English Literature Prize

VIth Form
Dulwich College

January 1899
Cambridge:
PRINTED BY J. AND C. F. CLAY,
AT THE UNIVERSITY PRESS.
PREFACE.

The editors gratefully acknowledge their obligations to all who have placed at their disposal materials for this volume. In the selection, as it is designed to meet the practical needs of schoolmasters and to provide an advanced course of composition, preference has been given to short and simple passages for translation, showing considerable variety of style and subject, yet at the same time some affinity to the classical models. Longer poems, extracts suited for translation in the less familiar metres and dialects, abstruse or intractable specimens of English prose have been sparingly introduced. The fair copies, now for the first time published, have been carefully revised with the general aim of ensuring correctness; but in regard to orthography no rigid uniformity has been enforced.

Finally the editors desire to express their thanks to those authors who have courteously permitted them to reprint passages from their own works, namely, to Mr Andrew Lang, the Right Hon. W. E. H. Lecky, M.P., Dr James Martineau, Mr A. C. Swinburne, and Mr William Watson: also to the following gentlemen acting
as literary executors, Mr C. Baxter for R. L. Stevenson; Mr E. E. Bowen for his brother Lord Bowen; Mr Cockerell and Mr F. S. Ellis for William Morris; Mr A. Egmont Hake and Mr H. Wilson Hake for their father Dr T. G. Hake; Mr Aldis Wright for Edward FitzGerald, and Messrs Macmillan with him as part-owner of copyright; also to Mr W. M. Meredith as representing Mr George Meredith.

They would also thank Messrs Chatto and Windus for information and assistance; Messrs Richard Bentley and Son for permitting the publication of a passage from Lord Dalling; Messrs Ellis and Elvey, lines by D. G. Rossetti; Mr John Lane, lines by William Watson; Messrs Longmans, Green and Co., passages by W. N. Massey, G. W. Prothero, J. A. Froude and S. R. Gardiner; Messrs Macmillan and Co., passages by Lord Tennyson, Matthew Arnold, A. H. Clough, John Morley and Henry Sidgwick; Messrs Smith, Elder and Co., passages from Robert Browning and Mrs Browning.
LIST OF CONTRIBUTORS.


S. H. Butcher, Litt.D., Professor of Greek in the University of Edinburgh, late Fellow and Assistant Tutor of Trinity College, (S. H. B.), 17, 19, 21, 23, 79, 81, 247, 277, 279, 287, 305, 409, 413, 415, 439.

R. S. Conway, Litt.D., Professor of Latin in the University College, Cardiff, late Fellow of Gonville and Caius College, (R. S. C.), 103, 161, 219, 323.


G. A. Davies, M.A., Professor of Greek in the University College, Liverpool, late Fellow of Trinity College, (G. A. D.), 27, 105, 143, 183, 244.


W. A. Gill, M.A., Fellow and Tutor of Magdalene College, (W. A. G.), 211.
The late H. C. Goodhart, M.A., late Professor of Humanity in the University of Edinburgh, formerly Fellow and Lecturer of Trinity College, (H. C. G.), 45, 51, 61, 89, 107, 111, 157, 175, 195, 229, 393, 425, 427, 429, 455, 471.

The late C. E. Haskins, M.A., late Fellow and Lecturer of St John's College, (C. E. H.), 5.

Clinton E. S. Headlam, M.A., Fellow and Lecturer of Trinity Hall, (C. E. S. H.), 99, 313.

Walter G. Headlam, M.A., Fellow and Lecturer of King's College, (W. G. H.), 253, 261, 265, 277, 279, 311, 325, 327, 335, 349, 353, 363.


The late Rev. Arthur Holmes, M.A., late Fellow and Lecturer of Clare College, (A. H.), 257, 265.


R. C. Jeff, Litt.D., M.P., Regius Professor of Greek, late Professor of Greek in the University of Glasgow, Fellow and formerly Tutor of Trinity College, (R. C. J.), 7, 119, 125, 387.


The late Right Rev. J. B. Lightfoot, D.D., late Lord Bishop of Durham, formerly Fellow and Tutor of Trinity College, (J. B. L.), 247.

Hugh Macnaghten, M.A., late Fellow of Trinity College, (H. M.), 95.

The Rev. A. J. Mason, D.D., Lady Margaret Professor of Divinity, Fellow of Jesus College, formerly Fellow and Assistant Tutor of Trinity College, (A. J. M.), 53.


J. S. Reid, Litt.D., Thirlwall Professor of Ancient History, Fellow and Tutor of Gonville and Caius College, formerly Fellow of Christ's College, (J. S. R.), 59, 67, 85, 131, 135, 163, 187, 201, 205, 231, 335, 487.
E. E. Skiles, M.A., Fellow and Lecturer of St John's College, (E. E. S.), 55, 69.
Miss F. M. Stawell, Associate and formerly Lecturer of Newnham College, (F. M. S.), 339.
The Rev. E. D. Stone, M.A., late Fellow of King's College, (E. D. S.), 77, 93, 119, 333.
T. G. Tucker, Litt.D., Professor of Classics in the University of Melbourne, late Fellow of St John's College, (T. G. T.), 47, 317.
N. Wedd, M.A., Fellow and Lecturer of King's College, (N. W.), 193, 309, 325, 343.
William Wyse, M.A., Fellow and Lecturer of Trinity College, (W. W.), 33, 35, 61, 103, 177, 179, 191, 217.
LIST OF AUTHORS TRANSLATED.

Arnold, M., 22, 36, 56, 102, 274, 280, 314, 318, 322
Austen, Jane, 150
Aytoun, 342

Bacon, 446
Bagehot, 226
Beaumont and Fletcher, 262, 274
Berkeley, 244, 438, 450, 452
Blake, 42, 44, 122
Bolingbroke, 418
Borrow, 402, 458
Bowen, 312
Bright, 182
Brontë, C., 148, 238
Browning, E. B., 106
Browning, Robert, 316, 354
Bulwer, H. Lytton, 152
Bunyan, 436
Burke, 178, 408, 424
Burns, 66, 70, 86, 88, 114
Byron, 50, 334, 352

Chatham, 412
Chronicle of the Cid, 340
Clarendon, 380
Clough, 6, 60, 80, 88, 350
Cobden, 404
Coleridge, 324
Cowper, 108, 200, 202, 204

Cromwell, 426
Curran, 432
Disraeli, 180
Drayton, 78
Dryden, 10, 80, 84
Earle, 486
Edwards, R., 266
Elizabeth, Queen, 186
Elphinstone, 372
Erskine, 434
Euuyshamme, Monke of, 444
Ferguson, 158
Fielding, 232, 440
Fletcher, 264, 272, 332
Ford, T., 352
Fox, C. J., 164
Froude, 124, 126, 130
Gardiner, S. R., 388, 396
Gibbon, 128, 394
Gladstone, 184
Goldsmith, 230
Grattan, 416
Gray, 284

Habington, 92
Hake, T. G., 40, 116
Hazlitt, 216
Heber, 288
<table>
<thead>
<tr>
<th>Author</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heine</td>
<td>252, 264, 278, 310, 324, 326</td>
</tr>
<tr>
<td>Herrick</td>
<td>96, 110</td>
</tr>
<tr>
<td>Hobbes</td>
<td>474</td>
</tr>
<tr>
<td>Hogg, James</td>
<td>348</td>
</tr>
<tr>
<td>Holmes, O. W.</td>
<td>118</td>
</tr>
<tr>
<td>Hume</td>
<td>136, 376</td>
</tr>
<tr>
<td>Hutchinson</td>
<td>L., 384</td>
</tr>
<tr>
<td>Irving, E.</td>
<td>464</td>
</tr>
<tr>
<td>Johnson</td>
<td>196, 206, 448</td>
</tr>
<tr>
<td>Jones, Sir W.</td>
<td>100</td>
</tr>
<tr>
<td>Jonson, Ben</td>
<td>338</td>
</tr>
<tr>
<td>Junius</td>
<td>172, 174, 176, 414</td>
</tr>
<tr>
<td>Keats</td>
<td>54, 74, 98</td>
</tr>
<tr>
<td>Kingsley</td>
<td>454</td>
</tr>
<tr>
<td>Lamb, Charles</td>
<td>82</td>
</tr>
<tr>
<td>Landor</td>
<td>420</td>
</tr>
<tr>
<td>Lang, A.</td>
<td>58, 344</td>
</tr>
<tr>
<td>Lecky</td>
<td>222, 326</td>
</tr>
<tr>
<td>Leighton</td>
<td>462</td>
</tr>
<tr>
<td>Lindsay, Lady</td>
<td>64</td>
</tr>
<tr>
<td>Livy</td>
<td>386</td>
</tr>
<tr>
<td>Locke</td>
<td>480</td>
</tr>
<tr>
<td>Longfellow</td>
<td>296, 298, 300, 302</td>
</tr>
<tr>
<td>Macaulay</td>
<td>4, 140, 142, 156, 162, 212, 392, 428</td>
</tr>
<tr>
<td>MacDonald, G.</td>
<td>442</td>
</tr>
<tr>
<td>Macnaghten</td>
<td>94</td>
</tr>
<tr>
<td>Maine</td>
<td>228, 478</td>
</tr>
<tr>
<td>Marlowe</td>
<td>270</td>
</tr>
<tr>
<td>Martineau</td>
<td>242</td>
</tr>
<tr>
<td>Massey</td>
<td>398</td>
</tr>
<tr>
<td>Massinger</td>
<td>268</td>
</tr>
<tr>
<td>Maundevile</td>
<td>400</td>
</tr>
<tr>
<td>Meredith, G.</td>
<td>60</td>
</tr>
<tr>
<td>Metcalfe</td>
<td>430</td>
</tr>
<tr>
<td>Mill, James</td>
<td>378</td>
</tr>
<tr>
<td>Mill, J. S.</td>
<td>224, 236, 466, 472, 474</td>
</tr>
<tr>
<td>Milton</td>
<td>4, 8, 16, 30, 32, 170, 308</td>
</tr>
<tr>
<td>Morris, W.</td>
<td>34, 410</td>
</tr>
<tr>
<td>Motley</td>
<td>382</td>
</tr>
<tr>
<td>Napier</td>
<td>386</td>
</tr>
<tr>
<td>Omar Khayyám</td>
<td>106</td>
</tr>
<tr>
<td>Parkman</td>
<td>138</td>
</tr>
<tr>
<td>Peel</td>
<td>168</td>
</tr>
<tr>
<td>Pitt</td>
<td>170</td>
</tr>
<tr>
<td>Pope</td>
<td>52, 54</td>
</tr>
<tr>
<td>Prescott</td>
<td>134, 154</td>
</tr>
<tr>
<td>Prior, M.</td>
<td>90</td>
</tr>
<tr>
<td>Prothero, G.</td>
<td>W., 144</td>
</tr>
<tr>
<td>Ralegh</td>
<td>368, 370</td>
</tr>
<tr>
<td>Rossetti, D.</td>
<td>G., 120</td>
</tr>
<tr>
<td>Schiller</td>
<td>374</td>
</tr>
<tr>
<td>Scott</td>
<td>28, 78, 130, 146, 328, 330</td>
</tr>
<tr>
<td>Sewell</td>
<td>G., 72</td>
</tr>
<tr>
<td>Shaftesbury</td>
<td>460</td>
</tr>
<tr>
<td>Shairp, J. C.</td>
<td>214</td>
</tr>
<tr>
<td>Shakespeare</td>
<td>2, 24, 70, 76, 86, 246, 248, 250, 252, 254, 256, 258, 260</td>
</tr>
<tr>
<td>Shelley</td>
<td>74, 114, 220, 310, 344, 346, 354, 356, 358, 360, 362, 366</td>
</tr>
<tr>
<td>Sheridan</td>
<td>112</td>
</tr>
<tr>
<td>Sidgwick, E.</td>
<td>M., 468</td>
</tr>
<tr>
<td>Sidgwick, H.</td>
<td>236, 470</td>
</tr>
<tr>
<td>Sidney, Sir</td>
<td>Philip, 406</td>
</tr>
<tr>
<td>Southey</td>
<td>14</td>
</tr>
<tr>
<td>Spenser</td>
<td>26, 104, 456</td>
</tr>
<tr>
<td>Stanhope</td>
<td>G., 476</td>
</tr>
<tr>
<td>Stanley, A.</td>
<td>P., 132</td>
</tr>
<tr>
<td>Sterling</td>
<td>218</td>
</tr>
<tr>
<td>Sterne</td>
<td>484</td>
</tr>
<tr>
<td>Stevenson, R.</td>
<td>L., 160, 408, 438</td>
</tr>
<tr>
<td>Stubbs, C. W.</td>
<td>166</td>
</tr>
<tr>
<td>Swift</td>
<td>188, 240, 482</td>
</tr>
<tr>
<td>Swinburne</td>
<td>286, 288, 290, 292, 294</td>
</tr>
<tr>
<td>Sylvester</td>
<td>J., 90</td>
</tr>
</tbody>
</table>
Thomson, 12, 38
Tickell, 10

Various Authors, 198, 210, 234, 334, 390
Various Epitaphs, 28, 50, 102

Virgil, 320
Walpole, 190, 192, 194
Watson, W., 68
Winter, 98
Wolcot, J., 84
Wordsworth, 18, 62, 76, 118, 276
Worsley, 304

CORRIGENDA.

P. 57, line 17, for coenosa read caenosa
,, 373, ,, 20, dele ζώσας ἑλὼν
,, 373, ,, 33, for ἔχοι read σχοίη
,, 445, ,, 20, for ἀποχρώμενας read ἀποχρωμένας
,, 479, ,, 5, for κληρόνομοι read κληρονόμοι
TRANSLATIONS

INTO LATIN VERSE
FEAR no more the heat o' the sun,
   Nor the furious winter's rages;
Thou thy worldly task hast done,
   Home art gone, and ta'en thy wages:
Golden lads and girls all must,
As chimney-sweepers come to dust.
Fear no more the frown o' the great;
   Thou art past the tyrant's stroke;
Care no more to clothe and eat;
   To thee the reed is as the oak:
The sceptre, learning, physic, must
All follow this, and come to dust.
Fear no more the lightning-flash,
   Nor the all-dreaded thunder-stone;
Fear not slander, censure rash;
   Thou hast finish'd joy and moan:
All lovers young, all lovers must
Consign to thee, and come to dust.
No exorciser harm thee!
Nor no witchcraft charm thee!
Ghost unlaid forbear thee!
Nothing ill come near thee!
Quiet consummation have;
And renowned be thy grave!

IMMODICUM solis fuge formidare calorem
nec faciat brumae vis furibunda metum:
omne peregisti pensum mortale larique
reddita mercedem sedulitatis habes.
aureus ipse puer, par a fuligine furvis,
et virgo fati foedere pulvis erit.
triste supercilium fuge formidare potentum,
in te praeventast plaga minacis eri.
desine vestitum curare et desine victum,
robur harundinibus iam tibi praestat idem.
hanc sceptrum doctrina viam medicina sequentur
omniaque haec certo foedere pulvis erunt.
fulgura cum telo fuge formidare trisulco,
cuius ad harrisonas cor pavet omne minas;
nil hominum linguas, temeraria probra timeto,
quod placeat superest displiceatve nihil.
consignabit amans pariter tibi floridus omnis,
omnis amans certo foedere pulvis erit.
nulla tuos ausit mala saga lacessere manes,
nemo veneficiis illaqueare velit,
impacata vagis simulacra meatibus a te
abstineant, a te sit procul omne malum.
tranquilla sic pace tibi requiescere detur
et detur tumulo nomen habere tuo.

H. A. J. M.
OTHERS, with vast Typhoan rage more fell,
Rend up both rocks and hills, and ride the air
In whirlwind; Hell scarce holds the wild uproar:
As when Alcides, from Οechalia crowned
With conquest, felt the envenomed robe, and tore
Through pain up by the roots Thessalian pines,
And Lichas from the top of Οeta threw
Into the Euboic sea. Others more mild,
Retreated in a silent valley, sing
With notes angelical to many a harp
Their own heroic deeds and hapless fall
By doom of battle; and complain that Fate
Free Virtue should enthrall to Force or Chance.
Their song was partial, but the harmony
(What could it less when Spirits immortal sing?)
Suspended Hell, and took with ravishment
The thronging audience.

MILTON. Paradise Lost, II. 539.

TO my true king I offered free from stain
Courage and faith; vain faith and courage vain.
For him I threw lands, honours, wealth away,
And one dear hope that was more prized than they.
For him I languished in a foreign clime
Grey-haired with sorrow in my manhood's prime;
Beheld each night my home in fevered sleep,
Each morning started from the dream to weep;
Till God, who saw me tried too sorely, gave
The resting-place I asked, an early grave.

MACAULAY. Epitaph on a Jacobite.
PARS alia immanes rabieque Typhoide saevi
iam scopulos rapere et colles, ferrique per auras
turbiné; bacchantum furias vix Tartara claudunt:
qualis ab Oechalia victrici fronde decorus
Alcides rediens fertur sensisse veneno
imbutam vestem, et pinus angore coactus
Thessalicas vosisse, Oetaeque a vertice in aequor
Euboicum iniecssisse Lichan. pars mitior illis
quaesivere locos tacitos vallemque reductam,
caelestique sono (nec fila canentibus absunt)
se dextra illustres memorant, Martisque sinistro
lapsos arbitrio; plorantque per invida Fata
virtutem indomitam seu vi seu forte domari.
laus fit iniqua sui; sed vox numerosa canentum
(concentus quid enim credas non posse deorum?)
corripit intentum volgus: stupor occupat Orcum.
C. W. M.

FORTEM animum et regi fidum sine crimine gessi,
vana tamen virtus vana erat illa fides;
sic et opes et fama et agri cessere paterni,
et, misero pluris qui stetit unus, amor.
sic mihi canities iuvenilibus ingruiit annis
dum longo infelix maceror exilio.
in somnis trepido patriae se semper imago
obtulit, at lacrimas rettulit orta dies:
donec adhuc iuveni nimium miserata laborem
optatos precibus fata dedere rogos.
C. E. H.
As ships, becalmed at eve, that lay
With canvas drooping, side by side,
Two towers of sail at dawn of day
Are scarce long leagues apart descried;

When fell the night, upsprung the breeze,
And all the darkling hours they plied,
Nor dreamt but each the self-same seas
By each was cleaving, side by side:

E'en so—but why the tale reveal
Of those, whom year by year unchanged,
Brief absence joined anew to feel,
Astounded, soul from soul estranged.

At dead of night their sails were filled,
And onward each rejoicing steered—
Ah, neither blame, for neither willed,
Or wist, what first with dawn appeared!

To veer, how vain! On, onward strain,
Brave barks! In light, in darkness too,
Through winds and tides one compass guides—
To that, and your own selves, be true.

But O blithe breeze! and O great seas,
Though ne'er, that earliest parting past,
On your wide plain they join again,
Together lead them home at last.

One port, methought, alike they sought,
One purpose hold where'er they fare,—
O bounding breeze, O rushing seas!
At last, at last, unite them there!

Arthur Hugh Clough.
VESPERE ceu navi navis vicina quiescit,
flamine vix lentos sollicitante sinus;
quae tamen, alta procul rediens ubi vela nitere
sol videt, immensis dissociantur aquis;
maior enim veniens, umbris venientibus, aura
iuvit adurgentes per freta noctis iter,
scilicet haud dubias eadem quin semper ararent
aequora, communem perficerentque viam:
sic, modo quae refero sit fas aperire, sodales
longa dies aequo viderat ire gradu;
in breve digressi tempus, stupuere reversi;
non hodie est animis copula, qualis heri.
octe super media gaudens utriusque magister
vela dabat zephyro, iam tumefacta, ratis;
neuter id optarat quod primum aurora rexit;
neve sit hic fraudis, neve sit ille reus.
quid trepidare valet? fortes o pergite nautae,
pergite, securi lux sit an umbra comes;
sidus idem vobis dux est per flabra, per aestus;
huic eat et menti fidus uterque suae.
sin cursum in liquidis iterum coniungere campis
iam nequeant, postquam dissiluere semel,
ut tamen extremo coeant sub fine laborum
da mare, da vasti mobilis aura maris!
credo equidem, quacunque vagi regio ne ferantur,
spes eadem, portus unius urget amor;
o mare da rapidum, da flaminis ala marini,
ultima divisas coniuget hora vias!

R. C. J.
So threatened he: but Satan to no threats
Gave heed, but, waxing more in rage, replied:
"Then, when I am thy captive, talk of chains,
Proud limitary cherub! but ere then
Far heavier load thyself expect to feel
From my prevailing arm, though heaven's King
Ride on thy wings, and thou with thy compeers,
Used to the yoke, draw'st his triumphant wheels
In progress through the road of heaven star-paved."
While thus he spake, the angelic squadron bright
Turn'd fiery red, sharp'ning in mooned horns
Their phalanx, and began to hem him round
With ported spears, as thick as when a field
Of Ceres, ripe for harvest, waving bends
Her bearded grove of ears, which way the wind
Sways them; the careful ploughman doubting stands,
Lest on the threshing-floor his hopeful sheaves
Prove chaff. On the other side, Satan, alarm'd,
Collecting all his might, dilated stood,
Like Teneriff or Atlas, unremoved:
His stature reached the sky, and on his crest
Sat horror plumed, nor wanted in his grasp
What seemed both spear and shield.

Milton. Paradise Lost, iv. 968.
SIC ait ore minans; sed nec cura ullā minerum
Encelado, contraque irīs ardentior infit.
‘capto, claustrorum qui iactas munera, capto
unclā crepā; prius at multō grauiōra reuictum
spera te nostrae sensurum pondērō dextrae,
regem ipsum superum quamuis tua uexerit ala
tuque tuique simul passi iuva nota trahatis
per cliuum aetherērum substrata per astra triumphos.’
sic fanti superum candēns rubor igneus agmen
mutat, et extenuāns lunāta cornuā fronte
paulatim erectis hinc atque hinc circuit hastis.
non tam densa Ceres messi matura per agros
fluctuat incerta quo flectunt flamina siluā,
hirta comis; haeret curīs suspensus arator,
ne sibi culmorum spēs area prodat inanes.
at contra trepīdi et conlectō robore uasti
Enceladi adsurgēns et nota maior imago,
qualis Atlans uel quale Aetnes immobile saxum,
uertice tangebat cælum: formidinis alis
horret apex: hastae et clipei dextra quatit umbram.

J. P. P.
FOR that cold region was the lov'd abode,
   And sovereign mansion of the warrior god.
The landscape was a forest wide and bare;
Where neither beast, nor human kind repair;
The fowl, that scent afar, the borders fly,
And shun the bitter blast, and wheel about the sky.
A cake of scurf lies baking on the ground,
And prickly stubs, instead of trees, are found;
Or woods with knots and knares deform'd and old;
Headless the most, and hideous to behold:
A rattling tempest through the branches went,
That stripp'd 'em bare, and one sole way they bent.
Heaven froze above, severe, the clouds congeal,
And through the chrystal vault appear'd the standing hail.

DRYDEN. Palamon and Arcite.

OFT let me range the gloomy aisles alone,
   Sad luxury! to vulgar minds unknown,
Along the walls where speaking marbles shew
What worthies form the hallowed mould below;
Proud names, who once the reins of empire held,
In arms who triumphed, or in arts excelled;
Chiefs, graced with scars, and prodigal of blood;
Stern patriots, who for sacred freedom stood;
Just men, by whom impartial laws were given;
And saints, who taught, and led, the way to heaven.
Ne'er to these chambers where the mighty rest,
Since their foundation, came a nobler guest;
Nor e'er was to the bowers of bliss conveyed
A fairer spirit or more welcome shade.

TICKELL. On the death of Addison.
FRIGIDA nam regio haec olim gratissima sedes
Mavorti fuit, hic aedes regnumque locavit
armipotens. silvis late locus undique vastis
horrebat, quas non hominesve feraeve frequentant;
ipsae etiam volucres ubi tristem naribus auram
acciunt, longe confinia frigida vitant,
ingentesque secant summa inter nubila gyros.
at concreta iacet scabra robigine tellus
nec fetus patitur laetis consurgere ramis
arboreos, tantum spinoso stipite trunci,
et deforme nemus nodis et cortice crudo
annosae stirpes et trunca cacumina tollit
foedam oculis speciem. ramorum bracchia perflans
tempestas foliis viduarat turbine saevo,
et caeli partem deflexerat omnia in unam.
friget triste super caelum, nubesque rigescunt,
stantque polo in medio glaciatae grandine massae.

R. B.

SOLUS saepe vagans penetrem sublustria templi,
(sive ea tristitia est seu volgo ignota voluptas,)
qua per tot muros vocalia marmora narrant
ut pia subter humus clarorum e pulvere constet:—
hunc populos moderatum, illustri nomine regem;
artibus hunc nituisse; illum victricibus armis;
aut dux vulneribusque decens fusque cruore,
aut memoratur atrox libertatisque verendae
vindex et patriae; iustive, aequalia iura
qui dederint; sanctive, novae post funera vitae
qui scirent monstrare viam ac praecedere vellent.
has, reor, ad portas, magnorum ad strata virorum,
ex quo condita sunt, non dignior adfuit hospes;
nullaque secessus unquam est inventa beatos
pulchrior hac anima aut sociis acceptior Umbris.

C. W. M.
THEN comes the father of the tempest forth,
   Wrapt in black glooms. First joyless rains obscure
Drive through the mingling skies with vapour foul,
Dash on the mountain's brow, and shake the woods,
That grumbling wave below. The unsightly plain
Lies a brown deluge: as the low bent clouds
Pour flood on flood, yet unexhausted still
Combine, and, deepening into night, shut up
The day's fair face. The wanderers of heaven
Each to his home retire; save those that love
To take their pastime in the troubled air,
Or skimming flutter round the dimply pool.
The cattle from the untasted fields return,
And ask, with meaning low, their wonted stalls,
Or ruminate in the contiguous shade.
Thither the household feathery people crowd—
The crested cock, with all his female train,
Pensive and dripping: while the cottage hind
Hangs o'er the enlivening blaze, and taleful there
Recounts his simple frolic: much he talks,
And much he laughs, nor recks the storm that blows
Without, and rattles on his humble roof.

THOMSON.
CONTINUO indutus tenebras pater ipse procellae prodiit; obscuro primum illaetabilis imber turbine corripuit tetrísque vaporibus axem, inque iugi frontem invehitur, subterque frementes exagitāt silvās: mox furva, inamabile, campi diluvie stagnant, dum fontes fontibus addunt nubila prona cadentia, inexpletoque recursant impete, et in noctem penitus densata venustum obduxere diem. caelo vaga saecla voluerum quaeque lares repetunt, nisi si cui forte voluptas aere turbato colludere, sive paludem imbribus horrentem trepidanti radere gyro. illibata boves linquentes pascua, notum murmure facundo poscunt praesepe; sub umbris ni qua vacca procul revocatam ruminat herbam. huc quoque turba domi, plebes pennata cohortis, agmine feminine insignem comitata maritum, maesta madens coit; dum garrulus ipse bubulcus ignibus incubuit calidis, et frivola narrat multiloquus, ridens, hiemis securus iniquae quanta foris strepitet tugurique in tecta resultet.

A. W. S.
Here drawn in fair array
The faithful vassals of my master's house,
Their javelins sparkling to the morning sun,
Spread their triumphant banners; high-plumed helms
Rose o'er the martial ranks, and prancing steeds
Made answer to the trumpet's stirring voice;
While yonder towers shook the dull silence off
Which long to their deserted walls had clung,
And with redoubling echoes swelled the shout
That hailed victorious Roderick. Louder rose
The acclamation when the dust was seen
Rising beneath his chariot wheels far off;
But nearer as the youthful hero came
All sounds of all the multitude were hushed,
And from the thousands and ten thousands here
Whom Cordoba and Hispalis sent forth—
Yea whom all Baetica all Spain poured out
To greet his triumph—not a whisper rose
To Heaven, such awe and reverence mastered them,
Such expectation held them motionless.

HUC modo victrices et ovantia signa ferentis
et matutino pila effulgentia Phoebo
regis amor iusto perduxerat ordine coetus;
tollunt se cristis galeae, sonituque tubarum
concitus himnitu sonipes et crure superbit:
iliae etiam torporem et longa silentia passae
voce repercussa turre et sola sonare
moenia; victorem vox ingeminata salutat.
verum ubi se pulvis currus procul orbibus actus
ostendit, maius toto ingruit agmine murmur;
mox iuvene adventante silet sonus omnis, et urguet
omnes una quies: cumque huc tot milia adessent
Corduba quos dederat, quos miserat Hispalis, et quos
Baeticaque et tellus Hispana effuderat omnis
gratatura viro, nullus tamen inde susurrus
surgit: eo defixa metu venerantibus illis
presserat ora quies expectantisque tenebat.

W. E. H.
Yet I had rather, if I were to choose,
Thy service in some graver subject use,
Such where the deep transported mind may soar
Above the wheeling poles, and at Heaven's door
Look in, and see each blissful deity
How he before the thunderous throne doth lie,
Listening to what unshorn Apollo sings
To the touch of golden wires, while Hebe brings
Immortal nectar to her kingly sire;
Then, passing through the spheres of watchful fire,
And misty regions of wide air next under,
And hills of snow and lofts of piled thunder,
May tell at length how green-eyed Neptune raves
In heaven's defiance, mustering all his waves;
Then sing of secret things that came to pass
When beldam Nature in her cradle was;
And last of kings and queens and heroes old,
Such as the wise Demodocus once told
In solemn songs at King Alcinous' feast,
While sad Ulysses' soul and all the rest
Are held, with his melodious harmony,
In willing chains and sweet captivity.

Milton. At a vacation exercise.
AT libeat, tanti fuerit si oblata facultas,
auspiciis, patriae, vestris maiora, Camenae,
condere: mens lymphata novis conatibus erret
volventis super alta poli; panduntur Olympi
ece! fores; divi apparent coetusque cubantum
ante Iovis sedem fetasque tonitrubus arces.
alta domus caeli tacet, at crinitus Apollo
aureis proludit fidibus, summoque ministrat
Hebe pocla patri et divinos nectaris haustus.
inde globos lustrem, pascit quos pervigil ignis,
protinus aerios, fluitantia nubila, tractus,
fulmina qua glomerata tacent, montesque nivales.
denique Neptunus dicatur ut agmen aquosum
colligat, assurgens glaucus, caeloque minetur.
deinde vices rerum arcanas, genitalia mundi
tempora, et antiquae memorem incunabula matris.
tum demum heroas, regumque ex sanguine reges,
qualia Demodocus docto dedit ore profatus
carmina ad Alcinoi mensas: miratur et ipse
flens Laertiades, volgus miratur, et omnes
se subdunt numeris; animi docet arte magister
gratum ferre iugum et Musarum haud aspera vincla.
OUR birth is but a sleep and a forgetting:
The soul that rises with us, our life’s star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light, and whence it flows;
He sees it in his joy;
The youth, who daily farther from the East
Must travel, still is nature’s priest,
And by the vision splendid
Is on his way attended:
At length the man perceives it die away,
And fade into the light of common day.

Earth fills her lap with pleasures of her own:
Yearnings she hath in her own natural kind,
And, even with something of a mother’s mind,
And no unworthy aim,
The homely nurse doth all she can
To make her foster-child, her inmate, man,
Forget the glories he hath known,
And that imperial palace whence he came.

Wordsworth. Ode on Intimations of Immortality
from Recollections of Early Childhood.
Nec nos nascendo nisi somnum et pocula Lethes ducimus; ille animus qui se nascentibus astrum extulit, ex obitu longinqua a sede profectus hic iterum exoritur; non funditus illius aevi gens oblita adeo, non denudata venimus; nubila nam trahimus longe splendentia, Patrem linquentesque domum: caeli circumvolat annos lux teneros; puero mox carceris ingruit horror crescenti, tamen is lucemque agnoscit et unde derivatur, ovans. Iuvenis, qui longius oris exsulat eois, Naturae arcana sacerdos spectat adhuc; rerum species comitatur euntem lucida, dum paullatim oculis vanescat adulti atque hebes his nostris demum se misceat auris.

Ipsa quidem e gremio tellus terrena ministrat munera, mortali capitur mortalis amore; materno omniparens studio exercetur, alunnum simpliciter fingens nutrix; non illa futurum invidet imperium; tantum si pectore possit, dum licet, amovisse viri quae viderit olim, augustamque domum et ductos divinitus ortus.

S. H. B.
LAST, as by some one death-bed after wail
Of suffering, silence follows, or thro’ death
Or death-like swoon, thus over all that shore,
Save for the whisper of the seething seas,
A dead hush fell: but when the dolorous day
Grew drearier toward twilight falling, came
A bitter wind, clear from the North, and blew
The mist aside, and with that wind the tide
Rose, and the pale king glanced across the field
Of battle; but no man was moving there;
Nor any cry of Christian heard thereon,
Nor yet of heathen; only the wan wave
Brake in among dead faces, to and fro
Swaying the helpless hands, and up and down
Tumbling the hollow helmets of the fallen,
And shivered brands that once had fought with Rome,
And rolling far along the gloomy shores
The voice of days of old and days to be.


THERE in a secret olive-glade I saw
Pallas Athene climbing from the bath
In anger; yet one glittering foot disturb’d
The lucid well; one snowy knee was prest
Against the margin flowers; a dreadful light
Came from her golden hair, her golden helm
And all her golden armour on the grass,
And from her virgin breast, and virgin eyes
Remaining fixt on mine, till mine grew dark
For ever, and I heard a voice that said
‘Henceforth be blind, for thou hast seen too much,
And speak the truth that no man may believe.’

Tennyson. *Tiresias.*
DENIQUE ceu, leto iam iam propiore, iacenti exarsit dolor in gemitum, ac sic deinde quietem aut mors aut morti sopor ille simillimus adfert; sic, vada ni fervent atque aestuat unda susurrans, litora sic, quam longa, silent; iamque ingruit horror lugubri vergente die; tum frigore clarus aera decurrens Aquilo dimovit, et aestus cum vento intumuit: campos rex Marte recentes pallidus ut lustrat, iam desolata per arva non ullos videt ire viros, vox nulla suorum, barbara nulla sonat: liventia lavidus ora fluctus obit, versatque manus et inertia bello brachia, et exanimum galeas disiectat inanes, fractaque iam, telis olim obvia tela Latinis. it quoque ferales vox ingeminata per oras, praeteriti memor illa, futuri praescia saecli.

S. H. B.

HIC in oliveti latebris mortalis Athenen iratam vidi, dum ripam ascendere ab unda lota parat: vitreos latices namque unus euntis pes agitabat adhuc radians, niveoque premebat uno innixa genu flores Dea fontis in ora. lux simul ex aureis missa est horrenda capillis, ex galeae ex armorum auro, quot strata per herbam; necnon virgineo de pectore virgineisque luminibus, quorum obtutu iam nostra perenni nocte nigrescebant, et vox audita loquentis 'cassus abhinc visu, nimium qui videris, esto: esto et veridicus, cui non credatur ab ullo.'

C. W. M.
He spoke; and Sohrab answered, on his feet:—
Art thou so fierce? Thou wilt not fright me so.
I am no girl to be made pale by words.
Begin! thou art more vast, more dread than I,
And thou art proved I know, and I am young—
But yet success sways with the breath of Heaven.
And though thou thinkest that thou knowest sure
Thy victory, yet thou canst not surely know.
For we are all like swimmers in the sea,
Poised on the top of a huge wave of fate,
Which hangs uncertain to which side to fall.
And whether it will heave us up to land,
Or whether it will roll us out to sea,
Back out to sea, to the deep waves of death,
We know not, and no search will make us know;
Only the event will teach us in its hour.

M. Arnold. Sohrab and Rustum.

DEATH closes all: but something ere the end,
Some work of noble note, may yet be done,
Not unbecoming men that strove with Gods.
The lights begin to twinkle from the rocks;
The long day wanes: the slow moon climbs: the deep
Moans round with many voices. Come, my friends,
'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset, and the baths
Of all the western stars, until I die.
It may be that the gulfs will wash us down:
It may be we shall touch the Happy Isles,
And see the great Achilles, whom we knew.

Tennyson. Ulysses.
DIXERAT, ille autem exsiliens haec reddidit ore; 
tune ferox iactare minas? nil talia terrent. 
i cane virginibus dicto pallescere suetis; 
Martem ego te posco, terrore et viribus impar 
(credo equidem), atque aetate rudis, tu cognitus armis; 
at suspensa Iovis volitat victoria nutu. 
armorum tibi certa fides, pugnaeque secundum 
praecepis eventum, at fallit spes certa futuri. 
vivimus ut medio nantes in gurgite: cuncti 
fatorum immensa librati sistimur unda, 
quae iam iamque cadens anceps in utrumque dehiscit; 
haec nos eiciatne ferens in litoris oras, 
an rapiat procul in pelagus, pelagique remensas 
det superare vias ad hiantem fluctibus Orcum, 
hoc latet, has frustra rimamur mente latebras; 
haec tantum volvenda dies arcana resolvet. 

S. H. B.

OMNIA mors finit, sed non et fine sub ipso 
nil temptare licet: locus est ingentibus ausis, 
non nostro indignis inlato in numina Marte. 
ecce! tremunt per saxa faces; languetque moratus 
Sol, Phoebique poli molitur in ardua currum, 
et pelagus circum vocalibus ingemit undis. 
quare, agite, o socii, vel adhuc exquirere terras 
restat inexpertas fessis; iam solvite funem; 
remorum ordinibus sulcos torquete sonantes. 
namque vias placitum est solis superare cadentis, 
sideraque Hesperiiis properant qua tingier undis, 
deinde extrema pati. forsan nos gurgite pontus 
hauserit absumptos, forsan pia litora detur 
fortunatorum sedes adnare carinis, 
fors et magnanimum coram agnoscamus Achillem. 

S. H. B.
LORENZO.  JESSICA.

Lor.  THE moon shines bright: in such a night as this,  
     When the sweet wind did gently kiss the trees  
     And they did make no noise, in such a night  
     Troilus methinks mounted the Troyan walls  
     And sigh'd his soul toward the Grecian tents,  
     Where Cressid lay that night.

Jes.  In such a night
     Did Thisbe fearfully o'ertrip the dew  
     And saw the lion's shadow ere himself  
     And ran dismay'd away.

Lor.  In such a night
     Stood Dido with a willow in her hand  
     Upon the wild sea banks and waft her love  
     To come again to Carthage.

Jes.  In such a night
     Medea gather'd the enchanted herbs  
     That did renew old Æson.

Lor.  In such a night
     Did Jessica steal from the wealthy Jew  
     And with an unthrift love did run from Venice  
     As far as Belmont.

Jes.  In such a night
     Did young Lorenzo swear he loved her well,  
     Stealing her soul with many vows of faith  
     And ne'er a true one.

Lor.  In such a night
     Did pretty Jessica, like a little shrew,  
     Slander her love, and he forgave it her.

Jes.  I would out-night you did no body come;  
     But, hark, I hear the footing of a man.

SHAKESPEARE.  Merchant of Venice, Act v. Sc. 1.
INTO LATIN VERSE

IDYLLION. IESSICA, sive NOCTES.

LAURENTIUS. IESSICA.

Laur. O lunae liquidos splendores! hac erat olim
nox facie, foliisque adeo dabat oscula ventus
leniter, ut ferret tacitum, sic tempora, credo,
se dederant, cum summa tulit se ad moenia Troiae
Troilus, ut versus Graios dominaeque cubile
nocturnum tendens animo spiraret amorem.

Iess. talis et illa fuit nox ut vestigia Thisbe
vix posuit trepidans in roribus, atque leonem
fugit iners, umbram quod viderat ante leonis.

Laur. talis et illa fuit, cum vasta ad litora ponti
saepe manu salicem stabat motante, suum si
forte domum in Tyriam Teucerum revocaret Elissa.

Iess. noctis erat species, quae nunc est, callida quando
artifices herbas operae Medea legebát,
viribus unde senex rursus revalesceret Aeson.

Laur. noctis erat species, quae nunc est, Jessica quando
clam patre dite virum comitatast non bene ditem
longum iter imprudens Veneto a Lare Callicolonen.

Iess. atque isti similis fuit et qua nocte puellae
verba dedit, re nil dederat Laurentius, ipsam
heu sibi subripiens, in inani multus amore.

Laur. atque isti similis fuit et qua Jessica nocte,
qualist nequitia, male dixit pulera puella
de iuvene indigno, sed ut hic ignosceret illi.

Iess. nocte tuas noctes vicossem ego, si procul esset
qui tibi iam, sonitus si quid crepat ille, propinquat.

A. W. V.
Hobbinoll.

Colin, to heare thy rymes and roundelayes,
Which thou wert wont on wastfull hylls to singe,
I more delight then larke in Sommer dayes,
Whose Echo made the neyghbour groves to ring,
And taught the byrds, which in the lower spring\(^1\)
Did shroude in shady leaves from sonny rayes,
Frame to thy songe theire cheereful cheriping,
Or hold theyr peace, for shame of thy sweete layes.

I sawe Calliope wyth Muses moe,
Soone as thy oaten pype began to sound,
Theyr yvory Luyts and Tamburins forgoe.
And from the fountaine, where they sat around,
Renne after hastely thy silver sound;
But when they came where thou thy skill didst showe,
They drewe abacke, as halfe with shame confound,
Shepheard to see them in theyr arte outgoe.

Colin.

Of Muses, Hobbinoll, I conne no skill,
For they bene daughters of the highest Jove
And holden scorne of homely shepheards quill.
For sith I heard that Pan with Phoebus strove,
Which him to much rebuke and Daunger drove,
I never list presume to Parnasse hyll,
But, pypping low in shade of lowly grove,
I play to please myselfe, all be it ill.
Nought weigh I, who my song doth prayse or blame,
Ne strive to winne renowne, or passe the rest.
With Shepheard sittes not followe flying fame,
But feede his flocke in fields where falls hem best.
I wote my rymes bene rough and rudely drest:
The fytter they my carefull case to frame.
Enough is me to paint out my unrest
And poore my piteous plaints out in the same.

Spenser. The Shepheards Calender.

\(^1\) copse.
LAETA quidem aestivos soles agnoscit hirundo, 

sed mihi grata magis, solis in collibus olim quae tu, docte Micon, modulato nectere versu carmina consuesti; dulces vicina canores 

silva refert resonatque; illis edocta volantum turba, quibus frondes sub opaci tegmine luci excludunt solis radios, sua murmura curat 

ad numeros aptare tuos, vel—tanta venustas illa tui cantus—silet ut confusa pudore. 

Calliopen quondam vidi iunctasque sorores, 

ista simul sonitus effundere coepit avena, 

tympana proiectasque lyras et eburnea plectra deserere et nota prope fontem sede relictu 

argutam cursu vocem properare secutas; 

at cum iam venere ubi tu miracula cantus tot profers, gressum tristes vertere, pudetque arte sua victas pastori cedere divas. 

Micon. 

Pieridum, Damon, non nobis contigit artes 

noscere: nam summo natis Iove rustica sordet 

fistula pastoris: Pan ipse—audivimus olim—

voce ausus contra Phoebum contendere magnum 

opprobrium tulit et vix dira pericula fugit. 

quare nulla mihi Parnassum scandere cura, 

voce sed exigua nemoris modulatus in umbra 

secreti mihi grata, licet mala, carmina pango. 

nil animo moveor, quisnam haec damnetve probetve, 

 nec famam sequor aut alios superare laboro. 

non pastoris enim captare fugacia laudis 

gaudia, sed gregibus laetissima quaerere prata. 

aspera—nec me ipsum fallit—neque culta camena 

nostra, sed hoc poterit mentis memorare dolores 

aptius; hac nobis sat erit, quae pectora curae 

discrucent, narrare et tristes ducere questus. 

G. A. D.
BUT in the thicket of the wilderness, and in the mist of the mountain, Kenneth, son of Eracht, keep thou unsoiled the freedom which I leave thee as a birth-right. Barter it neither for the rich garment, nor for the stone-roof, nor for the covered board, nor for the couch of down—on the rock or in the valley, in abundance or in famine—in the leafy summer, and in the days of the iron winter—Son of the Mist, be free as thy forefathers. Own no lord; receive no law; take no hire; give no stipend; build no hut; enclose no pasture; sow no grain; let the deer of the mountain be thy flocks and herds; if these fail thee, prey upon the goods of our oppressors...... Remember those who have done kindness to our race, and pay their services with thy blood, should the hour require it. If a MacIan shall come to thee with the head of the king's son in his hand, shelter him though the avenging army of the father were behind him; for in Glencoe and Ardnamurchan we have dwelt in peace in the years that have gone by.

Sir Walter Scott. Legend of Montrose, XXII.

HERE sleeps in peace a Hampshire grenadier,  
Who caught his death by drinking cold small beer;  
Soldiers, be wise from his untimely fall,  
And when ye're hot, drink strong, or none at all.  

From the Churchyard at Winchester.
AT seu te procul in silvis seu nubilus abdes montibus, Iracida, o, sic a me patre memento te tibi legatum, domino ut sis sanctus ab omni. hoc ne vendideris: vestis, laquearia, mensae ne tibi sint tanti, ne sint mollissima lecto vellera. cum summis mutaveris ima locorum, res inopes opibus, frondosis ferrea brumae solstitia, usque tamen liber tu, nubigena, esto more patrum. ne servitium, neve accipe iura; ne conducta locata, nec aedes, pascua nullo limite habe, sata nulla; vagis vescare ferisque pro grege et armento; si deerunt, ipse superbit, quae praedere, bonis victor. sed munera, nobis quae bene quis fecit, solvas memor, ipse rependas sanguine, si sit opus. quotiens petet advena natus ex Iamo, excipias, vel si caput ille recisum regalis tulerit pueri, si mille sequentur ultores missu regis: prior illa colonos nos Iami sedes tulerat cum pace perenni Coëos in tutis convallibus atque Ardethmi.

A. W. V.

HIC Matho de sexta placide legione quiescit, cui calido morti frigida posca fuit. hoc monitus fato, sudans a puluere miles, aut nihil aut calidum tu bible, caute, merum.

J. P. P.
WHOM thus the meagre shadow answered soon:

Go, whither fate and inclination strong
Lead thee; I shall not lag behind, nor err
The way, thou leading; such a scent I draw
Of carnage, prey innumerable, and taste
The savour of death from all things there that live;
Nor shall I to the work thou enterprisest
Be wanting, but afford thee equal aid.

So saying, with delight he snuffed the smell
Of mortal change on earth. As when a flock
Of ravenous fowl through many a league remote
Against the day of battle to a field,
Where armies lie encamped, come flying, lured
With scent of living carcases designed
For death the following day in bloody fight:
So scented the grim feature and upturned
His nostril wide into the murky air,
Sagacious of his quarry from so far.

CUI cito respondet tenuati corporis umbra:

Perge modo, et fatum quo te trahat atque cupidō acri, eas; equidem non respiciendus in ipsa te præeunte sequar vestigia; tanta ego sensu caedis et innumerae duco præsagia prædæae, totaque olet tellus et olent animantia mortem: et quaecunque animo volvis tu coepta vicissim ipse secundabo non auxiliantibus impar. dixerat et multum ducebat laetus odorem mortalis vitio mundi: velutique remoto longius a tractu volucrum se colligit agmen spe dapis ad campos, si qua iam castra propinquant commissuræ acies, motumque cadavere vivo¹ aetheram præsentit, multo quos sanguine leto crastina pugna dabit; sic ille obscenus ad aethram naribus obscuram patulis se vertit acuto ore sagax epulasque procul præceperat auris.

A. W. V.

¹ Lucan, Phars. vii. 830.
S
O having said, a while he stood, expecting
Their universal shout and high applause
To fill his ear; when, contrary, he hears
A dismal universal hiss, the sound
Of public scorn. He wondered, but not long
Had leisure, wondering at himself now more.
His visage drawn he felt to sharp and spare,
His arms clung to his ribs, his legs entwining
Each other, till, supplanted, down he fell
A monstrous serpent on his belly prone,
Reluctant but in vain; a greater power
Now ruled him, punished in the shape he sinned,
According to his doom. He would have spoke
But hiss for hiss returned with forked tongue
To forked tongue: for now were all transformed
Alike, to serpents all, as accessories
To his bold riot. Dreadful was the din
Of hissing through the hall, thick swarming now
With complicated monsters, head and tail.

MILTON. *Paradise Lost*, x. 504.
DESIERAT, stabatque loco capturus ut aure
clamores procerum unanimos plaususque probantum;
at subito tristis spem decipit undique obortus
sibilus et populi vox inridentis acerba.
obstipuit sonitu, sed nil mirarier oti
iam superest; propiora sui miracula casus.
voltus invito tenuari sentit acutos,
brachia adhaeserunt lateri, concrescere nexu
crura videt, falluntque pedes, pronusque volutus
concidit in ventrem et vasto iacet agmine serpens.
nititur ille quidem contra, sed vana furentem
vis cohibet maior, praescriptaque fata reposcunt
pendere sub quali peccavit imagine poenas.
promere verba parat, sed sibila mutua reddit,
linguaque responsat linguis fissa ipsa bisulcis.
conscia nempe cohors turbanti inmania regi
in similem mutati omnes abiere figuram.
funditur infandus stridor; densa anguibus aula
aestuat implicitis: miscetur vertice cauda.

W. W.
BUT loud they shouted, swaying to and fro,
And mocked at him, and cried aloud to know
If in his hand Jove's thunderbolt he had
Or Mars' red sword that makes the eagles glad;
But Phineus, raging, cried, 'Take him alive,
That we for many an hour the wretch may drive
With thongs and clubs until he longs to die!'
Then all set on him with a mighty cry,
But, with a shout that thrilled high over theirs,
He drew the head out by the snaky hairs,
And turned on them the baleful glassy eyes;
Then sank to silence all that storm of cries
And clashing arms; the tossing points that shone
In the last sunbeams, went out one by one
As the sun left them, for each man there died,
E'en as the shepherd on the bare hill side,
Smitten amid the grinding of the storm,
When, while the hare lies flat in her wet form,
E'en strong men quake for fear in houses strong,
And nigh the ground the lightning runs along.

W. MORRIS. The Doom of King Acrisius.
EXCIPIT haec fremitus, fluitatque huc coetus et illuc,
ludibrioque virum et magno clamore laccisunt,
num Iovis adportet fulmen, vel caede rubentem
gaudia quem facturum aquilis Mars expedit ensem.
sed Phineus irae impatiens, quin adripite istum
vivom, ait, ut multas clava loroque per horas,
verbere defessus dum mortem exoptet, agamus.
continuo ingenti fremitu turba inruit omnis,
clarior at Persei vox eminet alta, comisque
proripit anguiferis caput, atque instantibus offert
fixam oculorum aciem et letalia lumina monstri.
tum vero cecidit vocum furor ille quietus,
armorumque fragor; sol quae vibrantia pronus
spicula signarat flamma, iam lentus oberrans
linquit et extinguit; mors una oppresserat omnes,
haud secus ac pastor clivo si prensus aperto
fulmine percutitur subito, dum missilis alte
tundit hiemps; premit umentes lepus imbre latebras
stratus humi, et validis vir fortis in aedibus ultro
intremuit iuxtaque solum vaga fulgura currunt.

W. W.
As when some hunter in the spring hath found
A breeding eagle sitting on her nest,
Upon the craggy isle of a hill lake,
And pierced her with an arrow as she rose,
And followed her to find her where she fell
Far off;—anon her mate comes winging back
From hunting, and a great way off descries
His huddling young left sole; at that, he checks
His pinion, and with short uneasy sweeps
Circles above his eyry, with loud screams
Chiding his mate back to her nest; but she
Lies dying, with the arrow in her side,
In some far stony gorge out of his ken,
A heap of fluttering feathers: never more
Shall the lake glass her, flying over it;
Never the black and dripping precipices
Echo her stormy scream as she sails by:—
As that poor bird flies home nor knows his loss—
So Rustum knew not his own loss, but stood
Over his dying son, and knew him not.

M. Arnold. *Sohrab and Rustum.*
NON secus atque, palus ubi montibus abditur atris,
aspera inaccessas scopulis supereminet undas
insula, securos aquila hic posuitque penates
et pullos fovet; hanc oculis venator iniquis
cernit et alato surgentem corripit ictu:
illa ruit; procul insequitur reperire iacentem:
vix abeunt cum venatu satur ipse revertens
accedit valido coniunx sua tecta volatu
desertosque humili fetus formidine longe
conspicit horrentes: sistit medio aere pennam
abruptosque trahens gyros super increpat illam
absentem valeat si qua revocare querellis;
quae procul aspectu saxosa in valle sagitta
fixa latus moritur: plumas ciet aura; nec unquam
illius aut rapidam puro levis aequore formam
unda repercurentve madentibus ardua saxis
culmina raucisonas voces geminantia euntis:
non secus atque malorum improvidus ille revertit,
sic nato imprudens morienti Rustumus adstat.

F. J. H. J.
OCEAN itself no longer can resist
The binding fury. Miserable they
Who here entangled in the gathering ice
Take their last look of the descending sun,
While full of death and fierce with tenfold frost
The long long Night, incumbent o’er their heads,
Falls horrible. Such was the Briton’s fate,
As with first prow (what have not Britons dared?)
He for the passage sought, attempted since
So much in vain, and seeming to be shut
By jealous nature with eternal bars.
In these fell regions, in Arzina caught,
And to the stony deep his idle ship
Immediate sealed, he with his hapless crew
(Each full exerted at his several task)
Froze into statues; to the cordage glued
The sailor, and the pilot to the helm.

THOMSON.
NON ipse ulterius frigus pestemque tenacem sustinet Oceanus. miseri quibus atra mali uis mole hic implicitis gelida glacieque coorta extremum extremoque iubar demittit Olympo; dum fera fata ferens et frigore plurima acerbo perpetuis super impendet nox longa tenebris, et ruit. haec passus classis dux ille Britannae, dum prora ignota (quid enim fugere Britanni?) caecum temptat iter primus, quod cetera uirtus ex illo explorat nequiquam, aditusque latentis, inuidia naturae aeternoque obice clausos. his deprensam oris, Arzinae in finibus ipsis, nauem undis subito rigidis adfixit inertem acris hiemps. dux ipse simul miserique sodales intentique tori conisaque corpora frustra marmorei steterunt; ad stuppea uinacula nautae haesperunt; clau ri get in moderamine rector.

J. P. P.
Upon the battle's fevered eve
    I lay within my tent and slept:
Strange visions did my spirit grieve,
    And wings and voices round me swept;
"Osric, this fight is not for thee:
The good, the faithful follow me!"

* * * * *

I started up, I called my squires;
    We rode away with echoing tramp
Where through the night shone ruddy fires
    From out the holy Christian camp.
We passed within the sacred bourn,
    Our mail aflame with lights of morn.

Scarce the sky broke when heathen foes
    Came down the distant hills and seemed
To pour from night; they still arose;
    On all the plain their armour gleamed.
Then swept o'er all a rushing blight
    And they were hidden from our sight.

T. G. Hake. Ortrud's Vision.

The Eagle.

He clasps the crag with hooked hands;
    Close to the sun in lonely lands,
Ring'd with the azure world, he stands.
The wrinkled sea beneath him crawls;
He watches from his mountain walls,
    And like a thunderbolt he falls.

Tennyson.
CRASTINA suspensos intra tentoria somnos
pugna dabat posito; mira aegram insomnia mentem
solllicitant sonitu uocum alarumque tremore,
perque auris uox uisa rapi: 'non haec tibi, Perseu,
pugna datur; mea signa piii sanctique secuntur.'
exilui stratis, sociam ad noua iussa cateruam
uoce uoco, resonosque procul tuit ungula cursus,
per tenebras qua Graia pio castra igne rubeant.
inuectis uallo tela irradiabat Eous.
uix caelum redit, et colles procul inpius hostis
descendit serie, ceu nox effunderet arma,
innumera, totumque aequor tenuere corusc.
dein ruit atra lues prospectumque abstulit omnem.

J. P. P.

Rex auium.

SOLE qua fulgent propriore terrae
alta desertae, digitis reduncis
haeret ad rupem, mediumque cingunt
caerula caeli.
desuper rugas simulante lapsu
ire Neptunum specula superbus
respicit summa; ruit inde praeceps
fulminis instar.

J. P. P.
SONS of Trojan Brutus, clothed in war,
Whose voices are the thunder of the field,
Rolling dark clouds o’er France, muffling the sun
In sickly darkness like a dim eclipse,
Threatening as the red brow of storms, as fire
Burning up nations in your wrath and fury!

Your ancestors came from the fires of Troy,
(Like lions roused by lightning from their dens,
Whose eyes do glare against the stormy fires),
Heated with war, filled with the blood of Greeks,
With helmets hewn, and shields covered with gore,
In navies black, broken with wind and tide:

They landed in firm array upon the rocks
Of Albion; they kissed the rocky shore;
‘Be thou our mother and our nurse,’ they said;
‘Our children’s mother, and thou shalt be our grave,
The sepulchre of ancient Troy, from whence
Shall rise cities, and thrones, and arms, and awful powers.’

Blake.

J. P. P.
THEN Brutus spoke, inspired; our fathers sit
Attentive on the melancholy shore:
Hear ye the voice of Brutus—'The flowing waves
Of time come rolling o'er my breast,' he said;
'And my heart labours with futurity.
Our sons shall rule the empire of the sea.

'Their mighty wings shall stretch from east to west.
Their nest is in the sea, but they shall roam
Like eagles for the prey; nor shall the young
Crave or be heard; for plenty shall bring forth,
Cities shall sing, and vales in rich array
Shall laugh, whose fruitful laps bend down with fulness.

'Our sons shall rise from thrones in joy,
Each one buckling on his armour; Morning
Shall be prevented by their swords gleaming,
And Evening hear their song of victory:
Their towers shall be built upon the rocks,
Their daughters shall sing, surrounded with shining spears.'

Blake.
ILLE deo plenus consessum inamabilis orae
arrectos sermone Patres affarier infit.
discite dicta viri,—‘quantis’ ait ‘obruor undis
praecipitique feror volvendi temporis aestu;
et iam mole tument trepidantia corda futuri.
oceano noster sanguis dominabitur olim,
invictas quatient pennas orientis ab oris
solis ad occasum; mediis in fluctibus ollis
urbs erit, at praedam late super aequora quaerent
ceu lovis armigerae volucres; non improba victum
exposcet suboles, nam largo copia fundet
dona sinu, medias incedet Musa per urbes,
et speciem valles ridebunt usque recentem
indutae, gremio Cereris bona plena ferentes.
protinus e solius nostrum genus emicat ardens,
aptantque arma viri; surgentia lumina solis
praecipiunt enses stricto mucrone corusci,
vesper et exacto resonat paena triumpho.
impositae scopulis surgunt sublimibus arces,
hararumque canunt cinctae fulgore puellae.’

H. C. G.
Roman Virgil, thou that singest
Ilion's lofty temples robed in fire,
Ilion falling, Rome arising,
    wars, and filial faith, and Dido's pyre;
Landscape-lover, lord of language
    more than he that sang the Works and Days,
All the chosen coin of fancy
    flashing out from many a golden phrase;
Thou that singest wheat and woodland,
    tilth and vineyard, hive and horse and herd;
All the charm of all the Muses
    often flowering in a lonely word;
Poet of the happy Tityrus
    piping underneath his beechen bowers;
Poet of the poet-satyr
    whom the laughing shepherd bound with flowers;
Chanter of the Pollio, glorying
    in the blissful years again to be,
Summers of the snakeless meadow,
    unlaborious earth and oarless sea.
SALVE, Romani decus ingens nominis, alta
qui canis Iliacis flammantia culmina templis
Troiaeque occasus Romaeque orientia fata
proeliaque atque heroa pium flammasque rogales
Didonis miserae. formosi ruris amator,
ore potens quantum poterat non ille, labores
qui cecinit propriosque dies, quo non tibi versu
lectae mentis opes atque aurea dicta renident?
dum segetes silvasque canis, dum carmine vites,
arva, favos, armenta, genusque exponis equorum,
quam tibi saepe solet vocem efflorescere in unam
cunctarum Aonidum gratissima quaeque venustas!
nunc sub faginea calamo tibi Tityrus umbra
laeta sonat: ridens nunc florea vincula pastor
vati indit Satyro: nunc carmine fingis ovanti
aurea in insontes redeuntia saecula terras,
nullus ubi aestiva lateat malus anguis in herba,
non mare remigium poscat, non terra laborem.
Thou that seëst Universal
    Nature moved by Universal Mind;
Thou majestic in thy sadness
    at the dreadful doom of human kind;
Light among the vanished ages;
    star that gildest yet this phantom shore;
Golden branch amid the shadows,
    kings and realms that pass to rise no more;
Now thy Forum roars no longer,
    fallen every purple Caesar’s dome—
Tho’ thine ocean-roll of rhythm
    sound for ever of Imperial Rome—
Now the Rome of slaves hath perish’d,
    and the Rome of freemen holds her place,
I, from out the Northern Island
    sunder’d once from all the human race,
I salute thee, Mantovano,
    I that loved thee since my day began,
Wielder of the stateliest measure
    ever moulded by the lips of man.

TENNYSON.
tu, qui cernis uti cunctas res spiritus idem
intus alat totamque agitet mens unica molem;
qui caecos hominum casus incertaque fati
grandior incedens miserare; evanida post tot
saecula adhuc ceu stella micans tu lumine inauras
nostrum hoc, quod falsae fugit instar imaginis, aevum;
praeteritosque inter reges redituraque nunquam
regna nites ramus velut aureus ille per umbras.
en strepitus silet ille fori; iam Caesaris aula
purpurei cuiusque iacet; sed vox tua, quales
oceani vasto volvuntur murmure fluctus,
aeternum resonat Romae dominantis honores.
en ego (iam populus perrupit vincula liber)
hospes ab Arctois longinquaque voce Britannis
toto olim penitus divisis orbe saluto,
inclute, te, genuit quem felix Mantua; nam te
usque ego dilexi primis veneratus ab annis,
dum quales non lingua alias humana creavit
maiestate graves numeros agis ore canoro.
A MAN must serve his time to every trade
Save censure—critics all are ready made.
Take hackneyed jokes from Miller, got by rote,
With just enough of learning to misquote;
A mind well skilled to forge or find a fault;
A turn for punning, call it Attic salt;
To Jeffrey go, be silent and discreet,
His pay is just ten sterling pounds per sheet:
Fear not to lie, 't will seem a sharper hit;
Shrink not from blasphemy, 't will pass for wit;
Care not for feeling—pass your proper jest,
And stand a critic, hated yet caress'd.
And shall we own such judgement? no—as soon
Seek roses in December—ice in June;
Hope constancy in wind, or corn in chaff;
Believe a woman, or an epitaph,
Or any other thing that's false, before
You trust in critics, who themselves are sore.

BYRON.

LIFE is a city full of streets:
Death is the mercat that all men meets:
If life were a thing that money could buy,
The poor could not live and the rich would not die.

Epitaph in Elgin Churchyard.
EST, puto, quique sua tiro exercendus in arte,  
nascuntur critici, nec habet censura magistrum.  
principio veteris ioca compilanda Menandri,  
nec tamen ediscenda, ut sit quod claudicet illis.  
acer odoreris mendas, et fingere sollers;  
duplice nec pudeat verborum illudere sensu,  
atticus inveniere. exim pater ipse petendus  
rexque gregis; taciturnus adi cum mente sagaci;  
pagina bis quinos solidos non nulla parabit.  
mentirine lubet? veterator habebere et audax.  
ideam salus eris superos si dente laceses.  
nec vetet officium ringi petulanter, ut exstes  
quis nisi Aristarchus, populus quem palpat et odi?  
mene audire istos? i Saturnalibus ipsis  
crede rosas nasci, mediave aestate pruinas.  
siste leves Zephyros, paleas terat area inanes,  
femineae vel crede fide, tituloque sepulchri,  
et si quid toto mendacius exstitit orbe,—  
tum critico credes doluit cui verbere tergum.  

H. C. G.

VRBS est vita hominum: stat plurimus undique vicus:  
est ubi conveniat tota caterva forum:  
mors cluet. at si vitam emeres, neque vivere posset  
servolus, et dominus nollet obire diem.  

J. A.
BUT what are these to great Atossa's mind?  
Scarce once herself, by turns all Womankind!  
Who with herself, or others, from her birth  
Finds all her life one warfare upon earth:  
Shines in exposing Knaves, and painting Fools,  
Yet is whate'er she hates and ridicules.  
No thought advances, but her Eddy Brain  
Whisks it about, and down it goes again.  
From loveless youth to unrespected age,  
No passion gratified except her rage.  
So much the Fury still outran the Wit,  
The Pleasure miss'd her, and the Scandal hit.  
Who breaks with her, provokes Revenge from Hell,  
But he's a bolder man who dare be well.  
Her ev'ry turn with violence pursued,  
Nor more a storm her hate than gratitude:  
To that each passion turns, or soon or late;  
Love, if it makes her yield, must make her hate:  
Superiors? Death! and Equals? what a curse!  
But an inferior not dependant? worse.  
Offend her, and she knows not to forgive;  
Oblige her, and she'll hate you while you live:  
But die and she'll adore you—Then the Bust  
And Temple rise, then fall again to dust.  

Pope.

A. J. M.
THUS with half-shut suffused eyes he stood,
While from beneath some cumbrous boughs hard by
With solemn step an awful Goddess came,
And there was purport in her looks for him,
Which he with eager guess began to read
Perplex'd, the while melodiously he said:
'How camest thou over the unfooted sea?
Or hath that antique mien and robed form
Moved in these vales invisible till now?
Sure I have heard those vestments sweeping o'er
The fallen leaves, when I have sat alone
In cool mid forest. Surely I have traced
The rustle of those ample skirts about
These grassy solitudes, and seen the flowers
Lift up their heads, as still the whisper pass'd.
Goddess! I have beheld those eyes before,
And their eternal calm, and all that face,
Or I have dreamed.'

Keats. Hyperion, Book III. 44.

On a certain Lady at Court.

I KNOW the thing that's most uncommon;
(Envy, be silent, and attend!)
I know a reasonable woman,
Handsome and witty, yet a friend.

Not warp'd by passion, aw'd by rumour,
Not grave through pride, or gay through folly;
An equal mixture of good humour
And sensible soft melancholy.

'Has she no faults then,' (Envy says) 'Sir?'
Yes, she has one, I must aver;
When all the world conspires to praise her,
The woman's deaf, and does not hear.

Pope.
SIC stanti prope clausa deo suffuderat umor
lumina: vicinis ramorum egressa latebris
interea Phoebus sese tulit obvia virgo
augusta incessuque patens dea: cernit Apollo
fatidicam faciem, dubiumque in voltibus omen
scutatur, dulcemque simul vocem edidit ultro:
'quo te ferre modo poteras super avia ponti?
hactenus intereras nostris vetus incola lucis,
et formam antiquam vestesque remota tegebas?
scilicet in silvis verrentem hanc marcida pallam
audivi folia, ut secreta solus in umbra
frigora quaesieram: vacuis, nisi fallor, in herbis
iamdudum videor mihi grande volumen amictus
vestigasse tui, et flores spectasse reflexos
esse attollentes iam praetereunte susurro.
istos nempe oculos, ubi pax tranquilla perennat,
o dea, et omne tui voltus decus, aut prius olim
vidimus, aut somni nos vana illusit imago.'

E. E. S.

QUOD unicum sit paene quodque inauditum,
audi repertum, Livor, et fave lingua.
reperta nobis una mulier est sana,
quae, pulchra cum sit et faceta, non odit.
mens aegra torquet ceteras; tremunt famam;
rintent ineptae; fastus ora contristat;
urbana nostra est, eadem amabili sensu
demissa; suavi iusta temperamento.
'quid? vacua plane' (Livor occupat) 'culpis?'
imo arguas unius; hanc habet sane:
cum tota nostrae Roma concinit laudes,
fit illa (mirum) surda; nescit audire.

C. W. M.
And from the dark flocked up the shadowy tribes;—
And as the swallows crowd the bulrush-beds
Of some clear river, issuing from a lake,
On autumn days, before they cross the sea;
And to each bulrush-crest a swallow hangs
Swinging, and others skim the river-streams,
And their quick twittering fills the banks and shores;—
So around Hermod swarmed the twittering ghosts.
Women, and infants, and young men who died
Too soon for fame, with white ungraven shields;
And old men known to glory, but their star
Betrayed them, and of wasting age they died,
Not wounds, yet, dying, they their armour wore,
And now have chief regard in Hela's realm.
Behind flocked wrangling up a piteous crew,
Greeted of none, disfeatured and forlorn,—
Cowards, who were in sloughs interred alive;
And round them still the wattled hurdles hung,
Wherewith they stamped them down and trod them deep,
To hide their shameful memory from men.

M. Arnold.
PROTINUS umbrarum evadit caligine coetus;
ac velut auctumno volucres carecta frequentant,
qua demittit aquas fluvio lacus, agmine longo
trans mare cessurae, cannaeque cacumine ab omni
suspendae trepidant, aut flumina summa pererrant,
argutoque replent ripas et litora cantu;
haud minus argutis glomerant se vocibus umbrae,
adventante viro, matres mixtique puellis
infantes iuvenesque albis sine imagine parmis,
nomine praerupto, et famae iam nota senectus;
his optata tamen fallax fortuna negavit
volerna confectis senio; subiere sed ipsam
armati mortem et summos nunc Orcus honores
his tribuit. sequitur visu miserabile volgus
rixaturque simul, quos nemo appellat euntes
solos, deformes; dedit hos ignavia leto,
vivaque coenosa fuerant demersa palude
corpora; necdum etiam contexto vinite crates
exciderant membris quas suntibus addere durus
mos erat et presso pede proculcare sepultos,
postera ne tantum spectaret dedecus aetas.

F. J. H. J.
THEN Enid pondered in her heart, and said:
'I will go back again unto my lord,
And I will tell him all their caitiff talk;
For, be he wroth even to slaying me,
Far liefer by his dear hand had I die,
Than that my lord should suffer loss or shame.'

Then she went back some paces of return,
Met his full frown timidly firm, and said:
'My lord, I saw three bandits by the rock
Waiting to fall on you, and heard them boast
That they would slay you, and possess your horse
And armour, and your damsel should be theirs.'

He made a wrathful answer: 'Did I wish
Your warning or your silence? One command
I laid upon you, not to speak to me.'

TENNYSON.

A H! leave the smoke, the wealth, the roar
Of London, and the bustling street,
For still, by the Sicilian shore,
The murmur of the Muse is sweet.
Still, still, the sons of summer greet
The mountain-grave of Helikê,
And shepherds still their songs repeat
Where breaks the blue Sicilian sea.

What though they worship Pan no more,
That guarded once the shepherd's seat,
They chatter of their rustic lore,
They watch the wind among the wheat:
Cicalas chirp, the young lambs bleat,
Where whispers pine to cypress tree;
They count the waves that idly beat
Where breaks the blue Sicilian sea.

A. LANG.
INTO LATIN VERSE 59

VOLVERAT haec animo regina et talia secum
dicta facit: 'regredi certumst dominoque sequenti
insidias horum et voces aperire latronum;
nam licet ille in me fatali saeviat ira
narrantem, carae patiar succumbere dextrae,
dum damnii nihil accipiat neu dedecus ille.'
iamque retro tulerat gressum, et torvae obvia fronti
regis constiterat, formidine fortis in ipsa;
'tris ego' dicebat 'vidi sub rupe latrones,
exceptique minas, te se, si accesseris, ipso
percusso, morientis equoque armisque potitos,
quam comitem ducas, rapturos esse puellam.'
his ille iratus respondit: 'nonne tacere
te volui? quid mi ventura pericula monstras?
hoc unum monui ut coram me rege taceres.'

J. D. D.

FUMUM et opes Romae quaeso strepitumque relinquis
quaque celebres impigra turba vias.
litore nunc etiam Siculæ telluris, ut olim
suave Camenarum murmure in aure sonat:
nunc etiam donis videas aestatis alumnus
montanos Helices accumulare rogos,
 nec solitum pastor carmen renovare negabit
cærula qua Siculi frangitur unda maris.
quid si iam prisci cessit reverentia Panis,
nec pastoralem servat ut ante casam?
 multa tamen garrere iubet prudentia ruris
stringere dum spicas cernitur aura Noti,
dum teneri balant agni cantatque cicada,
obstrepere et pinu dum cyparissus amat,
ruricolasque iuvat fluctus numerare morantes
cærula qua Siculi frangitur unda maris.

J. S. R.
LIGHT words they were, and lightly, falsely said:
She heard them, and she started,—and she rose
As in the act to speak; the sudden thought
And unconsidered impulse led her on.
In act to speak she rose, but with the sense
Of all the eyes of that great company
Now suddenly turned upon her, some with age
Hardened and dulled, some cold and critical,
All too untuned for all she thought to say—
With such a thought the mantling blood to her cheek
Flushed-up, and o'erflushed itself, blank night her soul
Made dark, and in her all her purpose swooned.
She stood as if for sinking. Yet anon
With recollections clear, august, sublime,
Of God's great truth, and right immutable,
She queened it o'er her weakness. So as she stood
She spoke. God in her spoke and made her heard.

ARTHUR HUGH CLOUGH.

ON a starred night Prince Lucifer uprose.
Tired of his dark dominion swung the fiend
Above the rolling ball in cloud part screened,
Where sinners hugged their spectre of repose.
Poor prey to his hot fit of pride were those.
And now upon his western wing he leaned,
Now his huge bulk o'er Africa careened,
Now the black planet shadowed Arctic snows.
Soaring through wider zones that pricked his scars
With memory of the old revolt from Awe,
He reached a middle height, and at the stars,
Which are the brain of heaven, he looked, and sank.
Around the ancient track marched, rank on rank,
The army of unalterable law.

G. MEREDITH.
ILLA simul ludo temere effutita protervo
auribus accepit, subito se concita motu
tollebat iam certa loqui, tulit impetus ardens
praecipitem, fandique parum consulta cupido.
sic se tollebat, vastaeque intenta coronae
protinus in sese sensit convertier ora,—
torpentes alios senioque hebetante retusos,
ast alios facili pensantes omnia fastu,
on monitori aptos tali, nec vocibus illis.
quae simul agnoscit, sanguis collectus in ora
confluit, exsuperatque modum; premit horrida sensus
nox caligantes; neque iam meminisse prioris
propositi valet examinis similisque labanti.
occurrent sed enim, monitu certissima divom,
aeternum ius fasque animo, seque ipsa paventem
colligit, imperitatque sibi; atque ita voce profata
sic ut erat, tenuit praesenti numine mentes.

H. C. G.

REX Erebi exsurgit: nox sidere daedala crebro
evocat et subeunt tenebrosae taedia sedis.
aere libratur volvendoque imminet orbi:
pars nebula latet, et falsae simulacra quietis
turba nocens amplexa iacet. sed praeda tumenti
displicuit vilis. presa iam innititur ala
Hesperius, Libyae vergens iam mole minatur,
mox Arctos niveas labens niger aethere obumbrat.
tentantem spatia ampla magis rediviva cicatrix
admonet officii spreti fastusque rebellis,
iamque arces tenuit medias atque arduus astra
(conscia mens illic caeli) conspexit et alte
decidit. antiquos agitat denso ordine gyros
tota phalanx, mundique aeterna lege tenetur.

W. W.
THE gift to king Amphion

That walled a city with its melody
Was for belief no dream:—thy skill, Arion,
Could humanise the creatures of the sea
Where men were monsters. A last grace he craves,
Leave for one chant;—the dulcet sound
Steals from the deck o'er willing waves,
And listening dolphins gather round.
Self cast, as with a desperate course,
'Mid that strange audience, he bestrides
A proud one, docile as a managed horse,
And singing while the accordant hand
Sweeps his harp, the Master rides;
So shall he touch at length a friendly strand
And he with his preserver shine star-bright
In memory through silent night.

Wordsworth. *Ode on the Power of Sound.*
NON vana finxit somnia, qui tua,
Thebāne, fretum te cithara, urbigus
narravit admovisse muros
munere caelicolum potentem;
nec tu marinas non poteras tuo,
sollers Arion, carmine beluas
mulcere, 'supremum petenti
hanc veniam mihi,' saeviores
monstris sodales inter ait, 'date,
cantare sumpta pauca lyra,' maris
exundat attentum per aequor
dulce melos, glomerantque circum
phocae audientes, mira cohors, bibens
gratos canores. ille velut metu
demens ad immanem catervam
desilit, at docilis magistri
parere frenis instar equi parat
dorsum cadenti, et dum citharam regit
cantatque, tranquillum per aequor
vexit, onus geniale, delphin.
sic tandem amici litoris hospitam
continget oram, et sideribus pio
cum pisce in aeternum receptus
per tacitas radiabit horas.

R. B.
WHEN the sheep are in the fauld, and the kye at
hame,
And a’ the warld to rest are gane,
The waes o’ my heart fa’ in showers frae my e’e,
While my gudeman lies sound by me.

Young Jamie lo’ed me weel, and sought me for his bride;
But saving a croun he had naething else beside:
To make the croun a pund, young Jamie gaed to sea;
And the croun and the pund were baith for me.

He hadna been awa’ a week but only twa,
When my father brak his arm, and the cow was stown
awa;
My mother she fell sick, and my Jamie at the sea—
And auld Robin Gray came a-courtin’ me.

My father couldna work, and my mother couldna spin;
I toil’d day and night, but their bread I couldna win;
Auld Rob maintain’d them baith, and wi’ tears in his e’e
Said, Jeanie, for their sake, O, marry me!

My heart it said nay; I look’d for Jamie back;
But the wind it blew high, and the ship it was a wrack;
His ship it was a wrack—why didna Jamie dee?
Or why do I live to cry, Wae’s me?

My father urgit sair: my mother didna speak;
But she look’d in my face till my heart was like to break:
They gri’ed him my hand, but my heart was at the sea;
Sae auld Robin Gray he was gudeman to me.
INTO LATIN VERSE

Cum stabulisque boves clausumque resedit ovili
iam pecus, ac terras occupat una quies,
tum, iuxta vigilem somnos carpente marito,
depluit ex animo fusus in ora dolor.
me puer ardebat Corydon; sed sponsa negabar,
praeter enim drachmas nil habet ille decem;
hae tamen ut centum fiat puer aequora temptat
nauta, mihi drachmas pollicitusque minam.
ast ubi dimidio non plus hinc mense mearat,
obis nostra amota est ulnaque fracta patri.
languescit mater; mihi distinet aequor amantem;
iamque senex Aegon coepit adire procus.
non pater arva valet versare aut stamina mater;
quodque operans lucror nocte dieque, parum est.
hos alit ille duos, lacrimisque adfatur obortis:
'per te hos obtestor, nube age, Phylli, mihi.'
mens mea, nam reducem spero Corydona, recusat;
sed saevit Boreas, mersa carina perit;
illa carina perit: cur non et perdit amantem?
aut ego cur vivo quae mea fata querar?
instat voce pater: genetrix me muta tuetur;
quae talem obtutum filia salva ferat?
ergo, quod possunt, nam mens migrat ad aequor,
corpus despondent, et senis uxor eram.
I hadna been a wife a week but only four,
When mournfu' as I sat on the stane at the door,
I saw my Jamie's wraith, for I couldna think it he—
Till he said, I'm come hame to marry thee.

O sair, sair did we greet, and muckle did we say;
We took but ae kiss, and I bad him gang away:
I wish that I were dead, but I'm no like to dee;
And why was I born to say, Wae's me!

I gang like a ghaist, and I carena to spin;
I daurna think on Jamie, for that wad be a sin;
But I'll do my best a gude wife aye to be,
For auld Robin Gray he is kind unto me.

LADY ANNE LINDSAY.

JOCKEY'S ta'en the parting kiss,
O'er the mountains he is gane,
And with him is a' my bliss,
Nought but griefs with me remain.
Spare my love, ye winds that blaw,
Plashy sleets and beating rain,
Spare my love, thou feath'ry snaw
Drifting o'er the frozen plain.
When the shades of evening creep
O'er the day's fair gladsome e'e
Sound and safely may he sleep,
Sweetly blythe his waukening be.
He will think on her he loves,
Fondly he'll repeat her name,
For whare'er he distant roves
Jockey's heart is still at hame.

BURNS.
INTO LATIN VERSE

ɕast ubi mense brevi non plus me duxerat Aegon,  
porta dum sedeo fulta vicesque gemo,  
en pueri adstiterant manes! nec suspicor ipsum,  
donec ‘te ductum, nostra, revertor’ ait.  
fundimus heu nimios fletus et mille loquellas;  
iuncta semel premimus labra; abeatque rogo.  
esse sepulta velim! sed vivax, Phylli, videris,  
nata, reor, sortem quae quererere tuam.  
nunc velut umbra vagor, neglecto stamine; nec te  
mente, puer, revoco nupta, vetante Deo.  
at pro parte mea sum permansura marito  
(nam bonus est) coniunx officiosa seni.
C. W. M.

OSCULA discedens Damon libavit amatae  
canaque longinquom per iuga carpsit iter:  
quo sine, iam fructu careo dulcedinis omni,  
pectore concipiens nil nisi amaritiem.  
pare meo iuveni, pater Aeole, flame saevo,  
quiquest iacis, Boreas, nubila mixta gelu,  
vosque nives plumae ritu per summa volantes  
terrarum, glacie saepe premente solum.  
sic marcente die, tenebris ubi vesper obumbrat  
ora relucentis tam speciosa dei,  
intactus curis altum trahat ille soporem  
et nova desurgens gaudia percipiat.  
vivet dilectae non immemor ipse puellae,  
saepe ciens blanda nomina voce mea;  
scilicet erranti pedibus per longa viarum  
mens desiderio permanet usque domi.
J. S. R.
Go, Verse, nor let the grass of tarrying grow
Beneath thy feet iambic: southward go
O'er Thamesis his stream, nor halt until
Thou reach the summit of a suburb hill
To lettered fame not unfamiliar: there
Crave rest and shelter of a scholiast fair...
Tell her, that he who made thee, years ago,
By northern stream and mountain, and where blow
Great breaths from the sea-sunset, at this day
One half thy fabric fain would rase away;
But she must take thy faults and all, my Verse,
Forgive thy better, and forget thy worse.
Thee, doubtless, she shall place, not scorned, among
More famous songs by happier minstrels sung...
And—like a mortal rapt from men's abodes
Into some skyeiy fastness of the gods—
Divinely neighboured, thou in such a shrine
Mayst for a moment dream thyself divine.

WILLIAM WATSON. Lines to M.R.C.
FESTINA—dominus iubet—libelle,
neu segnis situs otiumque tardum quinos detineat pedes euntis.
currres trans Tiberim, et diem sequeris pronom : deinde petes sub urbe collem,
victuris iuga non iniqua chartis.
illic Sulpicia erudita sedem
et gratam dabit hospiti quietem.
dic, qui te fabricaverit, sed olim,
cultor Bilbilis et sui Salonis terrarumque, ubi vesperam reducit ingens flatus Atlanticae procellae,
hunc iam velle tibi admovever limam pars ut dimidio minor supersit.
totum te tamen ire non recuso,
si nugis melioribus puella
ignoscat bona, si benigna nolit partem rusticulam tui tenere.
illa scilicet approbante vises Musa carmina nata clariore,
quae novere patrem beatiorem.
sic, tamquam in superas remotus auras iam sis colloquii potens deorum,
te fallet breve somnium parumper,
ut, circumdatus hinc et inde divis,
divinum genus imputes tibi ipsi.

E. E. S.
If thou survive my well-contented day,
    When that churl Death my bones with dust shall cover,
And shalt by fortune once more re-survey
These poor rude lines of thy deceased lover,
Compare them with the bettering of the time,
And though they be outstripp’d by every pen,
Reserve them for my love, not for their rhyme,
Exceeded by the height of happier men.
O, then vouchsafe me but this loving thought:
‘Had my friend’s Muse grown with this growing age,
A dearer birth than this his love had brought,
To march in ranks of better equipage:
    But since he died and poets better prove,
Their for their style I’ll read, his for his love.’

Shakespeare. Sonnet xxxii.

I’ve seen so many changeful’ years,
    On earth I am a stranger grown;
I wander in the ways of men,
    Alike unknowing and unknown;
Unheard, unpitied, unreliev’d,
    I bear alone my lade o’ care,
For silent, low, on beds of dust,
    Lie a’ that would my sorrows share.
And last (the sum of a’ my griefs!)
My noble master lies in clay:
The flow’r among our barons bold,
    His country’s pride, his country’s stay:
In weary being now I pine,
    For a’ the life of life is dead,
And hope has left my aged ken,
    On forward wing for ever fled.

Burns.
INTO LATIN VERSE

SI, mea cum glaebis Mors iam premet ossa malignis,
tu bene contenti sorte superstes eris,
et tibi, quae scripsi pedibus male condita claudis
vivus amans, olim Fors recolenda dabit;
his compone, precor, factum ingeniosius aevum,
quod si praeventet charta vel ima meam,
pensanti numeros, superet fortuna recentum,
me tamen ut serves, sat videatur amor.
reddat et hoc saltem pietas: 'heu, cresset adulto
cum saeclo nostri si modo Musa viri!
dulcius illa, reor, prisco peperisset amoris
pignus, honorato carmina digna choro.
seu periiit noster; vatum fit doctior ordo;
hi nunc artifices, ille legetur amans.'

C. W. M.

VIDI ego tot tantasque vices mutabilis aevi,
factus ut in terra sim peregrinus homo:
inscius ignotus—quis enim me, quemve ego curem
nosse?—vagor populi per loca perque vias.
exaudit miserans nemo aut solatur egentem:
sustineo solus grande doloris onus.
namque silens humilisque putri sub pulvere, quisquis
curarum partem vellet habere, cubat.
iamque adeo iacet, a! cunctorum summa dolorum,
obritus terrae pondere noster erus:
flos roburque ducum, dux optimus ille, bonorum;
ille decus patriae praesidiumque suae.
nunc ego vivendi fessus satiate fatisco,
cui periiit, vere vivere quicquid erat;
spesque senescentes oculorum evanida sensus
liquit, in aeternum praepete vecta fuga.

H. A. J. M.
WHY, Damon, with the forward day
Dost thou thy little spot survey,
From tree to tree, with doubtful cheer,
Pursue the progress of the year,
What winds arise, what rains descend,
When thou before that year shalt end?
What do thy noontide walks avail,
To clear the leaf, and pick the snail,
Then wantonly to death decree
An insect usefuller than thee?
Thou and the worm are brother-kind,
As low, as earthy, and as blind.
Vain wretch! canst thou expect to see
The downy peach make court to thee?
Or that thy sense shall ever meet
The bean-flower's deep-embosom'd sweet
Exhaling with an evening blast?
Thy evenings then will all be past!
Thy narrow pride, thy fancied green
(For vanity's in little seen),
All must be left when Death appears,
In spite of wishes, groans, and tears;
Not one of all thy plants that grow
But Rosemary will with thee go.

G. Sewell.
CUR hortulorum sedulus ordines
primo revisens, Postume, obambulas
cum sole, crescentemque lustras
ipse prior periturus annum?
qui ventus instet, quae pluviae cadant,
prodestne vultu sollicito sequi?
prodestne, purgator vireti
dum media spatiaris hora,
hic fronde limacem eripere, hic manus
inferre muscis utilioribus
damnante? fratrem tu fateris,
caecus iners humilisque, vermem.
rursusne mali te capiet senem
blandita lanugo? aut colocasium
nares odoratis ab imo
fonte tuas recreabit auris,
halante prima nocte? at enim tibi
suprema iam nox, improbe, venerit.
linquenda ridentis recessus
gloria, quemque foves amator
(elatus, ut fit, tenuibus) angulum;
nec vota mortem nec lacrimae valent
tardare. flores tot co lentem
'ros dominum comitabit unus.

C. W. M.

1 Virgil, Georgics ii. 213.
RIGHT Star! would I were steadfast as thou art—
Not in lone splendour hung aloft the night,
And watching, with eternal lids apart,
Like nature's patient, sleepless eremite,
The moving waters at their priestlike task
Of pure ablution round earth's human shores,
Or gazing on the new soft-fallen mask
Of snow upon the mountains and the moors:—
No—yet still steadfast, still unchangeable,
Pillowed upon my fair Love's ripening breast,
To feel for ever its soft fall and swell,
Awake for ever in a sweet unrest,
Still, still, to hear her tender-taken breath,
And so live ever—or else swoon to death.

Keats.

THE fountains mingle with the river,
   And the rivers with the ocean;
The winds of heaven mix for ever
   With a sweet emotion;
Nothing in the world is single;
   All things by a law divine
In one another's being mingle;
   Why not I with thine?
See the mountains kiss high heaven
   And the waves clasp one another;
No sister flower would be forgiven,
   If it disdained its brother;
And the sunlight clasps the earth,
   And the moonbeams kiss the sea:
What are all these kissings worth,
   If thou kiss not me?

Shelley.
O si more tuo constans, Arcture, manerem! non ibi nocturni fixus in arce poli:—exul enim splendes, et lumine semper aperto (ceu mundi opperiens in statione vigil) despicas inde vagos lustrali munere flunctus puro spargentes litora nostra salo; seu nix insedit montes levis altaque longe tesca, nova canam fronte tueris humum:—immotus tamen esse velim nostraeque puellae primaevum capiti pectus habere torum; surgentis sentire vicem, sentire cadentis, (o potior somnis irrequieta quies!) sic animae lenem sic usque audire meatum, dum supero Parcas interimitve sopor.

C. W. M.

EST ut in optatum trepidet miscerier amnem fons, et in oceanum defluat amnis amans; est ut in aetheriis coeuntia flamina templis sint desiderio mota cupidineo: scilicet in rerum constat nihil ordine caelebs (talia di regno iura dedere suo), omnia cum conexa vides hoc foedere, cur non me tibi conciliet lex ea teque mihi? oscula—nonne vides?—mons spirat in aethera dium, inque vices undae solvitur unda sinu; num rosa silvicolis tibi dis placitura videtur contemnat fratrem quae soror asphodelum? tellurem fovet amplexu Phoebeius ardor, lunaque nocturnis basia fundit aquis: quid tamen amplexus, quidnam tot basia prosunt, basia si soli tu mihi sola negas?

R. D. A. H
My love is strengthen'd, though more weak in seeming,  
I love not less, though less the shew appear;  
That love is merchandiz'd, whose rich esteeming  
The owner's tongue doth publish every where.  
Our love was new, and then but in the spring,  
When I was wont to greet it with my lays;  
As Philomel in summer's front doth sing,  
And stops her pipe in growth of riper days:  
Not that the summer is less pleasant now  
Than when her mournful hymns did hush the night,  
But that wild music burthens every bough,  
And sweets grown common lose their dear delight.  
Therefore, like her, I sometime hold my tongue,  
Because I would not dull you with my song.

Shakespeare. Sonnet cii.

I travelled among unknown men  
In lands beyond the sea;  
Nor, England! did I know till then  
What love I bore to thee.

'Tis past, that melancholy dream!  
Nor will I quit thy shore  
A second time; for still I seem  
To love thee more and more.

Among thy mountains did I feel  
The joy of my desire;  
And she I cherished turned her wheel  
Beside an English fire.

Thy mornings showed, thy nights concealed  
The bowers where Lucy played;  
And thine too is the last green field  
That Lucy's eyes surveyed.

Wordsworth.
DEBILIOR quamquam visu robustior ardet,
neque minus ut clamet me minus urit amor.
institor est Veneris qui praeco factus amoris
delicias passim venditat ipse sui.
nec nisi primitias primo quasi vere recentes
ipse salutabam carminis obsequio.
praevia ut aestatis cantat Philomela, querellis,
largior ut fervet fax, positura modum;
non quia grata minus suadet maturior annus
quam siluit maestis nox ubi capta sonis,
sed quia silvestri frons carmine quaeque gravescit
blanditiisque carent gaudia trita suis;
haud secus ipse velim tandem pressisse loquellam,
carmine qui nolim taedia ferre meo.

A. W. S.

CUM terras peterem trans mare dissitas,
ignotosque vagans longius hospites,
tum demum, Anglia, noram,
qua te colorem fide.

istud praeteriit, ceu grave somnium,
tempus: non iterum litora deseram,
quae dum mente recordor,
semper crescit amor tui.

nam montes hilarem dote Cupidinis
me videre tui: torsit et Anglicos,
quam fovi, pia virgo
currentem ante focos rotam.

et lusit mea, qua lux tibi reddidit
nativum, tibi nox abripuit nemus,
extremumque virescens
rus vidit Lalage tuum.

E. D. S.
HERE is one tree which now I call to minde,
Doth beare these uerses carued in his rinde:
"When Geraldine shall sit in thy faire shade,
Fanne her sweet tresses with perfumed aire;
Let thy large boughes a canopie be made
To keepe the Sunne from gazing on my faire;
And when thy spredding branched armes be suncke,
And thou no sap nor pith shalt more retaine,
Eu'n from the dust of thy unweldy truncke
I will renue thee Phoenix-like againe,
And from thy dry decayed root will bring
A newborne stem, another Aeson's spring."

DRAYTON.

G
O forth, my Song, upon thy venturous way;
Go boldly forth; nor yet thy master blame,
Who chose no patron for his humble lay,
And graced thy numbers with no friendly name
Whose partial zeal might smooth thy path to fame.
*There was*—and O! how many sorrows crowd
Into those two brief words! *there was* a claim
By generous friendship given—had fate allowed,
It well had bid thee rank the proudest of the proud.

All angel now—yet little less than all,
While still a pilgrim in our world below!
What 'vails it us that patience to recall
Which hid its own to soothe all other woes;
What 'vails to tell how Virtue's purest glow
Shone yet more lovely in a form so fair?
And, least of all, what 'vails the world should know
That one poor garland, twined to deck thy hair,
Is hung upon thy hearse, to droop and wither there?

SIR WALTER SCOTT.
ESCULUS est memini quae nostra falce notatum hoc in rugoso cortice carmen habet:
'aescule, fac quoties Lalage requiescet in umbra suavis odoratas ventilet aura comas,
spissaque frondosi pandant umbracula rami
ne Phoebus Lalages occupet ora meae.
sic ego pro meritis, cum vis ramosa senescet iam suco venas deficiente tuas,
e cinere ingentis trunci tua forma superstes
Panchaeae faciam more resurgat avis:
sic tua vita senis reparabitur Aesonis instar,
et novus e putri stirpe virebit honos.'

H. J.

USA novum cape fortis iter, namque ardua tentas;
neu te poeniteat sortis erique tui,
nomine si sordes non commendata patroni,
laudis inoffensam qui det adire viam.
quondam erat—a! quanto vox sufficit una dolori,—
uterer unde dato iure sodalicii;
hac tanta tu freta fide, modo fata dedissent,
haud humili poteras notior ire choro.
sidera nunc patuere deae, tamen ecquid eidem,
sidera dum sequitur, defuit esse deam?
quid iuvat assiduo instantem revocare labori,
ut levet arte alios, quod dolet ipsa premat?
quid memorare iuvat praestanti ut munere formae
virtutis fuerit nobilitatus honos?
nec, reor, id refert, fronti quod debita marcent
en! imposta tuo tantula serta rogo.

S. H. B.
MY wind is turned to bitter north,  
That was so soft a south before;  
My sky that shone so sunny bright  
With foggy gloom is clouded o’er,  
My gay green leaves are yellow-black,  
Upon the dark autumnal floor:  
For love, departed once, comes back  
No more again, no more.

A roofless ruin lies my home,  
For winds to blow and rains to pour.  
One frosty night befell, and lo,  
I find my summer days are o’er.  
The heart bereaved, of why and how  
Unknowing, knows that yet before  
It had what e’en to Memory now  
Returns no more, no more.

ARTHUR HUGH CLOUGH.

SOME overpoise of sway by turns they share,  
In peace the people, and the prince in war.  
Consuls of moderate power in calms were made;  
When the Gauls came, one sole Dictator swayed,  
Patriots in peace assert the people’s right,  
With noble stubbornness resisting might,  
No lawless mandates from the court receive,  
Nor lend by force, but in a body give.  
Such was your generous grandsire, free to grant  
In Parliaments, that weighed their Prince’s want:  
But so tenacious of the common cause  
As not to lend the king against his laws;  
And in a loathsome dungeon doomed to die  
In bonds retained his birth-right liberty.

DRYDEN.
EU! mutata queror! tepidi fuit aura Favoni, flamina iam Boreas frigidiora ciet. 
heu! modo fulgebat mihi lux innubila caeli: iam nigrescentem condidit umbra polum. 
qui modo flos foliis! anno iam marcida sero sternit ut humentem gratia frondis humum! 
hic adeo dolor est:—iter irrevocabile carpit cum semel aversus fugerit ales Amor. 
stat deserta domus, rimisque evicta fatiscit, et vento et pluviis sollicitanda patet. 
horruerat nox una gelu—simul aurea cedunt tempora nec vitae iam revirescit honos. quid si causa latet quid si natura doloris? mens tamen agnoscit volnus et orba gemit: nescio quid quod nec valeat meminisse requirit iam desideriis saucia perpetuis.

S. H. B.

REGIBUS et plebi vicibus librata potestas; pax populi, bellum principis auget opes. consulibus tranquilla modos res fecit honorum: Gallus adest; fasces unus utrosque tulit. vindicat assertor fortis popularia iura pace, neque infractum vis domat ulla virum: tunc bene non paret regi, quod lege vetatur, et nisi consulta plebe tributa negat. hoc avus in numero fuerat tuus: ille benignus quantum opus, at populo consiliante, dabat; idem, difficilis communem prodere causam, non dabat; ut placitis rex vetat ipse dari; carceris et sordes tulerat moriturus, et ultero, iura teneret ubi libera, liber erat.

A. W. V.
WHEN maidens such as Hester die,
    Their place ye may not well supply,
Though ye among a thousand try
    With vain endeavour.

A month or more hath she been dead,
Yet cannot I by force be led
To think upon the wormy bed
    And her together.

A springy motion in her gait,
A rising step did indicate
Of pride and joy no common rate
    That flush'd her spirit:

I know not by what name beside
I shall it call: if 'twas not pride,
It was a joy to that allied
    She did inherit.

Her parents held the Quaker rule
Which doth the human feeling cool;
But she was train'd in Nature's school,
    Nature had blest her.

A waking eye, a prying mind,
A heart that stirs is hard to bind;
A hawk's keen sight ye cannot blind,
    Ye could not Hester.

My sprightly neighbour! gone before
To that unknown and silent shore,
Shall we not meet, as heretofore
    Some summer morning—

When from thy cheerful eyes a ray
Hath struck a bliss upon the day,
A bliss that would not go away,
    A sweet forewarning?

CHARLES LAMB.
RAPTA qualis eras, unica virginum,
   damnum vix superest quae reparaverit;
ut sint propositae mille, quis alteram
   possit cernere Chlorida?

factum luna semel nunc iter integrat,
ex quo morte siles; te tamen abditam
terra, te sociam vermibus ut rear,
cogi mens mea non potest.

incessu patuit Chloris, humum levi
planta dum superat, dum salit ambulans;
scires plus solito laetitiae modo,
   plus ardere ferociae.

seu non illa ferox audiet, haereo
quanam florerit dote beatior;
non hac, si vitiumst; sed fuit huic, puto,
   virtus nescio quae soror.

patri nam placuit norma inamabilis
Chrysippi, illa hominum frigora sanguini;
sed Nymphis aderat nata docentibus,
   Nymphae contulerant opes:

hinc lumen vigil, hinc ingeniun sagax,
hinc cor praetrepidans:—i, rege liberam!
si tu scis aciem, Stoice, lyncibus,
   scis praestringere Chloridi.

vicina olim hilaris, nunc eadem prior
illuc vecta silentum advena litorum,
nonne id fata dabunt quod dederant, tibi
   me concurreere, te mihi?

nam laetum quotiens obvia riseras,
aestivis nova lux ortibus incidit,
 nec cessura fides, iam fore prosperum
   tam dulci augurio diem.

C. W. M.
6—2
BUT leaving that, search we the secret springs
   And backward trace the principles of things;
There shall we find that when the world began,
One common mass composed the mould of man;
One paste of flesh on all degrees bestowed,
And kneaded up alike with moistening blood.
The same Almighty Power inspired the frame
With kindled life, and formed the souls the same,
The faculties of intellect and will
Dispensed with equal hand, disposed with equal skill,
Like liberty indulged with choice of good or ill.
Thus born alike, from virtue first began
The difference that distinguished man from man:
He claimed no title from descent of blood,
But that which made him noble, made him good:
Warmed with more particles of heavenly flame,
He winged his upward flight and soared to fame;
The rest remained below, a tribe without a name.
This law, though custom now diverts the course,
As nature's institute, is yet in force;
Uncancelled, though disused; and he whose mind
Is virtuous, is alone of noble kind;
Though poor in fortune, of celestial race;
And he commits the crime, who calls him base.

DRYDEN.

COME, gentle sleep, attend thy votary's prayer,
   And, tho' Death's image, to my couch repair;
How sweet, tho' lifeless, yet with life to lie,
And, without dying, O, how sweet to die!

JOHN WOLCOT.
INTO LATIN VERSE

ACTENUS haec; tectos melius recludere fontes et retro rerum semina prima sequi. sic videas homines repetens ab origine mundi compositos uno consimilique luto: miscendo fictor genus omne subegit, ut una infuso pariter sanguine pulsa foret: omnibus ipse faces vitales addidit aecus aequuitque animos arte manuque sua: quisque sui ratione potens, sua cuique voluntas; sic pensavit opus dispositque deus; prava sequi poterat, poterat qui vellet honesta: post demum virtus disparat orta pares. nec patrium petiit quisquam decus, inclutus heres; nobilitas fortes praestitit illa viros: cui magis igne sacro pectus calet, evolat alte laudibus; illa expers nomine turba iacet: haec iussit natura; recentior obrogat usus principiis; at non nil tamen illa valent: illa quidem versi nequeunt rescindere mores, nec nisi qui probus est vir generosus erit: sit fortuna humilis, tamen est caelestis origo; qui genus infamas ipse inhonestus abis.

A. W. V.

ADSTES o mihi, Somne, iam precanti: instar mortis habens, tamen benignus contingas tenui cubile pinna. o quam vivere dulce, mors ut adsit! o quam dulce mori, manente vita!

J. S. R.
Helena.

HOW happy some o'er other some can be!
Through Athens I am thought as fair as she.
But what of that? Demetrius thinks not so;
He will not know what all but he do know:
And as he errs, doting on Hermia's eyes,
So I, admiring of his qualities:
Things base and vile, holding no quantity,
Love can transpose to form and dignity:
Love looks not with the eyes, but with the mind;
And therefore is wing'd Cupid painted blind:
Nor hath Love's mind of any judgment taste;
Wings and no eyes figure unheedy haste:
And therefore is Love said to be a child,
Because in choice he is so oft beguiled.
As waggish boys in game themselves forswear,
So the boy Love is perjured every where:
For ere Demetrius look'd on Hermia's eyne,
He hail'd down oaths that he was only mine;
And when this hail some heat from Hermia felt,
So he dissolved, and showers of oaths did melt.

SHAKESPEARE. Midsummer Night's Dream I 1 226.

THOU of an independent mind,
With soul resolved, with soul resigned,
Prepared power's proudest frown to brave,
Who wilt not be, nor have a slave,
Virtue alone who dost revere,
Thine own reproach alone dost fear,
Approach this shrine and worship here.

BURNS.
Animis his illos homines fors disparat aequa!
nam facie volgus nos ait esse pares.
urbs ait, at frustra: quid enim Demetrius? ille
scire tamen quod scit cetera turba negat.
ilium luminibus, quae deperit, Hermia fallit;
ilium ego quod miror, me quoque fallit amor.
res amor informes, res viles reque carentes
mutat et in numero iam pretioque locat.
non oculis, animo tantum videt omnia: causam,
caecus ut in tabulis sit deus ales, habes:
iamque animus nullo sapit in discrimine; currit
nec cavet; ergo oculus non datur, ala datur.
et puerum esse deum narret cur fabula, causam
falsus in arbitrio saepius ille facit.
peierat in ludis aetas puerilis; ubique
peierat inque omni re puerilis amor:
nam meus, ut nondum felicia lumina vidit,
creber erat votis, ut nive bruma, meis:
illius at postquam sensit Demetrius ignes,
fluxa fides periuit quam cito sole nives.

A. W. V.

Qui semper ipsi sufficiens tibi
nil quæris extra, qui placiti tenax,
expers querellarum, suprema
aecus erum pateris minantem,
certus catenas nec dare, nec pati,
servans honestum, cetera temnere
audax, et in te ipsum severus;
huc ades, hanc colito, hospes, aram.

A. W. V.
SAY not, the struggle nought availeth,
   The labour and the wounds are vain,
The enemy faints not, nor faileth,
   And as things have been they remain.

If hopes were dupes, fears may be liars;
   It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
   And, but for you, possess the field.

For while the tired waves, vainly breaking,
   Seem here no painful inch to gain,
Far back, through creeks and inlets making,
   Comes silent, flooding in, the main.

And not by eastern windows only,
   When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
   But westward, look, the land is bright.

   ARTHUR HUGH CLOUGH.

AN honest man here lies at rest,
   As e'er God with his image blest;
The friend of man, the friend of truth,
   The friend of age and guide of youth:
Few hearts, like his, with virtue warmed,
   Few heads with knowledge so informed:
If there's another world, he lives in bliss;
   If there is none, he made the best of this.

   BURNS.
QUID quereris longi fructus periisse laboris,  
duraque militiae volnera cassa putas?  
quem petis integrisne adeo conatibus ardet,  
quaeque fuit rerum summa perinde manet?  
spem reputas falsam; fallunt et saepe timores;  
en, procul obducta proelia nube latent.  
quis scit an effusos miles tuus urgeat hostes,  
et, per te fieret ni mora, victor eat?  
scilicet illidens frustra se rupibus aestus  
vix piger adverso litore trudit aquas,  
at procul a tergo, sinibus subvecta reductis,  
influit immensi vis taciturna maris.  
nec tantum Eois albent radiata fenestris  
tecta, simul reparat lucida tela dies;  
languidus ante oculos tardum sol erigit orbem,  
sed late Hesperia lux nova parte patet.

H. C. G.

HIC dormit tibi, quo deus creavit  
non umquam similem magis deorum;  
verus verum, homines homo colebat,  
placens iam senibus, regens iuventam;  
paucis tanta animo calente virtus,  
tantae mentis opes; sed ille, si quid  
sit post funera, percipit beatus;  
si nil, non ita paenitet peracti.

A. W. V.
EACH evening I behold the setting sun
With downward speed into the ocean run:
Yet the same light (pass but some fleeting hours)
Exerts his vigour and renews his powers;
Starts the bright race again; his constant flame
Rises and sets, returning still the same.
I mark the various fury of the winds:
These neither seasons guide nor order binds:
They now dilate and now contract their force:
Various their speed, but endless is their course.
From his first fountain and beginning ooze
Down to the sea each brook and torrent flows:
Though sundry drops or leave or swell the stream,
The whole still runs with equal pace the same.
Still other waves supply the rising urns;
And the eternal flood no want of water mourns.

M. PRIOR.

THRICE toss these oaken ashes in the air,
And thrice three times tie up this true love-knot;
Thrice sit thee down in this enchanted chair,
And murmur soft, “she will” or “she will not.”
Go burn these poisoned weeds in that blue fire,
This cypress gathered at a dead man’s grave:
These screech owl’s feathers and this pricking briar,
That all thy thorny cares an end may have.
Then come, you fairies, dance with me a round:
Dance in this circle, let my love be centre:
Melodiously breathe out a charming sound;
Melt her hard heart that some remorse may enter.
In vain are all the charms I can devise!
She hath an art to break them with her eyes.

J. SYLVESTER.
SOL mihi vespertinus equis cedentibus undas
pronus in occidui cernitur ire maris:
 idem mobilibus simul intercesserit horis
 nox brevis, assumet vim repetetque suam.
sic iterare solet nitidos certo ordine cursus,
 constantique redux surgere mane rota.
 vidi ego ventorum varias saevire procellas,
 quorum nec custos nec moderator adest;
 flamina nunc positis nunc auctis viribus urgent
 concita, nec finis ponitur ulla viis.
deinde sua emissus praeceps uligine fontis
 dum properat certis in mare rivus aquis,
 accedit paulum vel demitur, attamen ipse
 non ideo constans labitur amne minus;
 quippe novos semper fluctus scatet urna ministrans,
 nec caret aequata lympha perennis aqua.

F. J. H. J.

HOS tu ter quernos cineres disperge per auras,
ternosque in nodos licia terna liga;
terque sedens magica in sella ter carmina leni
 voce refer: nolens aut erit illa volens.
flamma venenatas pallens mihi devoret herbas
 et quae busta super lecta cupressus erat;
tum plumae strigis urantur spinaeque ruborum;
sic spinosa tibi cura erit usta simul.
vos, nymphae, iunctis mecum saltate choreis,
in medioque chori nostra sit orbe Chloe:
suave melos circum saltantes edite, nostro
 quo doleat luctu fracta superba tamen.
me miserum, frustra tempto cantamina; callet
 solvere cuncta suis vincula luminibus.

A. G. P.
HARK, how the traitor wind doth court
The sailors to the main,
To make their avarice his sport:
A tempest checks the fond disdain,
They bear a safe tho' humble port.

We'll sit, my love, upon the shore
And, while proud billows rise
To war against the sky, speak o'er
Our love's so sacred mysteries,
And charm the sea to th' calm it had before.

Where's now my pride to extend my fame
Wherever statues are,
And purchase glory to my name
In the smooth court or rugged war?
My love hath laid the devil, I am tame.

I'd rather like the violet grow
Unmarked i' th' shaded vale,
Than on the hill those terrors know
Are breathed forth by an angry gale:
There is more pomp above, more sweet below.
AUDIN: susurro perfidus elicit
nautas in aequor ventus, avaraque
castigat instanti tumultu
pector, ludibrium datura,
exile portus hospitium brevis
fastidientum: nos potius decet
iuxta reclinatos ad oram,
dum tumidi procul ira ponti
deproeliatur cum Iove, mysticos
ritus Amoris dicere mutuo
sermone, qui placet furores
turbinis et referant quietem.
cur nomen illuc tendere gestiam,
quacunque signis innuitur favor,
famamque commendare vulgo,
lubrica seu vocet aula regum
seu triste bellum? mollis Amor domat
insanientem; me violae modo
delecat ignotum vigere, et
vallis ubi, latebraeque dulces,
nescire, celsis montibus editum,
quantos timores inquitat trucis
stridor procellae: summa montis
splendor habet, magis ima rident.
Love, thou divine philosopher,
While covetous landlords rent,
And courtiers dignity prefer,
Instructs us to a sweet content;
Greatness itself doth in itself inter.

Castara, what is there above
The treasures we possess?
We two are all and one, we move
Like stars in the orb of happiness.
All blessings are epitomised in love.

HABINGTON.

The wings of sleep.

DEWY the roads in the sunlit haze,
Gladness is ours, it is ours to keep:
Never a thought of the evening ways,
   Never a sigh for the wings of sleep.

Weary the roads in the noonday blaze,
   Sorrow is ours, as we climb the steep:
Oh! for the night and the shady ways
   Slumbering under the wings of sleep.

How we had hasted athirst for praise!
   Careless of praise at the close we creep,
Fain to be lost in the unknown ways,
   Faint to be borne on the wings of sleep,

Safe evermore thro’ the dreamless days,
   Safe thro’ the dark and the silence deep,
Sure that the last are the best of ways,
   Softest of shrouds are the wings of sleep.

H. M.
at nos Magister qui sapit unice
divina, tantum quod satis est, docet
optare: dum terris avarus
quaerit opes dominus locatis,
famam satelles regius occupat,
bustoque prudens obruitur suo;—
Castara, quid praestare dicam
divitiis, tibi quas profudit
Fortuna mecum, qui duo sidera
una beati perferimur poli
convexa:—nempe omnes in unum
deliciae coeunt amanti.

E. D. S.

πτεροῖν ὀπαδοῖν ὕπνου κελεύθοις.

ORE madent nitido per solem et nubila calles;
vadimus: ut nobis est bene, semper erit:
quis meminit qualis sit vespere meta viarum,
ecqua cupit pennas, Somne, querella tuas?
sole Graves medio tulerunt fastidia calles;
scandimus, abruptis ingeminusque locis:
tum querimur noctem procul a! procul esse viasque
ala silescentes quas tua, Somne, foveat.
laudis quanta fames fuerat properantibus olim!
iam iam laus animis excidit, ire sat est,
ire sat est, quamvis loca sint ignota viarum,
ala vacillantes dum tua, Somne, ferat.
certa salus: ibunt luces, neque somnia norint;
certa salus: tenebras foverit alta quies:
escio quid melius via fert suprema viarum,
quovis, Somne, tibi mollior ala toro.

H. M.
ONE silent night of late,
    When every creature rested,
Came one unto my gate,
    And, knocking, me molested.

Who's that, said I, beats there,
    And troubles thus the sleepy?
Cast off, said he, all fear,
    And let not locks thus keep ye.

For I a boy am, who
    By moonless nights have swervèd;
And all with showers wet through,
    And e'en with cold half starvèd.

I pitiful arose
    And soon a taper lighted;
And did myself disclose
    Unto the lad benighted.

I saw he had a bow,
    And wings too, which did shiver;
And looking down below,
    I spied he had a quiver.

I to my chimney's shine
    Brought him, as Love professes,
And chafed his hands with mine,
    And dried his dropping tresses.

But when he felt him warmed,
    Let's try this bow of ours
And string, if they be harmed,
    Said he, with these late showers.

Forthwith his bow he bent,
    And wedded string and arrow,
And struck me, that it went
    Quite through my heart and marrow.

Then, laughing loud, he flew
    Away, and thus said flying,
Adieu mine host, adieu,
    I'll leave thy heart a-dying.
NOX erat et placidam carpebant cuncta quietem; 
corripuit somnos ianua pulsa meos.
'quisnam ita,' clamavi, 'pulsando somnia turbat?'
'pone metum, obiectis neu teneare seris;
sum puer; illunisque via nox fallit euntem;
en madet imbre cutis, frigore membra rigent.'
exorat facilem: surgo accensaque lucerna
descendo ad pueri lumina fessa vagi.
arcum habuit; pennas gelidus tremefecerat horror:
has infra telis feta pharetra latet.
dant sedemque simul penetralia lucida et ignem;
non potes officium quin fatearis, Amor;
iamque manus fovi manibus, crinesque madentes
siccabam: vires reddidit igne focus.
mox ubi calfieri sensit, 'pluvialibus,' inquit,
'experiar damnunm ceperit arcus aquis.'
flexerat hic arcum nervo aptaratque sagittam,
illa meum figit fixa per ossa iecur:
cum risu fugit et fugiens verba ultima iactat,
'lenta per hospitium volnera nacte, vale.'

F. J. H. J.
WHO are these coming to the sacrifice?
To what green altar, O mysterious priest,
Lead’st thou that heifer lowing at the skies,
And all her silken flanks with garlands drest?
What little town by river or sea-shore,
Or mountain-built with peaceful citadel,
Is emptied of its folk this pious morn?
And, little town, thy streets for evermore
Will silent be; and not a soul to tell
Why thou art desolate, can e’er return.

Keats. Ode on a Grecian Urn.

SET your face to the sea, fond lover,
Cold in darkness the sea-winds blow!
Waves and clouds and the night will cover
All your passion and all your woe!
Sobbing waves and the death that is in them,
Sweet as the lips which once you prest;
Pray that your hopeless heart may win them,
Pray that your weary life may rest.

Set your face to the stars, fond lover,
Calm and silent and bright and true!
They will pity you, they will hover
Tenderly over the deep for you.
Winds of heaven will sing you dirges,
Tears of heaven for you be spent:
And sweet for you will the murmuring surges
Pour the wail of the low lament.

Winter.
QUAE venit huc ad sacra cohors, horrende sacerdos?
quisve bovem ducis? cui viret ara deo?
caelum suspiciens en victima mugit ad auras;
tota nitent plexis mollia terga rosis.
quod rear oppidulum, fluviove marive propinquum,
aut placida in solis montibus arce situm,
civibus a cunctis sollemni hac luce relinqui?
sic ergo, oppidulum, tempus in omne siles;
sic stat inane forum populo; neque nuntius unquam,
qua sis desertum sorte, referre potest.

C. W. M.

TEN' amor extorquet? gelidos, i, prospice campos,
qua freta vexantur flatibus atra suis:
et desiderium magnum magnumque dolorem
per tumidos fluctus nubila noxque prement.
nam praesaga necis—velut oscula nota petendae—
it singultatis vox maris aucta sonis.
a, miser, optatos ora contingere fluctus;
ora vivendi morte carere malis.

ergo spretus amas? stellarum suspice coetum,
cui taciturna quies et sine fraude iubar,
has tanget tua cura, et fassae (crede) dolorem
aquora demisso leniter igne petent.
flamine contristant venti, tua nenia, caelum;
ilicet aetheriis te dolet imber aquis.
unda susurranti gratam fert murmure vocem
irrequieta, tuae conscia tristitiae.

C. E. S. H.
WHAT constitutes a State?
Not high-raised battlement or laboured mound,
Thick wall or moated gate;
Not cities proud with spires and turrets crowned;
Not bays and broad-armed ports,
Where, laughing at the storm, rich navies ride;
Not starred and spangled courts,
Where low-browed baseness wafts perfume to pride.
No, men, high-minded men,
With powers as far above dull brutes endued
In forest brake or den,
As beasts excel cold rocks and brambles rude;
Men who their duties know,
But know their rights, and, knowing, dare maintain,
Prevent the long-aimed blow
And crush the tyrant while they rend the chain;
These constitute a State,
And sovereign Law, that State's collected will,
O'er thrones and globes elate
Sits empress, crowning good, repressing ill.

SIR WILLIAM JONES.
DICI nomine civitas
digne nec nimiis moenia molibus
nec circumdata aeneo
muro fossa valet, nec decus urbiun
 turres celsaque culmina,
nec largi statio lata sinus, ubi
deludant hiemem abditae
dites merce rates, nec phaleris nitens
 stellati decor aulici
tangentisque solum vertice et improbae
dantis tura superbiae:
sed vis viva virum, sed valet ingeni
tanto vis potior feris,
quanto saxa et inertem exsuperant rubum
 quae dumeta, genus rude,
quae spelaea colunt, quae siluas ferae.
 illi munera solvere
cauti, et nosse suum et poscere non pigri
 illis cum strueret dolos
ruptis compedibus rex prior occidit;
digna haec nomine civitas
legem, quod voluere in medium, iubet;
lex sellis supereminens
summis fas decorat laude, nefas premit.

A. W. V.
MY horse's feet beside the lake,
Where sweet the unbroken moon-beams lay,
Sent echoes through the night to wake
Each glistening strand, each heath-fringed bay.

The poplar avenue was pass'd
And the roof'd bridge that spans the stream;
Up the steep street I hurried fast,
Led by thy taper's starlike beam.

I came! I saw thee rise!—the blood
Pour'd flushing to thy languid cheek.
Lock'd in each other's arms we stood,
In tears, with hearts too full to speak.

Days flew;—ah, soon I could discern
A trouble in thy altered air!
Thy hand lay languidly in mine,
Thy cheek was grave, thy speech grew rare.

I blame thee not!—this heart, I know,
To be long loved was never framed;
For something in its depths doth glow
Too strange, too restless, too untamed.

M. ARNOLD.

HERE lies, thank Heaven, a woman who
Quarrelled and stormed her whole life through;
Tread gently o'er her mould'ring form
Or else you'll raise another storm.

An Epitaph.
AMQUE lacus ora manni sonat ungula nostri.

suavis in immoto marmore luna nitet,
et vaga per noctem splendentia circuit echo
litora frondiferos pervolitatque sinus.
est via, praetexit longo ordine populus; est pons,
arcus ubi impendet tegmine clausus aquis.
transieram; properusque per ardua compita curro,
quo tua siderea luce fenestra vocat.
limina iam tetigi, iam te consurgere cerno,
languida suffusus dum rigat ora rubor.
artis constittimus vincit complexibus ambo,
fit fletus, trepidum cor sine voce tumet.
quam cito praeteriere dies! a, quam cito sensi
aegri aliiquid voltus uertere, Galla, tuos!
languida, dum teneo, iacuit tibi dextera, fronti
triste insedit onus, rara loquella fuit.
nec tua culpa tamen; non hoc natura paravit
ingenium ut certo certus adesset amor.
indomitum est aliiquid quod pectore fervet in imo,
caecaque vis sensus versat agitque meos.

w. w.

AUDIT en Libitina preces; tandem ipsa quievit
Xanthippe. tumulo iurgia longa silent.
te turba cineres; cineri sopita doloso
Aetna subest; ignes parce ciere novos.

R. S. C.
UPON a day, as Love lay sweetly slumb'ring
   All in his mother's lap,
A gentle Bee with his loud trumpet murm'ring
   About him flew by hap:
Whereof when he was wakened with the noyse,
   And saw the beast so small;
"What's this (quoth he) that gives so great a voyce,
   That wakens men withall?
In angry wize he flies about
   And threatens all with corage stout."

To whom his mother closely smiling sayd
   'Twixt earnest and 'twixt game,
"See! thou thyself likewise art lyttle made,
   If thou regard the same;
And yet thou suffrest neyther gods in sky
   Nor men in earth to rest;
But when thou art disposed cruelly,
   Theyr sleepe thou doost molest.
Then eyther change thy cruelty,
   Or give lyke leave unto the fly."

SPENSER.

I SAW in secret, to my Dame
   How little Cupid humbly came
   And said to her, "all hayle, my mother!"
But when he saw me laugh, for shame
   His face with bashfull blood did flame,
   Not knowing Venus from the other.
Then, "never blush, Cupid," quoth I;
   "For many have erred in this beauty."

SPENSER.
OLIM victus Amor sopore dulci
materno puer in sinu iacebat,
forte cum tubicen fragore rauco
aures propter apis volans oberrat.
hoc tauto deus excitus sonore,
cum vidit volucris brevem figuram,
'quidnam hoc voce' ait 'horrida vagatur,
quae nostros valeat fugare somnos?
a, vemens agit ut furor volantem,
ut cunctis animo minatur acri!'
illi tum dea serio iocata,
ridens nescio quid Venus dolosum,
'et te, si reputas modo ipse, fatum est
parvum semper habere corpus,' inquit:
'at non tu pateris deos Olympo,
non terris homines quiete solvi,
sed saevo quotiens libet vacare
ludo, discutis omnium sopores.
quare aut ipse ferociam reponas
aut illi quoque idem sinas licere.'

G. A. D.

FORTE Amor—ipse latens vidi—venit ore modo
ad Cinaram et matris nomine avere iubet.
risi ego: tum, puer ut dominam pro Cypride nostram
sensit, sanguineus flagrat in ore pudor.
'non est quod pudeat,' dixi; 'nam plurimus istud
divino erravit corpore falsus erae.'

G. A. D.
'YES,' I answered you last night;
'No,' this morning, sir, I say;
Colours seen by candle-light
Will not look the same by day.
When the viols played their best,
Lamps above, and laughs below,
'Love me,' sounded like a jest,
Fit for 'yes,' or fit for 'no.'
Call me false or call me free,
Vow, whatever light may shine,—
No man on your face shall see
Any grief for change on mine.
Yet the sin is on us both;
Time to dance is not to woo;
Wooing light makes fickle troth,
Scorn of me recoils on you.

E. B. BROWNING.

A H, my Beloved, fill the Cup that clears
To-day of past Regret and future Fears:
To-morrow!—why, To-morrow I may be
Myself with Yesterday's Sev'n thousand Years.
For some we loved, the loveliest and the best
That from his Vintage rolling Time hath prest,
Have drunk their Cup a Round or two before,
And one by one crept silently to rest.
And we, that now make merry in the Room
They left, and Summer dresses in new bloom,
Ourselves must we beneath the Couch of Earth
Descend—ourselves to make a Couch—for whom?
Ah, make the most of what we yet may spend,
Before we too into the Dust descend;
Dust into Dust, and under Dust, to lie
Sans Wine, sans Song, sans Singer, and—sans End!

OMAR KHAYYÁM.
NOCTE una fuimus: me nocte fatebar amantem,  
mane datam fallo, non bene fassa, fidem.  
sic quae clara nitent seris aulae a lucernis  
munditias orto deposuere die.  
aemula tum fidibus resonabant plectra sonoris,  
lampade erat multa culta iocosque domus,  
hora tulit lusus: ludo me posse putabam  
seu dare quaesitam sive negare fidem.  
tu me periuiram levioremque argue ventis,  
et laesus superos in tua vota voca,  
non mea si fallat facies, vestigia luctus  
ulla fore in vultu nocte dieve tuo.  
quicquid id est, ea culpa manet; peccavimus ambo:  
non bene per lusus foedera iungit amor.  
nec Venus uilla diu leviter commissa manebit,  
tu quibus opprobiis me petis ipse iaces.

H. C. G.

UNDERE quid cessas laticem, mea vita, Lyaeum?  
nec desiderium nec sinit ille metus.  
quo mihi cras? cras forsan eo quo fugit et illud  
quicquid heri fuerit temporis ipse sequar.  
flosque decusque virum, si quos meliora racemis  
musta premens olim prompterit acta dies,  
pocula siccarunt alio moderante magistro,  
dormitumque sua quisque abiere vice.  
nosque renidentes aestatis flore, relictas  
qui nunc instruimus, turba hodierna, dapes,  
ibimus in terram cubitum, nostrique cubili  
post paulo cineres qua cubet alter erunt.  
utere, nam fas est, vitae quod restat agendum,  
nos brevis inviso distinet hora solo;  
aeternumque erimus sparso sub pulvere pulvis,  
nec fide nec Bacchi iam recreandus ope.

H. C. G.
SO saying, light-foot Iris passed away.
Then rose Achilles dear to Zeus; and round
The warrior’s puissant shoulders Pallas flung
Her fringed aegis, and around his head
The glorious goddess wreath’d a golden cloud,
And from it lighted an all-shining flame.
As when a smoke from a city goes to heaven
Far off from out an island girt by foes,
All day the men contend in grievous war
From their own city, but with set of sun
Their fires flame thickly, and aloft the glare
Flies streaming, if perchance the neighbours round
May see, and sail to help them in the war;
So from his head the splendour went to heaven.
From wall to dyke he stept, he stood, nor join’d
The Achaeans—honouring his wise mother’s word—
There standing, shouted, and Pallas far away
Call’d; and a boundless panic shook the foe.

TENNYSON (from Homer).

THE lover in melodious verses
His singular distress rehearses;
Still closing with a rueful cry,
‘Was ever such a wretch as I?’
Yes! thousands have endured before
All thy distress; some, haply, more.
Unnumbered Corydons complain,
And Strephons, of the like disdain;
And if thy Chloe be of steel,
Too deaf to hear, too hard to feel;
Not her alone that censure fits,
Nor thou alone hast lost thy wits.

COWPER.
DIXERAT: atque aversa levi pede praeterit Iris:
tum magni tutela Iovis surrexit Achilles:
invictisque umeris circumdedidit aegida Pallas
ipsa suam serpentigeram: dein nubis et auri
splendentem imposuit capiti dea clara coronam,
unde accensa replet late loca lumine flamma.
ae velut e terrae petit altas aetheris oras
fumus, ubi infestis procul insula cingitur armis:
bella nefanda crient ad finem lucis ab ortu,
urbe sua egressi: sed sol ubi mergitur undis,
crebri ardent ignes, alteque effusa relucet
flamma procul, socii si forte per aequora vecti
auxiliisque et opes iungent, data signa secuti:
illius haud aliter capitis ferit aethera fulgor.
e muro ad fossam egressus stetit, agmen Achivom
necdum iniit, doctae non immemor ille parentis;
stansque ibi Pelides clamat, longeque reclamat
Pallas: at infando Teucris tremuere pavore.

J. A.

INVOCAT omnis amans Musas versuque canoro
cur tantum sibi sit sors inimica rogat.
quod tamen hic semper finis solet esse querellae,
‘non ego cum multis sed nova fata fero’,
milia multa hominum te non leviora tulerunt;
invenias, peius quem cruciarit amor.
quod quereris, Corydon queritur queriturque Menalcas;
spernit amatorem quaeque puella suum.
sit tua dura quidem rigidoque simillima saxo,
surda sit oranti, ferrea corda gerat:
convenit illa tamen multis censura puellis,
et furor haud paucos possidet iste viros.

J. D. D.
I WILL confess
With cheerfulness,
Love is a thing so likes me,
That, let her lay
On me all day,
I'll kiss the hand that strikes me.

I will not, I,
Now blubb'ring cry,
It, ah! too late repents me
That I did fall
To love at all—
Since love so much contents me.

No, no, I'll be
In fetters free;
While others they sit wringing
Their hands for pain,
I'll entertain
The wounds of love with singing.

With flowers and wine,
And cakes divine,
To strike me I will tempt thee;
Which done, no more
I'll come before
Thee and thine altars empty.

Herrick.
EST quod confitear, neque enim piget ista fateri;
tam mihi natura concinit apta Venus,
verbera si totis velit intorquere diebus,
  oscula reddiderim verbere caesus erae.
sic iuvat: haud nostrum est pueriles ducere fletus,
  nec facti, a, sero paenituisset querar.
quo semel exarsi non indignabor amorem,
  namque in deliciis illud 'amare' mihi est.
liber ero, liber! vinclis et carcere clausus,
  dum plangunt alii pectus utraque manu;
  his dolor exacuit gemitus, ego laetus ovansque
   volnera tam dulci passus ab hoste canam.
ipse coronatus pateris liboque sacrato,
   ut ferias telis pectora nostra petam.
quod si contigerit, nunquam me tendere posthac
   videris immunes ad tua sacra manus.

H. C. G.
HERE'S to the maiden of bashful fifteen,
   Now to the widow of fifty;
Here's to the flaunting extravagant quean,
   And here's to the housewife that's thrifty.
Let the toast pass, drink to the lass;
I'll warrant she'll prove an excuse for the glass.

Here's to the charmer whose dimples we prize,
   Now to the maid who has none, sir;
Here's to the girl with a pair of blue eyes,
   And now to the nymph with but one, sir.
Let the toast pass, etc.

Here's to the maid with a bosom of snow,
   Now to her that is brown as a berry;
Here's to the wife with a face full of woe,
   And now to the girl that is merry.
Let the toast pass, etc.

For let 'em be clumsy or let 'em be slim,
   Young or ancient, I care not a feather,
So fill a pint bumper quite up to the brim,
   And let us e'en toast 'em together.
Let the toast pass, drink to the lass;
I'll warrant she'll prove an excuse for the glass.

SHERIDAN.
LOC bene te, termis pudibunda puellula lustris,
    hoc bene uos, orbae, quis numerata decem.
haec sibi damnoso uadens meretricula cultu,
    lanificae poscunt haec sibi poca probae.
uos illam, socii, uos hanc bene dicite cuncti;
    digna erit haec uestro, digna erit illa mero.
nunc bene uos, gratis rident quibus ora lacunis,
    nunc bene uos dico quis gelasinus abest.
hoc tibi, caeruleis geminum cui lumen ocellis,
    hoc ego propino, lusca puella, tibi.
uidicat hos cyathos candenti pectore uirgo,
    hos quae castaneas aequat adusta nuces.
his bibitur curas prodens matrona latentis,
    his lepidos uolto fassa puella iocos.
uasta sit an gracilis, nullo discrimine ponam,
    nec sit anus faciam sitne tenella pili.
quare agite, o socii, baccho cumulate trientes,
    et ‘bene femineum’ uox sonet una ‘genus.’
uos simul his illis age propinate puellis;
    omnis erit nostro, sat scio, digna mero.

J. P. P.
AND sanguine beasts her gentle looks made tame;
They drank before her at her sacred fount:
And every beast of beating heart grew bold
Such gentleness and power even to behold.

The brinded lioness led forth her young,
That she might teach them how they should forego
Their inborn thirst for death; the pard unstrung
His sinews at her feet, and sought to know,
With looks whose motions spoke without a tongue,
How he might be as gentle as the doe.
The magic circle of her voice and eyes
All savage natures did imparadise.

And old Silenus, shaking a green stick
Of lilies, and the wood-gods in a crew
Came, blithe, as in the olive copses thick
Cicadæ are, drunk with the noon-day dew:
And Dryope and Faunus followed quick,
Teazing the god to sing them something new:
Till in this cave they found the lady lone,
Sitting upon a seat of emerald stone.


No more of your guests, be they titled or not,
And cook'ry the first of the nation;
Who is proof to thy personal converse and wit,
Is proof to all other temptation.

BURNS.
FIT placida aspectu placidae natura cruentis,
ut coram domina flumina sancta bibant:
quique metu trepidant (in miti tanta potestas)
corda simul visa non tremuere dea.
ad nympham catulos deducit fulva leaena,
illius et monitu dedocet esse feros;
illa sitim leti demit; pardoque solutis
imperat ut nervis accubet ante pedes;
hic tacitus, voltu tamen ut sine voce precetur,
mansuetum capreae pectus habere cupit.
voce oculisque feras pacaverat, aurea saecla
omne tenens magico numinis orbe pecus.
Silenusque senex, viridanti stipite quassans
lilia, dique aderant ruris, agreste genus:
qualia olivetis sub spissis gaudia, quando
multa die medio rore cicada madet.
tum Dryope sequitur propius Faunusque, petentes
carmen inauditum, sollicitantque senem.
deveniuntque locum, tectis ubi sola sub antris
Atlantis vitrea sede puella sedet.

A. W. V.

ATTICE, quid patres, quid pollicearis equestres
convivas? summas aut quid in urbe dapes?
quem non tu salibus, quem non sermonibus ipse
decipias, iam non decipiendus erit.

A. W. V.
Saba.

As from the wonder of a trance,
The bride looks out; so cold,
The bridegroom, even, dares not advance
As in the time of old:
Her gaze such deadly warning gives,
The colour leaves his cheek;
He looks, still doubting if she lives
Until he hears her speak.

He lists to her in more alarm;
His cheek grows paler still,
As Saba lifts her sceptre-arm
And utters thus her will:
"At my return art thou afraid?
Death is our common lot:
Our past was but the world of shade
So soon by us forgot.

* * * * *

I am the queen of all the land,
And Saba hath her will
While these balm-bearing forests stand
Which frankincense distil;
While these myrrh-valleys drink the sun,
And while the spice-buds grow;
While clear the holy waters run
Whence deathless rivers flow.

Here floats the shadow of the palm
Wherein the pilgrims rest;
Here doth the loving air embalm
The bodies of the blest.
But he who hath forsworn the vows
Of love's most wondrous tie,
Now to the final forfeit bows:
It is his turn to die."

T. G. Hake.
QUALIS uagatus mente de membris redux
in se sibist miraculo,
talis tuetur. ipse uir duros fugit
uisus et accessum timet
insuetus; ipsi, sic minatast lumine,
sanguis ab ore fugerat.
reuixeritne, dubitat, usque dum loqui
fides reuicit aurium.
maior loquentis horror; auctior genas
pallor trementes inficit,
iam regie mouente dexteram Saba
uocesque plenas inperi.
‘nos tu reuersos num paues? sors debita
stat una mors mortalibus.
orti tenebris quam tenebrarum cito
obliuionem ducimus!'
telluris hic regina totius uocor
Sabe: Sabae parebitur,
dum stabit aegris lucus hic salutifer,
sudans odores tureos,
fetisque murra sol bibetur uallibus,
costique crescent germina,
dum dius exundabit amnium liquor
nutritor immortalium.
his innat aruis umbra palmarum, uiae
sanctis leuamen aduenis;
amicus aer hic piorum corpora
tabi beata surripit.
ast ille, sancti iura qui periuorio
amans amoris polluit,
poenas supremas nunc dat inuicem suas,
et ipse morti traditus.’

J. P. P.
SHE dwelt among the untrodden ways
  Beside the springs of Dove,
A Maid whom there were none to praise
  And very few to love:

A violet by a mossy stone
  Half hidden from the eye!
—Fair as a star, when only one
  Is shining in the sky.

She lived unknown, and few could know
  When Lucy ceased to be;
But she is in her grave, and, oh,
  The difference to me!

WORDSWORTH.

Departed Days.

YES, dear departed cherished days,
  Could Memory’s hand restore
Your morning light, your evening rays
  From Time’s grey urn once more:
Then might this restless heart be still,
  This straining eye might close,
And Hope her fainting pinions fold
  While the fair phantoms rose.

But like a child in Ocean’s arms
  We strive against the stream,
Each moment further from the shore
  Where life’s young fountains gleam:—
Each moment fainter wave the fields
  And wider rolls the sea;
The mist grows dark—the sun goes down—
  Day breaks—and where are we?

OLIVER WENDELL HOLMES.
DOVAE propter origines
lustrabat Lalage devia callium;
nulli gratia virginis
laudata est: quota pars dixit amabilem?
sic musco violam abdidit
saxum ingens oculis praetereuntium,
sic lucens micat Hesperus,
solus cum vacuum possidet aethera.
vitam ignota peregerat;
apaucis desierat vivere consciis:
sed postquam Lalagen tenet
bustum, terra mihi visa senescere.

E. D. S.

TEMPORA praeteritae penitus dilecta iuventae,
o si Mnemosyne vos revocare mihi,
si iubar ex aevo posset reparare sepulto
quod nova lux olim, quod moritura dabat;
sic trepident demum cordis requiesceret angor,
clausa forent nisu lumina fessa suo,
ipsa fatigatas tum Spes submitteret alas,
dum referens gratos surgeret umbra dies.
sed, velut abreptus Neptuni amplexibus infans,
nil profecturi nitimur, aestus agit;
iamque remota magis, quo longius itur in altum,
laeta novis vitae fontibus ora micat;
iam minus apparent undantia messibus arva,
latius immensas iam mare volvit aquas;
fic nebula sublustre salum, sol vergit in aequor;
sol oritur: quo nos lux videt orta rapi?

R. C. J.
IT was Lilith the wife of Adam:
(Eden bower's in flower.)
Not a drop of her blood was human,
But she was made like a soft sweet woman.

Lilith stood on the skirts of Eden;
(And O the bower and the hour!)
She was the first that thence was driven;
With her was hell and with Eve was heaven.

In the ear of the Snake said Lilith:—
(Eden bower's in flower.)
'To thee I come when the rest is over;
A snake was I when thou wast my lover.

I was the fairest snake in Eden:
(And O the bower and the hour!)
By the earth's will, new form and feature
Made me a wife for the earth's new creature.

Take me thou as I come from Adam:
(Eden bower's in flower.)
Once again shall my love subdue thee;
The past is past and I am come to thee.

O but Adam was thrall to Lilith!
(And O the bower and the hour!)
All the threads of my hair are golden,
And there in a net his heart was holden.

O and Lilith was queen of Adam!
(Eden bower's in flower.)
All the day and the night together
My breath could shake his soul like a feather.'

D. G. Rossetti.
UXOR en Adamae Lilita
Edenae per amoena obit:
nulla pars hominumst ei
sanguinis, sed amabilis
flos decorque puellae.
stat Lilita (mala o dies)
Edenae prope limitem,
prima quae cecidit foras:
Tartara huic inhiant, fovet
caelitum iubar Evam.
fatur Anguis in auribus
floridum ante nemus Lilita:
Acta cetera, teque nunc,
te petivi ego quam prius
anguem ut anguis amabas.
formosissima quot fovent
Edenae nemora anguium
mox nova specie (iubet
Terra) terrigenae novo
prodii nova nupta.
me relicto Adama tene
floridisque recessibus;
iamque (nam quod erat, fuit)
te domabit amor meus,
te peto tua rursum.
ut Lilitae Adams famul
(quam beata dies) erat:
crinium mihi fila sunt
aurea omnia, quis erat
cor viri illaqueatum.
ut Lilita Adamae fuit
Edenaeque era: nam viri
nocte protinus et die,
pluma ut aere, mens meo
spiritu trepidabat.
HOW sweet I roamed from field to field,
And tasted all the summer's pride,
Till I the Prince of Love beheld,
Who in the sunny beams did glide.
He showed me lilies for my hair,
And blushing roses for my brow;
He led me through his gardens fair
Where all his golden pleasures grow.
With sweet May dews my wings were wet,
And Phoebus fired my vocal rage;
He caught me in his silken net,
And shut me in his golden cage.
He loves to sit and hear me sing,
Then laughing sports and plays with me;
Then stretches out my golden wing,
And mocks my loss of liberty.

BLAKE.

SUAVE erat huc illuc notos volitare per agros,
quaeque redux aestas iactat ubique, frui.
labitur ante oculos phoebeo lumine vectus 
aliger, omnipotens ille in amore, deus.
crinibus ostendit niveos mihi lilia comptus,
et docet in nitida fronte rubere rosas.
pergit odoratos mecum dux ire per hortos,
unde voluptates, aurea turba, satae.
ver erat et dulci pennae mihi rore madebant;
ver erat et vocem sol ciet igne meam.
inicit ille meo subtilia retia collo;
aurea captivam clastra domusque tenent.
iamque amat acclinans prope me spectare canentem,
et mecum lepidos iungere saepe iocos;
obicit, auratam ridens dum corripit alam,
quaes fuerim quondam libera, vincla pati.

F. J. H. J.
TRANSLATIONS
INTO LATIN PROSE
For indeed a change was coming upon the world, the meaning and direction of which even still is hidden from us, the change from era to era. The paths trodden by the footsteps of ages were broken up: old things were passing away, and the faith and the life of ten centuries were dissolving like a dream. Chivalry was dying, the abbey and the castle were soon together to crumble into ruins; and all the forms, desires, beliefs, convictions, of the old world were passing away, never to return. A new continent had risen up beyond the western sea. The floor of heaven inlaid with stars had sunk back into an infinite abyss of immeasurable space; and the firm earth itself, unfixed from its foundations, was seen to be but a small atom in the awful vastness of the universe. In the fabric of habit, which they had so laboriously built for themselves, mankind were to remain no longer. And now it is all gone—like an unsubstantial pageant faded; and between us and the old English there lies a gulf of mystery which the prose of the historian will never adequately bridge. They cannot come to us, and our imagination can but feebly penetrate to them. Only among the aisles of the cathedrals, only as we gaze upon their silent figures sleeping on their tombs, some faint conceptions float before us of what these men were when they were alive; and perhaps in the sound of church bells, that peculiar creation of mediæval age, which falls upon the ear like an echo of a vanished world.

Froude.
AM rebus humanis ingruebat mutatio, quae quid vellet, quod spectaret, Hodie etiam quaeritur, saeculi quaedam in saeculum transeuntis. confunduntur viae quibus institerant vestigia annorum, fiunt de priscis nova, par somnio dissipatur decem saeculorum vita ac fides. languet bellica virtutis honos, dum mox putrescant simul et militum et sacerdotum parietinae: quicquid denique expresserat vetustas, quicquid studio sectabatur, quicquid religiosi sancte conceperat, solvit in aeternum. accesserat orbi terrarum vergentibus ad occidentem aquis emersa continens. in laqueata sidereae arcis templum patuerat incomperti tractus immensa profunditas: quin refixa radi-cibus immota tellus prae mundi divina amplitudine exigua particula reperitur. aderat dies quo in exstructis tam strenue institutis non amplius versarentur homines. iamque evanuit rerum vetus ordo, commixta in auras specie levior; ut nos inter priscosque Anglos plus intercedat spatii quam quod historiarum scriptor pedestri oratione exsuperet. neque enim illi ad nos pervenire, neque ipsi illos cogitando nisi adumbrare possimus. esto ut inter columnas ac silentia templorum effigies sopitorum intuentibus obversetur horum, quales vixerint, incerta et fluitans imago: esto ut campa-nam audientibus, quae ut proprium mediae aetatis inventum quasi neniam vetustatis affert.
It was not to be. Had the Senate been capable of using the opportunity, they would long before have undertaken a reformation for themselves. Even had their eyes been opened, there were disintegrating forces at work which the highest political wisdom could do no more than arrest; and little good is really effected by prolonging artificially the lives of either constitutions or individuals beyond their natural period. From the time when Rome became an empire, mistress of provinces to which she was unable to extend her own liberties, the days of her self-government were numbered. A homogeneous and vigorous people may manage their own affairs under a popular constitution so long as their personal characters remain undegenerate. Parliaments and Senates may represent the general will of the community, and may pass laws and administer them as public sentiment approves. But such bodies can preside successfully only among subjects who are directly represented in them. They are too ignorant, too selfish, too divided, to govern others; and Imperial aspirations draw after them, by obvious necessity, an Imperial rule. Caesar may have known this in his heart, yet the most far-seeing statesman will not so trust his own misgivings as to refuse to hope for the regeneration of the institutions into which he is born. He will determine that justice shall be done. Justice is the essence of government, and without justice all forms, democratic or monarchic, are tyrannies alike. But he will work with the existing methods till the inadequacy of them has been proved beyond dispute. Constitutions are never overthrown till they have pronounced sentence on themselves.

Froude.
D autem frustra exspectares. patres enim occasione data si potuisserant uti, novandi aliquo modo rem publicam ipsi erant iam pridem aggressuri rationem. si autem illi ut se res haberet vidissent, tamen incesserat occulto civitati ea mutatio quae summa adhibita prudentia posset in posterum differri, tolli omnino non posset. parum autem proficitur ubi aut publicis institutis aut singulorum hominum vitae diuturnitas ultra quam natura est insita porrigatur. iam ex quo tempore populus Romanus imperare coeperat, provinciarum dominator quas sua libertate donare non potuit, ipsi propediem ab alio necesse erat gubernarentur. potest enim populus pari condicione concors vigensque suas ipse res civiliter administrare, si nulla fiat in ipsis morum im-mutatio. communem voluntatem possunt concilia senatus-que quasi verbis exprimere, publica sententia leges ferre, ius dicere. sed iis tantum bene praesesse possunt unde ipsi sunt electi. ut regantur alii prudentia opus est, liberalitate, apud ipsos concordia. itaque cupientibus imperium accedit necessario imperator. sit ut intimo animo id Caesar intelleixerit; illud autem ne is quidem qui plurimum videat admittat, ut, in quibus natus sit institutis, ea non credat in melius posse mutari, ipse suae rerum diffidentiae diffusus. statuat id agendum esse ut sit iustitia; est enim ea demum salus publica, qua adempta sive rex regnat sive populus dominatio est. iis autem quae antea fuerunt utatur tamdiu institutis, quoad non fuerint ultra omnem dubitationem improbata. instituta enim tum demum ever-tuntur ubi per ipsa constat esse inutilia.

F. J. H. J.
The principal citizens, who, till that fatal moment, had confided in the protection of their sovereign, threw themselves at his feet. They conjured him not to abandon, or, at least, not to deliver, a faithful colony to the rage of a barbarian tyrant, exasperated by the three successive defeats which he had experienced under the walls of Nisibis. They still possessed arms and courage to repel the invaders of their country; they requested only the permission of using them in their own defence; and, as soon as they had asserted their independence, they should implore the favour of being again admitted into the rank of his subjects. Their arguments, their eloquence, their tears, were ineffectual. Jovian, who in a few weeks had assumed the habits of a prince, was displeased with freedom, and offended with truth; and as he reasonably supposed that the discontent of the people might incline them to submit to the Persian government, he published an edict, under pain of death, that they should leave the city within the term of three days. Ammianus has delineated in lively colours the scene of universal despair which followed. The highways were crowded with a trembling multitude; the distinctions of rank, and sex, and age, were lost in the general calamity. Every one strove to bear away some fragment from the wreck of his fortunes; and as they could not command the immediate service of an adequate number of horses or waggons, they were obliged to leave behind them the greatest part of their valuable effects.

Gibbon. Roman Empire, Ch. xxiv.
UM vero primores civitatis, qui ad id locorum Romani
Imperatoris praesidio confisi erant, provoluti ad pedes
eius orare et obsecrare ne coloniam fidelem destitueret vel
saltum ne barbaro regi traderet, cuius iram tres deinceps
clades sub moenibus urbis acceptae exacerbavissent; super-
esse et animos et arma quibus hostem fines suos ingressum
repellerent; liceret tantum iis pro sua ipsorum salute uti,
quo facto statim vindicata sibi libertate deprecaturos ut in
ius dicionemque eius recipereatur.

Nihil tamen vel rationes vel facundia vel lacrimae apud
Iovianum valebant; cui, regiis intra paucos dies moribus
indutis, displicebant et veritas et libertas. cum vero praes-
sentiret, quod veri simile erat, populum aegre haec ferentem
libentius in Persarum dicionem concessurum, edixit,
opena mortis intentata, ut omnes intra triduum ex urbe
exirent.

Quae deinde secuta sunt mala, omnibus in omnium
rerum desperationem versis, lucide in historia sua depinxit
Ammianus. vias frequentare trepida fugientium turba,
nullo, ut in communi calamitate, vel dignitatis vel aetatis
vel sexus discrimine; quisque pro se agere ut aliquid e rei
familiaris naufragio servaret et secum deportaret; sed
inopia iumentorum et plaustrorum, quantum ad praesentes
usus sufficeret, pretiosissima quaeque magna ex parte dere-
liquerunt.

J. E. N.
FOR the first time in these letters Mary Stuart was presented with an authentic picture of her son. She had dreamt of him, through the weary years of her imprisonment, as her coming champion and avenger. She had slaved, she had intrigued, she had brought her kinsmen in France to espouse his cause. His image had been the one bright spot in the gloomy circle of her thoughts, and this was the end. Here he stood before her drawn by no enemy's pen, but by the hand of her own devoted servant, coarse, ugly, vulgar, uncouth, inflated with vanity and selfishness, and careless whether she lived or died. It must have been a terrible moment, perhaps the worst that she had ever known in all her miserable life. He had gratified her revenge, for in doing so he gratified himself. In all else he threatened to be the most dangerous obstacle which had yet risen in her path. The only hold that she possessed upon him was through his fears. He was craven at heart, he dreaded her malediction, and he knew that she would not spare him. Froude.

IN short, every rumour tended to increase the apprehension among the insurgents, that the King's vengeance had only been delayed in order that it might fall more certain and more heavy. Morton endeavoured to fortify the minds of the common people by pointing out the probable exaggeration of these reports, and by reminding them of the strength of their own situation, with an unfordable river in front, only passable by a long and narrow bridge. He called to their remembrance their victory over Claverhouse when their numbers were few, and then much worse disciplined and appointed for battle than now; showed them that the ground on which they lay afforded, by its undulation, and the thickets which intersected it, considerable protection against artillery, and even against cavalry, if stoutly defended; and that their safety, in fact, depended on their own spirit and resolution. Sir Walter Scott.
AE primum litterae naturam filii vero indicio regiae aperuere. scilicet per diurnae captivitatis taedia finixerat secum vindicem illum adfuturum et adserorem: proque eo niti moliri solita, effecerat ut proceres Galliarum, affines sui, partes amplecterentur. quotiens cetera undique luctuosa circumspectarat, praefulgebant eius imago; cuius spei hic erat exitus. quippe iam illius species animo obversabatur, non ludibrio inimici effecta, sed quam socius ipsi devinctus expresserat; rudem nimium esse et deformem, humili atque agresti habitu, arrogantiam insuper tumidum et ambitiosum, nec eum cui mater salvane foret an periret curae esset. numquam crediderim reginam acrius indoluisse, quamvis vita maerorem continuasset. ille quidem matri ultionem indulserat, qua simul cupidinem suam expleret; ceteris sane consiliis veri simile erat moram adlaturum et pericula non alias maiora. illa natum nullo nisi timoris vinculo regere poterat, utpote ignaviae obnoxium et ne mater diras imprearetur pavescentem; neque enim irae temperaturam sperabat.

J. S. R.

DENIQUE cum ea quae fama afferebantur desciscentium metum etiam atque etiam augerent, tanquam idcirco rex cunctaretur quo poenam caperet certiorem gravioremque, imperator animos volgi consilio firmare conatur. scilicet in maius omnia rumore fingi. sibi praesidio esse loci naturam, cuius a fronte flumen esset quod vado nusquam, uno ponte longo atque angusto transiri posset. illum se hostem iam ante vicisset, cum pauci fuissent et ad pugnam multo minus quam tunc essent instructi et instituti. iniquitate loci convallibus silvisque variati tormentorum atque etiam equitum accessus, si fortiter propugnarent, arceri posse. salutem denique in ipsorum virtute et constantia esse positam.

F. J. H. J.

9—2
In the sultry noon the High Priest and his young companions stood cooling themselves beside the large tanks which surrounded the open court of the Palace, and watching the gambols and exercises of the guests or slaves, as, one after another, they plunged into these crystal swimming-baths. Amongst these was the band of Gaulish guards, whom Augustus had transferred from Cleopatra to Herod, and whom Herod employed as his most unscrupulous instruments. Lured on by these perfidious playmates, the princely boy joined in the sport, and then, as at sunset the sudden darkness fell over the gay scene, the wild band dipped and dived with him under the deep water; and in that fatal baptism life was extinguished. When the body was laid out in the Palace the passionate lamentations of the Princesses knew no bounds. The news flew through the town, and every house felt as if it had lost a child. The mother suspected, but dared not reveal her suspicions, and in the agony of self-imposed restraint, and in the compression of her determined will, trembled on the brink of self-destruction. Even Herod, when he looked at the dead face and form, retaining all the bloom of youthful beauty, was moved to tears,—so genuine that they almost served as a veil for his complicity in the murder. And it was not more than was expected from the effusion of his natural grief that the funeral was ordered on so costly and splendid a scale as to give consolation even to the bereaved mother and sister.

Stanley's Jewish Church.
ARDENTE meridie haerebat Pontifex ad piscinas ingentes regiae propatulo circumfusas: pueri a latere frigus pariter captabant ludis ac decursibus intenti servorum convivarumque dum certatim in vitrea natabulorum praeципites inmerguntur. aderat quoque Gallica illa cohors, quibus Augusti dono a Cleopatra in se translatis utebatur Herodes in omne facinus paratissimis. fraude comitum illectus puer et ipse lascivire: mox, vergente simul die tenebrisque in festiva spectacula subito demissis, correptum pariter sub ima trahunt efferi collusores: funesto haustu lustratus oppressusque. cadavere in aedibus proposito, mulierum effreno dolori nec modus nec finis: volat per urbem rumor; nulla non domus quasi abrepto filiolo lugere. mater quidem suspicari nec tamen mussitare ausa: itaque fercia laborans ut indomita ita constricta, quae fremium ipsa sibi iniecisset, in eo pendebat ut vim vitae suae adferret. ipse etiam princeps mortui faciem formamque contemplatus, aetatis flore iam spectabilem, in lacrimas effusus est ita parum ficias ut facinoris conscientiam paene obtegerent. nec mirum prae inexpleto pietatis luctu tanto splendore adornnari exsequias ut matri et sorori orbatis licet satisfacerent.

A. W. S.
THE events of the day had suggested many painful reflections to Cortés. He had nowhere met with so determined a resistance within the borders of Anahuac; nowhere had he encountered native troops so formidable for their weapons, their discipline and their valour. Far from manifesting the superstitious terrors felt by the other Indians at the strange arms and aspect of the Spaniards, the Tlascalans hadboldly grappled with their enemy, and only yielded to the inevitable superiority of his military science. How important would the alliance of such a nation be in a struggle with those of their own race, for example, with the Aztecs! But how was he to secure this alliance? Hitherto all overtures had been rejected with disdain; and it seemed probable that every step of his progress in this populous land was to be fiercely contested. His army, especially the Indians, celebrated the events of the day with feasting and dancing, songs of merriment and shouts of triumph. Cortés encouraged it, well knowing how important it was to keep up the spirits of his soldiers. But the sounds of revelry at length died away; and in the still watches of the night many an anxious thought must have crowded on the mind of the general, while his little army lay buried in slumber in its encampment around the Indian hill.

Prescott.
CORTESIO autem reputanti qualis eius diei exitus fuisset, multa aegritudinis irritamenta succurrunt; se nusquam alibi intra fines huius terrae invenisse qui tam obstinate dimicarent, neque militibus popularium ullis obviam isse tanto opere armis disciplina virtute metuendis. tantum quidem abesse ut Tlascalani ceterorum in modum Indorum religiosum quendam metum ex ignotis Hispanorum armis atque habitu subirent, ut ultro etiam pedem contulerint, neque adeo destiterint nisi fatali militaris peritiae momento superati. quanti fore tales viros sibi socios adiungere, si quando cum aliiis eiusdem gentis, ut fortasse cum Astecis, certaret! quo tamen pignore posse eos in societatem perlici? sibi adhuc foedus ostentanti superbe responsum; id indicio esse nullam ipsi per tantam hominum multitudinem progredienti agri glebam sine acerbissima pugna cessuram. ceterum milites, et maxime auxilia Indorum, laetitiam re bene gesta testantur epulando saltando, tum carminibus lascivis et clamore victoriam gratulantium. id comprobat imperator, gnarus sua plurimum interesse ne isti animos demittant. aliquando autem comissantium strepitus cecidit; non quin vigilantii per silentium duci multa ingruerent quae animum dubium torquerent, dum exercitum, tenuem sane, castris in colle Indorum positis, somnus devincit.

J. S. R.
THE pursuit was stopped by the advance of the Prince of Parma with the main body of the Spanish army; and the English cavalry on their return from the field found their advantage more than compensated by the loss of Sir Philip Sidney, who being mortally wounded in the action was carried off by the soldiers, and soon after died. This person is described by the writers of that age as the most perfect model of an accomplished gentleman that could be formed even by the wanton imagination of poetry or fiction. Virtuous conduct, polite conversation, heroic valour and elegant erudition, all concurred to render him the ornament and delight of the English Court; and as the credit which he possessed with the queen and the Earl of Leicester was wholly employed in the encouragement of genius and literature, his praises have been transmitted with advantage to posterity. No person was so low as not to become an object of his humanity. After this last action, while he was lying on the field mangled with wounds, a bottle of water was brought him to relieve his thirst; but observing a soldier near him in a like miserable condition he said, "This man's necessity is still greater than mine": and resigned to him the bottle of water.

Hume.
SED ipse Hasdrubal cum omni Hispanorum exercitu progressus equiti nostro insequendi finem fecit: qui mox in castra revecti sensere maius quam pro re bene gesta damnnum amisso P Scipione, qui in acie mortifero volnere accepto a suis sublatus brevi exspiraverat. hunc hominem scriptores illius aetatis tradiderunt ita omnibus artibus floruisse ut in eo viri ornatissimi specimen ne poetarum quidem omnia pro lubidine fingerentium fabulis superandum fuerit. quippe eum integerrima vita sermo elegans mira in bello virtus doctrinae liberales optimatium splendorem et delicias fecere; idem cum magnam suam apud primum civitatis gratiam in ingenii litterisque fovendis totam collocaret, laude in posteros digna haudquaquam caruit. iam vero nemo erat tam humili loco natus in quo humanitatem suam adhibere nollet. igitur post supremam illam pugnam cum volneribus foedatus humi iaceret, adlato ad sitim levandam aquae poculo, ille gregarium militem pari malo confectum prope conspicatus 'at huic' inquit 'etiam mea maior necessitas' et simul aquam homini concessit.

W. E. H.
THE Governor assured the Colonial Minister that the victory would have bad results, though he gives no hint what these might be; that Montcalm had mismanaged the whole affair; that he would have been beaten but for the manifest interposition of Heaven; and, finally, that he had failed to follow his (Vaudreuil's) directions, and had therefore enabled the English to escape. The real directions of the Governor, dictated perhaps by dread lest his rival should reap laurels, were to avoid a general engagement; and it was only by setting them at nought that Abercromby had been routed. After the battle a sharp correspondence passed between the two chiefs. The Governor, who had left Montcalm to his own resources before the crisis, sent him Canadians and Indians in abundance after it was over; and, while he cautiously refrained from committing himself by positive orders, repeated again and again that if these reinforcements were used to harass Abercromby's communications, the whole English army would fall back to the Hudson, and leave baggage and artillery a prey to the French. These preposterous assertions and tardy succors were thought by Montcalm to be a device for giving color to the charge that he had not only failed to deserve victory, but had failed also to make use of it.

F. PARKMAN.
CETERUM Flaccus missis ad principem litteris victoriam ut in damnum versuram obtructavit, quid mali metue-ret obtegens. enimvero Voculam inconsulte gesta re non nisi praesenti deorum ope adversis ereptum. addiderat eum spreto ducis consilio Germanis effugium praebuisse. haec ille, tamquam alteri gloriam invidere, cum ipse legatum acie decertare vetuisset. id Voculae frustra habi-tum, eoque fusus Civilis. igitur parta victoria duces acribus se invicem epistulis increpavere. et Flaccus qui incerto adhuc eventu legato suo subvenire noluisset, supplementa provincialium barbarorumque satis magna inclinata iam fortuna misit: cumque ambiguacemedia iuberet, gnarus discriminis, crebris tamen nuntiis instare. quippe is si novo milite ad intercipientios Civilis commeatus uti vellet, Rhenum statim repetituros hostes, impedimenta cum machinis in praedam ipsis cessura. quae verbis nimia, missis praesertim sero subsidiiis, Vocula in deterius accipie-bat: id scilicet agi, ut ipse adversa meritus prosperis ultro defuisse crederetur.

W. E. H.
CLIVE was in a painfully anxious situation. He could place no confidence in the sincerity or in the courage of his confederate; and, whatever confidence he might place in his own military talents and in the valour and discipline of his troops, it was no light thing to engage an army twenty times as numerous as his own. Before him lay a river over which it was easy to advance, but over which, if things went ill, not one of his little band would ever return. On this occasion, for the first and for the last time, his dauntless spirit, during a few hours, shrank from the fearful responsibility of making a decision. He called a council of war. The majority pronounced against fighting; and Clive declared his concurrence with the majority. Long afterwards he said that he had never called but one council of war, and that if he had taken the advice of that council the British would never have been masters of Bengal. But scarcely had the meeting broken up when he was himself again. He retired alone under the shade of some trees, and passed nearly an hour there in thought. He came back determined to put everything to the hazard, and gave orders that all should be in readiness for passing the river on the morrow.

Macaulay.
CIRCUMSTABANT Caesarem maximae difficultates, quod neque fidei neque virtuti sociorum confidere posset; et qui cum suo ipsius ingenio scientiaeque rei militaris tum militum virtuti ac disciplinae magnopere consideret tamen cum hoste tot partibus superiore proelium non temere committendum existimabat. erat a fronte flumen, ut transitu facile progredientibus ita citra quod e paucis illis male gesta re nemo rediturus esset. quo in discrimine qui nunquam dubitare consuesset neque iterum in vita esset dubitaturus paucas horas adeo commotus erat ut ipse sibi in re trepida auctor esse non sustineret. itaque consilio advocato cum maior pars non esse dimicandum censerent ipse adsensus est. constat multis post annis ipsum confirmasse semel se in omni vita consilium eiusmodi convocasse, cuius consilii sententiae si obsecurus esset, Gallos imperio ac dicioni populi Romani nunquam fuisse adiectos. sed consilio dimisso ipsi extemplo ad se redit, sub arboribus quae non procul aberant solus secum aliquantum temporis deliberat. mox regressus summae rei periculum facere instituerat, omniaque quae ad transeundum flumen usui essent in posterum diem comparari iubet.

W. E. H.
FOX had many noble and amiable qualities, which in private life shone forth in full lustre, and made him dear to his children, to his dependents, and to his friends; but as a public man he had no title to esteem. In him the vices which were common to the whole school of Walpole appeared, not perhaps in their worst, but certainly in their most prominent form; for his parliamentary and official talents made all his faults conspicuous. His courage, his vehement temper, his contempt for appearances, led him to display much that others, quite as unscrupulous as himself, covered with a decent veil. He was the most unpopular of the statesmen of the time, not because he sinned more than many of them, but because he canted less. He felt his unpopularity; but he felt it after the fashion of strong minds. He became, not cautious, but reckless, and faced the rage of the whole people with a scowl of inflexible defiance. He was born with a sweet and generous temper; but he had been goaded and baited into a savageness which was not natural to him, and which amazed and shocked those who knew him best.

Macaulay.
ULTRA in hoc admiranda, multa diligenda: sed domi illa clara liberis servitiis amicis eum commendabant; cum ad rem publicam accederet, nihil laude dignum. si quae vitia omnibus Roberti sociis imitatoribusque communia erant, in illo, si non foedissima, at certe manifestissima, magis eminentibus maculis propter dicendi ac rerum gerendarum peritiam. animi ferocis, immodicus irae, famae incuriosus multa palam ferebat quibus alii non magis honesti decoram speciem obtendebant. maxime omnium, qui tum in re publica versabantur, odio populi flagrabat, non quia plus in eo turpitudinis quam in multis aliis, sed quod dissimulationis minus. sensit invidiam ipse, sed ut solent vehementia illa ingenia, abiecit potius prudentiam quam intendit, et infensum populum immota vultus truculentia palam contempsit. indolem natura mitem generosamque lacessitus ab aliis et irritatus in saevitiam transtulerat prorsus a se alienam, proximis amicorum miraculum ac dolorem.

G. A. D.
The magnates were enraged at the sudden rise of a foreigner to a position only second to that of Earl Richard, and this proximity was so unpleasant to the latter that he headed the malcontents and personally attacked the king with threats and upbraidings. "Was this the result of all his brother's promises," said the earl, "that he removed his own countrymen from his council, to replace them by aliens, that he deigned not to ask the assent of his constitutional advisers before bestowing his wards in marriage on whomever he would?" The whole kingdom was in an uproar; the legate could not get a hearing. The magnates drew their forces together; the citizens of London, twenty years later Simon's staunchest allies, joined in the cry. The king, overwhelmed and confused, was only able to gain a short respite for deliberation. It was hoped on all sides that Earl Richard would avail himself of the opportunity to sweep from the land the hated plague of aliens, and blessings were showered on his head. But by the time the barons were assembled, intrigue had done its work. By his submissive bearing, by promises and gifts, it was said, perhaps by his personal charm or his wife's intercession, Simon had won over his brother-in-law: and with the loss of their leader the band of insurgents soon melted away, cursing the fickleness of him who had been thought "a staff of strength."

G. W. Prothero. Simon de Montfort.
OPTIMATES quidem irasci qui alienigenam viderent in dignitatem promoveri Ricardo vix secundam: quae tamen res ipsi adeo iniucunda ut seditiosis ultro praefectus regem ipsum minaciter exprobraret. ergo huc cecidisse fratris promissa ut suis e concilio abstrusis peregrinos sufficeret, ut spretis auctoribus qui more maiorum censerent pupillas uti libitum collocaret. totis finibus turbatum: legati verba aspernantur. proceres copias contrahere: cives ipsi, viginti post annos ex acerrimis fautoribus, obstrepere. rex animi pavidus ac perculsus non nisi breve cogitandi spatium consequitur. undique spes Ricardi, fore ut tempore usus nequissimam illam accitorum pestem exterminaret: simul omnes fausta omnia precari. at patres iam adhibitos fraus praevenerat. quippe observantia, idem multa pollicitus nec minus largitor (incertum quoque an singulari mansuetudine an uxoris precibus concessum) sororis maritum aemulus ille devinxerat: amisso statim duce tumultuantes dilabuntur, eius perfidiam exsecrati quem pro robore et adminiculo habuissernt.

A. W. S.
At length the silence of this awful period of expectation was broken by a sound, which at a distance was like the rushing of a stream of water, but as it approached we distinguished the thick-beating clang of a number of horses advancing very fast. The noise increased and came nearer, and at length thirty horsemen and more rushed at once upon the lawn. You never saw such horrid wretches!... I, who am a soldier's daughter and accustomed to see war from my infancy, was never so terrified in my life as by the savage appearance of these ruffians, their horses reeking with the speed at which they had been ridden, and their furious exclamations of rage and disappointment when they saw themselves baulked of their prey. They paused however, when they saw the preparations made to receive them, and appeared to hold a moment's consultation among themselves. At length one of the party came forward, with a white handkerchief on the end of his carbine, and asked to speak with Colonel Mannering. My father, to my infinite terror, threw open a window near which he was posted, and demanded what he wanted. "We want our goods, which we have been robbed of by these sharks," said the fellow, "and our lieutenant bids me say, that, if they are delivered, we'll go off for this bout without clearing scores with the rascals who took them; but if not, we'll burn the house, and have the heart's blood of every one in it"—a threat which he repeated more than once, graced by a fresh variety of imprecations and the most horrid denunciations that cruelty could suggest.

**Sir Walter Scott. Guy Mannering.**
HANC tantam formidinem et exspectationem cum aliquamdiu pertulissemus, auditur eiusmodi aliquid, ut ex longinquxo primum torrenti quiddam simile, mox, cum propius sentiretur, equorum constaret esse frequentem strepitum, celerrimo ad nos cursu appropinquantum. quo accedente et increbrescente, fit tandem ipsorum equitum sub aedes subita incursio. erant autem triginta aut plures, homines vel pessimi, quos tu videris, truculentiores....ipsi mihi, bellatoris filiae et bellis ab infantia assuetae, nihil unquam tam terrible visum est aspectu, nihil auditu, quam illi tum fuerunt, cum ab itinere concitato sudantibus aderant equis, praedaeque sibi abreptae dolore et ira iactis clamoribus indignabantur. sed cum parata ex adverso conspexissent, facta tamen mora, dum inter se (sic enim credebamus) breviter consulunt, progreditur denique unus ex iis, albam hastili mappam prae se gerens, poscitque ut cum Manlio conloquatur. tum vero pater meus (o me miseram metu et enectam!), patefacta ad quam adstabat fenestra, ‘quid tibi vis?’ ‘nos vero nostra,’ inquit ‘quae istorum latrocinio amisimus, volumus nobis reddita: quod si fiet, ex mandato ducis nostri nuntio, sic nos abituros, ut furibus istis eratiam nunc quidem non referamus; sin minus, aedes incensuros, in viva, quot estis, corpora saevituros.’ neque haec semel tantum, sed exquisitis aliter alia detestationibus iactitat, ut, quidquid atrociissimi inveniri possit, nihil tacitum in minis relinquit.

A. W. V.
THE place was large enough to afford half an hour's strolling without the monotony of treading continually the same path; and for those who love to peruse the annals of graveyards, here was variety of inscription enough to occupy the attention for double or treble that space of time. Hither people of many kindreds, tongues and nations had brought their dead for interment; and here on pages of stone, of marble and of brass were written names, dates, last tributes of pomp or love in English, in French, in German, in Latin.... Every tribe and kindred mourned after its own fashion; and how soundless was the mourning of all! My own tread, though slow and upon smooth-rolled paths, seemed to startle, because it formed the sole break to a silence otherwise total. Not only the winds, but the very fitful wandering airs were that afternoon, as by common consent, all fallen asleep in their various quarters; the north was hushed, the south silent, the east sobbed not nor did the west whisper. The clouds in heaven were condensed and dull, but apparently quite motionless. Under the trees of this cemetery nestled a warm breathless gloom, out of which the cypresses stood up straight and mute, above which the willows hung low and still, where the flowers, as languid as fair, waited listless for night dew or thunder-shower; where the tombs and those they hid lay impassible to sun or shadow, to rain or drought.

Charlotte Bronte. *The Professor.*
LOCUS in tantum patebat ut semihoram ibi obambulare posses nec tuis semper insistendo uestigiis taedio affici: quod si cui studium esset rerum gestarum memoriam qualem sepulcrera praebent pernoscendi, tanta inerat ibi elogiorum uarietas ut duplex quoque uel triplex temporis spatium posset haec legendotraducere. illuc enim suos genere natione lingua diversi alii aliunde conuexerant sepeliendos, et nomina annosque cum supremis quoque amoris uel ambitionis testimoniis, Anglice Gallice Germanice uel etiam Latine scripta in tabulas aereas marmoreas lapideas incidenda curauerant. mortuos sibi quaeque gens, cognatio quaeque suo more lugebant, quanto omnes in illo luctu silentio! enimuero ad meos ipse ingressus, quamuis tarde in aequata manu glarea incendentis, paene expaueram, cum altissimum silen-
tium sonus ille unus interrumpert. nam eo die non uentos modo ipsos sed uagas quoque et incertas auras, uelut con-
sensu quodam obdormissent, sua quamque sedes tenuerat. conticuerat Aquilo, Auster silebat, ne Eurus quidem singul-
tus ullos dabat nec Fauonius suos spiritus. spissae per caelum nullo candore nubes speciem prorsus immotam. luci sepulcralis tamquam in sinu cubans quae-
dam anhelans, ut uidebatur, a tepore opacitas cupressuum erigebat taciturnam proceritatem, sustinebat salicum humi-
litatem quietam, florum integebat flaccescentium languidu-
lem pulchritudinem, rores nocturnos illorum quidem siue imbres aestivos expectantium, ad sepulcra uero et sepultos aditum omnem cum soli umbraeque, tum pluuiae et siccitati interclusum esse significauerat.

J. P. P.
RS Bennet rang the bell, and Miss Elizabeth was summoned to the library.

'Come here, child,' cried her father as she appeared. 'I have sent for you on an affair of importance. I understand that Mr Collins has made you an offer of marriage. Is it true?' Elizabeth replied that it was. 'Very well—and this offer of marriage you have refused?'

'I have, sir.'

'Very well. We now come to the point. Your mother insists upon your accepting it. Is it not so, Mrs Bennet?'

'Yes, or I will never see her again.'

'An unhappy alternative is before you, Elizabeth. From this day you must be a stranger to one of your parents. Your mother will never see you again if you do not marry Mr Collins, and I will never see you again if you do.'

Elizabeth could not but smile at such a conclusion of such a beginning; but Mrs Bennet, who had persuaded herself that her husband regarded the affair as she wished, was excessively disappointed.

'What do you mean, Mr Bennet, by talking in this way? You promised me to insist upon her marrying him.'

'My dear,' replied her husband, 'I have two small favours to request. First, that you will allow me the free use of my understanding on the present occasion; and, secondly, of my room. I shall be glad to have the library to myself as soon as may be.'

JANE AUSTEN.
PILIA digitis concrepuit; Pomponia in bibliothecam uenire iubetur. quae cum adesset, Atticus ‘huc ad me, mea filia;’ inquit ‘de magna re te acciui. nam dicitur mihi Lentulus te ut sibi nuberes rogasse. num res ita se habet?’ ait illa. ‘te uero nolle respondisse?’ ‘ita, mi pater.’ ‘nunc’ inquit ille ‘ad id quod agitur peruenimus. mater enim tua nubendum ei omnino censet; an negas, Pilia?’ ‘aio, atque etiam e conspectu meo fugabo nisi fecerit.’ ‘miseram habes electionem propositam tibi, Pomponia, cui parentum alterutro hodierno die carendum est. mater enim fugabit te e conspectu suo nisi Lentulo nupseris, ego autem si nupseris.’ orationem ab illo exordio in hunc finem deductam non potuit quin rideret Pomponia; Pilia uero, quae persuaserat sibi maritum eadem atque ipsa uellet sentire, molestius rem tulit. ‘quid tibi uis,’ inquit ‘mi uir, qui isto modo loqueris? nam pollicitus es tu quidem coacturum te eam ut Lentulo nuberet.’ tum ille ‘duo paruula, mea uxor, a te peto, unum ut mentem mihi hoc tempore liberam relinquas, alterum ut locum; uacuam enim mihi bibliothecam quam primum uolo.’

J. P. P.
IN the march of his epoch he was behind the eager, but before the slow. Accustomed to a large range of observation over contemporaneous events, he had been led by history to the conclusion that all eras have their peculiar tendencies, which a calm judgment and an enlightened statesmanship should distinctly recognize, but not prematurely adopt or extravagantly indulge. He did not believe in the absolute wisdom which some see in the past, which others expect from the future; but he preferred the hopes of the generation that was coming on to the despair of the generation that was passing away. Thus throughout a long political life there was nothing violent or abrupt, nothing that had the appearance of going backwards and forwards, or forwards and backwards. His career went on in one direction gradually but continuously from its commencement to its close. Into the peculiar and individual position which in this manner he by degrees acquired, he carried an earnest patriotism, a strong manly understanding, many accomplishments derived from industry and a sound early education, and a remarkable talent for concentrating details. Ambitious, he was devoid of vanity; and with a singular absence of effort or pretension, found his foot at last on the topmost round of the ladder he had been long unostentatiously mounting.

H. Lytton Bulwer. Life of Palmerston.
AGMEN aequalium neque anteibat ille neque cogebat, ut festinantibus tardior ita tardis prior. quippe solitus ipse res eodem tempore gestas lato conspectu perlustrare, ex annalibus illud collegerat, suos cuique saeculo esse motus, suum ingenium: quod senatorem sedato iudicio ac sagaci ratione plane quidem agnoscere oportere, nec tamen ideo aut praecipere aut morem nimium ei gerere. perfectam nescio quam sapientiam cum alii in atavis respiciant, alii in posteris exspectent, ille neutrum: sperare tamen cum adolescentibus maluit quam cum senioribus omnia deplorare. itaque in republica paene a puero ad senium versatus, nihil subiti agere, nihil praerupti: nusquam vacillare dixeris, nihil incohatum relinquere; aequabili cursu a carceribus usque ad metam nec properabat unquam nec cessabat. unde locum unicum et quasi privum adeptus, acrem patriae amorem adhibuit, masculam ingeni vim, artes quoque nonnullas quas et sua cura et probe a patre institutus comparaverat; ad haec, miram sane facultatem ad multa et singula in rationem contrahenda. honorum appetens nec sui venditator; et vix alium inveneris qui nullo fere nisu, nihil sibi adrogando, iam tandem fastigio insisteret, quo diu conscendens et ceteros et se ipsum paene fefellisset.

C. W. M.
Thus pressed by enemies without and by factions within, the leader was found, as usual, true to himself. Circumstances so appalling as would have paralysed a common mind only stimulated his to higher action and drew forth all its resources. He combined what is most rare, singular coolness and constancy of purpose with a spirit of enterprise that might well be called romantic. His presence of mind did not now desert him. He calmly surveyed his condition, and weighed the difficulties which surrounded him, before coming to a decision. Independently of the hazard of a retreat in the face of a watchful and desperate foe, it was a deep mortification to surrender up the city, where he had long lorded it as a master; to abandon the rich treasures which he had secured to himself and his followers; to forego the very means by which he had hoped to propitiate the favour of his sovereign, and secure an amnesty for his irregular proceedings. This he well knew must after all be dependent on success. To fly now was to acknowledge himself further removed from the conquest than ever. What a close was this to a career so auspiciously begun! What a contrast to his magnificent vaunts! What a triumph would it afford to his enemies! The governor of Cuba would be amply revenged.

Prescott.
ITALQUE foris hostibus domi factionibus vexatus, dux, 
pro suo more, ipse sibi haud deerat. res enim mediocri 
cuique formidinem incussurae illum non nisi ad acerioa 
provocare animique copias elicere. ipse enim, id quod 
rarissimum, ante alios impavidus idem propositi tenacissi-
mus audaciam adnecetebat paene fabulosam. itaque ne 
tanto quidem discrimine perculsus, res aequo animo con-
templatus, necnon pensitato quibus premeretur angustiis, 
ita tandem consilium init. praeterquam enim quod hosti 
vigili trucique, ut in extremis rebus, terga dare periculosum, 
virum vel altius penetrabat urbs tradenda cui tam diu 
dominatus esset, nec minus relinquundae gazaee quas sibi 
susque comparasset, ea denique ultro omittenda unde spes 
fore ut principe delenito rerum contra morem gestarum 
veniam impetraret. quae tamen satis liquebat non nisi re 
feliciter gesta in promptu esse. fugeretne? ita ut a victoria 
vel remotiorem se fateretur: quo tandem exitu aetatis iam 
auspicato initae! quam dissimili gloriosae illius vanilo-
quentiae! quanta denique inimicorum exsultatione! pro-
consuli quidem satis superque fore ultionis!

A. W. S.
THE personal qualities of the French King added to the respect inspired by the power and importance of his kingdom. No sovereign has ever represented the majesty of a great state with more dignity and grace. He was his own prime minister, and performed the duties of a prime minister with an ability and an industry which could not be reasonably expected from one who had in infancy succeeded to a crown, and who had been surrounded by flatterers before he could speak. He had shown in an eminent degree two talents invaluable in a prince, the talent of choosing his servants well, and the talent of appropriating to himself the chief part of the credit of their acts. In his dealings with foreign powers he had some generosity but no justice. To unhappy allies who threw themselves at his feet, and had no hope but in his compassion, he extended his protection with a romantic disinterestedness which seemed better suited to a philosopher than a statesman. But he broke through the most sacred ties of public faith without scruple or shame, whenever they interfered with his interest or his glory. His perfidy and violence, however, excited less enmity than the insolence with which he constantly reminded his neighbours of his own greatness, and of their littleness.

MACAULAY.
EGIS autem Gallorum auctoritatem, iam regni opibus atque amplitudine florentem, adiuvarant etiam ipsius ingenium et mores. etenim ita se gerebat ut in tuenda praepotentis populi maiestate nemo unquam alias tam gravis atque urbanus extiterit. namque totam rerum procurationem per se ipse tanta sedulitate et prudentia obibat quanta minime in eo speranda videretur qui iam ineunte aetate regni successisset, atque infans adhuc inter adulatorum esset versatus. duas vero proprias principatus artes haud mediocriter exercebat, ut et sollerter ministros eligeret, et eorum bene gesta plerumque in suam laudem averteret. in exteras nationes per beneficia aliquando, numquam per iura agebat. nam sociis quidem suppliciter ad pedes provolutis, neque ullam spem nisi in eius lenitate ponentibus, tam se paratum patronum tamque praeter modum commodi sui contemptorem praebebat, ut philosophorum potius rationibus quam regno aptum crederes. idem vero neque pudorem neque religionem unquam impedimento habuit quominus sanctissima publicae fidei foedera violaret, si quid illa vel commodo suo vel decori officerent. sed quamquam vi et perfidia grassabatur, minor ex eo moles invidiae erat quam quod semper finitimis ipsorum tenuitatem suam contra amplitudinem contumeliose obiciebat.

H. C. G.
THEY were bold and fearless in their civil dissensions, ready to proceed to extremities, and to carry their debates to the decision of force. Individuals stood distinguished by their personal spirit and vigour, not by the valuation of their estates, or the rank of their birth. They had a personal elevation founded on the sense of equality, not of precedence. The general of one campaign was during the next a private soldier and served in the ranks. They were solicitous to acquire bodily strength; because, in the use of their weapons, battles were a trial of the soldier’s strength as well as of the leader’s conduct. The remains of their statuary show a manly grace, an air of simplicity and ease, which, being frequent in nature, were familiar to the artist. The mind, perhaps, borrowed a confidence and force from the vigour and address of the body; their eloquence and style bore a resemblance to the carriage of the person. The understanding was chiefly cultivated in the practice of affairs. The most respectable persons were obliged to mix with the crowd, and derived their degree of ascendancy only from their conduct, their eloquence, and personal vigour. They had no forms of expression to mark a ceremonious and guarded respect. Invective proceeded to railing, and the grossest terms were often employed by the most admired and accomplished orators.

FERGUSON.
CIVILIBUS in discordiis ita ferciter et temere agebant ut ad extrema decurrere controversiasque armis discceptare in promptu esset. non census, non claritas natalium, sed suae quemque vires ac propria virtus extollebant; eoque tamquam apud pares graduumque dignitatis incuriosos plus fiduciae ac spiritus. qui nuper exercitum duxorat, idem proximi belli manipularis stipendia merebat. corpore quam validissimo esse praeclupum studium, quia is cies usus armorum ut non tam ducis prudentiam quam robur militum acies periclitaretur. statuis quoque inest, sicubi quae supersunt, virile quoddam decus et ingenua simplicitas; quippe bene nota neque apud illos quidem rara artifex imitabatur. haud scio an mens ipsa valido habilique corpori non nihil firmitatis constantiaeque debuerit; oratio certe et genus dicendi prope ad gestum et motum corporis accedebant. ingenium autem in re publica administranda maxime excultum: unde honestissimus quisque multitudini sese immiscere coactus tantum modo si peritus, si facundus, si ipse in re gerenda strenuus, admiratione praeeerat. sed honoris causa certam quandam reverentiam sollemnibus verbis adhibere ignotum. ab accusatione ita ad contumelias transibant ut ne foedissimis quidem conviciis oratores et arte et laude maximi abstinerent.
WHEN the Black Watch, after years of foreign service, returned to Scotland, veterans leaped out and kissed the earth at Port Patrick. They had been in Ireland, stationed among men of their own race and language, where they were well liked and treated with affection; but it was the soil of Galloway that they kissed at the extreme end of the hostile Lowlands, among a people who did not understand their speech, and who had hated, harried and hanged them since the dawn of history...What was the sense in which these men were Scotch and not English, or Scotch and not Irish? Can a bare name be thus influential on the minds and affections of men and a bare political aggregation blind them to the nature of facts?...The fact remains. In spite of the difference of blood and language the Lowlander feels himself the sentimental countryman of the Highlander. When they meet abroad they fall upon each other's necks in spirit; and at home there is a kind of clannish intimacy in their talk. But from his compatriot in the south the Lowlander stands consciously apart. He has had a different training; he obeys different laws; his eyes are not at home in an English landscape or with English houses: his ear continues to remark the English speech; and even though his tongue acquire the Southern knack, he will still have a strong Scotch accent of the mind.

T R A D U N T U R legionis Belgicae veterani, ex longa militia in portum quendam Lugudunensem revecti, alius super alium desilientes solum carissimis osculis salutasse. militaverant inter Britannos, quae gens non solum originis ac linguae eiusdem erat sed in ipsos tunc omnem benevolentiam comitatemque exhibuerat; redeuntes tamen terram salutabant Lugudunensis provinciae extremam, ipsis alienissimam, inter populum Belgicae linguae expertem, qui Belgas ex omni memoria oderat vexaverat enicaverat. quanam igitur ratione illi Galli potius quam vel Britanni vel Itali dici poterant? num nudum aliquod nomen mentes hominum et affectus adeo movere potest? an duo populi inde tantum quod rei publicae caussa coniuncti sunt, unde orti sint continuo obliviscantur? sic utique se res habet, quo modo cunque explicetur: quamvis sanguine ac lingua remoti, animo tamen se cognatos et Belgis Galli et Gallis Belgae sentiunt. si forte peregre congressi sunt, acerrimo studio consociantur; domi etiam gentiliciam quandam familiaritatem in sermone deprehendes. sed ab Italo Lugudunensis prorsus abhorret; aliter ille educatus, aliis legibus paret, oculis illius nec rura Italica nec domus rident, auribus vox nostra semper surdum aliquid crepat. immo, etsi lingua nos satis callide imitari discat, mens tamen secum colore aliquo Gallici sermonis semper loquetur.

R. S. C.
FOR these reasons, Sir, I think the noble lord unfit for high public trust. Let us, then, consider the nature of the public trust which is now reposed in him. Are gentlemen aware that, even when he is at Calcutta, surrounded by his councillors, his single voice can carry any resolution concerning the executive administration against them all? They can object; they can protest; they can record their opinions in writing, and can require him to give in writing his reasons for persisting in his own course: but they must then submit. On the most important questions, on the question whether a war shall be declared, on the question whether a treaty shall be concluded, on the question whether the whole system of land revenue established in a great province shall be changed, his single vote weighs down the votes of all who sit at the Board with him. The right honourable Baronet opposite is a powerful minister, a more powerful minister than any that we have seen during many years. But I will venture to say that his power over the people of England is nothing when compared with the power which the Governor General possesses over the people of India.

MACAULAY.
HAEC fere sunt, patres conscripti, propter quae illum, virum amplissimum, indignum iudico cui summa res publica permittatur. oro igitur vos ut istam quam est sortitus potestatem quae et qualis sit reputetis. num cognitum habetis hunc, cum in Asia sit, eis qui in consilio adsint stipatum, unum omnibus adversantibus quidvis posse de rebus provinciae procurandis edicere? tantum iuris est illis ut recusent, ut reclament, ut suas etiam de scripto sententias recitent, illum causas quare in iudicio perseveret litteris mandare cogant; tamen extremum illud est ut dicto eius pareant. quamvis maximi sit res momenti de qua deliberatur, etiam si belli indicendi aut pacis foedere confirmandae consilium ineatur, vel tota ratio decumarum et scripturae magna in provincia diu constituta in mutationem revocetur, plus pollet unius voluntas quam omnium qui idcirco ei legati sunt ut in consilium adhiberentur. iste vero consul, quem honoris causa nominatum volo, plurimum auctoritate valet, plus quidem quam omnes quos multis annis vidimus consulatum adeptos; tamen equidem fidenter confirmaverim ius illud quod in populum Romanum exerceat, si cum imperio eo quo noster ille imperator Asianos regit comparetur, fore ut minimi aestimandum esse videatur.

J. S. R.
THIS is, as I have said before, a matter of the utmost importance, and one which admits not of delay. If these principles are founded in truth justice and good policy, it is incumbent on you to lose no time to bring them into effect, and by a striking example to convince the world that the principles of equity and moderation which you have held out were not intended to deceive: and that you did not begin the work of reformation without being determined to carry it on until it should have its full effect by restoring happiness and preventing oppression throughout our dominions in Asia. I have thought it proper, Sir, to shew the House that my opinion is not altered, and to declare that I do not see anything hitherto done which is in any respect likely to place our affairs in that quarter upon a stable and prosperous basis. Deeming as I do the affairs of India to be weighty to the last degree, I trust I need make no apology for endeavouring to impress upon the House the only mode of governing these possessions that I am confident can ever be attended with success; namely, that of responsibility to this House. With this principle the present inquiry is most intimately connected. If you suffer it to be evaded, an abandonment of all control over your people in India must undoubtedly follow. Mankind will always form their judgments by effects; and observing that this man, who has been the culprit of this nation and of this House for a series of years, is absolved without a regular trial of his crimes, they will easily conclude that another may find the same mode of coming at protection, and that fear of punishment need not at any time interrupt the pursuit of gain.

C. J. Fox. June 1, 1786.
HAEC, inquam, res eius modi est ut cum gravissima sit tum in aliud tempus differri nequeat. quae enim vobis proposui, si ex vero atque aequo, si e re publica dicta esse videbuntur, ea vos factis, patres conscripti, primo quoque tempore repraesentare debitis. vestrum erit illustre aliquod documentum dare, primum, cum aequi bonique rationem laudaretis, non id vos agere voluisse ut hominum expectationem atque opinionem falleretis: deinde non eo vos animo hanc causam suscipisse, ut cum nondum penitus in omnibus provinciis sociorum miseriae sublevatae iniuriae vindicatae sint, eam derelinquere velletis. equidem, quod officii mei ratio postulat, demonstravi in eadem me sententia permanere. dico ex eis quae hactenus facta sunt me iudice tale exstitisse nihil ut in provincia Sicilia res nostras confirmare atque erigere ulla ex parte posse videatur. quas res cum maximi momenti ac ponderis esse credam, si eam legem condicionemque, qua una provinciam bene administrari posse contendo, vobis probare conor, non vereor, patres conscripti, ne meum in hoc genere studium reprehendatis. ego enim sic statuo, eis qui provincias obtinuerint apud hunc ordinem reddendam esse rationem. ex hoc omnis illa causa pendet. si quemquam ita decedere patiemini ut rerum gestarum rationem nullam reddat, restat profecto ut in provincias populi Romani ius posthac nullum retineatis. omnes enim homines ex eventu coniecturam facere solent. at vero si istum non ordinis modo huius sed totius populi tot annos reum post tot scelera indicta causa absolviti viderint, quis non intellegeat sibi quoque idem perfugium paratum fore neque poenae metum quiequam causae habere cur ipse quae estum facere desinat?

W. E. H.
We cannot bring back those old times, my friends, nor if we could do I think we should greatly wish it. But we shall never do well to forget the old spirit, the spirit of individual freedom, of social charity, of faith in law-abidingness, in which our forefathers met together, prayed together, aided one another, and which they have bequeathed to us their children as their most precious legacy. God grant that that spirit may never die out among us. Personal independence, mutual responsibility, the rights of liberty, the duties of association, these are the essential qualities of the English character in the earliest time of which history has anything to tell us. They still lie at the root, believe me, of all that is best in our national character. Cherish, I beseech you, labouring brothers, that spirit. Let no man take from you the birthright of your English Freedom. Without freedom, I do not merely say that you cannot be good citizens, I say you cannot be good men. Without liberty there can be no true morality, for there can be no free choice between good and evil; and liberty means just that, the right to choose what is good.

ENIMVERO, Quirites, antiqua illa tempora nullo modo revocare possumus, et si vel maxime possemus id profecto haud magno opere cuperemus. mores autem antiquos illos, sui quemque iuris esse, civibus suis opem ferre, legibus obtemperare velle,—quo in genere maiores nostri conventu votis auxilio communi utebantur, quam hereditatem nobis qui nunc sumus carissimam reliquerunt,—horum numquam ita erimus oblii ut nobiscum bene egisse videamur. itaque hoc a dis immortalibus precor, ut nostros illos mores perpetuos conservemus. etenim cum integra illa cuiusque libertas, communis omnium auctoritas, tum hominum liberorum iura, sociorum officia, haec, inquam, etsi vetustissima annalium monumenta volvitis civium Romanorum propria reperietis: mihi credite, quicquid bonae indolis in hoc populo Romano videmus, id omne ex illis radicibus crevit. hos mores equidem vos, Quirites, oro uti retinere velit is neve id patrimonium libertatis a quoquam eripi patiamini. ego enim sic statuo, vos amissa libertate non dico cives sed ne viros quidem bonos esse posse. hac enim remota quaenam vera potest esse virtus, ubi nullum iam rectorum pravorumque discriminem nullus delectus relinquitur? atqui ea nimirum vera est libertas, ut rectorum eligendi iure proprio utamur.

W. E. H.
As for myself, whatever may be the result, I regard it without any feelings of anxiety or apprehension; I have no object of personal ambition to gratify, and, whatever else I may lose, I cannot lose the consolation of having acted on a sense of public duty at a period of great difficulty. If I succeed, I shall have the satisfaction of thinking that I have succeeded against great obstacles and amidst the most confident predictions of failure. I believe that I shall succeed. I have that confidence in a good cause; I have that confidence in the success of good intentions; that I believe that a majority of the representatives of England will be satisfied with the measures which I shall propose, and that they will lend their support and co-operation in carrying them into effect. But, gentlemen, if I am mistaken; if, after having exerted myself to the utmost in that great cause in which I am engaged; if, having nothing to upbraid myself with, I shall nevertheless fail; then I do assure you, so far as my personal feelings are concerned I shall relinquish the powers, emoluments, and distinctions of office with any feelings rather than those of mortification and regret. I shall find ample compensation for the loss of office; I shall return to pursuits quite as congenial to my taste and feelings as the cares and labours of office; I shall feel the full force of the sentiments which are applied by the poet to the hardy natives of the Alpine regions:

“As the loud torrent and the whirlwind’s roar
But bind him to his native mountains more!”

So shall I feel, that the angry contentions and collisions of political life will but bind me more to this place, not indeed the place of my nativity, but dearer to me than the place of my nativity—by very early recollection and association, and by the formation of those first friendships which have remained uninterrupted to this hour. I shall return hither to do what good I can in a more limited sphere. Sir Robert Peel. *Speech at Tamworth, 1835.*
PER me autem utrolibet res cadat: summa securitate, aequissimo animo eventum exspecto. neque enim studeo ut laudis amori indulgeam, nec quantacumque fuerit iactura mihi illud saltem solacii extorquebitur, quod in tanto rerum discrimine pro bono publico hoc egi.

Fac vero me prospere egisse. nimirum iuvabit recordari me maxumis obicibus impeditum, certissimis calamitatis auguriis circumsecssum, tamen victorem evasisse. hanc equidem victoriam reportaturus mihimet esse videor. adeo bonitati caussae, adeo bonorum consiliorum eventui confido, ut pro certo habeam maiorem partem eorum qui universae civitati consulant non modo probaturam esse quas feram leges, sed etiam quo sanciantur suffragandi studium navaturam.

Sin autem fallor, cives; si nihil proferit in hac caussa ita strenue enixeque laborasse; si—cum nihil in me sit quominus vota adsequar—frustra tamen contendero; tum me dius fidius, quod ad meas ipsius attinet sententias, hanc potestatem, haec emolimenta, hanc denique dignitatis amplitudinem reliquam quoquis potius quam demissionem animi ac dolore affectus. magistratum sescenta compensabunt. eo scilicet redibo privatus ubi studia haud minus mihi consentanea quam curae laboresque publici teneant atque oblectent. cognoscam itaque quam vere dixerit poeta de robustis Alpium colonis—

hos etiam torrens, etiam furibunda procella artius ad montes proprios astringit alumnos. enimvero non aliter me quoque convicia concursusque vitae publicae ad hoc oppidum artius adligabunt,—haud quidem alunnum, sed alumno diligentiorem, utpote qui huc referam omnes memorias iuventutis, et illas primas amicitias quae adhuc integrae permanserint. redibo, inquam, ut huic minori circulo beneficia quam maxuma conferam.

A. B. C.
MEANWHILE I now proceed to what remains with my mind free and unembarrassed; having, I trust, obtained what I supplicated of Almighty God, namely that no one, and above all, no virtuous and enlightened person, may think that I, foolishly elate with uncertain rumours, have accused you falsely, or, as you complain, have wrongfully aspersed your innocence with fabricated crimes; but rather that I have convicted you, with all your lurking and duplicity, of real offences, and have dragged you forth to the light, when skulking in secret and enamoured of darkness. This, I conceive, is evident, from the very clearness of the testimony, and appears in a still stronger light, not merely in the internal convictions of most men, but in their familiar discourse, where these things happened. Whence, were I at liberty to divulge the testimony, be assured, you would be overwhelmed with the multitude of the witnesses.

MILTON.

ARE we to conciliate men whose machinations go not merely to the subversion of their legitimate government, but to the diffusion of every horror that anarchy can produce? Are we to conciliate men with arms in their hands, ready to plunge them into the hearts of those who differ from them in political opinion;—men who are eagerly watching for an opportunity to overturn the whole fabric of their constitution, and to crush their countrymen with its ruins? Are we to withdraw from the peaceable and loyal inhabitants of Ireland that protection without which there is no security for their lives and property? No! The only measure of safety we can adopt is a vigorous system of opposition to those who would completely destroy the country; while on the other hand we are irresistibly called upon to give a manly and firm support to those who would preserve for themselves and their posterity those great and inestimable blessings which they now enjoy.

WILLIAM PITT. March 27, 1798.
INTEGRO interea liberoque iudicio reliqua iam aggradior, impetrato, ut arbitror, quod praecipue a dis immortalibus depoposci, ne quis hominum, praeertim qui bonus intellegensque sit, adeo me esse ineptum existimet, ut incerta fama confusus iniuria te reum fecerim atque hominem insontem (id enim querebare) falsis fictisque criminibus insimulaverim; scilicet qui patefactis deverticulis fallaciisque latebrarum te noctisque amantem in lucem protraxerim, verorum scelerum coarguerim. hoc, reor, cum documenta confirmant certissima, tum vel clarius demonstrant non modo ea quae credunt ac sentiunt plerique, verum etiam quae in locis ipsis palam inter se sermocinantur. quae si omnia per meam fidem liceret pervolgare, scito hanc te quasi molem gravissimam testimoniorum omnino esse oppressuram.

R. D. A. H.

ERGO istius modi hominum gratiam aucupemur, qui non modo hunc statum reipublicae eant exturbatum, sed abiecta omni legum iurisque sanctitate atrocissimam quamque immanitatem volgo moliantur? eos colamus, qui destrictis gladiis in omnium ingula saeviant propter diversa partium studia invisorum? eos, inquam, qui tempus sedulo opperiantur, quo civitatis tanquam mole eversa ipsi suos cives ruina oppressos elidant? probis denique bonisque Hibernorum hoc praesidium denegemus, quo sine nullam capitis, nullam census incolumitatem possint impetrare? di melius. hanc unam salutis rationem inire possumus, si iis, qui rempublicam optant profligatam, acerrime obstiterimus; iis, qui praeclaram eximiamque felicitatem qua nunc utuntur sibi posterisque servare cupiunt, fortiter constanterque, sanctissimo imperante officio, opitulati erimus.

R. D. A. H.
YOU are so little accustomed to receive any marks of respect or esteem from the public, that if, in the following lines, a compliment or expression of applause should escape me, I fear you would consider it as a mockery of your established character, and perhaps an insult to your understanding. You have nice feelings, my Lord, if we may judge from your resentments. Cautious therefore of giving offence, where you have so little deserved it, I shall leave the illustration of your virtues to other hands. Your friends have a privilege to play upon the easiness of your temper, or possibly they are better acquainted with your good qualities than I am. You have done good by stealth. The rest is upon record. You have still left ample room for speculation, when panegyric is exhausted.

You are, indeed, a very considerable man. The highest rank, a splendid fortune, and a name—glorious till it was yours—were sufficient to have supported you with meaner abilities than I think you possess. From the first you derive a constitutional claim to respect; from the second, a natural extensive authority; the last created a partial expectation of hereditary virtues. The use you have made of these uncommon advantages might have been more honourable to yourself, but could not be more instructive to mankind. We may trace it in the veneration of your country, the choice of your friends, and in the accomplishment of every sanguine hope which the public might have conceived from the illustrious name of Russell.

JUNIUS. To the Duke of Bedford. September 19, 1769.
VSQUE adeo nullum soles amoris studiique fructum a
civibus percinere ut, si quid hoc tempore honorificum
propiusve laudationi imprudenti mihi exciderit, verear ne
rearis tuos mores ludibrio, immo ipsum ingenium paene
contemptui haber. equidem quam delicato sis fastidio ex
simultatibus coniectura facta partes illas tui ornandi aliis
permittam, ne commendatio probitatis, falsa praesertim, te
offendat. amicis, credo, licet comitatem istam et facilita-
tem experiri, nisi forte illis virtutes tuae notiores sunt.
nam boni quicquid fecisti latet: cetera sunt palam. ut
laudatorem vox deficiat, quam uberrimum iam ad excog-
tandum superest argumentum.

Haud mediocrem sane video esse in te dignitatem, qui
loco honestissimo natus, opibus florentissimis, genere usque
ad te ipsum clarissimo, his fretus ornamentis satis valuisses
etiam si minore esses ingenio quam te esse arbitror. locus
iste legitimam apud populares gratiae causam, census ali-
quantum, ut fit, potentiae dederat: generis autem nobilitas
non nullam patriae virtutis fecerat exspectationem. quibus
tot tantisque bonis ita usus es ut tibi quidem certe maiori
laudi esse potuerint, ceteris mortalibus utiliora praecipere
non potuerint. quid? docet illa bonorum omnium insignis
existimatio, docent tam praeclaro exemplo amici, tu denique
doces, qui quantumcunque poterat de Brutorum nomine
sperare populus, quam egregie explevisti.

R. D. H.
IT is not wonderful that the great cause, in which this country is engaged, should have roused and engrossed the whole attention of the people. I rather admire the generous spirit with which they feel and assert their interest in this important question, than blame them for their indifference about any other. When the constitution is openly invaded, when the first original right of the people, from which all laws derive their authority, is directly attacked, inferior grievances naturally lose their force, and are suffered to pass by without punishment or observation. The present ministry are as singularly marked by their fortune, as by their crimes. Instead of atoning for their former conduct by any wise or popular measure, they have found, in the enormity of one fact, a cover and defence for a series of measures, which must have been fatal to any other administration. I fear we are too remiss in observing the whole of their proceedings. Struck with the principal figure, we do not sufficiently mark in what manner the canvas is filled up. Yet surely it is not a less crime, nor less fatal in its consequences, to encourage a flagrant breach of the law by military force, than to make use of the forms of parliament to destroy the constitution.—The ministry seem determined to give us a choice of difficulties, and, if possible, to perplex us with the multitude of their offences.

JUNIUS. October 17, 1769.
HAUD sane mirum est quae hodie in republica gravissima agantur summa homines exspectatione erectos et suspensos tenere. qui cum in re tanta fortium et ingenuorum studia aperte declarant, id laudi potius apponam quam de ceteris incuriosos esse obiciam. hac enim tempestate qua quidam in totam reipublicae formam palam invadunt, et ius populi antiquissimum per quod etiam leges valent prorsus oppugnant, difficile est leviora delicta propriam habere gravitatem ut non sine animadversione et supplicio dimittantur. itaque qui nunc reipublicam gubernant improbitate et fortuna iuxta sunt insignes. nam cum priorum scelerum memoriam abolere possent si quid consultius voluissent in gratiam vulgi suscipere, placuit illis facinoris unius immanitatem praesidio et obtentui habere ad ea in republica agenda quae praeter eos haud scio an nemo impune fuerit laturus. sed eorum facta vereor ne non omnia satis accurate perscrutemur, ut si quis in pictura, dum quod eminet fixis oculis intuetur, illud, quemadmodum sint cetera descripta, praetermittat notare. si vero totam reipublicae rationem specie legis subvertere, et nefarium in praesens, et in posterum perniciosum habetur, qui minus increpandi sunt ei qui leges flagitiosissime per arma violantibus opitulantur? nempe illud, credo, rectoribus civitatis decretum est, eligendi optionem nullam nisi de incommodis facere, et scelerum multitudine utique nos in dubitationem adducere.

H. C. G.
RELINQUISHING, therefore, all idle views of amendment to your Grace, or of benefit to the public, let me be permitted to consider your character and conduct merely as a subject of curious speculation. There is something in both which distinguishes you not only from all other ministers, but all other men. It is not that you do wrong by design, but that you should never do right by mistake. It is not that your indolence and your activity have been equally misapplied, but that the first uniform principle, or, if I may call it, the genius of your life, should have carried you through every possible change and contradiction of conduct, without the momentary imputation or colour of a virtue; and that the wildest spirit of inconsistency should never have once betrayed you into a wise or honourable action. This, I own, gives an air of singularity to your fortune, as well as to your disposition. Let us look back together to a scene in which a mind like yours will find nothing to repent of. Let us try, my Lord, how well you have supported the various relations in which you stood to your Sovereign, your country, your friends, and yourself. Give us, if it be possible, some excuse to posterity, and to ourselves, for submitting to your administration. If not the abilities of a great minister, if not the integrity of a patriot, or the fidelity of a friend, show us at least the firmness of a man.

JUNIUS. Letter to his Grace the Duke of Grafton,
The Public Advertiser,
May 30, 1769.
MISSIS igitur vanis consiliis sive tui emendandi sive civium utilitati inserviendi liceat mihi, tanquam admirabilia curiose disceptanti, sic facta moresque tuos pertractare. inest enim in utrisque aliquid, quod te a ceteris non modo magistratibus sed mortalibus seiungit. quod consulto peccas, missum id facio; dico te nunquam ne imprudentem quidem facere recte. extitisti quidem prave otiosus, prave industrius; hoc quoque mitto; dico te per omnem agendi varietatem, omnem repugnantiam transeuntem ita tamen unum quiddam et aequabile et quasi genii loco vitae omni praepositum semper secutum esse ut tibi nemo ne punctum quidem temporis exprobraverit aut adfinixerit virtutem, dico te inconstantia quam perversissima hominem in nullum unquam facinus aut prudens aut honestum aberrasse. videtur hoc, fateor, ut animi, ita fortunae esse nescio quo modo singularis. respicias mecum velim in id vitae iter ut te quidem pro tuo ingenio nullam paenitendi causam putem esse inventurum. exploremus, quaeso, tua in regem, in rem publicam, in amicos, in te ipsum denique officia, quas ubique partes sustinueris. praebes nobis, si modo praeberi potest, aliquam excusationem quam et posteritati feramus et nobis ipsis, cur te tulerimus imperium exercentem. si vires summo magistratui idoneae desunt, si patriam amantis innocentia, si amici fides, at viri saltem praesta fortitudinem.
In the mean time, the leaders of the legislative clubs and coffee-houses are intoxicated with admiration at their own wisdom and ability. They speak with the most sovereign contempt of the rest of the world. They tell the people, to comfort them in the rags with which they have cloathed them, that they are a nation of philosophers; and, sometimes, by all the arts of quackish parade, by shew, tumult and bustle, sometimes by the alarms of plots and invasions, they attempt to drown the cries of indigence, and to divert the eyes of the observer from the ruin and wretchedness of the state. A brave people will certainly prefer liberty, accompanied with a virtuous poverty, to a depraved and wealthy servitude. But before the price of comfort and opulence is paid, one ought to be pretty sure it is real liberty which is purchased, and that she is to be purchased at no other price. I shall always, however, consider that liberty as very equivocal in her appearance, which has not wisdom and justice for her companions; and does not lead prosperity and plenty in her train.

Burke.
PRINCIPES interea sodaliciorum in sessiunculis et popinis rei publicae leges dictantium sui ingenii suae industriae efferuntur admiratione, ceteras gentes tamquam despicatissimas sermonibus spernunt, civibus vero quos ipsi despoliaverint id pannorum adferunt solacium ut totam iam Gallorum nationem philosophari praedicent, cum tamen idem modo magnificentia, strepitu, concursatione, toto scilicet circumforanei pharmacopolae adhibito apparatu, modo terroribus coniuratorum et hostium ingerendis elaborant ne egentium lamenta ad aures hominum perveniant, ne convertantur oculi in civitatis miseram adflictamque fortunam. acceptior certe forti populo cum honesta paupertate libertas quam servitus divitias importans et morum corruptelam. sed libertatem vitae commodis et copia antquam redimas, hoc satis exploratum habeas oportet, et veram parari libertatem nec minoris parari posse. mihi vero ea admodum ambigua inferri semper videbitur libertas, quae neque sapientiam ac iustitiam comites habeat neque prosperitatem secum trahat et abundantiam.

w. w.
BUT I must say nothing surprises me more than the general conduct of the Irish people on this subject. They are a race who certainly are among the bravest of the brave, most ingenious, witty, very imaginative, and therefore very sanguine: but for them to go about the world, announcing that they are a conquered race, does appear to me most extraordinary. If they really were a conquered race, they are not the people who ought to announce it. It is the conquerors from whom we should learn the fact, for it is not the conquered who should go about the world and announce their shame and humiliation.

But I entirely deny that the Irish are a conquered race. I deny that they are more of a conquered race than the people of any other nation. Ireland is not one whit more conquered than England. They are always telling us that the Normans conquered Ireland. Well, I have heard that the Normans conquered England too, the only difference being that while the conquest of Ireland was partial, that of England was complete.

Then they tell us that that was a long time ago: but since then there was a dreadful conquest by Cromwell, when Cromwell not only conquered the people, but confiscated their estates. But Cromwell conquered England. He conquered the Houses of Parliament, and he not only conquered us, but forfeited and sequestrated estates in every county. Therefore, the habit of the Irish coming forward on all occasions to say that they are a conquered race, and that in consequence of this they must destroy the English institutions is a most monstrous thing.

Disraeli.
SED nihil mehercule magis mihi admirationem movet quam quod in hac re plerumque faciunt Hiberni—gens sane virtute inter fortissimas insignis, singulari et ingenii acumine et sermonis lepore, maxima etiam ad res animo fingendas repraesentandasque alacritate, et ob id ipsum ad spem fiduciamque pronior: verum eosdem orbem terrarum pervagari, se devictos et oppressos iacere praedicantes, id quidem permirum mihi videtur; quos minime omnium, si re vera essent devicti, id pervulgare decebat, sed victores potius; victis enim parum convenit indignitates et contumelias sibi impositas passim praedicare.

Equidem prorsus nego devictam esse Hiberniam vel magis devictam quam quamvis aliam gentem. nihilo magis quam Anglia est illa devicta. dictitant Normannos Hiberniam devicisse: sed idem, nisi fallor, Angliam etiam devicerunt, excepto quod hanc totam, illam ex parte tantum subegerunt.

At enim haec vetera: illud recentiore est memoria, quod Cromvellius saevissima eam dominatione oppressit, neque devicit tantum populum, sed agros publicavit. verum idem Angliam, idem cum populum tum senatum, devicit; et praeterea agros in omni parte regni publicavit et proscripsit. itaque quod Hiberni numquam non in medium proferunt se devictos et oppressos iacere, ideoque evertenda esse Anglorum instituta, id mihi videtur portenti simile.
I am not, nor did I ever pretend to be, a statesman; and that character is so tainted and equivocal in our day, that I am not sure that a pure and honourable ambition would aspire to it. I have not enjoyed for thirty years, like these noble lords, the honours and emoluments of office. I have not set my sails to every passing breeze. I am a plain and simple citizen, sent here by one of the foremost constituencies of the empire, representing, feebly perhaps, but honestly, I dare aver, the opinions of very many, and the true interests of all those who have sent me here. Let it not be said that I am alone in my condemnation of this war, and of this guilty and incapable administration. And even if I were alone, if mine were a solitary voice raised amid the din of arms and the clamours of a venal press, I should have the consolation I have to-night—and which I trust will be mine to the last moment of my existence—the priceless consolation that no word of mine has tended to promote the squandering of my country's treasure or the spilling of one single drop of my country's blood.

John Bright.
PSE reipublicae regendae neque fui umquam peritus, neque illam mihi opinionem adrogavi; ac nescio sane an illa dignatio his temporibus adeo corrupta sit et ambiguo quodam colore fucata, ut is qui verae honestaeque gloriae sit studiosus nequaquam tales ambitionis viam insistere dignetur. gloriemini vos quidem, homines ornatissimi, trigesimum iam annum summam vos existimationem ceterosque honorum fructus obtinere: ego, qui nec quidquam consecutus sum eiusmodi neque prima quaque popularis aurae mutatione de cursu meo demotus sum, civem me confiteor esse de medio sumptum neque ullo modo insignem. cum vero partem me huius consili fecerit municipium huius imperi inter maxima numerandum, cum, etsi impare fortasse ingenio, at fide—dicam enim—incorrupta, permultorum sententiae civium hac mea voce declarentur, cum quod vere eorum intersit, quorum suffragiiis sum designatus, id demum mihi persequendum constituerim, hoc moneo ne quis confirmare audeat, solum me bellum tam nefarie susceptum condemnare, solum tantam horum magistratuum ineptiam, tanta flagitia reprehendere. quod si solus essem, si sola vox nostra inter tantum strepitum armorum tantosque contentionatorum venalium tumultus reclamaret, liceret tamen, liceret praestantissimum illud solacium animo amplecti, quod usque ad extremam vitae meae horam, sicut nunc adest mihi, spero adfuturum, ut recordarer numquam me ne verbo quidem commisisse ut aut in perdendis huius civitatis opibus aut in sanguine vel unius civis profundendo particeps essem.

G. A. D.
These are matters which human vision—at least my human vision—is hardly able to penetrate. But this I must say on my own part; I never will and I never can be a party to bequeathing to my country the continuance of this heritage of discord, which has been handed down from generation to generation with hardly a moment of interruption through seven centuries, and with all the evils that follow in its train. It would be a misery to me if I had forgotten or omitted, in these my closing years, any measure possible for me to take towards upholding and promoting the cause which I believe to be the cause, not of one party or another, one nation or another, but of all parties and of all nations inhabiting these islands. And to these nations, viewing them as I do, with all their vast opportunities under a living union for power and for happiness, I say, Let me entreat you—if it were with my latest breath I would entreat you—to let the dead bury the dead, and to cast behind you every recollection of bygone evils, and to cherish, to love, and to sustain one another through all the vicissitudes of human affairs in the times that are to come.

Gladstone.
QUAE res quamvis eius modi sint ut vixulla humani
ingeni acies, nedum nostra, in eas intendi possit, illud
pro me ipso profitendum est: nunquam me concessurum
neque commissurum ut discordiae ex omni saeculorum
memoria supra septingentesimun annum paene continuatae
et nihil fere dixerim non mali secum trahentes in rei publicae
perniciem etiam posteris perpetuo velut hereditate tradantur.
angerer enim et cruciarer si hac extrema mea aetate quic-
quam neglexissem oblitesve esset eorum quibus uti possem
ad causam illam sustinendam promovendamque, quae non
unius factionis sed universae civitatis, non huius vel illius
regionis incolarum sed totius esse Britanniae communis mihi
videatur. quos cunctos perinde ac si coram adessent allo-
cutus, cum reputem quot quibusque modis ad imperium
felicitatemque adiri possit, dummodo vero foedere ac socie-
tate in unum coierint, nunc hortor atque obtestor, id quod
voce quoque extrema orarem, ut quod actum sit iam sol-
licitare desistant, ut praeteritorum memoriam malorum
penitus abiciant, ut in omni humanarum rerum mutatione,
quae cunque oblata erit, mutuis inter se beneficiis amore
voluntate obligati devinciantur.

R. D. H.
RIGHT High and Right Excellent Princess, our dear sister and ally, we commend ourselves to you most cordially. We understand from the ambassador of our good brother the King of France that certain of our officers on the frontiers have held intelligence with the rebels late in arms against your authority. We cannot but find it very strange that any of our subjects, and much more that persons in positions of public trust, should of their own accord, and regardless of our displeasure, have sought means to meddle with any such people. Forasmuch however as at present we know no particulars of these things—but, on being well informed, will proceed to punish the offenders—we must entreat you to specify more exactly what you complain of, and let us know the entire truth, to the end that, after examination and proof, we may give orders for the chastisement of such as may be found to have offended—which you may assure yourself we will not fail to do; being as we are most desirous to shew you that good will and friendship which we owe you as our neighbour and to maintain those good relations which at present exist between us.

Queen Elizabeth to the Queen Regent of Scotland.
VOLUMUS nos tibi et feminae amplissimae et summae reginae pro nostra inter nos caritate commendari. cognovimus sane ex legato regis Gallorum, viri nobiscum paene fraterna amicitia coniuncti, non nullos e praefectis quos custodiae nostrorum finium praeposuimus, cum eis qui nuper spreto tuo imperio arma contra te moverunt, rationes iniisse. non potest quin nobis permirum esse videatur civis nostros, eos praesertim quibus aliqua pars rei publicae tradita sit, ultro quaesivisse quo modo consilia cum eius modi hominibus communicarent, neque ullo numero dolorem nostrum habuisse. nihil tamen adhuc certi adlatum est de ista re, de qua si accuratiores litterae redditae fuerint, tum nocentes cogemus poenas dare. idcirco te magno opere oramus ut diligentius quid sit id quod queraris patefacias, ut omnia vera cognita habeamus, quo facto, tota re anquisita et argumentis confirmata, pro imperio de cunctis qui in se aliquid admiserunt supplicia sumemus. rogamus igitur tibi persuasum sit salvam fore nostram fidem, cum nihil sit nobis exoptatius quam ut benevolentiam et amicitiam tibi ut vicinae debitam praestemus, eamque quae nobis tecum nunc intercedit gratiam integram conservemus.

J. S. R.
Is there patience left to reflect by what qualities wealth and greatness are got, and by what qualities they are lost? I have read my friend Congreve’s verses to Lord Cobham, which end with a vile and false moral, and I remember is not in Horace to Tibullus, which he imitates, “that all times are equally virtuous and vicious”: wherein he differs from all poets, philosophers, and Christians, that ever writ. It is more probable that there may be an equal quantity of virtues always in the world, but sometimes there may be a peck of it in Asia, and hardly a thimbleful in Europe. But if there be no virtue, there is abundance of sincerity; for I will venture all I am worth that there is not one human creature in power, who will not be modest enough to confess that he proceeds wholly upon a principle of corruption: I say this because I have a scheme, in spite of your notions, to govern England upon the principle of virtue; and when the nation is ripe for it, I desire you will send for me. I have learned this by living like a hermit, by which I am got backward about nineteen hundred years in the era of the world, and begin to wonder at the wickedness of men. I dine alone upon half a dish of meat, mix water with my wine, walk ten miles a day, and read Baronius.

Hic explicit epistula ad Dom. Bolingbroke.

Swift.
NUM satis aequo animo iam reputare possis, quibus artibus parentur opes atque honos, quibus amittantur? nobis Lucili nostri ad Catonem versiculos perlegentibus turpícula eademque falsa videbatur clausula: nihil omnino tale aput Callimachum ad Theocritum, quem secutus est, inveni. dicit enim

nil saeclum distat saeclo vitii, Marce, nil virtutibus. at plane ab istius modi sententia abhorrent omnes, quotquot scripserrunt, poetae, philosophi, pii denique homines. illud facilius crediderim, virtutum, si metiaris, per orbem terrarum copiam semper exstare eandem: fieri autem non numquam, ut aput Parthos congius, apud nostratis vix gutta appareat. quod si virtutis parum est, at nihilo tamen magis abundat dissimulatio: quod enim census sum, id omne tibi habeas, nisi principum istorum nemo sit natus, quin pudore satis ingenuo fateatur se omnia corrumpendi ratione gerere. quod dedita opera dico, qui excogitarim, sprevis istis sententiis, tale consilium, ut rem publicam via ac ratione per virtutis instituta regam. qua re simul atque in eo cives sint, ut maturae videantur res, me velim arcissas. haec didici Timonis more degens, et in Saturnia regna regressus pravitatem hominum admirari incipio. mihi soli cenanti ferculum apponitur dimidiatum: dilutius poto: x milia passuum singulius diebus conficio: in manibus est Theopompus. ἔρρωσθω ὁ εὐγενὴς Καῖλιος.

R. A. N.
I had armed myself with all the resolution I could, with the thought of their crimes and of the danger past, and was assisted by the sight of the Marquis of Lothian in weepers for his son, who fell at Culloden—but the first appearance of the prisoners shocked me! their behaviour melted me! Lord Kilmarnock and Lord Cromartie are both past forty, but look younger. Lord Kilmarnock is tall and slender, with an extreme fine person: his behaviour a most just mixture between dignity and submission; if in anything to be reprehended, a little affected, and his hair too exactly dressed for a man in his situation; but when I say this, it is not to find fault with him, but to show how little fault there was to be found. Lord Cromartie is an indifferent figure, appeared much dejected, and rather sullen: he dropped a few tears the first day, and swooned as soon as he got back to his cell. For Lord Balmerino, he is the most natural brave old fellow I ever saw: the highest intrepidity, even to indifference. At the bar he behaved like a soldier and a man; in the intervals of form, with carelessness and humour. When they were to be brought from the Tower in separate coaches, there was some dispute in which the axe must go—old Balmerino cried, 'Come, come, put it with me.' At the bar, he plays with his fingers upon the axe, while he talks to the gentleman-gaoler; and one day somebody coming up to listen, he took the blade and held it like a fan between their faces. During the trial, a little boy was near him, but not tall enough to see; he made room for the child and placed him near himself.

Horace Walpole.
QUAMQUAM et ipse animum quanta potui constantia firmaveram, scelera hominum reputando et quale transisset periculum, et accessit Catuli adspectus filium ad Faesulas occisum veste lugentis, commovit me tamen primus statim reorum ingressus, habitus vero miseratione perfudit. Lentulus et Cethegus quadragesimum quidem aetatis annum utrique exesserunt, sed iuniorum speciem praebeat. celsus ille, gracilis, forma mire quam elegantii, gravitatem et patientiam praeferebat egregie temperatas, si ualla in re reprehendendus, paullo artificiosior et, ut in eiusmodi discrimine, cultu capilli nimis exquisito; quod tamen non vituperandi gratia dico, sed ut doceam quam paucia viderim vituperanda. Cethegus visu humilior, multum demisso et morosiori similis: primo die lacrimarum aliquid effudit et reductus in carcerem concidit statim exanimis. de Manlio autem nihil hoc sene simplicius vidi, nihil fortius: homo impavidus, ut nihil supra, atque adeo proxime incuriam. habitus, dum res agitur, et milite et viro dignus, quotiens intermissionem consuetudo tulit, remissus ac ludibundus. proficiscensibus a carcere cum singulis lecticae praeparatae essent, de securi orta est contentio in qua colocaretur; tum senex noster, 'age, age,' inquit, 'mecum imponite.' hanc in iudicio digitis percurrere solet, cum interea cum custode sermones habet, quos ad auscultandos cum nescio quis proprius accessisset, ferrum sublatum ori tamquam flabellulum praetendit. dum fit quaestio, forte accidit ut iuxta adesset puer ad spectaculum capiendum haud satis grandis; praebet locum, parvolum ad se sessum recipit.

W. W.
I WILL not use many words, but enough, I hope, to convince you that I meant no irony in my last. All I said of you and myself was very sincere. It is my true opinion that your understanding is one of the strongest, most manly, and clearest I ever knew; and as I hold my own to be of a very inferior kind, and know it to be incapable of sound, deep, application, I should have been very foolish if I had attempted to sneer at you or your pursuits. Mine have always been light and trifling and tended to nothing but my casual amusement; I will not say, without a little vain ambition of showing some parts; but never with industry sufficient to make me apply them to anything solid. My studies, if they could be called so, and my productions were alike desultory. In my latter age, I discovered the futility both of my objects and writings: I felt how insignificant is the reputation of an author of mediocrity; and that, being no genius, I only added one name more to a list of writers that had told the world nothing but what it could be as well without.

Horace Walpole.
PAUCIS quidem verbis sed ad rem, ut spero, idoneis tibi probabo me in eis quas proxime dedi litteris nulla εἰρωνείᾳ voluisse uti. quidquid ibi de me ipso vel de te scripseram, animo quoque sentiebam. penitus mihi persuasum habeo me neminem convenisse ingenio magis forti, virili, acuto praeditum quam te ipsum. quoniam igitur memet ipsum multo levioris ingeni esse sentio, qui in nullum studium strenue et graviter possim incumbere, stultissime profecto te et studia tua irridere vellem. equidem nisi nugis et ineptiis nulli umquam rei operam dedi, neque eis quidem nisi quoad me ad tempus oblectarent. qua quidem in re non negabo me inani quadam inductum esse spe me alicquid posse ostentandi, numquam tamen tantam adhibui diligentiam ut inde ad gravius aliquod opus accingerer. quid quaeris? omnia mea, si modo sunt aliqua mea, et studia et opera, ut temere incepi, ita negligenter abieci. aetate vero provecta, cum iam usu compertum esset quam inania et proposuissem mihi et scripsissem quamque parvo in honore mediocres habeantur auctores, intellexi me etiam, qui mediocri essem praeditus ingenio, nihil aliud esse secutum nisi ut in numerum eorum adscriberer qui ea tantum homines docuerint quae utrum scirent an nescirent nihil interesset.

N. W.
IN truth I think you much happier for being out of Parliament. You could do no good there; you have no views of ambition to satisfy: and when neither duty nor ambition calls (I do not condescend to name avarice, which never is to be satisfied, nor reasoned with, nor has any place in your breast), I cannot conceive what satisfaction an elderly man can have in listening to the passions or follies of others. It is surely time to live to oneself when one has not a vast while to live, and you I am persuaded will live the longer for leading a country life. How much better to be planting than reading applications from officers, a quarter of whom you could not serve, nor content three quarters! You had not time for necessary exercise; and I believe would have blinded yourself. In short, if you will live in the air all day, be totally idle, and not read or write a line by candle-light, and retrench your suppers, I shall rejoice in your having nothing to do but that dreadful punishment, pleasing yourself. Nobody has any claims on you; you have satisfied every point of honour; you have no cause for being particularly grateful to the opposition; and you want no excuse for living for yourself. I am not preaching, nor giving advice, but congratulating you: and it is certainly not being selfish when I rejoice at your being thrown by circumstances into a retired life, though it will occasion my seeing less of you.

Horace Walpole.
GRATULOR tibi sane qui a Senatu abeas cum prae-
sertim nullus foret ex praesentia tua fructus futurus.
non tu quidem is es qui ambitioni satisfacere cures; si vero
ambitionem atque officium sustuleris—cupiditatem autem
tibi certe alienissimam, cum neque expleri neque ratione
flecti soleat, fastidio quodam ne dicam prohibeōr—sublatis
vero eis quo tandem consilio aliquis iam senior discordiis
aliorum atque ineptiis interesse velit non possum omnino
intelligere. cui enim vitae spatium non adeo infinitum
supersit nonne is suo debet arbitrio vivere? tibi autem
si ruri degatur, eo ut opinor proferetur vita. quanto enim
praestat arbores serere quam veteranorum evovere libellos,
quorum fere e numero uni partii omnino non possis opitulari,
zeque tribus partibus operam tuam in opitulando probare?
nam neque corpori quantum debebat exercendo vacabas, et
eras credo brevi lippiturus. ad summam si voles sub divo
vitam otiosus agere ut post accensas lucernas ne litteram
quidem ullam facias neque legas, idem vero in cenando
vela contrahes, libenter sane feram te ceterorum operum
solutum huic soli, quod videlicet molestiae habet plurimum,
vacare ut tibi ipsi satisfacias. etenim nullo officio obligatus
teneris, neque est quod amplius famae tribuendum videa-
tur; popularium autem non ea sunt erga te merita quae
cumulatim referre debeas; qua re vel ultro ignoscendum
est si tibi ipsi velis placere. sic tamen habeto non me
monendi tui neque hortandi causa tibi gratulari; nec certe
meo commodo inservire videor cum gaudeam eas res inter-
cessisse quae, quamvis consuetudini nostrae aliquantum
obsint, te tamen a re publica amoveant.

H. C. G.
I do not wish to raise the envy of unsuccessful collectors by too pompous a display of my scientific wealth, but cannot forbear to observe that there are few regions of the globe which are not honoured with some memorial in my cabinets. The Persian monarchs are said to have boasted the greatness of their empire by being served at their tables with drink from the Ganges and the Danube; I can show one vial of which the water was formerly an icicle on the crags of Caucasus; and another that contains what once was snow on the top of Atlas; in a third is dew brushed from a banana in the gardens of Ispahan; and in another brine that has rolled in the Pacific ocean: I flatter myself that I am writing to a man who will rejoice at the honour which my labours have procured to my country.

You will easily imagine that these accumulations were not made without some diminution of my fortune; for I was so well known to spare no cost that at every sale some bid against me for hire, some for sport, and some for malice; and if I asked the price of anything it was sufficient to double the demand. For Curiosity, trafficking thus with Avarice, the wealth of India had not been enough; and I little by little transferred all my money from the Funds to my closet: here I was inclined to stop and live upon my estate in literary leisure, but the sale of the Harleian collection shook my resolution. I mortgaged my land and purchased thirty medals which I could never find before. I have at length bought till I can buy no longer, and the cruelty of my creditors has seized my repository. I am therefore condemned to disperse what the labour of any age will not reassemble. I submit to that which cannot be opposed, and shall in a short time declare a sale. I have, while it is yet in my power, sent you a pebble picked up by Tavernier on the banks of the Ganges, for which I claim no other recompense than that you will recommend my catalogue to the public.

Johnson. *Rambler*, No. 82.
QUITAMQUAM vereor ne iis odiosior fiam qui huiusmodi quisquilius minus feliciter conquisiverint, si nimium ὀγκοῦ videatur esse in artium meorum commemoratione:— quota tamen quaeque est orbis terrarum regio, quae sit nullis in 'Αμαλθείῳ nostro positis monumentis nobilitata? reges quidem Persarum, ut aiunt, amplitudinem regni ita ostentabant ut aqua Gange Istroque devecta cenantibus apponeretur: mihi autem vas est aquae plenum quae olim Caucasi scopulis concreta pendebat stiria: in alterum Atlas suas contulit nives; hic vides rem Hesperidum pomis excussum; illic undam quae in ipso Oceani flumine volvebatur: quae tibi me baud iniucunda perscribere arbitror, scilicet amplissime meo labore ornata republica.

Haec tamen me facile intelleges non integro censu collegisse. tantus enim de me pervagatus erat rumor, tamquam a nullis impendiis abhorrente, ut erecta statim hasta conducti alii, alii ioci causa, alii invidiae contra me licerentur; et cum interrogassem quanti quid esset, iam dupli constabat. nam cum inter φιλόκαλον et avarum res agitur, divitiis plusquam Attalicis opus est: itaque ego paulatim desertis argentaris rem totam in armaria contuli. hic demum sistebam, ruri otio litteris me tradebam, nisi intercessisset Varroniana auctio. dato pignori fundo xxx emi numismata, quae numquam antea potui reperire. quid multa? emi, dum nihil restat unde emam; saevissimi autem creditores θησαυρὸν meum rapuerunt; dissipanda sunt quae nulla in unum coget aetas. tamen servandum illud προσκυνεῖν τὴν Ἀδραστείαν: bona igitur omnia brevi sum proscripturus. verum tamen, dum licet, mitto tibi calculum quem Lucullus noster in Gangis ripa invenit; ac nihil invicem requiro, nisi ut tabulam meam pervolgatam facias.

R. D. A. H.
SIR,

We sent you a short time since the particulars of one of the very best investments that any firm of Brokers could possibly offer to the notice of the investing public, and if you have not acted upon it you have overlooked a golden opportunity. Our object in writing to you was not for the purpose of trapping you into a specious undertaking, detrimental to your interests and consequently most damaging to our reputation, but rather to direct your attention to what we believe to be a certain channel of making money, and to give advice which would react to our credit. We have now been established in the city of London as brokers nearly a quarter of a century, and it is against our interest to recommend the public to buy rubbish. The more money the public make through our recommendations, the more our business grows.

We can deal with you for prompt cash; for settlement on the next settling day: or for the purpose of carrying on from account to account:—whichever way suits best the requirement of clients who favour us with their orders. Do not delay: buy now whilst the shares are cheap: do not wait until they are £10 each.

A Broker's Circular.
De re quadam nuper ad te scripsi, qua quidem vix crediderim fieri posse ut luculentior pecuniae collocandae studiosis a quovis interprete commendetur; quam si praetermiseris, vereor ne frustra fuerit aurea opportunitas. nec tamen ideo ad te scribem quem in rem fucosam te illicerem, ut tuae utilitatis incommodam, ita nostrae quoque laudi damnosissimam: id potius agebam ut in certissimum quaesticulorum fontem facultates tuas derivarem, simul ut nostris quoque consiliis fides redderetur. Etenim hac in urbe annos iam viginti quinque medium ad Ianum spectatis illud quidem insulsissime agamus ut cuivis hominum frivola venditemus. quanto enim praeconio nostro amplior accrescit res clientibus, tanto nos quoque ampliora exstruimus negotia.

In integro tibi erit praesens solvere, vel proximis Calendis nomina facere, ni forte id placeat ut ratione transcripticia res agatur; prout eorum maxime intersit quorum mandatis honestamur. cura ut statim vilitatem occupes: mox ex triente erit bessibus.

A. W. S.
AFTER all, perhaps, the worst consequence of this awkward business will be dissension in the two Houses, and dissatisfaction throughout the kingdom. They that love their country will be grieved to see her trampled upon; and they that love mischief will have a fair opportunity of making it. Were I a member of the Commons, even with the same religious sentiments as impress me now, I should think it my duty to condemn it. You will suppose me a politician: but in truth I am nothing less. These are the thoughts that occur to me while I read the newspaper; and when I have laid it down, I feel myself more interested in the success of my early cucumbers, than in any part of this great and important subject. If I see them droop a little, I forget that we have been many years at war; that we have made an humiliating peace; that we are deeply in debt, and unable to pay. All these reflections are absorbed at once in the anxiety I feel for a plant, the fruit of which I cannot eat, when I have procured it. How wise, how consistent, how respectable a creature is man!

Cowper.
FORSITAN tamen nihil iniquius ex hoc molestissimo negotio evenerit quam ut curia et campus inter se dissidente, et suarum rerum universos civis paeniteat. qui enim patriae amore ardent, aegerrime ferent aliquos in eam insultare; qui autem omnia perturbari volunt, ad istum finem opportuna via pervenient. equidem si senatorio iure essem, etiam si omnia eadem quae nunc de dis immortalibus sentirem, nihilo minus offici mei esse ducerem id quod actum est vituperare. ne forte me opinere in magna aliqua re publica versari velle, nihil est quod magis contemnam. sic habeto, me ea scripsisse quae succurrere soleant diurna acta perlegenti; quae cum seposui, tum multo pluris fit ut cucumeres mei mature proveniant, quam ut tanti ponderis causam aliqua ex parte attingam. quotiens isti videntur mihi etiam leviter languescere, ilico obliviscor nos multorum annorum bellum gessisse, pace facta contumeliam subisse, infinito aere alieno laborare, quod nequeamus persolvere. etenim haec omnia quo minus cogitem obstat sollicitudo ex ista stirpe suscepta, cuius ne fructum quidem edendo capere possum, cum mihi iam feliciter succeivit. vides sane quantam sapientiam constantiam gravitatem nobis hominibus natura tribuerit!

J. S. R.
I shall see you again—I shall hear your voice—we shall take walks together; I will shew you my prospects, the hovel, the alcove, the Ouse and its banks, every thing that I have described. Talk not of an inn; mention it not for your life! We have never had so many visitors but we could easily accommodate them all, though we have received Unwin, and his wife, and his sister, and his son, all at once. My dear, I will not let you come till the end of May, or beginning of June, because before that time my greenhouse will not be ready to receive us; and it is the only pleasant room belonging to us. When the plants go out, we go in. Sooner than the time I mention, the country will not be in complete beauty. And I shall tell you what you shall find at your first entrance. *Imprimis*, As soon as you have entered the vestibule, if you cast a look on either side of you, you shall see on the right hand a box of my making. It is the box in which have been lodged all my hares, and in which lodges Puss at present. But he, poor fellow, is worn out with age, and promises to die before you can see him....

My dear, I have told Homer what you say about casks and urns: and have asked him whether he is sure that it is a cask in which Jupiter keeps his wine. He swears that it is a cask, and that it will never be any thing better than a cask to eternity. So if the god is content with it, we must even wonder at his taste, and be so too.

*Cowper. To Lady Hesketh.*
O GRATUM adventum! o desideratam mihi tuam vocem! o spem tecum ambulandi, ut rura, casulam, exhedrium meum, amnem ripasque, cetera quaecumque litteris descripsi tibi ostendam! de deversorio, sic salva sis, cave verbum. nunquam enim tanta fuit hospitum celebritas ut non facile tectum nostrum omnes caperet, cum tamen Pomponio cum Pilia sorore puero hospitium una paratum sit. nolim autem, mea lux, ante exeuntem Maium vel potius Iunium ineuntem adventes: vix enim antea viridarium, quo nihil apud nos amoenius, ad recipiendum paratum erit. in vacuum surculorum sedem nos immigramus. quid quod ne rus quidem omnem suam venustatem prius induerit? iam discce quid introitu primo offendas: πρῶτον μὲν si ingressa vestibulum utrintque aspexeris, ad dexteram ecce cista meis manibus fabricata, leporum quotquot familiares habui domicilium, etiam nunc Issae, quae quidem senio enecta, me miserum, vereor ne ante obeat quam eam visere potueris.

De dolis amphorisque quod scribis, scito me rem cum Homero communicavisse. quem cum rogassem, utrum certo sciret in dolio Iovem vinum conditum habere, iure iurando confirmabat dolio eum uti neque lautiore vase in aeternum usum. ergo cum in hoc deus ipse acquiescat, nobis quoque dei iudicium admirantibus certe acquiescendum. vale.

R. D. H.
My dear Friend,

Having discontinued the practice of verse making for some weeks, I now feel quite incapable of resuming it; and can only wonder at it, as one of the most extraordinary incidents in my life, that I should have composed a volume. Had it been suggested to me as a practicable thing, in better days, though I should have been glad to have found it so, many hindrances would have conspired to withhold me from such an enterprise. I should not have dared, at that time of day, to have committed my name to the public, and my reputation to the hazard of their opinion. But it is otherwise with me now. I am more indifferent about what may touch me in that point, than ever I was in my life. The stake that would then have seemed important, now seems trivial; and it is of little consequence to me, who no longer feel myself possessed of what I accounted infinitely more valuable, whether the world’s verdict shall pronounce me a poet, or an empty pretender to the title. This happy coldness towards a matter so generally interesting to all rhimers, left me quite at liberty for the undertaking, unfettered by fear, and under no restraints of that diffidence, which is my natural temper, and which would either have made it impossible for me to commence an author by name, or would have insured my miscarriage if I had.

Cowper.
UNTIO tibi, iucundissime amice, mihi, qui paucos abhinc dies consuetudinem versuum pangendorum abiecerim, iam ne facultatem quidem istius studi repetendi suppetere. immo satis mirari non queo quo modo volumen istud confecerim; nihil enim contigit mihi in vita mirabilius. quippe si quis, florentibus meis rebus, coniecturam fecisset posse me aliquid elaborare, etiam spe amici laetantem multae simul morae retinuissent quo minus tam audax consilium susciperem. illis quidem temporibus timidior eram quam ut meum nomen populo vulgari vellem, ne iudiciis civium existimatio mea in periculum veniret. nunc vero tota opinionis meae ratio est omnino commutata, neque umquam alias, si quid eius modi ad me attinere posset, minoris aestimavi; nam praemia illa nullo loco numero quae tum forsitan praecella viderentur. scio me rem amisisse quae longe ceteras omnis mea quidem sententia anteiret, neque curae est utrum populus me poetam iudicet esse, an inanem artis poeticae iactationem prae me ferre. o me beatum, qui illud nihilii faciam quod versus exarantibus maximi esse videatur! hoc est quod me liberum ac solutum operi dederim, nulla formidine adstrictum, neque eius quam mihi ipsa natura ingenuit timiditatis frenis impeditum, qua nisi carerem, aut numquam mihi scripta meo nomine proferre licuisset, aut certe, si id auderem, eventu infelici usus essem.

J. S. R.
To the Right Honourable the Earl of Chesterfield.

Seven years, my Lord, have now past, since I waited in your outward rooms, or was repulsed from your door; during which time I have been pushing on my work through difficulties, of which it is useless to complain, and have brought it, at last, to the verge of publication, without one act of assistance, one word of encouragement, or one smile of favour. Such treatment I did not expect, for I never had a Patron before.

The shepherd in Virgil grew at last acquainted with Love, and found him a native of the rocks.

Is not a Patron, my Lord, one who looks with unconcern on a man struggling for life in the water, and, when he has reached ground, encumbers him with help? The notice, which you have been pleased to take of my labours, had it been early, had been kind; but it has been delayed till I am indifferent, and cannot enjoy it; till I am solitary, and cannot impart it; till I am known, and do not want it. I hope it is no very cynical asperity not to confess obligations, where no benefit has been received, or to be unwilling that the publick should consider me as owing that to a Patron, which Providence has enabled me to do for myself.

JOHNSON.
HIC iam octavus est annus, vir clarissime, ex quo aut aditu omnino tuo prohibebar aut admissus expectabam in atrio dum tibi vacaret. per tantum temporis spatum inter molestias, quas nihil agam conquerendo, hoc opus meum urgeo, donec iam sum editurus, nullo tuo beneficio adiutus, nulla erectus cohortatione, ne levissima quidem favoris aura provectus; namque, ut pastor ille Vergilianus, inveni quidem sero amorem sed in rupibus habitantem. quamquam meliora speraveram, ut qui nullum ante te tamquam Maecenatem mihi elegissem. hoc, quaeso, habebat Maecenas, ut hominem tamquam naufragum de vita desperantem ex terra lentus intueretur, eidem, cum ad terram salvus evasisset, auxilium ferret iam molestum? quod de meo opere nuper aliquid scripsisti, hoc maturius oblatum libenter accepsisse, nunc dilatum frigidumque fastidio, orbus non iam habeo quibus impertiam, notus non desidero. nec cuquam debeo idcirco nisis asper et inhumanus videri, quod, qui mihi nihil praestitit, ei ipse nihil referam acceptum, quodque nolim omnibus videri ea Maecenatibus debere quae deorum beneficio ipse perficere potui.

J. D. D.
At Bastelica I had a large company to attend me in the convent. I liked to see their natural frankness and ease; for why should men be afraid of their own species? They just came in making an easy bow, placed themselves round the room where I was sitting, rested themselves on their muskets, and immediately entered into conversation with me. They talked very feelingly of the miseries that their country had endured, and complained that they were still but in a state of poverty. I happened at that time to have an unusual flow of spirits; and, as one who finds himself among strangers in a distant country, has no timidity, I harangued the men of Bastelica with great fluency. I expatiated on the bravery of the Corsicans, by which they had purchased liberty, the most valuable of all possessions, and rendered themselves famous over all Europe. Their poverty, I told them, might be remedied by a proper cultivation of their island, and by engaging a little in commerce. But I bid them remember, that they were much happier in their present state than in a state of refinement and vice; and that therefore they should beware of luxury.

What I said had the good fortune to touch them, and several of them repeated the same sentiments much better than I could do. They all expressed their strong attachment to Paoli, and called out in one voice that they were all at his command. I could with pleasure have passed a long time here.

Boswell. *A Tour to Corsica.*
BASTELICAЕ, ubi ad monachos deverteram, frequens fuit ad me civium conventus, quorum indolem liberam et erectam libenter vidi; homines hominem cur timeant quid causae est? ut quisque intrarat, me nulla sollicitudine salutabat; tum circa conclave ubi sedebam dispositi et in pilis suis innixi, sermonem mecum statim instituunt. aegerrime ferebant quas publice pertulissent miserias; querebantur ne nunc quidem paupertatem suam levari posse. tum ego, quod nec quisquam, cum apud homines exterros et ignotos dicendum est, pertimescit, et ipse elatiore quam soleo forte eram animo, contionem habui copiosissimam. fortitudinem Corsorum verbis amplissimis laudo, qua rem pretiosissimam libertatem redemissent, oculos omnium in se convertissent; ne inopes quidem iam fore, si terram suam diligenter excolerent; posse quidem etiam mercaturam aliquantum exercere, illud autem pro certo habendum se, si per cultum elegantiorum ad vitia delabe- rentur, multo minus quam nunc beatos fore; luxuriam igitur caverent. haec dicenti contigit ut hominum animos commoverem: complures eadem multo melius quam ipse potueram disserebant; omnes se ducir suo devinctos esse, nutum eius intueri, uno ore consenserunt. libenter hic diu commoratus essem.

J. D. D.

H. 14
My Dear Randolph,

I must confess it's rather hard on you, that, after your wholesale slaughter of wild lions (sic) in S. Africa, you should have made so little impression on your return upon the tame cats—I mean, of course, your constituents at Paddington. On the other hand (pardon a little brag) it's wonderful how popular I've lately become with the Tories. I wish you had heard my speech on the Local Government Bill for Ireland the other night in the House. 'Queen and Constitution,' 'the Emerald Isle,' 'the Union of hearts,' etc. etc. Rounds of applause followed my loyal sentiments. We are on the eve of a dissolution. The G.O.M. is, alas, as fresh as ever. Still I really felt a bit of the old love for him when he harangued the other night on 'Disestablishment of the Welsh and Scotch Churches,' 'One man one vote,' and 'Reconstruction of the House of Lords.' These were once my principles, you know. Are they still, you will ask? Well, to tell you the truth, I hardly know myself.

Yours ever

JOSEPH.

W. A. G.
CICERO CURIONI S.P.D.

INQUIIOR nimium casus ita tulit ut qui in Africa, si famae credendum est, tot ferarum idque ferocissimarum caede calueris, idem postquam Romam ad petendum redisti, apud tribules tuos—mitissimum genus hominum—sane quam videaris refrixisse. contra ego—sed suppudet haec gloriari—mirum quantum mei studiosos nuper habeo optimates. utinam in senatu heri adfuisses, cum pro Siculis orationem habebam, ut civitatibus res suas administrare liceret. quippe haec erat ἑπόθεσις; de auctoritate senatus, de Trinacriæ pulchritudine, de consensione Italiae, de fide sociorum. quid multa? clamores. res fluit ad interregnum. Sampsiceramus noster (o rem miseram!) ut nunquam antea viget. fateor tamen me pristino amore hominis nescio quo modo adfectum esse, dum ille hoc triduo copiose de re publica disserit. quae enim censebat, Transpadanis ita morem gerendum ut leges de sacris eorum publicis abrogarentur, ferendum autem ad populum ut singulorum in comitiis suffragia aeque valerent et nova quaedam lectio senatus fieret, ea omnia ipse, ut tute seis, comprobabam olim. paenitetne? inquies. iam illud, ut verum fatear, ne mihi quidem satis liquet.

W. A. G.
I have gone back to Greek literature with a passion quite astonishing to myself. I have never felt anything like it. Oh that wonderful people! There is not one art, not one science, about which we may not use the same expression, which Lucretius has employed about the victory over superstition, "Primum Graius homo—." I think myself very fortunate in having been able to return to those great masters while still in the full vigour of life. Most people read all the Greek that they ever read before they are five-and-twenty. They never find time for such studies afterwards till they are in the decline of life; and then their knowledge of the language is in a great measure lost, and cannot easily be recovered. Accordingly, almost all the ideas that people have of Greek literature are ideas formed while they are still very young. A young man, whatever his genius may be, is no judge of such a writer as Thucydides. I had no high opinion of him ten years ago. I have now been reading him with a mind accustomed to historical researches, and to political affairs; and I am astonished at my own former blindness, and at his greatness. I could not bear Euripides at college. I now read my recantation.

Macaulay.
A D Graecas litteras ea cupiditate me rettuli quae memet ipsum nihil tale antea expertum valde obstupefecerit. o gentem illam admirabilem! nulla enim est ars, nulla doctrina, de qua Lucretianum illud primum Graius homo de religione debellata usurpatum nobis non liceat iterare. mihi quidem vehementer gratulor quia ad illos scriptorum principes integra adhuc aetate redire potui. qui enim in eos incumbunt, ipso in flore aetatis plerumque ab hoc studio desciscunt; neque rei tali postea vacant, prius quam, aetate iam ingravescente, omnia de ea antea cognita modo non dedidicerunt, neque amissa facile recuperare possunt. quaecumque igitur de Graecis litteris sentimus, ea adhuc pueri imbibimus. adulescens autem quolibet ingenio prae- ditus de Thucydiide non potest recte iudicare. quem equi- dem abhinc decem annos haud ita magni aestimabam; nunc tamen cum, res gestas perscrutando adsuetus atque in re publica iam diu versatus, opus illud perlegi, meam insipi- entiam, dignitatem illius admiror. quin etiam Euripidem, cum Athenis essem, valde respuebam. ecce autem nunc παλινωδίαν cecini.

G. M. E.
CLOSELY connected with this is what some have called the penetrative, others the interpretative, power of Imagination. It is that subtle and mysterious gift, that intense intuition which, piercing beneath all surface appearance, goes straight to the core of an object, enters where reasoning and peddling analysis are at fault, lays hold of the inner heart, the essential life, of a scene, a character, or a situation, and expresses it in a few immortal words. What is the secret of this penetrative glance, who shall say? It defies analysis. Neither the poet himself who puts it forth, nor the critic who examines the result can explain how it works, can lay his finger on the vital source of it. A line, a word, has flashed the scene upon us, has made the character live before us; how we know not, only the thing is done. And others, when they see it, exclaim, How true to nature this is! so like what I have often felt myself, only I could never express it! But the poet has expressed it, and this is what makes him an interpreter to men of their own unuttered experience. All great poets are full of this power. It is that by which Shakespeare read the inmost heart of man, Wordsworth of nature.

HOC autem conectitur facultas illa fingendi, sive in rebus penetrandis, sive in isdem exprimendis posita,—alii enim aliter statuerunt: subtilem utique ac mirificam vim dico, quae per intentiorem obtutum fucos fallaciasque dispiciens ad id quod subest recta pervenit; unde fit ut, siquando de locis vel moribus vel rerum statu agatur, philosopho sophistaque haerentibus poetae liceat intimam vitam ipsasque medullas amplexo verbis paucis quidem sed immortalibus veritatem proferre. hanc vero inspectandi copiam quisnam audebit explicare? divisione omnino caret. neque enim poeta qui fruitur, neque criticus qui fructum perscrutatur, ipsam creandi rationem potest expedire, vitaeque fontes digito indicare. versu videlicet uno, uno etiam verbo clarescit argumentum, vivit persona: quo pacto nescimus,—tamen factum est; aliique cum videant 'ipsam naturam!' clamant, 'quotiens mihi quoque similia contingunt! modo numquam potui exprimere.' at poeta expressit, ideoque interpres appellatur hominibus earum rerum quas experti haud palam prompserunt. hac copia admodum floruit siquis inter poetas exstitit princeps. non alia ratione Theocritus ruris naturam, Euripides hominum praecordia potuit pernoscere.

A. B. C.
BURKE'S literary talents were, after all, his chief excellence. His style has all the familiarity of conversation, and all the research of the most elaborate composition. He says what he wants to say, by any means, nearer or more remote, within his reach. He makes use of the most common or scientific terms, of the longest or shortest sentences, of the plainest and most downright, or of the most figurative modes of speech. He gives loose reins to his imagination and follows it as far as the language will carry him. As long as the one or the other has any resources in store to make the reader feel and see the thing as he has conceived it, in its nicest shades of difference, in its utmost degree of force and splendour, he never disdains and never fails to employ them. Yet, in the extremes of his mixed style, there is not much affectation, and but little either of pedantry or of coarseness. He is, with the exception of Jeremy Taylor, the most poetical of our prose writers, and at the same time his prose never degenerates into the mere effeminacy of poetry; for he always aims at overpowering rather than at pleasing; and consequently sacrifices beauty and delicacy to force and vividness. His only object is to strike hard and in the right place; if he misses his mark, he repeats his blow; and he does not care how ungraceful the action or how clumsy the instrument, provided it brings down his antagonist.

W. Hazlitt.
SED praecipuam huius viri laudem si quaerimus, plurimum valuit in litteris. inest orationi cotidiani sermonis facilitas, inest exquisite scribentis sollicitudo. quod significare volt, id ut significet, omnia adhibet, prompta, arcessita, quidquid adripere potest, verba et pervolgata et ex intimo artificio, sententiarum ingentes orbes vel membra minutissima, elocutionem modo quam maxime propriam nudamque, modo luxuriantem translationibus. inmissis ingenio habenis fertur incitatus quocumque per sermonem nostrum licet evagari. quamdiu suppeditant vel orationis opes vel inveniendi, nihil fastidio praetermittit, nihil socordia, dummodo quas rerum animo conceperit imagines, easdem tenuissimo quoque discrimine effecto summa vi et splendore eminentes menti atque adeo oculis subiciat legentis. in genere mixto atque ad extrema excurrente ambitionis tamen parum, pinguia autem et nimis erudita paucia admodum. prorsus inter nostros solutae orationis scriptores, si Taylorum exceperis, poetae proximus, idem tamen numquam in ultimam poetarum mollitiem corruptus, qui quidem non tam ad delectandum intentus quam ad perfringendum venustati munditiisque fortia anteponat et significantia. totus est in ictu, ut graviter inferatur, ut in opportuna: frustra si petiit, iterat volnus, nulla nec indecori motus nec teli inhabilis ratione habita, modo adflixerit adversarium.

w. w.
THE Greek plays and Shakespeare have interested a hundred as books for one who has seen their writings acted. How lightly does the mere clown, the idle school-girl, build a private theatre in the fancy and laugh or weep with Falstaff or Macbeth! With how entire an oblivion of the artificial nature of the whole contrivance, which thus compels them to be their own architects, scene-painters and actors! In fact the artifice succeeds,—becomes grounded in the substance of the soul; and every one loves to feel how he is thus brought face to face with the brave, the fair, the woful and the great of all past ages; looks into their eyes and feels the beating of their hearts; and reads, over their shoulder, the secret written tablets of the busiest and the largest brains; while the juggler by whose cunning the whole strange, beautiful absurdity is set in motion, keeps himself hidden; sings loud with a mouth unmoving as that of a statue, and makes the human race cheat itself unanimously and delightfully by the illusion which he preordains; while as an obscure Fate he sits invisible and hardly lets his being be divined by those who cannot flee him. The Lyric art is childish and the Epic barbarous compared to this.

JOHN STERLING.
GRAECORUM tragoediae nec non Terentius noster sescentos lectores tenuerunt pro uno quoque qui fabulas ipsas peragi vidit. quam facile enim puer alioqui parum doctus, vel rusticus, rerum imperitissimus, in animi regno scenam sibi instruet ubi cum Davo rideat, cum Hecuba lamentetur! quam penitus oblitus erit fictam esse totam imaginem sibique deinceps architecti, pictoris, actoris partes inscio impositas! vicit profecto artificium, animum hominis alte penetravit. ecquis enim non gaudebit cum per hanc speciem si quis usquam gentium omni tempore vel virtute vel pulcritudine vel doloribus vel rebus gestis ceteros antecellit, illis ipse obviam factus erit? cum oculos illius intuetur, spiritus exaudit, cum feracissimi cuiusque altissimique ingeni arcanas tabellas inspicit, invisus ipse inauditusque? magus ille interea, cuius praestigiis totum illud spectaculum, cum ridiculum tum pulcerrimum, movetur, ipse longe abditus, carmen paene Memnonio ore effundens, totum genus humanum in errorem dulcissimum compellit fraude a se tot ante annis instituta; dum velut remotum Parcarum numen, nusquam apparens, vix qui sit illis divinari permittit qui potentiam eius effugere nequeunt. prae hac animorum dominatione quicquid Lyrici potuere, puerile, quicquid Epicci, barbarum, videri debuerit.

R. S. C.
THE whole objection, however, of the immorality of poetry rests upon a misconception of the manner in which poetry acts to produce the moral improvement of man. Ethical science arranges the elements which poetry has created, and propounds schemes and proposes examples of civil and domestic life: nor is it for want of admirable doctrines that men hate, and despise, and censure, and deceive, and subjugate one another. But poetry acts in another and diviner manner. It awakens and enlarges the mind itself by rendering it the receptacle of a thousand unapprehended combinations of thought. Poetry lifts the veil from the hidden beauty of the world, and makes familiar objects to be as if they were not familiar; it reproduces all that it represents, and the impersonations clothed in its Elysian light stand thenceforward in the minds of those who have once contemplated them, as memorials of that gentle and exalted content which extends itself over all thoughts and actions with which it coexists.

Shelley. Defence of Poetry.

WHAT! because a fellow-being disputes the reasonableness of thy faith, wilt thou punish him with torture and imprisonment? If persecution for religious opinions were admitted by the moralist, how wide a door would not be opened by which convulsionists of every kind might make inroads upon the peace of society! How many deeds of barbarism and blood would not receive a sanction! But I will demand, if that man is not rather entitled to the respect than the discountenance of society, who, by disputing a received doctrine, either proves its falsehood and inutility, thereby aiming at the abolition of what is false and useless, or gives to its adherents an opportunity of establishing its excellence and truth. Surely this can be no crime. Surely the individual who devotes his time to fearless and unrestricted inquiry into the grand questions arising out of our moral nature, ought rather to receive the patronage than encounter the vengeance of an enlightened legislature. Shelley. Letter to Lord Ellenborough.
CETERUM quod artem poeticam reprehendunt, tamquam vitae honestae obsit, iam adeo falluntur, ut quem ad modum moribus hominum emendandis idonea sit ignorasse videantur. namque illa morum elementa, quae praebuerunt poetae, philosophi ita disponunt, ut vitae publicae privatae-que rationes atque exempla proferant: non enim quia praeceptis optimis careat alius alium odit, contemnit, criminatur, decipit, in servitium adigit. alia autem ac divinior est poetae ratio. vim nempe ipsius animi incitat adaaugetque, mille rerum inexpertis alioqui coniunctionibus in mentem simul allatis; Naturae denique tamquam detracto velamento pulera omnia detegit, omnia solita pro insolitis praestat; quascumque exhibet species, ipsa tali arte refingit, ut divino quodam lumine perfusae iis a quibus semel conspectae sint pro documentis existant, quam suavem quamque fortem animi tranquillitatem in omnes cogitationes, omnes vitae actiones ars illa secum inducat.

R. D. A. H.

QUID enim? tu, si cui mortalium parum probabile visum id erit quod ipse credis, ergo eum cruciabis, eum in vincula conicies? quod si philosophis placeat animadvertere in quaslibet de rebus divinis sententias, quam lata iam pateat perditissimo cuique via, quicumque in communem concordiam incursare voluerit: nulla atrocityas, nulla adeo caedes improbanda videatur. quid? nonne hic, quaes, gratia potius hominum quam odio dignus sit, qui oppugnata quam ceteri comprobent ratione, si neque veram neque utilem ostenderit, falsa atque inutilia eat eversum; sin minus, nempe defensoribus quod verum honestumque sit confirmandi potestatem faciat? quidnam hoc flagiti? enim vero si quis libero et impavido ingenio ad magnas eas de vita ac moribus quæstiones totum se tradiderit, hunc, inquam, non coercentibus verum adiuantibus, siquidem recte sint latae, uti legibus oportet.

R. D. A. H.
WERE we to analyse the pleasure we derive from the speeches of a brilliant orator, we should probably find that one great source is this constant perception of an ever-recurring difficulty skilfully overcome. With some speakers appropriate language flows forth in such a rapid and unbroken stream that the charm of art is lost by its very perfection. With others the difficulties of expression are so painfully exhibited or so imperfectly overcome that we listen with feelings of apprehension and of pity. But when the happy medium is attained—when the idea that is to be conveyed is present for a moment to the listener’s thought before it is moulded into the stately period—the music of each balanced sentence acquires an additional charm from our perception of the labour that produced it. In addressing the populace the great talents of O'Connell shone forth with their full resplendency. Such an audience alone is susceptible of the intense feelings the orator seeks to convey, and over such an audience O'Connell exercised an unbounded influence. Tens of thousands hung entranced upon his accents, melted into tears or were convulsed with laughter—fired with the most impassioned and indignant enthusiasm, yet so restrained that not an act of riot or of lawlessness, not a scene of drunkenness or of disorder, resulted from those vast assemblies. His genius was more wonderful in controlling than in exciting, and there was no chord of feeling that he could not strike with power. Other orators studied rhetoric—O'Connell studied men.

AM si voluptatem eam quam viris eloquentibus audi-

endis capimus excutere velimus, reperiamus ut opinor
ex hoc eam maxime nasci quod difficultatem semper se
offerentem oratoris arte vincire videamus. etenim sunt
quibus in dicendo propria verborum copia ita volubilis ac
perpetua profluat ut ars ipse quo perfectior sit eo minorem
afferat delectationem. aliis obest aut haesitatio manifesta
aut vix tandem se expediens oratio, ut audientes metu
quodam ac misericordia affici videamus. si quis vero
auream illam mediocritatem ita adsecutus erit ut notio
quae proponenda sit audientibus ipsis paulo ante in mentem
veniat quam in grandem verborum ambitum comprehen-
datur,—tum demum ipse per se canorus sententiarum sonor
eo plus delectabit quod laborem quo efficitur ipsi deprehen-
damus. iam vero in contionibus praeclarum illud Gracchi
ingenium proprio suo splendore enitebat. magna enim
populi frequentia maximos illos animorum motus qui ora-
toribus sunt concitandi sola capit; quo in genere multi-
tudinis nihil non pollebat C Sempronius. itaque multa
simul milia hominum a dicentis ore pendere videres, modo
in lacrimas solvi modo risu quati, et rursus studiis ac dolore
totos exardescere, cum tamen ita sibimet ipsi temperarent
ut in tot tantisque conventibus nihil turbulenté aut licenter
actum nihil per temulentiam aut tumultus peccatum fuerit.
erat enim vel magis in cohendis quam inflammandis
hominibus admirandus, et nullum non animorum adfectum
excitare callebat. itaque sic existimo, ceteros quidem ad
artem dicendi, hunc ad ipsos homines cognoscendos se
contulisse.

W. E. H.
BUT in political and philosophical theories, as well as in persons, success discloses faults and infirmities which failure might have concealed from observation. The notion, that the people have no need to limit their power over themselves, might seem axiomatic, when popular government was a thing only dreamed about, or read of as having existed at some distant period of the past. Neither was that notion necessarily disturbed by such temporary aberrations as those of the French Revolution, the worst of which were the work of an usurping few, and which, in any case, belonged not to the permanent working of popular institutions, but to a sudden and convulsive outbreak against monarchical and aristocratic despotism. In time, however, a democratic republic came to occupy a large portion of the earth’s surface, and made itself felt as one of the most powerful members of the community of nations: and elective and responsible government became subject to the observations and criticisms which wait upon a great existing fact. It was now perceived that such phrases as ‘self-government,’ and ‘the power of the people over themselves,’ do not express the true state of the case. The ‘people’ who exercise the power, are not always the same people with those over whom it is exercised; and the ‘self-government’ spoken of, is not the government of each by himself, but of each by all the rest.

J. S. MILL. On Liberty.
SED enim res prospere gestae, ut in hominibus ipsis ita in rationibus vel civilibus vel philosophicis, vitiosa et infirma in lucem solent trahere, quae, si male evenisset, poterant delitescere. nam quo tempore popularis civitas nil nisi commentum esse videbatur seu vaticinantium seu prisca narrantium, facile credebat homines (tamquam res ipsa per se esset manifesta) populo nihil opus esse suo in se imperio cohibendo. neque improbabant quidem hanc sententiam breves nescioqui in pravum lapsus, quos conversionem illam in Gallia rerum dedecorasse accepimus; quippe quorum atrocissimos pauci quidam tyrannida sibi adrogantes patraverint, et quos utique non res popularis constituta peperisset, sed subitus et impotens tumultus reges ac patricios a cervicibus depellentium. postquam vero non regibus aut patriciis subiecta respublica sed comitiis arbitrioque populari, magnam partem orbis terrarum ita occupavit ut omnes iam sentirent vix ullam potentiorem societatis gentium esse participem, tandem aliquando eiusmodi civitatem quae magistratus, populi suffragiis electos, eidem populo cogeret rationem reddere, coeperant homines animadvertere atque, ut fit, in rem magnam oculis subiectam inquirere. tum demum igitur apparuit, si quis de 'sese regendo' dissereret, sive de 'civium in se ipsos imperio,' rei veritatem parum exponere; quippe, eos cives qui imperium exercerent, alios esse posse atque eos quibus imperaretur; et 'sese regere' quod dicerent, illud esse regimen, ut unusquisque civium non a seipso sed a ceteris universis regeretur.

C. W. M.
In action it is equally this quality in which the English—at least so I claim it for them—excel all other nations. There is an infinite deal to be laid against us, and as we are unpopular with most others, and as we are always grumbling at ourselves, there is no want of people to say it. But after all, in a certain sense England is a success in the world; her career has had many faults, but still it has been a fine and winning career upon the whole. And this on account of the exact possession of this particular quality. What is the making of a successful merchant? That he has plenty of energy, and yet that he does not go too far. And if you ask for a description of a great practical Englishman, you will be sure to have this or something like it: “Oh, he has plenty of go in him; but he knows when to pull up.” He may have all other defects in him; he may be coarse, he may be illiterate, he may be stupid to talk to; still this great union of spur and bridle, of energy and moderation, will remain to him.

Walter Bagehot. Physics and Politics.
AM vero et in agendis rebus nostri hoc eodem praestant ceteris gentibus: equidem certe hoc eis vindico. sane eorum quae nobis obici possint copia prope infinita est; et qui plerisque simus invis, dum nobismet ipsi omnia vitio vertimus, non desunt qui ista in nos proferre velint. verum-tamen ut ita dicam inter gentes fluimus: ut multa perpetam fecerimus, tamen si res Romanas spectes splendida pleraque ac felicia invenias. cuius rei nonne haec causa est, quod ipsum illud perfectum atque absolutum habemus? quid? negotiatorem quae res negoti sui bene gerentem efficit? quod scilicet ita est vehemens ut modum non egrediatur. agedum hoc quempiam roga, ut tibi viri ciusdam Romani in rerum actione excellentis ingenium ac mores descript: hoc prefecto vel huiusmodi aliquod responsum feres, satis illum virium atque impetus habere, ita tamen ut idem in tempore se comprimat. habeat omnia vitia licet; sit rusticus, sit indoctus, sit in circulis inurbanus; illud tamen non amittet, ut in se prout res postulet aut calcaribus aut frenis utatur, vehementer rem transigat, servant modum.

W. E. H.
If we turn from the foreign to the domestic duties of a nation, we shall find the greatest of them to be, that its government should compel obedience to the law, criminal and civil. The vulgar impression no doubt is, that laws enforce themselves. Some communities are supposed to be naturally law-abiding, and some are not. But the truth is (and this is a commonplace of the modern jurist) that it is always the State which causes laws to be obeyed. It is quite true that this obedience is rendered by the great bulk of all civilised societies without an effort and quite unconsciously. But that is only because, in the course of countless ages, the stern discharge of their duty by States has created habits and sentiments which save the necessity for penal interference, because nearly everybody shares them. The venerable legal formulas, which make laws to be administered in the name of the King, formulas which modern Republics have borrowed, are a monument of the grandest service which governments have rendered, and continue to render, to mankind. If any government should be tempted to neglect, even for a moment, its function of compelling obedience to law, it would be guilty of a crime which hardly any other virtue could redeem, and which century upon century might fail to repair.

Sir Henry Maine.
SI vero, omissis quae foris aguntur, domesticas civitatis rationes contemplemur, haud dubium erit quin maxime debeant ii qui praesunt curare ut, et in delictis cohibendis et in civium inter se negotiis, legibus obtemperetur. neque equidem ignoro id plerisque probari, per se ipsas leges obtemperandi necessitatem adhibere. scilicet civitatibus insitam esse, pervicaciam aliis, aliis legum patientiam. sed, verum si loqui volumus, quod quidem hodie apud iuris peritos tritum atque usitatum habetur, legum illa observantia necesse est civitatis ope nitatur. quae quamquam ubique fere gentium humaniorum sponte neque scientibus ipsis evenit, id sane accidit quod per infinitam iam anteacti temporis aetatem ea fuit civitatum in hoc munere fungendo constantia ut, cum omnes fere cives eadem faciant sentiantque, nulla sit omnino poenae irrogandae necessitas. iam sollemnes illae formulae quae regis auctoritatem ad leges administrandas adhibent, hodie quoque apud civitates populares usurpatae, beneficii monumento sunt quod praecipuum homines ex arte regnandi olim perceptum, usque ad hoc temporis tuentur. rectores autem civitatis si quando in mentem induxerint debitum legibus opitulandi munus vel paulisper aspernari, idem facinus admiserint quod haud scio an nullis bene meritis expiari possit, neque ullo temporis intervallo reparari.

H. C. G.
In the midst of these praises bestowed on luxury, for which elegance and taste are but another name, perhaps it may be thought improper to plead the cause of frugality. It may be thought low, or vainly declamatory, to exhort our youth from the follies of dress, and of every other superfluity; to accustom themselves, even with mechanic meanness, to the simple necessaries of life. Such sort of instructions may appear antiquated, yet, however, they seem the foundations of all our virtues, and the efficacious method of making mankind useful members of society. Unhappily, however, such discourses are not fashionable among us, and the fashion seems every day growing still more obsolete, since the press, and every other method of exhortation, seems disposed to talk of the luxuries of life as harmless enjoyments. I remember, when a boy, to have remarked that those who in school wore the finest clothes, were pointed at as being conceited and proud. At present our little masters are taught to consider dress betimes, and they are regarded, even at school, with contempt, who do not appear as genteel as the rest. Education should teach us to become useful, sober, disinterested and laborious members of society; but does it not at present point out a different path? It teaches us to multiply our wants, by which means we become more eager to possess, in order to dissipate; a greater charge to ourselves, and more useless or obnoxious to society.

Goldsmith. Essays.
GUM tot laudibus tantisque luxus iste cumuletur, quem nominis immutatamiam elegantiam volunt esse aut humanitatem, forsitan quis me ineptum iudicaverit qui parsimoniae patrocinium susceperim. nam foedi hominis aut rabulae alicuius inania fundentis videtur esse, adhortari iuventutem nostram ne vestimentorum nugas, ne ceteras res supervacaneas consecventur, potiusque ut ad operariorum quandam humilitatem se demittant, assuefaciantque eis rebus quas vita non depravata desiderat, quamquam autem talia praecepta antiqua et obsoleta videri possunt, tamen nihil opinor esse quod omnis virtutes magis fulciat, nihil quod ad homines utili inter se societate coniungendos plus conferat. infeliciter vero accidit ut et eius modi admonitiones parum apud nostros vigeant, et ut eis cotidie aliquid honoris decedat, cum et rerum scriptores et omnes qui populum ad honestatem cohorientur in eo sint ut vitam luxuriosam nihil aliud quam innocentes quasdam deletationes amplexari confirmint. equidem memini puer, si qui e ludi discipulis pretiosa veste se iactare vellent, eos pro insolentibus aut superbis commonstrari. hodie quidem pueri nostri quo modo se vestiant in ista iam aetate condiscunt meditari, atque etiam tum in ludo, quisquis ceteris minus cultum se praebet, is despicatui ducitur. quod contra aecum fuerat nos doctrinarum studiis eruditos officiose moderate sancte strenue in civitate versari; quibus nonne ad alia omnia propensi evadimus? enimvero multiplicium rerum cupiditate imbuimur, unde plura habere concupiscimus quo plura profundamus, eademque opera nobis met ipsis graves, patriae inutiles et perniciosi cives efficimur.

J. S. R.
Nor is there any dissuasive from such contemplation: it is no breach of friendship, nor violation of paternal fondness; for the event we dread and detest is not by these means forwarded, as simple persons think their own deaths would be by making a will. On the contrary, the sweetest and most rapturous enjoyments are thus promoted and encouraged: for what can be a more delightful thought than to assure ourselves, after such reflections, that the evil we apprehend, and which might so probably have happened, hath yet been fortunately escaped? If it be true that the loss of a blessing teaches us its true value, will not these ruminations on the certainty of losing our friends, and the uncertainty of our enjoyment of them, add a relish to present possession? Shall we not, in a word, return to their conversation, after such reflections, with the same eagerness and ecstasy, with which we receive those we love into our arms when first we wake from a dream which hath terrified us with their deaths?

Fielding.
QUIBUS a cogitationibus, cum nec amicitia nec parentum erga liberum amor eis violetur, nihil est cur abstinea-
mus: neque enim, quod putant homines parum prudentes fore ut testamento facto mors sibi festinetur, eo citius id adventurum est quod et odimus et pertimescimus, sed augentur potius atque aluntur suavissimae iucundissimae-
que voluptates. quae enim cogitatio maiorem habet oblec-
tationem quam, postquam talibus de rebus meditati sumus, illud exploratum habere, nos id malum quod metueremus quodque impedire videretur tamen dis adiuivantibus effu-
gisse? si est verum, tum demum nos bona postquam desideraverimus recte aestimare posse, nonne nova quaedam necesse est ad ipsam possessionem delectatio accedat repu-
tantibus certum iam esse fore ut dirimantur aliquando amicitiae, quamdiu mansurae sint incertum? tali denique cogitatione suscepta, nonne in amicorum nos consuetudinem haud minus alacri voluptate conferemus, quam qua eorum amplexu modo expergefacti fruimur, quos somniorum terro-
ribus decepti nobis ereptos esse arbitrabamur?

G. W. B.
BUT there are questions which concern all men alike, which force themselves into the way of all, and which none can altogether shut out, without foregoing the main distinction of a rational nature, and sinking to the level of the lower creatures. Every man has an interest—the deepest possible interest—in the inquiry, whence he came, whither he is going, why and to what purpose he is here. He may evade it or put it by for a season; he may cheat himself into a persuasion that it is needless and useless. But there is the thought still lurking in the depths of his consciousness, and ever ready to start up afresh and harass him. If he strives to drown it in stupefying and reckless sensuality, its revival will not be the less inevitable, but the more disquieting: while whatever fills up his life more worthily, whatever gives it more value and meaning, lifts him above the immediate present, and turns his view towards the past or the future, must be the more likely to recall one or other of these solemn questions: and there is so close a connexion between them, that it is impossible to move one without stirring the rest. He must find some answer to them, unless his life is to pass away, without aim or import, as a feverish half-waking dream.
SUNT tamen quaedam, quae pariter ad omnes spectant, quae ultro omnibus obversantia nemo excludere potest, nisi prius, omisso quod rationis naturam quam maxime distinguat, ad bestiarum statum se demiserit. omnium enim illud interest, atque adeo praecipue, unde venerit, quo eat, qua ratione, quamve ob causam in vita commoretur. quae quidem licet interim elusa quasi reponat, ut qui sibi persuasum finxerit rem supervacaneam esse et inutilem, at tamen in imis animi penetralibus adhuc insidiatur cogitatio illa, iam iamque ad lacesendum coortura. quam si temerariae libidinis stupore obruere velit, haud tamen minus necessario sed molestior resurgat. quicquid autem vitam honestius expleat, quicquid, in maius aucta dignitate eius et gravitate, animum a rebus hodiernis sublevatum in praeterita aut futura intendat, id quidem magis veri simile est e rebus ita gravibus unam et alteram revocaturum: quae omnino ita arte inter se cohaerent, ut ne unam quidem movere possis, quin ceterae labantur. nec tamen non respondendum est, nisi vitam tibi defluxisse velis et consili et rationis expetem, ut cui semisomno sollicitae evanuerint imagines.

A. W. S.
Do not say that every man, or the same man at all times, adopts the same principles and method in his moral reasoning. On the contrary I think that moralists have erred importantly in not seeing and admitting that men, in so far as they reason upon morals and attempt to make their practice rational, do so, naturally and normally, upon different principles and by different methods: that there are, in short, several natural methods of Ethics. It is true—indeed it follows from what has been just said—that it is a postulate of the science that either these methods must be reconciled and harmonized, or all but one of them rejected. The common sense of men cannot acquiesce in conflicting principles: so that there can be but one rational method of Ethics (in the widest sense of the word method). But in setting out to inquire what this is, we ought to recognize the fact that there are many natural methods.

H. Sidgwick.

We are continually informed that Utility is an uncertain standard, which every different person interprets differently, and that there is no safety but in the immutable, ineffaceable, and unmistakeable dictates of Justice, which carry their evidence in themselves, and are independent of the fluctuations of opinion. One would suppose from this that on questions of justice there could be no controversy: that if we take that for our rule, its application to any given case could leave us in as little doubt as a mathematical demonstration. So far is this from being the fact, that there is as much difference of opinion, and as fierce discussion, about what is just, as about what is useful to society. Not only have different nations and individuals different notions of justice, but, in the mind of one and the same individual, justice is not some one rule, principle, or maxim, but many, which do not always coincide in their dictates, and in choosing between which, he is guided either by some extraneous standard, or by his own personal predilections.

J. S. Mill. Utilitarianism.
ATQUI tantum abest ut equidem vel universos dicam homines vel singulos omnibus temporibus idem anquiriend princiupum rationemque de moribus adhibere, ut in eo iam philosophi graviter errare videantur, quod re parum perspecta inftiati sint, si quis elaborata honesti norma vitam informare studeat, alios alia plerumque principia alias rationes ultro exsequi, ita ut complures iam aditus honestatis secundum naturam appareant. id quidem verum est ac superioribus consentaneum, si quid scientiae satisfacere avemus, aut conciliandas componendasque esse rationes illas aut ceteris reiectis unam esse constituendam. etenim quae inter sese contraria sunt hominum consensui repugnant. itaque una tantum ratio—si id nomen latius patere sinimus—veritati consonat: quae tamen qualis sit cum ad investigandum ingredimur, plures natura duce existere fateamur oportet.

R. D. A. H.

IAM illa assidue docemur, si omnia ad utilitatem referantur ambiguum esse agendi normam, quam alii aliter intellegant: nihil esse certi nisi illa rata et stabilia et minime dubia iustitiae praecepta comprenderis, quae per se ipsa perspicua sint neque opinionis erroribus vacillent. quasi vero cum de iustitia agatur nulla controversia esse possit, aut ad iustitiam si spectamus nemini magis dubium sit, quale sit quidque, quam si geometrarum rationibus conclusum esset. quod tantum abest ut ita sit, ut quid sit iustum pari dissensione et concertatione quaeque aut quaeque hominibus expediat. nam non solum et gentibus et hominibus aliis aliud iustum videtur, sed etiam unius cuiusque menti non una quaedam norma, una institutio, una praescriptio iustitiae, sed plures obversantur et in usum vitae non semper inter se congruentes: e quibus aut ad auctoritatem aliunde quae sit aut ad sua ipsius studia selectio fit.

R. D. H.
AND, besides, in the matter of friendship, I have observed that disappointment here arises chiefly, not from liking our friends too well or thinking of them too highly, but rather from an overestimate of their liking for and opinion of us; and that, if we guard ourselves with sufficient scrupulousness of care from error in this direction, and can be content, and even happy, to give more affection than we receive—can make just comparison of circumstances, and be severely accurate in drawing inferences thence, and never let self-love blind our eyes—I think we may manage to get through life with consistency and constancy, unembittered by that misanthropy which springs from revulsion of feeling. All this sounds a little metaphysical, but it is good sense, if you consider it. The moral of it is that, if we would build on a sure foundation of friendship, we must love our friends for their sake rather than for our own; we must look at their truth to themselves full as much as their truth to us. In the latter case, every wound to self-love would be a cause of coldness; in the former, only some painful change in the friend’s character and disposition—some fearful breach in his allegiance to his better self—could alienate the heart.

Charlotte Brontë.
QUOD vero in amicitia nonnunquam fallimur, id plerumque fieri arbitror, non quo amicos nimium diligamus atque aestimemus, sed potius quia de eorum erga nos animo immodicam habemus opinionem: quod si satis cautum habeamus, ne hunc in modum labamur; si plus amare quam amemur et velimus et gaudeamus; si rebus diligenter perpensis iudicium adeo accuratum facere possimus, ut nullo nostri amore occaecemur; iam fiat, opinor, ut vitam aequo constantique animo agamus neque spe eversa exacerbati in morositatem incidamus. haec tibi forsan paulo subtiliora videantur; neque vero, si reputaveris, ratione carent. eo enim spectant, ut, si amicitiam satis stabilitam cupidamus, amicos oporteat ipsorum causa, non nostra, colamus; non modo quam nobis fideles, sed quam sint sibi ipsi constantes respiciamus. sic enim non laesa identidem quam de nobis ipsi habemus opinionem alienabimur, sed mutato tantum in deterius amici ingenio, ita ut suis ipse institutis gravissime desciscat, amicitia excidemus.

R. D. A. H.
THERE are two faults in conversation, which appear very different, yet arise from the same root, and are equally blamable: I mean, an impatience to interrupt others, and the uneasiness of being interrupted ourselves. The two chief ends of conversation are to entertain and improve those we are among, or to receive those benefits ourselves; which whoever will consider, cannot easily run into either of these two errors: because, when any man speaks in company, it is to be supposed he does it for his hearers' sake, and not his own; so that common discretion will teach us not to force their attention, if they are not willing to lend it; nor on the other side, to interrupt him who is in possession, because that is in the grossest manner to give the preference to our own good sense. There are some people whose good manners will not suffer them to interrupt you; but, what is almost as bad, they will discover abundance of impatience, and lie upon the watch until you have done, because they have started something in their own thoughts which they long to be delivered of. Mean time, they are so far from regarding what passes, that their imaginations are wholly turned upon what they have in reserve, for fear it should slip out of their memory; and thus they confine their invention, which might otherwise range over a hundred things full as good and that might be much more naturally introduced.

Swift.
IN sermonibus duo saepe incidunt vitia, specie diversa, pari tamen ex stirpe orta et pari digna reprehensione, et cum alios loquentes interpellamus et cum nos ipsos interpellari aegre ferimus. quorum utrumque facile vitabitur si consideraverimus illud in colloquendo potissimum spectandum esse ut aut iis quibus utamur aut nobis ipsis fructum et delectationem adferamus. itaque si quis sermonem iniverit ut qui audientium non sua causa id faciat, neque invitos coget alios, si sapiat, animum ad se advertere; neque eum qui loqui prius occupaverit ipse interpellabit, quasi vero impudentius suae primas partes prudentiae vindicaret. sunt qui, ut humaniores sint quam ut interpellent alios, ita alios loquentes palam tum aegre ferant tum tanquam ex insidiis obsideant dum finem loquendi fecerint: scilicet ut quod diu animo parturiant id ipsi aliquando pariant. interea adeo non curae est quid agatur, ut ad id quod tanquam sepositum habeant se totos convertant ne memoria dilabatur; unde fit ut vim omnem inventionis, qua sescenta alia neque minus utilia excogitare possent, in hoc unum expendant.

J. E. N.
A PERFECTLY solitary being, who had a whole planet to himself, would remain, I suppose, for ever incapable of knowing himself and reflecting upon his thoughts and actions. He would continue, like other creatures, to have feelings and ideas, but would not make them his objects and bring them under his Will. This human peculiarity would remain latent in him, till he was introduced before the face of some kindred being, and he saw his nature reflected in another mind. Looking into the eyes of a living companion, changing with laughter and with tears, flashing with anger, drooping with sleep, he finds the mirror of himself; the passions of his inner life are revealed to him; and he becomes a person, instead of a living thing. In proportion as society collects more thickly round a man, this primitive change deepens and extends: the unconscious, instinctive life, which remains predominant in savage tribes, and visible enough in sparse populations everywhere, gradually retires. He knows all about his appetites and how to serve them; can name his feelings, feign them, stifle them; can manage his thoughts, fly from them, conceal them; can meditate his actions, link them into a system, protect them from interrupting impulse, and direct them to an end; can go through the length and breadth of life with mind grossly familiar with its wonders, or reverently studious of its wisdom; and look on Death with the eye of an undertaker, or through the tears of a saint.

JAMES MARTINEAU.
CREDO, si quis in aliquo orbe terrarum solus habitaret, nunc quam fore ut se cognosceret quaeque cogitaret aut faceret animo reputaret. sensu enim atque recordatione communi omnium animantium cum non careret, tamen quae sentiret et recordaretur ea non menti suae atque voluntati subiecturum. hoc autem, quod proprium est hominis, tum demum esse exstiturum cum apud talem aliquem qualis ipse coram induceretur suumque ex alia illa mente tanquam redditum ingenium videret. spectatis enim alterius animantis oculis, nunc risu aut lacrimis mutatis, nunc ardentibus ira somnove languidis, continuo imaginem sui animadversurum intimique non ante cognitas animi affectiones; iam qui fuisset animal hominis eum personam susceputurum. mox in frequentiore hominum conspectu versatum magis indies atque latius mutari, dum securam illam impetu magis quam consilio vivendi rationem paulatim relinquat, usitatissimam illam quidem etiam nunc hominibus feris atque solitariis et quo rariores semper eo usitatiorem. iam scire quae appetat, et quomodo possit appetita sequi; sensus appellare, simulare, dissimulare; cogitationes regere, declinare, celare; quae faciat considerare et quasi consilio conectere, finem certum atque propositum habere, libidinis omnem impeditionem arcere: denique vitae quod usquam sit explorare et perlustrare, aut nimia consuetudine mirabilia non mirantem aut exempla sapientiae iusta veneracione prosequentem; mortem aut iam usu inhumanum siccis oculis intueri aut divina quadam miseratione deflere.

F. J. H. J.
BUT perhaps we may be too partial to ourselves in placing the fault originally in our faculties, and not rather in the wrong use we make of them. It is a hard thing to suppose, that right deductions from true principles should ever end in consequences which cannot be maintained or made consistent. We should believe that God has dealt more bountifully with the sons of men, than to give them a strong desire for that knowledge which he had placed quite out of their reach. This were not agreeable to the wonted indulgent methods of Providence, which, whatever appetites it may have implanted in the creatures, doth usually furnish them with such means as, if rightly made use of, will not fail to satisfy them. Upon the whole, I am inclined to think that the far greater part, if not all, of those difficulties which have hitherto amused philosophers, and blocked up the way to knowledge, are entirely owing to ourselves; that we have first raised a dust, and then complain we cannot see. Berkeley.

SED nescio an nimis nobis faveamus, qui ex ingeni nostri infirmitate hoc malum ortum esse putemus potius quam e nobis ipsis, qui ingenio prave utamur. nam hoc quidem vix credendum est, si qua ex veris principiiis secundum rectam rationem colligantur, ea non teneri posse aut sibi non constare. benigniorem esse deum existimare debemus quam ut eius scientiae quam denegaverit hominibus tantam illis cupiditatem ingenerit. abhorret enim id a consueta illius beneficentia, qui, quoscumque animantibus appetitus dedit, plerumque splendit quoque copiam, modo recte ea uti velint, ibidem adiunxit. ad summam igitur in hanc sententiam adducor, impedimenta illa, quae philosophis oblectationem quandam praebent et tamen rerum cognitionis adhuc officiunt, si non omnia, at certe magna ex parte ex ipsis hominibus originem duxisse, qui, cum sibi ipsi tenebras offuderint, tum demum quod videre nequeant indignentur.

G. A. D.
TRANSLATIONS

INTO GREEK VERSE
LET not my cold words here accuse my zeal:
'Tis not the trial of a woman's war,
The bitter clamour of two eager tongues,
Can arbitrate this cause betwixt us twain:
The blood is hot that must be cool'd for this:
Yet can I not of such tame patience boast,
As to be hush'd, and nought at all to say:
First, the fair reverence of your highness curbs me
From giving reins and spurs to my free speech;
Which else would post, until it had return'd
These terms of treason doubled down his throat.


Gaunt. Will the king come, that I may breathe my last
In wholesome counsel to his unstaid youth?
York. Vex not yourself, nor strive not with your breath;
For all in vain comes counsel to his ear.
Gaunt. O, but they say the tongues of dying men
Enforce attention like deep harmony:
Where words are scarce, they are seldom spent in vain,
For they breathe truth that breathe their words in pain.
He that no more must say is listen'd more
Than they whom youth and ease have taught to glose;
More are men's ends mark'd than their lives before:
The setting sun, and music at the close,
As the last taste of sweets, is sweetest last,
Writ in remembrance more than things long past:
Though Richard my life's counsel would not hear,
My death's sad tale may yet undeaf his ear.

Richard II. Act ii. Sc. 1.
ΜΗ ψυχρὰ λέξας ψύχρ᾽ ἐλεγχοίμην ópovàv:
οὐ γὰρ γυναικῶν ἡ μάχη ξυνίσταται,
οὔδ᾽ ἀμφίλεκτος ἐκ πικρᾶς γλωσσαλγίας
ἐρις κρωνεὶ νῦν τὴν καθεστῶσαν δίκην·
ἀλλ᾽ αἰμα θερμὸν τῇδε πήγνυθαι χρεών·
οὐκ εὑχομαι γὰρ ὅθ᾽ ἀναλγήτως ἔχειν
ὡς σύνα κρύπτειν μηδ᾽ ἐν ἀνταυδᾶν ἔποσ
ἀλλ᾽ ἡ γὰρ αἰδῶς τῆς τε σῆς παρουσίας,
ὡναξ, σέβας μ᾽ ἐπέσχεν ἡνίαις ΤΟ μὴ
κέντρῳ ῥῆμ᾽ ἐλευθέροστομον.
ἡ γὰρ τάχ᾽ ᾠν μετηξεν ὡστε πρὸς στόμα
tῶ λοιδοροῦντι δἰς τὸσ' ἀντιλοιδορεῖν.

J. B. L.

Γ. ἕξει γὰρ ἀναξ, ὡς τὸν οὐχὶ σώφρονα
eὐ νουθετοὺμ' ἀν ὅν ἐπ' ἐκπνοαίς βίου;
Ι. σὺ μὴ τάδ᾽ ἄλγει μηδ' ἀγαν ψυχορράγειν
πόνος περισσὸς κεῖνον εἰ τι νουθετεῖς.
Γ. ἔχει γε δή τοι γλώσσα τῶν θανουμένων
dεινὴν ἀνάγκην ὡς ὃς θείου μέλους.
ὄπου σπανίζει ρήματ᾽ οὐ ματὰν φιλεῖ,
ὁ γὰρ μετ' ἄλγους πλειστ' ἀληθεύει λέγων.
πείθει δὲ μᾶλλον, οὐ φάτις πανυστάτη,
tοῦ πάντα καλλύνοντος ώραις χλιδῆ'
tὸ τέρμα γοῦν θαυμαστὸν οὐχ ὁ πρὶν βίος.
υικα φθινοντος ἥλιου, υικα χάρις
μολπῆς φθινούσης, κάς τὸν ὕστερον χρόνον,
ὡς ἡδέων τά νέον υποταθ', ἡδίστη μένει,
tῶν πρόσθε μᾶλλον ἐγγεγραμμένη φρεσίν.
κεῖνος δὲ νῦν ξώντος μὲν ἡτίμα στόμα,
θρῆνοι δ' ἴσως τόνδ' οὐκέτ' ἄν κωφὸς κλύοι.

S. H. B.
Brak. Awaked you not with this sore agony?

Clar. O, no, my dream was lengthen'd after life; O, then began the tempest to my soul, Who pass'd, methought, the melancholy flood, With that grim ferryman which poets write of, Unto the kingdom of perpetual night.
The first that there did greet my stranger soul, Was my great father-in-law, renowned Warwick; Who cried aloud, 'What scourge for perjury Can this dark monarchy afford false Clarence?'' And so he vanish'd: then came wandering by A shadow like an angel, with bright hair Dabbled in blood: and he squeak'd out aloud, 'Clarence is come; false, fleeting, perjured Clarence, That stabb'd me in the field by Tewksbury; Seize on him, Furies, take him to your torments!' With that, methought, a legion of foul fiends Environ'd me about, and howled in mine ears Such hideous cries, that with the very noise I trembling waked, and for a season after Could not believe but that I was in hell, Such terrible impression made the dream.

Richard III. Act i. Sc. 4.
INTO GREEK VERSE

ΒΡ. σὺ δ' οὐ τοσοῦτον ἄλγος ἡγέρθης ἔχων;
ΚΛ. οὐδ' ὡς θανόντι τούναρ ὡδ' εἰχεν τέλος·
ψυχὴ δὲ μοι ταύθενυσε δυστλήτῳ στρόβῳ
στυγνοῦ καθ' ὑπνοιν διὰ πόρου πορθμεύεται,
ξυνοῦσ', ἄοιδῶν ὡς λόγος, πορθμεὶ σκυθρῷ,
εἰσέρχεται δὲ χῶρον αἰανοὺς σκότον.
ἀγνὸς δ' ἐκεῖ μέτοικος ὡς ἀφίκετο,
ὁ πένθερός μοι πρῶτος ᾑντησε ξένη,
κάψῃ βοήσας· οὐπόρκος, ὦ πόλις,
πόσας ποθ' οὕτος ἐν σκότῳ πληγήσεται;
κἂν τῷ δ' ὁ μὲν παρὸχετ', ἦλθε δ' αὐ σκιὰ
θεία τὸ κάλλος, αἴμασιν δὲ βοστρύχους
λαμπροὺς πέφυρται, φθέγμα ὥς τετριγότος·
tὸν ἀριστάμητον, τὸν ἀσαφὴ κἀψευσμένον
ηκειν, τὸν αὐτῆς ἐκ μάχης κτείναντά νυν,
ὁν συλλαβεῖν χρήν ποινίμους Ἐρινύας.
κἂνταῦθ' ἐδοξὰ μυρίαις ἀλαστόρων
μορφαίσιν εἰρχθαί, καὶ τοσῆς ἐπαίειν
κράνης δι' ὁτῶν ὂδ' ὅτ' ὡστ' αὐτῆς βοή
φρίσσοντ' ἐλυσέ μ' ὑπνοῖν· οὐδὲ πω ἴμαν
δῆλος γ' ἐμαυτῷ μὴ κάτω βεβηκέναι·
οὕτως ἐναργῶς εἰχόμην ὄνειρατι.

Ἀ. Β. Ἐ.
Son. Ill blows the wind that profits nobody. This man, whom hand to hand I slew in fight, May be possessed with some store of crowns: And I, that haply take them from him now, May yet ere night yield both my life and them To some man else, as this dead man doth me.— Who's this?—O God! it is my father's face, Whom in this conflict I unwares have killed. O heavy times, begetting such events! From London by the king was I press'd forth; My father hither came, press'd by his master; And I, who at his hands received my life, Have by my hands of life bereaved him. Pardon me, God, I knew not what I did! And pardon, father, for I knew not thee! My tears shall wipe away these bloody marks; And no more words, till they have flow'd their fill.

King Henry. O piteous spectacle! O bloody times! While lions war and battle for their dens, Poor harmless lambs abide their enmity.

Henry VI. Part III. Act ii. Sc. 5.
ΣΤΡ. οὐκ ἦν ἄρ᾽ οὐδὲν πᾶσι πημονήν φέρον·
ὡς τόνδε μὲν νῦν ἐν μάχῃ μόνος μόνον
ἐκτειν' ἔχοντα χρυσόν, ἦν τύχῃ, τινά,
εἴγω δ' ὁ συλῶν ταῦτα τῷ ἐν ἰματὶ
tάχ' ἀν τὰ συληθέντα τὸν βίον θ' ἀμα
ἀλλὸ παρείην, κεῖνος ὡς ἐμοί, θανών.
ἐά·
tίς ἐστιν; ὦ θεοὶ, τὸν τεκόντ' ἐγνώρισα,
δυν ἄγνωσασ ἐν μάχῃ κατέκτανον.
ὡ στυγνὸς αἰών, οἶα φιτύεις κακᾶ·
αὐτὸς τ' ἀνακτὶ πρὸς βίαν πόλιν λιτῶν
ἐφεστόμην, βία τε κρεισσόνων πατὴρ
ἀμ' ἠλθεν. οἴμοι, τὸν βίον σέθεν πάρα
λαβών, ἀπεστέρησά σ', ὦ πάτερ, βίου.
ἀλλ', ἡγνόουν γὰρ οἵ ἐδρων, τάκουσιν
σύγγνωτε, θεοὶ, σύγγνωθι, πατρῷον κάρα.
συγήσομαι δὲ, καὶ κόρον δακρυρροῶν
πατροκτόνους κηλίδας ἐξομόρξομαι.
ΒΑΣ. τοιαῦθ' ὁ τλήμων πόλεμος ἐξεργάζεται:
λέοντες ἦξαν εἰς μάχην εὐνόων ύπερ,
νείκους δ' ἀπηύρα μαλακὸν ἀρνειον γένος.
What's he, that wishes so?
My cousin Westmoreland?—No, my fair cousin;
If we are mark'd to die, we are enow
To do our country loss; and if to live,
The fewer men, the greater share of honour.
God's will! I pray thee, wish not one man more.
By Jove, I am not covetous for gold;
Nor care I, who doth feed upon my cost;
It yearns me not, if men my garments wear;
Such outward things dwell not in my desires:
But if it be a sin to covet honour,
I am the most offending soul alive.
No, 'faith, my coz, wish not a man from England:
God's peace! I would not lose so great an honour,
As one man more, methinks, would share from me,
For the best hope I have.

_Henry V._ Act iv. Sc. 3.

__Anfangs wollt' ich fast verzagen,__

_Und ich glaubt', ich trüg' es nie,_

_Und ich hab' es doch getragen,—_  

_Aber fragt mich nur nicht: wie?_

_Heine._
ΤΙΣ ὧδ᾽ ἐπηύχετ᾽; ἄρ’ ὦμαιμος οὐμὸς ἦν; μὴ δὴθ᾽ ὦμαιμε, μὴ σὺ γ’ ὦ φίλον κάρα. ἀλίς θανόντες, εἰ θανεῖν πεπρωμένον, τὴν πατρίδ’ ἀποστεροῦμεν, εἰ δ’ ὑπεκφυγεῖν, παύροις τὸτ’ οὖσι μεῖζον εὐκλείας μέρος. ἐν θεοῖς κεῖται ταῦτα: μὴ σὺ γ’ οὖν ἐτι μηδ’ ἄνδρ’ ἐν’, ἱκετεύω σε, προσλαβεῖν θέλε. Ζεῦς οἴδεν, ὥς οὐ χρημάτων ἐρᾶν ἐφυν, οὐδ’ ἐσθίων τις τὰμά μ’ ἀλγύνειεν ἄν, οὐ τοῖς φοροῦσιν εἴματ’ εξ ἐμοῦ φθονῶ, τοιοῦτον οὐδὲν τοῦμόν ἂν δάκνοι κέαρ. τιμῆς δ’ ἐρᾶν, εἰ τῆν’ ἀμαρτίαν νέμεις οὐκ ἐστίν ὅστις ἐξαμαρτάνει πλέον. πρὸς ταῦτα μή σὺ γ’ ἄνδρ’ ἐν’ ἐκπίσθης πλέον. οὗτοι γὰρ ἦμῖν εὐμενής εἰη θεός, ὡς οὗ προέσθαι κληδόνος τὸσον μέρος ὁσον μ’ ἀφαρπάσει ὃν ἐἰς γ’ ἀνὴρ ἐννών ἀντ’ ἐλπίδος θέλοιμ’ ἂν ἡδίστης ἐμοί.

R. B.

ΤΟ πρῶτον μὲν ἀπείπον· ὀμοίς δ’, ἀτλητα παθῶν περ, ἐτλην· πῶς δ’ ἐτλην, μηκέτι τούτ’ ἔρεο.

W. G. H.
Prince. Capulet! Montague!

See what a scourge is laid upon your hate,
That heaven finds means to kill your joys with love.
And I for winking at your discords too
Have lost a brace of kinsmen. All are punish’d.

Capulet. O brother Montague, give me thy hand:
This is my daughter’s jointure, for no more
Can I demand.

Montague. But I can give thee more;
For I will raise her statue in pure gold;
That, whiles Verona by that name is known,
There shall no figure at such rate be set
As that of true and faithful Juliet.

Capulet. As rich shall Romeo by his lady lie;
Poor sacrifices of our enmity!

Romeo and Juliet. Act v. Sc. 3.

What must the king do now? must he submit?
The king shall do it. Must he be depos’d?
The king shall be contented. Must he lose
The name of king? o’ God’s name, let it go.
I’ll give my jewels for a set of beads;
My gorgeous palace for a hermitage;
My gay apparel for an alms-man’s gown;
My figur’d goblets for a dish of wood;
My sceptre for a palmer’s walking-staff;
My subjects for a pair of carved saints;
And my large kingdom for a little grave,
A little little grave, an obscure grave:
Or I’ll be buried in the king’s highway,
Some way of common trade, where subjects’ feet
May hourly trample on their sovereign’s head.

Richard II. Act III. Sc. 3.
ΑΝΑΞ. ἰδεσθον οἳ ἐπληξε τὴν ἐχθραν θεὸς ἔροτα πορίσας ὀλβίων ἀλάστορα.
σφὼν δ' αὐ τὰ νείκη περιδῶν δισσοὺς ἐγὼ πενθῶ ξυναίμοις· πάντες ἐρρυθμίσεθα.
ΚΑΠ. δόσ ἀλλὰ χείρ', ὦ φίλτατ', ἀνθ' ἤδυν έμοι τῆς παιδός· οὐ γὰρ πλείον' ἄξιω λαβεῖν.
ΜΟΝ. ἐγὼ δὲ δοῦναί γ'· ἡ δὲ παῖς ἰκασμένη σταθήσεται πάγχρυσοι· ἄστε τὴν πόλιν,
ἐστ' ἀν Βερώνας νομι' ἰαστώθη χρόνω,
ἀγάλμα μηδὲν ἄλλο τιμήσων ὅσον τὸ τῆς ἀκραίφυν κάγαθής Ἰουλίας.
ΚΑΠ. χρυσὴ δὲ χρυσοῦς τῇ φίλῃ προσκείσεται Ῥωμαῖοι· ἐρίδως φαύλα τῆς ἡμῶν λύτρα.

C. W. M.

ΚΑΚ τῶν ἀνακτα χρῆ τι δρᾶν; ἄρ' εἰκαθεῖν;
καὶ δὴ παρείκει· κατ' ὀφλεῖν ἀτιμίαν;
στέρξει γὰρ ἀναξ. κληδόνος τυραννικῆς
μῶν δὲι στέρεσθαι; πρὸς θεῶν χαίρουν' ἰτω.
ἰκτηρίου ὧμι' στέρματ' ἀλλάξω κλάδου,
στέγης ἐρήμης τὸν πολύχρυσον δόμον,
ἐσθῆτα λαμπρὰν μαντικῆς δυσχλαινίας,
αὐτοξύλων ἐκκρουστὰ σανδίων σκύφην.
βάκτρων ἀγώρτου παγκρατῆ σκηπτούχιαν,
ζοάνων δὲ δισσοῖν πλῆθος εὐανδρον τόδε,
σμικροῦ δὲ τύμβου τῆν ύπερμήκη χθόνα,
ἐλάχιστος ὅστις μηδ' ἀπὸβλεπτὸς βροτοῖς·
ἡ τύμβου ἐξω κάν ἀμαξιτῳ μέση,
ὡς τῶν τυχόντων ἐν τρίβουσιν ἐμπόρων
tὸν τοῦ τυράννου κράτα δημοτῶν πόδες
cαθ' ἡμέραν πατώσι τοῦ κοιμωμένου.

A. W. S.
Angelo. Your brother is a forfeit of the law, 
And you but waste your words.

Isabella. Alas, alas!

Why, all the souls that were were forfeit once; 
And He that might the vantage best have took
Found out the remedy. How would you be, 
If He, which is the top of judgement, should 
But judge you as you are? O, think on that; 
And mercy then will breathe within your lips, 
Like man new made.

Angelo. Be you content, fair maid:
It is the law, not I, condemn your brother:
Were he my kinsman, brother, or my son,
It should be thus with him: he must die tomorrow.

Isabella. Tomorrow! O, that's sudden! Spare him, 
spare him!
He's not prepared for death. Even for our kitchens 
We kill the fowl of season: shall we serve heaven 
With less respect than we do minister 
To our gross selves? Good, good my lord, bethink you; 
Who is it that hath died for this offence? 
There's many have committed it.

Lucio. Aside] Ay, well said.

Measure for Measure. Act II. Sc. 2.
A. νόμῳ μὲν ἴσθ᾽ ὀφλόντα σὸν κάσιν δίκην, σὺ δ᾽ ἐκχέουσα πολλὰ καὶ μάτην ἔπη.
I. φεῦ φεῦ· πάλαι γὰρ οὐχὶ ξημίαν ὀφλίσκαν ψυχῶν ὁσαίτερ ἔστην; ἀλλ᾽ ἀκέσματα ὁ πλείστα ποινὰς λαμβάνειν δίκαιοι ὅν ἐξεύρεν αὐτός· πῶς ποτὲ ἄν κυροῖς ἔχων κρίσεως ἀπάσης εἰ γ᾽ ὁ πρεσβεύων ἀναξ ὅπως ἐφεύροι σ᾽ ὀδε καὶ κρίνειν θέλοι; φρόντιζε δὴ σὺ ταῦτα, καὶ παραυτίκα χειλῶν ἔσωθέν σ᾽ οἴκτος ὅδ᾽ ἐπουριεῖ ὡς νεαρὸν ἀλλάξαντος ἀνθρώπου τύπον.
A. στέργοις ἄν ἠδὴ ταῦτα, καλλίστη κόρη· ὁ γὰρ καταγνοὺς τοῦ κασυγνήτου θανεῖν ὁ θεσμὸς, οὐκ ἔγωγε· κεὶ τοῦ ἀνδρὶ δὴ ἐξεῦρεν αὐτὸς· πῶς ἂν κυροῖς ἔχων κρίσεως εἴ γ᾽ ὁ πρεσβεύων ἄναξ ἄλλαξαντος ἀνθρώπου τύπον κἀν ταῦτ᾽ ἐπασχε· χρὴ δ᾽ ἐς αὐρίον θανεῖν.
I. ἐς αὐρίον γε; φεῦ, τῶς ὂς ἀφνο ἱαν· μέθες, μέθες νυν, οὐ γὰρ ὅραιος θανεῖν. ἀλλ᾽ οὐδ᾽ ἀλέκτορ᾽ εἰς βορὰν νομίζομεν σφάζειν ἄωρον· μῶν λατρεύοντες θεῷ ἡσσῶ νεμοῦμεν μοῖραν ἦ σαρκὸς πάχει; ἄγ᾽, ὁ φέριστε δέσποτ᾽, ἐνθυμοῦ πάλιν τις ἔσθ᾽ ὁ τοῦτο σφάλματος θανὼν ὕπερ; πολλοὶ γὰρ ἀμαρτότεν.
Leonato. Marry, thou dost wrong me, thou dissembler, thou:
Nay, never lay thy hand upon thy sword;
I fear thee not.

Claudio. Marry, beshrew my hand
If it should give your age such cause of fear:
In faith, my hand meant nothing to my sword.

Leon. Tush, tush, man; never fleer and jest at me:
I speak not like a dotard nor a fool,
As under privilege of age to brag
What I have done being young, or what would do,
Were I not old. Know, Claudio, to thy head,
Thou hast so wronged mine innocent child and me
That I am forced to lay my reverence by
And, with grey hairs and bruise of many days,
Do challenge thee to trial of a man.
I say thou hast belied mine innocent child;
Thy slander hath gone through and through her heart,
And she lies buried with her ancestors:
O, in a tomb where never scandal slept,
Save this of hers, framed by thy villany!

Δ. σύ τοι, σύ μ' ἀδικεῖς, ὦ μάτην εὐσχημονῶν—

καὶ τί χείρ πρὸς ἐγχος; οὐκ ὁκνῶ χέρα.

Κ. φεῦ τής κακίστης, ὦ θεοί, χειρουργίας,
ei τὸν γέμοντα δεξιὰ φόβει σ' ἐμῆ.

ἀλλ' οὐ πρὸς ἐγχος οὐδὲν  ἢν ταύτῃ χρέος.

Δ. ἵτω· τί παίζεις καὶ μ' ἐρεσχελεῖς ἄγαν;

οὐ γάρ τι γήρα ταῦτα χαυσθεῖς λέγω,

ὁς ἀνδρ' ἐοικεν ἐκτελῇ πυργοῦν ὥσα

νέος δέδρακε κατι δήτ' ἐδρα ποτ' ἂν

εὶ μὴ παρῆβα· πρὸς δὲ σὸν λέγω κάρα

ἀδικεῖν σε καμὲ καὶ κόρην ἀναιτίου,

ὡς ὀβαν ἀνάγκη τοῦ πρέποντος ἐκπεσόν,

καὶ λευκόθριξ ὁι καὶ χρόνῳ πολλῷ ἐκπεῖς,

σὲ δὴ καλὸ πρὸς πεῖραν ἀνδρείᾳ ἐγώ.

ψεύστην τέ φημι κατὰ κόρης ἀναιτίου·

ἀνθ' ὁι διαμπάξ διὰ φρενῶν πεπληγμένη

ψύθει πατρῴοις εἰκναὶ νεκροὶς κεῖται νεκρός·

άκουστ' οὐδὲν αἰσχρὸν εἰσέδυν κλέος,

πλην δὴ τὸ κεῖνης, ἐκ κακοῦ πλασθεῖν κακῶς.

A. W. V.
Orlando. Why, what's the matter?

Adam. O unhappy youth!
Come not within these doors; within this roof
The enemy of all your graces lives.
Your brother—no, no brother; yet the son—
Yet not the son, I will not call him son,
Of him I was about to call his father—
Hath heard your praises, and this night he means
To burn the lodging where you use to lie
And you within it. If he fail of that,
He will have other means to cut you off.
I overheard him and his practices.
This is no place; this house is but a butchery;
Abhor it, fear it, do not enter it.

Orl. Why, whither, Adam, wouldst thou have me go?

Adam. No matter whither, so you come not here.

As You Like It. Act II. Sc. 3.

SOLDIER of God, man's friend, not here below,
But somewhere dead far in the waste Soudan,
Thou livest in all hearts, for all men know
This earth has borne no simpler, nobler man.

Tennyson.
Ο. τί τούτ᾽ ἐλέξας;
Α. μηδαμῶς, νεανία
tλῆμον, πέρα πυλώμαθ᾽· ὡς ἐνδον κυρεῖ
ναιῶν ὁ τὸν σὸν εὐγενῆ μισῶν τρόπον,
ἀδελφός οὐκ ἀδελφός· ἀλλὰ παῖς ὦμως—
ἀλλ᾽ οὐδὲ παῖς ἢν· οὐδὲ γὰρ κεκλήστει
tοῦδ᾽ ὅν παρ᾽ ὀλίγον πατέρ' ἀφικόμην καλεῖν·
ὁ δ᾽ οὖν ἀκούσας κληδόν' ἐκπρῆσαι σέθεν
ἐν εὐφρόνῃ τῇδ᾽ οἶκον ἐμπρῆσαι θέλει
ὅπον μένειν εἶσθας, ἐνδοθεν δὲ σέ.
ἐὰν δ᾽ ἀμάρτη μηχανὴν εὐρήσται
ἀλλην τϊν᾽ ὡστε ξυντεμεῖν τὸν σὸν βίον.
tοιαῦτ᾽ ἀκούσας ἐλαθον ἐξηγοῦμένον.
ἀνδροσφαγεῖον ἦν δὲ στέγος τόδε·
οὐ καιρὸς ὄκνειν· φρίσσε, φεῦγ᾽, ἀποστύγει.
Ο. τί δ', ὥ φέριστε; ποῖ μολείν παρήμεσας;
Α. οὐδὲν διαφέρει τοῦτο γ', ὡστε μὴ μένειν.

Η. Ι.

Ο ΦΙΛΟΦΡΩΝ θυτοίσι, θεοῦ δ᾽ ἐνεκεν πολεμήσας,
tῆλε περ ἐν Ἀιβυκαίς κείμενε που ψαμάθους
ζώεις τοι πάντεσσι διὰ φρενός, εἰδόσιν ἄνδρα
φύντ' ἄγαθον στ' ἀδολόν τ' εἰ τιν' ἐπιχθονίων.

W. G. H.
Rutilio. My spirits come back, and now Despair resigns 
Her place again to Hope.  

Guiomar. Whate'er thou art 
To whom I have given means of life, to witness 
With what religion I have kept my promise, 
Come fearless forth; but let thy face be cover'd, 
That I hereafter be not forc'd to know thee: 
For motherly affection may return, 
My vow once paid to Heav'n. Thou hast taken from me 
The respiration of my heart, the light 
Of my swoln eyes, in his life that sustain'd me: 
Yet my word giv'n to save you I make good, 
Because what you did was not done with malice. 
You are not known; there is no mark about you. 
That can discover you; let not Fear betray you. 
With all convenient speed you can, fly from me, 
That I may never see you; and, that want 
Of means may be no let unto your journey, 
There are a hundred crowns: you're at the door now, 
And so farewell for ever. 

Rut. Let me first fall 
Before your feet, and on them pay the duty 
I owe your goodness; next, all blessings to you, 
With full increase hereafter! Living, be 
The goddess styl'd of Hospitality. 

Beaumont and Fletcher. The Custom of the Country, 
Act II. Sc. 4.
Ρ. ἦδη τεθάρσηπ' αὐθισ, οἰς λέγεις, γύναι· μεθίσταται δὲ δείματ' ἐλπίσιν μολεῖν.

Γ. ἀλλ' ὃ γε δούσα τυχχάνω σωτηρίαν, ὅστις ποτ' εἰ σὺ γ', ἔξιθ' εὐθαρσεῖ φρεῖ, γνώσει δὲ μ' ἐμμεῖνασαν οἰς ὄμωμοκα. πέπλους δὲ κρύψων ὄμμα, μή ποθ' ἕστερον ἀκούσα περ σὸν γνωρίσω δέμας· τὶ γάρ; τὰχ' ἄν ποτ' ἐκτίσασαν ὄρκιον χρέος στέργηθαρ μ' ὃν ἐτικτὸν εἰσαύθις δάκοι. σὺ δὴ μ' ἀφεῖλου, ξείνε, καρδίας πυνὴν ὅσσων τ' ἀμαυρῶν φέγγος, ὅστις ἀρτίως πιστῶν με γνηροβοσκὸν ἃδ' ἐνόσφισας. σώσειν δ' ὑποστᾶσ' ἐνδίκωσ σφ'ζω σ' ὅτι ἐδρασας οἰ' ἐδράσας ἄγνοιας ὑπο.

λαθεῖν δ' ἐσκας, ἐμφανές δ' οὐδὲν τέκμαρ πρόσεσθ'· ὅπως μὴ σαυτὸν ἐκφανεῖς ὅκνω. φθάνοις δ' ἄν οὐκ ἄν ὁμμ' ἐρημώσας ἐμόν, ἵν' εἰσίδω σε μήποθ'. ὣς δὲ χρημάτων μὴ του σπανύσων ἀπορον ἐξέκλης πόδα, δέξαι τάδ'· αὕτη δ' ἐξοδος θυρῶν πάρα· ἦδη δὲ χαίρειν σ' εἰς ἅλιο προσενέπω.

Ρ. πρῶτον μὲν οὖν σὰ γόνατα προσπίτνειν χρεῶν, ἔχοντά γ' ὃν ὄνησας ἀξίαν χάριν· ὄλβον δὲ σοι παντοῖον εὖ δοいている θεός, χῶ μακρὸς αἰῶν αὐξάνοι· σὺ γάρ, γύναι, θεὰ κεκλήσει ξῶσ' ἐθ', ἰκεσία Θέμις.

W. E. H.
Cease your fretful prayers
Your whinings and your tame petitions;
The Gods love courage armed with confidence,
And prayers fit to pull them down: weak tears
And troubled hearts, the dull twins of cold spirits,
They sit and smile at. Hear how I salute them.
Divine Andate, thou who holdst the reins
Of furious battles and disordered war,
And proudly rollst thy swarty chariot wheels
Over the heaps of wounds and carcases,
Sailing through seas of blood; thou sure-steeled sternness,
Give us this day good hearts, good enemies,
Good blows on both sides, wounds that fear or flight
Can claim no share in.

FLETCHER. Bonduca, Act III. Sc. 1.

Ein Jüngling liebt ein Mädchen
Die hat einen Andern erwählt;
Der Andre liebt eine Andre
Und hat sich mit Dieser vermählt.

Das Mädchen heirathet aus Ärger
Den ersten besten Mann
Der ihr in den Weg gelaufen;
Der Jüngling ist übel dran.

Es ist eine alte Geschichte,
Doch bleibt sie immer neu;
Und wem sie just passieret,
Dem bricht das Herz entzwei.

HEINE.
ΟΥ̓Κ εἶα σιγήσεσθε περιφόβους λιτὰς κνυζουμένην τ’ ἀφιξίν; οὐχὶ δαίμονες τόλμαν φιλοῦσιν ἐξοπλισθείσαν θράσει λιτὰς τ’ ἐχούσας οὐρανὸν κατασπάσαι; ψυχρων δὲ θυμῶν δίδυμον ἄψυχοι σποράν, διάκριν’ τ’ ἀνανδρα καὶ κακοσπλάγχνους φρένας ἰδρυμένοι γελώσιν. εἰσακούετ’ οὖν τοιοῦδ’, ὅποια φροιμάζομαι θεοῦς.

σὲ δή, σὲ τὴν ἐχουσαν ὀβρίμης μάχης Ἀρεώς τ’ ἀκόσμου ψάλιον, Ἀνδράστη θεά, νεκρων κατ’ ἐξόγκωμα καὶ θωμὸν σφαγῶν τροχοὺς ἐρέσσουσ’ ἀρματος κελαίνεις, φόνου τε σεμνῶς διαπλέουσ’ ἐπιρροάς, σὲ δὴ προσαυδῶ, σκληρότης σιδηράλοφον, ἐσθλὸν διδοίης τοῖσδ’ ἐπίσσυτα καὶ φόβῳ βρύειν.

ΗΡΑΤΟ τις κούρης ποτ’ ἀνήρ νέος’ ἢ δὲ πρὸς ἄλλον εἰδεν’ ὁ δ’ οὐ ταύτην ἤγαγεν’, ἀλλ’ ἐτέρην. ἡ ῥαμένη δ’ εἰς οἴκον ἔβα τάχα τοῦπτυχόντος μηνίσασ’. ὁ δ’ ἐρῶν τάκετο δυσφορέων.

ἀρχαῖον τόδ’, ἀεὶ δὲ δοκεῖ νέον’ ὑπειρν’ δ’ ἄν που αὐτὸ τύχῃ, τοῦτο θραύεται ἡ κραδίη.

A. H.

W. G. H.
Dionisius. Let fame talke what she lyst, so I may lyve safetie.

Eubulus. The onely meane to that is, to use mercie.

Di. A milde prince the people despiseth.

Eu. A cruell kinge the people hateth.

Di. Let them hate me, so they feare me.

Eu. That is not the way to lyve in safetie.

Di. My sword and power shall purchase my quietnesse.

Eu. That is sooner procured by mercie and gentlenesse.

Di. Dionisius ought to be feared.

Eu. Better for him to be well beloved.

Di. Fortune maketh all thinges subject to my power.

Eu. Beleeve her not, she is a light goddesse; she can laugh and lowre.

Di. A kinges prayse standeth in the revenging of his enemie.

Eu. A greater prayse to winne him by clemencie.

Di. To suffer the wicked to live it is no mercie.

Eu. To kill the innocent it is great crueltie.

R. Edwards. Damon and Pithias.
ΔΙ. εἰ δ’ εἴμ’ ἄθρως χαιρέτω δήμου στόμα.
ΕΤ. μὺ ἐστὶ τούτου μηχανῆ, πρᾶος κλύειν.
ΔΙ. ἀρχῆς καταφρονεῖ πᾶσα μαλθακῆς πόλις.
ΕΤ. ἀναξ δὲ τραχὺς τῇ πόλει στύγος μέγα.
ΔΙ. στύγος γενοίμην, εἴς γε καὶ φόβος πάρα.
ΕΤ. οὐ τοῦτ’ ἄθρωφοι φάρμακον βίου λέγεις.
ΔΙ. ἀλκή πρίασθαι χειρί τ’ εἰρήνην θέλω.
ΕΤ. οἰκτος τόδ’ εδρε θάσσον ἡπία τε φρήν.
ΔΙ. Διονύσιος δ’ ὁν ἄξιῳ φόβου τυχεῖν.
ΕΤ. κρείσσον πολιτῶν εὐμενῶν τυχεῖν γέρας.
ΔΙ. ὑποχείρι’ ἡμῶν πάντ’ ἑθηκεν ἡ τύχη.
ΕΤ. γελᾶ σκυθρωπάζει τε κουφόν θεά.
ΔΙ. ἐχθροὺς τίνεσθαι κοιράνῳ μόνον κλέος.
ΕΤ. μεῖζον δὲ γ’ εἰς νῦν ἡπία θηρᾶ φρενί.
ΔΙ. κακοὺς δ’ ἐὰν ζῆν οἰκτος οὐκ ἐτήτυμος.
ΕΤ. ἐσθλοὺς δ’ ἀναρεῖν γ’ ὠμότης δεινὴ πέλει.

Α. Γ. Ρ.
The injured Duchess

By reason taught, as nature, could not with
The reparation of her wrongs but aim at
A brave revenge; and my lord feels too late
That innocence will find friends. The great Gonzaga,
The honour of his order—I must praise
Virtue tho' in an enemy—he whose fights
And conquests hold one number, rallying up
Her scattered troops, before we could get time
To victual or to man the conquered city
Sat down before it; and presuming that
'Tis not to be relieved admits no parley;
Our flags of truce hung out in vain; nor will he lend
An ear to composition, but exacts
With the rendering up the town, the goods and lives
Of all within the walls and of all sexes
To be at his discretion.

Η δ’ οὖν, παθοῦσα τοιάδ’, ἥθέλησε μέν,
λόγον τ’ ἐχουσα καὶ φύσιν διδασκάλους,
τὰ πρόσθ’ ἀνορθοῦν σφάλματ’, ἥθέλησε δὲ
πῶς δ’ οὐχί; πράσσειν ἀξίως τιμωρίαν.
ὁ δ’ οψέ περ μετέμαθεν ὡς, πέρα δίκης
eἰ δυστυχεὶ τις, οὐ σπανίζεται φίλων.
ὁ γὰρ μέγας στρατηγός’ αὐδάσθαι δὲ χρὴ
ἀνδρ’ ἐσθλὸν ἐσθλά, πολέμιον περ ὁνθ’ ὀμως’
οὐν πᾶσι λάμπων ἄστρων ὅς στρατηλάταις,
ὁ μαχόμενος νικῶν τε συμμέτρῳ λόγῳ,
Ἄρην ἅθροίσας τὸν διεσκεδασμένον,
πρὶν σῖτον ἡμᾶς ἢ στράτευμα συλλέγειν,
φθάσας προσήτο τῇ νεαιρέτῳ πόλει.
καὶ νῦν πεποιθὼς μη βοηθήσειν τὸ σὸν,
λόγους ἀτιμά πάντας οὐδ’ ἐπεστράφη
ἂ πόλλ’ ἀφ’ ἡμῶν πέμπται κηρύκια,
κοῦ δέξεται τι ξυμβάσεις, ἀλλ’ ἄξιοι
πόλιν μὲν αὐτὴν λαμβάνειν, ἔπειτα δὲ
ὅσους στέγουσι περιβολαὶ πυργωμάτων,
ἄνδρας, γυναῖκας, χωτὶ χρημάτων ἐνι,
αὐτῷ ’πιτρέψαι πάνθ’ ὅσ’ ἂν δοκῇ παθεῖν.

J. P. P.
Ther. Ah, good my lord, be patient; she is dead, And all this raging cannot make her live.
If words might serve, our voice had rent the air;
If tears, our eyes had watered all the earth;
Nothing prevails, for she is dead, my lord.

Tamb. For she is dead! Thy words do pierce my soul!
Ah, sweet Theridamas, say so no more;
Though she be dead, yet let me think she lives And feed my mind that dies for want of her.
Where'er her soul be, thou \([To the body]\) shalt stay with me,
And till I die thou shalt not be interred.
Then in as rich a tomb as Mausolus'
We both will rest and fame will follow us.
This cursed town will I consume with fire, Because this place bereaved me of my love:
And here will I set up her statua, And march about it with my mourning camp Weeping and wailing for Zenocrate.

MARLOWE. Tamburlaine, Act II. Sc. 4.
ΘΗ. κεῖνη τέθνηκεν, ὦστε καρτερεῖν χρεῶν, 
όναξ, ἐπεὶ νῦν οὐκ ἀναστήσεις ἄν 
τοιαῦτ᾽ ἄλων. εἰ γὰρ ὥφελει βοή,
αιθὴρ ἄν ἀντήχησεν, εἰ δὲ δάκρυν,
τίν᾽ οὐκ ἄν ὀφθαλμοῖσιν ἤρδομεν χθόνα;
άλλ᾽ οὖδεν ὀφελὸς τῶν, ἄναξ, τέθνηκε γάρ.
TA. τέθνηκεν, ἐπασ; ὡς μ᾽ ἐκέντησας φρένα.
άλλ᾽ ἀντομαί σε, μηκέτ', ὦ φίλ', ἀλλὰ νῦν 
καὶ φροῦδον οὖσαν ξῆν ἐτ᾽ οἴεσθαι μ᾽ ἐὰ, 
κεῖνης πόθῳ θνῆσκουσαν ὡς θέλξῳ φρένα.
ἔστω μὲν οὐπέρ ἐστι σῆ ψυχή, γυναῖ,
τὸ σῶμα δ᾽ οὐκ ἄπεισιν εἰς ἐρημίαν 
αὐτῶ δὲ μοι θανόντι συνταφῆσταιν
καὶ κεισόμεσθα κληδὼν ἐκ μεθυστέρων 
ἐχοντες οἶον τ᾽ οὐδὲ Μαῦσωλος τάφων.
καὶ τὴν ἄραίαν αὐτικ᾽ ἐμπρήσω πόλιν ἡτίς μ᾽ ἐθηκεν ὀρφανὸν τῶν φιλτάτων, 
στήσας δὲ τῆς δάμαρτος ἐνθάδ᾽ εἰκόνα 
περισταδὼν πενθοῦντα περιάξω στρατὸν 
κλαίοντα καὶ ὑρήνουντα τὴν Ἑὐνοκράτην.

J. D. D.
Dioclesian. I speak but what I know: I say that glory
Is like Alcides' shirt, if it stay on us
Till pride hath mix'd it with our blood; nor can we
Part with it at pleasure; when we would uncase,
It brings along with it both flesh and sinews,
And leaves us living monsters.

Maximian. Would it were come
To my turn to put it on! I'd run the hazard. [Aside.

Dio. No; I will not be pluck'd out by the ears
Out of this glorious castle; uncompell'd,
I will surrender rather: let it suffice,
I have touch'd the height of human happiness,
And here I fix nil ultra. Hitherto
I have liv'd a servant to ambitious thoughts
And fading glories: what remains of life
I dedicate to Virtue; and, to keep
My faith untainted, farewell, pride and pomp!
And circumstance of glorious majesty,
Farewell for ever!

FLETCHER. Prophetess, Act iv. Sc. 5.
ΔΙΟ. ἀλλ' αὐτὸς εἰδὼς ὑμῖν ἔξερω τὸδε:

δόξαν γὰρ Ἡρακλεῖον ἡγοῦμαι πέπλον

ἀβραξ τυντούσαν καὶ μυγείσαν αἷμάτι:

οὐκ ἔστιν αὑτῆς εὐχερῆς ἀπαλλαγῆ,

ὅταν δὲ νῦν θέλωμεν ἐκδύναι, δέμας

νεῶρων θ᾽ ὄμοι καὶ σαρκὸς ἐστερημένον

γενήσεται τούτων ἔμψυχον τέρας.

ΜΑΞ. εἰ γὰρ λάχοιμι τὴν ἤ ἐνδύναι στολήν,

οὕτω τὸ κινδύνευμ' ἂν ἐκσταϊν ὁκεν.

ΔΙΟ. οὐ προστραχηλισθεὶς ποτ' ἐξωσθήσομαι

ἐκ τῶν ἑκατοβόσκων πυργομάτων:

οὐδ' ἐξ ἀνάγκης ἀλλ' ἐκὼν ἐξίσταμαι.

ὁγὼ γὰρ οἵ ἀνθρωποὶ ὡν ἐπ' ἐσχατον

ὁλβοῦ βέβηκα· ταῦτα δ' ἀρκοῦν τως ἔχει

καὶ ταῦτα τέρμ' ἀραρεν. ἐν τῷ πρὶν χρόνῳ

δόξη φθινούση καὶ τρόποις ὑπερκόποις

ὑπηρετήσας τὸν γε λοίσθιον βίον

θεοῖς ἁγίζω· τὴν δ' ἐμὴν ἀκήρατον

γνώμην φυλάσσων ἀβρά τ' ἀγλαῖσματα

τὸ σεμνότιμον τ' εὐκλεῶς τυραννίδος

χαίρεων τὸ λοιπὸν, πολλὰ δὴ χαίρεω λέγω.

J. D. D.
Phidias. O my dear lord!

Aëcius. No more: go, go, I say!

Shew me not signs of sorrow; I deserve none.
Dare any man lament I should die nobly?
Am I grown old, to have such enemies?
When I am dead, speak honourably of me,
That is, preserve my memory from dying;
Then, if you needs must weep your ruined master,
A tear or two will seem well. This I charge ye,
(Because ye say you yet love old Aëcius)
See my poor body burnt, and some to sing
About my pile, and what I have done and suffered,
If Caesar kill not that too: at your banquets,
When I am gone, if any chance to number
The times that have been sad and dangerous,
Say how I fell, and 'tis sufficient.


PLUCK no more red roses, maidens,
Leave the lilies in their dew—
Pluck, pluck cypress, O pale maidens,
Dusk, oh dusk the hall with yew.
—Shall I seek, that I may scorn her,
Her I loved at eventide?
Shall I ask, what faded mourner
Stands at daybreak, weeping by my side?
Pluck, pluck cypress, O pale maidens,
Dusk the hall with yew.

Matthew Arnold.
ΚΕΙΔ. ὁ φίλτατ᾽ ἀνδρῶν—
ΑΟΙΚ. παῦε κἀκποδὼν ἵθι.

φεῖδου γόων μοι· καὶ γὰρ εἰμί ἀνάξιος.
τολμᾶ τις εὖ θανόντα θρηνοῦν ἐμέ;
γέρων καθέστηχ' ὡστε μισεῖσθαι τόσον;
ὅταν δὲ θυήσκο, λίσσομαι σὲ μ' εὐλογεῖν,
μὴ συνθάνη μοι μισθὶς ὃν δράσας κυρῶ.
εἰ δ' οὖν σε δεῖ τὸν οὐδὲν ὄντα δεσπότην
cλαίειν, τότ' οὖκ ἄσχημον ἐκβαλεῖν δάκρυ.

ὑμῖν δὲ—τοῦμον γὰρ λόγοις φιλεῖτ' ἐτι—
mέλοι τὸ φαῦλον σῶμα καίεσθαι φλογί.

πυρὰς τ' ἐπιστὰς ἀδέτω τις ὧν

ὁτ ἔπαθον, ἦν μὴ καὶ τάδ' Ὠδίπους κτάνῃ.
κεῖ τις τόχῳ πρὸς δαίτι, τὸδ' ὀλωλότος,
mόχθους περαίνων τῶν πολυκλαύτων χρόνων,

Ἡ ῥόδα, μὴ τι, κόραι, ῥόδα πορφυρῶεντα δρέπεσθε,

μὴ δὲ κρίνουν κολτήσ όρνυτ' ἀπὸ δροσερῆς;

πως γὰρ νῦν μετίω σφ', ἵνα κερτομίουσι προσανδῶ,

τῆς ἔχε δύνατός μ᾽ ἠελίοιο πόθος;

πως εἴπω, τίς ἡ δεδακρυμένη, ὦχριώσα,

κόραι, κόραι, κυπάρισσον ἀμήσατε, λευκοπάρειοι,
σμίλακι τ' ὀρφναὶ στρώσατε μοι μέλαθρα.
DEAR is the memory of our wedded lives,
And dear the last embraces of our wives
And their warm tears: but all hath suffered change;
For surely now our household hearths are cold:
Our sons inherit us: our looks are strange:
And we should come like ghosts to trouble joy.
Or else the island princes over-bold
Have eat our substance, and the minstrel sings
Before them of the ten years' war in Troy,
And our great deeds, as half-forgotten things.
Is there confusion in the little isle?
Let what is broken so remain.
The gods are hard to reconcile:
'Tis hard to settle order once again.

TENNYSON. The Lotos-eaters.

A SLUMBER did my spirit seal;
I had no human fears:
She seemed a thing that could not feel
The touch of earthly years.

No motion has she now, no force;
She neither hears nor sees;
Rolled round in earth's diurnal course,
With rocks, and stones, and trees.

WORDSWORTH.
ΜΝΗΜΗ γλυκεία συζυγῶν ὁμαυλιῶν,
γλυκεία δ᾽ ἀλόχων περιβολαῖς ἐν υστάταις
δακρυρροούσων θερμὰ: νῦν δ᾽ ἀρ’ οὐδαμοῦ
tὰ πρόσθεν· ἢ γὰρ δωματῖτις ἑστὶα
ψυχρά, γονεῖς δὲ παισὶ κληρούχωι δόμων
ἀπεξενώμεθ’ ὅψιν, ὡς δὲ φασμάτων
ἐλθοιμεν ἂν πρόσωπα, λυμανται χαρᾶς.
ἡ καὶ πρόμων γῆς νησιωτικῶν ὑβρὶς
τὰ χρήματ’ ἐκπέπωκε, τοῖς δὲ μέλπεται
πάλαισμ’ ἀοιδὸς δεκέτες, Ἰλίου πόνον,
ἡμῶν τε τὰριστεῖα, δυσμαθὴ χρόνῳ.
καὶ δὴ στενὴ τιν’ ἥλθεν εἰς στάσιν πόλις:
eἰεν· τί δὲ θραυσθέντα γ’ ἱᾶσθαι μάτην;
οὐ δὲ ὀνθ᾽ ἅπαξ ῥυθμίζειν πάλιν,
οὐδ’ ὄνθ’ ἀπαξ ἁκοσμα ρυθμίζειν πάλιν.

S. H. B.

ΑΑΣΑΜΗΝ, οὐ θυητὸν ἔχων θράσος· ἢν γὰρ ἰδέσθαι
ἀψαυστὸν μοίρης οἷα λαχοῦσα φύσιν.
νῦν δὲ μάτην πάγκωφον ἄκικυ τι δένδρεσιν ἱσα
καὶ πέτραις γαῖς διομενής φερέται.

W. G. H.
O MOTHER, hear me yet before I die.
Hear me, O earth. I will not die alone,
Lest their shrill happy laughter come to me
Walking the cold and starless road of Death
Uncomforted, leaving my ancient love
With the Greek woman. I will rise and go
Down into Troy, and ere the stars come forth
Talk with the wild Cassandra, for she says
A fire dances before her, and a sound
Rings ever in her ears of armed men.
What this may be I know not, but I know
That, wheresoe’er I am by night and day,
All earth and air seem only burning fire.

TENNYSON. Oenone.

A US meinen Thränen spriessen
   Viel blühende Blumen hervor,
Und meine Seufzer werden
Ein Nachtigallenchor.
Und wenn du mich lieb hast, Kindchen,
Schenk’ ich dir die Blumen all’,
Und vor deinem Fenster soll klingen
Das Lied der Nachtigall.

HEINE.
Ω ΜΗΤΕΡ, ύσταθ᾽ ὡς θανουμένης τάδε,
ὁ γαὶ' ἀκοῦσων φθέγματ'· οὐ γὰρ οὖν μόνην
θανεῖν δέδοκται, μὴ με τῶν ἄνω βάλη
ἡδὺς γελώντων κέλαδος ἐξορμομένην
κρυερὰς κελεύθουσι καὶ δυσηλίους νεκρῶν,
pενθοῦσαν, ἀφιλον, τὸν πρὶν ἀντερώμενον
ἐννητιρία παρείσαν Ἀργεία γ' ἑχειν.
ἀλλ' οὖν ἀναστᾶσ' Ἰλιον καθίζομαι,
πρὶν δ' ἐκφανήναι τάστρα τὴν φρενοβλαβὴ
ἀμείψομαι κοινοῖσι Κασσάνδραν λόγοισ.
πηδᾶν τε γὰρ κατ' ὀμματ' ἀκτίνας λέγει
βοῶν τ' ἐν ὀσίν ἀσπιδηφόρων κτύπον.
καὶ ταῦτα μὲν που δύσκριτ'· οἶδα δ' οὖν τόδ' ὡς
νυκτός τε καὶ ἦμαρ, ἔνθ' ἂν ὦ ποτε,
αἰθὴρ ἐμοὶ καὶ γαῖα πάμφλεκτος δοκεῖ.

S. H. B.

ΠΟΛΛΑ μοι ἐκ δακρύων καλά τ' ἄνθεα, Δωρί, φύονται,
oia δ' ἀηδονίδων κῶμος ἐμαι στοναχαί.
ἡν δὲ φιλῆς μ', ὁ Δωρί, τά τ' ἄνθεα σοὶ τάδ' ἐτοιμα
σοῖς τ' ἅσει προθύροις γῆρυς ἀηδονίδων.

W. G. H.
I WILL unfold my sentence and my crime.
My crime, that, rapt in reverential awe,
I sate obedient, in the fiery prime
Of youth, self-govern'd, at the feet of Law;
Ennobling this dull pomp, the life of kings,
By contemplation of diviner things.

My father loved injustice, and lived long;
Crown'd with gray hairs he died, and full of sway.
I loved the good he scorn'd, and hated wrong;
The Gods declare my recompense to-day.
I look'd for life more lasting, rule more high;
And when six years are measured, lo, I die!

Yet surely, O my people, did I deem
Man's justice from the all-just Gods was given;
A light that from some upper fount did beam,
Some better archetype, whose seat was heaven;
A light that, shining from the blest abodes,
Did shadow somewhat of the life of Gods.

MATTHEW ARNOLD. Mycerinus.

(Lancelot speaks to Lavaine, on coming to Camelot.)

ME you call great: mine is the firmer seat,
The truer lance; but there is many a youth
Now crescent, who will come to all I am
And overcome it; and in me there dwells
No greatness, save it be some far-off touch
Of greatness to know well I am not great:
There is the man! (pointing to the king).

TENNYSON. Elaine.
ΝΤΝ μ’ οία δράσανθ’ οία χρή παθεῖν φράσω. δρῶ μὲν τόδ’ ἦβη θερμὸς ἀκμαία γεγὼς εμαυτὸν ἐρρύθμιζον, ὡστ’ ἐνθουσιῶν σεμνὴ προσήμην Θέμιτ τείθαρχος φρένας, εἰ πως δυναίμην τὰν θεοῖς σκοπούμενος θρόνων ἀμουσον τήνδε λαμπρύνειν χλιδήν. ἔγνων δ’ ἀμαρτῶν Ζηνὶ τῆδ’ ἐν ἡμέρᾳ. πατήρ γὰρ ἐφίλει τάδικ’, εἰτ’ ἐσπεμένοις λευκαίσι θριξίν ἐθάνε παγκρατῆς γέρων’ ἐγὼ δ’ ἐρασθεῖς δ’ν πατήρ ἀπεστράφη καὶ βάτερ’ ἐχθων, ποῖον ἀρνυμαι γέρας; μεῖξω τιν’ ἁρχήν, πλείον’ ἐπίσαντ’ ἐτῶν αριθμόν, ἐξ δὴ ξύμμετρόν μ’ ἐχρῆν θανεῖν. ἀλλ’ φόμην γάρ, παῖδεσ, ἀνθρώποις δίκην τὸν πάνδικον κλύοντα κοινῶσαι Δία, φέγγος τι κρουνοῦ δεῦρ’ ἀφ’ υψηλοῦ ρέον, κάλλιον εἶδος, θρέμμ’ ἀληθὲς οὐρανοῦ” ἐκεῖ δ’ ἁγνῶν στίλβον ἐξ ἑδρῶν σέλας αἰώνα πως ἀποπτον εἰκάζειν θεῶν.

C. W. M.

ΓΕΝΝΑΙΟΝ οὖν ἐμ’ εἶπας, ὅς γ’ ὅππου κρατεῖν ἐδραίος ἰδύνειν τ’ ἄριστεύω δόρυ· ἀλλ’ εἰς ὅσον γάρ εἰμι καὶ τούμοι πέρα προβησταί τις ἄλλος ἀνδρωθεὶς χρόνῳ τῶν νῦν ἐφήβων· οὔδ’ ἐμοὶ γενναιότης ἐνεστίν, εἰ μὴ καὶ τι γενναίας φρενὸς ἀμαυρὸν ἐστ’ εἴκασμα τὸ ξυνειδέναι κάλλιστ’ ἐμαυτῷ τοῦτο γ’, ὡς ἄρ’ οὐκ ἐφνυ γενναῖος· αὐτὸν δ’ εἰσόρα τὸν ἄνδρ’ ἐκεῖ.

C. W. M.
**Gurth.** If the king fall, may not the kingdom fall? 
But if I fall, I fall, and thou art king; 
And if I win, I win, and thou art king; 
Draw thou to London, there make strength to breast 
Whatever chance, but leave this day to me.

**Leofwin (entering).** And waste the land about thee as thou goest, 
And be thy hand as winter on the field, 
To leave the foe no forage.

**Harold.** Noble Gurth! 
Best son of Godwin! If I fall, I fall— 
The doom of God! How should the people fight 
When the king flies? And, Leofwin, art thou mad? 
How should the King of England waste the fields 
Of England, his own people?


Thou
That didst uphold me on my lonely isle, 
Uphold me, Father, in my loneliness 
A little longer! aid me, give me strength 
Not to tell her, never to let her know. 
Help me not to break in upon her peace. 
My children too! must I not speak to these? 
They know me not. I should betray myself. 
Never: no father's kiss for me—the girl 
So like her mother, and the boy, my son.

Tennyson. *Enoch Arden.*
ΓΤ. ἃρ' οὖκ ἀνακτός ἄν πεσόντος οἱ θρόνοι ὁμοῦ τάχ' ἄν πέσοιεν; ἀλλ' ἐγὼ μάχη πεσόντα πέσομ' ἄν στάς τε καὶ σταίην, σὺ δὲ ἀναξ ὁμοίως στάντος ἢ πεσόντος εἰ. σὺ μέν νυν ἐλάσας τὴν Πόλιν φράξον καλῶς εἰς τάπιόντα, δὸς δ' ἐμοὶ τὰ σήμερον.

ΔΕ. ὡποι δ' ἄν ἐλθῃς, τέμνε τοὺς πέριξ ἄγρους βαρύς τ' ἀρούρα σκῆπτε χειμώνος δίκην, ἐναντίοισιν ὡς τε μὴ σίτον λιπεῖν.

ΑΡ. ὦ τέκνων ἐσθλοῦ πατρὸς ἀξιώτατον, πέσοιμ' ἄν εἰ πέσοιμι, κραίνοντος Θεοῦ τὸ μέλλον' ἀλλ' ἀνακτός ἄν πεφευγότος πῶς λαὸς ἄν μάχοιτο; σὺ δὲ, νεανία, ἃρ' ἐκμέμηνας, ὡς γ' ἀνακτά τῆς γῆς τῶν ὄν πολιτῶν ἥθελες τέμνειν ἄγρους;

ΣΤ δ' ὃς μ' ἀνείχες μοῦνον ἐν νήσῳ μόνῃ, ἀνισχὲ μ' ἀλλὰ σμικρόν, ὃ Πάτερ, χρόνον μόνῳ ἐκεῖνος ἁρωγός, ὡςτε καὶ σθένειν μὴ ταῦτ' ἔκεινη μηδαμὴ σαφηνίσαι, μηδ' ἡσύχως ἄγουσαν ἐκπλῆξαι λόγῳ. ἃρ' οὖν' ἐμοὶ τὰ τέκνα προσφωνεῖν θέμις; φαινομι δ' ἄν μ' ὃς εἰμι τοῖν οὖκ εἰδότοιν. οὐ δήτα: πατρὶ θυγατέρ' οὐ φιλητέον, τὴν μητρὸς εἰκόν', οὐδ' ἐμὴν νιῶν γονὴν.

C. W. M.
Agrippina. Thus ever grave and undisturb'd reflection
Pours its cool dictates in the madding ear
Of rage, and thinks to quench the fire it feels not.
Say'st thou I must be cautious, must be silent,
And tremble at the phantom I have raised?
Carry to him thy timid counsels. He
Perchance may heed 'em: tell him too, that one
Who had such liberal power to give, may still
With equal power resume that gift, and raise
A tempest that shall shake her own creation
To its original atoms—tell me! say
This mighty emperor, this dreaded hero,
Has he beheld the glittering front of war?
Knows his soft ear the trumpet's thrilling voice,
And outcry of the battle? Have his limbs
Sweat under iron harness? Is he not
The silken son of dalliance, nurs'd in ease
And pleasure's flow'ry lap?—Rubellius lives,
And Sylla has his friends, though school'd by fear
To bow the supple knee, and court the times
With shows of fair obeisance; and a call
Like mine might serve belike to wake pretensions
Drowsier than theirs, who boast the genuine blood
Of our imperial house.

Gray. Agrippina.
ΟΤΤΩ γ’ ὁ σῶφρων χήσυχη χωρῶν λόγος ψυχρῶς ἀεὶ λυσσήματ’ ἐμμανῇ φρενοἳ, ὡς δὴ σβέσων πῦρ αὐτὸς οὐ πυροῦμενος. ἦμιν σὺ σιγᾶν καὶ φυλάσσεσθαι λέγεις, τρέμειν τε δειμ’ ἐκεῖν’ ὁ κάκινησαμεν; κείνῳ σὺ ταῦτα πτήσει βουλεύουσ’· ἵσως δ’ ἐπιστρέφοιτ’ ἄν κεῖνος· ἐν δὲ καὶ τόδε, ὡς τοῖς τοσαῦτα δοῦσιν ἀφθόνῳ χερὶ λαβεῖν πάλιν τὰ δώρα κύριον μένει, ξάλην τ’ ἐπαίρειν ἢ τάδ’ εἰς ἐκεῖν’ ὅθεν τὸ πρὶν ξυνέστη καὶ πάλιν διασκεδᾶ. ἀλλ’ εἶπε μοι δὴ τόνδε τὸν μεγασθενῆ τὸν ἐμφοβουσ στρατηγὸν, ἢ ποτ’ εἶδ’ ὅπως μάχην κορύσσει γοργὸς ἀστράπτων Ἀρης; ἢ γνωτὰ σάλπιγξ τοῖσιν ῥοί ὡς τοῖς ἀβροῖς κλάζει διατόρος φόνια τ’ ἀμβοάματα; ἢ ποῦ σφ’ ὅπλητον χάλκεος τείρει πόνος; οὐ νυν τρυφῆς γέννημα μαλθακῆς σχολῆ δαίλλε κολποῖς ἰδοναὶ τ’ ἀνθεσφόροι; Ῥουβέλλιος δὲ ζῇ γ’ ἔτ’ οὐδέ ποι φίλων Σύλλας ἔρημος, κεί σφε ῥυθμίζων φόβος σαίνειν διδάσκει γονυπετῆ θωπεύματα, καιροῖσι δουλεύοντας εὐπρεπῆ χάριν. κλήσει δ’ ἄν οὗτοι τῇ γ’ ἐμῆ πειθοίατο καὶ μεῖον ἄν πνέουτες οἰσί γ’ ἐγγενῆς κρατῶν ὅδ’ οἶκος πανδίκως κομπάζεται.

J. P. P.
Lo now, see
If one of all you these things vex at all.
Would God that any of you had all the praise,
And I no manner of memory when I die,
So might I show before her perfect eyes
Pure, whom I follow, a maiden to my death.
But for the rest let all have all they will;
For is it a grief to you that I have part,
Being woman merely, in your male might and deeds
Done by main strength? yet in my body is throned
As great a heart, and in my spirit, O men,
I have not less of godlike. Evil it were
That one a coward should mix with you, one hand
Fearful, one eye abase itself; and these
Well might ye hate and well revile, not me.
For not the difference of the several flesh
Being vile or noble or beautiful or base
Makes praiseworthy, but purer spirit and heart.

Swinburne. *Atalanta in Calydon.*
ΜΩΝ αὖ τις ύμῶν τοῖσδε δυσφόρως ἔχει; ύμῖν γὰρ εἶδε πάν κομίζεσθαι κλέος γένοιτ’, ἐμοῦ δὲ μηδὲ λειψθήναι λόγον, ὤσθ’ ἄγνα τὰμὰ τῇ γε δεσποίνη δοκείν, ὡς πάντ’ ἀκραίφνει ζωσά παρθενεύσομαι. τὰ δ’ ἀλλ’ εάσω τῷ θέλοντι τυχάνειν. ἓ γὰρ δάκνει τόδ’, ὡς γυνὴ γεγώσ’ ἐγὼ ὅκ ἁγνὰ τἀμὰ τῇ γε δεσποίνῃ δοκεῖ ὡσθ’ οίνῃ δοκεῖν, πάν’ ἀκραιφνεῖ ζῶσα παρθενεύσομαι. τὰ δ’ ἄλλ᾽ ἐάσω τῷ θέλοντι τυχάνειν.
O WOMEN, O sweet people of this land,
O goodly city and pleasant ways thereof,
And woods with pasturing grass and great well-heads,
And hills with light and night between your leaves,
And winds with sound and silence in your lips,
And earth and water and all immortal things,
I take you to my witness what I am.—
There is a god about me like as fire,
Sprung whence, who knoweth or hath heart to say?
A god more strong than whom slain beasts can soothe,
Or honey, or any spilth of blood-like wine,
Nor shall one please him with a whitened brow
Nor wheat nor wool nor aught of plaited leaf—
For like my mother am I stung and slain,
And round my cheeks have such red malady,
And on my lips such fire and foam as hers.

Swinburne. Phaedra.

Thus he spake,
Nor spake unheeded: in the ample hall
His daughter heard, where by the cedar fire,
Amidst her maidens, o'er the ivory loom
She passed the threads of gold. They hush'd the song;
And forth with all her damsels Ada came,
As mid the stars the silver-mantled moon,
In stature thus and form preeminent,
Fairest of mortal maids.

Heber. The World before the Flood.
ΕΕΝΑΙ, χθονὸς τῆς εὐμενείς οἰκήτορες, ὀδοὶ τε τερπναὶ τῆς ἐφιμέρου πόλεως, κρουνοῖς τὺ ἐν εὐδρόσοισι εὐλείμονος νάπη, φέγγος τῷ ἐφιμέρου μελίσσης συγήν τ᾽ ἔχουσαι φθέγμα τ᾽ ἀφθογγον πνοαί, χέρσον τ')), ύδωρ τε, φυλὰ τ᾽ ἀμβρότων καλῶ, τὴν ἀθλίαν ἰδεσθέ μ᾽ οἶ ἔχω κακὰ.

χρείει με θεός τις οία πῦρ· πόθεν δ᾽ ἐφιν, βροτῶν τὶς εἰδὼς εἰτα καὶ φαίνειν ἔτη; κρείσσων τις ἡ σχεῖν ἐμπύρων μειλίγματα, ἡ καὶ μελίσσης αἰθοπός τ᾽ οἴνου χοᾶς: οὐ μὴ τι κάμψης, οὐδὲ λευκαίνων ὀφρῦν, οὐ πλεκτάνην οὐ μαλλὸν οὐλᾶς φέρων, τοιαῦτ᾽ ἄρ᾽ εὑροῦσ᾽ ἥδε μητρόθεν κακὰ δηχθεῖσ᾽ ὄλωλα, φοινίῳ νόσῳ γένυν στάζουσ' ἀφρῇ τε χεῖλος αἰματοσταγεί.

Α. W. S.

ΩΣ ἔφατ᾽. οὐδὲ ἀνακτὶ ἐτώσιος ἐπλετοῦ μύθος, αὐτίκα δ᾽ ἐντοσθεν θαλάμου κλύειν ὑψηλοῦ ἱστοῦ ἐποιχομένη θυγάτηρ ξεστοῦ ἐλέφαντος, ἐνθα μετὰ δμωῆσι παρ᾽ ἐσχάρῃ ἀμφεπε ἐργόν καλῶν, χρύσειον: πᾶσαι δ᾽ ἀρα λῆξαν ἀπ᾽ χεῖλος αἱματοσταγει, καλλίστη τε φυὴν μέγεθός τε μέγ᾽ ἄριστη, ὅσσαι ἐπιχθονίουσι μετ᾽ ἀνδράσι παρθένοι εἰσὶν.

G. W. B.
K EEP in, let no man slip across of you;
Hold well together; what face I miss of mine
Shall not see food tomorrow; but he that makes
So dull a mixture of his soul with shame
As spares the gold hair or the white, shall be
Dead flesh this hour. Take iron to your hands,
Fire to your wills; let not the runagate love
Fool your great office; be pity as a stone
Spurned either side the way. That breast of woman
That suckles treason with false milk and breeds
Poison i’ the child’s own lip, think not your mother’s:
Nor that lank chin which the gray season shakes
Hold competent of reverence. Pluck me that corn
Which alters in the yellow time of man;
And the sick blade of ungrown days disroot,
The seed makes rot the flower.

Swinburne. Queen Mother, Act v. Sc. 4.
ΤΙΤΚΑΛΗΣΑΘ οὕτως, μή τις ἐκφύγῃ λαθὼν,
ἐὰν εὐστραφέντες· ὅντιν τὸ ἐμὸν ποθὸ
τὴν αἰριόν γ' ὁδ' οὐκ ἐσώψεται βοράν·
κεῖ τις φρεσίν νωθραίσι συγκραθεῖσι κομῶν
ξανθῶν τε λευκῶν τ' αἰδόφρων ἀφέξεται,
κεῖνος γε σὰρξ ἄψυχος αὐτόθεν πίνει.
χερσὶν δὲ πᾶς τις χαλκὸν εὐτρεπιζέτω
μένος δὲ θυμῷ· μηδὲ κουφόνους ἐρως
σφήλη χρέος μέγιστον· ἐρρέτω λίθος
ώς λακπάτητος οἰκτός ἐξαποφθαρεῖς·
μαστὸς γὰρ εἴ τις θῆλυς αἰσχίσταις στάσιν
τροφαῖς ἀτάλλει, κατ' χείλεσιν βρέφους
στάξου τὸ δύσφρον μὴ σὺ μητρῶν γ' ἐχε·
μηδ' ἢν γένυν προὔσες λευκανθὲς κάρα
αἰδοῖον ἔρως τόνδ' ὅπως δρέψεις στάχυν,
ξανθαῖς ἤ τε ώραις οἶος ἀκμαίειν σθενεῖ·
νοσερὰν δ' ὅπως ἄφοραν ἐκτρίψεις πόλιν
ὡς ἄν σαπέντων ἐκ σπορᾶς βλαστημάτων.

A. W. S.
I SEEMED to stand between two gulfs of sea
On a dark strait of rock, and at my foot
The ship that bore me broken; and there came
Out of the waves' breach crying of broken men
And sound of splintering planks, and all the hull
Shattered and strewn in pieces; and my head
Was, as my feet and hands, bare, and the storm
Blew hard with all its heart upon me; then
Came you, a face with weeping eyes, and hair
Half glimmering with a broken crown that shone
Red as of molten iron; but your limbs
Were swathed about and shrouded out of sight,
Or shown but as things shapeless that the bier
Shows ready for the grave; only the head
Floated, with eyes fast on me, and beneath
A bloodlike thread dividing the bare throat
As with a needle's breadth, but all below
Was muffled as with cerecloths, and the eyes
Wept.

METAIXMIOΣ γὰρ διπτύχου κόλπων ἀλὸς
ὑπὲρ κελαινῆς δειράδος στῆναι 'δόκουν'
καὶ πομπίμου γ' ἐρείπτ' ἐν ποσίν νεὼς
ἐσάλευε, ραισθέντων δὲ ραχίας ἀπὸ
ἡν κλαυθμὸν ἀνδρῶν καὶ ξύλων κτυπήματα,
σκάφος τ' ἀραχθὲν πᾶν διεσπαράσσετο:
πανθυμαδὸν δ' ἀήματ' εἰσέπτυτέ μοι
χέρας πόδας τε κρᾶτά τ' ἔφιλωμένῳ.
κατ' ἢλθε σὸν πρόσωπον, ὀμμάτων δρόσοις
σταλάσσουν, ἐν χαίταις δὲ λυμανθὲν στέφοις
μύδρος τις ὡς ἀμαυρὸς ἦρυθαίνετο·
μέλῃ δ' ἀδήλοις περιπετητή πέπλουσιν ἦν,
ὅπως περισταλέντος ἐν κτερίσμασιν
ἄσημα τοῦ θανόντος εἰκάσαι πάρα.
κάρα μόνον δ' ἐνήχετ', ἀστρόφοις κόραις
ἐπιβλέπον με' φοινίῳ δ' οἶον μίτῳ
λευκὴν διεῖλεν ὄρμος ἀἵματος δέρην·
tὰ δ' ἄλλα κηδείοισιν ἀμφιέσμασιν
ἡσκηθ', ὑπὲρ δ' ἔρραινεν ὀφθαλμῶν λίβας.

R. D. A. H.
The gods are wise who lead us—now to smite
And now to spare: we dwell but in their sight
And work but what their will is. What hath been
Is past. But these, that once were king and queen,
The sun, that feeds on death, shall not consume
Naked. Not I would sunder tomb from tomb
Of these twain foes of mine, in death made one—
I, that when darkness hides me from the sun
Shall sleep alone, with none to rest by me.
But thou—this one time more I look on thee—
Fair face, brave hand, weak heart that wast not mine,
Sleep sound—and God be good to thee, Locrine:
I was not.

Sleep, queen and king,
Forgiven; and if—God knows—being dead, ye live,
And keep remembrance yet of me—forgive.

ΣΟΦΩΣ ὁδηγεῖς, δαίμον, εἴτε χρῆ θενεῖν
eἴτ' οὖν ἐπισχεῖν χεῖρα μαίμωσαν φόνου·
ἐν θεοῖς γάρ ἐσμεν ζώντες, ὃν βουλαίς ἀεὶ
ὑπηρετούμεν· καὶ τὰ μὲν παροίχεται,
tούτω δὲ, γαίας δίθρονον ζεῦγος ποτε,
οὐ μὴ μαράνη Φοῖβος, ὁμηρότης νεκρῶν,
γυμνῶ· τάφους τοῖνδ' οὐ διαζεῦξαι θέλω
dισσῶν περ ἐχθροίν ὡ τὸ συνθανεῖν ἐνοῖ.
ἐγὼ γάρ, εὕτ' ἄν μ' ὄμμα νῦς ἀνήλιος
λύβη, συνεύνων χωρίς εὐδήσω μόνη.
ς ὅ οὖν, ταῦν γάρ σ' εἰσορῶ πανύστατον,
ὁ λαμπρὸν ὄμμ', ὁ χειρὸς ἀνδρείας βία,
ὁ λήμμα θῆλυ κοῦχι τήσ' ἔρων, καλῶς
eὔδοις, Δοκρίνε, καὶ καλῶς δοῖη θέος,
ἐγὼ γὰρ οὕπω· σοχοῖντ' ἔμε ξυγγνώμονα
eὔδοιτ', ἀνακτε, κεῖθανόντ' ἔτ' ἔστε ποι—
θεός γ' οἶδε—κάμοι μνήμονες, σύγγνωτέ μοι.

J. A.
Cruzado. We stay not long.

Preciosa. What! march again?

Cruz. Ay, with all speed. I hate the crowded town! I cannot breathe shut up within its gates! Air—I want air, and sunshine, and blue sky, The feeling of the breeze upon my face, The feeling of the turf beneath my feet, And no walls but the far off mountain tops.

Pre. God speed thee on thy march—I cannot go.

Cruz. Remember who I am, and who thou art. Be silent and obey! Yet one thing more, Bartolomè Romàn—

Pre. O, I beseech thee! If my obedience and blameless life, If my humility and meek submission In all things hitherto, can move in thee One feeling of compassion; if thou art Indeed my father, and canst trace in me One look of her who bore me, or one tone That doth remind thee of her, let it plead In my behalf, who am a feeble girl, Too feeble to resist, and do not force me To wed that man! I am afraid of him! I do not love him! On my knees I beg thee To use no violence, nor do in haste What cannot be undone.

Cruz. O child, child, child! Thou hast betrayed thy secret, as a bird Betrays her nest, by striving to conceal it.

LONGFELLOW. Spanish Student, Act II. Sc. 1.
Κ. μείναντες ὀλίγον Π. εἴτε ἀπαιρομεν πάλιν;
Κ. καὶ σὺν τάχει γε σολύσχλου μισῶ πόλιν,
ἐσω δὲ πύργων ἄγχομαι κεκλημένος.
αἴθρης με δεὶ, δεὶ φωτός, ἀφθόνου πυνῆς.
όρμαδρός πρόσωπον εὐφιλίων ἀημάτων
όρμαδρο μοι ποὺς εὐφιλίους θυγείν χλοῆς,
ἔνθ᾽ ἐστ᾽ ἀφρακτα πεδία, τέρμοι τ' ὀρη.
Π. χαίρων ὀδηγεῖ, ἀλλ᾽ ἐμοὺ ἠμῆχανον.
Κ. τίς οὔσα πρὸς τίν' εἶπες; ἄρ᾽ ἔλαυθάνου;
σιγώσ᾽ ἀνάσχου, πρὸς δ᾽ ἐπισκήπτω τόδε,
τὸν μελλόνυμφον——
Π. ἀλλά σ᾽ αἰτοῦμαι, πάτερ,
eἰ τούμον ἐς σ' ἀμεμπτον εὐσεβὲς τ' ἀεὶ
eἰ σῶφρον, εἰ πείθαρχον εὐκόσμῳ φρενί
eὶς πάντα σοι παρείχων, ὥστ' ἐποικίσαι
σμικρᾶς μ' ἐκατη χάριτος, εἰ τ' ἐφυς ἀρα
πατὴρ ἀληθῶς, ἐν τ' ἐμαῖς φωναῖς πάρα
πρὸς τὴν τεκοῦσαν ἐν τύποισι τ' εἰκάσαι
σμικράν γε μνήμην, ταῦτα μοι συνήγορα
δέχον λυταίσιν ἀσθενοὺς οὔσης ἐμοῦ
κόρης μάχεσθαι, μηδὲ μ' ἔξαναγκάσης
κεῖνο γαμεῖσθαι· κεῖνον ἐκφοβοῦμεθα,
φοβοῦμεθ', οὐκ ἐρώμεν' ἀλλὰ προσπίτων,
μηδὲν βιάζου, μηδ' ἀνηκέστῳ τάχει
τεύξης ἀφενκτον ἄλγος.
Κ. ὦ τέκνον, τέκνον,
tὰ πολλὰ τοι προβλήμαθ', ὡς νεοσσίαν
ἀρνις, τὸ κρυπτὸν ἐξεμήνυσεν σέθεν.
Bartolome. Fulfil thy promise, for the hour has come.
I am hunted from the kingdom, like a wolf!
Fulfil thy promise.

Preciosa. 'Twas my father's promise,
Not mine. I never gave my heart to thee,
Nor promised thee my hand!

Bart. False tongue of woman!
And heart more false!

Prec. Nay, listen unto me.
I will speak frankly. I have never loved thee;
I cannot love thee. This is not my fault,
It is my destiny. Thou art a man
Restless and violent. What would'st thou with me,
A feeble girl, who have not long to live,
Whose heart is broken? Seek another wife,
Better than I, and fairer; and let not
Thy rash and headlong moods estrange her from thee.
I never sought thy love; never did aught
To make thee love me. Yet I pity thee,
And most of all I pity thy wild heart,
That hurries thee to crimes and deeds of blood.

LONGFELLOW. Spanish Student, Act III. Sc. 5.
Β. εὐσθεία, νῦν γὰρ εὐσθεῖαν ἀκμήν
εἰλαύνομαι γὰρ ἐκ χθονὸς λύκου δίκην,
οὐ δὲ ὡς ὑπέσχου δρᾶσον, οὕσ' ἐνώμοτος.
Π. πατρὸς γ' ἐλεγευς ὁρκον· οὔτε ἐγὼ γάμου
οὔτ' οὖν ἔρωτας οὐδέπω προὔτεινα σου.
Β. γλώσσης γ' ἐρωτα προδότιδος ψευδέστερον.
Π. ὅμως δ' ἀκουσέν χρωμένης παρρησίας
ὁ σὸς μ' ἔρωσ οὔτ' ἐσχέν οὔτ' ἔχειν θέμις,
τούτου δὲ πότμος, οὐκ ἐγὼ, παναίτιος.
οὐ γὰρ βδαίος καὶ περισσερχήσ ἀνήρ
ἐμοι τί χρησει ταχυμόροφ γε παρθένω
δυσέρων νοσούση καὶ δυσίατον νόσου;
εὐρων δ' ἀμείνῳ τή̑σδε καλλίω θ' ὀπὼς
μη' ποξενώσεις ὀργίλη σφ' αὖθαδίας.
ἐγὼ δὲ τῶν σῶν ἱμέρων ἀνίμερος
θήραν μὲν οὐ 'θῆρευσά σ' οἰκτείρω δ' ὅμοις,
καὶ θερμοβούλου πλεῖστον οἰκτείρω φΡΕΝΩΣ,
ἀτῶν κραταῖον καὶ φώνων ᾑρχηγεῖτον.

A. W. V.
I have marked it well—it must be true—
Death never takes one alone, but two!
Whenever he enters in at a door,
Under roof of gold or roof of thatch,
He always leaves it upon the latch,
And comes again ere the year is o'er.
Never one of a household only!
Perhaps it is a mercy of God,
Lest the dead there under the sod,
In the land of the strangers, should be lonely.
Ah me! I think I am lonelier here!
It is hard to go, but harder to stay.
Were it not for the children I should pray
That Death would take me within the year.
And Gottlieb, he is at work all day
In the sunny field or the forest murk,
But I know that his thoughts are far away,
I know that his heart is not in his work!
And when he comes home to me at night
He is not cheery, but sits and sighs,
And I see the great tears in his eyes,
And try to be cheerful for his sake.
Only the children's hearts are light.
Mine is weary and ready to break.

Longfellow. *Golden Legend.*
Τόδ’ εἶδον οὐ διχορρόπως: μόνους
οὐχ ἤρπασ᾽ "Αἴδης ἀλλὰ πρὸς νεκρῷ νεκρόν'
θύραν δ’ ἀμείψας, εἶτε καρφηρὸν στέγος
εἶτ’ οὐν ξάχρυσον, οὐκ ἐπάκτωσεν λιπῶν,
ὡς αὕθις ἤξον οὐκ ἐτησίῳ τριβή.
μόνους δ’ ἀπ’ οἴκων οὐκ ἀποζεῦξαι θέλει:
ἐστιν δὲ δήπου δαίμόνων χάρις, κάτω
μή τις φίλων ἔρημος ἀλγοὶς μολὼν.
μᾶλλον δ’ ἔρημος ἐνθάδ’ ἢ τάλαιν’ ἐγὼ:
ἄλγος γὰρ οἰχυεῖν, ἀλλ’ ἐτ’ ἄλγιον μένειν:
καὶ πλὴν τέκνων ἐκατι θεῷ προσηυχόμην
ἐν τῷδ’ ἔλειν ἄν κακῶ τεμμύρη κύκλῳ.
ἀνὴρ δὲ τρίβει τους καθ’ ἕμεραν πόνους,
ὑλη σκιασθείς ἢ ἐν ἀγροῖς ὑπαίθριος:
φροτᾶς δ’ ὀμῶσ ἐκδημός ἐστ’, εῦ οἴδ’ ὦτι,
καὶ πῶς πόνους μὲν σῶμ’ ἄγει, σχολὴν δ’ ὁ νοῦς.
ἐλθὼν δὲ νύκτωρ ἀντὶ τοῦ φαιδροῦ τρόπου
στένων καθήται, χῶς ἐν ὀφθαλμοῖς ἄδρον
ὁρώ δάκρυμα, τάνυρι πρὸς χάριν τότε
βία γ’ ἐμαυτῆς ἐκπονῶ φαιδρὸν τρόπον.
μόνοις γε μέντοι παισὶν εὔτολμοι φρένες,
ἡμὴ δ’ ἀτλητοῦ δυσφορεὶ κακῶν βάρος.

A. W. V.
COUNT Hugo once, but now the wreck
Of what I was. O Hoheneck!
The passionate will, the pride, the wrath
That bore me headlong on my path,
Stumbled and staggered into fear,
And failed me in my mad career,
As a tired steed some evildoer,
Alone upon a desolate moor,
Bewildered, lost, deserted, blind,
And hearing loud and close behind
The o’ertaking steps of his pursuer....
Calm, deep, and still is now my heart,
With tranquil waters overflowed;
A lake whose unseen fountains start,
Where once the hot volcano glowed.
And you, O Prince of Hoheneck!
Have known me in that earlier time
A man of violence and crime,
Whose passions brooked no curb nor check.
Behold me now, in gentler mood,
One of this holy brotherhood.

LONGFELLOW. *Golden Legend.*
ΚΕΙΝΟΣ μὲν ἦ, νῦν δ' εἰμὶ τοῦ πρόσθεν σκιά.
ἥν γὰρ τὸν᾽ ἥξα φερόμενος φρενῶν ὀδόν,
πλανήματ' αὐτόβουλα δυσπειθοῦς χολῆς,
σφαλεῖς ἐπέστην αὖθις εἰς φόβον πεσών,
καὶ προύλιψ' ὑβρις μ', ως καμὼν ὑππος ποτὲ
ἀλὸντ' ἐρήμοις φυγάδα προῦλιπεν τόποις,
ο δ' ἕσθετ' ἀφρων, ἁπτορος ἤγητον, πλάνης,
ἐρποντος ἐγγυς τοῦ μόλις λελειμμένου.
τὰ νῦν δὲ λίμνη θυμὸν εἴκασμαι βαθύν,
εὐδει κλύδων, εὐδοουσιν ἄψωθοι ῥοιά,
τυφὼς δ' ὅθεν ποτ' ἐξανέζεσεν φλόγα,
πηγῶν ἄφαντα νάματ' ἐξανίεται.
ἀναξ, σὺ δ' εἰδῶς μ' αὐτός, οἷος ἦ τότε,
βία πανοῦργον οὐδ', ὃσ'ν ὠρεξάμην,
τολμῶνθ' ὑπείκειν οὐδέν, ἀρ' ὁρᾶς μ', ἀναξ,
ἵροις ξύνοικος τοῖσδ' ὦπως ῥυθμίζομαι:

Α. Β. Β.
AND Phaethon they found or what seemed he,
There with his eyes in ashes, and the once
So radiant locks by cruel thunder scathed,
Recumbent in the reeds, a charr'd black mass,
Furrowed with trenchant fire from head to foot.
Whom yet with reverent hands they lifted up,
And bare him to the bank, and washed the limbs
In vain; and for the burnt shreds clinging to him
Robed the cold form in raiment shining white.
Then on the river margin they scooped a grave,
And laid him in the dank earth far apart,
Near to none else; for so the dead lie down,
Whom Zeus the thunderer hath cut off by fire,
And on the tomb they poured forth wine and oil,
And sacrificed much substance thirty days.
Nor failed they to record in distich due
How from a kingly venture kingly fall
Resulted, and a higher than human fame.

WORSLEY.
ΦΑΕΘΟΝΤΑ δ’ εὕρον, τοῦ πρὶν εἴδωλόν γ’ ὄμως, κατανθρακωθέντ’ ὄμματ’, αὐανθέντα δὲ κόμην πάρος χλιδῶσαν ἄγριῳ βέλει. ἔκειτο δ’ ἐν δόναξι διαβόρῳ πυρὶ ἄπας χαραχθεῖς καὶ κατηθαλωμένοις. ὁν γ’ εὐσεβὲς βάσταγμα ποταμίους ἐπὶ κατήραν ὅχθους, λοιτρὰ δ’ ἄψυχον μάτην ἔλουον, ἡμίφλεκτα δ’ ἐκδύσαι ῥάκη τὸν ψυχρὸν εὐ κοσμοῦσι παλλεύκοις πέπλοις. τάφρῳ δὲ τῆς ἐν κατασκαφῆι πόρρῳ νὶν ἐνεκρύπτοισιν ὑδρηλῇ χθοῦν, ἄλλων ἀθικτονικον’ ὧδε γὰρ κεῖσθαι νόμος ο vids εξεπταξε Ζεὺς κεραύνιος φλογί. χοὰς δ’ ἐνοπτασῖνοι τῷ νεκρῷ διπλᾶς, ἐλαιον οἶνον, πολλὰ θύουσαι χρόνον πάμμηνον’ οὑδὲ θεσμὸς οὐπιτυμβιος ἄπην, στίχων μνημεία διπτύχων τάδ’, ὡς τύραννα τολμῶν καὶ τυραννίκ’ ἐσφάλη λαχών τι μεῖξον ἢ κατ’ ἀνθρωπον κλέος.

S. H. B.
A DEATHWHITE mist slept over sand and sea:
Whereof the chill, to him who breathed it, drew
Down with his blood, till all his heart was cold
With formless fear; and ev'n on Arthur fell
Confusion, since he saw not whom he fought,
For friend and foe were shadows in the mist,
And friend slew friend not knowing whom he slew;
And some had visions out of golden youth,
And some beheld the faces of old ghosts
Look in upon the battle; and in the mist
Was many a noble deed, many a base,
And chance and craft and strength in single fights,
And ever and anon with host to host
Shocks, and the splintering spear, the hard mail hewn,
Shield-breakings, and the clash of brands, the crash
Of battleaxes on shatter'd helms, and shrieks
After the Christ, of those who falling down
Looked up for heaven, and only saw the mist.

TENNYSON. The Passing of Arthur.
ΑΙΔΟΤ δ᾽ ἐκοίμη ῥαχίαν ψάμμου τ᾽ ἀχλύς,
ῥιγῶσα χλωρά, κεὶ τις ἐγκάπτοι κρύος
ὑφ᾽ ἧπαρ ἔσπα, πᾶν δ᾽ ἐπαχνώθη κέαρ
φόβῳ ματαίῳ, χάμ᾽ ἐν 'Ατρέιδῃ πίνει
tαραγμὸς ἄγνως δ᾽ μάχην ξυνήψατο·
ἐχθρῶν γὰρ οὐκ ἦν πλῆν σκια νέφους ὑπο,
φίλος φίλον δ᾽ ἐκτεινεν οὐδ᾽ ἦδει κτανόν.
κάσθ᾽ οἰσι χρυσᾶς φάσματ᾽ ἐξ ἥβης παρῆν,
τοῖς δ᾽ αὖ πρόσωπα τῶν πάλαι φθιτῶν μάχην
ἐπεῖδεν αὐτοῖς· πολλά δ᾽ ἦν ἐνι σκότῳ
αἰσχροῖσιν ἐσθλὰ ξυμμιγῆ, τύχη θ᾽ ὁμοῦ
tέχνη θ᾽ ἀμ᾽ ἀλκῇ τῆς μονοστόλου χερός,
pολλοῖς τε πολλῶν ξυμβολαὶ χρόνου διά,
kαὶ θραύσματ᾽ ἐγχῶν καὶ περισκελῶν ὅπλων
ξιφῶν, κυναῖσι δ᾽ ἐν τετρημέναις βαρῶς
dοῦπος πελεκέων, κάπιθειασμοὶ βροτῶν
ὅσοι χαμαὶ πεσόντες οὐρανόν μάτην
ἀθροῦσ᾽ ὀρῶντες οὔδεν ἄλλο πλῆν γ᾽ ἀχλύν.

A. W. S.
At sight of him the people with a shout
Rifted the air, clamouring their god with praise,
Who had made their dreadful enemy their thrall.
He patient but undaunted where they led him,
Came to the place, and what was set before him
Which without help of eye might be assay'd,
To heave, pull, draw, or break, he still perform'd
All with incredible, stupendous force,
None daring to appear antagonist.
At length for intermission sake they led him
Between the pillars; he his guide requested,
(For so from such as nearer stood we heard)
As over-tir'd, to let him lean a while
With both his arms on those two massy pillars
That to the arched roof gave main support.
He unsuspicious led him; which when Samson
Felt in his arms, with head a while inclin'd,
And eyes fast fix't he stood, as one who pray'd
Or some great matter in his mind revolv'd.

ΙΔΩΝ δ’ οἱ δήμος διατόροισιν οὐρανοῦ
βοᾶις ἐπωρθίαζεν εὐλογοῦν θεὸν
οἶνον τὸν ἔχθρον ὥδ’ ἐδούλωσεν σφίσιν·
κεῖνος δ’ ὑπείκων πάντ’ ἀτάρβητος περ ὅν
ἡλθ’ οἱ προῆγον· ἀθλα δ’ εἰ προκείμενα
ἀνύστ’ ἐφηύρεν ὡς ἀνομμάτω τελεῖν,
eἰθ’ ἐλκύσαι ῥίψαι τε τοῦργον εἰτ’ ἄγειν
εἰτ’ ἢν κατάξαι, πάντα πειρατήρια
νικῶν ἀπηύρα, θαῦμ’ ἰδεῖν σμερδύνης βίας.
τολμᾶ δ’ ἐσελθεῖν οὕτως ὡς ἀντηρέτης.
tέλος δὲ νων καθίσαν ἐν στύλοις μέσον
ἀναψυχῆς ἐκατ’ κατ’ ἡτήσατο,
ὡς γ’ εἴπερν ὅστις πλησιαίτερος παρῆν,
tὸν παιδαγωγοῦνθ’, ὡς λίαν καμών, ἐὰν
πλευράν ἐρείδειν αὐτὸν ἀμφιδέξιον
ὁρθοστάταις δισσοίσιν, οἷς τὸ βρῖθος ἡν
κατηρεψοῦσιν ἀψυχῆς ἕκατ’ ἡτήσατο,
καὶ τ’ ἡτήσατο,
ὡς γ’ εἴπερν ὅστις πλησιαίτερος παρῆν,
tὸν παιδαγωγοῦνθ’, ὡς λίαν καμών, ἐὰν
πλευράν ἐρείδειν αὐτὸν ἀμφιδέξιον
ὁρθοστάταις δισσοίσιν, οἷς τὸ βρῖθος ἡν
κατηρεψοῦσιν ἀψυχῆς ἕκατ’ ἡτήσατο.
χῶ μὲν προῆγεν αὐτὸν οὐ ξυνεῖς δόλον,
eἰδὼς δὲ Σάμψων ἀπάντας στύλους ἔχουν
ἐραζὴν νεῦει κράτα, χρόνιος ὁμάσι
στὰς ἀστρόφοισι, θεοκλυτοῦντος ἐν τρόποις
ἡ πράγμα καλχαίνοντος οὐ φαύλου φρεσίν.

N. W.
Prometheus. Monarch of Gods and Daemons, and all Spirits,
But One, who throng these bright and rolling worlds,
Which thou and I alone of living things
Behold with sleepless eyes! regard this Earth
Made multitudinous with thy slaves, whom thou
Requitest for knee-worship, prayer, and praise,
And toil, and hecatombs of broken hearts,
With fear and self-contempt and barren hope.
Whilst me, who am thy foe, eyeless in hate,
Hast thou made reign and triumph, to thy scorn,
O'er mine own misery and thy vain revenge.
Three thousand years of sleep-unsheltered hours,
And moments aye divided by keen pangs
Till they seemed years, torture and solitude,
Scorn and despair,—these are mine empire.

Shelley. Prometheus Unbound.

Es liegt der heisse Sommer
Auf deinen Wangelein;
Es liegt der Winter, der kalte,
In deinem Herzchen klein.

Das wird sich bei dir ändern,
Du Vielgeliebte mein!
Der Winter wird auf den Wangen,
Der Sommer im Herzen sein.

Heine.
ΘΕΩΝ τύραννε δαμόνων θ’, ἑνὸς δίχα,
ὁσι φλογωποὺς τοὺσ' ἐποίχονται κύκλους,
ὁν νῦν χορεῖας νῶ γ’ ἐν ἐμψύχοις μόνω ὡςοις ἀκοιμήτοις εἰσορώμεθοι,
γῆν τήνδ’ ἄθροισ τουρίες δουλεύματι
σέθεν βρύονται, οἷς σὺ γονυπετεῖς λιτάς,
ἐμνουσ, ἀγώνας, ἀλγέων ἀνήριθμα
θυμοφθόρων ἄργισματ' ἡμείσφω φόβοις
ὁμοφθόρων θ’ ἑαυτῶν ἐλπίσιν τ’ ἀνηνύτοις.
καὶ’ αὐ τὸν ἐχθρὸν ὀμματοστερῆς χόλω
κρατοῦντα κακάσσοντα, λῦμα σὸν, τίθησ’
ἐμής τ’ ἄνιας σοῦ τ’ ἀμηχάνου κότου.
τρισχιλίων γὰρ αἰθρὶν φρούρημ’ ἐτὼν
βάσεις γ’ ἐκάστας ἀχεσίν ἐνδατομένων
μήκους ἀνίας σοῦ ἀμηχάνου κότου.
τρισχιλίων γὰρ αἰθρὶν φρούρημ’ ἐτὼν

R. D. A. H.

ΝΥΝ θερινὸν μὲν σῆσι παρηίσι θάλπος ἐπανθεῖ,
χειμῶν δ’ ἐν κραδίῃ ψυχρὸς ἐτ’ ἐνδιάει.
θάρσει μὴν, τάδ’ ἐναλλὰ γενήσεται, αὐτίκα δ’ ἐσται
χειμῶν ἐν χροίῃ καὶ θέρος ἐν κραδίῃ.

W. G. H.
Hermione, you ask me if I love:
And I do love you. But indeed we drift
Fast by the flying fleeting banks of life
Towards the inevitable seas. It seems
But yesterday I saw, as in a dream,
Childhood—a flame of glory—come and go.
And lo! today these hairs are flecked with time
Already; and all the silver minutes glide
More dreamily than ever for the love
I bear you: hand in hand, and hour by hour,
Floating beside you to the sounding falls,
Whence we must leap together into night.
Are we not happy? Is not life serene?
We do but pass, you say, from one bright shore
Upon a brighter! Dear Hermione,
Be glad there is no shadow on your eyes:
But this I know, that all the world beside
Seems faint with pain; the rose upon your breast
Is not more full of perfume than the world
Of pain. I hear it even at your side
By day and night—the illimitable sigh
Breathed upward to the throne of the deaf skies—
A cry of hollow-cheeked and hungry men
Burning away life’s fire for little ends;
And women with wan hearts and starving eyes
Waiting for those they love to come again
From strange embraces—ruined womanhood,
And barren manhood, fruitful but of pain.
ΓΥΝΑΙ, σὺ δ᾽ ἤρου πότερα σοῦ ἐρως ἔχει·
φιλῶ μέν, ἵσθι, ἰμέν, ἰκόνως τοῖς ποταμίαις λείπει πλέων,
οὗ φύξιμον πρὸς πέλαγος ἐξορμώμεθα.

τὸ γὰρ νεάζουν, χαρμάτων λαμπρῶν βρῦον,
ὡς ἤλθε μὲν βέβηκε δ᾽ ἀρτίως ὁνὸρ
παρεστάθη μοι· νῦν δὲ λευκανθὲς κάρα
ηδὴ χυοάζω, κάξ ἀκινήτου ποδὸς
γῆρας μ᾽ ἐφέρπει σῇ γ᾽ ὀμιλίᾳ λαθὸν.

καὶ μοιρὰ γ᾽ ἡμᾶς πόμπιμος λίαν ἅγει
συνανστολοῦντας πρὸς καταρράκτην ὁδὸν,
καταβάτων βρέμοντα νάματος κτύπῳ·
οὐ δὴ σκοτεινὸν ἄλμα κουφίσαι χρεῶν.

εἰεν.

ἀρ' οὐ βίος νῦν ὑδὸς ὑφὼ τύχῃ;
ἐρεῖς, λυπόντες εὐσταλεὶ καλὴν στόλῳ
οὕτως ἀμειψόμεθα γῇν καλλίωνα·
χαίρως ἄν ὅρθον, Ἰερμύνου, βλέπουσα σὺ·
ὅρῳ δὲ πημοναῖσι πάντ᾽ ἐγὼ πάλαι
νοσοῦντα. καὶ γὰρ οὐ πλέον γ᾽ εὐσμία
πρέπει τὸδ᾽ ἀνθοὺς σῶν ἐπὶ στέρνων ῥόδου
ἡ πᾶσα λύπης γῆ δυσιάτου γέμει·
καὶ δὴ δὶ ὅτων (οὗδ᾽ ἀποστέγεις σὺ μοι
παροῦσα) βάλλει τῶν παρημελημένων
ἀνήριθμον στέναγμα, προσκυνοῦσ᾽ ὅσοι
θεοὺς ἅλυπον σὲ λάμβων καθημένους.

βίοτὸν γὰρ ἐκπονοῦσιν εὐφρονος βίον
χαρις κατέσβη, μισθὸν ἀλγίστων πόνων,
ἀεὶ δὲ λιμὸς καὶ τὸ τητᾶσθαι πάρα.

ὅσαι δ᾽ ἐπ᾽ ἄλλοις ἐκπεπληγμένοι σῶν
μένουσι λέκτροις, ἢν μεταστραφῆ χρόνῳ,
δυσέρωτι καλλονὴν πόθῳ.

τοὺς δ᾽ ἐκτραφέντας πῆμ᾽ ἔχει δεκτήριον.
Such is the shore we float from: for the shore,
The brighter shore we reach, I only know
That it is night, Hermione, mere night,
Unbroken, unillumined, unexplored.
Come closer, lay your hand in mine: your love
Is the one sure possession that will last.
Let us be brave, and when the shadow comes,
To beckon us to the leap, rise lightly up
And follow with firm eyes and resolute soul.

Lord Bowen.

A

WOMAN, O my friends, has one desire—
To see secure, to live with, those she loves.
Can Vengeance give me back the murdered? no!
Can it bring home my child? Ah, if it can,
I pray the Furies' ever-restless band,
And pray the Gods, and pray the all-seeing Sun—
"Sun, who careerest through the height of Heaven,
When o'er the Arcadian forests thou art come,
And seest my stripling hunter there afield,
Put tightness in thy gold-embossed rein,
And check thy fiery steeds, and, leaning back,
Throw him a pealing word of summons down,
To come, a late avenger, to the aid
Of this poor soul who bore him, and his sire."

M. Arnold. *Meropé.*
καὶ ταῦτα μὲν δὴ λειπτέον, γύναι, τάχα·
ἐκεῖ δὲ ὁποίας χρησόμεσθ' ἐπιστροφαῖς
οὐκ οἶδα πλὴν ἐν' νυξ δυσόρφναιος μία
φάους ἀλαμπτὴς τούδε πάντ' ἐπισκοπεί.
ἀλλ' ἀσσον ἔλθε, δεξιὰν δὲ ἐμβαλλέ μοι·
ἐρῶν σ' ἐρώσαν τοῦτ' ἔχω φερέγγυον
πίστωμα, κούδεν ἄλλο, καρτερεῖν δ' ἀκμῆ.
ὁταν δὲ Θάνατος πρὸς πανύστατον καλὴ
pάντων ἀγώνα, κούφον αἱρωμεν πόδα,
ὡς ἀστρόφοις ἱόντες ὀμμασιν πρόσω.

C. E. S. H.

ΓΥΝΑΙΚΑ μὲν τόδ' ἐν προσίεται, φίλαι,
ίδειν ξυνοῦσαν τὴν φίλων εὐπραξίαν.
ἀρ' ἐσθ' ὅπως τὸν ἄθλιος θανόντ' ἐμοι
παῖδ' ἐς δόμους στήσειν ἡ δίκη πάλιν;
οὐκ ἔστιν· εἰ δὲ πως γένοιτο, τοὺς θεοὺς
ἐρινύων τῇ ἀκοίμητον στάσιν,
καὶ τὸν πανόπτην ἐννέποιμ' ἄν Ἡλιον·
"Ἡλιε, τὸν αἰτῶν οὐρανὸν διφρηλατῶν,
ὁταν προσέλθης 'Αρκάδων βησσῶν ὑπὲρ
θηρῶν τ' ἐπ' ἄγραν βάντα τὸν νεανίαν
ἰδης, ἐπισχῶν χρυσόνωτον ἡνίαν,
στήσας τε πόλων πυρπνῶν ὄξυν δρόμον,
κύψει τε πῶς τοῦπισθε, θώυξον δὲ νῖν
ὑπέρτονον γῆρυμα προσφωνῶν, ὅπως
χρόνῳ ποτ' ἐλθῃ μητρὶ τῇ παναθλίᾳ
καὶ τῷ θανόντι πατρὶ τιμωρὸς φόνου.
Vane. Plead for us!
When Strafford spoke, your eyes were thick with tears!

Hampden. England speaks louder: who are we, to play
The generous pardoner at her expense,
Magnanimously waive advantages,
And, if he conquer us, applaud his skill?

Vane. He was your friend.

Pym. I have heard that before.

Fiennes. And England trusts you.

Hampden. Shame be his, who turns The opportunity of serving her
She trusts him with, to his own mean account—
Who would look nobly frank at her expense!

Fiennes. I never thought it could have come to this.

Pym. But I have made myself familiar, Fiennes,
With this one thought—have walked, and sat, and slept,
This thought before me. I have done such things,
Being the chosen man that should destroy
The traitor. You have taken up this thought
To play with, for a gentle stimulant,
To give a dignity to idler life
By the dim prospect of emprise to come,
But ever with the softening, sure belief,
That all would end some strange way right.

BROWNING. Stradford, Act iv. Sc. 2.
迨於房内，更上安坐，方来往，二日长，适逢斯利。安坐，更上安坐，方来往，二日长，适逢斯利。

安坐，更上安坐，方来往，二日长，适逢斯利。安坐，更上安坐，方来往，二日长，适逢斯利。
Fain would I fade away, as I have lived,
Without a cry, a struggle, or a blow,
All vengeance unattempted, and descend
To the invisible plains, to roam with thee,
Fit denizen, the lamp-less underworld—
But with what eyes should I encounter there
My husband, wandering with his stern compeers?
No, something must be dared: and, great as erst
Our dastard patience, be our daring now!
Come, ye swift Furies, who to him ye haunt
Permit no peace till your behests are done:
Come Hermes, who dost watch the unjustly killed,
And canst teach simple ones to plot and feign;
Come, lightning Passion, that with foot of fire
Advancest to the middle of a deed
Almost before 'tis planned; come, glowing Hate;
Come, baneful Mischief, from thy murky den
Under the dripping black Tartarean cliff
Which Styx's awful waters trickle down—
Inspire this coward heart, this flagging arm!
And ye, keep faithful silence, friends, and mark
What one weak woman can achieve alone.

M. Arnold. *Merope.*
ΕΙΘ' ἀσφάδαστος μηδ' ἀπεικότως βίω ἀποφθίνουσα, τραύματος βοής τ' ἀνευ, 
τιμωρίας ἀπληστος, ἴκνοιμην κάτω, 
ἐπαξία μέτοικος, ἀσκόπους πλάκας, 
νεκρών ἀλαμπτὲς δῶμ' ἐπιστρωφωμένη.

φερ' εἰπὲ ποίοις ὁμμασιν τὸν ἀνδρ' ἱδω 
γοργοῖς ἀλήτην γοργον ἐν παραστάταις; 
tόλμης μὲν οὖν δει τῇ πάλαι ραθυμία 
νῦν ἔξισοιτο θάρσος εὐψυχοι χερός.

ιθ' οὖν ἀλιτρὸν ἢτις οὐδ' εὐδειν ἐὰς, 
tαχεῖ' Ἕρμυ, πρὶν τελεσφόρος τυχεῖν, 
‘Ερμῆ δ' ἐποίττα παρανόμως τεθνηκότων, 
δόλων ἀπλοῖσι ποικίλων εὐμήχανε, 
σὺ δ' ἢτις ἔργον ἀστρατηφόρῳ βάσει 
σχεδον προσῆλθες, δεινοτοὺς ὁργή, μέσον, 
οὐπω τεχνασθέν, πύρπνον δ' ἐχθους μένος, 
ἄτη τ' ἀνήκεστ' ἐκλυποῦσα Ταρτάρου 
κευθμῶν' ὑπαύλον δειράδος νυκτηρεφόυς 
καθ' ἑς μυδώσης νάμα λείβεται Στυγὸς 
φρικῶδες αἰεν', ἀθενη βραχίων, 
δειλῶν φρόνημα, ζωυπυρεῖτ ἐμοὶ τόδε;

υμᾶς δ' ἄρ' εὐφημοῦντας εὐ σκοπεῖν χρεῶν
ο' ἐργ' ἀναλκεις δρὰν σθένει γυνῆ μία.

A. W. S.
Palinurus.

TRIS Notus hibernas inmensa per aequora noctes vexit me violentus aqua; vix lumine quarto prospexi Italiam summa sublimis ab unda. paulatim adnabam terrae; iam tuta tenebam, ni gens crudelis madida cum veste gravatum pres santemque uncis manibus capita aspera montis ferro invasisset, praedamque ignara putasset. nunc me fluctus habet, versantque in litore venti. quod te per caeli iucundum lumen et auras, per genitorem oro, per spes surgentis Iuli, eripe me his, invicte, malis: aut tu mihi terram inice, namque potes, portusque require Velinos; aut tu, si qua via est, si quam tibi diva creatrix ostendit—neque enim, credo, sine numine divom flumina tanta paras Stygiamque innare paludem—da dextram misero, et tecum me tolle per undas, sedibus ut saltem placidis in morte quiescam.

ΤΡΕΙΣ ἐμὲ χειμερινὰς νύκτας κατ’ ἀπείρονα πόντον πλάξεν ἐπεσσύμενός τε Νότος καὶ κύματα μακρά· ἀλλ’ ὅτε τέτρατον ἦμαρ ἦν, τότε δὴ μόγυς ἀκτὴν Ἰταλίας ἔσιδον μεγάλου ύπὸ κύματος ἀρθείς. ἐνθα νέων κεν ἐς ἥπειρον ξερὸν ἐξεσαώθην ἐξ ἁλός, εἰ μὴ μὶ άνδρες ἀνάρσιοι δὲι χαλκὸ χείρεσι  γυναμπτῆς ὅρεος κορυφῇ τρηχείᾳ προσφύντ’, ἢδε βαρυνόμενον περὶ ἐίμασιν ὑγροῖς, πλῆξαν, αἰδρείῃ τ’ ἐφασάν σφισι κύρμα γενέσθαι. νῦν δὲ μὲ κύματ’ ἔχει, φορέει δ’ ἐν θείῃ θυέλλα. ἀλλά σε πρὸς φάεος τερψιμβρότου ἱελίου, πρὸς πατρὸς κέλομαι τε, νέου τ’ ἐόντως Ἰουλίου, εὑρυσθαί με κακῶν, νεκρῷ δ’ ἅρι γῆν ἐπιχεῖναι, δισγενές, δύνασαι γάρ, Ἐλείων τ’ ἐς λιμέν’ ἐλθείν, ἦ, δόδοι εἰ τις ἁρ’ ἐστιν, ἐδειχέ δὲ πότιμα μῆτιρ (ουδὲ γὰρ ἀθανάτων μέλλειν ἀέκητί σ’ ὀίῳ τοσσοῦτοι ποταμοὺς διαβαίνειν καὶ Στυγὸς ύδωρ), δυστήνῳ δὸς χεῖρα λαβεῖν, σὺ δ’ ὑπὲρ ρόου αἰρε, ὁφρα ποτ’ εἰν Ἀἰδαο ὀίζυνος ἐκλελάθωμαι.

G. W. B.
NO, no, ye stars! there is no death with you,
No languor, no decay! Languor and death,
They are with me, not you! ye are alive!
Ye and the pure dark aether where ye ride
Brilliant above me! And thou, fiery world,
That sapp’st the vitals of this terrible mount
Upon whose charr’d and quaking crust I stand,
Thou, too, brimmest with life!—the sea of cloud
That heaves the white and billowy vapours up
To moat this isle of ashes from the world,
Lives!—and that other fainter sea, far down,
That mild and luminous floor of waters lives,
With held-in joy swelling its heart!—I only,
Whose spring of hope is dried, whose spirit has fail’d—
I, who have not, like these, in solitude
Maintain’d courage and force, and in myself
Nursed an immortal vigour—I alone
Am dead to life and joy; therefore I read
In all things my own deadness.

M. ARNOLD. Empedocles on Etna.
INTO GREEK VERSE 323

ΦΕΤ ΦΕΤ

οὐ γὰρ παρ’ ὑμῖν, ἀστρα, θάνατος, οὐ φθορά, ὑμῶν δ’ ἀγήρως ἰσχύς· ἀλλ’ ἔμοι μόνῳ κάματος φθορά τ’ ἐνεισών οὐδ’ ὑμῖν μέτα. ἀεὶ γὰρ ὑμεῖς ζῆτε, κἂν βάθει πόλου ζῆν καθαρὸς αἰθήρ κατανεάν τεῖνων ὕφην ἐν ἀποκριθητείτε, πάμπρεπτον σέλας. ζῶσιν δ’ ὀρους ἐνερθε τοῦδ’ ἀείρυτοι ποταμοὶ πυρὸς γέμουτε, ἦνθρακωμένον ὅ νῦν ἔπηλθον πᾶν κραδαίνουτε πέδον, Αὔτης κέαρ δάπτοντες. οὐδ’ ἦσον βρύει ζωῆς νεφῶν τάδ’ οὖδαμ’ ἐκφυσῶντ’ ἀνω καπνοῦ κλύδωνας καὶ ξάλης λευκοπτέρου, κἂν τοισίδ’, ὃς νησόν τιν’, ἐξερριμένης τέφρας κελαινὸν χεῦμα. σὺν δὲ χὴ πρόσω θάλασσα μαρμαίρουσα, νηνέμοις ἐτὶ ἰθροισὶ ποικίλλουσ’ ἀνήριθμον γέλων, ψυχὴν τ’ ἔσω κρατοῦσα πάλλουσαν χαρά. ἐγὼ δ’ ἂρ’ οἶος θυμὸν ἰσχναίνως ἐνείσω πάλαι γλυκεῖαν αὐτὸς ἐλπίδ’ ἐγκατασβέσας οὐδ’ ἐν φρενῶν μυχοῖσιν αὐτόνουν ἐτλην γνώμην ἀτάλλειν, ἀφθιτον θάρσους ἑδραν. χαρὰ βίος τ’ ἔμ’ ἐφυγε, κἂν ζῶσιν νεκρὸς φοιτῶν νομίζω τάλλα πάντ’ ὀλωλέναι.

R. S. C.
Wal. Who now persists in calling Fortune false? 
To me she has proved faithful, with fond love 
Tō me she has proved faithful, with fond love 
Took me from out the common ranks of men, 
And, like a mother goddess, with strong arm 
Carried me swiftly up the steps of life. 
Nothing is common in my destiny, 
Nor in the furrows of my hand. Who dares 
Interpret then my life for me as 'twere 
One of the indistinguishable many? 
True in this present moment I appear 
Fall'n low indeed: but I shall rise again: 
The high flood will soon follow on this ebb. 

Gor. And yet remember I the good old proverb, 
Let the night come before we praise the day. 
I would be slow from long continued fortune 
To gather hope: for hope is the companion 
Given to the unfortunate by pitying Heaven. 

S. T. COLERIDGE from Schiller.
ΟΤ. τίς νῦν τύχην ἄπιστον ἀποκαλῶν ἐχει; πιστὴ γὰρ ἀνδρὶ τῷ δὲ ἐφυ, μάλις εὐμενὸς ὥξλον μὲ τοῦ τυχόντος ἐξαιρουμένη, θεά θ᾽ ὅπως τὸν παῖδα μ᾽ ἵσχυρά χερὶ σπεύδουσ᾽ ἐπὶ πόλεος εἰς πρῶτον ζυγόν. κοινὸν γὰρ οὐ̂δὲν λαγχάνω, κοινὸν χερὶ τάνοντα τῇ δε σήματ᾽ οὐκ αἰνίσσεται. εἰτ᾽ ἔσθρο ὅ μοίραν τὴν ἐμὴν σαφηνών τὸν παντόφυρτον ὡς τελοῦσαν εἰς ὥξλον; εἰ καὶ γὰρ ἐν τῷ νῦν παρόντι φαίνομαι πεσοῦν κάτω δήτ᾽, αὕτης ἡξορθώσομαι καπεισὶ τοι πλημμυρᾶς εἰς ἀμπώτευος.

Γ. τοῦ μὴν πάλαι λεχθέντος εἰ μνήμην ἐχω, πρὶν ἀν θάνη τις μηδὲν ὀλβίζειν βροτῶν. κοὐ βαδίως ᾧν οὔνεκ εὐτυχῶ πάλαι ἐγὼ τρέφοιμ᾽ ἀν ἐλπίδ᾽, ἤν τοῖς ἀθλίοις συνέμπορον δίδωσιν οἰκτίρων θεός.

Ν. Β. Η.

ΜΩΡΟΙ, τυφλοὶ ἅπαντες, αεὶ τ᾽ ἐπὶ μεῖζον ᾠμουσοὶ καλλιστή, σὲ δὲ φασὶ οὐ μάλα σωφρονεῖν. μῶροι κρίνουσιν δὲ σ᾽ ἀπὸ σκοποῦ, εἰδότες οὐδὲν ἐκ ψυχῆς γλυκεροὶς χείλεσιν ὁλα φιλείς.

W. G. Η.
A missed destiny.

WEARY of life, but yet afraid to die,
Sated and soured too, he slowly sinks,
With genius, knowledge, eloquence and wit,
And all the gifts of fortune vainly given:
Some morbid fly that flaws the heart or brain,
Some strange infirmity of thought or will
Has marred them all: nothing remains behind
But fragmentary thoughts and broken schemes,
Some brilliant sayings and a social fame
Already fading; but his mind is yet
Keen, clear, and vivid, though his nerveless will
Can never win to action: so he ends—
The eagle’s eye without the eagle’s wing.

Lecky.

AUS meinen grossen Schmerzen
Mach’ ich die kleinen Lieder;
Die heben ihr klingend Gefieder
Und flattern nach ihrem Herzen.
Sie fanden den Weg zur Trauten,
Doch kommen sie wieder und klagen,
Und klagen und wollen nicht sagen
Was sie im Herzen schauten.

Heine.
ΘΑΝΕΙΝ μὲν ὀκνῶν, καίπερ ἐκκάμνων βίον, μεστὸς τ’ ἁγδῆς τ’ ἐν βραδεῖ διόλλυται, εὐγλωσσὸς ὁν ἀστεῖος εὐφυὴς σοφὸς, τὔχης ἄδωρα δώρα πάντ’ ἐξων μάτην, οὗρ φρενῶν γνώμης τε πάμφθαρτος νόσος, ὡσεὶ διέστηκ’ ἦτριον, φρονήσεως δόξης τ’ ἄσθενῆς ἀβουλία τὸ πᾶν διέθειρ’ οὐδὲ λείπεται τι πλὴν πράξεις τ’ ἀπρακτος φροντίδες τ’ ἐσφαλμέναι ἐπὶ τε κομψά, καὶ βροτῶν λέσχαις κλέος ἡδη παρηβῶν. ὡς φρενῶν γνώμης τε πάμφθαρτος νόσος ὡσεὶ διέστηκ’ ἤτριον, φρονήσεως τοῦ πᾶν διέθειρ’ οὐδὲ λείπεται τι πλὴν πράξεις τ’ ἀπρακτος φροντίδες τ’ ἐσφαλμέναι ἐπὶ τε κομψά, καὶ βροτῶν λέσχαις κλέος ἡδη παρηβῶν. ὡς ἀετὸς ὀξὺς ἀπτερὸς γε μήν. ὡς ἀετὸς ὀξὺς ἀπτερὸς γε μήν.

A. W. S.

ΤΑΣ μικρὰς μεγάλης λύπης ἄπο τεῦχον ἁοιδάς· καὶ πτερὰ φωνῆσαντ’ ἥλθον ἐναψάμεναι τῆς καλῆς πρὸς στῆθος· ἀφαρ ὑπὸ ἀρα μ’ αὖθις ἱκανον κλαίουσαι, τὰ ἰδία τὰ ἐπὶ κρύπτ’ ὡκ ἐθέλουσι φράσαι.
RIDE your ways [said the gipsy], ride your ways, Laird of Ellangowan—ride your ways, Godfrey Bertram!—This day have ye quenched seven smoking hearths—see if the fire in your ain parlour burn the blyther for that. Ye have riven the thack off seven cottar houses—look if your ain roof-tree stand the faster. Ye may stable your stirks in the shealings of Derrncleugh—see that the hare does not couch on the hearth-stane at Ellangowan.—Ride your ways, Godfrey Bertram—what do ye glower after our folk for?—There's thirty hearts there that wad hae wanted bread ere ye had wanted sunkets¹, and spent their life-blood ere ye had scratched your finger. Yes—there's thirty yonder, from the auld wife of an hundred to the babe that was born last week, that ye have turned out o' their bits o' bields, to sleep with the tod and the black-cock in the muirs!—Ride your ways, Ellangowan.—Our bairns are hinging at our weary backs—look that your braw cradle at hame be the fairer spread up: not that I am wishing ill to little Harry, or to the babe that 's yet to be born—God forbid—and make them kind to the poor, and better folk than their father!—And now, ride e'en your ways; for these are the last words that ever ye 'll hear Meg Merrilies speak, and this is the last reise that I' ll ever cut in the bonny woods of Ellangowan. [So saying, she broke the sapling she held in her hand, and flung it into the road.]

SIR WALTER SCOTT. Guy Mannering, Chap. VIII.

¹ Delicacies.
Ω Τησιπολέμων ἵπποτ' εὐγενῶν ἀπο, ἔρρ', ᾿Ιφικλείδ', εὐππουν ἔρρ', ἀναξ, ὀδὸν σπέρχων, ταχύνων· ἀλλὰ τῆς ἐν ἡμέρα ἐπτ' ἐν δόμοισιν ἐστιῶν σβέσας καπνοὺς τὴν σὴν φλογισμοὺς μὴ οὐδὲν εὐφραίνης ὀρα· ὀρα δὲ καλυβῶν ἐπτ' ἀποδρύψας στέγην ὅπως σὺ σαυτῷ μᾶλλον ἴδρυεις τοκόν. μὴ πως ἐκεῖσε βοῦς μὲν οἰκίζεις, σὰ δὲ μέλαθρα παρέξει κοῖτον, ἢν τύχῃ, λαγὼ; φέρου, πορεύου· τούσδε τὶ βλέπεις ἔχουν; τρισσαὶ μὲν αἴδε δεκάδες, οὗ πάσης ποτέ, σὺ μὴ σπανίζοις τῆς τρυφῆς, ἐκόντες ἄν τροφῆς ἀπεστερούμεθ', οὐ ψυχὰς φίλας, σὺ μὴ τι φαιλον αἵματος, προὶμεν· τρισσᾶς δὲ, φημὶ, δεκάδας ἐκβάλλεις δόμων, καὶ γραῦς ὀμοίως ἐκατὸν ἐκπλήσσας' ἔτη παύρους θ' ὀμοίως ἡμέρας γεγαγω βρέφος γυνών τ' ὀρεινοῖς καὶ ξυνευδησει λύκοις. ἔρρ', ἔρρ' ὀδεύων· ἡμῖν ἡρτηται τέκνα κάμνουσιν ἐξόπισθεν, ἀλλὰ σοῖς ὅπως στρωθῇ τέκνοις ἐκ τούδε καλλίω λέχῃ σαυτῷ μελέσθω. πλὴν τύχοι μηδὲν κακὸν μὴθ' ὅν τρέφεις νῦν μὴθ' ὅν ἄν μέλλῃς γόνον. τούτους μὲν, ὁ θεοί, σφίζεθ', ὡς οἰκτίρμονας πτωχοῖς τιθέντες τοῦ πατρὸς τ' ἀμείνονας. τὸ λοίσθιον δ' αὐ τοῦτ', ἔχων τὸν ὡστατον σὺ μὲν πορεύουν τοῦτον ἐξ ἐμοῦ λόγον, τὸ δ' ὡστατον δὴ τοῦτο τῶν φίλων εἰμὶ ἔρνος τεμοῦσα τῆς ἐν ᾿Ιφίκλου χθονί.
'WHAT are ye come here for, young men?' he said, addressing himself to the surprised audience; 'are ye come amongst the most lovely works of God to break his laws? Have ye left the works of man, the houses and the cities, that are but clay and dust, like those who built them; and are ye come here among the peaceful hills, and by the quiet waters, that will last while aught earthly shall endure, to destroy each other's lives, that will have but an unco short time, by the course of nature, to make up a long account at the close o't? O sirs! hae ye brothers, sisters, fathers that hae tended ye, and mothers that hae travailed for ye, friends that hae ca'd ye like a piece o' their ain heart? and is this the way ye tak to make them childless, and brotherless, and friendless? Ohon! it's an ill feight whar he that wins has the warst o't! Think on't, bairns—I'm a puir man—but I'm an auld man too—and what my poverty takes awa frae the weight o' my counsel, grey hairs and a truthfu' heart should add to it twenty times.—Gang hame, gang hame, like gude lads—the French will be ower to harry us ane o' thae days, and ye'll hae feighting eneugh.'

Sir Walter Scott. The Antiquary, Chap. xx.
ΛΕΓΕΙ δὲ τοιαύτ', οἱ δὲ θαυμάξουσι' ἐπη. 
τι χρήμα δεῦρ' ἐξήλθετ', ὡ νεανίαι; 
ὅποι τὰ κάλλιστ' ὡς' ὁ κτίσας πατήρ, 
στέλλεσθ' ἐφ' οῖς ἀπείπε; καὶ τὰ μὲν πόλεως 
οἰκημάτων τε πηλόπλαστα γηίνου 
γένους λιπόντες ἐργα, ταύτ' ἡλλάξατε, 
ὅρους τάδ' ἡσυχαία καὶ λίμυνη ἔδη, 
οῖς, εἰ τι τῶνδε χρόνιον, ἀστεμφής ἐδρα' 
αὐτοὶ δ' ὀλείτε τῇδε τοὺς αὐτῶν βίους; 
οῖς οὐδ' ὁ λοιπὸς ικανός, εἰ δράμοι, χρόνος 
ἀ πάντ' ὀφείλετ' εἰς προθεσμίαν τελείν. 
ἀρ' ἐστ' ἀδελφοί καὶ κασιγνήτης ἄτερ; 
οῦ πατέρες εξέθρεψαν, οὖχι μητέρες 
ὑπὲρ τόκων τε προπόνου φίλοι θ' ὑπὲρ 
φίλων, ἔθεντο δ' ἄσσον οὐδ' αὐτῶν φρένας; 
ὑμεῖς δ' ἀτέκνους, χυγγόνων τε καὶ φίλων 
θήσοντες ἥκετ' ὀρφανούς; φεῦ τῆς μάχης, 
ὅπου γ' ὁ νικῶν δυστυχέστερο πέλει. 
ὦ τέκνα, σωφρονεῖτε. καὶ γὰρ εἰμ' ἐγὼ 
ἀνήρ πένης μὲν ἀλλὰ γηραιός γε μὴν 
βουλαίς δὲ ταῖς ἐμαίσων ὡς πτωχοῖ μὲν ἂν 
βάρος γένοιτ' ἂν ἤσσον, ἀλλ' ἀντίρροπον 
καὶ πολλαπλάσιον αἰδε λευκανθεῖσ τρίχε 
γνώμη τ' ἀληθῆς. ἀλλὰ παιδεύεσθε δῇ 
στρέψαντες αὖ πρὸς οἶκον, ὡς παιδὰς πρέπει. 
ἐχθροῦ δ' ἐπεισπλεύσαντος οὐ πολλῷ 
ὄκ ἄν δέοι τῷ τῆς μάχης ὅσον θέλοι.

Α. W. V.
YE gods, I see that who unrighteously
Holds wealth or state from others shall be curst
In that which meaner men are blest withal.
Ages to come shall know no male of him
Left to inherit; and his name shall be
Blotted from earth. If he have any child,
It shall be crossly match'd; the gods themselves
Shall sow wild strife betwixt her lord and her.
Yet, if it be your wills, forgive the sin
I have committed; let it not fall
Upon this under-standing child of mine;
She has not broke your laws. But how can I
Look to be heard of gods, that must be just,
Praying upon the ground I hold by wrong?

FLETCHER. Philaster, Act ii. Sc. iv.

RAIN, rain, and sun! a rainbow in the sky!
A young man will be wiser by and by;
An old man's wit may wander ere he die.

Rain, rain, and sun! a rainbow on the lea!
And truth is this to me, and that to thee;
And truth or clothed or naked let it be.

Rain, sun, and rain! and the free blossom blows:
Sun, rain, and sun! and where is he who knows?
From the great deep to the great deep he goes.

TENNYSON. The Coming of Arthur.
Ω ΘΕΟΙ, σάφ' ἐγνων οὖνεκ', ἡν τις ἐκδίκως ἀποστερήσῃ πλοῦτον ἢ τιμήν τινα, πράσσει κακῶς ὥδ' ἐνθ' ὁ μέτριος καλῶς. ἄρσην γὰρ οὔδεις ὑστερον λελείψεται ἐγκληρος ὡστε μὴ ἔσαλειφθῆναι χθονὸς ὄνομα πατρῷον. ἡν δ' ἔχῃ θῆλυν γόνων, αὐτὴ ἔπανάψει δυσγάμους μέλλει γάμους σπείρουσι δ' οἱ θεοὶ πρὸς τόσιν κακὴν ἐριν. ἄλλ' εἰ δοκεῖ ἔσχηρετε τὴν ἁμαρτιάν ἢν αὐτὸς ἡμάρτηκα· μὴ κολάζετε τὴν ἐξ ἐμοῦ γεγόσαν ἀντ' ἐμοῦ κόρην ἢ γ' οὗ παρημέλησε τῶν θείων νόμων. καίτοι τί τοὺς θεοὺς εἰκός ἢν πεποιθέναι, οὐς δράν ανάγκης τάνδιξ, ίκετεύοντι μοι ἐκ τῆς δη γῆς ἢν ἐκδίκως ἐκτησάμην;

ΗΛΙΟΣ πολὺν μετ' ὁμβρον. Ἰρις ἐμπρέπει πόλῳ ἐν χρόνῳ νεανίας πως γίγνεται σοφότερος, πρὶν θανεῖν δὲ τοῦ γέροντος νοῦν ἀπαμβλύνει χρόνος. ἦλιος πολὺν μετ' ὁμβρον. Ἰρις ἐνσκήνητει πέδω· τοῦτ' ἐμοὶ τάληθές ἐστι, σοι δ' ἐκείνω· τουγαρόνα χρῆν ἐᾶσαι, γυμνῶν ἐστίν εἴτε καὶ κεκρυμμένων. ὁμβρος, ἦλιος μετ' ὁμβρον· καὶ τέθηλεν ἢ καλὺξ· ἦλιος κάντεθεν ὁμβρος· καὶ τὸς αὐτ' ἐπίσταται; ἐκ βύθου γὰρ ἦλθ' ἐπείτα δ' ἐς βύθουν κατέρχεται.
No light, save yon faint gleam, which shows me walls
Which never echo'd but to sorrow's sounds,
The sigh of long imprisonment, the step
Of feet on which the iron clank'd, the groan
Of death, the imprecation of despair!
And yet for this I have returned to Venice,
With some faint hope, 'tis true, that time, which wears
The marble down, had worn away the hate
Of men's hearts; but I knew them not, and here
Must I consume my own, which never beat
For Venice but with such a yearning as
The dove has for her distant nest, when wheeling
High in the air on her return to greet
Her callow brood.

Byron. The Two Foscari, Act III. Sc. 1.

O

Love, they wrong thee much
That say thy sweet is bitter,
When thy rich fruit is such
As nothing can be sweeter.
Fair house of joy and bliss,
Where truest pleasure is,
I do adore thee;
I know thee what thou art,
I serve thee with my heart,
And fall before thee.

Circa 1600.
ΤΟ φῶς ἀμαυρὸν ἀσθενεῖ φαίνει βολή
tοίχων ξυνώδων δυστυχών θρηνήμασιν
αἰέν, δεθέντων τ' ἐκ μακροῦ χρόνου στόνοις,
κλαγγῆ τε δεσμῶν ἐν ποσίν χαλκηλάτων,
oἱστρωμένων τ' ἀραίσι θανασίμῳ τ' ἄχει,
tοιαυτ' ἀνηύρων τῆσδε νόστιμος πόλεως,
o' ἐλπίςας τὸν τὰς πέτας νικῶντ' ἐς
χρόνων φθοροῦντων λήμα νικήσειν βροτῶν.
άστων δ' ἀνίδρις καρδίας πεφασμένος
αὐτὸς γε τείρω τήν ἐμήν, ἦτις πόλεως
πόθῳ πέπαλται πόλλ', ὅποι' ἀποσιών
τέκνων πελείας ἀμέρῳ πληγεῖσ' ὁδὸν
οπεύδησι παλιντρόποις αἰωρουμένη
στροφάις, νεοσσὸν μαλακῶν ὡς θάλπη πτεροῖς.

J. S. R.

ΠΟΛΛΑ σ', Ἐρως, ἀδικοῦσιν ὅσιοι σεό φασί πικρίζειν
καρπόν, ἐπεὶ πάντως ἄδιον αὐδὴν ἔφυ.
ὀ ἔδος εὐφροσύνης, Χαρίτων δόμος, οἶδα σ' έγωγε,
oίδα, καὶ εὐσεβέων ἐκ φρενὸς αἰδέομαι.

W. G. H.
Yet hold me not for ever in thine East:
How can my nature longer mix with thine?
Coldly thy rosy shadows bathe me, cold
Are all thy lights, and cold my wrinkled feet
Upon thy glimmering thresholds, when the steam
Floats up from those dim fields about the homes
Of happy men that have the power to die,
And grassy barrows of the happier dead.
Release me, and restore me to the ground;
Thou seest all things, thou wilt see my grave:
Thou wilt renew thy beauty morn by morn;
I earth in earth forget these empty courts,
And thee returning on thy silver wheels.

Tennyson. Tithonus.

Epitaph on Stratford de Redcliffe.

Thou third great Canning, stand among our best
And noblest, now thy long day’s work hath ceased,
Here silent in our Minster of the West
Who wert the voice of England in the East.

Tennyson.
ΣΤ δ᾽ ἀλλὰ νῦν μὲ λύσον· οὐ τῶν ἀντολῶν ἁμοιρὸν ἔγνως; οὐκ ἀνάρμοστον φύσει 
τῇ σῇ γεγώτα; πορφυραῖς γὰρ σκιαῖς 
ψυχρὸν μὲ βάπτεις, τί δὲ σέλας μὴ ψυχρὸν ὅν ἔσκηψε; ῥυγὼ δ᾽ ὀρθρίοισι ἐμβεβὼς 
ὁ ῥυσὸς οὐδοῖς, ἤμε', ἀναδέδυκ' ἀτμὸς ἀγρῶν ἀπόπτων οὔπερ ἄνδρες εὔτυχεῖς 
ἐξών θανεῖν οὐκόσιν, εὔτυχεστέροις τ᾽ ἐπεστὶ χλωρὸν χῶμα τοῖς τεθνηκόσιν. 
μὴ νυν κάτισχε μ᾽ ἀλλὰ καπόδος χθονί· 
 σὺ μὲν γὰρ ἤτις πάνθ᾽ ὅπου ὅπου 
κέκευθα: σὺ μὲν ἑῷον ἐνδύσει νέον 
κάλλος κατ᾽ ἡμαρ, ἐν κόνει δ᾽ ἐγὼ κόνις 
αὐλῶν τ᾽ ἐρήμων τῶνδε καὶ σέθεν τροχοίς 
ἐπ᾽ ἀργυροῖσι λήσομαι παλινδρόμου.

C. W. M.

Ο θέανος ἐξάρας συ τριῶν τρίτος, ἐν παναρίστοις 
κείσο μέγας μακρὸν παυσάμενος καμάτων: 
δι τὸστε μὲν λαοῖς στόμα πατρίδος ἡσθ ἐν ἔφοις, 
ἡδὴ δ᾽ ἐσπερίην πατρίδ' ἀφωνος ἔχεις.

W. E. H.
THERE in a secret olive-glade I saw
Pallas Athene climbing from the bath
In anger; yet one glittering foot disturbed
The lucid well; one snowy knee was prest
Against the margin flowers; a dreadful light
Came from her golden hair, her golden helm
And all her golden armour on the grass,
And from her virgin breast and virgin eyes
Remaining fixt on mine, till mine grew dark
For ever, and I heard a voice that said
‘Henceforth be blind, for thou hast seen too much,
And speak the truth that no man may believe.’

Tennyson. Tiresias.

IT is not growing like a tree
In bulk, doth make men better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald and sear:
A lily of a day
Is fairer far, in May,
Although it fall and die that night;
It was the plant and flower of light.
In small proportions we just beauties see;
And in short measures life may perfect be.

Ben Jonson.
ENTATÔ' ἐλαιάεντι λαθραίαν νάπει
δέδορκ᾽ ᾿Αθάναν ἐκ ὁρμωμένην
χόλῳ βαρεῖαν. θατέρῳ αἴγλῃ ποδὸς
ἔφρισσε λευκὸν νᾶμα, χιόνεον γόνυ
ϊον κατ᾽ ὀχθην ἠπτετ᾽. ἐκ δὲ βοστρύχων
χρυσῶν κυνῆς τε χρυσέας χρυσηλάτων θ᾽
ὁπλων χαμάθεν δεινὸν ἔστραπτεν σέλας,
ἔστραπτ᾽ ἄχραντα στέρν᾽ ἄχραντα τ᾽ ὀμματα
ἐμπεπηγόθ᾽ ὥστ᾽ ἀποσβέσαι
ἐς αἰέν᾽ εἰς ἡκουσα φωνούσης ὅπος
περισσά τ᾽ εἶδοι ὑν τ᾽ ᾿ανόμματος γενοῦ,
ἀπιστή πᾶσιν πάντα νημερτὴ λέγων.

R. D. A. H.

Εἰ τις ἀνήρ, ὡς δένδρον, ἐδώ μέγα σῶμα φυτεύει,
καὶ περ μακρὸς ἐδώ οὐκ ἀγαθὸς τελέθει,
εἰ τ᾽ ἐτε εἰς ἑκατὸν κρατερὴ δρῦς παρμένει αἰέν,
καὶ ἔτεις αὐναθεὶς δρῦς ἔπειτ᾽ ἔπεσεν·
ἀλλὰ κρίνου πολιφρ χαριστερον ἥδεος αὐθεὶ
ἐν εἰαρινῇ κάλλος ἐμπεπειρίον·
εἰ δὲ θάνοι ταχέοις καὶ δὴ πέσοι αὐτίκα νυκτός,
ἀνθεὶς ἂρ᾽ ἱν Φοῖβου, παῖς δὲ καὶ ἱελιόν.
καὶ γὰρ ἐνι σμικρόσις ἐνπρεπές εἰδος ἀγαστόν,
ὡκύμορος τ᾽ ἀκμὴν πολλάκις ἐσχε βίος.

F. M. S.
So they brought the swords, and delivered them to the King. The King drew the swords, and the whole court shone with their brightness. Their hilts were of solid gold: all the good men of the Cortes marvelled at them. And the Cid rose and received them, and kissed the King’s hand, and went back to his ivory seat: and he took the swords in his hand, and looked at them: they could not change them, for the Cid knew them well, and his whole frame rejoiced, and he smiled from his heart, and he laid them upon his lap and said: “Ah, my swords, truly may I say of you, that you are the best swords in Spain; and I won you, for I did not get you either by buying or barter. I gave you in keeping to the Infantes, that they might do honour to my daughters with you; but ye were not for them! they kept you hungry, and did not feed you with flesh, as ye were wont to be fed. Well is it for you, that ye have escaped that thraldom, and come again to my hands, and happy man am I to recover you.”

Chronicle of the Cid.
ΔΑΣΙΓΑΝΑ δ’ εν χεῖρεσσι θέσαν βασιλῆι φέροντες. ἔλκεθ’ Ὦ γ’ ἐκ κολεοῖο: ἄφαρ μέγα χαλκοβατές δὼ φαίνετ’ εν ὄφθαλμοῖς ὡς εἰ πυρὸς αἰθομένοιο. οἱ μὲν ἄρ’ ὅσσοι ἄγερθεν ὑμηρεῖες τ’ ἐγένοτο κόπην χρυσεῖν θηεῦν τε θάμβησάν τε: αὐτάρ Ὦ γ’ ἄγχι ἀνακτός ἀγακλυτός ὄρχαμος ἀνδρῶν ἵκετο δεξιερῇ δ’ ἐδέξατο κύσσε δὲ χεῖρας. βῆ δὲ φέρων θώκονδε πάλιν πριστοῦ ἐλέφαντος. ἔζετο δὴ μετὰ χερσίν ἔχον ξύφε’ ἀθρησέν τε. ῾ρειά γ’ ἀρίγνωτ’ ἦν, ἐπεὶ όὐχ ἐτέροισιν ἐφίκει. ῞πατο δ’ ἐνδυκέως ἐγέλασσέ τε κηρόθι μᾶλλον, οἷς δ’ ἐπὶ γούνασι θῆκε ἔφατ’ ἔκ ὁ νόμομαζεν. Ὡ νύ τοι ἀμφο σφῶι δίομαι ὅσσα τέτυκται φάσγαν’ ἐν ἀνθρώποις περὶ πάντων ἐμμεναι ἄλλων. ἀλλ’ οὕτ’ ἀλλο γέρας γ’ οὕτ’ ἀξίον οὐν έδωκα δουρὶ δ’ ἐμῷ κτεάτισσα μάχῃς περικαλλῆς ἀεθλον. δῶκα δὲ παισὶ ἀνακτός ὁπως κλέος ἐσθλὸν ἄροιντο θυγατέρεσσιν ἐμαῖς γέρας ἐμμεν, ἀτάσθαλα εἰδώς. οὐ γάρ τοι σφῶι κρέα πάρθεσαν ὡς τὸ πάρος περ. ἦ μάλα δὴ κατὰ μοῖραν ἀλύσκετε δούλιον ἡμαρ· αὐτάρ ἐμοὶ γῆθησε κομιςσαμένῳ φίλον ἢτορ.

H. J.
CHILD! is the sun abroad? I feel my hair
Borne up and wafted by the gentle wind,
I feel the odours that perfume the air,
And hear the rustling of the leaves behind.
Within my heart I picture them, and then
I almost can forget that I am blind,
And old, and hated by my fellow-men.
Yet would I fain once more behold the grace
Of nature ere I die, and gaze again
Upon her living and rejoicing face—
Fain would I see thy countenance, my child,
My comforter! I feel thy dear embrace—
I hear thy voice, so musical and mild,
The patient sole interpreter, by whom
So many years of sadness are beguiled;
For it hath made my small and scanty room
Peopled with glowing visions of the past.

AYTOUN. Blind Old Milton.
ΑΡ' ἢλιον φῶς γῆν ἐπιστείχει, τέκνον; οὐ γάρ μὲ λήθει βόστρυχος μετάρσιος εὐνέμοις ῥιπαῖσιν αἰωρούμενος, οὐδ' εὐπνόους αὐραισὶ πᾶς ἀὴρ πνέων. ἔμοι δ' ὅπισθεν οἳ ἔχει συρῆμα τὰ φύλλα ἀκοῦω· πάντα δ' ἐγγράφοιν τάδε φρενός γε δέλτοις κατιληθεσθαι δοκῶ τυφλοῖ γέρων ὃν πᾶσι πάγκοινον στύγος. ἂλλ' εἰ γὰρ ἦν μοι πρὶν θανεῖν γαῖας χάριν ἱδεῖν ἐτ', αὐτὸ τῆς ἀειζώπου ρέθος εὐγηθὴς εἰσαθροῦντι· βουλοίμην δ' ἄν αὖ σον καὶ βλέπειν πρόσωπον, ὡ τέκνον, πόνων ἔμων φίλον θέλητρον· ἵσθόμην γὰρ ὅν τὴν σὴν γλυκεῖαν προσβολὴν· ὅτός δὲ σῆς μοῦσ' εὔστομός μ' ἔσηνεν, ἡ τλήμων ἐμοὶ πάντων μόνη προφήτης, ἦ τὸσων ἐτῶν κλέψασα λύτας, τόνδ' ἐπλήρωσεν δόμον πένητα φαιδροῖς τῶν πάλαι φαντάσμασιν.

N. W.
BRIGHT clouds float in heaven,
Dew-stars gleam on earth,
Waves assemble in ocean,
They are gathered and driven
By the storm of delight, by the panic of glee!
They shake with emotion,
They dance in their mirth.
But where are ye?
The pine boughs are singing
Old songs with new gladness,
The billows and fountains
Fresh music are flinging,
Like the notes of a spirit from land and from sea;
The storms mock the mountains
With thunder of gladness.
But where are ye?

SHELLEY. *Prometheus Unbound.*

WE would have you to wit, that on eggs though we sit, and are spiked on the spit, and are baked in the pan,
Birds are older by far than your ancestors are, and made love and made war ere the making of Man!
For when all things were dark, not a glimmer nor spark, and the world like a barque without rudder or sail
Floated on through the night, 't was a Bird struck a light, 't was a flash from the bright-feathered Tonatiu's¹ tail!
Then the Hawk with some dry wood flew up in the sky, and afar, safe and high, the Hawk lit Sun and Moon,
And the Birds of the air they rejoiced everywhere, and they recked not of care that should come on them soon.

ANDREW LANG.

¹ The Thunder-bird.
ΑΙΘΕΡΙ φανάς νέφελαι νήχουσ' 
ἀνταγνούσίν τ' ἐκ χθονὸς ἔρσαι,
pόντῳ δὲ κλύδωνας ἀγειρομένους
ἡγαγεν ἡλασεν οἴστρημα χαρᾶς,
ἀνεβάκχευσεν.
pάντα σαλεύει, πάντα χορεύει
φερνότληκτα πόθοι.
pῶς οὖν ἔχοντες καὶ ὑμεῖς;
vέον ἀρχαῖος παιάνα νόμοις
ὑμνοῦσ' ἐλάται:
νέα μὲν πεδόθεν νέα δ' ἐκ πόντου
κύματα κρήναιθα θ' οὔτα τε νυμφῶν
ῥάνους μέλη.
βροντῶν δ' οὔρεσιν ἀντιχαρεισών
κέλαδοι κελάδοσιν ἀμιλλώνται.
pῶς ὑφὶς παρὴτ' ἐπὶ μολὴν;

R. D. A. H.

ΙΣΤΕ γὰρ ἡμᾶς τοὺς ὀρνιθάς, κάφεξομένους περ ἐπ' ὕοις
ἀμφ' ὄβελοσιν τ' ἀναπειρομένους καὶ πετομένους
κεράμοις,
ἀρχαυτέρους τῶν ὑμετέρων πολλῶν προγόνων φύσιν
윔ΑΣ, καὶ πρὶν ἐρὼντας καὶ πολεμοῦντας γένος ἀνδρῶν ἢ τι
γενέσθαι.

πάν γὰρ σκότος ἣν γαιά τ' ἀλαμπής αὐγῆς ἀτερ ἀερονυχῆς
ἀκάτον διὰ νύκτῃ ἐπλανᾶτο δίκην οἷα' οὔθ' ἱστὶ' ἡχούσης.
ἐν' οἴωνοις τις ἀνήφης φῶς, κερχής βρομητικέρανος,
τῆς καλλικόμου ρυπαίς οὐρᾶς μόνον ἀστράφασα δι' ὄρφνης.
ξύλα δ' οὖν μετὰ ταῦτ' αὐ' ἄτα μασθῶν ἱέρας εἰς
οὐράνιον ἐπτή
χήλιοιιν ἥδη μήνην τ' ἀδεῶς μετέωρος ἀνοθεεν ἐφλεξε.
τοὺς δ' ὀρνιθάς τοὺς ἀιθερίους ὑπέδυ μάλα τέρψις ἀπαντας
οὗ τι μερίμναις ταῖς μελλούσαις τάχ' ἀνιάσειν προσέ-
χουτας.

R. D. A. H.
I wandering went
Among the haunts and dwellings of mankind,
And first was disappointed not to see
Such mighty change as I had felt within
Expressed in outward things; but soon I looked,
And behold, thrones were kingless, and men walked
One with the other even as spirits do,
None fawned, none trampled; hate, disdain, or fear,
Self-love or self-contempt, on human brows
No more inscribed, as o'er the gate of hell,
"All hope abandon ye who enter here";
None frowned, none trembled, none with eager fear
Gazed on another's eye of cold command,
Until the subject of a tyrant's will
Became, worse fate, the abject of his own,
Which spurred him, like an outspent horse, to death.
None wrought his lips in truth-entangling lines
Which smiled the lie his tongue disdained to speak;
None, with firm sneer, trod out in his own heart
The sparks of love and hope till there remained
Those bitter ashes, a soul self-consumed,
And the wretch crept a vampire among men,
Infesting all with his own hideous ill.

SHELLEY. *Prometheus Unbound*, Act III. Sc. 4.
ΦΟΙΤΩΝ δ’ ἀν’ οἶκους καὶ βροτῶν ἐπιστροφὰς πρῶτον μὲν ἥθύμησα μὴ τὰ πάνθ᾽ ὁρῶν τροπαῖς μεταλλαχθέντα συνδρόμωσ φρενῶν μεταλλαγὴν πάγκοινον· εἰτ’ ἀθροῦντί μοι θρόνοι θ᾽ ὁμοίᾳ χρωμένοις ξυνουσίᾳ οὐκ ἦν βροτοῖσιν οὔτε λαξί πατουμένοις πατοῦντα σαίνειν οὐθ’ ὑβρίζοντας τρέμειν· οὐκ ἦν κατηφεία τις οὔθ’ αὐθαδία ὁψις προφωνοῦσ’ ἀσμ’ ᾿Ερινύων τόδε· πρόεσθε πᾶσαν ἐλπίδ’ οἱ ᾿φικνούμενοι. οὐδεῖς σκυθρωπόν ὁμμα καπροσήγορον ὀκνῆν ἤτηρει τοῦ τυραννούντος βλέπον, καὶ κρείσσονος χλιδαῖσι προσπολῶν τέλος ταῖς αὐτῶς αὐτοῦ τλημονέστερος λάτρις κεντούμενος διώλετ’ ἐκτριφθείς δρόμῳ. οὐ χείλεσιν πλέκων τις αἰόλον ψυθος γελῶν ἐδήλου γλῶσσ’ ὃ μὴ καταξιοῖ’ οὐ κερτόμοις λώβαισι τῆς αὐτοῦ φρενὸς έρωτος ἑλπίδος τοῦ τυραννοῦντος βλέπον ψυχὴν πικρᾷ προὔδωκεν αὐτουργῷ τέφρᾳ, εἰτ’ ἐξάγιστος εἷρπ’ ἀλάστορος δίκην τὸ δυσφιλὲ βροτοῖσιν ἐντρίβων μύσος.

R. D. A. H.
MY love she's but a lassie yet,
    A lichtsome lovely lassie yet;
It scarce wad do
To sit and woo
Down by the stream sae glassy yet.

But there's a braw time coming yet
When we may gang a roaming yet,
    An' hint wi' glee
O' joys to be
When fa's the modest gloaming yet.

She's neither proud nor saucy yet,
She's neither plump nor gaucy yet,
    But just a jinking,
Bonny blinking,
Hilty-skilty lassie yet.

But O her artless smile's mair sweet
Than hinny or than marmalete;
    An', right or wrang,
Ere it be lang
I'll bring her to a parley yet.

JAMES HOGG.
ΠΑΙΣ ἔτ' ἐστὶν ἡ φίλη μοι φαιδρόνους τε παρθενεύει,
κοῦτι συμπαίζειν παρ' ὀχθαίς ἧμενοι πρέποντά πω.
ἐσσεταί γε μὴν ὅτ' ἄμφω σύμπλανοι σεμνῆν κατ' ὀρφυνυ
εἰς τὰ τέρπν' αἰνιξόμεσθα Κύπριδος δι' ἐλπίδων.

νῦν μὲν ἐσθ' ἡ παῖς ἔτ' ὀμφαξ κοῦδέπω σφριγῶσα μαζούς,
κοῦφα δὲ σκιρτῶσα παίζει λοξά τ' ὀμμασιν βλέπει.

ἀλλ', ἀθρύπτοισιν γελᾷ γὰρ μέλιτος ἣδιοι προσώποις,
ἐς λόγους, ὦ Κύπρι, πάντως ἵξετ' οὐ μάλ' ἐς μακρήν.

W. G. H.

Cf. Anacreon 75, Bergk iii. p. 275.
Better to wait:
The wise men wait; it is the foolish haste,
And ere the scenes are in the slides would play,
And while the instruments are tuning, dance.

I see Napoleon on the heights intent
To arrest that one brief unit of loose time
Which hands high Victory's thread; his marshals fret,
His soldiers clamour low: the very guns
Seem going off of themselves; the cannon strain
Like hell-dogs in the leash. But he, he waits;
And lesser chances and inferior hopes
Meantime go pouring past. Men gnash their teeth;
The very faithful have begun to doubt;
But they molest not the calm eye that seeks
'Midst all this huddling silver little worth
The one thin piece that comes, pure gold; he waits.
O me, when the great deed e'en now has broke
Like a man's hand the horizon's level line,
So soon to fill the zenith with rich clouds;
Oh in this narrow interspace, this marge,
This list and selvage of a glorious time,
To despair of the great and sell unto the mean!
O thou of little faith, what hast thou done?

Arthur Hugh Clough. *Dipsychus.*
ΜΕΛΛΕΙΝ ἄμεινον· οἱ σοφοὶ 'μελλητέον'

αἰὲ παραίνουσ', ὅς δ' ἂν ἤ φρενῶν κενὸς
σκηνῆς θεαταῖς μὴ παρεσκευασμένης
ἀγωνιέται καὶ πρὶν ἄμβολάς κρέκειν
σπεύσει χορεύειν. εὐ γε Ναπολέονθ' ὁρῶ
καραδοκοῦντ' ἀνωθεν ἦστ' ἂν ἐς χέρας
χρόνος βράχιστον καιρὸν ἐκ πολλῶν ἕνα
καιροῦ τ' ὀπαδὸν ταινίαν νίκης διδόν.
καὶ δὴ λοχαγοὺς πρὸς χολωθέντας λόχοι
συγγῆλ' ἐπιρροθοῦσι, καὶ τοξῶν στίχοις
αὐτόσυντοι πρόδηλος ἐκρίψων ξάλην.
"Ἀρης γάρ, ὡς τις ἄκυθοος "Αἰδοῦ κύων
dedeis ἦτ', ὀργάδαίوفي ἐπενθορεῖν.
αὐτός δὲ μέλλει, καὶ παραρρέων βλέπει
τυχῶν τε πλήθος ἐπιτίδων τ' ἐλασσῶν
ἀλισ', στομοῦται θυμός, οὐδ' ἦτ' ἐμπεδος
tois πρὶν γε πιστοῖς πίστις. ἀλλ', οὐ γὰρ τρέμει
ὁ σύγ' ἐρευνῶν εὐτελοὺς δι' ἄργυρου
λεπτὸν τι μὲν χρυσοῦν δέ, μελλονικιώ.
ἡμῖν δ' ἀρ', ἡμῖν, ὡς ὅτε ρινῶν φανέν1,—
ἰδοῦ—σάλων ἐξεισὶ τηλουρῶν νέφος
πλῆσον θυέλλαις ἀφθόνοις πόλου κύκλων.
καὶ τρὸδε καιροῦ παυτελῶς μεταίχμιορ
ἡδη σὺ δόξης κρασπέδου θυγῶν ἄκρου
tά λῶστ' ἀποβαλὼν τοῖς κακοῖς εἰξασ ἐχεις·
φεῦ τοῦτ' ἀέλππτου λήματος· τί τοῦτ' ἐδρας;

A. B. C.

1 Cf. Hom. Od. v. 281—a Homeric phrase in place of the biblical simile.
O TALK not to me of a name great in story;
The days of our youth are the days of our glory;
And the myrtle and ivy of sweet two-and-twenty
Are worth all your laurels though ever so plenty.

What are garlands and crowns to the brow that is
wrinkled?
'Tis but as a dead flower with May-dew besprinkled:
Then away with all such from the head that is hoary—
What care I for the wreaths that can only give glory?

O Fame!—if I e'er took delight in thy praises,
'Twas less for the sake of thy high-sounding phrases
Than to see the bright eyes of the dear one discover
She thought that I was not unworthy to love her.

BYRON.

SINCE first I saw your face, I resolved to honour and
renown ye;
If now I be disdained, I wish my heart had never
known ye.
What? I that loved, and you that liked, shall we begin
to wrangle?
No, no, no, my heart is fast, and cannot disentangle.
The sun, whose beams most glorious are, rejecteth no be-
holder,
And your sweet beauty past compare made my poor eyes
the bolder.
Where beauty moves, and wit delights, and signs of kind-
ness bind me,
There, O there, where'er I go I'll leave my heart behind
me.

THOMAS FORD.
ΜΗ μοι κύδος ἀγήραον σύ γ᾽ αἶνει,
hibit γὰρ τάδε φήμ᾽ ἵσηλικα ἀνθεῖν·
στεφάνων δὲ κρείσσων ἀριθμοῦ
κισσὸς ἐμοίγε μύρτος τε νεανιῶν.

αὖοι ως δρόσος ἦρινή ῥόδοισιν
ῥυσαίς τανίαι ἐμπρέτουσι κόρσαις·
pολιοῖς δ᾽ ἀπαυδῶ κροτάφοις·
ἡ τοίς ἐμοὶ κεναυχῶν στεφάνων χάρις;

ὦ Δόξ, εἴποτε δ᾽ οὖν ἔχων σ᾽ ἔχαιρον,
ἀλλ᾽ οὐ τῶν μεγαλῶν ἕκατι κόμπων,
συνιδῶν δὲ φαϊδροίσι κόρην
ἀμμασιν ἀξιοὺσάν μ᾽ ὀάρων φίλων.

W. G. H.

ΟΣ ἵδον, ως ἐφάμην αἰδούμενος εὐκλείσεων σε·
νῦν δ᾽ αὐτ᾽, εἰ μ᾽ ἐσίδειν, μηδ᾽ ἐσίδειν σ᾽ ὀφελον.
eἰτ᾽ ἐγὼ ὀράμενος τε σὺ θ᾽ ἡ στέρξασ᾽ ἐρίσωμεν;
οὐκ ἐστ᾽, ἀλλ᾽ μ᾽ "Ερως δῆσεν ἄλυκτοπέδαις.
οὔτε γὰρ ὅς κάλλιστος ἀναίνεται "Ἡλιος ἄνδρῶν
οὐδένα, σὴν τ᾽ ἐσιδῶν θάρσεον ἄγλαίην.
ὡς Ὀμαι Χάριτες τε φιλόφρονες ὀσσάκι φαιδρὰ
σαίνωσίν μ᾽, ἀλύτοις ἐνδέδεμαι παγίσων.

W. G. H.
LIFT not the painted veil which those who live
Call Life; though unreal shapes be pictured there,
And it but mimic all we would believe
With colours idly spread,—behind, lurk Fear
And Hope, twin Destinies; who ever weave
Their shadows o'er the chasm, sightless and drear.
I knew one who had lifted it—he sought,
For his lost heart was tender, things to love,
But found them not, alas! nor was there aught
The world contains, the which he could approve.
Through the unheeding many he did move,
A splendour among shadows, a bright blot
Upon this gloomy scene, a Spirit that strove
For truth, and like the Preacher found it not.

SHELLEY.

Parting at Morning.

ROUND the cape of a sudden came the sea:
The sun looked over the mountain's rim:
And straight was a path of gold for him,
And the need of a world of men for me.

BROWNING.
ΟΙΣΘ᾽ ο βίον καλέουσι βροτοί; γραπτὴν σοῦ καλύπτρην
μὴ παρακινήσης, κἂν μάλα μαψίδιοι
φάσμασι ποικιλθείσα ματαίησίν τε χρόσιν
ώς ὅναρ εἰκάζῃ πάνθ᾽ ὃσ᾽ ὑπαρ ποθέης.
τής μετόπιν δύο κῆρε, Φόβος τ᾽ 'Ελπίς τ᾽, ἀμευνῆνοις
eἰκόσι συμπλέκετον κεύθμ᾽ ἀφανεῖς Θανάτου.
ἤν γὰρ ὁ κινήσας· ἐμὲ δ᾽ οὐ λάθεν· ὦς τε φίλου κῆρ
πολλὰ τρέφων ἄτης, πόλλ᾽ ἀγανοφροσύνη,
eἰπε Τι χρῆ με φιλεῖν; ὦ δ᾽ ἄρ᾽ ἡμβροτεν οὐδὲ γὰρ ἐσθλόν,
ὅτι καὶ ἀσπάσεται, φῦ παρ᾽ ἐφημερίοις.
βὴ φρονέων πολλοῖς μετ᾽ ἀφρόντισιν, ὦς νεφέλησιν
ήλιος, κηλὶς φωσφόρος ἐν κνέφαι,
θεῖος ἀνήρ, θείων δὲ σοφωτάτῳ ἴσ᾽, ἀτεράμνοις
φρεσσὶν ἀληθείης ὀρέγετ᾽, οὐδ᾽ ἔτυχεν.

R. D. A. H.

ΠΡΩΝ ἐκκαλύπτει πέλαγος ἐξαίφνης ἰδεῖν.
ὁρέων δ᾽ υπ᾽ ἄκρων ὄμμα Φοῖβος ἐξάγει.
κεῖνῳ μὲν εὐθὺς οἷμος ἦν χρυσῆλατος,
ἐμοὶ δὲ χρεία πολυπόνου βροτῶν βίου.

J. A.
Lucretia. Oh husband! Pray forgive poor Beatrice,  
She meant not any ill.

Cenci. Nor you perhaps?
Nor that young imp, whom you have taught by rote  
Parricide with his alphabet? Nor Giacomo?
Nor those two most unnatural sons, who stirred  
Enmity up against me with the Pope?
Whom in one night merciful God cut off:
Innocent lambs! They thought not any ill!
You were not here conspiring? You said nothing 
Of how I might be dungeoned as a madman;
Or be condemned to death for some offence,
And you would be the witnesses?—This failing,
How just it were to hire assassins, or 
Put sudden poison in my evening drink?
Or smother me when overcome by wine?
Seeing we had no other judge but God,
And he had sentenced me, and there were none 
But you to be the executioners
Of his decree enregistered in heaven?
Oh no! You said not this?

Lucretia. So help me God,  
I never thought the things you charge me with!

ΔΟ. ξύγγνωθι παιδί τῇ ταλαιπώρῳ, πόσιν
οὔδεν γὰρ οὖν ἐκοῦσά γ' ἦθελεν κακῶν.
ΚΕ. οὔδεν γὰρ οὖν αὐτή σὺ γ', οὔδ' ὁ νεαρός, ὃς
πατροκτόνον máθημα γραμμάτων μέτα
πρὸς σοῦ 'πεμνήσθη καὶ Κλέαρχος οὐ κακῶν,
καὶ τῶ δυ', οἴμαι, πατέρα μ' ἐχθίστω φίλον
οὔδεν θέλοντε διέβαλον γ' ἐπισκόπω.
ἐν νυκτὶ δ' αὐτῶ 'νόσφιο' εῦ δράσας Θεὸς
μιᾶ, κακῶν ὄνθ' ὡς μάλιστ' ἄνατίω.
οὔδεν δ' ἐβουλεύεσθε νῦν ὑμεῖς άρα
ἢ ποις δεθείν πρόφασιν, ὡς λυσσόων, ἐγώ,
ἡ που πρὸς ὑμῶν μαρτύρων καθαιρεθεῖς
ὁφλοιμθάνατον' εἰ δε μή, καταξίως
μισθοῦσθε τοὺς κτενοῦντας, ἣ πίνοντι μοι
ἔμπαια φάρμακ' ἐμβάλοιτ' ἐφ' ἑσπέρας,
ἡ πως ἀπάγξαιτ' ὡς μάλιστ' ἐξ οἴνου βαρύν
ἐπεὶ δικαστὴς ἡμῶν καθ' ἔμοι
οὐκ ἄλλος εἴη τῆς γεγραμμένης,
μόνοι δ' ἃρ' ὑμεῖς. οὐ τάδ' ἦγορευε' οὐ;
ΛΟ. οὔτως ὀναίμην ὡς τάδ' οὔδ' ἐφρόντισα.
There the voluptuous nightingales
    Are awake through all the broad noon-day;
When one with bliss or sadness fails,
And through the windless ivy-boughs,
Sick with sweet love, droops dying away
On its mate's music-panting bosom;
Another from the swinging blossom,
Watching to catch the languid close
Of the last strain, then lifts on high
The wings of the weak melody,
Till some new strain of feeling bear
The song, and all the woods are mute:
When there is heard through the dim air
The rush of wings, and rising there,
Like many a lake-surrounded flute,
Sounds overflow the listener's brain
So sweet, that joy is almost pain.

Shelley. Prometheus Unbound.
ἈΒΡΑΙ δ’ ὀάροισιν ἄηδονίδες
μεσάταν ἀκτίν’ ἐρεθίζουσιν:
χὰ περιγαθῆς, ἀ δ’ ὑπεραλγῆς
κατὰ κισσήρη νήνεμον ἐδραν
γλυκερὸν δι’ ἐρωτ’ ἀποτακομένα
σύν’ ἐφ’ ὀμεύνοι στήθεα ῥυπαῖς
μέλεος φρίσσοντ’
ἀνακλινομένα προλέλοιπεν.
κλαδὶ δ’ εὐανθεὶ ὑ τις ἐφεδρὸς
τὰν ὑστατίαν παραδεξαμένα
μινυρὰν ἀχάν ὀρθιον αἳρει
μαλακὸν κρατερᾶς πτερύγας μέλισμ’:
ἐς τε ποταίνιος οὐρος φρενόθεν
νόμον ἁρπάζῃ, πᾶν δ’ ἄφαρ ἄλσος
μετακοιμϊσθεν κατασυγά.
αἶψα δ’ ἐρεμνὰς ἀύρας ἐρέθει
φρίκα πτερύγων’
ὡς δ’ ὑπὲρ ὑγραν πλάκα συμφώνων
τηλόθεν αὐλῶν πνεῦμα ποτάται,
κατακλυζούσας κέαρ ἀρμονίας
τοῖς ἀίουσιν
γλυκύπτικρος ἂσα φρένα κεντεῖ.

R. D. A. H.
Beatrice. I do entreat you, go not, noble guests;  
What although tyranny and impious hate  
Stand sheltered by a father's hoary hair?  
What if 'tis he who clothed us in these limbs  
Who tortures them, and triumphs? What if we,  
The desolate and the dead, were his own flesh,  
His children and his wife, whom he is bound  
To love and shelter? Shall we therefore find  
No refuge in this merciless wide world?  
Oh think what deep wrongs must have blotted out  
First love, then reverence in a child's prone mind,  
Till it thus vanquish shame and fear! Oh think!  
I have borne much, and kissed the sacred hand  
Which crushed us to the earth, and thought its stroke  
Was perhaps some paternal chastisement!  
Have excused much, doubted; and when no doubt  
Remained, have sought by patience love and tears  
To soften him; and when this could not be  
I have knelt down through the long sleepless nights  
And lifted up to God, the father of all,  
Passionate prayers: and when these were not heard,  
I have still borne,—until I meet you here,  
Princes and kinsmen, at this hideous feast  
Given at my brothers' deaths.

ΜΗ πρὸς θεῶν ἐκλείπετ', ὦ ξένοι, δόμους.
ἔστω πατρὸς μὲν τοῦτο λευκανθεὶς κάρα,
υφ' οὗ κέκευθε δυσσεβῆς ἐχθρα φίλων.
ἔστω δ' ὁ πρῶτον περιβαλὼν ἦμιν μέλη
αἰκῶς θ' ὑβρίζον αὐτὸς· οἱ δ' ὁμόγνιοι
μάλισθ', ὡμαίμοι θ', οἷς τ' ἀμυναθεῖν σφ' ἐχρήν,
ζωντων μὲν οἰκτρῶς οἱ δ' ἀπολλύσθων, ἀγνῃ
καὶ τέκνα τάνδρος. ἀλλὰ τοὺς οἰκτροὺς ἀρα
μεθορμίασθαι μηδαμοῦ μηδεὶς ἐξ;
καίτοι τὸ τ' εὐφρον πρὶν τὸ τ' εὐαρκτον τέκνων
οἴσθ' ὑπὸ σμικρῶν μ' ἀπειθίσθαι κακῶν,
εὕπερ δέος παῖς οὔσα κάσχυνης κρατῶ;
μή, μηκέτ' οἴσθ'. ἐγ' ἀιδοίαν πατρὸς
καὶ πολλὰ τλᾶσα καὶ σποδουμένη χέρα
ἐπτηξ' κάφιλησα καδόκουν πατρὶ
δίκην ὑποσχεῖν· πολλὰ δ' ἐν διχορρόποις
σκῆφασ', ἐπεὶ τὸν ὑπὸ οὐκέτ' ἤπειρον
στέργουσα δακρύοισα τ', εἰ θέλξαιμι νίν.
καὶ τῶν ἀμαρτοῦσ' ἤκέτευσα πανυχοὶ
ἀγρυπνοὺς εὐχαῖς πατέρα παντελῆ Δία
καλιπάρουν δύστηνος· ὡς δ' ἀπρακτός ἤ,
ὁμος ἐτόλμων, ἐς τε νῦν ἁρνητα δή
ξυνεστίωμεν ἐπὶ θανοῦσι συγγόνοις,
ὁ ξυγγενεῖς ἄνακτες, ἔστιάματα.

A. W. v.
To a Skylark.

HAIL to thee, blithe Spirit!
Bird thou never wert,
That from heaven, or near it,
Pourrest thy full heart
In profuse strains of unpremeditated art.

Higher still and higher
From the earth thou springest
Like a cloud of fire;
The blue deep thou wingest,
And singing still dost soar, and soaring ever singest.

In the golden lightning
Of the sunken sun,
O'er which clouds are brightening,
Thou dost float and run,
Like an unbodied joy whose race is just begun.

The pale purple even
Melts around thy flight;
Like a star of heaven
In the broad daylight
Thou art unseen, but yet I hear thy shrill delight:

All the earth and air
With thy voice is loud,
As, when night is bare,
From one lonely cloud
The moon rains out her beams, and heaven is overflow'd.

What thou art we know not;
What is most like thee?
From rainbow clouds there flow not
Drops so bright to see
As from thy presence showers a rain of melody.

Like a poet hidden
In the light of thought,
Singing hymns unbidden,
Till the world is wrought
To sympathy with hopes and fears it heeded not:
ΧΑΙΡΕ μοι, φύχα μάκαρ· οὐ γὰρ ὄρνιν ἔστ' ὦτος σ' ἔγω ποτὰ φῶ ρεφύκην, ἀτις ὄρανω πέλας ἐν νόμοισιν 
αὐτοδάεσσιν

ἐκ φρένος μέλπεις, ἀπὸ γὰς δὲ πήδαις ἰψος ἐξ ἰψευς, νεφέλα πυρωθεῖσ' οἶνον, ὀντέλλουσ' ἁμα κάμ' ἀείδοιο'
αἴθερ' ὁν' ὕγρον·

χρυσίαισι δ' ἀελίω πεσόντος ἀστράπαις λαμπρυνομένων κυφέλλων, ἐν δρόμοις ἐμψυχος ὄπως χάρα πρώτσι ποτᾶσαι.

ἀμφὶ δ' ἀχλὺς πεπτερυγωμένω τευ κίδνατ' ὄρφνας ἀερία, πεδ' ἄμαρ δ' ἄστερ' οἶνον σ' οὐκέτ' ὄρημ', ἰείσας δ' ὄρθι ἀκούω.

γὰ τ' ὑπ' αὐδὸς σᾶς Φιάχησι καῦνη, οἳ ἐρήμας πᾶσι διὰ νύκτος οἴω πιμπλατ' ἐκ νέφευς χυμενάν σελάννας ὀρανος αὐγάν.

παρβόλω τίφ σε μάλιστ'; ἐπεὶ τοι τίς μὲν ἐσσ' ἀφραστα, χεῖεις δὲ φῶνα λάμπρα μᾶλλον ἡ ψέκαδας ρεοίσαις 'Ἰρίδος ἄντα·

φροντίδων φέγγος περικελμένως τις οἰα μοισίκτας ἀκέλευςτ' ἀείδων, τῷ συνελπίσδοισι τε συμφοβεῦνταί τ' ἀνδρες ἀέλπτως·
Like a high-born maiden
In a palace tower,
Soothing her love-laden
Soul in secret hour
With music sweet as love, which overflows her bower:

Like a glow-worm golden
In a dell of dew,
Scattering unbeknown
Its aerial hue
Among the flowers and grass which screen it from the view:

Like a rose embower'd
In its own green leaves,
By warm winds deflower'd
Till the scent it gives
Makes faint with too much sweet these heavy-winged thieves.

Sound of vernal showers
On the twinkling grass,
Rain-awakened flowers,
All that ever was
Joyous, and clear, and fresh, thy music doth surpass.

Teach us, sprite or bird,
What sweet thoughts are thine:
I have never heard
Praise of love or wine
That panted forth a flood of rapture so divine:

Chorus hymeneal
Or triumphal chant
Match'd with thine, would be all
But an empty vaunt—
A thing wherein we feel there is some hidden want.

What objects are the fountains
Of thy happy strain?
What fields, or waves, or mountains?
What shapes of sky or plain?
What love of thine own kind? what ignorance of pain?

With thy clear keen joyance
Languor cannot be:
Shadow of annoyance
Never came near thee:
Thou lovest; but ne'er knew love's sad satiety.

SHELLEY.
ἢ δόμοις λάθρα τις ἐν ἱψιπύργοις
θύμοι ἰμέρταις δυσέρωτα μοίσαις
πάρθενος θέλγοισα· τὸ δ’ ἐκ μύχων ἀχος πεπόταται·
πυγόλαμης δ’ ὡς δρόσον κατ’ ἀγκος
χρυσία, λάθοισα μὲν ἐμ’ ἐμ’ πόαισι
κανθέμοισιν αἰθερίαν δὲ περσπέροςα τιν’ αἰγλαν’

η βρόδου φύλλοις πεπυκαδμένου τι
ροῖσιν, αυράων ὑπ’ ὅτ’ ἐκκορηταί τ’
eνδίων, σίνταις τε βαρυπτέροις ὄδμι
αισι μεθύσκῃ.

ἡρίνοις νίκη πιτύλοις γελαίσας
κατ’ πόας τὸ σὸν μέλος, ὄμβρεγερτα τ’
ἀνθεμ’, ὅσσα τ’ ὁν’ ἦλαρ’ ἥ φάενν’ ἥ
λάμπρα τέτυκται.

φράσε μοι δηντ’, ὅττι φίλον κεκλῆσθαι,
φρόντιδα τρέφεις τίν’; ἔγω γὰρ οὔτε
Κύπριν ἐκφάτως κελαδέντος οὐτως
άιον, οὔτε

Βάκχον, ἀλλὰ παῖς προτί σὰν ἀοίδαν
καλλινικος ὄμνος ὑμήναος τε
κόμπος εἰς κ’, ἔστιν ὑπ’ οτα τέλεις μάτα
αν ἐπιδεύης.

τεῦ δὲ δηντ’ ἀρχεις ἀπυ τῶς ἀείδην
τῶν κατ’ αἴθερ’ ἥ πέδον ἥ θάλασσαν;
τοίς ὑμοπτέροις φιλέουσ’ ἄρ’ ἁγιο-
εϊσα δὲ λύπαν;

οὔτε γὰρ τέας κόρος ἥν πάροικος
χαρμώναις, οὔτ’ ὄν’ ὀνία ‘πέχριψεν’
καὶ τύ ποὺ ἔρασαι μέν, ἅσαν δ’ ἔρωτος
οὐ τι ποτ’ ἐγνω.

W. G. H.
WILT thou forget the happy hours
Which we buried in Love's sweet bowers,
Heaping over their corpses cold
Blossoms and leaves instead of mould?
Blossoms which were the joys that fell,
And leaves, the hopes that yet remain.
Forget the dead the past? O yet
There are ghosts that may take revenge for it:
Memories that make the heart a tomb,
Regrets which glide through the spirit's gloom,
And with ghastly whispers tell
That joy, once lost, is pain.

SHELLEY.

ΠΑΡΘΕΝ' ἐμά, σὺ μὲν ἀρ' ἐπιλάσεαι, ὡς ποτ' Ἐρωτος
παρ κάτοις φθιμένας θάψαμεν εὐφροσύνας;
θάψαμεν, ἀψυχοις περιστολάδην νεκύεσσιν
ἀνθεα νήσαντες φύλλα καὶ ΚΟΥ τι κόνιν'
ἀνθεσιν ἱνδάλλοντο χαραὶ κατατεθνακυῖαι,
ἐλπίδες αὖ φφλλοις αἳ γ' ἔτ' ἐφιστάμεναι.
τῶν τότε, τῶν φθιμένων ἐπιλάσεαι; ἀλλ' ἐτι γάρ τοι
δαίμονες εἰσιν ἱσως οἳ ποτε τισόμενου·
μνάμαι σοι θήσουσι τάφον περικάρδιον ἐντός,
πτήσονται θυμῷ τῷ σκοτόεντι πόθωι,
ἐν δ' ὅμφα δύσφαμος ἐσω στέρνων τάδε φωνεῖ·
tίκτει τῆμ' ὅπισω τέρψις ἀποιχομένα.

R. D. A. H.
TRANSLATIONS

INTO GREEK PROSE
THESE Lacedæmonians had lived about four hundred years under one form of government when the Peloponnesian war began. Their education was only to practise feats of arms; wherein they so excelled, that a very few of them were thought equal to very great numbers of any other people. They were poor and cared not much for wealth; every one had an equal portion of the common field, which sufficed to maintain him in such manner as they used. For bravery they had none, and curious building or apparel they regarded not. Their diet was simple, their feasts and ordinary meals being in common halls, where all fared alike. They used money of iron, whereof they could not be covetous or great hoarders. Briefly, they lived Utopian-like, save that they used no other occupation than war, placing all their felicity in the glory of their valour.

But the Athenians were in all points contrary to this. For they sought wealth, and measured the honours of their victories by the profit; they used mercenary soldiers in their wars, and exacted great tribute of their subjects, which were for the most part islanders compelled to obey them because the Athenian fleet was great.

RALEGH.
ΕΤΗ δὲ ἦν μάλιστα τετρακόσια ἐς τὴν ἀρχὴν τοῦ πολέμου τῶν Πελοποννησίων καὶ Ἀθηναίων, ἀφ’ οὗ Δακεδαιμόνιοι τῇ αὐτῇ πολιτείᾳ ἐξήρωτο. ἐπειδὴ δὲ ἐν ταῖς παιδείαις οὔδεν ἄλλο ἦ τὰ πολεμικὰ διὰ παντὸς ἥσκουν, κατὰ ταῦτα οὔτως διήνεγκον τῶν ἄλλων ὠστ’ αὐτῶν καὶ πάνυ ὀλίγοι πρὸς πολλαπλασίος ἱσοπαλεῖς εἶναι ἐδοξαν. πενητεῖς μὲν οὖν ἦσαν καὶ περὶ πλούτου οὐ σφόδρα ἐσπούδαζον, ἀλλ’ ἐκατότως τοῦ κοινοῦ ἄγροι κληρὸν ἐπέμεινε τοσοῦτον ὅσον ἀποζῆν κατὰ τὸν νεομισμένον τρόπον. καὶ οὔτε κατασκευαῖς εὐπρεπέσιν ἐξήρωτο, οὔτε οἰκίων καὶ ἐσθημάτων πολυτελείας ἐπεμελοῦτο. μετ’ εὐτελείας δὲ διαιτούντες τάς τε ἔορτάς καὶ τάς καθ’ ἡμέραν σιτήσεις ἐν κοινωνίᾳ οἰκήμασιν ἐποιοῦντο οἰ πάντες ὦμοιοι ἦσθιοι. νομίσομεν δὲ συδηρῶ ἐξήρωτο οὔτε οὔτ’ ὀρέγεσθαι ἐμελλον οὔτε παρ’ ἑαυτοῖς συχνὸν κατέχειν. τὸ δὲ ξύμπαν εἰπεῖν ὡσπερ οἱ ἐν ταῖς ὑπὸ τῶν φιλοσόφων καλῶς οἰκισθεῖσις πολιτείαις διήγον, οὐδὲν μέντοι ἂν λέγετε διὰ τὸ ἄρετῆς ἐνεκα. οἱ δὲ Ἀθηναῖοι πάν τοῦν αὐτοῦ πλούτου µὲν ἐδίωκον, τῶν δὲ νικῶν τάς τιµὰς πρὸς τὸ ξυμφέρον ἀναφέροντες ἐμέτρουν, πολεμοῦντες δὲ μισθοφόροις ἐχρῶντο, καὶ τοὺς ὑπηκόους φόρου πολλοῦ ὑποτελεῖς ἐχον ὀντας νησιώτας τοὺς πλείστους καὶ βιαῖως ἀρχομένους διὰ τὸ μέγα εἶναι τὸ Ἀθηναῖον ναυτικόν.

R. B.
In this general fear, the majesty of Athens was usurped by four hundred men, who, observing in show the ancient form of proceeding, did cause all matters to be propounded unto the people, and concluded upon by the greater part of voices; but the things propounded were only such as were first allowed in private among themselves; neither had the commonalty any other liberty than only to approve and give consent; for whosoever presumed any further was quickly despatched out of the way, and no enquiry was made of the murder. By these means were many decrees made, all tending to the establishment of this new authority, which nevertheless endured not long; for the fleet and army, which then was in the isle of Samos, did altogether detest these dealings of the four hundred usurpers, and held them as enemies: whereupon they revoked Alcibiades out of banishment, and by his assistance procured that the supplies, which the Persian king had promised the Lacedaemonians, were by Tissaphernes, his lieutenant, made unprofitable through the slow and bad performance. Alcibiades had, at the first, been very well entertained in Sparta, while his service done unto that state was not grown to be the object of envy. But when it appeared that in counsel and good performance he so far excelled all the Lacedaemonians, that all their success was attributed to his wit and valour, then were all the principal citizens weary of his virtue.

Ralegh.
ΠΑΡΑ δὲ ταυτην των απαντων καταπληξιν, την των Ἀθηναιων ἀρχην ἐβιαζοντο ἄνδρες τετρακόσιοι, οι το μεν σχῆμα προβαλλόμενοι της ἀρχαις πολιτειας διαχειροτονιαν ἐδίδοσαν τῷ πλήθει ώστε ψηφίσασθαι ὅ τι δοκοη τοις πλείσιν· οὐ μην άλλο τι ἐσήνεγκαν ἐς τὸν δήμον ἣ ὅσα ἦδη προύσκεπτο αὐτοῖς· οὔδε ἐξουσία ἦν οὐδεμία πλὴν τὸ ἀποδέχεσθαι μόνον καὶ ἐπικυροῦν· εϊ δὲ ἁρα τις πλέον τι ἄξιοσειν οὔτος ώτι τάχιστα ὑπεξηρέθη πρὸς οὐδεμίαν δικαιώσιν του φονεύσαντος. καὶ ἐκ τούτων πολλα ἐψηφίσασθη καταστησαί την νέαν ἀρχήν· ἀλλ’ οὔδε οὕτως μόνιμος ἐγένετο. οἱ γὰρ ἐν Σάμῳ πεζοὶ και ναυται τα των τετρακοσίων και πάνω ἐμίσουν και δι’ ἐχθρας εἰχον καὶ πρὸς ταῦτα τὸν Ἀλκιβιάδην καταγαγόντες δι’ ἐκείνου ἐπρασσον ὅπως εϊ τινα τροφὴν ὑπέσχετο ὁ βασιλεὺς ἀνωφελῆς ὡμως γένουτο, τοῦ Τισσαφέρνους ἐνδεη τε καὶ ὑστέραν πορίζοντος. τοῦ μὲν οὖν Ἀλκιβιάδου προθυμότατα ἐν πρώτοις προύσεισαν οἱ Δακεδαιμόνιοι μέχρι οὗ ἐπίφθους ἐγένετο πλείστα εϊς γε ἀνήρ ὡφελήσας τὴν πόλιν· ἐπειδὴ μέντοι ἐφαίνοντο καὶ κράτιστος ἐνθυμηθῆναι γενόμενος καὶ ἐργῳ ἐπεξειεναι ώστε καὶ ες την ἐκείνου ξύνεσίν τε καὶ ἀνδρειαν ἀπολογίζεσθαι ει τι εν πράσσοιειν, τελευτῶντες δη οἰ δυνατοὶ καὶ πάνω ἦχθοντο τῇ ἀρετῇ.

A. W. S.
AKBER is described as a strongly built and handsome man, with an agreeable expression of countenance and very captivating manners. He was endowed with great personal strength and activity. In his youth he indulged in wine and good living, but early became sober and abstemious, refraining from animal food on particular days making altogether nearly a fourth part of the year. He was always satisfied with very little sleep, and frequently spent whole nights in those philosophical discussions of which he was so fond. Although so constantly engaged in wars, and although he made greater improvements in civil government than any other king of India; yet by his judicious distribution of his time and by his talents for the despatch of business he always enjoyed abundant leisure for study and amusement. He was fond of witnessing fights of animals, and all exercises of strength and skill; but his greatest pleasure was in hunting, especially in cases like the destruction of tigers or the capture of herds of wild elephants, which gave a scope to his enjoyment of adventure and exertion. He sometimes also underwent fatigue for the mere pleasure of the exercise, as when he rode from Ajmir to Agra (220 miles) in two successive days, and in many similar journeys on horseback, besides walks on foot of thirty or forty miles in a day. His history is filled with instances of romantic courage, and he seems to have been stimulated by a sort of instinctive love of danger as often as by any rational motive. Yet he showed no fondness for war: he was always ready to take the field and to remain there, exerting all his talents and energy, while his presence was required; but when the fate of a war was once decided he returned to the general government of his empire, and left it to his lieutenants to carry on the remaining military operations.

Elphinstone. *History of India.*
ΤΟΝ μὲν δὴ Ἀλέξανδρόν φασίν εὐ τε διηνθρομένου ἁμα καὶ κάλλιστον γενεσθαι, τὴν μὲν ὄψιν φιλάνθρωπον ὅντα ἐν δὲ ταῖς συνυσίαις πάμπαν ἐπίχαριν· τοιοῦτος δὲ ὅν μεγάλην εἰχε τὴν ἴσχυν καὶ ὑγρότητα τοῦ σῶματος. ὁ δὲ τὸ μὲν πρῶτον συμποσίοις τε καὶ εὐωχίαις χρησάμενοι ὅμως ἐτὶ νέος ὃν ἐφθη νήφων καὶ ὁλυγόσιτος τὴν δίαιταν γενόμενος ὡστε καὶ ἐν ἥμεραις ῥηταῖς ἐς τέταρτον σχεδὸν μέρος τοῦ ἐνιαυτοῦ κρεών ἀπέχεσθαι. ἦρκει δ' αὐτῷ σφόδρα βραχὺς ὑπνος· πολλάκις δέ, ἥ γάρ φιλοσοφώτατος, ὅλην τὴν νύκτα διέτριβε περὶ τῶν τοιούτων διαλεγόμενος. οὔτος γάρ, καίπερ πολέμους ὡς ἐτος εἴπεἰν συνεχείς περιπεσών καὶ τῶν ἐκεί βασιλείων τὰ τῆς ἀρχῆς πλείστα εἰς ἀνὴρ ἐπανορθώσας, ὅμως ἀτο τούς μὲν χρόνους ἐς καλὸν διατιθέμενον ὥν δὲ τὰ κοινὰ ταχέως μεταχειρίσατο δεδομένως, ἐς καὶ παιδιάν ἀφθονον τὴν σχολὴν ἐχειν. ἦν δὲ ἐς τῇ ὅταν μάχας καὶ δέ τὶ ἀλλο ἴσχυς ὁ τῇ τέχνῃ ἔργων φιλοθεάμων· πλείστον δ' ἦδετο τῇ θάρσῃ, ἀλλως τε καὶ εἰ τίγρεις διαφθείρας ἢ τῶν ἀγρίων ἐλεφάντων ἀγέλας ζωγρήσας ζῶσας ἑλὼν τύχοι· φιλοκινδυνοὺς γὰρ ὅν καὶ φιλόπονος τοῖς τοιούτοις ὅγαλλετο. καὶ μὴν καὶ πόνους ἐκεῖ ὑπὸ τοῦ γυμνάζεσθαι ἐνεκα μόνου υφίστατο, οἷον Αἰμειρῆθεν ἐς ' Ἄγραν ὑπὸ δυῶν ἐφεξῆς ἡμέραιν ἐλάσας, ἐπὶ καὶ πεντήκοντα παρασαγγόν ὅδον, ἄλλα τε πολλὰ τοιαύτα ἐφ' ὕππου, πρὸς δὲ τούτοις καὶ δέκα παρασάγγας τῆς ἠμέρας πεξῇ διανύσας. φαίνεται δὲ διὰ παντὸς τοῦ βίου πολλὰ ὑπὸ θείας τινὸς ἀρετῆς τολμήσας, οὐ μετὰ λογισμοῦ μάλλον τὰ πλείω ὃς ἐοίκεν ἦ τῷ φύσει φιλοκινδυνῷ χαριζόμενος. τὸ δὲ φιλοπόλεμον ὅμως οὐκ ἐνεδείξατο· ἐς μὲν γὰρ τὸ στρατεύεσθαι καὶ παραμένειν ἐως ἐτὶ τὶ δεόν μεν ἐνεδείξατο καὶ δραστηρίῶς ἐς δυνάμειν διαπονῶν ἐτοίμος ἄεὶ ὑπήρχει· ἐπεὶ δὲ τάχιστα κρίσιν ἐχοι ὃ πόλεμος, ὁ δέ εὐθὺς ἐτὶ τὴν ἄλλην διοικήσῃ τῆς ἀρχῆς ἐπανηγεί παραδοῦνς τοῖς ὑπάρχους τῆς μετὰ ταῦτα στρατηγίας ἐπιμελεῖσθαι.
FORMED in the school of Gustavus Adolphus, a hero and a general, he imitated his sublime model, and only a longer life was requisite for him to equal, if not surpass, him. To the bravery of the soldier he joined the cool and rapid penetration of the general, with the persevering courage of the man the bold determination of youth, to the wild fire of the warrior the dignity of the prince, the moderation of the wise and the conscientiousness of a man of honour. Never discouraged by misfortune, he recovered from the severest blow with as much energy as quickness; no opposition could restrain his boldness, no disappointment conquer his invincible courage. His genius strove after a great, a perhaps unattainable, aim; but men of this kind have other rules of conduct than those which guide the multitude; more capable than any other to execute he therefore dared to form bolder plans. Bernhard presents himself in modern history as a beautiful image of those ages of chivalry, when personal greatness had some value, bravery obtained states, and the virtues of a hero elevated a German knight to the Imperial throne.

Schiller.
ΗΓΜΕΝΟΣ δὲ οὖτος παρὰ τοῖς ἀμφὶ Ἑπαμεινών-δαν, ἀνδρα καὶ αὐτὸν ἁγαθὸν γενόμενον καὶ στρατηγόν, ὦσπερ παράδειγμα τι γενναῖον μιμούμενος ἐκείνον οὐδενὸς ἦν ἐνδεής ὡστε ὅσοι ἀναφανήναι ἦ καὶ κρείττων πλὴν εἰ βίου. στρατεύομενος μὲν γὰρ ἦν ἄνδρεῖος, στρατηγὸν δὲ οὐ στάσιμος τὸ πλέον ἦ δὲν τὴν γυνώμην. ἄμα δὲ καὶ ὅσ μὲν ἀνήρ καρτερός τε ἐφαίνετο καὶ εὐτόλμος, ὡς δὲ νεανίας θρασύς τε καὶ πρόθυμος· πρὸς δὲ τῷ σφόδρᾳ θερμῷ καὶ πολεμικῷ βασιλικός τε ἦν καὶ σεμνός· σώφρων δὲ ὄν πῶς τὴν τυχοῦσαν σωφροσύνην καὶ καλὸς κάγαθὸς ἦν καὶ οἶκος αἰθοῦς ἐξεὶ εἴχετο. ἐτι δὲ ἔπι οὐδεμιᾶ ἄθυμων συμφορᾶ, εἰ τι καὶ μέγιστον σφάλλοιτο, ἐπηνωρθοῦτο συντόνως τε καὶ ταχέως· οὐδὲ ἐναντιούμενος οὐδὲς οὐδὲ τι παρακρούσας κατείχε τε καὶ εὐκα τοῦ ὀντοῦ τολμηρόν τοῦ ὄντα καὶ ἀήσητον. τοιοῦτος μὲν ὅτι ἐν τῶν μεγάλων εἰσόθειν ἐφίεσθαί, ἢν μὴ εἶπω ὅτι τῶν ἀδυνάτων· ἀλλὰ γὰρ πρὸς ἄλλο τι ἀποβλέποντες πολιτεύονται οἱ τοιοῦτοι ἢ οἱ πολλοὶ· διὸ καὶ ἐτόλμησε διανοεῖσθαι τὰ νεανικώτερα, ἅτε ξυνετότερος ὄν τῶν ἀλλων καὶ διαπράξασθαι. καὶ τοῖς οἷοι νῦν ἐσμὲν ἀνδρόποις φαίνεται ἐκείνος ὦσπερ λαμπἴρον τι ἀγαλμα τῶν πάλαι φιλοτίμων, ἐφ’ ὅν δὴ ἦν τῶν ὀφελοῦ τιν θερμῶν ἀνδραγαθίζομένου καὶ πόλεις τε ἐκτῆσαντο οἱ ἄνδρεῖοι καὶ ἁγαθός τῆς γενόμενος, εἰ καὶ Σερίφιος εἴη, τῆς Ἑλλάδος ἀπάσης εἰς ἀνήρ ἐβασίλευσεν.

J. A.
THE Earl of Suffolk was in a situation very unusual and extraordinary, and which might well confound the man of the greatest capacity and firmest temper. He saw his troops overawed and strongly impressed with the idea of a divine influence accompanying the Maid. Instead of banishing these terrors by hurry and action and war, he waited till his soldiers should recover from the panic; and he thereby gave leisure for those prepossessions to sink still deeper into their minds. The military maxims which are prudent in common cases deceived him in these unaccountable events. The English felt their courage daunted, and thence inferred divine vengeance hanging over them. The French drew the same inference from an inactivity so new and unexpected. Every circumstance was now reversed in the opinions of men, on which all depends: the spirit resulting from a long course of uninterrupted success was on a sudden transferred from the victors to the vanquished. The Maid called aloud that the garrison should remain no longer on the defensive, and she promised her followers the assistance of Heaven in attacking those redoubts of the enemy which had so long kept them in awe, and which they had never hitherto dared to insult. The generals seconded her ardour; an attack was made on one redoubt and it proved successful: all who defended the intrenchments were put to the sword or taken prisoners; and Talbot himself, who had drawn together troops to bring them relief, durst not appear in the open field against so formidable an enemy.

Hume.
ENTATΘΑ δὴ ὁ τῶν 'Αγγλῶν στρατηγὸς ἐς ἀτοπόν τι καὶ παράλογον καθειστήκει, ὡστε καὶ τὸν ξυνετώ-
taton ἄν ὅντα καὶ ἄνδρειότατον εἰκότως ἀπορῆσαι. οἱ
γὰρ στρατιῶται αὐτῷ ἤσσωντο ταῖς γνώμαις, πεπεισ-
mένοι δὴ ὥσπερ δαιμόνιν τῶν ξυμμαχεῖν τῇ παρθενῷ.
προσήκον οὖν τὸ δέος ἐξελαύνειν σπουδῆ δράσαντι τι
καὶ ὁμόσε χωρήσαντι τοῖς πολεμίοις, ἐκείνος ἀναθαρ-
σήσαι δὴ θέν τους ἄνδρας περιμένων σχολὴν παρείχειν
خرى μᾶλλον τὸ ταῖς ψυχαῖς ὑποδεδυκὸς καὶ ἐγχρο-
νισθῆναι. καὶ ἔβλαφεν αὐτὸν ἐν τῇ ἀτεκμάρτῳ ταύτη
ξυμφορά ἐν ταῖς καθ’ ἡμέραν εὔλογος οὖσα στρατηγία.
καὶ γὰρ τιμωρία τις θεόθεν 'Αγγλοῖς ἐπισκύψειν ἔδοξε
καὶ ἐκατέρως· αὐτοῖς μὲν τεκμαρισμένοι ότι ἐγνωσαν
φρόνημα δεδουλωμένου, τοῖς δὲ Γαλάταις ὃτι ἐκείνους
έφορον ἠσυχίαν ὄντως ἀνέπιπτον μεταβεβληκότας·
ὡστε ἐν ταῖς δόξαις, ἐν ὀφέρ καὶ αὐτὰ γίγνεται τὰ
πράγματα, ἐναντία ἡδὲ ἤν τὰ πάντα· καὶ ἡ γνώμη τῶν
ξυνεχῶς εὐτυχοῦστων ἐξ ἀπροσδοκήτου ἀπὸ τῶν νικώ-
tων ἐς τοὺς νικωμένους περίεστη. ἢ δὲ παρθένοις
μεγάλη φωνὴ ἐνέκειτο, καὶ οὐκ εἴα αὐτοὺς καθῆσαι ἐς
tοι πολιορκουμένους, ἀλλὰ προσβάλλειν προτειχισμάσι
τῶν πολεμίων τοῖς πολύν χρόνον ἤδη καταφοβοῦσι
σφᾶς ὡστε μηδέν πω ἀποτολμῆσαι· τοὺς γὰρ οἱ ξυν-
ετομένους ἀρωγὸν ἔξεϊν τῶν θεῶν. ξυνεπευγομένου τε
ἀυτῇ καὶ τῶν ἄλλων στρατηγῶν προσβαλόντες τις
τῶν προτειχισμάτων κατώρθωσαν καὶ πάντας τοὺς
ἀμυνομένους ἢτοι διέφθειραν ἢ ξυνέλαβον· οὐδ’ αὐτὸς
ὁ Τολμίδης, ὑφ’ οὗ καὶ δειοθεία τις αὐτοῖς πολλαχόθεν
ἐκεκόμιστο, πρὸς οὖν δεινὸν τὸν πολέμιον οὐκέτι τοῦ
στρατοπέδου ἔξεϊν.

C. W. M.
INSURRECTION is a principle of salutary operation, under the governments of the East. To that is owing almost every thing which the people are any where left to enjoy. I have already had some opportunities, and as I proceed shall have more, to point out remarkable instances of its practical effects. In a situation where there is no regular institution to limit the power of gratifying the will, the caprices, and the desires of the sovereign and his instruments, at the expense of the people, there is nothing which hinders the people from being made as completely wretched as the unbounded gratification, at their expense, of the will, caprices, and desires of those who have sovereign power over them, can render human beings; except the dread of insurrection. But, in a situation where the mass of the people have nothing to lose, it is seldom difficult to excite them to insurrection. The sovereigns of the East find, by experience, that the people, if oppressed beyond a certain limit, are apt to rebel; never want leaders of capacity in such a case to conduct them; and are very apt to tread their present race of oppressors under their feet. This prospect lays these rulers under a certain degree of restraint; and is the main spring of that portion of goodness which any where appears in the practical state of the despotisms of the East. But the dread of insurrection was reduced to its lowest terms, among a people, whose apathy and patience under suffering exceeded those of any other specimen of the human race. The spirit, and excitability, and courage of the Mahomedan portion of the Indian population, undoubtedly furnished, as far as it went, an additional motive to good government, on the part of the sovereigns of Hindustan.

James Mill. British India.
ΚΑῚ γὰρ παρὰ τοῖς βαρβάροις ύμεινον τι καθεστηκε τὸ ἐπανίστασθαι· οὐδ’ ἀλλοθέν ποθεν οἴμαι τοῖς πολλοῖς ὑπάρχει εἰ τί πον ἐτὶ ὑπόλοιπον ἐς θηλθειαν. καὶ προίστῃ δὴ ἐμοὶ οὐδὲ πρὸ τοῦ σπανίως ἔχοντι πολλάκις ἐγχωρῆσει ἀποφαίνειν καθ’ ὅν τρόπον παράλογα ἀττα ἀπεργάζεται. ἐν ὃ γὰρ μὴ πρὸς καθεστηκός τι νόμιμον εἴργονται ὃ τε τύραννος καὶ οἱ υπηρέται τοῦ μὴ πιεζο-μένου τοῦ δήμου πρὸς χάριν χρῆσθαι τῇ τε ἐπιθυμίᾳ καὶ τῇ πλευνεξίᾳ, ἐν τούτῳ δὴ οὐδὲν τι οἴμαι τὸ γε πλῆθος ἐπίσχει τὸ μὴ οὐκ ἐπὶ τάσχατα ἐλθεὶν τῆς ἀνθρωπίνης ταλαιπωρίας ὅσον ἐνδέχεται κακοπαθῶνι κατὰ τὸ δύο ἐκάστοτε τοῖς κυρίοις, μὴ μέχρι τινὸς ὑπάρχει ἀλλὰ τοῦ φοβεῖσθαι μὴ ἑπαναστῶσιν. οἷς δὲ μηδὲν ἐτοίμων οὐ στερήσονται, ἐν τούτοις, ὡς ἐπος εἴπειν, καὶ πάνυ ράδιον ἐς νεωτερισμόν ἐπάγειν τοὺς πολλοὺς. τοῖς γὰρ ἄρχουσι τοῖς εἰρημένοις φανερῶν ἡδὴ εἰς ὑπερπιείρας ὅτι λίαν ἡδικημένοι ἐς τὸ μὴ πειθαρ-χεῖν φέρονται, ἀμα δὲ ξύνετόν οὕτως ήγγίσονται ἀδὲ ποτὲ εὐποροῦντες τοὺς ἄρτι βιασαμένους πεφύκασι καταπατήσας. ἀ προορωμένοις δέος τι παρέστηκε τοῖς ἐν τέλει· ὅθεν οὐχ ἠκιστα ὁμάται εἰ τῇ τῆς ἀρετῆς ὑποφαίνεται ἐν ταῖς ἔργος κατασκευαζομέναις δυνασ-τείαις. οὐ μὴν ἀλλὰ ὡς οὐκ ἥπαοισθη τοῦτο γε τὸ φοβερῶν ἐκεῖνοις οὐ γε τῇ ἀναισθησίᾳ τοῦ ταλαιπω-ρεῖσθαι τῶν ἀλλοθί ποι ἀνθρώπων διαφερόντως ἐκαρ-τέρουν. τὸ γὰρ εὐφυχον δήποτε καὶ τὸ εὐκίνητον καὶ τὸ θυμοειδὲς τῶν μετοικοῦντων Ἐλλήνων τῷ γε βασιλεῖ μέρος τι ξυνεβάλλετο τοῦ καλῶς ἄρχειν.

Α. W. S.
THAT which occurred first to consider was, whether there were any hope to divide the French from the Dutch; upon which supposition the prospect was not unpleasant, the war with one of them being hopefully enough to be pursued; the conjunction was only formidable. And to this purpose several attempts had been made both in France and in Holland; both sides being equally resolved not to separate from each other, till a joint peace should be made with England, though they both owned a jealousy of each other: those of Holland having a terrible apprehension and foresight of the king of France's designs upon Flanders, which would make his greatness too near a neighbour to their territories; besides that the logic of his demands upon the devolution and nullity of the treaty upon the marriage was equally applicable to their whole interest, as it was to their demands from the king of Spain. And France upon all the attacks they had made both in France with the Dutch ambassador there, and in Holland by their own ambassador, found clearly that they were to expect no assistance from the Dutch in their designs, and that at least they wished them ill success and would contribute to it upon the first occasion: and this made them willing to put an end to their so strict alliance, which was already very chargeable to them and not like to be attended with any notable advantage, except in weakening an ally from whom they might probably receive much more advantage.

Clarendon.
ΠΡΩΤΟΝ μὲν οὖν λογιζομένους ἐσήμενε εἰ πῶς τῶν Ἀργείων πρὸς τοὺς Λακεδαιμονίους διάστασις γένοιτο, ἐν δὲ οὖκ ἀηδὲς τὸ μέλλον. καὶ γὰρ ἐν ἐλπίδι εἶναι τὸ πρὸς ἐκατέρως διαπολεμεῖν· οὐδὲ φοβεροὺς εἶναι εἰ μὴ ξυναμφοτέρους. καὶ πρὸς ταῦτα πολλὰ ἦδη ἀπεπειράσαντο, ἀμφοτέρους δεδουμένου μὴ πρότερον διακρίνεσθαι πρὶν κοινῇ πρὸς τοὺς Ἀθηναίους ξυμβαίνειν, καὶ περὶ φανερῶς ἦδη ἀλλήλους φθονοῦντες· οἱ μὲν γὰρ μετὰ δεινῆς τῶν προνοιῶν ἀνθρωποῦντα τὰ ὑπὸ τοῦ Ἀγιδος ἐπὶ τῇ Κυνουρίᾳ Ἐπιβουλεύουμενα, ὡς ἐγκυμνέως τι σφῶν κατοικιοῦντος τὴν δύναμιν αὐτοῦ· πρὸς δὲ τούτως ὀσα ἄξιοι περὶ τῆς διαδοχῆς, ὡς ἐκπόνδουσιν ἀν ἐπὶ τῷ γάμῳ γενόμενοι, ταῦτα οὐκ ἦσαν τὶ ὑπολόγως ἔχεσθαι τοὺς τε ξύμπαντος καὶ ὧν καὶ αὐτοὶ παρὰ τῶν Βοιωτῶν ἄξιοντο· ἀλλ᾽ οἱ γὰρ Ἀργεῖοι, ἀφ᾽ ὧν πολλάκις οὐκ οὐκ μὲν τοῦ Δακεδαιμονίου προξένου ἐκεῖ τε διὰ τοῦ σφετέρου ἐνέκειντο, σαβὼς ἦδη ἔθανον αὐτοὺς υἱδαμῶς ἄν τῆς ἐπινοιας ξυμμετίσχοντας, ὡς, εἰ καὶ μηδὲν ἄλλο, ἀσμένοις ἄν αὐτοῖς ἀντιχνοῦντες καὶ μετὰ καιροῦ ξυμ-βαλομένους τοῦ σφάλματος. ὦστε τὸ ἀκριβεῖς τῆς ξυμμαχίας καὶ πάνυ ἐβούλουντο διαλεύσθαι, ὡς ἦδη δαπανηρᾶς καθεστώσις ὡστε ἐπὶ ἄξιολόγῳ τινὶ ὠφελίᾳ ἐσομένης, εἰ μὴ τι ύφελοιεν ὧν καὶ εἰκὸς ἐπὶ πλέον τι ἐκκαρπώσασθαι.

Α. W. S.
THE retreat was sounded, and the Spaniards fled to their camp, leaving at least three hundred dead beneath the walls. Thus was a second assault, made by an overwhelming force and led by the most accomplished generals of Spain, signally and gloriously repelled by the plain burghers of Harlem. It became now almost evident that the city could be taken neither by regular approaches nor by sudden attack. It was therefore resolved that it should be reduced by famine. Still, as the winter wore on, the immense army without the walls were as great sufferers by that scourge as the population within. The soldiers fell in heaps before the diseases engendered by intense cold and insufficient food, for, as usual in such sieges, these deaths far outnumbered those inflicted by the enemy's hand. The sufferings inside the city necessarily increased day by day, the whole population being put on a strict allowance of food. Their supplies were daily diminishing, and with the approach of the spring and the thawing of the ice on the lake, there was danger that they would be entirely cut off. If the possession of the water were lost, they must yield or starve; and they doubted whether the Prince would be able to organise a fleet. The gaunt spectre of Famine already rose before them with a menace which could not be misunderstood. In their misery they longed for the assaults of the Spaniards, that they might look in the face of a less formidable foe.

Oi μὲν οὖν Ἀθηναίοι τραπόμενοι ὕπο σάλπιγγος ἐσ τὸ στρατόπεδον ἀνεχώρησαν, ἀποθανόντων πρὸ τοῦ τειχίσματος ὡς τριακοσίων. τοῖς δὲ Συρακουσίοις τούτο δὴ οὐκ ἐλάχιστον τὸ ἀγώνισμα ἐγένετο τῶν κατὰ τὸν πόλεμον, ἀτε ὀλίγοις τε καὶ ἰδιώταις πρὸς πολὺ πλείονας καὶ στρατηγοῖς τοῖς ἐμπειροτάτοις χρωμένους δευτέραν ἂδη ἐφορμή ἀπαμυναμένοις. Ἁθηναίοις οὖν, ἐπειδὴ ἦσθοντο ὡς ἄρ᾽ οὕτε περιστείχεσθοντες οὕτ᾽ αἱφινδίως προσπεσόντες μέλλουσι τῇς πόλεως κρατῆσειν, ἐδοξε λμῷ παραστήσασθαι. προϊόντῳ μέντοι τοῦ χειμῶνος οὐδὲν ἦσαν ἐκακοπάθει τῶν ἐν τῇ πόλει ἢ τῶν ἐξω πολλῆς ψύχης. οἱ γὰρ στρατιώται δι᾽ ἀσιτίαν καὶ ψυχής ἐκχυρών νοσήσαντες ἄθροοι τε καὶ, ὡς κατὰ πολιορκίαν, οὐκ ἤλάσσοντος ἢ ὑπὸ τῶν πολεμίων ἀνηλουντο. τοῖς δὲ ἔνδον ἀπορώτερα ἀεὶ ἐγίγνετο τὰ πράγματα, ἀναγκαῖας ἂδη τῆς προφήτης ἐκάστοις διανεμομένης. ἂδη τε γὰρ ἐπέλευσε τά ἐπιτήδεια, εἰ τε τὸ ἐκαρ ἐπιγόνου καὶ τακείῇ ὁ ἐκ τῆς λίμνης κρύσταλλος, παρὰ σμικρὸν ἦσαν τοῦ πανταχόθεν ἀποστρεβθήναι. τῆς γὰρ λίμνης μηκέτι κρατοῦντας ἐδεί ἡ ἐνυχωρῆσαι ἡ λμῷ ἀποθνήσκειν, ἐπεὶ τα ἀπὸ Γυλίππου οὕτω ἐφαίνετο, εἰ ναυτικόν τι παρασκευάσεται. ταῖς δὲ δὴ γνώμαις ἐπλασόν πού τὸν λιμόν ὡς σφίσιν ἐναργή ἂδη καὶ οὐκέτ᾽ εἴς ἀφανοὺς ἐφεστηκότα. ὡστε τοιαῦτα δὴ ταλαιπωροῦντες καὶ τὰς Ἁθηναίων προσβολὰς ἐίλουντο ὡς πρὸς πολέμιον γ᾽ ἂν εὐεπιθετότερον ἀντιταξάμενοι.

R. D. A. H.
AFTER supper the governor went down again, and stayed all night in the trenches with his men, and left them not as long as they stayed there, but only to fetch down what was necessary for them. He, his brother, and all the officers, were every night with them and made them continue their custom of railing at each other in the dark, while they carried on their approaches. There was in the Trent a little piece of ground, of which, by damming up the water, the cavaliers had made an island; and while some of the soldiers held them in talk, others on Wednesday night cut the sluice, and by break of day on Thursday morning had pitched two colours in the island, within carbine-shot of the fort, and the governor's company had as much advanced their approach on the other side. When they in the fort saw, in the morning, how the assailants had advanced, while they were kept secure in talk all the night, they were extremely mad, and swore like devils, which made the governor and his men great sport: and then it was believed they in the fort began to think of flight; which the besiegers not expecting, still continued their approaches, and that day got forty yards nearer to the island.

Lucy Hutchinson.
ΔΕΙΠΝΗΣΑΣ δὲ ὁ μὲν στρατηγὸς ἐξελθὼν κατέβη τε πάλιν ἐπὶ τὴν τάφρον καὶ μετὰ τῶν στρατιωτῶν ἐναυλίζομενος οὐκέτι ἦπιε, ἐφ᾽ ὅσον ἐμενον αὐτοῦ, εἰ μὴ τι δέοι αὐτῶς κατακομίσασθαι· ἀλλ᾽ αὐτὸς τε καὶ ὁ ἀδελφὸς καὶ οἱ ἄλλοι ἄρχοντες ἐνυκτέρευον τε ἀμβροσίας ἐκάστοτε καὶ ἐπώτρυνον διατελεῖν, ὡσπερ οὖν εἰώθεσαν, μεταξὺ τῆς περιτειχίσεως διὰ σκότου λοιδορομένους. ἦν δὲ ἐν τῷ ποταμῷ χωρίον τι οὗ μέγα ὅπερ οἱ ἀμφὶ βασιλέα ἀποφράξασθαι τοῦ ὕδατος νησίδιον καταστήσαντο. οἱ δ᾽ οὖν τοῦ δήμου στρατιώται οἱ μὲν κατείχον τοὺς πολεμίους διαλεγόμενοι, οἱ δὲ τὸ χῶμα τῆς νυκτὸς διώρυσαν ὡστε ἀμα τῇ ἤρ σημεῖω δύο ἐν τῇ νῆσῳ ἐντὸς τοξεύματος ἀφεστῶτε τοῦ τειχίσματος στήσαντες ἐφθασαν, ἀμα δὲ καὶ οἱ περὶ τὸν στρατηγὸν ἐκ τοῦ ἐπὶ θάτερα οὐχ ἔλασσον προὐκεχωρίκεσαν ταφρεύοντες. οἱ δ᾽ ἐκ τοῦ τειχίσματος, ἐπειδὴ ἤμερας ἐπιγενόμενης ἐγνωσαν τοὺς μὲν ἐναντίους τοσοῦτον προβεβηκότας, σφεῖς δὲ πάσαν τὴν νύκτα διὰ λόγων ἐκκρουόμενοι, τοῦ ὑπεραγανακτεῖν τε καὶ καταρᾶσθαι ἐσ ὑπερβολὴν κατέστησαν, γέλωτα δὴ οὐκ ὀλίγον παρέχοντες τῷ στρατηγῷ αὐτῷ τε καὶ τοῖς μετ᾽ αὐτοῦ· ἤδη δὲ καὶ ἦσαν οἱ ὑποτοπεύοντες ὡς οἱ ἐκ τοῦ φρουρίου διανοθείεν ἀποδράναι. οἱ δὲ πολιορκοῦντες οὔτε τοιοῦτον οὔτε προσεδόκων οὔτ᾽ ἐπαύσαντο περιτειχίζοντες· ἀλλὰ τῆς αὐτῆς ἤμέρας ὡσον πλέθρου μάλιστα ἐπὶ τὴν νήσου τὴν πρόσοδον ἀπετέλεσαν.

R. D. A. H.
THE Spanish character in relation to public affairs is distinguished by inordinate pride and arrogance. Dilatory and improvident, the individual as well as the mass, all possess an absurd confidence that everything is practicable which their heated imagination suggests: once excited they can see no difficulty in the execution of a project, and the obstacles they encounter are attributed to treachery: hence the sudden murder of so many virtuous men at the commencement of this commotion. Kind and warm in his attachments, but bitter in his anger, the Spaniard is patient under privations, firm in bodily suffering, prone to sudden passion, vindictive, bloody, remembering insult longer than injury, and cruel in his revenge. With a strong natural perception of what is noble, his promise is lofty; but as he invariably permits his passions to get the mastery of his reason, his performance is mean.

NAPIER.

CETERUM aut me amor negotii suscepti fallit, aut nulla unquam res publica nec maior nec sanctior nec bonis exemplis ditior fuit, nec in quam civitatem tam serae avaritia luxuriaque immigraverint, nec ubi tantus ac tam diu paupertati ac parsimoniae honos fuerit: adeo quanto rerum minus, tanto minus cupiditatis erat; nuper divitiae avaritiam et abundantes voluptates desiderium per luxum atque libidinem pereundi perdendique omnia in vexere. sed querellae, ne tum quidem gratae futurae, cum forsitan necessariae erunt, ab initio certe tantae ordiendae rei absint; cum bonis potius omnibus votisque et precationibus deorum dearumque, si, ut poetis, nobis quoque mos esset, libentius inciperemus, ut orsis tantum operis successus prosperos darent.

LIVY. Praefatio.
ΕΝΕΣΤΙ δὲ πρὸς τὰ πολιτικὰ τοῖς Ἰβηρσι καθ’ ύπερβολὴν τὸ ύπερφρον καὶ ύπέρογκον. μελλήται μὲν γὰρ ὄντες προνοία δὲ ἐλάχιστα χρόμενοι καὶ ὡς ἐκαστοὶ καὶ ἕξυπαντες ὀμοίως ἀλόγιστον θράσος ἔχουσιν ὡς παυτὸς ἄν ἰενομένου ὅ ἂν πρὸς τὸ ταχύβουλον ἐπινοήσωσιν· ὃν δὲ ἀπαξ’ ἐπεθύμησαν οὔτε χαλεπὰ ἠγούνται ἐπιτελέσατι, καὶ κωλυόμενοι προδοσία οἴονταi σφαλήμ. διότερ καὶ τῆς στάσεως πρῶτον ἀρχόμενης τοσούτων ἀνδρῶν ἀγαθὰ κατεχῆσαντο. καὶ τὰς μὲν φιλίας ἤπιοι καὶ φιλέταιροι ὄντες, τὴν δὲ ὅργην πικρότατον, τῶν τε ἐπιτηδείων ἀνέχονται στερισόμενοι καὶ τὸ σῶμα ταλαιπωροῦντες αὐταρκοῦσιν, ἀκράχολοι γε πεφυκότες καὶ ἀσποῦντοι καὶ φονικοὶ καὶ ὑβρισμένοι μὲν μησικακοῦσι μᾶλλον ἡ ἀδικοῦμενοι, τὰς δὲ τιμωρίας ὠμότατα ἐπεξέρχονται. καίτοι φύσει τοῦ γενναίου λόγου μὲν ἰκανῶσ ἐφικνοῦμεν, ὡς μεγαλόψυχοι ἔσόμενοι τὴν ἐπαγγελίαν ποιοῦνται, ἔργῳ δὲ κρείσσουσα πρὸς πάντα τῆς γνώμης τὰς ὀργὰς ἔχουσι ταῖς φαύλη ἐπιτελοῦσι.

R. C. J.

ΕΙ μέντοι μῆ τοῦ ἐγχειρήματος ὡσπέρ ἐραστὴς γεγονὸς ἐπὶ τὸ μεῖζον κοσμῶ, τὴν πόλιν φημὶ πασῶν τῶν προγεγενημένων ἀξιωτάτην εἶναι τοῦ μεγάλης κεκλῆσαί, καὶ ἐπιεικεστάτην γὰρ καὶ εὐανδροτάτην· καὶ δαπάνη μὲν καὶ πλεονεξία διὰ πλεόν ἀντεσχή-κέναι πενίαις δὲ καὶ εὐτέλειαν ὑπολογίσκεται, ὡς σαφέστατα δηλοῦσαν ὅσῳ μεῖόν τις κέκτηται καὶ ἐπιθυμεῖν. πρῶτοι γὰρ οἱ νῦν πλουτήσαντες ἐφικνοῦμεν· καὶ ἔτι ποτε τοῖς ποιηταῖς καὶ ξυγγραφεῖ ἐξείη, εὐφημήσας τε καὶ εὐξάμενος τοῖς δώδεκα θεοῖς δοῦναί μοι ἔργον τηλικοῦτον ἐπιχειρήσαντες καὶ περαίνειν.

C. W. M.

25—2
The retreat of the English force began sadly. It was winter, and amidst these lofty mountains snow and ice lay thickly on the path. Akbar Khan did what he could to protect the retreating soldiers, but he could not do much. Crowds of Afghans were posted on the rocks and on the sides of the hills through which the army had to struggle, shooting down the fugitives as they passed. Amongst the soldiers were English ladies; and some of these had children with them. When they reached the end of a narrow pass on their march, scarcely a thousand men were left out of four thousand who had started from Cabul. To save the women and children they were delivered up to Akbar Khan, who promised to treat them kindly. He kept his word, and no harm happened to them. The men had to march on to death. They reached another narrow pass. The cruel Afghans were already on the rocks on either side, and shot them down unceasingly. Very few lived to reach the other end. Those few pushed on, hoping to reach Jellalabad, where there was a British garrison. When they were still sixteen miles from Jellalabad, only six were alive. The horse on which one of these, Dr Brydon, rode was so worn out, and he himself so utterly fatigued, that he lagged behind. The other five pushed on and were slain by the Afghans. Believing that the last Englishman had been killed, these Afghans went off to tell the tale. Weary and unnoticed Dr Brydon came on slowly. At last he reached Jellalabad. He was the one man who arrived to tell the tale of the great disaster.

Gardiner.
ΤΟΙΣ δ' Ἀθηναίοις πονηρῶς εἶχεν ἀπ' ἀρχής ἡ ἐπαναχώρησις. χειμώνος τε γὰρ ὄντος ὡς διὰ χώρας ὀρεινῆς πορευόμενοι πολλὴ χιών καὶ κρυστάλλῳ ἐνεπο- δίζοντο, καὶ ὁ βασιλεὺς τῶν πολεμίων, καίτερ πειρώ- μενος ἀπιούσιν ἄδειαν παρέχειν, ὃμως οὐδὲν ὡς εἰπεῖν ἔτεραν. πολλοὶ γὰρ τῶν βαρβάρων τοῦτος τε λόφους προκαταλαβόντες ἤπερ ἔμελλον λέναι καὶ εἰ τι μετέωρον εἶχον ἄνωθεν ἔφευραν παριόντας αὐτούς τε καὶ γυναικάς ὃν τῶν πολιτίδων τῷ στρατεύματι ἐπομένας, ὃν ἐνὶς καὶ παῖδες ἤσαν. ὡς δὲ ὁδὸν τινα κοιλὴν καὶ στενὴν διεξελθόντες ἀπὸ τετρακισχιλίων τῆς πόλιν ἐκλιπόντων χίλιοι μάλιστα περιεγίγνοντο, τοὺς μὲν παῖδας καὶ γυναικὰς παρέδοσαν τῷ βασιλεῖ,—ὁ δὲ σωτηρίας τούτους ὑποσχόμενος οὐδὲν ἠδίκησεν ἀλλ' ἐπετέλει ἃ ὑπεδέχατο—αὐτοὶ δὲ ἔχωρον ὡς ἀποθανοῦ- μενοι. ἔτεραν δὲ τινα στενὴν καὶ αὐτὴν ἔσβολην ἀφικόμενοι καταλαμβάνουσι καὶ ἐνταῦθα τοὺς βαρ- βάρους ἤδη ἐκατέρωθεν παρατεταγμένους, καὶ ξυνεχῶς ὑποσχόμενοι πλεῖστοι μὲν ἀπέθανον πρὶν εἴη ἐνὶς ἐνὶς σωθῆναι φρούριον Ἀθηναίων ἔχουσαν. ὡς δὲ ἀπείχον ἔτι τῆς κώμης ἐκατὸν μάλιστα στάδια, ἔξι ἐπορεύοντο οἱ ξύμπαντες· καὶ τούτοις τοὺς μὲν πέντε θᾶσσον προχωροῦντας ἀπέκτειναν οἱ βάρβαροι καὶ οὐδένα ἐτι οἴμον οἱ Ἀθηναίοι παρατεταγμένοι περί τοὺς σφετέρους ὡς νικήσαντες ἐπανεχώρησαν, ὡς δὲ εἰς—ἡν δ' ἰατρός—αὐτὸς τε ὅτι μάλιστα κεκηκὼς καὶ τὸν ὑππον ἔχον τετρυχομένοι τῇ ὀδῷ, ὡς ἔλαβε τοὺς πολεμίους διὰ τὸ ὕστερον εἶναι, οὕτω δὴ σχολὴ τε καὶ ἐπιπόνως προῆκε καὶ μόνος ἀπὸ τοσοῦτον ἐς τὸ φρούριον δια- σωθεὶς ἀπήγγειλε τὰ περὶ τὴν ἀναχώρησιν γενόμενα.

J. D. D.
THE commander-in-chief perceiving that all discipline would be at an end, unless some means were found of allaying the general discontent, called together his officers, and made them an address. 'It would be idle,' he said, 'to deny that, straitened as we are for supplies, our present position is full of difficulties. We must remember however that but for circumstances which could not possibly be foreseen, we might have already overtaken the enemy. Would indeed that they had been willing to await our attack! As it is, if they have continued their march, they must by this time have gained the mountains, where it would be difficult for us to follow them; and even if they offer us battle of their own accord, they will have the hill-tribes on their side. It may perhaps be said that we ought to have attacked them at first, even though our allies had not come up. In order, I suppose, that we might be defeated in detail, as would infallibly have been the result had these counsels prevailed. In former wars, if ever the enemy came upon us with superior numbers, they never hesitated to fight, and any of you who served in those campaigns will recollect that on such occasions they not seldom fought with success. If however it is not by our own fault that we find ourselves in our present situation, there is the greater reason for keeping up our courage, remembering that there are times when to extricate oneself from peril is no less honourable than to inflict a defeat on the enemy.'
Ο ΔΕ στρατηγὸς γνοὺς δυσχεραίνοντας τοὺς στρατιώτας, καὶ εἰ μὴ καταπραίνειτε πως, ούδαμως ἔτι πειθόμενοι ἔξων, συγκαλέσας τοὺς ἁρχοντας ἔλεξε τοιάδε· Ὁς μὲν οὐκ ἐν ἀπόροις ἐσμέν, ὁ ἄνδρες, οὔτω γε τῶν ἐπιτηδείων σπανίζοντες, οὔδε ἀμφισβήτησιν ἔχει· δει δὲ λεληθέναι μηδ’ ἐκεῖν, ὅτι, εἰ μὴ τὰ τοιαῦτα ἐκώλυε οὐδ’ ἄν εἰς προσεδόκησεν, ἐξῆν ἡδὴ ἡμῖν καταλαβεῖν τοὺς πολεμίους. εἰ γὰρ ἐμειναν τε καὶ μάχεσθαι ἦθελον· νῦν δὲ εἰ γε διετέλεσαν πορευόμενοι, οὐκ ἔσθ’ ὅπως οὐκ ήδη εἰς τὰ ὅρη προκεχωρήκασιν, οἷο τοῦ μὲν καταδιώκειν πολλὴ ἀν εἰη η ἀπορία, ἦν δὲ καὶ ἐκόντες εἰς μάχην ἡμῖν συνελθοῦσι, συμμάχους ἐξονυ τὰ φῖλα τὰ ὅρεινα. ἀλλὰ νὴ Δία, ἐδει κατ’ ἀρχὰς τοῖς πολεμίοις ἐπιθέσθαι, καὶπερ τῶν ἡμετέρων συμμάχων οὕτω προσγεγενημένων· ὦν δήποι κατὰ μέρη ἡττήθημεν, ὦπερ σαφῶς ἂν συνέβη ἐι αὐτὴ ἡ γνώμη ἐνίκησεν. καὶ γὰρ ἐν τοῖς πρὶν πολέμωις εἰ που ἐπιτύχοιν ἡμῖν οὕτοι πλήθει γε προέχοντε, οὐκ ἄκνων πῶς ποτε συμβάλλειν, καὶ οἷοι δὲ ἀν μεμνήσθην, ὅτι τὰς τότε στρατείας ἐστρατεύσετε, ὡς οὐ σπανίᾳ ἐν τῷ τοιοῦτῳ καὶ ἐκράτοιν. εἰ μέντοι μὴ αὐτοὶ αἴτιοι ἐσμέν τοῦ ἐν τῷ παρόντι οὕτως ἔχειν τὰ πράγματα, πολὺ ἔτι μᾶλλον χρῆ εὐθαρσεῖν, ἐνθυμουμένους ὡς ἔσθ’ ὅτε οὐχ ἦττον καλὸν ἐστιν αὐτοὺς κινδύνων ἀπηλλάξθαι ἢ νικᾶν τοὺς πολεμίους.

G. W. B.
All these difficulties were increased by the conduct of Shrewsbury. The character of this man is a curious study. He seemed to be the special favourite both of nature and of fortune. Illustrious birth, ample possessions, fine parts, extensive acquirements, an agreeable person, manners singularly graceful and engaging, combined to make him an object of admiration and envy. But with all these advantages he had some moral and intellectual peculiarities, which made him a torment to himself and all connected with him. His conduct at the time of the Revolution gave the world a high opinion not merely of his patriotism, but of his courage, energy, and decision. It should seem however that youthful enthusiasm and the exhilaration produced by public sympathy and applause had, on that occasion, raised him above himself. Scarcely any other part of his life was of a piece with that splendid commencement. He had scarcely become Secretary of State when it appeared that his nerves were too weak for the post. The daily toil, the heavy responsibility, the failures, the mortifications, the obloquy, which are inseparable from power, broke his spirit, and soured his temper.

Macaulay.
ΚΑΝ τῷ τοιῷδε καθεστῶσι πολλῷ δὴ μᾶλλον ἀπορίαν παρείχε τὰ ὑπὸ Ἀλκιβιάδου πρασοῦμενα ἄνδρός, τοὺς γε τρόπους καὶ τὴν φύσιν σκοποῦντι, θαυμάζεσθαι ἄξιον. ἐδοξέ γὰρ οὗ τοῖς ξυνήθεσι μόνον ἀγαθοῖς ἀλλὰ καὶ τοῖς ἐκ τύχης προσγενομένοις ἐς τὰ μάλιστα εὐδαιμονεῖν, γένει μὲν καὶ χρήμασιν οὐδενὸς ύπερτος γενόμενος, πρὸς δὲ τῇ οἰκείᾳ ξυνήσει πολλὰ καὶ παντοῦ ἐπιμαθῶν. ἀμα δὲ τοῦ σώματος εὐπρεπεία προέχουν, καὶ τρόπων πραότητι τοῖς ξυνόδοις χαριζομενος, ἐν ἄξιώματι ἦν μεγίστῳ ξηλούμενος ὑπὸ τῶν πολιτῶν. τοσούτων δὲ υπαρχόντων ἀγαθῶν, ξυνέβη ὡμός τῇ τε γνώμῃ καὶ τῷ ἵθει ἰδίᾳ πῶς αὐτὸν παρὰ τὸ δέον πεφυκότα, ἑαυτῷ τε καὶ τοὺς προσήκουσιν ἑπαχθῇ καὶ ὅμως γενόμενοι γενέσθαι. τὰ μὲν γὰρ ἐν τῇ στάσει πρὶν ποτὲ αὐτῷ πεπολιτεύμενα πίστιν παρείχε τοῖς ἀνθρώποις ὡς τῇ πόλει μὲν εὔνους ἔστι τῆς δ’ εὐψυχίας ἕνεκα οὔτε γνῶναι τὰ δέοντα οὔτ’ ἔργον ἐπεξελθεῖν αὔνατος. τὸ δ’ ἀληθές, δοκεῖ τότε νεανικῇ των ὀρμη καὶ τῆς πόλεως ξυμπροθυμουμένης ἐπαινόν ἐπαιρόμενος τῆς προσηκούσης ἀρετῆς ἐς ὑπερβολὴν προήκειν: τὰ δὲ τοῦ λοιποῦ βίου ἢ ὦλη γε οὐδὲν ἐπράξε τοῖς λαμπρῶς τότε προειρημενοῖς ὀμοια. εὔθως γὰρ ἐς τὴν ἀρχὴν καταστὰς τὴν ἀρχήν ἀνεκχέγγυον ἐχων πρὸς τὰ ἔργα ἐφαίνετο. τοῖς γὰρ τοιούτοις περιπεσοῦν ὅσα τοῖς ἀρχοῦσιν οὐδαμοῦ ὅπου οὐ ξυμβαίνει, δεόν καθ’ ἡμέραν μὲν ταλαιπωρεῖσθαι πολλοὺς καὶ ἰδίους τοὺς κινδύνους παραβαλλόμενον, καὶ ἐστὶν ὅτε ἀτυχήσαντα μετ’ οἰκείας αὐθεντών ὑπὸ τῶν ἄλλων λοιδορεῖσθαι, τέλος δὴ τῷ φρονήματι ἐπεκλάσθῃ, πρὸς ἀγανάκτησιν καὶ δυσκολίαν τραπόμενοσ.
WHILE the successor of Disabul celebrated his father's obsequies, he was saluted by the ambassadors of the emperor Tiberius, who proposed an invasion of Persia, and sustained with firmness the angry, and perhaps the just, reproaches of that haughty barbarian. "You see my ten fingers (said the great Khan, and he applied them to his mouth); you Romans speak with as many tongues, but they are tongues of deceit and perjury. To me you hold one language, to my subjects another, and the nations are successively deluded by your perfidious eloquence. You precipitate your allies into war and danger, you enjoy their labours and you neglect your benefactors. Hasten your return, inform your master that a Turk is incapable of uttering or forgiving falsehood, and that he shall speedily meet the punishment which he deserves. While he solicits my friendship with flattering and hollow words, he is sunk to a confederate of my fugitive Varchonites. If I condescend to march against those contemptible slaves, they will tremble at the sound of our whips; they will be trampled, like a nest of ants, under the feet of my innumerable cavalry. I am not ignorant of the road which they have followed to invade your empire, nor can I be deceived by the vain pretence that Mount Caucasus is the impregnable barrier of the Romans: the most warlike nations have yielded to the arms of the Turks, and from the rising to the setting sun the earth is my inheritance."

Gibbon.
ΕΠΙ δὲ τῷ Δισαβούλῳ θανόντι βασιλεύσας ὁ νῦς αὐτοῦ τὰς ταφὰς ἐποιεῖτο, καὶ ἀφίκοντο οἱ παρὰ Τιβερίου πρόσβεις εἰς τὴν Περσικὴν εἰσβάλλειν ἄξιοντες. καὶ ὁ μὲν πολλὰ ἐμέμφετο καὶ χαλεπά, ἵσως δὲ καὶ δίκαια, ἐνυβρίζων, οἱ δὲ ἀκούοντες ἦνείχοντο· καὶ προσθέει τῷ στόματι τοὺς δακτύλους. Τούτους μὲν, ἐφη, ὁ Ῥωμαῖος, ὁ βασιλεύς, ὀρᾶτε δὴ ποιοῦ τοὺς δέκα- τοσαύταις δὲ καὶ ὑμεῖς ταῖς γλώτταις φθέγγεσθε, ἀπατηλαῖς γε οὕσαι καὶ επιώρκους. ἀλλή μὲν γὰρ πρὸς ἐμὲ χρῆσθε φωνῇ, ἀλλή δὲ πρὸς τοὺς ἐμοὺς υπηκόους, καὶ ἀλλον ἐξ ἀλλου δήμου εὖ λέγοντες τὰ ψεύδη παραγορεύετε. τοὺς δὲ συμμάχους εἰς πόλεμον καὶ κίνδυνον καταστήσαντες, ὅσα μὲν ἄν ἐργάζωνται περι- ποιεῖσθε, τῶν δὲ ἐνεργετῶν ἀμελεῖτε· κατὰ τάχος οὖν παρὰ τὸν δεσπότην ἐπανελθόντες ἀπαγγέλλετε, τὸν Τούρκον οὕτε λέγειν τὰ ψεύδη οὕτε τοὺς λέγουσι συγγνώμην ἐχειν· ἐκείνον δὲ τάχιστα δίκην δώσειν τὴν ἀξίαν, λόγῳ μὲν ὁμοφόρει δὴ πρὸς ἡμᾶς δεόμενον κολακείας ένεκα καὶ ἀλλος ῥημάτων, ἔργῳ δὲ Βαρχωνί- ταις αἰχρῶσι τοῖς ἡμετέροις δραπέταις συμπράττοντα. καίτοι εἶν περ ἐπὶ τούτους δουλοὺς ὠντας καὶ φαύλους ἀξιῶσω χωρεῖν, τῶν ἐμῶν μαστίγων τὸν ψόφον υπο- πτῆξον καὶ τῶν ὑπῶν ὑπὸ πολλῶν μυσκάδων, ὄστρερ μυρμηκία, κατακατηχήσονται. κατὰ δὲ ἢν τινα ὅδον πορευόμενοι εἰς τὴν ὑμετέραν εἰσέβαλον, οἷδα, οὐδὲ ἂν ἔμε γε ἐξαπατήσαντες προσποιούμενοι ὡς δὴ ὁ Καύκασος τοῖς Ῥωμαίοις ἐρκός οὐ διάβατον· τοῖς γὰρ Τούρκοις ἦδη ὑπεχώρησε τῶν θεόνων καὶ τὰ ἀνδρεῖότατα, ἀπὸ τε ἀνατελλόντος ἠλίου εἰς δύοντα γῆς πάσης εἰμὶ κατὰ γένος αὐτοκράτωρ.

Δ. Ο. Α.
THE mutineers again and again made a rush at the low mud wall. Again and again they were beaten off, but swarms of them were firing all day, and many of the defenders fell under their bullets. The poor women and children had to crouch for shelter under the wall, with no roof over their heads to guard them from the scorching rays of the Indian sun. There was but one well from which water could be drawn, and those who went to draw water there did it at the peril of their lives. The mutineers took care to direct their bullets upon it, and many a man dropped slain or wounded as he strove to fetch a little water to cool the parched mouths of wife or child. At last Nana Sahib, finding that he could not get in by force, offered to let the garrison go safely away if the building were surrendered. The offer was accepted, and all who still lived were taken down to the river and placed on board large boats, to float down the stream. The treacherous mutineers never meant that they should escape with their lives. They gathered on the bank and shot them down. Some of the women and children who were still alive were carried to a house where for some days they were kept alive. The murderers were sent in and they were all massacred. Their bodies were thrown into the well from which their brothers and husbands had sought for water in the days of the siege.

GARDINER.
Οἱ δὲ Μυτιληναιοὶ, ὡς πολλάκις μὲν προσέβαλον τῷ τειχίῳ—ἡν δὲ πῇλινον καὶ οὐχ ύψηλόν—πολλάκις δὲ τῆς πείρας ἀπεκρούσθησαν, ἄθροι δὲ ἡμέρας τοξεύοντες τῶν πολιορκουμένων πολλοὺς μὲν ἀπέκτεινον τοὺς δὲ παῖδας καὶ γυναίκας οὐχ ἡκιστα ἐς ἀπορίαν καθίστασαν, ἀτε ὑπὸ τε τῷ τείχει πτήσσοντας μὴ βάλλοντο καὶ διὰ τὸ ἀστέγαστρον ἀντομένους τῷ ἡλίῳ ἐν ἐκείνοις τοῖς τόποις μάλιστα δὴ καίοντες. πρὸς δὲ τούτων οὐδὲ φρέατα εἶχον ὕδωρ παρέχοντα πλὴν ἐνὸς· καὶ ἐς αὐτὸ τούτο εἰ τις ἐφ᾽ ὕδωρ ἐξίοι, περὶ τῆς ψυχῆς ἐκδόηδεν τοῖς γὰρ τῶν Μυτιληναίων τοξόταις ἐπιμελεῖς ἤν ἐκεῖσε μάλιστα κατακοντίζειν, ὡστε πολλοὶ τῶν πειρωμένων ὕδωρ λαβεῖν, ἵνα παίδι ἡ γυναικὶ κούφισις γένοιτο δίψει πιεζομένους, μεταξὺ φέροντες ἐτρώθησαν ἤ καὶ ἀπέθανον. τέλος δὲ ὁ τῶν Μυτιληναίων στρατηγὸς, αἰσθόμενος ὡς πρὸς βίαν οὐχ αἱρήσει τὸ χωρίον, ἐφ᾽ ἐτοιμὸς εἶναι, εἰ οἱ παραδοθεῖσα τοῦ ὀικήμα, τοὺς πολιορκουμένους μετ᾽ ἄδειας ἀφεῖναι. καὶ οἱ μὲν Ἁθηναῖοι, ὡς ταῦτα ἐδέξαντο, πάντες ὅσοι ἐτι ἐξον πρὸς τὸν ποταμὸν κομισόντες ἐς μεγάλ᾽ ἀττα πλοία ἐσεβήσαν ὡς μέλλοντες ὑπὸ τοῦ ροῦ καταφέρεσθαι· οἱ δὲ, οὐδὲν ὑγιές διανοηθέντες, ὡς οὐκ ἐμελλὼν ἐκείνοις ξοῦνται ἀφῆσειν, παρὰ τὸν ποταμὸν ξυλλεγέντες ἐβαλλόν τε καὶ ἐφόνευον. τῶν δὲ παῖδων καὶ γυναικῶν ἐνίους ἐς ἔξονται ἀφικημά τι ἐσαγαγόντες ἡμέρας µὲν τίνας ἐτρέφον· ἑπείτα τοὺς φονεύσοντας ἐσπέμψαντες καὶ τούτως ἀπέκτειναν πάντας, τὰ δὲ σώματα ἔρρυς ἐς αὐτὸ τὸ φρέαρ ὅθεν οἱ ξυγγενεῖς αὐτοῖς ὕδρευοντο ἐς πολιορκούμενοι.

J. D. D.
FOX immediately rose, but so great was his emotion, that he could not utter a word; nor was it until tears had come to his relief that he was enabled to proceed. He complained in broken accents that a friendship of more than twenty years should be terminated by a difference of opinion on a political question. They had differed on other matters without disturbing their friendship, why not on this? He complained that Burke had held him up as professing republican principles, and had applied ignominious terms to his conduct; but when Burke denied this, Fox, willing to grasp at the slightest overture of returning kindness, declared that such expressions were obliterated from his mind for ever; and alluding to Burke's complaint of the frequent interruptions he had received, affirmed that he had done every thing in his power to discountenance such conduct. Burke, in his reply, plainly intimated that all hope of a reconciliation was at an end. His feelings were too much involved with his opinions on this all-important question to admit the intercourse of private friendship with a man who upheld revolution and anarchy in their most hideous aspects. He spoke without passion; but reiterated his former sentiments with a solemn and fervid earnestness which made a deep impression on the House.

Massey.
Ο ΔΕ εὐθὺς παρελθὼν χρόνον μέν τινα ὑπὸ λύπης ἐσίγα, ἔπειτα δὲ διαφοράν γε οὐδεμίαν τῶν ἐν τῇ πολιτείᾳ νῦν ἀπέχθεσθαι· οὖ γὰρ εἰ τίς ποι καὶ πρότερον τοιαύτῃ ἔγενετο, ἥσσον σφᾶς εἶναι φίλους, οὐδὲ διὰ ταύτην κατὰ τὸ εἰκὸς ἔσεσθαι· ἐκεῖνον δὲ ἀδικεῖν, διαβάλλοντα αὐτόν, ὥς ἐπὶ καταλύσει λέγει τῆς βασιλείας, καὶ περὶ ὁν ἐπράξει λοιδοροῦντα. ἀπαρνουμένου δὲ ἐκείνου προαπαντήσας, εἰ ἀρα καὶ ὁτιοῦν ἐς ξυγγνώμην ὑπῆρκετο, περὶ μὲν λόγων οὐκ ἐφη µυησικακήσειν, τοῦ δὲ θορύβου, εἰ ἀρα καὶ ἐξεκρούσθη, αὐτὸς οὐκ εἶναι αἴτιος, ἀλλὰ παῦσαι τὸ μέρος. ὁ δὲ πρὸς ταύτα φανερῶς οὔτ' ἐφη διαλλάξεσθαι οὐδέποτε, οὔτ' ἄν ὑπὲρ τῶν μεγίστων περὶ τοῦ αὐτοῦ ἄξια μὲν ἑαυτοῦ πολιτεύεσθαι ἰδίᾳ δὲ φίλω χρῆσθαι ὡς μᾶλιστα ἀναξίως, ὡς ὑπὲρ ἀνθρώπων ἀπολογοῦτο πόλιν τε καὶ ἀρχὰς ὡς ὑπὸ τε αἰσχίστα ἀπολεσάντων. ἔλεγε δὲ τὰ αὐτὰ ἀπερ καὶ πρότερον, δι' ὀργῆς μὲν οὐ, σεμνὸς δὲ γενόµενος καὶ σφοδρός ὡς περὶ πράγµατος σπουδαῖον βεβαίαν τὴν µνήµην ἐποίησε τοῖς ἀκούοντι.

Λ. Β. Β.
And whan thei of the Contree herden it, thei senten Messangeres to him with Lettres, that seyden thus:
What may ben ynow to that man, to whom alle the World is insuffisant: thou schalt find no thing in us, that may cause the to warren azenst us: for wee have no Ricchesse, ne none we coveyten: and alle the Godes of our Contree ben in comoun. Oure Mete, that we susteyne with alle our Bodyes, is our Ricchesse: and in stede of tresoure of Gold and Sylver, we maken oure Tresoure of Accord and Pees, and for to love every man other. And for to appraylle with alle our Bodyes, wee usen a sely litylle Clout, for to wrappen in our Careynes. Oure Wyfes ne ben not arrayed for to make no man plesance, but only connable array, for to eschewe Folye. When men peynen hem to arraye the Body, for to make it semen fayrere than God made it, thei don grete Synne. For man scholde not devise ne aske grettre Beautee, than God hath ordyned man to ben at his Birthe. The Erthe mynystrethe to us 2 thinges: our Liffode, that comethe of the Erthe that we lyve by, and our Sepulture aftre oure Dethe. Wee have ben in perpetuelle Pees tille now, that thou come to disherite us; and also we have a Kyng, nought for to do Justice to every man, for he schalle fynde no forfete amonge us; but for to kepe noblesse, and for to schewe that we ben obeyssant, wee have a Kyng. For Justice ne hathe not among us no place: for wee don no man other wise than wee desieren that men don to us; so that rightwisnesse ne Vengeance have nought to don amonges us; so that no thing thou may take fro us, but oure gode Pes, that alle weys hath dured amonge us.

Sir John Maundevile.

1 i.e. flesh: cf. Chaucer Knightes Tale 1155. It is now spelt 'carrion': but formerly was applicable to any flesh, quick or dead.
ΠΤΘΟΜΕΝΟΙ δ᾽ ὅν οἱ ἐπιχώριοι ἀποστόλοι ἔστησαν ἀγγελεύσας οἱ τοιάδε· τι γὰρ κοτῇ, ἔφασαν λέγοντες, τῷ τοιούτῳ ἀνδρὶ ἄλις ἂν γένοιτο, τῷ μηδ᾽ ἰθη ἡ οἰκευμένη ἐπαρκεῖ· ἐπεὶ τοι ἐν ἡμῖν οὐδὲν ἐπευρήσει τοῦ εἶνεκά ἄξιον πολεμήσαι· οὔδὲ γὰρ πλοῦτον οὔτε κεκτήμεθα οὔδένα οὔτε ἐπιποθεῖμεν· πάντα γὰρ τὰ παρ᾽ ἡμῖν χρήματα ξυνὰ ὑπάρχει. πλοῦτον μὲν δὴ ἐχομεν τὰ σιτία, τούτι περ τὰ σώματα τρέφεται, ἀντὶ δὲ χρυσίου τε καὶ ἀργυρίου εἰρήνην τε καὶ ὀμόνοιαν θησαυρίζομεν ἐκάστοις ἐκαστοίς ἐπιλογοῦμεν καὶ ἐσθήτι δὴ χρεόμεθα φαύλη τεῳ συνδονισκή, ὡς τὸ σῶμα κατειλίσσειν· οὔδὲ γὰρ αἰ γυναίκες ὡς κατ᾽ ἠδονήν μὲν ἀνδρὶ, οὔδὲν κεκοσμεῖται, στολὴ δ᾽ ἐπίτηδεῃ μοῦνον ἀφροσύνην θυλασσομένης. ἐὰν γὰρ ἄν ἔπευγῇ τις τὸ σῶμα περιστέλλειν, ὡς τὸ κάλλιον δοκεῖν ἢ ἢποθεῖ τε βοήθει, πάγχυ ἀμαρτάνει. ὡς δὲν γὰρ αὐτῷ καλλομένῳ καὶ ἐπιποθεῖμεν ἐκάστοις ἐκαστοίς θεοὶ προστάξουσι, οὐκ ἠγιασμένῳ οὔτε ἐπιφάνεισθαι οὔτε ἐπεύξασθαι ὡς πλέονος μετέξει. ἡμῖν δὲ ἡμῖν δύο ἁμαρτάνει· τοῦτο μὲν ξώουσι τὸν βιοτὸν, ὡς ἡμῖν ἐκ γῆς ἐρχόμεθα, τοῦτο δὲ ἀποθανοῦσι τὸν τάφον. καὶ δὴ κατὰ τοῦτον ἀργυρίον μὲν συνεχεῖς ἐπαιρισκόμεθα, ἐν δὲ γε σὺ μὴ περίδομεν ἀποστερήσεως ἡμέας· βασιλεὺς δὲ χρεόμεθα, οὔ τι κου ὡς ἐκάστοις δικάσοντι· οὔδὲ γὰρ ἂν ἀμαρτάδα ὡς ἀνδραγαθίας ἐστὶν οὔτε ἀμαρταξάμεθα καὶ ἐνυμόμενοι ἐπιδεικνύσομεν λόγος ἐπιδεικνύσομεν λόγος καὶ ἀργυρίον ἀργυρίον καὶ εὐνομίαν εἰρήνην καὶ ἀργυρίον ἐπιδεικνύσομεν λόγος. δὲν δὲ γε σὺν ἡμῖν ἐστὶς καὶ αὐτοῦ οὐκ ἐκάστοις· ὡς δὲν βουλομένῳ πρὸς αὐτοῦ νουκ, ὡς δὲν βουλομένῃ καὶ ἐνυμόμενοι καὶ ἀργυρίοις ἡμῖν οὐδὲν ποιεῖται· ἡμῖν οὕτως ἀπελεύσομεν, πλὴν τῆς χρυσῆς εἰρήνης τῆς ἡμῖν κατεστηκυίης.

R. D. A. H.
LYWELYN during his contests with the English had encamped with a few followers in the valley, and one day departed with his men on an expedition, leaving his infant son in a cradle in his tent, under the care of his hound Gelert, after giving the child its fill of goat’s milk. Whilst he was absent, a wolf from the mountain, in quest of prey, found its way into the tent, and was about to devour the child, when the watchful dog interfered, and after a desperate conflict, in which the tent was torn down, succeeded in destroying the monster. Llywelyn returning at evening found the tent on the ground, and the dog, covered with blood, sitting beside it. Imagining that the blood with which Gelert was besmeared was that of his own son devoured by the animal to whose care he had confided him, Llywelyn in a paroxysm of natural indignation, forthwith transfixed the faithful creature with his spear. Scarcely, however, had he done so when his ears were startled by the cry of a child from beneath the fallen tent, and hastily removing the canvas he found the child in its cradle, quite uninjured, and the body of an enormous wolf frightfully torn and mangled lying near. His breast was now filled with conflicting emotions, joy for the preservation of his son, and grief for the fate of his dog, to whom he forthwith hastened. The poor animal was not quite dead, but presently expired in the act of licking his master’s hand. Llywelyn mourned over him as over a brother, buried him with funeral honours in the valley, and erected a tomb over him as over a hero. From that time the valley was called Bethgelert.

Borrow. Wild Wales.
Ο ΓΑΡ 'Αριστομένης, τοῖσι Δακεδαιμονίουσι πολε-μέων, ἢζετό κοτε μετ' ὀλίγων οἱ ἐπιστομέων ἐς τὴν ὑπορέην ταύτην· μέλλων δὲ ξὺν τοῖς ἐσωτου ἐπὶ στρατηγὴν ἐξεναί, τὸν παιδα, βρέφος ἐτί νειγον ἐν σπαργάνοισι ἐόντα, γάλακτος αἰγηίου ἐμπλήσας ἐν τῇ σκηνῇ κατέλιπτε· φύλακον δὲ οἱ κύνα ἐπέστησε, τῷ οὐνομα ἦν 'Αργος. κείνου δὲ ἀπεόντος κατή σκηνῇ, ἱκετεύει τὸ παιδίον· ὁ δὲ κύων αἰσθόμενος οἱ ἐπεθήκατο. ἐνθαῦτα μάχη μὲν ἢσχυρὴ ἐγίνετο ἐς ὁ καὶ τὴν σκηνὴν κατ' ὁν ἢβαλον μαχόμενοι, τέλος δὲ ἐπικρατήσας ὁ κύων ἀπάγχει τὸ θηρίον. 'Αριστομένης δὲ περὶ δείλην ὅψιν ἀπονοστήσας καταλαμβάνει τὴν μὲν σκηνὴν ἀνατετραμμένην τὸν δὲ κύων παρακατήμενον τῇ σκηνῇ, αἵματι ἀναπεφυρμένον. ἦδὼν δὲ μιῶν οὕτω ἔχοντα, πάγχυ γὰρ κατεδόκεε τὸν μὲν παῖδα οἱ διαφθαρήναι φονέα δὲ γευόντοι τὸν κύων τῷ περ ἢν ἢ ἐπισταμένοι, περιθύμως ὃς ὑπὸ τὴν σκηνὴν κατέβαλον, τέλος δὲ ἀκούει παιδίου ὑπὸ τῇ σκηνῇ φθεγγομένου. ἐκπλαγεὶς οὖν τοὺς πίλους τῆς σκηνῆς περιελὼν τὸν μὲν παῖδα ἀσινέα ἐν τοῖσι σπαργάνοισι ἐόντα ἀγχοῦ δὲ κείμενον τοῦ παιδὸς λύκου χρῆμα μέγιστον, ἐκεῖνος ἐξῆλθεν καὶ διεσπάσατο. τότε πολλῇ φρονήματι διχοστασίᾳ ἐνείχετο· τῇ μὲν γὰρ ἔχαρη τὸ παιδίον σὸν ἤχων καὶ υγιές, τῇ δὲ περιημέκτεε οἷα τοῦ κύων ἔστα. ἢμι δὲ ἀσσω τὸν κυνὸς ὅς ἐτα ἐμπυνοος ἢν μετὰ δὲ οὐ τὸν βίον λιχμέον ἀμα τὴν κείρα τοῦ τροφέος ἐξέπνευσε τὸν βίον. τελευτήσατα δὲ μιὼ ἐπένθεε ὡς οἱ οἰκητατον ο ὁ 'Αριστομένης, καὶ ταφῇ μεγαλοπρεπεστάτη τιμήσας τῷ βιον οἱ ὃς ἦν ἤρωι αὐτού εἰσατο. τοῦ καὶ ὁ χῶρος οὕτως τὴν ἐπωνυμήν ἔχει· Κυνὸς σῆμα γὰρ καλέται.
I HEAR many people say, 'We will take Sebastopol, and then we will treat for peace.' I am not going to say that you cannot take Sebastopol—I am not going to argue against the power of England and France. I might admit, for the sake of argument, that you can take Sebastopol. You may occupy ten miles of territory in the Crimea for any time; you may build there a town; you may carry provisions and reinforcements there, for you have the command of the sea; but while you do all this you will have no peace with Russia. Nobody who knows the history of Russia can think for a moment that you are going permanently to occupy any portion of her territory, and at the same time to be at peace with that empire. But, admitting your power to do all this, is the object which you seek to accomplish worth the sacrifice which it will cost you? Can anybody doubt that the capture of Sebastopol will cost you a prodigious sacrifice of valuable lives; and, I ask you, is the object to be gained worth that sacrifice? The loss of treasure I will leave out of the question, for that may be replaced, but we can never restore to this country those valuable men who may be sacrificed in fighting the battles of their country—perhaps the most energetic, the bravest, the most devoted body of men that ever left these islands. You may sacrifice them if you like, but you are bound to consider whether the object will compensate you for that sacrifice.

R. Cobden. Dec. 22nd, 1854.
ἩΔΗ τοίνυν πολλῶν ἦκουσα λεγόντων ὡς ἄρα ἔλοντες τὴν Ἀμφίπολιν οὕτω τὸν πόλεμον διαλυσόμεθα. ἔγω δὲ ὡς οὐ δύνασθε τὸ χωρίον ἔλειν, τούτῳ γε οὐκ ἔρον, οὐδὲ μὴν παρῆλθον ἀποφανῶν οὐκ ἄξιοχρεῶ οὕτα τὰ ἣμῶν τε καὶ τῶν συμμάχων πράγματα. ἐπεὶ συγχωροῦμι ἂν λόγον χάριν ὡς κἂν ἔλειν δύνασθε. κρατήσαντες γὰρ ἂν ἴσως ἐπὶ ὅγδοίκοντα στάδια τῆς Χαλκιδικῆς ὁσον ἂν βούλησθε χρόνον καὶ πόλιν οἰκοδομήσαντες ἔχοιτ᾽ ἂν τροφὴν καὶ βοήθειαν ἐπαποστέλλειν· θαλαττοκραταίεστε γὰρ· ταῦτα μέντοι ποιοῦντες ἵστε οὐκ ἂν ποτε τοῦ πρὸς Φίλιππον πολέμου ἀπαλλαγέντες. οὐ γὰρ ἂν τις δήπου ἐπιστάμενος γε τὰ ἐκείνου πράγματα ὑπὸ τὸν πόλεμον ἤξεσθαι τοῦτ᾽ οἴοιτο, ὡς κἂν ὀτιοῦν μέρος τῆς ἐκείνου ἀμα κατέχοντες εἱρήνην ὡμος πρὸς αὐτὸν ἅξετε. ἐστω δ᾽ οὖν, ταῦτα πάντα δεδύνησθε· ὃν δ᾽ ἀνάγκη προέσθαι μῶν ἐκείνο οὐ γλύξεσθε κέρδος ἄξιον; οὐτὶ μὲν γὰρ οὕτω ταῦτ᾽ ἔχει καὶ οὐχ αἱρήσετε τὴν Ἀμφίπολιν μὴ ὡς χρηστῶν τῶν ἀνθρώπων παμμέγεθες πλῆθος ἀποβάλωτε, οὐδέστε ἄγνοοι δήπου. καίτοι τούτω γε ἐρωτῶ, μῶν τῶν ἀνηλωμένων ἄξιον ἐκείνο κερδανείτε; ὥστε μὲν γὰρ χρήματα πολλὰ δαπανήσατε· ὅτι μὲν γὰρ ἄξιον ἐκείνο ἤδη τοσάττων τοσάττῳ πάντ᾽ ἐστι πολλὰ δαπανήσω· ὅτι μὲν γὰρ οὕτω τὸ πάντα ἀναληψόμεθα· ὅτι μὲν γὰρ οὐκ ἀνίατον γὰρ τοῦ πατρίδος ἄν ἀποθανόντων—τοιούτω δὲ οἱ ἀπεσταλμένοι, ἀκμᾷ τε καὶ τόλμῃ, καὶ τῇ ὑμετέρᾳ εὐνοίᾳ εἴ τινες πώποτε διαφέροντες—τῷ δὴ πότε τρόπῳ ἀναληψόμεθα; οὐς προέσθαι μὲν ἔξεστιν, ἂν βούλωσθεν ὡμοί ἂν, δίκαιοι γε μὴν ἐστὶ τοῦτο λογίζεσθαι, εἰ τοσοῦτον ἐσόημενοι λυσιτελῇ κομιεῖσθε.
TAKE witness of the immortal gods, said hee, O Arcadians, that what this day I have said hath been out of my assured persuasion what justice it self and your just laws require. Though strangers then to mee, I had no desire to hurt them, but, leaving aside all considerations of the persons, I weighed the matter which you committed into my hands with my most unpartiall and farthest reach of reason, and thereout have condemned them to lose their lives, contaminated with so many foul breaches of hospitality, civility, and virtue. Now, contrary to all expectations, I find them to bee my onely son and nephew, such upon whom you see what gifts nature hath bestowed; such who have so to the wonder of the world heretofore behaved themselves as might give just caus to the greatest hopes that in an excellent youth may bee conceived; lastly, in few words, such in whom I placed all my mortall joyes, and thought my self, now near my grave, to recover a new life. But, alas! shall justice halt, or shall shee wink in one's caus which had Lynce's eies in anothers, or rather shall all private respects give place to that holy name? Bee it so, be it so; let my gray hairs bee laid in the dust with sorrow, let the small remnant of my life bee to mee an inward and outward desolation, and to the world a gazingstock of wretched miserie; but never, never let sacred rightfulness fall: it is immortal, and immortallity ought to bee preserved. If rightly I have judged, then rightly I have judged mine own children—unless the name of a child should have force to change the never-changing justice. No, no, Pyrocles and Musidorus, I prefer you much before my life, but I prefer justice as far before you.

SIR PHILIP SIDNEY. Arcadia.
ΘΕΟΣ μὲν ἐγώ, ἐφη, τοὺς ἀεὶ ὄντας, ὡς ἄνδρες Ἀρκάδες, μαρτυρομαί, ὡς ἐγώ ὁν ρόδρα πέπειμαί αὐτῇ τῇ δίκῃ καὶ τοῖς παρ᾽ ὑμῖν δικαιοτάτοις νόμοις προσήκειν τοὺς τῆμερον εὔρηκα λόγους. τουσδὲ γάρ, ἀνεφώτας δὴ τὸν ἐμοὶ ὄντας, ἀδικεῖν μὲν οὐδαμοῖς ἐβουλόμην, τὸ δ᾽ ὑπ᾽ ὁντινῶν μὲν παντάπασιν ἐὰς, αὐτὰ δὲ τὰ τεπραγμένα, περὶ ὧν ὑμεῖς μοι τὴν κρίσιν ἐνεχειρίσατε, ὡς ἐδυνάμην κοινοτάτη τῇ καὶ ἐντυοιοτάτη τῇ γνώμῃ λογιζομενός ἐπείτα θάνατον κατέγνωκ᾽ αὐτῶν ὡς ὀφεῖ ζένους ὀφεὶ πολίτας ὀφεὶ νόμους αἰδωμένων μᾶλλον δὲ πολλά καὶ δεῖν ἀδικησάντων. νῦν δὲ θαυμασίως ὡς παρ᾽ ἐπιτί ἀνηγήομαι ὀντες ὀφεπερ ὑμοί μοι γεγόνασι πρὸς ὑμὲς καὶ ἀδελφιδίῳς οὐς ὁρᾶτε μὲν ὑμᾶς καὶ ὀία παρὰ τῆς φύσεως εἰλήψασιν, ὡρᾶτε δ᾽ ὁποίους μέχρι τῆς τῆμερον ἡμέρας παρεῖχον ἐμοί, ὡςτε πάντας τοὺς Ἐλληνας ἀγασθαι τε καὶ ὑμεῖς ὑμεῖς τοὺς προσδοκᾶτε ὧν καί τοὺς νεανίδος τῶν πάνω περιττῶν εἰκότως ἐπισύνεσε. συνελόντι δ᾽ εἰπεῖν, ἐκ τούτων ἀνήρτητο πάντ᾽ ἐμοί τὰ δὲ ἂνθρώπων ἀγαθά ἐγγὺς δ᾽ ἐμοί τοῦ θανάτου γεγος μελᾶν τῳ ἔτερον ἐφαινόμην ἐπικτάσθαι. ἀλλ᾽ ὁ πρὸς θεῶν, χωλή γὰρ ἡμῖν γενήσεται ἡ Δίκη, καὶ ἀλλοθὺς μὲν βλέψεται Ἀνγκέως ὑπὸ τοῦ ἐμοῖς ἐνταῦθα δὲ μύσης; ἂς πάν τοῦντιν ἀπαντὰ τὰ ἰδία τῷ διαφέρωντα τοσούτον ὑνώματὸς τε καὶ ἀδελφῶς ἐπισύνεσείτο τοῖς ἐμοῖς τοῖς ἐμοῖς τοῖς οἰκεῖοι τε καὶ ἐξωθὲν ἐρημοῖς ἐμαυτῶν, παραδειγματικῶς ἐμοῖς οὐκ ἀδικεῖν τοῖς ἀκαδαίμοις τοῖς ἀνθρώποις τῷ εἰκοτὐτῃ δυστυχίᾳ ἀλλὰ μηδέποτε, ὡς ἄνδρες Ἀρκάδες, μηδέποτε θεία yap ἐστι, τὸ δὲ θεῖον παρὰ πάντων δίκη τε καὶ Μουσίδωρε ὅσον γὰρ ἀλλοθὺς καὶ Μουσίδωρε τοῖς θείοις πρὸς τῶν ὑμῶν προὐτήμησα τὸ δίκαιον. Ὁ Πυρὸκλεις τε καὶ Μουσίδωρε ὅσον γὰρ ὑμᾶς πρὸ τῆς ἐμῆς ζωῆς, τοσούτοι καὶ ὑμῶν προὐτίμησα τὸ δίκαιον. Ὁ Πυρὸκλεις τε καὶ Μουσίδωρε ὅσον γὰρ ὑμᾶς πρὸ τῆς ἐμῆς ζωῆς, τοσούτοι καὶ ὑμῶν προὐτίμησα τὸ δίκαιον. R. D. A. H.
To read what was approaching in Ireland, in the black and bloody characters of the American War, was a painful, but necessary part of my public duty. For, gentlemen, it is not your fond desires or mine that can alter the nature of things; by contending against which, what have we ever got, or shall ever get, but defeat and shame? I did not obey your instructions. No, I conformed to the instructions of truth and nature, and maintained your interest, against your opinions, with a constancy that became me. A representative worthy of you ought to be a person of stability. I am to look, indeed, to your opinions; but to such opinions as you and I must have five years hence. I was not to look to the flash of the day.

Burke.

I think I see you—for I try to see you in the flesh as I write these sentences—I think I see you leap at the word pigsty, a hyperbolical expression at best. 'He had no hand in the reforms,' he was 'a coarse dirty man'; these were your words; and you may think it possible that I am come to support you with fresh evidence. In a sense, it is even so. Damien has been too much depicted with a conventional halo and conventional features; so drawn by men who perhaps had not the eye to remark or the pen to express the individual; or who perhaps were only blinded and silenced by generous admiration, such as I partly envy for myself—such as you, if your soul were enlightened, would envy on your bended knees. It is the least defect of such a method of portraiture that it makes the path easy for the devil's advocate, and leaves for the misuse of the slanderer a considerable field of truth. For the truth that is suppressed by friends is the readiest weapon of the enemy.

R. L. Stevenson.
ΔΟΚΩ μέντοι δοκῶ σ᾽ ἐν ὄφθαλμοις ὁρᾶν, ἐπεὶ καὶ ἐναργῇ ποις θεάσατε σ᾽ ἀμα ταῦτα γράφων προθυμοῦμαι, τοῦ γε χοιροτροφευίου ὀξέως ἀντιλαμβανόμενον, καίπερ ἀτεχνῶς ἐπὶ δεινώσει λεγομένον, ὡστε Οὐδὲν μὰ Δία μετείχεκα, ἐφησθα, τῶν ἐπανορθουμένων, ἀλλ᾽ ἀγροικός τε καὶ ἄχουτός τις ἄνθρωπος" αὐτὰ γὰρ ταῦτα αὐτὸς τε κατηγόρεις ἐμέ θ᾽ ὡς τί σοι προσμαρτυρήσον ἴσως ἄν οἴοιο προσγενέσθαι, τρόπῳ γέ τίνι τἀληθῆ διανοοῦμενος. εἰσὶ γὰρ οἱ λίαιν κατὰ τὰ νομίζομενα πλάττοντες τὸν Δαμιᾶνα σέβας τι προσποιητὸν αὐτὸ τε καὶ τοῖς πρόποις περίγναων, ἐτέ ἀμβλύτερον ὅρωντες ἐτέ τῆς ἐρμηνεύσεως ἐκλειποῦσες ὡστε τὰ οἰκεῖα διαδηλῶσαι, ἵσως δὲ καὶ τὰ ὑποσιωπῆτες διὰ ξηλῶν τιν’ οἴκου ἀγενῆ, οὐ εὐγενεῖ πολλὰ καὶ αὐτὸς ἔστιν ἦ ἀσμένος ἀν ξηλούν, σὺ δ’ ἀν, εἰ γε καὶ τῇ ψυχῇ ἐγγένειοι τὸν ὅφθαλμος, θεοὺς παρατείνει τε καὶ λυπαρῆς ὡστε ξηλῶσαι. ἀλλὰ γὰρ πολλά μὲν ἀλλὰ καὶ μείζω ἡμαρτον οἱ οὕτως ἀποφαινόμενοι, εἰς δὲ τὴν τῆς ἁρετῆς διαβολὴν προοδοποιήσαντες τοῖς συκοφαντήσουσιν οὐ φαύλον τι κεραίαν ἀληθείας. ἐπεὶ τοῖς ἑχθροῖς προχειροτάτα γίγνεται ἐπισκέψασθαι τάληθη τά ὑπὸ τῶν φίλων κατασεσω-πήμενα.

S. H. B.

R. D. A. H.
Yet not even so were our bodies safe from their malice: for these men were not only tyrants, but fools and madmen. Let alone that there were few days without stripes and torments to satiate their fury or their pleasure, so that in all streets and nigh any house might you hear wailing and screaming and groaning; but moreover, though a wise man would not willingly slay his own thrall any more than his own horse or ox, yet did these men so wax in folly and malice, that they would often hew at man or woman as they met them in the way from mere grimness of soul; and if they slew them it was well. Thereof indeed came quarrels enough between master and master, for they are much given to man-slaying amongst themselves: but what profit to us thereof? Nay, if the dead man were a chieftain, then woe betide the thralls! for thereof must many a one be slain on his grave-mound to serve him on the hell-road. To be short: we have heard of men who be fierce, and men who be grim; but these we may scarce believe to be men at all, but trolls rather; and ill will it be if their race waxeth in the world.

William Morris.
ΑΔΔ' οὖδὲ γὰρ ὡς ἢμῖν ἀθραί περιεγένετο τὰ σώματα τοσαύτης ὁμότητος. οἱ γὰρ οὖν δεσπόται οὐχ ὅπως ἀδίκοι ἦσαν, ἀλλὰ καὶ ἀβέλτεροι τε καὶ παράφρονες τὸ παράπαν. μὴ γὰρ ὅτι πολλοσταὶ δὴ διήμεσαν ἢμῖν αἱ ἡμέραι μὴ θυμοῦ χάριν ἢ καὶ παιδιάς διὰ πληγῶν τε καὶ ὀδυνῶν κακουμένοις, ἦστε πασῶν παυταχῇ τῶν ὀδών περὶ πάσας τὰς οἰκίας κλαούτων ἢν ἀκούεις καὶ οἰμοξύνουν καὶ ὀλοφυρομένων. ἀλλ' ἐτί καὶ τόδε προσεγένετο, τοὺς μὲν σώφρονας ἄνθρωπον τὸν δούλου οὖδὲν ἄν μᾶλλον ἐθελῆσαι ἢ ὑπὸν καὶ βοῶν ἀποκτείναι, ἐκείνους δ' εἰς τοσήνυ ὑπερβολὴν ἄφιξθαι ἄνοιας τε καὶ ἀγριότητος ὡστ' ἐπ' αὐτία μὲν οὐδεμιὰ διὰ δὲ κακοήθειαν ἄλλως τῶν ἐν ταῖς ὁδοῖς ἐπιτυχόντων ἄνδρῶν τε καὶ γυναικῶν σιδήρῳ ἐφικνεῖσθαι· ὡστὶς δὲ τῶν ἀποκτείνειν, εὖ ἂν εἰκέν. ἀτὰρ οὖν δὴ διὰ ταύτα τῶν μὲν δεσποτῶν πολλοὶ πολλοὶ, ἂτ' ἀλληλοφονίας ἦκιστ' ἀπέχοντες, ἀλλος ἀλλο διεβεβλήντο: ἡμῖν δὲ παρὰ τοσοῦτον ἐγένετο τοῦ ἐκ τούτων τι ὄφειλεσθαι, ὡστ' εἰ γε τῶν κορυφαίων εἰν' ὁ ἀποθανόν ἐτί μᾶλλον ἀπολαύσαι τοὺς δούλους, ἄν γ' οὖκ ὀλίγους ἐδεί ἐπὶ τῷ τάφῳ τοῦ κεκτημένου κατασφαγῆς, ἦστε πρὸς Ἀιδοῦ πορευομένου δὴθεν ὑπηρετήσοντας. ἐνὶ δὲ λόγῳ πεπύσμεθα μὲν ἄγριον ἄνδρον, πεπύσμεθα δὲ κακοφρόνον, τοῦτοι δὲ δὴ οὐδ' ἄν ἄνθρωπον ῥαδίως οἰούμεθα γεγονέναι, μᾶλλον δὲ γηγενῶν τινάς: ὧν πολλῆ δὴ ἐπὶ ζημία τὸ σπέρμα ποτ' ἄν τυγχάνοι κατ' ἄνθρωπος ἐπιδιδόν.
BUT, say gentlemen, what is this minister accused of? What crime is laid to his charge? For, unless some misfortune is said to have happened, some crime to have been committed, no inquiry ought to be set on foot. Sir, the ill posture of our affairs both abroad and at home, the melancholy situation we are in, the distresses we are reduced to, are sufficient causes for inquiry, even supposing he were accused of no particular crime or misconduct. The nation lies bleeding, perhaps expiring. The balance of power has received a deadly blow. Shall we acknowledge this to be the case, and shall we not inquire whether it has happened by mischance, or by the misconduct, perhaps the malice prepense, of our minister here at home? Before the treaty of Utrecht it was the general opinion that in a few years of peace we should be able to pay off most of our debts. We have now been very near thirty years in profound peace; at least we have never been engaged in any war but what we unnecessarily brought on ourselves; and yet our debts are nearly as great as they were when that treaty was concluded. Is not this a misfortune, and shall we make no inquiry how this misfortune has happened?

Lord Chatham.
ΑΔΔΑ νὴ Δια τίνων ποτ’ αὐτίος οὔτως καὶ τί ἐστι τὸ ἀδίκημα ὁ κατηγορεῖται αὐτοῦ; ἐὰν γὰρ μηδὲν μὴτε ἀτυχηθῆναι μὴτε ἀδικηθῆναι δοκῇ, οὐδὲ τὴν ἐξέτασιν δεῖ ποιεῖσθαι. καίτοι τὰ τε ἔξωθεν καὶ τὰ ὀλκοθεν μοχθηρῶς διακείμενα καὶ τὰ πράγματα ἦμων ἐστι πᾶν ἢδη προεληλυθότα απορίας καὶ ταλαιπωρίας, πῶς οὐκ αὐτὰ καθ’ αὐτὰ ἐπὶ τὰς εὐθύνας προάγει, κἂν μηδὲν αὐτῷ μητ’ ἀδίκημα μηθ’ ἀμάρτημα ἀντίκρυς οὔτωσι ἐγκαλήται; ἢ μὲν γὰρ πόλις ἤμων ἀπολλυται καὶ ἢδη ἄν εἰ, ἐπὶ τὰς ἐπικοινωνίας, τὸ δὲ τοῦ σύμπαντος ἑσόρροπον πᾶν διέφθαρται. καὶ ταῦθ’ οὔτως ἐχεῖν ὀμολογοῦντες εἰτ’ οὐκ ὀνόμεθα δεῖν ἐξετάσαι πότερον αἰτία ἡ τύχη ἢ καὶ αὐτὸς ὁ προεστῶς ἦμὼν κακῶς πολιτευόμενος, ἵσως δὲ καὶ ἐπιβουλεύων; σκέψασθε γὰρ τότε μὲν πρὸ τοῦ τὰς πρὸς τοὺς Γαλάτας γενέσθαι σπονδὰς οὐδεὶς ὡς συνεχῶς εἰρηνεύοντες τῶν κοινῆς ὁφειλήμενων τὰ πλείονα διαλύσησθαι, νῦν δὲ ὡς συνεχῶς εἰρηνεύοντες διατελεῖσθαι, τοὺς γὰρ πολέμους παραλείψω, οὐτὶ αὐθαίρετος ἡμᾶς ἐπηγαγόμεθα, τὰ μεῖντοι ὁφειλήματα σχεδὸν οὐδ’ ἐλάττω γέγονεν. καὶ ταῦθ’ ὅτι μὲν κακῶς συμβέβηκε, δῆλον· ὅτε δὲ συμβέβηκε, πῶς οὐ μέλλομεν ἐξετάσαι;

S. H. B.
GOOD men, to whom alone I address myself, appear to me to consult their piety as little as their judgment and experience, when they admit the great and essential advantages accruing to society from the freedom of the press, yet indulge themselves in peevish or passionate exclamations against the abuses of it. Betraying an unreasonable expectation of benefits, pure and entire, from any human institution, they in fact arraign the goodness of Providence, and confess that they are dissatisfied with the common lot of humanity. In the present instance they really create to their own minds, or greatly exaggerate the evils they complain of. The laws of England provide, as effectually as any human laws can do, for the protection of the subject in his reputation, as well as in his person and property. If the characters of private men are insulted or injured, a remedy is open to them. If through indolence, false shame, or indifference, they will not appeal to the laws of their country, they fail in their duty to society, and are unjust to themselves. If from an unwarrantable distrust of the integrity of juries they would wish to obtain justice by any mode of proceeding more summary than a trial by their peers, I do not scruple to affirm that they are in effect greater enemies to themselves than to the libellers they prosecute.

JUNIUS.
ΔΟΚΟΤΣΙ δὲ μοι ὦ γε μέτριοι τῶν πολιτῶν, πρὸς ὅσι πᾶς ἐστὶν ὁ νῦν λόγος, οὐτε εὐσεβή τὴν γνώμην ἐχειν οὕτε πρὸς τὰ ἤδη ὑπάρχοντα φρόνιμον, οὕτως συμφέρειν μὲν ὁμολογοῦσιν ὡς μάλιστα τῇ πόλει πᾶσι παρρησίαν ἃν φρονοῦσιν ὑπάρχειν, ἐὰν ὅ ἀρα πλημμελές τι γένηται, τηνικαῦτ' ἀγανακτοῦντες καὶ ὀργιζόμενοι βοῶσιν. ὁ γὰρ ἀλόγως ἀξιών ἀφ᾽ ὁτουδήποτε τῶν ἀνθρωπίνων οὐδὲν εἰ μὴ ἀγαθὸν συμβαίνειν, πῶς οὐ τοῖς θεοῖς ἐγκαλεῖ, τὴν τῶν ἀπάντων κοινὴν τὺχην καταμεμφόμενος; καὶ δὴ καὶ οὕτωι νῦν ἥτοι ἐπὶ τὸ μεῖζὸν γε πάντα διεξέρχονται ἤ τὰ μῆ οὔτα ὑδύρονται· οἱ γὰρ ἡμέτεροι νόμοι, ἐφ᾽ ὅσον νόμῳ γε ἐνδεχεται, πᾶσαν ἀδειαν παρέχουσι τοῖς πολίταις τοῦ μηδὲν παθεῖν μὴ μόνον τοῖς σώμασι καὶ χρήμασιν, ἀλλὰ μηδὲ τῷ παρὰ τοῖς ἀλλοις ἀξιώματι· εάν γὰρ τις περὶ τῶν ἰδία βεβιωμένων ὑβρισθῇ τῇ διαβληθῇ, ξεθετεί δήπον δίκην λαμβάνει· εἰ μὲν τοῖς νόμοις μὴ ἐθέλει ταῖς ἐκ τῶν νόμων τιμωρίαις χρῆσθαι, εἴτε ῥᾳθυμίαν δεῖ λέγειν εἴτε ἀμέλειαν εἴτε καὶ αἰσχύνην ἀκαίρως γεγονυῖαν, οὕτως καὶ ἑαυτὸν ἀδικεῖ καὶ τοὺς ἐκ τῶν δεόντων ἀποστερεῖ· εἰ δὲ παρὰ τὴν ἀξίαν ἀπιστῶν τοῦ δικασταῖς, βούλεται δίκην πως προαρπάζειν μὴ ἄγωνιζεσθαι παρὰ τοῖς συμπολιτευομένοις, οὐκ ὅκνησαιμεν ἃν εἴπετον ὅτι ὦ γε τοιοῦτοι τῷ ὅντι μᾶλλον ἑαυτῷ ἐχθρός ἐστιν ἢ τοῖς συκοφάνταις ὑπὸ κατηγορεί.

S. H. B.
SHOULD you do anything so monstrous as to leave your allies in order to confirm such a system; should you forget your name, forget your ancestors, and the inheritance they have left you of morality and renown, would not the nations exclaim, "You have very providently watched over our interests, and very generously have you contributed to our service, and do you falter now? In vain have you stopped in your own person the flying fortunes of Europe; in vain have you taken the eagle of Napoleon, and snatched invincibility from his standard, if now, when confederated Europe is ready to march, you take the lead in the desertion, and preach the penitence of Bonaparte and the poverty of England"? As to her poverty, you must not consider the money you spend in her defence, but the fortune you would lose if you were not defended; and further, you must recollect, you will pay less to an immediate war than to a peace with a war establishment, and a war to follow it. Recollect that whatever be your resources, they must outlast those of all your enemies: and further, that your empire cannot be saved by a calculation. The name you have established, the deeds you have achieved, and the part you have sustained, preclude you from a second place amongst nations; and when you cease to be the first you are nothing.

Grattan (1815).
ΕΑΝ τοίνυν πάντων δεινότατα πράττοντες τοὺς ὑμετέρους συμμάχους ἐγκαταλίποντες, ὡστε τοιάυτην τινὰ τυραννίδα βεβαιῶσαι, τοῦ τ' ὀνόματος καὶ τῶν προγόνων ἐπιλαθόμενοι, οὖν ὑμῖν τὸ μετ' ἀρετῆς ἀξίωμα παρέδοσαν, πῶς οὐκ εἰκότως ἀγανακτοῖεν ἃν ἂι πόλεις, εἰ πολλὰ πολλάκις τῶν ἐκείνων συμφερόντων ἐπιμεληθέντες καὶ χρήμασιν ἀφείλεσθατ' ἀφελήσαντες εἰθ' οὕτως ἀποδείλιατε; μάτην γὰρ, φαίη τις ἂν, ἔβοηθήσατ' αὐτοὶ τοὺς μόνον οὐχ ἤπτωμένοι, μάτην δὲ τοῦ Φιλίππου τρόπαια στήλασαν τὸν κόμπον ὡς ἀήττητος εἴη ἀφείλεσθα, εἰ' γε ἐν τῷ παρόντι συνεστῶσης τῆς Ἑλλάδος καὶ ἐξελθούσης πανστρατιᾷ ὑμεῖς ἀρξήσατε καταπρόδοτες, λόγους καὶ προφάσεις ἔχοντες ὡς ἁρα τῷ μὲν Φιλίππῳ μεταμέλει, οἱ δ' Ἀθηναῖοι χρημάτων οὐκ εὐποροῦσι. καίτοι περὶ πόρων, ὦ ἄνδρες, πρῶτον μὲν οὐχ ὑπὸς' εἰς σωτηρίαν γε τῆς πόλεως δαπανᾶτε ἀλλ' ἐκεῖνο μᾶλλον σκεπτέον, ὅσων μὴ ἀμυνόμενοι στερήσεσθε. ἔπειτα δ', ὅτι εὐθὺς πολεμοῦντες οὐ τοσοῦτον ἀναλώσεθ᾽ ὅσον εἰρήνην μὲν ἀγοντες ἂμα δὲ παρασκευάζομενοι ὡς οὐ διὰ πολλοῦ μέλλοντες πολεμήσεως. λογίσασθε δὲ τούτῳ μὲν, ὅτι τὰ ὑμῖν ὑπάρχοντα, ὅποσ' ἂν ἃ, οὐκ ἐσθ' ὅπως οὐ πλεῖον χρόνον ἃ τὰ τῶν ἀντιπάλων ἀπάντων ἀνθέξει· τοῦτο δ', ὅσ' οὐκ ἐνδέχεται τὴν ὑμετέραν ἀρχὴν χρημάτων λογισμῷ διασῷζειν. οὐ γὰρ τῆς υπαρχούσης δόξης οὐδὲ τῶν ὑμῶν πεπραγμένων καὶ πεπολιτευμένων ἄξιον ἐστιν ἀγωνίζεσθαι περὶ δευτερεῖων· ὡστε μηκέτι πρωτεύοντες τῶν Ἐλλήνων οὐδὲ δοξαιτ' ἂν ἐν οὐδενὸς εἶναι μέρει.

R. D. H.
THESE reflections, and such as they suggest naturally to the mind, make it evident that the future prosperity and safety of this country depend on the speedy diminution of our national debts. Nothing else can secure us effectually against contingent events that may be of fatal consequence to both. Recent experience has shewn how unfit we are become in every respect, except the courage of our common soldiers and seamen, to engage in war. We shall not therefore, I suppose, provoke it easily or soon. But war may be brought upon us tho' we should not provoke it, nor go to the Continent to seek it. Nay, we may be reduced to the melancholy dilemma of increasing our annual expence to assert our rights, to protect our trade, and to maintain our dignity; or of sitting down tamely and sacrificing them all. I think, nay I hope, that we should not do the last: and yet we should have much greater difficulties to struggle with in our present situation than we had in the former, great as they were, if we attempted to do what was then so shamefully neglected.

Bolingbroke.
ΤΑΤΤΑ μὲν οὖν εἰ τις σκοπεῖ καὶ τάλλα ὀσα τούτων ἔχομενα ἐστι, φανερὰ ἢ ἡ πόλις οὔτε εὑ πράττειν μέλλουσα οὔτε διασώζεσθαι, ἄν μὴ τὰ κοινῆ ὁφειλημένα εἰς ἐλάχιστον συστείλωμεν, καὶ ταύτα ἐν τάχει. οὐδὲ γὰρ ἀλλή οὐδεμία μηχανὴ πρὸς τὰ εἰκότως ἂν ἀποβαίνοντα ἴκανη προκαταλαβεῖν ὅπως μὴ καὶ περὶ τῆς σωτηρίας κινδυνεύσομεν. πεπειραμένους δὲ καὶ ἀρτίως δεδήλωται ὡς γεγενήμεθα πρὸς τὸ πόλεμῆσαι κατὰ πάντα ἀπαράσκευοι, εἰ μὴ ὅτι τοὺς γε στρατιώτας ἔχομεν καὶ τοὺς ναύτας φύσει ἄνδρείους. οὐδὲ ἐμοίγε δοκοῦμεν οὔτε ῥᾳδίως οὔτε δι᾽ ὅλιγον πρὸς τοὺς ἱππείρωτας μέλλειν αὐθαίρετον πόλεμον ἀρεῖσθαι· ἀλλὰ ὅπως μὴ αὐτομάτω τῷ πολέμῳ περιπεσούμεθα κἂν μὴ ἔκειθεν ἔπαγωμεθα, καὶ προσέτει ἐς τοῦτο τῆς ἀπορίας καταστησόμεθα, ὡστε δυοῦν μόνον ἐτι τῆν ἀἵρεσιν ἡμῖν γενέσθαι, πότερ' ἡμᾶς χρὴ ἔτι πλέον κατ᾽ ἐνιαυτὸν δαπανώντας, τῶν τε δικαίων μὴ ἀφίστασθαι, καὶ τὴν ἐμπορίαν φυλάττειν, καὶ τῆς πόλεως ἀξία πράττειν, ἢ καὶ ταύτα προεμένους καθῆσθαι. καὶ τοσοῦτον μὲν οὐδὲν ἂν οἶμαι παθεῖν τὴν πόλιν· πολλοῦ γε καὶ δεῖ· πολὺ μέντοι ἀπαφέρεται ἄν εἰ ἡ τὰ ἐν τῷ παρόντι πράγματα ἢ κατ᾽ ἐκείνην τὴν τοσαῦτην οὔσαν ἀπορίαν, εἰ τὰ τότε κατερράθυμημένα νῦν ἀναλαβεῖν ἐπιχειροῖμεν.

G. W. B.
IF at any time you are induced by policy, or impelled by nature, to commit an action more ungenerous or more dishonest than usual; if at any time you shall have brought the country into worse disgrace or under more imminent danger; talk and look bravely: swear, threaten, bluster: be witty, be pious: sneer, scoff: look infirm, look gouty: appeal to immortal God that you desire to remain in office so long only as you can be beneficial to your king and country: that however, at such a time as the present, you should be reluctant to leave the most flourishing of nations a prey to the wild passions of insatiate demagogues: and that nothing but the commands of your venerable sovran, and the unequivocal voice of the people that recommended you to his notice, shall ever make you desert the station to which the hand of Providence conducted you. They have keen eyes who can see through all these words: I have never found any such, and have tried thousands.

LANDOR.
HN δὲ υφηγουμένων ποτὲ τῶν πραγμάτων ἢ διὰ φύσεως οἰκείαν ὁμοίως ἀνελεύθερον τι μᾶλλον ἢ ἄδικον πράττῃ τῶν εἰθισμένων, εἰτ' αἰσχύνη τὴν πόλιν ἐτί μείζονι περιβάλης ἢ μείζον' εἰς κίνδυνον καταστήσῃς, οὐ χαλεπόν ἐσται κάκ τούτων μὴ σφαλήναι. δεῖ γὰρ θαραλέως ἔχειν τοῖς τε ρήμασι καὶ τῇ ὧψει, πολλά τε θυρυβούντα καὶ ἀπειλούντα καὶ καταρώμενον, πρὸς τε τὰ κεκομψεμένα τῶν ἐπῶν τρεπόμενον ἐστὶ δ' ὅτε καὶ πρὸς δόκησιν εὔσεβείας· καταγελώντα· προσποιούμενον ἄρρωστεῖν ἢ νοσεῖν, εἰ τύχω, τοὺς πόδας· τοὺς τε θεοὺς μαρτυρόμενον ὡτι μέχρι τοσούτου ἐπιθυμεῖς ἐν ἀρχῇ εἶναι, εἶτ' ὅσον ἂν ὑφέλιμος ἢς τῇ πόλει καὶ τῷ βασιλεῖ· οὐ μέντοι ἡδέως γε ὥς ἐν τῷ παρόντι πόλιν τὴν μάλιστ' εὐδαιμονοῦσαν ἂν προεσθαί τῇ τῶν δημαγγοροῦντων μανία καὶ ἀπειλήσθαι ἐνακολασταίνειν· τής τε τάξεως ἢν μετὰ θεοῦ ἔχεις τότε δὴ παραχαρήσειν ὅταν κελεύῃ τε τάντα ὁ γεραιὸς βασιλεὺς καὶ δοκὴ ἀναμφίβολῇ ὡτι σε προετοιμάσατι παρ' αὐτοῦ δήμῳ, πρότερον δ' οὖ. δεῖ γὰρ ἄξωτερον βλέπειν τοῦ Δυνατοῦ τὸν τοσαύτη κατασκευῇ μὴ φενακισθείσῃ καί μυρίων γοῦν πειρασάμενος ἔγωγε τοιοῦτον οὐχ εὐρον οὔπω οὐδένα.
WHERE is the man that ever before dared to mention the practice of all the villains, of all the notorious depredators, as his justification? To gather up, and put it all into one code, and call it the duty of a British governor? I believe so audacious a thing was never before attempted by man. "He had arbitrary power." My lords, the East India Company have not arbitrary power to give him. The king has no arbitrary power to give. Neither your lordships, nor the Commons, nor the whole legislature, have arbitrary power to give. Arbitrary power is a thing which no man can give.

My lords, Mr Hastings claims an acquittal at your hands; Mr Hastings is to have the advantage of counsel. God forbid he should not have them! but, then, the people under him are to have none of those advantages. How can any man dare to say, that the people below are to have no laws, no rights? I now declare, that as no government ever had arbitrary power, it cannot delegate that power to any person under it, so as not to leave him accountable upon the principles on which it was given........

My lords, I say, that Mr Hastings has no refuge—let him run from law to law; let him fly from the sacred institutions of the country in which he was born; let him fly from acts of parliament; let him do all this, still the Mahomedan law condemns him; law, thank God, meets him every where—arbitrary power cannot secure him against law; and I would as soon have him tried on the Koran, or any other eastern code of laws, as on the common law of this kingdom.

Burke.
ΤΙΣ γὰρ πρότερον γε τοῦτο πώποτ’ ἐτόλμησε τὰ τῶν κακοῦργοι πάντων τὰ τῶν ἐτισήμων τυράννων ἀδικήματα προϊσχόμενοι οὕτως ἀπολογεῖσθαι; καὶ δὴ καὶ τὰ τοιαῦτα συλλεξάμενοι ὡς νόμον δὴ τινα καὶ τὸ καθήκον τοῖς Ἀγγλικοῖς ὑπάρχον ὑπομάζειν αὐτά—οἶον οὐδ’ ἐπηγεῖ πρότερον οὔδεν ἀνθρώπων οὕτως ἀναιδῶς ποιεῖν. ἀλλὰ νῦ Δία ἀρχήν τιν’ ἀνυπεύθυνον ἡρχεν. ἀλλ’ οὖν ἔχουσι τὴν τοιαύτην γε ἐπιτρέπειν, οὐθ’ ἢ συντέλεια ἐκείνη οὐθ’ ὁ βασιλεύς, οὐθ’ ὑμεῖς αὐτοῖ, ὁ ἄνδρες βουλευταί, οὐθ’ ὁ δῆμος, οὔτε σύμπασα ἢ πόλις, οὐ γὰρ δύναται τὸ γε τοιοῦτον ἐπιτρέπειν οὐδεὶς ἀνθρώπων.

Οὔτος μὲν οὖν οἶοι παρ’ ὑμῖν ἀποφεύγειν. οἶοι δὲ καὶ ἔχειν σύνδικον ὑπὲρ αὐτοῦ λέγειν. καὶ μὴ γένοιτο ποτε, ὁ θεός, τὸ μὴ καὶ τοῦτον ἔχειν τῷ τοιούτῳ χρῆσθαι. τοῖς δ’ ἀρα ὑπηκόουσι οὐ χρῆ ὁμοίως τὰ αὐτὰ ταύτα ὑπάρχειν. καὶ πῶς τίς ἄν εἰχ’ ὑμῖν ἀναιδῆς ὡστε λέγειν τοὺς ὑπηκόους ταύτα τὰ δίκαια καὶ τὰ τῶν νόμων ἀφαιρεῖσθαι δεῖν; οὐ μὰ Δία, πολλοῦ γε καὶ δεῖ, ἀλλ’ ἐπεὶ οὖν εἰχ’ πῶποτε οὐδεμίᾳ πόλις ἀρχὴν τοιαύτην, οὖχ οία τε ἐπιτρέπειν οὐθ’ ἄλλῳ τινὶ, ὡστε μὴ ὑπεύθυνον αὐτόν εἰναι, ἐφ’ ὁσπερ παρεδόθη ἡ ἀρχή.

アルバム οὐ γὰρ ἔχει καταφυγὴν οὐδεμίαν αὐτὸς, οὐθ’ εἰ τοὺς ἰεροὺς τῆς πατρίδος καὶ τῶν προγόνων ἐαυτοῦ θεσμοὺς καὶ τὰ τῆς ἐκκλησίας ψηφίσματα διαδύς ἐπ’ ἄλλον εἰ οὗτος παραδραμεῖται νόμον. καταγνώσοιται αὐτοῦ καὶ οἱ τῶν βαρβάρων νόμοι· πανταχοῦ δὲ ἀπαντήσει αὐτῷ ἐκ θείας τινὸς προνοίας ὁ νόμος· οὐθ’ ἀρκέσει τὸ δὴ ἀνυπεύθυνον ἐπιτετράφθαι ἀρχήν· ἐπεὶ ἔμοιγε οὐδὲν διαφέρει εἰτε καθ’ ἡμετέρους εἰτε κατὰ τοὺς Ἰνδικοὺς ἢ καθ’ οἶους δὴποτε νόμους δικάσεται.

J. E. N.
FOR that service, for all service, whether of revenue, trade, or empire, my trust is in her interest in the British constitution. My hold of the colonies is in the close affection which grows from common names, from kindred blood, from similar privileges, and equal protection. Let the colonies always keep the idea of their civil rights associated with your government;—they will cling and grapple to you; and no force under heaven will be of power to tear them from their allegiance. But let it be once understood, that your government may be one thing, and their privileges another; that these two things may exist without any mutual relation; the cement is gone; the cohesion is loosened; and everything hastens to decay and dissolution. As long as you have the wisdom to keep the sovereign authority of this country as the sanctuary of liberty, the sacred temple consecrated to our common faith, wherever the chosen race and sons of England worship freedom, they will turn their faces towards you. The more they multiply, the more friends you will have; the more ardently they love liberty, the more perfect will be their obedience. Slavery they can have anywhere. It is a weed that grows in every soil. They may have it from Spain, they may have it from Prussia. But, until you become lost to all feeling of your true interest and your natural dignity, freedom they can have from none but you. This is the commodity of price, of which you have the monopoly.

Burke.
ΤΑΥΤΑ μέντοι, ὦ ἄνδρες Ἀθηναῖοι, καὶ ἄν τι ἄλλο δέχεσθε προσόδων τε πέρι καὶ ἐμποριῶν καὶ συμπάσχει τῆς ἀρχῆς, μετέχοντας γε ὑμῖν αὐτούς τῆς πολιτείας ὑπηρετήσεις πέπεισμαι. δι' ᾧ γὰρ στέρξουσιν ἡμᾶς εἰκότως οἱ ἀποικοὶ ταῦτ' ἔστι: τὸ τε γένος ἔχουσι κοινῇ, καὶ τῶν ὅνομάτων τὰ πλείστα, καὶ ἔπ' ἵσοις καὶ ὁμοίοις τῇ τῶν νόμων ὀφελείᾳ χρῆσθαι. καὶ ἐϊς μὲν ἄν δόξη αὐτοῖς οἴκεϊ ἄτα εἶναι καὶ ὁμοῖοι τὸ θ' ὕφ' ὑμῶν ἀρχεσθαι καὶ τὸ ἐλευθερία χρῆσθαι, αὐτοὶ ὑμῶν ἐξονται ἐπιλαβόμενοι, καὶ πρὸς οὐδενὸς οὐδέποτε ἀποστήσονται, οὐδ' ἂν ὤτιον βιάσηται. ἐὰν δ' αὖ ποτε κάκειν ὑπολάβωσιν ἄλλο μὲν εἶναι τὴν ὑμετέραν ἀρχήν ἄλλο δὲ τὰ πρὸς ἑαυτῶν δίκαια, ἐνδεχόμεθα δὲ ταῦτα καὶ μηδὲν ἐκείνη προσήκεις, λέλυντα δὴ τῶν συνιστημένων τὰ ἅρβρα, διαπεσόντα δ' ἂν ἦδη ἀπαντα ἐκθαρεῖν. ὑμεῖς δ' ἐϊς ἂν σωφρόνῳς θουλεύόμενοι τῇ μητρόπολι ταῖς ἀποικίαις παρέχητε Ἑλευθερίας ἱερόν, καὶ κοινῷ κοινῆς τῆς θεοῦ τοῖς ἀμφοτέρους τέμνεσι, ἐπὶ τοσοῦτον καὶ τῶν τῆς πόλεως εγκούνων οἴ κατ' ἄρετὴν ἔξαιρετο, θεραπεύοντες τῆς θῆς ὑποδήποτε τὴν Ἑλευθερίαν, πρὸς ὑμᾶς ἀποβλέψως τετραμμένοι. οὐς ἂν ἄλλως καθ' ἑαυτῶν ἐπιδιδόσθησον τετραμμένοι. τὸ γὰρ ἄν μᾶλλον ἀποκερδαίνειν προθυμοτέρον. τὸ γὰρ δολευοῦν πρόχειρόν τι πανταχοῦ, καὶ ἐκ χώρας, ὡστε τὰ φαύλα τῶν φυτῶν, οὐδεμιᾶς ἰστινος οὐκ ἐκφυόμενον. οἳ τε γὰρ ᾿Ιβηρες αὐτῷ παρέξονται καὶ οἱ Τευτόνες. τὴν δὲ Ἑλευθερίαν, εἰ μὴ πάντως δή ἀμελήσετε τοῦ ὡς ἀλήθως συμφέροντος ὑμῖν καὶ τοῦ κατὰ φύσιν ἀξίου, παρ' οὐδενὸς ἄν ἄλλου εὐρίσκοιντο ὑμῖν. ἐπεὶ τούτου ὑμεῖς ἀπὸ τοῦ τιμωτάτου ἐμπορεύματος μόνοι ἔστε δίκαιοι ἀποκερδαίνειν.
"YOUR troops," said I, "are most of them old decayed serving men, and tapsters, and such kind of fellows; and," said I, "their troops are gentlemen's sons, younger sons and persons of quality; do you think that the spirits of such base and mean fellows will ever be able to encounter gentlemen, that have honour and courage and resolution in them?" Truly I did represent to him in this manner conscientiously; and truly I did tell him: "You must get men of a spirit: and take it not ill what I say—I know you will not—of a spirit that is likely to go on as far as gentlemen will go:—or else you will be beaten still." I told him so; I did truly. He was a wise and worthy person; and he did think that I talked a good notion, but an impracticable one. Truly I told him I could do somewhat. I did so,—'did this somewhat:' and truly I must needs say this to you, 'The result was,'—impute it to what you please,—I raised such men as had the fear of God before them, as made some conscience of what they did; and from that day forward, I must say to you, they were never beaten, and wherever they were engaged against the enemy, they beat continually. And truly this is a matter of praise to God:—and it hath some instruction in it, To own men who are religious and godly.

Oliver Cromwell.
ΜΕΤ' ἐκεῖνων γὰρ ἐπικό στρατεύειν, ὡς ἐπὶ τὸ πολὺ, δούλων τοὺς ὑπὸ ὑδρος ἀχρείους γενομένους, τοὺς δὲ εἰς τὰ κατηλεία φοιτῶντας, καὶ τῶν τοιούτων συρφετῶν. ἐκ δὲ τούναντίου ὑπάρχειν καλοὺς κἀγαθοὺς τὸ γένος, ἡλικία τε καὶ ἀξιώματι ἀκμάζοντας. οὖκοιν εἰκὸς τοὺς γε φορτικὰ καὶ ταπεινὰ ὑπὸ γήρως ἀχρείους γενομένους, τοὺς δὲ εἰς τὰ καπηλεῖα φοιτῶντας, καὶ τῶν τοιούτων συρφέτον. ἔπι τοῖς λόγοις, οὖδὲ γὰρ μέλλειν κατὰ τὸ εἰκός,—ἀνάγκη γὰρ τοὺς μὴν αὐτῶν φρονῆματι μηδὲν ἤπτου ἤ τοὺς καλοὺς κἀγαθοὺς ἐκεῖνους προθυμεῖσθαι· εἰ δὲ μὴ, οὖδὲν ἄν μᾶλλον περιγενέσθαι. καὶ ταῦτα, ἐς Δία, ἱσχυρισάμην πρὸς αὐτὸν διαλεγόμενον. ο ἄνθρωπος καὶ μέτριος δὲν συμφέρειν μὲν εἰναι ἐνομίζει τὰ ὑπ' ἐμοῦ εἰρημένα, γενέσθαι δὲ ἱσως ἄδυνατα. καὶ ὑποστᾶς αὐτῷ νὴ τοὺς θεοὺς ταὐτ' ἄν ἐργῆ κατὰ μέρος ἐπεξελθεῖν, ἐπὶ τοσοῦτον δὴ ἐπεξῆλθον ὡστε ἀνάγκη πρὸς ὑμᾶς τὰ γε ἀποβαίνοντα, ἄφ' ἡστινοσοῦν αἰτίας ἐγένετο, ἐξηγεῖσθαι. εὔσεβοῦντας γὰρ τοὺς στρατιώτας κατέλεγον καὶ ὅσια πράττοντας, οἵτινες τοῦν ὑπήκουν ἥδη ἁγίτητοι ἐγένοντο, τοῦτο γὰρ ὑμᾶς δὲν μᾶθειν, καὶ πανταχοῦ τοῖς πολεμίοις προσμείζοντας ὑπακοὴ ὅπου ὁὐκ ἀπέκρουν. ἀνθ' ὦν καὶ θεοῖς χάριν ἵστεν, καὶ ἐπιμελητέον, ὡς μάλιστα, ὅπως τοιοῦτοι ἔσονται οἱ συστρατευόμενοι.
much, Sir, as to this bill; and now let me add a few words about those by whom it has been framed and introduced. We were exhorted, on the first night of this debate, to vote against the bill, without enquiring into its merits, on the ground that good or bad it was proposed by men who could not honestly and honourably propose it. In these circumstances, Sir, I must, not I hope from party spirit, not I am sure from personal animosity, but from a regard for the public interest, which must be injuriously affected by everything which tends to lower the character of public men, say plainly what I think of the conduct of Her Majesty's Ministers. Undoubtedly it is of the highest importance that we should legislate well. But it is also of the highest importance that those who govern us should have, and should be known to have, fixed principles, and should be guided by those principles both in office and in opposition. I need not I suppose waste time in proving that a law may be in itself an exceedingly good law, and yet that it may be a law which when viewed in connexion with the former conduct of those who proposed it, may prove them to be undeserving of the confidence of the country. When this is the case our course is clear. We ought to distinguish between the law, and its authors. The law we ought, on account of its intrinsic merits, to support. Of the authors of the law it may be our duty to speak in terms of censure.

Macaulay.
ΠΕΡΙ μὲν τοῖς αὐτοῦ τοῦ ψηφίσματος, ὃ ἀνδρεῖς Ἀθηναῖοι, ταῦτ' ἔστι. οἶων δὲ γραφάντων καὶ εἰσφερόντων περὶ αὐτοῦ ψηφιεῖσθε, βουλομαί ἣδη μικρὰ πρὸς ὑμᾶς εἰπεῖν. ἔνιοι μὲν γὰρ τῇ προτέρᾳ ἐκκλησίᾳ ἱσχυρίσαντο ὡς δεῖ, εἰτε χρήσιμον ἔστιν εἰτε μή, μηδὲν διερευνόντας ἀποψηφίσασθαι, ἐνθυμομένους γε, μηδ' εἰ πάνω χρήσιμον ἔστι, τοὺς γε τοιούτους εὐδέχεσθαι δικαίως καὶ καθαρῶς εἰσφέρειν. ταῦτα δὲ σκοπούμενοι ἀνάγκη μοι περὶ τῶν τοὺς ἐν τέλει πεπολιτευμένων φανερῶς τὴν γνώμην ἀποφαίνεσθαι. κούκ ἐμαυτῷ δοκῶ περὶ τὰ κοινὰ φιλονικικῶν λέγειν, οὐδ' ἰδίᾳ πρὸς τινα, οὔ μὰ τὸν Δία, ἀπεχθανόμενος, ἀλλὰ τὰ τῆς πόλεως προθυμούμενα ἢτις ἐκ τοῦ τοιούτου μάλιστα σφάλ- λεται ὅταν τὸ ἄξιομα ἐλαττωθῶσιν οἱ προεστῶτες. τὸ μὲν οὖν τοὺς νόμους εὐθέσθαι νομίζου τὸς τῶν μάλιστα διαφερόντων, καὶ μάλ' ὅρθως ἃν νομίζοι. ἐκεῖνο μὲντοι οὐχ ἢττον διαφέρει, λέγω δὲ τὸ φανερῶς γενέσθαι τους ἐν τέλει κατὰ προαίρεσιν τινα καὶ οὔκ εἰκῇ πολιτευμένους, οὐ μόνον ὅταν αὐτοὶ ἐν ἀρχαῖς οὖν, ἀλλὰ καὶ τοῖς ἀρχούσι ἐναντία πράττωσαν. καὶ οὔκ οἴμαι δεῖν πολλοὺς λόγους ἀναλώσαι ἀποδεικνύντα τοῦθ', ὡς νόμους μέν, ἔσθ' ὅτε, αὐτοὺς καθ' αὐτὸν κάλλιστ' ἄν ἔχειν δοκοῖ, εἰ δὲ τις τοὺς γράφαντας σκέψαται, οἴοι ὅντες τὸ πρὶν ὅν πρός τὸν νόμον γράφουσιν, οὐκ ἂν ἴσως ἄξιοτοι τοῖς γε τοιούτοις τὸ κοινά εἰσπρέψαι. καὶ τὸ τοιούτῳ γενομένους πῶς οὐ χρή τὸν νόμον ἀπὸ τῶν εἰσηγομένων διαμορφών διαπέφειν; τῷ μὲν γὰρ, εἰ τι συμφέρον ἐνυπάρχει, βοηθήτεον, τοῖς δὲ ἴσως ἂν δεοὶ ἐπιτιμήσαι.

H. C. G.
YOU are in spite of yourselves sovereigns and must be guided by those rules which the wisdom of the world has applied to the government of empires. I have heard much of the vicious consequences of the spirit of ambition and aggrandisement which has sullied our character. I have heard, I say, much of this, but have seen nothing either of the vicious consequences or imaginary causes. That our power, reputation, glory have been aggrandised, I cannot deny. They have been proudly and nobly aggrandised. I have also heard much of a charming notion of keeping our place in India and our tranquillity by a new system of generosity, moderation and innocence. This system, literally pursued, would be to give away as much as we can, to keep as little as we can and to be as weak as we can. This is nonsense. To trust for tranquillity, not to our power and influence, but to our moderation and innocence, is pretty in theory, but would be very foolish in practice. For our security we must rest upon our strength. Leave us as we are, but do not by false and new doctrines diminish the strength which we possess.

Metcalf.
ΤΜΑΣ τοίνυν ὁσπερ τυραννίδα τὴν ἀρχήν ἀκονσίως ἐχοντας πολλή ἀνάγκη ἐστὶν ἐνθυμεῖσθαι ἢ οἱ συνετοὶ περὶ τοιούτων παραινοῦσιν. ἀλλὰ νὴ Δία ἡ φιλοτιμία καὶ πλεονεξία ἡ μᾶς διαφθείρει· καὶ γὰρ οὐκ ὅλην εἰσὶν οἱ τούτο λέγοντες. άλλ' ἐγὼ για οὐδεπώποτε ἐόρακα οὔτε τὴν θρυλουμένην ἐκείνην διαφθορὰν οὔτε ἐξ ὧν δῆθεν γίγνεται. οὐ μὴν ἀλλὰ ή δύναμις τῆς πόλεως καὶ τὸ ἄξιώμα πολὺ ἐπιδεδώκασι. καὶ ταῦτα καλῶς γε καὶ μεγαλοπρεπῶς. καὶ μὴν καὶ χαρίεν τι πολλοὶ ἐννοοῦνται, ὡς ἄρα καὶνφρ τινὰ τρόπο τὸ ἐπιεικὲς καὶ τὸ εὐθὲς ἐπιτηδεύοντες τὴν τε ἐκεῖ ἀρχὴν καὶ τὸ ἐνθάδε ἡ συνχον διασώσομεν. οὔτω δι', ὡς ἀπλῶς λαβεῖν, τὸ μὲν πλείστου προϊέμενο τὸ δὲ ἀναγκαίωτατον κατέχοντες αὐτοὶ ὡς ἁσθενέστατοι ἄν γιγνοίμεθα. ὁ πῶς οὐκ ἀτοπώτατον; τὴν γὰρ ἡ συνχίαν οὐ τῷ ἰσχυρῷ καὶ τῷ ἄξιώματι ἡ μᾶς ἀλλὰ ἐπιεικείᾳ καὶ εὐθείᾳ ἐπιτρέπειν λόγῳ μὲν εὐπρεπεῖς ἐργῷ δὲ ἀνοίας ὑπερβολῆ. ἀσφαλείας γὰρ ἐφιεμένους ἄλλο τι ἢ τὸ ἰσχυρὸν ἄξιοπιστὸν; ἐάτε οὖν ἡ μᾶς ὡς ἔχομεν, μηδὲ ψευδῆ καὶ ἀτοπὰ φιλοσοφοῦντες τὰ ἣδη ύπάρχοντα ἐλαττοῦτε.

G. M. E.
T seems, a man of the name of M’Guire was prosecuted for some offence against the state. Mr Hevey, the plaintiff, by accident was in court; he was then a citizen of wealth and credit, a brewer in the first line of that business. Unfortunately for him, he had heretofore employed the witness for the prosecution, and found him a man of infamous character. Unfortunately for himself, he mentioned this circumstance in court. The counsel for the prisoner insisted on his being sworn; he was so. The jury were convinced, that no credit was due to the witness for the crown; and the prisoner was accordingly acquitted. In a day or two after, Major Sirr met the plaintiff in the street, asked how he dared to interfere in his business? and swore by God he would teach him how to meddle with “his people.”

Gentlemen, there are two sorts of prophets, one that derives its source from real or fancied inspiration, and who are sometimes mistaken. But there is another class, who prophesy what they are determined to bring about themselves. Of this second, and by far the most authentic class, was the major; for heaven you see has no monopoly of prediction. On the following evening, poor Hevey was dogged in the dark into some lonely alley; there he was seized, he knew not by whom, nor by what authority—and became in a moment, to his family, and his friends, as if he had never been. He was carried away in equal ignorance of his crime, and of his destiny; whether to be tortured, or hanged, or transported. His crime he soon learned; it was the treason which he had committed against the majesty of Major Sirr.

Curran.
Τοίνυν, οὗτοι δικασταί, Μαγείριος τις ὃς ἐν τῷ τότε χρόνῳ ὡς ἐγὼ πυνθάνομαι δημοσίαν τινὰ γραφὴν ἐφευγε. τούτου οὖν κρινομένου, συνέβη καὶ τῷ Ἱστάτωι τῷ νυνὶ δικαζομένῳ παρεῖναι, πολύτιπος ὁ ἄντι τότε ἀλλος τε ἀγαθὸς καὶ πλουσίος καὶ τῶν ὁινωπολῶν ἐν τοῖς πρώτοις ἔξεταξομενον. ὁ μὲν οὖν καταλαβὼν ἐκεῖ, οὐ πάνυ εὐνυχώς τὸ ἐπ᾽ ἐκεῖνοι, μαρτυροῦτα τῷ συνηγόρῳ ἄνθρωπον τινα, ἥτινες καὶ αὐτὸς ἦστε αὐτὸθι παραχρῆμα περὶ τοῦ πράγματος μνησθήναι· ὁ δὲ σύνδικος ὁ ὑπὲρ τοῦ φεύγοντος εὐθὺς ἔνεκειτο κελεύων· τέλος δὲ μαρτυρήσαντος αὐτοῦ πεισθέντος οἱ δικασταί ὁς ἀπιστος εἴη ὁ πρότερον μαρτυρήσας, εὐθὺς ἀπέγνωσαν τὴν γραφὴν· διαγενομένων δὲ διὸ ἡ τριῶν ἡμερῶν ὁ Μειδίας οὕτως ἐντυχών που ἐν τῇ ὁδῷ τῷ Στράτωι ἤρετο ὁ σφραγῶν τολμήσας ἀπαντάν ἀγωνίαιν, ἀλλὰ ὦ γὰρ χαῖρων, ἐφ᾽ οὗ μᾶ πάντας τοὺς θεοὺς τοῖς περὶ ἐμὲ ἔνοχλήσειν μέλλεις.

'Εμοί μὲν οὖν δοκεῖ, δικασταί, τῶν τὰ μέλλοντα προλεγόντων δυ' ἄττα εἶναι γένη· ἔτερον μὲν τῶν ἐκ θείας τινὸς ἐπιπνοίας εἰτ' ἀληθῶς εἰτ' οὖν ἄλλως ὁμισθασθαι δοκοῦντων, καὶ ἐστιν ὅτε ψευδομενον, ἔτερον δὲ τῶν οὐδὲν ἄλλο μαντευομένων ἡ ἀπερ αὐτοίς ἢδη τελέσασθαι προδέδοκται, τοῦτω δὲ, παρὰ πολὺ πιστοτέρων ὅτως, φαίνεται ὅν οὔ Μειδίας, ἐπεὶ οὐκ ἄρα τοῖς θεοῖς μόνοις ἐξαίρετον ἔστι τὰ τοιαύτα προλέγειν. τῇ δ' οὖν ὑπεραῖρα ἐπιπνοίας οὕσης καὶ σκότους, τὸν Ἱστάτωνα παρακολούθησαν ἄνθρωποι ἰδὴλοι οὕτως καὶ ὅτε κελευνος πολὺ λαβεῖ οὕτως τινα δίκην δώσει· οὐ πολὺ μέντοι ἔποιετο ὅτι περὶ τὸν Μειδίαν τὸν σεμνὸν τοιοῦτον ἀδίκησαν εἰς.

Η. 28

J. E. N.
BUT the dispute is a proper matter for arbitration. I assure you, gentlemen, my client would willingly have submitted the case to any competent person, had the defendant been willing. Nay, I shall prove to you that more than once he proposed to his lordship the name of Mr Stephen and others whom their reputation pointed out as proper arbitrators in such a case. As he knew it was impossible to refuse without damaging his case in a subsequent action, his lordship was at first inclined to consent, but as often as the time drew near, instead of appearing he sent some paltry excuse that he was ill or called away by parliamentary duties. My client, he presumed, would shrink from bringing the case into court through fear of his influence and wealth. But surely, gentlemen, his lordship has forgotten the age in which he lives, if he claims that it is in his power, or any other nobleman's power, to monopolise a stream which has been used by the plaintiff's family for more than a century, and to close a mill which has not only provided employment for the poor around but has been an acknowledged benefit to the whole country.

Erskine.
ΑΛΛΑ νη Δία ἐπιτήδειον ἑστι το πράγμα ἐπιτρέπ-ψαι διαιτητᾷ. ἐκεῖνο τοῖνυν δεὶ μαθεῖν ύμᾶς, ὁ ἄνδρες δικασταί, ὡς ἐμοῦ βουλομένου ὁτῳδήποτε τῶν γ’ ἐμ-πείρων ἐπιτρέπειν οὐκ ἐγένεθ’ ἡ δίαιτα διὰ τὸ ἡ βουληθῆναι τοιτού. καὶ δὴ καὶ μάρτυρας ύμῖν παρέξωμαι ὡς ἐγὼ μὲν οὐχ ἄταξ μόνον ἐκέλευον αὐτὸν ἡ Στεφάνῳ ἐπιτρέπειν ᾧ ἄλλω τινι ὀν προʊβαλόμην καὶ πάντες ἃν ὡμολόγησαν αὐτούς ἰκανότατος εἶναι τοιοῦτόν τι διαιτάν. ὁ δὲ, ἀτ’ ἐν εἰδώς ὡς, εἰ φανήσεται μὴθελήσας, χείρον ἢδη ἐν ύμῖν ἀγωνιεῖται, τὸ μὲν πρώτον ἐτοιμος ἢν ύστερον δὲ μεταγνωσός, ὁπόθ’ ἢ σύνοδος γίγνοςτο, οὐκ ἀπήντα, φαδ’ ἀττα σκηπτόμενος ἢ ἀρρωστεῖν ἀνομείς ἱκανῶτας ἐνείναι. φήθη γὰρ δήπου οὐκ ἂν εἰς τολμῆσαι εἰς ύμᾶς εἰσίναι τὸν πλούτον αὐτοῦ καταδείσαντα καὶ τὰς παρασκευὰς· καίτοι, ὡς ἠκολούθη, λέληθεν αὐτὸν ἐν δημοκρατίᾳ πολιτευόμενος, εἰπερ οἴεται δεῖν ἢ αὕτῳ ἢ ἄλλω τινι τῶν εὐγενεστέρων ἐξείναι ἢ ἐδίδουν μὲν, ὁπερ ἢμεῖς τε καὶ οἱ πατέρες τῆς ἐργαστηρίου δὲ κλησάμενος δὲν πελῆς ἢ ἐκάτων ἢν χράμενον διατελούμεν, ἐξειδιώσασθαι, ἑργαστήριον δὲ κλῆσαι, ὡδεν οἱ μὲν πένητες τῶν περιοικούντων βίον ἢπορίζοντο κοινή δὲ πάσι τοῖς πολίταις μεγίστη γέγονεν ὡμολογομένως ὥφελενσα.

J. D. D.
THUS he went on, and I heard him here sigh bitterly: for, besides the dangers mentioned above, the pathway was here so dark, that oft times when he lift up his foot to set forward, he knew not where, nor upon what he should set it next.

About the midst of this valley, I perceived the mouth of Hell to be, and it stood also hard by the way side: Now, thought Christian, what shall I do? And ever and anon the flame and smoak would come out in such abundance, with sparks and hideous noises, (things that cared not for Christians sword, as did Apollyon before), that he was forced to put up his sword, and betake himself to another weapon called All-prayer. Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushings too and fro, so that sometimes he thought he should be torn in pieces, or troden down like mire in the Streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together: and coming to a place, where he thought he heard a company of Fiends coming forward to meet him, he stopt, and began to muse what he had best to do. Sometimes he had half a thought to go back. Then again he thought he might be half way through the valley; he remembered also how he had already vanquished many a danger: and that the danger of going back might be much more than for to go forward, so he resolved to go on.

JOHN BUNYAN.
ΚΑΙ ο μὲν οὖτω πως προύχωρει, ἡσθόμην δὲ δὴ
βαρύ τι ἀνενεγκαμένου. ἦν τε γὰρ τάλλα, καθάπερ
eἰπομεν, ἡ ὄδος ἐπισφαλῆς, καὶ δὴ καὶ ἐνταῦθ' ἱσχυρῶς
συνεσκόταζεν, ὡστε πολλάκις αὐτῷ ἐμβαίνειν αὕρολτι
tὸν πόδα ὡς προβησομένῳ μὴ δ' εἰδέναι ἐφ' ὃ τι ποι
τούντευθεν ἑπιθήσοι. περὶ μὲν οὖν τὰ μέσα τοῦ ἄγκος
ἐκείνοι καὶ τὸ Ταρτάρου κατείδου στόμιον πρὸς αὐτῇ
dὴ τῇ ὀδῷ κείμενον, ἡπόρει δ' ὁ Ἐὐσέβιος τῇ ἁρὰ ποιή.
θαμὰ γὰρ φλογὸς τε καὶ κατηροῦ τουαύτῃ ἀφθονίαν
ἀνίει τὸ στόμιον, ἀμα φεψάλων ἐκβολαῖς δεινῶς μυκώ-
μενον, ὡσθ', ἀτε τῶν τε τοιούτων πᾶν τούναντίῶν τῶν
Γηρυνόν οὐδὲν τὸ ξίφος προτιμώντων, τοῦτ' εάνσας ἐτὶ
πᾶσαι θεῶν ἱκετειάν καταφυγεῖν ἵναγκάσθη. καὶ
συχνοῦν δὴ χρόνον προιόντος ἀεὶ τ' ἄν ὁρέγοντο αἴ
φλόγες αὐτοῦ, φωνῶν τε οἰκροτάτων μετὰ πολλῶν
ήκουε ἀθανάτους, ὡστ' ὁρρωδέου ἔστιν ὅτε μη καὶ
diaφορηθεῖν ἤ λανθάνοι γ' ὁσπερ ςηλῶς καταπατού-
μενον. τοιαύτ' οὖν ὡς οἶον τε δεινότατα καὶ φρικω-
dέστατα ὁρῶν τε καὶ ἁκούουν ἐτὶ πολλὰ στάδια
ὑπετέλευτε: τελευτῶν δε ἐπὶ τόπον τιν' ἁφικόμενος, οὕτε
μορμόνων πολὺ πλῆθος ἐπὶ ἔφερεν ἐνεργοῖς ἀνα-
σθέσαι, ἐπισχοῦν ἢ ἐφρώντιζε τὶ χρὴ ποιεῖν. καὶ
τοτὲ μὲν ἐνδυσωπέτει, ὡστε σχεδὸν ἀναστρέφεσθαι,
tοτὲ δ' αὖ καὶ ἐμαντεύετο τοῦ ἁμίσυν διαπεπερακέναι: ἀμα δ' τι καὶ ἔθραξε πολλῶν τῶν
πρὶν κινδύνων, ὅπερ ἐπειγένετο, ὑπομυνήσεσθαι, μὴ καὶ
ἥ ἐπάνοδος τῆς προχωρήσεως πολὺ δεινοτέρᾳ ἡ: ὡστ'
edικήσει δὴ τὸ προβαίνειν.

R. D. A. H.
In the meantime, Alciphron and Lysicles, having dispatched what they went about, returned to us. Lysicles sat down where he had been before. But Alciphron stood over against us, with his arms folded across, and his head reclined on the left shoulder, in the posture of a man meditating. We sat silent, not to disturb his thoughts; and after two or three minutes he uttered these words—Oh truth! Oh liberty! After which he remained musing as before.

Upon this Euphranor took the freedom to interrupt him. Alciphron, said he, it is not fair to spend your time in soliloquies. The conversation of learned and knowing men is rarely to be met with in this corner, and the opportunity you have put into my hands I value too much not to make the best use of it.

Alc. Are you then in earnest a votary of truth, and is it possible you should bear the liberty of a fair inquiry?

Euph. It is what I desire of all things.

BERKELEY.

It is just this rage for consideration that has betrayed the dog into this satellite position as the friend of man. The cat, an animal of franker appetites, preserves his independence. But the dog, with one eye ever on the audience, has been wheedled into slavery, and praised and patted into the renunciation of his nature. The number of things that a small dog does naturally is strangely small. Enjoying better spirits and not crushed under material cares, he is far more theatrical than average man. His whole life, if he be a dog of any pretension to gallantry, is spent in a vain show, and in the hot pursuit of admiration. He will do nothing plainly; but the simplest processes of our natural life will all be bent into the forms of an elaborate and mysterious etiquette.

R. L. STEVENSON.
ΤΩ δ᾽ ἐν τούτῳ ἐφ᾽ ἀπερ ὕχεσθην ἀνύσαντε, Ἀλκίφρων τε καὶ Δυσικλής, ὑπεστρεψάτην πρὸς ἡμᾶς. καὶ ὁ μὲν Δυσικλής ἐκάθητο ἱπτὲρ καὶ πρότερον· στὰς δὲ ἐναντίον ἡμῶν ὁ Ἀλκίφρων τῷ τῇ πύρεε συμπλέξας καὶ τὴν κεφαλὴν τῷ ὄμορ ἐπικλίνας τῷ ἀριστερῷ σχῆμα εἶχε σπουδῇ πάννοι φροντίζοντος. ἤμεις ἄρα συγγ ἐκαθῆμεθα, μὴ τι αὐτῷ πλημμελοίμενν τὸ δὲ χρόνον τινὰ ἐπισχὼν τοιαδ᾽ ἐφώνησε. Φεῦ τῆς ἀληθείας, φεῦ τῆς ἐλευθερίας· τοσαῦτα δ᾽ εἰπὼν ταῖς αὐταῖς πάλιν φροντίσει προσέκειτο. ἐνταῦθα δὴ τι ἀποτολμήσας ὁ Εὐφράνωρ, Ὅι καλῶς γε σὺ ποιῶν, ἣ δ᾽ ὡς, ὁ Ἀλκίφρων, αὐτὸς πρὸς σεαυτὸν ὀυτωσὶ διαλέγει ἔχαν. ἔπει διαπίωμας τοῖς ὑμῖν τῷ τῷ τοιώδε μυχῷ τῆς τῶν σοφῶν τε καὶ ἐπιστημόνων τι ξυνουσίας ἀπολαύομεν· τῶν οὖν, ἐπειδὴ σὺ μοι παρέσχες, οὐδενὸς ἂν ἀποδοίμην μὴ οὐχὶ παντὶ τρόπῳ ἀποχρήσασθαι. Σὺ γὰρ ὀυτὸς εἰ πρόθυμος καὶ φιλαλῆθης, ἣ δ᾽ ὡς, ὁ Εὐφράνωρ, ὁ Ἀλκίφρων, ὡστε μηδ᾽ ἀποκνείν λόγον ἐξ ἰσου διδοὺς τε καὶ δεχόμενος; Τούτου μὲν οὖν, ἐφη, παντὸς μᾶλλον ἐπιθυμητῆς τῆς εἴμη. ΚΑΙ δὴ καὶ τοῦ τιμᾶν ταῖς σφόδρα ὀρεγόμενος λέληθεν αὐτοῦ ὁ κύων ἀκόλουθός τε καὶ φίλος τῷ ἀνθρώπῳ γεγενημένος. ὁ μὲν γὰρ αἵλουρος κατὰ πάθος μᾶλλον ἐντὸς ἐντὸς διάγει, οὔτος δὲ, εἰς τοὺς θεατὰς ἄνει πως παραβλέπων, θεραπεύομεν δεδούλωτα, ὑπ᾽ ἐπαίνων δὲ καὶ ὑποκορισμάτων τινῶν ἐκ τῆς οἰκείας φύσεως ἐξέστηκε. Θαυμασίως δ᾽ οὖν ὡς ὁλίγα κατὰ φύσιν πράττει τὸ κυνίδιον· τοῦ γὰρ ἐπιτυχόντος ἀνθρώπου εὐθυμότερος πεφυκός, τὸ δὲ περὶ τῆς τροφῆς μετ᾽ εὐμαρείας μᾶλλον φέρον, πολλῷ πλείω ὑποκρίνεται· ἄν δὲ γε βούληται ἀστεῖον εἶναι δοκεῖν, παρὰ πάντα τοῦ βίου μάτην τε ἐπιδείκνυται καὶ ἐπαινοῦν θηρεύει. ἀτεχνῶς γὰρ οὔτε κατὰ τὸ εὐθὺ πράττει, ἀλλὰ ὅσα τοῦ καθ᾽ ἡμέραν βίου ἐχεται, ἀπλὰ ὅντα καθ᾽ αὐτά, οὔτω κομψεύεται ὡστε πεικίλων τι καὶ σεμνῶν ταῦτα νενομίσθαι.
THERE, my dear, cries Booth, I knew what opinion the doctor would be of. Nay, I am certain there is not a wise man in the kingdom who would say otherwise.

Don’t abuse me, young gentleman, said the doctor, with appellations I don’t deserve.

I abuse you, my dear doctor? cries Booth.

Yes, my dear sir, answered the doctor; you insinuated slyly that I was wise, which, as the world understands the phrase, I should be ashamed of; and my comfort is that no one can justly accuse me of it: I have just given an instance of the contrary, by throwing away my advice.

I hope, sir, cries Booth, that will not be the case.

Yes, sir, answered the doctor, I know it will be the case in the present instance; for either you will not go at all, or my little turtle here will go with you.

You are in the right, doctor, cries Amelia.

I am sorry for it, said the doctor, for then, I assure you, you are in the wrong.

Indeed, cries Amelia, if you knew all my reasons, you would say they are very strong ones.

Very probably, cries the doctor, the knowledge that they are in the wrong, is a very strong reason to some women to continue so.

Nay, doctor, cries Amelia, you shall never persuade me of that. I will not believe that any human being ever did an action merely because they knew it to be wrong.

I am obliged to you, my dear child, said the doctor, for declaring your resolution of not being persuaded. Your husband would never call me a wise man again, if, after that declaration, I should attempt to persuade you.

Well, I must be content, cries Amelia, to let you think as you please.

FIELDING. Amelia.
ΒΟΗΘΟΣ. ΚΡΙΤΩΝ. ΑΜΕΛΙΑ.

ΒΟ. Εἰςε’ν, α’ δαιμονία’ ταῦτ’ ἐγὼ καὶ πάλαι ἦπιστάμην φήσομαι Κρίτωνα τονδ’ ὥσπερ οὖθ’ ἄν εἰκός εὐ οἶδ’ ὅτι οὐδένα τῶν εὗ φρονούτων παρ’ ἡμῖν ἀλλ’ ἀττ’ ἀντεπείν.

ΚΡ. Μή με διαβάλης, ὦ παῖ, προσρήσει ταῖς μυθεῖν μοι ἀρμοττούσαις προσαγορεύων.

ΒΟ. Πῶς λέγεις, ὦ γενναίε; ἀρ’ ὡς ἐμονύη σὲ διαβάλλοντος;

ΚΡ. Πῶς γὰρ οὖχι; ὅστις μὰλ’ ἀστείως ἦν ἤξὼ ὡς φρόνιμος τὶς εἰμι’ ἐπεὶ τὴν γ’ ὑπὸ τῶν πολλῶν φρόνησιν δοξαζομένην ἔγωγε κἀν ἐπαισχυνθεὶν φρονοῦν ἀγαπῶ μέντοι ὡς οὐδ’ ἄν ὑφ’ ἑνὸς δικαίως ἄν τοῦτο κατηγορούμενος. αὐτίκα γὰρ ἀποβολὴν νῦν δὴ ποιησάμενος τῆς ξυμβουλεύσεως τῶν τούναντίον ὑπέδειξα.

ΒΟ. Μηδαμῶς’ ἰσως γὰρ οὖδ’ γένοι’ ἂν ἀποβεβλήκως.

ΚΡ. Γεννήσομαι μὲν οὖν νὰ Δίᾳ νυνὶ γε’ ἡ γὰρ οὖθ’ ἀν ὢνις, ἢ κἀν τὸ φιλοττάριον ἡμῖν τόδε ξυμπρέβεοίτο.

ΑΜ. Τυγχάνεις γὰρ, ὦ Κρίτων, ἀληθῆ λέγων.

ΚΡ. Οὐδὲν μὴν ἥδομαι τυγχάνων’ σὶ γὰρ οὖτως εὐ ἰσθ’ ἀμαρτάνουσα.

ΑΜ. ’Αλλ’, ὦ φίλε, εἰ πάντ’ ἰδησθα, οὐ ταῖς τυχούσαις μ’ ὁμολόγησας ἂν αἰτίαις χρήσασθαι.

ΚΡ. Εἰκὸς τοι’ γναῖτε γὰρ ἔστιν αἰς τὸ ξυνειδέναι ἀμαρτανούσας αἰτία γέγρεται οὐχ η τυχοῦσα δὴ τοῦ ἐγκαρτερεῖν τῇ ἀμαρτίᾳ.

ΑΜ. Μὰ Δι’, ὦ Κρίτων, τοῦτο γε οὐκ ἐστὶν ὅπως σὺ με διδάξεις, ὡς ἔστιν ὅστις ἄνθρωπων χρὴμ’ ὑποθετό' ἐδρασε δ’ αὐτὸ τοῦτο, ὅτι ξύνοιδε διημαρτήμενον’ οὐ γὰρ μὴ πεισθῶ γε.

ΚΡ. Ἡδεῖα εἰ, ὦ φίλη Παι, ἤτις οὔτωσιν ἐπαγγέλεται μηδέποτ’ ἂν πεισθήσαι’ σχολὴ γὰρ ποτ’ ἀν ὁ Βοηθὸς φρονιμὸν μ’ ἔτι ἄνδρα ἀποκαλοί, εἰ ταῦτα προειπούσαν σ’ εἶτα μεταπείςα ἐπιχειρεῖν.

ΑΜ. ’Αμέλει γὰρ ἀγαπητά γ’ ἡμῖν ἀττ’ ἂν σοι δοκῇ οἴεσθαι.

R. D. A. H.
NOW the children there are not born as the children are born in worlds nearer to the sun. For they arrive no one knows how. A maiden, walking alone, hears a cry: for even there a cry is the first utterance: and, searching about, she findeth, under an overhanging rock, or within a clump of bushes, or, it may be, betwixt grey stones on the side of a hill, or in any other sheltered and unexpected spot, a little child. This she taketh tenderly and beareth home with joy, calling out 'Mother, mother'—if so be her mother lives—'I have got a baby, I have found a child!' All the household gathers round to see;—'Where is it? What is it like? Where did you find it?' and such-like questions, abounding. And thereupon she relates the whole story of the discovery; for by the circumstances, such as season of the year, time of day, condition of the air, and such-like, and especially the peculiar and never repeated aspect of the heavens and earth at the time, and the nature of the place of shelter wherein it is found, is determined, or at least indicated, the nature of the child thus discovered. Therefore, at certain seasons, and in certain states of the weather, according, in part, to their own fancy, the young women go out to look for children. They generally avoid seeking them, though they cannot help sometimes finding them, in places and with circumstances uncongenial to their peculiar liking. But no sooner is a child found, than its claim for protection and nurture obliterates all feeling of choice in the matter. Chiefly, however, in the season of summer, which lasts so long, coming as it does after such long intervals; and mostly in the warm evenings about the middle of twilight; and principally in the woods and along the river banks, do the maidens go looking for children, just as children look for flowers.

GEORGE MACDONALD. Phantastes.
ΟΙ μὲν οὖν παῖδες οί κατ’ ἐκεῖνο τὸ ἄστρον οὖχ ὁσαύτως ἔχουσι τῆς γεννήσεως πέρι καὶ οἱ ἐν τοῖς ἡλίου ἐγγυτέρω: ἀνεφάνησαν οὐδεὶς ὅπως. παρθένοις οὖν μόνη περιτατοῦσα οἰμωγής ἥκουσε: κάκει γὰρ τὸ τοιοῦτο προοίμιον φιλεῖ γενέσθαι: περιαθρήσασα δὲ ὑπὸ κατηρεφοῦσ πέτρας ἢ κατὰ θάμνον, ἐὰν δὲ τύχῃ, ἐπὶ λόφῳ καὶ πολλοῖς λίθοις κείμενον, ἢ ὅπου ἂν ἦ ἀδόκητόν τι σκέπασμα, ἐφηδὲ νήπιον βρέφος. μαλθακῶς οὖν ἄρασα καὶ περιχαρὴς κομίσασα οἰκάδε, εἰ ἄρα ἡ μήτηρ ἦτι ζήσετο, ἢ ὅπως ἐφηύρε, ἐπειτα περιστάντες οἱ οἰκεῖοι ἄπαντες ἢ ἕδωσι, ποὺ γὰρ; ποῖόν ἐστι; πῶς δὲ καὶ ξυνέτυχε αὐτῷ; καὶ μυρία τοιαῦτ᾽ ἀνεφανέσθην. ἡ δὲ οὖν πάντα διηγεῖται, ὅπως ἐφηύρεν· ἐπει τὰ ξυμβεβηκότ᾽ αὐτῷ, οἶνον πηνίκα τοῦ ἐνιαυτοῦ ἢ τῆς ἡμέρας εὑρέθη, ποίαν δὲ κράσιν ἐχοντος τοῦ ἀέρος, πάντων δὲ μάλιστα τὰ τοῦ τ' οὐρανοῦ καὶ τῆς γῆς, οὔτε πρότερον πο ὅτι, ἢ ἐσαθισι τῆν αὐτήν ὅψιν παρασχόντα, καὶ δὴ καὶ ὁ τόπος ὅπου ἐφάνη, πάντα τὰ τοιαῦτα κύρια μὲν τάχ᾽ ἂν οὐ γένοιτο, ξύμβολα δὲ τοῦ ὅπου τῷ παιδί τῷ ταύτῃ νηρημένῳ. οἷς ἂν οὖν χρόνοις καὶ μεθ᾽ αὐτὰς ἀξιῶσιν αἱ νεάνιδες ἐξίασι. ζητεῖν μὲν γὰρ τὸ πολὺ οὐκ ἠθέλουσιν, εὑρίσκουσι μέντοι ἄτι ὅτε ἀκουσαί, ὅποταν ὁ τόπος καὶ τὰ παρατυχάνοντα ἐκάστασις μή κεχαρισμένα ἢν μὴ ἄλλα τοῦ παιδίου ἀπαξ φανέντος καὶ ἐπιμελείας τε καὶ τροφῆς ἦν θείας ὑπομείνας τῇ ἐφοίτησι οὐδὲν ἄτι ἀναθεῖνεν ἀμφισβητεῖν. μάλιστα μέντοι τοῦ θέρους, διὰ μακροῦ μὲν ἐλθόντος ἐπὶ πολὺ δὲ ἀκμάζοντος, καὶ οὖ ἥκιστ᾽ ἄκραν πρὸς ἔσπεραν, εὐθειεί̣να ὑπασαν, κυνεφαῖαι φοιτῶσι καθ' ὑλας καὶ ποταμοὺς ξητοῦσαι, ὥσπερ παῖδες ἄνθης, οὕτως αἱ παρθένοι τὰ παιδία.

R. D. A. H.
NOWE of the solace and comforte of the blessyd sowlys that byn scapyd her peynys and be at reste and of her euerlastyng ioys, sum what y wille telle you as y can and may. For no man may sufficiently. And whenne we were paste and gonne these thre placys of peynys as hyt ys aboue seyde and had beholde the grete peynys and dyuers tormentys of synnarys, we wente forthe farthir. And as we wente farther, there begunne to appere a lytyl and a lytyl more and more a full feire lyghte vnto vs and with al brake oute a ful plesaunte swete sauyr. And anone aftir we cam to a fylde the whiche was full of alle maner of feyre and plesaunte flowrys that gaue to us an oncredylble and inestymable conforte of ioye and plesure. Sothely in thys fylde we sawe and founde infynyte thousandys of sowlys ful iocunde and merye in a ful swete reste after her penauns and after her purgacyon. And hem that we founde firste in the begynnynge of that filde had apon hem white cloth-ynge, but hyt was not very bryght nethyr wele schynyng. Notwithstandyng they had no spotte of blacknes or of any other onclennes on hem as yt semyd, saue thys as y seyd before they were not very bryght schynyng whyte. Trewely amonge these many y knewe the whyche sum tyme y sawe and knewe ful wele whenne they leuyd in thys world. Of the whyche shortly sum what y wille telle you and of other y purpose to cesse.

Reuelacion to a monke of Euyshamme (A.D. 1196).
ΤΑΪΣ μὲν δὴ μακαρίαις ψυχαῖς ταῖς τῶν πόνων ἀπηλλαγμέναις καὶ ἰδὴ λελωφηκυίαις ὁπόσαι μὲν παραμυθίαι τε καὶ εὐπάθειαι, ὁπόσαι δ᾽ εἰς τὸν αἰεὶ χρόνον εὐφροσύναι προστετάχαται, βούλομαι τι ύμίν ἐφ᾽ ὀσον ἀν δύνωμαι καὶ ἐξῆ διελθείν. ἀνθρωπίνης γὰρ οὐ τί πον γίγνεται τὰ πάντα διηγῆσεος. ἐπειδὴ μὲντοι προϊόντες παρεκομίσθημεν, καθάπερ ἐφαμεν, τὰ τρία δικαιωτήρια καὶ ἐπείδομεν ὁσα τε καὶ ολα τὰ δεινὰ κακοπαθοῖεν οἱ ὁδικήσαντες, εἰς τὸ πρόσω ῥῆ ἐπο- ρευόμεθα. πορρωτέρω δὲ τῆς ὀδοῦ γυγνομένους κατὰ σμικρῶν ἤδη ὑπεφαίνετο καὶ μᾶλλον ἐτί καὶ μᾶλλον ἐξέλαμπτεν αὐγή τις τις μάλα καθαρὰ εὐωδία θ᾽ ἁμα προσέπνευσεν ἡδίστη. μετ᾽ ὀλγον δ᾽ εἰς λειμῶνα παρεγενόμεθα ὁδεν ἐτεθήλη Πανυχητὴν παντοδάπ᾽ ἀνθη χαρίεντα τε καὶ πάγκαλα, ὁσθ᾽ ἢμァς ἀμφι- χανον ὀσον εὐφρανθήναι καὶ ὑπερφυῶς ἄγασθαι. καὶ δι᾽ καὶ κατὰ τούτων τὸν λειμῶνα ψυχῶν κατελά- βομεν μυριάδας ἀναριθμήτους πᾶσαν εὐφροσύνην εὐ- φραινομένας, ἀτε δίκην ἤδη δεδωκυίας καὶ ἀφωσιωμένας, καὶ ῥαστών υστὶ ἀποχρώμενας δαιμονία. ὡσας μὲν οὐν τὸ πρώτον ἐπιβαίνοντες τοῦ λειμῶνος ἐνετύχομεν, λευκὴν μὲν ἐφόρουν τὴν ἐσθῆτα, διαφανῆ δ᾽ οὐ πάνυ τι οὐδὲ λάμπουσα διαφερόντως: οὐ μὴν ἀλλ᾽ οὔτε μελα- νίας οὐτ᾽ ἀλλῆς ἀκαθαρσίας, ὡς ἰδεῖν ἐφαίνετο, κηλὶς ἐνῆν οὐδεμία, πλὴν γ᾽, ὡς εἰρηται, οὕτως λευκοτάτη τὶ ἀπλενεταὶ τὴν λευκότητα. ἦσαν δὲ δὴ τοῦ ἀρχοτοῦ τούτου συλλαῖ τίνις αῖς ποτ᾽ ἐγὼ μᾶλε εὐ γνώριμος ἢ τῆδ᾽ ἐτι βιούσας, περὶ ὁν τὰ μὲν ἔσω, τὰ δὲ διὰ βραχέων ύμίν ἐρχομαι διηγησόμενος.

R. D. A. H.
BUT the Divine Revenge overtook not long after these proud enterprises. For within less than the space of one hundred years, the great Atlantis was utterly lost and destroyed: not by a great earthquake, as your man saith (for that whole tract is little subject to earthquakes), but by a particular deluge or inundation; those countries having, at this day, far greater rivers and far higher mountains to pour down waters, than any part of the old world. But it is true that the same inundation was not deep; not past forty foot, in most places, from the ground: so that although it destroyed man and beast generally, yet some few wild inhabitants of the wood escaped. Birds also were saved by flying to the high trees and woods. For as for men, although they had buildings in many places higher than the depth of the water, yet that inundation, though it were shallow, had a long continuance; whereby they of the vale that were not drowned, perished for want of food and other things necessary. So as marvel you not at the thin population of America, nor at the rudeness and ignorance of the people; for you must account your inhabitants of America as a young people; younger a thousand years at least; for that there was so much time between the universal flood and their particular inundation.

Bacon.
ΤΑΤΤΑ μέντοι μεθ’ ὑβρεως μεταχειριζομένους οὐ διὰ πολλοῦ κατέλαβεν ἡ παρὰ θεῶν νέμεσις. ἕντος γὰρ ἐκατὸν ἐτῶν ἡ μεγάλη νήσος ἡ Ἀτλαντὶς ἀφανισθείσα διηιστώθη, οὐ τὸ ποὺ ὑπὸ σεισμοῦ τινὸς ἐξαισίου, καθάπερ ὁ παρ’ ὑμῖν ἑρμηνεύται· οὐδὲ γὰρ ἡ πᾶσα χώρα, ὡς εἰπεῖν, τοῖς τουούτοιςι ἐνοχοὶ· ἰδία δὲ τινι θορᾶ ὑδάτων κατακλυσθείσα. ἐπεὶ τοι κατ’ ἐκείνους τους τόπους ἐτὶ καὶ νῦν πολλοὶ μὲν ἀφθονέστεροι γ’ οἰ ποταμοί, πολλοὶ δ’ ὑψηλότερα τὰ ὄρη, ὡσθ’ ὑδατα καθίεναι, τῶν παρ’ ὑμῖν ἀπανταχῇ πέφυκεν. οὐ μὴν ἀλλὰ μέτριον τι τὸ βάθος ἔγινετο τῷ κατακλυσμῷ, μέχρι τριάκοντα πηχέων, ὡς ἐπὶ τὸ πολὺ, ὑπὲρ τῆς γῆς ἀναβαίνοντι. ὃθεν ἀνθρώποις τε καὶ θηρας τοὺς μὲν πλείστους ἠφάνισεν, εἰσὶ δ’ οἱ τῶν κατὰ τὰς ἔλας ἀγροικότερων οὐ πολλοὶ διεγένοντο· καὶ δὴ καὶ οἱ ὄρνιθες εἰς υψηλὰ δένδρα καὶ τὰ υλώδη πετόμενοι διεσώθησαν. τοῖς μὲν γὰρ ἀνθρώποις, καίτερ πολλαχῇ τῶν ὑδάτων ὑπέρέχου ὑπερέχου τὰ οἰκοδομήματ’ ἔχουσι, βραχὺς μὲν ἐγένετο ἐπὶ πολὺ δέ διατελῶν ὁ κατακλυσμὸς· ὡσθ’ οἱ περὶ τὰ πεδία, ὃσοι μὴ ἀποπνιγεῖν, σιτίων τε καὶ τῶν ἄλλων ἐπιτηδείων εὔδεια διεφθαρμεθ᾽. μηδὲν οὖν θαυμάσητε, εἰ σπάνιοι μὲν οἱ ἀπέκεινα τοῦ πελάγους κατοικοῦντες, μηδ’ εἰ ἀμοισοὶ τε καὶ ἀγράμματος γεγόνασι. νομιστέον γὰρ τοὺς γ’ ἐφ’ υμῶν ὡς νέον τε τὶ ἐθνος καὶ χιλίοις ἐπέστιν χρόνον· τοσοῦτον γὰρ ἐγγεγονέναι χρόνον αὐτοῖς ἀπὸ τοῦ τῶν πάντων κατακλυσμοὺ μέχρι τῆς αὐτόθι διαφθορᾶς.

R. D. A. H.
'NOTHING,' replied the artist, 'will ever be attempted, if all possible objections must first be overcome. If you will favour my project, I will try the first flight at my own hazard. I have considered the structure of all volant animals, and find the folding continuity of the bat's wings most easily accommodated to the human form. Upon this model I shall begin my task to-morrow, and in a year expect to tower into the air beyond the malice and pursuit of man. But I will work only on this condition, that the art shall not be divulged, and that you shall not require me to make wings for any but yourselves.'

'Why,' said Rasselas, 'should you envy others so great an advantage? All skill ought to be exerted for universal good: every man has owed much to others, and ought to repay the kindness he has received.'

'If men were all virtuous,' returned the artist, 'I should, with great alacrity, teach them all to fly. But what would be the security of the good, if the bad could at pleasure invade them from the sky? Against an army sailing through the clouds, neither walls, nor mountains, nor seas could afford any security. A flight of northern savages might hover in the wind, and light at once with irresistible violence upon the capital of a fruitful region that was rolling under them. Even this valley, the retreat of princes, the abode of happiness, might be violated by the sudden descent of some of the naked nations that swarm on the coast of the southern sea!'

JOHNSON.
ἈΔΔ’ οὐδὲν τοι ὁλὸν τ’ ἐσται, ἦ δ’ ὃς ὁ δημιουργός, οὐδ’ ἐπιχειρεῖν, εἰ χρῆ πάντας τοὺς ὤτιοὺν ἀν ἀντιλέγοντας πρότερον ἐξελέγξαι. ὡ δ’ ἐπινοοῦ ἐὰν σοι ἦ κατὰ νοῦν, ἐν ἐμαυτῷ πρῶτῳ τὴν πείραν κινδυνεύσω πετόμενος. πάντων γὰρ ὁσα πτημα τῶν ᾱών τὰς συστάσεις ἐπισκεψάμενος τὰ τῶν νυκτερίδων πτερά, ἄτε καμπτὰ μὲν συνεχή δὲ πεφυκότα, ῥᾶστ’ ἄν ἤγομαι τῷ ἀνθρωπίνῳ σχῆματι προσαρμόσω. οἶς καὶ παραδείγμασι χρόνους εἰς αὐριον ἀρξομαι τῆς ἐργασίας, ἐλπίζω δὲ ἐντὸς ἐνιαυτοῦ μετεωρισθεὶς λήσειν τοὺς ἑχθροὺς, εἰ τινες διώξουσιν. ἔτοιμος οὖν εἰμὶ ἐργάζεσθαι, ἐπὶ τούτω μέντοι, ἐφ’ ὃτε μηδενὶ τὰ τῆς τέχνης μηνύσετε, μηδ’ ἄλλους τινὰς ἀξιώσετε πτερωσάι.

Καὶ ὁ νεανίας, Τί δὴ τοὺς ἄλλους, ἐφη, τοσαῦτα φθονεῖς ὀφελεῖν; πάσας γὰρ δῆποι τὰς τέχνας δεὶ τοῦ κοινοῦ ἁγαθοῦ στοχάζεσθαι καὶ γὰρ ἐκαστὸς ἥμων πόλλα ὑπ’ ἄλλου εὑ παθὸν τὴν προσήκουσαν χάριν δίκαιος ἐστιν ἀνταποδοῦναι.

"Οσ δὲ, Ἀμέλει, ἐφη, εἰ μὲν ἢσαν πάντες στοιχαίνοι καὶ αὐτὸς ἄν ἐφθην πάντας ἄναπτέσθαι διδάξας. νῦν δὲ ποιὰ τις ἁσφάλεια τοῖς ἁγαθοῖς ἐτι ἂν εὑ, εἰ ἐπὶ τοῖς φαύλους εὑ ἀνωθεν ἐκείνους ἐπιέναι; ἐπεὶ πρὸς τοὺς ἐκ τῶν νεφελῶν ἐπιστρατευομένους ὑπετε τειχὴ οὕτ' ὅρη οὐτ' αὐτῆ ἡ θάλασσα ἁσφάλες οὐδὲν παρέχεται. βαρβάρων γοῦν τῶν πρὸς βορρᾶν οἰκούντων τάχ' ἂν ἐσμός τις μετέωρος τοῦ δρόμου ἐπισκόπωσθεν, εἰ ποῦ γης κάτω κειμένης πάμφορον τινα χώραν κατίδοιεν, εἶτα ἐτ' αὐτῆ την πόλιν ἀνταπητοὺ τῇ ὀρμῇ ἂν καταφέρωστο. εἰ δὲ τύχω, κἂν εἰς τοῦτο τῶν κητῶν, ὅπου ἐστὶ τεμένη βασιλέων μακάρων θ’ ἔδραι, ἔθην ἄττα γυμνά, οἰα πληθὺει ἐπὶ τῇ ἑρυθρᾷ θαλάττῃ, ἔξαιφης καταπτόμενα πάντ’ ἂν πορθήσειε.

R. D. H.
Philonous. Hylas.

Phil. But surely, Hylas, I can distinguish gold, for example, from iron: and how could this be, if I knew not what either truly was?

Hyl. Believe me, Philonous, you can only distinguish between your own ideas. That yellowness, that weight, and other sensible qualities, think you they are really in the gold? They are only relative to the senses, and have no absolute existence in nature...

Phil. It seems then, we are altogether put off with the appearances of things, and those false ones too. The very meat I eat, and the cloth I wear, have nothing in them like what I see and feel.

Hyl. Even so.

Phil. But is it not strange the whole world should be thus imposed upon, and so foolish as to believe their senses? And yet I know not how it is, but men eat, and drink, and sleep, and perform all the offices of life, as comfortably and conveniently as if they really knew the things they are conversant about.

Hyl. They do so: but you know ordinary practice does not require a nicety of speculative knowledge. Hence the vulgar retain their mistakes, and for all that make a shift to bustle through the affairs of life. But philosophers know better things.

Phil. You mean, they know that they know nothing.

Hyl. That is the very top and perfection of human knowledge.

Berkeley.
ΦΙΛΟΝΟΤΣ. ΤΔΑΣ.

ΦΙΛ. Πῶς τούτο λέγεις, ὦ "ΤΔα; ἐνδέχεται γάρ δήποποι χρυσὸν γε καὶ σίδηρον διαγνώναι ὀρθῶς. καίτοι τὸ τοιοῦτον πῶς ἂν δύναιτό τις μὴ καὶ ἐκάτερον ἐπιστάμενος ὁ τί ποτ' ἐστίν;

ΤΔ. Ἐνδέχεται γάρ, ὡγαθε, τὰ μὲν ἐαυτῷ φαινόμενα διαγνώναι, τῶν δὲ ἄλλων εὐ ἵσθ' ὥσ τοι ὑπ' ἐν. ἢ δοκεῖ σοι αὐτὰ ταῦτα ἂν αἰσθανόμεθα, τά τε ἄλλα καὶ δὴ τὸ ξανθόν καὶ τὸ βαρύ, ὡς ἀληθῶς ἔνειναι εὐ τῷ χρυσῷ, ἀλλ' οὖχ ἐκαστον τῶν αἰσθητῶν τινὶ ἂε εἶναι, αὐτὸ δὲ καθ' αὐτὸ οὐκ εἶναι;

ΦΙΛ. Οὐδὲν ἄρα ἄλλο, κατά γε τὸν νῦν λόγον, ἢ φαντασίαις παρακρουόμεθα, καὶ ταῦτα ψευδέσιν. αὐτίκα δὴ κρέασιν ἢ καὶ ἱματίῳ οὐκ ὀρθῶς ἂν εἴποιμεν οὐδὲν προσεῖναι τῶν δὲ αἰσθήσεως φαινομένων.

ΤΔ. Ἀληθέστατα λέγεις.

ΦΙΛ. Οὔκουν ἄτοπόν ἐστι πάντας ἀνθρώπων ἐς τοσοῦτον ἢκειν τῆς εὐηθείας, ὅστε οὕτω δὴ ἐξαπατώμενος ὃμως ἂν αἰσθάνωνται ἀληθῆ ἡγεῖσθαι; καίτοι οὐκ οἶδ' ὅπως, ἀλλὰ καὶ ἐσθίοντες οἱ πολλοὶ καὶ πίνοντες καὶ καθεύνοντες καὶ ὁσα τοιαῦτα ἐπιτηδεύοντες, μετὰ πολλῆς ῥαστών ἐνεῖναι εὐτυχοῦσιν, ὅσπερ ἂν εἰ ἀληθῶς ἐπιστήμους ὅπερ περὶ πραγματεύονται.

ΤΔ. Ἐστι ταῦτ', ὁ Φιλόνοε' ἀλλ' γαρ ἐν τῷ τὰ καθ' ἡμέραν πράττειν οὐδέν ἴσως δεῖ ἀκριβῶς θεωρεῖν, ὅστε ἀμα μὲν τὰ ψευδή ἂει δοξάζειν τὸν πολὺ συρφετόν, τὸ μὲντοι παρὸν οὕτως ὅπως ἂν δύνωνται εὐ τίθεσθαι. οὐ μὴν ἀλλά βελτίων ἴσασιν ο̊ι̊ γε φιλοσοφοῦντες.

ΦΙΛ. Τοσοῦτον γε, οἴμαι, εἰδότες, ὅτι οὐδέν ἴσασιν.

ΤΔ. Ῥοιγκόν τοι λέγεις καὶ κολοφώνα τῆς κατ' ἀνθρωπον ἐπιστήμης.
Hylas. Philonous.

Hyl. Not so fast, Philonous; you say you cannot conceive how sensible things should exist without the mind. Do you not?

Phil. I do.

Hyl. Supposing you were annihilated, cannot you conceive it possible that things perceivable by sense may still exist?

Phil. I can, but then it must be in another mind. When I deny sensible things an existence out of the mind, I do not mean my mind in particular, but all minds. Now it is plain they have an existence exterior to my mind; since I find them by experience to be independent of it. There is therefore some other mind wherein they exist, during the intervals between the times of my perceiving them: as likewise they did before my birth, and would do after my supposed annihilation. And, as the same is true with regard to all other finite created spirits, it necessarily follows there is an omnipresent eternal Mind, which knows and comprehends all things, and exhibits them to our view in such a manner, and according to such rules, as He Himself hath ordained, and are by us termed the laws of nature.

Berkeley.
ΤΑΑΣ. ΦΙΛΟΝΟΣ.

ΤΑ. 'Επίσχες δή, ὁ Φιλόνος· οὐκον φῆς οἶος τ' εἶναι ὑπολαβεῖν ψυχῆς γε μη οὔσης εἶναι τὰ αἰσθητά, ἢ πῶς λέγεις;

ΦΙΑ. Οὔτως.

ΤΑ. Τί δὲ; οὐδ' αὐ σοῦ γέ πως ἀφανισθέντος ὡς ἔτι ὁντα ὑπολάβοις ἃν τὰ αἴσθησιν ἐνδεχόμενα;

ΦΙΑ. Νή Δ', ἐν ἀλλοτρίᾳ γε ψυχῆ· τὰ γὰρ αἰσθητὰ ἀπαρνούμενοι χωρὶς ψυχῆς μηδεμίαν οὐσίαν ἔχειν, οὐκ ἐμὴν λέγω τὴν ψυχῆν, ἀλλὰ πάντων. τῆς γοὺς ἐμῆς δηλονότι ἐκτός ἐστι, ἐπεὶ μαθὼν ἣν ἔνοικα αὐτοῖς οὐδαμοὶς αὐτὴς ἔξηρτημένοις. ἀνάγκη οὖν ἀλλην τινὰ εἶναι ἃτερ ἐνεστὶ μεταξὺ αἰσθανομένου ἐμοῦ, ὅσπερ καὶ πρὶν ἐμὲ γενέσθαι ἐνην, καὶ δὴ καὶ ἐνότητα ὁν διατελοίη μηκέτι δὴ ἐμοῦ ὁντος. ἐπεὶ δὲ αὐτὸ τοῦτο, καὶ ἐφ’ ἐκάστης ἀληθῆς ἐστὶ τῶν γενομένων τε καὶ ὑποτεταγμένων ψυχῆς, λείπεται δὴ ἀγεννητόν τινα εἶναι ψυχῆν καὶ ἀθάνατον καὶ πανταχοῦ παροῦσαν, λέγω δὲ τοῦ δημιουργοῦ, ταύτην δὲ καὶ ἐπίστασθαι τὰ πάντα καὶ περιλαμβάνειν, καὶ ἡμῖν γε καθ’ ὁν τινα τρόπον δέδοκται αὐτῷ εὐτακτά τε καὶ κόσμιον ἀπο-φαίνειν, ὃθεν καὶ κόσμον τῷ παντὶ ἐποιομάζομεν.

G. W. B.
'And now, sir, may I return your question, and ask who and what are you?'
'I was prefect of a legion this morning. What I am now you know as well as I.'
'Just what I do not. I am in deep wonder at seeing your hilarity, when you ought either to be behowling your fate like Achilles on the shores of the Styx, or pretending to grin and bear it, as I was taught to do when I played at Stoicism. You are not of that sect certainly, for you confessed yourself a fool just now.'
'And it would be long, would it not, before you made one of them do as much? Well, be it so. A fool I am; yet if God helps us as far as Ostia, why should I not be cheerful?'
'Why should you?'
'What better thing can happen to a fool, than that God should teach him that he is one, when he fancied himself to be the wisest of the wise? Listen to me, sir. Four months ago I was blessed with health, honour, lands, friends—all for which the heart of man could wish. And if, for an insane ambition, I have chosen to risk all these, against the warnings of the truest friend, and the wisest saint, who treads this earth—should I not rejoice to have it proved to me, even by such a lesson as this, that the friend who never deceived me before was right in this case too; and that the God who has checked and turned me for forty years of wild toil and warfare, whenever I dared to do what was right in the sight of my own eyes, has not forgotten me yet, or given up the thankless task of my education?'

Kingsley. Hypatia.
ΒΟΤΛΕΙ οὖν, ὃ δαιμόνιε, ὃ νῦν δὴ ἣρον περὶ σαυτοῦ ἣδη ἐρωτῶμενος ἀποκρίνεσθαι, ὅστις καὶ ὁποίος ὁν τυγχάνεις;

'Αλλά τίμερον μὲν, ἐφη, ἐωθεν ταξίαρχος ἥ νῦν δ' ὃ τι γεγένημαι ὡς πρὸς οὐχ ἱπτον εἰδότα τί δεὶ λέγειν;

'Αλλ' αὐτὸ τοῦτ' ἀπορῶ: θαυμάζω γάρ σε ὡς περιχαρῶ δέχεις, δέον ἡ οἰμώζειν τὴν τύχην, καθάπερ τὸν Ἀχιλλέα φασίν οἱ ποιηταὶ ἐπὶ τῆς Στυγὸς ὄντα ὀλοφύρεσθαι, ἡ ἀμωσγέτῳς δοκεῖν ἀγαπᾶν, ὦσπερ τῶν ἐκ τῆς Στοᾶς ἰκουν διδασκόντων, ὅτε αὐτοὶς παιδιᾶς ἐνεκα συνεγγυμόμην. συ δ' οὐ δήποτε ἐκείνους γε σύμ-φωνοι εἰ: ἀνόητος γοῦν ἄρτιως ὀμολογεῖ εἰναι.

'Αλλὰ γὰρ, οἶμαι, τόδε λέγεις ὡς σχολῆ γ' ἂν ἐκείνων τινα ἀναγκάσειας τοιαῦτα συνχωρεῖν. εἰεν δή' ἀνόητος δ' οὖν εἰναι ὀμολογοῦ: εἰ μέντοι ἐς τὸν Πειραιέα σὺν θε̣ί̣ ς σωθησόμεθα, τί με κωλύμεν χαιρεῖν;

Πόθεν, ἦ δ' ὃς, χαῖροις ἃν;

'Αρ' οὐ τὰ μέγιστα εὐνυχεί, ὡστις ἃν, ἀνόητος μὲν ὀν, δοκῶν δὲ πάντων σοφώτατος εἰναι, θεοῦ τυνὸς διδάσκοντος, τὴν ἑαυτοῦ οὐδένειαν κατανοήσῃ; σκέψαι δ' ἂ λέγω. ἤ γάρ, τετταρέσ εἰςι μῆνες ἂφ οὐ, μακάριος τῆς τύχης, ὑγαίνων τε καὶ εὐδοκιμῶν, πλοῦτον καὶ φιλίας καὶ πάνθ' ὡς ἐπιθυμούσιν οἱ ἀνθρωποὶ κε-κτημένος. εἰ δ' ς διοτιμία τῆς διάνοιαν διεφθαρμένος, πάντα ταῦτα ἐτόλμησα παρακινδυνεῖν, ἀνδρὸς ἐμοὶ μὲν εὐνοοῦστάτου πρὸς δὲ σοφίαν καὶ εὐσέβειαν οὐδενὸς ἐλάττους τῶν ἐνθάδε μὴ ἄξιός ἄντειπτότος ὑπα-κούειν, πῶς οὐκ ἂν ἴδομεν μοι ἀποδειχθεῖν, κεὶ δέοι τοιοῦτ' τι παθεῖν, ὡς ὁ μὲν οὔπω πρότερον ἐμε, φίλον ὄντα, παρακρούσας οὐδὲ ταὐτ' ἐσφάλη, ὅ δ' αὐ δαίμον ὃς με τετταράκοντα ἐτῶν ἀλλοτ' ἀλλοθ' ἁθλοῦντα καὶ πολεμοῦντα ἀεὶ ἔκωλυνε καὶ ἀπέτρεπεν ὅτε μέλλοιμι τὰ ἑμαυτῷ δοκοῦντα πράττειν, οὐδ' νῦν ἐμοῦ ἀμημονεὶ ἀλλ' οὕτως ἄχαριστον οὖντα παιδεύων διατελεῖ.

H. C. G.
Eudoxus. But it is the manner of men, that when they are fallen into any absurdity, or their actions succeede not as they would, they are alwayes readie to impute the blame thereof unto the heavens, so thinking to excuse their owne follies and imperfections. So have I heard it often wished also, (even of some whose great wisedomes in opinion should seeme to judge more soundly of so weighty a consideration) that all that islande were a sea-poole: which kinde of speech is the manner rather of desperate men farre driven, to wish the utter ruin of that which they cannot redress, than of grave counsellors, which ought to think nothing so hard, but that thorough wisedome it may be mastered and subdued; since the Poet saith, "the wise man shall rule even over the starres," much more over the earth; for were it not the part of a desperate phisitian to wish his diseased patient dead, rather than to apply the best indeavour of his skill for his recovery? But since we are so farre entered, let us, I pray you, devise a little of those evils by which that country is held in that wretched case, that it cannot (as you say) be recured.

Irenaeus. Surely, Eudoxus.

Spenser. A view of the State of Ireland.
Oi δ' ἀνθρωποι, ἢ δ' ὥς ὁ Εὐδόκος, ἐδος ἐχουσιν τοιόνδε· ὅταν ἢ εἰς πλημμέλειαν τινα ἐμπίπτοσιν ἢ μὴ κατὰ νοῦν προχωρῆ τὰ πραττόμενα, ἔτοιμοι εἰσὶ τὴν αἰτίαν ἐπὶ τοὺς θεοὺς ἀναφέρειν ὡς τὴν αὐτῶν ἀβελτερίαν τε καὶ φαυλότητα ἀπολυσόμενοι. ἐγὼ γοῦν καὶ αὐτὸς πολλῶν ἤδη ἀκήκοα λεγόντων—ἐνίους δὲ δεινοὺς ὅντας περί τι βουλεύεσθαι ξυνετωτέραν τινὰ γνώμην ὑπὲρ πράγματος τηλικούτου εἰκός ἢ ἀποφήμασθαί— ἔλεγον μέντοι ὡς ἢδιστ' ἀν ἰδουε ἡ τὴν νήσου ἐκείνην ὑποβρύχιον ἀπασαν γενομένην. καίτοι πρὸς ἀνδρῶν εἰς πᾶσαν ἀπορίαν καὶ ἀπόνοιαν ἐμπεπτωκότων τοιαῦτα λέγειν· ἢ γὰρ αὐτοὶ ἐπανορθῶσαι μὴ δύνανται, τούτοις ἐξώλειαν ἐπαρῶνται. ἀλλ' εἰ τις εἰς ὥς ἀληθῶς σύμβουλος, οὐδὲν ἄν οἰηθεὶν δυσχερέστερον ὡς τὴν νῆσον ἐκείνην ὑποβρύχιον γενομένην. καὶ πρὸς ἀνθρώπων εἰς πᾶσαν ἀπορίαν καὶ ἀπόνοιαν ἐμπεπτωκότων τοιαῦτα λέγειν· ἢ γὰρ αὐτοὶ ἐπανορθῶσαι μὴ δύνανται, τούτοις ἐξώλειαν ἐπαρωνται. ἀλλ' εἰ τις εἰς ὥς ἀποκρυφότατα ἀβελτερίαν ἐπαρωνται. μὴ τί γε τὰ ἐπὶ τῆς γῆς. ἐπεὶ καὶ ἰατρὸς εἰ ἐνθίσ ἀποθανεῖν βούλοιτο τὸν νοσοῦντα ἀλλὰ μὴ πάντα καθ' ὅσον ἐνδέχοιτο τῇ τέχνῃ ποιοὶ ὅσθ' ὑγιὰ καταστησιμαί αὐτῶν, ποιῶς τις ἂν σοι φανείη; οὐκ ἀπορός τις εἶναι καὶ πάνω ἀμήχανος; ἀλλ' ἐπειδὴ ἐνταῦθα τοῦ λόγου προβεβήκαμεν, φέρε δὴ βραχὺ τι σκεψάμεθα περὶ τῆς χώρας ὅποιος τοῖς νοσήμασι συνεχομενοι οὔκ ἂν ἐτὶ δύναιτο, ὡς σὺ λέγεις, εἰς ἵματιν ἀφικέσθαι. Κάλλιστα, ἐφη, λέγεις.
"I HOPE you like your fare," said the Armenian, when we had both eaten and drunk.

"I like your bread," said I, "for it is stale; I like not your wine, it is sweet, and I hate sweet wine."

"It is wine of Cyprus," said my entertainer; and, when I found that it was wine of Cyprus, I tasted it again, and the second taste pleased me much better than the first, notwithstanding that I still thought it somewhat sweet.

"So," said I, after a pause, looking at my companion, "you are an Armenian."

"Yes," said he, "an Armenian born in London, but not less an Armenian on that account."

He then proceeded to tell me that he had carried on the business of his father, and that he had considerably increased the property which his father had left him. He candidly confessed that he was wonderfully fond of gold, and said there was nothing like it for giving a man respectability and consideration in the world; to which assertion I made no answer, being not exactly prepared to contradict it.

And, when he had related to me his history, he expressed a desire to know something more of myself, whereupon I gave him the outline of my previous history, concluding with saying, "I am now a poor man, upon the streets of London, possessed of many tongues, which I find of no use in the world."

"Learning without money is anything but desirable," said the Armenian, "as it unfits a man for humble occupations."

Borrow. Lavengro.
ΕΠΕΙΔΗ δ' ἐφάγομέν τι καὶ ἐπίστημεν ἀμφότεροι, ὁ Ἀρμένιος ἦρετο εἰ κεχαρισμέν' ἐστί μοι τὰ παρακειμένα: ἥδεως γὰρ ἂν πυθέσθαι. ἔγω δὲ τῶν μὲν ἄρτων ἐπήνεσα, οὔδε πρόσφατων γὰρ εἶναι, τόν δὲ οἶνον, ἐφὴ, οὐκέτ' ἁσμενος πῖνοι· γυλυκύτερος γὰρ ἐστὶ καὶ τοὺς τοιούτους τῶν οἴνων βδελύττομαι. ἐκείνου μὲντοι εἰπόντος ὡς Κύπριος ἐστιν ὁ οἶνος, τοῦτ' ἦδη πυθόμενος αὐθις ἐγευσάμην, ἐγευσάμενος δὲ ὑπὸ μὲν τί γυλυκὸς ἐδόκει πολὺ μὲντοι μάλλον ἡ πρότερον ἄρεσεν. ὀλίγον δὲ διαλειπὼν εἰς ἐκείνου βλέψας, Σὺ τοίνυν, ἐφην, ὁ Ἀρμένιος ἂρ' ἦσθα. Εἰμὶ γὰρ, ἢ δ' ὃς, γεγονός μὲν ἐν τῇ ἁδώ τῇ πόλει, οὔδεν μὲντοι ἤττον τούτου γ' ἔνεκα τοιούτου. ἐνταῦθα δὲ προϊόν διηγεῖτό μοι ὡς τῆς τοῦ πατρὸς ἐργασίας διαδεξαμενὸς τῆς ὑσίαν πολλὸ τινὶ πλείω ἤ παρέλαβε ποιήσεις· τὰ δὲ χρήματα οὐκ ἄπηρνήθη θαυμασίως ὡς ἀγαπᾶν· μάλιστα γὰρ πάντων ἀξίωμα τῷ ἐχοντι καὶ δόξαν ἐν τῇ πόλει περιτιθέναι. ταῦτα δ' ἔγω, ὡς οὐ πάνυ τὶ ἐτοίμος ὡς ἐξελέγχειν, διὰ συγῆς ἠκον. ἐπεὶ δὲ τὸν βίον διεξελθὼν ἔφη βουλεσθαι καὶ περὶ ἕμοι πλέον τι εἰδέναι, τὰ τ' ἄλλα, ὅσα μοι μέχρι δεύρο συμβέβηκαν, ἐν κεφαλαίοις καὶ συνελεγχεῖν, ἐν κεφαλαίοις ἐελεγον καὶ ὡς νῦν ἀπορών τῆς πόλεως περιτρέχω πολλὰς μὲν γλώττας ἐπαίων οὐ μήν ἄπο γε τούτων οὐδ' ὀτιοῦν ὀφελούμενος. ἂλλ' οὐ λυσιτελεῖ, ἐφη ὁ Ἀρμένιος, τῷ μηδὲν κεκτημένῳ πολλὰ ἐπίστασθαι· οὔτω γὰρ γένοιτ' ἂν τις ἄχρηστος πρὸς τὰ ταπεινά τῶν ἐπιτηδευμάτων.

J. D. D.
Thus, Philocles, continued he after a short pause, thus have I presumed to treat of Beauty before so great a judge, and such a skilful admirer as yourself. For taking rise from Nature's Beauty, which transported me, I gladly ventured further in the chase, and have accompanied you in search of Beauty, as it relates to us, and makes our highest good, in its sincere and natural enjoyment. And if we have not idly spent our hours, nor ranged in vain through these deserted regions, it should appear from our strict search, that there is nothing so divine as Beauty, which, belonging not to body, nor having any principle or existence except in mind and reason, is alone discovered and acquired by this diviner part, when it inspects itself, the only object worthy of itself. For whatever is void of mind is void and darkness to the mind's eye. This languishes and grows dim whene'er detained on foreign subjects, but thrives and attains its natural vigour when employed in contemplation of what is like itself. 'Tis thus the improving mind, slightly surveying other objects, and passing over bodies, and the common forms (where only a shadow of Beauty rests), ambitiously presses onward to its source, and views the original of Form and Order in that which is intelligent.

Shaftesbury.
ΚΑΙ ἐκεῖνος ἐλήγον τι ἐπιστρέφον, Οὐτῳ μὲν δὴ, ἢ δ' ὦς, ὁ Φιλόκλεις, περὶ κάλλους ἐτόλμησα διεξεῖναι παρὰ σοί, κριτῇ τε τοιούτῳ ὄντι καὶ ἔραστῇ ὄουτος ἐπιστῆ-μον. ὁρμήσας γὰρ ἀπὸ κάλλους τοῦ τῶν φυσικῶν καὶ ἐνθουσιάσας ἐντεῦθεν, ἅσμενος ἢδη πορρωτέρῳ ἡ τῆς θῆρας, καὶ ἀκολουθῶν μετὰ σοῦ καὶ τὸ πρὸς ἦμᾶς κάλλος συνεξῆτον, ὃ δὴ γίγνεται ἦμιν τὸ τελειότατον ἀγαθὸν ἐὰν γνησίως καὶ κατὰ φύσιν αὐτοῦ ἀπολαύωμεν. εἰ δὲ μὴ μάτην διετρίψαμεν ποιοῦντες μηδὲ ἀπρακτοὶ διηρεύσαμεν ταῦτα τὰ ἔρημα χωρία, ἀκριβῶς ἄν ἦμιν ξητήσασιν ἀναφαίνοιτο οὔδεν οὔτω θείον δὲ ὡς ἐκείνῳ τὸ κάλλος ὃ μήτε σώματι ἐπὸν μήτε τινὰ ἔχον λόγον τε καὶ ὀυσίαν ἀλλ' ἢ ἐν νῷ τε καὶ διανοία μύρηκέ τε καὶ κέκτηται αὐτὸ τοῦτο τὸ θειότερον, ὅταν ἑαυτὸ σκοπῇ, ἦτε μόνον ἄξιον δὲν αὐτὸ ἑαυτοῦ. Ο τι γὰρ ἂν νοῦ κενὸν ἥ, κενὸν τε καὶ σκοτεινὸν τῇ νοὴσει: αὐτὴ γὰρ μαραίνεται μὲν καὶ ἀμβλυώτερες ὀσάκες ἐπέχει τις ἐτ' ἄλλοτροις, αὐξάνεται δὲ καὶ εἰς τήν κατὰ φύσιν ῥόμην ἀφικνεῖται ὅταν τὰ ἑαυτῷ ὑμῖν θεωρῇ. καὶ σκοτεινὸν δὴ ὁ νοῦς ὃ τῆς ἀνω ὀδοὺ ἀεὶ ἐχόμενος σμικρὸν τι φροντίςας τῶν ἄλλων καὶ τὰ τε σώματα παρελθὼν καὶ ταύτα τὰ φορτικά εἴδη, οἷς σκιαὶ μόνον ἔπεστι τοῦ κάλλους, φιλοτιμεῖται τε καὶ πρὸς τὴν ἑαυτοῦ πηγήν ἀμιλλᾶται καὶ αὐτὸ τὸ παράδειγμα τοῦ τε πέρατος καὶ τοῦ κόσμου ἐν τῷ νοῦν ἔχοντι θεωρεῖ.
BUT those whose minds are purified, and their thoughts habituated to divine things, with what constant and ardent wishes do they breathe after that their blessed immortality! Like exiles, they earnestly wish, make interest and struggle hard to regain their native country. Moreover does not that noble neglect of the body and its senses, and that contempt of all the pleasures of the flesh, which these heavenly souls have attained, evidently shew that in a short time they will be taken from hence, and that the body and soul are of a different and almost contrary nature to one another; that therefore the duration of the one depends not upon the other, but is of quite another kind; and that the soul set at liberty from the body is not only exempted from death, but, in some sense then begins to live, and then first sees the light? Had we not this hope to support us, what ground should we have to lament our first nativity, which placed us in a life so short, so destitute of good, so crowded with miseries—a life which we pass entirely in grasping phantoms of felicity, and suffering real calamities! So that, if there were not beyond this a life and happiness that more truly deserve their names, who can help seeing that, of all creatures, man would be the most miserable, and, of all men, the best would be the most unhappy?

R. Leighton.
ΑΛΛΑ τοὺς κεκαθαρμένους δὴ τὰς ψυχὰς καὶ ταῖς διανοίαις συνειδησιμένους πρὸς τὰ θεῖα πῶς οἶει συνεχῶς τε καὶ συντόνως τῆς προσηκούσης αὐτοῖς ἅθανασίας τε και μακαριότητος ἐφίεσθαι; φυγάδες γὰρ ὃσπερ τῷ μεγάλῳ πόθῳ συνέχονται προσποιούμενοι τε φίλους καὶ θαυμάσια δρόμτες ὥστε οἴκαδε κατιέναι. ἔτι δὲ οἱ ἀμελοῦντες ὧδε γενναῖοι τοῦ τε σώματος καὶ τῶν αἰσθήσεων αὐτοῦ καὶ ἀπασῶν τῶν σωματικῶν ἥδων ὀλυγωροῦντες ἀτε θεῖοι ὄντες τὰς ψυχὰς, οὐ δῆλον ὅτι μέλλουσιν ἡδη ἐνθέοδε ἀπίεσθαι; οὐκ ἐνταῦθα γε δηλοὶ σῶμα τε καὶ ψυχῆ ὡς οὐ μόνον ἀλλοίαν τὴν φύσιν ἔχουσιν, ἀλλὰ σχεδόν τι ἐναντίαν, ὥστε μή ἐξ ἀλλήλων ἐξηρτήσοντες εἴτε διαμενούσιν εἴτε μή, ἀλλὰ πᾶν τοῦναιντίον τὴν ψυχὴν λελυμένην ἐκ τοῦ σώματος ἅθανασίας μετέχειν ἡδη, καὶ τότε δὴ ἀναβιώσκεσθαι τε πως καὶ ἀναβλέπειν; καὶ ἐπὶ τῆς ἐλπίδος ταύτης εἰ μὴ ὧχούμεθα, τί οὐκ ἀνωλοφυράμεθα τὴν κατ’ ἀρχὰς ἡμῶν γένεσιν, ἥ κατάκισιν ἡμᾶς εἰς βίον οὕτω βραχὺν τε καὶ ἀγαθῶν μὲν ἀμοιραίον, κακῶν δὲ γέμοντα, ὥστε διατελεῖν ἄει εὐνυχιῶν μὲν ὑποβολιμαίων, γνησίων δὲ ἀτυχημάτων ἐπορεγομένους; τίς οὖν οὐκ ἂν ὀμολογήσειν ὡς εἰ μὴ ἐκεῖ τις ἦν βίος καὶ εὐδαιμονία, ἅ πολὺ μάλλον τῶν τῆς ταῦτα ὄνοματα ταῦτα ἐπονομάζοντες δεῖ, τῶν μὲν εἰς ψυχῶν ἀπάντων ἂν ἄθλιωτα τὸ αὐθρόπινοῦ γένος, αὐτῶν δὲ τῶν αὐθρόπων ὁ βέλτιστος;
I CANNOT think of heaven otherwise than as the perfection of every good thing which my mind conceiveth; the fulfilment of every pious purpose, the gratification of every devout wish, and the perfecting of this unfinished creature which I feel myself to be. I hope this body will not fail as it now doth, and languish, and stop short of the energetic purposes of the mind. I hope that the instruments of thought within the brain will not grow numb and refuse obedience to the will, and that the fountains of feeling in the heart will not subside and dry up when called upon too much. I hope that time will open its narrow gates, and admit a thousand acts and processes which it now strangleth in the narrowness of its porch. And I would fain add the wings of the morning, that I might travel with the speed of thought to the seats of my affections, and gratify them without constraint. And oh! I hope that in heaven the instability of virtue will be removed, and that there may be no commonplace talk about the 'golden mean,' but that the heart may drink deep and not be intoxicated with its affections,—the head think on and not be wearied with its cogitations. And I hope there will be no narrowness of means, no penury, no want; and that benevolence will be no more racked with inability to bestow.

Edward Irving.
ΛΔΔ' ἐμοῦγε ὁ ἐκεῖ βίος, ὁ μακάριος, οὐδὲν ἄλλο φαίνεται εἰκάζοντι ἢ ἀπάντων τῶν ἁγαθῶν ὅσωντερ ἐνθυμοῦμαι ἀκμὴ τις ἐσόμενος, εἰ τι δ' εὑσεβὲς ἐνθάδε προεἰλόμην ἢ ὁσίον τι ἐπόθησα, ταῦτα πάντα μοι ἀποτελῶν τε καὶ ἀποπληρώσων· ὥστε καὶ ξίδου τούτω τὸ ἀτελὲς (τοιούτῳ γὰρ ξύνοιδ' ἐμαυτῷ ὄντι) ὀδόκληρον δὴ ἐξεργασόμενος. καὶ γὰρ τὸ μὲν σῶμα μοι ἐπιτίζω καὶ γὰρ τὸ μὲν σῶμα μοι ἐπιτίζω μὴτ' ἀπερεῖν τότε ὡσπερ νῦν μὴτ' ἀσθενήσεως καὶ ἀκμὴκτι ἀμαυρωθέντα ἀπειθήσεω τῆς διανοίας κατὰ τρίτος προθυμουμένης λειτυῆσθαι· τὰ δὲ ὅργανα ἄττα δὴ ποτ' ἐστὶ τῆς φρονήσεως μηκέτι ὁσίος τῶν ἀγαθῶν ὅσωπερ ἐνθυμοῦμαι ἀκμὴ τις ἐσόμενος, εἰ τινὲς ρέουσι, τὰ τελείωτα, τούτως ἐθελήσωσιν τούτως ἐσθενησόμενος. καὶ αὐτῶν τὸν χρόνον ἐπιτίζω ὡς τὰς πυλίδας ἀναπετάσει εὐρυτέρας καὶ πράξεις τε μυρίας καὶ ἐργα τότε εἰσφρήσει, πάνθι ὁσα νῦν ἐκθίλβωνται ἐν τῷ στενοπόρῳ τῆς εἰσόδου· εἰ τις ἐργάζεται· τῶν ὁποιοῦν φιλομένων ἀνεπιτάκτως ἐκάστοτε ἀποχρήσασθαι τῇ κοινωνίᾳ. καὶ θαυμασίως ὡς μὴν τῶν ἐπιθυμουμένων ἀποθυμουμένων ἀποκαμεῖσθαι πολλὴ ἐλπὶς καὶ ἀδυνατεῖ στρεβλώσει τὴν καρδίαν. καὶ ἀλλὰ τῶν πυλίδων τῶν ἐκεῖ μὴν ἀποκαμεῖσθαι πολλὴ ἐλπὶς καὶ ἀδυνατεῖ στρεβλώσει τὴν καρδίαν.
T would be well if the more narrow-minded portion, both of the religious and of the scientific education-mongers, would consider whether the books which they are banishing from the hands of youth were not instruments of national education to the full as powerful as the catalogues of physical facts and theological dogmas which they have substituted—as if science and religion were to be taught, not by imbuing the mind with their spirit, but by cramming the memory with summaries of their conclusions. Not what a boy or girl can repeat by rote, but what they have learnt to love and admire, is what forms their character. The chivalrous spirit has almost disappeared from books of education; the popular novels of the day teach nothing but (what is already too soon learnt from actual life) lessons of worldliness, with at most the huckstering virtues which conduce to getting on in the world; and for the first time perhaps in history the youth of both sexes of the educated classes are growing up unromantic......The world may rely upon it that catechisms will be found a poor substitute for those old romances, whether of chivalry or of faëry, which, if they did not give a true picture of actual life, did not give a false one, since they did not profess to give any, but (what was much better) filled the youthful imagination with pictures of heroic men, and of what are at least as much wanted, heroic women.

John Stuart Mill.
Εἰ γάρ, ὦ φίλε, οἱ νῦν περὶ τά τε θεία καὶ τά τῆς φύσεως ἐπιστήμας δὴ κατηκλεύοντες τῆς σμικροψυχίας ποτ’ ἐκείνης ἀπαλλαγέντες ἐνθυμηθείεν μὴ ἁρὰ οἱ λόγοι, οὐς ἦδη τῶν νέων ἀπείργουσιν, οὐδὲν χεῖρον ἐπεκούρουν εἰς παιδείαν τῇ πόλει ὡς αὐτοὶ περὶ φύσιν τε καὶ θεοὺς διεξόντες καταλέγουσιν, ἐκεῖν’ ἀφέντες· ὅς ταύτη δὴ τὰ τοιαῦτα τῷ ὅντι διδασκόμενα, οὐχ ὅταν τις τῇ ψυχῇ ὠσπέρ ἐκγενὴς ἐμφυτεύσῃ, ἀλλ’ ἐὰν ἐν κεφαλαίοις τὰ ὀρμημέν’ ἀπ’ αὐτῶν εἰς τὴν μυήμην οἶνον φορτία συσκευάσῃ. τὸ δ’ οὖν ὁσα οἱ νεῖς ἢ αἱ θυγατέρες ἐχουσιν ἀπομνημονεύσαι, ἀλλ’ ἂν ἐν ξυνειδῶσι στέργοντες τε καὶ σεβόμενοι, τὰ Ἡθη τυγχάνει πλάττοντα. ἀτὰρ μὴ τὸ ἐλευθέριον σχεδὸν τι ἤφανοντο ἐν τοῖς μαθήμασιν, οὐδὲ οἱ νῦν μυθοποιοῦσιν οὐδὲν ἐχουσιν διδάξαι, εἰ μὴ οἷά τις αὐτὸς ἐκ τῶν πραγμάτων κάρτ’ ἂν ταχέως μανθάνοι, δημώδῃ τινὰ φρόνησιν, καὶ μέγα ἤγείσθαι ἐὰν ταύτας τὰς φορτικὰς ἀρετὰς ἀριστεύσῃ τὰς ἐπὶ τὴν τοιαύτην χρησίμας εὐτυχίαν. ὥστε νῦν δὴ, εἰ καὶ πρότερον μηδεπώποτε, τῶν γ’ εὐθειομεστέρων παρθένοι τε καὶ νεανίαι πᾶσαι καὶ πάντες ἀπειρόκαλοι τινες ἀποβαίνουσιν. τόδε μεντάν τις παντὸς μᾶλλον εἰη πεποιθώς, ὅτι φαῦλον δὴ τὸ χρῆμα τῶν τοιούτων ἐνγραμμάτων πρὸς τοὺς τότε μῦθους θεῶν τε πέρι καὶ θεῶν ἀνθρώπων, ἀληθὲς μὲν ὅσοι οὖ ἐξ ὑποχοντισμὸν παρέχουσιν, τοῖς γε νέοις τὰς ψυχὰς ἀναπληροῦντας εἰκόσιν ἀνδρῶν τῇ ἤρων, ὅτ’ οὐδὲν ἦττον προσδεόμεθα, γυναικῶν ἠρωιῶν.

R. D. A. H.

30—2
MAY perhaps remind Professor Marshall that the whole course of the movement for the academic education of women is strewn with the wrecks of hasty generalisations as to the limits of women's intellectual powers. When the work here began, many smiled at the notion that women, except one or two here and there, could be capable of taking University honours at all. When they had achieved distinction in some of the newer Triposes, it was still confidently affirmed that the highest places in the time-honoured Mathematical and Classical examinations were beyond their reach. When at length a woman obtained the position of Senior Wrangler, it was prophesied that, at any rate, the second part of the Mathematical Tripos would reveal the inexorable limitations of the feminine intellect. Then, when this last prophecy has shared the fate of its predecessors, it is discovered that the domestic qualities of women specially fit them for Tripos Examinations of all kinds, but not for vigorous mental work afterwards. With this experience, while admiring the pertinacity and versatility of our opponents, we may be pardoned for distrusting their insight and foresight; and in any case we may hope that the University will not hesitate to allow to women who satisfy its intellectual tests unrestricted opportunities for cultivating whatever faculties they possess for receiving, transmitting and advancing knowledge.

E. M. S. Sidgwick.
ἈΔΔ’ ἐκεῖνο ἄν ἵσως ἔξει ὑπομιμνήσκες τῶν Σπεύσιππων, ὅτι ὦ μὲν εἰς ἢ τὶ καθόλου ἀποφηνάμενοι περὶ τῆς γυναικείας φύσεως ὃς ἂρα ἀτελεστέραν πῶς ἔχει τῆς διάνοιας πολλάκις ἦδη κατατετόξευνται τοῖς λόγοις, αἱ δὲ γυναῖκες καταπατοῦσιν αὐτοὺς ἐπὶ τὴν Ἀκαδήμειαν ὡστιζόμεναι. πρῶτον μὲν γὰρ ἀρχομένους φιλοσοφεῖν τῶν γυναικῶν πολλοὶ δὴ κατεγέλωσι, ὡς ἀδυνάτου δὴ δῶντος τῶν γένους ἐπὶ σοφία γε εὐδοκιμῆσαι, πλὴν εἰ μία γε τις εἰν ἡ καὶ δύο τῶν ἐμμπασϊών ἑπειδὴ δὲ τῆς καινοτέρας ταύτης τῆς περὶ τῶν φυσικῶν φιλοσοφίας λαμπρότατα ἀνθήπτοντο, ἀλλ᾽ αὖν τῶν γε παλαιῶν τούτων τῶν μαθημάτων, τῶν περὶ γεωμετρίαν τε καὶ διαλεκτικῆν, οὐδέποτε ἄν ἐδόκουν ἐς τὸ ἄκρον ἀφικέσθαι, ὥς γε διοσχυρίζοντο οἱ πολλοὶ. εἶτα χρόνος οὐ πολὺς διήλθεν, καὶ γεωμετρικωτάτη τις γενομένη ὑπερέβαλεν ἄνδρας γυνῆ, οἱ δὲ σεμνύνομεν οὐκ οἶδ᾽ ὃ τὶ περὶ τῆς φύσει ἀβελτερίας τῶν γυναικῶν μαντικώτατά πως προείποιν ὡς οὐκ ἂν μᾶ τὸν Δία τὰ γε τέλεα καὶ ἐποπτικὰ οὐδαμῆ οὐδαμῶς δύναντο μυθηθήναι. τέλος δὲ καὶ τούτο αὐτῷ τῷ ἐργῷ ἔξει ἐξελεγχθέντες κατανενοήκασιν ὡς γῆ καὶ θεοὶ ὡς πάντας μὲν καὶ παντοτατοὺς τοὺς περὶ σοφίας ἀγώνας εἰκότως ἂν νυκτεῖν αἰ γε τὰ ἐνδόν οὕτω σοφῶς οἰκονομοῦσιν, τῶν δὲ ἀγώνων ἀπαλλαγέως ἀπορραθυμοῖεν ἂν ἡδῆ πρὸς τὰ τῆς Ψυχῆς γυμνάσια. ἐκ δὴ τούτων πῶς οὐ πολλή ἂν εἰ ἐπὶ τῆς ἡμᾶς συγγνώμη, εἰ τοὺς ἡμῖν ἐναντιουμένους μακρίζομεν μὲν τῆς φιλοσοφίας τε καὶ εὐτραπελίας, ὑποπτεύομεν δὲ ἀμβλύτερον πῶς ὀρῶν ἐάν τε τὰ νῦν κρίνωσιν, ἐάν τε τὰ μέλλοντα; ἀλλὰ τούτῳ μὲν δὴ ἐσται ὡς ἂν τοῖς θεοῖς φίλον ἄα ὅσαι δ᾽ ἂν τῶν γυναικῶν βασανισθεῖσαι τὴν διάνοιαν πανταχοῦ ἀκήρατοι ἐκβαίνωσιν, τίς οὐκ ἂν ἐλπίζοι ταῖς γε τοιαύταις τούς ἐκ τῆς Ἀκαδήμειας πάνυ εὐμενῶς παρέξειν ἄφθονον τὴν ἐλευθερίαν, ὡστε καθ᾽ ὅσον ἂν παρείκῃ καὶ διαδέχεσθαι αὐτάς τὴν ἀλήθειαν καὶ λαμπρότέραν ποιεῖν καὶ τοῖς ἐφεξῆς καθάπερ λαμπάδα παραδιδόναι;
It would seem that a more complete detachment of the scientific study of right conduct from its practical application is to be desired for the sake even of the latter itself. A treatment which is a compound between the scientific and the hortatory is apt to miss both the results which it would combine. Again, in other sciences, the more distinctly we draw the line between the known and the unknown, the more rapidly the science progresses: for the clear indication of an unsolved problem is an important step to its solution. But in ethical treatises there has been a continual tendency to ignore and keep out of sight the difficulties of the subject; either unconsciously, from a latent conviction that the questions which the writer cannot answer satisfactorily must be questions which ought not to be asked; or consciously, that he may not shake the sway of morality over the minds of his readers. This last amiable precaution frequently defeats itself: the difficulties thus concealed in exposition are liable to reappear in controversy; and then they appear not carefully limited, but magnified for polemical purposes. Thus we get on the one hand vague and hazy reconciliation, on the other loose and random exaggeration of discrepancies: and neither process is effective to dispel the original vagueness and ambiguity which lurks in the fundamental notions of our common practical reasonings.

H. Sidgwick. Methods of Ethics.
ΕΜΟΙ μὲν οὖν φαίνεται δεῖν τοὺς περὶ τοῦ καλοῦ πραγματευομένους αὐτὸ τὸ καλὸν κατ᾽ ἀκρίβειαν μᾶλλον θεωρῆσαι, τοὺ ὅπως πρακτέον ἀμελοῦντας. ταύτη γὰρ ἄν καὶ τοῦτο μᾶλλον, αὐτὸ καθ’ αὐτὸ σκοποῦμενον, κατορθοῦσθαι. οἱ γὰρ περὶ τῆς ἀρετῆς μὴ ἀξιοῦντες διαλέγεσθαι εἰ μὴ καὶ προτρέψουσί τινας εἰς αὐτὴν, δυνών ἣμα στοχαζόμενοι τῶν ἀμφοτέρων ὡς ἐπὶ τὸ πολὺ ἀμαρτάνουσιν. ἐτε δὲ κατὰ τὰς ἄλλας ἐπιστήμας, ὅσῳ ἄν ἀκριβέστερον τὰ καθ’ ἐκάστην ἰκανῶς ἔξετασθέντα τῶν ἀδήλως ἐχόντων ἀφορισόμεθα διαιροῦντες, τοσούτῳ μᾶλλον ἐν αὐταῖς εὑποροῦμεν. ὅστις γὰρ ἄν τὰ ἄπορομενα ἀποφαίη καθ’ ὅ τι μᾶλλον ἀπορεῖται, συμβάλλεται ἣδη οὐχ ἣκιστα καὶ πρὸς τὸ φανερὰ γενέσθαι. οἱ δὲ περὶ τοῦ καλοῦ καὶ τοῦ μὴ λόγου ποιούμενοι εἰσαθαίνει ἐκάστοτε περιεδείν τε καὶ ὑπεξαιρεῖσθαι τὰ ἀδήλως ἐχόντα, ἦτοι λαθόντες γε ἐαυτούς καὶ πρὸς ἂν αὐτοὶ μὴ ἐχόσι τὴν ἀρχήν οὐκ ἀξιοῦντες ἑὐποροῦμεν ταῦτα, ἢ ἐκ προνοίας τοῦτο ποιοῦντες, ὅπως μὴ τὰ περὶ τῶν ἠθῶν δεδημευμένα ἤττον βέβαια παρέχομεν τοῖς ἀκροταῖς. τοῦτο δὲ μετὰ πολλῆς εὐθυείας διευλαβοῦμενοι αὐτοὶ υφὶ αὐτῶν ἐνίοτε σφάλλονται. ἄ γὰρ αὐτοὶ ἀποροῦντες οὐκ ἦθελον λόγῳ ἐνδείκνυναι, ἐστιν ὅτε ὑπὸ τῶν ἀμφισβητοῦντων ἀνακομνήσχεται ἣδη οὐ κατ’ ἀκρίβειαν ὀριζομένων, ἀλλὰ φιλονεικίας χάριν ὡς μᾶλλον μεγαλυνόντων. καὶ ἐκ τούτων συμβαίνει ταῦτα τὰ ἀνάρμοστα τοὺς μὲν συναρμόττοντας σκοτεινῶς καὶ μετ’ ἀσαφείας διαλέγεσθαι, τοὺς δ’ αὖ ἐπὶ τὸ μεῖζον εἰκῇ τὰ πολλὰ ἀποφαίνειν. οὐ γὰρ εἰκὸς ἐκεῖνα ἂ περὶ τοῦ ὁ τι πρακτέον διαλεγόμεθα ὑποθέμενοι, γέμοντα πολλῆς ἀπορίας καὶ ἀσαφείας, ὑπὸ τῶν τοιούτων ἰκανῶς δηλοῦσθαι.

H. C. G.
THE first element of good government, therefore, being the virtue and intelligence of the human beings composing the community, the most important point of excellence which any form of government can possess is to promote the virtue and intelligence of the people themselves. The first question in respect to any political institutions is, how far they tend to foster in the members of the community the various desirable qualities, moral and intellectual; or rather (following Bentham's more complete classification) moral, intellectual, and active. The government which does this the best has every likelihood of being the best in all other respects, since it is on these qualities, so far as they exist in the people, that all possibility of goodness in the practical operations of the government depends. We may consider, then, as one criterion of the goodness of a government, the degree in which it tends to increase the sum of good qualities in the governed, collectively and individually; since, besides that their well-being is the sole object of government, their good qualities supply the moving force which works the machinery.

J. S. MILL. Representative Government.
ΕΠΕΙ οὖν ἐν τῷ εὖ πολιτεύεσθαι πρῶτον τοῦτο θετέον, τὸ ἀγαθοὺς καὶ συνετοὺς εἶναι τοὺς τῆς κοινωνίας μετέχοντας, αὐτῇ δ' ἂν εἶη ἡ μεγάστη πολιτείας καὶ ὁποιασοῦν ἀρετῆ, εἰ τοὺς πολίτας ὅτι μάλιστα τοιούτους παρασκευάζου. περὶ δὲ τάξεως πολιτικῆς σχεδὸν πρώτη ἐκάστοτε σκέψις ἐστί, μέχρι πόσον συμβάλλεται εἰς τὸ τοὺς μετέχοντας ποιοὺς τινας ἀπεργάζεσθαι κατὰ τε τὸ ἠθὸς καὶ τὴν διάνοιαν. ἵσως δὲ προσθετεόν καὶ πρὸς τὰς πράξεις· οὕτω γὰρ ύπὸ τινων ἣδη μᾶλλον διηκρίβωται. τὴν γὰρ ταῦτ' ἀριστα ποιούσαν πολιτείαν καὶ κατὰ τάλλα εἰκὸς ἀριστην εἶναι· καὶ γὰρ διὰ τὰς ποιότητας ταύτας μόνας, ἐφ' ὅσον ἂν αὐτοὶ τοιούτοι ύπάρχωσιν, ἐνδέχεται ἄγαθας εἶναι τὰς τῆς πολιτείας ταύτης πράξεις. ἐν δὲ πολιτείας ὑρθής τε καὶ μὴ τεκμήριον τοῦτο, εἰ μᾶλλον ἢ ἦσον εἰς τὸ τοὺς ἀρχομένους θελτίους ὄλως καὶ καθ' ἐκάστον καὶ ἀπαντάς ἀπεργάζεσθαι συμφέρει, οὐ μόνον ἢτι ἀρχὴν πάσαν τοῦτ' αὐτὸ δεῖ σκοπεῖν ὅπως ὅτι τούς ἀγαθῶν ὄντων πράττεται τὰ κατὰ τὴν σύνταξιν.

W. E. H.
CURIOSITY, or love of the knowledge of causes, draws a man from consideration of the effect to seek the cause; and again, the cause of that cause, till of necessity he must come to this thought at last, that there is some cause, whereof there is no former cause, but is eternall; which is it men call God. So that it is impossible to make any profound enquiry into natural causes, without being enclined thereby to believe there is one God Eternall; though they cannot have any idea of him in their mind, answerable to his nature. For as a man that is born blind, hearing men talk of warming themselves by the fire, and being brought to warm himself by the same, may easily conceive and assure himselfe there is somewhat there, which men call Fire, and is the cause of the heat he feeles, but cannot imagine what it is like, nor have an idea of it in his mind such as they have that see it; so also by the visible things of this world and their admirable order a man may conceive there is a cause of them, which men call God, and yet not have an Idea or Image of him in his mind.

HOBSES.

THE third element which determines the productiveness of the labour of a community, is the skill and knowledge therein existing; whether it be the skill and knowledge of the labourers themselves, or of those who direct their labour. No illustration is requisite to show how the efficacy of industry is promoted by the manual dexterity of those who perform mere routine processes; by the intelligence of those engaged in operations in which the mind has a considerable part; and by the amount of knowledge of natural powers and of the properties of objects, which is turned to the purposes of industry. That the productiveness of the labour of a people is limited by their knowledge of the arts of life, is self-evident; and that any progress in these arts, any improved application of the objects or powers of nature to industrial uses, enables the same quantity and intensity of labour to raise a greater produce.

J. S. MILL. *Political Economy.*
ΔΙΑ γάρ το θαυμάζειν ἢ καὶ ἱστορία τῶν αἰτιῶν ἐπιστώμενοι ἐκ τοῦ ὅτι ἐφίενται τοῦ διότι· πρὸς δὲ τούτοις διὰ τὰ δῆ καὶ ἔκεινο, ὡστε ἀνάγκη ἔστη τὸν οὔτε προσπάρχει τι ἀιδίου ὄντος· δὴ δὴ τὸ θείον ἐπονομάζουσιν. Ὑθεν ἀδύνατον ἀκριβολογεῖσθαι τὰ φυσικὰ μὴ πειθομένους ὅτι ὑπάρχει ἀιδίου τι καὶ θείου, εἰ καὶ αὐτοὶ μηδὲν ἐν ψυχὸ ἔχουσιν ἀντίστροφον τῇ φύσει αὐτοῦ. ὡσπερ γάρ ὁ τυφλὸς γεννηθεὶς ἐτέρων μὲν ἀκούσας ὅτι πρὸς τὸ πῦρ θερμαίνει, αὐτὸς δὲ κατὰ ταῦτα πάσχει ὑπαχθεὶς ῥᾳδίως ἂν πεῖθοιτο ὅτι ἐστὶ τὸ πῦρ καλοῦμενιν· δὲ καὶ αὐτίνοι ὑπάρχει τοῦ θερμοῦ ταῦτα καὶ αἰσθητόν, ὡμωσὶ δὲ οὔτε τῷ προσέοικειν ὑπολάβοι οὔτ' αὐτὸς οὐ τί ποιοῦν τι ἐνθυμηθεὶς τοῖς ἰδοῦσιν· ἴσως ἄν ἐννοοῦται τοῖς ὑπάρχειν αἰτιῶν τι ὑπάρχει τοῦ θεοῦ εἰκόνα· ἴσως εἰκόνα ἡ καὶ εἰδωλον αὐτοῦ ἐχουσιν ἐν τῇ ψυχῇ ὁπὸς ὀσιοῦν.

Α. W. S.
The first thing we should look at in our choice of friends is likeness of temper and disposition; for there are several humours which, though very good when single, yet will make but ill music when brought together. The next consideration is, how the person whom we make choice of have behaved himself to his other friends before. The third rule, which is indeed of such moment, that it may be justly thought to include all, is to observe whether he be a man governed by his passions or his reason. When this is done, we shall find it very proper to examine into his inclinations and see which way the bent and byass of his soul lies: whether they draw him to goodness and virtue, and such actions and enjoyments as are commendable and befitting a man of piety and honour, or whether to vile and unmanly pleasures, and such as none but shameless fellows and scoundrels abandon themselves to. We shall do well to observe farther, whether these desires and inclinations be tractable and gentle, such as are fit to be spoken with, and ready to hearken to reason; or whether they be violent and unpersuadable, such as mind nothing but their own gratification, and are deaf to all arguments that would draw them off from it: for men of such passions are always hot and peremptory, and by no means fit to make friends of.

G. STANHOPE.
ΠΡΩΤΟΝ μὲν οὖν, ὅποταν φίλον τιν’ ἐλώμεθα, τοῦτο προσήκει σκοπεῖν εἲ τις ἡμῶν τὴν τε φύσιν καὶ τοὺς τρόπους προσέοικεν, ὡς οὐκ ὀλύων ὄντων οὕτως αὐτοὶ μὲν καθ’ αὐτοὺς ἥθεσιν ἐμμελεστέροις κέκρανται, ἄλλοις δὲ τισιν ὀμιλήσαντες οὐκέτ᾿ ἂν ὀμοίως συνάδοιεν. ἐπειτα δὲ καὶ τόδε σκεπτέον, ὅν μέλλομεν αἱρήσεσθαι ποιῶς τις περὶ τοὺς πρότερον γέγονεν ἐπιτηδείους. τρίτον δ᾿ ἐστίν, ὅπερ καὶ τοσαύτης σπουδὴς ἄξιον ὡστε καὶ τάλλα πάντα νομίζων περιέχειν οὐκ ἂν τις ἀμάρτω, πότερ τοῖς πάθεσιν ἥ τῷ λογισμῷ πείθεται. ὑπάρχησον δὲ ταύτα τάς τῆς ψυχῆς ὀρμᾶς εὖ ἂν ἔχοι ἐξετάζων, ὅποιαὶ τινες ὀὕσαι πρὸς ὅποτερ ἂν ἡγώνται, ἐὰν πρός ἄρετήν τε καὶ τάγαθὸν καὶ πρὸς τός τοιαύτας τῶν τε πράξεων καὶ τῶν εὐπαθείων οἰας ἂν ὠς ἀνδρὶ εὐσεβεῖ καὶ δικαίῳ πρεπούσας ἐπιθυμίας ἐὰν καὶ πρὸς τὰς φαύλας καὶ ἀνδραποδῶδεις τῶν ἡδονῶν καὶ οἰαις οὐδ’ ἂν εἰς ποθ’ ἐαυτὸν παραδοίη μὴ μιαρὸς τις καὶ ἀναδίδης ὄν. ἐὰν δὲ τὰς ὀρμᾶς ταύτας καὶ τὰς ἐπιθυμίας ἐννοεῖν ἂν ἀμβούτω, εἴτ’ εὐάγωγοι τινες καὶ ἡμεραὶ τυγχάνουσι περιέχειν καὶ οἷαν νουθετήσεως θ’ ὑπακουέι καὶ ὅπῃ ἂν λόγος αἱρή ράδιως ἀκολουθεῖν, εἴτ’ αὐ σφοδρά τινες καὶ ἀπειθεῖς, ἄλλου μὲν οὐδὲνς εἰ μὴ τῆς ἐαυτῶν πλησιμονίας ἐντρεπόμεναι, τῶν δὲ λόγων τῶν ἀποτρεπόντων ἀτεχνῶς ἄνηκουστοῦσι. μὴ γὰρ αἱ τοιαύται φύσεις αἰεὶ ποτ’ ἀκράχολοι καὶ αὐθάδεις οὐδὲ πάνυ τι πρὸς φιλίαιν ὅσιν ἐπιτηδείαι.
NOW just as the oldest Greek theorists supposed that the sport of chance had changed the material universe from its simple primitive form into its present heterogeneous condition, so their intellectual descendants imagined that but for untoward accident the human race would have conformed itself to simpler rules of conduct and a less tempestuous life. To live according to nature came to be considered as the end for which man was created, and which the best men were bound to compass. To live according to nature was to rise above the disorderly habits and gross indulgences of the vulgar to higher laws of action which nothing but self-denial and self-command would enable the aspirant to observe. It is notorious that this proposition—live according to nature—was the sum of the tenets of the famous Stoic philosophy. Now on the subjugation of Greece that philosophy made instantaneous progress in Roman society. It possessed natural fascinations for the powerful class who, in theory at least, adhered to the simple habits of the ancient Italian race, and disdained to surrender themselves to the innovations of foreign fashion. Such persons began immediately to affect the Stoic precepts of life according to nature—an affectation all the more grateful, and, I may add, all the more noble, from its contrast with the unbounded profligacy which was being diffused through the imperial city by the pillage of the world and by the example of its most luxurious races.

MAINE.
ΩΣΠΕΡ γὰρ οἱ παλαιοὶ τῶν παρὰ "Ελλησι φιλοσοφοῦντων τὴν τύχην ὑπέλαβον προσπαίζουσαν ἐξ ἀπλῆς τὸ πρῶτον καταστάσεως τὸν κόσμον μεταβαλεῖν ἐς τὴν νῦν ποικίλην καὶ ἀνομοίαν, ὡσαύτως δὴ ὑπενόησαν οἱ τῆς ἐκεῖνων σοφίας κληρόνομοι ἀνθρώπους, εἰ μὴ δι’ ἀκαίρων τινα συντυχίαν, εἰς ἀπλουστέραν τὴν διαγωγὴν καὶ ἡσυχαιτέραν τὴν δίαιταν ὡσαύτως ἀν καταστήσαν. τὸ γὰρ κατὰ φύσιν ζῆν, ὡς ἐπὶ τοῦτο πεφυκότων ἀνθρώπων καὶ δέον αὐτοῦ στοχάζεσθαι τοὺς ἐπιεικεστάτους, ἐν τέλους εἶδεν ἐνομίζετο. καὶ γὰρ ἐς αὐτὸ τοῦτο τὸ κατὰ φύσιν ζῆν ἀπετελέσθη ὡς τῶν Στωικῶν πραγματεία, ἡτίς κατεστραμμένης ἦδη τῆς Ἀθηναίων παρὰ τῶν Ῥωμαίων ἐς τοσοῦτον προὐχώρησεν, ἀτε αὐτῇ καθ’ αὐτὴν τοὺς δυνατοὺς ψυχαγωγοῦσα ὅσοι λόγῳ δῆθεν τῆς πάλαι εὐθείας ἐχόμενοι τοὺς ἐξωθεὶσαν, ὥστε νάµατος συληθείσης πάλαι εὐηθείας ἐν ἀρχῷς ἐνδοῦναι. οὕτως μὲν οὖν τὸ κατὰ φύσιν ζῆν εὐθὺς προσεποιοῦτο, τοσοῦτον δὲ χαριέστερον μὴ ὅτι γε δὴ γενναιότερον, ὅσῳ τῇ ἀπείρῳ ἀσωτίᾳ ἀντέκρουν ἥτις συληθείσης τῆς οἰκουμένης καὶ ἐνδεικνυμένων τῶν τρυφερώτατων ἐν ἀρχούσῃ πόλει ἐπιπολάζειν ἦρξατο.

Α. W. S.
THERE is another partiality very commonly observable in men of study, no less prejudicial nor ridiculous than the former: and that is a fantastical and wild attributing all knowledge to the ancients alone, or to the moderns. This raving upon antiquity in matter of poetry, Horace has wittily described and exposed in one of his satires. The same sort of madness may be found in reference to all the other sciences. Some will not admit an opinion not authorised by men of old, who were then all giants in knowledge. Nothing is to be put into the treasury of truth or knowledge which has not the stamp of Greece or Rome upon it. Others, with a like extravagancy, contemn all that the ancients have left us, and, being taken with the modern inventions and discoveries, lay by all that went before, as if whatever is called old must have the decay of time upon it, and truth too were liable to mould and rottenness. Men, I think, have been much the same for natural endowments in all times. Fashion, discipline, and education have put eminent differences in the ages of several countries, and made one generation much differ from another in arts and sciences: but truth is always the same: time alters it not, nor is it the better or worse for being of ancient or modern tradition.

Locke.
ΕΣΤΙ δὲ καὶ ἂλλῳ τί ἓδιον τῶν φιλοσοφοῦντων, πολλάκις καὶ τοῦτο γιγνόμενον, ἔλαβερόν τε καὶ κατα-
γέλαστον οὐχ ἦττον ἢ τὸ πρότερον. πάσαν γὰρ καὶ παντοδαπῆν ἐπιστήμην ἢ τοῖς πάλαι μόνοις ἢ τοῖς καθ' ἴμας προσάπτουσιν, ἄτοπα καὶ ἀνόητ' ἀττα πλημ-
μελοῦντες. πούσεσως μὲν οὖν πέρι τὴν ἐθελοδουλείαν ταύτην τοῖς παλαιοῖς χαριέντως ποὺ διεξελθὼν ἐπι-
κεκαμφὸς Τίμων ἐν τοῖς σίλλοις· τέχναις δὲ καὶ ταῖς ἄλλαις ἀπάσαις ἑνεστὶ ταύτων εἶδος μανίας. εἰσὶ μὲν γὰρ οὐδὲν ἀποδέχεσθαι ἐθέλουσιν, εἰ μὴ τοῖς γε πρότερον νεομισμένοι ἔσται, τοῖς μακαρίοις δὴθεν καὶ 
θείοις εἰς ἐπιστήμην· ὡς δὴ παντάπασιν οὐδὲν ἐγχωρεῖ καταθεῖναι εἰς τὸν τῆς ἀληθείας τε καὶ ἐπιστήμης 
θησαυρὸν, ὦ ἂν μὴ παρὰ τοῖς πάλαι τυγχάνῃ κεκομ-
μένον. ἄλλοι δὲ παραπλησίας χρώμενοι ἀτοπίᾳ κατα-
φρονοῦσι πάντων τῶν παραδεδομένων καὶ τῶν νεωστὶ ἐπιστημονήμενον τε καὶ ηὐρημένον γιγνόμενον ἐρασταί 
οὔδεν ὃ τι οὐ τῶν προγεγεγενημένων ἐκβάλλουσιν, ὡς 
οἱ ὡμοίων οὐ τά τε ἄλλα πάντα τὰ ἠρχαία καλούμενα 
καὶ σαπρὰ ἐϊναι δἰα χρόνον καὶ τὴν ἀλήθειαν αὐτὴν 
φθίνειν τε καὶ ἀπόλλυσθαι. τὸ δὲ ἀληθὲς ὦμαι ὃ ὃ δὲ 
ἔχει· τὴν μὲν φύσιν ἢ τι ἢ οὐδὲν διαφέρουσιν 
ἀνθρωποὶ ἀνθρώπων νῦν τε καὶ πάλαι· νόμῳ δὲ καὶ 
παιδεία καὶ τροφῆ ἄλλοτε ἄλλων ἄλλοι ὡς μάλιστα 
διαφέροντες καὶ τέχναις τε καὶ ἐπιστήμαις τὴν αἰὲ 
ἡλικίαν πολλῷ τῶν πρότερον ἢ ἄκαθηλλαξαν· ἄλλο 
οὔδεν ἦττον ἢ γε ἀλήθεια ἐν τῷ αὐτῷ μὲνει, καὶ 
οὔτε χρόνῳ ἄλλοις ταῖς πάλαι ἐϊναι ἡ νεωτέρα καθέστηκεν.
THE fate of empire is grown a common-place: that all forms of government, having been instituted by men, must be mortal like their authors, and have their periods of duration limited as well as those of private persons. This is a truth of vulgar knowledge and observation; but there are few, who turn their thoughts to examine, how those diseases in a state are bred, that hasten its end; which would however be a very useful enquiry. For though we cannot prolong the period of a commonwealth beyond the decree of heaven, or the date of its nature, any more than human life beyond the strength of the seminal virtue, yet we may manage a sickly constitution, and preserve a strong one; we may watch and prevent accidents; we may turn off a great blow from without, and purge away an ill humour that is lurking within: and by these, and other such methods, render a state long-lived, though not immortal. Yet some physicians have thought, that if it were practicable to keep the general humours of the body in an exact equal balance of each with its opposite, it might be immortal; and so perhaps would a political body, if the balance of power could be always held exactly even. But, I doubt, this is as impossible in practice as the other.

SWIFT.
ΠΕΡΙ δὲ τῆς ἀρχῆς εἰς ὃ τι ἀνάγκη ἀποτελευτῶν, τεθρύληται ἣδη ὑπὸ πάντων, ὡς τάς γε πολιτείας πάσας τε καὶ παντοῖας, ἀτε καθεστηκυίας ὑπὸ θυητῶν τῶν νομοθετῶν, θυητάς καὶ αὐτᾶς δεῖ εἶναι, καὶ οὐχ ἦττον ἢ τοὺς ἰδιώτας μέχρι ὁρισμένου τινὸς χρόνου διαμένειν. καὶ περὶ μὲν τούτων κἂν οἱ πολλοὶ μαθῶνες γνοίευν· περὶ δὲ τῶν νόσων τε καὶ φθορῶν πῶς ἐγγίγνονται ταῖς πόλεσιν, ὀλίγοι ἐπισκοποῦσι, καίπερ χρησιμοτάτης οὕσης τῆς ξητήσεως. ἐπεὶ παρὰ μὲν τὸν θείον θεσμὸν ἢ τὸν φύσει ὅρον οὗτε πολιτείας ἔχομεν μηκύνειν περίοδον οὔτε τῶν ἀνθρώπων βίων πλείω ἢ κατά τὴν σπερματικὴν δύναμιν, ἀλλὰ τὰς μὲν ἐξεῖς γε ἐνδέχεται τὴν μὲν νοσοῦσαν θεραπεύειν, τὴν δὲ ύγιᾶ σφίζειν, τὰ δὲ ἀτυχήματα προορώμενοι φυλάττεσθαι, ἐὰν μὲν ἐξωθεὶς μεγάλη τις πληγὴ καταλάβῃ, ἀποτρέποντας, ἐὰν δὲ φλέγμα τι νοσῶδες ὑπῇ, ἐκκαθαίροντας, καὶ ταύταις τε καὶ τοιαύταις ταῖς ἡθανατίς αὐτὴν τὴν πολιτείαν ποιῆσαι ἀθάνατον μὲν οὐ, μακρόβιον δὲ. καίτοι περὶ τοῦ γε σώματος τῶν Ἀσκληπιαδῶν τινὲς ἔγνωσαν ὡς ἀθάνατον ἤδη ἂν ἦν, εἰ καθιστάναι ἐνὴν τὰ ἐν αὐτῷ ἐναντία, τὸ τε θερμὸν καὶ ψυχρόν καὶ τὸ ἄθροι καὶ υγρόν, ἀντιπαλά τε καὶ ἱσα ἐκάτερον ἐκατέρῳ ὁμοιός δὲ εἰχεῖν ἂν ἵσως καὶ περὶ πολιτικὴν κατάστασιν ἢ ἂν ἄθεί ἀντιπάλους τε καὶ ἱσους τοὺς ἐνδυναστεύοντας παρέχηται. κινδυνεύει δὲ καὶ τούτῳ ἀδύνατον εἶναι οὐχ ἦττον ἢ ἔκεινο.

J. A.

31—2
IT was consistent with this, and bespoke a very refined sense of policy in the Lacedæmonians (though by the way, I believe, different from what more modern politics would have directed in like circumstances), when Antipater demanded of them fifty children, as hostages for the security of a distant engagement, they made this brave and wise answer, "they would not—they could not consent; they would rather give him double the number of their best grown up men."—Intimating, that, however they were distressed, they would choose any inconvenience rather than suffer the loss of their country's education; and the opportunity (which if once lost can never be regained) of giving their youth an early tincture of religion, and bringing them up to a love of industry, and a love of the laws and constitution of their country. If this shews the great importance of a proper education to children of all ranks and conditions, what shall we say then of those whom the providence of God has placed in the very lowest lot of life, utterly cast out of the way of knowledge, without a parent,—sometimes, may be, without a friend, to guide and instruct them, but what common pity and the necessity of their sad situation engage:—where the dangers which surround them on every side are so great and many, that for one fortunate passenger in life, who makes way well in the world with such early disadvantages, and so dismal a setting out, we may reckon thousands, who every day suffer shipwreck, and are lost for ever.

Sterne.
ΟΜΟΛΟΓΟΤΝ δὲ τούτοις ποτὲ οἱ Λακεδαιμόνιοι καὶ ἀμα δῆλοι ἦσαν ως ἀκριβέσταται στοχαζόμενοι τοῦ συμφέροντος τῇ πόλει, εἰ χρή τι ἐν παρέργῳ εἰπεῖν, ἀλλαὶ ἡ οἱ νῦν πολιτικὸι δοκοῦσι μοι περὶ ταύτα ἀν ἐπιτείλαι· ἐπειδὴ γὰρ Ἀντίπατρος ἐξῆτει παῖδας εἰς τοὺς πεντήκοντα ὡς ὀμήρους ἐσομένους ύπὲρ συνθήκης τινὸς ἐν τῷ ὑστερον χρόνῳ, ἐκεῖνοι ἀπεκρίναντο μάλα ἀνδρείως τε καὶ φρονίμως ὡς οὐκ ἔθελον συγχωρεῖν οὐδὲ δύνανται, ἀλλὰ μᾶλλον παραδώσουσι διπλάσιον τὸν ἀριθμὸν ἐκ τῶν ἀρίστων τῶν τελειῶν, ὡς ἐτοιμοὶ ὄντες, εἰ καὶ σφόδρα ταλαιπωροῦσι, πάντα μᾶλλον ὑπομένειν ἢ τὴν μὲν ἐπιχωρίαν παιδείαν ἐὰν ἀπολείπειν, τὸν δὲ καίρον προέσθαι καὶ μηκέτι πάλιν ἀναλαμβάνειν, ὅπως εὔθυς ἐκ παίδων μεταλήψονται οἱ νέοι τῆς εὔσεβείας καὶ ἀνδρεὶς ἡδὴ φιλόπονοι ἔσονται καὶ τῆς πατρίδος τοὺς τε νόμους καὶ τὴν πολιτείαν ἀγαπήσουσιν. εἰ οὖν δῆλον ἐκ τούτων ὡς πολλῷ ἀξίων ἐστι τοὺς ὀποιουσοῦν τε καὶ εἰ ὀποιωνοῦν καλῶς πεπαιδεύσθαι, τί περὶ τούτων δεῖ λέγειν οἷς ἡ θεοῦ μοῖρα τὸν ἔσχατον τοῦ βίου κλῆρον ἀπονείμῃ; καὶ γὰρ ἐκεῖνοι, ἀτε τελέως που ἐκπεσόντες τῶν ἐγκυκλίων μαθημάτων, οὐδένα κέκτησαν τοὺς ἡγήσασθαι τοῦ ἔσχατον, ὡς τοσούτως καὶ τοιούτως πανταχύς περιεστώτων τῶν κινδύνων ἢ τις οὐδὲ εὐπλοίας τυγχάνει ἐν τῷ βίῳ, ἀτυχήσας τε πρὸ καὶ οὕτω πικρῶς ἀναχθέει, αἱ δὲ χειλάδες τῶν ἀλλῶν νασαγοῦσιν ἀνά πᾶσαν ἡμέραν καὶ εἰς τὸν οὗτον ἀφανίζονται.
A STAYED man is a man—one who has taken order with himself, and set a rule to lawlessnesses within him. Whose life is distinct and in Method, and his Actions as it were cast up before. Not loosed into the World's vanities, but gathered up and contracted in his station. Not scattered into many pieces of businesses, but that one course he takes, goes thorough with. A man firm and standing in his purposes, nor heaved off with each wind and passion. That squares his expence to his Coffers, and makes the Total first, and then the Items. One that thinks what he does, and does what he says, and foresees what he may do, before he purposes. One whose "if I can" is more than another's assurance, and his doubtful tale before some men's protestations. That is confident of nothing in futurity, yet his conjectures oft true Prophecies. That makes a pause still betwixt his ear and belief, and is not too hasty to say after others. That can see the truth betwixt two wranglers, and sees them agree even in that they fall out upon. That speaks no Rebellion in a bravery, or talks big from the spirit of Sack. A man cool and temperate in his passions, not easily betrayed by his choler; that vies not oath with oath nor heat with heat, but replies calmly to an angry man, and is too hard for him too. That can come fairly off from Captains' companies, and neither drink nor quarrel.

EARLE. Microcosmographie.
O ΔΕ στάσιμος ἀνήρ ἄν εἰς οἰος λόγον αὐτῷ τῶν πραγμάτων δεδωκέναι, ὥστε τῷ ἀκρατεὶ τῆς ψυχῆς, εἰ τι ἐνεστὶν, ὅρον θέσθαι. τῷ δὲ τουτοῦ ἂπας ὁ βίος κατὰ κόσμου τινά καὶ λογισμὸν διοικεῖται, καὶ αἱ πράξεις αὐτῷ ὥστε πρωδοσποιημέναι ὑπάρχουσιν: οὔτε ἀνέδην τὴν τῶν ἄλλων ἄνοιαν διώκει, μάλλον δὲ ἐπὶ τὰ αὐτῷ προσήκοντα συντείνει τε καὶ ὅλος ἐστὶ πρὸς τούτοις. πολλὰ δὲ καὶ διεσπαρμένα οὐ μάλλον ἐπιτηδεύει ἡ ἐν τι μεταχειρισάμενος, τούτῳ καὶ ἔργῳ ἐπεξέρχεται. ἀμέλει δὲ βέβαιος τε καθορίσταται καὶ ἐμμένει τῇ προαιρέσει, οὔτε ἄπτει ὑπ᾽ ἐπιθυμίας ὅτου οὐ μέθεν ἀνέμου ὥστε τῇ ὑστερηθῇ, τὸ δὲ κεφάλαιον τῶν δαπανώμενων λογισμάτων, οὔτω δὲ κατὰ μέρη διανέμεσθαι καὶ μὴ πρότερον πράξῃ τι πρὶν διαβουλεύθηται: μηδὲ ἐπαγγέλλεσθαι μὲν τι, περαιών δὲ μή. τὰ δὲ ἐνδεχόμενα ἐξετάσας, τότε μάλιστα προελέσθαι ὡστε διαπράττεσθαι: εἰπὼν δὲ ἂν πως δύνομαι πλείω τῶν ἄλλων ἴσχυρῶς ὑπισχυμένων ὑπηρετῆσαι· καὶ ἐστιν ἄν ἀμφίπλοκος κατά κόσμον τινὰ καὶ λογισμόν διοικεῖται, καὶ αἱ πράξεις αὐτῷ ὥσπερ προωδοποιημέναι ὑπάρχουσιν· καὶ μὴ πρότερον πράξῃ τι πρὶν διαβουλεύθηται: μηδὲ ἐπαγγέλλεσθαι μὲν τι, περαιών δὲ μή. τὰ δὲ ἐνδεχόμενα ἐξετάσας, τότε μάλιστα προελέσθαι ὡστε διαπράττεσθαι· εἰπὼν δὲ ἂν πως δύνομαι πλείω τῶν ἄλλων ἴσχυρῶς ὑπισχυμένων ὑπηρετῆσαι· καὶ ἐστιν ἄν ἀμφίπλοκος κατά κόσμον τινὰ καὶ λογισμόν διοικεῖται, καὶ αἱ πράξεις αὐτῷ ὥσπερ προωδοποιημέναι ὑπάρχουσιν.
## INDEX OF FIRST LINES

### TRANSLATIONS INTO LATIN VERSE

<table>
<thead>
<tr>
<th>Translation</th>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>A man must serve his time to every trade</td>
<td>Byron</td>
<td>50</td>
</tr>
<tr>
<td>Ah! leave the smoke, the wealth, the roar</td>
<td>A. Lang</td>
<td>58</td>
</tr>
<tr>
<td>Ah, my Beloved, fill the Cup that clears</td>
<td>Omar Khayyám</td>
<td>106</td>
</tr>
<tr>
<td>An honest man here lies at rest</td>
<td>Burns</td>
<td>88</td>
</tr>
<tr>
<td>And from the dark flocked up the shadowy tribes</td>
<td>M. Arnold</td>
<td>56</td>
</tr>
<tr>
<td>And sanguine beasts her gentle looks made tame</td>
<td>Shelley</td>
<td>114</td>
</tr>
<tr>
<td>As from the wonder of a trance</td>
<td>T. G. Hake</td>
<td>116</td>
</tr>
<tr>
<td>As ships, becalmed at eve, that lay</td>
<td>Clough</td>
<td>6</td>
</tr>
<tr>
<td>As when some hunter in the spring hath found</td>
<td>M. Arnold</td>
<td>36</td>
</tr>
<tr>
<td>Bright Star! would I were steadfast as thou art</td>
<td>Keats</td>
<td>74</td>
</tr>
<tr>
<td>But in the thicket of the wilderness</td>
<td>Scott</td>
<td>28</td>
</tr>
<tr>
<td>But leaving that, search we the secret springs</td>
<td>Dryden</td>
<td>84</td>
</tr>
<tr>
<td>But loud they shouted, swaying to and fro</td>
<td>W. Morris</td>
<td>34</td>
</tr>
<tr>
<td>But what are these to great Atossa's mind</td>
<td>Pope</td>
<td>52</td>
</tr>
<tr>
<td>Colin, to heare thy rymes and roundelayes</td>
<td>Spenser</td>
<td>26</td>
</tr>
<tr>
<td>Come, gentle sleep, attend thy votary's prayer</td>
<td>J. Wolcot</td>
<td>84</td>
</tr>
<tr>
<td>Death closes all; but something ere the end</td>
<td>Tennyson</td>
<td>22</td>
</tr>
<tr>
<td>Dewy the roads in the sunlit haze</td>
<td>Macnaghten</td>
<td>94</td>
</tr>
<tr>
<td>Each evening I behold the setting sun</td>
<td>M. Prior</td>
<td>90</td>
</tr>
<tr>
<td>Fear no more the heat o' the sun</td>
<td>Shakespeare</td>
<td>2</td>
</tr>
<tr>
<td>For that cold region was the lov'd abode</td>
<td>Dryden</td>
<td>10</td>
</tr>
<tr>
<td>Go forth, my Song, upon thy venturous way</td>
<td>Scott</td>
<td>78</td>
</tr>
<tr>
<td>Go, Verse, nor let the grass of tarrying grow</td>
<td>W. Watson</td>
<td>68</td>
</tr>
<tr>
<td>Hark, how the traitor wind doth court</td>
<td>Habington</td>
<td>92</td>
</tr>
<tr>
<td>He clasps the crag with hooked hands</td>
<td>Tennyson</td>
<td>40</td>
</tr>
<tr>
<td>He spoke; and Sohrab answered, on his feet</td>
<td>M. Arnold</td>
<td>22</td>
</tr>
<tr>
<td>Here drawn in fair array</td>
<td>Southey</td>
<td>14</td>
</tr>
<tr>
<td>Here lies, thank Heaven, a woman who</td>
<td></td>
<td>102</td>
</tr>
<tr>
<td>Here sleeps in peace a Hampshire grenadier</td>
<td></td>
<td>28</td>
</tr>
<tr>
<td>Here 's to the maiden of bashful fifteen</td>
<td>Sheridan</td>
<td>112</td>
</tr>
<tr>
<td>First Line</td>
<td>Author</td>
<td>Page</td>
</tr>
<tr>
<td>---------------------------------------------------------------------------</td>
<td>-------------</td>
<td>------</td>
</tr>
<tr>
<td>How happy some o'er other some can be!</td>
<td>Shakespeare</td>
<td>86</td>
</tr>
<tr>
<td>How sweet I roamed from field to field</td>
<td>Blake</td>
<td>122</td>
</tr>
<tr>
<td>I know the thing that 's most uncommon</td>
<td>Pope</td>
<td>54</td>
</tr>
<tr>
<td>I saw in secret, to my Dame</td>
<td>Spenser</td>
<td>104</td>
</tr>
<tr>
<td>I travelled among unknown men</td>
<td>Wordsworth</td>
<td>76</td>
</tr>
<tr>
<td>I've seen so many changefu' years</td>
<td>Burns</td>
<td>70</td>
</tr>
<tr>
<td>I will confess</td>
<td>Herrick</td>
<td>110</td>
</tr>
<tr>
<td>If thou survive my well-contented day</td>
<td>Shakespeare</td>
<td>70</td>
</tr>
<tr>
<td>It was Lilith the wife of Adam</td>
<td>D. G. Rossetti</td>
<td>120</td>
</tr>
<tr>
<td>Jockey's ta'en the parting kiss</td>
<td>Burns</td>
<td>66</td>
</tr>
<tr>
<td>Last, as by some one death-bed, after wail</td>
<td>Tennyson</td>
<td>20</td>
</tr>
<tr>
<td>Life is a city full of streets</td>
<td></td>
<td>50</td>
</tr>
<tr>
<td>Light words they were, and lightly, falsely said</td>
<td>Clough</td>
<td>60</td>
</tr>
<tr>
<td>My horse's feet beside the lake</td>
<td>M. Arnold</td>
<td>102</td>
</tr>
<tr>
<td>My love is strengthen'd, though more weak in seeming</td>
<td>Shakespeare</td>
<td>76</td>
</tr>
<tr>
<td>My wind is turned to bitter north</td>
<td>Clough</td>
<td>80</td>
</tr>
<tr>
<td>No more of your guests, be they titled or not</td>
<td>Burns</td>
<td>114</td>
</tr>
<tr>
<td>O sons of Trojan Brutus, clothed in war</td>
<td>Blake</td>
<td>42</td>
</tr>
<tr>
<td>Ocean itself no longer can resist</td>
<td>Thomson</td>
<td>38</td>
</tr>
<tr>
<td>Oft let me range the gloomy aisles alone</td>
<td>Tickell</td>
<td>10</td>
</tr>
<tr>
<td>On a starred night Prince Lucifer uprose</td>
<td>G. Meredith</td>
<td>60</td>
</tr>
<tr>
<td>One silent night of late</td>
<td>Herrick</td>
<td>96</td>
</tr>
<tr>
<td>Others, with vast Typhœan rage more fell</td>
<td>Milton</td>
<td>4</td>
</tr>
<tr>
<td>Our birth is but a sleep and a forgetting</td>
<td>Wordsworth</td>
<td>18</td>
</tr>
<tr>
<td>Roman Virgil, thou that singest</td>
<td>Tennyson</td>
<td>46</td>
</tr>
<tr>
<td>Say not, the struggle nought availeth</td>
<td>Clough</td>
<td>88</td>
</tr>
<tr>
<td>Set your face to the sea, fond lover</td>
<td>Winter</td>
<td>98</td>
</tr>
<tr>
<td>She dwelt among the untrodden ways</td>
<td>Wordsworth</td>
<td>118</td>
</tr>
<tr>
<td>So having said, a while he stood, expecting</td>
<td>Milton</td>
<td>32</td>
</tr>
<tr>
<td>So saying, light-foot Iris passed away</td>
<td>Tennyson</td>
<td>108</td>
</tr>
<tr>
<td>So threatened he: but Satan to no threats</td>
<td>Milton</td>
<td>8</td>
</tr>
<tr>
<td>Some overpoise of sway by turns they share</td>
<td>Dryden</td>
<td>80</td>
</tr>
<tr>
<td>The fountains mingle with the river</td>
<td>Shelley</td>
<td>74</td>
</tr>
<tr>
<td>The gift to king Amphion</td>
<td>Wordsworth</td>
<td>62</td>
</tr>
<tr>
<td>The lover in melodious verses</td>
<td>Cowper</td>
<td>108</td>
</tr>
<tr>
<td>The moon shines bright: in such a night as this</td>
<td>Shakespeare</td>
<td>24</td>
</tr>
<tr>
<td>Then Brutus spoke, inspired; our fathers sit</td>
<td>Blake</td>
<td>44</td>
</tr>
<tr>
<td>Then comes the father of the tempest forth</td>
<td>Thomson</td>
<td>12</td>
</tr>
<tr>
<td>Then Enid pondered in her heart, and said</td>
<td>Tennyson</td>
<td>58</td>
</tr>
<tr>
<td>There in a secret olive-glade I saw</td>
<td>Tennyson</td>
<td>20</td>
</tr>
<tr>
<td>There is one tree which now I call to minde</td>
<td>Drayton</td>
<td>78</td>
</tr>
</tbody>
</table>
TRANSLATIONS INTO LATIN VERSE

Thou of an independent mind  Burns 86
Thrice toss these oaken ashes in the air  J. SYLVESTER 90
Thus with half-shut suffused eyes he stood  KEATS 54
To my true king I offered free from stain  MACAULAY 4
Upon a day, as Love lay sweetly slumb'ring  SPSNER 104
Upon the battle’s fevered eve  T. G. HAKE 40
What constitutes a State?  SIR W. JONES 100
When maidens such as Hester die  CHARLES LAMB 82
When the sheep are in the fauld  LADY ANNE LINDSAY 64
Who are these coming to the sacrifice?  KEATS 98
Whom thus the meagre shadow answered soon  MILTON 30
Why, Damon, with the forward day  G. SEWELL 72
Yes, dear departed cherished days  O. W. HOLMES 118
‘Yes,’ I answered you last night  E. B. BROWNING 106
Yet I had rather, if I were to choose  MILTON 16

TRANSLATIONS INTO LATIN PROSE

A perfectly solitary being  MARTINEAU 242
After all, perhaps  COWPER 200
And, besides, in the matter of friendship  C. BRONTE 238
Are we to conciliate men  PIT 170
As for myself  PEEL 168
At Bastelica I had a large company  BOSWELL 208
At length the silence  SCOTT 146
Burke’s literary talents  HAZLITT 216
But I must say nothing surprises me  DISRAELI 180
But in political and philosophical theories  J. S. MILL 224
But perhaps we may be too partial  BERKELEY 244
But there are questions  234
Clive was in a painfully anxious situation  MACAULAY 140
Closely connected with this  J. C. SHAIRP 214
For indeed a change was coming  FROUDE 124
For the first time in these letters  FROUDE 130
For these reasons, Sir  MACAULAY 162
Fox had many noble and amiable qualities  MACAULAY 142
I am not, nor did I ever pretend  BRIGHT 182
I do not say that every man  H. SIDGWICK 236
I do not wish to raise the envy  JOHNSON 196
I had armed myself  WALPOLE 190
I have gone back to Greek literature  MACAULAY 212
<table>
<thead>
<tr>
<th>First Line</th>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I shall see you again</td>
<td>Cowper</td>
<td>202</td>
</tr>
<tr>
<td>I will not use many words</td>
<td>Walpole</td>
<td>192</td>
</tr>
<tr>
<td>If we turn from the foreign</td>
<td>Maine</td>
<td>228</td>
</tr>
<tr>
<td>In action it is equally this quality</td>
<td>Bagehot</td>
<td>226</td>
</tr>
<tr>
<td>In short, every rumour</td>
<td>Scott</td>
<td>130</td>
</tr>
<tr>
<td>In the march of his epoch</td>
<td>H. Lytton Bulwer</td>
<td>152</td>
</tr>
<tr>
<td>In the mean time the leaders</td>
<td>Burke</td>
<td>178</td>
</tr>
<tr>
<td>In the midst of these praises</td>
<td>Goldsmith</td>
<td>230</td>
</tr>
<tr>
<td>In the sultry noon</td>
<td>A. P. Stanley</td>
<td>132</td>
</tr>
<tr>
<td>In truth I think you</td>
<td>Walpole</td>
<td>194</td>
</tr>
<tr>
<td>Is there patience left</td>
<td>Swift</td>
<td>188</td>
</tr>
<tr>
<td>It is not wonderful that the great cause</td>
<td>Junius</td>
<td>174</td>
</tr>
<tr>
<td>It was not to be</td>
<td>Froude</td>
<td>126</td>
</tr>
<tr>
<td>Meanwhile I now proceed</td>
<td>Milton</td>
<td>170</td>
</tr>
<tr>
<td>Mrs Bennet rang the bell</td>
<td>Jane Austen</td>
<td>150</td>
</tr>
<tr>
<td>My dear Friend, Having discontinued</td>
<td>Cowper</td>
<td>204</td>
</tr>
<tr>
<td>My dear Randolph</td>
<td>W. A. G.</td>
<td>210</td>
</tr>
<tr>
<td>Nor is there any dissuasive</td>
<td>Fielding</td>
<td>232</td>
</tr>
<tr>
<td>Relinquishing, therefore, all idle views</td>
<td>Junius</td>
<td>176</td>
</tr>
<tr>
<td>Right High and Right Excellent Princess</td>
<td>Queen Elizabeth</td>
<td>186</td>
</tr>
<tr>
<td>Seven years, my Lord</td>
<td>Johnson</td>
<td>206</td>
</tr>
<tr>
<td>Sir, We sent you a short time since</td>
<td></td>
<td>198</td>
</tr>
<tr>
<td>The events of the day</td>
<td>Prescott</td>
<td>134</td>
</tr>
<tr>
<td>The Governor assured the Colonial Minister</td>
<td>Parkman</td>
<td>138</td>
</tr>
<tr>
<td>The Greek plays and Shakespeare</td>
<td>Sterling</td>
<td>218</td>
</tr>
<tr>
<td>The magnates were enraged</td>
<td>G. W. Prothero</td>
<td>144</td>
</tr>
<tr>
<td>The personal qualities of the French King</td>
<td>Macaulay</td>
<td>156</td>
</tr>
<tr>
<td>The place was large enough</td>
<td>C. Bronte</td>
<td>148</td>
</tr>
<tr>
<td>The principal citizens</td>
<td>Gibbon</td>
<td>128</td>
</tr>
<tr>
<td>The pursuit was stopped</td>
<td>Hume</td>
<td>136</td>
</tr>
<tr>
<td>The whole objection</td>
<td>Shelley</td>
<td>220</td>
</tr>
<tr>
<td>There are two faults in conversation</td>
<td>Swift</td>
<td>240</td>
</tr>
<tr>
<td>These are matters</td>
<td>Gladstone</td>
<td>184</td>
</tr>
<tr>
<td>They were bold and fearless</td>
<td>Ferguson</td>
<td>158</td>
</tr>
<tr>
<td>This is, as I have said before</td>
<td>C. J. Fox</td>
<td>164</td>
</tr>
<tr>
<td>Thus pressed by enemies without</td>
<td>Prescott</td>
<td>154</td>
</tr>
<tr>
<td>We are continually informed</td>
<td>J. S. Mill</td>
<td>236</td>
</tr>
<tr>
<td>We cannot bring back those old times</td>
<td>C. W. Stubbs</td>
<td>166</td>
</tr>
<tr>
<td>Were we to analyse</td>
<td>Lecky</td>
<td>222</td>
</tr>
<tr>
<td>What! because a fellow-being</td>
<td>Shelley</td>
<td>220</td>
</tr>
<tr>
<td>When the Black Watch</td>
<td>R. L. Stevenson</td>
<td>160</td>
</tr>
<tr>
<td>You are so little accustomed</td>
<td>Junius</td>
<td>172</td>
</tr>
<tr>
<td>Translation</td>
<td>Author</td>
<td>Page</td>
</tr>
<tr>
<td>---------------------------------------------------------------------------</td>
<td>------------</td>
<td>------</td>
</tr>
<tr>
<td>A deathwhite mist slept over sand and sea</td>
<td>TENNYSON</td>
<td>306</td>
</tr>
<tr>
<td>A slumber did my spirit seal</td>
<td>WORDSWORTH</td>
<td>276</td>
</tr>
<tr>
<td>A woman, O my friends, has one desire</td>
<td>M. ARNOLD</td>
<td>314</td>
</tr>
<tr>
<td>Ah, good my lord, be patient; she is dead</td>
<td>MARLOWE</td>
<td>270</td>
</tr>
<tr>
<td>And Phaethon they found or what seemed he</td>
<td>WORSLEY</td>
<td>304</td>
</tr>
<tr>
<td>Anfangs wollt' ich fast verzagen</td>
<td>HEINE</td>
<td>252</td>
</tr>
<tr>
<td>At sight of him the people with a shout</td>
<td>MILTON</td>
<td>308</td>
</tr>
<tr>
<td>Aus meinen grossen Schmerzen</td>
<td>HEINE</td>
<td>326</td>
</tr>
<tr>
<td>Aus meinen Thränen spriessen</td>
<td>HEINE</td>
<td>278</td>
</tr>
<tr>
<td>Awaked you not with this sore agony?</td>
<td>SHAKESPEARE</td>
<td>248</td>
</tr>
<tr>
<td>Better to wait.</td>
<td>CLOUGH</td>
<td>350</td>
</tr>
<tr>
<td>Bright clouds float in heaven</td>
<td>SHELLEY</td>
<td>344</td>
</tr>
<tr>
<td>Capulet! Montague!</td>
<td>SHAKESPEARE</td>
<td>254</td>
</tr>
<tr>
<td>Cease your fretful prayers</td>
<td>FLETCHER</td>
<td>264</td>
</tr>
<tr>
<td>Child! is the sun abroad?</td>
<td>AYTOUN</td>
<td>342</td>
</tr>
<tr>
<td>Count Hugo once, but now the wreck</td>
<td>LONGFELLOW</td>
<td>302</td>
</tr>
<tr>
<td>Dear is the memory of our wedded lives</td>
<td>TENNYSON</td>
<td>276</td>
</tr>
<tr>
<td>Die Welt ist dumm, die Welt ist blind</td>
<td>HEINE</td>
<td>324</td>
</tr>
<tr>
<td>Ein Jüngling liebt ein Mädchen</td>
<td>HEINE</td>
<td>264</td>
</tr>
<tr>
<td>Es liegt der heisse Sommer</td>
<td>HEINE</td>
<td>310</td>
</tr>
<tr>
<td>Fain would I fade away, as I have lived</td>
<td>M. ARNOLD</td>
<td>318</td>
</tr>
<tr>
<td>Fulfil thy promise, for the hour has come</td>
<td>LONGFELLOW</td>
<td>298</td>
</tr>
<tr>
<td>Hail to thee, blithe Spirit!</td>
<td>SHELLEY</td>
<td>302</td>
</tr>
<tr>
<td>Hermione, you ask me if I love</td>
<td>LORD BOWEN</td>
<td>312</td>
</tr>
<tr>
<td>I do entreat you, go not, noble guests</td>
<td>SHELLEY</td>
<td>360</td>
</tr>
<tr>
<td>I have marked it well—it must be true</td>
<td>LONGFELLOW</td>
<td>300</td>
</tr>
<tr>
<td>I seemed to stand between two gulfs of sea</td>
<td>SWINBURNE</td>
<td>292</td>
</tr>
<tr>
<td>I speak but what I know: I say that glory</td>
<td>FLETCHER</td>
<td>272</td>
</tr>
<tr>
<td>I wandering went</td>
<td>SHELLEY</td>
<td>346</td>
</tr>
<tr>
<td>I will unfold my sentence and my crime</td>
<td>M. ARNOLD</td>
<td>280</td>
</tr>
<tr>
<td>If the king fall, may not the kingdom fall?</td>
<td>TENNYSON</td>
<td>282</td>
</tr>
<tr>
<td>Ill blows the wind that profits nobody</td>
<td>SHAKESPEARE</td>
<td>250</td>
</tr>
<tr>
<td>It is not growing like a tree</td>
<td>BEN JONSON</td>
<td>338</td>
</tr>
<tr>
<td>Keep in, let no man slip across of you</td>
<td>SWINBURNE</td>
<td>290</td>
</tr>
<tr>
<td>Let fame talke what she lyst</td>
<td>R. EDWARDS</td>
<td>266</td>
</tr>
<tr>
<td>Let not my cold words here accuse my zeal</td>
<td>SHAKESPEARE</td>
<td>246</td>
</tr>
<tr>
<td>Lift not the painted veil which those who live</td>
<td>SHELLEY</td>
<td>354</td>
</tr>
<tr>
<td>Lo now, see</td>
<td>SWINBURNE</td>
<td>286</td>
</tr>
<tr>
<td>Marry, thou dost wrong me, thou dissembler, thou</td>
<td>SHAKESPEARE</td>
<td>258</td>
</tr>
<tr>
<td>Me you call great: mine is the firmer seat</td>
<td>TENNYSON</td>
<td>280</td>
</tr>
<tr>
<td>Monarch of Gods and Daemons, and all Spirits</td>
<td>SHELLEY</td>
<td>310</td>
</tr>
</tbody>
</table>
My love she’s but a lassie yet. — James Hogg 348
My spirits come back, and now Despair resigns. — Beaumont & Fletcher 262
No light, save yon faint gleam, which shows me walls. — Byron 334
No, no, ye stars! there is no death with you. — M. Arnold 322
O Love, they wrong thee much. — Circa 1600 334
O mother, hear me yet before I die. — Tennyson 278
O my dear lord! No more: go, go, I say! — Beaumont & Fletcher 274
O talk not to me of a name great in story. — Byron 352
O women, O sweet people of this land. — Swinburne 288
Oh husband! Pray forgive poor Beatrice. — Shelley 356
Plead for us! — Browning 316
Pluck no more red roses, maidens. — M. Arnold 274
Rain, rain, and sun! a rainbow in the sky. — Tennyson 332
Ride your ways, said the gypsy. — Scott 328
Round the cape of a sudden came the sea. — Browning 354
Since first I saw your face, I resolved. — T. Ford 352
So they brought the swords. — Chronicle of the Cid 340
Soldier of God, man’s friend, not here below. — Tennyson 260
The gods are wise who lead us—now to smite. — Swinburne 294
The injured Duchess. — Massinger 268
There in a secret olive-glade I saw. — Tennyson 338
There the voluptuous nightingales. — Shelley 358
Thou that didst uphold me on my lonely isle. — Tennyson 282
Thou third great Canning, stand among our best. — Tennyson 336
Thus ever grave and undisturb’d reflection. — Gray 284
Thus he spake. — Heber 288
Tris Notus hibernas inmensa per aequora noctes. — Virgil 320
We stay not long. What! march again? — Longfellow 296
We would have you to wit. — A. Lang 344
Weary of life, but yet afraid to die. — Lecky 326
What are ye come here for, young men? — Scott 330
What must the king do now? — Shakespeare 254
What’s he, that wishes so? — Shakespeare 252
Who now persists in calling Fortune false? — Coleridge 324
Why, what’s the matter? — Shakespeare 260
Will the king come, that I may breathe my last. — Shakespeare 246
Wilt thou forget the happy hours? — Shelley 366
Ye gods, I see that who unrighteously. — Fletcher 332
Yet hold me not for ever in thine East. — Tennyson 336
Your brother is a forfeit of the law. — Shakespeare 256
<table>
<thead>
<tr>
<th>A stayed man is a man</th>
<th>Earle 486</th>
</tr>
</thead>
<tbody>
<tr>
<td>After supper the governor went down</td>
<td>L. Hutchinson 384</td>
</tr>
<tr>
<td>Akber is described</td>
<td>Elphinstone 372</td>
</tr>
<tr>
<td>All these difficulties</td>
<td>Macaulay 392</td>
</tr>
<tr>
<td>And now, sir, may I return</td>
<td>Kingsley 454</td>
</tr>
<tr>
<td>And whan thei of the Contree</td>
<td>Maundevile 400</td>
</tr>
<tr>
<td>But it is the manner of men</td>
<td>Spenser 456</td>
</tr>
<tr>
<td>But, say gentlemen, what</td>
<td>Chatham 412</td>
</tr>
<tr>
<td>But surely, Hylas</td>
<td>Berkeley 450</td>
</tr>
<tr>
<td>But the dispute is a proper matter</td>
<td>Erskine 434</td>
</tr>
<tr>
<td>But the Divine Revenge</td>
<td>Bacon 446</td>
</tr>
<tr>
<td>But those whose minds</td>
<td>Leighton 462</td>
</tr>
<tr>
<td>Ceterum aut me amor negotii</td>
<td>Livy 386</td>
</tr>
<tr>
<td>Curiosity, or love of the knowledge</td>
<td>Hobbes 474</td>
</tr>
<tr>
<td>For that service, for all service</td>
<td>Burke 424</td>
</tr>
<tr>
<td>Formed in the school of Gustavus</td>
<td>Schiller 374</td>
</tr>
<tr>
<td>Fox immediately rose</td>
<td>Massey 398</td>
</tr>
<tr>
<td>Good men, to whom alone</td>
<td>Junius 414</td>
</tr>
<tr>
<td>I cannot think of heaven</td>
<td>E. Irving 464</td>
</tr>
<tr>
<td>I hear many people say</td>
<td>Cobden 404</td>
</tr>
<tr>
<td>I hope you like your fare</td>
<td>Borrow 458</td>
</tr>
<tr>
<td>I may perhaps remind</td>
<td>E. M. Sidgwick 468</td>
</tr>
<tr>
<td>I take witness</td>
<td>Sir Philip Sidney 406</td>
</tr>
<tr>
<td>I think I see you</td>
<td>R. L. Stevenson 408</td>
</tr>
<tr>
<td>If at any time you are induced</td>
<td>Landor 420</td>
</tr>
<tr>
<td>In the meantime, Alciphron</td>
<td>Berkeley 438</td>
</tr>
<tr>
<td>In this general fear</td>
<td>Raleigh 370</td>
</tr>
<tr>
<td>Insurrection is a principle</td>
<td>James Mill 378</td>
</tr>
<tr>
<td>It is just this rage</td>
<td>R. L. Stevenson 438</td>
</tr>
<tr>
<td>It seems, a man of the name</td>
<td>Curran 432</td>
</tr>
<tr>
<td>It was consistent with this</td>
<td>Sterne 484</td>
</tr>
<tr>
<td>It would be well if</td>
<td>J. S. Mill 466</td>
</tr>
<tr>
<td>It would seem that a more</td>
<td>H. Sidgwick 470</td>
</tr>
<tr>
<td>Llywelyn during his contests</td>
<td>Borrow 402</td>
</tr>
<tr>
<td>Not so fast, Philonous</td>
<td>Berkeley 452</td>
</tr>
<tr>
<td>Nothing, replied the artist</td>
<td>Johnson 448</td>
</tr>
<tr>
<td>Now just as the oldest Greek theorists</td>
<td>Maine 478</td>
</tr>
<tr>
<td>Now the children there</td>
<td>G. MacDonald 442</td>
</tr>
<tr>
<td>Nowe of the solace and conforte</td>
<td>Monke of Euyshamme 444</td>
</tr>
<tr>
<td>Should you do anything so monstrous</td>
<td>Grattan 416</td>
</tr>
<tr>
<td>So much, Sir, as to this bill</td>
<td>Macaulay 428</td>
</tr>
<tr>
<td>First Line</td>
<td>Author</td>
</tr>
<tr>
<td>---------------------------------------------------------------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>That which occurred first</td>
<td>Clarendon</td>
</tr>
<tr>
<td>The commander-in-chief perceiving</td>
<td>G. W. B.</td>
</tr>
<tr>
<td>The Earl of Suffolk</td>
<td>Hume</td>
</tr>
<tr>
<td>The fate of empire</td>
<td>Swift</td>
</tr>
<tr>
<td>The first element of good government</td>
<td>J. S. Mill</td>
</tr>
<tr>
<td>The first thing we should look at</td>
<td>G. Stanhope</td>
</tr>
<tr>
<td>The mutineers again and again</td>
<td>Gardiner</td>
</tr>
<tr>
<td>The retreat of the English force</td>
<td>Gardiner</td>
</tr>
<tr>
<td>The retreat was sounded</td>
<td>Motley</td>
</tr>
<tr>
<td>The Spanish character</td>
<td>Napier</td>
</tr>
<tr>
<td>The third element which determines</td>
<td>J. S. Mill</td>
</tr>
<tr>
<td>There is another partiality</td>
<td>Locke</td>
</tr>
<tr>
<td>There, my dear, cries Booth</td>
<td>Fielding</td>
</tr>
<tr>
<td>These Lacedæmonians</td>
<td>Raleigh</td>
</tr>
<tr>
<td>These reflections, and such as they</td>
<td>Bolingbroke</td>
</tr>
<tr>
<td>Thus he went on</td>
<td>Bunyan</td>
</tr>
<tr>
<td>Thus, Philocles, continued he</td>
<td>Shaftesbury</td>
</tr>
<tr>
<td>To read what was approaching</td>
<td>Burke</td>
</tr>
<tr>
<td>Where is the man that ever before</td>
<td>Burke</td>
</tr>
<tr>
<td>While the successor of Disabul</td>
<td>Gibbon</td>
</tr>
<tr>
<td>Yet not even so were our bodies</td>
<td>W. Morris</td>
</tr>
<tr>
<td>You are in spite of yourselves</td>
<td>Metcalf</td>
</tr>
<tr>
<td>Your troops, said I</td>
<td>Cromwell</td>
</tr>
</tbody>
</table>
Archer-Hind, R.

Cambridge compositions