

only to run, he put him in a full gallop, and pushed him on both with the voice and spur. Phillip and all his court were in great distress for him at first, and a profound silence took place. But when the prince had turned him and brought him straight back, they all received him with loud acclamations, except his father, who wept for joy, and, kissing him, said, "Seek another kingdom, my son, that may be worthy of thy abilities; for Macedonia is too small for thee."—PLUTARCH.

7. ABILITIES, Useless. *John Dryden.* Reign of James II. The help of Dryden was welcome to those Roman Catholic divines who were painfully sustaining a conflict against all that was most illustrious in the Established Church. . . . The first service which he was required to perform, in return for his pension, was to defend his [Catholic] Church in prose against Stillingfleet. But the art of saying things well is useless to a man who has nothing to say; and this was Dryden's case. He soon found himself unequally paired with an antagonist whose whole life had been one long training for controversy. The veteran gladiator disarmed the novice, inflicted a few contemptuous scratches, and turned away to encounter more formidable combatants.—MACAULAY'S ENG., ch. 7.

8. ABNEGATION of Self. *Martin Luther.* A.D. 1518. [He journeyed on foot to meet the papal ambassador at Augsburg.] "My thoughts," said he afterward, "on the journey were these: Now I must die; and often did I remark, What a reproach will I be to my parents!" When in the neighborhood of Augsburg Luther was overcome by bodily weariness. Faint-hearted friends had often warned him on the way not to enter Augsburg. But in reply to them he said, "In Augsburg, even in the midst of mine enemies, Jesus Christ also reigns. May Christ live, even if Martin should die."—REIN'S LIFE OF LUTHER, ch. 5.

9. ABSENCE condemned. *King George II.* A.D. 1736. People of all ranks were indignant at the king's long stay in Germany [during all the summer and autumn]. On the gate of St. James' palace this notice was stuck up: "Lost or strayed out of this house a man who has left a wife and six children on the parish. Whoever will give any tidings of him to the church-wardens of St. James' parish, so as he may be got again, shall receive four shillings and sixpence reward.—N.B. This reward will not be increased, nobody judging him to deserve a crown."—KNIGHT'S ENG., ch. 6.

10. ABSENCE, Reasonable. *Trial of Charles II.* The judges assembled in the vast Gothic hall of Westminster, the palace of the Commons. At the first calling over of the list of members designed to compose the tribunal [to try the king], when the name of Fairfax was pronounced without response, a voice from the crowd of spectators cried out, "He has too much sense to be here." When the act of accusation against the king was read, in the name of the *people of England*, the same voice again replied, "Not one tenth of them!" The officer commanding the guard ordered the soldiers to fire upon the gallery from whence these rebellious words proceeded, when it was discovered that they had been

uttered by Lady Fairfax, the wife of the lord-general.—LAMARTINE'S CROMWELL, p. 42.

11. ABSOLUTION in Advance. *Elevation of Julius II.* We understand from Burcard, that it was at this time an established custom for every new pope, immediately after his election, and as the first act of his apostolical function, to give a full absolution to all the cardinals of all the crimes they might thereafter commit of whatever nature and degree.—TYTLEN'S HIST., vol. 2, ch. 14.

12. ABSOLUTION, Costly. *Palaeologus* (Michael), the usurper of Constantinople, was excommunicated from the Greek Church because of cruelty. [See No. 1335.] The Christian who had been separated from God and the Church became an object of horror; and in a turbulent and fanatical capital, that horror might arm the hand of an assassin or inflame a sedition of the people. Palaeologus felt his danger, confessed his guilt, and deprecated his judge; the act was irretrievable; the prize [a kingdom] was obtained; and the most rigorous penance which he solicited would have raised the sinner to the reputation of a saint. The unrelenting patriarch [Arsenius] refused to announce any means of atonement or any hopes of mercy; and condescended only to pronounce, that for so great a crime, great indeed must be the satisfaction. "Do you require," said Michael, "that I should abdicate the empire?" and at these words he offered or seemed to offer the sword of state. Arsenius [the patriarch] eagerly grasped this pledge of sovereignty; but when he perceived that the emperor was unwilling to purchase absolution at so dear a rate, he indignantly escaped to his cell, and left the royal sinner kneeling and weeping at the door. The danger and scandal of this excommunication subsisted above three years, till the popular clamor was assuaged by time and repentance. . . . Arsenius . . . denied with his last breath the pardon which was implored.—GIMON'S ROME, ch. 62.

13. ABSOLUTION desired. *Death of Charles II.* A.D. 1685. [The French ambassador] Barillon hastened to the bed-chamber [of Charles II.], took the duke [of York] aside, and delivered the message of the mistress [of Charles—the Duchess of Portsmouth, who entreated that a priest be called, as the king was a Catholic at heart]. The conscience of James [the Duke of York] smote him. . . . Several schemes were discussed and rejected. At last the duke commanded the crowd to stand aloof, went to the bed and stooped down, and whispered something which none of the spectators could hear, but which they supposed to be some question of State. Charles answered in an audible voice, "Yes, yes, with all my heart." None of the bystanders, except the French ambassador, guessed that the king was declaring his wish to be admitted into the bosom of the Church of Rome. "Shall I bring a priest?" said the duke. "Do, brother," said the sick man. "For God's sake do, and lose no time. But no; you will get into trouble." "If it costs me my life," said the duke, "I will fetch a priest." [The priest was secretly brought and the king absolved.]—MACAULAY'S HIST. OF ENG., ch. 4.

14. ABSTINENCE, Certainty by. *Dr. Samuel Johnson.* A.D. 1778. Talking of drinking wine,