

O R A T O R Y.

fiery temper of the family. And so in the proverbial expression: "An ape is an ape, drift him ever" "so fine."

When a word is repeated again with vehemence in the same sense, it is called *epizensis*. This figure flees the carefulness of the speaker, and his great concern of mind about what he fears and therefore has a natural tendency to exercise the attention of the audience. It is suited to express anger, surprises, sorrow, and several other affluents. As when Cicero would express his indignation against Anthony for having been the chief instrument in bringing on the civil war, he says to him: "You, you, Authorism pulled Defer upon the court issue. It was that he tells Crafting in his first directive against him: "You lives; and live, not to lay aside, but to paying your racked defying." And when our Saviour would expect his great concern and former for the welfare of the Jews, he does it in this pathetic manner: "O Jerusalem, Jerusalem, who killest the prophets!"

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and your ancestors have undergone the greatest labors.

Epiphora, is contrary to the former, and makes the repetitions at the end of each member or sentence. As thus: "Ruse concord was left, friendship was left, fidelity was left, liberty was left, all was left." And Cicero, in the charge which he brings against Mark Anthony before the people, makes use of this figure, when he says, "Do you lament the delusion of three Roman emperors?" The author of this detective was Anthony. Do you bewail the loss of most eminent citizens? They have been taken from you by Anthony. Is the authority of this order weakened? It is weakened by Anthony."

Sympleces takes in both the foregoing figures. As in that of Cicero: "You would praise and assume him, whom the people have condemned, whom the people of Rome have condemned; whom all mankind have condemned?" Here the several members both begin and end with the same word. We have a beautiful instance of it in St

Raul, when he says: "Are they Hebrews? I am I. Are they firebrands? I am I. Are they the feet of Abraham? I am I. Are they the best of Abraham? Go am I."

Where *fenestens* could wish the word with which it began, it is called *spanialphs*. As in that expression of Phantasus, "Virtue commands all things, he wants no good thing who likes virtue." The figure is the same, but the principle not so honest, in the advice which we find given by the miller in Horace, when he says, "Get money if you can, possibly, but however, get money." This figure adds a force to an expression, when the principal thing designed to be conveyed is thus repeated, by being it fall upon the mind. And it begins the beauty of it, when the sentence has an agreeable turn arising from two opposite parts. As in Cicero's commenting Cato: "We have few your colony remained by the way, your own lived in the city we have not women." Hermogenes calls this *circle*, because the sentence returns on the same word, as that converted figure is formed by the orbicular motion of a line to the same points.

When the following sentence begins with the same word with which the former concluded, it is termed *anadiplosis*. As in the following influence: "Let us think to price too good for truth yet forth cannot be bought too dear." So in that passage of St John: He came to his own, and his own received him not. This figure generally fits best with grave and solemn discourse.

Epandasis, is the freedom of a sentence, or repeating in backwards, so that it is taken in the two half sentences for it both begins and ends with the same words, and the same word is likewise repeated in the middle. That term of preposition both beauty traits, and flees areedirafts of thought. We have the following example of it in Minutius Felix, where he is exposing the folly of the Egyptian superstition. "Ida (fay fys) with Cymosphalus and her priests, lemons, bemans, and fcks her loft for, jer strenians beat their breasts, and insure the grief of the unhappy mother; in a little time the four is found, upon which they all repieces. War do they excel every year to lose what they find, or to find what they lose. And is it not ri-