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INTRODUCTION

TO THE

ART of THINKING.

By *D. Hume* —

SECOND EDITION,

Enlarged with additional Maxims and Illustrations.

EDINBURGH;

Printed for A. KINCAID and J. BELL.

MDCCLXIV.

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P R E F A C E.

EDUCATION, though of great importance to the public, as well as to individuals, is no where carried on in any perfect manner. Upon the revival of arts and sciences in Europe, the learned languages, being the only inlets to knowledge, occupied almost the whole time that commonly can be spared for education. These languages are and will always be extremely ornamental; but though they have become less essential to education than formerly, yet the same plan continues without much variation. We never think of making improvements, because custom and familiarity hide the defects of the established plan.

THE faculty of reflecting, and forming general observations, is capable

pable of great improvements by proper exercise. This branch of education, though capital, is not cultivated with due care. Nature, in her course, begins with particulars, and ascends gradually, to what is general and abstract. But nature is ill seconded in the ordinary course of education. We are first employed, it is true, in languages, geography, history, natural philosophy, subjects that deal in particulars. But, at one bound, we are carried to the most abstract studies; logics, for example, and metaphysics. These indeed give exercise to the reasoning faculty; but it will not be said that they are the best qualified for initiating a young person in the art of reasoning. Their obscurity and intricacy unfit them for that office. Here then is evidently a void, which must be filled up, if we wish that education should be successful. To improve

prove the faculty of abstracting, and gradually to lead us from particular facts to general propositions, the tender mind ought at first to be exercised in observations of the simplest kind, such as may easily be comprehended. To that end, the subject ought, by all means, to be familiar; and it ought also to be agreeable and instructive.

IN the present collection, human nature is chosen for the subject; because it is of all the most familiar, and not less instructive than familiar. In this subject there are indeed many intricate parts, that require the maturest understanding. But this little essay is confined to the rudiments of the science, and no maxim or observation is admitted, but what is plain, and easily apprehended. Apothegms that resolve into a play of words, which swell every
collection

collection ancient and modern, are carefully rejected. Witticisms may be indulged for the sake of recreation; but they are improper where instruction is the aim.

BUT, as said, it is not sufficient that the subject be familiar and instructive; it ought also to be agreeable, in order to attract young minds. Unconnected maxims, however instructive, will not in youth be relished without seasoning; and as the best seasoning for such a work, are stories and fables, a number of them are here selected with some care. These serve not only to attract a young reader, but are in reality the finest illustrations that can be given of abstract truths.

FABLES in Æsop's manner tend no doubt to instruction when they suggest some moral truth; and accordingly

cordingly place is here given to such of them as contain an obvious moral. I am however far from thinking such fables the most proper in the dawn of reason; for to disguise men under the mask of goats and bulls, tends to little other purpose than to obscure the moral instruction. Stories, real or invented, where persons are introduced in their native appearance, serve much better for illustration; and of such accordingly I have not been sparing.

THERE is another reason still more weighty, for preferring stories of this kind. If they improve the understanding, they more eminently improve the heart. Incidents that move the passions make a deep impression, especially upon young minds. And where virtue and vice are delineated, with the consequences they naturally produce, such impressions.

x P R E F A C E.

pressions have a wonderful good effect; they confirm us in virtue, and deter us from vice. This indeed is the most illustrious branch of education; but as it falls not under the present plan, I must deny myself the satisfaction of expatiating upon it.

THIS trifle was compiled with a private view, and it proved of some use. But if in any degree useful, why should it lurk in a corner? It will be substantially useful, if it but move others to labour upon the same plan. Education may well be deemed one of the capital articles of government. It is intitled to the nursing care of the legislature; for no state ever long flourished, where education was neglected. And even in a private view, not a single branch of it is below the attention of the gravest writer.

EDINBURGH,
1761.

C O N -

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INTRODUCTION
TO THE
ART of THINKING.

CHAPTER I.

Observations tending to explain human nature.

Nature of Man.

MANKIND through all ages have been the same: the first times beheld first the present vices. Yet who could imagine, that there is such contrariety even in the same character? It was Nero, who signing a sentence against a criminal, wished to the gods he could not write.

A

Nothing

1. Nothing is more common than love converted into hatred. And we have seen instances of hatred converted into love.

If our faces were not alike, we could not distinguish a man from a beast. If they were altogether alike, we could not distinguish one man from another.

Principle of Liberty.

2. So fond of liberty is man, that to refrain him from any thing, however indifferent, is sufficient to make that thing an object of desire.

Principle of Society.

It is more tolerable to be always alone, than never to be so.

So prone is man to society, and so happy in it, that to relish perpetual solitude, one must be an angel or a brute.

3. In a solitary state no creature is more timid than man; in society none more bold.

Every

Every one partakes of the honour that is bestowed upon the worthy.

The number of offenders lessens the disgrace of the crime; for a common reproach is no reproach. Hence in populous cities, the frequency of adultery, drunkenness, robbery.

Moral Sense.

No man ever did a designed injury to another, without doing a greater to himself. 4.

Man's chief good is an upright mind, which no earthly power can bestow, nor take from him.

If you should escape the censure of others, hope not to escape your own.

No man is thoroughly contemned by others, but who is first contemned by himself.

A man is more unhappy in reproaching himself when guilty, than in being reproached by others when innocent.

The evil I bring upon myself is the hardest to bear.

5. When interest is at variance with conscience, any distinction to make them friends will serve the hollow-hearted.
6. Seldom is a man so wicked but he will endeavour to reconcile, if possible, his actions with his duty. But such chicaning will not lay his conscience asleep: it will notwithstanding haunt him like a ghost, and frighten him out of his wits.
7. In great crimes, the man's own conscience proves often to be the strongest witness against him.

Our powers and faculties are much limited.

It is a true observation, that no man ever excelled in two different arts. It is as certain, there never was a man, who might not have excelled in some one art. How is it then that their number is so scanty? Plainly from the folly
of

of deeming ourselves capable of every thing, and of despising what costs us the least trouble.

We are often mistaken for men of pleasure, because we are not men of business; and for men of business, because we are not men of pleasure. A great genius finds leisure for both; an inferior genius for neither.

Those who have great application to trifles, have seldom a capacity for matters of importance.

Pain affects us more than pleasure.

Happiness is less valued when we possess it, than when we have lost it.

Different pains compared.

The pains of the mind are harder to bear than those of the body.

Passion.

A passion that ingrosses the mind, &c. leaves no room for any other.

A 3

The

The plainest man animated with passion, affects us more than the greatest orator without it.

We ought to distrust our passions, even when they appear the most reasonable.

Our opinions are swayed more by feeling than by argument.

9. Every man esteems his own misfortune the greatest.
10. The present misfortune is always deemed the greatest: And therefore small causes are sufficient to make a man uneasy, when great ones are not in the way.
11. That reason which is favourable to our desires, appears always the best.
12. Change of condition begets new passions, and consequently new opinions.

In matters of demonstration, it argues a weakness of judgment to differ: not so in matters of opinion; for these are influenced by affection perhaps more than by reason. A plain man, sincere and credulous, will build upon very weak testimony;

mony; while the diffident and suspicious will scarce be satisfied with the strongest. It is the province of reason and experience to correct these extremes.

It is idle as well as absurd, to impose 13
our opinions upon others. The same ground of conviction operates differently on the same man in different circumstances, and on different men in the same circumstances.

A man is no sooner found less guilty 14
than expected, but he is concluded more innocent than he is.

Slight persecution makes converts: 15
severe persecution, on the contrary, hardens the heart against all conviction.

Those who take their opinions upon trust, are always the most violent.

We judge of most things by comparison.

A man does but faintly relish that felicity which costs him nothing: Happy they whom pain leads to pleasure.

Joy

Joy suggests pleasant thoughts, and
grief those that are melancholy.

A new sorrow recalls all the former.

**A man is always in a hurry to de-
fend his weak side.**

It is in some measure pleading guilty,
to be over hasty or solicitous in making
a defence.

He acknowledges the fact, who turns
angry at an aspersion.

Who incessantly vaunts of his probi-
ty and honour, and swears to gain be-
lief, has not even the art of counter-
feiting.

Custom.

Men are governed by custom. Not
one of a thousand thinks for himself;
and the few who are emancipated, dare
not act up to their freedom, for fear of
being thought whimsical.

Custom.

Custom is the great leveller. It corrects the inequality of fortune, by lessening equally the pleasures of the prince, and the pains of the peasant.

Chuse what is the most fit, custom will make it the most agreeable.

Custom bestows ease and confidence 16.
even in the middle of dangers.

Our opinions are greatly influenced 17.
by custom.

Magnanimity.

A great mind will neither give an affront, nor bear it.

A firm mind becomes rather more inflexible by poverty. If any thing can mollify and render it more sociable, it must be prosperity. 18.

Courage.

Who hath not courage to revenge, will never find generosity to forgive.

Cowards die many times : the valiant never taste of death but once.

Hope.

Hope.

19. Hope, in this mixed state of good and ill, is a blessing from heaven: the gift of prescience would be a curse.

Fear.

An unknown evil is the most terrible. Ignorance is the mother of fear, as well as of admiration. A man intimately acquainted with the nature of things, has seldom occasion to be astonished.

Men of a fearful temper are prone to suspicion and cruelty.

Fear begets apprehension, the parent of suspicion; and suspicion begets hatred and revenge.

20. There is scarce a passion but is able to conquer the fear of death: revenge, love, ambition, grief, all triumph over it. Death, then, should be no such terrible enemy, when it submits to so many conquerors.

He must fear many whom many fear.

Chearfulness.

Chearfulness.

A chearful countenance betokens a good heart.

I love wisdom that is gay and civilized. Harshness and austerity are unnatural, and therefore to be suspected.

In the chearfulness of life, death is the least terrible.

In those gentlemen whom the world forsooth calls wise and solid, there is generally either a moroseness that persecutes, or a dulness that tires you. If the good sense they boast of, happen to be serviceable to you once in your life, it is so impertinent as to disturb you every day.

Modesty.

It is pure hypocrisy in a man of quality to decline the place due to his rank : it costs him nothing to take the lowest seat, when he is sure the highest will be pressed upon him. Modesty shows
greater

greater resignation in those of middle rank : if they throw themselves among the croud, if they take up with a disadvantageous situation, they are sure to remain there ; they may be squeezed to pieces, there is no mortal to take notice of them.

Prudence.

Few accidents are so unhappy but may be mended by prudence : few so happy but may be ruined by imprudence.

Over-wary prudence is an invincible obstruction to great and hazardous exploits.

Candour, Diffimulation.

It betokens as great a soul to be capable of owning a fault, as to be incapable of committing it.

The first step toward vice is to make a mystery of what is innocent : whoever

ever loves to hide, will soon or late have reason to hide.

Hypocrisy is a homage that vice pays to virtue.

It is more difficult to dissemble the sentiments one has, than to feign those he has not.

It is harder than is commonly thought, to dissemble with those we despise.

Ambition.

Ambition is one of those passions that is never to be satisfied. It swells gradually with success; and every acquisition serves but as a spur to further attempts. 22.

Pride.

None are so invincible as your half-witted people: they know just enough to excite their pride, not enough to cure it.

A proud man is like Nebuchadnezzar:

B

he

he sets up his image to be worshipped by all.

A man of merit in place, is never troublesome by his pride. He is not elated with the post he fills, because of a greater he has not, of which he knows himself worthy.

Anxiety and constraint are the constant attendants of pride.

The same littleness of soul that makes a man despise inferiors, and trample on them, makes him abjectly obsequious to superiors.

Pride, which raises a man in his own opinion above his equals, is easily disobliged, but not easily obliged; favours from inferiors being conceived as duties, omissions as crimes. The vain are easily obliged, and as easily disobliged. It is a rare case to meet with one that is easily obliged, but not easily disobliged; because few have a less opinion of themselves than they deserve. To those only it belongs who are possessed of thorough good sense, not to be easily obliged nor easily disobliged.

Pride

Pride is worse to bear than cruelty.

Pride, more than defect of judgment, breeds opposition to established principles. We chuse rather to lead than to follow.

Vanity.

Self-conceit is none of the smallest blessings from heaven.

Vanity, where it makes a man value himself upon good actions, is no despicable quality.

The good humour of some, is owing to an inexhaustible fund of self-conceit.

Flattery is a false coin, which our vanity makes current.

The vain fancy the flatteries of their own imagination to be the voice of fame.

We fancy that we hate flattery, when we only hate the manner of it.

Generally we speak ill of others, rather out of vanity than malice.

B 2

Avarice.

Avarice.

24. Money stimulates avarice, does not satisfy it.

The miser is a friend to none, but a bitter enemy to himself.

Affectation.

Men make themselves ridiculous, not so much by the qualities they have, as by the affectation of those they have not.

Positiveness.

He who deals in blaming others for being positive, gives them their revenge, for they conclude him so.

A dogmatical tone is a sure sign of ignorance. I am fond to dictate to others what I have learnt a moment before; and because it is new to me, I conclude it is so to all the world. Knowledge thoroughly digested becomes habitual: the possessor by degrees forgets,

gets, that things now so familiar were ever unknown to himself or to others. The vanity of novelty is gone, and he talks of the most abstruse points, with coolness and indifference.

Loquacity.

He generally talks most who has least to say.

He that says all he knows, will readily say what he doth not know.

There is who is witty, and instructs many, and yet is unprofitable to himself. Such is wise in words, but foolish in deeds.

To say little and perform much, is the characteristic of a great mind.

As the climbing up of a sandy hill is to the aged, so is a wife full of words to a quiet man.

Industry.

A man who gives his children a habit 25.

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of

of industry, provides for them better than by giving them a stock of money.

Justice and Injustice.

Weighty is the anger of the righteous.

He threatens many who injures one.

Benevolence.

Benevolence is allied to few vices; selfishness to fewer virtues.

Mistake not the selfish, as if they only understood their own interest. On the contrary, none err more widely from it. The good-natured man is the truly selfish. Benevolence procures a stock of friends and well-wishers, of greater value than a stock of money. These will be of constant use and satisfaction: many times they bring relief in pinching necessity, when riches prove vain and unserviceable.

Gratitude.

Gratitude.

Faith and gratitude are mostly to be expected from those of your own rank.

To the grateful every favour becomes double ; the ungrateful lose the single through the pain of a return. 26.

Wrongs are engraved on marble, benefits on sand. They are sometimes acknowledged, rarely requited.

He who complains heavily of favours withheld, will be ungrateful when they are bestowed. The man who cannot distinguish liberality from justice, will never think himself bound to be grateful.

You may sooner expect a favour from him who has already done you one, than from him to whom you have done it.

It is hard to find one that a man of spirit would be obliged to. For some men are as sordid in bestowing favours as in making bargains : they expect profit equally from both.

Too

Too great hurry in repaying an obligation is a species of ingratitude.

Friendship.

Entire friends are like two souls in one body: they can give or receive nothing; all is common betwixt them. Cares and good offices do not even merit to be put to account: names that denote division and difference, such as, benefits, obligation, intreaties, thanks, gratitude, are odious to them.

Something to be wished like home that is not home, like alone that is not alone, found in a friend only, or in his house.

A fordid mind is incapable of friendship.

It is not easy to love those we do not esteem. It is harder still to love those who have more merit than we have.

27. The difficulty is not so great to die for a friend, as to find a friend worth dying for.
28. He who can pride himself upon an extensive

tensive acquaintance, is incapable of true friendship.

Our good or bad fortune depends greatly on the choice we make of our friends. 29.

Beware equally of a sudden friend, and a slow enemy.

The friendship that is formed insensibly, and without professing much, is generally lasting.

You are not to believe a professing friend, more than a threatening enemy. As no man intends mischief who forewarns you of it, so no man will serve you who says he is your servant.

Few have the courage to correct their friends, because few have the courage to suffer correction.

The boldest attempt of friendship is not when we discover our failings to our friend, but when we discover to him his own. 30.

It is more difficult to give judgment betwixt friends than betwixt enemies.

Breach of friendship begets the bitterest enmity. 31.

Absent

Absent from my friend, my wish is to be with him for comfort in my distress. But when fortunate, my wish is to have him with me, that he may partake of my happiness.

Love.

32. Nothing more excites to every thing noble and generous, than virtuous love.

That love which increases by degrees, is so like friendship, that it can never be violent.

When a man has a passion for an ill-favoured woman, it must needs be violent.

Men often go from love to ambition, but seldom return from ambition to love.

You may find many women who never were engaged in any gallantry; but it is rare to find a woman who never was engaged but in one.

In the first passion, women have commonly an affection for the lover; afterward they love for the pleasure of loving.

The

The beginning of love is in the power of every one: to put an end to it, in the power of none.

Absence cools moderate love, but inflames what is violent; just as the wind blows out a candle, but kindles a fire.

Coldness in friendship has generally a cause: in love there is commonly no other reason for loving no more, than having loved too much. Decay of love, as well as its commencement, appear from the trouble and confusion lovers are in when left together.

There is no reason for blaming inconstancy as a crime. It is no more in one's power to love or not to love, than to be in health or out of order. All that can be demanded from the fickle is, to acknowledge their change, and not to add deceit to inconstancy.

True love is more frequent than true friendship.

As nice as we are in love, we forgive more faults in that than in friendship. Expostulations betwixt friends
end

end generally ill, but well betwixt lovers.

If one may judge of love by many of its effects, it resembles hatred more than friendship.

Favourites.

. Show me a weak prince, I'll show you his favourites.

34. The great grow weary of favourites, when they have nothing more to bestow on them.

Hatred against favourites proceeds from the love of favour, and is envy in disguise.

Resentment.

35. Unjust resentment is always the fiercest.

It is a miserable thing to be injured by one of whom we dare not complain.

Nothing more easy than to do mischief: nothing more difficult than to suffer without complaining.

Hatred

Hatred.

It is an ordinary good to be loved by all sorts of people; but a great evil to have one enemy: So much a stronger passion is hatred than love, and so much more opportunity is there of doing ill than good.

When we hate too violently, we make a meaner figure than those we hate.

Envy.

Envy flames highest against one of the same rank and condition. 36.

An envious man will sacrifice his own interest to ruin another. 37.

He bears envy best, who is either courageous or happy.

Envy cannot exist in perfection without a secret esteem of the person envied. 38.

C

Self-

Self-partiality.

39. Every man, however little, makes a figure in his own eyes.

If we did not first flatter ourselves, the flattery of others would not hurt us.

40. Self-partiality hides from us those very faults in ourselves which we see and blame in others.

Our enemies approach nearer truth in the judgment they form of us, than we ourselves do.

The coward reckons himself cautious, the miser frugal.

How soft are we to those who injure others, how severe upon those who injure us!

Ingratitude is of all crimes what in ourselves we account the most venial, in others the most unpardonable.

41. The injuries we do and those we suffer are seldom weighed in the same balance.

Men generally put a greater value upon

upon the favours they bestow, than upon those they receive.

A man will lay hold of any pretext to lay his faults upon another. 42

It is as hard to be wise in one's own concern, as it is easy in the concern of another.

To laugh at men of humour, is the privilege of the serious blockhead.

None are more loath to take a jest, than they who are the most forward to bestow it.

He that trusts the most to himself, is but the more easily deceived, because he thinks he cannot be deceived.

Were wisdom to be sold, she would give no price: every man is satisfied with the share he has from Nature.

Praise, Blame.

Men are more likely to be praised in to virtue, than to be railed out of vice.

How comes it that man, so much a self-admirer, should regard more the opinion of the world than his own? If by

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some

some deity we were commanded to declare publicly every secret intention of our hearts, how should we abhor the dire necessity? Is it that we are more afraid of an evil reputation, than of an evil conscience?

We take less pains to be virtuous, than to persuade the world that we are.

Men are not always averse to discover their failings. One complains of the badness of his memory, satisfied to give you a hint of his judgment. You need not be afraid of accusing one for heedlessness; for his want of attention to trifles, supposes his application to be wholly bestowed upon matters of importance. A man of great genius, furnished with extensive experience, may safely say, that he knows no book, and that he has quite neglected his studies.

It shows a littleness of mind, and a consciousness of inward defect, to be at pains to gain consideration by expence and show.

Who would preserve the admiration of the public, must carefully conceal the
measure

measure of his capacity. As a river strikes us with dread only while we are ignorant of its ford, so a man attracts our veneration only while the bounds of his ability are undiscovered. It is our fancy of the vastness of his merit, that bestows on him esteem and pre-eminence.

It is difficult to possess great fame and great ease at the same time. Fame, like fire, is with difficulty kindled, is easily increased, but dies away if not continually fed. To preserve fame alive, every enterprize ought to be a pledge of others, so as to keep mankind in constant expectation.

Nothing so uncertain as general reputation. A man injures me from humour, passion, or interest; hates me because he has injured me; and speaks ill of me because he hates me.

Many shining actions owe their success to chance, though the general or statesman runs away with the applause.

A small infidelity to ourselves, takes more from our esteem, than a great one to others. A small favour to ourselves,

will weigh more than a great one to others. How precarious must the opinions of men be of one another?

True praise is frequently the lot of the humble; false praise is always confined to the great.

Prosperity, Adversity.

43. He who is puffed up with the first gale of prosperity, will bend beneath the first blast of adversity.

44. Bear adversity, that you may learn to bear prosperity. Adversity never distressed any one, whom prosperity did not blind.

Who cannot bear great affliction, will never bear small.

45. Nothing is so apt to corrupt the heart as sudden exaltation.

46. Adversity is the best school of virtue.

47. The more a man is exalted, the more liable he is to a reverse of fortune.

Reproof in adversity hath a double sting.

48. Even dress is apt to inflame a man's opinion of himself.

Regulation

Regulation of our desires.

The happiest station is that which neither totally subjects a man to labour, nor totally exempts him from it.

Seldom would we desire with ardour, were we thoroughly acquainted with what we desire.

Who is allowed more liberty than is reasonable, will desire more than is allowed.

Many lose the relish of what they possess, by desiring what they possess not. 49.

The rich are generally the most necessitous.

It is far more easy to suppress the first impure desire, than to satisfy all that follow.

Virtue is no enemy to pleasure, grandeur, or glory: her proper office is to regulate our desires, that we may enjoy every blessing with moderation, and lose them without discontent.

In all well-instituted commonwealths, care has been taken to limit mens possessions.

essions. There are many reasons, and one in particular which is not often considered, that when bounds are set to our desires by having as much as the laws will permit, private interest is at an end, and we have no remaining occupation but to take care of the public.

The practice that came to prevail in Rome, of distributing magistracies without respect to age, was a wide step towards the ruin of that commonwealth. They who in youth tasted of supreme honours, had nothing left them to desire, but a continuance of the same for life. The desire was inflamed by obstructions in the constitution of the state. These obstructions could not be surmounted, but by trampling upon the laws. The great men went to arms, and the commonwealth was annihilated.

**Happiness and misery depend
mostly on ourselves.**

It is not what we possess that makes us happy, but what we enjoy : it is not
what

what we have not that gives us pain, but what we desire. In desiring nothing, one is just as happy, as he who hath all conveniencies. How many things may there be wanting to the greatest prince? To sleep in health and wake in plenty; to live in the esteem and affection of every one: what is wanting to make such a one happy? Why, contentment. No wonder then so many are miserable.

Man creates more discontent to himself, than ever is occasioned by others.

If you live according to nature, you'll seldom be poor; if according to opinion, never rich.

Poverty falls heavy upon him only who esteems it a misfortune.

Adversity borrows its sharpest sting from our impatience.

Those who are the most in love with the world, are the most sensibly jilted by it.

Virtue and good behaviour are naturally productive of good fortune. 50.

Temperance, by fortifying the mind and body, leads to happiness. Intemperance, 51.

perance, by enervating the mind and body, ends generally in misery.

Our good and evil proceed from ourselves. Death appeared terrible to Cicero, indifferent to Socrates, desirable to Cato.

We make life uneasy by thinking of death, and death uneasy by thinking of life.

Against the traverses of fortune, which put us out of humour with the world, a solid attachment to virtue and philosophy is our only shield.

The man whom no body pleases, is more unhappy than he whom no body is pleased with.

The most unhappy of all men is he who believes himself to be so.

Education.

52. Men commonly owe their virtue or their vice to education as much as to nature.

Plato reproving a young man for playing at some childish game; You
chide

chide me, says the youth, for a trifling fault. Custom, replied the philosopher, is no trifle. And, adds Montaigne, he was in the right; for our vices begin in infancy.

There is no such fop as my young master of his lady-mother's making. She blows him up with self-conceit, and there he stops. She makes a man of him at twelve, and a boy all his life after.

To women that have been conversant in the world, a gardener is a gardener, and a mason a mason. To those who have been bred in a retired way, a gardener is a man, and a mason is a man. And then every thing proves a temptation to those who are afraid.

Peculiarities of age and sex.

The young are slaves to novelty, the old to custom.

No preacher is so successful as time. It gives a turn of thought to the aged, which

which it was impossible to inspire while they were young.

Friendship, love, benevolence, pity, and all the social passions which figure in the generous warmth of youth, lose ground insensibly upon the approach of age; while the selfish passions are continually gaining ground; witness parsimony in particular. Hence Aristotle well observes, that friendship among the old is founded more frequently upon interest, than upon affection.

The errors of young men are the ruin of business: the errors of old age have no worse consequence than to delay or prevent things from being done.

Unmarried men are the best friends, the best masters, the best servants, but not always the best subjects; a wife and children being hostages to the public.

Women engage themselves to the men by the favours they grant: men disengage themselves from the women by the favours they receive.

Government,

Government.

However desirable authority may appear, yet, considering the weakness of man, and the intricacies of government, it is more agreeable to the nature of most men to follow than to lead. It gives great ease to have our road traced out, in which we may walk at leisure, not burdened with the concerns of others.

As the councils of a commonwealth are generally more public than those of a monarchy; so, generally, they are more fair and honest.

The conviction of being free, makes the people easy in a republic, even where they are more burdened than under an arbitrary monarch.

A disinterested love for one's country can only subsist in small republics. This affection lessens as it is extended; and in a great state vanisheth.

Cruel laws may depopulate a city, but will scarce reform it.

D

It

It is an observation of Thucydides, that men are more enraged at an unjust decree, than at a private act of violence.

Our imaginary wants, which, in number, far exceed the real, arise from viewing others in a better condition than ourselves. Hence in a state where all are equally oppressed without any respect of persons, we find less discontent and heartburnings, than in a milder government, where the subjects are unequally burdened.

Courtier.

All the skill of a court, is, to follow the prince's present humour, talk the present language, serve the present turn, and make use of the present interest for advancement.

There is no other study in the court of princes, but how to please ; because there a man makes his fortune by making himself agreeable. Hence it comes, that courtiers are so polished. But in
towns

towns and republics, where men advance their fortune by labour and industry, the last of their cares is to be agreeable; and it is that which keeps them so clownish.

C H A P. II.

Prejudices and biases founded on human nature.

WE esteem things according to their intrinsic merit: it is strange man should be an exception. We prize a horse for his strength and courage, not for his furniture. We prize a man for his sumptuous palace, his great train, his vast revenue; yet these are his furniture, not his mind.

The riches, nay the dress of the speaker, will recommend the most trifling thoughts: his motions and grimaces appear of importance. It cannot be, we think, but that the man who enjoys

so many posts and preferments, who is so haughty and high-spirited, must know more than the common people.

Let a man of the most moderate parts be raised to an exalted station, and our heart comes to be insensibly filled with awe, distance, and respect. Let him sink down again among the croud, and we are surpris'd what hath become of his good qualities.

Let not the pomp that surrounds the great dazzle your understanding. The prince, so magnificent in the splendor of a court, appears behind the curtain but a common man. Irresolution and care haunt him as much as another, and fear lays hold of him in the midst of his guards.

The true conveniencies of life are common to the king with his meanest subject. The king's sleep is not sweeter, nor his appetite better.

A rich man cannot enjoy a sound mind nor a sound body, without exercise and abstinence; and yet these are truly the worst ingredients of poverty.

The

The pomp which distinguishes the great man from the mob, defends him not from the fever nor from grief. Give a prince all the names of majesty that are found in a folio dictionary, the first attack of the gout will make him forget his palace and his guards. If he be in choler, will his princedom secure him from turning pale and gnashing his teeth like a fool? The smallest prick of a nail, the slightest passion of the soul, is capable to render insipid the monarchy of the world.

Leisure and solitude, the most valuable blessings that riches can procure, are avoided by the opulent; who, weary of themselves, fly to company and business for relief. Where then lies the advantage of riches over poverty?

The great and the little are more upon a level than they themselves are aware of: the splendor of the former is more than compensated by the security of the latter. 53.

Wisdom is better than riches; ne-

D 3

vertheless

vertheless the poor man's wisdom is despised, and his words are not heard.

A civility from a superior is equivalent to a real service from an equal : how much, then, is it the interest of the great to be affable ?

The least coldness or incivility from our betters, makes us hate them. But they need not be in pain ; the first smile sets all to rights.

Weak mortal ! a great man in his passion calls your friend a fool. I do not pretend you should tell him he is mistaken, I only beg you to think so.

To gain a breach, conduct an embassy, govern a people, are shining actions. To sell, pay, love, hate, laugh, rejoice, converse, properly or honestly, to be firm to a true interest, to be fair and candid, are things more rare, more difficult, and yet less conspicuous.

The virtue of Alexander appears to me less vigorous than that of Socrates. Socrates in Alexander's place I can readily conceive : Alexander in that of Socrates I cannot. Alexander will tell
you,

you, he can subdue the world: it was a greater work in Socrates to fulfill the whole duties of nature. Worth consists most, not in great, but in good actions.

We are apt to reckon as nothing the virtues of the heart, while we idolize the talents of the body or mind. One shall say of himself coldly, and without thinking to offend modesty, that he is constant, faithful, honest, grateful; yet dare not acknowledge that he has vivacity, or that he has white teeth, or a good complexion. 54

Beauty of mind, firmness of soul, disinterestedness, extensive capacity, make real merit; and yet they are not the aptest to raise admiration. I have known an advice given by a man of figure, which would have proved the ruin of a great state: I have known a contrary one followed after mature deliberation, that proved its preservation, without so much reputation to the author, as he would have gained by defeating a party of six hundred horse. Events of this kind strike the eye and imagination of every

every one : good sense and refined policy are obvious to few, because they are not discovered but by a train of reflection.

Cry to the multitude; There goes a learned man; every one is struck with admiration and respect. Cry, There goes a good man; no mortal regards. We are curious to know whether he understand Latin and Greek; but whether he have become a better man, no body inquires. Yet one should imagine, the principal end of learning, is not merely to know, but to know for some end or purpose.

To how many stupid souls has a cold silent mien procured the opinion of capacity?

It is a common failing, that one will sooner renounce a large sum owing to him, than give a small sum out of his hand.

Guicciardin observes, that prodigality in kings, though accompanied with avarice and extortion, is more praised, than

than parsimony, though accompanied with justice.

Nothing mends a man's character so much as death. Is it that he grows better toward his latter end? By no means. But circumstances are changed: emulation and envy are at an end, and compassion has taken possession. It belongs to the generous and impartial heart, to consider others in the same light as if they were dead. But this is a rule too severe for the generality: it is much if one observe it with regard to his companions.

The admiration bestowed on former times, is the bias of all times: the golden age never was the present age.

Expectation takes up more joy on trust than fruition can discharge: it imagines its roses all flower and no prickle: men always forecount their wives prudent and their children dutiful. A good unlook'd for is a virgin happiness; whereas they who obtain what has been long expected, only marry whom they have deflowered.

We

We part more easily with what we possess, than with our expectations of what we wish for; because expectation always goes beyond enjoyment.

Things remote, whether in time or place, make little impression. A small reward will satisfy a great service long past. Artful people therefore never pay beforehand, or while the work is fresh in memory. The interest of their money, is not the only thing that is saved by such delay.

Report gives more scope to the imagination than ocular inspection. Had we been present when Caligula's horse was made a consul, we should have been less astonished, than we are by the historical relation.

The more powerful, though it is he who is injured, is commonly deemed the aggressor.

Death, whether it regard ourselves or others, appears less terrible in war than at home. The cries of women and children, friends in anguish, a dark room, dim tapers, priests and physicians,

cians, are what affect us the most on deathbed. Behold us already more than half dead and buried.

Narrow minds think nothing right 55
that is above their own capacity.

C H A P. III.

Peculiarities that depend on character and condition.

THose who are the most faulty, are the most prone to find faults in others.

They who are incapable of doing wrong, are little apt to suspect others.

The easiness and indifference of some persons hath an air of weakness, readily misapprehended for want of courage; especially on ordinary occasions, which are not of importance to disturb their quiet. But let these same persons be engaged in some interesting scene, what will make a noise in the world,
and

and glory will soon discover their true temper.

Unacquaintedness with danger, makes the fiery brave, the phlegmatic fearful. This apprehends too much, that too little.

Some run headlong into danger, because they have not courage to wait for it.

The irresolute never prosecute their views, so long as they have any excuse left for delaying.

When it becomes necessary for the irresolute to act, they feel a great difference betwixt inclination and will, betwixt will and resolution, betwixt resolution and the choice of proper means, and betwixt this choice and the proceeding to action.

A man is never entirely ingrossed by pleasure, who can mix business with it. He quits and retakes it at will; and in the use he makes of it, finds a relaxation of mind, not a dangerous charm to corrupt him. It is not so with the austere and rigid; who, whenever by a change
of

their dependents, is not true honour; the respect is paid to the royalty, not to the man. Grandeur deprives a prince of the liberal commerce of society: he sees no face about him without a mask.

56. The parade and ceremony belonging to the great, are a sad restraint upon their freedom.

With respect to the opulent, the greatest pleasures of sense turn disgusting by excess, or grow languid for want of difficulty.

57. Men in high prosperity are in a ticklish state; many accidents to disorder and discompose, few to please.

One would hardly wish for uninterrupted prosperity, when he reflects, that pride, anger, vain-glory, and detraction, are its ordinary attendants.

The enjoyments of a plentiful fortune, and the gladness of prosperity, furnish so much mirth, that it is common to see an exuberant laugh bestowed upon a monkey, a dwarf, or upon a cold jest. But men of inferior fortunes, laugh not but where there is occasion.

It

It is folly to trust to the gratitude of men in high station. What they receive, is considered as a service, not a favour. Nor is this surprising. The natural intercourse certainly is, that superiors should bestow, and inferiors be thankful.

It is a showy thing, to build a palace, lay out a garden, or appoint an equipage. This the great understand, this they pique themselves upon. But to fill a heart with joy, restore content to the afflicted, or relieve the necessitous, these fall not within the reach of their five senses; they do not comprehend, they have no relish for such actions.

Few of us would be less corrupted than kings are, were we like them beset with flatterers, and poisoned with that vermine.

An ancient philosopher observed, that the sons of princes learned nothing to purpose but to manage the great horse, which knows not to flatter, but will as readily throw the king as the peasant.

Inlist me among the troops of a private

vate man, I am Therfites. Place me at the head of an army, I am Achilles himself.

No man ever fought well who had a halter about his neck.

Admiration is the passion of the vulgar, arising, not from the perfection of the object, but from the ignorance of the spectator. The most refined genius is the most reserved upon that point.

58. Nothing can poison the contentment of a man who lives by his labour, but to make him rich.

I have scarce known a peasant that was troubled with one moment's thought how he should pass his last hour. Nature teacheth him not to think of death before it comes, and then he behaves with a better grace than Aristotle himself, whom death distressed doubly, in itself, and in anxious foresight.

Few are able to reflect that they have been young, and how difficult at that time it was to preserve temperance or chastity. They condemn the follies of youth, as if they had never tasted of them.

them. It gives them pain another should possess those pleasures they are no longer in a capacity to enjoy. It is a sentiment of envy.

C H A P. IV.

Rules for the conduct of life.

TAKE counsel of thine own heart,
for there is none more faithful.

The best practical rule of morality is, never to do but what you are willing all the world should know.

Always to prevent our appetites, is not to gratify them, but to extinguish them. Abstain that you may enjoy.

Be moderate in your pleasures, that 59.
your relish for them may continue.

Let fame be regarded, but conscience much more. It is an empty joy to appear better than you are, but of the utmost consequence to be what you ought to be.

We content ourselves with appearing to be what we are not, instead of endeavouring to be what we appear.

In important actions, we are guided less by conscience than by glory: and yet the shortest way to arrive at glory, is to act upon a principle of conscience.

If it be beneficial to store up ideas of gardens, buildings, landscapes, how much more to store up ideas of virtuous characters and meritorious actions? If the former tend to serenity, and cheerfulness of temper, the latter produce the same effect, together with one more important, that of improving us in virtue.

Before you set your heart upon any thing, consider whether it give an additional happiness to the possessor.

60. The gratification of our desire, is often the worst thing than can befall us.

Examine well the counsel that falls in with your desires.

61. Let your conduct be the result of deliberation, never of impatience.

A house had better be too small for a night, than too large for a year.

The

The shortest way to be rich, is not by enlarging our estate, but by contracting our desires. And to be contented with a little, takes from our pain rather than our pleasure.

The safe road to happiness is to limit our desires to our fortune, instead of straining to enlarge our fortune to our desires. 62.

There is no condition that doth not fit well upon a wise man. I shall never quarrel with a philosopher for living in a palace; but will not excuse him if he cannot content himself with a cottage. I shall not be scandalized, to behold him in the apparel of kings, provided he have not their ambition. Let Aristippus possess the riches of Cræsus, it matters not; he will throw them away so soon as they incommode him. Let Plato sit down at the table of Dionysius the tyrant, sometimes he will eat nothing but olives. The sordid meal of the Cynics, did neither contribute to their tranquillity nor to their modesty. Pside followed Diogenes into his tub; and there
it

it was he had the presumption to command Alexander, the haughtiest of all men.

63. In the conduct of life, let it be one great aim, to show that every thing you do proceeds from yourself, not from your passions. Chrysippus rewards in joy, chastises in wrath, doth every thing in passion. No person stands in awe of Chrysippus, no person is grateful to him. Why? Because it is not Chrysippus that acts, but his passions. We shun him in wrath as we shun a wild beast; and this is all the authority he hath over us.

In correcting a child or a servant, anger does no good: on the contrary, it does harm; for it lessens our authority.

Your anger against a servant for theft has no weight, for you are not less angry when he neglects to clean a glass.

64. Before you give way to anger, try to find a reason for not being angry.

A word dropt by chance from your friend offends your delicacy. Avoid a hasty reply; and beware of opening
your

your discontent to the first person you meet. When you are cool, it will vanish, and leave no impression.

Wrath kindles wrath: therefore make it an indispensable rule, never to utter a word while you are angry.

To punish in wrath is generally followed with bitter repentance. 65.

Never indulge revenge to your own hurt. 66.

The most subtle revenge is, to overlook the offence. The intended affront recoils, and torments our adversary with the sting of a disappointment.

It gives fresh vigour to an adversary, that he can give you pain. It lays open your weak side, and shows him where to direct a second blow. 67.

The most profitable revenge, the most rational, and the most pleasant, is, to make it the interest of the injurious person not to hurt you a second time. 68.

In prosperity remember adversity, and in adversity forget not prosperity.

Reflect but on the common lot of humanity, and the misfortunes that have befallen 69.

befallen others, and you will find your own not of the first magnitude.

To be always complaining is not the way to be lamented.

When we sum up the miseries of life, the grief and vexation bestowed on trifles make up a great part of the account, trifles which overlooked or neglected, are nothing. How shameful such a weakness? The more shameful that it is so easily overcome.

By being soured with our misfortunes, we draw the knot the harder. The true method is, neither to be obstinately stubborn against misfortunes, nor sluggishly to succumb under them. Let us leave nature a little to her own work; she understands it best. We may be ready to lend a helping hand; but it will be a difficult task to restrain her altogether from her bias.

It is no small step toward tranquillity, to accustom our thoughts to the most agreeable prospects of human life, and to make the best of misfortunes when they come, instead of giving way
to

to the uneasiness they bring along. Scarce any thing is so untoward, but some good may be drawn from it.

We may learn as much from the faults of our friends, as from their instructions.

When you descant upon the faults of others, consider whether you be not guilty of the same. The best way to gain knowledge of ourselves, is to convert the imperfections of others into a faithful mirror for discovering our own.

Travelling may produce coxcombs; 70. but without good sense, attention, and reflection, will never be of real service.

Labour to unite in thyself the scattered perfections of the several nations thou travellest among. Of one, who with more application than judgment frequented a library, and commonly excerpted the greatest trifles, it was said, that he weeded the library. Thus many travellers weed foreign countries, bringing home German drunkennes, Spanish pride, French levity, and Italian deceit. As for the good herbs, German industry, Spanish loyalty, French courtesy,

courtesy, and Italian frugality, these are left behind.

To let a man into the knowledge of our passions, is plainly to put ourselves in his power, and to furnish him with weapons that will subdue us.

Pride is an excellent quality, provided it be concealed from others.

71. Guard your weak side from being known. If it be attacked, the best way is to join in the attack.
72. A prudent man will lean more to another's counsel than to his own. But he will be aware of the counsel that is suggested by self-interest.
73. That man cannot fail to be ridiculous, who follows implicitly every advice that is given him.
74. He should consider often who can chuse but once.

Let not a run of fortune carry you off your feet to desert prudence: you may succeed once and again, but behold the end.

Francis the First consulting with his generals how to lead his army over the
Alps

Alps into Italy, Amaril his fool sprung from a corner, and advised him to consult rather how to bring it back.

Time is requisite to bring great projects to maturity. Precipitation ruins the best-contrived plan : patience ripens the most difficult.

Apply yourself more to acquire knowledge than to show it. Men generally take great pains to put off the little stock they have ; but they take little pains to acquire more.

Never quit certainty for hope. 75.

Matters of great importance, and of very small, ought to be dispatched at present.

Trust not to others what you can do yourself. A man is always careful in his own affairs. 76.

Rather suffer yourself to be put in the wrong when you are in the right, than put yourself in the right when you are in the wrong.

A man often loses more by defending his vineyard, than by giving it up.

Lend not to him who is mightier
F than

than thyself: if thou dost, count it lost.

He must be imprudent indeed, who makes his physician his heir.

A wise man will beware of excelling in trifles. He will be known by them, at the expence of more valuable talents.

Most men who arrive at greatness, assume new titles to authorise a new power. The great art is, to assume new powers under usual names and appearances.

A right-turned mind will chuse the company of free spirits, who frankly check or control, rather than of those who are full of distance and deference. Nothing can be more tiresome, than fawning persons, who have not, or show not, any will of their own.

Over-delicacy makes a man seek for companions that can please him in every thing. It is far better to seek for things that can please him in every companion.

Avoid evil-doers: in such a society the virtuous at last become almost ashamed of themselves.

Company

Company is extremely infectious : there is no medium ; we must imitate vices, or abhor them.

Dangerous it is to contract familiarity with persons of a perverse mind, or false heart. Behave to them with reserve, as to entire strangers, and you will shun a multitude of rocks, in your voyage through life.

Shun the proud and arrogant ; but without letting them perceive it ; otherwise you provoke dangerous enemies.

Listen not to all that is spoke, lest thou hear thy servant curse thee, says Solomon. It is scarce credible what uneasiness is created in life by an useless curiosity, as when we pry into secrets that are better unknown. Could we procure some magic glass, wherein to view all that malice which is in any way at work against us, it were better to break it than to use it. Curiosity loads the mind with suspicion, a violent enemy to prudent conduct, rendering it unsteady and perplexed. It also frequently rivets evils that otherwise would have blown

F 2

over.

over. For it is dangerous to provoke the consciences of men, who, so long as they think themselves concealed, are easily changed for the better; but if once discovered, become irreconcilable. It was esteemed consummate prudence in Pompey, to burn all the papers of Sertorius, without casting a single glance upon them.

77. If you will preserve tranquillity, banish tale-bearers and slanderers. Be not inquisitive about what others say of you, nor into the mistakes of your friends. For this is to gather sticks to burn your own house.

Were there none that listen to tales, there would be no tale-bearer.

An angry vindication against an unkind or unjust aspersion tends to spread the calumny; because he who is in the wrong is the aptest to be angry. Calmness is a strong symptom of innocence.

Common reports, if ridiculous rather than dangerous, are best confuted by neglect. Seriously and studiously to endeavour a confutation, gives suspi-
cion

your generosity, and of his gratitude.

If you would teach secrecy to any one, begin with yourself. How can you expect another will keep your secret, when you yourself cannot ?

The closeness of the heart in matters of importance, is best concealed by an openness in trifles.

79. An inflexible temper has much to suffer and little to gain.

Never dispute for victory, but for instruction; and yield to reason from whomever it comes.

Never suffer your courage to exert itself in fierceness, your resolution in obstinacy, your wisdom in cunning, nor your patience in fullness.

Prosecute not a coward too far, lest you make him turn violent to your destruction.

Great and bold undertakings are dangerous to the adviser: he must lay his account, either with the anger or the envy of his prince.

If the spirit of the ruler rise up against thee,

thee, leave thy place; for yielding paci-
fieth great offences.

Pres not upon the mighty, lest thou
be shut out : but go not far off, lest he
forget thee.

Solid merit is a cure for ambition it-
self. A man of this character, aiming
at great things, cannot confine his am-
bition to riches, preferments, fortune,
or favour. He finds nothing solid in
these to fill his heart, or to deserve at-
tention. His great ambition would be,
to merit that sort of glory which arises
from pure and disinterested virtue. But
this is not understood among men, and
he gives it up.

Intead of looking down with con-
tempt upon the crooked in mind or
body, we should with thankfulness look
up to God who hath made us better.

Be reserved in discourse ; it may be of
great advantage, and never can be hurt-
ful.

A man's fortune is oftener made by his
tongue than by his virtues, and oftener
overthrown by it than by his vices.

Curse

Curse not the king, no not in thy thought, nor the rich in thy bedchamber; for a bird in the air shall carry the voice.

Speak contemptuously of none at ordinaries, nor at public meetings; lest some friend there, force you to a base recantation, or engage you in an indiscreet quarrel.

Let it be a defect to speak favourably of all sorts of people; it is, however, what one would not change for some virtues. It is agreeable, it is prudent, being the surest way to guard against the obloquy of others.

Speak not ill of an enemy; it will be ascribed to prejudice, not truth.

Violent love is the worst of all reasons for marriage: a couple who have no better reasons for uniting, seldom continue long happy.

80. He will probably find a good wife, who seeks nothing else.

An unquiet life betwixt man and wife, lessens both in the esteem of others.

Equal matches are generally the most happy.

81. If it be your purpose to bring a man
over

over to your side, try to bribe his inclinations.

If you will deal with a man, you must know his temper, and so lead him; or his ends, and so persuade him; or those he is attached to, and so govern him.

All are idolaters, some of glory, some of interest, some of love: the art is to find out the idol. This is the master-key to the heart; it gives easy entrance, and of consequence absolute possession.

The most artful way of leading others, is to put on a shew of being led by them. The celebrated Hambden was so civil, so modest, so humble, that he seemed to have no opinion but what he derived from others. By this means he had a wonderful art of governing men, and of leading them into his principles and views; whilst they believed that he wholly depended on them.

To show precipices on all sides, is the best means to bring weak persons into your path.

We engage others more effectually by promises than presents. While men are kept

kept in dependence, they strive to merit favour.

The fear of not saying enough to persuade, makes many say too much to be believed.

82. Where a man naturally generous and candid, has been tempted to neglect his duty, or to do any wrong; if you would reform him, the most effectual method is, to conceal the fault.

83. A slave may be subdued by terror; but the only method for reclaiming an equal, is affability and complaisance.

For a trifling benefit to yourself, never offend another. To be kind to others, will afford you more satisfaction.

84. Abstain from injuring others, if you wish to be in safety yourself.

85. Beware of giving provocation, for the strongest are not always secure against the weakest.

86. It is inhuman to make sport of what is destructive to others.

To measure all reason by our own, is a plain act of injustice: it is an incroachment

ment upon the common rights of mankind.

Do always what you yourself think right, and let others enjoy the same privilege. The latter is a duty you owe to your neighbour ; the former, as well as the latter, are duties you owe to your maker. 87.

Difference in opinion is the very salt of conversation ; and is not less natural than difference in look. Why then should we be offended at those who think differently from us ? 88.

The first ingredient in conversation is truth ; the next, good sense ; the third, good humour ; the last, wit.

The best method to succeed in conversation, is, to admire little, to hear much, to seem distrustful of your own reason, but to set that of others in the fullest light.

Let thy discourse appear rather as easily drawn, than fondly issuing from thee ; that thou mayst not betray thy weakness to hold, nor inclination to talk, but desire to gratify thy friends.

To

To be an Englishman in London, a Frenchman in Paris, a Spaniard in Madrid, is no easy matter; and yet it is necessary.

A man entirely without ceremony, had need of great merit in place of it.

From equals one is in danger of too great familiarity, and therefore it is good to keep some state; from inferiors one shall be sure of respect, and therefore it is good to be somewhat familiar.

In seconding another, it is good to add somewhat of your own. If you approve his opinion, let it be with a distinction; if you follow his counsel, let it be with alledging farther reasons. In this way you will preserve both your superiority, and the good-will of others.

He who restrains himself, and gives others liberty, will always pass for a well-bred man.

Subdue the restless temper that leads you to aim at pre-eminence in every little circumstance of life: it infallibly poisons society.

He

He who cannot bear a jest ought never to make one. 89.

With respect to our equals, it is less imprudent to act like a master, than to speak like one.

We make so disagreeable and ridiculous a figure with the monosyllable *I*, *I did*, *I said*, that it were better to forswear it altogether.

Seldom do we talk of ourselves with success. If I condemn myself, more is believed than expressed; if I praise myself, much less.

I am aware how improper it is to talk much of my wife; but never reflect how improper it is to talk much of myself.

What a strange thing it is, that men should remember the smallest particular of their affairs, when at the same time they forget how often they have tired others with the tedious recital of them.

Scarce any show themselves to advantage, who are over-solicitous of doing so.

All the world is plagued with cold jesters: we tread every where upon such
G insects.

infects. A good jester is uncommon ; and even he who is born such, finds it a hard task to maintain his character long ; for he that makes others laugh, seldom makes himself be esteemed.

90. Ridicule is contemptible in persons who possess no other talent.

To make another's wit appear more than your own, is, in conversation, a wholesome rule. It is an essential rule, to let others take notice of your wit, and never yourself.

The great error in conversation is, that most men are fonder of speaking, than of hearing. Few show more complaisance than barely to pretend to hearken, whilst their eyes and minds are roving from what is said, to what they themselves would say ; not considering, that to seek one's own pleasure so passionately, can never be the way to please others.

To be complaisant to the lowest, is one way to become a match for the highest.

Nothing so nauseous as undistinguished
ed

ed civility. It is like a hostess, who bestows her kindness equally upon every guest.

That firmness of mind and moderation of temper, so praise-worthy in those who bear their misfortunes patiently, we approve and admire; and yet so selfish we are, as to think ourselves privileged, upon all occasions, to burden our friends with our misfortunes.

We ought to look upon our own possessions as every man's, and upon every man's as our own.

Bestow your favours upon the meritorious, and every person will be grateful.

Put a plain coat upon a poor man's back, and it will better become thee, than the most gorgeous upon thy own.

Benefits too loosely bestowed, and too frequently, are apt, at last, to be looked upon as debts.

True liberality consists, not so much in giving largely, as in giving seasonably.

Give less than is expected! rather

G 2

not

not at all : you lose the gift, and gain no favour.

He makes but a half-denial, who denies quickly.

91. Nothing is greater, than to bestow favours upon those who have been wanting to us ; nothing meaner, than to receive any from them.
92. Even self-interest is a motive for benevolence. There are none so low, but may return a good office.
93. Good neighbourhood supplies all wants.

Nothing can hurt the reputation and fortune of a man who maintains his credit in his own society.

It is as great ingratitude to publish the favours of a mistress, as to conceal those of a friend.

94. It is as great cruelty to pardon every crime, as to pardon none.

Better not to accuse, than to suffer the guilty to escape punishment.

The worst actions appear not so ugly, as disguising and dissembling them will be. In confession, every one is circum-
spect :

spect : but the circumspection is ill placed ; it ought to be in action. A habit of sincerity in acknowledging faults, will be a good guard against committing what one is ashamed to acknowledge.

One must be acquainted with his failings, before he can think of a remedy ; and concealing them from others, is a step towards concealing them from ourselves.

Solicitude in hiding failings, makes them appear the greater. It is a safer and easier course, frankly to acknowledge them. A man owns that he is ignorant : we admire his modesty, and cannot imagine that he is deficient in knowledge. He says he is old ; we scarce think him so. He declares himself poor ; we cannot believe that he has just nothing at all.

Some promise through shame, and get an enemy for nought.

Let it be your chief object in life, to gain a sincere friend ; for friendly sym-

pathy inflames every joy, and softens every affliction.

No man continues long to respect his friends and benefactors, who allows himself freely to talk of their faults.

It is fit to know the vices of your friend, but not to hate them.

The nature of man is such, that it is not possible to avoid all occasions of complaint and discontent among relations and neighbours. 'How are we to behave when the seeds of discord are sown? We must learn to bear and forbear, by calling to mind, that if a relation has his failings, we are not entirely exempt.

You are a fool! You dream! and such like, are expressions one may easily bear from his friends. Among free spirits, I love freedom: let the words go to the full length of the thought. In a manly society, familiarity is agreeable, because it hath nothing effeminate nor ceremonious.

By all means shun to judge in a controversy

troverſy betwixt two of your own friends.

Nothing tends more to unfaithfulneſs, than diſtruſt: to doubt a friend, is to loſe him. Believe a man honeſt, and you make him ſo. 96.

If a man be forced to break off a friendſhip, he ought to withdraw inſenſibly, and without noiſe.

Beware equally of raſh blame and raſh praiſe.

If we would honour merit, we muſt not judge by appearances. 97.

To praiſe one's friend aloud, riſing early, has the ſame effect as curſing him, ſays Solomon. Moderate and reaſonable praiſe, dropt occaſionally, is of great ſervice to the reputation and fortunes of men: immoderate, noiſy, and fulſome panegyric, rather doth harm.

A man of thorough integrity will never liſten to any reaſon againſt conſcience. 98.

It was a ſaying of Socrates, That we ought to eat and drink in order to live,
inſtead

instead of living, as many do, in order to eat and drink.

The grand pensionary De Witt being asked, how he could transact such variety of business without confusion? answered, That he made it a rule, *Never to do but one thing at a time.*

99. To sooth us under the most alarming disasters, let it be always present to our mind, that the goodness of God is equal to his power.

C H A P. V.

Exhortations to virtue, and dissuatives from vice.

100. **T**HE pleasures of parental fondness make large amends for all its anxieties.

A good-natured man has the whole world to be happy in. Whatever good befalls his species, a worthy man advanced, a modest man encouraged, the indigent

indigent relieved, all these he looks upon as remoter blessings to himself. Providence makes him amends for the narrowness of his fortune, by doing for him, what he himself would do in power and riches.

Civility is not so slight a matter as it is commonly thought: it is a duty we owe to others as well as to ourselves; for how unjust is it to distress a person who merits no punishment?

Without good-breeding a court would be the seat of violence and desolation. There all the passions are in fermentation, because all pursue what but few can obtain: there, if enemies did not embrace, they would stab: there smiles are often put on to conceal tears: there, mutual services are professed while mutual injuries are intended; and there, the guile of the serpent simulates the gentleness of the dove. To what a degree must good-breeding adorn the beauty of truth, when it can thus soften the deformity of falsehood?

There are three stages of life; the
present,

present, the past, and the future. The present is momentary, the future dubious, the past only certain. It is lost to the busy, who have no time to look back; and to the wicked, who have no inclination. That man must keep a strict watch over his actions, who proposes pleasure in reflection. He who indulges the thirst of ambition, the stubbornness of pride, the savageness of conquest, the shame of deceit, the misery of avarice, and the bitterness of prodigality, must for ever be an enemy to memory. The past, no longer in the power of fortune, is, to the virtuous only, a constant source of enjoyment. What satisfaction, in looking back with approbation! what uneasiness, in looking back with shame and remorse! This, above every consideration, establishes the preference of virtue, and sets it at an infinite distance from vice. Let us consider every good action, as adding to a stock that will support us for a lifetime, in cheerfulness and good humour; a stock that may be liberally used, without

out diminution. Let us consider every vicious action, as contracting a debt beyond our power of paying, and which, therefore, will distress us for ever.

To place religion entirely on the observance of rites and ceremonies, is the very essence of superstition. 101.

A wicked man cannot have any true love or esteem for himself. The sense of his depravity must disgust him.

Light is not less favourable to merit, than unfavourable to imposture. 102.

None but the virtuous dare hope in bad circumstances.

You have obliged a man : very well ! what would you have more ? Is not the consciousness of doing good a sufficient reward ?

Pleasures, unless wholly innocent, never continue so long as the sting they leave behind them.

In a just account of profit and loss, an unlawful gain is a greater misfortune than a real loss. This is but once felt ; that scarce ever wears out, but is the source of continual affliction.

Usurpers

Usurpers and tyrants generally do justice upon themselves for the injuries they do others. Conscience performs the office of the executioner, punishing their public crimes by private remorse, and by tormenting them with never-ceasing fears and jealousies.

The ungrateful rejoice but once in the favours they receive; the grateful always. Compare their lives: the one is sad, and solicitous, as a deceiver, and breaker of faith; the other chearful and open, pleased with the favour, more pleased when he makes the return.

Though ingratitude may escape courts of law, don't think it escapes punishment. What punishment can be more severe than public hatred, and private remorse? Stung with the consciousness of the sneaking vice, he dares accept a benefit from none, dares bestow it upon none, is pointed at by all, or believes himself to be.

103. How many are they, who spare nothing to support their luxury, and yet think much to bestow a trifling sum upon

on.

on a poor relation in want? But why this hard-heartedness? Do they not proceed from the same stock? Did not those riches once belong to their common ancestors? and could these ancestors suppose a small pittance would be refused to any of their descendents? Could they imagine, any of their heirs would be of so cruel a disposition, as to suffer their relations to perish with cold and hunger?

Behold the wheel of fortune incessantly turning round. Those poor relations whom you at present despise; may they not possibly, in their turn, be raised to offices and dignities? Your grandchildren may possibly need their assistance.

We should bear with patience a small evil, when it is connected with a greater good. 104.

A man is not more happy by the wealth he enjoys, than by what he bestows.

The avaricious have no enjoyment of 105.

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what

what they retain: the liberal enjoy even what they give away.

You who bestow, have the advantage; the receiver becomes attached to your interest, and you establish a sort of sovereignty over him.

106. He who, in prosperity, gives to every one without discretion, will, in adversity, find every one without gratitude.

107. It is the infatuation of misers, to take gold and silver for things really good; whereas they are only some of the means by which good things may be procured.

108. Wisdom hid, and treasure hoarded up, what profit is there in them?

Parfimony is enough to make the master of the golden mines as poor, as he that has nothing. For a man may be brought to a morsel of bread, by parfimony, as well as by profusion.

The fable of Tantalus is fitly applied to the miser. He has a continual drought, continual craving of nature; and yet there is a pain, a torture, in parting with the smallest sum, even to answer his pinching necessities. He be-
holds

holds plenty, it is within his reach ; he greedily grasps at it, but the evil spirit will scarce allow him a drop to cool the tip of his tongue.

Poverty wants much, avarice every thing. Money is an useful servant, but a most tyrannical master.

To the avaricious, what can befall worse than long life ?

The gift of the covetous shall do thee no good, for he looketh to be repaid many fold. He giveth little but upbraideth much ; he openeth his mouth like a town-cryer. To-day he lendeth, to-morrow he asketh again. Such a one is hated of God and man.

Prudence is of everlasting use : for how few are so virtuous as they wish to appear ?

To the unprepared, every misfortune is extreme ; the prepared hardly feel any so.

No man is so foolish, but he may give good counsel at a time : no man so wise, but he may err if he take no counsel but his own.

The man who lets go the rein and gives himself up to inclination, is not his own friend, more than his own master. When once a man can command himself, he may, when he will, command others.

109. He twice subdues, who subdues himself in victory.

That man only, who mistakes the false and fleeting goods of fortune for his own, and values himself upon them, will be tormented when they forsake him.

He whose ruling passion is love of praise, is a slave to every one who has a tongue for detraction.

110. Poverty with peace is preferable to affluence with anxiety.

Health, a blessing that all wish to enjoy, is not to be secured but by exercise or labour. But unfortunately the poor are apt to overlook their own enjoyments, and to view with envy the ease and affluence of their superiors; not considering that the usual attendants
upon

upon a great fortune are anxiety and disease.

What a slavery must he be under, who is a slave to fortune? Exert yourself, and proclaim liberty, to which no other road leads, but a bold neglect of the goods of fortune. If you shake off idle fears, assert independency, and encourage cheerfulness serenity and openness of heart, your happiness is built upon a rock; the winds blow, tempests roar, but behold it remains unshaken.

Of our short lives, how short a space do we live? The temper that leads to put great weight upon trifles, and consequently to raise great trouble and vexation out of nothing, is the chief ingredient of that bitter mixture which makes life unhappy.

Folly is a bad quality; but never to endure it in others, is the greatest of follies.

An ingenuous confession stands in the next place to innocence.

Did men bestow the pains to mend, that they do to conceal their failings,

H 3

they

they would spare themselves the uneasiness of dissimulation, and in time acquire real merit.

Chuse ever the plainest road, it always answers best. For the same reason, chuse ever to do and say what is the most just, and the most direct. This conduct will save a thousand blushes, and a thousand struggles, and will deliver you from those secret torments which are the never-failing attendants of dissimulation.

A thorough dissimulation is the foremost task a man can undertake, where the passions to be hid are, malice, hatred, or revenge; which, like savage beasts, are continually breaking their chains, to the destruction of their keeper. What anxiety and torture is the lot of the deep dissembler, who, to secure a pitiful revenge, forces his temper to caress and fawn upon his bitter enemies? His resolution equals that of the Lacedemonian youth, who, to save a discovery, suffered the fox to eat into his bowels. Pity it were, that

a

a quality so noble, should be so meanly employed. But, seriously, is it so politic, to commit this violence upon nature, for the ruin of an enemy? Don't we give him too great advantage over us, when we sacrifice the repose of our lives, only to do him a mischief? To get rid of an enemy; it is, believe me, a more refined stratagem, to get rid of the passion that makes him our enemy. Let us throw the fox out of our bosom; for in this case, there is neither shame nor danger in the discovery.

Envy and wrath shorten life; and anxiety bringeth age before its time. III.

Who overcomes wrath, overcomes his strongest enemy.

To have your enemy in your power, and yet to do him good, is the greatest heroism.

Wounds may be bound up, and words forgiven; but he who betrays the secrets of his friend, loses all credit.

Modesty, were it to be recommended for nothing else, leaves a man at ease, by pretending to little: whereas vain-glory

glory requires perpetual labour to appear what one is not. If we have sense, modesty best sets it off; if not, best hides the want.

That man will never be proud, who considers his own imperfections, and those of human nature.

112. Humour that is forced against the natural bent of temper, must be ridiculous. If we follow nature, our best guide, we shall at least not be absurd. But so prevalent is vanity, and the apish humour of imitation, that we never doubt to practise with applause, whatever we see another succeed in. So some grave men, moved with the success of humorous drolls, forget their character, and to be wits, turn buffoons.

113. Nothing tends more to make us ridiculous, than the endeavour to imitate our superiors.

Whose only motive to action is vanity, what gains he by putting on a mask? To praise a cripple for his handsome shape, is an injury. If the world commend

mend your valour, when you know yourself a coward, it is truly not you they talk of, they mistake you for another.

When a man yields to our impetuosity in reasoning, we may conclude it more to the force of our words, than of our arguments; and how then must he undervalue us in his heart? Let us reflect whether we can bear to be despised, and then be angry if we dare.

When, even in the heat of dispute, I yield to my antagonist, my victory over myself is more illustrious, than over him, had he yielded to me.

What a deal of time and ease that man gains, who is not troubled with the spirit of curiosity; who lets his neighbours alone to themselves, confines his inspection to his own affairs, and takes care of the point of honesty and conscience.

Get once over the fear of death, and other evils will make but a slight impression.

Fear and grief are cowards; give way,

way, and they push on ; resist, and they retire.

The high vulgar are more despicable than the low. The former brutally neglect learning : the latter only want means to attain it.

Prepossession in favour of the great is so blind, and we are so disposed to admire what they say and do, that would they be but good and virtuous, it might go the length of idolatry.

114. The refined luxuries of the table, beside enervating the body, poison that very pleasure they are intended to promote. For by soliciting the appetite, they exclude the greatest pleasure of taste, that which arises from the gratification of hunger.

A parliament, or a court of justice, assembled about the most important affair, is not so serious or solemn, as a company of gamblers engaged in deep play. Hazard, that blind and savage deity, presides over the circle, and gives forth her sovereign and irreversible decrees. Profound honours are paid her,
by

by an attentive and solemn silence. All other passions are suspended, love is forgot, reputation laid aside, hypocrisy throws off the mask, and the smooth and flattering air is no longer seen upon the courtier. Sad severity reigns upon their countenances, and each becomes an implacable enemy to his fellows.

The half of my time is gone, why torment myself about the remainder? The most shining fortune, merits not the anxiety it gives me in the acquisition, nor the artifices I must recur to, nor the frequent disappointments I must endure. Behold a few more years, and that grand colossus is no more to be seen, than the creatures he overshadows. If I have repose, and a retreat which I can call my own, why seek for more in this life?

Not a day passes but what may bring misery to us; and yet not a day passes in which we are not proud, insolent, and conceited.

Remember the uncertainty of life, and restrain thy hand from evil. He that
was

was yesterday a king, behold him dead, and the beggar is better than he.

115. Life is short and uncertain; we have not a moment to lose: is it prudent to throw away any of our time in tormenting ourselves or others, when we have so little for honest pleasures? Forgetting our weakness, we stir up mighty enmities, and fly to wound as if we were invulnerable. Wherefore all this bustle and noise? Fate hangs over us, and charges to our account, even those days we spend in pain. The hour you destine for another's death, is perhaps destined for your own. The best use of a short a life, is, to make it agreeable to ourselves and to others. Have you cause of quarrel with your servant, your master, your king, your neighbour? forbear a moment, death is at hand, which makes all equal. What has man to do with wars, tumults, ambushes? You would destroy your enemy; you lose your trouble, death will do your business while you are at rest. And after all, when you have got your revenge,

venge, how short will be your joy, or his pain? While we are among men, let us cultivate humanity; let us not be the cause of fear, nor of pain, to one another. Let us despise injury, malice, and detraction; and bear with an equal mind such transitory evils. While we speak, while we think, death comes up, and closes the scene.

I

I L -

ILLUSTRATIONS,

HISTORICAL

AND

A L L E G O R I C A L .

ILLUSTRATIONS.

I.

AT the siege of Namur by the allies, there were in the ranks of the company commanded by Captain Pincent, in Colonel Frederick Hamilton's regiment, one Unnion, a corporal, and one Valentine a private centinel : there happened between these two men a dispute about a matter of love, which, upon some aggravations, grew to an irreconcilable hatred. Unnion being the officer of Valentine, took all opportunities even to strike his rival, and profess the spite and revenge which moved him to it. The centinel bore it without resistance ; but frequently said he would die to be revenged of that tyrant. They had spent whole months thus, one injuring, the other complaining ; when in the midst of this rage towards each other, they were

I 3 commanded

commanded upon the attack of the castle; where the corporal received a shot in the thigh, and fell. The French pressing on, and he expecting to be trampled to death, called out to his enemy, Ah, Valentine! can you leave me here? Valentine immediately ran back, and in the midst of a thick fire of the French, took the corporal upon his back, and brought him through all that danger as far as the abbey of Salsine, where a cannon-ball took off his head: his body fell under his enemy whom he was carrying off. Unnion immediately forgot his wound, rose up, tearing his hair, and then threw himself upon the bleeding carcass, crying, Ah Valentine! was it for me who have so barbarously used thee, that thou hast died? I will not live after thee. He was not by any means to be forced from the body, but was removed with it bleeding in his arms, and attended with tears by all their comrades, who knew their enmity. When he was brought to a tent, his wounds were dressed by force; but the
the

the next day, still calling upon Valentine, and lamenting his cruelties to him, he died in the pangs of remorse and despair.

2.

A soveraign, in a progress through his kingdom, was informed, in one of his capital towns, of a singular fact, That one of the inhabitants, a man of seventy years old, had never been without the walls. The man was called to the King; and being poor, obtained a pension; but upon the following provision, That he should forfeit his pension if ever he set foot out of the town. But here even custom could not prevail over love of liberty: the man did not continue long at ease; his confinement became insupportable, and he lost his pension in six months.

3.

The Pretorian bands were at first billeted

leted through the city of Rome. It was Sejanus who contrived barracks for them. And the following reason is given by Tacitus, "That their union
 " might inspire them with courage,
 " and others with fear."

4.

The cruelty and wickedness of Tiberius became a punishment upon himself; nor could he refrain expressing to the senate the agonies of his mind. Tacitus observes, that in the same manner as the body is torn with lashes, the mind is torn with lust and cruelty.

Dionysius tyrant of Syracuse was always bewraying his unhappiness. Damocles, one of his flatterers, descanting upon his magnificence, his power, his riches; Dionysius said to him, "These
 " things seem to delight you; make a
 " trial of my place, by way of experi-
 " ment." Damocles was instantly arrayed in a purple robe, was attended by
 the

the King's guards, to him all bowed the knee, and in every respect he was treated as King. In the midst of his pomp, Dionysius ordered a naked sword to be hung from the ceiling, by a horse-hair, directly over the royal throne, where Damocles was sitting at a feast. From that moment Damocles lost his stomach, his joy vanished, and he begged to be restored to the security of his former condition. Dionysius thus tacitly acknowledged, that his happiness was poisoned by a constant terror he was under, of the punishment he deserved for his cruelty and injustice.

5.

A cat having devoured a favourite bull-finch, overheard her master threatening death the moment he could find her. In this distress she preferred a prayer to Jupiter; vowing, if he would deliver her from her present danger, that never while she lived would she eat another bird. Soon thereafter a bat
 most

most invitingly flew into the room upon puffs purring in a window. The difficulty was how to act upon so tempting an occasion: appetite pressed hard on the one side, and the vow on the other. At length a distinction removed all difficulties, by leading her to this determination, that as a bird it was unlawful prize, but as a mouse she might conscientiously eat it.

6.

Rhadamistus plotting, by favour of the Romans, to get possession of the kingdom of his uncle Mithridates, got the king under his power by the strongest protestations of friendship, promising that he should run no risk either of poison or the sword. Rhadamistus kept his word in the literal sense, by stifling the king to death.

7.

Bessus the Pæonian being reproached
as

as cruel, for pulling down a nest of young sparrows, and killing them, justified himself, saying, that these little creatures never ceased accusing him falsely of his father's murder. And thus was the parricide discovered, which had been perpetrated in the most secret manner.

8.

Upon the flight of the Persians after the battle of Arbela, Quintus Curtius relates, that a number of them were drowned in the river Lycus. He adds the following reflection, That in shunning any danger, it is common to run headlong into a greater. For, says he, when fear has once filled the mind, there is no room for another passion, not even for one of the same kind. We are blind to all dangers save what at first raised our terror.

9.

9.

An old man fatigued with a burden of sticks, threw it down peevishly, calling upon death to deliver him from a miserable life. Death came presently, in his wonted ghastly form, desiring to know the gentleman's commands: "Only, Good Sir, that you'll do me the favour to help me on with my burden again."

An afs, in a hard winter, wished for a little warm weather and a mouthful of fresh grass. The warm weather and the fresh grass came; but with them so much toil, that the afs grows quickly as sick of the spring as he had been of the winter. His drudgery increasing in the summer, he fancies he shall never be well till autumn come; but in autumn, with carrying apples, grapes, fewel, winter-provisions, he is in a greater hurry than ever. His last prayer is for winter again, that he may take up his rest where he began his complaint.

A

A fat parson, who had long dozed over sermons in his pulpit, and strong beer in his parlour, happened one Sunday, after a plentiful crop of tithes, to exert himself mightily. His text was, the patience of Job. Deeply impressed with his own discourse, he, for the first time, acknowledged to his spouse at supper, that he was somewhat choleric, but that hereafter he was resolved to practise himself what he had preached to others. But now, my jewel, says he, let us refresh ourselves with a sip of the best. Remember the favourite barrel, may not this be a proper time to give it vent? The obedient wife, ravished with his good humour, flew to the cellar. But alas, the barrel was staved, and quite empty. What should she do? There was no hiding. My dear, said she, with despair in her eyes, what a sad accident has happened! I am sorry, replied the parson gravely, if any one has met with a misfortune; for my part, if it relate to me, I am resolved to bear it with Christian patience.

K

—But

—But where is the beer all this while?
 “ Alack-a-day, that is the very thing.
 “ How it has happened, I cannot un-
 “ derstand, but it is all swimming on
 “ the ground.” What do pious reso-
 lutions avail, when the hour of temp-
 tation comes? The parson fell into a
 violent passion, raved, exclaimed. My
 life, says she, do but reflect upon your
 sermon, think of the patience of Job.
 Job, said he, don't talk to me of Job's
 patience; Job never had a barrel of such
 beer.

10.

At the siege of Cremona, its beauti-
 ful amphitheatre was reduced to ashes;
 by what accident, whether by the fire
 of the besiegers or besieged, was un-
 certain. The inhabitants of the colony,
 low minds being prone to suspicion,
 believed it to be done by some of their
 neighbours, through envy of a struc-
 ture, the most capacious of the kind in
 Italy. Tacitus relating this accident *,
 observes,

* Histor. l. 2. § 21.

observes, that during the siege, while the city was threatened with greater misfortunes, the destruction of this edifice was little regarded, but that after the citizens were restored to security, they mourned the loss, as if nothing more fatal could have befallen them.

11.

One asking a lazy young fellow, what made him lie in bed so long? I am busied, says he, in hearing counsel every morning. Industry advises me to get up, Sloth to lie still; and so they give me twenty reasons *pro* and *con*. It is my part to hear what is said on both sides; and by the time the cause is over, dinner is ready.

12.

La Motte, l. 5. fab. 17.

Martin servoit un financier.
Un jeune etudiant étoit le fils
du maître;

K 2

Et

Et le valet & l'écolier
 Etoient amis autant qu'on le peut être.

Parfois ensemble ils raisonnoient :

De quoi ? des maîtres & des peres.
 Sur le tapis fans cesse ils les tenoient.

Les maîtres font de vrais Corfaires,
 Difoit Martin ; jamais aucun égard pour
 nous ;

Aucune humanité : pensent-ils que nous
 fommes

Des chiens, & qu'eux seuls ils font
 hommes ?

Des travaux accablans, des menaces,
 des coups,

Cela nous vient plus souvant que nos
 gages.

Quelle maudite engeance ! Eh ! mon
 pauvre Martin,

Les peres font-ils moins sauvages ?
 Difoit l'étudiant. Reprimandes fans fin,
 Importune morale, ennuyeux verbi-
 ages :

Fous qu'ils font du soir au matin,
 Ils voudroient nous voir toujours
 sages.

Forçant

Forçant nos inclinations,
Veut-on être d'épée ? ils nos veulent de
robe :

Quelque penchant qu'on ait il faut qu'on
s'y dérobe,

Pour céder à leurs visions.

Non, il n'est point d'espece plus mau-
vaïse

Que l'espece de pere, insiste l'ecolier.

Et Martin soutenant sa these,

Pour les maîtres veut parier.

Aussi long-temps qu'ensemble ils de-
meurerent,

Ce fut leur unique entretien.

Mais enfin ils se separerent ;

Chacun fit route à part. Martin acquit
du bien,

D'emplois en emplois fit si bien

Qu'il devint financier lui-même ;

Eut des maisons ; que dis-je ? eut
des palais ;

Table exquise & d'un luxe extrême,

Grand équipage, & peuple de valets.

L'ecolier d'autre part hérite de son pere ;

Augmente encor ses biens ; prend
femme ; a des enfans ;

Le temps coule ; ils sont déjà grands :

Martin devenu riche, il le fit son com-
pere :

Aussi bons amis qu'autrefois,
Ils raisonnoient encor. Quelle étoit
leur matiere ?

Les valets, les enfans. O la pesante
croix,

Dit Monsieur de la Martiniere,
(Car le nom de Martin étoit cru de trois
doigts) ;

Quel fardeau que des domestiques !
Paresseux, ne craignant ni menaces, ni
coups,

Voleurs, traîtres, menteurs, & médi-
fans iniques,

Ils mangent notre pain & se moquent
de nous.

Ah ! dit le pere de famille,
Parlez-moi des enfans : voilà le vrai
chagrin.

Ils ne valent tous rien, autant garçon
que fille ;

L'une est une coquette, & l'autre un li-
bertin.

Nul respect, nulle obéissance ;
Nous nous tuons pour eux, point de
reconnoissance.

Quand

Quand mourra-t-il ? ils attendent l'instant ;

Et se trouvent alors débarassés d'autant.

Ces gens eussent mieux fait peut-être

De n'accuser que l'homme, & non point les états :

Il n'est bon valet ni bon maître,

Bon pere, ni bon fils ; mauvais dans tous les cas :

Il fuit la passion, l'intérêt, le caprice ;

Ne laisse à la raison aucune autorité :

Et semblable à lui-même en sa diversité,

C'est toujours égale injustice.

13.

La Motte, l. 2. fab. 9.

DEux de ces gens coureurs du monde,

Qui n'ont point assez d'yeux & qui voudroient tout voir ;

Qui pour dire, j'ai vû, je le dois bien sçavoir,

Feroient vingt fois toute la terre ronde :

Deux

Deux voïageurs, n'importe de leur
 nom,
 Chemin faisant dans les champs d'A-
 rabie,
 Raïsonnoient du caméléon *.
 L'animal singulier ! difoit l'un : de ma
 vie
 Je n'ai vû fon pareil ; fa tête de poisson,
 Son petit corps lezard, avec fa longue
 queue,
 Ses quatre pattes à trois doigts,
 Son pas tardif, à faire une toise par
 mois,
 Par dessus tout, fa couleur bleuë. . .
 Alte-là, dit l'autre ; il est verd ;
 De mes deux yeux je l'ai vû tout à
 l'aïse,
 Il étoit au folsil, & le gosier ouvert,
 Il prenoit son répas d'air pur. . . Ne
 vous déplaise.
 Réprit l'autre, il est bleu ; je l'ai vû
 mieux que vous,

* Ce qu'on dit ici du caméléon est rapporté par les voïageurs.

Quoique

Quoique ce fût à l'ombre : il est verd ;
bleu, vous dis-je :

Dementi ; puis injure ; alloient venir
les coups,

Lorsqu'il arrive un tiers. Eh ! Mes-
sieurs, quel vertige !

Holà donc ; calmez-vous un peu.

Volontiers, dit l'un d'eux ; mais jugez
la querelle

Sur le caméléon ; sa couleur, quelle
est-elle ?

Monsieur veut qu'il soit verd ; moi je
dis qu'il est bleu.

Soyez d'accord, il n'est ni l'un ni
l'autre,

Dit le grave arbitre, il est noir.

A la chandelle, hier au soir,

Je l'examinai bien ; je l'ai pris, il est
nôtre,

Et je le tiens encor dans mon mou-
choir.

Non, disent nos mutins, non, jè puis
vous répondre

Qu'il est verd ; qu'il est bleu ; j'y don-
nerois mon sang.

Noir,

Noir, infiste le juge ; alors pour les
confondre,

Il ouvre le mouchoir, & l'animal fort
blanc.

Voilà trois étonnez, les plaideurs & l'ar-
bitre ;

Ne l'étoient-ils pas à bon titre ?

Allez enfans, allez, dit le caméléon ;

Vouz avez tous tort & raison.

Croyez qu'il est des yeux aussi bons que
les vôtres ;

Dites vos jugemens ; mais ne foyes pas
fous

Jusqu'à vouloir y soumettre les autres.

Tout est caméléon pour vous.

14.

Freinshemius, in his supplement to
Quintus Curtius, informs us, that the
Persians, who had been terrified with
the fortune and warlike preparations of
Philip of Macedon, were laid asleep by
his death, contemning the youth and
inexperience of Alexander ; but that
the repeated news of his victories drove
them

them to the other extreme, and inspired them with terror, not more bounded than their contempt had been formerly. This is an instance of what may be termed vibration of passion, rising, pendulum-like, on the one side, to the same height from which it falls on the other.

15.

It must appear singular, that the Parisians, an immense body of people, could, merely upon account of difference in religious principles, be animated with such hatred against their lawful sovereign, as to suffer, with patience, the utmost distresses in the long siege they endured *anno* 1590. Vast numbers died of famine, and the dead became the ordinary food of the living. Davila informs us, that it was a common practice among the German soldiers who guarded the town, to kill children and eat them. And yet, during that severe persecution, not a whisper of yielding, though they were offered all
security

security for their religion. The Duke of Parma raised the siege ; and after his return to Flanders, the siege was converted into a blockade, which preventing any regular supplies, reduced the Parisians to considerable straits, though far from what they had formerly suffered. It was during this time of moderate persecution, that they lost courage, became impatient, and were willing to submit upon any reasonable terms. When the town was vigorously attacked, the inhabitants were not less vigorous in its defence, and their obstinacy was inflamed by bigotry, and hatred to the Reformed religion. During the blockade, being suffered to live idle, they had nothing to animate their opposition ; and as in the interval betwixt the siege and the blockade, they had tasted of plenty, they could not think without abhorrence upon their former miseries.

The Jews, while they suffered the severest persecution in all Christian countries, continued obstinate in their religion.

gion. In England, being now treated with humanity, they daily become converts to Christianity ; not being able to bear with patience, the slight contempt their religion lies under, nor the unfociableness of their ceremonies, which oblige them to eat separately from others.

16.

A merchant at sea, asked the skipper, what death his father died ? My father, says the skipper, my grandfather, and my great-grandfather, were all drowned. Well, replies the merchant, and are not you afraid of being drowned too ? Pray, says the other, what death did your father, grandfather, and great-grandfather die ? All in their beds, says the merchant. Very good, says the skipper, and why should I be afraid of going to sea, more than you are of going to bed ?

L

17.

17.

To show how much nations are attached to their customs, Herodote relates, that Darius King of Persia having assembled the Greeks who were under his command, demanded of them, what money they would take to eat the dead bodies of their parents, as the Indians did : and it being answered, that it was not possible they ever could abandon themselves to so great inhumanity, the King, in the presence of the same Greeks, demanded of some Indians, what money they would take, to burn the dead bodies of their parents, as the Greeks did. The Indians expressing the utmost horror, intreated the King to impose upon them any thing less unjust.

The aged among the Hottentotes are treated with great humanity so long as they can do any work : but when they can no longer crawl about, they are thrust out of the society, and put in a solitary hut, there to die of age, or
hunger,

hunger, or to be devoured by wild beasts. If you expostulate with the Hottentotes about this custom, they are astonished you should think it inhuman.

“ Is it not a cruelty,” they ask, “ to
 “ suffer persons to languish out an un-
 “ comfortable old age, and not put an
 “ end to their misery, by putting an
 “ end to their days? We think it the
 “ greatest humanity to hasten the con-
 “ clusion of such a life.”

18.

Prosperity in the greater part of men fosters pride, and adversity, humility. Upon a firm and magnanimous temper their effects are directly opposite: prosperity is attended with moderation, adversity with pride, and sometimes insolence. Scipio Africanus, in the very blaze of his glory, utterly rejected certain honours decreed him by the people, because these honours were contrary to law. But the same Scipio, in adversity, when the popular clamour turned a-

L 2

gainst

gainst him, insolently trampled upon law, by refusing to submit to a fair trial. And he went so far as to violate the sacred tribunitian power, when the tribunes were executing the prætor's sentence against his brother.

19.

Prometheus formed man of the finest clay, and animated him with celestial fire. He gave him the courage of the lion, the subtilty of the fox, the providence of the ant, and the industry of the bee : he discovered to him the metals hid in the bowels of the earth, and shewed him their several uses : he taught him to till the ground, to build houses, to cover himself with garments, to compound medicines, to heal wounds and to cure diseases, to construct ships, to cross the seas, and to communicate to every country the riches of all : in a word, he endued him with sense and memory, with sagacity and invention, with art and science : and to crown all, he
gave

gave him an insight into futurity. But, alas ! this last gift, instead of improving, destroyed all the former. Furnished with all the means of happiness, man was miserable ; being incapable of enjoying present good because of his knowledge and dread of future evil. Prometheus, in pain for his workmanship, resolved to remedy this misfortune : he immediately restored man to a capacity of happiness, by depriving him of prescience, and giving him hope in its stead.

20.

John Commenius, Emperor of Trebifond, on his deathbed, left his son and heir, a child not four years old, under the tuition of his brother David. David, an ambitious prince, being tempted by this favourable opportunity, seized the crown, after putting his nephew to death. But he did not long enjoy the purchase of an act so perfidious. He was attacked by Mahomet Emperor of

the Turks ; and after being led prisoner to Constantinople, it was left in his choice to die, or to change his religion. Considering the character of this man, could one foresee that he would rather die than become a Mahometan? From this example we see, that ambition may prevail over conscience, and yet that conscience may prevail over the fear of death.

Among the captives taken by Mahomet the Great upon the surrender of Negropont, was Anne Erizzio, a young Venetian. Mahomet, charmed with her beauty, made an offer of his heart. The lady resolutely said, that she was a Christian, and a virgin ; and that she abhorred more than death the debaucheries of his seraglio, and the poisoned smoothness of his promises. All means were used in vain to gain her. Magnificent habits, costly jewels, were rejected with disdain. Mahomet irritated with unexpected resistance, fell from love to hatred, and cut off her head in

a

a transport of fury. And thus our heroine, by the sacrifice of a frail life, acquired immortal glory.

21.

Hence that beautiful sentiment of Terence, in the *Eunuch*, where he makes Chærea say, after enjoying his mistress, “ Nunc tempus profecto est, cum per-
 “ peti me possum interfici; ne vita a-
 “ liqua hoc gadium contaminet ægri-
 “ tudine.” And Cæsar, after attaining all his wishes, and subduing his country, spoke indifferently about life, “ Se
 “ fatis vel ad naturam vel ad gloriam
 “ vixisse.”

22.

Vertot reports of Mahomet the Great, that though he had conquered two empires, twelve kingdoms, and about three hundred cities; yet these were so far from satisfying his ambition, that toward the close of his life he was deeply engaged in new enterprises. This is vouched

vouched by the inscription he ordered to be ingraved upon his tomb, which, without the least hint of his former victories, is as follows: "My ambition
 " was the conquest of Rhodes and of
 " proud Italy." None of our passions are so oppressive and tyrannical as ambition and avarice. They know no end, and are never to be satisfied.

23.

A solemn owl, puffed up with vanity, sat repeating her screams at midnight from the hollow of a blasted oak. And wherefore, says she, this awful silence, unless it be to favour my superior melody? Surely the groves are hushed in expectation of my voice, and when I sing all nature listens. An echo resounding from an adjacent rock, replied, "All nature listens." The nightingale, resumed she, has usurped the sovereignty by night: her note indeed is musical, but mine is sweeter far. The echo replied again, "Sweeter far." Why, then,

then, am I diffident, continued she, to join the tuneful choir? The echo repeated, "Join the tuneful choir." Roused by this shadow of approbation, she mingled her hootings with the harmony of the grove. But the tuneful songsters, disgusted with her noise, and affronted with her impudence, unanimously drove her from their society.

24.

Nicotris, Queen of Babylon, ordered a monument to be raised for her with the following inscription: "If any king who reigns in Babylon after me, shall be in distress for want of money, let him open this sepulchre, and take what is needful. But let him not disturb my ashes, unless he be really in want; for it will be a violation." The sepulchre remained untouched till the kingdom came to Darius son of Hyftaspes. His avarice having moved him to open the monument, he found nothing but the dead body, with the following

following words : “ Your avarice has
 “ procured you infamy instead of rich-
 “ es. Had you not been insatiable,
 “ you would not have violated the se-
 “ pulchres of the dead.”

A certain farmer having a choice apple-tree in his orchard, made an annual present to his landlord of the fruit that grew on it. The landlord was so fond of the apples, that nothing would serve him but to have the tree transplanted into his own garden. The tree, upon the removal, withered and died.

25.

A farmer who had lived comfortably upon his honest labour and industry, called his sons to him upon deathbed, and informed them that there was a treasure hid in his vineyard. Immediately upon his death the sons fell to work. They turned the ground over and over, and not a penny to be found.
 But

But the profit of the next vintage explained the father's meaning.

26.

Topal Osman, who had received his education in the seraglio, being in the year 1698 about the age of twenty-five, was sent with the Sultan's orders to the Bashaw of Cairo. He travelled by land to *Said*; and being afraid of the Arabs who rove about plundering passengers and caravans, he embarked on board a Turkish vessel bound to Damietta, a city on the Nile. In this short passage they were attacked by a Spanish privateer, and a bloody action ensued. Topal Osman gave here the first proofs of that intrepidity, by which he was so often signalized afterwards. The crew, animated by his example, fought with great bravery; but superior numbers at last prevailed, and Osman was taken prisoner, after being dangerously wounded in the arm and thigh.

Osman's

Osman's gallantry induced the Spanish captain to pay him particular regard : but his wounds were still in a bad way when he was carried to Malta, whither the privateer went to refit. The wound in his thigh was the most dangerous ; and he was lame of it ever after ; for which he had the name of *Topal*, or cripple.

At that time Vincent Arnaud, a native of Marseilles, was commander of the port at Malta ; who, as his business required, went on board the privateer so soon as she came to anchor. Osman no sooner saw Arnaud, than he said to him, " Can you do a generous and gallant action ? Ransom me, and take my word you shall lose nothing by it." Such a request from a slave in chains was uncommon ; but the manner in which it was delivered, made an impression upon the Frenchman ; who turning to the captain of the privateer, asked what he demanded for the ransom. He answered 1000 sequins *. Arnaud turning to the Turk, said, " I

* Near L. 500.

" know

“ know nothing of you; and would
 “ you have me risk 1000 sequins on
 “ your bare word?” “ Each of us act in
 “ this (replied the Turk) with consist-
 “ ency. I am in chains, and therefore
 “ try every method to recover my li-
 “ berty, and you may have reason to
 “ distrust the word of a stranger. I
 “ have nothing at present but my word
 “ to give you; nor do I pretend to af-
 “ sign any reason why you should trust
 “ to it. I can only say, that if you in-
 “ cline to act a generous part, you shall
 “ have no reason to repent.” The
 commander upon this went to make
 his report to the Grand Master Don
 Perellos. The air with which Osman
 delivered himself, wrought so upon
 Arnaud, that he returned immediately
 on board the Spanish vessel, and agreed
 with the captain for 600 sequins, which
 he paid as the price of Osman’s liberty.
 He put him on board a vessel of his
 own, and provided him a surgeon, with
 every thing necessary for his entertain-
 ment and cure.

M

Osman

Osman had mentioned to his benefactor, that he might write to Constantinople for the money he had advanced; but finding himself in the hands of a man who had trusted so much to his honour, he was emboldened to ask another favour; which was, to leave the payment of the ransom entirely to him. Arnaud discerned, that in such a case things were not to be done by halves. He agreed to the proposal with a good grace; and shewed him every other mark of generosity and friendship. Accordingly Osman, so soon as he was in a condition, set out again upon his voyage.

The French colours now protected him from the privateers. In a short time he reached Damietta, and sailed up the Nile to Cairo. No sooner was he arrived there, than he delivered 1000 sequins to the master of the vessel, to be paid to his benefactor Arnaud, together with some rich furs; and he gave to the master himself, five hundred crowns as a present. He executed

cuted the orders of the Sultan his master with the Bascha of Cairo; and setting out for Constantinople, was the first who brought the news of his slavery.

The favour received from Arnaud in such circumstances, made an impression upon a generous mind, too deep ever to be eradicated. During the whole course of his life, he did not cease, by letters and other acknowledgements, to testify his gratitude.

In the 1715, war was declared between the Venetians and Turks. The Grand Vizir, who had projected the invasion of the Morea, assembled the Ottoman army near the isthmus of Corinth, the only pass by which this peninsula can be attacked by land. Topal Osman was charged with the command to force the pass; which he not only executed successfully, but afterwards took the city of Corinth by assault. For this service he was rewarded, by being made a bascha of two tails. The next year he served as lieutenant-

M 2

general

general under the Grand Vizir, at the siege of Corfu, which the Turks were obliged to abandon. Osman staid three days before the place, to secure and conduct the retreat of the Ottoman troops.

In the 1722, he was appointed Seraskier *, and had the command of the army in the Morea. When the consuls of the different nations came to pay their respects to him in this quality, he distinguished the French by peculiar marks of kindness and protection. “ In-
 “ form Vincent Arnaud,” says he,
 “ that I am the fonder of my new dig-
 “ nity, as it enables me to serve him.
 “ Let me have his son in pledge of our
 “ friendship; and I will charge myself
 “ with making his fortune.” Accord-
 ingly Arnaud’s son went into the Mo-
 reea, and the Seraskier not only made
 him presents, but granted him privi-
 leges and advantages in trade, which
 soon put him in a way of acquiring an
 estate.

* General in chief.

Topal

Topal Osman's parts and abilities soon raised him to a greater command. He was made a basha of three tails, and beglerbeg of Romania, one of the greatest governments in the empire, and of the greatest importance by its vicinity to Hungary.

His residence during his government was at Nyssa. In the year 1727, Vincent Arnaud and his son waited upon him there, and were received with the utmost tendernefs. Laying aside the basha and governor, he embraced them, caused them to be served with sherbet and perfumes, and made them sit upon the same sofa with himself; an honour but rarely bestowed by a basha of the first order, and hardly ever to a Christian. After these marks of distinction, he sent them away loaded with presents.

In the great revolution which happened at Constantinople *anno* 1730, the Grand Vizir Ibrahim perished. The times were so tumultuary, that one and the same year had seen no fewer than

three successive vizirs. In September 1731, Topal Osman was called from his government to fill this place; which being the highest in the Ottoman empire, and perhaps the highest that any subject in the world enjoys, is always dangerous, and was then greatly so. He no sooner arrived at Constantinople to take possession of his new dignity, than he desired the French ambassador to inform his old benefactor of his advancement; and that he should hasten to Constantinople, while things remained in the present situation; adding, that a Grand Vizir seldom kept long in his station.

In the month of January 1732, Arnaud, with his son, arrived at Constantinople from Malta, bringing with him variety of presents, and twelve Turks whom he had ransomed from slavery. These, by command of the Vizir, were ranged in order before him. Vincent Arnaud, now seventy-two years of age, with his son, were brought before Topal Osman Grand Vizir of the Ottoman empire.

empire. He received them in the presence of the great officers of state, with the utmost marks of affection. Then turning to those about him, and pointing to the ransomed Turks: "Behold," says he, "these your brethren, now enjoying the sweets of liberty, after having groaned in slavery: this Frenchman is their deliverer. I was myself a slave; loaded with chains, streaming in blood, and covered with wounds: this is the man who redeemed and saved me; this is my master and benefactor: to him I am indebted for life, liberty, fortune, and every thing I enjoy. Without knowing me, he paid for me a large ransom, sent me away upon my bare word, and gave me a ship to carry me. Where is ever a Mussulman capable of such generosity?"

While Osman was speaking, all eyes were fixed upon Arnould, who held the Grand Vizir's hands closely locked between his own. The Vizir then asked both father and son many questions concerning

cerning their situation and fortune, heard their answers with kindness and attention, and then ended with an Arabic sentence, ALLAH KERIM *. He made before them, the distribution of the presents they had brought, the greatest part of which he sent to the Sultan, the Sultana mother, and the Kislar Aga †. Upon which the two Frenchmen made their obeisance, and retired.

After this ceremony was over, the son of the Grand Vizir took them to his apartments, where he treated them with great kindness. Some time before they left Constantinople, they had a conference in private with the Vizir, who divested himself of all state and ceremony. He let them understand, that the nature of his situation would not permit him to do as he desired, since a minister ever appears in the eyes of many, to do nothing without a view to his own particular interest; adding, that a

* The providence of God is great.

† Chief of the black eunuchs.

baslaw

bashaw was lord and master in his own province, but that the Grand Vizir at Constantinople had a master greater than himself.

He caused them to be amply paid for the ransom of the Turks, and likewise procured them payment of a debt which they had looked on as desperate. He also made them large presents in money, and gave them an order for taking a loading of corn at Salonica; which was likely to be very profitable, as the exportation of corn from that part had been for a long time prohibited.

As his gratitude was without bounds, his liberality was the same. His behaviour to his benefactor demonstrated that greatness of soul, which displayed itself in every action of his life. And this behaviour must appear the more generous, when it is considered, what contempt and aversion the prejudices of education create in a Turk against Christians.

Damon and Pythias were intimate friends. Damon being condemned to death by Dionysius the tyrant, demanded liberty to go home to set his affairs in order; and his friend offered himself bail, submitting to death if Damon should not return. Every one was in expectation what would be the event, and every one began to condemn Pythias for so rash an action. But he, confident of the integrity of his friend, waited the appointed time with alacrity. Damon, strict to his engagement, returned at the appointed time. Dionysius, admiring their mutual fidelity, pardoned Damon, and pray'd to have the friendship of two such worthy men.

At the battle of Philippi, when Brutus, after the rout of his army, was in hazard of falling into the hands of his enemies, his bosom-friend Lucilius gave him an opportunity to escape, calling
out,

out, "I am Brutus, lead me to Antony." Being conducted to Antony, he spoke with great resolution. "I have employ'd this artifice," said he, "that Brutus might not fall alive into the hands of his enemies. The gods will never permit that fortune shall triumph so far over virtue. In spite of fortune, Brutus will always be found, dead or alive, in a situation worthy of his courage." Antony admiring the firmness of Lucilius, said to him, "You merit a greater recompence than it is in my power to bestow. I have been just now informed of the death of Brutus; and as your fidelity to him is now at an end, I beg earnestly to be received in his place: love me as you did him, I wish no more." Lucilius engaged himself to Antony, and maintaining the same fidelity to him that he had done to Brutus, adhered to him when he was abandoned by all the world.

A certain magpye was more busy and more loquacious than one of his tribe. He was continually upon the wing, fluttering from place to place, and seldom appearing twice together in the same company. Sometimes you saw him with a flock of pigeons, plundering a field of ripe corn; anon, perch'd on a cherry-tree with a parcel of tom-tits; the next moment, you would be surpris'd to find the same bird engaged with a flight of crows, and feasting on a carcase. He took it one day into his head to visit an old raven, who lived retired in a thick wood. I admire, says the prating bird, your romantic situation, and the wildness of these rocks and precipices: I am transported with the murmur of that waterfall, which diffuses a tranquillity surpassing the joys of public life: what an agreeable sequestration from worldly bustle and impertinence! what an opportunity

portunity of contemplating the divine beauties of nature ! I shall most certainly, my dear, quit the town-gaieties, and for the sake of these rural scenes, and my friend's agreeable conversation, pass the remainder of my days in the solitude he has chosen. Well, Sir, replies the raven, I shall at all times be glad to receive you in my old-fashioned way : but you and I should certainly prove most unfuitable companions. Your whole ambition is to shine in company, and to recommend yourself by universal complaisance : my greatest happiness consists in ease and privacy, with the conversation of a few select friends. I prefer a good heart before the most voluble tongue ; and though I am obliged to you for the politeness of your professions, yet your benevolence is divided among so numerous an acquaintance, that little can remain for those you are pleased to honour with the name of friends.

A good-natured spaniel overtook a furlly mastiff as he was travelling the high road. *Tray*, though an entire stranger to *Tyger*, accosted him civilly; “and if it would be no interruption, he should be glad to bear him company.” *Tyger*, who happened to be in a mood less growling than usual, accepted the proposal, and they amicably pursued their journey together. When they arrived at the next village, *Tyger* began to unfetter his malignant disposition, by an unprovoked attack upon every dog he met. The villagers sallied forth with great indignation to rescue their respective favourites; and falling upon our two friends without distinction or mercy, poor *Tray* was most cruelly treated, for no other cause but the being found in bad company.

30.

Alexander had two friends, Hephæstion and Craterus, of different manners. Hephæstion, studying Alexander's humour, seconded him in affecting the Persian garb and customs. Craterus, on the contrary, regarding his master's glory, was perpetually exhorting him to despise the effeminacy of the Persians. Alexander loved Hephæstion, but he revered Craterus.

31.

Aristotle * assigns a reason. Breach of friendship, says he, is the greatest injury; for there, the injury is not only considered, but also the person; and the injury is doubled by the addition of ingratitude.

32.

In that notable victory which Cyrus

* Politic. l. 7. cap. 7.

the Persian obtained over the Assyrians, Panthea, wife to Abradatas King of the Susians, was made a captive; and being a lady reckoned the most beautiful of Asia, was reserved for Cyrus, by his captains. Her husband was not in the battle, being employed to treat of an alliance betwixt the Assyrians and the King of Bactria. Cyrus, calling to him Araspes, the companion of his youth, recommended Panthea to his care. Have you seen this woman, O Cyrus, said Araspes? Cyrus answered, No. But I did, replied he. When we chose her for you, she was sitting in her tent, without any distinguishing mark or habit, surrounded by her women. But, desirous to know which was the mistress, we immediately found her out, though covered with a veil, and looking on the ground. She got up to receive us, and we perceived that she excelled in stature, in grace, and beautiful shape. The eldest among us addressed her in the following words. "Take courage, woman. We have heard that your husband

"band

“ band is a brave man : but now you
 “ are reserved for one not inferior to
 “ him, in person, understanding, or
 “ power ; for if there be in the world
 “ who deserves admiration, Cyrus is the
 “ man, and to him you are destined.”

The woman, hearing this, tore her robe, and, accompanied with her servants, set up a lamentable cry. Upon this, part of her face was discovered, and her neck and hands. And be it known to you, Cyrus, that we all thought never was produced such another woman. Therefore, by all means, you must see her. Cyrus answered, That now he was resolved against it. Why so ? said the young man. Because, said Cyrus, if, upon hearing from you that she is handsome, I am persuaded to see her, I am afraid I shall be more easily tempted to see her a second time, and perhaps come to neglect my affairs, and sit gazing on her. Araspes smiling, Do you think, Cyrus, that beauty can necessitate one to act contrary to reason ? If this were naturally so, all would be

under the same necessity. But of beauties, some inspire love, some not; for love is voluntary, and every man loves whom he pleases. How comes it then to pass, replied Cyrus, if love be voluntary, that one cannot give it over when he inclines? I have seen persons in grief and tears upon account of love, wishing to be rid of it as of any other distemper, and yet bound by a stronger tie of necessity than if bound in iron chains. The young man to this said; There are indeed examples of this kind; but such are miserable wretches; for though they are always wishing themselves dead, as unhappy, yet they never think of parting with life. Just such wretches are they who commit theft; and yet, O Cyrus, I observe that you treat these with great severity, as reckoning theft no such fatal necessary thing. So persons that are beautiful do not necessitate others to love them, or to covet what they ought not. Weak men, impotent in mind, are slaves to their passions; and to excuse themselves,
accuse

accuse love. But the firm and resolute, though fond of gold, fine horses, beautiful women, can with ease abstain, so as to do nothing contrary to right. I, who have seen this woman, and think her extremely beautiful, remain notwithstanding free, and ready in all respects to perform my duty. But perhaps, said Cyrus, you retired before the time that love naturally lays hold of a man. It is the nature of fire not instantly to burn; yet am I not willing, either to meddle with fire, or to look on beautiful persons. Be easy, said he, Cyrus: though I look on Panthea without ceasing, I will not be so conquered, as to do any thing I ought not. You speak, said Cyrus, handsomely: be careful of the woman, for she may be of service to us in some future exigency. And thus they parted.

Araspes, partly by conversing with a woman not less wise than beautiful, partly by studying to serve and please her, partly by her gratitude when he was sick, and her anxiety for his recovery;

very; — by all these means, he was made her captive in love. He ventured to open his heart to her; but without success: for she had the warmest affection for her husband. Yet she forbore complaining to Cyrus, being unwilling to hurt Araspes. Araspes began to think of force; for his passion was now too violent to be restrained. Upon this, Panthea, apprehensive of the consequences, was no longer silent: she sent an eunuch to Cyrus to inform him of her danger. Cyrus, laughing at the man who thought himself above the power of love, commanded his chief minister to tell Araspes, That if he could prevail by persuasion, it was well; but that by no means was he to think of force. The minister used no tenderness in delivering the commission; he accused Araspes as a betrayer of his trust, reproaching him for his injustice, and impotence of passion. The young man, struck to the heart, shed many tears. Cyrus sending for him, I see, Araspes, said he, that you
are

are overwhelmed with fear and shame; but be comforted, for I have read, that the gods themselves have been conquered by love. The wisest of men are not exempted from this passion; and I pronounced upon myself, that if I conversed with beautiful women, I was not enough my own master to disregard them. It is I that am the cause of your misfortune, by shutting you up with this irresistible beauty. Araspes warmly replied, You are in this, O Cyrus, as in other matters, mild, and disposed to pardon the failings of men. But how shall I hold up after this' miscarriage? My friends will neglect me, and my enemies triumph over me. Cyrus said, Agreeable to me is thy sorrow, O Araspes: lives there a mortal without failings? Happy he who profits by them.

Panthea, charmed with this conduct in Cyrus, and admiring his excellent qualifications, endeavoured to gain her husband Abradatas to his side. She knew there was no cordiality betwixt
him

him and the King of Assyria. That prince had attempted to take Panthea from him; and Abradatas, considering him as an unjust man, wished nothing more earnestly, than an opportunity to quit his service. For this reason he listened to the sollicitations of his wife; and came over to Cyrus with two thousand horse. Panthea informed him of the virtue of Cyrus, and of his tender regard for her. What can I do Panthea, said Abradatas, to show my gratitude to Cyrus? What else, said she, but to behave towards him as he has behaved towards you? Upon this, Abradatas, coming to Cyrus, and taking him by the hand, said, O Cyrus, in return for the benefits you have bestowed upon us, I give myself to you, an ally, a servant, and a friend.

From that time Cyrus had no ally more attached to his interest than Abradatas. The morning of that day in which Cyrus overthrew Cræsus, Panthea brought to her husband preparing for the battle, a golden helmet, bracelets

lets for his wrists, a purple robe, and a crest of a violet colour. These things having been prepared without his knowledge, he said to her, Have you made me these arms, Panthea, by destroying your own ornaments? No, surely, said she, not by destroying what is the most valuable of them; for you are my greatest ornament. Proceeding to put on the armour, tears trickled down her cheeks, though she endeavoured to restrain them. Abradatas, in this dress, appeared most beautiful and noble. Panthea, after desiring all that were present to retire, spoke as follows. “ O
 “ Abradatas! if ever there were a wo-
 “ man who regarded her husband more
 “ than her own soul, you know that I
 “ am she. And yet though I stand thus
 “ affected toward you, I swear by our
 “ mutual friendship, that rather would
 “ I be put under ground with you,
 “ approving yourself a brave man, than
 “ live with you in disregard and shame.
 “ We both lie under great obligations
 “ to Cyrus, that when I was a captive,
 “ and

“ and chosen for himself, he kept me
 “ for you, as if I were his brother’s
 “ wife.” Abradatas, struck with ad-
 miration at her discourse, gently took
 her hand into his, and lifting up his
 eyes to heaven, made the following
 prayer, “ Do thou, O great Jupiter,
 “ grant me to appear a husband wor-
 “ thy of Panthea, and a friend worthy
 “ of Cyrus !” and having said thus, he
 mounted his chariot, and moved along.
 She could not refrain from following,
 till Abradatas, seeing her, said, Have
 courage, Panthea, the gods take care
 of the virtuous : and upon this she was
 conducted to her tent. Though Abra-
 datas in his chariot made a noble ap-
 pearance, yet he drew no eyes till Pan-
 thea was gone.

The victory that day was complete :
 Cyrus routed his enemies, and got pos-
 session of their camp. Toward the e-
 vening, when the battle was over, Cy-
 rus, calling some of his servants, in-
 quired, whether any of them had seen
 Abradatas ? But Abradatas was now
 no

no more! he was slain, breaking in upon the Egyptians. All his followers, except some trusty companions, had turned their backs when they saw the compact body of the enemy. And Cyrus was informed, that Panthea had retired with the dead body to the bank of the river Pactolus; that her servants were digging a grave for it; and that she herself was sitting upon the ground with the head of her dead husband upon her knees. Cyrus, hearing this, smote his breast, and hastened to Panthea. Seeing Abradatas lying dead, he shed tears, and said, Alas, thou brave and faithful soul! hast thou left us, and art no more? At the same time he took him by the right hand, which came away, for it had been cut off in battle. The woman, smothering her grief, took the hand from Cyrus, kissed it, joined it to the body, and said, The rest, Cyrus, is in the same condition. But why should you look upon this mangled body? for you are not less affected than I am. “ Fool that I was! frequently

O

“ quently did I exhort him to show his
 “ friendship for you; and I know he
 “ never thought of what he himself
 “ might suffer, but of what he should
 “ do to gain your favour. He died,
 “ therefore, without reproach, and I,
 “ who urged him on, sit here alive.”

Cyrus, shedding tears, spoke thus: “ He
 “ has died, O woman! but his death
 “ has been glorious, for he has van-
 “ quished his enemies. Honours shall
 “ be paid him suiting a conqueror. A
 “ lofty monument shall be erected for
 “ him; and all the sacrifices shall be
 “ made that are due to the memory of
 “ a brave man.” Having said this, he
 went away, with great concern for the
 woman who had lost such a husband;
 sorrowing also for the man who had
 left such a wife behind him, never to
 see her more.

The woman ordered her eunuchs to
 retire, till such time, said she, as I have
 lamented over my husband. She retain-
 ed only one faithful attendant, com-
 manding, that when she was dead, she
 should

should be wrapped in the same mantle with her husband. The servant, after repeated remonstrances, finding her intreaties unsuccessful, broke into a flood of tears. Panthea, being beforehand provided with a sword, thrust it into her bosom, and laying her head upon her husband's breast, died. The maid-servant, setting up a most lamentable cry, covered the bodies as she had been directed. Cyrus informed of this melancholy scene, hastened to the place, struck with admiration of the woman, and lamented over her. Their funeral rites were performed in the most solemn manner; and their monument is to be seen in that country to this day.

33.

A connection that subsists upon gratitude and mutual good offices, is generally brittle. Each is apt to overvalue the good he does to the other; and consequently to expect more gratitude than is reasonable. Hence heart-

O 2 burnings

burnings and disgust. It is otherwise where the connection is formed upon affection and habit. Quarrels tend to strengthen the connection, by the pain of being at variance. The first sort of connection is commonly that of friends, the other that of lovers.

34.

It is observed of Mæcenas and Salustius Crispus, the one the favourite of Augustus, the other of Tiberius, that in their declining years, they retained more of show, than of reality, in the friendship of these princes. Tacitus, upon this, makes the following reflection *, That favour is seldom long-lived; whether it be, that satiety takes the prince, when he has nothing left to bestow; or the favourite, when there is nothing left for him to desire.

* Annal. l. 3. § 30.

35.

Just resentment is appeased by a suitable acknowledgment; for it has no further aim. But an unjust action rangles the mind, and inflames every malevolent passion. Hence a similar observation, That it is more difficult to reconcile the person who does the injury, than him who receives it. The very sight of one we have injured, stings us with remorse, and we are not far from hating one who continually gives us pain. This is apt to make the injurious person inflexible; whereas the person injured feels nothing but the injury to obstruct a reconciliation; and so soon as a proper atonement is made, resentment is at an end.

36.

Achaia, under the government of Aratus, was the most flourishing republic of Greece, till it came to be rivalled by

O 3

Sparta

Sparta under Cleomenes. Sparta solicited an alliance with the Achæans for their common safety. But Aratus, rejecting the proposition, chose to put his people under the protection of Antigonus King of Macedon. This step was inconsistent with sound politics. Cleomenes was a man of virtue and civilized manners, and had no view beyond the public good. Antigonus was a tyrant and oppressor, so insolent, as even to demand divine honours. But Antigonus was an old king, and considered always by Aratus as his superior. Cleomenes, on the contrary, was a young man rising into fame; and what is still of greater weight, he was of the same rank, and in the same circumstances, with Aratus. And it is a maxim we may hold as unquestionable, That in the race of glory, it gives us more pain to see one gaining ground of us, than twenty running before us.

37.

Two men, one covetous, and one envious, becoming petitioners to Jupiter, were told, That what the one prayed for, should be doubled on the other. The covetous man prayed for riches. The envious man, not satisfied with a double portion, requested, that one of his eyes might be put out, in order to deprive his companion of both.

38.

The behaviour of Fabius the dictator, to Minutius his master of horse, is well known. Minutius, by his calumnies, had wounded the reputation of Fabius, and by his intrigues had got himself conjoined in the Dictatorian power, a thing till then unknown. Yet Fabius bore all these disgraces with temper, and saved his rival from ruin, in which he had involved himself by folly and rashness. But the same Fabius could
not

not see, without envy, the growing fame and reputation of Scipio.

39.

A royal eagle, resolving to advance his subjects according to their merit, ordered every bird to bring its young ones to court, for a comparative trial. The owl pressed into the circle, moping and twinkling, and observed to his Majesty, that if a graceful mien and countenance might intitle any of his subjects to a preference, she doubted not but her brood would be regarded among the first: For, says she, they are all as like me as they can stare.

A gnat, that had placed himself upon the horn of a bull, very civilly begged pardon for the liberty he took: but rather than incommode you, says he, by my weight, I'll remove. Oh! never trouble your head for that, says the bull: I felt you not when you sat down, and

I

I shall not miss you when you are pleased to remove.

40.

A skittish horse, that used to boggle at his own shadow, was expostulated with by his rider in a very serious manner. What a duce ails you? says he, it is only a shadow you are afraid of. And what is that shadow, but so much empty space that the light cannot come at? It has neither teeth nor claws, you see, nor any thing else to hurt you; it will neither break your shins, nor block up your passage. It is well for you to upbraid me, replies the horse gravely, who are more terrified at ghosts and goblins, mere shadows of your brain, than I am at the shadow of my body.

A wolf, peeping into a hut where a company of shepherds were regaling themselves with a joint of mutton, Lord! said he, what a clamour would these

these men have raised, had they catched me at such a banquet.

As a miser sat at his desk counting over his heaps of gold, a magpye eloping from his cage, picked up a guinea, and hopped away with it. The miser missing the piece, observed the felon hiding it in a crevice. And art thou, cried he, that worst of thieves, who hast robbed me of my gold, without the plea of necessity, and without regard to its proper use : but thy life shall atone for so preposterous a villany. Soft and fair, good master, quoth the magpye. Have I injured you more than you have injured the public ? and am I not using your money as you yourself do ? If I must lose my life for hiding a guinea, what do you deserve for hiding thousands ?

41.

A farmer came to a neighbouring lawyer, expressing great concern for an
 accident

accident he said had just happened. One of your oxen, continued he, has been gored by an unlucky bull of mine, and I should be glad to know what reparation I am to make you. Thou art an honest fellow, replied the lawyer, and wilt not think it unreasonable that I have one of thy oxen in return. It is no more but justice, quoth the farmer.— But what did I say? I mistook: it is your bull that has killed one of my oxen. Indeed! says the lawyer, that alters the case: I must inquire into the affair, and if— And *if!* interrupted the farmer; the business I find would have been concluded without an *if*; had you been as ready to do justice to others as to exact it from them.

42.

A spendthrift had sold his coat; and judging summer to be at hand upon the flight of a swallow that came before her time, made free with his waistcoat also, so that he was reduced to his shirt. A
fit

fit of cold weather happening, the spend-thrift, in the bitterness of distress, reproaching the swallow, exclaims, What a wretched sot art thou, thus to ruin both thyself and me ?

43.

A sycamore which grew beside an oak, being not a little elevated with the first warm days in spring, poured forth its leaves apace, and despised the naked oak for insensibility and want of spirit. The oak made this reply : Be not, my friend, so much delighted with the first address of every fickle zephyr. Consider, frost may yet return to nip thy beauties in their bud. The tree that appears too suddenly affected with the first favourable glance of spring, will be the first to shade its verdure, and to droop beneath the frowns of winter.

44.

Alexander having conquered Sidon,
recommended

recommended to Hephæstion to chuse for king the most worthy of the citizens. He offered the crown to two young men of illustrious birth, his landlords; who refused the same, because they were not of the royal stock; saying, that it was against the law of their country for any other family to inherit the crown. Hephæstion, admiring their magnanimity, cried out, "O! happy young men, who know how much more wise it is to reject a crown, than to receive it unjustly!" And as a mark of his esteem, he requested of them to chuse the king. They pitched upon Abdalonimus, of the royal family, who being reduced to poverty, had nothing to live on but a little garden in the suburbs. The young men went into the garden, with the crown in their hands, and found Abdalonimus busy at work. They saluted him king, and exhorted him to be ever mindful of the low condition from which he was taken; adding, that his poverty and industry had bestowed this honour upon him. A-

P

lexander

Alexander inquired of him, whether he had borne poverty with any degree of patience? "I wish," says he, "I may bear prosperity with the same equality of mind. I had little; but I wanted little; and these hands supplied what I wanted."

45.

Alexander, conqueror of Asia, submitted to pride, anger, and pleasure; for he laboured to have every thing under his power but his passions. After the victory of Arbela, he abandoned himself to every appetite, and his moderation was converted into luxury and lasciviousness.

46.

Melesichton, born at Megara, of illustrious parents, dreamed of nothing in his youth, but to imitate the warlike virtues of his ancestors. He signalized himself in several expeditions, was in
the

the midst of every dangerous attempt, and came ever off victorious. Being highly esteemed by his fellow-citizens, he was chosen their general; and shewed himself greater by his conduct, than formerly by his courage. His ambition was inflamed; power corrupted his mind, and he aimed at no less than the sovereignty, being unable to obey whom he had so long commanded. Thus, from an useful member of the state, he became a dangerous enemy. Lust of rule threw down him, whom courage and conduct had raised. He was deprived of all his employments, and a law was made, that he should not thereafter bear any command in the city. This change of fortune threw him into despair: and to avoid disgrace, he retired to the country with his wife and family. His ambition had made him neglect money, and his inclination to magnificence had dissipated the bulk of his paternal estate. All that he had remaining, was a small farm in a remote corner.

ner. There he shut himself up out of the eye of the world.

His wife Praxinoe had spirit and resolution. Her beauty and birth had made her the object of many vows, but she had preferred Melesichton purely for his merit. Mutual affection, which had made this couple happy for many years, occasioned now their greatest distress. Melesichton imagined that he could bear singly the greatest misfortunes, but he could not bear to see Praxinoe reduced to poverty. Praxinoe, on the other hand, was in despair to find that she contributed to her husband's affliction. Their children, a boy and a girl, were their only remaining comfort. Melibeus, the son, began early to show strength, address, and courage. In this solitude, his father had leisure to teach him every lesson for cultivating and adorning the mind. Melibeus had an air, simple, sweet, and ingenuous, mixed with firmness and elevation. Melesichton, beholding him, could seldom refrain from tears. His own misfortunes

tunes he considered as nothing ; but it stung him to the heart that they should be extended to his children. Dāmāta, the daughter, was instructed by her mother in all the arts of Minerva. She was skilled in music, and her voice was accompanied with the lyre, more moving than that of Orpheus. Her hair hung waving in the wind without any ornament. She was dressed in a plain robe, borne up with with a girdle, which made her motions perfectly easy. Without dress, she had beauty ; and knew it not, having never even thought of viewing herself in a fountain. The father, in the mean time, full of discontent, delivered himself up to despair. His frequented walk was on the seashore, at the foot of an impending rock. There he would often retire from his family to deplore his misfortunes. He never spoke but in sighs ; he neglected the cares of life, enervated and sunk in black melancholy.

One day, overcome with weariness and distress, he fell asleep. The god-

des Ceres appeared to him in a dream. Her head was crowned with golden ears of corn. She spoke to him with sweetness and majesty : “ Is it for Melesich-
 “ ton to be subdued by the rigours of
 “ fortune ? Doth true nobility consist in
 “ riches ? Doth it not consist in a firm-
 “ ness of mind superior to fortune ? Men
 “ render themselves miserable by in-
 “ dolence and false glory. If necessaries
 “ be wanting, would you owe them to
 “ others rather than to yourself ? Con-
 “ tent yourself with little ; gain that
 “ little by your work ; free yourself from
 “ a dependence on others ; and you shall
 “ be most noble. Take courage, there-
 “ fore, and be industrious.” She end-
 ed, and presented him with a *cornucopia*. Bacchus appeared crowned with ivy. Pan followed playing on a flute, with the fawns and satyrs dancing around. Pomona presented a lapful of fruits ; and Flora scattered flowers vivid and odori-ferous. These field-divinities, all of them, threw a favourable regard upon Melesichton.

He

He awaked, and was comforted. He talked of his dream to Praxinoe. They perceived contentment within their reach, and began to taste rural pleasures. Nothing was now to be seen in the family but a face of chearful industry. Praxinoe and Damæta applied themselves to spinning. They had herbs from a small garden, and milk from a large flock. Their food was dressed up with cleanliness and propriety. It was simple, natural, and good, seasoned with an appetite inseparable from temperance and travail. Their house was neat: the tapestries were sold, but the walls were white and clean. Their beds were not rich; but they were not the less decent, and easy. The kitchen itself had an elegance not to be seen in great houses, every thing in it shining, and in its proper place. To regale the family upon extraordinary occasions, Praxinoe produced honey, and the finest fruits. She cultivated a flower-garden, sold part, and reserved part to adorn her house. Damæta imitated her mother. She
went

went about singing at her work. Her tender lambs danced upon the green, and the echoes around repeated her notes. Agriculture was Melesichton's province. He himself held the plough, sowed the grain, and attended the reapers. He found such labours more innocent than those of war. He planted a vineyard, and had wine to entertain his guests. Winter, the season of repose, was dedicated to social intercourse and innocent amusement. Melesichton thanked the gods for opening his eyes. He was now sensible of the false lustre of ambition and greatness; and he was entirely satisfied with his present lot. In Melibeus, occupation and toil suppressed youthful passions. The orchard was his care; he planted trees, and nursed them up. He brought a canal of water into the garden, which he divided into many rills. His father had inspired him with a taste for reading; and in the intervals of work, his diversions were hunting, running, and wrestling with the neighbouring youth.

Melesichton,

Melesichton, now accustomed to a life of simplicity, found himself more at ease, than in his wonted grandeur. The necessaries of life he had in abundance, and he desired nothing beyond. The pleasures of society he tasted in his own family. Love and tenderness united them intimately, and bestowed sincere happiness. At a distance from court, they were ignorant of its giddy pleasures, dangerous in the fruition, and still more dangerous in the consequences. Their pleasures were sweet, innocent, simple, and always within reach. Plenty once again visited this family; but pride and ambition returned no more.

All the world said to Melesichton, "Riches are returned, it is time to return to your former grandeur." Ambition, with regard to himself, was thoroughly mortified: but he esteemed his children, and thought them qualified for the highest rank. To deliberate upon a step so important, he retired to his solitary walk, and seated himself upon the side of a limpid stream, revolving

ving in his mind the past and future. Falling insensibly asleep, the goddess Ceres appeared to him as in his former dream, and thus she spoke: " To which
 " would you be devoted; to ambition,
 " which ruined you; or to industry,
 " which has made you rich and happy?
 " True dignity flows from independ-
 " ence, and from the exercise of bene-
 " volence. Owe therefore your subsist-
 " ence to the fruitful earth, and to your
 " own labour. Let never indolence or
 " false glory tempt you to quit that
 " which is the natural and inexhaustible
 " source of all good."

47.

My head, says the boasting fir to the humble bramble, is advanced among the stars; I furnish beams for palaces, and masts for ships; the very sweat of my body is a remedy for the sick and wounded: whereas thou, O wretched bramble, creepest in the dirt, and art good for nothing in the world but mischief.

chief. I pretend not to vie with thee, said the bramble, in what thou vauntest of: but I pray thee, tell me, when the carpenter comes to fell timber, whether thou wouldst not rather be a bramble than a fir ?

48.

Side for side upon a shelf dwelt two books, the one new bound in Turkey and well gilt; the other in old parchment, gnawed by worms. The new book, proud of its dress, cries out, Let this miserable book be removed: is there an eye that this ragged wretch does not offend? Less disdain if you please, says the old book: if you knew me thoroughly.—I desire none of your acquaintance. Suffer me only to tell you.—Hold your peace; you disgrace me. In the mean time a purchaser comes: he sees and purchases the parchment-book; it was an oracle of law. At the first glance he condemns the other; a poem, not less extravagant than cold.

cold. Here, says he to the bookfeller, is so much precious leather thrown away.

Are you acquainted with none who are represented by these books? Is not the wise man in a poor habit scorned by the great lord? and yet he is a man; and the other frequently no more but a habit.

49.

Discontented with his present lot, a certain man was always at his prayers for better fortune. Jupiter in good humour transports him into the celestial magazines, where a number of bags sealed by the destinies, were ranged in order, containing all the different fortunes of men. Here, says Jupiter, your lot is in your hand: but to regulate your choice, know that the most fortunate lots weigh the least; misfortunes only are heavy. Thanks to Jupiter, replies our man, I shall now be happy. He lays hold of the first bag, that of kings, covering cruel cares under an external pomp. Oh ho! says he,

he, that man must be vigorous indeed who bears so heavy a burden. Throwing it aside, he weighs a second, the bag of the great, and of men in place. There lie anxiety and profound meditation, the thirst of power, the terror of disgrace. Miserable they to whom this lot belongs! cries our man: may heaven preserve me from it. He goes on weighing bags without end, finding them all too heavy, some by sad confinement, some by unbounded desires, some by envy and fear, and some merely by the satiety of pleasure. At last he stumbled on the lot that pleased him: This, says he, weighs not so much. And it would weigh still less, says the god, if it did not belong to one who is ignorant of its value. I am not such a changeling, says the man, let it be mine. But you are ignorant of its value, says Jupiter, for it is the very lot you have all along been in possession of. Farewell; but learn by this trial to be satisfied with it.

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50.

50.

When Calais, after a shameful revolt, was retaken by Edward III. he, as a punishment, appointed six of the most reputable burgeses to be put to death, leaving the inhabitants to chuse the victims. While the inhabitants, stupidly aghast, declined to make a choice, Eustace de St Pierre, a burges of the first rank, offered himself to be one of the devoted six. A generosity so uncommon raised such admiration, that five more were quickly found who followed his example. These six illustrious persons, marching out bare-footed, with halters about their necks, presented to the conqueror the keys of the town. The Queen being informed of their heroic virtue, threw herself at the King's feet, intreating him, with tears in her eyes, to regard such illustrious merit. She not only obtained their pardon, but entertained them in her own tent, and dismissed

dismissed them with a handsome present.

It was the fixed opinion of Aristides the Athenian, that he was bound to serve his country without the expectation of being rewarded with riches or honours. Being one day in the theatre, where a tragedy of Æschylus was acted, containing the following words, “ That he cared more to be just, than to appear so ;” all eyes were instantly turned upon Aristides, as meriting that character ; and from that time he got the surname of *Just*. This remarkable distinction roused envy, and envy prevailed so far as to procure his banishment for ten years, upon the unjust suspicion, that his influence with the people was dangerous to their freedom. But his absence dissipated these vain terrors. He was soon recalled ; and without shewing the least resentment against his enemies, he, for many years, acted both in peace and war with the greatest prudence and moderation. His dis-

Q 2

regard

regard for money was visible at his death; for though he was frequently treasurer, as well as general, he scarce left sufficient to defray the expence of his burial. But his virtues did not pass without reward. He had two daughters, who were educated at the expence of the state, and got portions allotted them from the public treasury.

Plancus. being proscribed by the Triumvirs Antonius, Lepidus, and Octavius, was forced to abscond. His slaves, though put to the torture; refused to discover him. New torments being prepared, Plancus appeared, to prevent further distress to servants that were so faithful to him, and offered his throat to the swords of the executioners. An example so noble, of mutual affection betwixt a master and his slaves, procured a pardon to Plancus, and made all the world say, that Plancus only was worthy of so good servants, and they only were worthy of so good a master.

Cneius

Cneius Domitius, Tribune of the Roman people, burning to ruin his enemy Marcus Scaurus, chief of the senate, accused him publicly, before the people, of several high crimes and misdemeanors. His zeal in the prosecution excited a slave of Scaurus, through hope of a reward, to offer himself privately as a witness. But justice here prevailed over revenge: for Domitius, without listening to a single word, ordered the perfidious wretch to be fettered, and to be carried instantly to his master. This action was so much admired, that there was no end of heaping honours upon Domitius. He was successively elected consul, censor, and chief priest.

A carpenter who had accidentally dropt his ax into a river, petitioned Mercury to help him to it again. Mercury, for a trial of his honesty, fished up a gold ax; which the man refused, as not belonging to him. The next was a silver ax; which was also refused,

Q 3

fed,

fed, for the same reason. At last came the identical ax that had dropt into the water; and this the poor man claimed as his property. Mercury, to reward his honesty, gave him all the three. It came into the head of another carpenter to try the experiment. He threw his ax into the water, imploring Mercury to restore it to him. First the gold ax, and then the silver ax, being presented, both were refused; but the third was accepted, being that which had been thrown into the water. The knave, now swallowing, in his expectations, the other two axes, was bitterly disappointed, when he heard the following words pronounced with a stern look, "Learn, impious mortal, that the gods reward honesty, and not deceit."

51.

In a May morning, two bees set forward in quest of honey; the one wise and temperate, the other careless and extravagant. They arrived at a garden enriched

enriched with aromatic herbs, fragrant flowers, and delicious fruits. They regaled themselves on the various dainties spread before them; the one loading his thigh with provisions for the distant winter; the other revelling in sweets, regarding nothing but its present gratification. At length they found a wide-mouth'd phial hanging beneath the bough of a peach-tree, filled with honey exposed to their taste in the most alluring manner. The thoughtless epicure plunged headlong into the vessel, resolving to indulge his appetite to the full. The philosopher sipped a little with caution, but suspicious of danger, flew off to fruits and flowers, where, by the moderation of his meal, he improved his relish of them. In the evening, he called upon his friend to accompany him back to the hive; but found him forfeited in sweets, which he was as unable to leave as to enjoy. Clogged in his wings, enfeebled in his feet, and his whole frame enervated, he was but just able to bid his companion adieu, and
with

with his latest breath to lament, that tho' moderate pleasure may quicken the relish of life, unrestrained indulgence is inevitable destruction.

52.

A young man having been condemned to death for theft, his mother went lamenting along with him to the place of execution. There, under pretext of a whisper, he put his mouth to her ear, and bit it clear off. The spectators being provoked by this unnatural action; Good people, cried the criminal, judge not by appearances. It is this mother of mine who has brought me to shame and punishment : for had she whipt me foundly for the book I stole when I was a boy, I should never have come to the gallows for theft now that I am a man.

53.

As two lizards were basking under a
fouth

fourth wall, How contemptible, said one of them, is our condition? We hold no sort of rank in the creation, and are utterly unnoticed by the world. Cursed obscurity! why was I not rather born a stag to range at large, the pride and glory of some royal forest? In the midst of these murmurs a pack of dogs were in full cry after the very creature that was envied, who being quite spent, was torn in pieces in sight of our two lizards. And is this the lordly stag whom you would chuse to be, replied the wiser lizard? Let his sad fate teach you to bless Providence for your humble situation, which secures you from the dangers that attend your superiors.

54.

A stag seeing his image in the water; Well, says he, were those pitiful shanks but answerable to this branching head, how should I triumph over mine enemies? The words were scarce uttered, when he espied a pack of hounds coming full cry towards him. Away he
scours

scours cross the plain, casts off the dogs, and gains a wood. But pressing through a thicket, the bushes hold him by the horns, till the hounds come and pull him down. The last words he uttered were these : What an unhappy fool was I, to prefer shew before substance ! I trusted to my horns, that have betray'd me ; and I disdain'd my legs, that would otherwise have brought me off.

55.

An owl sat blinking in the trunk of a hollow tree, and arraigned the brightness of the sun. What use for its beams, says she, but to dazzle our eyes, so as not to see a mouse ? For my part, I am at a loss to conceive for what purpose so glaring an object was created. Oh fool ! replies an eagle, to rail at excellence which thou canst not taste, without perceiving that the fault is not in the sun, but in thyself.

As a fly was leisurely crawling upon one of the columns of St Paul's cupola, she

she often stopped, surveyed, examined, and at last broke forth with the following exclamation : Strange ! that any artist should leave so superb a structure so rough and unpolished. Ah, my friend, says a spider, an architect by profession, you should never decide of things beyond your capacity : this lofty building was not erected for such diminutive animals as we are : in the eyes of men these columns may appear as smooth as to you the wings of your favourite mistress.

56.

The peacock, who at first was distinguished by a crest of feathers only, preferred a petition to Juno, that he might be honoured also with a train. Juno readily assented to her favourite bird, and his train surpassed that of every other fowl. The minion, conscious of his superb appearance, assumed a proportionable dignity of gait and manners. The common poultry of the farm-yard were quite astonished at his magnificence ;

ficence; and even the pheafants beheld him with envy. But when he attempted to fly, it was discovered, that he was incumbered by the pomp in which he placed his glory, and that he had facrificed all his activity to ostentation.

57.

Alexander the Great is defcribed with lefs refolution before the battle of Arbel-la, than formerly. And no wonder. At the beginning, he had little reputation to lofe, but much to gain. Now he had more reputation to lofe, than he could gain.

58.

A young man, fon of a cobler in a fmall village near Madrid, having pushed his fortune in the Indies, returned to his native country with a confiderable ftock, and fet up as a banker in Madrid. In his abfence his parents frequently talked of him, praying fervently that Heaven would take him under its protection,

tection ; and the vicar being their friend, gave them frequently the public prayers of the congregation for him. The banker was not less dutiful on his part ; for so soon as he was settled, he mounted on horseback, and went alone to the village. It was ten at night before he got there ; and the honest cobbler was a-bed with his wife in a sound sleep when he knocked at the door. Open the door, says the banker, 'tis your son Francillo. Make others believe that if you can, cried the old man, starting from his sleep ; go about your business, you thieving rogues, here is nothing for you : Francillo, if not dead, is now in the Indies. He is no longer there, replied the banker, he is returned home, and it is he who now speaks to you : open your door, and receive him. Jacobo, said the woman, let us rise then ; for I really believe 'tis Francillo, I think I know his voice. The father starting from bed, lighted a candle, and the mother putting on her gown in a hurry, opened the door. Looking earnestly on

R Francillo,

Francillo, she flung her arms about his neck, and hugged him with the utmost affection. Jacobo embraced his son in his turn; and all three, transported with joy after so long absence, had no end in expressing their tenderness. After these pleasing transports, the banker put his horse into the stable, where he found an old milch-cow, nurse to the whole family. He then gave the old folks an account of his voyage, and of all the riches he had brought from Peru. They listened greedily, and every the least particular of his relation made on them a sensible impression of grief or joy. Having finished his story, he offered them a part of his estate, and intreated his father not to work any more. No, my son, said Jacobo, I love my trade, and will not leave it off. Why, replied the banker, is it not now high time for you to take your ease? I do not propose your living with me at Madrid: I know well that a city-life would not please you: enjoy your own way of living; but give over your hard labour, and pass
the

the remainder of your days in ease and plenty. The mother seconded her son, and Jacobo yielded. To please you, Francillo, said he, I will not work any more for the public, but will only mend my own shoes, and those of my good friend the vicar. This agreement being concluded, the banker eat a couple of eggs, and slept in the same bed with his father and mother, enjoying that kindly satisfaction which none but dutiful children can feel or understand. The next morning the banker, leaving his parents a purse of three hundred ducats, returned to Madrid: but was much surprised to see Jacobo at his house a few days thereafter. My father, said he, what brings you here? Francillo, answered the honest cobbler, I have brought your purse; take it again; for I desire to live by my trade, and have been ready to die with uneasiness ever since I left off working.

A boy, smitten with the colours of a butterfly, pursued it from flower to flower with indefatigable pains. First, he aimed to surprise it among the leaves of a rose; then to cover it with his hat, as it was feeding on a daisy; now hoped to secure it as it revelled on a sprig of myrtle; and now grew sure of his prize, perceiving it to loiter on a bed of violets. But the fickle fly still eluded his attempts. At last, observing it half buried in the cup of a tulip, he rushed forward, and snatching it with violence, crushed it to pieces. The dying insect, seeing the poor boy chagrined at his disappointment, addressed him with the calmness of a Stoic, in the following words. Behold now the end of thy unprofitable solicitude; and learn, for the benefit of thy future life, that all pleasure is but a painted butterfly; which may serve to amuse thee in the pursuit, but, if embraced with too much ardour, will perish in thy grasp.

It is recorded of Agrippina, that consulting the Chaldeans, about the fortune of her son Nero, she got for a response, That he would be emperor; but that he would kill his mother. "Let him be emperor," said she, "though I die by his hands." How blind are we to futurity! We lay out our whole stock of happiness upon a single ticket, and behold it comes out a blank. Nero was emperor; but Agrippina was far from being willing to lay down her life, as the price of his advancement. Nay, laying aside this horrid circumstance, she did not find the happiness she proposed, but the direct contrary. She had laid her account, that her son would be perfectly obsequious to her; and by his means had swallowed, in her hopes, dominion over the universe. But these hopes, like all that are unbounded, proved abortive. Nero would not be ruled by an imperious woman; and she

R 3

was

was in despair, to find him taken out of her hands. Blind mortals ! how unfit to judge or chuse for ourselves ?

A man who had lost a calf, betook himself at last to his prayers. Great Jupiter, says he, do but shew me the thief, and I'll give thee a kid for a sacrifice. The word was no sooner passed, than the thief appeared, which was a lion. He fell to his prayers more heartily than before : " I have not forgotten
 " my vow, O Jupiter ! but now that
 " thou hast shewed me the thief, I'll
 " make the kid a bull if thou'lt but
 " free me from him."

Gay, Fab. 39.

The man to Jove his suit preferr'd ;
 He begg'd a wife. His prayer was heard.
 Jove wonder'd at his bold addressing :
 For how precarious is the blessing !

A wife he takes. And now for heirs
 Again he worries Heav'n with pray'rs.
 Jove nods assent. Two hopeful boys
 And a fine girl reward his joys.

Now,

Now, more solicitous he grew,
 And set their future lives in view :
 He saw that all respect and duty
 Were paid to wealth, to power, and
 beauty.

Once more, he cries, accept my prayer ;
 Make my lov'd progeny thy care.
 Let my first hope, my fav'rite boy,
 All Fortune's richest gifts enjoy.
 My next with strong ambition fire :
 May favour teach him to aspire ;
 'Till he the step of power ascend,
 And courtiers to their idol bend.
 With ev'ry grace, with ev'ry charm,
 My daughter's perfect features arm.
 If Heav'n approve, a father's blest'd.
 Jove smiles, and grants his full request.

The first, a miser at the heart,
 Studious of every griping art,
 Heaps hoards on hoards with anxious
 pain,
 And all his life devotes to gain.
 He feels no joy, his cares increase,
 He neither wakes nor sleeps in peace ;
 In fancy'd want, (a wretch complete),
 He starves, and yet he dares not eat.

The

The next to sudden honours grew;
 The thriving art of courts he knew :
 He reach'd the height of power and place;
 Then fell, the victim of disgrace.

Beauty with early bloom supplies
 His daughter's cheek, and points her
 eyes.

The vain coquette each suit disdain,
 And glories in her lovers' pains.
 With age she fades, each lover flies,
 Contemn'd, forlorn, she pines and dies.

When Jove the father's grief survey'd,
 And heard him heav'n and fate upbraid,
 Thus spoke the god. By outward show,
 Men judge of happiness and wo :
 Shall ignorance of good and ill
 Dare to direct th' eternal will ?
 Seek virtue ; and of that possess,
 To providence resign the rest.

61.

A lake, the habitation of many a
 frog, being dried up in a hot summer,
 two of the species, in quest of water,
 discovered a deep well. One of them,
 growing

growing impatient, proposed to fettle there, without looking farther. Softly, says his companion, if the water should also fail us here, how shall we get out again ?

62.

Ned Froth, who had been several years butler in a family of distinction, having saved about four hundred pounds, took a little house in the suburbs, and laid in a stock of liquors for which he paid ready money, and which were, therefore, the best of the kind. Ned perceived his trade increase : he pursued it with fresh alacrity, he exulted in his success, and the joy of his heart sparkled in his countenance. But it happened that Ned, in the midst of his happiness and prosperity, was prevailed upon to buy a lottery-ticket. The moment his hope was fixed upon an object which industry could not obtain, he determined to be industrious no longer : to draw drink for a dirty and
boisterous

boisterous rabble, was a slavery to which he now submitted with reluctance, and he longed for the moment in which he should be free : instead of telling his story, and cracking his joke for the entertainment of his customers, he received them with indifference, was observed to be silent and sullen, and amused himself by going three or four times a-day to search the register of fortune for the success of his ticket.

In this disposition Ned was sitting one morning in the corner of a bench by his fire-side, wholly abstracted in the contemplation of his future fortune ; indulging this moment the hope of a mere possibility, and the next shuddering with the dread of losing the felicity which his fancy had combined with the possession of ten thousand pounds. A man well dressed entered hastily, and inquired for him of his guests, who many times called him aloud by his name, and curst him for his deafness and stupidity, before Ned started up as from a dream, and asked with a fretful impatience

tience what they wanted. An affected confidence of being well received, and an air of forced jocularly in the stranger, gave Ned some offence; but the next moment he caught him in his arms in a transport of joy, upon receiving his congratulation as proprietor of the fortunate ticket, which had that morning been drawn a prize of the first class.

It was not, however, long, before Ned discovered that ten thousand pounds did not bring the felicity which he expected; a discovery which generally produces the dissipation of sudden affluence by prodigality. Ned drank, and whored, and hired fiddlers, and bought fine cloaths; he bred riots at Vauxhall, treated flatterers, and damned plays. But something was still wanting; and he resolved to strike a bold stroke, and attempt to double the remainder of his prize at play, that he might live in a palace, and keep an equipage: but in the execution of this project, he lost the whole produce of his lottery-ticket, except five hundred pounds in bank-notes, which

which when he would have staked he could not find. This sum was more than that which had established him in the trade he had left; and yet, with the power of returning to a station that was once the utmost of his ambition, and of renewing that pursuit which alone had made him happy, such was the pungency of his regret, that in the despair of recovering the money which he knew had produced nothing but riot, disease, and vexation, he threw himself from the bridge into the Thames.

63.

Archytas Tarentinus returning from war, found all things at home in great disorder. Having called his overseer, he expostulated with him for his supine negligence, and ended thus: "Go," said he, "if I were not in anger, I would soundly drub your sides." Plato, being highly offended at one of his slaves, ordered Speusippus to chastise him, excusing himself, because he was
angry.

angry. And Carillus a Lacedemonian, to a helot who carried himself insolently and audaciously, "By the gods, if I were not angry, I would immediately put thee to death." How different the behaviour of Pifo upon such an occasion. A soldier returning from forage without his companion, of whom he gave no satisfactory account, Pifo, taking it for granted that he had murdered his companion, condemned him instantly to death. The sentence was at the very point of being executed, when, behold! the wandering companion arrived, which filled all hearts with joy. They were carried instantly to Pifo, not doubting but that the sentence would be recalled. But shame for being in the wrong rekindled Pifo's rage, which made him incapable of acknowledging his rashness; and, as if perseverance would justify a wrong, or hide it from others, he committed another act of injustice, much less excusable than the former. The first soldier was ordered to death, because sen-

S

tence

tence had passed against him; the second, because his absence had occasioned the death of the first; and the hangman, for not putting the first sentence in execution.

64.

Augustus, who was prone to anger, got the following lesson from Athenodorus the Philosopher, That so soon as he should feel the first motions towards anger, he should repeat deliberately the whole letters of the alphabet; for that anger was easily prevented, but not easily subdued. To repress anger, it is a good method to turn the injury into a jest. Socrates having received a blow on the head, observed, that it would be well if people knew when it were necessary to put on a helmet. Being kicked by a boisterous fellow, and his friends wondering at his patience; "What," said he, "if an ass should kick me, must I call him before the judge?" Being attacked with opprobrious

brious language, he calmly observed, that the man was not yet taught to speak respectfully.

Cæsar having found a collection of letters written by his enemies to Pompey, burnt them without reading: "For," said he, "though I am upon my guard against anger, yet it is safer to remove its cause."

Cotys King of Thrace, having got a present of earthen vessels exquisitely wrought, but extremely brittle, broke them to pieces, that he might not have occasion of anger against his servants.

Antigonus King of Syria hearing two of his soldiers reviling him behind his tent; Gentlemen, says he, opening the curtain, remove to a greater distance, for your King hears you.

65.

A farmer who had stepped into his
S 2 field

field to mend a gap in a fence, found at his return the cradle where he had left his only child asleep turned upside down, the cloaths all bloody, and his dog lying in the same place besmeared also with blood. Convinced by the sight, that the creature had destroyed his child, he dashed out its brains with the hatchet in his hand; then turning up the cradle, he found the child unhurt, and an enormous serpent lying dead on the floor, killed by that faithful dog which he had put to death in blind passion.

66.

A horse having a quarrel with a boar, applied to a man to aid him in his revenge. The man arming himself, mounted the horse, and killed the boar. But the horse, in gratifying his resentment, lost his liberty: for the man would be pleased with no other reward, than to have the command of the horse whenever he should have occasion; and

and therefore ordered him to be locked up in the stable.

A bear was so pained with the sting of a bee, that he ran like mad into the bee-garden, and overturned all the hives. This outrage brought upon him an army of bees. Being almost stung to death, he reflected how much more prudent it had been, to pass over one injury, than by rash passion to provoke a thousand.

The Marshal of Turenne, being in great want of provisions, quartered his army by force in the town of St Michél. Complaints were carried to the Marshal de la Ferte, under whose government that town was; who, being highly disoblinded for what was done to his town without his authority, insisted to have the troops instantly dislodged. Some time thereafter La Ferte seeing a soldier of Turenne's guards out of his place, beat him severely. The soldier, all bloody, complaining to his General, was in-

S 3

stantly

stantly sent back to La Ferte, with the following compliment ; “ That Turrenne was much concerned to find his soldier had failed in his respect to him, and begged the soldier might be punished as he thought proper.” The whole army was astonished ; and La Ferte himself being surpris'd, cried out, “ What ! is this man to be always wise, and I always a fool !”

One asking at Diogenes, what course he should take to be revenged of his enemy ? By becoming a good man, answered the philosopher.

It being told to Philip of Macedon, that several calumnies were spread against him by the Athenian orators ; “ It shall be my care,” said the prince, “ by my life and actions to prove them liars.”

Solon observing one of his friends grieving beyond measure, led him to the castle of Athens, and bade him cast
his

his eyes upon the houses below. "Think now," says he, "what a number of distressed persons these houses have contained, do at present contain, and will contain in time coming. Forbear then impotently to deplore your misfortunes, which are common to all." It was a saying of the same wise man, That if all the misfortunes incident to human nature were gathered into one heap, to be again distributed among individuals, every man would draw out his own misfortune, rather than take what chance should offer.

To Cicero grieving for the death of his daughter Tullia, his friend Sulpicius wrote the following letter. "Returning from Asia, by sea, I amused myself with distinguishing the countries about me. Behind me was Ægina, before me Megara; on the right hand Piræus, on the left Corinthus; towns formerly flourishing, now in ruins. This sight suggested
" the

“ the following reflection : Why should
 “ we short-lived mortals grieve at the
 “ death of a friend, when we see eve-
 “ ry day the greatest cities reduced to
 “ ashes ? When so many illustrious men,
 “ heads of the Roman state, have sub-
 “ mitted to death ; why should you,
 “ my friend, be so much moved with
 “ the death of a single woman, who
 “ must have died of old age had she li-
 “ ved a few years longer.”

67.

Some friends of Philip of Macedon
 advising him to banish a man who had
 spoken ill of him at court ; By no means,
 said he ; for that is the ready way to
 make him rail at me where I am less
 known. Being importuned to punish
 the ingratitude of the Peloponnesians,
 for having hissed him at the Olympic
 games ; How will they serve me, re-
 plied he, should I punish them, when
 they cannot forbear affronting me after
 so many obligations ?

68.

68.

Philip of Macedon being advised to banish a man who had railed at him; Let us first see, says he, whether I have not given him occasion. And understanding that this man had done him services without receiving any reward, he gave him a considerable gratuity.

The Emperor Augustus being informed of a conspiracy against his life, conducted by Lucius Cinna, was at first moved by resentment to resolve upon the cruelest punishment. But reflecting afterwards, that Cinna was a young man of an illustrious family, and nephew to the great Pompey, he broke out into bitter fits of passion: "Why live I, if it be for the good of many that I should die? Must there be no end of my cruelties? Is my life of so great value, that oceans of blood must be shed to preserve it?" His wife Livia finding him in this perplexity,
 "Will

" Will you take a woman's counsel ? " said she. " Imitate the physicians, who
 " when the ordinary remedies fail, make
 " trial of what are extraordinary. By
 " severity you have prevailed nothing.
 " Lepidus has followed Savidienus,
 " Murena Lepidus, Cæpio Murena,
 " and Egnatius Cæpio. Begin now,
 " and try whether sweetness and cle-
 " mency may not succeed. Cinna is
 " detected: forgive him; he will ne-
 " ver henceforth have the heart to hurt
 " thee; and it will be an act of glory."

Augustus was a man of sense. He re-
 lished the advice, and calling Cinna to
 a private conference, he spoke as fol-
 lows: " Thou knowest, Cinna, that
 " having joined my enemies, I gave
 " thee thy life, restored thee all thy
 " goods, and advanced thy fortune e-
 " qually with the best of those who had
 " always been my friends. The sacer-
 " dotal office I conferred upon thee, af-
 " ter having denied it to others, who
 " had borne arms in my service. And
 " yet, after so many obligations, thou
 " hast

"hast undertaken to murder me." Seeing Cinna astonished, and silent, with the consciousness of guilt, he went on as follows. "Well! Cinna, go thy way; I again give thee that life as a traitor and a parricide, which I before gave thee as an enemy. Let friendship from this time forward commence betwixt us; and let us make it appear, whether thou hast received thy life, or I have given it, with the better faith." Some time after, he preferred Cinna to the consular dignity, complaining that he had not resolution to demand it. Their friendship continued uninterrupted till Cinna's death; who, in token of his gratitude, appointed Augustus to be his sole heir. And it is remarkable, that Augustus reaped the due reward of a clemency so generous and exemplary; for from that time there never was the slightest conspiracy or attempt against him.

La

La Motte, l. 5. fab. 18.

Parmi les animaux l'éléphant est un
sage.

Il sçait philosopher, penser profondé-
ment.

En doute-t-on ? Voici le témoignage
De son profond raisonnement.

Jadis certain marchand d'yvoire,

Pour amasser de ces os précieux

S'en alloit avant la nuit noire

Se mettre à l'affût dans les lieux

Où les éléphants venoient boire.

Là, d'un arbre élevé notre chasseur lan-
çoit

Sans relâche fleche sur fleche :

Quelqu'une entre autres faisoit
breche,

Et quelque éléphant trépassoit.

Quand le jour éloignoit la troupe élé-
phantine,

L'homme héritoit des dents du
mort.

C'est sur ce gain que rouloit sa cui-
sine ;

Et chaque soir il tentoit même fort.

Une

Une fois donc qu'il attendoit sa proie,
 Grand nombre d'éléphans de loin se firent
 voir.

Cet objet fut d'abord sa joye ;
 Bien-tôt ce fut son désespoir.

Avec une clameur tonnante
 Tout ce peuple colosse accourut à l'ar-
 cher,

Environne son arbre, où saisi d'épou-
 vante

Il maudit mille fois ce qu'il venoit cher-
 cher.

Le chef des éléphans, d'un seul coup de
 sa trompe,

Met l'arbre & le chasseur à bas ;

Prend l'homme sur son dos, le mene en
 grande pompe

Sur une ample colline où l'yvoire est à
 tas.

Tien, lui dit-il, c'est notre cimetièrè ;

Voilà des dents pour toi, pour tes
 voisins :

Romp ta machine meurtrière,

Et va remplir tes magasins.

Tu ne cherchois qu'à nous détruire ;

T

Au

Au lieu de te détruire aussi,
 Nous t'ôtons seulement l'interêt de nous
 nuire.

Le sage doit tâcher de se vanger ainsi.

69.

Once upon a time, the hares were greatly dissatisfied with their miserable condition. Here we live, say they, at the mercy of men, dogs, eagles, and many other creatures, whose prey we are. We had better die once for all, than live in perpetual dread, which is worse than death. Resolving, with one consent, to drown themselves, they scudded away to the next lake. A number of frogs, terrified by the noise, jumped from the bank into the water with the greatest precipitation. Pray let us have a little patience, says a hare of a grave aspect, our condition may not be altogether so bad as we fancy: if we are afraid of some creatures, others, we see, are not less afraid of us.

A butterfly, proudly perched on the leaves of a marygold, was boasting the vast extent and variety of his travels. I have wandered through regions of eglantine and honeysuckle, I have revelled on beds of violets and cowslips, and have enjoyed the delicious fragrance of roses and carnations. In short, I have visited all the flowers of the field and garden, and must be allowed to know the world. A snail, who on a cabbage-leaf hung attentive to his wonders, was struck with admiration; and concluded him from his unbounded experience to be the wisest of creatures. A bee pursuing her occupation on a neighbouring bed of marjoram, heard the ostentatious vagrant, and reprimanded him in the following manner. Vain, empty flutterer, whom instruction cannot improve, nor experience enlighten! thou hast rambled over the world, what knowledge hast thou acquired?

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thou

thou hast seen variety of objects, what conclusions hast thou drawn from them? after having tasted of every amusement, hast thou extracted any thing for use? I too am a traveller; look into my hive, and let my treasures shadow out to thee the true intent of travelling, which is, to collect materials either for private emolument or for public advantage.

71.

Philopemen arriving the first at an inn where he was expected, the hostess, seeing him an unsightly fellow, and taking him for one of Philopemen's servants, employed him to draw water. His train arriving presently after, and surprised to see him thus employed; "I am," said he, "paying the penalty of my ugliness."

Periwigs being first used to cover baldness, a certain cavalier had one for that purpose, which passed for his own hair. Riding one day in company, a sudden puff of wind blew off his hat and
 wig,

wig, and discovered his bald pate, which provoked a loud laugh. He fell a laughing with the rest, and said, merrily, "How could I expect to keep other peoples hair, when I could not keep my own?"

72.

A fox taken in a trap, was glad to compound matters, by leaving his tail behind him. To palliate his misfortune, he made a learned discourse to his companions, of the uselessness, the trouble, and the indecency of tails. He had no sooner ended, than up rose a cunning fage, who desired to be informed, whether the worthy member who had harangued so pathetically, meant his advice for the advantage of those who had tails, or to hide the deformity and disgrace of those who had none.

73.

And old man and a boy were driving:

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an

an afs before them to the next market for sale. Have you no more wit, says a passenger, than to trudge it a-foot, when you have an afs to ride on? The old man took the hint, and set the boy upon the afs. Says another to the boy, You lazy rogue you, must you ride, and let your aged father go a-foot? The man took down his boy, and got up himself. Do you see, says a third, how the lazy old knave rides, while the poor little child has much ado to creep after him? The man took up his son behind him. The next they met asked the old man, Whether the afs were his own? He said, Yes. Troth there's little sign of it, says the other, by your loading him thus. Well, says the man to himself, what am I to do now? Nothing new occurred to him, but to bind the afs's legs together with a cord, and to carry him to market with a pole upon their shoulders. This he attempted, and became truly ridiculous.

74.

A man wanting to purchase a parrot, repairs to a shop where there were plenty; surveys them all with attention, and was charmed with their eloquence. Observing one that was silent; And you, Mr Unsociable, not a single word? are you afraid of being troublesome? I think not the less, replies our sage parrot. Admirable! says the purchaser. What's your price? So much. There it is; I am happy. He went home in full belief that his parrot could speak miracles. But after a month's trial, it could not utter a word except the tiresome, *I think not the less*. Wo be to you, says the master; you are no better than a sot; and I a greater sot for valuing you upon a single word.

75.

A dog, crossing a river with a piece of flesh in his mouth, saw his image in
the

the water, which he mistook for another dog with another piece of flesh. Greedy to have both, he snatches at the shadow, and loses the substance.

76.

In a ripe field of corn, a lark had a brood of young ones; and when she went abroad to forage for them, she ordered them to take notice of what should happen in her absence. They told her at her return, that the owner of the field had been there, and had requested his neighbours to reap his corn. Well, says the lark, there's no danger as yet. They told her the next day, that he had been there again, with the same request to his friends. Well, well, says she, there's no danger in that neither; and so she went out for provisions as before. But being informed the third day, that the owner and his son were to come next morning to perform the work themselves; Nay, then, says she, it is time to look about us. As
for

for the neighbours and friends, I feared them not; but the owner, I'm sure, will be as good as his word, for it is his own business.

77.

Mercury, in order to know what estimation he bore among men, went to the house of a famous statuary, where he cheapened a Jupiter and a Juno. He then seeing a Mercury with all his symbols; Here am I, said he to himself, in the quality of Jupiter's messenger, and the patron of artificans, with all my trade about me; and now will this fellow ask me fifteen times as much for that statue as he did for the others: and so demanded what was the value of that piece. Why truly, says the statuary, you seem to be a civil gentleman; give me but my price for the other two, and you shall have that into the bargain.

78.

78.

A conceited afs had once the impertinence to bray forth some contemptuous speeches against the lion. The suddenness of the insult inflamed the lion; but turning his head, and perceiving the afs, he walked on without deigning to honour the wretch even with so much as an angry word.

79.

The oak upbraided the willow, that it was weak and wavering, and gave way to every blast; while he himself scorned, he said, to bend to the most raging tempest. Soon after, it blew a hurricane. The willow yielded and gave way: but the oak, stubbornly resisting, was torn up by the roots.

80.

Lycurgus being questioned about the
law

law which discharged portions to be given to young women, said, That in the choice of a wife, merit only should be considered ; and that the law was made to prevent young women being chosen for their riches, or neglected for their poverty. A man deliberating whether he should give his daughter in marriage to a man of virtue with a small fortune, or to a rich man who was not famed for probity, Themistocles said, “ I would bestow my daughter upon a man without money, rather than upon money without a man.”

81.

A controversy betwixt the sun and the wind, Which was the stronger? was agreed to be decided in favour of him who should make a traveller quit his cloak. The wind fell presently a-storming, and threw hail-shot in the very teeth of the traveller. He wraps himself up the closer, and advances still in spite of the weather. The sun then
began

began his part, and darted his beams so strongly, that at last the traveller grew faint with the heat, put off his cloak, and lay down in the shade to refresh himself.

82.

Marshal Turenne, in his campaign 1656, dispatched a body of men to escort some loaded waggons that were coming from Arras ; and gave the command to the Count de Grandpré. The young Count being engaged in a love-adventure, suffered the convoy to march, commanded by the major of his regiment. A Spanish party that attacked the convoy being repulsed, the provisions were brought safe to the camp. The Marshal being informed of Grandpré's neglect of duty, said to the officers who were about him, " The Count
 " will be very angry with me for em-
 " ploying him another way, and disap-
 " pointing him of this opportunity to
 " show his bravery." These words being

ing reported to the Count, he ran to his General's tent, threw himself at his feet, and expressed his repentance with tears full of gratitude and affection. The Marshal reprov'd him with a paternal severity; and the reproof made such an impression, that during the rest of the campaign, this young officer signalized himself by the bravest actions, and became at length one of the ablest commanders of the age.

83.

Miss Molly, a fam'd toast, was fair and
 young,
 Had wealth and charms—but then she
 had a tongue.
 From morn to night th' eternal larum
 rung,
 Which often lost those hearts her eyes
 had won.

Sir John was smitten, and confess'd his
 flame,
 Sigh'd out the usual time, then wed the
 dame;

U

Possess'd

Possess'd he thought of every joy of
life ;

But his dear Molly prov'd a very wife.
Excess of fondness did in time decline,
Madam lov'd money, and the Knight
lov'd wine.

From whence some petty discords would
arise,

As, *You're a fool*—and, *You are mighty
wise!*

Tho' he and all the world allow'd her
wit,

Her voice was shrill, and rather loud
than sweet ;

When she began—for hat and sword
he'd call,

Then after a faint kiss,—cry, B'y, Dear
Moll :

Supper and friends expect me at the
Rose.

And, what, Sir John, you'll get your
usual dose !

Go, stink of smoke, and guzzle nasty wine;
Sure, never virtuous love was us'd like
mine !

Of

Oft as the watchful bellman march'd
 his round,
 At a fresh bottle gay Sir John he found.
 By four the Knight would get his busi-
 nefs done,
 And only then reel'd off, because alone ;
 Full well he knew the dreadful storm
 to come,
 But arm'd with Bourdeaux, he durst
 venture home.

My Lady with her tongue was still pre-
 par'd,
 She rattled loud, and he impatient heard:
 'Tis a fine hour! In a sweet pickle
 made!
 And this, Sir John, is every day the trade.
 Here I sit moping all the live-long
 night,
 Devour'd with spleen, and stranger to
 delight ;
 Till morn sends staggering home a drun-
 ken beast,
 Resolv'd to break my heart, as well as
 rest.

U 2

Hey!!

Hey! hoop! d'ye hear my damn'd
 obstrep'rous spouse,
 What, can't you find one bed about the
 house?
 Will that perpetual clack lie never still?
 That rival to the softness of a mill!
 Some couch and distant room must be
 my choice,
 Where I may sleep uncurs'd with wife
 and noise.

Long this uncomfortable life they led,
 With snarling meals, and each a sepa-
 rate bed.
 To an old uncle oft she would com-
 plain,
 Beg his advice, and scarce from tears re-
 frain.
 Old Wisewood smok'd the matter as it
 was,
 Cheer up, cry'd he! and I'll remove
 the cause.

A wondrous spring within my garden
 flows,
 Of sov'reign virtue, chiefly to compose
 Domestic

Domestic jars, and matrimonial strife,
 The best elixir t' appease man and wife;
 Strange are the effects, the qualities di-
 vine,

'Tis water call'd, but worth its weight
 in wine.

If in his fullen airs Sir John should come,
 Three spoonfuls take, hold in your
 mouth,—then mum :

Smile, and look pleas'd, when he shall
 rage and scold,

Still in your mouth the healing cordial
 hold;

One month this sympathetic med'cine
 try'd,

He'll grow a lover, you a happy bride.

But, dearest niece, keep this grand secret
 close,

Or ev'ry prattling huffey 'ill beg a dose.

A water-bottle's brought for her re-
 lief;

Not Nantz could sooner ease the lady's
 grief :

Her busy thoughts are on the trial bent,
 And, female-like, impatient for th'event!

The bonny knight reels home exceeding clear,
 Prepar'd for clamour, and domestic war :

Entering, he cries,—Hey! where's our thunder fled!

No hurricane! Betty's your lady dead?
 Madam aside an ample mouthful takes,

Curt'sies, looks kind, but not a word she speaks.

Wond'ring, he star'd, scarcely his eyes believ'd,

But found his ears agreeably deceiv'd.

Why, how now, Molly, what's the crotchet now?

She smiles, and answers only with a bow.

Then clasping her about—Why, let me die!

These night-cloaths, Moll, become thee mightily!

With that, he sigh'd, her hand began to press,

And Betty calls, her lady to undress.

Nay,

Nay, kifs me, Molly,—for I'm much inclin'd:

Her lace ſhe cuts, to take him in the mind.

Thus the fond pair to bed enamour'd went,

The lady pleas'd, and the good knight content.

For many days theſe fond endearments paſs'd;

The reconciling bottle fails at laſt ;

'Twas us'd and gone;—then midnight ſtorms aroſe.

And looks and words the union diſcompoſe.

Her coach is order'd, and poſt-haſte ſhe flies,

To beg her uncle for ſome freſh ſupplies,

Transported does the ſtrange effects relate,

Her knight's converſion, and her happy ſtate !

Why, niece, ſays he,—I prythee apprehend,

The water's water,—be thyſelf thy friend:

Such

Such beauty would the coldest husband
warm,

But your provoking tongue undoes the
charm:

Be silent and complying. — You'll soon
find

Sir John, without a med'cine, will be
kind.

84.

A lion having fed too plentifully on the carcase of a wild boar, was seized with a violent and dangerous disorder. The beasts of the forest flocked in quantities to pay their respects to their King on this occasion; and there was not one absent but the fox. The wolf seized this opportunity to accuse the fox of pride, ingratitude, and disaffection to his Majesty. In the midst of his invective the fox entered; who observing the lion's countenance kindling into wrath, addressed the assembly with a tone of zealous loyalty, "May the King live for ever." Then turning to the lion,

"I

“ I see many here, who with mere lip-
 “ service pretend to show their loyalty;
 “ but for my part, from the moment I
 “ heard of your Majesty’s illness, I em-
 “ ployed myself day and night to find a
 “ remedy for your disease, and have at
 “ length happily got one that is infal-
 “ lible. It is a plaister made from the
 “ skin of a wolf, taken warm from his
 “ back, and laid to your Majesty’s sto-
 “ mach.” No sooner proposed than a-
 greed to. And while the operation was
 performing, the fox, with a sarcastic
 smile, whispered to the wolf this useful
 maxim: If you would be safe from harm,
 learn not to contrive mischief against o-
 thers.

85.

An eagle seized some young rabbits
 for food to her young. The mother-
 rabbit adjured her, in the name of all
 those powers that protect the innocent
 and oppressed, to have compassion upon
 her miserable children. But the eagle,
 in

in an outrage of pride, tears them to pieces. The rabbits made a common cause of it, and fell to undermining the tree where the eagle timbered; which, on the first blast of mind, fell flat to the ground, nest, eaglets, and all. Some of them were killed by the fall, the rest were devoured by birds and by beasts of prey, in sight of the injured mother-rabbit.

86.

A company of boys were watching frogs at the side of a pond, and still as any of them put up their heads, they were pelted down again with stones. Children, says one of the frogs, you never consider, that though this may be play to you, it is death to us.

87.

And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun.

And behold, a man bent with age,
coming

coming from the way of the wilderness, leaning on a staff.

And Abraham arose, and met him, said unto him, Turn in, I pray thee, and wash thy feet, and tarry all night; and thou shalt arise early in the morning, and go on thy way.

And the man said, Nay, for I will abide under this tree.

But Abraham pressed him greatly: so he turned, and they went into the tent: and Abraham baked unleavened bread, and they did eat.

And when Abraham saw that the man blessed not God, he said unto him, Wherefore dost thou not worship the most high God, creator of heaven and earth?

And the man answered and said, I do not worship thy God, neither do I call upon his name; for I have made to myself a god, which abideth always in mine house, and provideth me with all things.

And Abraham's zeal was kindled against the man, and he arose, and fell upon

upon him, and drove him forth with blows into the wilderness.

And God called unto Abraham, saying, Abraham, where is the stranger?

And Abraham answered and said, Lord, he would not worship thee, neither would he call upon thy name; therefore have I driven him out from before my face, into the wilderness.

And God said, Have I borne with him these hundred ninety and eight years, and nourished him, and cloathed him, notwithstanding his rebellion against me; and couldst not thou, who art thyself a sinner, bear with him one night?

And Abraham said, Let not the anger of the Lord wax hot against his servant: lo, I have sinned; forgive me, I pray thee.

And Abraham arose, and went forth into the wilderness, and sought diligently for the man; and found him, and returned with him to his tent; and when he had intreated him kindly, he sent him away in the morning, with gifts.

Four men there were, linked in close friendship. If they differed, it was not in love: In sentiment? that may be: one was for the fair beauty, another for the brown; one dealt in prose, another in verse; which occasioned frequent disputes to season their conversation. One day a favourite topic was started: they took sides, grew warm; nothing but noise instead of reason. At last they parted almost in bad humour; and at that instant scarce believed themselves friends. After a calm was restored, Gentlemen, says one, how happy would it be for friends to be all of one mind? They at once agreed upon a supplication to the gods, to remove their only cause of discord, by giving them one mind, as they had one heart. They marched in a body to the temple of Apollo, and presented their humble request. The god inclined his ear, exerted his power, and, in the twinkling

X of

of an eye, moulded their minds into one. From that moment their thoughts, their desires, their sentiments were the same. If one made an observation, all assented: if another declared his opinion, the rest gave a nod. Good! said they, behold our disputes and our ill blood are at an end. Very true: but are not the charms of conversation at an end also? no beautiful reflections, no warm sentiments, sparks of fire struck out by opposition, enlightening the mind, chearing the heart, and making time pass sweetly. *Yes* is now the only word: friendship decays, indifference hangs over them like a cloud, and irksome pass the hours, wont to fly with a swift pace. Losing all patience, they fly from each other, and seek with industry new friendships.

89.

The fox inclining to play the wag with his neighbour the stork, invited her to dinner, consisting entirely of
soups

foups served up in shallow dishes, which were without reach of the stork, further than to touch them with the tip of her bill. The fox, devouring plentifully, demanded frequently of his guest how she liked her entertainment, hoped that every dish was seasoned to her mind, and protested his sorrow to see her eat so sparingly. The stork pretended to like every dish extremely; and at parting gave the fox so hearty an invitation to dine with her, that he could not in civility refuse. But to his great mortification, the dinner being composed of minced meat, served up in long narrow-necked glasses, he was tantalised with the sight of what he had no access to taste. The stork, thrusting in a long bill, and helping herself plentifully, turned to Reynard, who was eagerly licking the outside of a jar where some sauce had been spilled,—I am glad, said she, smiling, that you have so good an appetite: I hope you will make as hearty a dinner at my table as I did at yours. Reynard hung down his

X 2

head,

head, and was much out of countenance. Nay, nay, said the stork; instead of being out of humour, you ought to make the following reflection, That he who cannot take a jest should not make one.

90.

A certain bird in the West Indies has the faculty of mimicking other birds without having a single note of its own. As one of these mock-birds, upon the branches of a venerable oak, was displaying his talent of ridicule; It is very well, said a little songster, we grant that our music has faults; but better so than no music at all, which is thy case.

91.

The Marquis of Louvois, jealous of the Marshal de Turenne, did all in his power secretly to cross his designs. This jealousy was the main spring of the
the

the misfortunes of France in the campaign 1673. The King saw himself upon the point of being forsaken by his allies, and left alone to maintain a war against the Empire, Spain, and Holland. The Marshal de Turenne could not dissemble his uneasiness, and there appeared in his countenance an air of thoughtfulness and melancholy. Having returned to court, after putting his army into winter-quarters, the King received him with great demonstrations of esteem and affection. His Majesty, in private, conversed frequently with him of the means to re-establish affairs next campaign; and spoke to him one day of the fatal consequences of Louvois's counsels; which gave Turenne a favourable opportunity to revenge himself of the minister, had he been so disposed. The Marshal contented himself with answering, " That the Marquis de Louvois was very capable of doing his Majesty service in the cabinet, but that he had not experience enough in war to take upon him the

X 3 " direction

“direction of it.” This moderation and generosity extremely pleased the young King, who assured Turenne, that in spite of all his ministers, he should always be his favourite. He then spoke of the Marquis de St Abré, acquainting Turenne that St Abré had blamed his conduct, and written to Louvois, that if he had been consulted, he could have saved Bonne, without hazarding Alsace. “Why then did he not speak to me?” said the Marshal, with great moderation: “I should have heard him with pleasure, and profited by his advice.” He then excused St Abré, commended him, gave an exact account of his services, intreated the King not to deprive him of so able a lieutenant-general, and left not the cabinet till he obtained from the King a gratuity to him.

92.

A lion having got into his clutches a poor mouse, let her go at her earnest supplication.

supplication. A few days after, the lion being caught in a net, found a grateful return. For this very mouse set herself to work upon the couplings of the net, gnawed the threads to pieces, and so delivered her benefactor.

93.

Two neighbours, one blind and one lame, were called to a place at a considerable distance. The blind man carried the lame man, and the lame man directed the way.

94.

Tacitus, treating of Corbulo's discipline*, observes, that in his army the first or second fault was not pardoned as in other armies. The soldier who left his standard was immediately put to death. And experience proved this practice to be not only useful, but mer-

* Annal. l. 13. § 35.

ciful;

ciful; for such crimes were seldom committed in his camp.

95.

Eudamidas, a Corinthian, had two friends; Charixenus, and Aretheus. Eudamidas being poor, and knowing his two friends to be rich, made his will as follows. "I bequeath to Aretheus the maintenance of my mother, to support and provide for her in her old age. I bequeath to Charixenus the care of marrying my daughter, and of giving her as good a portion as he is able. And in case of the death of either, I substitute the survivor in his place." They who first saw this will, made themselves extremely merry with it. But the executors had a different sense of the matter; they accepted the legacies with great satisfaction. Charixenus dying soon after, Aretheus undertook the whole. He nourished the old woman with great care and tenderness. Of his estate,

estate, which was five talents, he gave the half in marriage with a daughter, his only child; the other half in marriage with the daughter of his friend; and in one and the same day solemnized both their nuptials.

96.

Artaxerxes King of Persia, according to Xenophon's relation, erred against this rule. He listened to the report that his brother Cyrus was meditating to rebel against him; and sent for Cyrus, resolving to put him to death. But he was pardoned by the intercession of their mother Parysates. Our author adds, that Cyrus, impressed with the danger he had run, and the ignominy he had endured, bent his whole thoughts to secure himself, by levying an army against his brother.

Philotas being suspected as accessory to a conspiracy formed against Alexander the Great, was roughly questioned upon that suspicion; but at last was dismissed

dismissed by Alexander, declaring he was satisfied of his innocence. Upon this Quintus Curtius observes *, That Alexander would have acted more prudently, to dissemble his suspicions altogether, than to leave Philotas at liberty to doubt of his master's friendship, and of his own safety.

Upon a like occasion, our King William acted a different part, with general approbation. After the revolution, letters were intercepted from the Earl of Godolphin to the dethroned King. This was a crime against the state, but not a crime to be ashamed of. The Earl, at the same time, was a man of approved virtue. These circumstances prompted the following course. The King, in a private conference, produced the Earl's letters to him; commended his zeal for his former master, however blind it might be; expressed a fondness to have the Earl for his friend, and with the same breath burnt the

* Lib. 6. cap. 8.

letters,

letters, that the Earl might not be under any constraint. This act of generosity gained the Earl's heart, and his faithful services ever after. The circumstances here made the Earl certain of the King's sincerity: at the same time, the burning of the letters, which were the only evidence against him, placed him in absolute security, and left no motive to action but gratitude only.

97.

A diamond of beauty and lustre, observing at his side in the same cabinet, not only many other gems, but even a loadstone, began to question the latter how he came there, he who appeared to be no better than a mere flint, a sorry rusty-looking pebble, without the least shining quality to advance him to such honour; and concluded with desiring him to keep his distance, and to pay a proper respect to his superiors. I find, said the loadstone, that you judge
by

by external appearances ; and it is your interest that others should form their judgment by the same rule. I must own, I have nothing to boast of in that respect ; but I may venture to say, that I make amends for my outward defects by my inward qualities. The great improvement of navigation is owing to me : it is owing to me, that the distant parts of the world are known and accessible to each other ; that the remotest nations are connected together, and all in a manner united into one common society ; that by mutual intercourse they relieve each other's wants, and all enjoy the several blessings peculiar to each. Great Britain is indebted to me for her wealth, her splendor, and her power ; and the Arts and Sciences are in a great measure indebted to me for their late improvements, and for their hopes of being further improved. I am willing to allow you your due praise : you are a pretty bauble ; I am delighted to see you glitter and sparkle ; but I must be convinced that you are of some use
before

before I acknowledge that you have any real merit, or treat you with that respect which you demand.

98.

The inhabitants of a great town offered Marshal de Turenne 100,000 crowns, upon condition he would take another road, and not march his troops their way. He answered them, "As your town is not in the road I intend to march, I cannot accept the money you offer me."

The Earl of Derby, in the reign of Edward III. making a descent in Guienne, carried by storm the town of Bergerac; which was given up to be plundered. A Welch knight happened by chance to light upon the receiver's office. He found there such a quantity of money, that he thought himself obliged to acquaint his general with it, imagining, that so great a booty naturally belonged to him. But

Y he

he was agreeably surpris'd, when the Earl told him, with a pleasant countenance, that he wish'd him joy of his good fortune, and that he did not make the keeping his word to depend upon the great or little value of the thing he had promis'd.

In the siege of Falisci by Camillus general of the Romans, the schoolmaster of the town, who had the children of the senators under his care, led them abroad, under the pretext of recreation, and carried them to the Roman camp, saying to Camillus, That by this artifice he had deliver'd Falisci into his hands. Camillus abhorring this treachery, observed, " That there were laws for " war, as well as for peace; and that " the Romans were taught to make " war with integrity, not less than " with courage." He order'd the schoolmaster to be stripp'd, his hands to be bound behind his back, and to be deliver'd to the boys to be lash'd back into the town. The Falerians, formerly
merly

merly obstinate in resistance, struck with an act of justice so illustrious, delivered themselves up to the Romans; convinced, that they would be far better to have the Romans for their allies, than their enemies.

99.

A hermit dwelt in a cave near the summit of a lofty mountain, from whence he surveyed a large extent both of sea and land. He sat one evening, contemplating with pleasure the various objects that lay before him. The woods were dressed in the brightest verdure, the thickets adorned with the gayest blossoms; the birds caroled beneath the branches, the lambs frolicked around the meads, the peasant whistled at his team, and the ships, moved by gentle gales, were returning into their harbours. The arrival of spring had enlivened the whole scene; and every object yielded a display either of beauty or of happiness.

Y 2.

On:

On a sudden arose a violent storm ; the winds mustered all their fury, and whole forests of oak lay scattered on the ground. Darknefs succeeded : hail-stones and rain were poured down in cataracts, and lightning and thunder added horror to the gloom. And now the sea, piled up in mountains, bore aloft the largest vessels, while the uproar of its waves drowned the shrieks of the wretched mariners. When the tempest had exhausted its fury, it was instantly followed by the shock of an earthquake.

The poor inhabitants of the neighbouring villages flocked to our hermit's cave, fully convinced that his known sanctity would protect them in their distresses. They were not a little surpris'd at the profound tranquillity which appeared in his countenance. My friends, said he, be not dismay'd. Terrible to me, as to you, would have been this war of elements ; but I have meditated with attention on the various works of Providence, and rest secure that his goodness is equal to his power.

The ostrich one day met the pelican; and observing her breast all bloody, Good God! says she, what accident has befallen you? Be not surpris'd, replied the pelican, no accident has befallen me, nor indeed any thing more than common. I have only been engaged in feeding my dear little ones with blood from my bosom. Your answer, returned the ostrich, astonishes me still more than the horrid figure you make. Is it your practice to sacrifice yourself in this cruel manner to the importunate cravings of your young-ones? I know not which to pity most, your misery or your folly. Be advised by me; have some regard for yourself, and leave off this barbarous custom of mangling your own body for the sake of your children. Follow my example. I lay my eggs upon the ground, and just cover them with sand: the warmth of the sun hatches them, and in due time the young-ones come

forth. I give myself no trouble about them, and I neither know nor care what becomes of them. Unhappy wretch, says the pelican, who hardenest thyself against thy own offspring, who knowest not the sweets of a parent's anxiety, the tender delight of a mother's sufferings! It is not I, but thou, that art cruel to thy own flesh. Thy insensibility may exempt thee from an inconsiderable pain; but it makes thee inattentive to an essential duty, and incapable of relishing the pleasure that attends it; a pleasure the most exquisite that nature hath given, in which pain itself is lost, or serves to heighten the enjoyment.

101.

A stork and a crow had once a strong contention, which of them stood highest in the favour of Jupiter. The crow urged his skill in omens, his infallibility in prophecies, and his great use to the priests in their sacrifices. The stork pleaded his blameless life, the care he
took

took of his offspring, and the assistance he gave his parents under the infirmities of age. It happened, as generally in religious disputes, that neither of them could confute the other; and they therefore agreed to refer the decision to Jupiter himself; who spoke as follows. Let none of my creatures despair of my regard: I know their weakness; I pity their errors; and whatever is well meant, I accept as intended. Yet sacrifices or ceremonies are in themselves of no importance; and every attempt to penetrate the counsels of the Deity, is not less vain than presumptuous: but he who honours and reverences the Almighty, who leads the most temperate life, and does the most good in proportion to his abilities, stands the highest in the favour of his creator, because he best answers the end of his creation.

102.

A diamond happened one evening to fall from the solitaire of a young lady
as

as she was walking in her garden. A glow-worm, who had beheld it sparkle in its descent, began to mock and insult it when its lustre was eclipsed by night, "Art thou
 " that wondrous thing that vauntest of
 " such brightness? Where is now thy
 " boasted brilliancy? In an evil hour has
 " fortune thrown thee within my superior blaze." Conceited insect, replied the gem, that owest thy feeble glimmer to darkness: know, my lustre bears the test of day, and derives its beauty from that light which discovers thee to be but a dark and paltry worm.

103.

Proculéius, a Roman knight, and a friend of Augustus, obtained eternal glory by his affection for his two brothers. Upon the death of his father, he communicated to his two brothers Murena and Scipio an equal share of the paternal estate: and they having lost all in the civil war, he again shared with them all that he had. This is the same
 Proculeius.

Proculeius that is celebrated by Horace :

*Vivet extento Proculeius ævo,
Notus in fratres animi paterni.*

104.

A fox closely pursued by a pack of dogs, took shelter under a bramble. Rejoicing in this asylum, he for a while lay very snug: but found, that if he attempted to stir, he was wounded by thorns and prickles. However, making a virtue of necessity, he forbore to complain, reflecting, that good and evil are mixed, and often flow from the same fountain. These briars, indeed, said he, will tear my skin, but they preserve my life from danger: for the sake then of the good, let me bear the evil with patience.

105.

Cyrus one day being reproached by Cræsus for his profusion, a calculation was made to how much his treasure might

might have amounted had he been more sparing of it. To justify his liberality, Cyrus sent dispatches to every person he had particularly obliged, requesting them to supply him with as much money as they could, for a pressing occasion, and to send him a note of what every one could advance. When all these notes came to Cyrus, it appeared that the sum-total far surpassed the calculation made by Cræsus. "I am not," said he, "less in love with riches than other princes; but a better manager of them. You see at how low a price I have acquired many friends, an invaluable treasure. My money, at the same time, in the hands of these friends, is not less at my command than in my treasury."

106.

A certain rat dwelling near a granary, found a hole where he entered and retired at pleasure. It gives no joy to live alone. The generous creature assembled

bled all the rats in the neighbourhood, and there kept open table like a great lord. They had vowed a thousand times, that their friendship was to have no end; and who would suspect such joyous companions of lying? But this life was too good to last. The proprietor of the granary discovered the hole, and closed it up hard and fast. Our rat being thus reduced to his shifts, Happily, says he, I have acquired friends, who will relieve me in my distress. Knocking at the door of one of them, he was refused entrance; and he made the entire round with no better success. One stranger rat only, charitably inclined, admitted him, and treated him as a brother. I despised, says he, your treasures and your luxury, but I respect you distress: be my guest: I have little, but that little will suffice. I rely upon temperance; but foolish he must be who relies on the friend of prosperity: they come and walk off together.

Clodius, Tribune of the Roman people, bearing resentment against Ptolomy King of Cyprus, obtained a decree of the people, deposing King Ptolomy, and confiscating all his goods. His immense wealth was the prevailing motive, without the least colour of justice. Ptolomy informed of the decree, was in despair. To resist the Roman power he was unable, and to be less than a king he could not bear. Resolving therefore to make his riches, his life, and his reign, end together, he put all on shipboard, and lanced out into the sea, purposing to sink to the bottom, by boring a hole in the ship. But at the point of execution he turned faint-hearted; not for himself, but for his dear gold, which he could not bear to destroy with his own hands. He returned to land, and having carefully replaced all in his treasury, he, with great coolness, put an end to his life by poison, leaving all his riches

riches to his enemies, as if to reward them for their cruelty and injustice.

108.

A covetous wretch turned his effects into gold, melted the gold down, and buried it in the ground. He was traced visiting it every morning, and betwixt visits it was carried off every ounce. In anguish and despair, he was accosted by a neighbour in the following words: “ Why all this rage ? A man cannot be said to lose what he never enjoyed : and if the bare possession be sufficient, it is but supposing the gold there, and all is well again.”

109.

The Prince of Wales named the *Black Prince*, who distinguished himself by his conduct and bravery in the battle of Poitiers, was not less admired, after the victory, for his modest and generous behaviour to his prisoner King John.

Z

The

The evening after the battle, the Prince refused to sit down with the King at supper, but attended him to entertain him with discourse. As the King's thoughts were wholly employed about his present misfortune, the Prince said to him, in a modest and unaffected manner, "That his Majesty had one great reason to be comforted; which was, that the battle was not lost by his fault; that the English, to their cost, had experienced him to be the bravest of princes; and that God alone had disposed of the victory. And," continued he, "if Fortune have been your adversary, you may at least rest secure, that an inviolable regard shall be preserved for your person; and that you shall experience in me a very respectful relation, if I may glory in that title." The King, upon this, recovering himself, turned to the Prince, and said, with an air of satisfaction, "That since it was his destiny to be vanquished and taken in an action wherein he had done nothing unbecoming his character, he found great
" comfort

“ comfort in falling into the hands of
 “ the most valiant and generous prince
 “ alive.” It is said, that when King
 Edward, father to the Prince, received
 the news of this battle, he declared, that
 his satisfaction at so glorious a victory
 was not comparable to what he had
 from the generous behaviour of his son.

116.

A contented country-mouse had once
 the honour to receive a visit from an
 old acquaintance bred up at court. The
 country-mouse, fond to entertain her
 guest, set before her the best cheese and
 bacon her cottage afforded. If the re-
 past was homely, the welcome was hear-
 ty: they chatted away the evening a-
 greeably, and then retired to rest. The
 next morning the guest, instead of ta-
 king her leave, kindly pressed her coun-
 try-friend to accompany her; setting
 forth in pompous terms the elegance
 and plenty in which they lived at court.
 They set out together, and though it
 Z 2 was

was late in the evening when they arrived at the palace, they found the remains of a sumptuous entertainment; plenty of creams, jellies, and sweetmeats: the cheese was Parmesan, and they took their whiskers in exquisite champagne. But they were not far advanced in their repast, when they were alarmed with the barking and scratching of a lap-dog. Beginning again, the mewling of a cat frightened them almost to death. This was scarce over when a train of servants bursting into the room, sweep'd away all in an instant. Ah! my dear friend, said the country-mouse, so soon as she received courage to speak, if your fine living be thus interrupted with fears and dangers, let me return to my plain food and my peaceful cottage; for what is elegance without ease, or plenty with an aching heart?

III *

A young gentleman in the streets of Paris, being interrupted by a coach in
his

* ERRATUM. Move III. to l. 16. in p. 94.

his passage, struck the coachman. A tradesman, from his shop, cried out, What! beat the Marshal de Turenne's people! Hearing that name, the gentleman, quite out of countenance, flew to the coach to make his excuse. The Marshal said, smiling, You understand, Sir, how to correct servants; allow me to send mine to you when they do amiss.

The Marshal being one day alone in a box of the playhouse, some gentlemen came in, who, not knowing him, would oblige him to yield his seat in the first row. They had the insolence, upon his refusal, to throw his hat and gloves upon the stage. The Marshal, without being moved, desired a lord of the first quality to hand them up to him. The gentlemen finding who he was, blushed, and would have retired; but he, with much good humour, intreated them to stay, saying, That if they would sit close, there was room enough for them all.

112.

An afs who lived in the same family with a favourite lap-dog, imagined he would obtain an equal share of favour by imitating the little dog's playful tricks. Accordingly he began to frisk about before his master, kicking up his heels, and braying affectedly, to show his drollery and good-humour. This unusual behaviour could not fail of raising much laughter; which being mistaken by the afs for approbation, he proceeded to leap upon his master's breast, and to lick his face very lovingly. But he was presently convinced by a good cudgel, that the surest way to gain esteem, is for every man to act suitably to his own genius and character.

113.

A pragmatistical jacdaw was vain enough to imagine, that he wanted nothing but the dress to rival the peacock.

Puffed

Puffed up with this conceit, he dressed himself in their feathers; and in this borrowed garb, forsaking his old companions, pretended to associate with the peacocks. The offended peacocks, stripping off his trappings, drove him back to his brethren; who refused to receive him. And by this means he was justly punished with derision from all quarters.

A frog struck with the majesty of an ox, endeavoured to expand herself to the same portly magnitude. After much puffing and swelling, "What think you, sister; will this do?" Far from it. "Will this?" By no means. "But this surely will?" Nothing like it. In short, after many ridiculous efforts to the same fruitless purpose, the simple frog burst her skin, and expired upon the spot.

An eagle, from the top of a mountain, made a stoop at a lamb, pounced it, and bore it away to her young. A crow, observing what passed, was ambitious

bitious of performing the same exploit ; and darting from her nest, fixed her talons in the fleece of another lamb. But neither able to move her prey, nor disentangle her feet, she was taken by the shepherd, and carried home for his children to play with ; who eagerly inquiring what bird it was, An hour ago, said he, she fancied herself an eagle ; she is now, I suppose, convinced that she is but a crow.

114.

Artaxerxes Mnemon flying from his enemies, being reduced for a dinner to dry figs and barley-bread ; “ How much pleasure,” said he, “ have I been ignorant of ! ”

Dionysius the tyrant being entertained by the Lacedemonians, expressed some disgust at their black broth. No wonder, said one of them, for it wants its seasoning. What seasoning ? said the
the

the tyrant. Labour, replied the other, joined with hunger and thirst.

Timotheus the Athenian general supping with Plato, was entertained with a frugal meal and much improving discourse. Meeting Plato afterwards, Your suppers, said he, are not only pleasant at the time, but equally so the next day.

Plato seeing the Agrigentines building at great expence, and supping at great expence, said, The Agrigentines build as if they were to live for ever, and sup as if it were to be their last.

115.

When Dion had rescued Syracuse from slavery, Heraclides his declared enemy became his humble supplicant for mercy. Dion was exhorted not to spare a turbulent and wicked man, who had brought his country almost to ruin. Dion answered, " Those who
" are

“ are bred up to arms seldom think of
 “ any study but that of war. I was
 “ educated in the academy, and my
 “ chief study was, to conquer anger,
 “ revenge, envy, obstinacy, plagues
 “ that corrupt the human heart. The
 “ true test of such victory, is not kind-
 “ ness to friends and to good men, but
 “ lenity to wicked men that are our
 “ enemies. It is my resolution to o-
 “ vercome Heraclides, not by power
 “ and prudence, but by humanity. Nor
 “ is any man so perverse or wicked, as
 “ not to yield at length to good treat-
 “ ment.”

Henry Duke of Saxony was by nature
 fierce and haughty, eager in his pursuits,
 impatient of disappointment or control.
 This temper was fostered by bad educa-
 tion. So soon as he could reflect, he
 reflected that he was a sovereign, and he
 was ever soothed in the notions that a
 prince is above all law. At the same
 time he was inclined to the principles
 of justice and honour, where his passions
 did

did not oppose ; and he had a profound awe for the supreme being, which, by his wicked life, deviated into superstition. The outrages committed by this prince were without end ; every thing was sacrificed to his lust, cruelty, and ambition ; and at his court, beauty, riches, honours, became the greatest misfortunes. His horrid enormities filled him with suspicion : if a grandee absented, it was for leisure to form plots ; if he was submissive and obedient, it was dissimulation merely. Thus did the prince live wofully solitary, in the midst of fancied society ; at enmity with every one, and least of all at peace with himself ; sinning daily, repenting daily ; feeling the agonies of reproofing conscience, which haunted him waking, and left him not when asleep.

In a melancholy fit, under the impressions of a wicked action recently perpetrated, he dreamed that the tutelar angel of the country stood before him with anger in his looks, mixed with some degree of pity. Ill-fated wretch, said the apparition,

apparition, listen to the awful command I bear. The Almighty, unwilling to cut thee off in the fulness of iniquity, has sent me to give thee warning. Upon this the angel reached a scroll of paper, and vanished. The scroll contained the following words, *After six.* Here the dream ended; for the impression it made broke his rest. The prince awaked in the greatest consternation, deeply struck with the vision. He was convinced that the whole was from God, to prepare him for death; which he concluded was to happen in six months, perhaps in six days; and that this time was allotted him to make his peace with his maker by an unfeigned repentance for all his crimes. How idle and unpleasent seemed now those objects which he formerly pursued at the expence of religion and humanity! Where is now that lust of command, which occasioned so much bloodshed; that cruel malice and envy against every contending power; that suspicious jealousy, the cause of much imaginary treason;

son ; furies fostered in his bosom, preying incessantly upon his vitals, and yet darlings of his soul ? Happy expulsion, if not succeeded by the greatest of all furies, black despair.

Thus, in the utmost torments of mind, six days, six weeks, and six months passed away ; but death did not follow. And now he concluded, that six years were to be the period of his miserable life. By this time the violence of the tempest was over. Hitherto he had sequestered himself from mankind, and had spent in abstinence and private worship, the short time he thought allotted him. Now began he to form resolutions of a more thorough repentance ; now was he fixed to do good, as formerly he had done mischief, with all his heart. The supposed shortness of his warning had hitherto not left it in his power to repair the many injuries he had committed, which was the weightiest load upon his mind. Now was he resolved to make the most ample reparation.

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In

In this state, where hope prevailed, and some beams of sunshine appeared breaking through the cloud, he addressed himself to his maker, in the following terms. “ O thou glorious and omnipotent being, parent and preserver of all things ! how lovely art thou in peace and reconciliation ! but oh ! how terrible to the workers of iniquity ! While my hands are lifted up, how doth my heart tremble ! for manifold have been my transgressions. Headlong driven by impetuous passion, I deserted the path of virtue, and wandered through every sort of iniquity. Trampling conscience under foot, I surrendered myself to delusions, which, under the colour of good, abandoned me still to misery and remorse. Happy only if at any moment an offended conscience could be laid asleep. But what source of happiness in doing good, and in feeling the calm sunshine of virtue and honour ! O my conscience ! when thou art a friend, what imports it
 “ who

“ who is an enemy ? when thou lookeſt
 “ dreadful, where are they fled, all the
 “ bleſſings, all the amuſements of life ?
 “ Thanks to a ſuperabundant mercy,
 “ that hath not abandoned me to repro-
 “ bation, but hath indulged a longer
 “ day for repentance. Good God ! the
 “ laſhes of agonizing remorse let me ne-
 “ ver more feel ; be, it now my only
 “ concern in this life, to eſtabliſh with
 “ my conſcience a faithful correſpond-
 “ ence. My inordinate paſſions, thoſe
 “ deluding inchanters, root thou out ;
 “ for the work is too mighty for my
 “ weak endeavour. And oh ! mould
 “ thou my ſoul into that moderation of
 “ deſire, and juſt balance of affection,
 “ without which no enjoyment is ſolid,
 “ no pleaſure unmixed with pain. Here-
 “ after let it not be ſufficient to be
 “ quiet and inoffenſive ; but ſince gra-
 “ ciously to my life thou haſt added
 “ many days, may all be ſpent in doing
 “ good ; let that day be deemed loſt,
 “ which ſees me not employed in ſome
 “ work beneficial to my ſubjects, or to
 A a 2 “ mankind ;

“ mankind; that at last I may lay me
 “ down in peace, comforted if I have
 “ not proved in every respect an unpro-
 “ fitable servant.”

His first endeavours were, to regain the confidence of his nobles, and love of his people. With unremitting application he attended to their good; and soon felt that satisfaction in considering himself as their father, which he never knew when he considered them as his slaves. Now began he to relish the pleasure of social intercourse, of which pride and jealousy had made him hitherto insensible. He had thought friendship a chimera, devised to impose upon mankind. Convinced now of its reality, the cultivation of it was one of his chief objects. Man he found to be a being honest and faithful, deserving esteem, and capable of friendship; hitherto he had judged of others by the corrupt emotions of his own heart. Well he remembered his many gloomy moments of disgust and remorse, his spleen and bad humour, the never-failing attend-
 ants.

ants of vice and debauchery. Fearful to expose his wicked purposes, and dreading every searching eye, he had estranged himself from the world ; and what could he expect, conscious as he was of a depraved heart, but aversion and horror? Miserable is that state; cut off from all comfort, in which an unhappy mortal's chief concern is to fly from man, because every man is his enemy. After tasting of this misery, how did he bless the happy change! Now always calm and serene, diffusive benevolence gilded every thought of his heart, and action of his life. It was now his delight to be seen, and to lay open his whole soul ; for in it dwelt harmony and peace.

Fame, now his friend, blazed his virtues all around ; and now in distant regions was the good prince known, where his vices had never reached. Among his virtues, an absolute and pure disinterestedness claimed every where the chief place. In all disputes, he was the constant mediator betwixt sovereigns,

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and

and betwixt them and their subjects ; and he gained more authority over neighbouring princes by esteem and reverence, than they had over their own subjects.

In this manner elapsed the six years, till the fatal period came. The vision was fulfilled ; but very differently from what was expected. For at this precise period, a vacancy happening, he was unanimously chosen Emperor of Germany.

F I N I S.



