

UNIVERSITY OF TORONTO



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DUCTION 7

TO THE

ART OF THINKING.

FOURTH EDITION.

ENLARGED WITH ADDITIONAL

MAXIMS AND ILLUSTRATIONS.

52861
2/1/02

BY THE LATE

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ONE OF THE SENATORS OF THE COLLEGE OF JUSTICE.

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MDCCLXXXIX.

Who gave Cranmer this certificate? Henry VIII
But, Henry did Cranmer "A shrewd turn" more
and Cranmer paid his royal master back in his
id. But a certificate of character from Henry VIII
t appear to me, after all, to go for very much (app
d even if the words had been uttered by Shakspeare
n person, they appear to me to convey a very equ
npliment; for they inevitably suggest the commen
her authority than even Shakspeare. "If ye do g
m which do good to you, what reward have ye? I
n the Publicans the same?" As to Tennyson, w
admiration for him, I have yet to learn that he
hority in matters of ecclesiastical history. Mac
w more of these subjects than Tennyson, and h
great love for Gardiner, whom he calls "A-disse
a persecutor." Nevertheless he says emphatic
Gardiner "was, on the whole, the first public
is generation in England. He had, I believe,
for his country. He showed a greater respect for
ents than any statesman of that time. . . . He
more estimable man than Cranmer" (Macaulay's
Letters, vol. ii. 464.) (Applause.) As to Gardiner
rsecutor, Hallam says emphatically that he used
nce against persecution, and that not a single p
put to death in his diocese during the reign of C
ry. And now I leave you to judge between Mr. A
s accusation and my defence (loud applause). His so
rge against me is that of "audacious falsehood
gh). He has since explained that he did not inte
ly any "personal stigma" by the expression (laug
in his republished edition of his lecture he has
wn it altogether, because I objected to it (laughter
d therefore be ungracious to dwell upon it, and I g

*La pensée est la première faculté de l'homme, ce l'est
d'exprimer les pensées, le premier des arts. St. J. Toronto 1870.*

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, tho' 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 of forming general observations, is capable of great improvements by proper exercise. This branch of education,

tion, 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 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

P R E F A C E.

v

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 no 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 easy apprehended. Apophthegms that resolve into a play of words, which swell every 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 in-

fructive; 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 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

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 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.

Edu-

Education may well be deemed one of the capital articles of government. It is entitled 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,

The historical illustrations are put at the end of the book, that young readers may exercise themselves in drawing morals from them. After fixing upon a moral, they will be curious to compare it with the moral or maxim in the foregoing part, which they cannot mistake, as every maxim and its illustration have the same number. This exercise may at first be difficult; but perseverance will render it easy, and in time delightful.

Such maxims only are admitted as tend to illustrate human nature; and the simplest of the kind are chosen, fit for beginners. Few of them, however, are so simple as not to require at first the aid of a tutor. May it not
be.

be expected, that conversation between tutor and pupil, suggested by these maxims, would be productive of excellent fruit? When this little book is at hand, proper subjects can never be wanting; and any interval of business may be employed in this agreeable manner. A very young man may be thus led insensibly into the knowledge of himself and of his fellows; and, with the aid of a good tutor, may learn more of the characters of men, than many who have had the most compleat University-education. With regard to young women, who are denied the advantage of University-education, private instruction, such as that suggested, is their best means for acquiring knowledge of their own species.

BECAUSE the practice of making reflections and drawing inferences from the facts that come under our view, tends greatly to ripen men in wisdom, there is added to this edition a specimen

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men of such reflections and inferences, in order to initiate young persons in that practice.

... of public... in the... the... of the... who... education...

CON-

... of their... in... for... of... the... and... the...

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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

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.

7 When interest is at variance with conscience, any distinction to make them friends will serve the hollow-hearted.

8 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.

9 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

*many men have in Michael: not
Angelo for example. He was
the best sculptor, the best painter,
and the best architect of his day.*

not have excelled in some one art. How is it then that their number is so scanty? Plainly from the folly 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.

Nothing so apt to enflame passion as hopes and fears: A young woman of a calm tem-

per and modest deportment is less apt to attract lovers, than one who is changeable and coquetish : A man of sense and gravity is less apt to succeed with a fine woman, than the gay, the giddy, the fluttering coxcomb.

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

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.

Violent passions are formed in solitude. In the bustle of the world no object has time to make a deep impression.

Our Opinions are swayed more by Feeling than by Argument.

11 Every man esteems his own misfortune the greatest.

12 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.

That

That reason which is favourable to our 13
desires, appears always the best.

Change of condition begets new passions, 14
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; while the
diffident and suspicious will scarce be sat-
isfied with the strongest. It is the province
of reason and experience to correct these ex-
tremes.

It is idle, as well as absurd, to impose our 15
opinions upon others. The same ground of
conviction operates differently on the same
man in different circumstances, and on dif-
ferent men in the same circumstances.

A man is no sooner found less guilty than 16
expected, but he is concluded more innocent
than he is.

Slight persecution makes converts: Severe 17
persecution, on the contrary, hardens the
heart against all conviction.

Those

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

We judge of most things by Com-
parison.

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

Joy suggests pleasant Thoughts, and
Grief those that are Melancholy.

A new sorrow recalls all the former.

A person in distress is more sensible of
grief than of joy. Hence it is, that those
who have never tasted of affliction, are little
moved at the distresses of others.

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

Who incessantly vaunts of his probity and honour, and swears to gain belief, has not even the art of counterfeiting.

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

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

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

Our opinions are greatly influenced by custom.

Manners are in a continual flux: Formerly, men were hypocrites of virtue: According to the present mode, they are hypocrites of vice.

Magnanimity.

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

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

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.

- 21 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

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.

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.

A cheerful 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 cheerfulness of life, death is the least terrible.

In those gentlemen whom the world foolishly calls wise and solid, there is generally either a moroseness that persecutes, or a dulness

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 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.

He who is the slowest to promise, is the quickest to perform.

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,

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 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.

Whoever appears to have much cunning, has in reality very little; being deficient in the essential article, which is, to hide cunning.

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.

If a man could at once accomplish all his desires, he would be a miserable creature; for the chief pleasure of this life is to wish and desire. Upon this account, every prince who aspires to be despotic, aspires to die of weariness. Searching every kingdom for the man who has the least comfort in life, Where is he to be found?—In the royal palace—What? His majesty? Yes, especially if he be despotic.

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: 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

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 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 is worse to bear than cruelty.

Pride, more than defect of judgement, 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.

- 25 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.

Avarice.

Men do not grow more covetous as they grow old: Their temptations only to part with money grow less vigorous and less frequent.

- 26 Money stimulates avarice, does not satisfy it.

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

- 27 The avaricious man has no friend, because he has no friendship for any man. Even his dependents neglect him in sickness or in adversity, when he has not power to hurt them.

Ridicule.

Ridicule.

Nothing is ridiculous but what is deformed: Nor is any thing proof against railery but what is handsome and just.

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

Nothing blunts the edge of ridicule so effectually as good humour. 28

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, 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.

W. Wright is the author of the following
He illustrates the following

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 in acts 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.

29 A man who gives his children a habit of industry, provides for them better than by giving them a stock of money.

The active do commonly more than they are bound to do: The indolent do commonly less.

Justice

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.

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

To the grateful every favour becomes 30 double; the ungrateful lose the single through the pain of a return.

Wrongs

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 fordid in bestowing favours as in making bargains: They expect profit equally from both.

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,

difference, such as, benefits, obligation, in-
treaties, 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 e-
steem. It is harder still to love those who
have more merit than we have.

The difficulty is not so great to die for a 31
friend, as to find a friend worth dying for.

He who can pride himself upon an exten- 32
sive acquaintance, is incapable of true friend-
ship.

Our good or bad fortune depends greatly 33
on the choice we make of our friends.

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,

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.

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

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

- 35 Breach of friendship begets the bitterest enmity.

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.

- 36 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

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.

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 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

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.

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

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

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

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 37 more faults in that than in friendship. Expostulations betwixt friends 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.

The great grow weary of favourites, when 38 they have nothing more to bestow on them.

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

Repentment.

39 Unjust repentment 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.

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.

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

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

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

Envy

Envy cannot exist in perfection without a 42
secret esteem of the person envied.

Self-partiality.

Every man, however little, makes a figure 43
in his own eyes.

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

Self-partiality hides from us those very 44
faults in ourselves which we see and blame in
others.

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

The coward reckons himself cautious, the
miser frugal.

How soft are we to those who injure o-
thers, how severe upon those who injure us!

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

The injuries we do and those we suffer are 45
seldom weighed in the same balance.

Men generally put a greater value upon

the favours they bestow, than upon those they receive.

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

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 into 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 some deity we were commanded to declare publicly every secret intention of our hearts, how should

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, fortified 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 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 enterprise 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

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

Prosperity, Adversity.

He who is puffed up with the first gale of prosperity, will bend beneath the first blast of adversity. 47

Bear adversity, that you may learn to bear prosperity. Adversity never distressed any one, whom prosperity did not blind. 48

Who cannot bear great affliction, will never bear small.

Nothing is so apt to corrupt the heart as sudden exaltation. 49

Adversity is the best school of virtue. 50

The more a man is exalted, the more liable he is to a reverse of fortune. 51

Reproof in adversity hath a double sting.

Even dress is apt to inflame a man's opinion of himself. 52

Regulation of our desires.

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

Seldom.

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.

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

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.

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

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 most-ly on ourselves.

It is not what we possess that makes us 54
 happy, but what we enjoy: It is not 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.

ment. 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.

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

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

lid 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.

Men commonly owe their virtue or their vice to education as much as to nature. 57

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

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.

58 To enure young persons to bear patiently small injuries, is a capital branch of education: Nothing tends more effectually to secure men against great injuries.

59 Good education is a choice blessing: But innate virtue sometimes makes vigorous efforts under all disadvantages.

An infallible way to make your child miserable, is to satisfy all his demands. Passion swells by gratification; and the impossibility of satisfying every one of his demands, will oblige you to stop short at last, after he has become a little headstrong.

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,

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.

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 heart-burnings, 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 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 Biasses 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 a-

gain among the crowd, 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 splendour 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 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 principedom secure him from turning pale, and gnashing his teeth like a fool ? The smallest prick of a nail,

mail, 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 splendour of the former is more than compensated by the security of the latter.

Wisdom is better than riches; nevertheless 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, he can subdue the world: It was a greater work in Socrates to fulfil the whole duties of life. Worth consists most, not in great, but in good actions.

- 61 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.

Beauty

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 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 has 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.

... of a good complexion

To

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 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.

62 Such is the power of imagination, that even a chimerical pleasure in expectation, is more affective than the reality.

affects us more than a solid pleasure in possession.

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 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 impressiion. 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

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

Death, whether it regards 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, are what affect us the most on death-bed. Behold us already more than half dead and buried.

- 63 Narrow minds think nothing right 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

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 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 preceding to action.

A man is never entirely engrossed by pleasure, who can mix business with it. He quits

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 circumstances, they taste of voluptuousness, are enchanted with its sweets; and nature being in them wearied with hardships and inconveniencies, abandons itself wholly to delight. They contract an aversion to the severities of their past life; what appeared virtuous, now appears gross and morose: And the soul, which imagines itself to be undeceived of an old error, is enchanted with its new state.

Some persons are with their friends, as the generality of women with their lovers; whatever services you have done them, they cease to love you, when you cease to please them. Disgusted also, like them, with long acquaintance, they are fond of the pleasures of a new friendship.

It is a miserable state, to have few things to desire and many to fear; and yet that is commonly the much envied case of princes.

Without

Without desire, the mind languishes; with fear, it never can be serene.

The honour received by princes from 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.

The parade and ceremony belonging to the great, are a sad restraint upon their freedom. 64

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

Men in high prosperity are in a precarious state; many accidents to disorder and discompose, few to please. 65

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 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 surprizing. 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 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.

Nothing can poison the contentment of a 66 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. It gives

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

The first and most important female quality, is sweetness of temper. Heaven did not give to the female sex insinuation and persuasion, in order to be surly: It did not make them weak, in order to be imperious: It did not give them a sweet voice, in order to be employed in scolding: It did not provide them with delicate features, in order to be disfigured with anger. A wife frequently has cause to lament her condition; but never to utter bitter complaints. A husband too indulging, is apt to make an impertinent wife; but, unless he be a monster, sweetness of temper in his wife will restore him to good humour, and soon or late triumph over him.

CHAP.

C H A P. IV.

Rules for the Conduct of Life.

Conscience.

67

A Man of integrity will never listen to any reason against conscience.

Let fame be regarded, but conscience much more. It is an empty joy to appear better than you are; but a great blessing to be what you ought to be.

Men are guided less by conscience than by glory: And yet, the shortest way to glory, is to be guided by conscience.

Take counsel of thine own heart, for there is not a more faithful monitor.

Self-command.

Happiness is a never-failing attendant on self-command: No man can enjoy without inquietude what he cannot lose without pain.

Ancient Lacedemon affords an admirable instruction for subduing our passions. Certain occupations were appointed for each sex, for every hour, and for every season of life. In a life always active, the passions have no opportunity to deceive, seduce, or corrupt. Industry is an excellent guard to virtue.

- 68 Let your conduct be the result of deliberation, never of impatience.
- 69 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. Chryssippus rewards in joy, chastises in wrath, doth every thing in passion. No person stands in awe of Chryssippus, no person is grateful to him. Why? Because it is not Chryssippus who 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. 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,

kings, provided he have not their ambition. Let Aristippus possess the riches of Croesus, it matters not; he will throw them away as soon as they incommode him. Let Plato sit down at the table of Dionysius the tyrant, sometimes he will eat nothing but olives.

Before you set your heart upon any thing, consider maturely whether it will add to your happiness.

Indulge not desire at the expence of the slightest article of virtue: Pass once its limits, and you fall headlong into vice.

Examine well the counsel that favours your desires.

The gratification of desire, is sometimes the worst thing that can befall us.

The safe road to happiness is to limit our desires to our fortune, instead of straining to enlarge our fortune to our desires. And to be contented with little, takes from our pain more than from our pleasure.

Great wants proceed from great wealth; but they are undutiful children, for they sink wealth down to poverty.

Deliberate

Deliberate before you promise ; for a rash promise sets inclination at variance with justice.

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

To be angry is to punish myself for the fault of another.

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

- 74 To punish in wrath is generally followed with bitter repentance.

- 75 Never indulge revenge to your own hurt.

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

- 76 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.

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. 77

Temperance.

It was a saying of Socrates, that we ought to eat and drink, in order to live; instead of living, as many do, in order to eat and drink.

Sensual enjoyment, when it becomes habitual, loses its relish, and is converted into a burden.

Luxury possibly may contribute to give bread to the poor; but if there were no luxury, there would be no poor.

Be moderate in your pleasures, that your relish for them may continue. 78

Patience.

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

It is no small step toward tranquillity, to make the best of misfortunes when they come, instead of giving way to the uneasiness they occasion. Scarce any event is so untoward, but some good may be drawn from it.

To be soured with misfortunes, is to increase the burden. The true method is, neither to be absolutely stubborn against misfortunes, nor sluggishly to abandon ourselves to them.

- 79 Reflect on the common lot of humanity, and the misfortunes that have befallen others; and you will find your own not to be of the first magnitude.

When we sum up the miseries of life, the grief bestowed on trifles makes a great part of the account trifles, which neglected are nothing. How shameful such a weakness!

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

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

That firmness of mind and moderation of temper, so praise-worthy in those who bear their

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.

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.

Prudence.

Better that a house be too small for a night, than too large for a year.

The pensionary De Witt being asked, how he could transact such variety of business without confusion, answered, that he never did but one thing at a time.

The productions of those who build, begin immediately to decay : The productions of those who plant, begin immediately to improve.

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

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

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

Lend not to him who is mightier than thyself: If thou dost, count it loss.

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

To let a man into the knowledge of our passions, is to furnish him with weapons that will subdue us.

82 Guard your weak side from being known. If it be attacked, the best way is to join in the attack.

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

Prosecute not a coward too far, lest he turn upon you.

Press not on the mighty, lest thou be shut out: But go not far off, lest he forget thee.

83 A prudent man will lean more to another's counsel than to his own. But he will be aware of counsel suggested by self-interest.

84 That man cannot fail to be ridiculous, who follows implicitly every advice that is given him.

He should consider often who can choose 85
but once.

Francis I. consulting with his generals
how to lead his army over the Alps into Ita-
ly, Amarel, his fool, sprung from a corner,
and advised him to consult rather how to
bring it back.

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

An angry vindication against an unjust a-
sperſion tends to spread it ; 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 to endeavour a confutation, gives
ſuſpicion of ſomewhat at bottom. Fame
hath much of the ſcold : You ſilence her, if
you be ſilent yourſelf. She will ſoon be out
of breath with blowing her own trumpet.

Contempt is the beſt return to ſcurrility. 86

Moſt men who arrive at greatneſs aſſume
new titles to authorize a new power. The
great

great art is, when we assume new powers, to disguise them under usual names and appearances.

Shut your ears equally against the man who flatters you, or condemns others, without reason.

Vaunt not the favours you bestow. The acknowledgments of the receiver will be the best test of your generosity, as well as of his gratitude.

Speak not ill of an enemy : It will be ascribed to prejudice, not truth.

87 Where a man, naturally candid, has been tempted to do any wrong ; the most effectual method of reforming him, is to conceal his fault.

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

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

90 Beware of giving provocation ; for the strong are not always secure against the weak.

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

Never

Never quit certainty for hope. 92

If we would honour merit, we must not
judge by appearances. 93

Candour.

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

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

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

- A habit of sincerity in acknowledging faults, is a guard against committing them.

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. He says he is old: We scarce think him so. He declares himself poor: We do not believe it.

The first step toward vice, is to make a mystery of innocent actions: Who loves to hide will soon find it necessary to hide.

Know thyself.

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

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

Curiosity.

Listen not to all that is spoke, says Solomon, lest thou hear thy servant curse thee. It is scarce credible what uneasiness is created by curiosity, when we pry into secrets that are better unknown. The discovery of such secrets loads the mind with suspicion, rendering our conduct unsteady and perplexed. A magic glass to view all the malice that is at work against us, would be a great curse.

It

It was esteemed consummate prudence in Pompey to burn all the papers of Sertorius, without casting a single glance on them. Curiosity would indeed have discovered his enemies, but it would have made them irreconcilable.

If you love tranquillity, banish tale-bearers and slanderers. Be not inquisitive about what others say of you, nor about the mistakes of your friends: It is like gathering sticks to burn your own house.

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

Vanity.

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

Subdue your restless temper that leads you to aim at pre-eminence in every little circumstance: Like many other passions, it obstructs its own end: Instead of gaining respect, it renders you a most disagreeable companion.

Apply yourself more to acquire knowledge, than to show it. Men commonly

take great pains to put off the little stock they have ; but they take little pains to acquire more.

In company, we are prone to instruct others, in order to show our superiority. It would be more cunning to save our own stock of knowledge, and to give scope to that of others. Such parsimony would procure wellwishers at least, if not friends.

Allow others to discover your merit : They will value it the more for being their own discovery.

A wise man will avoid the showing any excellence in trifles. He will be known by them at the expence of more valuable talents.

Pride.

Instead of looking down with contempt on the crooked in mind or body, we should thankfully look up to God who hath made us better.

The fordid meal of the Cynics, contributed neither to their tranquillity nor to their modesty. Pride went with Diogenes into his tub ; and there he had the presumption

to command Alexander, the haughtiest of all men: but they take little pains

Ambition.

Solid merit is a cure for ambition itself. A man of merit cannot confine his ambition to fortune or favour: He finds nothing solid in these to fill his heart: His ambition would be to acquire that sort of glory which arises from disinterested virtue. But this is not understood among men, and he gives it up.

True glory is not acquired by grasping at power and opulence, but by sacrificing our own interest to that of our country. 95.

Obstinacy.

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

If the spirit of the ruler rise against thee, leave thy place; for yielding pacifieth great offences.

Never dispute for victory, but for instruction; and yield to reason from whatever quarter.

Never.

Never suffer your courage to be fierce, your resolution obstinate, your wisdom cunning, nor your patience fullen.

- 96 An inflexible temper has much to suffer, and little to gain.

Stiffness in Opinion.

To measure all reason by our own, is a plain act of injustice : It is an encroachment on the common rights of mankind.

- 97 Do always what you yourself think right, and let others enjoy the same privilege. The latter is a duty you owe to your neighbour ; and both of them are duties you owe to your Maker.

- 98 Difference in opinion is no less natural than difference in look : It is at the same time the very salt of conversation. Why then should we be offended at those who think differently from us ?

Secrecy.

If you would teach secrecy to others, begin with yourself. How can you expect another

other will keep your secret when you yourself cannot?

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

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

Temperance of Tongue.

Be reserved in discourse : It never can be hurtful, and it may prevent much mischief.

A man's fortune is more frequently made by his tongue than by his virtues ; and more frequently crushed by it than by his vices.

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

Speak contemptuously of no man at an ordinary nor at a public meeting ; lest some friend there engage you in an indiscreet quarrel, or force you to recant.

Supposing it to be a defect to speak favourably of every one ; it is, however, preferable to some virtues, being the surest guard against the obloquy of others.

With

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

Necessity will excuse some actions; but to justify them can never be necessary.

Beware equally of rash blame, and rash praise.

To praise a friend aloud, rising early, has the same effect as cursing him, says Solomon. Moderate praise drops occasionally, is of great service to the reputation of men: Immoderate, noisy, and fulsome panegyric disgusts us at the person who praises, and at his friend who is the object of his praises.

How strange is it that men should remember the smallest particular of their affairs, and yet forget how often they have tired others with the tedious recital?

Benevolence.

For a trifling benefit to yourself, offend not another. To be kind to others, will afford you more satisfaction.

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

Benefits

Benefits too loofely bestowed, and too frequently, are commonly attended with ingratitude.

True liberality consists not in giving largely, but in giving seasonably.

Give less than is expected ! rather give nothing : You lose the gift, and gain no favour.

He makes but a half denial, who denies quickly.

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

Even self-interest is a motive for benevolence 99
There are none so low but may have it in their power to return a good office.

Nothing is greater than to bestow favours 100
upon those who have failed in their duty to us : Nothing is meaner than to receive any from them.

Friendship.

Let it be your chief object in life to acquire a sincere friend : Friendly sympathy inflames every joy, and softens every pain.

Nothing

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

102 Good neighbourhood supplies all wants.

Shun to judge in a controversy between two of your own friends.

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

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

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

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

Art of governing others.

The most artful way of governing others, is to seem to be governed by them. The celebrated Hambden was 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 leading

men

men into his principles and views ; who all the time believed that they were leading him.

To deal with a man, you must know his temper, by which you can lead him ; or his ends, by which you can persuade him ; or his friends, by whom you can 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.

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 by presents. While you keep men in dependence, they will adhere to you.

If it be your purpose to bring a man over to your side, try to bribe his inclinations.

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

A slave may be subdued by terror : Affability and complaisance are the only means for reclaiming an equal.

Choice of Companions.

A right-turned mind will chuse the company of free spirits, who frankly check or control, rather than 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.

Company is extremely infectious: There is no medium: We must imitate vices, or abhor them.

Avoid evil-doers: In such a society the virtuous come to be almost ashamed of themselves.

Dangerous it is to contract familiarity with persons of a perverse mind or false hearts. Behave to such with reserve, and you will shun many rocks in your voyage through life.

Avoid the proud and arrogant, but without letting them perceive it. Otherways you provoke dangerous enemies.

Conversation.

Conversation.

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

The great error in conversation is, to be fonder of speaking than of hearing. Few show more complaisance than to pretend to hearken, intent all the while upon what they themselves have to say ; not considering that to seek one's own pleasure so passionately is not the way to please others.

To make another's wit appear more than your own, is a wholesome rule.

Let others take notice of your wit, never yourself.

106 Ridicule is contemptible, in persons who possess no other talent.

All the world are plagued with cold jesters: We trade every where upon such insects. A good jester is uncommon; and he finds it a hard task to maintain his character long; for he that makes others laugh, seldom procures esteem to himself.

Good breeding.

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

Nothing so nauseous as undistinguished civility. It is like a hostess, who bestows her kindness equally on every guest.

Those who are extremely civil, are seldom sociable; because company gives them more trouble than entertainment.

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

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

From

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

A man, entirely without ceremony, has need of great merit.

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 adding other reasons. In this way, you will preserve both your superiority and the good will of others.

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

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

We make so disagreeable and ridiculous a figure with the monosyllable I, *I did, I*

said, that it were better to forswear it altogether.

- 107 He who cannot bear a jest, ought never to make one.

Travelling.

- 108 Travelling may produce coxcombs; but, without good sense, attention, and reflection, will never produce real merit.

Labour to unite in thyself the scattered perfections of the several nations thou travellest among. Of one, who frequented a library, and commonly excerpted the merest trifles, it was said, that he weeded the library. Many travellers weed foreign countries, importing German drunkenness, Spanish pride, French levity, and Italian deceit.—German industry, Spanish loyalty, French courtesy, and Italian frugality, are good herbs which are left behind.

Marriage.

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

Equal

Equal matches are generally the most happy.

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

In chusing a wife, great beauty ought rather to be avoided than preferred. An agreeable figure and winning manner, which inspire affection without love, are always new. Beauty loses its relish; the Graces, never: After the longest acquaintance, they are no less agreeable than at first.

An unquiet life between husband and wife, lessens both in the esteem of others.

CHAP.

C H A P. V.

Exhortations to Virtue, and Dis-
suasives from Vice.

110 **V**IRTUE has a charm that subdues the most obdurate hearts.

In the deepest distress, virtue is more illustrious, than vice in its highest prosperity.

111 The 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 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

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, 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,

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

Princes have courtiers, the voluptuous have companions, the wicked have accomplices, the merchant has partners; but none but the virtuous can have a friend.

Virtue is the surest road to happiness: It sweetens every enjoyment, and is the sovereign antidote to misfortunes.

To

To place religion entirely on the ob- 112
 vance of rites and ceremonies, is the very
 essence of superstition.

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

Light is no less favourable to merit, than 113
 unfavourable to imposture.

None but the virtuous dare hope in bad
 circumstances.

You have obliged a man : Very well ! what
 would you have more ? Is not the consciouf-
 ness of doing good a sufficient reward ?

Honesty is the best policy. 114

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

See that moth fluttering incessantly round
 the candle : Man of pleasure, behold thy i-
 mage ?

In a just account of profit and loss, an un-
 lawful 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

115 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.

116 How many are they, who spare nothing to support their luxury, and yet think much to bestow a trifling sum upon a poor relation in want? But why this hard-heartedness?

ncfs? Do they not proceed from the fame stock? Did not thofe riches once belong to their common ancestors? and could thefe ancestors fuppofe a fmall pittance would be refufed to any of their defcendents? Could they imagine any of their heirs would be of fo cruel a difpofition, as to fuffer their relations to perifh with cold and hunger?

Behold the wheel of fortune inceffantly turning round. Thofe poor relations whom you at prefent defpife, may they not poffibly, in their turn, be raifed to offices and dignities? Your grandchildren may poffibly need their affiftance.

We fhould bear with patience a fmall 117
evil, when it is connected with a greater good.

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

The avaritious have no enjoyment of what 118
they retain: The liberal enjoy even what they give away.

You who beftow have the advantage; the receiver becomes attached to your intereft, and you eftablifh a fort of fovereignty over him.

H

He

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

120 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.

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

Parsimony 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 parsimony, as well as by profusion.

122 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 beholds 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 a 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 council 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.

The master's example has more influence on his servants than his authority; for we cannot expect from a servant more virtue than his master possesses.

123 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.

124 Poverty with peace is preferable to affluence with anxiety.

Poverty whets the genius, opulence blunts it: When the belly is empty, the body becomes all spirit: When full, the spirit becomes all body.

Always to indulge our appetites is to extinguish them. Abstain, that you may enjoy.

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 a great fortune are anxiety and disease.

What

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, 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 forest 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 crouch 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 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 125
bringeth age before its time.

Who overcomes wrath, overcomes his
strongest enemy.

To have your enemy in your power, 126
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 friends, loses all credit.

Modesty, were it to be recommended for
nothing else, leaves a man at ease, by pre-
tending to little: Whereas vain-glory re-
quires 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 con-
siders his own imperfections, and those of
human nature.

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 con-
ceited.

127 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.

128 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 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, 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.

The

129 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 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?

Remember the uncertainty of life, and restrain thy hand from evil. He that was yesterday a king, behold him dead, and the beggar is better than he.

Life is short and uncertain; we have not 130 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 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,

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, 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.

131 Honesty makes a capital figure in a prince, because few princes practise it.

CHAP.

C H A P. VI.

REFLECTIONS and INFERENCES.

From an Effect to trace its Cause.

IN several parts of Scotland, coals in heaps are seen at the door of every peasant. May we not safely infer from this fact, that, in these parts, there is great plenty of coal? Coals are locked up where they are scarce. In Herefordshire, apples grow in every hedge, open to all. Does not this evince plenty of apple-trees in that country?

If you see many reapers together in a field, you may conclude the farms to be large, and the country not well peopled. Where there are many reapers, dispersed in small knots through different fields, conclude that the farms are small, and the country populous.

In a parish where the people make a great bustle about a new minister, we may safely conclude, that there is little industry in this parish.

In a great city, benevolence degenerates into humanity, and friendship into a slight affection. The reason is, that a great city affords a wide circle of agreeable acquaintance; and that a man, engaged in such a circle, has no time to spare for the strictties of friendship.

The furniture of a house is an image of the owner: If gay, splendid, and expensive, we may presume that such is the character of the proprietor. But, if you see order without formality, peace without slavery, and abundance without profusion, say with confidence, that the owner is a man of taste and judgment.

When a man says in conversation, that it is fine weather, does he mean to inform you of the fact? Surely not; for every one knows it as well as he does. He means to communicate his agreeable feelings.

From

From a Cause to trace its Effects.

College-oaths, reduced by custom to be a matter of form merely, are an early initiation into loose manners.

If you find a man who takes it ill to be thought ignorant of any thing, take it for granted that he is ignorant of every thing. For what can more effectually keep a man ignorant, than to refuse instruction?

The mode of reclining upon a bed at meals, derived from Asia to Greece and Rome, is not friendly to conversation. We are animated by looks and gestures as much as by words.

Gallantry, among the French, smotheres love, as politeness does friendship.

The most obvious Inference is not always the true Inference.

In the west of Scotland, corn-stacks are covered with more care and neatness than in the east. Would not a stranger naturally infer, that the inhabitants are more indus-

trious? Not so: It is owing to the climate; for the rain that falls in the west of Britain doubles nearly what falls in the east.

The ancient seats of our nobility and gentry would make one believe that they were altogether devoid of taste. The house is placed at the extremity of the estate, or in the middle of a morass, or on a rugged rock.

But our forefathers were not at liberty to follow their taste: They were obliged to study security. The only persons who were at liberty to follow taste were churchmen; and we find religious houses every where in the most delightful spots.

Sagacity in decyphering the real characters of men is extremely useful, but extremely rare. Many pass for being social and benevolent; though they are fond of company merely from vanity to shine in conversation. Many appear good natured and polite, to shun obloquy. Many assume a fierce air, to hide cowardice. And many purchase books, not for instruction nor amusement, but to be thought men of knowledge. A man passes for being avaricious, because he abstains from

from superfluities, in order to relieve the indigent. Lewis XII. of France was accused of avarice, because he would not oppress his subjects in order to enrich his courtiers. On the other hand, a man is praised for generosity, who scatters with ostentation what he acquires by injustice: He makes pompous presents, but forgets to pay his debts. One woman is dishonoured forever, though she bitterly repents of having been once led astray; while the assurance of another covers her from reproach.

There is no tradition about what time the bridge of Stirling was erected; but there is a stone in it marked with the year 1211. Would not one conclude this to be the date of the bridge? But tradition says, that there was a former bridge which became ruinous, and that the stone mentioned, with many others, were applied to the new bridge. We ought to be cautious in our searches into antiquity; for there is but one passage to truth, and error lies on each side.

Observations

Observations and Reflections.

Barbarians are slaves to custom: Polite people to fashions. The Hottentots are an instance of the former: The French of the latter.

Luxury of the table attracts chiefly the dull and phlegmatic: Persons of gaiety soar above it.

A great mistake in choosing a companion for life, is to lay weight on the present charms, without considering what effect they will produce in the married state. Bashfulness and reserve are agreeable in a young woman; but they make not a capital figure after she is married. On the other hand, gaiety, giddiness, and coquetry, are wonderfully enticing; but they are very improper in a married woman. I knew a young woman, frank, honest, and hospitable; but of manners a little coarse and unpolished. Who would choose for a wife one so deficient in delicacy and good breeding? She found, however, a husband; and regard to him made her assume a more correct behaviour:

His

His politeness insensibly grafted itself upon her: He was hospitable, and she made an excellent second.

The kindly and benevolent have commonly a better opinion of others than the harsh and severe; for we naturally judge others to be like ourselves. Harmony in a man's own mind, disposes him to a conviction of universal harmony, and of benevolent Providence. What then must the atheist be?

Bodily pain is far from being the severest; yet to no other pain have we so great an aversion: Wisely so ordered for self-preservation.

Sitting is the best posture for deliberation, standing for persuasion. A judge, therefore, should speak sitting: A pleader, standing.

It is pedantry to obtrude frequently and unreasonably our own knowledge in common discourse, and, in certain articles, to assume an air of superiority. According to this definition, a courtier or a soldier may be guilty of pedantry, as well as a philosopher or a divine. Women are guilty of pedantry,

pedantry, when they harangue about their pettycoats, their fans, or their china.

William the Conqueror swore by God's splendour; his son, William Rufus, by St Luke's face. Were oaths anciently so scarce, as to oblige a man to invent one for himself, like a motto or device?

The stupendous wall of China is evidence of a rich and populous nation. But it is also evidence of an effeminate nation. Men of courage choose to defend themselves by the sword, not by bulwarks. The walls built by Hadrian and Severus to defend the Britons against the Caledonians, is a certain symptom that the Romans at that time were in a declining state.

I L L U S -

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ILLUSTRATIONS,

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ALLEGORICAL.

L. L. L.

THE Abbe de Verville was a man of
 lively imagination, and of warm pas-
 sions. Hearing one day a sermon on the
 fire of hell, he was highly moved with the
 error of eternal damnation. In order to
 mortify his worldly passions, he became a Co-
 puchin. But, finding no pleasure in
 this condition, he returned to the world
 at the expiration of his term. He had then
 or four years of a very happy marriage,
 but, not being able to give his mind
 to the pleasures of the world, he retired in-
 to the mountains, where he lived in
 the most absolute solitude. Hearing that
 a man had been seen by the
 monks in attempting to scale the wall. The
 Abbe de Verville, he pulled out his knife,

ILLUSTRATIONS,

HISTORICAL AND ALLEGORICAL.

I.

THE Abbè de Vateville was a man of lively imagination, and of warm passions. Hearing, one day, a sermon on the fire of hell, he was instantly seized with the terror of eternal damnation. In order to mortify his unruly passions, he became a Capuchin friar. But, finding no sufficient mortification in this order, he entered into that of the Carthusians. There he passed three or four years in a very edifying manner; but, not being able to drive from his memory the pleasures of the world, he settled in the opinion, that to live in the world would be no obstacle to his salvation. Having laid a plan for his escape, he was seized by the prior in attempting to scale the wall. To disengage himself, he pulled out his knife,
and

and laid the prior dead at his feet. In the inn, where he lodged that night, he had a quarrel with a young French officer. They went to the field in the morning, and the officer was killed. Vateville, inclining to enlist in the troops of the King of Spain, his master obtained letters of recommendation to several gentlemen in Madrid. At Perpignan, where he stopped some days, he debauched the daughter of his landlord, promising to marry her as soon as he should be in office. While he was soliciting employment at Madrid, he quarrelled with a cavalier on the street: They fought by moonlight: The cavalier was killed; and being found to be the son of a grandee, our adventurer retired to a village where there was a nunnery, to the abbess of which he had letters of recommendation. He told her his adventure, and suggested to her the necessity of hiding till the matter should be forgot. The abbess received him with great civility, and permitted him to converse with the nuns at the grate. He fell in love with one of the nuns, young and handsome, who had

been

been thrust into the nunnery against her inclination. It was not difficult to gain her heart; and they made shift to meet sometimes without being obstructed by the grate. The intrigue being discovered, he was bitterly reproached by the abbess for his ingratitude. He shed many tears, and appeared to be a sincere penitent. Her advice was, that he should slip off privately; and she even gave him money for his journey. He wrote to his nun, with an offer to marry her: She made her escape, and flew to his arms. They got to Lisbon without being discovered, where they found a ship ready to sail for Smyrna. He sold his horse, bought some merchant-goods, and agreed with the captain for his passage. The captain treated him with great civility, chiefly on the lady's account, who touched his heart. She appeared so fond of her husband, that he lost all hopes; but he esteemed her the more on that account.

Having landed at Smyrna, Vateville was warmly recommended by the captain to his acquaintance. In this city the lady fell ill, and died, leaving her husband inconsolable.

He set out for Constantinople, procured a commission in the troops of the Grand Seigneur; and, by his vigilance, activity, and insinuation, became the chief favourite of the Aga his captain, who persuaded him to turn Mahometan, as a sure road to preferment. He was warmly recommended by the Aga, and, by his means, obtained a considerable post in the army. His appointments enabled him to purchase five or six female slaves, with whom he lived much at his ease. After passing seventeen or eighteen years in this indolent sort of life, his patron was disgraced, and turned out of office. Vateville found it necessary to take new measures. Resolving to leave a country where he had no longer any protection nor hope of preferment, he wrote a letter to the Pope, signifying, that he was stung with remorse of conscience, and that, with permission of his Holiness, he was resolved to return to his own country, and die a good Christian. Another letter he wrote to the King of Spain, demanding an employment that would yield him eighteen thousand livres yearly, the same he enjoyed among the Turks. At the
same

same time, he wrote to the Emperor's general in Hungary, that, upon obtaining a favourable response from the Pope and the King of Spain, he would betray into the general's hands four thousand Turks, who were under his command. The Emperor being at that time at war with the Grand Seignior, gladly embraced Vateville's offer, and obtained for him all he demanded. Vateville led his troops into an ambuscade, and they were all taken prisoners. Vateville returned to Franche Conté, the place of his nativity, where he passed most of his time in hunting and destroying noxious animals. He was fond of good cheer; but bestowed on charity all he could spare from living. He settled pensions on two surgeons for taking care of the poor. He entertained two schoolmasters for educating the poor boys and girls in the neighbourhood; and he gave a pension to an advocate for assisting him in accommodating differences among his neighbours. He was both severe and sudden in his punishments; otherwise easy in his temper; a good neighbour, just, and benevolent. It is reported, that he died in firm hopes of

paradise; being persuaded that his sincere penitence would procure him God's pardon for his crimes. You leave me here? - Valentin 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.

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 Union, 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. Union 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 commanded upon the attack of the castle, where the corporal received a shot in the thigh, and fell. The French pressing on,

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 Salfine, where a cannon-ball took off his head: His body fell under his enemy whom he was carrying off. Union immediately forgot his wound, rose up, tearing his hair, and then threw himself upon the bleeding carcase, 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 next day, still calling upon Valentine, and lamenting his cruelties to him, he died in the pangs of remorse and despair.

Captain R. being taken prisoner by the French Indians at a battle in North-America, was carried to their town to be sacrificed in the usual barbarous manner. He was tied to a stake, and on the verge of the most cruel tortures, when an old Indian of authority starting up, reprimanded him from death, and took him for a slave. His treatment was humane, and his servitude tolerable. A year and a half passed in this manner, when an engagement happened between the English and Indians. The old man taking the Captain to an eminence, addressed him as follows: ' My friend ! You see the men of your country are going to attack us. You have lived with me a year and a half: You came to me totally ignorant ; but I have made a man of you. I have taught you to build canoes, to kill beaver, to hunt, and to scalp your enemy : Are you not obliged to me ? ' The Captain expressing his gratitude, the Indian asked him, ' Have you a father ? ' ' I believe he is living,' replied the Captain.

' Poor

* Poor man! I pity him. Know I was once
 * a father! my son fell at my side, fell glori-
 * ously covered with wounds;—but I reven-
 * ged his death; I scalped and then killed
 * his enemy. Making here a pause, he pro-
 * ceeded: Behold that sun! with what a
 * brightness it shines to you. Since that day
 * a cloud has darkened all its radiance in my
 * eyes.—See that tree, pointing to a magno-
 * lio, which blossoms so fair for you; to me
 * it has lost all its beauty.—Go—return to
 * your father. Let the sun shine with all its
 * brightness for him, and the tree appear in
 * all its beauty.

4.

A sovereign, in a progress thro' his king-
 dom, 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, obtain-
 ed a pension; but, upon the following pro-
 vision, That he should forfeit his pension if
 ever he set foot out of the town. But here

even

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.

The pretorian bands were at first billeted 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.'

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 experiment.' Damocles was instantly arrayed in a purple robe, was attended by 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.

7.

A cat having devoured a favourite bullfinch, overheard her master threatening death the moment he could find her. In this distress, she preferred a prayer to Jupiter ;

ter; 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 invitingly flew into the room upon puss 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.

8. 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.

9. Bessus the Paeonian being reproached as cruel, for pulling down a nest of young sparrows,

rows,

rows, 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.

10. 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.

11.

An old man fatigued with a burden of sticks, threw it down peevishly, calling upon death to deliver him from a miserable life,
 Death

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 ass, 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 ass 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 fat parson, who had long dosed 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

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. —But where is the beer all this while? ‘ Alack-a-day, that is the very thing. How ‘ it has happened, I cannot understand, but ‘ it is all swimming on the ground.’ What do pious resolutions avail, when the hour of temptation 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,

L

don’t

don't talk to me of Job's patience ; Job never had a barrel of such beer.

12.

At the siege of Cremona, its beautiful amphitheatre was reduced to ashes ; by what accident, whether by the fire of the besiegers or besieged, was uncertain. 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 structure, the most capacious of the kind in Italy. Tacitus relating this accident †, 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.

13.

One asking a lazy young fellow, what made him lie in bed so long ? I am busied, says he, in
hearing

† Hist. r. l. 2. § 21.

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.

14.

La Motte, l. 5. Fab. 17.

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

Et le valet et l'ecolier

Etoient amis autant qu'on le peut être.

Parfois ensemble ils raisonnoient :

De quoi; des maîtres et des peres.

Sur le tapis sans cesse ils les tenoient.

Les maîtres sont de vrais Corsaires,

Disoit Martin; jamais aucun égard pour nous;

Aucune humanité: pensent-ils que nous
sommes

Des chiens, et qu'eux seuls ils sont
hommes?

L 2

Des

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 sans fin,

Importune morale, ennuyeux verbiages :

Fous qu'ils font du soir au matin,

Ils voudroient nous voir toujours sages.

Forçant nos inclinations,

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

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

Pour céder à leurs visions.

Non, il n'est point d'espece plus mauvaise

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

Et Martin soutenant sa these,

Pour les maîtres veut parier.

Aussi long-temps qu'ensemble ils demeure-
rent,

Ce fut leur unique entretien.

Mais enfin ils se separerent ;

Chacun fit route à part. Martin acquit du
bien,

D'em-

D'emplois en emplois fit si bien
 Qu'il devint financier lui-même ;
 Eut des maisons ; que dis-je ? eut des pa-
 lais ;

Table exquise et d'un luxe extrême,
 Grand équipage, et 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 compere :
 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 !
 Pareilleux, ne craignant ni menaces, ni coups,
 Voleurs, traîtres, menteurs, et médifans ini-
 ques,
 ils mangent notre pain et se moquent de
 nous.

Ah ! dit le père de famille,
Parlez-moi des enfans ; voilà le vrai chagrin.
Ils ne valent tous rien, autant garçon que
 filles ;

L'une est une coquette, et l'autre un libertin.

Nul respect, nulle obéissance ;

Nous nous tuons pour eux, point de recon-
 naissance.

Quand mourra-t-il ? ils attendent l'in-
 stant ;

Et se trouvent alors débarraffez d'autant.

Ces gens eussent mieux fait peut-être

De n'accuser que l'homme, et non point les
 etats :

Il n'est bon valet ni bon maître,

Bon père, 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.

La Motte, l. 2. fab. 9.

DEUX de ces gens coureurs du monde,
 Qui n'ont point assez d'yeux, et qui
 voudroient tout voir ;

Qui pour dire, j'ai vû, je le dois bien sçavoir,
 Feroient vingt fois toute la terre ronde ;
 Deux voyageurs, n'importe de leur nom,
 Chemin faisant dans les champs d'Arabie,
 Raïsonnoient du caméléon †.

L'animal singulier ! disoit l'un : de ma vie
 Je n'ai vû son pareil ; sa tête de poisson,
 Son petit corps lezard, avec sa longue queue,
 Ses quatre pattes à trois doigts,
 Son pas tardif, à faire une toise par mois,
 Par dessus tout, sa 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 soleil, et la gosier ouvert,
 Il prenoit son repas d'air pur . . . Ne vous dé-
 plaïse,

Reprit

† Ce qu'on dit ici du caméléon est rapporté par les
 voyageurs.

Reprit l'autre, il est bleu ; je l'ai vû mieux
que vous,

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 ! Messieurs,
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 mouchoir.

Non, disent nos mutins, non, je puis vous
repondre

Qu'il est verd ; qu'il est bleu ; j'y donnerois
mon sang.

Noir, insiste le juge ; alors, pour les con-
fondre,

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

Voilà.

Voilà trois étonnez, les plaideurs et l'arbitre;

Ne l'étoient-ils pas à bon titre ?

Allez enfans, allez, dit le caméléon ;

Voz avez tous tort et raison.

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

Dites vos jugemens ; mais ne soyes pas fous

Jusqu'à vouloir y soumettre les autres.

Tout est caméléon pour vous.

16.

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 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

one side, to the same height from which it falls on the other.

17.

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 prosecution, not a whisper of yielding, though they were offered all 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

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. 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.

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?

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,

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, 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 uncomfortable 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 conclusion of such a life.’

20.

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 against 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 praetor's sentence against his brother.

21.

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

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 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.

John Commenius, Emperor of Trebifond, on his death-bed, 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

that she was a Christian, and a virgin; and that she abhorred more than death the debaucheries of his seraglio, and the imposed 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 transport of fury. And thus our heroine, by the sacrifice of a frail life, acquired immortal glory.

23.

Hence that beautiful sentiment of Terence, in the *Eunuch*, where he makes Chaerea say, after enjoying his mistress, ‘Nunc tempus profecto est, cum perpeti me possum interfici; ne vita aliqua hoc gaudium contamineat aegritudine.’ And Caesar, after attaining all his wishes, and subduing his country, spoke indifferently about life, ‘Se satis vel ad naturam vel ad gloriam vixisse.’

24.

Vertot reports of Mahomet the Great, that tho' 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 enterprizes. This is vouched by the inscription he ordered to be engraved 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.

25.

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.

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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, 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.

26.

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
king-

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 words : ‘ Your avarice has procured you infamy instead of riches. Had you not been insatiable, you would not have violated the sepulchres 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.

27.

Heshiam, the fifteenth Califf of the Saracens, was an able statesman, active, and industrious : But he was avaricious, and seldom withheld by justice from robbing his people. El-Makin, an Arabian author, relates, that never Califf was possessed of so much tapestry, nor of so many robes and garments.

ments. Six hundred camels, says that author, were employed to carry his wardrobe, of which a thousand girdles, and ten thousand shirts, made a part. Waled, his nephew, ambitious of reigning, had not patience till death should make way for him. Having received certain intelligence that Hesham was past recovery, he dispatched some of his confidants to Damascus, that they might take possession of the royal treasure in his name. One day, Hesham having got a little respite, called for a sum out of his treasury, which he wanted to dispose of. Finding that access was refused, he exclaimed, in deep concern, ‘ Oh God ! have I been amassing wealth all my life, not for myself, but for Waled ! ’ These were his last words ; for grief and indignation broke his heart. He was scarce dead, when his house was plundered so effectually, that none of the utensils necessary for washing his body, according to the oriental custom, were left. This prince, so uncommonly fond of hoarding, left this world in as great want of necessaries as the most wretched of his subjects.

28. The French, observes Seifel, have always been free in expressing their thoughts of all men; and even of their princes, not only after their death, but when alive, and sometimes even in their presence. Louis XII. being dangerously ill, was represented on the stage pale and languid, and surrounded with physicians consulting about his disease. They agreed upon a doze of portable gold: He instantly recovered, and had no remaining system, but an ardent thirst. Louis, informed of the success of that farce, said coolly, I love much better that my avarice should make my courtiers laugh, than that my profuseness should make my people weep.

29. 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

sons fell to work. They turned the ground over and over, and not a penny to be found. But the profit of the next vintage explained the father's meaning.

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, where 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 Marfeilles, 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 know nothing of you; and would you have
' me

† Near L. 500.

' me risk 1000 sequins on your bare word ?'
 ' Each of us act in this (replied the Turk)
 ' with consistency. I am in chains, and
 ' therefore try every method to recover my
 ' liberty, and you may have reason to dis-
 ' trust the word of a stranger. I have no-
 ' thing at present but my bare word to give
 ' you ; nor do I pretend to assign any reason
 ' why you should trust to it. I can only say,
 ' that, if you incline to act a generous part,
 ' you shall have no reason to repent.' The
 commander, upon this, went to make his re-
 port to the Grand Master Don Perellos. The
 air with which Osmand 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 liber-
 ty. He put him on board a vessel of his own,
 and provided him a surgeon, with every
 thing necessary for his entertainment and
 cure.

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 trust-

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ed

ed 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 showed 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 500 crowns as a present. He executed 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 acknowledgments, 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 basha of two tails. The next year he served as lieutenant-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

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† General in chief.

this quality, he distinguished the French by peculiar marks of kindness and protection. 'Inform Vincent Arnaud,' says he, 'that I am the fonder of my new dignity, 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.' Accordingly, Arnaud's son went into the Morea, and the Seraskier not only made him presents, but granted him privileges and advantages in trade, which soon put him in a way of acquiring an estate.

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 tenderness. 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

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,

sents, 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. 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 Arnaud, who held the Grand Vizir's

Vizir's hands closely locked between his own. The Vizir then asked both father and son many questions concerning 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 Kisler 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 par-

† The providence of God is great.

‡ Chief of the black eunuchs.

particular interest ; adding, that a basha was lord and master of 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 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 prayed 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, ‘ I am Brutus, lead me to Antony.’ Being conducted to Antony, he spoke with great resolution. ‘ I
‘ have

' have employed 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 o-
 ' ver virtue. In spite of fortune, Brutus will
 ' always be found, dead or alive, in a situa-
 ' tion worthy of his courage.' Antony ad-
 miring 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.

32.

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. Some-
 times

times you saw him with a flock of pigeons, plundering a field of ripe corn ; anon perched 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 in 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 water-fall, which diffuses a tranquillity surpassing the joys of public life : What an agreeable sequestration from worldly bustle and impertinence ! what an opportunity of contemplating the divine beauties of nature ! I shall most certainly, my dear, quit the town-gaities, 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 unsuitable companions. Your whole ambition is to shine in company, and to recommend

mend 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.

33.

A good-natured spaniel overtook a surly 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

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.

34.

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.

35.

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.

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36.

† Politic. l. 7. cap. 7.

In that notable victory which Cyrus the Persian obtained over the Assyrians, Panthea, wife to Abradatas King of the Sufians, 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

' have heard that your husband is a brave
 ' man ; but now you are reserved for one not
 ' inferior to him, in person, understanding,
 ' and 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 la-
 mentable 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 persua-
 ded 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 natu-
 rally so, all would be under the same neces-
 sity. 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 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,

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;—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, ap-

prehenſive of the confequences, 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 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 irrefiſtible beauty. Araspes warmly replied; You are in this, O Cyrus, as in other matters, mild, and diſpoſed

fed 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 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 solicitations 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 shew 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,

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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 Croesus, Panthea brought to her husband, preparing him for battle, a golden helmet, bracelets 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 woman 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

' 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 un-
 ' der great obligations to Cyrus, that when
 ' I was a captive, and chosen for himself, he
 ' kept me for you, as if I were his brother's
 ' wife.' Abradatas, struck with admiration
 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
 ' worthy of Panthea, and a friend worthy of
 ' Cyrus!' And having said this, he mount-
 ed 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 up-
 on this she was conducted to her tent. Tho'
 Abradatas in his chariot made a noble ap-
 pearance, yet he drew no eyes till Panthea
 was gone.

The victory that day was compleat: Cy-
 rus routed his enemies, and got possession
 of their camp. Toward the evening, when
 the battle was over, Cyrus, calling some of
 his

his servants, inquired, whether any of them had seen Abradatas ? But Abradatas was now 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 did I exhort him to show his
‘ friend-

' friendship for you ; and I know he never
 ' thought of what he himself might suffer,
 ' but of what he should do to gain your fa-
 ' vour. 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 vanquished his ene-
 ' mies. 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 a-
 way, 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 re-
 tire, till such time, said she, as I have la-
 mented over my husband. She retained on-
 ly one faithful attendant, commanding, that
 when she was dead, she should be wrapped
 in the same mantle with her husband. The
 servant, after repeated remonstrances, find-
 ing her intreaties unsuccessful, broke into a
 flood of tears. Panthea, being before hand
 pro-

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.

37.

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-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.

38.

It is observed of Maecenas 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.

39.

Just resentment is appeased by a suitable acknowledgement; for it has no further aim. But an unjust action rankles 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

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* Annal. l. 3. § 30.

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.

40.

Achaia, under the government of Aratus, was the most flourishing republic of Greece, till it came to be rivalled by Sparta under Cleomenes. Sparta solicited an alliance with the Achaeans 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 in 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.

41.

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.

42.

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 in-

trigues, 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 see, without envy, the growing fame and reputation of Scipio.

43.

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, mopping and twinkling, and observed to his Majesty, that if a graceful mein and countenance might entitle 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 in-

com-

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

44.

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, and 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 men have raised, had they caught 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?

45

A farmer came to a neighbouring lawyer, expressing great concern for an accident he said had just happened. One of your oxen,

continued he, has been gored by an unlucky
bull

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 will 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.

46.

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

47.
 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 re-
 ply: 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 favour-
 able glance of spring, will be the first to
 shade its verdure, and to drop beneath the
 frowns of winter.

48.

Alexander having conquered Sidon, re-
 commended to Hephæstion to choose for
 king the most worthy of the citizens. He
 offered the crown to two young men of illus-
 trious 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 inhe-
 rit

rit the crown. Hephaestion, 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 choose 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. 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.'

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.

Melchiton, 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 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
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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. 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

con-

contributed to her husband's affliction. Their children, a boy and a girl, were their only remaining comfort. Melibeus, the son, began early to shew 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 he considered as nothing; but it stung him to the heart that they should be extended to his children. Damaeta, 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 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

was on the sea-shore, 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 Goddess 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 Melesichton to be subdued by the
 ‘ rigours of fortune ? Doth true nobility con-
 ‘ sist in riches ? Doth it not consist in a firm-
 ‘ ness of mind superior to fortune ? Men
 ‘ render themselves miserable by indolence
 ‘ and false glory. If necessaries be wanting,
 ‘ would you owe them to others rather than
 ‘ to yourself ? Content yourself with little ;
 ‘ gain that little by your work ; free your-
 ‘ self from a dependence on others ; and you
 ‘ shall be most noble. Take courage, there-
 ‘ fore, and be industrious.’ She ended, and
 presented him with a *cornucopia*. Bacchus
 appeared crowned with ivy. Pan followed
 playing on a flute, with the fawns and sa-

tyrs dancing around. Pomona presented a lapful of fruits; and Flora scattered flowers vivid and odoriferous. These field-divinities, all of them, threw a favourable regard upon Melesichton.

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 Damaeta applied themselves to spinning. They had herbs from a small garden, and milk from a large flock. Their food was dressed up with cleanness and propriety. It was simple, natural, and good, seasoned with an appetite inseparable from temperance and travail. Their house was neat: Their 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.

fruits. She cultivated a flower-garden, sold part, and reserved part to adorn her house. Damaeta imitated her mother. She 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, 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 in his mind the past and future. Falling insensibly asleep, the Goddess Ceres appeared

to

to him as in his former dream, and thus he
 spoke; 'To which would you be devoted;
 'ambition, which has ruined you; or to in-
 'dustry, which has made you rich and hap-
 'py? True dignity flows from independence,
 'and from the exercise of benevolence.
 'Owe therefore your subsistence to the fruit-
 'ful earth, and to your own labour. Let
 'never indolence or false glory tempt you to
 'quit that which is the natural and inex-
 'haustible source of all good.'

51.

My head, says the boasting fir to the hum-
 ble bramble, is advanced among the stars; I
 furnish beams for palaces, and masts for
 ships; the very sweat of my body is a reme-
 dy for the sick and wounded: Whereas thou,
 O wretched bramble, creepest in the dirt,
 and art good for nothing in the world but
 mischief. I pretend not to vie with thee,
 said the bramble, in what thou vauntest of:
 But, I pray thee, tell me, when the car-
 penter comes to fell timber, whether thou

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wouldst

wouldst not rather be a bramble than a fir ?

52.

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 gold. Here, says he to the bookseller, 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 ?

lord? and yet he is a man; and the other frequently no more but a habit.

53.

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, 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;

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 fatiety 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.

54.

Of all the Spanish Kings of the Arabian race, Abdoulrahman the Third was the most magnificent and prosperous. He was successful in war: He adorned his kingdom with public buildings; and had a revenue sufficient for all his undertakings, without oppressing his people. He was marked out by all as a happy prince. How different

ferent was his own opinion, delivered in a
 manuscript of his hand-writing found in his
 repositories after his death? 'From the time I
 ' ascended the throne, I marked every parti-
 ' cular day that afforded me true pleasure;
 ' and these days amounted to fourteen. Mor-
 ' tals! consider what this world is, and how
 ' little we ought to rely on its pleasures. Yet
 ' nothing seems wanting to my felicity, not
 ' riches, nor honours, nor sovereign power.
 ' Neighbouring princes envy my happiness,
 ' are jealous of my glory, and ambitious of
 ' my friendship. I have reigned fifty years;
 ' and yet, in so long a time, I have not been
 ' able to count more than fourteen days free
 ' from vexation and trouble.'

55.

When Calais, after a shameful revolt, was
 retaken by Edward III. he, as a punishment,
 appointed six of the most reputable burges-
 ses to be put to death, leaving the inha-
 bitants to choose 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

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, entreating 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 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

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 disregard 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

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 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, thro' 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

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, for the same reason. At last came the identical ax that 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.'

56.

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

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arrived

arrived at a garden 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 surfeited 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 his latest breath to lament, that though moderate pleasure

sure may quicken the relish of life, unrestrained indulgence is inevitable destruction.

57.

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 soundly 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.

58.

A Norman failor being roughly handled at Bayonne by an English soldier, the Normans, to avenge their comrade, fell upon the English: A scuffle ensued, and blood was drawn. The merchants of Normandy

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made

made their complaint to Philip the Fair, artfully suggesting, that the English made a mock of him. Philip, if he did not think proper to overlook so slight an affair, ought in prudence to have applied to the King of England for redress: He did neither: Stung with the supposed mockery, he, in a fit of passion, issued letters of reprisal. Several English vessels were taken by surprize; but the English had their revenge, for they seized many more vessels than had been taken from them. Philip, though the aggressor, demanded reparation in a haughty tone. Edward King of England, returned an answer in the same tone, which inflamed Philip to the highest pitch. A bloody war ensued, in which 100,000 men of the two nations were sacrificed to the rashness and impatience of Philip. In those barbarous times, men did not glory in being more wise and rational than others, but in being more daring and brutal. A boxing-bout between two sailors was the occasion of much misery to the two nations. *Delirant reges, plectuntur Achivi.*

The following letter was addressed by a Jamaica lady to a female friend: " One morning taking an airing along the piazza leading from Kensington to the fields, an old negro, who was dressing his fores, begged alms of me. I passed by without taking any notice of him; but immediately reflecting on the poor creature's situation, I returned and gave him a bit, letting him know, that I had very few more remaining. The man expressed his gratitude by significative gestures, and hearty wishes for my prosperity. Some days after, having occasion to pass the same way, I saw the same negro, who attempted to come toward me, but so slowly because of his fores, that he did not overtake me. He called after me, begging for a single word. I turned back, and he spoke to the following effect: ' That, from what I had said the other day, he suspected I might be in want; and that he could not be easy till he saw me again.' Upon which he pulled out a purse containing, as he said, 28. doubloons, telling me that it was collect-

ed by begging, and that he could beg more ; praying me to take it, for that a lady could not beg, but must die for want of yam yam if she had no money. My heart was pierced at the generosity of this poor fellow. I thanked him for his kind offer, but that I had got money since I saw him, and had no occasion for his purse. I inquired why his master suffered him to beg : He told me, that being old, he could work no longer, and that his master had turned him out of doors to beg, or starve ; that he had been a slave from his infancy, and that his sores were occasioned by severe labour. After giving him another bit, and cautioning him to conceal his money, I left him.

60.

As two lizards were basking under a south 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

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.

61.

A stag seeing his image in the water; Well, says he, were these 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 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 betrayed me; and I disdain-
ed.

ed my legs, that would otherwise have brought me off.

62.

21. The Princess Parizade, the happiest as well as most beautiful of her sex, lived with her two beloved brothers in a splendid palace, situated in the midst of a delightful park, and the most exquisite gardens in the east. It happened one day, while the Princesses were a hunting, that an old woman came to the gate, and desired admittance to the oratory, that she might say her prayers. The princess no sooner knew of her request than she granted it, giving orders to her attendants, that, after the good woman's prayers were ended, they should shew her all the apartments of the palace, and then bring her into the hall where she herself was sitting. Every thing was performed as directed; and the princess, having regaled her guest with some fruits and sweetmeats, among many other questions, asked her what she thought of the palace?

Madam,

Madam, answered the old woman, your
 palace is beautiful, regular, and magnifi-
 cently furnished; its situation is delight-
 ful, and its gardens are beyond compare.
 But yet, if you will give me leave to speak
 freely, there are three things wanting to
 make it perfect.—‘ My good mother, inter-
 rupted the Princess Parizade, what are those
 three things? I conjure you in God’s name
 to tell me what they are; and if there be a
 possibility of obtaining them, neither diffi-
 culties nor dangers shall stop me in the at-
 tempt.’ ‘ Madam,’ replied the old woman,
 the first of these three things is the Talking
 Bird, the second is the Singing Tree, and
 the third is the Yellow or Golden Water.’
 ‘ Ah, my good mother,’ cried the princess,
 how much am I obliged to you for the
 knowledge of these things! They are no
 doubt the greatest curiosities in the world,
 and, unless you can tell me where they are
 to be found, I am the most unhappy of wo-
 men.’ The old woman satisfied the prin-
 cess in that material point, and then took
 her leave.

The

The story goes on to inform us, that when the two princes returned from hunting, they found the Princess Parizade so wrapt up in thought, that they imagined some great misfortune had befallen her, which when they had conjured her to acquaint them with, she only lifted up her eyes to look upon them, and then fixed them again upon the ground, telling them that nothing disturbed her. The intreaties of the two princes, however, at last prevailed, and the princess addressed them in the following manner :

‘ You have often told me, my dear brothers, and I have always believed, that this house, which our father built, was complete in every thing ; but I have learnt this day that it wants three things ; these are the Talking Bird, the Singing Tree, and the Yellow water. An old woman has made this discovery to me, and told me the place where they are to be found, and the way thither. Perhaps you may look upon these rarities as trifles ; but think what you please, I am fully persuaded that they are absolutely necessary ; and whether you va-

‘ lue

‘ lue them or not, I cannot be easy without
‘ them.’

The sequel tells us, that, after the Princess Parizade had expressed herself with this proper spirit upon the occasion, the brothers, in pity to her wants, went in pursuit of these Necessaries, and that, failing in the enterprize, they were one after another turned into stone.

63.

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 perceive 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 thy self.

As a fly was leisurely crawling upon one of the columns of St Paul's cupola, she often stopped, surveyed, examined, and at last broke forth with the following exclamation:

Strange!

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.

64.

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; and even the pheasants beheld him with envy. But when he attempted to fly, it was discovered, that he was incumbered by the pomp
in

in which he placed his glory, and that he had sacrificed all his activity to ostentation.

65.

Alexander the Great is described with less resolution before the battle of Arbela than formerly. And no wonder. At the beginning, he had little reputation to lose, but much to gain. Now he had more reputation to lose, than he could gain.

66.

A young man, son of a cobbler in a small village near Madrid, having pushed his fortune in the Indies, returned to his native country with a considerable stock, and set up as a banker in Madrid. In his absence, his parents frequently talked of him, praying fervently that Heaven would take him under its protection; 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

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on

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 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

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 impressi^on 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 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 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. The 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 surpris'd 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.

67.

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 on 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, and gave it up to be plundered. A Welsh knight happened by chance to light upon the receiver's office.

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 he was agreeably surpris'd, when the Earl told him, with a pleasant countenance, that he wished him joy of his good fortune, and that he did not make the keeping of 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 delivered 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 ordered the schoolmaster to be stripp'd, his hands to be bound behind his back, and to be deliver'd to the boys to be lashed back into the

fl. 3.

town.

town. The Falerians, formerly 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.

68.

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

69.

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

being highly offended at one of his slaves, ordered Speusippus to chastise him, excusing himself, because he was 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 Piso upon such an occasion? A soldier returning from forage without his companion, of whom he gave no satisfactory account, Piso, 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 Piso, not doubting but that the sentence would be recalled. But shame for being in the wrong rekindled Piso’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 sentence had passed against him; the
 second,

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

70.

When Augustus King of Poland was dethroned by Charles XII. of Sweden, the question was, Who should succeed him? King Sobieski had left three sons, James, Constantin, And Alexander. The two elder being detained prisoners in Saxony, neither of them could be proposed in the diet for election. Prince Alexander humbly supplicated the King of Sweden to deliver his brothers from prison. Charles not only promised him this favour, but offered to make him King of Poland. Alexander, to the astonishment of all the world, modestly declined the offer. 'I could never bear,' said he, 'to see my elder brothers reduced to be my subjects.'

It is recorded of Agrippina, that consulting the Caldeans, 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 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 her 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 was in despair, to find him taken out of her hands. Blind mortals! how unfit to judge or choose 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, 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

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 bless'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 next to sudden honours grew ;

The thriving arts 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 cocquette each suit disdains,
 And glories in her lover's 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.

72.

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

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 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
 T him

him for his deafness and stupidity, before Ned started up as from a dream, and asked with a fretful impatience what they wanted. An affected confidence of being well received, and an air of forced jocularity 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 a 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 fidlers, and bought fine cloths; he bred riots at Vauxhall, treated flatterers, and damned plays. But something was still wanting; and he resolved to strike a bold stroke, and attempted 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.

bank-notes, 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, dis-ease, and vexation, he threw himself from the bridge into the Thames.

73.

Augustus, who was prone to anger, got the following lesson from Athenodorus the philosopher, That so soon as he should feel the first emotions 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 a judge?' Being attacked with opprobrious language, he calmly observed, that the man was not yet taught to speak respectfully.

Caesar having found a collection of letters written by his enemies to Pompey, burnt them without reading: 'For,' said he, 'tho' 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 into 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.

74.
 on a helmet being picked by a postern
 fellow, and his friends wondering at his pa-
 blind
 A farmer who had stepped into his 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.

75.
 the right way, and the horse was
 piece of the horse's body, and the
 anger of the horse.

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 gra-
 tifying his resentment, lost his liberty: For
 the man would be pleased with no other re-
 ward, than to have the command of the
 horse whenever he should have occasion;

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 Michael. Complaints were carried to the Marshal de la Ferte, under whose government that town was; who, being highly disoblged 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 instantly sent back to La Ferte, with the following compliment: ' That Turenne was much concerned to find his

‘ 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
surprised, 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 phi-
losopher.

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 ac-
‘ tions, to prove them liars.’

Solon observing one of his friends grie-
ving beyond measure, led him to the castle
of Athens, and bad him cast his eyes upon
the houses below. ‘ Think now,’ says he,
‘ what a number of distressed persons these
‘ houses have contained, do at present con-
‘ tain, and will contain in time coming.
‘ Forbear, then, impotently to deplore your
‘ mis-

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 following reflection: Why should we short-lived mortals grieve at the death of a friend, when we see every day the greatest cities reduced to ashes? When so many illustrious men, heads of the Roman state, have submitted to death; why should you, my friend, be so much moved with the death of a single woman,

"woman, who must have died of old age, had she lived a few years longer?"

76.

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, replied he, should I punish them, when they cannot forbear affronting me after so many obligations?

77.

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

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 cruellest 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 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, Caepio Murena, and Egnatius Caepio. Begin now, and try whether sweetness and clemency may not succeed. Cinna is detected : Forgive him ; he will never henceforth have the heart to hurt thee ; and it will be an act of glory.’ Augustus was a man of sense. He relished the advice, and calling

Cinna

Cinna to a private conference, he spoke as follows : ' Thou knowest, Cinna, that having joined my enemies, I gave thee thy life, restored thee all thy goods, and advanced thy fortune equally with the best of those who had always been my friends. The sacerdotal office I conferred upon thee, after having denied it to others, who had borne arms in my service. And yet, after so many obligations, thou 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

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 Motte, l. 5. fab. 18.

Parmi les animaux l'éléphant est un sage.
 Il sçait philosopher, penser profondément.
 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 heux
 Où les éléphans venoient boire.
 Là, d'un arbre élevé notre chasseur lançoit
 Sans relâche fleche sur fleche :
 Quelqu'une entre autres faisoit breche,
 Et quelque éléphant trépassoit.
 Quand le jour éloignoit la troupe éléphan-
 tine,
 L'homme héritoit des dents du mort.
 C'est sur ce gain que rouloit sa cuisine ;
 Et chaque soir il tentoit même fort.

Une

Une fois donc qu'il attendoit sa proye,
 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'archer,
 Environne son arbre, où, faisi d'épouvante,
 Il maudit mille fois ce qu'il venoit chercher.
 Le chef des éléphants, d'un seul coup de sa
 trompe,

Met l'arbre et le chasseur à bas ;

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

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

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

Voilà des dents pour toi, pour tes voisins :

Romp ta machine meurtrière,

Et va remplir tes magasins.

Tu ne cherchois qu'à nous détruire ;

Au lieu de te détruire aussi,

Nous t'ôtions seulement l'interêt de nous
 nuire.

Le sage doit tâcher de se vanger ainsi.

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 a 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.

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 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.

On a sudden arose a violent storm; the winds mustered all their fury, and whole forests of oak lay scattered on the ground. Darkness succeeded: Hailstones 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 distress. 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.

81.

In a ripe field of corn, a lark had a brood of young ones; and when she went abroad to forage for them, she order'd 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 request'd 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, said she, there's no danger in that neither; and so she went out for provisions as before. But being inform'd 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 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.

82.

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 surpris'd 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 pass'd for his own hair. Riding one day in company, a sudden puff of wind blew off his hat and wig, and discover'd his bald pate, which provok'd a loud laugh. He fell a laughing with the rest, and said, merrily, 'How upon the ... How

How could I expect to keep other people's hair, when I could not keep my own? says the neighbours and friends, I feared them not; but the owner's true name will be as his own name.

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.

84
 An old man and a boy were driving 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,

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. They 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 poll upon their shoulders. This he attempted, and became truly ridiculous.

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 would 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.

86.

A conceited ass 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 ass, he walked on, without deigning to honour the wretch even with so much as an angry word.

87.

Marshal Turenne, in his campaign 1656, despatched a body of men to escort some loaded waggons that were coming from Arras, and gave the command to the Count de Grandpré,

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 employing him another way, and disappointing him of this opportunity to show his bravery.' These words being 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.

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 this 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 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 employed myself day and night to find a remedy for your disease, and have at length happily got one that is infallible. It is a plaster made from the skin of an wolf, taken warm from his back, and laid to your Majesty's stomach.' No sooner proposed than agreed to. And, while the operation was performing,

ing, 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 others.

89.

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.

90.

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 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

on the first blast of wind, 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.

91.

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 merciful; for such crimes were seldom committed in his camp.

92.

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

X

93:

† Annal. l. 13. § 35.

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 external appearances; and it is your interest that others should form their judgement 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

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 I acknowledge that you have any real merit, or treat you with that respect which you demand.

94.

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 artificers, 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 de-

manded 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.

95.

Andrew Dorea of Genoa, the greatest sea-captain in the age he lived in, set his country free from the yoke of France. Beloved by his fellow-citizens, and supported by the Emperor Charles V. it was in his power to assume sovereignty, without the least struggle. But he preferred the virtuous satisfaction of giving liberty to his countrymen. He declared, in public assembly, that the happiness of seeing them once more restored to liberty, was to him a full reward for all his services: That he claimed no pre-eminence above his equals, but remitted to them absolutely to settle a proper form of government. Dorea's magnanimity put an end to factions that had long vexed the state; and a form of government was established with great unanimity, the same that, with

with very little alteration, subsists at present. Dorea lived to a great age, beloved and honoured by his countrymen; and, without ever making a single step out of his rank as a private citizen, he retained to his dying hour great influence in the republic.— Power, founded on love and gratitude, was to him more pleasant than what is founded on sovereignty. His memory is revered by the Genoese; and, in their histories and public monuments, there is bestowed on him the most honourable of all titles, viz. **FATHER** of his country, and **RESTORER** of its liberty.

96.

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.

X 2

97.

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 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 in to 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

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 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 clothed 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 thy 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

him kindly, he sent him away, in the morning, with gifts.

98.

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 of an eye, moulded their minds

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, cheering 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.

99.

A lion having got into his clutches a poor mouse, let her go at her earnest 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

plings of the net, gnawed the threads to pieces, and so delivered her benefactor.

100.

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 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

he

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 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.

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, 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.

The

The Cardinal d'Amboise, minister to Louis XII. of France, and Archbishop of Rouen, built a magnificent palace in that city, which was finished, before it was observed that it was surrounded with land that did not belong to the bishoprick; and that there was no room for gardens nor offices. The proprietor of the land adjacent made an offer of it to the Cardinal. And the Cardinal inquiring, what was his motive for selling? 'The pleasure,' answered the gentleman, 'of accommodating your Lordship.' If you have no other motive, said the Cardinal, keep your land. I am fond of my land, replied the gentleman. But a neighbour has made proposals to me for my daughter; and I cannot answer his demands without selling my estate. May you not borrow from a friend, said the Cardinal: Frugality will enable you to make payment, without selling your estate. Ah! replied the gentleman, I have no friend from whom I can expect such a favour. Have a better opinion of your friends, replied the Cardinal, holding out his hand: Rank me among your friends, and you shall have the money.

The gentleman, falling on his knees, returned thanks by tears. The Cardinal said, that he had acquired a friend, which was better than land.

Ali-ibn-abbas, favourite of the Califf Mamoun, relates a story that happened to himself. ‘ I was,’ says he, ‘ one evening with
 ‘ the Califf, when a man, bound hand and
 ‘ foot, was brought in. Mamoun ordered
 ‘ me to keep a watchful eye over the prisoner,
 ‘ and to bring him the next day. The
 ‘ Califf seemed greatly irritated; and the
 ‘ fear of exposing myself to his resentment,
 ‘ induced me to confine the prisoner
 ‘ in my haram. I asked him what country
 ‘ he was of? He said, Damascus; and that
 ‘ his habitation was in the quarter of the
 ‘ great Mosque. May heaven, cried I, shower
 ‘ down blessings upon the city of Damascus,
 ‘ and particularly upon your quarter: I owe
 ‘ my life to a man that lived there. These
 ‘ words excited his curiosity; and I thus
 ‘ proceeded. It is many years since the vice-
 ‘ roy of Damascus was deposed. I accom-
 ‘ panied his successor; and when we were
 ‘ about

' about to take possession, the deposed go-
 ' vernour assaulted us with superior force. I
 ' escaped out of a window, and observing a
 ' palace open, I supplicated the master to
 ' save my life. He conducted me into the
 ' apartment of his women, where I conti-
 ' nued a month in perfect security. One
 ' day I was informed by my host, that a ca-
 ' ravan was setting out for Bagdad; and that
 ' I could not wish a more favourable oppor-
 ' tunity for returning home. I had no mo-
 ' ney; and I was ashamed to own it. He
 ' perceived my distress, but, in appearance,
 ' took no notice. How great was my sur-
 ' prise, when, on the day of departure, a fine
 ' horse was brought me, a mule loaded with
 ' provisions, and a black slave to attend me!
 ' My generous host presented me at the same
 ' time a purse of gold, and conducted me
 ' himself to the caravan, recommending me
 ' to several of the travellers, who were his
 ' friends. These kindnesses I received in
 ' your city, which render it dear to me.
 ' All my concern is, that I have not been
 ' able to discover my generous benefactor.
 ' I should die content, could I find an op-

opportunity to testify my gratitude. Your
 wishes are accomplished, cried my prisoner
 in a transport: I am he who received
 you in my palace. I embraced him with
 tears, took off his chains, and inquired by
 what fatality he had incurred the Califf's
 displeasure. Some contemptible enemies,
 he replied, have found means to asperse
 me unjustly to Mamoun. I was hurried
 from Damascus, and cruelly denied the
 consolation of embracing my wife and children.
 As I have reason to apprehend the worst,
 I request you to acquaint them with my
 misfortunes. No, no, said I, you shall
 not die: Be at liberty from this moment.
 Depart immediately, presenting him with
 a thousand sequins in a purse: Hasten to
 join the precious objects of your affection:
 Let the Califf's indignation fall on me:
 I dread it not, if I preserve your life. What
 a proposal do you make, answered my prisoner!
 Can you think me capable of accepting it?
 Shall I sacrifice that life now which I
 formerly saved? Endeavour to convince
 the Califf of my innocence, the only proof
 I will admit of your gratitude. If you
 cannot

cannot undeceive him, I will go myself, and offer my head : Let him dispose of my life, provided your's be safe.

I presented myself next morning before Mamoun. He was dressed in a crimson-coloured mantle, a symbol of his anger. He inquired where my prisoner was, and ordered the executioner to attend. My Lord, said I, throwing myself at his feet, something very extraordinary has happened with respect to him : Will your Majesty permit me to explain it. These words threw him into a passion. I swear, cried he, by the soul of my ancestors, that thy head shall pay for it, if thou hast suffered the prisoner to escape. Both my life and his are at your Majesty's disposal : Vouchsafe to hear me. Speak, said he, I then related in what manner the prisoner had saved my life at Damascus ; that, in gratitude, I had offered him his liberty ; but that he had refused it, from the fear of exposing me to death. My Lord, added I, he is not guilty : A man of such generous sentiments is incapable of committing an odious crime. Some base detractors have calumniated

' him ; and he has become the unfortunate
 ' victim of their envy. The Califf was mo-
 ' ved ; and his great soul led him to admire
 ' the heroism of my friend. I pardon him,
 ' said Mamoun, on thy account : Go, carry
 ' the good news, and bring him to me. The
 ' Monarch ordered him to be clothed with
 ' a robe of honour, presented him with ten
 ' horses, ten mules, and ten camels out of his
 ' own stables. He added a purse of sequins
 ' for the expence of his journey, and gave
 ' him a letter of recommendation to the go-
 ' vernour of Damascus.'

102.

Two neighbours, one blind, and one lame,
 were called to a place at a considerable dis-
 tance. The blind man carried the lame man,
 and the lame man directed the way.

103.

Artaxerxes King of Persia, according to
 Xenophon's relation, erred against this rule.
 He listened to the report that his brother Cy-
 rus.

rus 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 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

de-

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 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.

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.

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 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.

105.

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;
Possess'd he thought of every joy of life;
But his dear Molly prov'd a very wife.

Ex.

Excess of fondness did in time decline ;
 Madam lov'd money, and the Knight lov'd
 wine.

From whence some petty discords would a-
 rise,

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 !

Off as the watchful bellman march'd his
 round,

At a fresh bottle gay Sir John he found.

By four the Knight would get his business
 done ;

And only then reel'd off, because alone.

Full

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 drunken
beast,
Resolv'd to break my heart, as well as rest.

Hey ! hoop ! d'ye hear, my damn'd ob-
strep'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

Long this uncomfortable life they led,
 With snarling meals, and each a separate
 bed.

To an old uncle oft she would complain,
 Beg his advice, and scarce from tears re-
 frain.

Old Wisewood finok'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 jars, and matrimonial strife,
 The best elixir t' appease man and wife;
 Strange are th' effects, the qualities divine,
 'Tis water call'd, but worth its weight in
 wine.

If in his sullen 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,

But, dearest niece, keep this grand secret
close,
Or ev'ry prattling huffey 'ill beg a dose.

A water-bottle's brought for her relief;
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:
Entring, he cries,—Hey! where's our thun-
der 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 be-
liev'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 you
mightily!

With that, he sigh'd, her hand began to
 prefs,
 And Betty calls, her lady to undrefs.
 Nay, kifs me, Molly,—for I am much in-
 clin'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 con-
 tent.

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 pr'ythee 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.

106.

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.

107.

The fox inclining to play the wag with his neighbour the stork, invited her to dinner, consisting entirely of soups 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 your's. Reynard hung down his 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.

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 flatterer, whom instruction cannot improve, nor experience enlighten! thou hast rambled over the world, what knowledge hast thou acquired? 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.

109.

Lycurgus being questioned about the 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.'

110.

Damon being condemned to death by Dionysius, tyrant of Syracuse, obtained liberty

berty to visit his wife and children; leaving
 his friend Pythias as a pledge for his re-
 turn, on condition that, if he failed, Pythias
 should suffer in his stead. Damon having
 not appeared at the time appointed, the ty-
 rant had the curiosity to visit Pythias in pri-
 son. What a fool was you, said he, to rely
 on Damon's promise? How could you ima-
 gine that he would sacrifice his life for you,
 or for any man? 'My Lord,' said Pythias,
 with a firm voice and noble aspect, 'I would
 'suffer a thousand deaths rather than my
 'friend should fail in any article of honour:
 'He cannot fail: I am confident of his vir-
 'tue as of my own existence. But I beseech
 'the gods to preserve his life: Oppose him,
 'ye winds! disappoint his eagerness, and
 'suffer him not to arrive, till my death has
 'saved a life of much greater consequence
 'than mine, necessary to his lovely wife, to
 'his little innocents, to his friends, to his
 'country. Oh! let me not die the cruellest
 'of deaths in that of my Damon.' Diony-
 sius was confounded and awed with the
 magnanimity of these sentiments: He wished
 to speak: He hesitated: He looked down:

and

and retired in silence. The fatal day arrived. Pythias was brought forth; and, with an air of satisfaction, walked to the place of execution. He ascended the scaffold, and addressed the people: ‘ My prayers are heard; the gods are propitious; the winds have been contrary; Damon could not conquer impossibilities; he will be here to-morrow, and my blood shall ransom that of my friend.’ As he pronounced these words, a buzz arose, a distant voice was heard, the crowd caught the words, and ‘ stop, stop execution,’ was repeated by every person. A man came at full speed. In the same instant, he was off his horse, on the scaffold, and in the arms of Pythias. ‘ You are safe,’ he cried, ‘ you are safe, my friend, my beloved: The gods be prais’d, you are safe,’ Pale, cold, and half speechless, in the arms of his Damon, Pythias replied in broken accents, ‘ Fatal haste——cruel impatience—— what envious powers have wrought impossibilities against your friend; But I will not be wholly disappointed: Since I cannot die to save you, I will die to accompany you.’ Dionysius heard, and beheld
with

with astonishment: His eyes were opened; His heart was touched; and he could no longer resist the power of virtue. He descended from his throne, and ascended the scaffold. ‘ Live, live, ye incomparable pair, ‘ Ye have demonstrated the existence of virtue; and consequently of a God who rewards it. Live happy, live renowned: ‘ And as you have invited me by your example, form me by your precepts to participate worthily of a friendship so divine.’

III.

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

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 thine 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.

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 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,

tor,

tor, because he best answers the end of his creation,

113.

A diamond happened one evening to fall from the solitaire of a young lady, 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 with in 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.

114.

Perrin lost both parents before he could articulate their names, and was obliged to a charity-house for his education. At the age of

of fifteen he was hired by a farmer to be a shepherd, in the neighbourhood of Lucetta, who kept her father's sheep. They often met, and were fond of being together. Five years thus passed, when their sensations became more serious. Perrin proposed to Lucetta to demand her from her father: She blushed, and confessed her willingness. As she had an errand to the town next day, the opportunity of her absence was chosen for making the proposal. You want to marry my daughter, said the old man. Have you a house to cover her, or money to maintain her? Lucetta's fortune is not enough for both. It won't do, Perrin, it won't do. But, replied Perrin, I have hands to work: I have laid up twenty crowns of my wages, which will defray the expence of the wedding: I'll work harder, and lay up more. Well, said the old man, you are young, and may wait a little: Get rich, and my daughter is at your service. Perrin waited for Lucetta returning in the evening. Has my father given you a refusal, cried Lucetta? Ah Lucetta, replied Perrin, how unhappy am I for being poor? But I have not lost all hopes: My

circumstances may change for the better. As they never tired of conversing together, the night drew on, and it became dark. Perrin, making a false step, fell on the ground. He found a bag, which was heavy. Drawing toward a light in the neighbourhood, he found that it was filled with gold. I thank Heaven, cries Perrin, in a transport, for being favourable to our wishes. This will satisfy your father, and make us happy. In their way to her father's house, a thought struck Perrin. ' This money is not ours : ' It belongs to some stranger ; and perhaps ' this moment he is lamenting the loss of ' it : Let us go to the vicar for advice : He ' has always been kind to me.' Perrin put the bag into the vicar's hand, saying, that at first he looked on it as a providential present to remove the only obstacle to their marriage ; but that he now doubted whether he could lawfully retain it. The vicar eyed the lovers with attention : He admired their honesty, which appeared even to surpass their affection. Perrin, said he, cherish these sentiments : Heaven will bless you. We will endeavour to find out the owner :

He

He will reward thy honesty : I will add what I can spare : You shall have Lucetta. The bag was advertised in the news-papers, and cried in the neighbouring parishes. Some time having elapsed, and the money not demanded, the vicar carried it to Perrin. ' These twelve thousand livres bear at present no profit : You may reap the interest at least. Lay them out in such a manner, as to ensure the sum itself to the owner, if he shall appear.' A farm was purchased, and the consent of Lucetta's father to the marriage was obtained. Perrin was employed in husbandry, and Lucetta in family-affairs. They lived in perfect cordiality ; and two children endeared them still the more to each other. Perrin, one evening returning homeward from his work, saw a chaise overturned, with two gentlemen in it. He ran to their assistance, and offered them every accommodation his small house could afford. This spot, cried one of the gentlemen, is very fatal to me. Ten years ago, I lost here twelve thousand livres. Perrin listened with attention. What search made you for them ? said he. It was not in my power, replied

the stranger, to make any search. I was hurrying to Port-*l*Orient to embark for the Indies, for the vessel was ready to sail. Next morning, Perrin shewed to his guests his house, his garden, his cattle, and mentioned the produce of his fields. 'All these are your property,' addressing the gentleman who had lost the bag; 'the money fell into my hands; I purchased this farm with it; the farm is your's. The vicar has an instrument which secures your property, though I had died without seeing you.' The stranger read the instrument with emotion: He looked on Perrin, Lucetta, and the children. 'Where am I,' cried he, 'and what do I hear? What virtue in people so low? Have you any other land but this farm? No, replied Perrin; but you will have occasion for a tenant, and I hope you will allow me to remain here. Your honesty deserves a better recompence, answered the stranger: My success in trade has been great, and I have forgot my loss. You are well entitled to this little fortune: Keep it as your own. What man in the world would have acted liked Perrin? Perrin and Lucetta shed

shed tears of affection and joy. My dear children, said he, kiss the hand of your benefactor. Lucetta, this farm now belongs to us, and we can enjoy it without anxiety or remorse. Thus was honesty rewarded. Let those who desire the reward practise the virtue.

Cruelty and deceit formed the character of Louis XI. of France. He was afraid of all men, because he thought others to be no better than himself. During the vigour of youth, he was able to conceal his fear; but, in old age, it broke out, and proved a most cruel tormenter. He shut himself up in the castle of Plesses les Tours; having stuck the wall full of sharp-pointed iron pins, and having placed a maffy iron-rail in the inside of a deep and wide moat. Four hundred archers watched night and day in that dismal dwelling, having strict orders to shoot every one who should approach without being announced. Round the castle were scattered eight or nine thousand caltrops, to prevent access

to cavalry : Round the court were stretched iron chains, to which wretches were tied as a punishment. The avenues to the palace were lined with gibbets, where were seen hanging miserable victims of the King's suspicions. Not a creature was suffered to live within the castle, except four or five persons, who, being objects of public execration, had no defence against the fury of the people but the King's life.

116.

Proculeius, 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 that is celebrated by Horace :

Vivet extento Proculeius auro,

Notus in fratres animi paterni.

to cavalry: Round the court were stretched
117.
iron chains, to which wretches were tied as a

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.

and wd you say that he had
818.
Upon the
of his fish he commended to his

Cyrus one day being reproached by Croesus for his profusion, a calculation was made to how much his treasure 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

could advance. When all these notes came to Cyrus, it appeared that the sum-total far surpassed the calculation made by Croesus. '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.'

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 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 at last only, charitably inclined, admitted him, and treated him as a brother. I despised, says he, your treasures and your luxury, but I respect your 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 friends of prosperity: They come and walk off together.

120.

Clodius, Tribune of the Roman people, bearing resentment against Ptolemy King of Cyprus, obtained a decree of the people, deposing King Ptolemy, and confiscating all his goods. His immense wealth was the prevailing motive, without the least colour of justice. Ptolemy, 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

make his riches, his life, and his reign end together, he put all on shipboard, and launched 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 to his enemies, as if to reward them for their cruelty and injustice.

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

‘ sufficient, it is but supposing the gold there,
 ‘ and all is well again.’

122.

The inhabitants of Constantinople were a numerous people, and abounding in wealth, when it was besieged by the Turks *anno* 1453. The Emperor preparing for the siege, exhorted them pathetically to contribute for putting the town in a posture of defence, against a brutal and merciless enemy; but not a single man was found who would take up arms, or contribute money for hiring troops. The town was plundered, and the bulk of the inhabitants were massacred. Here we have an extraordinary instance of people so wretchedly fond of their money, as not to be able to contribute any part, even to save the rest, not to talk of their lives. Would one think it possible that men could be so absurdly enslaved by the most contemptible of all appetites?

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. 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 invio-
 ' lable regard shall be preserved for your
 ' person ; and that you shall experience in
 ' me a very respectful relation, if I may glo-
 ' ry in that title.' The King, upon this, re-
 covering

covering 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 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.

124.

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 repast was homely, the welcome was hearty : They chatted away the evening agreeably, and then retired to rest. The next morning the guest, instead of taking 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 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 soaked 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 lapdog: Beginning again, the inewing 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?

A young gentleman in the streets of Paris, being interrupted by a coach in 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 play-house, 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.

126.
 Corduba King of Teran, in Great Tartary, was adored by his subjects; because their happiness was his chief study. He had but one child, a daughter, named Almanzaris; and when she became marriageable, he considered it as the most important of his duties, to obtain a husband for her, who should be qualified to govern his people after his death. Akebar, King of Balk, and Mame-luke, King of Carism, two neighbouring potentates, declared themselves candidates for the Princess; and threatened war if their suit should be refused. Their manner of courtship disgusted Corduba: He judged men of a temper so violent, ill qualified, either to make his people or his daughter happy; and therefore he prepared for war, which he saw was inevitable.

At that time there was in the court of Teran two brothers, Korem and Zendar, both of them in the flower of youth, and in the favour of all that knew them. Both of them were in love with Almanzaris; but as they had nothing but merit to recommend them,

them, neither of them disclosed his love. The King, however, having penetrated into their hearts, judged that one or other of them might not be unworthy of his daughter, and of his kingdom. In an assembly of his grandees, he spoke as follows: ‘ I am a father, ‘ Teranites; and it belongs to me to judge ‘ what Prince is the most worthy of my ‘ daughter: I am also a King; and it belongs ‘ to me to judge what Prince is the most ‘ worthy of my people. Akebar and Mameluke are unworthy; and, whatever their ‘ force may be, it is better to have them for ‘ enemies than for masters. Brave Korem, and ‘ you, intrepid Zendar, illustrious descendants of the great Timur, march boldly against our enemies, and protect the Teranites from tyranny and oppression. You, ‘ Korem, I oppose to the King of Balk; and ‘ you, Zendar, to the King of Carism: Remember that none but a hero can deserve ‘ my daughter or my crown.’

Zendar exerted wonderful industry in recruiting the army he commanded. He endeared the soldiers to him, by providing for them plentifully, and the officers, by his ge-

nerosity and courage; and having prepared all necessaries for his expedition, he threw himself like a torrent into the kingdom of Carism, before Mameluke, who trusted to the pacific disposition of Corduba, was prepared for his reception. Mameluke assembled an army, numerous indeed, but ill disciplined. At every encounter, Zendar had visibly the superiority; and Mameluke, dreading a general engagement, petitioned for peace, offering to renounce his pretensions to Almanzaris, and to pay tribute to the King of Teran. These conditions were rejected with disdain; for, said Zendar, the King of Carism may well renounce a happiness he never could obtain; and it is no condescension to pay tribute for a kingdom already subdued. By this haughty treatment, despair was converted into courage. Under the walls of Carism a pitched battle was fought, obstinate and bloody. For a long time victory seemed to hover in suspense: But at last Zendar, animating his men by his courage, rushed into the hottest of the battle, and forced Mameluke to turn his back: He threw himself with precipitation

into

into his capital, determined to be buried alive under its ruins. Zendar deceived his enemy, by making preparations in appearance for a regular siege; but watching the opportunity of a dark night, he scaled the walls, and took the town by surprise. Mameluke, in the midst of the universal consternation, drew together what men were at hand, and in despair flew to encounter his implacable enemy. They met: They fought; and Mameluke was laid dead at the foot of his conqueror.

Upon the news of this rapid conquest, Zendar was declared by Corduba Sultan of Carism. His employment the remainder of the season was to quiet his new subjects, and to regulate the form of government. Toward the winter, he returned to Teran, covered with laurels, laying at the feet of Almanzaris the fairest crown in Tartary.

In the mean time, Korem carried on war with more address, though with less splendour; for, while Teran resounded with the name of Zendar, and with his great exploits, it was scarce minded there that Korem was at the head of an army. He advanced, however,

ever, with circumspection into the kingdom of Balk, after pacifying all the cities left behind him. He published manifestos, containing the motives that engaged Corduba to take arms. The good order he kept in his camp furnished it with plenty of provisions, the peasants being secure of regular payment. Akebar assembled an army of 150,000 men, in full confidence of overpowering Korem, and his small army of 20,000. Korem, on the other hand, who was less ambitious even of conquest than of preserving the lives of his people, exerted his skill in choosing advantageous posts, that preserved to him the choice of accepting or refusing battle. By this, and other such prudent measures, he so hemmed in and harassed the numerous troops of his antagonist, as to occasion a sickness through famine, and a great desertion. Akebar, with the troops that remained, made a forced march into the territory of his enemy: But Korem, with his usual precaution, had made preparations for this event; and Akebar could not make himself master of a single fortified place. Korem followed at a distance, and reduced him

him to the last extremity, blocking up every passage by which he could return to his kingdom. Akebar had no other resource but to demand peace, leaving the conditions to be prescribed by his enemy. Korem answered thus : ‘ Kings ought never to make war, but in order to establish a peace, more firm than that which is broken. The King of Teran only demands reparation of the damages occasioned by the war ; and a faithful promise from Akebar of an alliance with the Teranites, which he shall never give cause to infringe.’ Akebar, charmed with the moderation of the conqueror, swore to maintain a perpetual peace, and swore from the bottom of his heart.

Korem marched back his victorious army, almost as entire as when led to the field ; and, without a moment’s delay, attended his master to render an account of his charge.

The whole nation of Teran were in suspense about Corduba’s choice ; and this monarch, assembling his states, spoke to his two young favourites in the following words : ‘ Intrepid Zendar, go and reign in Carism, which you have justly conquered. But,

‘ con-

' consider, that the dreadful effects of your
 ' valour have rendered you formidable to
 ' that people, and not beloved; and, there-
 ' fore, that you owe to yourself, as well as to
 ' your people, to gain their affections by the
 ' arts of peace; and to make up to them
 ' what they have suffered by the ravage of
 ' war. Hitherto they have only seen you a
 ' conqueror; let them hereafter see you their
 ' father and protector. As for you, gene-
 ' rous Korem, who art so perfectly skilled in
 ' conquering without bloodshed, and who,
 ' with a superior genius for war, dost prefer
 ' the arts of peace, though of a less brilliant
 ' nature, you I make choice of as worthy of
 ' my daughter: Receive her hand, and with
 ' her hand my sceptre. My people, govern-
 ' ed by a prince so brave and so prudent,
 ' will have nothing to fear from enemies a-
 ' broad; and governed by a prince so mo-
 ' derate, will have nothing to fear from
 ' a master at home. Thou, Korem, art tru-
 ' ly a hero: Thou, Zendar, in riper years,
 ' may become one.'

The

The citizens of Privernum having sustained several obstinate wars against the Roman republic, were obliged at last to shut themselves up within the walls of their town. Reduced to the last extremity, they sent ambassadors to Rome for negotiating a peace. The senate having demanded what chastisement they deserved in their own opinion; 'That,' answered they, 'which men deserve who have strained every nerve to preserve their liberty, that precious gift received from their forefathers.' But, replied the consul, if Rome give you peace, may she expect that hereafter you will religiously observe it? 'Yes,' said the ambassadors, 'if the conditions be just and equal, so as not to make us blush. But, if you give us a disgraceful peace, hope not that the necessity which makes us accept of it to-day will make us observe it to-morrow.' The senate was charmed with the behaviour of these ambassadors; and judged rightly, that enemies who preserve their courage in the greatest adversity were worthy of the honour of being Roman citizens.

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 one to act suitably to his own genius and character.

A pragmatICAL jackdaw was vain enough to imagine, that he wanted nothing but the dress to rival the peacock. Puffed up with this conceit, he dressed himself in their feathers; and in this borrowed garb, forsaking
his

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 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.

129.

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 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

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.

130.

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 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 kindness to friends and to good men, but lenity to wicked men that are our enemies. It is my resolution to overcome 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 treatment.

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 education. 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 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

live wofully folitary, in the midft of fancied fociety; at enmity with every one, and leaft of all at peace with himfelf; finning daily, repenting daily; feeling the agonies of reproving confcience, which haunted him waking, and left him not when afleep.

In a melancholy fit, under the impreffions of a wicked action recently perpetrated, he dreamed, that the tutelar angel of the country ftood before him with anger in his looks, mixed with fome degree of pity. Ill-fated wretch, faid the apparition, listen to the awful command I bear. The Almighty, unwilling to cut thee off in the fullnefs of iniquity, has fent me to give you warning. Upon this the angel reached a fcroll of paper, and vanifhed. The fcroll contained the following words, *After fix.* Here the dream ended; for the impreffion it made broke his reft. The prince awaked in the greateft confternation, deeply ftruck with the vifion. He was convinced that the whole was from God, to prepare him for death; which he concluded was to happen in fix months, perhaps in fix days; and that this time was allotted him to make his peace with his Ma-

ker by an unfeigned repentance for all his crimes. How idle and unpleasant 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 ; 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 sup-
posed

posed 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.

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 trans-
 ‘ gressions. Headlong driven by impetuous
 ‘ passion, I deserted the path of virtue, and
 ‘ wandered through every sort of iniquity.
 ‘ Trampling conscience under foot, I surren-
 ‘ dered 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
 ‘ sun-

' sunshine of virtue and honour ! O my con-
 ' science ! when thou art a friend, what im-
 ' ports it 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 reprobation, but
 ' hath indulged a longer day for repentance ;
 ' Good God ! the lashes of agonizing re-
 ' morse let me never more feel ; be it now
 ' my only concern in this life, to establish
 ' with my conscience a faithful correspond-
 ' ence. My inordinate passions, those de-
 ' luding enchanters, root thou out ; for the
 ' work is too mighty for my weak endea-
 ' vour. 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.
 ' Hereafter let it not be sufficient to be quiet
 ' and inoffensive ; but since graciously to my
 ' life thou hast added many days, may all be
 ' spent in doing good ; let that day be deem-
 ' ed lost, which sees me not employed in
 ' some work beneficial to my subjects, or to
 ' mankind ;

‘ mankind; that at last I may lay me down
 ‘ in peace, comforted if I have not proved,
 ‘ in every respect, an unprofitable 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 pleasures 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 attendants of vice and debauchery. Fearful to expose his wicked purposes, and dreading every search-

ing

ing 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, 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.

131.

Charles XII. of Sweden, when he dethroned King Augustus, was advised by Count Piper to annex Poland to his dominions as a fair conquest, and to make the people Lutherans. To repair his losses, to enlarge his kingdom, to extend his religion, and to avenge himself, of the Pope, made him balance a little. But, reflecting on his declaration to the Polish malcontents, that his purpose was only to dethrone Augustus, in order to make way for a king of their own nation, 'I reject a kingdom,' says he, 'that I cannot keep without breach of promise. Upon this occasion, it is more honourable to bestow a crown than to retain it.'

F I N I S.

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