arisen, the King of Gaul yesterday abdicated the throne.
(63)

VII. 2. γ. obs. 1.
4. I have sent some one to you, to tell you where I am,
71)
who are with me, and when you may expect me to come.
V. 4. obs. 8.

5. You will learn from my friends where I am; and this
(70)
will allay your fears.

(53. obs.) XI. 1.
6. The fears felt by conspirators, when they are conscience-
VII. 2. γ. obs. 2.
stricken and silent, show how unhappy they needs must be.

EXERCISE III.

Lofty estate, *altus locus.*

XIII 3. f. (8)
1. It will doubtless be worth our while to contemplate the
(51)
power and majesty of the gods, and to consider how infinite

(50) VII. 2. γ. obs. 1.
that power needs must be, which not only created, but preserveth everything.

(7) XI. 1. III. N. 3. δ.
2. Men who are born in a *lofty* estate, are often wont to (52) I. 5.
neglect their duty towards their poorer brethren.

XI. 1.
3. Cicero was born in a humble condition, but rose to the V. 2. obs. 2.
highest dignities of the state by his care and diligence.

XIII. 2, 3. obs. 2.
4. In this matter, however, all agree, whether high or low, learned or unlearned, rich or poor.

(54) (53)
5. No one can vie with you in love for what is good and honourable.

(40) (55)
6. No good citizen will refuse in proportion to his means to contribute to the benefit of his country.

XIII. 2. 3. f. (5)
7. The best citizen will doubtless be the wisest.

EXERCISE IV.

Lenity, *æquitas*. Unqualified, *merus* (hence *merum*, scil. *vinum*, pure wine).

(45)
1. Such is your *lenity*, I implore you to judge me according to my merits, (55) and not to use too great severity towards me.

XIII. III. 3. a.
2. It would be deemed among all good men the height (16) of folly, for any one to give up (56) his property unless compelled.

XI. 4. 1. I. 5.
3. From reading these speeches of Cicero against (36) Catiline, I should judge the latter far the most abandoned of citizens, but the former worthy of *unqualified* praise. (43)

4. And all these things are of such a kind, that I can almost believe them sent as gifts from the Gods, who always by their presence guard and protect the city of Romulus.

EXERCISE V.

Grounds, *causæ*. Philosophy, *scientia*.

1. No one is rightly to be esteemed wise, who cannot give the *grounds* and reasons of the religion he professes.

2. There are more ways by which you can gain an evil name than a good one.

3. No philosopher will concede to you that the reasons and causes of *philosophy* are variable and uncertain.

4. Otherwise you will have no good reason for objecting to go to the assistance of Cæsar.

5. It is probable that by your wicked indulgence you will bring upon yourself more harm than pleasure.

6. Things of the most serious importance cannot be neglected without great sin on your part.

7. It is only by comparing your actions with God's commands that you can know whether you are in the right or wrong.

EXERCISE VI.

Reap, *percipere*.

I was the first who promised to help you in your difficulties, and taught you to bear adverse fortune prudently. I also

told you, (though you know it well), that glory is the fruit (XII. A.) of true piety and virtue, and that it therefore must not be (XII. 1.) (V. 4. obs. 2.) rejected by you. I trust that you will now *reap* much profit (III. 3. ζ.) from what I then said; and that you will so daily meditate (V. 4. obs. 1. and 5.) upon these matters, that you may leave life with a more (XII. B. obs. 4.) even mind. When you have done this, there will remain (XII. 1. obs. and XI. 4. 3. obs.) but little to be done by you afterwards; and you will always rejoice, I think, when you look back upon the memory of (59) the past, and remember that no one can die courageously, (7) but those who have lived virtuously. This thought will (XII. 4.) (IV. 3. γ.) especially console you, that your life or death is in the hands of (47) (70) (III. 4. γ.) (X. 1.) God, who knows best what is expedient for you, and can (VII. γ. obs. 1.) perform for you all that He chooses and thinks best. (XII. 1. c.) (VII. 2. β.)

EXERCISE VII.

Honourable and upright, *probus et integer*.

It is fortunate that the war is being now carried on with (XII. 1. A.) such success, and that Balbus and the army are in good (39) health; for I have long-since learned that the oldest friends (61) (5) are the best, and that it is difficult to find such men *as* are (XII. B. obs. 3) truly good and wise. For some pretend to be *honourable* (XIII. 3 d.) (56) (71) *and upright*, though they utter many falsehoods: and others un- (7) (71) dertake to perform everything, but leave much undone, and so (71) (7) (7) (V. 1. obs. 2.) do not keep their word. Indeed there now is no one but wholly (XII. 4.) understands this; for men have learned that but little of (61)

v. 4. obs. 5. (27)
what they trust to their friends will turn out successfully.
XII. 5. VII. 3. obs. 2
If you should write to me, I would have you know that I
(71.)
am at Rome, and have promised to be at Veii before the
(71) VII. 3. obs. 1.
1st day of October. I hope to see you there. Farewell.

EXERCISE VIII.

Claim, *sibi arrogare.* Credit, *laus.* To pay, *prosequi* (with acc. and abl.). Respect, *observantia.*

XII. B. obs. 1. XII. 4.
Balbus has deserved so well of me that there is no one but
(61) XIII. 1.
sees his merits. *He* has most happily finished the business
(71) V. 4. obs. 2.
which he promised to complete, and so has kept his word,
V. 4. obs. 8. XIII. 1.
which a good man ought to do. I am sure that, by him at
VII. 2. β
least, I shall never be deceived; but that whatever I put into
XIII. 2. 3. d.
his hands to be done, will be well performed. He is a man
(71)
who never pretends to do that which he leaves undone,
VII. 2. β. (55) VII. 2.
or *claims credit* to himself further than he deserves. He
3. obs. 3.
praises what deserves praise; and censures whatever is
justly to be blamed. He feels not only that it is disgraceful
VII. 2. β.
to tell a lie, but that whoever keeps back the truth does in
(33)
fact deal deceitfully. He is in every respect an honest and up-
(7) V. 3.
right man; he remembers that he owes very much to *his*
obs. 3. (1) XIII. 1.
parents, and therefore he *pays* them obedience, reverence,
XII. 5. obs. VII. 3. obs.
and *respect.* If you wish to imitate the good, take Balbus as your example.

EXERCISE IX.

As to the Gods, *quod ad Deos* (pertinet, *scil.*). At perfect peace, *pacatissimè*. An imperfect, *mancus quidam et imperfectus.*

I have no reason (57) to fear the approach (141) of death (51). *As to the Gods* I have lived uprightly (XIII. 2. 3. d.); with my neighbours and myself (3) *at perfect peace.* And although I know not whither I am going (VII. β. and obs. 1.) after death is passed (XI. 4. 3. obs.), yet of this (61) I am certainly assured (61) — that death will not be able to extinguish that principle of life which was once implanted (XI, 1. and 2. obs. NB.) in me at my birth (XI. 1. obs. β.); I know therefore that there must needs be (50) another life (36); and, as from *an imperfect* life in the womb I was brought forth into this heavenly air, blessed and increased, so also I trust that from this life I shall rise into another (36) far happier and better.

EXERCISE X.

To prosper (= fare), *rem gerere.* To be groundless, *causâ carere.*

Who can deny (VII. 2. ε. obs.) that Balbus was unable to preserve honour during his life, (XIII. 1.) and that he was therefore (2) unable to die with a contented mind? For certainly it is clear that he did not live uprightly (IV. 3. γ.), either towards the gods, or his neighbours (V. 3.), or himself, and therefore we cannot wonder (57). Do you write (V. 1. VII. 3.) to me concerning the revolt in Gaul with all possible speed (IV. 3. ε.), that my property there may receive no damage (XIII. 2. obs. 5. III. 3. ζ.); for I hear by letters that a revolt has arisen there, and that the proconsul has abdicated (63) his command. When I hear (VII. 2. β.) from you where you are and how you (VII. 2. γ. obs. 1.) *are pros-*

pering, I will send the most faithful servant that I have, to tell you how Caius is, who is with him, and when you may (71) v. 4. obs. 8. (70) be expecting to see him at Rome. This will allay your fears, vii. 3. obs. 1. although they *are* not *groundless*. Inquire of our friends xiii. 1. concerning Lævina and Terentia, and let me know what you vii. 2. γ. obs. 1. hear about them.

EXERCISE XI.

Expediency, *utilitas*. Honour, *honestas*. Individuals, *singuli*.

I have written to my friend (64) Balbus xii. b. that he may know vii. 2. γ. obs. 1. how we are faring, and how matters are prospering in the xiii. 1. state. I have bid him remember that, however some men (7) may prefer the useful to the honourable, yet the rule of (41) xii. 3. *expediency* in fact is always the same as that of *honour*. I (71) have entreated him not to pretend to do what he well (61) (7) understands that he cannot do honestly; for the past cannot (58) xii. 1. c. be changed; and there are always some who think all up- (5) right and honourable men mad. But I still feel that he xii. 3. is such as I have always thought him to be; and that i. 1. xiii. 1. no better citizen can be found upon the earth. I do not vii. 3. obs. 2. think that he is a man who would willingly commit a breach (52) of duty, either towards the state, or towards *individuals*; (61) though he knows that it is pleasant to be praised, and v. 3. obs. 3., and compare v. 2. obs. 2. disagreeable to be blamed by his citizens.

EXERCISE XII.

To judge harshly, *acerbo judicio uti de.* To inflict punishment, *pœnâ afficere.* To treat, *se gerere in* (with acc.).

I implore you again and again, with your usual lenity, (45) to judge me according to my merits, (VII. 2 β. (55)) and not to employ too great severity (I. 5. (41)) *towards me.* For you are the same now that you have ever been, (XIII. 2. obs. 5.) and certainly you were accustomed to *judge* no man *harshly.* Nay I am sure (61) that you believe it would be the height of folly (16) and madness not to spare (56) those who confess their faults, (XI. 1.) and sue for pardon. It is right for a citizen (62) to spare citizens (I. 6.): and this (V. 4. obs. 8.) is what all good men (5) do. (I. 4. a.) Do not, I beseech you, compel my friends (VII. 3 obs. 1.) and me (3) to go into exile, (XI. 1. δ 7.) and to carry with us all our property. (XIII. 3. obs. 4.) Do not think us such wicked and abandoned citizens, (VII. 3. obs. 1.) or that no punishment can be too great to be *inflicted* (44) on us. This surely would not be (III. 3. a. (16)) the mark of a great and noble mind; nor will it ever be an honour (III. 4. γ.) to you to have *treated* (35) us thus. Afterwards, when this has all been satisfactorily finished, (XI. 4. obs.) you will find us in very many ways to deserve well of the state.

EXERCISE XIII.

Naturally enough, *quasi ex naturâ.* Thoroughly, *penitùs.* Characters, =*men.* Assume, *sibi arrogare.*

I have the greatest difficulty (66) in suspecting my friends of any breach of faith; for I am myself (V. 1.) unable to deceive

others, and *naturally enough* I expect (71) to find others like myself. There are however men in the world that abound (xii. c.) in perfidy, (67) in fraud, and in deceit; all of whom I (32) thoroughly detest. And I can say with perfect honesty that, whatever other persons may think of them, I can find no reason (iii. 3. ζ. (57)) why I should ever desist from my hatred. Every wise, and good, and upright citizen must feel an innate aversion towards those *characters*, who (by pretending (53) to be what they are not, and by assuming (71) fictitious virtues) are in reality the chief danger of the state. (xiii. 1. 5. vii. 2. γ. obs. 3. ii. iii. 4. γ.)

EXERCISE XIV.

Recede, *decedere*. Position, *locus*.

There are some things concerning which I wish (vii. 3. obs. 2.) you. First, be persuaded (61) that, as Caius is meditating a revolt, the greatest war within the memory (28) of man is hanging over our state: for he is not the man (xii. b. obs. 3.) to desist (63) from his endeavours, (30) or to *recede* from his present *position*, without he is compelled. (61) In the next place, of this you may be sure, (xii. 1. a.) that the consul, with his usual diligence (45) on behalf of the state, in a few days at the most will effect (46) the capture of Catiline. (ix. 6. iv. 3. β.) Nay, I think, that all which is necessary to our purpose will be so carried on by the leaders of the state, (xii. 1. b.) that we shall prosper in the end, and things will turn out to our satisfaction. (27) For even in what has been already accomplished, we can almost recognise the presence of the gods; (51) 1.5.

for they seem scarcely to be the results (III. 3. α.) of mere human counsel. (16) It is however always right to remember this, that those who love their country in an especial manner, are (58) obs. especially to be honoured above all others. Take care, then, (v. 2. obs. 2.) that you deserve this honour and reward: for if you do there will be many who will rejoice at it.

EXERCISE XV.

Declining years, = *him growing old.*

Your father is now an old man, and therefore (v. 2. obs. 2 & 3.) cannot hope to live long. (71) You must, then, remember that he cannot even promise himself continual health, and that it is your chief duty (VII. 2. γ. obs. 3.) to assist him in his *declining years.* (42) I am sure that you will readily do this, as a good son should do; and, what is more, (XI. 2. obs. N. B.) that you will not grudge the labour and trouble. (v. 4. obs. 8.) Your sister, it seems, has had a prosperous voyage to Spain, and promises (59) to be with us at Rome before the beginning of December. (27) She has taken with her all her property; but says that she (XIII. 1.) does not know when Caius will come. (71) She is much pained (XIII. 2. obs. 3.) to hear that the good and wise citizens have been banished from Rome, and hopes that by favour of the gods, peace (VII. 2. γ. obs. 1.) will soon be restored. If once our state can but gain tran- (XI. 4.) quillity, prosperity will sure to follow. Let us know how (XIII. 3. α.) you are, and how things are prospering in Germany. Fare- (66) VII. 3. obs. 4. well. Naples, 4th of April. (VII. 2. γ. obs. 1.)

EXERCISE XVI.

Seldom or never, *ferè nunquam.*

Balbus has sinned much (iv. 3. β.) against the laws (xiii. 2. 3. obs. 3.); but nevertheless he says that he has not (25.). If you will trust (vii. 2. β.) me (71.) I will promise to come to Rome when the war (xi. 4.) is finished (xiii. 2. obs. 3. (71)); and I undertake then to leave nothing undone (73) to complete the business to your satisfaction (27). I have long felt that much (iv. 3. β.) is to be done; but that in this matter (iv. 1.) little has been done as yet. But who is there (74) that knows not that there is need of delay (80) if you ever wish (vii. 2. β.) to see Caius and the army safe? Be content therefore with what you have in your hands; believe that the oldest (5) friends are best (vii. 3. obs. 2.); promise always to love (71) and revere them; keep your word to them; be not (vii. 3. obs. 1.) ignorant of your duty (52). Remember (vii. 3. obs. 2.) that not he who speaks much (v. 4. obs. 7.), but who speaks the truth (7), is in reality the best friend. I have received the letters (v. 4. obs. 7.) which you sent me; and as I *seldom or never* (71) stir from the place where I live, I shall hope to receive others from you before the middle of June (76).

EXERCISE XVII.

State of Rome, *res Romanæ.* Safe (=saved), *salvus.* Rash, *inconsultus.*

Balbus wrote (xi. 1.) to Cicero and asked (viii. obs. 1 & 2.) what he thought (vii 2. γ. obs. 1.) concerning the *state of Rome,* and whether Caius had not been within a very little of being killed (77). Cicero answered that it

(81) v. 3. xii. 1. a.
was through himself that Caius had escaped the danger, and
was now *safe* at Rome. "But," added he, "I doubt whether
ix. 2.
I ought to advise you to take any further steps in this mat-
xii. 6. 5. β.
ter; for it is uncertain whether he may take it in good
(22) (73)
part or not. Nothing certainly prevents you from doing
iv. 2.
this; and why should you not do that which every wise
(5) vii. 2. δ. vii. 3. obs. 1.
man would do if he could? But I beseech you, do nothing
iv. 3. γ. iii. 3. β.
imprudently or *rashly*, lest you be accused of temerity.
Farewell." Rome, Feb. 25.

EXERCISE XVIII.

Treasures, *copiæ*. Temporary and fleeting, *brevis et fugax*.

(57) ix. 2 & 3. xii. 3.
There is no reason why you should not do the same as
(5) vii. 2. (14)
every wise man does, when he fears the approach of poverty.
xiii. 1. iv. 3. γ.
He wisely lays up for himself *treasures* of learning and
xiii. 1.
philosophy; with these his mind is ever kept in an even and
xiii. 2. 3. (d) (61)
contented state; he knows that, however *temporary and*
v. 3.
fleeting other riches may be, of these no man can rob him;
v. 3. obs. 3.
nay, that they must be his to the last day of life; and that
xi. 4. (78) v. 3.
even after death they will survive to him in some higher
and more glorious condition of being.

EXERCISE XIX.

Character, *mores*. Virtuous, *probus*. Connection, *conjunctio*.

iii. 6. β.
Remember that slaves are not always of the same *cha-*
xii. (3) v. 2. obs. 2. (36)
racter as their masters, but that some of them are brave

and honest, others base and abandoned. In all matters of (80) vii. 2. β.
this kind there is need of deliberation before you decide vii. 2. γ. obs. 1. vii. 3. obs. 1. & 2. (2)
what you will do; so do not employ too great rashness, for (79)
certainly you will hereafter repent of it. It cannot indeed (74) ix. 3. & 8.
be denied that your father has lived most uprightly, and that he has brought you up to live an upright and *virtuous* (47) vii. 3. obs. 2.
life. One thing above all I wish, that I may be able to call him (53) (2)
away from his *connection* with Brutus and Balbus. This vii. 2. β. (80)
if I can only do, I shall have need of nothing more; but iv. 3. γ. (59)
I shall live contentedly and die happily. You, I know, (15) xii. (3)
will be as consul, the same man that you were before; and xiii. 2. 3. obs. 5. (52) v. 2. obs. 2.
you will never be wanting to your duty, whatever may vii. 2. β.
happen.

EXERCISE XX.

Near of kin, *cognatus.* Patriot, *patriæ amans.* Persevere, *persistere.*

(39) iii. 4. γ. (69)
Who does not see how odious it is for a citizen to prefer (17) v. 3. obs. 3. iii. 2. β. (82)
a capital charge against his (fellow) citizen, and that too xi. 1 & 2. nb.
when he is *near-of-kin* to himself? This surely demands iii. 3. α. (77) (62)
great firmness; and it would be far from becoming in any-one who calls himself a *patriot*, to refuse to perform this xiii. 1. b. obs. 4.
duty, in order to escape from the ill will of others. For my (83) (30)
part I should not be surprised if the disaffected of our
people should impute my conduct to me as an act of (35)
impiety; but then I am consoled by the thought that every
good and upright citizen would willingly throw himself

(70) xiii. 2. 3. (*d*)
at my feet, and urge me to *persevere*. Surely, if the gods
vii. 2. *β*. (30)
favour our endeavours, and we are sufficiently bold to
persist, the present dangers will tend to the preservation of
(84) v. 1. (61)
liberty. I now see plainly through the designs of our
(1) (43)
agitators: and I think them deserving of capital punishment.

EXERCISE XXI.

Deadly, *fatalis*. To invest the consuls with dictatorial power (=to bid the consuls see that the republic suffer no harm), *jubere videant consules ne quid respublica detrimenti capiat*. Watches, *excubiæ*. Drive to madness, *dementare*. Power, *numen*.

(85) xiii. 3. *δ*.
We are in a great-state-of-alarm at Rome; it is certain
(74)
that Catiline's plans have been brought to light, and no-one
v. 1. (90)
doubts that he is aiming at a revolution. Nay, Catiline in
v. 3. obs. 3. v. 3.
his own heart feels that his counsels are detected; that he is
(2)
in danger of losing his life; and therefore he has quitted the
city with his *deadly* band of conspirators. Much indeed does
(5)
every good man wish that the senate would *invest* the consuls
with dictatorial power, and put the state in their hands. It
(70) (83)
is indeed strange that he has not been affected by the *watches*
posted in the city, the general panic, the agreement of all
good men in condemning him, and the countenances with
which they meet him. But it is an old saying, that "whom-
(56)
soever God would drive to ruin, He first *drives to madness*."
(86)
Such being the case, we cannot doubt that in this wicked
and abandoned citizen some mighty *power* is working, even
xi. 1.
though we see it not. May the gods who defend our city,

ward it from off our altars and our hearths! He may be in himself (15) both wicked and profligate, but there is no reason why we should despair, if the gods will aid us. (57) xi. 4. (1) and vii. 2. β

EXERCISE XXII.

To have intercourse with, *convenire* (with acc.). To bring to light, *palam in lucem proferre.* Prevented, *impeditus.*

I would have you know, my friend Aulus, that on the 26th of October, Catiline first showed us the nature of his designs. But for a certain reason I declined to take a share in them; and accordingly I have not yet brought myself to *have any intercourse with* that wicked and abandoned citizen. And who is there who will not confess that in this matter I have acted most justly? Nay I am so far from doing this, that I am rather disposed to condemn myself of sloth and inactivity. I hope however greatly, that the time will come when these things will all be brought to light. But in the mean time I think that I shall have to fear, lest, among such dangers to which our city is exposed, I seem to every good citizen to be too slack and remiss. But what is there for Catiline to expect further? Everything is on the point of breaking forth, and being *brought to light.* Can he deny that he has been studying to raise a commotion in our country and our state, and that unless *prevented* by the watchfulness of the consul he will bring ruin on us all, and that too before the beginning of December? vii. 3. obs. 2. (64) (30) (73) (2) v. 1. vii. 2. β (77) iii. 3. β xiii. obs. 3. (39) (5) iv. 3. iv. 3. β. xiii. obs. 4. (5) (82) (76)

EXERCISE XXIII.

Elect, *designatus.* To depend upon, *pendere ab.* Attend, *adesse.* Dying, *ferè sopitus.* To lay before the senate, *referre ad senatum.* Unbroken, *integer.* To enjoy, *utor.*

(74)
There is scarcely any one who can deny that so long as
VII. 1. 2.
he remained at Rome, Catiline was most dangerous to our-
V. 2. obs. 2. XIII. 1.
selves, our lives, and our fortunes. He not only plotted
VI. 2. (15)
against Cicero when he was consul *elect,* but against the great body of senators. Nay what is more, at that very time he was engaged in an actual conspiracy against the state, our common mother: on the vigilance of the consul
(47)
and of him alone the entire hopes of the state *depended.*
XI. 4. 1. V. 1.
But since by the aid of the gods that plague and curse of the state has been driven off from our hearths and altars,
(57)
there is no cause for fear. And since good fortune has thus
XIII. obs. 4. (87)
far *attended* us, where in the world shall we find the man who will again fan into a flame the *dying* embers of revolu-
(76)
tion? In the early part of next month, we shall find, that the whole matter will be *laid before the senate;* nor will
V. 4. obs. 6.
there be found a single citizen ignorant of the great good
(32)
fortune that has thus far attended us. As to the rest, I would
VII. 3. obs. 2.
have you know, that recently we have *enjoyed* an almost *unbroken* peace at Rome, but at Tibur and at Veii, we hear that fresh seditions are daily being brought to light.

EXERCISE XXIV.

To meet, *obire.* Encounter, *occurrere.* Young nobility, *prætextati juvenes* (=wearing the prætexta, see Dict. of Greek and Roman Antiq.). Pliable, *cereus* (see Hor. *Ars Poet.* 163). To watch opportunities for crime, *ad scelera vigilare.* Bend, *quasi fingere.*

1. Catiline, you know, (59) was of such a nature, XII. A. obs. 3. that nothing was too hard for him: there was nothing so difficult XII. 4. but he would willingly *meet* IV. 3. γ. it; no danger III. 3. ζ. which he would not readily *encounter* — XIII. 1. *he watched opportunities for crime,* XIII. obs. 3. and left no means untried (73) to effect his purposes; he laboured constantly among the *young nobility* (30) to find *pliable* dispositions, and to *bend* (1.) them to every species of sin. In fact, fallen as human nature (38) is from its former high (23) state, there is no one to be found in civilised communities XIII. C. that in baseness and profligacy (54. obs.) can be compared with Catiline.

EXERCISE XXV.

Admit, *fateri.* A finger's breadth beyond what, *transversum, ut aiunt, digitum ultra quod.* To punish, *supplicio afficere*: (*punio* is seldom *used*).

You will scarcely find a man who will not (54. obs.) *admit* that it is most base (88) to tell a falsehood; and yet how few are there who can always be believed (85) VI. 4.? He of whom I write had been continually warned (85) VI. 4. not to violate the truth; so that now there is scarcely XII. 4. anybody but thinks it just (89) that such a knave should be *punished.* XIII. 1. He falsely charged his associates (64) with the worst of vices, crying out, "Why did they not XII. 6. 2 learn to

obey the laws of virtue? ought they to urge any man to
(91) v. 4. obs. vii. 2. ix. 4.
swear a *finger's breadth beyond what* he thought to be
xi. 1. iv. 2.
right?' And when he had thus spoken, he was the first to
vii. 2. ε. obs.
urge them on to evil courses. This being the case, is it not
for our advantage to banish such a one from the state?
vii. 2. δ.
For if all the rules of honour be not preserved among us,
(93) v. 2. obs. 2.
who will care a straw for our city or our country?

EXERCISE XXVI.

Declare, *enuntio*.

xiii. (3) f. (85) v. 2. obs. 2.
You are not ignorant that there is great commotion in our
city, and that Caius is banishing the good and the wise. In-
(5) (71)
deed, every abandoned citizen pretends not to hear what the
vii. 2. γ. obs. 1. (1)
laws *declare*, and swears that he will not observe them.
Thus, as you see, we are in great confusion. Nothing now
(27) iv. 3. β.
turns out satisfactorily; the past is sad and miserable—the
xiii. 3. ε.
future hopeless. We are now beginning to learn that virtue
(94)
and vice, obedience and rebellion, are contrary to each other,
(7)
and that we owe very much to those wise men who have laid
(95)
down good laws for our state. But these men no longer live
xi. 1. xiii. 1.
among us; they are dead and gone; and hence, all fear and
(53) xii. 4.
reverence for the laws is gone; there is no one but knows
that certain ruin is hanging over us.

EXERCISE XXVII

Pardonable, *veniâ dignus.* To be faint-hearted, *animum demittere.* Despond, *despero.*

I cannot (96) but grant (30) your request, especially when it is so small a matter, xiii. obs. 3. and at the same time one on which you set such store. (39) xiii. 1. Even if this were not the case, (34) I almost think vii. 2. ε. that I should have (97) been willing to indulge you in your (30) wish; for it is very *pardonable.* v. 4. obs. 8. You will therefore, (2) I think, have (59) no ground for believing (57) me unkind; and so I am able and glad to cut off (97) from you all cause of complaint. For the rest, (91) I would entreat you, by everything which you hold dear, not to be *faint-hearted* (39) in such dangers, xii. 3. as have never yet come upon our state. v. 2. obs. 2. Let nothing tempt you for a moment to *despond,* vii. 3. obs. 1. as though under the favour of the gods, xi. 4. nothing can be done to set her free from the enemies who now oppress her. v. 3. obs. 2. vii. 3. obs. 1. Do not play the coward when our need of stout and valiant citizens is sorest; beware, I beseech you, of preferring your own private interests to those of our state, though her condition now is all but desperate. vii. 3. obs. 1. xi. 2. obs. n. b.

EXERCISE XXVIII.

Encounter, *obire.* Conspirator, *conjurator.*

There is no doubt that (74) we ought iv. 3. γ. willingly to *encounter* any danger iii. 3. ζ. on behalf of our country, and not to shrink from shedding (74) our blood for it, if necessity vii. 2. δ. requires. This is

what Gracchus did at Rome; what (67) Codrus did at Athens; what every good (5) citizen will do, rather than allow the enemies of his country to boast that they have been successful. It remains (98) that I should advise you to do nothing rashly. IV. 3. γ. Let any one rather blame you for having acted (61) slowly than accuse you of cruelty. VII. 3. obs. 1. Do not be disturbed in mind: VI. 4. obs. do not be ashamed of those with whom you must live day by day; VII. 2. δ. and if you see the designs of *conspirators* laid open, and their artifices brought to light, both I and all your friends will greatly rejoice. (95) Long since you ought to have known (99) that the peace and tranquillity of the state is to be sought above all things; and that nothing is to be found which can (71. obs.) be compared with the prosperity of a happy and quiet republic.

EXERCISE XXIX.

To return (=requite) *repensare*.

I repent of my many sins against you, VI. 4. I. 5. all of which (32) I know that you will forgive with your wonted kindness. (45) Nothing will tend more than this (2) to make my repentance lasting. XIII. 3. f. To forgive an injury is to conquer your injurer. (30) It is the conduct of mankind in general *to return* ill for ill; but to suffer ill and to do good is worthy of a king indeed. XIII. 2. (3) f. III. 3. a Let us see therefore, by your conduct, that you are such a man as you are reported to be; and you will awake in me feelings not only of love, but of admiration. VII. 3. obs. 1. (30) XII. obs. 3. XII. 3. III. 4.

EXERCISE XXX.

To invade, *arma inferre.* Violent conduct, *insolentia.*

When Cæsar knew (100) that it would be a-breach-of-duty *to invade* (45) his country, according to his (wonted) moderation, he took his post on the banks of the river, and exclaimed that it-was-all-over-with his friends (64). No one, so far as I know (59), had done the same deed of daring as yet; and lest any one hereafter venture (VII. 2. γ.) upon a like course, we proclaim that whosoever (56) from-this-day-forth shall be convicted of such *violent conduct* (III. 3. β. V. 4. obs. 7.), shall be sentenced to death. For by such men as these there is no crime (III. 3. ξ.) which will not be readily undertaken (74. obs.; XII. 2.); and no one, we imagine, is so foolish as to think that he can do so without inflicting (74) the deepest injury upon our state.

EXERCISE XXXI.

Dependent states, *clientelæ.* Chief families, *primores.*

When Cæsar came into Gaul, the Ædui were the leaders of one (36) faction, the Sequani of the other. And since (XIII. 1.) single-handed, the latter (36) people were but weak-(because from an early period the chief authority had been vested in the Ædui, and they had large *dependent states*),-they had united (V. 8.) to themselves the Germans and Ariostus himself, and had brought them over (XIII. 1. V. 3. obs. 3.) to their side by great boasts (7) and professions (XI. 4.). But after many successful actions had been

fought, and the *chief families* of the Ædui had been slain, they were so far superior in power, (XII. B.) that they had enticed over to themselves a great portion of the subject-states from the Ædui, and received from them as hostages the sons of their chief families. (XIII. obs. 3.) They also forced them to take a public oath, (XIII. obs. 5.) that they would not enter into any (III. ξ.) conspiracy against the Sequani, but that they would continue to possess that part of the neighbouring country which they had seized by force; (XIII. 2. 3. (e)) and so they obtained the leadership of the whole of Gaul.

EXERCISE XXXII.

Worn out, *confectus*. His post, *locus*. Loyalty, *fides*.

Ambiorix, an old man almost *worn out* by age, was at this time (87) king of half Gaul; (1) he had been the author of the design (IV. 3. γ.) which the Treviri and Eburones had so willingly entered upon, namely, of breaking down the bridge which (XI. 1.) Cæsar had thrown across the river Scaldis within their territories. But Cæsar had recently enrolled the three legions (V. 3.) which he had with him in winter quarters; and besides these, he expected that two more legions would come to his support (70) in the beginning (XI. 4. (1)) of the following spring. And so, though everything seemed (IV. 3. β. VII. 2.) full of difficulty and dangers, he did not despair of the future, (7) or cry out that it was all over with himself (101) and his army. (V. 2. obs. 2. VIII. 3. obs. 2. XII. c.) Indeed, he was not the man to quit *his post* (IX. 6.) unless compelled by necessity, or to allow the glory of the Roman name to be tarnished by a base and needless defeat. So he sent forward spies (72) to ascertain the

plans of Ambiorix, and to bring back tidings as to the state
xii. B. obs. 1.
of things in those parts, and to warn him that he should
offer no molestation to the allies of the Roman people. At
xiii. 2. obs. 3.
the same time he wrote to the senate, (begging them) "not to
(74)
be disheartened, but to lose no opportunity of fulfilling their
(30) xi. 4. obs.
promises in the early spring, by sending two legions as auxi-
v. 3 (95)
liaries." (He added) that he was in the midst of dangers
xi. 4. obs.
and snares, but that he feared nothing, since the *loyalty* of
the legions was well known to him.

EXERCISE XXXIII.

To provide for the safety of, *consulere* (with dat. c.).

xii 6. 5. β.
It is doubtful whether it was by design or not that Cæsar
vii. 2. γ. obs. 1.
brought his legions together, and bade them each *to provide
for their own safety;* but it is certain that there are many
v. 4. obs. 2. (86)
who blame him for having acted thus. Accordingly he in-
quired into the matter above mentioned, and declared that
he would not molest the territories of the Ædui, if they
vii. 2.
would only desist from the war. But they had entered on
xiii. 2. 3. obs. 5.
their designs with the greatest prudence, and they were
unwilling to be deterred by trifles; so they made answer by
(30)
heralds, that they would not listen to his requests. Cæsar,
(86) xi. 2. obs.
therefore, finding matters in this state, divides his forces,
(72)
and sends one legion into Gaul to gain tidings of the Belgæ,
(72)
and the other into the region of the Treveri to ravage their
xi. 4. 1.
fields. This being done, he begins the war anew; and
xi. 1. obs. β. (71) xi. 1.
promising to return within seven days, without further delay

he pushes his way into the further parts of the Arduennian wood, whither he had heard that the enemy had proceeded under their king Cativulcus.

EXERCISE XXXIV.

As soon as Cæsar found out that the enemy had abandoned (XI. 4.) the field and had fled into the woods upon hearing (XI. 4. obs.) the report of his approach, he hastened with all speed (IV. 3. t.) to pursue them. But the woods concealed their flight, and it was a piece of (III. 3. α. XII. 1. A.) good luck (51) that they were able to elude his pursuit. He therefore abandons (XI. 4. obs.) his design, and withdraws his army, and settles down upon the bank of the river Rhine, where he fixes his camp and strengthens the place with a garrison. (XIII. 2. 3. obs. 5.) But by so doing he did not free the barbarians (70) of all fear; for to guard the fort and the bridge which he had built across the river, he left behind his master of horse, C. Volcatius, and commanded him (XIII. 1.) to inform him (V. 3.) if he should hear any news (XI. 4. obs.) concerning the enemy. Then he sends forward immediately (XI. 4. obs.) the whole body of the cavalry, and leaving the baggage behind, he advances with the greatest possible speed into the territories of the Ubii, which extended about 100 (41) miles to the right in a different direction from the river.

EXERCISE XXXV.

Well-disciplined, *benè instructus.* To wage a defensive war, *bellum illatum propulsare.* Agriculture, *res rusticæ.*

(70) (62) III. 4. γ.
It is the greatest praise to a general to have as *well disci-*
IV. 3. ε.
plined soldiers as possible ; for thus, whether he is *waging an* offensive or *defensive war,* he will meet with better fortune,
(30)
and success will attend his efforts. But for this purpose it
V. 3. obs. 3.
is necessary that he should have in his hands the power of life and death, and that he should exercise supreme authority
(34) (46)
in the camp. For otherwise, it will be impossible that his soldiers will either fear him or reverence him as they
V. 4. obs. 7.
ought. Those of the citizens who do not follow their general
XI. 1. obs. α. III. 6. A.
when he goes out to war, are justly held to be deserters and traitors, and all confidence is deservedly withdrawn from such men.

(95)
The life of the Gauls is entirely passed in military service,
XII. C.
and they pay no attention to *agriculture.* There are some who in the time of peace give themselves up to hunting ; and thus, in peace and war alike, they pass a life of hardiness
VII. 2. ε.
and labour. Military valour, as you might naturally expect,
XIII. 3. C.
is held among them in the highest repute ; on the other hand, the study of literature and of elegant arts is counted the
III. α. A.
mark of a weak and imbecile mind, and as a thing only fit to
(44)
be exercised by woman.

EXERCISE XXXVI.

Instruction, *disciplina.* Excommunication, *interdicere.* System, *instituta* (pl.). Gross, *fœdus.*

(100) XII. 1.
All writers are agreed that the Druids in Gaul are held in the highest honour, and that large bodies of youths flock

to them for the sake of *instruction*. It is an admitted fact
xiii. 3.(a.)
too that they take part in all sacrifices of the Gauls, that
they take charge of their religious ceremonies, and in a
(48)
word manage all spiritual matters. Thus we see them
(115)
engaged even from their earliest years in the worship of the
v. 4. obs. 6.
gods. The severest punishment which they can inflict
upon those who raise seditions, is *excommunication* from
xiii. 3. obs. 5. (119)
their sacred rites; and it is not every one who thinks lightly
(85)
of this penalty. For they who are thus put under interdict
are shunned by their friends, and are regarded by them as
xi. 1.
wicked and profane. The *system* of the Druids is widely
spread over the whole of Gaul; but it is believed to have
v. 4. obs. 3.
originated in Britain, a country which has always from early
times been especially devoted to superstitions. This one
(120)
thing I will add by way of praise; that the Druids believed
(106)
in the immortality of the soul, and thus showed themselves
superior to the *gross* belief which once was widely current
among barbarous nations.

EXERCISE XXXVII.

To be excellent, *præstare*. At length, *fusè*.

(1) vii. 2.
Upon this subject I scarce know what to say, for so many
( )
wise men have thought and written far different from me,
and I am unwilling even to appear to dissent from them
xiii. 2. 3. (d) v. 4. obs. 6.
unnecessarily. Friendship appears to me one of the noblest
gifts which God has bestowed upon man; and in proportion
vii. 2.
as *it is excellent* in itself and useful to others, it is more
exposed to perversion.

xii. 1.
Now scarcely any one will venture to affirm that friendship

arises from habit and mutual want, or that its highest end is
xiii. 1.
to supply a natural deficiency. It arises indeed from a far deeper source; from a fount that lies deep in the inmost
x. 1.
nature of man—from an innate love of society, whose existence no one who claims the name of man can deny at all. However seeing that there have not been wanting men
x. 1.
to deny the possibility of this, we will enter-into their arguiv. 3. 3.
ments *at length*.

EXERCISE XXXVIII.

Freebooter, *prædo*.

v. 4. obs. 7.
He is a fool who looks at the fruits of the trees without measuring their height. Take care, lest whilst you strive to
vii. 2.
reach the top, you fall with the very branches of which you
xiii. 3. (f)
have laid hold. A lion has sometimes become the food of the smallest birds; and rust consumes iron. What have we
v. 1.
to do with you? We never set foot in your country. We neither choose to be slaves to any man, nor do we desire to rule. The gifts presented to us by the gods are a yoke of
xiii. 1.
oxen, a plough, a goblet, and arrows. These we use both
xiii. 2. 3. (e)
with our friends and against our enemies. You who boast
(110)
that you are come to punish robbers, are yourselves the greatest of all *freebooters*.

EXERCISE XXXIX.

Visible, *quæ oculis cernuntur*. Periodical, *qui in dies proferuntur*.

xiii. 1. (57)
We have therefore reason to believe from these and other
(121)
instances, that pious men in the days of old were much more

accustomed than modern Christians to contemplate and admire the *visible* works of the Lord; and it is surely much to be regretted that we, who enjoy so many superior means
v. 4. obs. 6.
of information, and who have access to the brilliant discoveries of later and more enlightened times, should manifest so much disregard to the works of God, and the operations of his hands. To enable the common mass of Christians to enter into the spirit of this delightful study and duty, should then be one object of those *periodical* and other religious works which are put into their hands; so that they may be enabled, with vigour and intelligence, to form the pious resolution of Asaph, "I will meditate on all Thy works, O Lord, and show forth all Thy praise."

EXERCISE XL.

Assembly, *cœtus.* To review, *recognoscere.* Effrontery, *audacia.*

And moreover, Catiline, what more is there that you can look for, since the shades of night cannot conceal your impious *assemblies*, nor can the walls of a private house suppress the rumours of your conspiracy? since all your secrets are bursting forth, and are being noised abroad? Trust me, and lay aside that design of yours; forget all thoughts of murder and fire. You are beset on all sides; clearer to us even than the light of day are all your counsels, which forsooth you and I will *review* together.

Do you, or do you not, remember, my
x. 1.
proclaiming in
v. 1.
the senate on the 20th Oct. that C. Mallius, that satellite and minister of your *effrontery*, would be in arms on a certain day, namely, the 27th Oct.? Was I mistaken, Catiline, in my knowledge, not only of a matter so important, yet so foul, and so incredible, but even, what is much more wonderful,
v. 1. xiii. 2 3. obs. 3.
of the very day? It was I also, who said in the senate, that you had fixed the massacre of the chief ruler of the state for the 28th Oct., when many of the chiefs of the city fled from Rome, not so much for the purpose of saving themselves, as to check your wicked intentions.

PART II.

EXERCISE I.

Proportion, *apta ratio.* Satisfaction, *mens contenta.* Of silk, *bombycinus.* Changeable, *versicolor.*

(60)

THE first person whom I saw advancing towards me was
III. 3. δ.
a youth of a most beautiful air and shape, though he seemed not yet arrived at that exact symmetry and *proportion* of parts, which a little more time would have given him: but however, there was such a bloom on his countenance, such *satis-*
XII. 1. B. V. 4. obs. 6.
faction and joy, that I thought it the most desirable form that I had ever seen. He was clothed in a flowing mantle of green silk, interwoven with flowers: he had a chaplet of roses on his head, and a narcissus in his hand: primroses and violets sprang up under his feet, and all nature was cheered
XI. 4. obs.
at his appearance. Flora was on one hand, and Vertumnus on the other, in a robe of *changeable* silk. After this, I was surprised to see the moonbeams reflected with a sudden glare from armour, and to see a man completely armed, advancing with his sword drawn. I was soon informed by the genius that it was Mars, who had long usurped a place amid the attendants of Spring.— *Spectator, No.* 325.

EXERCISE II.

Dogmatical, *pertinax.* Positive, *nimis certus.*

VII. 3. obs. 2.
Avoid disputes as much as possible. In order to appear
IV. 3. d.
easy and well-bred in conversation, you may assure yourself that it requires more wit, as well as more good humour, to

improve than to contradict the notions of another person; but if you are at any time obliged to enter on an argument, give your reasons with the utmost coolness and modesty, two things which rarely ever fail of making an impression on the hearers. Besides, if you are neither *dogmatical*, nor show either by your actions or words that you are full of yourself, all will the more heartily rejoice at your victory. Nay, should you be pinched in your argument, you may make your retreat with a very good grace. "You were never *positive*," you may say, and "you are now glad to be better informed." This has made some approve the Socratical way of reasoning; where, while you scarce affirm anything, you can hardly be caught in an absurdity; and though possibly you are endeavouring to bring over another to your opinion, which is firmly fixed, you seem only to desire information from him.—*Spectator*, *No.* 197.

VII. 2. IV. 3. ε. V. 4. obs. 8. IV. 3. d. V. 2. XI. 2.

EXERCISE III.

Affection, *habitudo*. Appearance, *fucus*.

Humanity, good nature, and the advantages of a liberal education, are incompatible with avarice. It is 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 by 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

VII. 2. γ. obs. 1. (23) XI. 4. obs.

xiii. 1.
all show and *appearance;* for this reason it will not sometimes endure even the common decencies of apparel.—*Spectator, No.* 224.

EXERCISE IV.

Complaisance, *urbanitas, comitas.* Economy, *ratio.*

(15)
Complaisance, though in itself it be scarce reckoned in the number of moral virtues, is that which gives lustre to every talent a man can be possessed of. Complaisance renders a superior, amiable; an equal, agreeable; and an inferior, xiii. 2. 3. obs. 3.
acceptable. It smoothes distinction, sweetens conversation, and makes every one in the company pleased with himself. It produces good nature and mutual benevolence, encourages the timorous, soothes the turbulent, humanizes the fierce, and distinguishes a society of civilised persons from a confusion of savages. In a word, complaisance is a virtue that
(4)
blends all orders of men together in a friendly intercourse of words or actions, and is suited to that equality in human vii. 2. β.
nature which every one ought to consider, so far as is consistent with the order and *economy* of the world.

If we could look into the secret anguish and affliction of every man's heart, we should often find that more of it arises from little imaginary distresses, such as checks, frowns, contradictions, and expressions of contempt, than from the more real pains and calamities of life.—*Guardian.*

EXERCISE V.

Lessening circumstance, *excusatio.*

(4) xiii. 2. 3. obs. 3.
One very common, and at the same time the most absurd ambition that ever showed itself in human nature, is that

which comes upon a man with experience and old age, the
v. 4. obs. 3.
season when it might be expected that he should be wisest; and therefore it cannot receive any of those *lessening circumstances* which do in some measure excuse the disorderly
v. 1.
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 good qualities to
xiii. 3. f.
recommend them. This is a weed which will grow in a barren soil.—*Spectator, No.* 224.

EXERCISE VI.

Puts into a hurry of thought, *efficit ut temerè sibi consulat.*
Giddy, *frivolus.*

(4) xiii. 3. obs. 3.

Ambition raises a secret tumult in the soul; it inflames the mind, and *puts* it *into a* violent *hurry of thought.* It is still reaching after an empty imaginary good, that has not in it the power to abate or satisfy it. Most other things which we long for, can allay the cravings of their proper sense, and for a while set the appetite at rest. But fame is
iii. 4. a.
a good so wholly foreign to our natures, that we have no faculty in the soul adapted to it, nor any organ in the body to relish it; an object of desire placed out of the possibility of fruition. It may, indeed, fill the mind with a *giddy* kind of pleasure. But it is such a pleasure as makes a man restless and uneasy under it; and which does not so much satisfy the present thirst, as it excites fresh desires, and sets the soul on new enterprises.—*Spectator, No.* 256.

EXERCISE VII.

To secure, *sibi vindicare.* An interest, *pars.* Apartment, *habitaculum.*

Since we cannot promise to ourselves constant health, let
v. 2. obs. 2.
us endeavour at such a temper as may be our best support

xi. 2. obs. n. b.
in the decay of it. Uranius has arrived at that composure of soul, and has wrought himself up to such a neglect of every thing with which the generality of mankind is enchanted, that nothing but acute pains can give him dis-
(2) xiii. 2. 3. obs. 3.
turbance, and against these too he will tell his intimate friends that he has a secret which gives him present ease. Uranius is so thoroughly persuaded of another life, and
xii. 1. b.
endeavours so sincerely to *secure an interest* in it, that he looks upon pain as but a quickening of his pace to a home, where he shall be better provided for than in his present *apartment.* Instead of the melancholy views which others are apt to give of themselves, he will tell you that he has forgotten he is mortal, nor will he think of himself as
xi. 2. obs. n. b.
such. He thinks that at the time of his birth he entered into an eternal being; and the short article of death he will
x. 1.
not allow to be an interruption of life; since that moment is not of half the duration of his ordinary sleep. Thus is his being one uniform and consistent series of cheerful diversions and moderate cares, without fear or hope of
iv. 3. β.
futurity. Health to him is more than pleasure to another man; and sickness less affecting to him than indisposition is to others.— *Spectator, No.* 143.

EXERCISE VIII.

Consciousness, *mens sibi conscia.* Relish, *amor.*

xiii. 1.
To enforce this consideration we may farther observe, that the practice of religion will not only be attended with that pleasure which naturally accompanies those actions to
vii. 2.
which we are habituated, but with those supernumerary joys of heart which rise from the *consciousness* of such a pleasure, from the satisfaction of acting up to the dictates of reason, and from the prospect of a happy immortality.

In the next place, we may learn from this observation which we have made upon the mind of man, to take par-

ticular care, when we are once settled in a regular course of life, how we too frequently indulge ourselves in any the most innocent diversions and entertainments; since the mind may insensibly fall off from the *relish* of virtuous actions, and by degrees exchange that pleasure which it takes in the performance of its duty, for delights of a much more inferior and unprofitable character.—*Spectator, No.* 447.

EXERCISE IX.

The natural effect of, *id quod naturâ efficitur.*

The last use which I shall make of this remarkable property in human nature, of being delighted with those actions to which it is accustomed, is to show how absolutely
VII. 2. γ. obs.
necessary it is for us to gain habits of virtue in this life, if we would enjoy the pleasures of the next. The state of bliss which we call heaven, will not be capable of affecting those minds which are not thus qualified for it; we must, in this world, gain a relish of truth and virtue, if we would be able to taste that knowledge and perfection which are to
XII. 3. f.
make us happy in the next. The seeds of those spiritual joys and raptures which are to rise up and flourish in the soul to all eternity, must be planted in her during this her present state of probation. In short, heaven is not to be looked upon only as the reward, but as *the natural effect of* a religious life. — *Spectator, No.* 447.

EXERCISE X.

Crowds, *plurimi.* A fine gentleman, *urbanus.*

IV. 3. e.
The main art is to be as little troublesome as you can, and make all that you hope for come rather as a favour from your patron than a claim from you. But I am here prating
VII. 2. γ. obs. 1.
of what is the method of pleasing so as to succeed in the
(67)
world, when there are *crowds*, who in city, town, court, or

country, have arrived at considerable acquisitions, and yet seem incapable of acting in any constant tenour of life, but have gone on from one successful error to another. Therefore I think I may shorten this inquiry after the manner of pleasing; and as the old Beau said to his son, once for all, VII. 3. obs. 1.
"Pray Jack, be *a fine gentleman*," so may I to my reader abridge my instructions, and finish the art of pleasing in a VII. 3. obs. 1.
word, "Be rich."—*Spectator, No.* 280.

EXERCISE XI.

Some spice of, *pars aliqua.* Heroic, *magno viro dignus.* To be more a hero, *propiùs ad magnum virum accedere.*

But this is a vicious way of thinking; and it bears *some* ( )
spice of romantic madness, for a man to imagine that he must grow ambitious, or seek adventures, in order to be able to do great actions. It is in every man's power in the world, who is above mere poverty, to do things not only worthy, but *heroic.* The great foundation of civil virtue XIII. 2. 3. obs. 5.
is self-denial; and there is no one above the necessities XII. 4.
of life, but has opportunities of exercising that noble quality, XII. 2. β.
and of doing as much as his circumstances will bear for the ease and convenience of other men; and he who more than ordinary men does practise this upon such occasions (43)
as occur in his life, deserves the value of his friends, as XI. 2.
much as if he had done enterprises which are usually attended with the highest glory. Men of public spirit differ rather in their circumstances than in their virtue; and the VII. 2. β.
man who does all he can in a low station, *is more a hero* than he who, in a great one, omits any worthy action he is able to accomplish. — *Spectator, No.* 248.

EXERCISE XII.

Pusillanimous temper, *pusillus animus.* Behaviour, *mores.* Intercourse of life, *vitæ res.* To sacrifice, *libenter posthabere.*

x. 1.
Singularity in concerns of this kind is to be looked upon as heroic bravery, in which a man leaves the species only as he soars above it. What greater instance can there be of a weak and *pusillanimous temper*, than for (62) a man to pass his whole life in opposition to his own ( ) sentiments? or not to dare to be what he thinks he ought to be? Singularity, therefore, is only vicious when it makes men act contrary to reason, or when it puts them upon distinguishing themselves by trifles. As (36) for the first of these, who are singular in anything which is irreligious, immoral, or dishonourable, I believe every one will easily give them up. I shall, therefore, speak of those only who are remarkable for their singularity in things of no importance, as in dress, behaviour, conversation, and all the little *intercourses of life.* In these cases there is a certain deference due to custom; and notwithstanding there may be a colour of reason to deviate from the multitude in some particulars, a man ought *to sacrifice* his private inclinations and opinions to the practice of the public.—*Spectator.*

EXERCISE XIII.

Imaginary, *fictus.* Innocently, *salvâ conscientiâ.*

The only method to remove these *imaginary* distresses as much as possible out of human life, would be the universal
x. 1.
practice of such an ingenuous complaisance as I have been here describing, which, as it is a virtue, may be defined to be "a constant endeavour to please those whom we converse
vii. 2.
with, so far as we may do it *innocently.*"—*Guardian.*

EXERCISE XIV.

Honour, *honestas.*

xiii. 3. f.
There is nothing which betrays a man into so many errors and inconveniences as the desire of not appearing singular; for which reason it is very necessary to form
vii. 2. γ. obs.
a right idea of singularity, that we may know when it is laudable, and when it is vicious. In the first place, every man of sense will agree with me that singularity is laudable, when, in contradiction to a multitude, it adheres to the dic-
( )
tates of conscience, morality, and *honour.* In these cases we ought to consider that it is not custom, but duty which is the rule of action; and that we should be only so far sociable, as we are reasonable creatures. Truth is never the less so for not being attended to; and it is the nature of actions, not the number of actors, by which we ought to regulate our behaviour.

EXERCISE XV.

To represent, *tibi fingere.* To be ready, *non de-esse.*

xii. a.
That you are gradually recovering your tranquillity is an
vii. 3. obs. 1.
effect to be humbly expected from trust in God. *Do not represent* life as darker than it is. Your loss has been very great; but you retain more than almost any other can hope to possess. You are high in the opinion of mankind; you
iii. 3. ζ.
have children from whom much pleasure may be expected, and that you will find many friends you have no reason to doubt. Of my friendship, be it worth more or less, I hope you think yourself certain. It will not be easy for me to repay the benefits that I have received from you, but I hope
(71)
to be always *ready* at your call. — *Dr. Johnson.*

PART III.

EXERCISE I.

To be a free agent, *libero arbitrio uti.* Control, *auctoritas.* To be incalculable, *omnem numerum excedere.*

As man *is a free agent,* and often invested with more power than benevolence, it is evidently for his interest and happiness, that God should be pleased to exercise that control, which we have reason (from Scripture, experience, and the general testimony of mankind) to believe he does; for otherwise the degree of misery that would probably be inflicted on the the human race by the ambition of some men, and the folly and wickedness of others, *would be incalculable.— Synge.*

EXERCISE II.

Decay, *ruina.*

There is no man of common sense, who builds a goodly and convenient structure, but he takes care likewise to keep it in good order and repair, after it is built. And there is no fabric, but, in tract of time, will visibly decay, if constant care be not taken of it. Since, therefore, God has erected and framed this goodly structure of the world, and since in so long a time there is no manner of *decay* to be found in it, I conclude that God not only made this world by his power, but also governs it by his providence. — *Synge.*

EXERCISE III.

Patriotism, *amor patriæ.* To soar higher for an object, *altiora petere.* Array, *acies.* A man, *quisque.*

What is *Patriotism?* Is it a narrow affection for the spot where *a man* was born? Are the very clods where we tread entitled to this ardent preference because they are greener? No, this is not the character of the virtue, and it *soars higher for its object.* It is an extended self-love, mingling with all the enjoyments of life, and twisting itself with the minutest filaments of the heart. It is thus we obey the laws of society, because they are the laws of virtue. In their authority we see, not the *array* of force and terror, but the venerable image of our country's honour. Every good citizen makes that honour his own, and cherishes it, not only as precious, but as sacred. He is willing to risk his life in its defence, and is conscious that he gains protection while he gives it. For what rights of a citizen will be deemed inviolable, when a state renounces the principles that constitute their security?—*Burke.*

EXERCISE IV.

Experienced, *rerum expertus.* Anticipate, *futura præsumere.* Catacomb, *mortuorum sepulchrum.*

In the first place, who are you, that you should despise (xiii. obs 4.) (xii. 6.) any one? You are not wise, otherwise you would not re- (v. 4. obs. 2.) quire instruction; nor strong, for you could not preserve life without assistance; nor *experienced,* for the world is immeasurable and time infinite; and of these you see but a part, and think how small a part! All that you are quite (vi. 3. β.) sure of is the present moment; of the future you know nothing; it is all dark. You walk on, but beyond the ground upon which you fix your foot, you cannot see a step. You

(30)
guess, hope, fear, imagine, *anticipate;* and very often hopes, fears, and anticipations come true; but they are but guesses after all, and guesses are not knowledge. How far have you
XII. (6) 2.
journeyed from your own home? What countries and nations have you seen? What have you read from those innumerable stores in which the learning of men lies hid as in a *catacomb?—Sewell's Christian Morals.*

EXERCISE V.

Notion, *sententia.* Seed-time, *sementis.* Phenomena, *ea quæ videntur in.*

Doubtless such a *notion* of the gods as we have just described, was entirely satisfactory to the princes of Ithaca, or
XI. 1.
of any other Grecian territory, who assembled in the hall of the chief king at the common meal, and to whom some bard sung the newest song of the bold adventures of heroes. But how could this religion satisfy the mere countryman, who wished to believe that in *seed-time* and harvest, in winter and
IV. 3.
summer, the divine protection was thrown over him; who anxiously sought to offer his thanks to the gods for all kinds of rural prosperity, for the warding off of all danger from the seed and from the cattle? As the heroic age of the Greek nation was preceded by another in which the cultivation of the land occupied the chief attention of the inhabitants, (which may be called the Pelasgian period); so likewise there are sufficient traces and remnants of a state of Grecian religion, in which the gods were considered as exhibiting their power chiefly in the operations of outward nature, in the changes of the seasons and the *phenomena* of the year.—*Heeren.*

EXERCISE VI.

By chance, *fortuitò.* To come to years of discretion, *togam virilem sumere.* To be in the right, *rectè agere.*

(40)
In all matters of great and serious importance, no man that is wise will act *by chance* and at random, without being

able to give some reason for what he does. For he that
XII. obs. 5.
does anything, and knows not why, is more likely to do himself harm than good ; because there are more ways to the former than to the latter. Since, therefore, religion is a thing of the greatest moment and importance that can be, I conclude that no man ought to choose his religion blindly and *by chance;* but that every man ought to have some
(30)
reason for what he professes. Whatever religion, therefore,
VII. 2.
a person is bred up in from his youth, it certainly is very fit for him when he *comes to years of discretion,* to inquire into the grounds and reasons of it. For otherwise it is not
XII. 6. 5. β. XII. 6. 2.
possible for him to know whether he *be in the right* or the wrong; in the way to heaven or hell.—*Synge.*

EXERCISE VII.

Philosophy, *philosophiæ genus.* Close union between (turn by a dependent clause), *quam arctè inter se conveniant.* Speculations, *quæstiones.* Conceptions of, *ea quæ in mentem venêre de.* Connected, *intimè conjunctus.*

The most ancient *philosophy* of the Greeks, as it appeared at first in the Ionic school, perhaps originally stood in close connection with religion, and may indeed have proceeded
VII. 2. ε. obs.
from it. For who does not perceive *the close union between speculations* on the elements of things, and their ancient *conceptions* of the gods as powers or objects of nature? But religion could not long hold philosophy in fetters. It could not prevent the spirit of free inquiry from awakening and gaining strength; and thus it was possible for all the sciences which are promoted by that spirit to assume among the Greeks a decided and peculiar character. In the intellectual culture of the East, all scientific knowledge was *connected* with religion: but as these were kept separate by the Greeks, science gained among them that independent character which distinguishes the West, and which was communicated to the nations of whom the Greeks were the instructors.—*Heeren's Essays.*

EXERCISE VIII.

Naturally, *quasi ex naturâ.* Levellers, *destructores.* Answer, *successum habere.* Humanity, *hominum natura.*

v. 1.
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.*
xiii. 1.
They tried to erect themselves into a community, where all should be equally free. But alas! it would never *answer;* there were some among them stronger, and some more cunning than others, and these became masters of the rest; for as your groom rides your horses, because he is a cunninger (5) animal than they, so will the animal that is cunninger (29) or stronger than he, sit on his shoulders in turn. Since (36) then it is entailed upon *humanity* to submit, and some are born to command, and others to obey, the question is, as there must be tyrants, whether we shall have the tyrant within our doors, or far from us in the metropolis. — *Goldsmith.*

EXERCISE IX.

Free, *expers.* Before city was built or designed, *ante conditam condendamve urbem.* Refute, *refellere.*

On the other hand I shall demand this also as the reward of my pains; that I may seclude myself from the envious eye of evil men, whom for so many years our country has been forced to behold; at least so long as I (vii. 2. β.) am engaged with all my powers in tracing out those ancient times; — entirely *free* from care, which oftentimes can embitter the mind of a writer, though it cannot divert him from the paths of truth. The narrations which relate to times *before the city was built or designed,*—adorned as they are rather with poetic fables, than with the eternal records of true exploits, — I design neither to confirm nor to *refute.*

EXERCISE X.

Insensibility, *ut ita dicam*, *ἀναισθησία*. A thinking man, *vir rebus contemplandis deditus*.

XI. 1.

I rejoice with you in your recovery, and that you have escaped from the hands of one from whose hands you will not always escape. Death is either the most formidable or the most comfortable thing we have in prospect on this side of eternity. To be brought near to him and to discern neither of these features in his face, would argue a degree of *insensibility*, of which I will not suspect my friend, whom I know to be a *thinking man*. You have been brought down to the side of the grave, and you have been raised again by Him who has the keys of the invisible world; who opens, and none can shut, who shuts and none can open.

EXERCISE XI.

To fly for refuge, *confugere*. To lose, *decedere de*. Suit, *persequi*. Parliament, *patres*.

But the plaintiff's office is *to fly for help* to the magistrates, quietly without fear to declare wherein he hath been oppressed, wherein he hath sustained wrong and injury,

(30)

and to require nothing but justice, equity, and right; putting away all malice, harm, hatred, and envy; and being more ready to *lose* his right, than to break charity or to transgress

XIII. 2. 3 (f.)

the office of a Christian man. Thus suitors should use themselves.

(29)

If their minds be inflamed with anger, corrupted with envy, and poisoned with malice, though they have a very just and right quarrel, yet the *suit* thereof is unlawful and ungodly, because it proceedeth of malice and an ungodly mind. But forasmuch as men be prone to the aforesaid vices, and malice increaseth daily by delays, and long continuance of

suits and the covetousness of lawyers, would to God the king, by consent of his *parliament*, would make some statute that all causes should be determined within the compass of a year, under pain of some greater forfeiture to (*i. e.* inflicted on) the judges before whom such matters come. — *Hutchinson.*

VII. 2.

EXERCISE XII.

Public service, *in publicis rebus versari.* Digest, *series.* Inquisition, *quæstio.*

In the case of any man who had written something, and spoken a great deal, upon very multifarious matters, during upwards of twenty-five years' *public service*, and in as great a variety of important events as perhaps have ever happened in the same number of years, it would appear a little hard, in order to charge such a man with inconsistency, to see collected by his friend, a sort of *digest* of his sayings, even to such as were merely sportive and jocular. This digest, however, has been made, with equal pains and partiality, and without bringing out those passages of his writings which might tend to show with what restrictions any expressions quoted from him ought to have been understood. From a great statesman he did not quite expect this mode of *inquisition.* — *Burke.*

IV. 3. 8.

(82)

EXERCISE XIII.

Death blow, *vulnus lethale.*

But there was handed down also a legend more wondrous, with respect to Servius. His mother, Ocrisia, a captive and a slave, was offering cakes to the Lar, or household god, and

XI. 1.

saw in the fire on the earth the apparition of the deity. Tanaquil interpreted the portent; and by her (1) command Ocrisia arrayed herself as a bride, shut herself in the chamber, and became pregnant by the god. She died before her time; but the infant was taken from her womb, and bred up by Tanaquil. Another prodigy marked the boy to be born to great things. He was sleeping at mid-day in the porch of the palace, and his head was seen to be surrounded with flames, which played about him without harming him, till he awoke, and then the fire vanished. Such were the marvels of his birth and early life; and the visible favour of the gods did not desert him at a later age. The goddess of Fortune loved him, and visited him secretly; and after his death his image was placed in her temple, and remained unhurt, when the temple itself was burned. This old image, made of wood and gilt, was an object of reverence even in the time of the emperors. Servius had been trusted by (85) Tarquin, and placed in high rank, and had made himself eminent by his courage in battle. The king's sons were but young children. So when Tarquin had received his *death blow*, Tanaquil took speedy counsel with Servius; then opened a window, and told the people below, who were crowding round the palace, "that the king was not slain, that his wound would be healed in a few days, and that in the mean time he commanded Servius to discharge the duties of his kingly office." The people heard these tidings gladly; and Servius forthwith began to act as king. The murderers were seized and punished, and the Marcii fled. When the death of Tarquinius could be hidden no longer, Servius Tullius was already in possession of the kingly power. Without suffering the senate to name an Interrex, he offered himself to the people assembled in their Curiæ, and was endowed by them (1) with all the powers of the former kings.

XI. 1.

XIII. obs. 1.

EXERCISE XIV.

To huddle over, *commiscere*. Concern, *cura*. Moral earthquake, *terræ, ut ita dicam, motus*.

A business (xii. 3. (f)) which has long occupied the councils and the tribunals of Great Britain, cannot possibly be *huddled over* (xiii. 3. δ.) in the course of vulgar, trite, and transitory events. Nothing but some of those great revolutions which break the traditionary chain of human memory, and alter the very face of nature itself, can possibly obscure it. My lords, we are all elevated to a degree of importance by it; the meanest of us will, by means of it, more or less become the *concern* (iii. 4. γ.) of posterity, if we are yet to hope for such a thing in the present state of the world, as a recording, retrospective, civilized (29) posterity; but this is (v. 4. obs. 8.) in the hands of the Great Disposer of events; it is not ours to settle how it shall be. My lords, your house still stands, it stands as a great edifice; but let me say, that it stands in the midst of ruins, in the midst of the ruins that have been made by the greatest (32) *moral earthquake,* that ever convulsed and shattered this globe of ours.— (64) *Burke.*

EXERCISE XV.

To wish joy of, *gratulari de.* Violent movement, *tumultus publicè concitatus.*

These arguments had more weight on the mind of Attalus. He was introduced into the senate; he *wished* them *joy of* the victory, entered into details of his own services in that war, and those (122) of his brother, if there were any, and the revolt of the Gauls, which had lately been made with a *violent movement.* He requested that the senate would send as commissioners two persons by whose authority they might be induced to lay down their arms. (vi. 2.)

EXERCISE XVI.

As to, *quod attinet ad.* Suitable, *congruus.* To centre in, *tanquam ad scopum dirigi.*

(123)

We are some of us very fond of knowledge, and apt to value ourselves upon any proficiency in the sciences. One science, however, there is worth more than all the rest, and that is the science of living well; which shall remain, when "tongues shall cease," and "knowledge shall vanish away." *As to* new notions, and new doctrines, of which this age is very fruitful, the time will come when we shall have no pleasure in them: nay, the time will come, when they shall be exploded, and would have been forgotten, if they had not been preserved in those excellent books which contain a confutation of them, like insects preserved for ages in amber, which otherwise would soon have returned to the common mass of things. But a firm belief of Christianity, and a practice *suitable* to it, will support and invigorate the mind to the last; and most of all, at last, at that important hour which must decide our hopes and apprehensions: and the wisdom, which, like our Saviour, cometh from above, will, through his merits, bring us thither. All our studies and pursuits, however different, ought to be subservient to, and *centre in*, this grand point, the pursuit of eternal happiness by being good in ourselves and useful to the world.—*Seed.*

EXERCISE XVII.

Polity, *reipublicæ forma.* True magnanimity, *qui verè magno est animo.*

The inhabitants of Europe, and of most cold countries,

XIII. 3. obs. 3.

abound in strength and courage; but their intellectual powers are feeble or defective. They enjoy liberty, but are unacquainted with good *polity;* and though capable of maintaining their independence, are unworthy of aspiring to empire. The inhabitants of Asia, on the contrary, are artful and inge-

nious, but mean spirited and dastardly. They have, therefore, always been, and continue to this day, either subjects or slaves. But the intermediate situation of the Greeks seems to have happily blended in their character the virtues of courage and prudence, and to have formed them for thinking calmly, yet feeling strongly. They enjoy, therefore, the double advantage of liberty and laws; and are qualified for
xiii. 3. β.
ruling the world, were they happily confederated under one form of government. The Greeks, however, are not all equally conspicuous for this happy temperament and the manly policy which is its natural result. In some nations the character is rude and shapeless; one quality being deficient, while another is redundant: but in whatever people ardent courage most naturally harmonises with cool combination, and dignity of sentiment with energy of intellect, that people must be considered as the best materials for legislation,
(43)
and the fittest to be moulded into a virtuous commonwealth. It is said by some writers, that the military guardians of states ought, like faithful dogs, to show themselves mild towards those whom they know, but fierce towards strangers. Yet *true magnanimity* is incapable of ferocity, and is never moved even to asperity, but in resentment of injustice or insult.—*Gillies.*

EXERCISE XVIII.

General, *universus.* Question, *id quod agitur.* Rational, *rationi congruus.* Flourish, *declamatio.*

I allow, as I ought to do, for the effusions which come
xiii. 3. δ.
from a *general* zeal for liberty. This is to be indulged, and even to be encouraged, as long as the *question is general* An orator, above all men, ought to be allowed a full and free use of the praise of liberty. A common-place in favour of slavery and tyranny delivered to a popular assembly would indeed be a bold defiance of all the prin-
xiii. 3. c.
ciples of rhetoric. But in a question whether any particular constitution is or is not a plan of *rational* liberty, this kind of rhetorical *flourish* in favour of freedom in general is surely a little out of its place. It is virtually a begging of the question. It is a song of triumph before the battle.—*Burke.*

EXERCISE XIX.

To close upon, *advolare.*

Passing beyond the bounds of Latium, he carried war against the fierce nation of the Æqui, and overcame them. But of all his wars the most famous is the war with the Sabines. The Sabines made common cause with the Latins, and while the Roman force was engaged elsewhere, they suddenly crossed the Anio, ravaged the fields up to the walls of Rome, and were hardly driven back after a doubtful battle.

xi. 1.

In another year they again passed the Anio, throwing a bridge of boats over the river a little above the point where it falls into the Tiber, and pitched their camp upon the nearer bank. Tarquinius led his army against them; the Sabines met him in the open field, and at the first shock forced the infantry in the centre of the Roman line to give ground; but the cavalry, *closing upon them* from the wings, not only checked them, but drove them back. Their alarm

xi. 4.

was heightened by their suddenly seeing their bridge blazing behind them. Tarquinius, from the higher part of the river, had sent boats and rafts filled with pitch and lighted faggots

xiii. 3. 6.

floating down the stream. The Sabines were thus thrown into confusion, and fled; the Roman horse pressed hard upon them: a few escaped to the mountains; the greater part were driven into the river, and perished in attempting to pass it. Their arms floating down the current of the Tiber made known the victory at Rome. Even the remnant who escaped the perilous ford were cut off by a force which Tarquinius had before sent across the Anio further up. The prisoners and the recovered plunder he sent away to Rome; the spoils of the enemy he had vowed to Vulcan, and so

xi. 2.

gathered them into a great heap, and burned them. He

xi. 1.

then crossed the river with his whole army, and entered the enemy's territory. The routed Sabines, as they had no time for better measures, met him with such troops as they could bring together, were again defeated, and so forced to sue for peace.

EXERCISE XX.

To miscarry, *successum non habere.* The highest judicial and legislative body, *penes quos est summa et juris et legum auctoritas.* Weigh against, *contra valere.* During the sitting of parliament, *ante finita comitia.*

The bill has been frequently proposed, and as frequently has *miscarried:* but it was always lost in the Lower House. Little did I think, when it had passed the Commons, that it possibly could have met with such opposition here. Shall it be said, that you, my lords, the grand council of the nation, *the highest judicial and legislative body* of the realm, endeavour to evade, by privilege, those very laws which you enforce on your fellow-subjects? Forbid it justice! I am sure, were the noble lords as well acquainted as I am with but half the difficulties and delays occasioned in the courts of justice, under pretence of privilege, they would not, nay they could not, oppose the bill.

I have waited with patience to hear what arguments might be urged against this bill: but I have waited in vain; the truth is, there is no argument that can *weigh against* it. The justice and expediency of the bill are such as render it self-evident. It is a proposition of that nature which can neither be weakened by argument nor entangled with sophistry. Much, indeed, has been said by some noble lords on the wisdom of our ancestors, and how differently they thought from us. They not only decreed, that privilege should prevent all civil suits from proceeding *during the sitting of parliament,* but likewise granted protection to the very servants of members. I shall say nothing on the wisdom of our ancestors; it might perhaps appear invidious: that is not necessary in the present case. I shall only say, that the noble lords who flatter themselves with the weight of that reflection, should remember, that as circumstances alter, things themselves should alter.—*Lord Mansfield.*

EXERCISE XXI.

To be admitted, *locum obtinere.*

(23) xiii. obs. 3.
Human nature is ever liable to corruption, and has in it the seeds of every vice, as well as of every virtue; and the xii. 5.
first will be continually shooting forth and growing up, if xii. 5. obs.
not carefully watched and rooted out as fast as they appear. It is the business of religion to purify and exalt us from a state of imperfection and infirmity to that which is necessary and essential to happiness. Envy would make us miserable in heaven itself, could it *be admitted* there; for we must there see beings far more excellent, and consequently more vii. 2. *β.*
happy, than ourselves: and till we can rejoice in seeing virtue rewarded in proportion to its degree, we can never hope to be among the number of the blessed.—*Chapone.*

EXERCISE XXII.

To multiply, *numero augere.* There is a reciprocal interest, *mutuò interest.*

(59)
It seems to be the intention of Providence, that the lower order of animals should be subservient to the comfort, convenience, and sustenance of man. But his right of dominion (1) xii. 5.
extends no farther; and if this right be exercised with mildness, humanity, and justice, the subjects of his power will be no less benefited than himself. For various species of living (23.)
creatures are annually *multiplied* by human art, improved in their receptive powers by human culture, and plentifully xiii. 2. 3. *e.*
fed by human industry. The *relation*, therefore, *is reciprocal* between such animals and man; and he may supply his own v. 3.
wants by the use of their labour, the produce of their bodies,

and even the sacrifice of their lives; whilst he co-operates with all-gracious heaven in promoting happiness, the great end of existence.—*Critical and Literary Dissertations.*

EXERCISE XXIII.

To have occasion for, *indigere.* To expose, *in lucem proferre.* To set a mark upon, *notam inurere* (with dat.).

xii. 6. 4. a.

Do we not sometimes observe a sort of people who, though they are themselves under the abject dominion of every vice, show a kind of (4) malicious resentment against the errors of others; and are most severe upon those whom they most resemble? Yet surely a lenity of disposition, even in persons who *have* the least *occasion for* (80) clemency themselves, is of all virtues the most becoming. The highest of all characters, in my estimation, (59) is his who is as ready to pardon the errors of mankind as if he were every day guilty of some himself; and, at the same time, as cautious of committing a fault as if he never forgave one. xiii. obs 3. xiii. obs. 5. It is a rule then which we should most religiously observe upon all occasions, both private and public, "to be inexorable to our own failings, while we treat those of the rest of the world with tenderness, not excepting even such as forgive none but themselves."

xii. 6. 2.

I shall, perhaps, be asked, who it is that has given occasion to these reflections. vii. 3. obs. 2. Know, then, that a certain person lately —but of that when we meet—though, upon second thoughts, not even then; lest, whilst I condemn and *expose* his conduct, I shall act counter to that maxim I particularly recommend. Whoever, therefore, and whatever he is, he shall remain in silence: for though there may be some use, perhaps, in *setting a mark* upon the man for the sake of example, there will be more, however, in sparing him for the sake of humanity. Farewell. — *Melmoth.*

EXERCISE XXIV.

To have immediate connection with, *intimè pendere ab.* To take further steps, *aliquid ulterius audere.*

II.

I shall, however, mention one story which *has immediate connexion with* our present narrative. As this city was under the government of the Romans, the Persian army block-
XI. 1. (49)
aded it. During seventy days they surrounded it; they planted battering-rams against the walls, constructed many
XI. 4. 3. obs.
other warlike machines, and made ramparts and trenches around the city; yet they could not force it to surrender. At length, they determined to stop the course of the river Mygdonius, which flows through the city; they formed ram-
(72) (73)
parts on each side of the stream to prevent its overflowing, and so much of the water was thus collected that it began to flow over the embankment; then they hurled it like a battering-ram against the walls, which, not being able to withstand the shock, were thrown down. The river also caused a similar catastrophe as it rushed out on the opposite side of the city; for the walls in that part were likewise unable to resist the impetuosity of the stream, and were consequently overthrown. On perceiving the walls thus battered down, Sapor expected to take possession of the city without any trouble. He remained at rest during that day, with the intention of waiting till the ground had become dry and the river navi-
VII. 2. β.
gable, before he *took any further steps.* At length he called together all his troops, in the confident expectation of effecting an entrance into the city through the breaches which
(86)
had been made in the walls; he then perceived that the walls had been rebuilt, and that all his labour had been in vain. For the holy bishop, after having by means of prayer raised the courage of the soldiers and of the other inhabitants, rebuilt the wall, and placed the warlike machines within the city in order to assault the enemy.—*Theodoret.*

EXERCISE XXV.

Precedent, *exemplum.* A pirate, *prædo.* A ravager, *latro.*

v. 2.
His nod has decided all causes in Sicily for these three years. And his decisions have broken all law, all *precedent*, all right. The sums he has, by arbitrary taxes and unheard-of impositions, extorted from the industrious poor, are not to (32)
be computed. The most faithful allies of the commonwealth have been treated as enemies. Roman citizens have, like slaves, been put to death with tortures. The most atrocious criminals, for money, have been exempted from the deserved (5)
punishments; and men of the most unexceptionable characters condemned and banished unheard. The harbours, though sufficiently fortified, and the gates of strong towns, have been opened to *pirates* and *ravagers*. The soldiery and sailors, belonging to a province under the protection of the commonwealth, have been starved to death; whole fleets, to the great (124.)
detriment of the province, suffered to perish. The ancient monuments of either Sicilian or Roman greatness, the statues xi. 4. (3.)
of heroes and princes, have been carried off; and the temples stripped of the images. Having, by his iniquitous sentences, xi. 3. β.
filled the prisons with the most industrious and deserving of the people, he then proceeded to order numbers of Roman citizens to be strangled in the gaols; so that the exclamation "I am a citizen of Rome!" which has often in the most distant regions, and among the most barbarous people, been iii. 4. γ.
a protection, was of no service to them; but, on the contrary, brought a speedier and a more severe punishment upon them.—*Melmoth.*

EXERCISE XXVI.

Aggravated, *a vero abhorrens.*

xiii. obs. 4.
I ask now, Verres, what thou hast to advance against this charge? Wilt thou pretend to deny it? Wilt thou pretend

III. 3. ζ.
that anything false, that even anything *aggravated* is alleged against thee? Had any prince, or any state committed the same outrage against the privilege of Roman citizens, should we not think we had sufficient ground for demanding satis-
(86)
faction? What punishment ought then to be inflicted upon a tyrannical and wicked prætor, who dared, at no greater distance than Sicily, within sight of the Italian coast, to put to the infamous death of crucifixion that unfortunate and innocent citizen, Gavius Cosanus, only for his having asserted his privilege of citizenship, and declared his intention of appealing to the justice of his country, against the cruel oppressor who had unjustly confined him in prison at Syracuse, whence
VII. 1. & 2.
he had just made his escape? The unhappy man, arrested as he was going to embark for his native country, is brought before the wicked prætor. With eyes darting fury, and a countenance distorted with cruelty, he orders the helpless victim of his rage to be stripped, and rods to be brought; accusing him, but without the least shadow of evidence, or even of suspicion, of having come to Sicily as a spy. It was in vain that the unhappy man cried out, "I am a Roman citizen; I have served under Lucius Pretius, who is now at Panormus, and will attest my innocence." The bloodthirsty prætor, deaf to all he could urge in his own defence, ordered the infamous punishment to be inflicted. Thus, Fathers, was an innocent Roman citizen publicly mangled with scourging, whilst the only words he uttered, amidst his cruel sufferings, were, "I am a Roman citizen!" With these he hoped to defend himself from violence and infamy. But
(125)
of so little service was this privilege to him, that, while he was thus asserting his citizenship, the order was given for his execution upon the cross.—*Melmoth.*

EXERCISE XXVII.

Rash conduct, *impotentia.* To have a good effect upon, *perutile esse.*

He held the office this time for rather more than two years, during which time he showed his usual wisdom and zeal in

the king's service.(123) He and all of his colleagues, indeed, seem to have taken very wise steps towards softening down the rash conduct of the king: they passed several salutary laws; did their best to abate(126) the public burdens; and when parliament met again, they offered to resign their offices, and requested that all their measures might be examined, and that if any one had any complaint to make, he would come forward and state it. VII. 2. β. This straightforward course *had a good effect on* the nation; and the king would not allow them to retire, but reinstated them in their places. XIII. obs. 5. He was, moreover, at this time, reconciled to the Duke of Lancaster and several other of the nobles, who had before been alienated from him. XIII. 2. 3. ε. Thus everything seemed happily arranged, and the king and the people united in affection and regard for each other's rights and welfare.—*Life of William of Wykeham.*

EXERCISE XXVIII.

Maxims, *præcepta.* To copy out, *referre.* (See Virg. Æn. IV. 329. Juv. Sat. i. 66.)

How sad a change from the highest joy to the deepest sorrow! VII. 2. ε. obs. How shall I express the wound that pierced my heart, when I heard Fundanus himself (as grief is ever finding out circumstances to aggravate its affliction) ordering the money he had designed to lay out upon clothes and jewels for her marriage, to be employed in myrrh and spices for her funeral? He is a man of great learning and good sense, who has applied himself from his earliest youth to the noblest and most elevated studies: but all the *maxims* of fortitude which he has received from books, or advanced himself, he now absolutely rejects; and every other virtue of his heart gives place to all a parent's tenderness. V. 4. obs. 7. We shall excuse, we shall even approve his sorrow, when we consider what he has lost. VII. 2. γ. obs. 1. He has lost a daughter, who resembled him in his manners,

as well as his person; and exactly *copied out* all her father.
VII. 2. β.
If his friend Marcellinus shall think proper to write to him upon the subject of so reasonable a grief, let me remind him not to use the rougher arguments of consolation, and such as seem to carry a sort of reproof with them; but those of kind and sympathizing humanity. Time will render him more open to the dictates of reason; for as a fresh wound shrinks back from the hand of the surgeon, but by degrees submits to, and even requires, the means of its cure, so a mind, under the first impressions of a misfortune, shuns and rejects all arguments of consolation; but at length, if applied with tenderness, calmly and willingly acquiesces in them.—
VII. 3. obs. 1.
Farewell.—*Melmoth.*

EXERCISE XXIX.

Encourage, *quasi stimulos subjicere.* Bulky, *quæ majoris sint ponderis.*

Upon similar principles we must decide concerning the extent and nature of the territory. That which is most fertile in the greatest variety of productions seems entitled to
VII. 2. δ.
a just preference, provided this fertility be not so luxuriant as to *encourage* indolence or engender voluptuousness. Mili-
VII. 2. γ. obs. 1.
tary men will tell us what makes a country easy of egress,
(99) (50)
yet difficult of invasion. The territory should also be compactly situate; that it may easily fall within the superintending eye of the statesman or general; that its parts may be able mutually to assist each other, and that the whole may be readily defended.

The maritime position of the capital will greatly contribute to this last purpose; for its inhabitants may speedily embark, and sail to the defence of any part of their posses-
VII. 2. β.
sions that happens to be attacked; and they may attack the enemy in those parts that are most vulnerable. It is also of great importance to commerce, and especially to the

transportation of wood and other *bulky* articles, that the capital be conveniently situate with regard both to the sea and to the surrounding land.—*Gillies.*

EXERCISE XXX.

Reasonable, *ratione præditus.* Mutual confidence, *summa consensio.*

Every enjoyment of domestic life must be embittered to
VII 2. β.
him who feels the rankling wound that is inflicted by this malignant passion, the inevitable consequence of harbouring which must be the loss of all that is most dear and valuable in social life. Our benevolent Creator, doubtless,
IX. 6.
intended to mitigate the sufferings of his *reasonable* creatures while on earth, by affording them the consolations to be derived from a faithful, affectionate, and enlightened friendship. But virtuous persons, and such only, are properly qualified to relish that high and intimate connection of soul, in which a *mutual confidence* of thoughts, of pleasures and pains is reciprocally experienced.—*Massillon.*

EXERCISE XXXI.

To enter into, *tractare.* Unnatural, *quæ a naturâ abhorret.*

XIII. 2. 3. f. XI. 4. 3. obs.
Vice destroys human happiness, by introducing disorder into the heart. The envious man is incapable of cultivating amicable intercourse in society, and his greatest enemy cannot inflict what is equal to the torment he creates to himself who suffers it to reign with full dominion. A person of this unhappy temper, instead of *entering into* the concerns of his friends with ardour, and rejoicing in their prosperity, looks with an evil eye on their success, and with an *unnatural* satisfaction feeds on their calamities. If it were possible

for a man of this disposition to be admitted into heaven, that root of bitterness would make him miserable even in the paradise of God. To behold the glorified saints under xiii. 2. 3. f. the divine protection, and encompassed with his favour as with a shield, would render their presence insupportable; the lustre of those objects could not please his vitiated eye, but would pain and overpower it. Among the celestial inhabitants there is neither envy nor tumult.—*Massillon.*

EXERCISE XXXII.

Spectacle, *quasi ludibrium.*

Oh, my murdered brother! Oh dearest to my heart! now gone for ever from my sight! But why should I lament his vii. 2. ε. obs. death? He is, indeed, deprived of the blessed light of heaven, of life, and kingdom, at once, by the very person who ought to have been the first to hazard his own life in defence of any one of Micipsa's family. But as things are, my brother is not so much deprived of these comforts as delivered from terror, from flight, from exile, and the endless train of miseries which render life to me a burden. He lies full low, gored with wounds, and festering in his own blood. xiii. 1. But he lies in peace. He feels none of the miseries which rend my soul with agony and distraction, while I am set up iii. 4. γ. a *spectacle* to all mankind of the uncertainty of human affairs. (125) So far from having it in my power to punish his murderer, I am not master of the means of securing my own life. So far from being in a condition to defend my kingdom from the violence of the usurper, I am obliged to apply for foreign protection for my own person.

Fathers! Senators of Rome! the arbiters of nations! to you I fly for refuge from the murderous fury of Jugurtha. By your affection for your children; by your love for your country; by your own virtues; by the majesty of the Roman commonwealth; by all that is sacred, and all that is dear

to you— deliver a wretched prince from undeserved, unprovoked injury; and save the kingdom of Numidia, which is your own property, from (73) being the prey of violence, usurpation, and cruelty.—*Melmoth.*

EXERCISE XXXIII.

Extravagant, *præter modum.* Searchers, *ut ita dicam, quæstores.*

By the *extravagant* praises which are indiscriminately lavished on the ashes of every person alike, we entirely pervert the original intent of epitaphs, which were contrived to do honour and justice to the virtuous and the good. But by the present practice the reputation of men are equally confounded with their dust in the grave, where there is no distinction between the good and the bad. The law has appointed *searchers* to inquire, when any one (56) dies, into the cause of his death. In the same manner I could wish, that VII. 3. obs. 2. *searchers* were appointed to examine into his way of living, before a character be given of him upon the tomb-stone. VII. 2. β.

The flatteries that are paid to the deceased are undoubtedly owing to the pride of their survivors, which is the same among the lowest as the highest set of people.—*Connoisseur.*

EXERCISE XXXIV.

Settlement, *locus.* To feel oneself at home, *liber et lætus sibi videri.* Independence, *ut ita dicam, αὐταρκεία.*

We had the opportunity of examining nearly every *settlement*, and witnessing the actual state of most of the colonies. When we arrived, and set our feet on shore, we were treated XI. 1.

with a kindness and hospitality far beyond our most sanguine expectations, and which made us *feel ourselves at home.* xii. 4.
There was not a man but took us by the hand, and treated us as his brothers. The people there possess a spirit of liberty xii. 3.
and *independence*, such as we have never seen among the people of this country. As a body, the people of Liberia, we think, owing to their circumstances, have risen in their style of living, and their happiness, as a community, far above those of their coloured brethren, even the most prosperous of them, that we have seen in America. They feel iv. 3.
that they have a home. They have no fear of the white man or the coloured man. They have no superiors. They do not look up to others, but they are looked up to by them. Their laws grow out of themselves, and are their own. They xiii. 1.
truly sit under their own vine and fig-tree, having none to molest and make them afraid.—*Innes' Liberia.*

EXERCISE XXXV.

Royalty, *decus regium.* Extravagant, *præter modum.* Rational, *rationi congruus.*

xii. 6. 4. a.
Do you imagine that all are happy who have attained to those summits of distinction towards which your wishes aspire? Alas! how frequently has experience shown that where roses were supposed to bloom, nothing but briars and thorns grew! Reputation, beauty, riches, grandeur, nay, *royalty* itself, would, many a time, have been gladly exchanged by the possessors for that more quiet and humble station with which you are now dissatisfied. With all that is splendid and shining in the world, it is decreed that there should mix many deep shades of wo. On the elevated (5) situations of fortune the great calamities of life chiefly fall. There the storm spends its violence, and there the thunder breaks; while, safe and unhurt, the inhabitants of the vale remain

below. VII. 3. Retreat, then, from those vain and pernicious excursions of *extravagant* desire. (30) Satisfy yourselves with what is *rational* and attainable. Train your minds to moderate views of human life and human happiness. Remember and admire the wisdom of the wise man's petition: "Remove far from me vanity and lies. Give me neither poverty nor riches. Feed me with food convenient for me, lest I be full and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."—*Blair.*

EXERCISE XXXVI.

The very essence of, &c., *ipsum ingenium.* Whimsical, *ad arbitrium fictus.*

Since genius is the chief requisite (80) in all kinds of poetry, nothing can be more contrary to *the very essence of* it than adopting as beauties certain arts which are merely mechanical. There are daily arising many *whimsical* excellencies, which have no foundation in nature, but are only countenanced by the present (11) mode of writing. With these XIII. 1. it is as easy to fill our compositions, as to dress ourselves in the fashion; but the writer who puts his work together in this manner, is no more a poet than his tailor. Such productions often betray great labour III. 3. ζ. and exactness, but show no genius: for those who sit down to write by rule, and follow "dry receipts how poems should be made," may compose their pieces without the least assistance from the imagination.—*Connoisseur.*

EXERCISE XXXVII.

When thought of as, &c., *cùm in numero sociorum habendi sunt.*

We need not speak of the immediate (30) effects of slavery in those states where it exists; XII. 2. 3. they are acknowledged by

all to be grievous; but throughout the American states the negroes form a distinct race, branded by their colour as an inferior caste; regarded with a species of loathing *when thought of as companions*, and for ever shut out from the privileges of the white men by whom they are surrounded.
VII. 2. β.
Be it prejudice, or be it founded in reason, the feeling of dislike mutually exists; and the warmest friend of the cause of abolition would shrink with disgust from the idea of a matrimonial connection between his children and this unfortunate people. No matter what may be their industry and sobriety; no matter what their attainments in science, or their character for morality, they can never hope to pass the broad line of demarcation, or assume a station of equality with the other members of the community.—*Innes' Liberia.*

EXERCISE XXXVIII.

Incentive to, *quod suadeat ad.* Hovel, *habitaculum.* To become a tenant of the almshouse or gaol, *mendicato cibo vivere, aut carceris incola esse.* Without moral restraint, *sui impotens.*

VIII 2. 3. a.
If, by habits of industry, and correct deportment, a few individuals rise above their degraded brethren, their condition is scarcely improved. Conscious of their superiority to those
(85)
of their own colour, by whom they are envied, they can find no satisfaction in their society; while they are shunned and despised by the meanest of the whites, perhaps far inferior to them in every particular, save colour; and if they have brought up children, to whom they have given the benefit of education, there is little chance of their finding suitable companions among their own people. To unite them to respectable whites is impossible. Thus destitute of the advantages while they possess the name of freemen; deprived of every *incentive to* virtuous exertion, and exposed to every temptation to vice, it is no wonder that they are degraded and
IV. 3. β.
miserable. Nor does the future offer any prospect of amendment in their condition. To them the volume of time, like

the roll of the prophet, reveals only lamentations, and mourning and woe. The natural consequence of this deplorable state of things, is seen and felt in our large cities, and, in a degree throughout the country. We have an idle, ignorant, vicious population, crowded together in their wretched *hovels*, with scarcely the means of procuring a scanty subsistence. Naturally improvident, and *without moral restraint*, they are driven to crime to satisfy the cravings of want, and readily *become the tenants of the alms-house or the gaol.—Innes' Liberia.*

EXERCISE XXXIX.

Straitened, *in angustias coactus.* Restlessness, *inquietus ille animus.* Destination, *ut ita dicam scopus.*

The active mind of man seldom or never rests satisfied with its present (121) condition, how prosperous soever. Originally formed for a wider range of objects, for a higher sphere of enjoyments, (xiii. 1.) it finds itself, in every situation of fortune, *straitened* and confined. Sensible of deficiency in its state, it is ever sending forth the fond desire, the aspiring wish, after something beyond what is enjoyed at present. Hence, that *restlessness* which prevails so generally among mankind. Hence, that disgust of pleasures which they have tried; (53) that passion for novelty; that ambition of rising to some degree of eminence or felicity, of which they have formed to themselves an indistict idea. (123) All of which may be considered as indications of a certain native, original greatness in the human soul, swelling beyond the limits of its present condition; and pointing to the higher objects for which it was made. Happy, if these latent remains of our primitive (121) state, served to direct our wishes towards their proper *destination*, and to lead us into the path of true bliss! But in this dark and bewildered state, the aspiring tendency of our nature unfortunately takes an opposite direction, and feeds (ii.) a very misplaced ambition.—*Blair.*

EXERCISE XL.

Humour, *libido.*

If you have chosen to indulge your *humour* (97) or your taste, in the gratification of indolence or pleasure, xii. 4. a. can you complain because others, in preference to you, have obtained those advantages which naturally belong to useful labours, and honourable pursuits? Have not the consequences of some false steps, into which your passions, or your pleasures, have betrayed you, pursued you through much of your life; tainted, perhaps, your characters, involved you in embarrassments, or sunk you into neglect?—It is an old saying, that every man is the artificer of his own fortune in the world. It is certain that the world seldom turns wholly against a man, unless through his own fault. "Religion is," in general, "profitable unto all things." Virtue, diligence, and industry, joined with good temper and prudence, have ever been found (56) the surest road to prosperity; and where men fail of attaining it, their want of success is far oftener owing to their having deviated from that road, than to their having encountered insuperable bars in it. Some, by being too artful, forfeit the reputation of probity. Some, by being too open, are accounted to fail in prudence. Others, by being fickle and changeable, are distrusted by all.—*Blair.*

EXERCISE XLI.

Incentives to, *quod suadeat ad.* Anticipate, *quasi præsumere.*

Let us also accustom ourselves to reflect on the small moment of these things, which are the usual *incentives to* violence and contention. In the ruffled and angry hour, we view every appearance through a false medium. The most inconsiderable (5) point of interest, or honour, swells into a momentous object; and the slightest attack seems to threaten

us with immediate ruin.(6) But after passion or pride has subsided,xi. 4. 3. obs. we look around in vain for the mighty mischiefs we dreaded. The fabric which our disturbed imagination had reared, totally disappears. But though the cause of contention has dwindled away, its consequences remain. We have alienated a friend; we have embittered an enemy; we have sown the seeds of future suspicion, malevolence or disgust.—xiii. 1. Let us suspend our violence for a moment when causes of discord occur. Let us *anticipate* that period of coolness, which, of itself,(128) will soon arrive.—*Blair.*

EXERCISE XLII.

Licentious, *libidinibus data.* To prey on, *quasi depasci.*

Though no condition of human life is free from uneasiness, yet it must be allowed, that the uneasiness belonging to a sinful course, is far greater than what attends a course of well-doing.xii. 5. If we are weary of the labours of virtue, we may be assured that the world, whenever we try the exchange, will lay upon us a much heavier load. It is the outside only, of a *licentious* life, which is gay and smiling. Within, it conceals toil and trouble, and deadly sorrow. For vice poisons human happiness in the spring, by introducing disorder into the heart.xi. 4. obs. Those passions which it seems to indulge, it only feeds with imperfect gratifications; and thereby(2) strengthens them for *preying* in the end *on* their unhappy victims.—*Blair.*

EXERCISE XLIII.

The records of eternity, *æterni temporis fasti.* In the supreme point, *de summo bono.*

If this is a man of pleasure, what is a man of pain? How quick, how total, is the transit of such persons! In what a

xii. 5. xiii. obs. 4.

dismal gloom do they set for ever! How short, alas! the day of their rejoicing! For a moment they glitter, they dazzle. In a moment, where are they? Oblivion covers their memories. Ah! would it did! Infamy snatches them from oblivion. In the long living annals of infamy their triumphs are recorded. Thy sufferings, poor Altamont! still bleed in the bosom of the heart-stricken friend—for Altamont had a friend. (99) He might have had many. His transient morning might have been the dawn of an immortal day. His name might have been gloriously enrolled in the records of eternity. His memory might have left a sweet fragrance behind it, grateful to the surviving friend, salutary to the succeeding generation. With what capacity was he endowed! with what advantages for being greatly good! But, with the talents of an angel, a man may be a fool. VI. 2. β. If he judges amiss in the supreme point, judging right in all else but aggravates his folly; as it shows him wrong, though blessed with the best capacity of being right.—*Young.*

EXERCISE XLIV.

To be filled with discouragements, *rebus adversis premi.* No trial would have remained, *virtus nulla nec spectaretur nec probaretur.*

The lives of the best men are often filled with discouragements. (129) Merit languishes in neglected solitude, and vanity and presumption gain the admiration of mankind. In a scheme so complex as the administration of the world our judgments must be often erroneous; and as we can see only a few links (4) of that chain of being which by secret connexions binds together IV. 3. β. the present and the future, it is not surprising that the divine conduct should appear to us mysterious. Our present situation may be compared to a state of twilight, where we are in a condition between complete light and total darkness. Had we enjoyed no evidence of Providence interposing in our affairs, virtue would have been deprived of its

support. On the other hand, had the evidence been so strong that we could discover the justice of heaven in every step of its procedure, *no trial* of virtue *would have remained.* In the government of states and empires, order and magni-(56)
ficence become prominent features, whenever we behold the Deity disposing everything from one extremity of the globe to the other. His will being the origin of all things, he sees the most distant events in their causes. He influences princes and sovereigns to act in conformity to his designs of justice and mercy. It is he who grants peace or permits war agreeably to his wisdom. It is he also who gives to kings wise or corrupt ministers whose plans succeed or are defeated, (55)
as may be most conducive to the consummation of his will. The xiii. 2.3. f.
course of the human passions is directed by the Most High, in a manner so inexplicable, as to constrain even the malice (129)
of men to accomplish his designs.—*Massillon.*

PART IV.

EXERCISE I.

WOMEN in the Homeric age enjoyed more freedom, and communicated more in business and amusement among men, than in subsequent ages has been usual in those eastern countries; far more than at Athens in the flourishing times of the commonwealth. In the Iliad we find Helen and Andromache appearing frequently in company with the Trojan chiefs, and entering freely into the conversation. Attended only by one or two maid servants, they walk through the streets of Troy as business or fancy lead them. Penelope, persecuted as she is by her suitors, does not scruple occasionally to show herself among them; and scarcely more reserve seems to have been imposed on virgins than on married women. Equally indeed Homer's elegant eulogies and Hesiod's severe sarcasms prove women to have been in their days important members of society. The character of Penelope, in the Odyssey, is the completest panegyric upon the sex that ever was composed; and no language can give a more elegant or a more highly coloured picture of conjugal affection than is displayed in the conversation between Hector and Andromache in the sixth book of the Iliad. Even Helen, in spite of her failings, and independently of her beauty, steals upon our hearts, in Homer's description, by the modesty of her deportment, and the elegance of her manners. On all occasions, indeed, Homer shows a disposition to favour the sex: civility and attention to them he attributes most particularly to his greatest characters, to Achilles, and still more remarkably to Hector.—*Mitford.*

EXERCISE II.

I am not bringing forward an hypothesis, but the plain result of unprejudiced observation, when I remark that Lavinium, as its name implies, was the seat of congress for the Latins, who were also called Lavines, as Pan-Ionium was for that of the Ionians. When a legend contains names supposed to have belonged to individuals, this goes far towards giving it the look of being something more than a fiction. Hence many who otherwise might still insist that the Trojan legend ought not to be absolutely rejected, may perhaps change their opinions, when they discern that Lavinia and Turnus are only personifications of two nations, and that Lavinium was a more recent city than Alba.—*Niebuhr*, i. 201.

EXERCISE III.

It was scarcely possible that the eyes of contemporaries should discover in the public felicity the latent causes of decay and corruption. This long peace and the uniform government of the Romans, introduced a slow and secret poison into the vitals of the empire. The minds of men were gradually reduced to the same level, the fire of genius was extinguished, and even the military spirit evaporated. The natives of Europe were brave and robust; Spain, Gaul, Britain, and Illyrium supplied the legions with excellent soldiers, and constituted the real strength of the monarchy. Their personal valour remained; but they no longer possessed that public courage, which is nourished by the love of independence, the sense of national honour, the presence of danger, and the habit of command. They received laws and governors from the will of their sovereign, and trusted for their defence to a mercenary army. The posterity of their boldest leaders was contented with the rank of citizens and subjects. The most aspiring spirits resorted to the court or the standard of the emperors; and the deserted provinces, deprived of political strength or union, insensibly sunk into the languid indifference of private life.—*Gibbon*, chap. ii.

EXERCISE IV.

Although Euripides, as an enlightened philosopher, might have found pleasure in showing the Athenians the folly of many of the traditions which they believed in and considered as holy; yet it is somewhat strange that he all along kept close to these mythical subjects, and did not attempt to substitute for them subjects of his own invention. It is certain that Euripides regarded these mythical traditions as merely the substratum, the canvass, on which he paints his great pictures without the restraint of any rules. He avails himself of the old stories, in order to produce situations, in which he may exhibit the men of his own time influenced by mental excitement and emotion. There is great truth in the distinction which Sophocles made between the characters of his plays and those of Euripides, when he said that he represented men as they ought to be, Euripides men as they are.—*Müller's Literature of Greece.*

EXERCISE V.

While they complain that life is short, they are often wishing its different periods at an end. Covetous of every other possession, of time only they are prodigal. They allow every idle man to be master of this property, and make every frivolous occupation welcome that can help them to consume it. Among those who are so careless of time, it is not to be expected that order should be observed in its distribution. But, by this fatal neglect, how many materials of severe and lasting regret are they laying up in store for themselves! The time which they suffer to pass away in the midst of confusion, bitter repentance seeks afterwards in vain to recall. What was omitted to be done at its proper moment, arises to the torment of some future season. Manhood is disgraced by the consequences of neglected youth. Old age, oppressed by cares that belonged to a former period, labours under a burden not its own. At the close of life, the dying man beholds with anguish that his days are finishing, when his

preparation for eternity is hardly commenced. Such are the effects of a disorderly waste of time, through not attending to its value. Every thing in the life of such persons is misplaced. Nothing is performed aright, from not being performed in due season.

But he who is orderly in the distribution of his time, takes the proper method of escaping those manifold evils. He is justly said to redeem the time. By proper management, he prolongs it. He lives much in little space; more in a few years than others do in many.—*Blair.*

EXERCISE VI.

The poet speaks thus:—"There are two kinds of contention, the one blameable and hateful, the strife of war and litigation; the other beneficial and praiseworthy, the competition of mechanics and artists. Avoid the first, O Perses; and strive not again through the injustice of judges to wrest from me my own; keep rather to the works of honest industry. For the gods sent toil and misery among men, when they banished Prometheus for stealing fire from heaven, by sending Pandora to Epimetheus, from whose box all evils were spread among mankind. We are now in the fifth age of the world, the iron age, in which man must perpetually contend with want and trouble. The city where justice is practised, will alone flourish under the protection of the gods. But to the city where wicked deeds are done, Zeus sends famine and plague. Know, ye judges, that ye are watched by myriads of Jove's immortal spirits, and his own all-seeing eye is upon you. To the brutes have the gods given the law of force, to men the law of justice. Excellence is not to be acquired, O Perses, except by the sweat of thy brow. Labour is pleasing to the gods, and brings no shame; honest industry alone brings lasting satisfaction. Beware of wrongful acts: honour the gods: hold fast good friends and good neighbours: be not misled by an improvident wife; and provide yourself with a plentiful, but not too numerous offspring, and you will be blessed with prosperity."

EXERCISE VII.

Although my opinion of the abilities of Aristotle as a philosopher be very great, yet I have not the same opinion of his candour and good faith. Even his own interpreters, as I have said, accuse him of misrepresenting the opinions of the philosophers before him, in order that he might have the pleasure of refuting them. And I think we are obliged to one of these commentators, Simplicius, for so often defending those ancient philosophers against him, by whose labours though he profited extremely, nay, more, I believe, than any philosopher ever did by the labours of others, he is so ungrateful as hardly ever to acknowledge it; but, on the contrary, arrogates to himself discoveries that were made by them. Thus, as I have already observed, he would make the reader believe that he was the first who maintained the eternity of the world; and that all the philosophers who went before him had asserted that motion had a beginning; whereas it is certain, from a work yet extant, that the eternity of the world was a doctrine of the Pythagorean school. And I think there is the greatest reason to believe that it was maintained by all the philosophers before Aristotle, without the exception even of his master, Plato. There is a book, too, of another Pythagorean philosopher, which, as I have said, he almost transcribed in his book on "Generation and corruption;" nor has even Plato acted with good faith towards the philosophers before him.—*Monboddo.*

EXERCISE VIII.

The burthen of proof lies heavily on those who tear to pieces the whole frame and contexture of their country, that they could find no other way of settling a government fit to obtain its rational ends, except that which they have pursued by means unfavourable to all the present happiness of millions of people, and to the utter ruin of several hundreds of thousands. In their political arrangements, men have no

right to put the well-being of the present generation wholly out of the question. Perhaps the only moral trust with any certainty in our hands, is the care of our own time. With regard to futurity, we are to treat it like a ward. We are not so to attempt an improvement of his fortune, as to put the capital of his estate to any hazard.

It is not worth our while to discuss, like sophisters whether, in no case, some evil, for the sake of some benefit, is to be tolerated. Nothing universal can be rationally affirmed on any moral, or any political subject. Pure metaphysical abstraction does not belong to these matters. The lines of morality are not like ideal lines of mathematics. They are broad and deep, as well as long. They admit of exceptions; they demand modifications. These exceptions and modifications are not made by the process of logic, but by the rules of prudence. Prudence is not only the first in rank of the virtues political and moral, but she is the director, the regulator, the standard of them all. Metaphysics cannot live without definition; but prudence is cautious how she defines. Our courts cannot be more fearful in suffering fictitious cases to be brought before them for eliciting their determination on a point of law, than prudent moralists are in putting extreme and hazardous cases of conscience upon emergencies not existing. Without attempting therefore to define, what never can be defined,—the case of a revolution in government,—this, I think, may be safely affirmed, that a sore and pressing evil is to be removed, and that a good, great in its amount, and unequivocal in its nature, must be probable almost to certainty, before the inestimable price of our own morals, and the well-being of a number of our fellow citizens is paid for a revolution. If ever we ought to be economists even to parsimony, it is in the voluntary production of evil. Every revolution contains in it something of evil.—*Burke.*

EXERCISE IX.

In spring the Roman army, consisting of five legions and two thousand cavalry, sailed from the coast of Gaul in a fleet

of more than eight hundred ships. At the sight of this immense armament stretching across the channel, the Britons retired with precipitation to the woods; and the invaders landed without opposition on the very same spot which they had occupied the preceding year. Cæsar immediately marched in pursuit of the natives, but was recalled the next day by news of the disaster which had befallen his fleet. A storm had arisen in the night, in which forty vessels were totally lost, and many others driven on shore. To guard against similar accidents, he ordered the remainder to be dragged above the reach of the tide, and to be surrounded with a fortification of earth. In this laborious task ten days were employed, after which the invaders resumed their march towards the interior of the country. Each day was marked by some partial encounter, in which the natives appear to have frequently obtained the advantage. It was their policy to shun a general engagement. Divided into small bodies, but stationed within hail of each other, they watched the march of the enemy, cut off the stragglers, and diligently improved every opportunity of annoyance. Their principal warriors, who fought from chariots, extorted by their skill and intrepidity the applause of the Romans. On the most rapid descent, or the very brink of a precipice, they guided their vehicles with as much safety as on the level plain. No danger appalled them. They drove fearlessly along the Roman line, espied every opportunity of breaking the ranks of the enemy, and during the heat of the action would run along the pole, leap on the ground, or regain their seats, as the events of the moment seemed to demand. If they despaired of success, they retired with rapidity; if they were pursued, they abandoned their chariots, and with their pikes resisted on foot the charge of the cavalry.—*Lingard.*

EXERCISE X.

It required all the art of Cæsar to inflict any serious injury on so active a foe. At length three of the legions with all the cavalry were sent out to forage, and their apparent disorder invited the Britons to attack them with their

whole force. Descending from the hills, they poured through every opening, and penetrated as far as the eagles; but the veterans received them with coolness; the cavalry pursued them in their flight, and few were able to regain the mountains and woods. Dispirited by this check, many of the confederate tribes retired to their homes; and Cassibelan, king of the Cassii, the chief of the allies, was left to support the whole pressure of the war.

By repeated victories over his neighbours, Cassibelan had acquired high renown among the natives. The tribes on the right bank of the Thames had invited him to place himself at their head; and his conduct during the war seems to have justified the selection. Deserted by his confederates, he retreated into his own territories, that he might place the Thames between himself and his pursuers. At the only ford he ordered sharp stakes to be fixed in the bed of the river; lined the left bank with palisades; and stationed behind these the principal part of his army. But the advance of the Romans was not to be retarded by artificial difficulties. The cavalry, without hesitation, plunged into the river; the infantry followed, though the water reached to their shoulders; and the Britons, intimidated by the intrepid aspect of the invaders, fled to the woods.—*Lingard.*

EXERCISE XI.

The imprudence of the emperor was manifested by the mode of his death. When he and his army had passed the river which separates the Persian from the Roman dominions, he burnt his ships, in order that the soldiery might fight, not by persuasion, but by compulsion. The most distinguished commanders have always inspired their troops with alacrity, and when discouragements have arisen, they have roused their expectations, and animated their hopes. But this emperor, on the contrary, discouraged his soldiers by burning the vessels, and destroying their hopes of returning to their own country. In addition to this act of imprudence, the wise emperor neglected to provide the requisite supplies of food for his army; for he neither directed provisions to be

brought from the provinces of his own empire, nor did he take measures to obtain them by making depredations on the enemy's territories. He led his troops far away from all inhabited places, and made them march through a desert. Oppressed by hunger and by thirst, and without any efficient guide, the soldiers were compelled to wander about in the desert, through the imprudence of this wisest of emperors. In the very midst of their consequent complaints and lamentations, they beheld him who was madly contending with his Creator fall down wounded: he was unaided by the warlike Mars who had promised his support; unassisted by Apollo who had given so false and perplexing an oracle; and even Jove the Thunderer did not hurl one of his thunderbolts against him by whom he was slain. Thus were his threats overthrown, and shown to be vain. No one knows even to this day by whom this mortal blow, which he had so justly deserved, was inflicted. Some say that it was by one of the invisible order of beings, others that it was by the hand of an individual belonging to one of the nomadic tribes generally called Ishmaelites; others say that he was killed by a soldier reduced to despair by hunger, and by wandering in the desert. But whether the sword were that of an angel or of a man, certain it is that whoever committed the deed was but the instrument of the Divine will. It is said that directly after he had received the wound, Julian took some of the blood in his hand, and threw it up towards heaven, saying, "Galilean! thou hast conquered!" So great was his stupidity, that thus, at one and the same instant, he acknowledged his defeat, and gave utterance to blasphemy.— *Theodoret*, iii. 25.

EXERCISE XII.

It is a hard and disputable choice for a king that loves his people and desires their love, either to kill his own subjects, or to be killed by them.

Are the hazards and miseries of civil war in the bowels of my most flourishing kingdom, the fruits I must now reap after so many years living and reigning among them,

with such a measure of justice, peace, plenty, and religion, as all nations about either admired or envied? notwithstanding some miscarriages in government which might escape, rather through ill counsel of some men driving on their private ends, or the peevishness of others envying the publique should be managed without them, or the hidden and insuperable necessities of state,— than any propensity (I hope) of myself, either to injuriousness or oppression. — *Eikon Basilice.*

EXERCISE XIII.

In matters so ridiculous, it is hard to be grave. On a view of their consequences, it is almost inhuman to treat them lightly. To what a state of savage, stupid, servile insensibility must your people be reduced, who can endure such proceedings in their church, their state, and their judicature, even for a moment! But the deluded people of France are like other madmen, who, to a miracle, bear hunger, and thirst, and cold, and confinement, and the chains and lash of their keeper, whilst all the while they support themselves by the imagination that they are generals of armies, prophets, kings, and emperors. As to a change of mind in these men, who consider infamy as honour, degradation as preferment, bondage to low tyrants as liberty, and the practical scorn and contumely of their upstart masters, as marks of respect and homage, I look upon it as absolutely impracticable. These madmen, to be cured, must first, like other madmen, be subdued. The sound part of the community, which I believe to be large, but by no means the largest part, has been taken by surprise, and is disjointed, terrified, and disarmed. That sound part of the community must first be put into a better condition, before it can do any thing in the way of deliberation or persuasion. This must be an act of power, as well as of wisdom; of power, in the hands of firm, determined patriots, who can distinguish the misled from traitors, and who will regulate the state (if such should be their fortune), with a discriminating, manly, and provident mercy.—*Burke.*

EXERCISE XIV.

If I were to pray for a taste which should stand me in stead under every variety of circumstance, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. I speak of it, of course, only as a worldly advantage, and not in the slightest degree as superseding or derogating from the higher office and surer and stronger panoply of religious principles —but as a taste, an instrument, and a mode of pleasurable gratification. Give a man this taste, and the means of gratifying it, and you can hardly fail of making a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history — with the wisest, the wittiest—with the tenderest, the bravest, and the purest characters who have adorned humanity. You make him a denizen of all nations—a contemporary of all ages. The world has been created for him. It is hardly possible but the character should take a higher and better tone from the constant habit of associating in thought with a class of thinkers, to say the least of it, above the average of humanity. It is morally impossible but that the manners should take a tinge of good breeding and civilization from having constantly before one's eyes the way in which the best-bred and the best-informed men have talked and conducted themselves in their intercourse with each other. There is a gentle, but perfectly irresistible coercion in a habit of reading well directed, over the whole tenor of a man's character and conduct, which is not the less effectual because it works insensibly, and because it is really the best thing he dreams of. It civilizes the conduct of men, and suffers them not to remain barbarous. — *Sir J. Herschel.*

EXERCISE XV.

Nature is often hidden, sometimes overcome, seldom extinguished. Force maketh nature more violent in the return;

doctrine and discourse maketh nature less importune; but custom only doth alter and subdue nature. He that seeketh victory over his nature, let him not set himself too great nor too small tasks: for the first will make him dejected by often failing, and the second will make him a small proceeder, though often prevailing.—*Bacon.*

EXERCISE XVI.

Mæcenas was of a different opinion: to him the scheme of abdication appeared more brilliant than prudent; and he strenuously maintained that it would prove fatal to all parties. Were Augustus to descend to the condition of private life, his death would be sought and easily procured by his enemies; while, on the other hand, considering the violent storms which had lately shaken the republic, and looking over the broad extent of the Roman dominions, it was evident that Rome could no longer subsist without a monarch.

Augustus having patiently heard his friends, and thanked them for their advice, determined to follow the opinion of Mæcenas, without entirely rejecting that of Agrippa. He accordingly retained the sovereign power, but would not assume the title and insignia of a king, contenting himself with the name of *imperator*, a title which was frequently given to commanders of armies after a signal victory. His object was to effect a real change, and yet apparently to preserve the ancient form of government. The consuls and other public officers were appointed as regularly as before, and although subordinate and accountable to Augustus, exercised the same functions which they had to perform in the days of the Commonwealth. He also divided the provinces between himself and the Senate, to which body he assigned the nearest, as being the most peaceable; but reserved for himself such as were more exposed to the attacks of an enemy. He thus concentrated in himself the whole military power, by holding the command of the standing troops, which were stationed in those provinces only that were liable to invasion.

Notwithstanding the doubtful character of these measures, the use which Augustus made of his great authority was

truly beneficial to the Romans. "After twenty years' continuance," says Velleius Paterculus, "the civil contest ended, foreign wars ceased, peace was re-established, hostilities were everywhere quelled; vigour was restored to the laws, authority to the tribunals. The fields were again cultivated; sacred things were respected, and the lives and property of the citizens placed in a state of security." Nor did Rome and Italy alone reap the fruits of these happy improvements. The several provinces, before distracted by civil wars, or plundered and harassed by the avidity of their governors, now began to recover from all those evils, and to enjoy their former prosperity.—*Fredet.*

EXERCISE XVII.

But the age of chivalry is gone. That of sophisters, œconomists, and calculators has succeeded; and the glory of Europe is extinguished for ever. Never, never more, shall we behold that generous loyalty to rank and sex, that proud submission, that dignified obedience, that subordination of the heart, which kept alive, even in servitude itself, the spirit of an exalted freedom. The unbought grace of life, the cheap defence of nations, the nurse of manly sentiment and heroic enterprise is gone! It is gone, that sensibility of principle, that chastity of honour, which felt a stain like a wound, which inspired courage whilst it mitigated ferocity, which ennobled whatever it touched, and under which vice itself lost half its evil, by losing all its grossness.—*Burke.*

EXERCISE XVIII.

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 fulfil his natural calling of being a hero king. So far he stood apart from his countrymen, admired, reverenced, but not loved. But he could not shake off all the influences of his time; the virtue, public and private, which still existed at Rome, the reverence paid by the wisest and best men to the religion of their fathers, were elements too congenial to his nature, not to retain their hold on it: they cherished that nobleness of soul in him, and that faith in the invisible and divine, which two centuries of growing unbelief rendered impossible in the days of Cæsar.—*Arnold's Rome.* iii., p. 384.

EXERCISE XIX.

Homer has left us many pictures of his heroes in their hours of relaxation with the goblet circulating. It has indeed been very anciently observed, that he shows himself strongly disposed to social and convivial enjoyment. Horace has aggravated the remark into a reproach. Yet allowing for the peculiarities of the manners of the heroic ages, most of which are still found in the east, there is great elegance in Homer's convivial meetings. Once he makes express mention of drunkenness: but the anecdote forms a strong lesson to deter from that vice; showing, by a terrible example, that persons of the highest rank and most respectable character, if they yield to intemperance, reduce themselves for the time to a level with the lowest and most profligate, and are liable to every indignity. But at the feasts of the great the song of the bard seldom failed to make a principal part of the entertainment. The bard indeed seems to have been a person of importance in the household establishment of every wealthy chief. His knowledge and memory, in the deficiency of books, were to supply the place of a library: his skill in music and poetry were to convey the instruction in the most agreeable manner, and inform, even when pleasure was the only apparent object. In one instance Homer attributes extraordinary authority to the bard. Ægistheus could not accomplish his purpose of possessing himself of the

person of Clytemnestra and the principal sway in the Argian government, till he had removed the bard whom Agamemnon had appointed to be chief counsellor to the queen in his absence.—*Mitford.*

EXERCISE XX.

The fame of this princess, though it has surmounted the prejudices both of faction and of bigotry, yet lies still exposed to another prejudice, which is more durable, because more natural; and which, according to the different views in which we survey her, is capable either of exalting beyond measure, or of diminishing, the lustre of her character. This prejudice is founded on the consideration of her sex. When we contemplate her as a woman, we are apt to be struck with the highest admiration of her qualities and extensive capacity; but we are also apt to require some more softness of disposition, some greater lenity of temper, some of those amiable weaknesses by which her sex is distinguished. But the true method of estimating her merit is to lay aside all these considerations, and to consider her merely as a rational being, placed in authority, and intrusted with the government of mankind.—*Hume.*

EXERCISE XXI.

But no dissertation upon the historical researches or style of Herodotus, can convey an idea of the impression made by reading his work. To those who have read it, all description is superfluous. It is like hearing a person speak who has seen and lived through an infinite variety of the most remarkable things; and whose great delight consists in recalling the images of the past, and perpetuating the remembrance of them. *He* had eager yet unwearied listeners who were not impatient to arrive at the end; and he could com-

plete every separate portion of the history, as if it were an independent narrative. In this manner the stream of his language flows on with charming facility. And with all its defects, his language must be considered as the perfection of the λέξις εἰρομένη, the only style cultivated by his predecessors, the logographers. To these we must add the tone of the Ionic dialect, which Herodotus, although by birth a Dorian, adopted partly from the old historians, and partly from his long residence in the Ionic colony of Samos, where he had taken refuge from the tyranny of Lygdamis, the grandson of Artemisia.

EXERCISE XXII.

Natural philosophy, in the largest sense of the expression, is too wide a field for you to undertake: but the study of nature, as far as may suit your powers and opportunities, you will find a most sublime entertainment: the objects of this study are all the stupendous works of the Almighty hand, that lie within the reach of our observation. In the works of *man* perfection is aimed at; but it can only be found in those of the *Creator*. The contemplation of perfection must produce delight, and every natural object around you would offer this delight, if it could attract your attention. If you survey the earth, every leaf that trembles in the breeze, every blade of grass beneath your feet, is a wonder as absolutely beyond the reach of human art to imitate, as the construction of the universe. Endless pleasures to those who have a taste for them might be derived from the endless variety to be found in the composition of this globe and its inhabitants. The fossil, the vegetable, and the animal world, gradually rising in the scale of excellence,—the innumerable species of each, still preserving their specific differences from age to age, yet of which no two individuals are ever perfectly alike,—afford such a range for observation and inquiry as might engross the whole term of our short life, if followed minutely. Besides all the animal creation obvious to our unassisted senses, the eye, aided by philosophical inventions, sees myriads of creatures, which by the ignorant

are not known to have existence: it sees all nature teem with life; every fluid, each part of every vegetable and animal swarms with its peculiar inhabitants, invisible to the naked eye, but as perfect in all their parts, and enjoying life as indisputably as the elephant or the whale.—*Chapone.*

EXERCISE XXIII.

But if, from the earth, and from these minute wonders, the philosophic eye is raised towards the heavens; what a stupendous scene there opens to his view! Those brilliant lights that sparkle to the eye of ignorance as gems adorning the sky, or as lamps to guide the traveller by night, assume an importance that amazes the understanding!—they appear to be worlds, formed like ours, for a variety of inhabitants, —or suns, enlightening numberless other worlds too distant for our discovery!—I shall ever remember the astonishment and rapture with which my mind received this idea, when I was about your age: it was then perfectly new to me, and it is impossible to describe the sensation I felt from the glorious, boundless prospect of infinite beneficence bursting at once upon my imagination! Who can contemplate such a scene unmoved? If our curiosity is excited to enter upon this noble inquiry, a few books on the subject, and those of the easiest sort, with some of the common experiments, may be sufficient for your purpose,—which is, to enlarge your mind, and to excite in it the most ardent gratitude and profound adoration towards that great and good Being, who exerts his boundless power in communicating various portions of happiness through all the immense regions of creation.

Moral philosophy, as it relates to human actions, is of still higher importance than the study of nature. The works of the ancients on this subject are universally said to be entertaining as well as instructive, by those who can read them in their original languages; and such of them as are well translated will undoubtedly, some years hence, afford you great pleasure and improvement. You will also find many agreeable and useful books, written originally in French, and in Eng-

lish, on morals and manners: for the present there are works, which, without assuming the solemn air of philosophy, will enlighten your mind on these subjects, and introduce instruction in an easier dress.—*Chapone.*

EXERCISE XXIV.

Homer's poetry was particularly recommended to the Greeks by the superiority which he ascribes to them over the Asiatics: this superiority is shown in the Iliad, not only in the conquest of Asia by the Greeks, and in the actual destruction of its capital, but in the division and arrangement of the gods, who took part with the contending nations. On the side of Asia was Venus,—that is, sensual passion, pleasure, and effeminacy. On the side of Greece was Juno, —that is, matronly gravity and conjugal love; together with Mercury, — invention and eloquence; and Jupiter, or political wisdom. On the side of Asia was Mars, who represents brutal valour and blind fury. On that of Greece was Pallas,—that is, military discipline and bravery, guarded by judgment.—*Chapone.*

EXERCISE XXV.

There is a certain innate loveliness in religion, which is better felt than expressed, which exceeds all description: amiable in itself, though it were never admired; deserving all encouragement, though by all disregarded; claiming esteem even from the profligate; extorting from them praise, even in their detraction; while it excites in them envy, from its superiority; as it kindles in them a secret love for it, which they would as openly avow, but that it would give the lie to their manners, and would as openly practise, did they but imagine it as easy, as vice. For who would be in love with beggary, could he as easily, by frugality, preserve his estate, as, by prodigality, ruin it? who would choose infamy and disrespect, could he purchase the good opinion of

mankind by anything but temperance and a right conduct? and who would not choose even temperance for the sake of his health; frugality, for the sake of his fortune; justice, for the sake of peace; and religion for the sake of them all? But that evil communications have gradually corrupted good manners, we come to like, or, if not that, by a kind of necessity, for want of other pleasures and better notions, to pursue what before we detested; and should again like, could we as easily divest ourselves of ill habits as we, at first acquired them. For who would not choose his appetites should be in subjection to his judgment? Who would not rather be governed by reason than passion? Who would not prefer the endless satisfaction of conscience to the pleasures of sin for a season; a rational freedom to brutal tyranny; or forego the present gratifications of sense for those expected hereafter, and superior in degree and exquisiteness, as in extent and duration? The shortness and the emptiness of all other pursuits and studies will sufficiently evince the folly and the fallacy of those who are enslaved by, who are bigoted to, them.—*Fortescue.*

EXERCISE XXVI.

In the case of real injuries, which justify and call for resentment, there is a noble and generous kind of anger, a proper and necessary part of our nature, which has nothing in it sinful or degrading. I would not wish you insensible to this: for the person who feels not an injury must be incapable of being properly affected by benefits. With those who treat you ill without provocation, you ought to maintain your own dignity: but in order to do this, whilst you show a sense of their improper behaviour, you must preserve calmness, and even good breeding,—and thereby convince them of the impotence as well as injustice of their malice. You must also weigh every circumstance with candour and charity, and consider whether your showing the resentment deserved may not produce ill consequences to innocent persons,—as is almost always the case in family quarrels; and whether it may not occasion the breach of some duty, or

necessary connection, to which you ought to sacrifice even your just resentments. Above all things, take care that a particular offence to you does not make you unjust to the general character of the offending person. Generous anger does not preclude esteem for whatever is really estimable, nor does it destroy good-will to the person of its object: it even inspires the desire of overcoming him by benefits, and wishes to inflict no other punishment than the regret of having injured one who deserved his kindness: it is always placable, and ready to be reconciled, as soon as the offender is convinced of his error; nor can any subsequent injury provoke it to recur to past disobligations, which had been once forgiven. But it is, perhaps, unnecessary to give rules for this case. The consciousness of injured innocence naturally produces dignity, and usually prevents excess of anger. Our passion is most unruly when we are conscious of blame, and when we apprehend that we have laid ourselves open to contempt. Where we know we have been wrong, the least injustice in the degree of blame imputed to us excites our bitterest resentment; but where we know ourselves faultless, the sharpest accusation excites pity or contempt rather than rage. Whenever, therefore, you feel yourself very angry, suspect yourself to be in the wrong, and resolve to stand the decision of your own conscience before you cast upon another the punishment which is, perhaps, due to yourself. This self-examination will at least give you time to cool, and, if you are just, will dispose you to balance your own wrong with that of your antagonist, and to settle the account with him on equal terms.—*Chapone.*

EXERCISE XXVII.

Before they attempt to show this progression of their favourite work, from absolute pravity to finished perfection, they will find themselves engaged in a civil war with those whose cause they maintain. What! alter our sublime constitution, the glory of France, the envy of the world, the pattern for mankind, the master-piece of legislation, the collected and concentrated glory of this enlightened age!

Have we not produced it ready made and ready armed, mature in its birth, a perfect goddess of wisdom and of war, hammered by our blacksmith midwives out of the brain of Jupiter himself? Have we not sworn our devout, profane, believing infidel people to an allegiance to this goddess, even before she had burst the dura mater, and as yet existed only in embryo? Have we not solemnly declared this constitution unalterable by any future legislature? Have we not bound it on posterity for ever, though our abettors have declared that no one generation is competent to bind another? Have we not obliged the members of every future assembly to qualify themselves for their seats by swearing to its conservation? — *Burke.*

EXERCISE XXVIII.

It is by his poetry that Milton is best known; and it is of his poetry that we wish first to speak. By the general suffrage of the civilized world, his place has been assigned among the greatest masters of the art. His detractors, however, though outvoted, have not been silenced. There are many critics, and some of great name, who contrive in the same breath to extol the poems and to decry the poet. The works they acknowledge, considered in themselves, may be classed among the noblest productions of the human mind. But they will not allow the author to rank with those great men who, born in the infancy of civilization, supplied, by their own powers, the want of instruction, and, though destitute of models themselves, bequeathed to posterity models which defy imitation. Milton, it is said, inherited what his predecessors created; he lived in an enlightened age; he received a finished education; and we must therefore, if we would form a just estimate of his powers, make large deductions in consideration of these advantages.

We venture to say, on the contrary, paradoxical as the remark may appear, that no poet has ever had to struggle with more unfavourable circumstances than Milton. He doubted, as he has himself owned, whether he had not been born "an age too late." For this notion Johnson has thought

fit to make him the butt of much clumsy ridicule. The poet, we believe, understood the nature of his art better than the critic. He knew that his poetical genius derived no advantage from the civilization which surrounded him, or from the learning which he had acquired; and he looked back with something like regret to the ruder age of simple words and vivid impressions.

We think that, as civilization advances, poetry almost necessarily declines. Therefore, though we fervently admire those great works of imagination which have appeared in dark ages, we do not admire them the more because they have appeared in dark ages. On the contrary, we hold that the most wonderful and splendid proof of genius is a great poem produced in a civilized age. We cannot understand why those who believe that the earliest poets are generally the best, should wonder at the rule as if it were the exception. —*Macaulay.*

EXERCISE XXIX.

One signal advantage possessed by a mind of this character is, that its passions are not wanted. The whole measure of passion of which any one, with important transactions before him, is capable, is not more than enough to supply interest and energy for the required practical exertions: therefore, as little as possible of this costly frame should be expended in a way that does not augment the force of action. But nothing can less contribute, or be more destructive, to vigour of action than protracted anxious fluctuation, through resolutions adopted, rejected, resumed, suspended; while yet nothing causes a greater expense of feeling. The heart is fretted and exhausted by being subjected to an alternation of contrary excitements, with the ultimate mortifying consciousness of their contributing to no end.—*Forster's Essays.*

EXERCISE XXX.

For that wit and parts of which men make such ostentation are but natural endowments, commendable only in order to use, apt to engender pride and vanity, and hugely dangerous if perverted or misemployed. Why should I mention beauty, that fading toy? or bodily strength and activity, qualities so palpably inconsiderable? Upon those and such like objects, so adored by vulgar opinion, wisdom, exercising a severe and impartial judgment, and perceiving in them no intrinsic excellence, no solid content springing from them, no high reward allotted to them, no future security or other durable advantages springing from them; it concludes that they deserve not any high opinion (of the mind), not any vehement passion of the soul, nor any laborious care to be employed on them: it moderates our affections towards them; it frees us from anxious desire of them, and from being ( ) transported with excessive joy at the acquisition of them, or with sorrow at parting with them: and so delivering us from all those unquiet anxieties of thought, these perturbations of passion, and tedious vexations of body, it maintains our minds in a cheerful, calm, and comfortable liberty.—*Barrow.*

EXERCISE XXXI.

While, beholding this vast expanse, I learn my own extreme meanness, I would also discover the abject littleness of all terrestrial things. What is the earth, with all her ostentatious scenes, compared with this astonishingly grand furniture of the skies? What, but a dim speck, hardly perceivable in a map of the universe? It is observed by a very judicious writer, that if the sun himself, which enlightens this part of the creation, were extinguished, and all the host of planetary worlds which move about him were annihilated, they would not be missed by an eye, that can take in the whole compass of nature, any more than a grain of sand upon the sea-shore. The bulk of which they consist, and the space which they

occupy, are so exceedingly little in comparison of the whole, that their loss would scarcely leave a blank in the immensity of God's works. If then, not our globe only, but this whole system, be so very diminutive, what is a kingdom or a country? What are a few lordships, or the so much admired patrimonies of those who are styled wealthy? When I measure them with my own little pittance, they swell into proud and bloated dimensions: but when I take the universe for my standard, how scanty is their size! how contemptible their figure! They shrink into pompous nothings.—*Addison.*

EXERCISE XXXII.

A reflection of the bright and the dark side of this picture of man may, possibly, give us still juster notions; and, on comparison of the one with the other, a true estimate of the goods and evils of life; and, consequently, better notions of our present state than, in a hurry of business, or pleasure, or in any pressing or any prosperous circumstances, we are apt to receive; and teach us to set a proper value on the one, and make a due improvement from the other.

Here is no such thing as absolute perfection. All life is progressive, still aiming at something above and beyond it. All is chequered; every character is of a mixed nature: every landscape has its beauties and deformities, its smooth and rugged parts; its straight paths and its obliquities. Not always the fairest is the most profitable region, nor the most delightful spot the best cultivated or most fertile.

Every thing is double, and has two kinds of uses: every thing is contrasted: and the more uncomely parts set off the more comely. The same holds in the political as well as natural state of things. Some, as under parts, are necessary to and support the higher; all equally useful in their respective situations, mutually depending on, subservient to, and sustaining each other. — *Fortescue.*

EXERCISE XXXIII.

A clear knowledge of their duty was wanting to the heathens: this part of knowledge, though cultivated with care by some of the pagan philosophers, yet got little footing among the people: for very few went to their schools to be informed what was good or evil in their actions. All men, indeed, under pain of displeasing the gods, were to frequent their temples, and every one went to their sacrifices; but the priests did not make it their business to teach the people virtue. If they were diligent in their observations and ceremonies, punctual in their feasts and solemnities and the forms of religion, the priests assured them that the gods were pleased, and they looked no further.—*Heeren.*

EXERCISE XXXIV.

If I should write of men of mean calling in this world, my discourse would be too tedious: wherefore it shall suffice to speak of men of great estate, because in them the power and justice of God is most apparent. What is the reason, then, that God showeth his justice rather upon princes and great men than on men of low degree? Because mean and poor men find enough in this world to punish them when they offend; yea, oftentimes they are punished without desert, either for example's sake, or for their own good, or peradventure through the judge's fault; sometimes also they deserve punishment, and then it is reason that justice be done. But as touching great princes and their governors and counsellors; again as touching provinces and towns, rebellious and disobedient to their princes and governors, who will search out their lives? Who will inform the judge of their actions? What judge will take notice thereof? or who will punish their faults? I speak of the evil, not of the good; but few there are of those. What is the cause, then, that induceth both them and all others above rehearsed, and many more, which for brevity I overpass, not regarding the power

and justice of God? I answer that it is lack of faith; and in those that are ignorant, lack of wit and faith together, but especially of faith, which in my opinion is the only fountain of all mischiefs.—*Bacon.*

EXERCISE XXXV.

The character of this prince, as that of most, if not of all, men, was mixed: but his virtues predominated extremely above his vices, or, more properly speaking, his imperfections, for scarce any of his faults rose to that pitch as to merit the appellation of vices. To consider him in the most favourable light, it may be affirmed that his dignity was free from pride, his humanity from weakness, his bravery from rashness, his temperance from austerity, his frugality from avarice: all these virtues in him maintained their proper bounds, and merited unreserved praise. To speak the most harshly of him, we may affirm that many of his good qualities were attended with some latent frailty, which, though seemingly inconsiderable, was able, when seconded by the extreme malevolence of his fortune, to disappoint them of all their influence: his beneficent disposition was clouded by a manner not very gracious; his virtue was tinctured by superstition; his good sense was disfigured by a deference to persons of a capacity inferior to his own; and his moderate temper exempted him not from hasty and precipitate resolutions; he deserves the epithet of a good rather than of a great man; and was more fitted to rule in a regular established government than either to give way to the encroachments of a popular assembly, or finally to subdue their pretensions. He wanted suppleness and dexterity sufficient for the first measure; he was not endowed with the vigour requisite for the second.—*Hume.*

EXERCISE XXXVI.

The physical bounds which separate nations from each other, and which in so remarkable a degree preserve the unity of nations themselves, must appear to the observer as laid down by the laws of Providence. The sea, or rivers of great magnitude, are the general limits, at least to some part of many large countries: and the great power of separation which is thus afforded them is very favourable to their prosperity. Among many other uses, those limits serve to keep states from unwise endeavours to enlarge their territory: they remove from their sight all foreign customs and temptations; and aid them in repelling the invasions of their enemies. And all these dangers are to be feared by great states. The first proved the ruin of Crœsus and his Lydian dynasty: the second to the great and glorious constitution of Sparta; while the third must always be incident to a state which is not strongly fortified by natural position.

A maritime situation has in almost all ages been esteemed the best adapted to the increase of national prosperity. To this have wise men of all times and countries looked; and truly upon the minds of the greatest men of Athens was stamped the opinion that the sea, and the sea alone, could bring their state to perfection, well-based though it was in the foundations of its laws and constitution. This was the opinion of Themistocles, of Pericles, and Alcibiades. And the example of Athens in the Persian war shows how ready the people were to forego the safety of their homes and houses, in order to ensure the preservation of their ships and of their states. — *Heeren.*

EXERCISE XXXVII.

My Lords,—at this awful close, in the name of the House of Commons and surrounded by them, I attest the retiring, I attest the advancing generations, between which, as a link in the great chain of eternal order, we stand. We call this

nation, we call the world to witness, that the Commons have shrunk from no labour, that we have been guilty of no prevarication; that we have made no compromise with crime; that we have not feared any odium whatsoever, in the long warfare which we have carried on with the crimes—with the vices—with the exorbitant wealth—with the enormous and overpowering influence of Eastern corruption. This war, my lords, we have waged for twenty-two years, and the conflict has been fought at your lordships' bar for the last seven years. My lords, twenty-two years is a great space in the scale of the life of man: it is no inconsiderable space in the history of a great nation.—*Burke.*

EXERCISE XXXVIII.

I suppose you will wonder at the present trouble from one who is a perfect stranger to you, though you are not so to him; but I hope the occasion will excuse my boldness. I have made it, sir, my business, ever since I thought myself capable of such sort of reasoning, to prove to myself the being and attributes of God. And being sensible that it is a matter of the last consequence, I endeavoured after a demonstrative proof, not only more fully to satisfy my own mind, but also in order to defend the great truths of natural religion, and those of the Christian revelation which follow from them, against all opposers: but must own with concern, that hitherto I have been unsuccessful; and though I have got very probable arguments, yet I can go but a very little way with demonstration in the proof of those things. When first your book on those subjects (which by all whom I have discoursed with, is so justly esteemed) was recommended to me, I was in great hopes of having all my inquiries answered. But since in some places, either through my not understanding your meaning, or what else I know not, even that has failed me, I almost despair of ever arriving to such a satisfaction as I aim at, unless by the method I now use. You cannot but know, sir, that of two different expressions of the same thing, though equally clear to some persons, yet to others one of them is sometimes very obscure,

though the other be perfectly intelligible. Perhaps this may be my case here; and could I see those of your arguments of which I doubt, differently proposed, possibly I might yield a ready assent to them.—*Butler's Letters.*

EXERCISE XXXIX.

By his will man was accordingly made, to promote his own and the happiness of others, a social being; endowed, above all others, with an intellect to apprehend, and a tongue to speak the truth to his neighbours; with affections to incline him to it, and wants to force him to it, more than he is able to supply by his industry, in a state of independency; subject to mental errors which will call for amendment, to bodily pains, for remedies, and to accidents, which may ask for extraordinary assistance from arts which can only be cultivated by the joint efforts and encouragement of many, who, as their interests may interfere, too partial in their own favour, less just to the merit of others, especially when their passions are raised by emulation or misguided, perhaps exasperated, by envy, may want also some rule to restrain them, and precepts to direct them, as well for the preventing of encroachment from supereminent powers, as to confine them within the sphere of action to which by Nature they are best adapted, and in which consists their greatest perfection. For as she designs they should be freely exerted, they never can be exerted properly, unless restrained. For even liberty itself, that grand prerogative of man, is no longer such, but becomes licentious, without it; and those very passions, the sources of noble achievements in their progress oft boundless, so apt to overflow and be very detrimental, when kept within their proper channel become only the more extensively beneficial. An uncontrolled use, from a natural equality, would interfere with, and might also obstruct others in their exertions, and injure them in their interests: wherefore to limit is but to prevent confusion; to restrain, that in their several provinces, they might the better exert their natural powers, and to greater advantage.—*Fortescue.*

EXERCISE XL.

For if those principal works of God the memory whereof we use to celebrate at such times, be but certain tastes and says, as it were, of that final benefit wherein our perfect felicity and bliss lieth folded up, seeing that the presence of the one doth direct our cogitations, thoughts, and desires towards the other, it giveth surely a kind of life and addeth inwardly no small delight to those so comfortable expectations, when the very outward countenance of that we presently do, representeth after a sort that also whereunto we tend, as festival rest doth that celestial estate whereof the very heathens themselves, which had not the means whereby to apprehend much, did notwithstanding imagine that it needs must consist in rest, and have therefore taught that above the highest moveable sphere there is nothing which feeleth alteration, motion or change, but all things immutable, unsubject to passion, blest with eternal continuance in a life of the highest perfection and of that complete abundant sufficiency within itself, which no possibility of want, maim, or defect can touch.—*Hooker.*

EXERCISE XLI.

Thus would both parties be convinced that they had been deceived by a common enemy. Wrath is cruel, and anger is outrageous; but a secret enmity against the person of another, an envy at his prosperity with a desire of revenge for some real or imaginary injury or affront, is abundantly more mischievous. He who pines at the happiness of another, will be contriving to injure him, and his malevolence will not speedily subside.

The way to preserve peace among relatives and friends, is to view every thing in the most favourable light. Not to divulge what has been said or done to their prejudice, when the disclosure is not essential to their safety or happiness, nor to give publicity to what may have been said or done

against ourselves. Perhaps it was an oversight, therefore let it pass; perhaps it was a slip of the memory, therefore do not revive it. We should ever be on the watch over our passions, lest they prove injurious, and being thus guarded, we shall constantly avoid the company of such persons, whose contracted minds can derive pleasure from the indulgence of detraction; a vice eminently destructive of individual and social happiness. — *Massillon.*

EXERCISE XLII.

Charles then rose from his seat, and leaning on the shoulder of the prince, because he was unable to stand without support, he addressed himself to the audience; and from a paper which he held in his hand in order to assist his memory, he recounted, with dignity, but without ostentation, all the great things which he had undertaken and performed since the commencement of his administration. He observed, that from the seventeenth year of his age, he had dedicated all his thoughts and attention to public objects, reserving no portion of his time for the indulgence of his ease, and very little for the enjoyment of private pleasure; that either in a pacific or hostile manner, he had visited Germany nine times, Spain six times, France four times, Italy seven times, the Low Countries ten times, England twice, Africa as often, and had made eleven voyages by sea; that while his health permitted him to discharge his duty, and the vigour of his constitution was equal, in any degree, to the arduous office of governing dominions so extensive, he had never shunned labour, nor repined under fatigue; that now, when his health was broken, and his vigour exhausted by the rage of an incurable distemper, his growing infirmities admonished him to retire; nor was he so fond of reigning, as to retain the sceptre in an impotent hand, which was no longer able to protect his subjects, or to render them happy; that instead of a sovereign worn out with disease and scarcely half alive, he gave them one in the prime of life, accustomed already to govern, and who added to the vigour of youth all the attention and saga-

gacity of maturer years; that if, during the course of a long administration, he had committed any material error in government, or if, under the pressure of so many and great affairs, and amidst the attention which he had been obliged to give to them, he had either neglected or injured any of his subjects, he now implored their forgiveness; that, for his part, he should ever retain a grateful sense of their fidelity and attachment, and would carry the remembrance of it along with him to the place of his retreat, as his sweetest consolation, as well as the best reward for all his services.—*Robertson's Charles V.*

EXERCISE XLIII.

No prince, so little enterprising and so inoffensive, was ever so much exposed to the opposite extremes of calumny and flattery, of satire and panegyric. And the actions which began in his time, being still continued, have made his character as much disputed to this day as is commonly that of princes who are our contemporaries. Many virtues, however, it must be owned, he was possessed of; but not one of them pure, or free from the contagion of the neighbouring vices. His generosity bordered on profusion, his learning on pedantry, his pacific disposition on pusillanimity, his wisdom on cunning, his friendship on light fancy and boyish fondness. While he imagined that he was only maintaining his own authority, he may perhaps be suspected in some of his actions, and still more of his pretensions, to have encroached on the liberties of his people. While he endeavoured by an exact neutrality, to acquire the good-will of all his neighbours, he was able to preserve fully the esteem and regard of none. His capacity was considerable, but fitter to discourse on general maxims than to conduct any intricate business.

His intentions were just, but more adapted to the conduct of private life than to the government of kingdoms. Awkward in his person and ungainly in his manners, he was ill qualified to command respect; partial and undiscerning in

his affections, he was little fitted to acquire general love. Of a feeble temper, more than of a frugal judgment; exposed to our ridicule from his vanity, but exempt from our hatred by his freedom from pride and arrogance. And upon the whole, it may be pronounced of his character, that all his qualities were sullied with weakness and embellished by humanity. Political courage he was certainly devoid of; and from thence chiefly is derived the strong prejudice which prevails against his personal bravery; an inference, however, which must be owned, from general experience, to be extremely fallacious.—*Hume's Character of James I.*

EXERCISE XLIV.

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. Besides, I do not know that the bill now before your lordships will be popular; it depends much upon the caprice of the day. It may not be popular to compel people to pay their debts; and in that case, the present must be a very unpopular bill. It may not be popular neither to take away any of the privileges of parliament; for I very well remember, and many of your lordships may remember, that, not long ago,

the popular cry was for the extension of privilege; and so far did they carry it at that time, that it was said, the privilege protected members even in criminal actions: nay, such was the power of popular prejudices over weak minds, that the very decisions of some of the courts were tinctured with that doctrine. It was undoubtedly an abominable doctrine. I thought so then, and I think so still; but, nevertheless, it was a popular doctrine, and came immediately from those who are called the friends of liberty, how deservedly time will show. True liberty, in my opinion, can only exist when justice is equally administered to all; to the king and to the beggar. Where is the justice then, or where the law that protects a member of parliament, more than any other man, from the punishment due to his crimes? The laws of this country allow of no place, nor any employment, to be a sanctuary for crimes; and where I have the honour to sit as judge, neither royal favour, nor popular applause, shall protect the guilty.—*Lord Mansfield*

EXERCISE XLV.

In this retirement, Charles formed such a plan of life for himself as would have suited the condition of a private person of a moderate fortune. His table was neat, but plain; his domestics few; his intercourse with them familiar; all the cumbersome and ceremonious forms of attendance on his person were entirely abolished, as destructive of that social ease and tranquillity which he courted in order to sooth the remainder of his days. As the mildness of the climate, together with his deliverance from the burdens and cares of government, procured him, at first, a considerable remission from the acute pains with which he had been long tormented, he enjoyed, perhaps, more complete satisfaction in this humble solitude than all his grandeur had ever yielded to him. The ambitious thoughts and projects which had so long engrossed and disquieted him, were quite effaced from his mind. Far from taking any part in the political transactions of the

princes of Europe, he restrained his curiosity even from an inquiry concerning them; and he seemed to view the busy scene which he had abandoned, with all the contempt and indifference arising from his thorough experience of its vanity, as well as from the pleasing reflection of having disentangled himself from its cares.—*Robertson's Charles V.*

HINTS ON LATIN WRITING.

CONTENTS.

I. Order of Words in a Latin Sentence.

(1.) The most emphatic word should stand first if possible; if not, then last.

'It is uncertain whether it was *by design* or not that Cæsar withdrew his forces.' '*Consilio* necne Cæsar copias reduxerit, non constat.'

'The husbandman plants trees, the fruit of which he will *never* behold.' 'Arbores serit agricola, quarum fructum adspiciet ipse *nunquam*.'

(2.) As a general rule, *the governed word precedes the governing;* as, 'The palace of *the king*.' 'Regis aula.' 'He strikes the boy.' 'Puerum cædit.'

(3.) The verb, being *one of the most important words* in a sentence, usually stands last:

Except, α. when it is placed *first* by way of emphasis: e. g. '*Vetat* enim Deus ita nos facere.'

β. when it is a monosyllable: e. g. 'Nemo pueris venenum *dat* bibendum' (*not* 'bibendum dat').

γ. when the last position in the sentence is wanted for some other emphatic

word: e. g. '*As a brother,* do not desert your brother.' 'Fratrem ne deseras *frater.*'

(4.) The adjective, unless very emphatic, stands after its substantive:

Except, α. with 'quisque' and 'quidam:' e. g. '*Bonus quisque* civis.' '*Magnus quidam* vir.'

β. in agreement with a noun followed by a genitive case: e. g. '*Quiet* sleep.' 'Somnus *quietus.*' But 'The *quiet* sleep of the husbandman.' '*Quietus* agricolæ somnus.'

(5.) Words *joined with and modifying* an adjective or participle, come between them and the substantives with which they agree: e. g. 'A boy fitted *for learning accomplishments.*' 'Puer *artibus discendis* aptus.' 'Great love *towards all of us.*' 'Magnus *in nos omnes* amor.'

(6.) Words *in contrast* are placed close together: e. g. '*Citizens* are not enemies *to citizens.*' '*Cives civibus* non sunt inimici.'

(7.) But the above rules are all modified by *euphony:* i. e. they will not be observed where they interfere with the rhythm, or harmonious flow of the sentence: e. g. The longer words will generally be placed after monosyllables; and words ending in the same termination will be separated, where possible. And further: avoid ending your sentence with a dactyl and spondee, Thus: '*videtur esse*' (not 'ēssĕ vĭdētūr'); but '*esse videatur.*'

II. Article.

There is no article in Latin. 'The' is untranslated. 'A,' when at all emphatic (i. e. = 'one,' 'any,' 'a certain'), is to be rendered by 'quidam.' — '*A* good king once said.' 'Bonus *quidam* rex dixit.' (Observe here the order, which *never varies.* See above, I. 4. α.)

III. Nouns Substantive.

(1.) The *Nominative* case is called '*casus rectus,*' to

distinguish it from the rest, which are called '*obliqui*.'

(2.) The *Vocative* is but a shortened form of the nominative, and often is joined with it in apposition: e. g. 'Hail, thou who wast first called father.' 'Salve! *primus* parens *appellate*.'

(3.) The *Genitive* is practically equivalent to an adjective, and qualifies some substantive in the sentence (e. g. 'domus *patris*' = 'domus *paterna*'). It is elegantly used in several ways:

a. After the words 'part,' 'duty,' 'mark,' &c. It is *the duty of a king*.' '*Regis* est.' '*It marks* a madman.' '*Stulti* est.' ('*Officium*' is understood.) *Obs.* But 'It is *your* duty.' '*Tuum* est.'

β. With verbs of 'accusing,' 'condemning,' 'acquitting,' &c. 'He is acquitted *of theft*.' '*Furti* absolvitur' (*Crimine* understood).

γ. To mark price — especially when the *precise sum* is not stated. 'At a *high* price.' '*Magni*.' (The full sentence would be, '*Pretio* magni æris.' See below, 6. *δ*.)

δ. To express 'quality' (but only when qualified by an adjective): e. g. 'Stones *of great weight*.' 'Saxa *magni ponderis*.' (But 'Saxa *ponderis*' alone would not be correct. See below, 6. *β*.)

ε. With adjectives implying 'fulness,' 'care,' 'desire,' &c.: e. g. '*Eager* after learning.' '*Doctrinæ* studiosus.'

ζ. After neuter adjectives in a partitive sense: e. g. 'Much money.' 'Multum *pecuniæ*.'

(4.) The *Dative* stands as the remoter object of the transitive verb: e. g. I give a book (near object) *to Caius* (remote object). 'Do librum *Caio*:' or it follows verbs *whose sense does not pass on immediately*, and which may be resolved into a transitive verb and accusative case: e. g. 'I believe *the king*' (= I give credence *to the king*). 'Credo *regi*.'

a. The Dative depends not only on semi-

transitive verbs, but also on adjectives whose sense does not end in themselves: such as, 'fidus,' 'inimicus,' 'obnoxius:' e. g. '*Hostile to* virtue.' '*Virtuti* inimicus.'

β. The Dative with 'sum' is an elegant construction for 'I have,' &c. 'The Gauls *have nothing*.' 'Nihil *est Gallis*.'

γ. Two Datives often elegantly follow the verb 'sum.' 'This is *a credit to you*.' 'Hoc *vobis laudi* est.'

(5.) The *Accusative* is the immediate object of the verb or preposition, or it governs the infinitive verb.

α. It is also elegantly used after adjectives and participles whose sense passes on directly: e. g. 'With naked shoulders' (= 'naked as to his shoulders'). 'Nudus *humeros*.'

(6.) The *Ablative* is the instrumental case, and expresses any circumstance or condition under which the action takes place. Hence, like an adverb, it qualifies the verb.

α. Adverbs can often be turned by ablatives: e. g. '*justly*,' '*jure*;' '*unjustly*,' '*injuriâ*.'

β. The Ablative is to be used with verbs and adjectives implying 'derivation' or 'separation from:' e. g. 'Born *of a goddess*.' '*Deâ* natus.' Also it marks quality (but only when qualified by an adjective): e. g. 'A man of *great virtue*.' 'Vir *magnâ virtute*.' ('Vir *virtute*' would not stand. See above, III. 3. δ.) And it follows comparative adjectives: e. g. 'Greater *than the rest*.' '*Cæteris* major.'

γ. The Ablative Absolute will be explained under the Participle. (See below, XI. 4. 1.)

δ. The exact price stands in the ablative: e. g. 'I bought a field for a thousand talents.' 'Agrum *mille talentis* emi.' (But see above, 3. γ.)

(7.) *Time and Space.* 1. The *duration* of time, *motion*

towards a place, and the *extent* of space, are always in the accusative.

2. The time *at which*, the place *at which*, the distance *at which*, and the place *from which*, are in the ablative.

IV. ADJECTIVES.

(1.) Are used without the substantives, 'homo,' 'mulier,' and 'negotium;' unless those substantives are emphatic, or unless ambiguity arises from their omission: e. g. 'Of many things I am ashamed.' '*Multarum rerum* me pudet.'

('Multorum' would be ambiguous, as it might be referred either to 'men' or 'things.')

(2.) The adjective should stand after its substantive; unless very emphatic, or joined to 'quidam' or 'quisque' (see above, II.), or unless it expresses the predicate of the sentence: e. g. 'He was the *first* to hear of the defeat.' '*Primus* cladem audivit.'

(3.) The following elegant uses of the adjective should be remembered and employed:

α. The neuter singular, (1.) As a substantive, with a genitive partitive. '*Multum pecuniæ*' (not 'multa pecunia'); though on the contrary, 'the *top of the mountain*,' '*summus mons*;' 'the *middle of the sea*,' '*medium mare*;' (2.) As an adverb: e. g. '*much* praised,' '*multum* laudatus,' as also (3.) the Ablative with comparative adjectives and adverbs, to mark degree: e. g. '*much* wiser,' '*multo* sapientior.'

β. The neuter plur. when we use the sing.: e. g. '*Everything*.' '*Omnia*.' 'He speaks *little*.' '*Pauca* loquitur.'

γ. The adjective is often used for an adverb: e. g. 'He did it *rashly*.' '*Inconsultus* hoc fecit.'

δ. The comparative and superlative for the positive: e. g. 'Caius was *tall*.' 'Caius

excelsior fuit.' 'This is of *great* importance.' 'Hoc *maximi* momenti est.'

ε. The superlative with 'quam,' in the sense of the 'greatest,' 'best,' 'wisest,' &c., *possible*. '*The largest possible* forces.' '*Quam maximæ* copiæ.'

V. PRONOUNS.

(1.) *Personal. Never expressed in the nominative, unless emphatic.*

They are '*ego*,' '*tu*,' '*ille*,' respectively, 'Ipse' (self) is of all three persons, and stands in apposition with any of the personal pronouns. 'Sui' is not a personal pronoun, but *reflexive*. (See below, 3.) 'Hic' is generally used of something *present*, or the *nearer* of two objects. 'Is' is a mere antecedent to 'qui.' 'Ille' is used in a good, 'Iste' in a bad, sense.

(2.) *Possessives.* '*Meus*' and '*tuus*,' answering to 'ego' and 'tu;' '*noster*,' '*vester*,' to 'nos' and 'vos;' instead of any possessive of the 3rd person, we use the gen. case (sing. or pl.) of 'is' or 'ille: e. g. '*His* father,' 'Pater *ejus*.'

Obs. 1. 'Suus' is the possessive belonging only to the reflexive pronoun 'sui.' (See below, 3. *Obs.* 3.)

Obs. 2. Possessives are not expressed, after a verb of the same person, or in any case where the rest of the sentence makes it clear *whose thing* or *things* we are speaking of: e. g. 'All good men love *their parents*.' 'Omnes boni *parentes* amant.' Whose parents? No doubt 'their own.'

Obs. 3. Possessives, when expressed, stand after their substantive, unless very strongly emphatic: e. g. 'My father.' 'Pater *meus*.' But 'It was *my* father who said.' '*Meus* pater dixit.' (See above, IV. 2.)

(3.) *Reflexive.* 'Sui' is (not personal, but) reflexive: as is also its possessive 'suus:' i. e. they refer back to the nominative of the verb after which

they stand. The sense passes back from the verb, either upon its own immediate nominative, or if no ambiguity arises thence, upon some other nominative previously mentioned.

Obs. 1. 'Sui,' 'sibi,' 'se,' is both sing. and plur., and has no nom., because it can only stand after the verb.

Obs. 2. 'Sui' can never be used in any case, unless the object of the verb is the same as its subject: e. g. 'Brutus killed *himself*' (i. e. Brutus). 'Brutus *se* occidit.' But 'Brutus killed *him*' (meaning some one else). 'Brutus *eum* occidit.' (The meaning of 'sui' is best illustrated by the ~~Indian~~ Australian 'boomerang.')

Obs. 3. The possessive 'suus' follows the same rule: e. g. 'The Indians kill *their* parents.' *Whose* parents? The parents of *themselves*. 'Indi parentes *suos* occidunt.' (If '*other people's* parents,' then use '*eorum*.')

(4.) *Relatives*—'*Who*,' 'qui;' '*as*,' 'qualis;' '*great as*,' 'quantus;' '*many as*,' 'quot' (answering respectively to 'is,' 'talis,' 'tantus,' 'tot')—are so called, because they *refer back* to a noun mentioned in a previous clause.

Obs. 1. *A relative introduces a new sentence;* hence (whatever may have been the position of its antecedent in the preceding clause) the relative may stand in any position in the new sentence: i. e. though it agrees with its antecedent in gender and number, it is said not necessarily to agree with it in case. (See below, *Obs.* 4.)

Obs. 2. A relative is a sort of bridge, connecting two sentences into one; and is = to a demonstrative pronoun with 'que:' e. g. '*Qui*' = '*isque*.' '*Quâ* de causâ' = '*eâque* de causâ.' (If 'qui' governs a subjunctive, it is = to '*ut is*,' not '*et* is.')

Obs. 3. In a sentence containing an antecedent and a relative clause, if it were stated at length, the antecedent noun would properly be ex-

pressed twice (though it is seldom expressed more than once); and this is either in the antecedent or in the relative clause, as you please: e. g. 'There were two *ways by which* he could advance.' 'Erant *itinera* duo, *quibus itineribus* progredi poterat.' Here either the word 'itinera' or 'itineribus' might have been omitted.

Obs. 4. Hence it is clear that *in reality* the *relative agrees with its antecedent* (not as expressed in the antecedent clause, but) *as repeated in the new clause which it introduces:* e. g. '*quibus*,' in the above example, agrees with '*itineribus*,' and not with '*itinera*.'

Obs. 5. Therefore, to find out the proper case of the relative, supply the substantive with which it agrees, or resolve it into the conjunction and pronoun of which it is composed. See above *Obs.* 2.

Obs. 6. An adjective agreeing with the antecedent (and especially a superlative) is more elegantly omitted in the antecedent, and expressed in the relative clause: e. g. 'I have received the *many* poems which you have written.' 'Accepi carmina, *quæ plurima* scripsisti.'

Obs. 7. If the relative clause stands first, introduce the antecedent clause by 'is,' 'hic,' or 'ille:' e. g. '*The man whom* you saw yesterday, is dead.' '*Quem* heri vidisti, *hic* mortuus est.' In other cases omit the antecedent, unless very emphatic: e. g. '*He is* foolish who thinks.' '*Stultus est* qui putat.'

Obs. 8. If the relative have for its antecedent, not a single word, but an entire sentence, it should be rendered by 'id quod,' or 'quæ res' (in its proper case): e. g. 'Balbus says that he has waged many wars; *which* Cato denies.' 'Balbus ait se multa bella gessisse; $\left\{\begin{matrix} id\ quod \\ quam\ rem \end{matrix}\right\}$ Cato negat.'

(N. B. The construction of the relative should be carefully mastered: remembersthat all mistakes with regard to the relative arise from forgetting that *it has nothing to do with the case of its antecedent,* and from not attending to *Obs.* 4. and 5.)

VI. Verbs Active and Neuter.

(1.) Verbs active are those whose sense *passes directly on* to something beyond them. They govern an accusative; and every such active verb may be turned into a passive by transposing its subject and object: e. g. 'Brutus *killed* Cæsar' = 'Cæsar *was killed by* Brutus.'

(2.) Verbs neuter, or intransitive, are those whose sense either *does not pass on at all* (e. g. 'I sleep,' 'dormio'), or *passes on only in a remote degree* (e. g. 'We believe *the orator.*' '*Oratori* credimus'). These verbs govern the dative, as the case of the *remote object.* (See above, III. 4.)

(3.) This latter kind of intransitive (or semi-transitive) verbs can be resolved into an *active verb* and *its object:* e. g. 'I believe you' = 'I give *belief,*' or *credence* (near object), 'to *you*' (remote object).

(4.) Neuter verbs which govern no case at all (e. g. 'dormio'), can have no passive; those, however, which govern the dative, have a sort of passive voice, but only in the 3rd person singular, and are therefore called impersonals: e. g. '*I am believed,*' (not '*credor,*' but) '*mihi creditur.*' (The nominative understood is 'credere,' = '*credence,*' or '*belief,*' 'is reposed in me.')

Obs. Similar to these are the five impersonal active verbs, 'pudet,' 'piget,' 'tædet,' 'miseret,' 'pœnitet;' the real nominatives of which are, respectively, 'pudere' (= 'pudor'), 'pigere' (= 'pigritia'), &c.

(5.) Some neuter verbs are called 'substantive' or 'copulative' verbs. They merely couple together two names of the same person or thing. Such are: 'sum,' 'fio,' 'evado;' and a few passive verbs: e. g. 'dicor,' 'vocor,' 'habeor.'

Obs. These verbs always take the same case after them as before them: e. g. '*I* am *rich.*' '*Ego* sum *dives.*' 'It is permitted to *you* to become *rich.*' 'Licet *tibi* fieri *diviti.*'

VII. The Moods.

The Indicative Mood is used for all *direct* and *independent* assertions (and questions). *It states facts as facts*, and without any qualification.

(2.) The Subjunctive Mood is used for all *indirect* and *dependent* assertions (and questions). *It states facts under some condition*, and in a qualified manner, and, as it were, viewed through the medium of our own minds. It always depends upon some indicative verb expressed or understood, and to which it is coupled by a conjunction.

α. The subjunctive is generally said to have three distinct uses: as (1.) Conjunctive, (2.) Conditional, (3.) Potential. All these uses, however, equally express in fact something dependent on, and subjoined to something that has gone before:

β. Hence the subjunctive is the proper mood for any thing vague, indefinite, and uncertain: and so allies itself with future time; and hence, properly, has no future tense. (See IX. 5.)

γ. Its *Conjunctive* use: i. e. joined on to some preceding indicative verb, by some conjunction or relative. (See above, V. *Obs.* 2.) 'He sent me *to see* the city.' 'Misit me *ut* urbem *viderem.*'

Obs. 1. Under this head comes its use as expressing the *drift* or *purport* of some assertion, or of a verb implying 'doubt,' 'inquiry,' &c. 'He announces who *are present.*' 'Nuntiat qui *adsint.*' 'I ask who *you are.*' 'Rogo quis *sis.*' This observation must be carefully attended to; as direct questions only

are asked in Latin by the indicative mood; whilst in English we use the indicative form, even to express the *drift* or *purport* of an inquiry.

Obs. 2. The subjoined verb always follows the *time*, though not necessarily the precise *tense*, of the antecedent verb. (See below, VIII.)

Obs. 3. 'Ut' is frequently omitted after 'oportet,' 'licet,' 'necesse est,' &c.

δ. Its *Conditional* use. Here too it is governed by the conjunction which couples it to the independent verb. '*If* you *do so*, I will go away.' '*Si* ita *facias*, abibo.' (The conditional clause often *stands first* in English.)

ε. Its *Potential* use. Here, though no antecedent verb is expressed, one is always to be understood: e. g. '*Pardon* me.' '*Ignoscas* mihi' = '*Oro ut* ignoscas.' 'You *would think*.' '*Credideris*' = 'Fieri potest *ut credideris*.'

Obs. The subjunctive mood is often used for a question asked for *assent* only, and not for information: e. g. 'What was I to do?' '*quid facerem?*'

(3.) The *Imperative Mood* expresses a command; but the Latin language prefers, if possible, to use the subjunctive, which softens down a command into *advice*, *warning*, or *exhortation*, as more courteous: e. g. '*Obey* the laws of virtue.' 'Virtutis legibus *pareas*.' The subj. perf. is also occasionally thus used: e. g. 'Do not do so,' 'Ne ita *feceris*.'

Obs. 1. There are several elegant forms of expressing an imperative: thus, in affirmatives, 'Fac ut,' 'Cura ut' (with subj.); in negatives, 'Cave ne' (subj.), and 'noli' (with infin.): e. g. '*Do not think*.' '*Noli putare*,' or '*Cave ne putes*.' (The 'ut' and 'ne' are sometimes omitted: as, '*Cave putes*,' '*Fac scribas*.')

Obs. 2. A softer form still, in the case of affirmatives, is the use of 'Velim:' as '*Come* speedily,' '*Velim* maturè *venias*.' So with negatives, 'Nolim' is used: e. g. '*Do not come* to Rome.' '*Nolim* Romam *venias*.'

Obs. 3. A command is sometimes rendered by the indicative future: e. g. '*Do* this speedily.' 'Hoc maturè *facies*.'

VIII. THE TENSES, DIVISION OF.

(1.) The word 'tense' properly means '*time*.' Every act must be represented as done in some *time* or other.

(2.) There are three times: Present, Past, and Future. But in each time an act may be represented as *still going on* (incomplete), or *already finished* (complete).

(3.) Hence ($3 \times 2 = 6$) there are, properly speaking, six tenses, neither more nor less; two present, two past, and two future.

Present time	Incomplete.	'Amo.'	'I am loving.'
	Complete.	'Amavi.'	'I have loved,' or 'am done loving.
Past time	Incomplete.	'Amabam.'	'I was loving.'
	Complete.	'Amaveram.'	'I had loved.'
Future time	Incomplete.	'Amabo.'	'I shall love.'
	Complete.	'Amavero.'	'I shall have loved.'

Obs. 1. *The perfect* is, in reality, not a past, but *a present tense:* thus, 'He *is* dead' = 'He *has* died.' 'I *am* come' = 'I *have* come.' It is at first difficult to remember this, from being accustomed so often to talk of the *perfect* tense as opposed to the *present*. '*Have*' is the true sign of the perfect or *present complete*. (Præsens Perfectum.)

Obs. 2. *The perfect has another distinct usage;* namely, *as a past tense* (nearly = the Greek aorist), and only differing from the imperfect in that the latter expresses something continued or habitual. In this sense the perfect is a sort of *Historic* tense, and must be

strictly regarded as past, and not present. The importance of this rule will afterwards appear. (See below, IX.)

IX. Connection of Tenses.

(1.) When one verb follows, and *depends* on another, we have seen that it must be in the subjunctive mood. But how shall we settle its *tense?*

(2.) *Rule.*— The *time* of the dependent verb follows the *time* of the antecedent verb: i. e. *Like time follows like time.* In other words, if the antecedent verb be of past time, no verb (generally) can follow it, *except it be of past time;* if it be of present time, then none but a present verb can follow. (See above, VIII. 3.)

(3.) Thus either of the two present tenses (see VIII. 3.), that is, either the present or so-called perfect may be followed by the present or perfect subjunctive, *and by no other tense.*

(4.) And either of the two past tenses (see ibid.), that is, either the so-called imperfect or pluperfect, may be followed by the imperfect or pluperfect subjunctive, *and by no other tense.*

(5.) The whole subjunctive mood having, as it were, a future complexion (see VII. 2. β.), the antecedent verb, if future, will generally be followed by one of the two *present* subjunctive tenses.

(6.) The following is the scale:

Indicative.

Present	Incomplete Complete	will be followed indifferently by the Subjunctive	Present Incomplete (Present), or, Present Complete (Perfect).
Past	Incomplete Complete Perf. Aor.	will be followed indifferently by the Subjunctive	Past Incomplete (Imperfect), or, Past Complete (Pluperfect).
Future	Incomplete Complete	will be followed indifferently by the Subjunctive	Present Incomplete (Present), or, Present Complete (Perfect).

(7.) From this it will be seen, that whatever be the time of your antecedent verb, you are limited to a choice between two tenses which may follow. *No other tense, but one of these two, can follow at all.*

(8.) But how choose between these two tenses?

You must be guided by the meaning of your dependent verb. Thus: 'I ask, what kind of a man Brutus *was?* 'Rogo, qualis *fuerit* Brutus?' 'I ask, what kind of a man he *is?*' 'Rogo, qualis *sit.*' The 'is' and 'was' lead me in my choice of the tense of my dependent verb. Thus:

Indicative. Present	'Rogat quot	adsint.'	'He asks how many are present.'
		adfuerint.'	'He asks how many were present.'
	'Rogavit quot	adsint.'	'He has asked how many are present.'
		adfuerint.'	'He has asked how many were present.'
Past	'Rogabat quot	adessent.'	'He asked how many were present.'
		adfuissent.'	'He asked how many had been present.'
	'Rogaverat quot	adessent.'	'He had asked how many were present.'
		adfuissent.'	'He had asked how many had been present.'
Aor.	'Rogavit quot	adessent.'	'He asked how many were present.'
		adfuissent.'	'He asked how many had been present.'
Future	'Rogabit quot	adsint.'	'He will ask how many are present.'
		adfuerint.'	'He will ask how many have been present.'
	'Rogaverit quot	adsint.'	'He will have asked how many are present.'
		adfuerint.'	'He will have asked how many have been present.'

Obs. Some instances occur where a past tense is subjoined to a verb of present time. This, however, is generally in narratives, where the present verb is used instead of a past, for the sake of vividness; the antecedent verb, in these cases, is still regarded as a past tense. The converse, too, is frequently found; but these constructions should be carefully avoided in writing Latin, as being contrary to general rule.

X.

(1.) The *Infinitive verb* is really the verb viewed in the light of a substantive: e. g. 'amare,' = the act of loving.'

(2.) Accordingly, it has its cases like a substantive; the (so-called) gerunds and supines coming in to make up the oblique cases of the declension.

3.) In Greek, it is regularly declined like a neuter substantive, with the definite article: as *τὸ φιλεῖν, τοῦ φιλεῖν*, &c. But in Latin prose we may only use it as the *nominative* to a verb, *or the accusative* following it. Thus: '*Advice*' (= 'the act-of-advising') 'is profitable.' '*Monere* juvat.' 'I desire to *see* you' = 'I desire *the sight* of you.' 'Cupio te *videre.*'

Obs. Of course, though the infinitive verb is here really a substantive, it does not lose its right, as part of the verb, to govern its proper case.

(4.) The infinitive verb is thus declined: *N.* 'Amare,' 'the act of loving.' *G.* 'Amandi,' 'of the act of loving,' *D.* 'Amando,' 'to or for the,' &c. *A.* 'Amare,' 'amatum,'* 'amandum.'† *Abl.* 'Amando,' 'amatu,' ‡ 'in or by the,' &c.

(5.) N.B. (1.) Before using the infinitive, be careful to ascertain whether it will stand either as nominative to the verb or as accusative after it. If not, you must not employ it. (2.) The English infinitive is very often to be rendered by 'ut' with the subjunctive: viz. 'to' = 'in order that' or 'to the end that,' or 'so that;' expressing a *purpose* or *consequence:* e. g. 'He strives *to* learn.' 'Enititur *ut discat.*' (See below, XII. 1.)

XI. Participles.

(1.) The Latin language frequently adopts participles, for the sake of compression, where in English we use separate verbs.

Obs. α. This does not hold good so much with reference to the present active or future passive participles, as with those of the future active and perfect passive.

β. The present participle should be used only to express *being in the very act of* doing something: as, 'He died *in the act of speaking,*' 'Concionem *habens* mortuus est.' The passive participle in *-dus* is almost wholly confined to the idea of 'necessity' or 'duty:' as, 'We *must go.*' '*Eundum* est.'

* Used only after verbs. of motion: e. g. 'I go to see Rome.' *Eo visum* Romam.

† Used only after prepositions: e. g. 'I go to see Rome.' '*Eo ad videndum* Romam.'

‡ Used only after adjectives, whose sense does not end in themselves: e. g. A book '*difficult to be read,*' or '*difficult to read.*' 'Liber *difficilis lectu.*'

γ. The pronoun 'is' cannot be joined with a participle active or passive as an abbreviation for 'is qui' with the verb: e. g. We cannot say in Latin, for 'those who love,' '*ii* amantes' (= *οἱ φιλοῦντες*); but either, '*ii qui amant*,' or simply '*amantes*.' So, 'things hoped for,' not '*ea* sperata,' but '*sperata*,' or '*ea quæ sperantur*.'

(2.) Thus, instead of saying, 'The king seized the prisoner and killed him,' the Romans would prefer to say, 'The king killed the prisoner *seized*' (= whom he had seized). 'Rex reum *correptum* occidit.' (The Greeks, who had an active participle of the past time, would have said, *λαβὼν ἔκτεινε*.)

Obs. N.B. *The above construction* ('correptum occidit') *should be used whenever practicable.* A relative sentence, or the preceding of two assertions, or any clause expressing the circumstances of an action, as 'time,' 'place,' 'cause,' &c., may generally be rendered by the perfect passive participle, and much will be gained in the way of elegance and terseness: e. g. He took Athens by storm, *after a siege of three years*.' 'Athenas, tres annos *obsessas*, expugnavit.' 'He came to the bridge *which Balbus had recently built*.' 'Ad pontem venit, a Balbo nuper *exstructum*.' 'Cæsar addressed his soldiers *when they were about to enter battle*.' 'Cæsar milites, *pugnam inituros*, allocutus est.' In each of these sentences two clauses are compressed into one.

(3.) α. The perfect participle of deponent verbs may also be used with advantage: as, '*In a conversation* with Hannibal, Scipio asked.' 'Scipio, cum Hannibale *collocutus*, rogavit.'

β. But as there is no perfect participle in the active voice, we are often obliged (where

we cannot turn the sentence round into a passive form) to use the periphrasis of 'cùm' with the perfect or pluperf. subjunctive: e. g. '*Having met* the enemy, Cæsar retired.' 'Cæsar, *cùm* hostibus *occurrisset*, se recepit' (but, 'Cæsar, hostibus *congressus*, se recepit').

(4.) 1. To mark the time of an action, or to express its circumstances, causes, &c., it is very common, in Latin, to use the ablative absolute: e. g. 'When Tullus was king.' '*Tullo rege*,' or, '*Tullo regnante*.' 'Because he had conquered the Gauls.' '*Victis Gallis*.' 2. *Caution.* — But *the substantive cannot be placed in the ablative absolute, unless it stands without any other government in the sentence.* Thus: 'When Tullus was king, he conquered the Gauls.' 'Tullus rex Gallos vicit.' But, '*When Tullus was king*, Caius conquered the Latins.' '*Tullo rege*, Caius Latinos vicit.' 3. *Rule* — *The ablative absolute should be used where possible to express the circumstances under which a thing is done. Obs.* An English active participle, or even a dependent clause, may be elegantly rendered in this way, turning it into the passive form: e. g. '*As soon as he descried* the enemy, Cæsar led out his men.' 'Cæsar, *hostibus conspectis*, suos eduxit.' If the above caution be borne in mind, the use of the ablative absolute cannot be too much encouraged.

XII. Conjunctions.

(1.) '*That*' is ambiguous in English; it means:

A. 'The fact that;' to be rendered by accusative with infinitive verb; or in case of ambiguity, by 'quòd' with indicative mood.

B. 'In order that' (purpose), or 'so that' (consequence); to be rendered by 'ut' with subjunctive mood.

C. = 'Who,' or 'which'; to be rendered by 'qui,' 'quæ,' 'quod.'

Thus (A.) 'Caius said that the Gauls were present.' 'Caius dixit *Gallos adesse.*' — What did he say? The *fact that* the Gauls were present. 'We have spoken of this fact, *that* nature rejoices.' Here ambiguity would arise if we wrote 'naturam gaudere,' so we must turn it by '*quod.*' 'De hac re diximus, *quòd natura gaudet.*'

(B). 'Brutus killed Cæsar *that* he might himself gain the chief power.' 'Brutus Cæsarem occidit *ut* ipse imperio *potiretur.*' (Purpose.)

'The fort was destroyed to such a degree that no traces now remain.' 'Castrum adeò deletum est *ut* nulla *restent* vestigia.' (Consequence.)

Obs. 1. When '*that*' *expressing a purpose* occurs in a negative sentence, the 'ut' becomes 'ne': e. g. 'This he did *that no one* might ask.' 'Hoc fecit *ne quis* rogaret. But if it *expresses a consequence*, 'ut non' is retained.

Note. 'Ne quidem' ['not even'] takes an indicative. The order is '*ne Cæsar quidem.*'

Obs. 2. With this exception, always embody, if possible, the negative word in every sentence with the 'conjunction: '*If* he has *nowhere* appeared.' '*Nisi usquam* visus sit' (not 'si nusquam.')

Obs. 3. 'Ut joined with a relative becomes 'qui' (with subjunctive): '*ut* is' = '*qui*;' '*ut* eum' = '*quem.*' 'He is not such a man *that* he will yield.' 'Non is est *qui* recedat. (See V. 4. *Obs.* 2.)

Obs. 4. If a comparative adjective or adverb occurs in the sentence, the 'ut' becomes 'quo' (= ut 'eo'); e. g. 'Brutus Cæsarem occidit *quo faciliùs* imperio potiretur' (= ut eo faciliùs).

Obs. 5. 'That' after 'to fear' is rendered by *ne.* '*Vereor ne*' = I fear *that.* ('Vereor *ut*'=I fear *lest.*)

(C.) 'There are men *that* think.' 'Sunt *qui* putant'(*or* 'putent'). 'Qui non' becomes 'quin:' e. g. 'There is no one *that* does *not* think.' 'Nemo est *quin* putet' (= qui non).

(2.) '*So,*' joined with ordinary verbs, is translated by 'ita' or 'sic;' and will be followed by '*ut*' in the subsequent clause. But joined with adjectives or adverbs, and *marking degree* (e. g. '*so* brave,' '*so* bravely'), it must be rendered by '*tam,*' or '*adeò.*' 'That' or 'as' following it will be rendered by 'ut,' or, in the case of a negative, by 'quin.'

(3.) '*As,*' when it merely comprises two things together, is rendered by 'quàm,' with the same case after it as before it. When it is *in effect a relative,* it must be regarded as such, and rendered accordingly: e. g. 'He is the same *as* he always was.' 'Idem est *qui* semper fuit.' *Obs.* (Sometimes 'ac' is used after 'idem' instead of 'qui.')

(4.) '*But,*' following universal negatives, is to be regarded as a relative: e. g. 'There is no one *but* loves you.' 'Nemo est *qui* te non amet.' (The 'qui non' is often abbreviated into 'quin.')

(5.) Such conjunctions as '*if*' ('si'), '*since*' ('quùm,' 'quoniam'), '*although*' ('quamvis'), '*whilst*' ('dum'), '*until*' ('donec'), &c., expressing certain conditions, govern either the indicative or subjunctive mood at will. No accurate rule can be laid down regarding them; as the connection of '*time*' (ind.) is so nearly akin to that of '*cause and effect*' (subj.).

Obs. The general rule to be observed is this: 'If they seem to point to sequence of *time only,* or to *imply* an assertion *that the thing is so,*' if you can fairly insert the words 'as in the

case' into the conditional clause, you may use the indicative mood. If on the other hand, they point to *cause and effect* rather than to time, or imply *doubt* or *vagueness* (as will almost always be the case after a negative antecedent clause), you should employ the subjunctive. In very many cases, where the exact amount of doubt implied is at all debateable, either construction will be correct: e. g. 'I will remain *until* you come' (uncertain). 'Manebo *donec venias.*' 'I will remain *until the sun sets*' (certain). 'Donec *occidet.*' '*If* Virgil *was born* at Mantua' (as is the case), 'he was an Italian.' 'Virgilius, *si* Mantuæ *natus fuit,* Italus est.' '*If* the war *breaks out*' (as is uncertain), 'we must depart.' '*Si* bellum *erumpat,* migrandum est.'

(6.) Interrogative particles. Most questions in Latin are introduced by conjunctive particles: and,

1. Every question may be either *asked,* or *related as asked:* i. e. it may be either *direct* or *indirect.*
2. All *direct* questions must be asked in the *indicative* mood (See VII. 1.); and also, generally, all *indirect* or *subjoined* questions will require the subjunctive mood (see VII. 2.). The former method is called '*Oratio recta;*' the latter, '*Oratio obliqua.*'
3. Questions also must be single or double. Hence we get four kinds:
   1. Direct single
   2. Direct double } governing always indicative.
   3. Indirect single
   4. Indirect double } governing always subjunctive.

4. *a.* Direct single questions,
   If they expect the answer 'No,' are asked by 'Num.'
   If they expect the answer 'Yes,' are asked by 'Nonne.'
   If they do not expect any answer, are asked by the appended -ne. E. g. 'Does he think this?' (Answer expected. 'No.') '*Num* hoc

sentit?' 'Does he not think this?' (Answer expected, 'Yes.') '*Nonne* hoc *sentit?*' 'Is Caius come?' (Expecting no answer at all.) 'Adest*ne* Caius?'

β. Direct double questions are to be asked by 'utrum' and 'an.' 'Did Brutus or Cassius kill Cæsar?' '*Utrum* Brutus *an* ked by Cæsarem *interfecit?*' 'Did Cato do this, or not?' '*Utrum* Cato hoc *fecit, an non?*'

5. α. Indirect single questions are asked by 'num,' 'an,' or the appended 'ne,' indifferently.

'He asks *whether* Cato *thinks* thus.' 'Rogat *an* Cato hoc *sentiat.*' 'He inquires *whether* Balbus *is* at home.' 'Quærit *num* Balbus domi *sit.*' 'They ask *whether* the Gauls *arepresent.*' 'Rogant, Gall*ne adsint.*'

β. Indirect double questions must be asked by:

1. 'Utrum' and 'an' or '-ne.' 'Rogat, *utrum* adsit *an* abierit (or abierit-*ne*) Cato.
2. 'Ne' and 'an.' 'Rogat, adsit-*ne* Cato *an* abierit.'
3. 'An' alone, before the second clause. 'Rogat, adsit Cato *an* abierit.'
4. 'Ne' alone, appended to the second clause. 'Rogat, adsit abierit-*ne* Cato.' 'Rogat, adsis *nec-ne.*'

XIII. Connection of Sentences.

(1.) It will be observed that nearly two out of every three Latin sentences commence with a conjunction or a relative, which is, in fact, the same thing. (See above, V. 4. *Obs.* 2.)

Obs. This peculiarity, with due regard to euphony and the following rules, cannot be too frequently imitated.

(2.) The following *general* rules will be useful, though they must be applied with great discretion, taking care not to overload the passage with unmeaning or superfluous particles:

1. Each fresh clause of a paragraph will

be found, upon careful inspection (even though no conjunction be expressed in English), either (*a*) to *add some new idea*, or (*b*) to *limit* or *qualify* some previous assertion, or (*c*) to express some *contrast* to what has been advanced, or (*d*) to furnish the *reason* or an instance of what has been said, or (*e*) to express some *consequence* of it, or lastly (*f*) to introduce some apposite remark or *moral sentiment*.

2. Each of these connections of ideas will be differently expressed.

3. Connection (*a*) will employ the relative 'qui,' the pronoun 'idem,' the conjunctions 'quoque,' 'etiam,' 'præterea,' 'accedit quod,' '*accedit ut*.'

(*b*) 'quidem,' 'sanè,' 'scilicet†,' 'si †,' '*si modo*†,' 'si quidem†,' 'quamvis †,' '*licet*.'

(*c*) 'verò,' 'autem,' 'contrà autem,' 'tamen,' 'sed tamen,' 'nihilominùs,' 'nihilominùs tamen,' 'qui tamen.'

(*d*) 'enim,' 'quòd†,' 'quia†,' 'quùm†, 'quippe,' '*quippe qui*,' '*quippe quod*.'

(*e*) '*ut*,' '*ita ut*,' '*quo magis*,' 'quare,' 'quamobrem,' 'quâ de causâ,' '*ita fit ut*,' '*unde factum est ut*,' '*quæ cum ita sint*.'

(*f*) 'profectò,' 'nimirum,' 'scilicet,' sanè.'

Obs. 1. Those in italics almost invariably govern a subjunctive mood. Those marked with an † take either an indicative or subjunctive (see above, XII. 5.). The rest take an indicative.

Obs. 2. Most of the above may stand

conjointly with 'qui' (the qui stands first): e. g. '*Qui si* veniant.' '*Quem ut* videam. '*Quos licet* amem,' &c.

Obs. 3. In a continuous narrative, the sense is elegantly carried on by '*idem:*' e. g. 'I came to Rome in great haste. I also said,' &c. 'Veni Romam quàm celerrimè. Dixi *idem*,' &c.

Obs. 4. Impassioned exclamations ('then,' 'I pray,' &c.) are often introduced by 'tandem.' 'Who, then, can deny this?' 'Quis *tandem* hoc negare potest?'

Obs. 5. Wherever the new sentence introduces a negative, be sure, if possible, to embody the negative in the conjunction: e. g. not '*ut nunquam*,' but '*ne unquam;*' not '*et* tamen *non* certum est,' but '*nec* tamen certum est.' (See XII. B. *Obs.* 2.)

3. To exemplify the above general rules, let the following sentences be taken (which presuppose that Caius has been already mentioned in some preceding clause):

a. 'Caius, too, is wise in my opinion: he has shown himself a brave and upright citizen; and so he has always been held in high repute. Thus honesty, you see, is the best policy.'

'*Accedit quod* (new idea) Caius sapiens est, meâ *quidem* (limitation) sententiâ: *quippe qui* (reason) fortem et honestum civem se præstiterit; *unde factum est ut* (consequence) summo semper in honore sit habitus. *Profecto enim* (moral sentiment), ut vides,

probitatem semper sequitur fortuna.'

6. 'Caius spoke thus, and sat down; Balbus, on the other hand, replied as follows.

Caius, his dictis, consedit; contra *autem* (contrast) respondit Balbus.'

SUMMARY.

1. Be careful to distinguish 'sui' from 'ille' (V. 1. and 2.), datives from accusatives (III. and VI.), and the perfect *proper* from the perfect *aorist.* (VIII.)

2. Adopt participles in general, and ablatives absolute in particular. (XI.)

3. Connect your sentences by relatives and conjunctions, and put your negatives in them (V. 4. and XIII.); and do not be deceived by the ambiguous meanings of the little word 'that.' (XII. 1.)

THE END.

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