

Correspondence and School Exercises

Publication/Creation

1834-1837

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Ἔστι^{γὰρ} ἡ ἐξηγησις εὐκατατῶ της Σφιγγός αὐνιγματι οὐν ἐκινή προβαλλετο τοῖς ἀνθρώποις, εἰ μὲν οὖν αὐτο συνίῃ τις εἰσώζετο, εἰ δὲ μὴ συνίῃ ἀπώλλυτο ὑπο τῆς Σφιγγος — Ωσαυτως δὲ καὶ ἐπὶ τῆς ἐξηγήσεως ταύτης — ἡ γὰρ Αἰθιοπὴ τοῖς ἀνθρώποις Σφιγξ ἐστὶ, αὐνιττεται δὲ καὶ ταδε εἰσι ἐν τῷ βίῳ — Ἰαῦται οὐ καὶ μὴ τις συνίῃ ἀπώλλυται ὑπ' αὐτῆς ὅτι εἰσπαῖ, ὥστε ὁ ὑπο της Σφιγγος καταβρωθεὶς ἀπεθνήσκει, ἀλλὰ κατὰ μικρὸν ἐν ὅλῳ τῷ βίῳ καταβρωθεὶς, καθάπερ οἱ ἐπὶ τιμωρίᾳ παραδιδόμενοι — Ἀν δὲ τις γινῶ ἢ μὴ Αἰθιοπὴ ἀπολλύται αὐτός δὲ σώζεται καὶ μακάριος, καὶ εὐδαιμων γίνεται ἐν παντὶ τῷ βίῳ — 7 — Ὑμεῖς οὖν προσεχετε καὶ μὴ παρακῆετε — Ἀναλαβὼν οὖν ῥάβδον τινα καὶ ἐκτείνει πρὸς τὴν γραφὴν — Ὁρᾶτε ἔφη τὸν περὶ βολὸν τούτον — Ὁρῶμεν τὸ το πρῶτον δεῖ εἶδεναι ὑμᾶς ὅτι καλεῖται ὁ τόπος αὗτος Βίον — καὶ ὁ ὄχλος ὁ πολὺς ὁ παρὰ τὴν πύλην ἐξ ἑσθῶς οἱ μέλλαντες εἰσπαρεῖν εἰς τὸν βίον ἔσονται — ὁ δὲ γέρων ἑσθῶς ἔχων χαρτὴν τινα ἐν τῇ χειρὶ καὶ τῇ ἑτέρῳ ὥστε δεικνύων τὴν, ὅτι Δαίμων καλεῖται — προστάττει δὲ τοῖς εἰσπορευομένοις τι δεῖ αὐτοὺς ποιεῖν ὥς ἀν εἰσελθῶσι εἰς τὸν Βίον — 8 — Ὁρᾶς παρὰ τὴν πύλην θρόνον τινα κεκρυμμένον κατὰ τὸν τόπον τούτον καθ' ὃν εἰσπαρεῖται ὁ ὄχλος, ἐφ' ὃ καθήκει γυνὴ πεπλοσμένη τῷ εἶδει καὶ πιθανῇ φαινομένη καὶ ἐν τῇ χειρὶ ἔχουσα ποτηρίον τινα — Ὁρῶ ἀλλὰ τίς ἐστὶ; ἔφη — Ἀπατὴν καλεῖται, τὴν πάντας τῶν ἀνθρώπων πλανῶσαν — Τῆς ἑσπορευόμενης εἰς τὸν βίον ποτίζει τῇ ἑαυτῆς δοτικῇ — Τὸτο δὲ τί ἐστὶ τὸ ποτόν; — Πλάνη ἔφη, καὶ Ἀγνοια ^ἡ πλάνη τὸτο πορεύονται εἰς τὸν βίον — Ποτέρων οὖν πάντες πίνουσιν; Πάντες ἔφη οἱ μὲν πλεον οἱ δὲ ἥττον

— Translation of Medea — May 8th —

Preceptor — Passing by the place where they play at dice, pretending not to listen, I heard one saying where the old men sit round the sacred stones of Perene, that Creon, Lord of this land, is about to expel the children with their mother from the Corinthian land — this indeed the report, I know not if it is true — but I do not wish it to be so — Nurse — And will Jason suffer his children enduring ^{such things} even if he has a quarrel with their mother — Preceptor — For the sake of new connections, the old ones are deserted for he is not a friend to these Mansions — Nurse — We are lost then, if we should present a new evil to the old, before this be endured — Preceptor — But be you silent & keep the report secret, for it is not the right time that our mistress should know these things — Nurse — O children, do you hear what your Father is to you? but may he not be destroyed, for he is my Master — though he is accused as to being unkind to his friends — (May 11th) But who of Mortals is not? are you now learning this, that every one loves himself more than his neighbour, some indeed justly but others for the sake

of gain, and thus the Father does not love these on account of his marriage —
 Nurse — Go children in the Palace, for it will be well — but do thou ^{having separated} protect them as much as possible, & do not bring them near to their distracted Mother, for I have already seen her wild, as to her eye, on these, as if desiring something, nor will she cease from her anger, I will know, until it has burst forth on some one — Desire thou something against thy Enemies, not against thy Friends —
 Medea — Unhappy me, writhed with troubles — woe to me, to me, how can I destroy myself? — Nurse — Thus it is dear Boys — Your Mother agitates her heart & ^{excites} her anger — hasten quickly within the house and approach not near her sight, nor come to her, but escape from her fierce temper, & the unhappy disposition of her haughty mind — Go now, go as quickly as possible — for it is manifest, that the cloud of grief being raised from the beginning, will quickly flame forth in greater fury — What will not her high spirited implacable soul perform, exasperated by ill — (May 12th) — Medea — Alas! Alas! Alas! Alas! I patiently have suffered, have suffered things deserving of great lamentation — Oh! accursed children of a miserable mother, may ye be destroyed with your Father & may the whole house perish —
 Nurse — Alas! to me, to me unhappy one — but why do your children partake of the error of their Father? Why do you hate them? Oh! children how much I am distressed, lest ye should suffer any thing, for cruel are the wills of Princes, and as being ruled over in few things, & being the mightiest in many things — they repent with difficulty of their anger — therefore the being accustomed to live with equals is better — Nurse — May it be for me to grow old securely at least, if not greatly — For in the first place, to mention the name of mulcidity is superior, but to possess it, is by far the most desirable for mortals — for the possessing great power, is at no time fit for mortals, for the deity when he is angry, sends upon their families the greatest calamities — (May the 14th) — Chorus — I heard the voice & I heard the cry of the unhappy Colchian — some Old woman tell me — is she not as yet appeased? for I heard a cry within the room, with folding doors — O woman I do not rejoice at the griefs of thy house, seeing that afflictions are not most powerful — Nurse — The family is no more, now all are gone — for the King indeed possesses the sleeping apartments — not my Mistress wastes away her life in her marriage chambers, neither is she comforted by the looks of any of her Friends — Medea — Alas! Alas! may the heavenly lights go through my head — for what advantage is to me, to live longer? Alas! Alas! in death I shall put an end to a miserable life —
 Chorus — Dost thou hear, O Jupiter & thou O Earth, & thou O light, what a cry the unhappy wife utters — why, O foolish one, shall the desire of thy couch, hasten on thee the consummation of death — On no account pray for this — and if thy Husband should honor a new couch, be not enviable for that to him — Jupiter will avenge it for you, give not much deploring your Husband — (May the 15th) O great Themis & excellent Diana, dost thou see what I suffer, having bound my wicked husband with great oaths — may I some time behold him & his bride torn to pieces with their very horses — those truly who first ventured to injure me — O Father, O city from whom I have basely departed — having killed my Brother — Nurse — Do you hear what she says, and how she cries to the beneficent Themis & to Jupiter, who is acknowledged as the dispenser of vows to mortals? — this is not as if my Mistress will lessen her rage in the least — Chorus — How would she come in our presence, & receive the sound of the voices addressed to her — if by any means she could lay aside her inveterate anger & the desire of her mind — but let my forwardness for my friends never depart — go then, my friend bring her hither out of her apartments & speak to her concerning these things — Make haste before she injure those within, for her affliction is greatly roused —

Bland's Latin Verses — (Page 76) May 18th —
 Accipite nas saltem lacrymas hoc fungar inane
 Munire verba licet non valitura fluent

aor 2 from προδίδωμι, fut ὠσω, perf προέδωκα, aor 1 προέδωκα, aor 2 part προ-
 δωκ, inf pres part προδιδόσθαι — ἡμῶν perf part from ἀρμῶν,
 fut ἄσθω, perf ἡμῶν, perf part ἡμῶν, aor 1 ἡμῶν, fut ἄσθω
 ἡμῶν, from ἄρμος, from α and ἡμῶν honour — ἡμῶν nom fem
 part, aor 2 from ἡμῶν, fut ὠσω, 2 aor ὠσθω, pres part ὠσθῶν, fut ὠσθῶν
ἡμῶν fut for ἡμῶν, 2 pers perf of εἶδω, used as a present, 2 sing ὠσθῶν (for ὠσθῶν
 ὠσθῶν) 1 plur ὠσθῶν (for ὠσθῶν) 2 plur ὠσθῶν, 3 plur ὠσθῶν, taken from ὠσθῶν

+ places except the last (i.e. in the 2d & 4th foot) a tri-

"then substitute for an iambus as
"but true dactyls & it is quite better"



The Rev. Dr. June

Birmingham

Warwickshire

ἡμῶν 3 sing, 1 fut ind. mid of ὠσθῶν cont. for ὠσθῶν fut ὠσθῶν, perf ἡμῶν - α - 1 - ὠσθῶν
 perf - part - ὠσθῶν - ἡμῶν - ἡμῶν - 1 - aor - inf - from ἡμῶν, to - ὠσθῶν - to cause
 to you - ἡμῶν - 1 - aor - inf - from ἡμῶν to you - ὠσθῶν, ὠ - ὠ - that
 which runs - from ὠσθῶν - ὠσθῶν, ὠ - ὠ - the place for running.
 An Iambic verse, when pure, consists of iambs only, & of these every two, is called a mea-
 sure, as ἡμῶν ὠσθῶν maximum dictus ὠσθῶν - a dimer Iambic contains four feet
 & a trimeter six feet - Instead of an iambus in the odd places (i.e. in the 3d & 5th foot) a
 spondee is admitted, or even a dactyle & sometimes an anapaest - In all the even &

5 - your letter must have been dated at the 1st office, as it is dated the 13th & only
 to answer all your questions - Should you also send me my answer?

I am sorry I have not space in this sheet to answer all your questions as
 I had nearly filled it when I received your letter, but I will answer them in the
 next - If I would not be giving you too much trouble, I should feel obliged
 if you would send me my annotated Latin Dictionary, and my German
 Greek lexicon, which is in the volume - they are at the free school - also would
 you send me the theatre of the poets for the poetaster here is so unimpaired
 that I have only been just able to peruse an even Greek grammar & a
 made with any note, & as my lexicon is a small one I have some times had
 much difficulty in making out the different passages - I am dear Sir your

May 19th Eastle House

— Translation of Cicero de Amicitia — (May 20th) —

Quintus Mucius the Augur, used to relate many things concerning C. Laelius his Father in law, by heart & pleasingly, nor did he ^{scruple} to call him wise in every discourse — and I was therefore brought by my Father to Scævola, having assumed a manly dress, & as much as I was able & it was allowed I never departed, to abscond myself from the old men, and so I prudently committed to my memory many discourses, also many short & true sayings, & I studied to become more learned by the wisdom of them — After his death, I betook myself to Scævola the Pontiff, who I venture to call the most excellent person of our city, both in learning & in justice — but another time concerning this, now I return to the Augur — since I often remember many things, when sitting in the semicircular (apartment) of his house, as he was accustomed, when I was in company with him & a very few friends, that he mentioned (a circumstance) in his discourse, which then was, in almost every one's mouth — for thou also, C. Atticus particularly rememberest that, since thou wast very intimate with Publius Sulpicius (when he, tribune of the People, was separated by mortal hatred from Quintus Pompeius, who then was consul with whom he had (formerly) lived most unitedly & affectionately) how much surprise or sorrow there was amongst men — By that means then, Scævola when it was mentioned in his presence, explained to us a discourse of Laelius, concerning friendship, handled by him with himself, & with his other son in law, Caius Fannius, the son of Marcius, a few days after the death of Africanus — I have committed to my memory the sentiments of his discourse, which I have set forth in this book at my pleasure — for I have introduced, as it were (the persons) themselves speaking, lest the discourse should often be interrupted with "says I" and "says he" and thus the discourse might appear as much face to face, as it was by those being present — therefore since thou didst often require from me, that I should write something concerning friendship & since the subject has appeared to me, not only suitable on account of our familiarity but also proper for the consideration of all — I have therefore done it at thy request, & not unwillingly seeing that I might be of service to many — But as in Cato Major's on (the subject of) old age which has been inscribed to you, I introduced the old man Cato as arguing, because no person who could speak on the subject of age appeared more suitable than he, an old man, who had lived for so long a time & had been distinguished before others on account of his age — (May 21st) — Accordingly since we had learned from our Fathers, that the affection of C. Laelius & P. Scipio was most memorable, Laelius seemed to me a fit person who might himself debate on the subject of friendship, whose sentiments Scævola had remembered to have heard from him — but this kind of dialogue founded on the authority of old men & of the most illustrious of them, appears I know not how to possess more weight — in such a way, that I myself reading, am sometimes so affected, that I think that Cato & not myself am speaking — but as then, I an old man wrote to an old man, on the subject of old age, so in this book I most friendly, have written to my friend, on the subject of friendship — Then Cato spoke, ^{rather than whom there was hardly anyone older in those times} no one more prudent — Now Laelius both wise (for thus he has been accounted) & excelling in respect of friendship, speaks on the subject of friendship — I would wish thou couldst turn thy mind a little while from me, & couldst imagine that Laelius himself was speaking to thee — C. Fannius & Q. Mucius come to their Father in law after the death of Africanus — by these the discourse arises — Laelius replies — the whole disputation of which is on the subject of friendship which reading you will recognize yourself — Fannius — Those things are (true) C. Laelius, for no man whatever was more amiable or more illustrious than Africanus — but you ought to consider, that the eyes of all are turned towards you, who alone they both call & consider as wise, in the same manner (this appellation) was attributed to M. Cato & we know that L. Stilius was called wise by our Fathers, but each for a different cause — Stilius because he was supposed to be skilful in civil law — Cato because he had had experience in many affairs — many of which either prudently foreseen or deliberately performed or wittily replied to, were conducted by him both in the senate & in the Forum — On that account, he did also enjoy as it were in his old age, the surname of wise, but you they consider to be clever not

by nature & by temper, but also in another way, by study & philosophy - not as the crowd, but as the learned are accustomed to designate wisdom, such as (is awarded) to no individual in all Greece. (May 22) — For those who inquire into these things acutely, do not esteem those among the number of wise men who are called the seven — We find one of Athens & he indeed was also esteemed by the oracle of Apollo to be the wisest — They consider that this wisdom is possessed by thyself because thou esteimest all thy (happiness) placed in thyself & thinkest human events inferior to virtue — therefore they enquire from me (& I believe also from thee, O Scavola) in what manner thou supportest the death of Africanus, and for this reason chiefly, because thou wast not present in these last Nones when we assembled as it is customary, in the gardens of L. Brutus the Augur, for the sake of discussing, who must carefully be accustomed to discuss that day & that office — Scavola — Many indeed inquire of C. Silius what has been said by Firmus — but I reply thus. that it was observed that thou didst bear the grief patiently when thou heardest about the death, not only of the best man but of the most friendly one — Nor were you able not to be moved, nor would that have been possible to thy human nature — but that ill health, not sorrow, was the reason that thou hadst not been present at these Nones in our college.

— Greek Exercises — page 227 — (May 23^d) —

Η δε γυνή εὐαὐτὴ τις ἐστὶ, ἥ ὡς περ τετλή και μαυνομένη τις εἶναι δοκῶσα και ἰσχυριστῶσα ἐπὶ λίδι τινα σφραγιστῶ, καλεῖται μιν ἱὴ Τυχὴ· ἴσται ἰστί δὲ ὅς μιν τετλή, ἀλλὰ και μαυνομένη και κατῆμαι ταύτῃ μιν ὀπίσκει τα ὑπάρχοντα και ἐξέρχεται ὀδῶν. Παρα δε τῶν αὐτῶν πάλιν ἀφαιρῶνται παραχρηματα δὲ δίδωσι και ἄλλοις ἄλλοις, ἐκὴ και ἀβάβαις. — Ὅδε οὖτος δὲ πολὺς ὄντος, ὁ περὶ ταυτὴν ὥστε τι ὀφείλεται; και τίνας καλῶνται; καλῶνται μιν ἔτσι ἀφροδύτοι, αὐτοὶ δὲ ἐναὐτὸς τῶν αὐτῶν ἂ ρίσται, οἱ μιν τῶν δοκῶσι χαίρειν, οἱ δὲ ἀδύτωσι ἐπιτακῶτες τὰς χεῖρας, οἱ μιν δὲ ἴσται ἱὴ χαίρειν και γελᾶν τῶν οἱ εὐχόμενοι εἰ παρα τῆς τυχῆς εἰσὶ· οἱ δὲ καὶ Ἀγαθὴν Τυχὴν ταυτὴν καλῶσι. Οἱ δὲ δοκῶντες κλαῖν και τὰς χεῖρας ἐπιτακῶτες εἰσὶ παρ' ὧν ἀφαιρῶνται δὲ δίδωσι προτίγον αὐτοῖς, ἔτσι πάλιν κακὴν τυχὴν καλῶσι. Ταῦτα οὖν τινα ἴσται; — Πλῆτος ὁμῶς, και ἐδῶ και ἡγῶν, και τετνα, και τετναί, και βασιλείαι, και ἑἴλλα ὅσα ἐγὼ τοῖς παραπῶσι (May 25th). — Ὅρας οὖν ἀνωτερον ἄλλων προτιβόλων και ἡγῶντας ἐξω του περιβολῶν ἐστῆκυας κακῶς μετῆτας ὡς περ εἰαίραι εἰδῶσι; Και μαλα, αὐταὶ τοῖς, ἡ μὲν Ἀφροδύτιαν καλεῖται, ἡ δὲ Ἑδοκεῖται. Παρατῆσθαι τὰς εὐχόμενας τι παρα τῆς Τυχῆς. Ἀναστῆδῶσι και συμπληροῦνται αὐταῖς και ἀξίως παρ' αὐταῖς μένειν λεγόμεναι ὅτι διῶν ἔχουσι ἡδὺν, και ἀπογον, και κακοπαθεῖν εἶχουσι οὐδὲ μιν. — Ἐαν οὖν τις πεισθῇ ὑπ' αὐτῶν εἰς τὴν ἡδὺν ἀδελαν μετῆ μιν τίνος ἡδῶται δοκεῖ εἶναι ἡ διατριβὴ ἐς, ἀν γαργαλῇ τὸν ἀνδρῶπον Διο και ὅταν ἀγαθῶσι παρ' ὅσα ἔλαβε παρα της Τυχῆς, ἀγαναξέται ταυταῖς γυναι- καις δουλεῖν και παντα ὑπομῆναι και ἀσκημονεῖν. Ὅταν οὖν παντα ἀνδρὶς ἀπολείπῃ παραδίδωσι τῇ Τιμωρίᾳ Ποία δὲ ἐστὶ αὐτῇ.

Translation of Media. — 187.th line — (May 26th)

Nurse - I will do these things, but there is fear, if I can persuade my Mistress, but I will give her the benefit of my labour, although with the look of a Lioness that has whelped, she looks fiercely on her attendants, when any one bearing a message approaches near - truly thou wouldst not err in calling mortals of former periods absurd, & in no way wise, those who invented songs, those delightful melodies (the charms) of life, for Feasts & for Banquets & for suppers - but no one of mortals has discovered how to appease by song & by various melodies, the grievous afflictions, by which deaths & frightful events cause families to fall - and certainly to cure persons in these (circumstances) by singing, would be gain - but wherefore raise the song in vain, where banquets are sumptuous - seeing that the present calamity of the feast, has in itself a delight for mortals - Chorus - I heard the affecting sound of groans, & she calls for loud & grievous ills on her wicked husband, traitor to her, Bed, & having suffered injustice, she invokes Thémis the (Daughter) of Jupiter, arbitress of vows, who conducted her to Greece on the opposite shore, through the nocturnal sea over the endless salt-strait of the Pontus - (May 27th) - Ye Lounthian. Dames, I am come forth from the Palace, lest ye should in any way find fault with me - for I have known many Persons, who have been considered naughty, some indeed from their looks & others on account of some peculiarities (in Demeanor strange & foreign manners) and others again, from their retired habits (νόθος ποδος of judaical foot) have incurred censure, & been reproached for their indolence - since justice is not perceptible, in the eyes of mortals, he who before he has learnt thoroughly the disposition of a man, hates him at first sight, having been in nothing wronged (does ill) Wherefore, then it is necessary, that a stranger should conform strictly to the

state - nor do I praise a stranger, who born with arrogance, is illtempered to his Citizens from ignorance - this disaster which however, has unexpectedly befallen me, has distracted my soul - Yes my Friends I am united & having relinquished the pleasure of life, I am anxious to be dead, for my Husband who was my all, thou knowest well, has turned out to be the worst of men - certainly of all Beings that are animate & have intellect, we Women are the most unhappy race - In the first place, it is necessary that they should buy a Husband, with excess of wealth, & should receive him as master of their Persons - as yet, this certainly is the worst evil of our miserable life - And in this affair there is the greatest danger, whether to lay hold of a good or a bad (man) for divorces are yet creditable to women, and it is not possible to repudiate the Husband, when you not having leant from of herself to what Husband she will mistakenly have intercourse with, it is necessary to be a Prophetess (before) having passed to new customs & laws (May 28th) - And yet to us managing these matters well, life is delightful, if the Husband dwell with us, without imposing the yoke with severity, but if not, death is preferable - but a Man should be impatient in dwelling with those within, he in going abroad, has appeased the heaviness of his mind, having turned either to some friend, or to some companions - but for us, it is necessary to look up to one individual (soul) - but they tell us we live a secure life, in our Houses, whilst they are fighting with the spear - Judging falsely, since I had rather be stationed three times with the spear, than once to have a Child - Howbeit the argument is not here the same to you & to me - for to you indeed, is both this City & your Fathers Houses & the communion of your Friends - but I unprotected, being without a City, from a foreign land, having been made a prey of, am insulted by my Husband - having neither Mother, nor Brother, nor relation, that I might fly to as a Haven from my affliction - this much therefore I shall wish to obtain of you, that ye be silent, if there be any expedient artifice discovered by me, to avenge myself satisfactorily on my Husband, for these wrongs, & on the giver of his daughter, & on whom he has married, for although a Woman in other respects full of fear & incapable to look on feats of Valour & the sword yet, when it happens that she has been used unjustly as to her Person there is not another disposition more bent upon slaughter.

Latin Verses - (May 29th)

Quisq; Deum popat fatalem, ut proroget horam
Ista licet vita differat hora metus
Quis non tela timet mortis, nigramque pharetram
Quem senat tergo et tristis spectat ab omni
Lingere vitales alvæque adire profunda
Mutare ignotis cognita nocte diem
Ducere ferratum gelido sub marmore somnum
Vermibus indignas reddere membra dapies
Et motus mores deponere dulcia vitæ
Neglectum fieri pondus inersque solum
Compedi agi strictum cæco cum turbine et æquum
Effari circum pendula regna proli
Subtilemque animam flammis præbere vel agris
Semper acui stringit quos glaciesque gelæ
Aut pectora pati quam mens desingere possit
Et vultum iusti et iura subire Dei
Hæc faciunt quod vita placet vitæque tumultus
Quod trahere errantes et sedit sine sede pedes
Imperia vis legumque mora fastidia regis
Luctuosos metus, qualia fertque probus
Quod comes infidus, laci gravis angor amoris
Quod visa occultis sunt proliora malis



- Answers to the Questions in your last Letter - (May 30)

Give some account of Iambic Trimetres? - A pure Iambic trimetre consists of six Iambuses, but it being difficult to get words at

Castle House - May the 30th 1834

My dear Sir

While considering over those four questions in your last letter, which I had not sufficient room to answer, I find that, from not being accustomed to your handwriting, my sisters & myself have mistaken the word "trimetre" for Metre, & thus I have answered your question incorrectly - I hope you will find these answers right, though I fear from not having my reference Books they will not all be correct - I am your much obliged Pupil

Francis Galton

Rev Dr 2

The Rev. Dr. James

Birmingham

all times to express our thoughts under those restrictions - two Poetic licences have been granted - 1st A spondee is admissible to the uneven places - 2^d - A Trisyllabic foot but isochronous allowed instead of an Iambic - What is meant by the Hepthemimeris Caesura? What by the Penthemimeris? - An Iambic trimetre has two principle caesuras, the Penthemimeral which divides the third, the Hepthemimeral which divides the fourth foot, having these names because generally found in the fifth & seventh syllables - What is meant by the Pause? A kind of caesura by which the fifth foot is divided, the first syllable of which must be short if it ends a word of two or more syllables - Where can an Anapaest be admitted? An Anapaest is excluded from the 3 & 5 2 & 4

Dear Sir.

My son Francis is so inconvenienced for want of his reference books, may I take the liberty of requesting the favor of your desiring that they may be forwarded to him immediately - as we find it quite impossible to procure any Classical works at this place. - I am glad to find from your letter that your health is improving, - We are all much revived by the sea breezes, - particularly Francis, who is become much stronger & better. - With our united kind regards -

I am dear Sir yours much obliged

Viola Galton

Laelius — Thou answerest indeed Scævola justly and correctly — for I ought not on account of my affliction, to withdraw myself from that office, which I have always assumed, when I was well — for I imagine that it is impossible to so afflict a resolute Man, by any misfortune, as ought to cause any omission in his duty — but thou O Fannius actest partially, who sayest that so much is attributed to me — which I neither acknowledge or desire, but as I think thou dost not judge fairly concerning Cato, since either no one was wise (which I rather imagine) or if any one was so, he was the Man — for now (since I will omit other proofs) ~~and~~ he bear the death of his Son — I had remembered Paulus, I had seen Gallus, but these (were grieved for the loss of) their Boys, but Cato (for the loss of) an accomplished & excellent Man — wherefore take heed lest thou shouldst indeed prefer to Cato, that Person who Apollo (as thou sayest) declared to be the wisest (among men) — for they praise the former, for his deeds, but the latter for his words — reply therefore thus concerning me — Now I will address myself to you both — Philosophers may have considered, I should do very right, could I deny that I was afflicted by the absence of Scipio — but in that case, I should certainly counterfelt — for I do feel the being deprived of such a friend, such a one as I think no one will ever again possess, and as I can truly affirm, no one has (ever) possessed —

(June 2^d) but I desire not Medicine — I console myself & chiefly by that consolation, because I am free from that error, by which many are wont to be vexed by the death of their friends — for I think no evil can have befallen Scipio — if any evil falls — it falls on me — but it evinces not a friend, to be greatly grieved for one's own misfortunes, it evinces one to be a lover of oneself — but as for him, who can deny that he has acted most gloriously — for unless he was desirous for immortality, which he by no means esteemed, what has he not obtained, which is lawful for Man to wish for — who, when a Youth, immediately surpassed by his great Valour, the highest expectation of his Citizens, which they had embraced concerning him, even as a Boy — he was twice made a Consul, he, who never sought a Consulship — first it was given him before the time (prescribed by the law, secondly in his proper time, almost too late for the Republic, who having destroyed two Cities most hostile to this Empire, cut off not only present, but even future Wars — What shall I say concerning his courteous Manners? his attachment to his Mother? his liberality to his Sisters? his bounty to his family? his justice to all? they are all known to you — how dear he was also to the state was shewn by the sadness (displayed) at his funeral — how therefore would the addition of a few more years, have been able to profit him — for although old age may not be burdensome (as I remember Cato before he died, discussed with me & with Scipio) nevertheless it would take away that vigour which Scipio still possessed —

(June 3^d) But, by what kind of death it is difficult to say — ye know what men suspect — Nevertheless one is truly allowed to say this, concerning Scipio, that among the many days which he saw, most renowned and most joyful in his life, that, that was the most illustrious, when the senate being dismissed, he was brought home in the evening by the conscript Fathers, by the allies of the Roman People & the Latines, the day before he died, so that he rather appears to have departed to the celestial Gods, by a high advance of dignity, than to the infernal regions — for I do not agree with those, who have lately begun to declare, that our souls are destroyed with our Bodies, & that all things are annihilated by death

— Greek Exercises — Page 229 — (June 4th) —

ὁρᾶς οὐτις τὴν αὐτῶν ἑξήσπερ θυρίον μικρόν καὶ τόπον στενόν
τινα καὶ σκοτεινόν; κύνων καὶ γυναῖκες αἰσχυραὶ καὶ ῥυπαραὶ —
καὶ ῥατὴν ἡμφιεσμέναι δονῶσι συνέισι — καὶ μαλα — Αἱταί
τοῦν, ἡ μὲν τὴν μαστίγα εἰσῶσα παλῆται τιμωρία ἡ δὲ
τὴν κεφαλὴν ἐν τοῖς γούνασι εἰσῶσα λυτῇ — ἡ δὲ τὰς τρίχας τιλ-
λῶσα ἑαυτῆς ὀδυνῇ. ὁ δ' ἄλλος οὗτος, ὁ παρὶσθημῶς αὐταῖς δυν-
ουμένης τις καὶ λεπτὸς καὶ γυμνός, καὶ μετὰ τῷ τῷ τὸς ομοίῃ

αὐτῷ αἰσχρὴ καὶ λεπτὴ τις ἐστὶ; Ὁ μὲν Ὀδυσσεύς καλεῖται ἔφη
 ἢ δὲ ἀδελφὴ αὐτοῦ Ἀθυσία — Τούτοις ἔν τε παραδίδωμι, καὶ μετὰ
 τούτων σύμβουλοι τιμωρόμενοι — Εἴτα πάλιν ἐνταῦθα εἰς ἕτερον
 οἶκον ριπτῆται εἰς τὴν κακοδαίμονιαν· καὶ ὧδε τὸν λοιπὸν βίον
 καταστρέφει ἐν παντί κακοδαίμονια ἀν μὴ ἢ μετάνοια αὐτῷ
 σὺναντήσῃ — Ὁρᾷς ἔφη, ἀνὼ τοπὸν τίνα ἐκείνον, ὅσῃ θόρυβος ἐπιμα-
 -τοικῇ ἀλλ' ἔρημος δοκεῖ εἶναι — Ὁρῶ, θυκὴν καὶ θυρὰν τίνα μικρὰν, καὶ δδόν
 τίνα πρὸς τὴν θυρὰν, ἥτις ἔστι πολὺ οὐχλείται, ἀλλὰ πάντες ὀλίγοι πορεύονται ὥσπερ
 δυσανόδῳ τινος, καὶ τρεχέας καὶ πετρωδὲς εἶναι δοκεῖ; καὶ μάλα ἔφη —
 — Οὐκ ἔστι καὶ βουνὸς τις ὕψηλος δοκεῖ εἶναι, καὶ ἀναβάσεις στενὴ πάντες καὶ
 κρημνὸς βάθειας — Ὁρῶ. Οὕτῃ τοίνυν ἐστὶ ἢ ὁδὸς ἔφη, ἢ αὐθρία πρὸς τὴν
 ἀληθινὴν παιδείαν — (June 5th) Οὐκ ἔστι καὶ ἀνὼ γε, περὶ τὸν βουνὸν ὁρᾷς
 πετρὰν μεγάλην καὶ ὕψηλην, κύκλῳ ἀποκρημνότερον; ὁρῶ ἔφη. Ὁρᾷς ἔν
 καὶ γυναικᾶς δύο ἐστνίας, ἐπὶ τῇ πετρᾷ, Χίπαρος καὶ ἐνέκτισσας τῷ σω-
 -ματι καὶ ὡς ἐκτετακασί τας χεῖρας προθυμῶς; Ἡ μὲν Εὐμυρταία καλεῖται
 ἢ δὲ Καρτερία· εἰσὶ δὲ ἀδελφαί — Τί ἔστι τας χεῖρας ἐκτετακόσι οὕτως; Προ-
 -θυμῶς; Πάρα καλῶσι ἔφη, τὰς παραγινόμενης ἐπὶ τὸν τοπὸν θαρρύν
 καὶ μὴ ἀποδειλιάειν λεγέσθαι ὅτι βραχὺ ἐπὶ δεῖ καρτερησαί αὐτῆς εἴτα
 ἤξουσι εἰς ὁδὸν καλὴν — Ὁρᾷς ἔν τοπὸν τίνα, ὃν δοκεῖ καλὸν τε εἶναι
 καὶ λειμωνοειδέα, καὶ φωτὶ πολλῷ καταλαμπόμενον; καὶ μάλα. Κατανοεῖς ἔν
 καὶ ἐν μεσῷ, τὸν λειμῶνος περιβολὸν ἕτερον, καὶ Πύλιν ἕτερον; ἀλλὰ τίς καλεῖται
 ὁ τοπὸς ἔτος; Εὐδαιμονίων Οἰκητηριὸν ἔφη, ὧδε γὰρ διατρίβουσι αἱ Ἀρεταὶ πασαι
 καὶ ἡ Εὐδαιμονία — Οὐκ ἔστι, παρὰ τὴν Πύλιν ὁρᾷς, ὅτι γυνὴ τις ἐστὶ καλὴ
 καὶ μαθησθήσῃ τὰ τοιοῦτον, μεσῇ δὲ κρημνισμένη πρὸς τὴν ἡλικίαν στολὴν
 δὲ ἐχέουσα ἀπλὴν καὶ ἀναλλώπιστερὴν ἐστὶ καὶ δὲ οὐκ ἐπὶ τέτραγων —
 — Καὶ μετὰ ταύτης, ἀλλὰς δύο εἰσι θυγατέρας τινὰς δοκεῖσαι εἶναι —
 τούτων τοίνυν, ἡ μὲν ἐν τῷ μεσῷ — Παιδεία ἐστὶ ἢ δὲ Ἀληθεία, ἢ δὲ Πει-
 -θω. Τὸ δὲ ἐστήκει ἐπὶ λίθῳ τέτραγων ἂν τῇ; Σημεῖον ἔφη ὅτι ἀσφαλὲς
 τε καὶ βεβαία τῆς πρὸς αὐτῆς ὁδὸς ἐστὶ τοῖς ἀφικνέμενοις —

Translation of Medea — line 269 — (June 6th)

I will do these things, for deservedly O Medea, you will be avenged yourself on
 your husband, nor am I surprised that you lament your misfortunes,
 but here I see Creon, King of this land advancing the messenger of new
 decrees — Creon — I command thee, Medea, of sad countenance, and
 enraged against your husband, to depart out of this land — a fugitive,
 taking with thee thy two children, and by no means to delay, for I
 am the Awardee of this decree, and I return not again to my Palace, until
 I drive thee beyond the boundaries of my Empire — Medea. — Alas!
 Alas! I unhappy one, am quite ruined, for now my enemies are
 stretching every rope (against me) and although suffering cruel treat-
 -ment, there is not a Port to which I can fly for refuge — but I will
 speak — Wherefore Creon dost thou expel me the country? — Creon — I
 dread thee (it is by no means necessary to involve my words in ambiguity)
 lest thou do some incurable injury to my Daughter — and many
 circumstances are conducive to this fear — thou art learned, and
 skilled in many wicked arts, and the being deprived of thy husband's
 Bed provokes thee — for I hear that thou threatenest (so they declare to
 me) to do something against the Giver (of the Bride) & against him who
 has married her, & against her who is married — therefore will I es-
 -cape from these things, before I suffer — for better, O Woman, is it for
 me to be hated of thee at present, than being appeased to grieve
 bitterly afterwards — (June the 6th) — Medea. — Alas! Alas! not now
 for the first time, but, often has rumour injured me, and caused me
 serious ills — therefore a Man who is prudent, ought not to have
 his children so well instructed (as to be) eminently learned (for besides
 the other (accusation) of idleness, which they sustain, they incur cruel
 malice from their Fellow citizens) for thou wilt appear to the foolish, to be
 by nature useless, & not wise, though exhibiting new inventions, and,
 again it is dangerous in a city, the being considered superior to
 those appearing to know something absurd — thus I indeed
 myself partake of this fate — for being learned, I truly am an object of
 envy to some, & again I am offensive to others — Yet I am not

too clever — therefore dost thou fear me, lest thou shouldst experience something injurious — thou shouldst not have feared us Creon, since it is not so to me — to cause us to sin against royal Personages — for in what hast thou injured me? thou hast given the Virgin to whom thy mind prompted thee — (June the 9th) — though I dislike my Husband, yet you think have acted in that respect prudently & really now I am not displeased that thy affair goes on prosperously — give her him in marriage — May you fare prosperously — but suffer me to dwell in this Land, for though wronged we will be satisfied being ruled by our Fathers — Creon — Thou sayest things agreeable to be heard — Yet inwardly there is fear of mind, lest thou shouldst meditate something wicked — therefore by so much the less than before have I confidence in thee — for it is easier to guard oneself against a passionate Woman, as well as a (passionate) Man, than against a silent crafty one. — but go as quickly as possible — Utter not excuses — since this is settled, & thou hast not art sufficient to remain amongst us, being to me offensive — Medea — Nay but I intreat you by your beard & by your new married Daughter — Creon — Thou wastest thy words, for never canst thou persuade me — Medea — but will you expel me & in no wise regard my prayers — Creon — Because I love thee not better than my own family — Medea — Oh! my native country, how strongly have I thee now in remembrance — (June the 10th) — Creon — I except my children the dearest thing to me is my city — Medea — Alas! Alas! what a great evil is love to mortals — Creon — That is I think according to fortune accompanies — Medea — O Jupiter! let not him who is the cause of misfortunes, escape thee — Creon — Go away, O deceitful one, & set free from cares — Medea — Care indeed! as if we are not experiencing care — Creon — Quickly, by force shalt thou be thrust out, by the help of my Attendants — Medea — Not surely so, since I intreat thee Creon — Creon — Thou seemest, O Woman, as if thou wilt cause a disturbance — Medea — We will depart — I have not implored to obtain this of you — Creon — Why then dost thou oppose & not leave the country? — Medea — Permit me to stay this one day, & to make up my mind, in what way we shall go, & how to (procure) food for my Boys — since their Father cared nothing about providing for his children — Wherefore pity them, for thou also art a Father of children & (therefore) it is natural that thou shouldst have compassion — for my own fate is not (an object) of anxiety to me — if we are banished, but I lament that they should suffer hardship

Latin Verses — Page 32 — (June 11th)

Forming supposito crinis Germania mittat
Atque Arabes nardi plena alabastra tibi
Lilia dent tibi candorem, rosa falsa ruborem
Luxusque artifices aurea cuncta parent
Annulus exornet digitos tibi, mitra capillos
Det venures forma, textiles aura tunc
Lumina et a lacrymis moveant aut ficta cachinno
Membraque sint chorae commoda lingua jocis
Posce puellares inter tu pyramia cætus
Multaque non genio rejicienda tuo
Lomprobat ipsa Venus mulier tibi talia cura
Frivola tu tractas pacis at arma viri
Itaque mitte Puer cultu tenerascere inani
Dulcia et indignans mitte Venena sequi
Musa tibi potius placeat tibi gratia lingue
Et præstare solum corda serenda Libri
Aut bellator equis, si non eloquentia cordi
Passibus æquatis currere doctus eat
Pareat aut juvenis patria at fera bella vocanti
Vincatque in armis ordinibusque cadat
Ille cæciliæ poscat Martisque triumphos
Nec timeat Francos natus ad arma puer
Deserat amplexus matris teneraque puellæ
Qui magis absentem corde magisque fovet





My dear Sir

Your letter has relieved me from much anxiety respecting Francis. I felt convinced, from my late fatal experience, that however disguised by symptoms his case might be it would turn ^{out} to be exactly the same lately, as attack of Scarlet Fever. It is a subject of conjecture rather than of regret that he ~~should~~ ^{has} undergone the trial, as the complaint I understand never returns. We have had very few cases among the day boys & I think that the late change in the weather has stopped the progress of infection. One of my boarders, Turner whose life was despaired of for some days is pronounced out of danger.

The clothes were forwarded by coach this morning - with kind remembrance to my gay friend.

Believe me my dear Sir

Yours very truly

Francis Seare

April 4. 1835.

52v

Dr. Lane
Birmingham

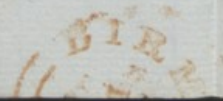
4 April 1835

afterwards
Bishop of Peterborough

Head Master of
the Free School
(King Edwards)
Birmingham

Birmingham

John Walker Esq





My dear Sir

Allow me to express my sense of
your great liberality towards me and to assure
you that no exertion shall be wanting on my
part to make the only return in my power -
the fulfilment I mean of your just expectations
from your son.

Francis has of course lost ground
by his absence, while his ship-fellows who
have been usefully employed in the interval
have made great progress. During his short
residence with me previous to ~~leaving~~ his
absence, he had overcome many of his
original disadvantages and was overtaking

rapidly covered of his competitors and which
is perhaps of greater importance he had
nearly conquered his nervous hesitation and
acquired to a measure those habits of
steady application which are the parents of
the promise at once of success. In these
reports he has fallen back as might have
been expected - but he is willing to exert himself
in ambitious of distinction and with I trust
soon reach a higher point than he has yet
attained. It was found that the second class
had made too much progress to allow him to
continue in it without discomfort and I think
that nothing more completely paralyzes the
energy of a boy than the feeling of depression

which feature after several efforts, & a long
 series of conferences successfully produced. I
 therefore placed her at his own desire in
 the third with the hope that he will join us
 after Easter with that confidence in his own
 powers which success in his present position
 would give. He was apprehensive of losing his
 "Tape" but I am happy to say that there
 is no danger of so great a calamity. He
 is in excellent health & spirits and has
 a good appetite - his report at cricket &
 football promise well for the continuance of
 his present state. With regards to your
 family party

Believe me my dear Sir

Very sincerely yours

James Scudamore



f.4v

Robt. Brown

28 May 1895

Union Street

Ms. Bodleian Lib.

Carters, Galton Esqre

December 7th 1886

My dear Sir

The motives which cause a teacher to desire the success of his pupils are very strong in every case; in addition to those, my personal obligations to you and the character of Francis himself lead me to regard him with peculiar interest. I feel greatly indebted to you for the partnership & confidence which you have shown in our conversations respecting him & I will endeavour to repay it better by satisfying you of the wisdom of making no change in the course of his education or by warning you at once, should it appear that a further instruction is really not calculated to form his mind. He has great powers; if he ~~will~~ apply them he must hold a very distinguished position both in his school & in the world hereafter. I have been peculiarly struck this evening with the vigour of a translation from Cicero which he read to me. ~~There is no doubt~~ There were undoubtedly inaccuracies in the exercise still it proved that he possesses a mind of no vulgar order. I am sure that you will second my exertions by your advice. With my best compliments & regards to your domestic parties.

Believe me my dear Sir,
Yours sincerely Francis Keene

S. J. Galton Esq

To the Revd. S. J. Lewis

Education of his son 4 years.

Horsell's Bill

Shoemaker's Bill.

Mr. Lines

Taylor

Mr. Keeling

Postage

Money to pay his fare

L. S. d.

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Low & District Bank

Colnoir Row.



5.62
Rev Dr Leavenworth

15 Dec 1836

W.B.

pd $\frac{15}{12}$ b

D. Education

Dr. Leavenworth



My dear Sir

Your kind note and the letter from Mr Horner reached me in due course and I should have acknowledged the receipt of them and your ~~kindness~~ in forwarding my views had I not learnt from Francis that you were on an equestrian excursion into the West. Suffer me now however to express my gratitude for your prompt & zealous attention to my request. I fear that it is not in my power to leave my duties for so long a time as a journey to Edinb^g would require though I am convinced that it would be well repaid. I accidentally opened a new number of the Encyclopaedia Britannica yesterday to which was appended a prospectus

of the Academy terms & system of the Academy &
 I was startled to find that each class might
 consist of 110 boys, all apparently taught by
 one Master. How this is effected I cannot
 guess. — I should be glad to avail myself
 of Mr Horner's goodness so far as to request
 him to procure for us the documents which
 relate to the School at Edinburgh. Our
 Governors here determined to add to our
 Establishment, at Christmas, a Mathematical
 and an English Master; — at the beginning of
 the year 1839 Teachers of French & Drawing
 and one more of English — and to complete
 the Establishment within a year from that
 time.

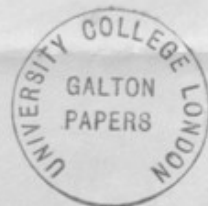
I learnt from Mr Edge, with much
 pleasure that Francis goes on well
 with his Mathematics displaying much
 mental power & increasing ^{daily} rapidly in

accuracy. My own experience leads me to think that this judgement is correct; - I find it however unwise to tie down his attention to the exactness & niceties which distinguish a good Clerical Scholar. It is generally the case that boys dislike most what is most needed for their peculiar turn of mind. He will I think do well, for though he does not ^{intentionally} all the humor of false quantities or all the admiration of Greek accents which are felt by some of his fellows he is docile & willing to submit to occasional defeat. Mr. Leane joins me in compliments to your family circle.

I am My Dear Sir
Yours & very truly

Francis Leane

October 23 1847



Dr. James - Mrs.

23 Dec 1837

John & Mary -



Nov. 25th 37

W. H. G. 1837

Remington.

S. Perkins Esq.