

passions, with the weak will, which might drive him on the shoals of life.—SHARPE'S BURNS, ch. 1.

247. ANXIETY of Responsibility. *Abraham Lincoln.* [Hon. Schuyler Colfax.] "One morning I found him looking more than usually pale and worn, and inquired the reason. He replied, with the bad news he had received at a late hour the previous night, which had not yet been given to the press—he had not closed his eyes nor breakfasted; and with an expression I shall never forget, he exclaimed, 'How willingly would I exchange places to-day with the soldier who sleeps on the ground in the Army of the Potomac!'"—RAYMOND'S LINCOLN, p. 727.

248. APOLOGY, Degrading. *Reign of James II.* [He had illegally forced upon the fellows of Magdalene College a Roman Catholic Pres., for whom they refused to vote, but whom they decided to recognize as president *de facto*.] While the fellows, bitterly annoyed by the public censure, were regretting the modified submission which they had consented to make, they learned that this submission was by no means satisfactory to the king. It was not enough, he said, that they offered to obey the Bishop of Oxford [the candidate] as president in fact. They must distinctly admit the commission, and all that had been done under it, to be legal; they must acknowledge that they had acted undutifully; they must declare themselves penitent; they must promise to behave better in future, must implore his Majesty's pardon, and lay themselves at his feet. Two fellows, of whom the king had no complaint to make, Charnock and Smith, were excused from the obligation of making these degrading apologies. Even James never committed a grosser error. The fellows, already angry with themselves for having conceded so much, and galled by the censure of the world, eagerly caught at the opportunity which was now offered them of regaining the public esteem. With one voice they declared that they would never ask pardon for being in the right, or admit that the visitation of their college and the deprivation of their president had been legal.—MACAULAY'S ENG., ch. 8.

249. APOLOGY, Humiliating. *Innocent X.* The French ambassador [for Louis XIV.] having been insulted by some of the Pope's Corsican guard, Innocent X. was compelled to offer an apology, to disband his guard, and to erect an obelisk at Rome with an inscription recording the offence and its punishment.—STUDENTS' FRANCE, ch. 21, § 93, p. 429.

250. APOLOGY, Ironical. *Goths.* The vacant fortifications of the river were instantly occupied by these barbarians; their standards were planted on the walls of Sirmium and Belgrade; and the ironical tone of their apology aggravated this insult on the majesty of the empire. "So extensive, O Cesar, are your dominions, so numerous are your cities, that you are continually seeking for nations to whom, either in peace or war, you may relinquish these useless possessions. The Gepidae are your brave and faithful allies; and if they have anticipated your gifts, they have shown a just confidence in your bounty."—GIBBON'S ROME, ch. 62.

251. APOSTASY, Open. *Romanus.* After Calad [the leader of the Mohammedans] had imposed the terms of servitude and tribute, the apostate or convert avowed in the assembly of the people his meritorious treason: "I renounce your society," said Romanus, "both in this world and the world to come. And I deny Him that was crucified, and whose ever worships Him. And I choose God for my Lord, Ishm for my faith, Mecca for my temple, the Moslems for my brethren, and Mahomet for my prophet; who was sent to lead us into the right way, and to exalt the true religion in spite of those who join partners with God."—GIBBON'S ROME, ch. 51.

252. APOSTASY, Primitive. *Persecution.* In every persecution there were great numbers of unworthy Christians who publicly disowned or renounced the faith which they had professed; and who confirmed the sincerity of their adjuration by the legal acts of burning incense or of offering sacrifices. Some of these apostates had yielded on the first menace or exhortation of the magistrate, while the patience of others had been subdued by the length and repetition of tortures. The affrighted countenances of some betrayed their inward remorse, while others advanced with confidence and alacrity to the altars of the gods. But the disguise which had imposed subsisted no longer than the present danger. As soon as the severity of the persecution was abated, the doors of the churches were assailed by the returning multitude of penitents, who detested their idolatrous submission, and who solicited with equal ardor, but with various success, their readmission into the society of Christians.—GIBBON'S ROME, ch. 16.

253. APOSTATES forgiven. *Primitive Church.* The gates of reconciliation and of heaven were seldom shut against the returning penitent; but a severe and solemn form of discipline was instituted, which, while it served to expiate his crime, might powerfully deter the spectators from the imitation of his example. Humbled by a public confession, emaciated by fasting, and clothed in sackcloth, the penitent lay prostrate at the door of the assembly, imploring with tears the pardon of his offences, and soliciting the prayers of the faithful. If the fault was of a very heinous nature, whole years of penance were esteemed an inadequate satisfaction to the divine justice; and it was always by slow and painful gradations that the sinner, the heretic, or the apostate was readmitted into the bosom of the church.—GIBBON'S ROME, ch. 15.

254. APPARITION, False. *"Three Knights."* [The Crusaders were besieged by the Turks in Antioch. By a ruse the "Holy Lance" had just been discovered.] The influence of his relic or trophy was felt by the servants, and perhaps by the enemies, of Christ; and its potent energy was heightened by an accident, a stratagem, or a rumor, of a miraculous complexion. Three knights, in white garments and resplendent arms, either issued, or seemed to issue, from the hills; the voice of Adhemar, the Pope's legate, proclaimed them as the martyrs St. George, St. Theodore, and St. Maurice; the tumult of battle allowed no time for doubt or scrutiny; and the welcome apparition daz-