

also get a peep at his avarice. Cassius was far more fitted to take command than Brutus. Brutus made two fatal errors—the first, in not acceding to Cassius' proposal to kill Antony; the second, in assuming the command of the army himself. In the first instance, Cassius' superior knowledge of human nature gave him a greater insight into the future, so that he could anticipate the consequences of leaving Antony out. In the second case, he was the older and more skilful soldier, and therefore should have led the Roman army. He was not a Stoic like Brutus; though he says he knows as much of the theory of Stoicism, his nature could not bear with calmness such a loss as Brutus sustained in Portia's death. He is hot and fiery and cares not to control himself. Still he possesses true friendship for Brutus. He admires him. He knows Brutus is superior to him both in intellect and in moral integrity. What he says of himself is true when he protests to Brutus that he is not a "common laugher" and does not profess friendship to men and after "scandal them."

Casca is a man of action rather than words. He is represented as being rough and blunt of speech as a cloak to his real nature. He is not a student like Brutus, but resembles Cassius in his knowledge of men. He possesses firmness of resolution, readiness of wit and hardihood of enterprise. A patrician, he entertains the greatest contempt for the tagrag people, as he calls them, and, as he relates what has occurred between them and Cæsar, we get a hint at his envy of Cæsar, which, however, he is prudent enough to keep secret till after the interview with the wily Cassius.

No. 4.—Compare the speeches of Brutus and Antony over Cæsar's body.

Brutus' speech is characteristic of the man. It is cold, calculating and formal, laconic, balanced and antithetical, in no way suited to conciliate an

infuriated mob. He had no idea of what oratory is, and when he goes into the Rostrum before Antony he thinks it an advantage, presents his "reasons," declares himself willing to be dealt with similarly if need be, and leaves his audience vacillating and dissatisfied, just in the mood to be worked upon by Antony's persuasive eloquence.

In the first thing he says Antony shews himself. Though he uses Brutus' very words, "Romans, countrymen and lovers (friends), he uses them to better advantage. He wants to win their regard, therefore he calls them first "friends," then their patriotism is thought of and he reminds them that they are "Romans," and then they are his "countrymen." Then he goes on to recount the benefits Cæsar has conferred on Rome, his goodness to the people, and successfully combats Brutus' assertion that Cæsar was ambitious, tells them they once loved Cæsar and pauses, ostensibly to give way to his own feelings, but in reality just in the place for the people to weep. This pause is in strong contrast to that of Brutus who pauses for a reply. He proceeds then to tell them of Cæsar's will, artfully pretending he does not wish to read it, at the same time instigating the people to insist on hearing it, and when he prepares to read the will, he gathers the people round the corpse and so enrages them against Cæsar's murderers that we think he has lost control over them. But Antony is master. He calls them back, pretending to soothe them:—

"Good friends, sweet friends, let me not stir  
you up

To such a sudden flood of mutiny."

and succeeding very well in doing so, he tells them

"They that have done this deed are honorable," declares he is no orator as Brutus is, professes envy of Brutus' powers that he might "move the stones of Rome, to rise and mutiny," and off they rush again to slay Brutus. He recalls them