

istration, and was therefore held responsible even for those acts which he had strongly, but vainly, opposed in council.—MACAULAY'S HIST. OF ENG., ch. 2.

51. ADMINISTRATION, An unfortunate. *Pres. Martin Van Buren's.* The administration of Van Buren has generally been reckoned as unsuccessful and inglorious. But he and his times were unfortunate rather than bad. He was the victim of all the evils which followed hard upon the relaxation of the Jacksonian methods of government. He had neither the will nor the disposition to rule as his predecessor [Andrew Jackson] had done; nor were the people and their representatives any longer in the humor to suffer that sort of government. The period was unheroic; it was the ebb-tide between the belligerent excitements of 1832 and the war with Mexico. The financial panic added opprobrium to the popular estimate of imbecility in the government. "The administration of Van Buren," said a satirist, "is like a parenthesis; it may be read in a low tone of voice, or altogether omitted, without injuring the sense!" But the satire lacked one essential quality—truth.—HIST. U. S., RUPATI, ch. 55.

52. ADMINISTRATION united. *A. Lincoln.* Judge Baldwin, of California . . . solicited a pass outside of our lines to see a brother in Virginia. [Being refused by the commanding general and Secretary of War] . . . finally he obtained an interview with Mr. Lincoln, and stated his case. "I have you applied to General Hallock?" . . . "Yes, and met with a flat refusal." . . . "Then you must see Stanton." . . . "I have, and with the same result." . . . "Well, then," said Mr. Lincoln, with a smile, "I can do nothing; for you must know I have very little influence with this Administration."—RAYMOND'S LINCOLN, p. 748.

53. ADMIRATION changed. *Martin Luther.* As a reverent pilgrim he arrived at Rome, after a six weeks' journey. Seeing the city from afar, he fell upon the earth and cried out, "Hail! thou sacred Rome!" And yet he found many things different from what he had expected. His experience there made a lasting impression upon him. "I would not have taken one hundred thousand florins not to have seen Rome. Among other coarse talk, I heard one reading mass, and when he came to the words of consecration, he said, 'Thou art bread and shalt remain bread, thou art wine and shalt remain wine.' What was I to think of this? And, moreover, I was disgusted at the manner in which they could 'rattle off' a mass as if it had been a piece of jugglery, for long before I reached the Gospel lesson my neighbor had finished his mass and cried out to me, 'Enough! enough! hurry up and come away,' etc."—REIN'S LUTHER, ch. 4.

54. ADMIRATION, Objectionable. *Oliver Goldsmith.* In the summer of 1762 he was one of the thousands who went to see the Cherokee chiefs, whom he mentions in one of his writings. The Indians made their appearance in grand costume, hideously painted and besmeared. In the course of the visit Goldsmith made one of the chiefs a present, who, in the ecstasy of his gratitude, gave him an embrace that left his face well bedaubed with oil and red ochre.—IRVING'S GOLDSMITH, ch. 13.

55. ADMIRATION, Supreme. *Colonel Cropper.* This worthy veteran, like his general [Washington], had but one least, which he gave every day and to all companies; it was, "God bless General Washington."—CUSTIS' WASHINGTON, vol. 1, ch. 2.

56. ADMONITION disregarded. *General St. Clair.* A.D. 1791. General St. Clair, with an army of two thousand men, set out from Fort Washington to break the power of the Miami confederacy. . . . In what is now Mercer County, Ohio, . . . his camp was suddenly assailed by more than two thousand warriors, led by Little Turtle and several American renegades who had joined the Indians. After a terrible battle of three hours' duration, St. Clair was completely defeated, with a loss of fully one half of his men. . . . The news of the disaster spread gloom throughout the land . . . the government was for awhile in consternation. For once the benignant spirit of Washington gave way to wrath. "Here," said he, "in a tempest of indignation, 'here in this very room . . . I said to him, 'You have careful instructions from the Secretary of War, and I myself will add one word—BEWARE OF A SURPRISE!' He went off with that my last warning ringing in his ears. Yet he has suffered that army to be cut to pieces, hacked, butchered, tomahawked by a surprise—the very thing I guarded him against! How can he answer to his country? The blood of the slain is upon him—the curse of widows and orphans!" [After a period of silence he solemnly added:] "I looked at the despatches hastily, and did not note all the particulars. General St. Clair shall have justice. I will receive him without displeasure—he shall have full justice."—RUPATI'S HIST. OF U. S., ch. 46.

57. ADOPTION of Captives. *American Indians.* Sometimes a captive was saved, to be adopted in place of a warrior who had fallen . . . the allegiance and, as it were, the identity of the captive . . . became changed. [His] . . . children and the wife . . . left at home are to be blotted from his memory; he is to be the departed chieftain resuscitated . . . to cherish those whom he cherished; to hate those whom he hated . . . the foreigner thus adopted is esteemed to stand in the same relations of consanguinity.—RANCROFT'S U. S., vol. 3, ch. 22.

58. ADOPTION by the State. *Napoleon I.* [After the battle of Austerlitz.] He immediately adopted all the children of those [soldiers] who had fallen. They were supported and educated at the expense of the State. They all, as the children of the emperor, were permitted to attach the name of Napoleon to their own.—ANNOTT'S NAPOLEON B., vol. 1, ch. 31.

59. ADORATION, Human. *Greek Emperors.* The most lofty titles, and the most humble postures, which devotion has applied to the Supreme Being, have been prostituted by flattery and fear to creatures of the same nature with ourselves. The mode of adoration, of falling prostrate on the ground, and kissing the feet of the emperor, was borrowed by Diocletian from Persian servitude; but it was continued and aggravated till the last age of the Greek monarchy. Excepting only on Sundays, when it was waived, from a motive of religious pride, this humiliating reverence was exacted from all who entered the