

SECOND AFTERNOON.

I.—1. Translate:—

Quid est autem, quòd Deos veneremur propter admirationem ejus naturæ, in qua egregium nihil videmus? Nam superstitione, quod gloriari soletis, facile est liberari, cum sustuleris omnem vim Deorum. Nisi fortè Diagoram aut Theodorum, qui omnino Deos esse negabant, censes superstitiosos esse potuisse. Ego ne Protagoram quidem: cui neutrum liquerit, nec esse Deos, nec non esse. Horum enim sententiæ omnium, non modò superstitionem tollunt, in qua inest timor inanis Deorum; sed etiam religionem, quæ Deorum cultu pio continetur.

CICERO, *de Nat. Deorum*, i. 42.

2. *Superstitione*—whence derived?
3. *Diagoram*—*Theodorum*—*Protagoram*—state what you know regarding them.
4. What is the meaning of prolepsis as an argument for the existence of the Gods?
5. What are the three Epicurean arguments for the form of the Gods?
6. What objections to prolepsis?
7. What to the arguments relative to the form of the Gods?
8. What to the Epicurean opinion of the essence of their happiness?
9. What is the Stoic division of the question?
10. What additional arguments did they advance for the existence of the Gods, besides general consent?
11. What were their arguments for the divinity of the heavenly bodies?
12. What for the superintending care of the Gods?

II.—1. Translate:—

Nec pietas ulla est velatum sæpe videri
 Vortier ad lapidem, atque omneis adcedere ad aras:
 Nec procumbere humi prostratum, et pandere palmas
 Ante deum delubra, neque aras sanguine multo
 Spargere quadrupedum, nec voteis nectere vota;
 Sed mage placatâ posse omnia mente tueri.
 Nam, quom subspicimus magni cœlestia mundi
 Templâ super, stelleisque micantibus æthera fixum;
 Et venit in mentem solis, lunæque, viarum,
 Tunc, aliis obpressa maleis, in pectora cura
 Olla quoque expergefactum caput erigere infit:
 Ne quæ forte deum nobis immensa potestas
 Sit, vario motu quæ candida sidera vorset.
 Tentat enim dubiam mentem rationis egestas:
 Et quænam fuerit mundi genitalis origo?
 Et simul, et quæ sit finis, quoad mœnia mundi

IV.—

2.