

zled the eyes or the imagination of a fanatic army.—GIBBON'S *ROME*, ch. 58.

255. APPARITION, Fancied. *Theseus.* [The Athenians honored] Theseus as a demi-god, induced to it as well by other reasons, as because, when they were fighting the Medes at Marathon, a considerable part of the army thought they saw the apparition of Theseus completely armed and bearing down before them upon the barbarians.—*PLUTARCH'S LIVES*.

256. APPARITIONS, Belief in. *Samuel Johnson.* Of apparitions, he observed: "A total disbelief of them is adverse to the opinion of the existence of the soul between death and the last day; the question simply is, whether departed spirits ever have the power of making themselves perceptible to us; a man who thinks he has seen an apparition can only be convinced himself; his authority will not convince another; and his conviction, if rational, must be founded on being told something which cannot be known but by supernatural means." He mentioned a thing as not unfrequent, of which I had never heard before—being *called*—that is, hearing one's name pronounced by the voice of a known person at a great distance, far beyond the possibility of being reached by any sound uttered by human organs. "An acquaintance, on whose veracity I can depend, told me, that walking home one evening to Kilmarnock, he heard himself called from a wood by the voice of a brother who had gone to America; and the next packet brought accounts of that brother's death." Macbean asserted that this inexplicable calling was a thing very well known. Dr. Johnson said, that one day at Oxford, as he was turning the key of his chamber, he heard his mother distinctly call—*Sam.* She was then at Lichfield; but nothing ensued.—*BOSWELL'S JOHNSON*, p. 459.

257. APPEAL, The only. *At Augsburg.* The cardinal threatened with ban and interdict, and dismissed Luther, saying, "Go, and do not show your face again to me, unless it be to recant." Thus was Luther sent away by the cardinal, who is said to have added this remark: "I will not confer with this beast again, for it has deep eyes and wonderful speculations in its head." . . . The latter remained silent, even after Luther had written again in a humble spirit asking forgiveness for his exhibited violence, promising to remain silent if his opponents would do the same, and professing himself as willing to recant, provided he were better instructed. But although he made all these concessions, he received no answer. And after he had drawn up another declaration, appealing from "the badly informed Pope to the better-to-be-instructed Pope," he sent it to Cajetan, and nailed a copy of it to the door of the cathedral. He then left the city on the 20th of October.—*REIN'S LUTHER*, ch. 5.

258. APPEARANCES, Deceptive. *Deformity.* [Philopœmen, called the last of the Greeks, was mistaken by] his hostess at Megara, owing to his easiness of behavior and the simplicity of his garb. She having word brought that the general of the Achæans was coming to her house, was in great care and hurry to provide his supper, her husband happening to be out of the way. In the mean time Philopœmen came, and,

as his habit was ordinary, she took him for one of his own servants, or for a harbinger, and desired him to assist her in the business of the kitchen. He presently threw off his cloak, and began to cleave some wood; when the master of the house returning, and seeing him so employed, said, "What is the meaning of this, Philopœmen?" He replied in broad Doric, "I am paying the fine of my deformity."—*PLUTARCH*.

259. ———. *Miser.* A man of the name of Guyot lived and died in the town of Marseilles, in France. He amassed a large fortune by laborious industry and severe habits of abstinence and privation. His neighbors considered him a miser, and thought that he was hoarding up money from mean and avaricious motives. The populace pursued him, whenever he appeared, with hootings and execrations, and the boys sometimes threw stones at him. He at length died, and in his will were found the following words: "Having observed from my infancy that the poor of Marseilles are ill supplied with water, which can only be purchased at a great price, I have cheerfully labored the whole of my life to procure for them this great blessing; and I direct that the whole of my property shall be laid out in building an aqueduct for their use."

260. APPEARANCES displeasing. *Oliver Cromwell.* His gait was clownish, his dress ill-made and slovenly, his manners coarse and abrupt, and face such as men look on with a vague feeling of admiration and dislike! The features cut, as it were, out of a piece of gnarled and knotty oak; the nose large and red; the cheeks coarse, warted, wrinkled, and sallow; the eyebrows huge and shaggy, but, glistening from beneath them, eyes full of depth and meaning, and, when turned to the gaze, pierced through and through the gazer; above these, again, a noble forehead, whence, on either side, an open flow of hair "round from his parted forelock manly hangs," clustering; and over all, and pervading all, that undefinable aspect of greatness, alluded to by the poet Dryden when he spoke of the face of Cromwell as one that

... "did imprint an awe,
And naturally all souls to his did bow,
As wands of divination downward draw,
And point to beds where sovereign gold doth grow."

—*HENRY JAMES CROMWELL*, ch. 4.

261. APPEARANCES, False. *Samuel Johnson.* Dr. Adams told me that Johnson, while he was at Pembroke College, "was careless and loved by all about him; was a gay and frolicsome fellow, and passed there the happiest part of his life." . . . The truth is, that he was then distressed by poverty and irritated by disease. When I mentioned to him this account, as given me by Dr. Adams, he said: "Ah, sir, I was mad and violent. It was bitterness which they mistook for frolic. I was miserably poor, and I thought to fight my way by my literature and my wit; so I disregarded all power and all authority."—*BOSWELL'S JOHNSON*, p. 14.

262. APPEARANCES, Misjudged. *Oliver Cromwell.* "It was in November, 1640," says a royalist spectator [Sir Philip Warwick], "that I . . . beheld on entering the house a person speaking. I knew him not; he was dressed in the