

Throughout the body of his discourse Marullus, with the intention, no doubt, of exciting in his hearers a feeling of compunction, reminds them of the past when their eagerness to behold Pompey led them to 'climb up walls and battlements with their infants in their arms, and there to sit the livelong day, with patient expectation'; how, when his chariot did not appear, 'they made an universal shout,' and contrasts all this with their present shameful disregard of Pompey in worshipping his successful rival Cæsar. The peroration is forcible and masterly:

"Be gone!
Run to your houses, fall upon your knees;
Pray to the gods to intermit the plague
That needs must light on this ingratitude."

Cassius also is an orator. And indeed he had right good need of all his tact and cleverness, when he undertook to win Brutus to join the conspiracy. For there can be little doubt, that, had Brutus failed to become an accomplice, the plot for putting Cæsar to death might never have attained maturity. For Cassius well knew that what would be considered offensive in himself or in his brother conspirators, would be overlooked in Brutus, whom the people esteemed and loved.

Besides this, Brutus loved Cæsar dearly. Add to which, he was a man noted for his sensitiveness and delicacy of principle, and had he but imagined that Cassius was trying to entrap him, he would doubtless have proved himself sincerely opposed to the arch-conspirator.

With these obstacles in his way Cassius had assuredly no easy task. He, however, by his boding

hints and suggestions which roused the suspicions of Brutus, greatly augmented the difficulties already in his path. Brutus inquired of Cassius: "But wherefore do you hold me here so long?"

He then added that if Cassius proposed 'aught for the general good,' even if it involved death, as long as it was honourable, 'he would look on death indifferently.' His closing words praying, that the 'gods might prosper him for loving honour more than fearing death,' are turned to advantage by Cassius, who in the opening lines of his introduction embodies and confirms Brutus' declaration of sincerity:

"I know that virtue to be in you,
Brutus,
As well as I do know your outward favour."

He is, however, too clever to think of openly attacking Cæsar. He prefers—and wisely, too—to proceed by insinuation. How artfully does he recall in words of contempt and scorn and jealousy, instances of Cæsar's liability to sickness and death—the swimming adventure in the Tiber and his fever while in Spain—and then contrast them with his present dignity as sole dictator of the world.

Could anything equal the comparison of the names *Brutus* and *Cæsar*, or the picture he draws after he had spoken of Cæsar as a Colossus, beside whom they were as dishonourable graves?

"*Brutus and Cæsar*: What should be in that *Caesar*?"

Why should that name be sounded more than yours?

Write them together, yours is as fair a name;

Sound them, it doth become the mouth as well;