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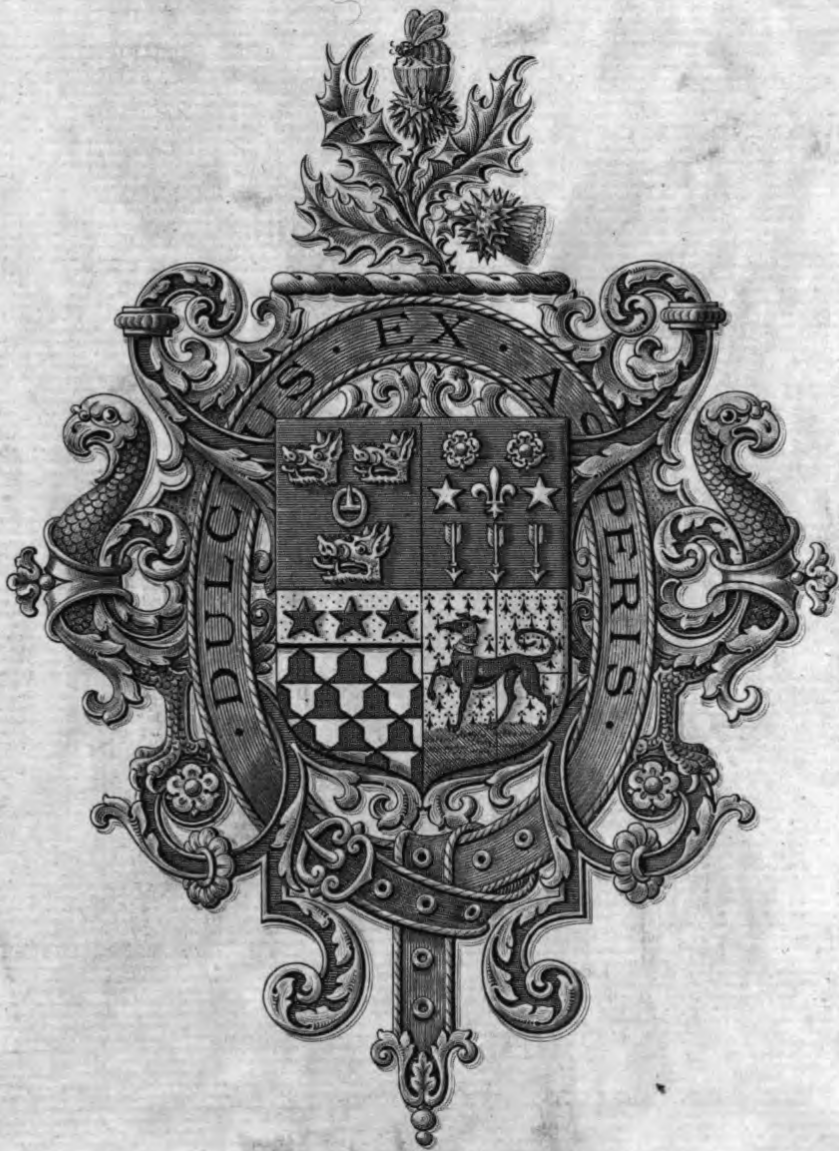
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Ivor A. B. Ferguson





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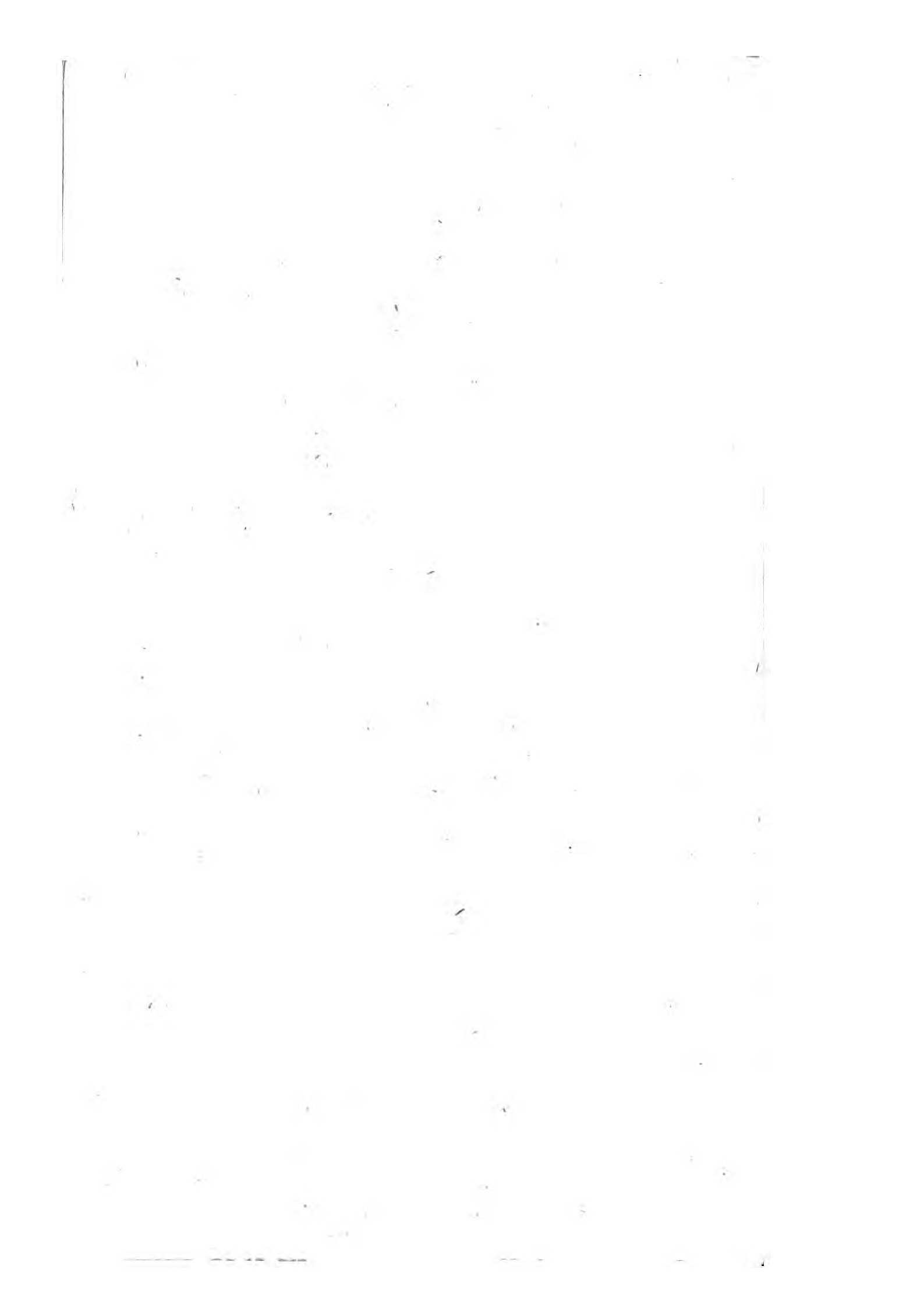




T H E
TREASURY OF WIT.

VOLUME I.

[* Entered at STATIONERS'-HALL.]**



T H E
T R E A S U R Y O F W I T ;

B E I N G

A M E T H O D I C A L S E L E C T I O N O F A B O U T
T W E L V E H U N D R E D ,
T H E B E S T , A P O P H T H E G M S A N D J E S T S ;
F R O M B O O K S I N S E V E R A L L A N G U A G E S .

I N T W O V O L U M E S .

V O L U M E I .

C O N T A I N I N G

G R E E K .	✻	S P A N I S H .
R O M A N .	✻	I T A L I A N .
E A S T E R N .	✻	G E R M A N .

N E W L Y T R A N S L A T E D .

B Y H . B E N N E T , M . A .

L O N D O N :

Printed for CHARLES DILLY in the POULTRY ;
and THOMAS EVANS, in PATERNOSTER Row.

M, DCC, LXXXVI.



(v)

P R E F A C E.

A COMPLETE selection of Apophthegms and Jests, arranged, for the first time, in a new and methodical manner; and calculated to please the man of fashion, and the man of science, as well as the publick in general; will, it is hoped, prove no unacceptable accession to English literature. The work has, to avoid a prolix title, been styled, “The Treasury of Wit;” and it is shewn in the Discourse on Wit and Humour, prefixed

to the Second Volume, that Wit admits of two divisions, Serious and Comic. The former is called Apophthegm; the latter Jest. Thus the Spartan youth complained to his mother, that his sword was too short : she answered, *Do you add a step to it.* There is as much wit in this stroke, as in the best jest; and yet there is nothing comic or risible in it. It is an example of serious wit. But of this more fully in the said Discourse : only so much was thought proper to be mentioned here, in vindication of the title of this little work.

All writers of this kind, ancient and modern, have mingled apophthegms and jests together. Julius Cæsar had done it, as we learn from a letter of Cicero. Plutarch and Stobæus follow the same plan. In modern times, Erasmus, Santa Cruz, Domenichi, and all the French writers in *Ana*, give us apophthegms as well as jests. It is indeed the best method; and

affords a delightful variety where wisdom and mirth serve as foils to each other. A work of this kind, like an orange-tree in Italy, bears flowers and fruits at one and the same time; and delights the mind both with nourishment and fragrance. To mingle the useful with the pleasant, Horace recommends as the perfection of writing; and, though collections of this sort aspire to no eminent praise, yet, in use and pleasure, it is universally allowed that they yield to no productions whatever.

The word apophthegm is rather a rough one, though it be Greek. It is derived from two Greek words, *απο* of, and *φθεγγομαι* I yield a sound, and, metaphorically, I speak. The former is, however, the common meaning, and from it comes, "diphthong," *two sounds*, as all diphthongs anciently had; and should have still, though so rapid as to form but the time of one long vowel. Hence Apophthegm

implies a sounding sentence, an expression that speaks like a trumpet.

Former collectors of apophthegms and jests have followed no method, but have thrown them together without any order, or in an order more confused than disorder itself. This work may, at least, pretend the merit of an exact and regular plan, so far as necessary: for, too precise a plan, as, for instance, that of Santa Cruz, who has forty or fifty divisions *Of Cardinals, Of Monks, &c. &c. &c.* is worse than no plan, and confuses the reader by its minuteness; while great masses, as in architecture and painting, give to a design both dignity and elegance. In this selection the masses are great, as including entire nations; and as we have an high admiration of the Greeks, and a natural and necessary regard for our own nation, the Editor has, in these two instances, been more exact in his distribution. The Greek division he has given
in

in Four little Sections, regularly arranged; and the English in Nine. The latter, in particular, having never been methodized at all, he has been the more formal in them. The Nine Sections of the English are all that will be found necessary, did they extend to thousands; and more subdivisions would but confuse the reader. A remark or two shall now be given on the Eight Grand Divisions of this collection.

I. *The Greek*, and II. *The Roman*. Erasmus has gathered about four thousand of these. Of those four thousand, the editor has selected only about three hundred. Hence the reader may judge that he has chosen only the very best.

III. *The Eastern*. These are chiefly from Sadi, a writer of vast merit, as the mere English reader may know from Mr. Sullivan's translations from the *Gulistan*; and, as the learned may perceive, from the original, or the Latin translation.

Sadi

Sadi is almost the only Eastern writer whose works appear superlative to us cold natives of the West. The Eastern poetry to us seems madness : the Eastern prose is to us fine poetry. Herbelot tells us, that Sadi wrote two other works, besides the Gulistan, and that they are extant. If any person skilled in the Persian would translate them, he would confer an infinite benefit on the whole republick of letters ; and acquire both fame and profit to himself.

IV. *The Spanish* are well collected by Santa Cruz, whose book is rare to excess. He gives about eight hundred, but many are Greek and Roman ; a fault common in books of this kind, but which ought carefully to be avoided. It cannot, however, be always guarded against ; and even in this very selection now before the reader, about half a dozen have been inserted among the modern, which are since discovered to be Greek or Roman.

V. *The*

V. *The Italian* jests were begun to be collected by Poggius about 1450. His work is full of laughter, but often obscene; and, in consequence, only ten of his jokes, which are decent, adorn this selection. Domenichi is a dull and stupid collector; and of his two thousand not above one hundred are here chosen.

VI. *The German*. Though more books of jests have appeared in Germany than in any other country, and about twenty have passed through the editor's hands, yet they are so miraculously dull, that not fifty German jests and apophthegms appear in this book. The German apophthegms are so vapid, and the jests so dull, and very often so filthy, that their books called *Cures for Melancholy, &c.* are enough to give one the spleen. The editor means not this as any reflection upon the German writers. The German language he is unhappily little skilled in; but,

but, till within these thirty years, their best writers always used Latin. At present there are excellent books in the German, a language spoken by thirty millions of people, and of course the widest in Europe. It is the sister of the English, though the nouns are declined by changing the terminations, as the Greek and Roman, and as, in many cases, our old Saxon. The German is a sonorous, expressive, and most ancient speech; and forms an happy medium between the harsh roughness of the Eastern tongues, and the soft effeminacy of the Italian and Spanish. The editor has begun to study it, and finds it as easy as a dialect of the English. But he cannot learn if there be any German collection of apophthegms or jests. The German writers at present ingross that profound learning, which, during last century, seemed prevalent over Europe; but is now exchanged for a parcel of superficial

cial theorifms, which we call philofophy, as if hiftorical philofophy could ever be founded but on facts, or thefe facts be attained but by profound and univerfal reading! While every praife is due to the learning and induftry of the German writers, we may pardon their inattention to jefts and apophthegms; as it is not to be always expected that a deep fcholar may be a man of wit. In Denmark and Sweden there are no collections of this kind: though the writers of thefe countries rival the Germans in love of genuine learning.

VII. *The French* books in *Ana* are, many of them, excellent in their kind. The French excell in wit; as the Germans, Danes, and Swedes, in wifdom and learning.

VIII. *The Englifh* apophthegms and jefts have been hitherto moft poorly collected, though Camden and Lord Bacon fet the example; the former in his *Re-*
mains;

mains; the latter in his *Apophtegms, Ancient and Modern*, to be found among his works. Lord Bacon's is the most complete; and is full of jests, some of which are not very decent. Since that time, Jest Books have swarmed; but very poor, and a fit amusement for the mere vulgar. The name of some eminent wit is always put on the title-page, as *Chesterfield's Jest*, *Garrick's Jest*, &c. &c. though, on looking into the pamphlets, only two or three of as many hundreds are imputed to the name on the title-page. This is a gross absurdity, and unknown to other countries: for the *Ana* are books of real conversation with the person whose name is in the title, and are done by men of learning and character. But through twenty or more of these jest books has the editor waded, and has here given *the cream of the jest*. The best of them is that with *Joe Miller's* name; and there is a good supplement to it, by one *Baker*, published by Bathoe.

Bathoe. The rest are most miserable ; and raise no laughter, save of the Sardoniac kind. What was good in the whole of them will be found here, with great additions.

These additions are from Camden, Bacon, and other good authors ; but chiefly from manuscripts in the British Museum, to which the editor procured access some years ago. Several of these MS. collections are in Mr. Ayscough's Catalogue ; but one worth all these, is N^o 6395, in the Harleian Collection, which is written by a man of some rank, and consists of 606 modern jests, most of which are unpublished. It was compiled about a century ago ; and from it several good strokes are here inserted ; nay a few of no great merit, to shew what was thought wit by our ancestors. Some are also here given from conversation : and, it is much to be wished that more attention were paid to such apophthegms and jests as occur in
conver-

conversation. The reader, who has a taste that way, may cause these volumes to be bound up with some white paper at the end, and enter others as he hears them. Many an excellent saying perishes for want of a repository; and the reader may long repent his not having committed to writing good things which will soon escape his memory.

In this, as in all works of the kind, are many samples which correspond not to the general title of "The Treasury of Wit;" but are, in fact, strokes of absurdity and folly. When classed with wit, they seem as *lucus à non lucendo*, being the very reverse. But, though not witty, much wit may be shewn in narrating them; and their effect, as to laughter, is superior even to that of the best jest. Few titles justly apply to a whole work; and a title is always understood to denote the general contents, though it may not fit a few exceptions.

The

The Editor has, with regard to English jests, attempted what Dr. Percy has done with our ballads, to chuse the best dishes from the vulgar entertainment, and present them to men of taste, and to an enlightened publick. To make a pleasing, and not an inelegant, lounging-book, has been all his ambition. Above all, he has been careful to admit nothing of that obscenity and impiety which often stain works of this kind. That obscenity and blasphemy are not wit, is as true as trite; for any fool may speak either, and the laughter is always at the speaker, not at the speech. Not a word will be found in this work, that a virgin may not read to a company without either blush, or fear of blushing. Books of this sort are well esteemed excellent for youth, as most amusing; and as the instruction of an apophthegm enters deep, and remains for ever. Flashes of worth and courage strike from mind to mind,

and kindle a sympathetic fire. Hence the high estimation which such men as Julius Cæsar, Tacitus, Plutarch, Lord Bacon, and Addison, have express for the apophthegm; as a species of writing which reveals the very soul of great men, and calculated, above all others, to excite the reader to virtue. The jests interwoven, will render the book more pleasing; and divert, without hurting, the youngest mind, only scattering flowers over the path of wisdom.

It would be almost a jest for the Editor to apologize for occupying his time in collecting, and forming, what may be called a Jest Book; for the examples in his vindication are so great as to ensure him from censure on this score. Julius Cæsar made a collection of jests, as we learn from a letter of Cicero. Tacitus did the same, as Fulgentius, the grammarian, who quotes it, may instruct us. Many of Plutarch's apophthegms are

are mere jests. In modern times, Erasmus, and others; and our Camden, and great Bacon, composed works of this very kind. A modern collector of jests is, indeed, in this country, a poor caterer for the mob. But a beggar in St. Giles's may eat of the same bullock as the greatest peer. The difference lies in the parts chosen, and in the cookery. Addison has observed of our ballads, that those which please the mob, please the most refined. This is not strictly applicable to jests; for the mob love gross ones; and do not catch the refined ones, which delight an elegant and educated mind. But all are fond of jests; and as our common jest books are food for the vulgar, the present pretends to please their superiors; and to be a lounging-book for the drawing room, as theirs are for the kitchen. It aspires to instruct youth, by amusing them; and to divert

divert the scholar, and the gentleman,
the grave matron, and the blooming fair :
to be a relief from study, and from busi-
ness, and from the greatest fatigue, that
of idleness.



T H E

T H E
T R E A S U R Y O F W I T .

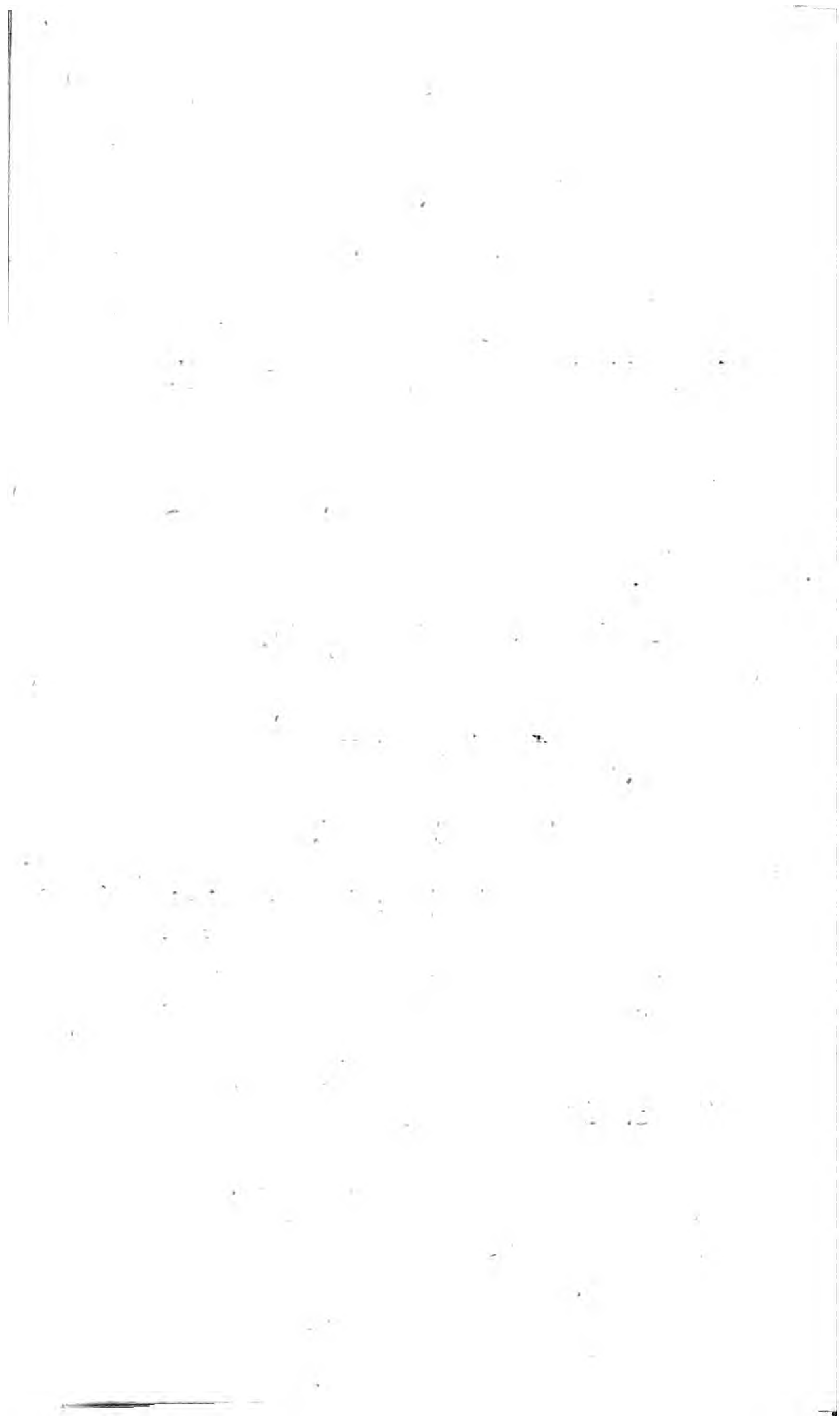
D I V I S I O N I .

G R E E K .

From Plutarch and others : but particularly from the complete, though ill-digested, Collection of ancient Apophthegms by Erasmus ; the best edition of which is that of Plantin, Antv. 1564, 8vo.

VOL. I.

B



D I V I S I O N I.

G R E E K.

§. I. *Spartan Apophthegms.*

1. **A**GESILAUS king of Sparta, being much pressed by an importunate suitor, who often repeated to him, " You have promised;" made answer, *True if what you ask be just, I have promised: if not, I have only said, not promised.*

2. When Agefilaus heard people praised, or blamed, by others, he used to observe, *One ought no less to know the character of those who speak, than of those of whom they speak.*

B 2

3. Being

3. Being yet a boy, he was present at some solemn spectacle ; and being assigned a place not very honourable he obeyed, though apparent successor to the kingdom, saying, *It is well. I shall shew that the place does not honour the man, but the man the place.*

4. Tiffaphernes, general of the Persians, having concluded a treaty with Agefilaus for fear, but broken it afterwards for convenience ; Agefilaus said, *I am much obliged to Tiffaphernes for putting the gods on my side.*

5. Agefilaus rejected a large sum of money, which was offered him by Tiffaphernes to procure peace ; saying, *It is the part of a good general to enrich his soldiers, but not himself.*

6. When in camp he was not to be known from a common soldier : and used always to say, *A king ought not to be distinguished by luxury, and dress ; but by temperance and fortitude.*

7. Some admiring that he, and the Lacedemonians, his subjects, used such mean food and clothing, he answered, *By sowing frugality we reap liberty, a golden harvest.*

8. One admonishing Agefilaus that he should remit somewhat of his rigorous life,

and adding that perhaps bad fortune might force him to it, when it was time enough to adopt such a course; he answered, *But I so use myself that, if fortune change, I need not.*

9. Being asked the boundaries of the Spartan state, he answered, *The points of our spears.*

10. One asking him why Sparta had no walls, he shewed him armed citizens, saying, *These are the walls of Sparta.*

11. A friend asking him how great glory was procured, Agesilaus answered, *By contempt of death.*

12. One in his presence applauding the happiness of the Persian king, who was very young, he answered, *Priam was happy at his age.*

13. The Persian coin was stamped with an archer; and the great king having by large presents excited the enemies of Sparta to commotions, so that Agesilaus was forced to leave the Persian dominions, where he was successfully carrying on war; he said, *Thirty thousand archers have driven me from Asia.*

14. Coming to the borders of Macedon in his march, he sent to the king of that country his usual laconic message, "As

friends or as enemies?" When it was answered, "We shall advise;" Agefilaus replied, *While you advise, we march.* The king, struck with his boldness, thought it best to admit him as a friend.

15. Being shewn the walls of a city, which were very strong and complete, he remarked, *Fine for women! men are their own walls.*

16. A youth of Megara boasting much of his city in presence of Agefilaus, he said *Young man, thy speech would require to be well supported.* Insinuating that it was dangerous for the weak to boast.

17. When he was once asked if he would hear a man famous for imitating the song of the lark, he replied, *I have often heard the lark itself.*

18. Menecrates a physician, having performed some wonderful cures, was so intoxicated with the publick applause that he seriously adopted the name of Jupiter, given him by the idolization of his countrymen. Writing to Agefilaus, he began his letter, "Menecrates Jupiter to King Agefilaus, health." Agefilaus returned him this short answer, *King Agefilaus to Menecrates health of mind.*

19. Agefilaus being once asked, "Which virtue was superior, fortitude or justice?" he

he answered, *Were all men just there would be no occasion for fortitude.*

20. When the Greeks of Asia called the king of Persia by his usual style of the great king, Agesilaus said, *In what is he greater than me, if he has not greater temperance or justice?*

21. Remarking the preposterous licence which prevailed in the manners of the Asiatics, and the tyranny of their government; he said, *Among them the wicked are free, but the good slaves.*

22. Being asked the means of procuring honest reputation, he answered, *Speak well, and act better.*

23. One enquiring his opinion of the best education for children, he said, *To be taught those things which will be most useful to them when men.*

24. Being very fond of his children, he would sometimes ride about on a cane among them. A friend catching him at this sport, Agesilaus said, *Tell nobody till you are yourself a father.*

25. He said he hated those kings, from whom, if you take their regal attire, the monarch vanishes.

26. When on his death-bed he desired that no image, nor monument, of him

should be erected ; saying, *If I have done any deed worthy remembrance, that deed will be my monument. If not, no monument can preserve my memory.*

27. AGESIPOLIS, the son of Cleombrotus, when some one told him, as a glorious matter, that Philip of Macedon had rased the city of Olynthus ; said, *It is easy to rase cities ; the glory lyes in building them.*

28. AGIS I. king of Sparta, said that foldiers ought not to enquire *how many are the enemies ?* but, *where are they ?*

29. The same prince, having beaten the Argives in a battle, who rallying returned boldly to the charge ; and observing some of his troops astonished at the courage of the foe ; he told them, *Be of good courage ; for if we, who have conquered, tremble, what must be the state of the vanquished ?*

30. AGIS the LAST of the name being condemned to death by the Ephori, for attempting to reinstate the laws of Lycurgus, and going to execution, saw a domestic weep ; *Do not lament me,* said he. *Dying as I do, I am happier than my murderers.*

31. Some Athenian called the Spartans unlearned, *True,* said ANTALCIDAS, *we alone of all the Greeks have learned nothing bad from you Athenians.*

32. A

32. A sophist having written an eulogy of Hercules, Antalcidas asked, *Who speaks ill of him?* grudging, with laconic frugality, the expence of words in praising whom nobody dispraised.

33. Antalcidas, being asked why the Lacedemonians used such short swords in battle, answered, *Because we always fight close.*

34. ARCHELAUS king of Sparta used to say of Charilaus, his colleague in the throne, *How can Charilaus be good, who is good even to the wicked?*

35. One blaming Hecatæus the rhetorician, for being silent in a company, ARCHIDAMIDAS said, *You seem to be ignorant that he who knows the art of speaking, also knows the occasion of speaking.*

36. ARCHIDAMUS king of Sparta, warring in Arcadia, heard that the Elians lent assistance to the enemy; upon which he wrote to them, *Archidamus to the Elians. Rest is good.*

37. When the same king saw a catapult, or vast warlike machine for throwing darts, then first brought from Sicily, he exclaimed, *Hercules! the strength of men has perished!* insinuating that, by such machines, weak and strong are put on a level.

38. When

38. When Philip of Macedon burst into the Peloponnesus, some saying "the Spartans must suffer if they be not reconciled to Philip," DAMINDAS exclaimed *O ye less than men! the Spartans can suffer death, but nothing else.*

39. King DEMARATUS being asked why the Spartans marked those with infamy who threw away their shields, but not those who threw away helmets, or breast-plates; *Because,* said he, *the latter are only for private use; the shield for that of the whole army.*

40. The same, being asked in company whether he was silent through folly, or wisdom, answered, *A fool cannot be silent.*

41. One enquiring how he came to be banished from Sparta, seeing he was king; he made answer, *Because the laws of Sparta are more powerful than the kings.*

42. An Argive saying the Lacedemonians were the worse of travel, for they degenerated from the laws of their ancestors; EUDAMIDAS answered, *But strangers who travel to Sparta return better.*

43. When Alexander the Great caused a proclamation to be made in the Olympian games that all exiles might return home, save only the Thebans; Eudamidas exclaimed, *Happy Thebans! Alexander fears only you.*

44. THE-

44. THEMISTEAS the seer being at Thermopylæ with Leonidas and his four thousand*, foretold the death of Leonidas and all his host. Leonidas, wishing to save him, ordered him to return to Sparta, on pretence of a message; but Themistead answered, *I am here to fight, not to carry messages.*

45. When the Pylians had published a decree in which supreme honours were ordered to THEOPOMPUS king of Sparta, he wrote to them, *Time encreases moderate honours, but lessens those that are immoderate.*

46. The same, being blamed by his wife for diminishing the royal prerogatives, and thus leaving to his son a meaner royalty than he had received; answered, *Nay greater, because more lasting.*

47. CALLICRATIDES the Spartan admiral, offering sacrifice before a battle, the augurs told him that the victims portended victory to the navy, but death to the commander: he answered without hesitation, *The affairs of Sparta do not rest*

* So the inscription preserved by Herodotus (χιλιαδες τελορες.) The *three hundred* is one of the vulgar errors so common in literature; a catalogue of which would be highly valuable.

upon one man. *My country will not suffer by my death, but by my flight.* And, though he had before assigned the command to Cleander, he resumed it himself; conquered, and was slain.

48. CLEOMENES king of Sparta, being long vexed with disease, had recourse to expiators and soothsayers, though he used formerly to deride them. One wondering at this, *What surprizes you?* said Cleomenes. *I am no longer the same man; and it is no wonder if my mind fails with my body.*

49. The same monarch being asked why the Lacedemonians, though they had often vanquished the Argives, had not destroyed their city? answered, *We do not wish to destroy them, but to keep them for exercise to our youth.*

50. The same to one who enquired why the Spartans had not dedicated to the gods, as usual, spoils lately taken from an enemy? *Because,* said he, *they were the spoils of cowards.*

51. The same, when a friend had placed before a stranger, his guest, nothing but black broth and hard bread, the usual fare of Lacedemon, was angry; and said, *We must not be so laconic to strangers.*

52. An-

52. Another CLEOMENES the son of Cleombrotus, when presented with some game-cocks, by a person who, enhancing the gift, said they were of a breed who would die before they yielded; answered, *Give me rather some of the breed that kill them.*

53. LEONTYCHIDAS I. being reproached for changing his opinion, said, *I change because time forces me. You change from disease of mind.*

54. LEON being asked in what city it was best to live, answered, *In that where none are very rich, nor very poor; and where justice is strong, injustice weak.*

55. LEONIDAS who was elective king, being told by a citizen of Sparta, "Setting your royalty aside, you are no better than us;" replied, *Had I not been better than you, I had not been chosen your king.*

56. A foldier saying, at Thermopylæ, that the arrows of the barbarians were so numerous as to hide the sun; *Then, said Leonidas, we shall have the great advantage of fighting in the shade.*

57. When Xerxes wrote to him to surrender his arms, he only returned, *Come and take them.*

58. LYSANDER, when bitterly reviled by a person, only answered to him, *Say on, friend;*

friend; say on and say all. For your mind seems full of evil; and I should wish you to unload it.

59. PAUSANIAS, when some were admiring the rich spoils of the barbarians, remarked. *It is better to be valuable one's self, than to possess valuable things.*

60. Another PAUSANIAS, the son of Plistonactes, when a physician told him "You look well," answered, *Yes, you are not my physician.*

61. When the same was blamed by a friend, for speaking ill of a physician, whom he had never tried, he replied, *If I had tried him, I should not have lived to speak ill of him.*

62. When PÆDARETUS was told that the enemy was very numerous, he answered, *So much the more glory.*

63. The same, desiring to be elected one of the three hundred who held the highest dignity at Sparta, and being repulsed, went home elated with joy; and, being asked the cause, said, *I am happy that Sparta possesses three hundred better men than myself.*

64. CHARILLUS, being angry with his slave, said to him, *Were I not in a passion, I would kill thee.*

65. A

65. A Spartan old man, being asked why he wore his beard so long, answered, *That, seeing my grey hairs, I may do nothing unworthy of them.*

66. A master correcting his slave, the fellow pleaded "I did not err willingly," *Nor, said he, do I chastise willingly.*

67. A Metapontine to a Spartan, who reproached his city for sloth, answered "However, we have seized on many lands of our neighbours." *Then, said the Spartan, ye are not only slothful, but unjust.*

68. A dancer saying to a Spartan, "You cannot stand so long on one leg as I can." *True, answered the Spartan, but any goose can.*

69. A Spartan, who served under Lyfimachus, being asked by him if he was a Helot (a people who were slaves of the Spartans), answered, *Dost thou imagine a Spartan would serve thee for four-pence a day?* He wished rather to be himself esteemed a slave, than disgrace his country.

70. When the Thebans, having conquered the Lacedemonians at Leuctra, advanced even to the Eurotas, the river that runs by Sparta, a Theban vainly exclaimed "Where are the Spartans now?" A Spartan prisoner, but unconquered in mind, answered, *Were they here, ye would not.*

71. Philip of Macedon, being on the Spartan frontier, wrote to the city to ask if he should come as a friend or an enemy? The laconic answer was, *Neither*.

72. The Spartans fined their embassador for giving Antigonus the title of king, though he brought a present of a bushel of corn to each citizen during a scarcity; saying, *Advantage must not be purchased with dishonour*.

73. When a man of bad character had given an excellent advice in the publick assembly, the Spartans approved the counsel; but removing the bad man from the pulpit, made one of irreproachable manners get up, and renew the same proposition.

74. Two Spartan boys fighting one was wounded to death. His companions vowed to him that they should avenge his death by that of his slayer. *The gods forbid*, answered he; *for, had not my antagonist been a better fighter than myself, I would have either prevented him, or have been my own avenger*.

75. It was allowed at Sparta, in order to sharpen the boys, that they might steal, if so ingeniously as to escape detection; for, if detected, infamy followed. A boy
having

having stolen a live fox, hid it under his clothes; and, rather than be detected, allowed the ferocious animal to eat into his bowels. Being at the point of death, his comrades said "It would have been better to have been discovered, than suffer thus." No, answered he, *what pain is equal to that of infamy?*

76. Some Lacedemonians travelling were met by one who told them they were fortunate, for the robbers had just left that part of the country. Nay, answered one of them, *the robbers are fortunate.*

77. A Spartan, being asked his profession, answered *Freedom.*

78. A Spartan boy, being taken prisoner by Antigonos, and sold by auction, was extremely obedient to his master. But being ordered to do a low office, he answered "I will not." The master insisting, the boy ran up to the roof of the house, and saying, *Look at your bargain,* threw himself down, and was dashed in pieces.

79. Another, being on sale, was asked by an intended purchaser, "Wilt thou be careful if I buy thee?" The answer was, *Yes, and if thou dost not.*

80. A Spartan carrying a fly for his badge upon his shield, was laughed at by some, who said he did it to be concealed. *Nay*, said he, *I always go so near the foe that they may see it.*

81. The lyre being offered, as usual at table, to a Spartan, he said, *We Spartans are not taught to trifle.*

82. In wrestling, a Spartan, being thrown under by his opponent, bit his arm. The other said, "You bite like any woman." *No*, answered he, *but like any lion.*

83. In a dispute a Spartan was told he lied. He answered, *After I had told you so, I would whip you.* For in Sparta lying slaves were whipped; and this retort was equal to calling the other a slave. Our point of honour was unknown to the ancients; who thought the infamy lay in *lying*, not in *being told of it.*

84 Philip of Macedon having written at much length to the Spartans, they sent this answer, *As to what you have written to us, No.*

85. In the Panathenæa, a course of solemn games at Athens, an old Athenian came late to the theatre, and found it difficult to procure a seat. The audience even made a jest of him, calling to him
here

here is room ; and fitting close when he came to the spot, so as always to reject him. The old man, being in great distress, not only with toiling along, but with being made a publick laughing stock, at length came to the seats of the Spartans, who all rising to a man gave him the best place among them. At this the whole theatre resounded with shouts of applause; and the old Athenian rising up exclaimed *The Athenians know what is right, but the Spartans practise it.*

86. A beggar asking alms of a Spartan, he answered, *If I gave you, you would only be more a beggar. For he who first gave you, taught you your trade of laziness.*

87. A Spartan catching one in adultery with his wife, who was very ugly, exclaimed *Wretch! who is to pay you for your pains?*

88. A traveller, upon seeing the respect paid to age in Sparta, said, *Here alone it is a pleasure to get old.*

89. A Spartan, whose sight was bad, going to war was asked "What purpose he could serve in battle?" *At least,* answered he, *I shall serve to blunt the sword of an enemy.*

90. A Spartan being at Athens, and seeing people publickly profess all, even the most indecent, offices, said on his return, *Every thing is decent at Athens.*

91. Another being asked a question answered "No." Upon which the asker saying "You lie:" he only smiled, and replied, *Then you are a fool to ask me what you know better yourself.*

92. Some Spartans went on an embassy to Lygdamis the tyrant, who put off the audience on various pretences. At last they were told he was sick. The Spartans answered *What then? We did not come here to wrestle with him, but to speak with him.*

93. The retreat being sounded in a conflict, a Spartan, who had at the moment his sword at the throat of an enemy, withdrew it and retired. Being asked why he did not slay him, he answered, *It is better to obey my general than to kill an enemy.*

94. ARCHILEONIS the mother of Brasidas, when some Amphipolitans came to Sparta after his death, and went to see her, asked them if her son had died like a Spartan. They praising him, as the bravest of the Spartans, she replied, *O Strangers,*
my

my son was worthy, but there are many worthier men in Sparta.

95. A Spartan woman, after the first tidings of a battle, went without the city to meet more intelligence. One coming up told her that both her sons were among the slain, *Wretch*, said she, *I did not enquire the fate of my sons, but that of my country.* Being told that Sparta was victorious, she exclaimed *Then I rejoice in the death of my sons.*

96. Another Spartan mother giving her son his shield, when going to battle, said *Son, either this, or upon this.*

97. Another to her son who complained that his sword was short, said *Do you add a step to it.*

§ II. *Apophthegms of Philosophers.*

1. SOCRATES, upon being admonished that he had prepared too frugal a dinner for some guests, answered *If they be good men there is enough; if not, there is more than enough.*

2. The same, being asked the way to acquire honest fame, said *If you study to be what you would wish to seem.*

3. The same receiving a blow on the head when abroad, only said *'Tis a pity that one does not foresee when to wear an helmet.*

4. The same, being told that his judges would condemn him to death, said *And nature has already condemned them.*

5. His wife lamenting his fate, and adding "My dear husband, you die innocent;" he answered *What! would you have me die guilty.*

6. The same, being told that one spoke ill of him, answered *He has never learned to speak well.*

7. Some admiring his patience under calumnies, he said *They do not hurt me, because they do not hit me.*

8. The old comedy used to scatter sarcasms at the most remarkable citizens. When many feared such attacks, Socrates said, *They can do no harm; for, if we deserve, let us amend; if not, they are of no moment.*

9. When the poison operated, and he was at the point of death, he jocosely said to Crito his friend, *We owe the sacrifice of a cock to Æsculapius; do not neglect it.* This saying has been generally misunderstood, as a piece of foolish superstition in the last

moments of Socrates ; whereas it is only a facetious expression of a mind at ease, implying that the poison was a remedy, and had cured all his ills ; wherefore the usual sacrifice of those who had got well ought to be fulfilled.

10. Socrates blaming severely a person present at a banquet, Plato said " Might not these things be as well said apart ?" To which Socrates retorted, *Might not you have said this to me apart ?*

11. When ARISTIPPUS returned from the court of Dionysius, he told Diogenes *If you knew how to manage kings, you need not feed on herbs ;* to which Diogenes retorted, *If you could feed on herbs, you need not follow kings.*

12. Aristippus, being reproached for going well drest, answered, *If dress were a fault, we should not use our best array in the solemnities of the gods.*

13. Dionysius asking him what advantage philosophers have over other men ? he answered, *That if all laws were abolished, we should be still the same.*

14. Dionysius also asking him why philosophers paid court to the rich, not the rich to philosophers ? he made answer,

Because philosophers know what they stand in need of; the rich do not.

15. Aristippus being in a storm shewed great fear. Upon being reproached for this by an officer present, he answered *Our lives are of very different value.*

16. One boasting universal learning to Aristippus, he answered *As they who eat most are not the fattest, so neither are they who read most the most learned.*

17. One objecting to him his luxurious feeding, he shewed him some dear-bought dish, and said "Would not you buy this, if it were sold for a penny?" "Surely," said the other. *Then, said Aristippus, I only give to luxury what you give to avarice.*

18. Once Aristippus asked a large sum from Dionysius, and that king seizing the occasion, said "What! did you not always teach that a philosopher wants nothing?" "Give me my demand," said Aristippus, "and then we will talk of this." When he had received the sum, he said *Did not I rightly teach that a philosopher wants nothing? How can he want who knows who shall supply his wants?*

19. When Aristippus and Æschines had quarrelled one said to the former "Where is now your old Friendship?" He answered

swered "Asleep but I shall wake it." And going to the house of Æschines, he said to him "Shall we be reconciled; or trifle on, and make folks talk of us?" To which Æschines answered "Let us be friends with all my heart." Aristippus replied *Remember then, that though older than you, I came to you first. True, said Æschines, and for this I own you the better man.*

20. DIOGENES the Cynic, being in the house of Plato, trode over the carpets with his dirty feet, saying *I trample the pride of Plato. True, said Plato, but with a greater pride.*

21. The same, standing in the market-place cried *Come hither men*, as if he was going to harrangue. A great crowd gathering, and Diogenes still continuing to call *Come hither men*; one said "We are here, speak." Upon which the Cynic, driving them away with his stick, said *I called for men, not for brutes.*

22. Once reading a dull book in company, and seeing at length the white leaf at the end, he exclaimed *Courage friends! I see land.*

23. A sophist, wishing to shew his acuteness to Diogenes, reasoned with him thus, "What I am, thou art not."
"Granted,"

“Granted,” said Diogenes. The sophist proceeding “I am a man, therefore thou art not a man;” the Cynic replied, *Begin from me, and your conclusion stands.*

24. One asking him the best hour for dinner, Diogenes answered *To a rich man any hour; to a poor, when he can.*

25. Diogenes walking along was struck with a long piece of timber, which a fellow carried, who then said “Take care!” *What!* said the Cynic, *do you mean to strike me again?*

26. Seeing a boy throwing stones at a gallows he cried *Well done! you will come to your mark at last.*

27. Seeing a youth dance an amatory dance in the publick baths with much grace, he said *So much the better, so much the worse.*

28. A strong fellow playing very ill on the harp, all expressed disapprobation, save Diogenes who praised him much. Being asked the reason he said *This man deserves the greatest praise, for chusing rather to be a bad harper than a good thief.*

29. Harmodius and Aristogiton were celebrated tyrannicides. The Cynic being asked by a certain tyrant what brass made the
the

the best statues? answered *That used for the statues of Harmodius and Aristogiton.*

30. Diogenes seeing a prodigal supping on roots in an eating-house, said to him *Had you dined thus always, you would not have needed to sup thus.*

31. Being asked of what beast the bite is most dangerous, he answered *Of wild beasts, that of a slanderer: of tame, that of a flatterer.*

32. Entering a dirty bath he said *Where are those washed who wash here?*

33. Being asked what wine he liked best, he said *Another's.*

34. One saying to him "Many deride you," he answered *But I am not derided.* Meaning that he was not hurt, who was not hit.

35. Being asked why men gave freely to all beggars but philosophers, he answered *Because they think they may be blind or lame, but never fear they shall be philosophers.*

36. Going to the town of Myndus, and seeing the gates very large, and the town small, he called out *Men of Myndas! shut your gates lest the town should escape.*

37. Dining in the street, and many gathering around him some called him dog.
Nay,

Nay, said he, ye are dogs who stand around me dining.

38. A bastard boy throwing stones, Diogenes called to him *Take care, sirrah, for unawares you may strike your father.*

39. One day he went to the theatre while the people were coming out, and pressed against the croud to enter. Being asked the cause, he answered, *This is the whole study of my life.*

40. Asking a large sum of a prodigal, who wondering said "Why do you ask me for such a sum, when a penny from others contents you?" the Cynic answered *Because I may receive from others again, but I doubt much if from you.*

41. Seeing a very unskilful archer shoot, he seated himself by the mark. The reason was *That he may not hit me.*

42. Diogenes said that to do well, a man must either have very faithful friends, or very bitter enemies.

43. Going to Corinth he entered the school where Dionysius the tyrant taught, and heard the boys repeat very ill. Dionysius coming in thought the Cynic had come to condole with him, and said "This is kind. Such is the lot of humanity." *Nay, answered the Cynic, I wonder*

wonder only at your being permitted to live; for you are as bad a school-master as you were a king.

44. BIAS being asked by a vicious man what is piety? was silent. The other enquiring the reason, the philosopher answered *Because you speak of matters which nowise concern you.*

45. ANACHARSIS the Scythian sage being asked "In what respect learned men differed from unlearned?" answered *As the living from the dead.*

46. When a talkative coxcomb had long babbled to ARISTOTLE, he said at length "Perhaps I plague you with my prattle." *No indeed,* answered Aristotle, *for I did not attend to it.*

47. Aristotle being reproached for giving to a bad man answered, *I did not give to the man, I gave to humanity.*

48. The same when asked how friends are to be treated? answered *As we would wish them to treat us.*

49. Theophrastus to one who was silent in company said *If you are a fool you do wisely; if you are wise you do foolishly.*

50. CRATES the Cynic of Thebes, being asked a remedy for love, said *Hunger*
is

is one remedy. Time is a better. The best is a rope.

51. EPICURETUS said all philosophy lay in two words *ανεχου και απεχου*, *Sustain and Abstain.*

52. ZENO thus addressed a garrulous youth *Nature gave us two ears, and one mouth; that we might hear much, and talk little.*

53. EMPEDOCLES seeing his countrymen of Agrigentum live deliciously, and build splendidly, said *They indulge as if next day to die, and build as if always to live.*

54. The same saying to Xenophanes the philosopher "That a wise man could not be found." *True*, answered Xenophanes, *for it must be a wise man who knows him.*

§. III. Of Kings and of Generals.

1. PHILIP of Macedon, father of Alexander the Great, as much exceeded his son in talents, as his son exceeded others. No king can ever be compared to him for genius and excess of ability. This prince was also remarkable for his apophthegms.—Having subdued the Greeks he was advised to garrison the cities lest they should revolt, *No*, answered he, *I had rather be long*

long a friend, than a master for a short time.

2. A calumniator having long abused Philip, his courtiers advised him to banish him ; but he answered *Nay, I had far rather he spoke ill of me here, than abroad.*

3. The Athenians being vanquished at Cheronea he dismissed the captives free ; but they also demanding their effects and money, Philip laughed, and ordering delivery, he said *In sooth I do believe the Athenians think we did not fight in earnest.*

4. The same monarch desiring his son Alexander to listen to Aristotle his instructor in all points, added *Left hereafter you commit many things which I repent to have done.*

5. Philip also took advice graciously. Once at supper pretending to instruct a player on the harp, the latter told him *The gods forbid, O king, that you should know these matters better than me.*

6. A poor old woman calling on Philip repeatedly to hear her cause, he answered at last, " I am not at leisure." *Then,* said she boldly, *cease to be a king.* Philip struck with the reproach, heard her cause ; and never after refused audience.

7. Philip

7. Philip hearing his son sing well said *Are not you ashamed to sing so well?*

8. The same, blaming his son for his frequent gifts to the people, said *O son, can friends be faithful who are bought?*

9. The Athenians sending an embassy to Philip he heard them graciously; and at their departure asked if he could do any favour to the Athenians? Demochares one of the ambassadors brutally answered, "Yes, if you hang yourself." The courtiers bursting into rage, Philip appeased them, and ordered them not to injure the Therfites. Then turning to the other ambassadors he said, *Tell the Athenians that those who speak such words are prouder than those who bear them.*

10. ALEXANDER the Great, when Perillas one of his friends asked him to portion his daughter, told him to take fifty talents. Perillas answering that ten were sufficient; Alexander replied, *Yes, enough for you to receive, but not for me to give.*

11. The same ordering his treasurer to give Anaxarchus the philosopher any sum he asked, Anaxarchus demanded a hundred talents. The treasurer frightened at the greatness of the sum, ran and told Alexander; who said *He does wisely, knowing*

ing he has a friend who both can and will give such a sum.

12. Before the battle of Arbela he was informed that many of the foldiers were talking of converting the fpoil to their own ufe, and preventing any part going to the royal treasury. *Good tidings, faid Alexander. Thefe are fpeeches of men who mean to conquer, not to fly.*

13. Going to fup with a friend on a cold winter-day, and feeing a very fmall fire, he faid, *Either bring wood or incenfe*: For but little fire was ufed in fa-
crifice.

14. ANTIGONUS king of Macedon, being advised to garrifon a city, faid, *The love of the citizens will be my beft garrifon.*

15. PHOCION the Athenian General to Demofthenes, who told him the Athenians would kill him if they got mad, answered, *Yes, and you if they get wife.*

16. Alexander the Great fending a hundred talents to Phocion, he asked why among fo many Athenians Alexander fent to him alone? Being answered, becaufe he knows you a good and honeft man; he replied, *Then let him leave me fo.*

17. When Satibarzanes chamberlain to ARTAXERXES asked him to do an act of
VOL. I. D injustice,

injustice, and that king knew he sought this by influence of a promise of thirty thousand Darics, he ordered his treasurer to bring that sum. And giving it to Satibarzanes, he said, *Here take this, and I shall not be the poorer; but I should be unjust if I granted your request.*

18. MEMNON, a general of Darius against Alexander, hearing a soldier reviling the latter, struck him with his spear, saying, *I hire you to fight against Alexander, not to rail against him.*

19. POLTYS king of Thrace in the time of the Trojan war received an embassy from the Greeks, and another from the Trojans, desiring his assistance. Hearing both, he advised that Paris should restore Helen, and he would give him two beautiful women in return.

20. COTYS king of Thrace was very passionate, and severe to his servants. A stranger having presented him with some vessels beautiful, but very brittle, he repaid him with rich presents; then breaking them in pieces, he said, *I have little need to lay up a treasure of anger.*

21. DIONYSIUS I. king of Syracuse, when his son and heir apparent had debauched a married woman, said to him in a rage " I never

never did such things." "Because," answered the son, "your father was not a king." Dionysius replied, *Nor will your son be one, if you commit such actions.*

22. The same despoiling the temples took from the shoulders of Jupiter Olympius a large cloke of beaten gold which Hiero had put from the spoils of Carthage; and throwing a woollen cloke over him in its stead, said, *A golden cloke is heavy in summer, and cold in winter: a woollen one always convenient.*

23. He also took the golden tables and vessels inscribed TO THE GOOD GODS, saying *I shall use the goodness of the gods.*

24. DIONYSIUS II. being asked how it came to pass that, when his father from private station became king, he from a king should be forced into private station, answered, *Because my father became king when the democracy had acquired hatred, I when royalty had incurred the same fate.* This answer would have suited Richard Cromwell.

25. DION, a general of Syracuse, when after expelling Dionysius II. he was told that Calippus, whom he regarded as one of his best friends, was conspiring against him, said, *It is better to die than to live,*

if one must guard against friends as well as enemies.

26. King ARCHELAUS at a banquet, when an impudent man begged a gold cup, told the boy to give it to Euripides, saying to the forward petitioner, *You deserve not to receive it, though you ask; and he deserves, though he does not ask.*

27. The same to a prating barber, who asked how he would please to be shaved? answered, *In silence.*

28. PTOLEMY son of Lagus, and king of Egypt, asked a grammarian, who was the father of Peleus? The other boldly said, "Do you tell first who was the father of Lagus." The courtiers being enraged, Ptolemy mildly said *If it be kingly not to bear a repartee, it must also be kingly not to make a jest.*

29. King DEMETRIUS Poliorcetes, having captured Megara, took all the slaves from their masters. Departing he said to Stilbo, "I leave your city free." True, answered Stilbo, *you do not leave a slave among us.*

30. ANTIOCHUS III. of Syria wrote to the cities in his dominions that if any order came in his name, contrary to their laws,

laws, they should ever regard it as not sent by him.

31. PYRRHUS having conquered the Romans twice, but with great loss, said, *Friends, another victory will ruin us.*

32. CINEAS, that he might recall Pyrrhus from the study of war, reasoned with him thus. *If you conquer the Romans what next?* "Then," said Pyrrhus, "we will vanquish all Italy." *Italy seized, what next?* "Sicily will be the next object." *Will this terminate your designs?* "No: These will be only preludes to greater. Libya and Carthage remain." *And then?* "And then we shall be happy, and enjoy ourselves." Cineas concluded, *And why not be happy now at once, and enjoy ourselves?*

33. THEMISTOCLES, when a youth, was lost in love and drinking. But after Miltiades had conquered the Barbarians at Marathon, he was diligent late and early; and being asked the cause of this change, said, *The trophies of Miltiades will not allow me to sleep.*

34. Simonides desiring an unjust matter of Themistocles, he answered, *You would not be a good poet if you neglected the laws*

of harmony; nor I a good general if I neglected those of justice.

35. When Themistocles fled to Persia he was enriched by the great king; and said to his children, *We should have been ruined if we had not been ruined.*

36. When Themistocles went to Andrus to demand a levy of money, he said, *I bring two gods with me, Force and Persuasion.* He was answered, *And we have two stronger, Want and Impossibility.*

37. When the Athenians wished to banish ARISTIDES the Just by the Ostracism, (in which the name of the person to be banished was written on a shell by all who voted for it,) a poor clown, not knowing Aristides, came to him and desired him to write on his shell, as he was ignorant of letters. Aristides asked him what pique he had against the man. "None," answered the clown, "but that I am angry to hear him always praised." Aristides wrote the name, and returned the shell. Perhaps it may be remarked that in this at least he was unjust.

38. IPHICRATES the Athenian general, being reproached for the meanness of his birth by a descendant of the famous Har-
modius,

modius. answered, *My Family begins in me. Your's ends in you.*

39. TIMOTHEUS a fortunate general was painted asleep; and Fortune catching towns for him in a net. Far from being offended, he only said, *If I get towns asleep, what must I not do awake?*

40. CHABRIAS a valiant leader said, *An army of deer is more dreadful if led by a lion, than an army of lions if led by a deer.*

41. When PISISTRATUS tyrant of Athens intended to take a second wife, his children asked him if he had any complaint against them? *By no means,* answered he. *I only take another wife, to have some more such children.*

42. AMASIS king of Egypt being reproached for indulging in pleasure after dispatching business, said, *They who have bows do not bend them but when necessary.*

43. PSAMMENITUS king of Egypt was deprived of his kingdom by Cambyfes. His daughter meanly clad, was sent with other noble virgins of Egypt to draw water by Cambyfes, whose tyranny wished to torment their parents with the spectacle. The rest expressed frantic grief; Psammenitus alone cast down his eyes in silence.

Then his son was ordered to pass him in chains; but Psammenitus still contained himself. At length he saw by chance one of his best friends begging of passengers: and at this sight, embracing him, wept aloud. Cambyfes asking the cause why he was silent at the calamity of his children, but lamented so much that of an old man? he answered, *Son of Cyrus, domestic woes are too heavy for tears, which now flow for him who from opulence is reduced to poverty, even at the extreme verge of old age.*

§ IV. *Various.*

1. DEMOSTHENES went to Corinth to visit Lais, the famous courtesan; who asking 10,000 drachmas, or upwards of 300*l.* for a night's lodging, he returned, saying, *I shall not buy repentance so dear.*

2. The orations of Demosthenes were said to smell of the lamp, because he used much night-watching to correct them. A person suspected of theft objected this to him; he answered, *I know that we who use lamps at night are incommodious to you.*

3. A woman received a sum of money from two guests to keep, on condition that

she should restore it in presence of both. One of them after some time came to the woman in a mourning habit, and relating the death of his companion, received the sum. Soon after the other came, and made his demand. The poor woman in despair employed Demosthenes; who pleaded for her thus, *This woman is ready to deliver her trust, but cannot do it save in presence of your companion; for you say yourself that the money was not to be given to one save in presence of the other.* She was acquitted.

4. One asking Demosthenes what is the first point in eloquence, he answered, *Acting* *. And the second? *Acting*. And the third? *Acting still*.

5. An Athenian who wanted eloquence, but was very brave, when another had, in a long and brilliant speech, promised great affairs, got up and said, *Men of Athens, all that he has said, I will do.*

6. To some who praised a very tall man with long arms, as formed for an excellent wrestler, HIPPOMACHUS answered, *Right, if the crown were to be taken from an high tree.*

* Ὑποκρισις, *hypocrisy, acting as a player.*

7. ONOMADEMUS of Chios, after he had overcome the opposite faction, was advised to banish them; but he answered, *I am afraid, if we had no enemies, that we should fall out among ourselves.*

8. EURIPIDES, when the people of Athens were in an uproar, being offended at some sentence in a play of his then acting, and called upon the author to alter it, stepped forward, and said, *I compose plays to instruct you, not that you should instruct me.*

9. The same complaining to Alcestides, another tragic poet, that in the three last days he had only been able to produce three lines; Alcestides replied, "I make a hundred lines in a day." To which Euripides replied, *Your lines last but for three days, mine will last for ever.*

10. MENANDER wrote one hundred and five plays, but conquered only in eight. Philemon, who was the favourite of the people, being the usual victor, Menander meeting him one day, said, *Do you not blush, Philemon, when you conquer me?*

11. Antigenides the scholar of ISMENIAS when he sung once remarkably well, yet displeased the people, was told by his master, *Sing to me, and the Muses.*

12. THEODORUS the Athenian, surnamed the Atheist, because he denied the gods then in being, said, *I hold out doctrine to my auditors with my right hand; but they receive it with their left.*

13. STRATONICUS the harper teaching a Macedonian, who was very dull, once said in a passion, *I shall send you to Macedon.* Macedon was the Scotland of the Greeks.

14. APELLES, seeing a picture of Protopogenes, stood long in silent wonder; and at last exclaimed, *A work of exquisite and miraculous toil! It wants but the Graces to carry it to heaven!* Meaning that in grace alone it was deficient.

15. ZEUXIS entered into a contest of art with Parrhasius. The former painted grapes so truly that birds came and pecked at them. The latter delineated a cloth so exactly, that Zeuxis coming in, said, "Take away the cloth that we may see this piece." And finding his error, said, *Parrhasius, thou hast conquered. I deceived but birds, thou an artist.*

16. Zeuxis painted a boy carrying grapes: the birds came again and pecked. Some applauding, Zeuxis flew to the picture

ture in a passion, saying, *My boy must be very ill painted.*

17. TIMON the Misanthrope, being asked why he hated all mankind, said, *I hate the bad deservedly; and the rest, because they do not hate the bad.*

18. GNATHENA the courtesan, when a very small bottle of wine was brought in, with the praise that it was very old, answered, *It is very little for its age.*

19. PHRYNE the courtesan, when in the bloom of her beauty, being in company with a number of other courtesans who were painted, the game was proposed in which what one did was to be done by all. When her turn came, she called for a basin of water, and washed her face; the rest, rather than imitate her, left the house.

20. CANNA was the wife of Sinoritus of Galatia. Synorix, a young man, being desperately in love with her, slew her husband secretly, and afterwards pressingly wooed her. She, knowing him the murderer of her husband, dissembled her grief, and gave him hopes. At length she appointed Synorix to meet her in the temple of Diana, as if there to exchange vows; and standing by the altar drank a libation to the goddess, and after gave the cup to
Synorix,

Synorix, who drank his death. Then kneeling before the goddesses, she exclaimed, *Goddess supreme, bear witness that only for the sake of this day did I outlive my husband!*

21. OLYMPIAS, the mother of Alexander the Great, being angry that her son wished to pass for the offspring of Jupiter, said, *Will he never cease to commit me with Juno?*

22. When all prayed for the destruction of Dionysius the tyrant, one old woman used constantly to supplicate the gods for his preservation. She was called by Dionysius to give her reason for this good will; and answered thus: *When I was a girl, a cruel tyrant reigned: we prayed for his death, and a worse came than him. For his destruction were then our vows; and thou, a far worse, hast followed. Afraid that thou shouldst perish, and a yet worse succeed, I should even devote my life for thy safety.*

23. LEO, the Byzantine sophist, came to Athens to persuade the people to concord. Being a little fat personage, with a portly belly, he no sooner mounted the rostrum than a loud and universal laugh ensued. But he, nothing moved, taking advantage

advantage of the incident, said, *Why do you laugh, men of Athens? My wife is yet fatter than me.* A louder laugh arose. But he proceeded, *Now fat as we are, and large, one bed easily holds us when at concord; but, when variance arises, the whole house cannot contain us.*

24. ÆSCHINES the orator being an exile at Rhodes, through his opposition to Demosthenes, read to his scholars his own oration against the latter. Much applause following, he said, "Cease till you hear the answer of Demosthenes." Upon reading this, silent wonder and astonishment succeeded: and Æschines exclaimed, *What if you had heard the beast resounding his own words*?*

25. Timocrates saying to Polemo that Favorinus was talkative, he answered, *So is every old woman.* A bitter sarcasm under the veil of extenuation.

26. TIMOCRATES seeing an actor who, in pronouncing "O Jupiter!" held down his hand; and "O Earth!" held it up, said, *The fellow has committed a solecism with his hand.*

27. This theme of declamation being

* So Philostratus tells it.

proposed,

proposed, "Who moves sedition, let him die : who appeases it let him be rewarded. One having both moved and appeased a sedition, seeks the reward." SECUNDUS the sophist solved it thus : *What is first? To move. What last? To appease. Let him first be punished as the mover : and then, if he can, take the reward.*

28. GORGIAS the sophist said, *The drama is a deception by which he who is deceived is wiser than him who is not deceived.*

29. PYTHEAS the daughter of Aristotle being asked which is the most beautiful colour, answered, *That of modesty.*

30. King Lyfimachus saying to THEODORUS "I shall kill you;" he answered, *So can a wasp.*

31. Philip of Macedon, sitting in judgment after dinner, an old woman receiving an unjust sentence, exclaimed, "I appeal." "To whom!" said Philip. *To Philip, when sober,* answered the matron. The king took the lesson.

32. In Jassus, a town of which the inhabitants lived almost entirely on fish, a certain harper displayed his skill to the croud. But when the bell gave notice that the fish was arrived, the audience leaving our artist, ran to the market, save one who

who being almost deaf did not hear the signal. The harper going up to him paid him many compliments on his taste and politeness, in not leaving him to buy fish as the rest did. *What! has the bell rung?* said our amateur. *Good-bye. I also love fish better than music.*

33. Herodes the sophist, having lost his son, was inconsolable. DEMONAX, going to visit him, promised that his son would return from the dead if he would only repeat the names of three people who had never met with a calamity. Herodes, after long search, could not find even one name: upon which Demonax said, *Is calamity new then? Why be inconsolable for the common lot of humanity?*

34. Demonax hearing one declaim miserably said, "You should practise more." The orator answering, "I am always declaiming to myself;" he replied, *No wonder you do not improve, having so foolish an audience.*

35. Demonax being asked if philosophers might drink wine, *Surely*, said he, *you do not think that nature made grapes only for fools.*

36. The same told a lawyer that laws are useless because they cannot mend the good, and do not mend the bad.

37. AN-

37. ANTIMACHUS the poet, reading his verses, was left by all his hearers save Plato, to whom he said, *I shall proceed nevertheless. Plato is himself an audience.*

38. Some soldiers of Tarentum spoke many free things of king Pyrrhus in their cups. Being brought before him, they were in great danger, the proof being clear. But one of them said, *It is true, O king, that we used such expressions; and would have used still worse if our wine had not failed.* Pyrrhus laughing, dismissed them.

39. Dionysius the tyrant wrote bad verses; which not being approved by PHILOXENES, a Greek poet, to whom they were shewn, Dionysius in revenge sent him to the Quarries, a publick prison. Soon after releasing him, he read to him another piece, hoping he was now tame. But Philoxenes starting up called out, *Lead me again to the Quarries.*

40. A young man named Evatolas promised a recompence to the orator Protagoras, if he would teach him his art so well, that the first cause he should plead, sentence should be given in his favour; but if sentence went against him, nothing was to be paid. According to this agree-

ment, Protagoras taught him all he knew, and after asked his salary. Evatolas, to frustrate him, would not plead any cause: and Protagoras was forced to call him before the judges, where he said, *Evatolas, you shall not escape me. For if the judges condemn you to pay me, you must. If not, you gain the cause; and must pay me by our agreement.* But Evatolas answered, *You are deceived. For if the judges acquit me, our agreement falls, and I stand acquitted. If not, I lose the cause, and am free by our agreement.* The judges could give no sentence.

41 *. A scholar wanting to swim, was almost suffocated, upon which he swore, *He would never touch water till he had learned to swim.*

42. A scholar going to see a sick man, asked him how he did. He was not able to speak, and the scholar in a passion said, *I hope I shall also be sick soon, and not speak to you.*

43. A scholar meeting a physician, said, *I beg your pardon for never being sick, though you are one of my best friends.*

* The following twenty of scholars, or learned men, are from *Ἱεροκλεις φιλοσοφου Αἰωνου*, *Lugduni* 1605, 8vo.

44. A scholar wishing to catch a mouse that eat his books, baited and set a trap, and sat by it to watch.

45. A scholar wishing to teach his horse to eat little, gave him no food at all; and the horse dying, *How unlucky*, said he; *as soon as I had taught him to live without food he died!*

46. A scholar meaning to sell a house, carried about a stone of it as a specimen.

47. A scholar desiring to see if sleep became him, shut both his eyes, and went to the mirror.

48. A scholar having bought a house, looked out of the window, and asked the passengers, *If the house became him?*

49. A scholar dreaming he hit his foot on a nail, felt it pain him when he waked, and bound it up. Another scholar coming to see him, asked him, *Why he went to bed without shoes.*

50. A scholar being told the river had carried off a great part of his ground, answered, *What shall I say?*

51. A scholar sealed a wine vessel he had, but his man bored the bottom and stole the liquor. He was astonished at the liquor's diminishing, though the seal was entire; and another saying, "Perhaps it

is taken out at the bottom." the scholar answered, *Most foolish of men, it is not the under part, but the upper that is deficient.*

52. A scholar meeting a person, said to him, "I heard you were dead." To which the other answered, "You see I am alive." The scholar replied, *Perhaps so, but he who told me the contrary was a man of much more credit than you.*

53. A scholar hearing that crows lived two hundred years, bought one, saying, *I wish to make the experiment.*

54. A scholar being on board a ship in a tempest, when the rest seized upon different articles to swim ashore on, he laid hold of the anchor.

55. A scholar hearing one of two twins was dead, when he met the other, asked, *Which of you was it that died? You or your brother?*

56. A scholar coming to a ferry, went into the boat on horseback. Being asked the reason, he said, *I am in great haste.*

57. A scholar wanting money sold his books, and wrote to his father, *Rejoice with me, for now my books maintain me.*

58. A scholar sending his son to war, the youth said, "I shall bring you back an enemy's head." To which the scholar replied,

replied, *If you even lose your own head, I shall be happy to see you return in good health.*

59. A scholar in Greece receiving a letter from a friend, desiring him to buy some books there, neglected the business. But the friend arriving some time after, the scholar said, *I am sorry I did not receive your letter about the books.*

60. A scholar, a bald man, and a barber, travelling together, agreed each to watch four hours at night, in turn, for the sake of security. The barber's lot came first, who shaved the scholar's head when asleep, then waked him when his turn came. The scholar scratching his head, and feeling it bald, exclaimed, *You wretch of a barber, you have waked the bald man instead of me*.*

61. Pope Alexander VII. asking the celebrated Greek, Leo Allatius, why he did not enter into orders? he answered, *Because I desire to have it in my power to marry if I chuse.* The pope adding, *And why do you not marry?* Leo replied, *Because I desire to have it in my power to enter into orders if I chuse.*

* End of these from Hierocles.

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D I V I S I O N I I .



R O M A N .

Chiefly from Erasmus.

D I V I S I O N II.

R O M A N.

1. **A**UGUSTUS had written a tragedy called Ajax, but afterwards wiped it from the tables, then used for writing, with a sponge. Lucius the tragic poet, asking him, what was become of Ajax? Augustus answered, *He has fallen on a sponge*; alluding to the death of Ajax, who fell upon his sword.

2. GALBA, the orator, who was very deformed, and of whom it was said, *Ingenium Galbæ male habitat*, "the mind of Galba is ill lodged," pleading once before Augustus,

Augustus, said repeatedly, "Amend me, Cæsar, if anywise I err." Augustus answered, *I may admonish you, Galba, but cannot amend you.*

3. A soldier boasting of a scar in his face, from a wound in battle, Augustus said, *Yes, you will look back when you run away.*

4. Being meanly entertained at table by a certain senator, he whispered him at departure, *I did not think we had been so familiar.*

5. As he loved to make a jest, so he could always take one. A provincial youth coming to Rome, was found to resemble Augustus so much, that it became the talk of the city. The emperor, ordering him to his presence, said, "Young man, was your mother ever at Rome?" *No,* answered he, *but my father has been often.*

6. A veteran soldier, being summoned to a court of justice, was so poor that he could not see an advocate. Going up to Augustus in public, he requested his assistance. The emperor ordered him a chosen advocate; but the soldier, baring the scars of many wounds, exclaimed, *Cæsar, these speak that I did not fight for you*

you by proxy. Augustus felt the remark ; appeared himself, and saved the soldier.

7. Many having taught magpies to say, *Hail Cæsar, conqueror!* were rewarded by Augustus. Among the rest, a poor shoemaker taking great pains to teach a crow the same words, found it so difficult, that he used as frequently to exclaim, *Labour lost!* The crow at length learned his lesson, and saluted Augustus as he went by. But the emperor, now tired of this foolery, said, “ I have too many such at home ;” upon which the crow popped out, *Labour lost!* Augustus, with much laughter, ordered double the usual price for him.

8. A Greek poet used often to present verses to Augustus, in hope of reward. The emperor wrote a Greek epigram, and gave it to the poet, as a reward in kind. The Greek read it with high applause ; and pulling out a few pence, gave them to Augustus, saying, *If I had more, you should have more.* Great laughter rising, the emperor ordered the poet a sum worthy of him to give.

9. JULIA, the daughter of Augustus, coming into his presence, saw his eyes offended with the freedom of her dress. Next day she came in more modest attire. The emperor,

emperor, pleased, said, "Is not this more becoming the daughter of Augustus?" She answered, *Yesterday I dressed for my husband; to-day for my father.*

10. At a show of gladiators, Livia the wife of Augustus, and Julia the daughter, drew the remark of all the spectators, upon the difference of their company; the former being surrounded with grave old men; the latter, by intemperate youths. Augustus caused one to hand a billet to Julia, in which he told her to observe the difference. She wrote back, *My company will grow old with me.*

11. A grave friend admonishing Julia to imitate her father's regard to propriety, she answered, *He forgets he is Cæsar. I remember I am Cæsar's daughter.*

12. The people of Terracona, in Spain, sending to inform Augustus, as an happy omen, that a laurel had grown out of an altar they had erected to him; he answered, *Ay, it appears how often you sacrifice.*

13. Augustus dining with Vidius Pollio, a slave broke a chrystal vase; and his master, as not unusual then, ordered him instantly to be thrown into the fish-pond, to feed the lampreys. The boy, running to the emperor's knees, only begged a less
dreadful

dreadful death. Augustus, struck with the cruelty of the intention, not only declared the boy instantly free, but ordered every piece of chrystal in the house to be broken, exclaiming, *In my presence! I not only detest such cruelty, but shall prevent your needing it in future.*

14. Tiberius often complaining to Augustus against those who spoke ill of that emperor, he answered, *Do not indulge your youthful passion. It is enough that no one can do harm to me.*

15. JULIUS CÆSAR, when he came to Rome, after Pompey had left it, went to the treasury to take money; but Metellus, præfect of the treasury, shut the door, and stood at it to oppose him. Cæsar threatened him with instant death; and, putting his hand to his sword, added, *Know, young man, that it is far easier for me to do than to say.* Metellus retired in terror.

16. At Dyrrachium the great Cæsar waited for some forces from Brundisium. When their arrival was retarded, he secretly, and unknown, entered a little boat, to pass the sea. A storm arising, the master wished to return, but Julius re-assured him, with

with the famous expression, *Know you carry Cæsar, and all his fortunes.*

17. When he conquered Pharnaces at the first onset, he sent this laconic letter to a friend; *I came, I saw, I conquered.*

18. A famine raging at Rome, POMPEY was sent, with a fleet, to bring supplies from Africa. A tempest arising, the captains refused to sail; but he, entering a boat, ordered all on board, saying, *We must sail, but need not live.*

19. CICERO, when Metellus told him, he had killed more as a witness, than he had saved as an advocate, answered, *Yes, my honesty is greater than my eloquence.*

20. Cicero was meanly born: the mother of Metellus was dissolute. The latter saying to the former, "Can you tell your father's name?" Cicero answered, *Can your mother tell yours?*

21. Caius Popilius, a very ignorant lawyer, being a witness in a cause, answered, "I know nothing of it." Cicero said, *Perhaps you think we ask you concerning the law.*

22. Piso, the son-in-law of Cicero, joined Cæsar: Pompey was married to Cæsar's daughter. Cicero acceding to the party

party of Pompey, the latter asked him, in sarcasm, "Where is your son-in-law?" The answer was, *With your father-in-law.*

23. One flying from Cæsar to Pompey, left his horse, for privacy. Cicero said, *He has judged better for his horse, than for himself.*

24. After the battle of Pharfalia, in which Pompey was defeated, Nonius saying, "There is no room for despair, we have yet seven eagles" (meaning legions); Cicero answered, *You say well, if we fought with the crows.*

25. When Cæsar was master of affairs, he ordered the statues of Pompey, which had been thrown down, to be replaced; upon which Cicero said, *Cæsar, by replacing the statues of Pompey, has fixed his own.*

26. When Cicero came to Pompey's camp, he was told he came late; but he answered, *How late? I see nothing ready.*

27. Seeing Lentulus, his son-in-law, a man of very small stature, walking up, with a long sword at his side, he called out, *Who has tied my son-in-law to that sword?*

28. When he beheld the armed bust of Quinctius, his brother, also a minute personage,

sonage, erected in his province, as usual, far larger than life; he said, *This confirms the saying of Hesiod, the half is more than the whole.*

29. Cæsar having introduced many new senators, among them was Laberius, who, from an actor, was made a knight. He passing Cicero, in quest of a seat, the latter said, *I would make room, but we are crowded.* The other retorted, *I do not wonder you are crowded, who are accustomed to sit on two stools;* alluding to his intercourse with both parties.

30. Fabia Dollabella saying, she was thirty years of age; Cicero answered, *It must be true, for I have heard it these twenty years.*

31. Cicero reviling Crassus, whom he had formerly extolled, the latter said, "Yet you praised me on other occasions." True, answered Cicero, *I then only declaimed; and chose the most infamous subject, to shew my ingenuity.*

32. Cæsar intending to distribute the lands of Campania to his soldiers, Lucius Gellius, who was very old, said, "This shall not be in my time." Cicero answered, *Let us then wait a little.*

33. Marcus

33. Marcus Livius, after FABIVS MAXIMVS had retaken Tarentum, boasted, that Fabius could not have retaken it, but for his assistance, who commanded the citadel. A laugh arising, Fabius said, *True, if you had not lost it, I could never have retaken it.*

34. The same Fabius being old, his son was made consul; who seeing his father riding before him, sent to desire him to walk on foot as the others. Some blamed the son, but Fabius, alighting, ran and embraced him, saying, *Son, you do well, who are sensible of the respect due to your station.*

35. Gisco telling HANNIBAL how numerous the Roman army arranged against him was, the latter coldly answered, "A more wonderful matter with regard to them escapes you." Gisco asking what? *It is,* answered Hannibal, *that in all that number there is not one called Gisco.* This light saying, shewing a mind quite at ease, much inspirited the soldiers.

36. After Hannibal had fled to Antiochus, that king shewed him his army, glittering in barbaric splendor and opulence; and asked, if he thought there was enough for the Romans? Hannibal, shaking his
VOL. I. F head,

head, said, *Yes, though they are very covetous.*

37. When SCIPIO was accused by the tribunes of the people, he only said, *On this day, Romans, did I conquer Hannibal, and the Carthaginians. Let us go to the capitol, and sacrifice: After which, let him condemn me who pleases.* The judges were left alone; and no more was heard of the cause.

38. CATO the elder seeing many statues erected, said, *I had much rather have it asked, why Cato has no statues, than why he has one.*

39. One finding his shoes eaten with mice, in the morning when he rose, asked Cato, in great agitation, the meaning of the portent; who answered, *It is no prodigy that mice should eat shoes; had the shoes eaten the mice, it would have been indeed a prodigy.*

40. When Cicero, then consul, was defending Marcus, he took occasion to say many salt things of the paradoxes of the Stoics. All laughing, Cato of Utica, who was a Stoic, exclaimed, *Good gods, how risible a consul we have got!*

41. When the senate was in consultation on Catiline's conspiracy, Cæsar, who was suspected,

suspected, had a letter delivered to him. Cato observing this, called loudly, that the letter should be publickly read. Cæsar, in silence, handed him the letter; which was an immodest one from Servilia, the sister of Cato, and a mistress of Cæsar. Cato reading it, threw it back to Cæsar, saying, *There, drunkard.*

42. MARIUS being encamped against the Teutones in a spot destitute of water, the soldiers complaining of thirst, he shewed them a stream beyond the enemy's camp; *There,* said he, *you may have water for blood.*

43. CAIUS POPILIUS was sent ambassador to king Antiochus, with a letter from the senate of Rome, ordering him, on pain of war, to withdraw his army from Egypt, and not attempt to disturb the orphan sons of Ptolemy, in the possession of that kingdom. When Antiochus saw him arrive, he graciously saluted him, but Popilius not deigning any return, presented the letter. The king read it; and said he would advise upon it: on which Popilius drawing a circle round Antiochus, with a rod he held in his hand, said, *Your answer before you leave that circle.* All wondering;

dering ; the king said, " I shall do as the Romans desire : " and Popilius then saluted and embraced him.

44. When Lucullus led out his army against Tigranes, he was told, it was an unlucky day, *We shall alter it*, said he.

45. At Orchomenus, when the soldiers began to fly, SYLLA sprung from his horse, caught an ensign from the bearer, and ran towards the foe, crying, *Romans, here death is glorious. If you are asked, where you lost your general, say, at Orchomenus.*

46. Cassius, having taken Rhodes, was, by the servile Rhodians, saluted KING and LORD, upon his entry. He said, *I am neither king nor lord, but the killer of kings and lords.*

47. CRASSUS being envious to hear Pompey always stiled, " The Great," would say, *How big is he ?*

48. The same sacrificing before he fought the Parthians, the entrails of the victim he was consulting fell from his hands. Others alarmed at the omen, and dissuading battle ; he only said, *Age has many infirmities ; but my arms never fell from my hands.*

49. When

49. When BRUTUS was dissuaded from his last battle, as the jeopardy was great, he only said, *To-day all will be well, or I shall not care.*

50. VESPASIAN being told by certain deputies, that their city had decreed him an expensive statue, said, holding out his hand open, *Place it instantly: here is a base: preferring the money to the statue.*

51. TITUS being admonished by his friends, that he was too liberal in promises, answered, *None should leave an emperor's presence in chagrin.*

52. At supper, remembering that he had that day done no benefit to any one, he burst into the saying, honourable even to human nature, *My friends, I have lost a day!*

53. Domitian used to shut himself up, in order to hunt flies, his favourite diversion. One asking, if any body was with Cæsar, VIBIUS CRISPUS answered, *Not even a fly.*

54. Nerva being very severe, FRONTO, the consul, is reported to have said, *He ought not to reign, under whom nothing is lawful.*

55. HADRIAN, being made emperor, so despised his enemies, that meeting with one of his worst, he exclaimed, *Thou hast escaped.*

56. The præfects advising SEVERUS to permit them to erase an inscription in honour of Pescennius Niger, his vanquished rival, he answered, *No. If he was such as the inscription bears, let all know whom we conquered. If he was not, let them think we conquered such a man.*

57. ALEXANDER SEVERUS coming to Antioch with his army, the soldiers began to debauch; and the emperor ordered several to prison. A sedition arising, he ascended the tribunal, and gravely admonished the army to remember their Roman discipline. When the soldiers interrupted him with tumultuous outcries, he only advised them to reserve such sounds for their enemies, threatening to cashier them if they did not cease. At this some advanced even with drawn swords; but Alexander said, *Do not think to terrify me. I order you to put down your hands.* No effect following, he used the formal sentence of cashierment, CITIZENS LAY DOWN YOUR ARMS AND DEPART. Struck with his boldness,

boldness, instantly arms and ensigns were laid at his feet; and the soldiers in tears requested mercy; which was granted upon solemn adjurations of amendment.

58. A large bull being produced in the amphitheatre, the hunter struck ten times, and missed. GALLIENUS, the emperor, who was present, sent the hunter a wreath: and all wondering, he said, *It is extremely difficult to miss such a mark so often.*

59. One selling the wife of Gallienus false gems for true, she called for vengeance. The emperor ordered the man to be seized, as if to be thrown to lions in the amphitheatre. All sitting in horrid expectation of seeing a lion let out, only a hare appeared; and, to appease the publick wonder, Gallienus caused proclaim, *He has committed an imposture, and has suffered an imposture.* A generous imposture! and which shews that Gallienus, though effeminate, had not a bad heart.

60. SATURNINUS, being made emperor by the soldiers, said to them, *Fellow-soldiers, you have changed a good general into a bad emperor.*

61. ZENOBIA being vanquished by Aurelian, and being asked by him, how she

came to oppose the emperors of Rome? she answered, *Feeble princes are not emperors. I acknowledge you emperor, for you have vanquished me.*

62. JULIUS CÆSAR, being plagued by Helius, said, "I shall shew what a man thou art." Helius, in a rage, answered, "Do." An inn was opposite, which had for sign, a Cimbrian, as vanquished by Marius; with distorted limbs, swelled cheeks, and an outstretched tongue. *There is your picture*, said Cæsar, pointing it out, to the laughter of the audience, who understood, that he was about to speak against Helius.

63. One seeing Publius Mucius, an invidious man, more melancholy than usual, said, *Some ill has happened to Mucius; or some good to another.*

64. Servilius Geminus, supping with LUCIUS MELLIUS, a famous painter at Rome, and seeing his children deformed, said, "Mellius, you do not make as you paint." No, answered he, *I make by night, but paint by day.*

65. NERO said of a thieving servant, *That he was so honest, nothing was under key to him.*

66. Domitia, wife of Passonius, complaining of JUNIUS BASSUS, that he had reproached her with meanness, and said, she sold old shoes: he answered, *Not I, indeed. I said you bought old shoes.* The remedy worse than the disease; for the latter was a stronger sarcasm than the former.

67. Catulus saying to PHILIP the orator, "Dog, why do you bark?" was answered, *Because I see a thief.*

68. When a certain orator had made, as he thought, a moving harrangue, he asked CATULUS "Have I excited pity?" *Yes, said Catulus, very great.*

69. When Marcus Flaccus had named Paulus Mucius to be judge of SCIPIO, the last said, *I refuse him. He is unjust.* Murmurs arising in the senate, Scipio proceeded; *Fathers, I refuse him not as unjust to me, but to all.* Another remedy worse than the disease.

70. One saying, that in Sicily he had bought a lamprey five feet long, for a trifle; GALBA, the orator, to reprove the lye, said, *No wonder. They are found there so long, that the fishers constantly use them for cables.*

71. Galba

71. Galba the orator was very deformed. Orbilius, the grammarian, standing forth as a witness against a culprit, for whom Galba pleaded; to confuse him, Galba pretended he was ignorant what the term grammarian meant, adding, "What trade do you follow?" The answer was, *I rub hunch-backs in the sun.*

72. The same Galba, being asked, what he thought of a man who had just been taken in adultery, answered, *I do think he staid too long.*

73. Scipio, when prætor, having assigned to a Sicilian, a counsel who was of good rank, but very foolish, the Sicilian said, *Prætor, give him to my enemy; and give me none.*

74. Sylla taking Prænestæ, ordered all the inhabitants to death, save his host; but he, saying, *I shall never owe my life to the destroyer of my country,* ran into the croud, and was slain.

75. ROMULUS, founder of Rome, is reported to have been very abstemious in wine. Being at table, it was said to him, "If all drank as you, wine would be cheap." *Nay,* answered he, *it would be*

be dear, for all would drink as they wish.

76. MANLIUS TORQUATUS, when ambassadors came from Macedon, complaining of his son Decius Syllanus, who commanded that province, begged of the senate, that they would leave the affair to him. This being granted, he, in his own house, heard the business for two days, at great length debated on both sides; and on the third day pronounced this verdict: *It being clearly proved, that Syllanus, my son, has raised money from allies of the state, I judge him unworthy of the republic, and of my house; and banish him accordingly.*

77. MARCUS CASTRITIUS bearing the magistracy of Placentia, Cneius Carbo, the consul, ordered him to procure a decree, commanding hostages from the Placentines. Refusing, Carbo said to him, *I have many swords: And I many years,* answered Castritius.

78. CESELIUS being advised to look to himself, in the time of the proscriptions, answered, *Two things, which affright others, render me bold; Old Age, and Want of Children.*

79. CAIUS

79. CAIUS FURIUS CRESINUS, a freed man, having got a little farm, produced such profits from it, that his neighbours in envy accused him of witchcraft. Being called before the people, to answer this charge, he caused to bring his tilling instruments, his oxen, and his daughter, embrowned with toil, into the forum, and said, *These, Romans, form my witchcraft; but I cannot produce to you my endless attentions and night-watchings.* He was acquitted with applause.

80. The son of QUINTUS FABIUS MINUTIUS advising that general to seize on a post, said, "It will only cost a few men." Fabius, who would rather have saved a soldier, than have killed an hundred enemies, answered dryly, *Will you be one of the few?*

81. LUCIUS CRASSUS, to Domitius, who reproached him for weeping at the death of a favourite lamprey, answered, *But you lost three wives without one tear.*

82. SCIPIO NASICA going to visit Ennius the poet, was told by his maid-servant, that he was not at home, though he knew he was. A few days after Ennius came

came to see Nafica, who hearing his voice, called out, that he was not within. Then said Ennius, "What! Do not I hear your voice?" To which Nafica replied, *You are an impudent fellow. I believed your maid; and you will not believe myself.*

83. The house of JULIUS DRUSUS was very open, on all sides, to the eyes of his neighbours. An architect offering to cure this defect for five talents, Drusus said, *I will give you ten, if you will lay open my house on all sides, that every citizen may see what is done in it.*

84. MARCUS SCAURUS being accused of taking bribes from king Mithridates, to betray the republick; he thus pleaded: *It is unjust, Romans, that, when I have lived chiefly abroad, in your service, I should be judged by those who know nothing of me. But let me ask you this question: Varius of Sucro says, Marcus Æmilius Scaurus has taken bribes: Marcus Æmilius Scaurus says, he has not even the smallest tincture of the crime. Which will you believe?* All acquitted, and applauded.

85. CAIUS LÆLIUS being reproached by a person of low-birth, that he was unworthy

worthy of his race; answered, *By Hercules, you are worthy of your's.*

86. After the defeat at Mutinum, some asking, "What does Antony?" one of his people replied, *As a Dog by the Nile: drinks and flies.* The Nile is full of crocodiles, which dogs fear; and if they want to drink, only sip, then run and sip again.

87. One walking in armour at Rome, pretended he did it for fear. VIBIUS CRISPUS said to him, *But who permits you to be thus afraid?*

88. When a matron of Campania shewed CORNELIA, the mother of the Gracchi, her jewels, and boasted much of their value and number; Cornelia prolonged the discourse till her children returned from school; then shewing them, said, *These are my jewels.*

89. Duellius, who first obtained a naval triumph at Rome, being got old and infirm, quarrelled with one, who reproached him for his stinking breath. Going home, he chid BILIA his wife, for not telling him of this; who answered, with supreme innocence, *Indeed I would have told you, but I thought all men smelled the same way.*

90. ANNIA, a young widow, being advised to marry again, said, *If I get a good husband, I shall fear to lose him again; and what need is there of a bad?*

91. The emperor Elagabalus, having slain his brother, wanted PAPINIAN, the famous lawyer, to defend the deed before the senate; but he answered, with all the intrepidity of virtue, *It is easier to commit a fratricide than to defend it.* This answer cost him his life.

92. TRAJAN, being reproached for too much condescension to his subjects, answered, *I study to be such an emperor to private men, as, if a private man, I should wish an emperor to be to me.*

93. MARK ANTONY entering into Athens, the people crowded around, and calling him, by flattery, the god Bacchus, offered him Minerva, their tutelary goddess, to wife. Antony replied, that he accepted the offer with joy; but that such a wife must have a correspondent dower, and so ordered them to raise an exorbitant tax.

94. A soldier, who was very brave, and very poor, performed many valiant actions,

actions, and at length got rich. Lucullus wishing to employ him in an hazardous enterprize, as he had formerly used to do, the soldier declined, saying, *Employ him who has nothing but life to lose.*

95. SULPITIUS GALBA the orator, pretended to sleep once, while Mecenas made love to his wife, but seeing, at the same time, a slave stealing wine from the side-board, he cried, *Friend, I do not sleep for all.*

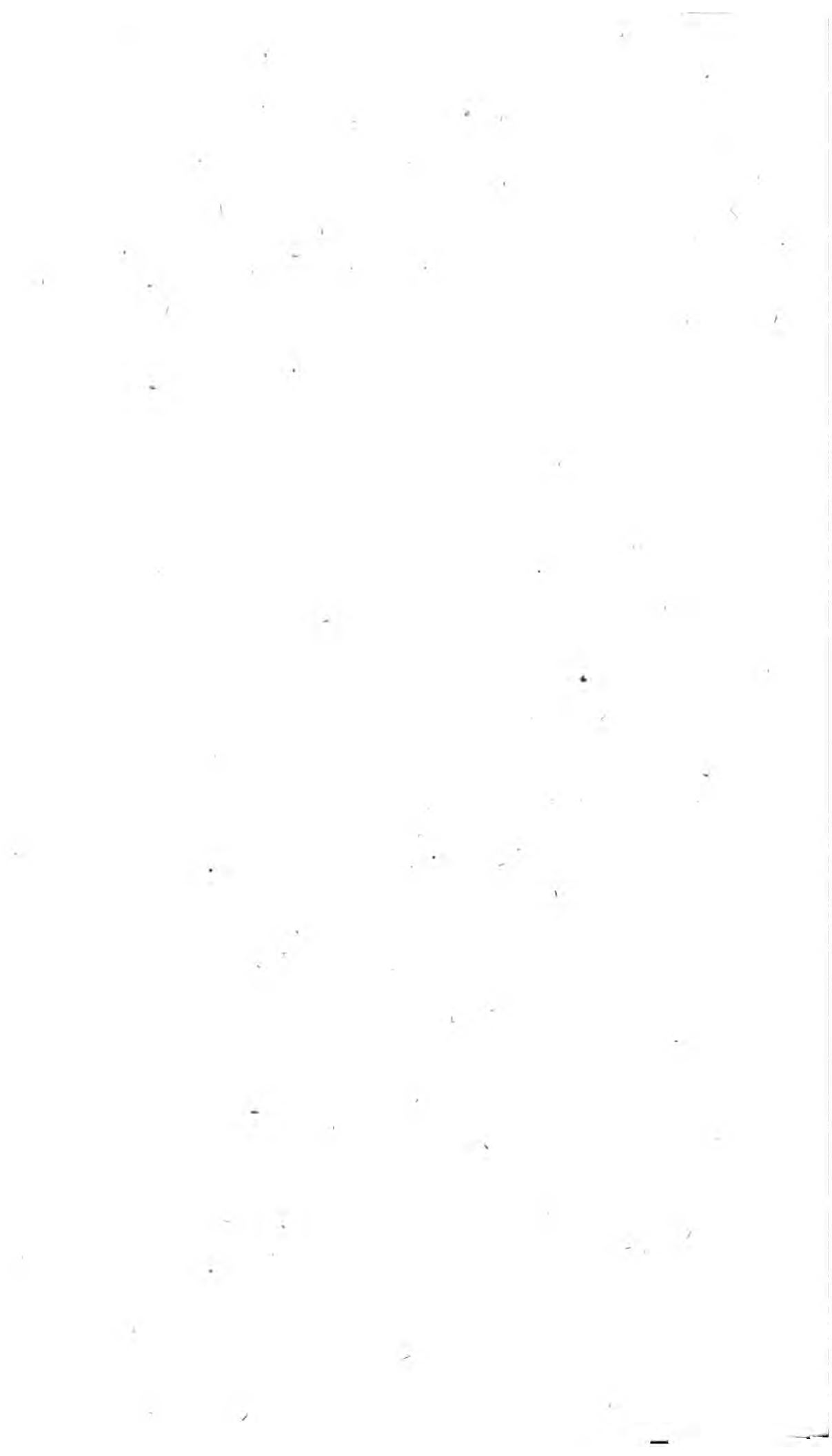
96. The emperor Hadrian asked EPICETUS, "Why Venus is painted naked," who answered, *Because she often reduces her followers to such poverty, that they have no clothes.*

97. MECENAS seeing Augustus one day, in court, condemn many to death, sent him a note, bearing, *Rise, butcher.* The emperor hastily rising, reprieved those condemned, and left the court. It is doubtful which deserves most praise, the boldness of Mecenas, or the attention of Augustus to the advice of a friend.

98. MARIUS flying from Sylla, landed in Africa, on the spot where Carthage had
had

had stood. Scarce had he arrived, when an officer came from Sextilius the prætor, commanding his departure, as, by decree of the senate, declared the enemy of Rome. Marius long looked sternly at the messenger; who requiring his answer, he said, with a sigh, *Go, tell thou hast seen Marius sitting on the ruins of Carthage.*

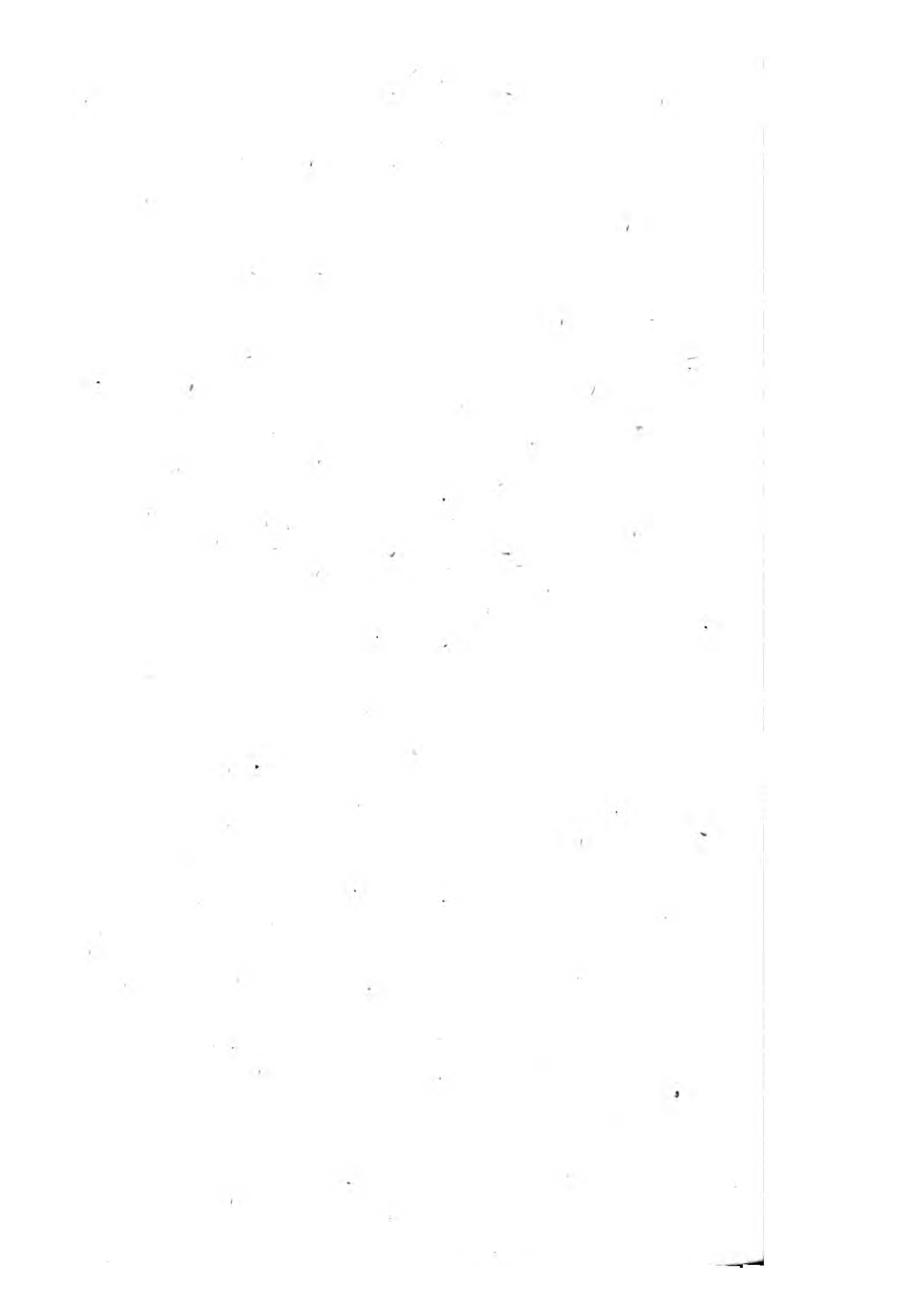




D I V I S I O N III.

E A S T E R N.

*From Sadi Rosarium Politicum, Amst. 1688,
12mo. &c. &c.*



D I V I S I O N . III.

E A S T E R N .

1. **L**OCMAN the wife being asked, "Whence did you learn wisdom?" answered, *From the blind, who try the path with a stick before they tread on it.*

2. The son of a king was of small stature, and mean appearance, while his brothers were tall and graceful. His father looking on him with a disdainful eye, he

understood the cause, and said, *O Father, it is by the mind that we must measure men.*

3. A young robber was condemned to die, but saved by the intercession of a courtier, who wished to have so likely a fellow in his train. Soon after he murdered his master; and the king said, *To do good to the bad, is to do harm to the good.*

4. HORMUS the tyrant, being asked, why he had put his father's courtiers in prison, answered, *Because they feared me: and the wise say, Fear him who fears thee, though he be a fly, and thou an elephant.*

5. A religious was famous at Bagdad for his powerful prayers. Hofchas Joseph, king of Persia, begged him to pray for him. The religious said, *O God, take away this man's life! for no better prayer can I make either for him or his subjects.*

6. An infamous king asked a Dervise, "Of all pious offices, which is the chief?" The Dervise answered, *For thee, the chief is a long sleep at noon, that thou mayest, for a short time, cease to injure mankind.*

7. A courtier being deprived of his place, became a religious. After some
3 time,

time, the king wished to restore him to his station; but he said, *Experience has now taught me to prefer ease to dignity.*

7. A slave of Omer, the viceroy, fled from his service, but was retaken, and brought before the king; who, at Omer's instigation, condemned him to death. The slave upon this said, *O king, I am an innocent man; and, if I die by thy command, my blood will be required. Permit me then to incur guilt before I meet my sentence. Let me kill this Omer, my master, and I shall die contented. It is for thy sake only I desire this.* The king, laughing at this new mode of clearing his own justice, acquitted the wretch.

9. A master had taught a youth to wrestle; who, proud of his acquired skill, and possess'd of more strength than his master, wished to acquire fame at his expence, and challenged him to wrestle before the court. The master, by one trick, which he had not taught the youth, threw him at once: and, the youth complaining that he had not taught him all his art, the master said, *No. I always provide against ingratitude.*

10. A religious sitting by the highway, the king pass'd by; but the religious took

no notice of him. A courtier saying, "Do not you see the king?" was answered, *I want nothing of him. Kings are made for subjects, not subjects for kings. Why then should I respect him who is the publick servant?* This anecdote from Sadi* differs much from present Eastern despotism.

11. A courtier went to his master, SUEL-
NUN, king of Egypt, and begged permission to retire; saying, "Though I am night and day anxious in thy service; yet the fear of once displeasing thee makes me wretched." Suelnun, in tears, exclaimed, *Ab, did I serve God, as thou thy king, I should be one of the just.*

12. A king condemned an innocent man to death, who said, *O king, thy anger rages against me, but will injure thyself.* "How?" rejoined the king. *Because my pain lasts but for a moment; but thine for ever.* Pardon followed.

13. The courtiers of king Nourshivan consulting with him on important business, when the king had spoken, one of them assented to his opinion, against the rest. Being asked the cause, he said, *Human*

* He wrote in 1278.

affairs depend on chance, not on wisdom: and, if we err with the king, who shall condemn us?

14. Of two brothers, one served the king, the other toiled hard for his food. The former saying to the latter, "Why do you not serve the king, and get rid of your toil?" was answered, *Why do not you toil, and get rid of your slavery?*

15. A messenger telling king NOURSHIVAN, that his enemy was dead, he answered, *My life is not eternal.*

16. An ignorant governor of Egypt, by name Huseib, being told that the Nile had destroyed all the cotton, answered, *Wool endures water best, why do you not sow wool?*

17. A king saying to a Dervise, "Do you never think on me?" was answered, *Yes: but it is when I forget God.*

18. A Dervise, in a dream, saw a king in paradise, but a religious in hell, and thought that, upon enquiring the cause, he was told, *The king used to keep company with Dervises; and the Dervise with kings.*

19. LOCMAN, the sage, being asked, where he learned virtue, he answered, *Of the vicious, for they taught me what to shun.*

20. Abu

20. Abu Hurura used often to visit MUSTAPHA, who one day said to him, *O Abu Hurura, visiting seldom feeds love and friendship.*

21. SADI, being taken prisoner by the Franks, or Christians, was redeemed for ten pieces of gold, by one, who also gave him his daughter in marriage, with one hundred pieces of gold as a dower. The lady, being a termagant, once reproached him with this; and he said, *Yes, I was redeemed for ten pieces, and made a slave for a hundred.*

22. Some wicked men using a religious very ill, he went to an old dervise, and complained much. The elder told him, *Son, our habit is that of patience. Why do you wear it, if it does not fit you?*

23. A sage seeing a strong man in a passion, asked the cause, and being told that it was on account of an affronting word, he exclaimed, *O strong man, with a weak mind! who could bear an elephant's load, yet cannot bear a word.*

24. A lawyer gave his daughter, who was very deformed, in marriage to a blind man. A celebrated oculist coming to the place, the lawyer was asked why he did not employ him for his son-in-law? To which he answered, *Why should I endeavour*
vour

your to procure the divorce of my daughter?

25. Ardeschir enquiring of a physician, how much food was necessary for a day? was answered, eight ounces. Ardeschir said, "How can so little support a man?" The physician replied, *That will support him; if he takes more, he must support it.*

26. Two dervises of Horasa travelled together. One, being weak, only eat one meal in two days: the other, who was strong, eat thrice every day. Coming to a town, they were taken up as spies, and thrown into prison. Their food being neglected; after a week it was found they were innocent, and the prison doors being opened, the strong man was found dead, but the weak alive. Upon which, one observed, *Sometimes strength is weakness, and weakness strength.*

27. A robber said to a beggar, "Art thou not ashamed to stretch out thy hand to all for a piece of copper?" The beggar answered, *It is better to stretch it out for a piece of copper, than have it cut off for a piece of gold.*

28. Some of the courtiers of king Mahmud asked HUSIN MEIMENDIN, if the king

king had told him any thing about a piece of business? Hufin answered, " You know all as well as I do." But they replied, " You are vizir ; and the king tells you, what he does not chuse us to know." To which Hufin, *If he does, shall I betray my trust ?*

29. SADI being about to purchase a house, a Jew came up and said, " I am an old neighbour, and know the house to be good and sufficient. Buy it by all means." Sadi answered, *The house must be bad if thou art a neighbour.*

30. A stranger being asked how he liked the young ladies of Bagdat, answered, *Not at all. They are coy when young, and coming when old.*

31. An old man being asked, why he did not take a wife, answered, *I do not like old women : and a young woman, I judge from that, can never like me.*

32. A courtier sent a foolish son to be educated by a sage. He made no progress, and some time after the sage brought him back, saying, *This boy will never be wiser ; and he has even made me foolish in teaching him.*

33. A king sent his son to an instructor, desiring him to educate the boy, as he did

his own sons. The preceptor laboured in vain to teach the young prince, though his own sons made great progress. The king sending for him and reproaching him for this; he answered, *O king, the education was the same, but the capacity differed. We find gold in the soil; yet gold is not found in every soil.*

34. A man having sore eyes went to a mule-doctor, who gave him an ointment that struck him blind. The man brought his doctor before the cadi, who acquitted him; saying to the patient, *If you had not been an ass, you would not have applied to a mule-doctor.*

35. Sadi saw two boys, one the son of a rich man, the other of a poor, sitting in a cemetery. The former said "My father's tomb is marble, marked with letters of gold: but what is your father's? two turfs and a handful of dust spread over them." The poor boy answered, *Be silent. Before your father shall have moved his marble; mine shall be already in paradise.*

36. MUHAMMED, the learned priest of Gasala, being asked, how he had acquired so much science? answered, *I never was ashamed*

ashamed to ask and learn what I did not know.*

37. The poet Scheichi, being poor, sold a medicine for the eyes, in order to subsist : but he had weak eyes himself, yet never thought of using his own remedy. One day a person came for the medicine, the price of which was an aspre ; but, instead of one aspre, he gave Scheichi two, who would have returned one. The buyer refused to take it back, saying, *No, that is to buy yourself some, for I see your eyes are bad.*

38. The king of Persia being angry with his vizir, discharged him. The vizir requested, that, as he delighted in Architecture and the country, he might have a ruined village to rebuild and live in. Enquiry being made, none could be found : and the vizir saying to his king, *Can my successor manage better ?* was replaced.

39. The Siamese embassador, being at Versailles, was shewn some large chests of solid silver : upon which he said, *To make them so heavy is the surest protection from theft.*

40. One of the embassadors from Mo-

* Here end those from Sadi.

rocco to England, having never seen snow till he came here, and observing that the boys gathered it up in their hands, said, *It is no wonder the English are so fair, since they wash themselves in white rain.*

41. An embassador from the great Turk to the French king, being present at one of their warlike exercises, called Tournaments, said, sensibly, *That it was too much for jest, and too little for earnest.*



DIVISION IV.

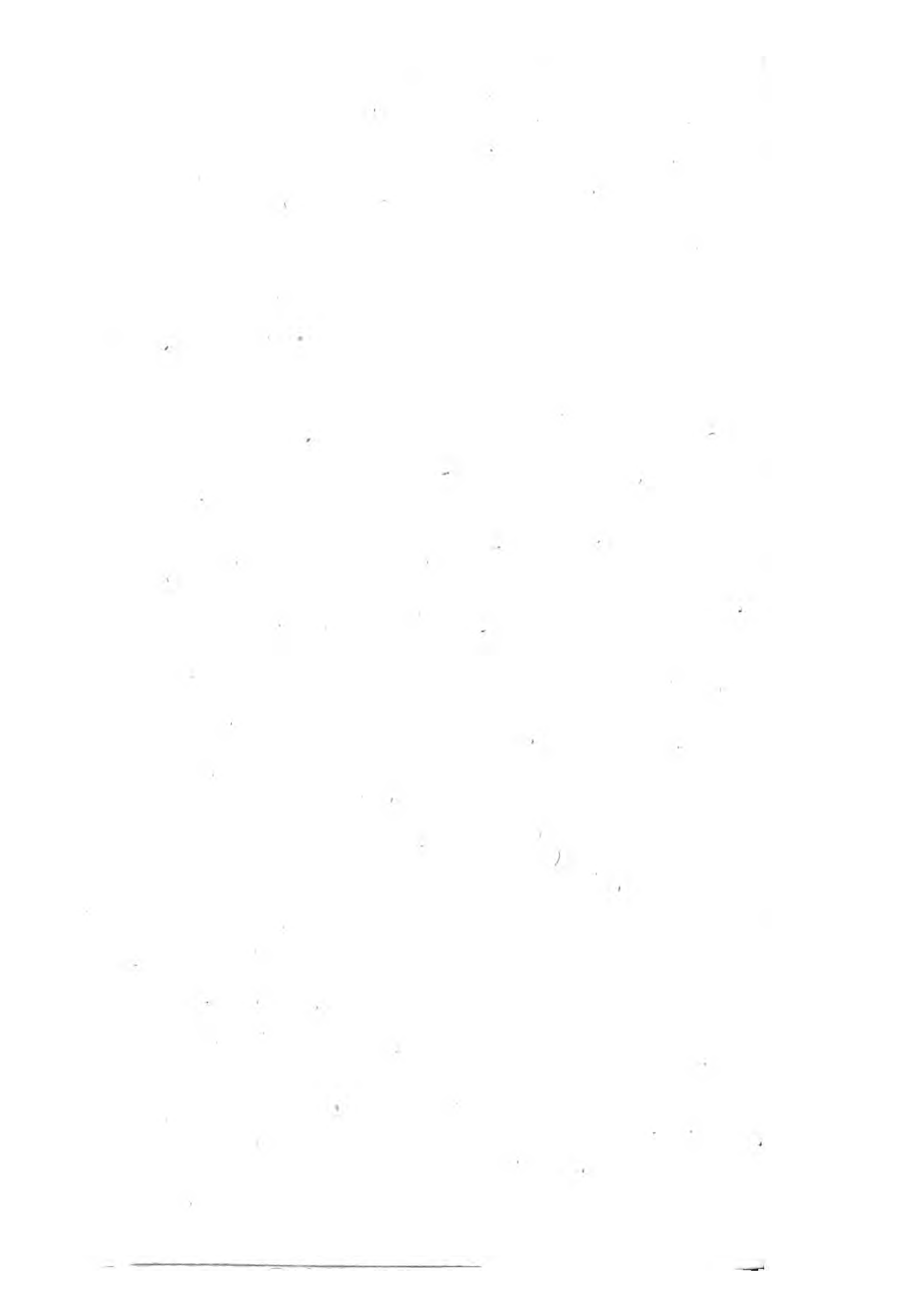
S P A N I S H.

From Melchior de Santa Cruz.

Floresta Espanola de Apothegmas, o Sententias sabia y graciosamente dichas, de algunos Espanoles. Colegidas por Melchior de Santa Cruz, de Duenas; vezino de la Ciudad de Toledo. En Brucellas, en casa de Roger Velpius, en l'Aguila de oro. Ano 1605. 12mo.

VOL. I.

H



D I V I S I O N IV.

S P A N I S H.

1. **A**T the table of Pope Alexander the sixth, the company debated one day, if it were advantageous to a state to have physicians in it? The greater part held not; and alledged, as a reason, that Rome had passed her first, and best, six hundred years without them. But the pope said, he was not of that opinion, *for were there no physicians, the multitude of*
H 2 *mankind*

mankind would be so great, that the world could not contain them.

2. A labourer entered into the pope's presence, without being stopped, and said, "Good day, Signor Pope, and Cardinals all." The pope answered, *Bene veniatis pecora campi.* The labourer turning round in admiration, exclaimed, *How the devil should he know that my name is Pedro del Campo?*

3. The Cardinal brother, Don Francisco Ximenez, when he was made archbishop of Toledo, wrote to an intimate friend, informing him of his good fortune. The friend answered, that, for his reverence, he was happy he had risen to so high a dignity; but was most sorry on his own account, as he feared he had lost a good friend, for friendship could only exist among equals.

4. When the fat duke de Pliego came to speak to cardinal Ximenez, on the part of the duke de Infantazgo, of the constable, and of the count de Venavente, &c. to learn by what powers he governed the state, the cardinal took him to a large court, where artillery stood, and said, *By these.*

5. The

5. The same cardinal Ximenez never gave any benefice in the church to any person who asked it. By chance one was vacant in the Val de Avellano, where a follower of his was born. This follower, knowing the vacancy, came to his eminence, and said, "Most reverend lord, there is a benefice vacant in my country, which would suit me much; but as I know your eminence never appoints a person who asks, and never remembers one who does not, I am quite at a loss how to proceed. I therefore humbly intreat your best advice in this matter." The cardinal answered, *The case is difficult; but here, secretary, make out the collation for this gentleman.*

6. A Biscayan clergyman, a follower of the cardinal Don Pero Gonzales de Mendoza, pulled one day a pistol out of his pocket. The cardinal saw him, and reproved him, saying, "That it was indecent for a clergyman to carry arms." The Biscayan answered, "Most reverend lord, I do not carry arms to hurt any man, but to defend myself against the dogs of this country, which are remarkable for fierceness." The cardinal said, "I can tell you a charm against dogs. You need only

repeat any verse of the gospel of St. John." The Biscayan replied, *Yes, my lord, but that does not apply in every case, for many of our dogs do not understand Latin.*

7. The same cardinal said of the monks, who, by shaving the top and under part of the head, form a crown of hair around, that they had crowns which the most ambitious would not envy.

8. A bishop sent a present of six capons to brother Bernaldino Palomo, but the servant who carried them stole one. *Tell his lordship, said Palomo, that I kiss his hands for the five capons.—Do you kiss his hands for the other.*

9. A person came to beg the loan of fifty ducats from the schoolmaster of Toledo, founder of the college of Saint Catharine, who sent for a purse of reals and gave them to him. The borrower took them, and put them in his pocket without counting them. The schoolmaster, observing this, asked for the purse, that he might see there was the sum; but, returning it into his chest, said, *A man who borrows without counting, can never mean to repay.*

10. Christoval

10. Christoval Alonzo, treasurer of Diego Lopez de Ayala, canon of Toledo, put into his accounts, *For cleaning the stable, and shaving the beard of his reverence, 3 reals.*

11. A gentleman of Toledo was always speaking of going to the Indies, but never went. The canon Diego seeing him one day, with a large plume in his hat, said, *See! the arrow is well feathered, it must fly at last.*

12. A woman being ill, sent for the curate of the parish to confess her, and promised him a hen for his trouble. The curate going away, made the servant girl fetch him the hen, and took it with him. The woman getting well, and counting her fowls, missed this one; and asked the girl what was become of it? Being informed that the curate took it, she exclaimed, *Body of Mary! Our curate is worse than the devil. For many a time, when this hen had wandered, did I give her to the devil, but he never took her.*

13. Brother Dionysio was offered a bishoprick in the Indies. He answered the secretary of the emperor, who proposed it, *You know that a bishoprick is an hazardous charge; and he who does not fill it well*

ruins so many souls that he must go to hell. Now if I must go there, I should not chuse to go so far round as by the Indies.

14. Brother Barnardino Palomo said, that wine has two losses. *If you put it in water, you lose your wine; and, if not, you lose yourself.*

15. Brother Ynigo Lopez used often to say, *If it rained mitres not one would fall on my head.*

16. Two friars travelling, the one a Dominican, the other a Franciscan, they came to a river. The Dominican told the Franciscan, that, as he went barefoot, he was bound in charity to carry him over; and if not it would be a sin. The Franciscan consented; and took him on his shoulders. When they came to the middle of the stream, the Franciscan asked the Dominican, if he had any cash? The Dominican answered, Yes, two reals. The Franciscan hearing this, said, *Father, pardon me; but our rule positively forbids our carrying any money.* Saying so, he left him in the water.

17. A friar said of another, who was very eloquent, and had a great memory, but was illiterate, *He has a distaff and spindle, but no flax.*

18. A

18. A foldier came to the Catholic king Ferdinand, and begged of him a favour. The king said, "You cannot have it." The foldier, as in joy, returned him many thanks. The bye-standers asking him, why he was so grateful for a refusal? He answered, *Because I met with no delay.*

19. A squire came to the Catholic king to beg being admitted his secretary. The king said, "I have a secretary." The squire answered, "But your highness knows that he does not understand Latin, which is a great fault." The secretary himself, Hernan d'Alvarez Zapata, who was present, said, *Yes; but it is a greater fault not to understand Spanish.*

20. The duke de Najara entering the court of the emperor Charles V. with a numerous train, in rich liveries; the empress said, *The duke comes not to see us, but that we may see him.*

21. The king, don Philip I. ordered a falcon which flew at an eagle to be killed; saying, *Not even a bird should attack its king.*

22. The king don Alonso of Arragon, washing his hands, gave two rings of great value to a courtier to hold them, who carried them off as the king forgot to ask them.

them. More than ten years after, the gentleman returning to court, offered again to hold the king's rings, upon the same occasion. The king gave them to him who held the bafon, faying, *When you return me the others.*

23. An Archdeacon of the church of Seville, killed a shoemaker of that city, whose fon brought him to justice; and the judge of the church condemned the archdeacon not to fay mafs for a year! A few days after, the king don Pedro went to Seville, and the fon of the deceased came and told the affair to his majesty. The king faid to him, Art thou a man to kill the murderer? The fon faid, Surely, fir. You have faid enough, faid the king. That was on the eve of Corpus Christi. On the following day, as the archdeacon walked in the proceffion, near the king, the shoemaker's fon flew him with two blows. He was feized and brought before the king, who asked him, why he had flain the archdeacon? Because, fir, he flew my father, and justice was denied me. The judge of the church, who was present, faid, that all justice had been done. In what way? faid the king. The judge answered, that the archdeacon had
 2 been

been condemned not to say mass for a whole year. *Indeed!* said his majesty: *now this man is a soldier; and I condemn him not to make shoes for a whole year* *.

24. The Portuguese hold an high festival every year on the day of the battle of Aljubaroto. Brother Juan Hurtado coming to kiss the king of Portugal's hands that anniversary, the king said, What do think of our festival? Have you any festivals in Castille for such victories? Brother Juan answered, *We have not: for our victories are so numerous, that every day would be a festival; and all the priests would die of fatigue.*

25. The Count de Urena said, *That a liar was like a forged ducat; whereas, other knaves were like ducats that want of weight.*

26. The same Count meeting an archbishop in the street, saluted him with great respect, as became him; while his grace did not once touch his bonnet. The Count being piqued, asked aloud, of one of the archbishop's train, *If his grace was bald, or*

* Meaning that the archdeacon never said mass before, any more than the soldier made his own shoes.

had haply lost his ears, that he was ashamed to shew his head?

27. A cook left the said Count de Urena's service, and went to that of the Marquis de Pliego. The Count seeing him, afterwards, in his new livery, which was green, said to him, You are green; you are green. *Yes, my lord, said the cook, I am in good ground.*

28. An Alcayde, to whom the same nobleman had entrusted a small castle, having surrendered it to the enemy, came to inform the count of the misfortune. The count, looking at his large white beard, exclaimed, *Though you have lost my fortrefs, you have saved the barbican**.

29. The king Don Ferdinand lodged one night in the castle of Montilla, which Don Alonso de Aguilar † had furnished with much magnificence. The king going up a stair-case too narrow for so grand

* Barbacana, *white beard*; also *watch-tower, barbican*.

† This is the celebrated warrior in the *Guerras Civiles de Granada*; where his death in battle is related in an old ballad. Many other of his sallies are in Santa Cruz; but he was too great a hero to be a wit.

a house,

a house, asked, why he had so little a stair-case? Sir, said Don Alonso, *I never expected to have so great a guest.*

30. A person being at the table of Don Alonso, asked for a little wine. *In this house,* said Don Alonso, *a little is never asked nor given.*

31. Gonzalo Fernandez de Cordova, surnamed *The Great Captain*, passed often by the door of two damfels, daughters of a poor squire, and as often expressed his admiration of their beauty, which was superlative. The father hearing of this, thought that it would be a happy occasion of mending his fortunes; and went to the Great Captain, and asked him for some office out of the town. The Great Captain understanding him, in that he meant to leave his house, in order to give him free access, asked him, What family have you? The squire answered, Two young daughters. Stay, said the Great Captain, and I will give you portions for them: and entering a closet, he brought out two purses, each containing a thousand ducats of gold. *Here,* said he, *one of these will provide for your two daughters, and the other will provide for yourself. Heaven forbid*
their

their innocence should lose the guard of their father!

32. The Catholic king sent orders to pull down the castle of Montilla, for a fault of its lord; and no remonstrances could prevail upon him to alter his purpose. In destroying it, a part of a tower unexpectedly fell, and slew fifty of the men employed in this duty. The Great Captain hearing this, said, *What would Montilla have done had it stood; while, even in its fall, it could destroy so many enemies?*

33. Don Juan de Figueroa said, that those who always alledged sentences from others, were like great nails, which cannot pierce save by holes made with augers.

34. A follower said to Don Diego Lopez de Haro, Your lordship ought to chastise such a one, who speaks ill of you. Don Diego, who knew he was a bad character, answered, *If he does not speak well he can do me no harm.*

35. A vassal demanding justice of the Count de Lenios, said some words too bold for the speaker, or the quality of the nobleman he spoke to. The count answered, smiling, *Your words deserve laughter;*

ter ; but, nevertheless, our faults deserve correction, and shall have it.

36. Don Juan, the first duke of Medina Sidonia, to his steward, who reprehended him for being too liberal, answered, *The greatness of my house is to be known, not by the wealth I treasure, but by that I give away.*

37. A duenna begged Don Fadrique de Toledo (son of Don Garcia de Toledo), duke of Alva, to assist her with a marriage-portion for her daughter. The duke ordered her twenty thousand maravedis. The chamberlain, to whom the orders were given, paid her a hundred thousand maravedis. On delivering his accompts, when the duke saw the mistake, he said, How came you to put 100,000 when my orders were for 20,000 ? The chamberlain answered, My lord, my ears deceived me, for I heard 100,000. *Blessed be God,* replied the duke, *who has given you ears better than my tongue.* And passed the accompt.

38. The Count de Feria was married to the daughter of the Marquis de Pliego ; and the two houses being thus united, he became a grandee of Spain. He was so liberal that he always gave what was
asked ;

asked; and used to say to his steward, Give to such a one thirty or forty thousand maravedis, or a hundred, or a hundred and fifty thousand, so that he never fixed a precise sum. The steward once said to him, When your lordship orders to give thirty or forty thousand, I am at a loss, not knowing which to give. The count answered, *While you live, keep by the greater.*

39. An Alguazil of Gaudalajara went to take a shoe-maker in his house, and his wife defended him in such a manner, by giving a good cudgeling to the Alguazil, that the husband escaped to a church. The Alguazil went and complained to the duke del Infantazgo, saying, It was a personal affront to his lordship. The duke answered, *Since the affront was offered to me, I forgive it.*

40. The Marquis de Santillana, being always occupied in reading, was blamed for it by some of his acquaintance. He answered, *I converse much with books, because their conversation is better than any other.*

41. The duke Philip of Borgona said, *Of great lords speak neither well nor ill; because*

because, if you speak well, you lye; and if ill, you are in danger.

42. The Marquis de Comares, conversing with a magistrate of Cordova, said, *The Romans kept their republic rich, and their houses poor; but, in Spain, the magistrates keep the republic poor, and their houses rich.*

43. Juan de Ayala, lord of the town of Cabolla, slew a crane. His cook, when he dressed it, gave a leg to his mistress. When it was served up, Juan said, *Where is the other leg?* The cook answered, *Cranes have but one leg.* The day following, Juan took his cook to the chase with him, and perceiving a flock of cranes, which, as usual with that bird, all stood upon one leg, the cook said, *Your worship sees the truth of what I said.* Juan riding up to the birds called, *Ox, Ox, Ox.* The cranes being startled, put down the other leg: and Juan said, *See, you knave, have they two legs or one?* The cook answered, *Body of me, sir, had you called Ox, Ox, to the one you dined on yesterday it would have produced its other leg too.*

44. Luys de Avendano, a gentleman much depressed with poverty, having some

words with a rich clown, the fellow told Luys, By the body of Mary, I am a better man than yourself. *If this be true,* said Luys, *I pledge my faith thou art the most ruined man in the world.*

45. When Monsieur d'Aubigné, and the French with him, were, by treaty, to return from Naples, the Great Captain, Gonzalo Fernandez de Cordova, provided them with horses and other necessaries for the journey. Monsieur d'Aubigné, though vanquished, not abandoning his former haughtiness, said to him, I beg, sir, that you will furnish us with stout horses that may be able to return; thus threatening to renew the war. The Great Captain understood him, and said, laughing, *Return when you will, you will always find the same hospitality.*

46. The Great Captain said, *That soldiers in peace were like chimnies in summer.*

47. A gentleman who assisted the Count de Cabra in putting on his armour before a battle, perceiving him tremble, asked, what could cause this emotion in a man of such known bravery? The Count answered, *My flesh trembles at the dangers into which my soul will lead it.*

48. One

48. One said, that war was better than peace, because in war the fathers inter the children, but in peace the children inter the fathers.

49. A soldier said, that the French at the first onset are more than men; but after, less than women.

50. Two gentlemen meeting a soldier on a very cold day, who had but slippers, a waistcoat, and a pike over his shoulder, and, nevertheless, sweat much; asked him, How he came to sweat in such cold weather? The soldier answered, *If your worships carried all your effects on your shoulders, as I do, you would sweat too.*

51. Perico de Ayala, the buffoon of the Marquis de Villena, came to see Don Frances, the buffoon of Charles V. when he lay on his death-bed. Perico seeing him in so bad a way, said, Brother Don Frances, I request you, by the great friendship which always was between us, that when you go to heaven (which I believe must be very soon, since you lived so pious a life), you will beseech God to have mercy on my soul. Frances answered, *Tie a thread on this finger, that I may not forget it.* These were his last words; and he instantly expired.

52. A gentleman asking Perico de Ayala, what was that miraculous virtue of the turquoise stone, so much praised? He answered, *It lies in this, that if you fall from an high tower, you will be dashed into a thousand pieces, and yet the stone will be safe and entire.*

53. The Marquis de Villena ordered a suit of brocade for Perico de Ayala, his buffoon. The chamberlain, from avarice, sent him only the sleeves and the skirts. The buffoon going to the chaplain, told him to come immediately, and inter a defunct of the marquis's palace. The chaplain coming hastily, with a crucifix and bell; and repeating the responses in an antichamber, the marquis sent to know what was the matter? *Tell his lordship,* said Perico, *that we are come for the body, for the chamberlain only gave me the sleeves and skirts.*

54. The Catholic king, passing by the mount of earth which is near Cordova, asked, why all that earth was gathered there? It was answered, that, in the time of the king Almanzor, Cordova was the capital of all the Moorish kingdoms; and all the people were obliged to bring thither a handful of earth, in signal of subjection.

jection. The Catholic king said to Perico the buffoon, who was in his train, How many handfuls do you think may be here? Perico answered, *If there were any band large enough to take up one half, there would be just two handfuls.*

55. The servants of a Spanish lord said, in his presence, that Don Diego Deza, archbishop of Seville, was very liberal to his domestics. The lord answered, So he may, for he has his wealth but for his life. A page replied, *And for how many lives has your lordship yours?*

56. A squire said, that a servant ought always to prefer a lord of good memory; for if he does not pay, he at least remembers what is owing.

57. In a village the Cross was erected between two inns. A gentleman riding by, said to his companion, Behold the cross between the two thieves. One of the innkeepers being at the door, said, You treat me ill, being the humble servant of your worship. The gentleman answered, *Be you the good thief.*

58. A law-suit arose in an university, upon the point, Whether the doctors in law, or the doctors in medicine, should hold the precedence? The judge asked

the council, Whether it was usual for the thief or the hangman to walk first at an execution? Being answered, that the thief always walked first. *Then, said the judge, let the doctors in law have the precedence; and let the doctors in medicine be next in rank.*

59. A party in a law-suit said to the Corregidor, that he came for justice. Be assured, said the Corregidor, that I shall keep justice. *I do not wish you to keep it, answered the party, but to give it to me.*

60. An Alcalde Mayor had a delinquent brought before him, who was so insolent as to tell the Alcalde, that he was like Pontius Pilate. *At least, answered the Alcalde, I shall not wash my hands before punishing such a villain as you.*

61. A servant-man went and complained to the Alcalde Calderon, that he had served in a monastery, and that they would not pay him his wages, unless he served a longer time than that agreed on. The Alcalde Calderon sent a page to summon the Father Procurator, and another friar; and ordered an alguazil, that, when the two friars came, he should hold their mules, and lodge them safe till further orders. The friars being come, the Alcalde

calde received them graciously ; and begged them to pay the poor man, as he wanted to go home to his own country. The Father Procurator smiled, and said, Your worship is not our judge, being ecclesiastics, and only subject to the judge of the church. When we are summoned before the proper judge we shall answer. And with these words they disappeared. But asking for their mules, they were told that an alguazil had taken them away ; and they returned with loud complaints to the Alcalde. *At least, said Calderon, your reverences will allow that the mules are not ecclesiastics.*

62. A learned scholar being requested for the loan of an afs, sent a written answer, that “ the request came not within the circle of his power ; inasmuch, and seeing, that the said afs had departed this mortal state of existence.”

63. Another scholar reading in a book of Natural History, that a short beard was a sure sign of folly, took the candle in his hand, and went to a mirror, in order to examine his. But, holding the candle too near, he set fire to his beard, and burned off a great part ; upon which, re-

turning to his book, he wrote on the margin of the passage, *Probatum est.*

64. A doctor of Salamanca was extremely learned in the law, but as ignorant of the world. Being sent for to court, to examine a case of great consequence, he departed. But as in all his life he had never left Salamanca after travelling a day's journey, and seeing that he had not reached his place of destination, he returned next day, saying, *I did not think the world had been so wide.*

65. Another wise scholar, and great mathematician, passing by the door of a shoemaker, ordered him to make a pair of shoes for his son. Being asked, what size? he could not answer, but said he would return and tell. Going back to his house, he called for one of his son's old shoes, and counting the stitches, went, and told the shoemaker, of sixty-two stitches in circumference.

66. A doctor being told of another, that he was very learned, but a mere fool, said, *That is shocking: a man without letters is very well: but letters without a man are nothing at all.*

67. When the emperor Charles V. entered Toledo, the recorder taking his
oath,

oath, as usual, at the gate de Valafagra, said to the emperor at the close, *If your majesty acts thus, God assist you ; and if not, may he direct you how to act.*

68. In Madrideo there is a custom, every anniversary of Corpus Christi, of making a representation of hell, in which the sons of rich peasants act devils. It happened, that in a question of law a point was debated which happened that day ; and one of the young peasants was brought as a witness, who being examined, said, *He really could say nothing to the business, as he was in hell at the time.*

69. A corregidor debating to what death to condemn a man who had committed a great crime, because it appeared to him that hanging was too little for the offence, his clerk, who had a scolding wife, said, *Had we not best marry him ?*

70. Some house-breakers robbing one night the house of an Alguazil Mayor of Toledo, *What, said a gentleman, have the birds perched upon the scare-crow ?*

71. An Alguazil asking a poor wretch, *By what means do you live ?* He answered, *If you asked me by what means I die, I should say by hunger.*

72. Some

72. Some thieves trying one night to break into a shop, in which two servant-men lay; one of them called to the robbers, *Come back when we are asleep.*

73. The Alcalde Ronquillo said, that a robber deserved the gallows, be his age what it will; the young for what he could do, and the old for what he had done.

74. A coal-dealer, bringing a sack of coals to a woman's house, stole a frying-pan, which he carried safe off, as it was in the dusk of the evening. Afterwards, meeting the woman, he asked if the coals were good? *You can judge best,* said she, *when you have any thing to fry.*

75. A criminal being to be hanged at Toledo, he would not quit the ladder till they gave him some drink. A cup of wine being brought; before drinking it, he blew off the froth. Being asked why, he answered, *Brother, the froth is bad for the reins.*

76. A blacksmith of a village murdered a man, and was condemned to be hanged. The chief peasants of the place joined together, and begged the Alcalde that the blacksmith might not suffer, because
cause

cause he was necessary to the place, which could not do without a blacksmith, to shoe horses, mend wheels, &c. But the Alcalde said, How then can I fulfill justice? A labourer answered, *Sir, there are two weavers in the village, and for so small a place one is enough, hang the other.*

77. The Licentiate Juan Moreno de Argumanes, being Alcalde Mayor of Toledo, condemned a murderer to be hanged. When sentence was read to the culprit, he said to the Alcalde Mayor, that he summoned him to appear, in thirty days, before the judgement seat of God, for the injustice he did him. The Alcalde answered, speaking to the Promotor Juan Mexia, *Do you appear for me, for you know I shall be busy.*

78. A robber being brought to the place of execution, to have his ears cut off, the executioner, proceeding to his office, found that the criminal had no ears. Body of Christ, cried he, where are your ears? *Body of his mother,* said the culprit, *am I obliged to furnish you with ears?*

79. A rich man sent to call a physician for a slight disorder he had suffered the preceding
preceding

preceding night. The physician felt his pulse, and said, Sir, do you eat well? Yes, said the patient. Do you sleep well? I do. *Then, said the physician, I shall give you something to take away all that.*

80. A labourer intending to bind his son apprentice to a butcher, asked a gentleman of the village, his friend, to whom he should put him. The answer was, *You had best bind him to the physician, for he is the best butcher I know.*

81. A physician went to visit a young lady, daughter of a nobleman. Desiring her arm, to feel her pulse, the damsel, from pride, covered the place with the sleeve of her shift. The physician also drew down his coat sleeve, and applying it, said, *A lincn pulse must have a woollen physician.*

82. A bad painter, who had never produced any thing worth, went to another place, and commenced physician. A person who knew him, meeting him there, asked the reason of this change. *Because, said he, if I now commit faults, the earth covers them.*

83. A physician sent for a horse-doctor, to bleed his mule, and, on his going away, the

the doctor gave him two reals. But the horse-doctor returned them, saying, *Sir, we never take any thing from those of our faculty.*

84. A physician being asked, why those of his profession, in Spain, wore gilt spurs, like knights? answered, *Because we make war upon health.*

85. One said, that physicians were like falcons, which, if they kill partridge, are worth thirty ducats; if wild-ducks, fifty; and, if herons, two hundred. So physicians, if they kill peasants, are worth little; if gentlemen, are worth more; and, if lords, are worth very much.

86. A physician attending his own son, neither ordered him puke, nor purge, nor bleeding. The nurse asking, why he did not exert his art upon his son as upon others, he said, *Nurse, we sell medicine, but do not use it.*

87. A lady, who spoke much, had her teeth fall out. The physician being asked the reason, said, *Madam, it is owing to the perpetual rubbing of your tongue.*

88. A lady said, in a passion, to her maid, *You are dirtier than the eyes of a physician.*

89. To

89. To a student of a college was brought a large dish of soup, and only one pea in it. He rose, and began to strip. His companion asking what was the matter, he answered, *I am going to swim after that pea.*

90. A student, going out with a hunting party, was told not to speak, lest he should frighten the rabbits. When he saw the game, he called, *Ecce cuniculi multi!* and, being blamed, answered, *Who should imagine that rabbits understand Latin?*

91. A student at Salamanca wrote to his father at Madrid, to buy him an *Old Digest* at such a price. His father wrote him in answer, "Son, not understanding law, nor old matters, I have sent you twice the sum. Do you buy a new one."

92. A youth of Fuentiduenna studied logic and philosophy at Salamanca. Returning to his father's house, and being at supper, his father said to him, Son, have you learned medicine enough to cure folks, or law to plead for them? He answered, Father, I have learned philosophy, and am a consummate logician. A logician!

what is that? said the father. The student answered, Why a logician can make any thing of nothing. For example, in that dish are two chickens: now of these two chickens, father, I can make three. Indeed! said the father, that is a lucrative business. Do let us see you try it. The student said, Attend then. You cannot deny father, that *there* are two chickens, and (lifting one) this is one. Now two and one make three. *If this be all*, said the old man, *your mother and I shall sup upon these two chickens; and you, Mr. Logician, may sup upon the third.*

93. A certain bishop had a Biscayan man-servant, whom he ordered one festival to go to a butcher, who was called David, for a piece of meat; and then to come to church, where the bishop was to preach. The bishop, in his sermon, bringing authorities from the scripture in this manner, *Isaiab says thus; Jeremiab says thus*; at last happening to turn towards the door, as his servant came in, went on, *And what says David?* Upon which the Biscayan roared out, *He swears to God, that if you do not pay your bill, you need never send to his shop again.*

94. A Biscayan being asked, how many horses his father had ? answered, *Five, including four that are dead.*

95. The effects of a merchant, who was greatly in debt, being on sale, one bought a pillow, saying, *That it must be good to sleep on, since he could sleep on it, who owed so much.*

96. The same merchant being asked, how he could sleep with such debts upon him ? said, *The wonder is, how my creditors could sleep.*

97. Hernando de Pulgar said, that to get rich in a little time, there was occasion for two *littles* and two *muches* : *little shame, and little conscience ; much covetousness, and much diligence.*

98. A poor gentleman, of high birth, having married the daughter of a rich peasant, with a large fortune, said, his marriage was like a black pudding ; *his wife gave the suet, and he the blood.*

99. Some ladies walking in the fields, met a labourer, with a little kid, which he was carrying to market. See ! see ! said one of them, what a pretty little goat, though it has no horns. The rustic cried, *Ladies, he is not married.*

100. A

100. A beggar asking alms of a foldier, faid, Give me, for the love of God, and I will pray God for you. *Here, faid the foldier, giving him a penny, take this; but pray for yourfelf; for I do not wifh to give alms upon ufury.*

101. A beggar asked a gentleman for alms, faying, he fhould remember that, though poor, he was his brother, as the descendant of Adam. Receiving a real, he faid, you give me little, being fo near a relation. The gentleman retorted, *If all your brethren give you as much, you will be richer than any king in the world.*

102. A Moorifh king of Granada could fpeak the Caftillian language tolerably, but never would ufe it. Being asked the reason, he faid, *A king ought never to attempt a thing which he cannot do very well.*

103. The laft Moorifh king of Granada, leaving that capital, upon the treaty of furrender between the king Don Ferdinand and him, when he came to a hill not far from the city, flood ftill; and furveying its fplendid towers and delicious fields now loft for ever, burft into tears, faying, *Would I had died ere this!* His mother, who was prefent, faid, *Well may you weep*

like a woman, for what you could not defend like a man.

104. A lady walking veiled, met her lover, who coming up spoke to her by name. Surprized, she exclaimed, How did you know me? He answered, *Madam, because my wounds bled.* Founding an ingenious reply upon the vulgar opinion, that if a dead body be brought to the presence of its murderer, it will bleed.

105. A gentleman examining the hands of some ladies, as pretending to chiromancy; one of them, who was his mistress, said, What is my fortune? *Madam,* answered he, *I can only say, that all mine is in that hand.*

106. A Portuguese treating his mistress with a serenade, the servants, who knew her aversion, threw stones from the balcony. *See,* said a friend, *how powerful must your music be, to move stones, like that of Orpheus!*

107. A madman being bit by a dog, took an opportunity, while the dog slept in the sun, to knock him on the head with a stone, saying, *He who makes enemies should not sleep in the street.*

108. Garci Sanchez de Badajoz, having lost his senses, was confined in his house,
7 but

but happened once, unfortunately, to find a sword in the room. Upon which he advanced, with it drawn, to a squire who attended him, saying, Would it not be a good stroke to cut off your head? The squire answered, *Sir, any body can cut off one head; but it would be a stroke worthy of you to cut off two. Please you, shall I go for another?* Garci consenting, he made his escape.

109. The Commendator Mayor of Castille had a mad relation in his house. The Chamberlain said once to the madman, If you are not quiet I will kill you. The lunatic went to the Commendator, and said, Your Chamberlain means to kill me. If he does, said the Commendator, I will hang him. *What good will that do me?* said the relation. *Can you not hang him the day before he kills me?*

110. A Gallician, being at the war of Granada, received a wound in the head with an arrow. The surgeon arriving, said, upon examination, You are a dead man, the arrow has pierced your brain. The Gallician said, Look again, for that is impossible. The surgeon replied, It is so; I see it plain. *It cannot*

be, said the Gallician: for if I had any brain, I should not have been here.

111. One said there was no difference between mad men and wise, save this, that the wise dreamed by night, and the mad also by day.

112. A young man, who had wasted a large estate, left him by his father, demanding, before the magistrate, a young lady, to whom he said he was married; the magistrate asked him, If he had consummated* the matrimony? *Yes*, said the lawyer for the lady, *and also the patrimony.*

113. Two young men were suitors to a lady, one rich, the other poor. The father preferred the poor lover; and being asked the reason, said, *Because the rich, being a fool, was likely to get poor; while the poor, being wise, was likely to get rich.*

114. A gentleman said to another, in company, If all drank like you, wine would be very cheap. *Nay*, answered the other, *it would be very dear, for I drink as much as I chuse.*

* *Consumido*: consumed.

115. A man went to borrow an afs of a neighbour, who said the afs was from home. Meanwhile the animal chanced to bray : upon which the borrower exclaimed, How ! did you not tell me the afs was abroad ? The other replied, in a passion, *Will you prefer the afs's word to mine ?*

116. A squire, being at the point of death, ordered his son to sell three valuable falcons which he had ; and with the price of one to pay his debts ; with the other to provide masses for his soul ; and keep that of the other to himself. When the father was dead, it was found that one of the falcons had flown away. *Well, well,* said hopeful, *let that one go for the soul of my father.*

117. A soldier, called Pedro el Negre, passing through a meadow near Toledo, a large mastiff ran at him, and he stabbed the dog with a spear he had in his hand. The master of the dog brought him before the Alcalde, who asked him, why he had not rather struck at the dog with the but end of his weapon ? *So I should,* said the soldier, *had he run at me with his tail.*

118. One saying to another, You speak foolishly. He answered, *It is that you may understand me.*

119. The doctor Sanchez, who was very fat, visiting Coria, a labourer said, Your *highness* will do me justice: the doctor answered, *You should rather say, Your fatness.*

120. One hiring a lodging in Valladolid, said to the landlady, I assure you, madam, I am so much liked, that I never left a lodging, but my landlady shed tears. *Perhaps,* said she, *you always went away without paying.*

121. A squire travelling on a mule, and coming to a river, where he did not know the ford, cried to a peasant, May this river be passed here? The fellow answering, Yes; and he proceeding, at two steps was up to the middle. You villain, cried he, why did you tell me false? *I told you truth,* said the clown, *for my ducks, and those of my neighbour, Pero Sanches, pass there every day.*

122. A passenger going to Peru, a great storm arose; and the master of the vessel ordered, that the most burdensome articles that every one had should be thrown into the sea, to lighten the vessel.
Upon

Upon which this passenger ran and brought up his wife, saying, *That she was the most burdensome article he had.*

123. A stranger, being much addicted to lying, was telling of the many countries and cities he had been in ; when one of the company asked, if he had ever been in Cosmography. The stranger, thinking this the name of a city, said, *We saw it at a distance, but could not visit it, being in haste.*

124. A father blaming his son for not rising early in a morning, gave an example of one, who going abroad early, found a purse full of gold. *Ay, father, said the son, but was not he abroad earlier who lost the purse ?*

125. A lady being asked, why she had married an ugly husband, said, *Galants ought to be handsome ; but husbands as it pleases God.*

126. A wicked man saying to a lady, That he loved her better than his soul ; she answered, *I would rather you loved me better than your body.*

127. A lady being in child-bed, and in great pain, said, she vowed she would not furnish occasion for a like trance. But

the process being finished, she told her maid, who held a consecrated candle in her hand, *Extinguish that candle, and keep it carefully for another occasion.*

128. A lady of quality, dressed in a gaudy and immodest manner, was in a jeweller's shop with her maid. A gentleman coming in, and thinking she was a woman of pleasure, began to make love to her. But turning to him, with indignation, she said, Sir, do you know whom you talk to? I am the wife of Don * * *. Madam, answered the galant, coldly, *you should either be what you seem, or seem what you are.*

129. A squire being asked, why he had married a deaf wife? said, *In hopes she was also dumb.*

130. One said, a beautiful woman is worse than the devil; for the devil hurts only the bad, but she both good and bad.

131. A person asked a friend how he, who lived at so little expence, was not rich; since he knew that he had eight reals a day of income, and did not spend more than two? The friend answered, Brother, I pay two; I lend two; I waste two;

two; and I lose two. Those I pay, are to my father and mother, who are poor. Those I lend, are to my son at Salamanca, who, I trust, will pay me when I am old, as I now pay my father. Those I waste are for eating and drinking to my wife and myself. Those I lose, are for drefs to my wife.

132. A gentleman, speaking of those who marry pretty wives, said, that in six months a beautiful woman became ugly to her husband; and, what was worse, she continued beautiful to others.

133. Don Francisco Destuniga said of a lady, who was just married, and who, though very ugly, had a great fortune, that her husband had taken her by the weight, and paid nothing for workmanship.

134. A very ugly man invited a stranger to dine with him. At sitting down, a lady came in, and the host said, Sir, this is my wife. The stranger looking at her, and seeing her as ugly as her husband, said, Is this your wife, Sir? Yes, said the husband. *Upon my word*, said the stranger, *I took her for your sister.*

135. A widow, who had lost a beloved husband, upon mention of marriage being made

made to her, said, *If I have another husband like the last, I should be in perpetual terror of losing him; and, for a bad one, what occasion is there?*

136. Another widow, upon like conversation, said, *The death of a husband cannot end the love of a chaste woman.*

137. A father being at table, forgot to help his little boy; upon which the child said to his father, *Give me some salt.* For what? said the father. *For the meat you are going to give me,* said the boy.

138. One who affected much to be a gentleman, though he had no pretensions, was walking along a street, with his little son in his hand. Passing by the door of a new Christian, the father pointed him out, saying, in a low voice, *Son, look at the Jew.* The child answered, *Pray look at him again, papa. Do not you think he is very like you?*

139. A traveller enquiring at an inn on the Sierra Morena, what there was to eat? The innkeeper answered, *Nothing but eggs.* The traveller replied, *Have you any of that fine salted meat you gave me eight days ago? Upon my word, I never eat any thing I liked so well.* A little child, son of the inn-keeper, instantly exclaimed, *It would*

would cost dear, good father, if one of our horses were to die every week.

140. An old man meeting another, who had a staff in his hand, said, *Ay, brother, when old houses require props, they are sure of falling soon* *.

141. Philip II. king of Spain, giving the right hand to Emanuel of Savoy, to do him honour at their entry into Saragosa, and seeing Emanuel's horse troublesome, said, My son, your horse fatigues you. Emanuel answered, *He knows he is not in his place.*

142. The Duke D'Offona, being viceroy of Naples, went on board the Spanish galleys, on a festival, to make use of his right of delivering one wretch from punishment. He interrogated many, and asked, why they came there. All excused themselves, on various pretences; save one, who confessed his crimes, and said, that his punishment was too light for them. The duke exclaimed, *Here, take away this villain: lest he should corrupt all these honest men!* and instantly set him free.

143. A Spaniard, who had only one eye, being in the gallery of a tennis court, had it knocked out by a stroke of a ball. Without emotion, he took off his

* End of those from Santa Cruz.

hat to the company, and said, *Buenas noches*, "Good night."

144. A king * being called Great, after having lost much of his dominions, a Spaniard observed, *His greatness is like that of ditches, which are the greater the more you take from them.*

* Louis XIV.



DIVI.

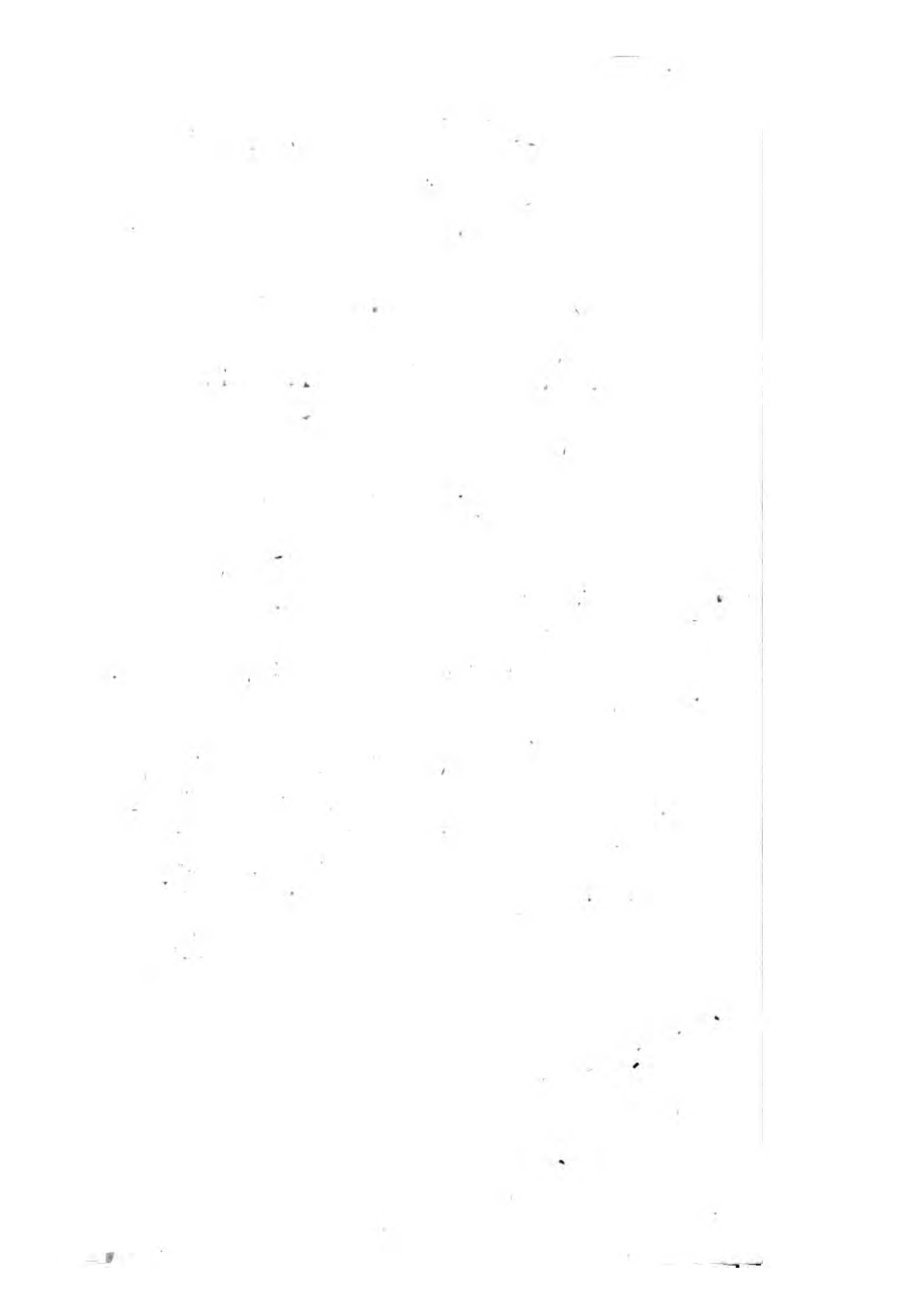
D I V I S I O N V.

I T A L I A N.

From Poggius and Domenichi.

Pogii Florentini, oratoris eloquentissimi, ac Secretarii Apostolici, Facetiæ. Antwerp. 1541, 8vo. (written about 1450).

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D I V I S I O N V.

I T A L I A N.

1. **S**OME clowns going to Arezzo, to buy a crucifix for their church, the carver seeing them very stupid, said, Do you want a living or a dead crucifix? They requiring time to consider: after much deliberation, returned, saying, *Make us a living one; for if our neighbours be not pleased with that, we can easily kill it.*

2. A

2. A country priest in Tuscany, had a dog that he was very fond of ; and the animal dying, he buried it in consecrated ground. The bishop hearing this, and knowing the priest to be rich, summoned him to answer for the crime : and after severe rebukes, threatened instantly to send him to prison. Upon which the priest began his apology, saying, *My lord, if you had known the prudence of this dog, you would not deny him worthy of human sepulture. Even at death he retained his great wit, and made a testament, in which he bequeathed to your lordship fifty pieces of gold ; which I, his executor, have brought here with me.* The bishop took the money, laughed, and dismissed him.

3. A peasant, having ascended a chestnut-tree, to gather the nuts, fell down, and broke a bone. Minacio, a wag, comforting him, said, that, if he would follow his advice, he should never have another fall from a tree. The peasant, begging with great earnestness to hear the receipt, Minacio said, *Never come down faster than you go up.*

4. Mancini, a rustic townsman of Pogi, went to sell corn at Figigni, which was loaded on several asses. When he was returning,

turning, being tired, he leaped upon one of the asses; and, drawing near home, began to count his asses, totally forgetting that he sat on one: and the consequence was, that he missed one of the number. Being much concerned at this, when he came home, he gave the asses to his wife; and returning to Figigni, a ride of seven miles, enquired of every body he met, if they had found an ass? When all came to nothing, he returned home very melancholy; but soon, by his wife's assistance, found that the ass he was seeking was the one he rode on.

5. There was lately at Florence, a fellow who followed no profession save impudence. He, when he had read in the house of a certain apothecary the name and virtues of certain pills, which were said to cure different diseases, was convinced that with these pills alone he could commence physician. Purchasing, therefore, a great number of them, he began to wander through the country, professing the art of medicine; and giving his pills for the cure of all diseases. It so happened that a clown, having lost his ass, went to the doctor, and asked him, if he could tell him, by his art, where to find

him. The doctor gave him six pills, and told him to take them at night, and he should find his ass next day. The fool taking the pills, and going in quest of his ass, was constrained, by the doctor's art, to step aside to a thicket, where he found his ass. The whole country learning this prodigy of the doctor's skill, he soon became rich.

6. The embassadors sent from Florence to France, passing through Milan, paid a visit of ceremony to the Duke Barnabo, who asking them who they were, they answered, "Citizens and embassadors of Florence, if it please your highness." Being graciously received, they proceeded on their journey; and, when they came to Vercelli, it was started, that the expression used to the duke was improper; for they were certainly citizens and embassadors of Florence, whether it pleased his highness or not. After much deliberation, they agreed to return to Milan, and retract that expression, as derogatory to their embassy. Coming to the duke's presence, the elder spoke thus: Prince, when we came to Vercelli, we recollected to have said, That we are citizens and embassadors of Florence, *if it please your highness,* which

which was a wrong expression : for we are citizens and embassadors of Florence, *whether it please your highness or not.* Barnabo, laughing, answered, *Now I know you to be what I supposed, grave men, and wise.*

7. The Venetians are ridiculous all over Italy, for bad horsemanship, no horses being used at Venice. One of them going to Trevizi, used a hired horse ; his servant running behind, on foot. The horse being resty, and kicking, had almost struck the servant ; who, in a rage, took up a stone to throw at the horse ; but, aiming too high, hit his master on the reins. The master, thinking it was his horse who kicked him, exclaimed, *Curse the horse ! What a kick he has given me on the back !*

8. A Florentine, buying a horse at Rome, made his bargain with the seller, that he should pay fifteen pieces of gold in hand ; and be in his debt for the remainder. A short time after, the seller demanding payment, the other answered, *Keep your bargain : it was agreed I should be in your debt for the money. If I pay it, how can I be in your debt for it ?*

9. A very corpulent traveller riding through Parugi, several of the inhabitants of that city, which is noted for wit, asking him, Why he carried his baggage before him? he answered, *It is my custom, when I come to any town full of thieves.*

10. A Spanish bishop travelling, came to an inn on Friday, where the fish was very bad, but there were excellent partridges. The bishop ordered the latter for dinner; and, the landlord wondering, he said, *You blockhead, cannot every priest transubstantiate bread into flesh; and cannot I change fowl into fish?*

11. Marco da Lodi had given Pope Clement one of his sonnets to read, for his amusement. When the Pope came to the second or third line, he exclaimed, "Ha, Messer Marco, this line has a syllable too few." *Do not be concerned at that, holy Father, said Marco; in reading further, you will find some line or other that has a syllable too much, and the one will make up the other.*

12. The mother of Signior I. S. being dead, he nevertheless went to see his mistress one day, mounted on a mule, with rich velvet trappings. Battista Lomellino meeting him, said, "What a shame!

shame! Your mother is just dead; and you ride a mule with such trappings!" *Pardon me*, answered he, *I did not know my mule was a relation of my mother.*

13. Lorenzo de Medici, being requested to favour, at an election of magistrates, a gentleman something suspicious to the state, but who was fond of the juice of the grape; and the person who recommended him, saying, "You may make him do what you please for a cup of wine." Lorenzo retorted, *But if another gives him a flaggon, where am I?*

14. A lady going to hear mass, met a valet, dressed like a gentleman, at the church-door. "What, said she, is the mass for valets ended?" *Yes, Madam*, replied he, *but that for whores is beginning, and you are just in time.*

15. An embassador of the Duke of Milan being in Florence, in the time of Lorenzo de Medici, Lorenzo, to entertain him, caused a child of five or six years old to be introduced, who was of a miraculous genius, and did and said things far exceeding his years. While every one expressed admiration, Lorenzo asked the embassador, what he thought of the boy? The embassador, wishing to appear very wise, said,

Indeed it is wonderful: but this child, as he grows, will lose his talents; because such early talents, when elder, become fit for nothing. Upon which the boy, turning to the embassador, said, Then Sir, when you were young, I dare say you had a great genius.

16. Father Barnardino da Siena, who, for his great merits, was afterwards canonized as a saint, preaching in Milan, reformed much the corrupt manners of his time. A Milanese merchant, visiting him, begged, with great eagerness, that, without respect of persons, he would hold out to due abomination the sin of usury, so frequent in that city. Bernardino, upon enquiring after the life and manners of his pious visitor, discovered, that he was the greatest usurer in Milan; and that his sole intention was, to frighten others from his trade, that he might have it all to himself.

17. The Tosetto, a Paduan doctor of philosophy, was a gallant and facetious man. Meeting a lady in the street, and giving her way, he said, "All should give way to so beautiful a lady." She, being very proud, answered, "You are ugly enough."

enough." Tosetto replied, *Madonna, I said one falsehood, and you another.*

18. Two cavaliers of Castille, one called Don Francesco d'Anaia, an old man and wife; the other, Don Diego d'Agro, young and foolish; made love to the same lady. Both being, one day, in her presence, the young man, thinking to affront the other, asked him, how old he was? The old cavalier answered, *Faith, I cannot say to a year; but this I know, that an ass at twenty years is older than a man at sixty.*

19. The duke Giovanni d'Angio, having assembled a great army to seize on the crown of Naples, caused this motto, from scripture, to be put on his banners, **FUIT MISSUS CUI NOMEN ERAT JOANNES**; upon which, the king Alfonso put on his the rest of the verse, **ET NON RECEPERUNT EUM.**

20. A certain bon-compagnon had an amorous intercourse with the wife of a baker. Being with her one evening, the husband came home unexpectedly; and the lover, by advice of his mistress, hid himself in the pig-stye, under the stair-case. The pigs, not liking their new companion, began a great noise; and the baker going near, the lover began also

to grunt, as instructed by his lady. The baker thinking the sound unusual, said, "In the name of God, what art thou?" Upon which, the lover, in great tremor, cried, *I am a poor pig*. At which miraculous answer, the poor baker, thinking it was a devil, was so terrified, that he ran out of the house for a priest; and so gave the lover an opportunity of a precipitate retreat.

21. The street *Del Popolo*, in Rome, was paved with the tax upon women of the town. Giulia Ferrarese meeting on it another lady, shoved her a little, by chance. The lady, being angry, began to call her names. Giulia answered, *Madonna, forgive me, I forgot that you have more title to this street than me*.

22. A husband, being about to go a journey, desired his wife, that, in his absence, she should look well to the house. She answered, "My dear husband, command me any thing, and I shall obey." The husband added, "I have also to beg, dearest, a matter very easy to grant, which is, that you will never wash yourself, with that water:" shewing her a nasty puddle in the court. When the husband was departed, the lady often looked at this same puddle, and as often wished

wished to know the reason, why her husband had forbidden her to wash with this water. She soon began to think there must be something very important in the injunction. In conclusion, the temptation overcame: she went, and washed with the water, or rather dirtied herself all over therewith. Looking in her mirror, she saw what a sad figure she made; and could hardly, with the toil of many days, remove the filth from her clothes. The husband returning, found his dear wife in a violent rage; and, upon questioning her, she could not contain the secret. *What!* said the husband, *could you not refrain from a matter you knew would injure you? How then would you have obeyed me in one that would have given you pleasure?*

23. Messer Antonio da Palermo, being asked, What was most requisite to nuptial happiness, answered, *That the husband be deaf, and the wife blind.*

24. Madonna Valpurga Casabianca d' Augusta, a modest and sensible young lady, having received much abuse from an old and choleric lady, said to her, *Madam, I see you are rich in years, but poor in sense; and, you had better borrow of*
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me a little of one of these articles I can spare.

25. A poor man of Parma had a son, of good parts, and much given to study; and, wishing to see him a doctor, sold a little possession he had, in order to keep him seven years at Bologna; which was the necessary term for obtaining a doctor's degree. But the good son, when the period was expired, and his father hoped to draw a return for his attention, became a friar. The father, in tears, asked him, why he had thus abandoned him? "Because, said the son, I wished to live in poverty." *Where, said the miserable father, can you live in greater poverty than with me?*

26. An inhabitant of a maritime town, looking out at a window, and seeing the ocean in a violent storm, and many vessels tossing about, said to a friend who was with him, "I wonder so many people go to sea, when so many die there." *Do not you wonder, answered the friend, why so many people go to bed, when so many die there?*

27. Giovan Battista da L * *, being before a magistrate, who treated him rudely, said, "Master Magistrate, you forget that
that

that I am a doctor." " A doctor ! of what ?" said the magistrate. *Faith I forget,* replied Giovan, *but if you will step with me, I shall shew you my degree.*

28. Benaffai Finetti, seeing Ruberino dead, who owed him a large sum, exclaimed, *By my body, the fellow died to escape paying me.*

29. Messer Marco da L * * * having written a letter to a friend at Ferrara, and having nobody to carry it, went with it himself; and delivering the letter to a servant, returned to Trevigi without ever asking for his friend.

30. Messer Orlando, a knight of Siena, having a long dispute with Bernardino Buoninsegni, which of them ought to have the precedence at a procession of the Gonfaloniers, Bernardino, who was a doctor, said to him, " Does not Cicero determine it, who says, *Cedant arma togæ?*"

31. Rosso da Sillana going to be executed, while some priests administered spiritual comfort to him, he fixed his eyes on the ground, as ruminating on his sins, but soon exclaimed, *What a fool must have paved this street ! The stones are all out of order.*

32. Mar-



32. Marcello da Scopeto, consulting Coccheto da Trievi, the physician, he wrote a receipt, and said, "Here, take this at three times; one every morning." Marcello cut the paper in three; and made a shift to swallow it in three mornings.

33. A great drinker was ill of a fever, attended with great thirst. A consultation of physicians was called; who debating much among themselves, how to cure the fever, and remove the thirst, *Gentlemen*, said the patient, *do you cure the fever, and I shall remove the thirst myself.*

34. In Naples, during war, a very bad coin was issued. A gentleman complaining much of it, and saying, he no longer knew what he was worth, Caritheo, who was in company, said, *I rejoice, Sir, at your good fortune: for we say of a very rich man, that he cannot tell what he is worth.*

35. Bardella da Mantoua, being led to execution, a priest, who was with him, said, "Be of good cheer, for to-night you will sup with the Virgin Mary, and with the apostles." Bardella answered, *It will be a favour if you will go for me, for this is a fast-day with me.*

36. Came-

36. Camerino, being in prison, and having confessed many crimes, for which he was condemned to be hanged; Messer Pietro Margani sent him word to be firm, and retract his confession; and he should use means to save his life. But Camerino answered, *My honour is concerned; and I will not unsay what I have said; for I always keep my word.* And thus suffered death, rather than break his word.

37. One being at a feast, a large cup of wine was given him, in which was a drowned fly. Taking it out, he drank; and afterwards replaced the fly; saying, *I, for my part, do not like flies; but some of you gentlemen may.*

38. In Antwerp, during the time of Lent, a pleasant fellow stood before the shop of a very fat woman, staring at the number of good things she had to sell. She, as is usual, invited him to buy; and seeing some fine dried figs attract his attention, she said, "Will you have some of these figs? They are both fair and good, I assure you." He consenting; she said, "How many will you have? Shall I weigh you half a dozen pounds?" And he saying, "With all my heart," she weighed them; put them in paper, and
gave

gave them to him. While she replaced the scales, he gently walked off with the figs in his hand, and went slowly along. The fat lady, astonished, hastened after him, out of breath, while he took no notice, as if nothing had happened. A mob soon gathering, the man stopped, and gravely told the story; saying, that he had not bought the figs, but got them in a present; and that he was willing to swear this before any magistrate. The cause was dismissed with great laughter.

39. Cocchino, a very poor man, lived in a little house, without a bit of furniture, and of course took little care to shut his door. One night a robber entered, and groped about to find if there was any thing to steal. Cocchino, after listening to him for some time, said, *Gently, gently, fellow. You will be lucky if you find any thing here by night, while I can find nothing by day.*

40. Ambrogio Spinocchi, talking with Lorenzo de Medici, on the revenue of Sienna, said, *It depends on miracles.* For miracles were often wrought there to advantage.

41. Strozzi Strozzi said to one, who lamented that a column hid the view of a window

window of his, *I know a certain remedy. Block up the window.*

42. Messer Antonio da Venafro was a very learned man, and a great favourite of Pandolfo Petrucci, who was, in his day, as it were, lord of Sienna; and this Messer Antonio governed him, and did all. Pandolfo, as is usual with the great, had many flatterers; and among them was a fellow universally notorious for his impudence and infamy, who was singularly obnoxious to Venafro, a man very free in his manners, and still more so from his influence with Pandolfo. One day Venafro and this fellow being in company with Pandolfo, the flatterer, as usual, assented to every thing Pandolfo said, and aped him in all things; infomuch, that Venafro, losing all patience, exclaimed to Pandolfo, "I wish to God your lordship had a cancer!" Pandolfo amazed, asked, Why? *Because,* said Venafro, *this scoundrel would then have one too.*

43. The celebrated Donatello, being asked, What was the best thing Lorenzo di Bartoluccio the sculptor had done, answered, *The sale of Lepriano*; which was an estate that yielded badly.

44. The

44. The Patriarch Vittelleschi sending for Donatello, he answered, *Tell the Patriarch that I shall not go. I am a Patriarch in my art, as well as he in his.*

45. The same Donatello, having made a statue of bronze, of the Captain Gattamelata, and being too much pressed to put the last hand to it, took a hammer, and dashed off its head. Upon this, he was summoned before the senate of Venice, and told, that they would take off his head, as he had served the statue. *I am content you should do so,* answered Donatello, *if you can put it on again, as I can do to your captain.*

46. Cosmo de Medici, having a country gentleman to dinner, some muscadel pears were put on the table. The rustic, thinking they were wild pears, said, "Now we give these to hogs." Cosmo, turning to a servant, said, *We do not: quick, take away.*

47. A certain physician, going to see the signor Alfonso Cambia, asked him, If he had any complaints? No, answered Cambia, "For you was never my physician." The physician replying, "how can you blame me, since you never have
7 tried

tried me ?” *If I had tried you,* retorted Cambia, *I should not be alive to blame you.*

48. Bartolomeo Gottifreddi, being asked, what ship is the most secure? answered, *That which is in port.*

49. A gentleman of Modena, not very rich, was constrained to take a clown for his servant, who was a very gross and sleepy dog. His master going one festival to visit a friend, who lived at his villa, a little way from town, alighted at the gate of the house; and desired Martin, his servant, to hold his horse till he came back. He was no sooner gone, than Martin, holding the bridle in his hand, fell, as usual, into a profound sleep. A poor foldier passing by, took a sudden affection for the horse; and, seeing the keeper lost in sleep, he slipped the bridle off his head, and leaving it in Martin’s hand, mounted the steed, and set off at a gallop. After some time, Martin, being awaked by a servant of the house, and stupified with surprize, exclaimed, *I am either Martin, or I am not. If I am Martin, I have lost a horse. But if I am not Martin, I have found a bridle.*

50. Dante Alighieri, the famous poet, was remarkable for his quick and ingenious replies. One day, returning from a fair, three Florentine gentlemen saw him before them at a distance, and agreed to try his readiness by three instantaneous addresses. So all riding up, one said, *Good day, Messer Dante*: the other, *Whence came you?* the third, *How deep is that river, Messer Dante?* The poet answered at once, *Good day, and good year: From the fair: Up to your middle.*

51. Anciently, a triumph was only granted when so many thousand enemies were slain; whence Scipione Fondi, praising a physician, said, *He deserves a triumph.*

52. Two young gentlemen of Venice being sent ambassadors to the emperor, he refused them audience, saying, that it was usual to send wise and grave men as ambassadors, and not beardless younkers. They begging one hearing, and promising not to speak to the business of their embassy, were admitted; when one of them said, *Sacred Prince, if the senate of Venice had thought that wisdom lay in beard, they would have sent two goats to your Majesty.*

53. Ga-

53. Galeozzo, a bad painter, received the nick-name of *As may happen*, from this, that upon being asked what he was drawing, and finding it sometimes convenient to mould a man of his fashion into a horse, he always answered, *As may happen*.

54. Some gentlemen talking with much compassion of the calamities Rome had suffered, a few days before, by an inundation of the Tiber, Jacopa de Patti, a facetious man, said, *The Romans ought to pray God, that the Tiber may be always sick*. Being asked, Why? he said, *Because he never leaves his bed without doing vast mischief*.

55. The archbishop of Toledo standing at a window, and seeing a clown beat his ass most unmercifully, opened the casement, and called out, "Have done, have done, you scoundrel, else I shall have you whipt." The clown answered, *Your pardon, master; I did not know my ass had friends at court*.

56. One reproached another with being a bastard; who answered, *I am more legitimate than you: for my father procured letters of legitimation for me, which I can shew; but what proof can you bring?*

57. Maximilian the emperor, complaining of the small returns to his treasury, his ministers devouring all his revenues, Corrado dalla Rosa said to him, *Sir, why do you not make yourself your chancellor? it is a much more opulent place than that you hold.*

58. Giovan Battisti Giraldi, a man of letters, being interrupted by a citizen of Ferrara, who was an ignorant fool, and who said he came to bear him company, lest he should tire, being alone, answered, *I shall be alone when I am with you.*

59. A Roman lady of quality, being sick, was visited by a knight of Naples, who was in love with her. He said, "Madam, I have a medicine which would cure you." The answer was, *Physicians say that medicines should be agreeable to the constitution.*

60. Some gentlemen blaming, without mercy, a new tragedy, one said, that not one of Aristotle's rules was observed in it; nay, that even the radical maxims of tragedy were forgotten, for the tragedy neither moved terror nor pity. *Pardon me,* said another, *as to the last; for the piece certainly moved pity for the author.*

61. A

61. A bad poet, having shewn two of his epigrams to the learned Messer Antonio Rinieri de Colle, and desiring his opinion, said, "Well, my dear Messer Antonio, what do you think? has Catullus any two pieces like these?" *That he has not,* answered Antonio; *nay, nor one.*

62. Horatio Toscanella being asked, which was worse, to have a handsome or an ugly wife? answered, *He who has a handsome wife, has a pain in the head; and he who has an ugly one, a pain in the groin.*

63. Bonardo della Fratta saying to one of his servants, "Are not you a liar? Tell me the truth;" the fellow answered, *If I am a liar, how can I tell the truth? Nevertheless, I will say I am, if you will in course believe I am not.*

64. A man's teeth being fallen out, who had a pretty wife, Andrea Grilenzoni said, *This confirms a remark of Aristotle, "Omnia animalia cornuta carent dentibus in superiori mandibula:" "All horned animals want teeth in the upper jaw."*

65. Messer Nicolo Costanti, a gentleman of Sienna, being asked the reason,

why people of small stature were the most courageous? answered, *It is a proof of the wisdom of nature; because they have most need of self-defence.*

66. A queen of Poland, who was a woman of learning, reading Ovid, came to the hemistich,

——— *pauper ubique jacet.*

Her secretary entering the room, with some letters to sign, murmured :

*In thalamis ego sæpe tuis, Regina, jacerem ;
Si foret hoc verum, pauper ubique jacet.*

67. Giulio Ferrao, being seated at a feast between two gentlemen; one of them, remarkable for his hardness of heart, the other for his gluttony; and being asked, by the host, how he fared, answered, *Very ill, Sir, I am between Scylla and Charybdis.*

68. A pedant, shewing an epithalamium of his fashion to Sannazaro, asked him, how he liked it? and added, in boast, “I wrote it in one night.” Sannazaro answered, *I really guessed so.*

69. Company conversing in the house of Cardinal Savello, upon the arrival of a celebrated man of letters in Rome, one asked,

asked, "In what letters is he eminent?" It being answered, "In Greek, Latin, and Italian:" he replied, *Has he letters of credit?*

70. On the morning of Saint Margaret's day, who is the patroness of ladies with child, a gentleman meeting some ladies going to church, said, "These ladies are going to pray for pretty children." One of them not liking the joke, answered, "Your mother never did so." The reply was, *If yours did, madam, she was not heard.*

71. A married lady, being at a ball, chose for her partner a gentleman who plagued her with his addresses. He, being transported at the unexpected favour, said to her, at the end, "How came I to have this high honour to-night?" She answered, *Because I promised my husband to chuse a partner that could give him no suspicion.*

72. The celebrated Marullus being at Bologna, some of the literati there brought him some verses, written in his praise, by young men of the place; and asking his opinion of these fruits of the plants of Bologna, he answered, cynically, *If your*

plants be past twelve years of age, they will bear fruit of no kind.

73. Tofetto one day putting the physician Zerboico in a violent passion; he said, "Peace, rogue. Do not I know that your father was a bricklayer?" Tofetto answered, *Nobody knew this, save your father, who used to carry him lime* *.

74. The Cardinal d'Esté inviting the Cardinal de Medici to supper, they afterwards played at cards. The latter wagering ten thousand crowns, the former won, but threw down his cards without shewing them, as though he had lost. One of his gentlemen saying, next day, "You actually won;" the Cardinal d'Esté answered, *I know it well; but I did not invite him here, to gain his money, or make him pay a reckoning.*

75. The Cardinal Chigi, nephew of Pope Alexander VII. being in France, as legate à latere, Le Brun's tent of Darius was shewn him, which is the master-piece of that painter. On one side of it was a picture of Raffaele; on the other, one of Paul Veronese. Chigi, being asked his opinion of Le Brun's piece, answered, *It is pretty, but it has two bad neighbours.* Letting them know how dangerous it was

* End of Pogi and Domenichi.

to place a tolerable picture between two master-pieces.

76. Andrea Marteneti, a celebrated painter, performed, by order of Innocent VII. the four cardinal virtues, with the opposite vices. The pope not rewarding him as he expected, he said, *Holy Father, shall I paint one more vice, called Ingratitude? Yes,* answered the pope, *if you add another virtue, called Patience.*

77. Piovano Arlotto was a curate famous for pleasantry. Going a journey once, several friends gave him commissions; but all, save one, forgot to give him money to execute them. When he returned, he had only remembered the friend who gave him money: and the rest complaining, he said, *You must know, my dear friends, that coming to a bridge, I took out all your memorandums to look over; when, lo, a gale came, and carried all into the river, save one, which, having cash wrapped in it, was too heavy to be blown away.*

78. The same Piovano had a book, in which he noted the faults of the principal people of his time. Passing by Naples, he waited on king Alfonso, who liked his pleasantry, and said, "Am I in your book,

book, Messer Piovano?" "Let us see," answered he, and turning it over, read, "A fault of Alfonso, king of Naples, in sending to Germany a German of his court, with twelve thousand florins of gold, to buy horses." "What fault is in this?" said the king. "Nothing but the loss of your money," answered Arlotto. Alfonso replied, "But if he returns with the horses, or my gold?" *Then, rejoined Arlotto, I will score you out of my book; and put him in.*

79. The same Piovano Arlotto went, with several others, to dine with another curate. The curate, who wished for vengeance upon Piovano, for some strokes of raillery, availed himself of his going out a little, and said, "My clerk is absent, and I have nobody to draw wine. We shall draw lots who shall serve the rest; but I will take care to make the task fall to Piovano's share." Agreed. Arlotto drawing the lot, and smelling the plot, went down, and filled the bottles; then returning, said, "Gentlemen, I have drawn the wine, as our agreement bore; but it is now high time that we should draw lots again, who shall go down and stop the casks, with which I have nothing to

to do." The master of the house, who knew him well, running down stairs, saw his wine flowing about; and, after stopping the casks, complained loudly to Arlotto; who said, *I fulfilled the bargain; but could have no inducement to do more for so ungracious an host.*

80. Thomas Aquinas, being in the chamber of Innocent IV. at a time when a large sum of money was telling down, the pope said to him, "The church cannot say now, as anciently, *I have neither gold nor silver.*" True, answered Thomas, *but she does not now say to the lame, Rise and walk.*

81. The Doge of Genoa being at Versailles, to ask pardon of Louis XIV. and, examining the beauties of that palace, a courtier asked him, what he found most extraordinary? *To see myself here,* answered he.

82. Taffo, being told that he had a fair occasion to avenge himself of an enemy, answered, *I do not wish to take away his life, his honour, or his wealth; but merely his ill-will.*

84. The same, hearing that an enemy spoke ill of him to every body, answered, *It is better he should speak ill of me*
to

to every body, than every body speak ill of me to him.

84. A Florentine merchant being at Genoa with his wife and children, who were very spare and delicate, a Genoese asked him, why his children were so delicate, and those of Genoa so robust? He answered, *I make all my own children alone; but you Genoese club together to make yours.*

85. Piovano Arlotto, mentioned above, lent a parishioner three measures of oats, who forgot to repay them. Next year this parishioner came to borrow three more; and Arlotto said, "With all my heart: you have only to go to my granary and take them." The man ascended, and descended in a trice, saying, there was not a grain in the place. *O then,* answered Arlotto, *you must surely have forgot to return me what you borrowed last year. I now lend it you again; but see you return it faithfully.* The man took the hint, and returned the oats soon after.

86. Francis I. of France, had an interview at Bologna with pope Leo X. Though Francis was a showy monarch, Leo out did him in brilliance. The king, piqued, said, that anciently priests were plain men, and did
not

not mind vanities. *True*, answered Leo, *but that was when kings kept sheep.*

87. Cardinal d'Esté having been instrumental in raising Sixtus V. to the papacy, and not finding himself consulted in matters of government, reproached him one day, saying, "But for me you had not been pope." Sixtus answered, *If you made me pope, let me be pope. I shall never be so while I am governed by another.*

88. The wife of Marshal d'Ancre, an Italian, having great influence over Mary of Medicis, queen of France, was, after the death of that princess, brought to trial for witchcraft. Being asked, by what fascination she had such power over the queen, she answered, *By that sure fascination which a strong mind has always over a weak one.*

89. * An Italian Doctor of Law, seeing a criminal, who was whipped, walking very slowly during the operation, asked him why he did not hasten, that he might have fewer stripes; adding many arguments to shew that the slower he went, the more he must suffer. To which, the criminal, standing still, and looking him full in the face, replied with great gra-

* The following are from that admirable Italian classic, *Il Cortegiano*, by Castiglione.

vity,

vity, *When you are whipped through the streets, walk as you please, and pray allow me to enjoy the same liberty.*

90. Duke Frederic of Modena, having built a palace, was at a loss what to do with the rubbish. An abbot, standing by, told him to cause a pit to be digged large enough to contain it. "And what," said Frederic, laughing, "shall I do with the earth which is dug out of the pit?" To which the abbot, with great wisdom, replied, *Make the pit so large as to hold all.*

91. The Florentines, warring against Pisa, had exhausted their supplies. A council being called on the means of raising new, an ancient senator arose, and said, *I have with much deliberation found two plans of supply. In the first place, you all know that our best revenues arise from the duties exacted at the gates of the city. We have at present only eleven gates; let us open eleven others, which will double that revenue. Secondly, let us erect two mints in the Pistoia, and in the Prato; and coin night and day, and coin nothing but ducats of gold.*

92. A father confessor of a monastery having got five nuns with child, the bishop caused him to be seized and thrown into prison; threatening to make a severe

vere example of him. The father, being a good companion, had many intercessors, and among others Marco Antonio. To Antonio's instances the bishop replied, "But what am I to say at the great day, when the supreme judge says to me, *Render an account of thy stewardship?*" "Answer," said Antonio, "in the words of that very gospel, *Lord thou hast given me five talents, and lo I have gained five talents more.*" The bishop could not retain his gravity at so new an application; and, though he remitted not the punishment, yet softened it's severity.

93. Salezzo de Pedrada praising an old lady for her beauty, she answered, that beauty was incompatible with her age. To which Salezzo replied, *We say as beautiful as an angel, and yet the angels are of all creatures the most ancient.*

94. In the council of Florence two bitter adversaries appeared, Altovizi and Alamanni. The former falling asleep one day in the council, one awaked him, and asked if he had heard what his adversary had said? adding, that the fathers had long expected his answer. Altovizi, starting up, cried, *Fathers, I deny all that Alamanni has said.* Alamanni answering,

that he had said nothing. *Then, said Al-tovizi, I deny all that thou wilt say.*

95. A poor clown, losing an eye, by medicines given him to cure it by Seraphini the quack, went and reproached him for stripping him of his money; threatening to shew the case to the magistrates. Seraphini, in a passion, exclaimed, *You scoundrel, would you have two eyes forsooth, when honest men, nay princes, have no more?* The clown, terrified beyond measure, asked pardon, and thought himself lucky to escape with one eye.

96. Ponzio of Sila seeing a rustic who had two capons to sell, and agreeing on the price, begged him also to carry them to his lodging, where he was going, and he would pay him for his pains. Ponzio led him to a round bell-tower, separate from the church, near which was an alley: when standing still, Ponzio said, "I have wagered a couple of capons with a friend, that this bell-tower is not forty feet round, and have got a packthread here that we may try it." So drawing the thread from his pocket, he gave one end to the rustic; bidding him hold it, while he went round. But when Ponzio came to the other side of the bell-tower, where the alley

was, he fixed the thread with a nail, and ran down the alley with the capons. The peasant after long standing and bawling, went round, and had the nail and pack-thread for his capons and labour.

97. A fellow being in a fair on horse-back, saw a great croud gathered round a mountebank. Pushing his horse into the midst of the mob, he sat staring intensely at the stage-show. Some rogues observing his profound contemplation, and that he had dropped the bridle of his horse, to clap his hands often in applause, unloosed the saddle girth, and supported the saddle with two posts; then gently drew out the horse, and got off. The fellow did not perceive his loss, till, wishing to spur his horse still nearer, he fixed a spur in his own leg, and fell headlong in the mire.

DIVISION VI.

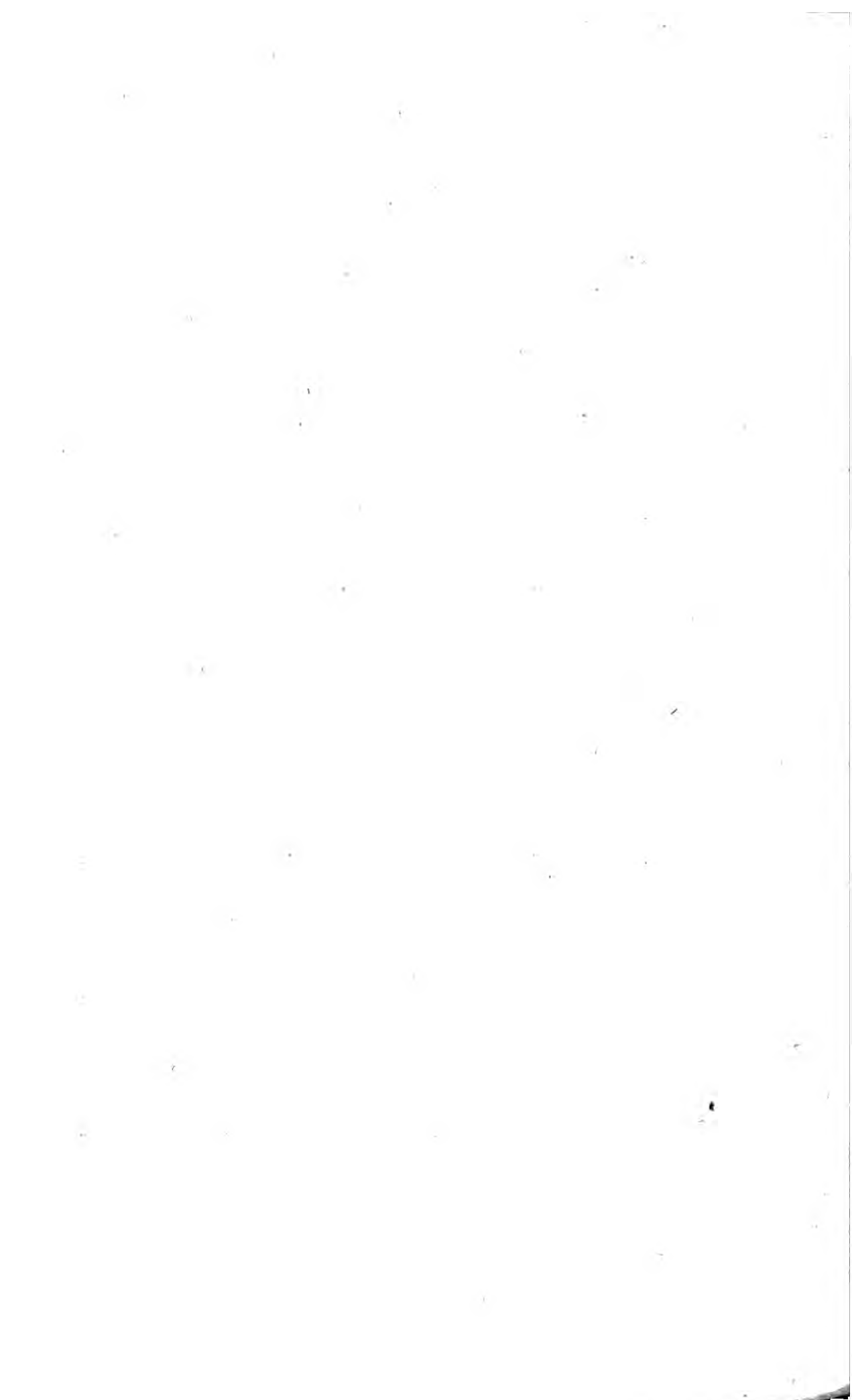
G E R M A N.

From the following books.

Joci ac Sales mire festivi ab Ottomaro Luscinio Argentino selecti, &c. Augustæ Vind. 1524. 8vo. (*This work contains scarcely any but Greek and Roman.*)

Jocorum veterum ac recentium, libri III. auctore Adriano Barlando, rhetorices publico prælectore apud Lovanium. Antv. 1529. 8vo. (*Good for the ancient, almost useless for modern.*)

Nicolai Frischlini et Henrici Bebelii Facetiæ. Argent. 1615. 12mo. (*This book ought to have borne the name of Bebelius only, whose work, in three books, fills 270 pages, while Frischlin only takes 42.*)
Medicina Animi. 1685. 8vo. &c. &c.





D I V I S I O N VI.



G E R M A N.

1. **A** Malicious woman often beat her husband ; being reprov'd for it, and told that her husband was her head, she answered, *May not I beat my own head as I please ?*

2. Julius II. the pope, being a great warrior, was reproach'd for his disposition, by some, who said to him, that the keys of Saint Peter were given to him,

but not his sword. Julius answered, "The Scripture says that Peter had a sword." It was answered, "True; but Jesus bid him put it up in its sheath." *Yes*, replied the pope, *but it was after he had cut off the ear of Malchus.*

3. Marot the poet, walking near Paris, with a lord of the court, took hold of the nobleman's hand. The courtier, thinking this insolent, said, "I allow no fools to take my hand." *Nor I*, said Marot, releasing it.

4. A gentleman of Germany, being in Rome during the pontificate of Leo X. came to kiss the pope's toe. His holiness asked, if he had been long in Rome? The German said, some years. The pope then asked him, if he had seen the great processions and ceremonies of the church? The gentleman answered, he had seen all but one, which he wished much to see. Leo enquiring what that was? he answered, *a Conclave**. Leo only laughed at his rusticity.

5. A beggar, going to a barber's shop, asked to be shaved for the love of God. The barber consented; but used so blunt a razor that every stroke brought tears

* A conclave only sits to elect a new pope.

into the wretch's eyes. When the beggar was going away, a dog, that had been whipt in the kitchen, ran into the shop with many cries. *Ah, poor dog, said the beggar, what has happened to you? Have you also been shaved for the love of God?*

6. It is told of Sixtus V. that, when he was cardinal, he used always to go with his eyes fixed on the ground; but, when made pope, he walked very erect. Being asked the reason of this, he answered, *When I was but a cardinal, I used to throw my eyes on the ground, as looking for the keys of heaven; but now that I have found them, there is no occasion.*

7. Some Dutchmen conversing in a bookseller's shop at Leyden, an unknown German came in, upon which one of them exclaimed, "Why is Saul among the prophets?" The German retorted; *He is seeking his father's asses.*

8. An English soldier, standing sentry, cried to a passenger, "Who goes there?" who answered, "A friend." *Ay, said the soldier, if all were friends, I need not stand here.*

9. A monk, coming to the prince of Wurtemberg, said, he meant to change

his religion for the Protestant. The prince thinking he came, as others did, merely that by commencing Protestant he might have leave to marry, said, "You come here upon account of religion?" "Yes," answered the monk. "Of what gender is religion?" said the prince. "Feminine," said the monk. *Then,* replied the prince, *you come here on account of the feminine gender.*

10. A foolish Papist priest, preaching on Lent, said, that even Christ and the apostles suffered for infringing it; inso-much, that, not waiting for the Easter, they devoured a lamb on the Monday before; and the consequence was, that Christ was hanged, and not one of the apostles died a dry death.

11. The comedy of Nabal, written by Rudolf Gualter, being acted at Tubingen, a masque of fools was afterwards given. Next day, some praising the performance much, and in particular the fools, and saying, they were very great in their way; a stranger, who was present, and thought the honour of his country concerned, said, with much warmth, *I can assure you, we have far greater fools in my country.*

12. The

12. The son of a country squire was in love with a daughter of a cow-herd ; and promised her marriage, if she would permit him to use a husband's privilege beforehand. She consented. Soon after, the squire forced his son to marry a rich heiress. At the celebration of the wedding, the cow-herd's daughter intervening, was not appeased but by payment of a round sum. At night the bride asked her husband, " What occasioned the tumult ? " who told her the story. *What a foolish girl !* said the bride, *to tell it to the world. My mother's man lay with me when he pleased, for these two years, and I never told it ; nor should to you, dearest, but that my mother says there should be no secrets between man and wife.*

13. A country boy, confessing to a priest, after many little faults, said, " Ay, father, but I know one sin that I wont tell." The priest, thinking this was some enormous crime, pressed him to tell it ; and at last the boy confessed that he knew of a bird's nest in his father's garden ; and the young were just ready to fly. " But," added he, " Father, you will tell this to nobody ; " which the priest, with a smile, promised. Next Sunday,
the

the priest, in his sermon, took occasion to reprove the parents for neglecting the education of their children; and, among other things, said, the children were so ignorant, that they did not know a bird's nest from a sin. Upon which the boy, starting up, cried, *Stop, stop: you promised you would not tell.*

14. A very ignorant priest saying mass, saw on the margin of his book, *Salta per tria* (skip three); meaning that he should find the rest of the office three leaves further on; upon which he leaped three steps forwards from the altar. The clowns about him, thinking he had suddenly gone mad, took and bound him, and carried him home.

15. Paul Wust, the fool, being asked by prince Eberhard, if he would go with him, and be his fool? answered, *No; my father begot me for himself; do you go and beget a fool for yourself.*

16. Daiglin, a singer, at Constance, meeting a man rather noted for stupidity, said, he would make an excellent magistrate. Being asked, why? *Because, said he, he must have a vast treasury of wisdom at home, for he never spends any.*

17. A waggish fellow carried about a pair of shoes, and offered them to any man who did not fear his wife. When he could find no person to swear to the terms; at last a clown came and had them. As he was going, our wag told him to take a piece of blacking with them. *No,* answered the fellow, *I must not dirty the pockets of my new coat. If I did, my wife would be angry.* Upon which our wag, taking back his shoes, said, *You rascallion, if you fear your wife in a trifle like this, what must you do in things of moment?*

18. A *mystery* being acted in a village, the priest lent a scholar a fine new robe to act Christ in; he himself acting one of the apostles. When the scene required the apostle to go to the sepulchre to look for Christ, the scholar had run off with the gown; and the priest, after much search, at length exclaimed aloud, *Where can the devil have carried him?*

19. Two scholars, being in a tavern, fell a talking, in presence of their host, of the great platonian year; in which, they said, after thirty thousand years, every thing shall revert to its former state. The host seeming much pleased with the novelty

velty of the idea, one of them said to the landlord, that, seeing every thing was, in thirty thousand years, to revert to its present condition, they hoped he would trust them till then, and they would pay him most faithfully. The host, who was a shrewd fellow, replied, *Gentlemen, I will trust you with all my heart; but, as thirty thousand years ago you must have been just this sum in my debt, I must insist on being paid that first.*

20. A poor actor being in Saxony, and meeting with little encouragement, was reduced to great straits. Passing one day by a gallows, on which a man was lately hung in chains, he saw that the dead man's stockings were very good; and having a great desire for them, he cut off the legs and carried them away. Coming soon to a rich farmer's house, he begged for lodging for a night; and was shewn to the barn, where, at one end, was lodged a calf. Here, setting to work, he delivered the legs from the stockings, and departed in the morning, leaving the legs behind him. When the people came, soon after, to the barn, they found only calf and legs; and very wisely concluded, that the calf had eaten the player all but
the

the legs. The neighbourhood hearing of this, had the farmer taken up for a wizard; and ill had it fared with him, if the player, induced by a great reward, offered and paid by the farmer, had not appeared in court, and told the story as it was. By this tragi-comic adventure, the player gained more than by all his tragedies and comedies.

21. A girl, being deflowered, was bitterly reproached by her confessor, who said, she had lost a treasure never to be regained. *Ah, said she, how difficult it is to keep this treasure, when every clown has a key to it!*

22. A Jew, joking with a Christian, struck him on the cheek, and said, "Now turn the other, as your gospel commands." But the Christian gave him a sound drubbing. The Jew cried, "This is not in the gospel." "Ay," said the Christian, "but it is in the comment." *Curse the comment, said the Jew, it is harder than the text.*

23. A country parson, preaching on St. Luke's day, took for text, "Luke the physician saluteth you:" and was so unprepared, that he always repeated the text, not knowing how to begin. Upon which
the

the peasants going away, one cried to the priest, *We return Luke many thanks, salute him again from us.*

24. A priest, whose house and garden were near the church, seeing, as he was elevating the host, a thief ascending one of his fruit trees, cried out, to the great astonishment of the congregation, *O! the devil go up with thee!*

25. One being asked, what made him bald? said, *My hair.*

26. People confess ignorance in arts which they have not learned; but no one rejects a kingdom, saying, "I know not how to reign," though this be, of all arts, the most difficult. Rodolph, the Emperor, being asked the cause of this, said, *It is commonly observed, that he must be a fool who cannot reign, and no one is willing to confess himself a fool.*

27. An archbishop of Cologne, passing one day through a village, accompanied with many armed men, a peasant, who stood by, began to laugh very heartily. The archbishop observing him, asked the cause. "My lord," said the peasant, "I laugh at the difference of character between you and Saint Peter; who, for aught I can learn, never went with a train in armour."

mour." " True, my friend," answered the archbishop, " but I am a Duke, as well as an archbishop." *I know it,* replied the peasant, *but if the Duke go to bell, what will become of the archbishop?*

28. A young stranger from Germany, settling at Amsterdam, a few weeks after, another young merchant, his neighbour, went a journey of some months into Germany; and returned with a very pretty wife. The stranger saw his friend with his lady, in a publick walk, a few days after; but did not walk up to him, nor even salute him. The voyager, surprized at this, asked his neighbour, the next time he saw him, what was the reason; who answered, that he would certainly have spoken to him, had he not seen him engaged with a girl of pleasure. " What do you mean?" replied the traveller, " she is a virtuous woman, and has been my wife these two months." The stranger, surprized at this, wanted to mend his speech; but, he had so far excited his friend's suspicions, that he forced him to tell all he knew; which was so much, that he left him in a rage, to go to his wife. The lady seeing him in such a taking, and learning the cause, said to him, very coldly.

ly, *My dearest, are you then the only person in the world that does not know the little freedoms I took? Was it my part to tell you them? You sought for me: I took you as an honest man; and that with you I might reform. Is this blameable? You ought to praise me. If you find any cause of blame in future, let me suffer.* The husband, having nothing to answer, was forced to swallow the pill as well as he could.

29. Christina, queen of Sweden, having made a public abjuration of the Protestant faith, at Inspruch, she was treated with a comedy after dinner; upon which she said, *Gentlemen, you do well to furnish the comedy, after I have spoken the prologue.*

30. A lady asking that celebrated general, prince Maurice, who was the first captain of the age? he answered, *The marquis of Spinola is the second.* He thereby gave to understand, that he knew himself to be the first; but did not chuse either to say so, or tell a falsehood.

31. Two ladies of high rank, disputing the precedence in a procession, the Emperor, Charles V. desired they would make him their arbiter. Having heard the reasons on both sides, he found no other way

way to end the difference, than by ordering that the most foolish should go first. After which there were as many disputes who should go last ; till they agreed, that each should be foolish in her turn.

32. The celebrated Hugo Grotius, being ambassador for the queen of Sweden, in France, had a chaplain who was very proud of his own sacred character. One day, in his sermon, enlarging on the prerogative of priesthood, he repeatedly assumed the title of *ambassador of the King of kings*. When they went to dinner, Grotius, taking the chaplain by the hand, went to place him in his own armed chair, at the head of the table ; saying, “ I am only ambassador of a queen.” The chaplain, much abashed, drew back ; and Grotius said, *Learn then, my friend, that an ambassador can only be sent from one sovereign to another. You are but a messenger.*

33. After the death of Barnevelt, pensionary of Holland, his sons entered into a conspiracy against Prince Maurice. The eldest being taken, Madame de Barnevelt demanded an audience of the Prince, to beg her son's pardon, which, as Stadholder, he had a right to grant. The prince granted her audience ; but, instead of

granting her prayer, he said, he was surprized to see her ask favour for her son, when she had not asked it for her husband. She, seeing nothing was to be obtained, answered, *I did not ask pardon for my husband, because he was innocent; but I ask it for my son, because he is guilty.* And with these words went away.

34. The Emperor Charles V. having one day lost himself in the heat of a chace, and wandered in the forest, far from his train; after much fatigue, in trying to find a rout, came at last to a solitary hedge-public-house, where he entered to refresh himself. On coming in, he saw four men, whose mien presaged him no good; he, however, sat down, and called for something. These men pretending to sleep, one of them rose, and, approaching the emperor, said, he had dreamed that he took his hat; and accordingly took it off. The second saying, he had dreamed he had taken his coat, took that. The third, with a like prologue, took his waistcoat. And the fourth, with much politeness, said, he hoped there could be no objection to his feeling his pockets, and seeing a chain of gold about his neck, whence hung his hunting horn,

was about to take that too. But the emperor said, "Stop, my friend, I dare say you cannot blow it, I will teach you." So putting the horn to his mouth, he blew repeatedly, and very loud. His people, who searched for him, heard the sound, and, entering the cottage, were surprized to see him in such a garb. "Here are fellows," said the Emperor, "who have dreamed what they please. I must also dream in my turn." Sitting down, and shutting his eyes a little while, he then started up, saying, *I have dreamed that I saw four thieves hanged*: and immediately ordered his dream to be fulfilled; the master of the inn being compelled to be the executioner.

35. Charles V. going to see the new cloister of the Dominicans at Vienna, overtook a peasant, who was carrying a fucking pig, and whose cries were so disagreeable to the emperor, that, after many expressions of impatience, he said to the peasant, "My friend, do not you know how to silence a fucking pig?" The poor man said modestly, that he really did not, and should be happy to learn. "Take it by the tail," said the Empe-

ror. The peasant finding this succeed upon trial, turned to the Emperor, and said, *Faith, friend, you must have been longer at the trade than me, for you understand it better.* An answer which furnished repeated laughter to Charles and his court.

36. Charles V. approaching very near the cannon of the enemy, an officer begged him not to expose his person. The emperor answered, laughing, *Pob! did you ever hear of an emperor killed by a cannon-ball?*

37. The same emperor, having appointed a day of tournament, commanded his lords to form themselves in troops. Every peer composed his of the most considerable gentlemen of his acquaintance; but none chose a very gallant and worthy knight, because there was some stain or other in his family. A gentleman of the chamber, telling the emperor the mortification this gallant gentleman sustained, and that he was then in the anti-chamber, where the court was assembled, Charles went out, and, taking the knight by the hand, said, *My lords, let none of you hope to have this gentleman, for I have engaged him for my own troop.*

38. In

38. In the *Place des Victoires* (Victory Square) at Paris, is the statue of Louis XIV. on an high pedestal, with the figure of Victory behind him, going to crown him with laurel. In the time of queen Anne's wars, when the armies of Louis had received several signal defeats, a German officer, considering the attitude of Victory, holding the crown over the king's head, said *Adfert? an Aufert?* Does she bring it? or carry it away?

END OF VOLUME THE FIRST.

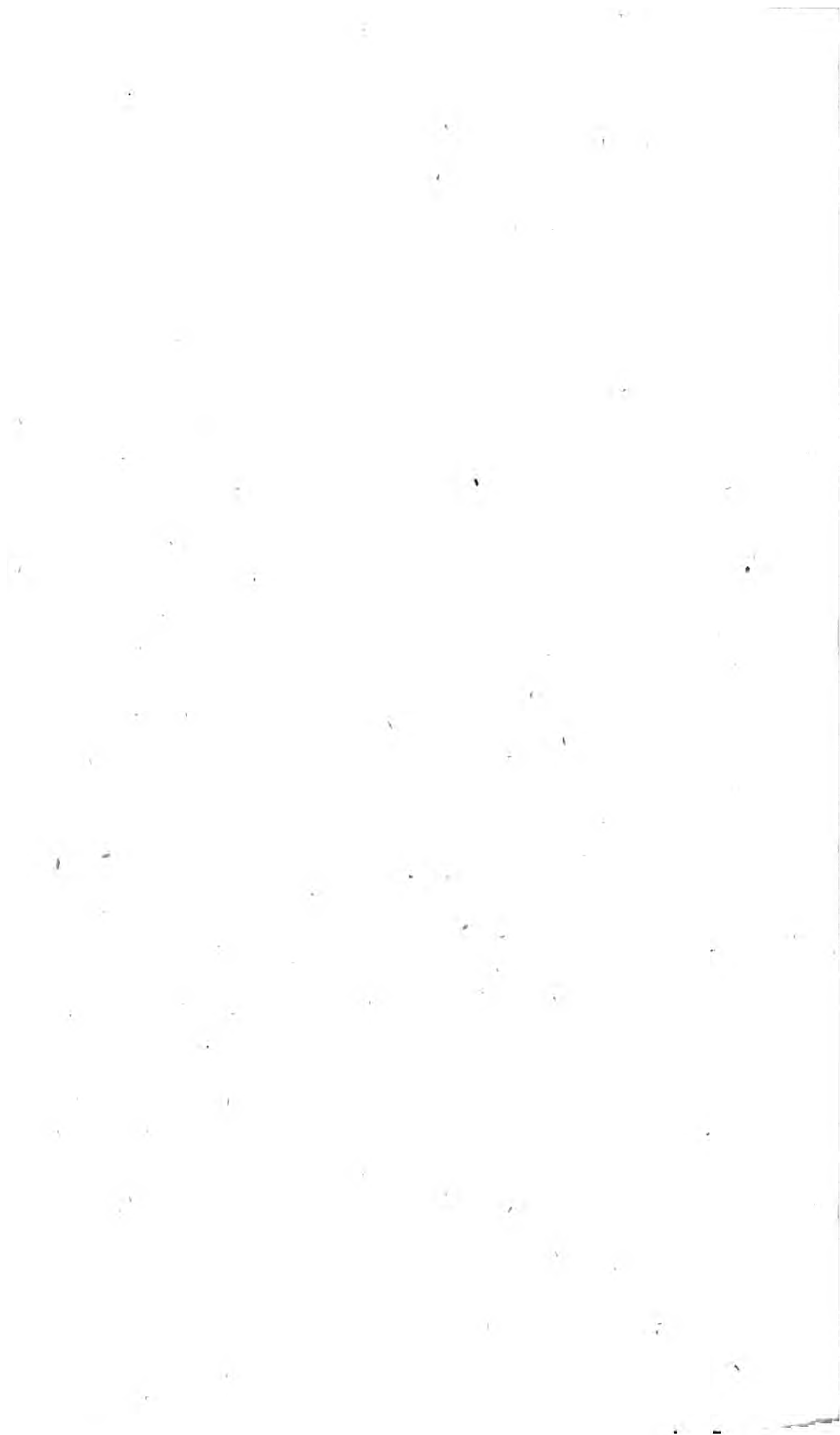


T H E

TREASURY OF WIT.

VOLUME II.

[Entered at STATIONERS'-HALL.]**



T H E
T R E A S U R Y O F W I T ;

B E I N G

A M E T H O D I C A L S E L E C T I O N O F A B O U T
T W E L V E H U N D R E D ,
T H E B E S T , A P O P H T H E G M S A N D J E S T S ;
F R O M B O O K S I N S E V E R A L L A N G U A G E S .

I N T W O V O L U M E S .

V O L U M E I I .

C O N T A I N I N G

F R E N C H A N D E N G L I S H :
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A D I S C O U R S E O N W I T A N D H U M O U R .

B Y *H. B E N N E T*, M. A.

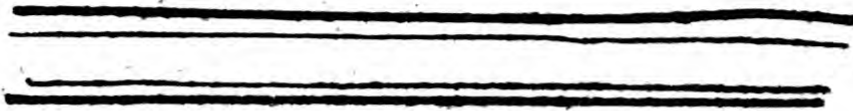
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(v)



A

D I S C O U R S E

O N

W I T A N D H U M O U R .

BEFORE proceeding any farther in this collection, the editor begs leave to submit a few remarks on Wit and Humour. The continuous and rapid scintillation of a long succession of apophthegms

the gms and jests is apt to fatigue the mental eye. In order, therefore, to relieve the reader, this discourse is here given: which may serve as a cloud, to overshadow, for a while, the passing splendors. And the darker the cloud is, the better for the purpose. To drop the metaphor, the duller this little essay is, the fitter it must be to relieve the reader; and, therefore, no pains have been spared to render it as dull as possible. Let not the critic, therefore, be angry, if he finds this part of the work insipid. It was meant to be so. If it turn out ingenious, nothing can equal the writer's disappointment. He has strained every nerve to render it stupid, and expects no small praise for so doing: for, surely, the affected detestation which all pretend for dull writing is most erroneous; and every apothecary knows, that there is more skill required in making up soporific draughts, than in composing exhilarating ones.

There

There is no subject which has more fruitlessly exercised critical skill than that of Wit. Cicero's remark seems unquestionably true, "that one may write with more wit upon any subject than upon wit itself*." Among us, Dryden, Locke, Addison, and Pope, have all attempted definitions of wit. They are well known, and need not be repeated. A late writer has defined wit to be an assimilation of distant ideas. This definition is the shortest yet given, but is not general; and its justice, as to one kind of wit, will appear from some illustrations and examples which are always absolutely necessary in critical discussion, for two reasons; first, that the writer may understand his own meaning; and, secondly, that the reader may understand it.

* Ego vero omni de re facetius puto posse ab homine non inurbano, quam de ipsis facetiis, disputari.

That our examples may especially belong to this discourse, and no other, let us take some from this very collection. The answer of Stilbo to king Demetrius, vol. I. p. 36, is very witty; and is an assimilation of two distant ideas. For the freedom of a city is a most remote point from the common slaves being all taken out of it. The former is the freedom of the citizens, the latter only concerns the slaves. The saying of Gnathena, p. 44, is another instance. For the quality of a plant, or animal, that of growing is applied to a bottle, one of the most distant objects in the universe. Innumerable other instances will occur to the reader in this collection; but, to render the inference more general, let us take a few examples elsewhere. Hudibras is justly regarded as one of the most witty works ever written, and the author seems to have read innumerable books merely to increase his power of assimilation.

tion. For it is impossible to be witty without a vast fund of ideas ; and, if a person has a turn this way, the more various and discrepant his reading is, the greater will be his powers.

Whether the devil tempted her
By an High Dutch interpreter,

is an example of this kind : and which could not have occurred, if Butler had not known that Goropius Becanus wrote a book in which it was attempted to be shewn, that High Dutch (as we improperly call the German) was the first language, and spoken in paradise. The assimilation of distant ideas here lies in this, that interpreters are used between people of different languages, and Butler infers, that though Eve spoke High Dutch, yet the devil himself could not, so was forced to use an interpreter.

And, like a lobster boil'd, the morn
From black to red began to turn.

What

What can be more unlike and distant from each other than the morning and a lobster? And yet they are here assimilated; and the wit is true, because they are justly assimilated.

So much for this definition of Wit. As for humour, it is allowed, by all, to lie in the manner of speaking, acting, or writing. Shakspeare's Falstaff is a complete specimen of Humour. He seldom, if ever, says what we would now esteem a witty thing; but his humour, his uncommonly ludicrous and marked manner, affords constant delight. Cervantes, Fielding, and Smollet, are also great masters of humour. Hudibras is an example of wit: Don Quixote, of humour. The humour, if it may be so called, of Hudibras, is nauseous; and the plot so miserably bad, that it may be esteemed the extreme perfection of badness. Hence no one can read the work through. But its wit is amazing; and as wit always

lies in the compass of a sentence, two, four, or six lines from Hudibras, when quoted, are delicious. One flies to the book, but finds so little humour to cement this wit, and the plot, if any be, so feeble, disarranged, and uninteresting, that one page is enough. Very different is the case with Don Quixote. Single passages are nothing; but the book, altogether, delightful. If the reader has adverted to the definitions of wit and humour above given, he will at once see the cause of this. Wit being a mere instantaneous flash, produced often by the violent collision of remote ideas, its effect is, of necessity, momentary. While humour relating solely to the manner, the more time that is taken to display that manner, the more circumstances which are given it to act in, the greater art, plot, and design, in arranging these circumstances, the more perfect the humour is.

Having

Having thus briefly,

For brevity is very good,
Whether we are, or are not, understood,

shewn the nature of wit and humour, let us proceed to consider them more fully in their several kinds of, I. Serious Wit. II. Comic Wit. III. Serious Humour. IV. Comic Humour.

§ I. *Serious Wit.*

Wit being generally an assimilation of distant ideas, it follows, that, as these ideas may be either grave or ludicrous, so may be the effect rising from them. The original signification of *wit* was purely grave, and in its Saxon fountain equivalent to *wisdom*. A *witte* was anciently a *wise man*: the *wittenagemot*, or Saxon parliament, an assembly of wise men. So late as the reign of Elizabeth, a man of pregnant *wit*, of great *wit*, was a man of vast *judgment*. We still say *in his wits*, out
of

of his wits, for in, out of sound mind. The word is from the Saxon *witan*, to know ; as we yet say, *to wit*. When we now speak of *wit*, *a man of wit*, *a witty saying*, we apply them most often to a quick fancy, which sees remote resemblances. But this term, *wit*, we seem to confine to ludicrous resemblances ; which is the very reverse of its primitive meaning, and very improper. Yet it must be confessed, that though what we now strictly mean by *wit* is frequently an assimilation of distant ideas ; yet we often use the term for a quick and instantaneous effusion of one or more ideas, neither distant nor dissimilar. An immediate remark or answer, than which, by the longest study, nothing better could be found, we still call *wit* ; and with more propriety than any thing in *Hudibras* ; *wit* being, in its original meaning, only capacity, and nothing shewing capacity for conversation, more than readiness.

Our present term *wit* has come in place of our old and genuine one, *merry conceit* : and by *a man of wit* we mean *a jester*. As the corruption is but very late, it were to be wished that it might be stopped, rather than furthered ; and Mr. Pope's definition of wit followed, namely, " A quick conception, with an easy delivery." This definition answers the genuine origin of the word better than our present notion of wit, above defined ; and is so just and universal as to apply to all the apophthegms and jests in this selection, save those only which fall under the denominations of humour or absurdity. Indeed, we often, in conversation, speak of a *species of wit* ; and the assimilation of distant ideas is but one species. The quick effusion of one or more ideas, highly proper and applicable, is another. And more might haply be discovered by any author writing formally upon the subject.

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The French word *bon mot* is also applicable to apophthegm, as well as to jest; and is so used. But the ancients dealed more in apophthegm; and we in jest. They admired wisdom more than mirth; we admire mirth more than wisdom. They were wiser; we merrier. A saying pregnant with uncommon wisdom, and which an ancient would have greedily committed to writing, is totally unheeded and lost by us; while a flash of merriment rouses every attention, and excites the highest applause. It is much to be wished that we paid as much attention to Serious Wit as to Comic.

Serious wit is neither more nor less than *quick wisdom*. Pope's poetic definition is strictly applicable to this:

True wit is Nature to advantage drest;
What oft was thought, but ne'er so well exprest.

This definition, as well as many others, by different writers, has been unjustly
blamed,

blamed. The question is not, whether this be a just definition of wit, but whether this be a just definition of *one kind of wit*. A definition of money will not apply to a guinea, or a shilling. If wit admits of any general definition at all, it is a very simple one, *a momentaneous quickness of thought and speech*.

§ II. *Comic Wit.*

This is the general acceptation of wit among us; but it is the easiest kind, for it is easier to raise a laugh, than to excite admiration by quick wisdom. Yet *Comic Wit* has superlative merit; and the ancients, as well as we, were always ready to acknowledge it. They had even temples erected to laughter, as Apuleius and others shew. Even the blessed were not happy in Elysium without a fountain of laughter, so well described by Lucian.

cian *. The moderns are esteemed as much superior to the ancients in this kind of wit, as inferior in the serious kind. But it is confessed that the ancient writings of this sort are lost; so that to judge upon one half of the evidence is rash. Had we the Margites of Homer, we might perhaps have little to boast of in this way. Many ancient jests in this collection yield in no respect to the modern.

This kind of Wit only aims to excite laughter, a sensation now allowed to spring from the idea of some strange incongruity; or rather from two incongruous ideas instantly jarring in the mind, and which force one to laugh, as any strange substance in the nose forces one to sneeze. It is generally attended with some degree of malice; as Serious Wit

* In his ironical *True History*, λογ. β. μεγιστον δε δη
 προς ευφροσνητην, &c.

often is. Indeed such is the folly of mankind, that any sarcasm, or wise remark, on human affairs, is generally malicious ; and *good-nature*, in all languages, comes by degrees to imply *folly*. For fools, not being sensible of the folly of others, view it with goodness and sympathetic complaisance ; while men of great and quick parts are ever malicious in expression and writing, though benevolent in action. The former belong to the head ; the latter to the heart. To judge, therefore, of a man's private character from his writings, is totally absurd, and a great vulgar error. Sterne, so benevolent in his writings, was, as I know from certain information, the most hard-hearted of men in private life ; and behaved to his mother and sister, who kept a boarding-school, in the most brutal manner. Lord Dorset, on the contrary, was

The best good man, with the worst-natured muse.

I have

I have known excellent sentimental poetry written by swindlers and scoundrels : and fine sentimental novels written by men, whose hearts, as appeared from their actions, which alone shew the real heart, were diabolical. The rule of contrary may, therefore, be generally applied to a man's writings, and his real character. Hence the just remark that witty authors are seldom witty men ; and that men famous for wit in conversation may, notwithstanding, write the dullest books in the world. The truth is, that the man who writes is in quite a different situation from him who acts ; so different that the person is changed. A man is one character on the stage of life : an author is another. Garrick in Hamlet, and Garrick in Abel Drugger, was not more different than man and author. These observations are given to introduce a remark not attended to, namely, that Wit in writing is a very different matter from

Wit in speaking. Butler, it is believed, never spoke a good thing; and our best jesters could not have written a line of Hudibras.

Comic Wit, in writing, is merely an assimilation of remote ideas, oddly connected. But the wit of Comedy and Farce must be excepted; for, in these, the Wit must of course be that of conversation.

Comic Wit, in speaking, consists, as Pope defines wit in general, "in a quick conception, and an easy delivery." It must ever produce some surprize; and this surprize is as much effectuated by the quickness of thought shewn in the instantaneous effusion of one uncommon idea, as by that quickness shewn in comparing two remote ideas. The brevity of my design forces me to proceed to

§ III. *Serious Humour.*

As there is a Serious Wit, so there is also a Serious Humour; of which Don Quixote, and Fielding's novels are fine examples. Smollet, our other great novelist, deals in Comic Humour, though *Humphrey Clinker* affords exquisite samples of Serious Humour. Shakspeare, who has all characters in nature, has also Serious Humour, and when he tries the humourous path, is never more diverting than when solemn. Among the ancients, Lucian and Apuleius are full of this quality. The solemnity of the former, in his *True History*, one of the finest pieces of irony in the world, is admirable; and many a wise man, not attending to the scope of that treatise, has lent it religious faith. Parody may be regarded as one sort of Serious Humour: and the works

of Aristophanes, one of the best writers as to language, and worst as to matter, are full of parodies of old tragedies.

In conversation, Serious Humour is also delightful, and no jests exceed those of this sort. It is well known, that even in repeating a jest, or a droll story, a grave countenance has the highest effect. Gravity, in this case, serves like a black ground, upon which the inwrought flowers of wit appear in the richest brilliance. The same effect arises when a man of sense designedly says an absurd or childish thing.

The Italian *Capitoli*, or Short Poems in *terza rima*, are mostly pieces of grave humour. At least I suppose so; for, though I have read many of them, I never could find out where either the wit, or humour, or any other merit of them lay. The *terza rima* is itself the most shocking mode of versification ever invented by the madness of caprice. I
must

must confess, to my shame, that I cannot read Dante a second time upon this very account. Had he written like an archangel, his verse would destroy all merit; and I would not crack such a shell for the sweetest kernel. The interlaced form of the *terza rima* gives a perpetual restlessness and anxiety to the ear, the eye, and the mind. There is no pause at all, properly speaking. The whole Canto is all one sentence. Herodotus has sentences of a page long; but sentences of twenty and thirty pages transcend all human patience. It may be owing greatly to this cause that those pieces of Serious Humour, the Italian Capitoli, give us no pleasure. But it also appears that Italian wit and humour, in writing, have a singular caprice, not acceptable to a sound mind. The Italians are divine poets; learned and profound antiquaries; admirable historians, philosophers, and critics; but of their wit and humour, in writ-

ing, I know no good specimens. The comedies of Goldoni, their best writer in this line, are borrowed, and sentimental. Now so just is the remark above made on the great difference between speaking and writing, that the Italian jests are most acute and excellent. But, in the *Capitoli*, profest humourous pieces, in general, the wit and humour are poor indeed. Those of Casa, which bred so much scandal and noise among the first Protestants, are surely very *innocent*; and in all Berni's so celebrated *Capitoli* is found but one humourous stroke, and that a bad one. It is when the two travellers come to an inn, and the stupid landlord, to persuade them to stay, tells them, *You two shall have three beds*. But, perhaps, the cause why wit in these writings, and others, is so rarely attained, is, that wit and humour are qualities which cannot be commanded, and the more you aim at them,

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the worfe you fucceed. In company they are effufions, and not efforts. In writing they are generally efforts.

§ IV. *Comic Humour.*

This, as above fhewn, is, in writing, a more valuable quality than Comic Wit; but, in converfation, lefs fo, as a witty ftroke may be repeated to all nations, and to diftant ages; while humour generally perishes with its poffeffor, and its effect is confined to his company. In converfation, grave humour preferves dignity; while Comic Humour is fure to violate it, and rank its poffeffor with mimics and buffoons, two of the moft contemptible characters in fociety. It is alfo a dangerous personal quality, as it almoft univerfally leads to drinking and low debauchery; and excites much enmity.

In

In writing its effect is quite the reverse. Sancho Panza is an example of Comic Humour, as his master is of the Serious. Fielding's grand talent was grave humour, and even his Partridge and Slip-slop are more related to that class than to Comic. On the other hand, Smollet's power is Comic Humour, though he likewise excels in the Serious. Cervantes has the merit of equal excellence, both in Serious and Comic. But Shakspeare leaves him far behind; for Cervantes has but two characters of this kind, while Shakspeare has two hundred. Shakspeare was a second Nature; and in pure nature has no equal, though in art every scribbler is his superior.

The character of Falstaff is justly esteemed the most complete specimen of Comic Humour ever produced by man. Cervantes, the cotemporary of Shakspeare, appears a mere dwarf, when compared to him, for Comic Humour. The
many

many plays in which Falstaff appears; the scenes so infinitely diversified in which he shines; the various characters he converses with; all conspire to throw new lights upon this personage, till, like a transparent painting, he seems all one blaze.

The French, who excell in all kinds of wit and humour, use a word *naiveté*, which seems to me more peculiarly applicable to Comic Humour than to Serious. The old French poets, and our Chaucer, have a great deal of this same *naiveté*. *Naiveté*, from *naif*, means what is *native*, *inborn*, peculiar to the nature and situation of a person. Gil Blas is a specimen of Serious Humour. La Fontaine's poetry is an inexhaustible fund of *naiveté*.

Chaucer may be regarded as the father of humour in England; and, considering the time when he wrote, was, indeed, a prodigy. Though all his works, and

particularly his tales, save one or two, be translations, as Mr. Tyrwhitt shews, yet his translations are admirable. His delineation and preservation of character are fine and correct; and his humour, Serious and Comic, is amazing for the age.

Humour seldom appears in written jests, though, in repeating them, much may be shewn. We, however, use the term, *stroke of humour*, for an uncommon thought, or minute action; and different jests of this collection fall under that class.

BEFORE concluding this dull discourse, a few remarks shall be thrown together, which particularly relate to this little work.

Wit and Humour are various as nations, especially the latter. The Greeks, Romans, and Eastern nations, deal infinitely

nately more in Serious Wit than in Comic; and look upon a wife saying as a far better thing than the best jest. The modern European nations, on the contrary, pay little attention to the most uncommon effusion of quick wisdom, but applaud a flash of Comic Wit to the skies. This may be owing to our being all so wise, as not to be in the least surprized at any spark of wisdom, however luminous; or so foolish as not even to know the value of wisdom.

The Spaniards excel in grave humour; and do not even, altogether, neglect serious wit. They are a grave people; and do not shine so much in comic wit and humour as some other nations. The Gascons of France are famous for liveliness and spirit; but I know not if the Biscayans, their Spanish neighbours, are equally remarkable for the same qualities, though they certainly are in some degree. The Biscayans, in Spanish comedies are singled

out for strokes of *naiweté* and *etourderie*: Yet it is remarkable that the Biscayans and Gascons are all one people; both names being corruptions of the old *Vascones* and *Vasconia*, whence *Basquence*, the Biscayan tongue, and *Vascuna* and *Gascuna*, Spanish names for Biscay. The latest and best Spanish antiquaries shew the Biscayan tongue to be a corruption of the old Iberian; and it appears from Cæsar and Strabo, that the people of Aquitania, a third part of Gaul, and in which Gascony lies, came from Spain. So that the Gascon poets must have many Biscayan words; and the people are, infallibly, of one origin. Hence we should expect the liveliness and fire of the Gascons to be common to the Biscayans.

The Italians excel in acuteness; and their Apophthegms and Jests are commonly exquisite. Their humour, serious or comic, is, however, so very capricious
that

that other nations do not readily enter into it.

The Germans neither pretend to wit nor humour. If any nation transcends all others in real wisdom, and learning, they do. Their noble inventions, which do honour to human nature, as the art of printing, and many others, arose not from an inventive spirit; but from indefatigable industry and application; qualities of far more value to society, as these inventions shew, than even genius. The German wit and humour are very gross; but now they are growing a refined, as they ever were a wise, learned, and truly great, people, we may expect them not to be behind other nations in mental quickness. The German tongue is generally spoken by the first people in the United Provinces, in Denmark, and in Sweden: so I shall beg leave to observe, that the character of German wit and humour also applies to the United Provinces.

vinces. The Northern kingdoms are not, I believe, fertile in wit and humour, though so eminent for learning and plain solid sense, that many books written in Iceland equal, if they do not transcend, those of most other nations. In the Republick of Iceland, which lasted, from the first population of that vast island (only second to Great Britain in size) by the Norwegians, about the year 874, till 1264, when it voluntarily submitted to Haco, king of Norway, there was a fund of wisdom and genius worthy of classic times. About five hundred Sagas, partly historical, partly romantic, written in Iceland, from the year 1000, when it became Christian, and received letters, down to these times, are extant, and many of them published in Denmark and Sweden, which shew poetic and historic powers vying with Greece and Rome.

The French are so justly celebrated for wit and humour, that it suffices to men-

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tion them. France, that delicious and fertile country, equal in extent to all Germany, contains near thirty millions of people, being four times the number of those in Britain and Ireland. The various climates of that vast kingdom, and the various origins of its inhabitants, and their various manners, afford almost every diversity of wit and humour.

The English also excel in all kinds of wit and humour. Our free government and independent manners afford room for more display of character than is found in despotic countries, where the character is rendered more tame and similar. Hence it is justly observed, that no country produces so many characters; and an advantage in humour especially must follow of course. And in England even the mob have wit; for even the lowest ranks live in a sort of ease and luxury; and wit is generally the effusion of a mind at ease. Many of our authors are admirable

rable in humour : and, in true wit, what book can equal Hudibras ? Would any other book with so miserable a plot, and poor incidents, have ever lived a moment ? Does not this prove its wit to be transcendent and admirable, that could serve as salt, to preserve a performance so contemptible in other respects ? I have often thought that a book more valuable, and much more delightful, than Hudibras itself, might easily be made by extracting all the wit, or half the work, and arranging it in alphabetical common places. In this case, as old Hesiod says, the half is more than the whole. Under the article of English jests some Scotch and Irish will be found. But the Scotch are generally too grave, and too much depressed by poverty, to be fond of joking. That poverty, of a million of our fellow-subjects, or a sixth part of the people of Britain, might easily be relieved by the least attention of government to the fisheries, which
5
are,

are, it seems, the only wealth of Scotland; and the misery of that country has a greater claim upon publick charity than any other species of wretchedness, as it extends to such numbers. But leaving this, the Scotch have not, so far as I know, been very remarkable for wit. There is, indeed, one species of wit which we call *Scotch wit*; and which I have observed to be almost peculiar to them. It consists in saying some oblique thing, in presence of a person, which he and all the company see to be levelled at him; and which he, however, cannot retort, without shewing that he is conscious of the sarcasm, and, of course, seeming to acknowledge its application, if not its justness. This wit is the wit of a mental assassin, and ought carefully to be avoided. All true wit and rallery are ever fair, open, and direct. To aim at a person without giving him a direct and open occasion of defence, is base and cowardly. Let me

not be understood as making a national reflection. God forbid that I should blow flames which every good man and real patriot wishes to see extinguished for ever! This Scotch wit is owing to want of civilization and refinement; and I only point it out, that it may be avoided. The Irish are chiefly remarkable in England for solecisms, or what we call *bulls*. The bulls are, however, common to the Scotch Highlanders, and the old Welch. And they by no means are common to all the Irish, but only to the Wild or Aboriginal Irish: for two thirds of the present Irish are real English and Scotch: and, when we speak of the Irish, we mean the leading people, the descendants of the English who settled there upon conquering Ireland. It is what antiquaries call the Celtic part of the Irish, who are noted for bulls; and it is remarkable, that the Scotch Highlanders, who, like our Welch, are a peculiar people, and the old Welch are known

known to be all Celts. Now the Celts were remarkable even among the Greek and Roman writers for want of understanding * ; and the old Welch, Irish, and Highland histories are all a disgrace to common rationality. When we reflect on this, we can easily account for bulls. Gildas, Nennius, and the old Irish historians, are all full of bulls : and Macpherson, a Scotch Highlander, has published a work of his fashion, called *Offian*, which is all one bull. For it shews that, in his ideas, mere savages were more polite than improved societies ; that the Celts had all the manners of Chivalry before chivalry was invented † ; that the
old

* The *Galla credulitas*, Celtic credulity, is put by a Roman poet as foolish to excess ; and many other instances might be given.

† *Offian* has the manners of chivalry concerning respect to women, while Aristotle tells us, that the Celts alone, of all nations, despised women. They ever
did

old Romans were but a contemptible people compared to old Scotch Highlanders, who have ever been, and are now, remarkable for being mere savages; that a dozen epic poems, two of which are translated, and the others quoted by him, were all written among these savages, and preserved in their original form, by tradition, without the alteration of a word, though the Irish antiquaries allow that their tongue is so altered, and all know that every tongue so alters, that it is difficult even for the learned to understand a manuscript 300 years old, written in any European language. So much for a Scotch Highland bull; and it is a fine specimen, for the producer is a man of genius, though he must have but half his understanding. Well might Smollet say, “ that

did so, as appears from the Welch and Irish histories; and do so still, as every traveller knows. A sure sign that the *manners* in Ossian are quite false.

it is the Scotch Highlanders who come up here, that ruin the character of Scotland in our eyes." That bulls are peculiar to the Celts, and arise from the want of understanding, for which they have ever been justly celebrated, is also clear from this, that they are found in no other country, and in no collections of jests save the English; though a few bulls of Bretagne, a country where the Welch went, may be found in old French authors. But the Welch of Bretagne were very few, and soon lost in the mixture of Normans and French. By the Welch I here mean always the old Welch; for one half of the present Welch are real English, whose understanding never lights on bulls. This little illustration of the origin of bulls will, it is hoped, not be disagreeable, as the subject has not been hitherto examined.

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D I V I S I O N VII.

F R E N C H.

From the Books in Ana, &c.

Vol. II.

B

D I V I S I O N VII.

F R E N C H.

1. **I**T was said of a malicious parasite, that he never opened his mouth but at the expence of others; because he always ate at the tables of others, and spoke ill of every body.

2. An embassador of France, after seeing the library of the Escorial in Spain, said to the Count d'Olivarez, that, in gratitude

titude for the good cheer his Spanish Majesty had given him, he only wished, that those who managed his finances should act like the monks who managed that library ; for, though possessed of such a treasure, he had met with none of them who had drawn profit from it.

3. Generosity belongs to all conditions. We find people of the lowest station, who have very noble sentiments. The admiral de Chatillon hearing mass in the church of the Jacobins at Paris, upon the day of Saint Dominic, a beggar came to ask alms of him, when he was wholly occupied with his prayers. Putting his hand in his pocket, he drew out a number of pieces of gold, and gave them to the beggar without looking at them, and without reflection. The poor man was astonished at such alms ; but waiting for the admiral at the door of the church, and shewing the sum, he said to him, “ Sir, I doubt greatly if you intended to give me so very much ; and if not, God forbid I should make advantage.” This procedure surprized the admiral, who, looking at the beggar with admiration, said, *I really did not design to give you what you show me ; but, since you have the generosity*

to offer to restore it, I have also enough to bid you keep it.

4. Nothing is so common as a friend : nothing is so rare as a true friend. A man of wit seeing his son come home very late one evening, asked him where he had been? "My father," answered the son, "I have been to see one of my friends." *One of your friends!* replied the father; *then you have many. Alas! how can you, being so young, have got so many friends; while I have not been able to find one in sixty years?*

5. A girl said to her young lover, I shall grant you all you ask, after you have given me what you have not; what you cannot have; and yet may give me. (A husband).

6. It is said the Muses are virgins. *Would you know why?* said one who had followed them long, without being a bit the richer. *It is because they are so poor that they have not wherewith to marry.*

7. Why do you speak of me? said an impatient man. Because it vexes you, answered the other. *Do not be vexed at it, and we shall not take the trouble.* Contempt of calumny takes away its sting; and even takes the honey from the calumniator.

lumniator. If you are sensitive to malice, you are in the power of the meanest of mankind.

8. Ralliers are extremely mortified, when their rallery meets with a retort. This profession requires vast wit, and vast attention; and even with these is dangerous. A man of quality, who had a very little nose, joking a foldier, whose nose was very large, *My body!* said the foldier, *why are you so angry at my nose? Do you think it was made at the expence of yours?*

9. A lawyer promised to an employer, who was falsely accused, that he should make him appear as white as snow. The client, flattered by this, paid the lawyer so liberally, that he had nothing left; and after all was condemned to make the *amende honorable* in his shirt. The lawyer being by when he was in this situation, he called to him, that he had deceived him. *No,* answered the lawyer; *I have kept my word, for you are now as white as snow.*

10. Counsel is always granted to criminals for their defence. A robber, being surprized in picking a pocket in the Grand Chamber of Justice, it was resolved to proceed against him in a summary way, for

so daring an offence. An advocate was however allotted to the prisoner for counsel; who taking him aside, said, "Is it true that you picked this pocket?" "It is true, Sir," said the culprit, "but indeed"—*Hush!* said the counsel, *the very best counsel I can give you, is to run away as fast as you can.* The robber profited by the advice; and ran off by the back stairs. The counsel returned to the bar; and was asked by the first president, what he had to say in behalf of his party? "Gentlemen," answered the advocate, "the wretch confessed to me his crime; and, as he was not guarded, and I was named to give him my best advice, I have advised him to run away. He has followed my advice." Much laughter arose; for nothing could be said against the advocate. It belonged to the court to give orders; and to the officers to take care that the prisoner should not escape.

11. A courtier being very ill, and overcharged with debts, said to his confessor, that the only mercy he had to ask of God was, to prolong his life till he had paid his creditors. The confessor answered, that the motive was so good, there was great room to hope that God would

hear his prayer. *If God would grant me this mercy*, said the sick man, turning to a friend, *I should never die.*

12. A princess of the French court had seen a beautiful picture in the house of an English ambassador, and had praised it very much. The ambassador, who was a man of gallantry, sent it to her house, and forced her to keep it. She shewed it to the prince, her husband, who looked at it with much attention. "What do you say," said she, "to this present, which the English ambassador has made me?" He answered, *All I shall say is, that the ambassador is a great fool, or that I am one.*

13. A courtier being suspected of impotency, and always denying the charge, met Benferade, who had often rallied him on it, and said, "My good sir, notwithstanding your precious wit, my wife was yesterday brought to bed." *What then?* said Benferade, *nobody accused your wife.*

14. A man of quality, travelling in Spain, went to see the Escorial; and, as he visited that rich and magnificent convent of the order of Saint Jerome, which is called the Cloister of Saint Laurence, the superior, who accompanied him, told him

him all the particulars of its foundation: He said that the king, Philip II. had built it to accomplish a vow that he made on the day of the battle of Saint Quintin (being that of Saint Laurence), in case he should get the victory. The traveller, admiring the greatness of the building, exclaimed, *Father, this same king must have been very much frightened when he made so great a vow.*

15. A prince, rallying the fatness of a courtier, who had served him in many embassies, said, he looked like an ox. *I know not,* said the courtier, *what I am like: but I know that I have often had the honour to represent your majesty.*

16. A wife said to her husband, who was much attached to reading, "I wish I were a book, that I might always have your company." *Then,* answered he, *I should wish you an almanac, that I might change once a year.*

17. Henry IV. being much enamoured of Madame d'Entragues, asked her, one day, which was the way to her chamber? *Through the church, Sir,* answered she.

18. A Norman president making an harangue to Henry IV. and stopping short; the king said to his courtiers, *We must*

must not be surprized; the Normans are subject to fall from their words.

19. A lady said to her husband, *I beg you, sir, never to speak of me in company: for, if you speak well, you will not be believed; and if ill, you will.*

20. The Scottish preachers have been ridiculed, in *The Presbyterian eloquence displayed*, for their foolish expressions; but an instance or two will shew, that their politer brethren in France do not excell them. A preacher said, *Admire the prodigious strength of Samson! With a jaw-bone of an ass he put a thousand Philistines to the sword.*

21. Another preacher said, *O Lord, wipe my nose with the handkerchief of thy love.*

22. Another said, *Heaven has no coach-way. One cannot go there in a chariot.*

23. An ignorant judge, hearing a counsellor cite the Acts of the Apostles, asked him, what acts these were? The counsellor answered, *They are acts that were passed in the parliament of Jerusalem.*

24. Some men have acquired celebrity by crimes. It was well said of such, that *their fame was infamy.*

25. The

25. The Duke de Vivonne, who was a heretic in medicine, being indisposed, his friends sent for a physician. When the Duke was told a physician was below, he said, *Tell him I cannot see him, because I am not well. Let him call again at another time.*

26. The Marechal de Faber, at a siege, was pointing out a place with his finger. As he spoke, a musket-ball carried off the finger. Instantly stretching another, he continued his discourse, *Gentlemen, as I was saying—*. This was true *sang froid*.

27. Different penitents made a party of discipline, at a little solitary chapel in the country. A Gascon, no lover of discipline, was of the party; but he took care not to come to the chapel till an hour after the time appointed. Finding the door locked, he looked through the key-hole; and seeing his fellow-penitents whipping themselves soundly, he cried, *Gentlemen, I join my intention to yours, and am one with you.*

28. When it was meant to abolish Calvinism entirely in France, Louis XIV. dismissed a Hugonot officer of his guards, who had received many wounds in his service. This officer said to him, "Sir, when

when I was sent to fight the enemy, it was never asked of what religion I was; but it was believed that a Hugonot might serve you as well as a soldier of your own religion." The king answering, " I am content with your service, but the God whom I serve is not. It is he who dismisses you ;" the officer replied, *You deceive yourself, Sir, it is not he ; but your religion.*

29. A lady, who loved gaming very much, and who, at the same time, was very covetous, falling sick in the country, in a village where her estate lay, sent for the curate, and proposed play to him. The curate, being also fond of gaming, accepted the proposition with joy. They played, and the curate lost. After having won all his money, she proposed to him to play for the parson's fees at her burial, in case she died. They played : and he lost. She obliged him to give a note for the sum at which interments then stood ; and dying eight or ten days after, the curate withdrew his note by the interment.

30. A Gascon read in company a letter from his father, complaining of a new tax, which he found it difficult to pay,
having

having only two hundred livres of income. The sum was marked in cypher, 2 and 00 ; but the Gascon, instead of two hundred, read two thousand. A lady, who stood behind him, and who saw the letter, said, it bore 200. The Gascon, turning to her, exclaimed, *True. The old fool has omitted a cypher.*

31. The prince of Condé was very merry in his youth, and loved to divert himself at the expence of others. A judge of a village, having gone to harangue him on his arrival, as he bowed profoundly, before he began, the prince leaped over the back of the judge, and landed behind him. The judge, not a little surprized, turned round, and, to prevent a like manœuvre, made but a very slight inclination of his head. However, the prince found means, by putting his hand on the shoulders of the judge, to make a second spring over him ; and the judge, not used to this new form of procedure, was forced to retire in great confusion.

32. Another time, the prince coming to a town, the chief magistrate, who knew he did not like love harangues, contented himself with making his bow ; and told him, that he knew well how to tire his highness,
and

and that it was in his power to do so; but that he thought it better, at once, to beg his acceptance of the freedom of the town. The prince, highly pleased, told him, he was his man, and that he had never heard an harangue so much to his liking. The magistrate, seeing him in good humour, took the moment to ask some favour for the inhabitants, threatening him, that, if he did not grant it, he should harangue him the very first time he came that way. The prince, laughing, shewed him great kindness, and granted him more than he demanded.

33. A man, carrying on an unjust process, was advised to pray to God for its success. *Stop, stop,* replied he, *God must hear nothing of this.*

34. The Marshal de Grammont besieging a place, the governor capitulated, after a slight resistance. When the governor walked out, he said to the Marshal, "I will confess to you, in confidence, that I only asked to capitulate, because I wanted powder." *To return your confidence,* answered the Marshal, *I only granted your demand, because I wanted ball.*

35. One boasting that there never had been an instance of female frailty in his family,

family, was answered, *Then it is not very ancient.*

36. At the time that all France made vows for the pregnancy of Anne of Austria, wife of Louis XIII. she happened to say, that she did not think the prince de Guimené so ugly as was said. Bautru told the prince she must be in love with him. *Then,* answered the prince, *it must be the longing of a pregnant woman.*

37. A courtier had a very pretty wife, whom he brought to court for the first time. Standing near a lord, who, he thought, was ignorant of the match, he whispered, "Do you see that lady? I lie with her when I please." The lord answered, "And I also." The husband becoming very serious, exclaimed, "And you also!" "Why," answered the lord, "should not I have the same privilege with you?" The husband growing red and pale, by turns, the lord at last had pity on him, and told him, he knew she was his wife, and only wanted to punish his vanity.

38. Of all the duties of friendship, the most difficult is to give advice; for it is often not asked till after the matter is concluded. A man consulting his friend about
a mar-

a marriage he had in view, with a lady he named, the friend said, " I can by no means approve of it, for reasons which I do not chuse to communicate." " How!" said the man, " reasons you will not communicate ! I must absolutely know them." The friend, seeing, from his earnestness, that his resolution was taken, drew himself out of the scrape, by replying that he had thoughts of the lady himself. *Then,* answered the other, *you are too late, for we have been married two months ago.*

39. The Count de Grammont had two daughters ; one fat, and the other lean. The Countess, his wife, begged him to write to them, and pressed him so much, that, yielding to her importunity, he took the pen and wrote to the first, " My daughter, get lean ;" and to the other, " My daughter, get fat ;" and no more. The Countess, seeing him seal his letters, was surprized that he had so soon done ; but the Count said, *They have only to follow the advice I now send them to do well.*

40. Trivelin the Comedian went to M. de la Vieuville, superintendant of the finances, to ask him an order to be paid his
his

his pension, as an Italian comedian. M. de la Vieuville, who was naturally a mimic, shewed him a number of Italian gestures and grimaces. Trivelin, letting him go on for some time, said at length, *Sir, you act my part very well; let us now see you act yours in furnishing my order.*

41. When M. de Guitaud was made *Cordon-bleu* under Louis XIII. he walked before the Duke d'Épernon; and perceiving an officer of the order just before him, who had made a large fortune, but was originally a grocer, he said to the Duke, *I seem to carry before your grace the flambeau I have bought in the shop of him who walks before me.*

42. Gaston of Orleans, after engaging many lords to rebel against Louis XIII. ungenerously abandoned them to their fate. One night the prince of Guimené leaping from the stage into the pit, Gaston held out his hand to him, *My lord, I am infinitely obliged to you, said Guimené, for I am the first whom you have assisted to descend from the scaffold.*

43. A miser having a valet who ate very fast, but performed any commission very slowly, said to him, *I wish to God you*

would eat with your feet, and walk with your teeth.

44. The king Henry IV. walked one day in a park, and was attended by the Duke de Mayenne, who had made war on him, and disputed the crown. The Duke being very fat, and a bad walker, the king delighted to tire him by walking fast, and a long time. When the walk was at last ended, the king said to him, *My cousin, this is the only revenge I shall ever take on you.*

45. The manner of conferring an obligation obliges more than the matter. The Count de Soissons, prince of the blood, being requested by a gentleman to give him one half of the ground-rents of an estate he had bought, which held of the Count; that prince said to him, "That half is no longer mine." The gentleman thinking he had given it to another, was modestly retiring, when the Count explained himself, *That half is no longer mine, since you have taken the trouble to ask it; but since you do not ask the other half, it is mine, and I give you all.*

46. The steward of the Duke of Guise, representing to him the necessity there
was

was of more œconomy in his household, gave him a list of many persons whose attendance was superfluous. The Duke, after reading it, said, *It is true, I can do without all these people; but have you asked them if they can do without me?*

47. A poor Limosin being at Paris, saw a very little lap-dog sold for four crowns, and made this reflection: “If so little a dog brings so large a price; what must a large dog bring?” After this sound and profound ratiocination, he returned to his own country, and collecting all the large curs he could procure, brought them to Paris, hoping to drive a trade which would enrich him in a few days.

48. At a time when the Italians had not yet the industry to exclude from the pontificate prelates of other nations, a Limosin bishop was elected Pope. A deputation from his diocese waited on him to congratulate him on his election; and, after testifying their joy on the occasion, they thus addressed him: “Holy Father, we request you to exert that supreme power you have on earth, in behalf of us your poor compatriots. Your holiness is no stranger to the barrenness of this country, whose produce cannot nourish its inhabi-

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tants

tants for more than half the year ; and we are obliged to feed on chefnuts for the other. In virtue of your omnipotence on earth, give it fuch fertility, that, instead of one harvest, we may have two every year." The good Pope thought he ought not to give them discontent for fo small a matter, and accordingly answered, *I grant you your demand willingly ; and add to it yet another favour, which is, that, whereas other countries have a year but of twelve months, you shall have one of twenty-four.*

49. A young and pretty wife went one day to a chapel of a convent to confess. She found there a religious of the house, who was alone, and kneeling before him, confessed all her sins ; and he continuing always silent, she at last asked absolution. " I cannot give it you," said the religious, " for I am not a priest !" " Not a priest !" said the lady, with much surprize and passion. " No, madam," answered the religious, coldly. " Then," said she, " I shall complain to your superior directly, for this breach of your rules in hearing my confession." *In that case, madam, I shall tell your husband all,* said the religious.

The

The lady thought it best to pass the matter.

50. The prince of Conti, brother of the great Condé, talking of those clergy who have vast benefices and do nothing, said, *The good God is very ill served for his money.*

51. A peasant, being condemned to be hanged, sent for a surgeon to be bled; to whom he said, *I have never been bled, and it is said that the first bleeding saves one's life.*

52. When Madame de Sevigné had told down a large sum of money for her daughter's portion, she said, "What! must I pay all this to oblige Monsieur de Grignon to lie with my daughter?" but reflecting a little, she said, *True, he must lie with her to-morrow, and next day, and ever after. It is not too much.*

53. Two mousquetaires fought together with equal courage; but the most skilful made the other fall. The victor wanted to oblige the other to ask his life, and held his sword to his throat. The vanquished said, *You are too generous to take my life; and I am too generous to beg it.* These words disarmed the conqueror.

54. The cardinal of Richelieu, Archbishop of Lyons, learned that his gardener, a confirmed drinker, had never drunk water since a child, having made a solemn oath never to taste it. The cardinal commanded him into his presence, and said, "I free you from your oath, as my holy station authorises; and I desire that you will immediately drink a glass of water." One being brought, the gardener made all the wry faces that a sick man would do, if forced to take a most nauseous medicine. He challenged the largeness of the glass, and the quantity of water. The cardinal encouraged him. At length the gardener finding it impossible to recede, said, "At least let a glass of wine be also brought me, that I may be able to free my palate from the taste of that poison." The wine was brought, and the gardener, arming himself with the two glasses, proceeded thus, "My Lord, this is not enough. You must give your benediction to the water." This done, the gardener threw the water over the window, saying, *My Lord, holy water is for the dead; and wine for the living*: and closed the scene by swallowing the glass of wine. Was not this a true hydrophobia?

55. Louis XIV. saying to the Duke of Schomberg, who was a Hugonot, that, were it not for his religion, he should have been Marshal of France long ago; the duke answered, *Sir, since you judge me worthy of that honour, I am happy. I proposed nothing more.* This answer caused his promotion to that dignity.

56. Monsieur de Louvois having said, that no less than eight marshals of France had been created in the place of Turenne, a lord said to him, *It takes a deal of silver coin to equal a gold one.*

57. Three men being hanged on a gibbet, he who was in the middle had been an intimate of a grenadier. It was wagered against this soldier, that he would not go at midnight, and offer some soup to the hanged man. He wagered that he would, The man who proposed the wager went, and stood behind the dead man, supporting his feet on a cross piece of wood. The hour being come, the grenadier brought a ladder, put it up, presented the soup to the dead man, and smeared all his mouth with it. The man behind called out, "Comrade, your soup is very ho." *What then?* answered the grenadier briskly, *cannot you blow if you can speak?*

Blow and be damned. He then descended the ladder without the least suspicion of any trick.

58. Monsieur Gouffaut, president of the Chamber of Accompts, was celebrated for stupidity. One day standing behind a player at piquet, who did not know him, the player throwing a foolish card, exclaimed, *I am a mere Gouffaut.* The president, enraged at finding his name used as a proverb, said, *You are a fool.* True, said the other, without ever looking back, *that is just what I meant to say.*

59. A girl was debauched by a man who had promised to marry her, but afterwards laughed at his promise. She was at a sermon, where the preacher spoke bitterly against those men who debauch girls by pretended promise of marriage; and said, that all the future crimes of those unhappy women were to be laid to the charge of their debauchers; and that they should answer for them to God. The girl upon this whispered to a companion, *I am happy to have it in my power to take vengeance on the wretch. If he is charged with all the sins I shall commit, he will certainly be damned.*

60. Francis

60. Francis I. being told of a captain who never knew what fear was, said, *Then he must never have snuffed a candle with his fingers ; for he would have been afraid of burning them.*

61. A man seeing in the street *des Petits Peres*, an old woman, who drove some asses, said, " Adieu, mother of asses." *Adieu, adieu, my son,* answered she. The man felt his ears grow as he walked along.

62. A confessor asking, through curiosity, one of his penitents, after confession, what was her name? she answered, with modest wit, *Father, my name is not a sin.*

63. A little prince of Italy having learned that a Frenchman, then at his court, had used some rallery against him, sent orders to him to leave his dominions in three days. *He is very good,* answered the Frenchman, *to give me so long a time. I could have done it in three quarters of an hour.*

64. A courtier was robbed in passing over the Pontneuf ; and relating the circumstances of the adventure, said to the courtiers, " I do not regret the money I have lost ; but I am vexed at their tak-
ing

ing some letters of my mistress." *I wager they will know the hand*, said one of the courtiers, reproaching the lowness of his amours.

65. A woman of quality, advanced in age, loving a courtier, gave him a considerable estate. A young and pretty lady, heiress of the old one, disputed at law the validity of the deed, which was however confirmed by a decree. The young lady said to him, on their leaving court, "You have won this land very easily." *Madam*, he replied, *since you know what it cost, you shall have it at the same price.*

66. A man of quality in Bretagne said to the marshal of Meilleraye, who, he thought, used him ill, "If I am not a marshal of France, I am at least of the wood they are made of." *You are right*, answered the marshal, *and when marshals are made of wood, you have a chance.*

67. The baron des Adrets, one of the Hugonot chiefs, took, in war, a Catholic castle, and condemned some of the soldiers to leap from the battlements : one of them, after advancing twice to the edge, twice drew back. The baron told him to leap, or he would make him. *Sir*, said the soldier, *since you think it so easy a step, I will*

will give you four runs to make it. This reply pleasing the baron, he pardoned him.

68. A preacher styling every father of the church whom he quoted, *Monsieur*; Alifdon said, that it was a sign he was *not familiar with them.*

69. The *Camerara Major*, or first lady of honour, to a French queen of Spain, the first wife of Charles II. availing herself of the high authority of her charge, ordered two parroquets, belonging to the queen, to be killed, because she could not endure their speaking French. The queen asking for her parroquets, who formed her chief diversion in a country where no other was allowed, her women, after much silence and consternation, told her the affair. The queen concealed her resentment till next time the *Camerara* came to court; and, upon her kneeling, as usual, to kiss her hand, she gave her two severe blows in the face. The confusion which this proud woman received, from so cruel an affront, is inconceivable. She departed in a rage; and, assembling all her friends and kindred of the female sex, she went to the king, with a train of four hundred ladies; and asked for some reparation to her
her

her honour, with such pressing instances, that he was obliged to go to the queen and beg her reasons. Sir, answered the ingenious princess, *it was only to satisfy the longing of a pregnant woman.* “Were two enough then, Madam?” said the king: “give her two dozen if you please.”

70. Another princess of France, being espoused by the king of Spain, in passing through a town, on her way to Madrid, the magistrates of the place, which was a famous mart for stockings, waited on the queen with a present of a dozen pairs of remarkable fineness. The Spanish grandee, who attended her, full of the jealous humour of his nation, said, in a passion, “You fools, know that a queen of Spain has no legs.” The magistrates retired in terror, and the poor queen, weeping sadly, said, *Must I then have both my legs cut off?*

71. A provincial, seeing one of his friends take much upon him, because he was born at Paris, said, *Have not all the mice in Paris the same honour?*

72. Some one saying to the Marshal de Gassion, that he ought to marry, were it only to leave heirs of his courage; he answered,

swered, *I do not value life so much, as t^o think it deserving of being imparted to any one.*

73. An Abbé travelling, arrived very late at an abbey, where they exercise hospitality. The religious, who received him, said, he should be welcome to a supper; but they could not give him a bed, because they had but one empty, and that was kept for two Jesuits, who were to be there that night. The Abbé, after supper, gave a servant a piece of silver, and engaged him to shew him the bed reserved for the Jesuits. They arriving soon after, were surprized to find their bed occupied; and one of them asking the abbé, what put him there? he answered, *Cunning. I have reversed a proverb, which says, "You must rise early to cheat a Jesuit," by cheating two in going to bed early.* The Jesuits fell a laughing; and accommodated themselves as well as they could.

74. A preacher falling short, after finishing the first division of his discourse, and being unable to proceed, said, *Long discourses are not the most useful. I shall therefore close with my first division; and proceed to the second after you have praised the first.* So saying he vanished.

75. One

75. One being asked, of what use monks are in the world? answered, *Of just the same use as the rats in Noah's ark.*

76. The duke de Rohan travelling through Swisserland, and being indisposed, the first physician of the Canton was sent for. Doctor Thibaut was brought, who entering the room, paid his compliments to the duke with great gravity, and asked him, what his complaints were? The duke, looking at him, said, "If I be not mistaken, doctor, I have seen you somewhere; though I cannot recollect distinctly." Thibaut answered, "That may be, my Lord, for I was marshal of your stable." "And you are here a physician?" said the duke. "How can you manage the sick?" Thibaut answered, without hesitation, *I manage the Swiss as I did your grace's horses. Many die, some live. I only beg of your grace not to discover me.* The duke, laughing, dismissed him, saying, "Since this is all, I shall be my own physician in future."

77. When the embassadors of John V. duke of Bretagne, returned from Scotland, where they were sent to negociate the marriage of his son Francis with Isabel of Scotland, he asked them if that
princes

princess was handsome? They answered, *She has beauty enough, and a healthy constitution; but has not great or subtile speech.* “This is just what we wanted,” replied John; *and a woman is wise enough who can know her husband’s shift from his waist-coat.*

78. A lord, with the *cordons-bleu*, whose mind was but gross, seeing a fine diamond on the hand of a lady, said rudely, *I would rather have the diamond than the hand.* The lady, hearing him, answered, *And I would rather have the collar than the puppy.*

79. A preacher ought to preach by example. This law appeared so severe to a preacher, that he said to one, who reproached him for not conforming his life to his lessons, *I have four hundred crowns a year for preaching; but, for as much more, I would not undertake to act up to my preaching.*

80. An Abbé, who was a celebrated preacher, but of no severity of manners, being censured for making the morality of his sermons too rigid, answered, *I use that plan in order that my auditors may have so much to blame in their own lives,*
that

that they shall have no leisure to reflect on mine.

81. Quinaut, who did not excel in tragedy, made one which did not please. Talking of it to a courtier, Quinaut said, that to judge well of his piece, it was necessary to reflect, that the scene lay in Cappadocia; and that, to enjoy it, we must transport ourselves to the place, and enter into the genius of the people. *True*, answered the courtier, *I do believe it is only fit to be represented where the scene lies.*

82. A husband had a wife who railed and growled without ceasing. Tired of this noise, he caused a cradle to be made the size of his wife, and suspended it in the middle of a room, by ropes fastened to the cieling. Having communicated his design to two of his friends, he invited them to dine with him. As soon as the wife saw them, without knowing the invitation, she began to chide her husband; and the more he tried to appease her, the more obstreperous she was. This obliged him, with the assistance of his friends, to hand her into the cradle, where they fastened her down, so that she could not move; and began to rock her
with

with all their force. She roared till she was hoarse, but all in vain; the rockers continued their toil. At length she began to be silent: for the moment she muttered, they recommenced rocking. Ever after when she growled, he whispered, *the cradle*; and by a few more exercises rendered her tame as a lamb.

83. A celebrated preacher was surprized by a hiss in the midst of his sermon, which made him say, that he never understood before that a sermon was a play. Continuing his discourse, a second hiss arose, and he flying into a passion, and censuring the irreligion of such an act, a third hiss knocked him quite down. At length the hisser was disclosed, by flying through the church from the organ loft, where he had concealed himself. It was a stray starling which had been taught to hiss.

84. A bishop was consumed with the desire of being a cardinal. He envied the good health of his treasurer, and said, "How do you manage to be always well, while I am always ill?" The treasurer answered, *My Lord, the reason is, that you have always a bat in your head; and I have always my head in a bat.*

• 85. A periodical work, published every week, being dropt at a time when it swarmed with dissertations on the plague, which were very dull, a wag said, *It had died of the plague.*

• 86. Racan did not admire the Greek Anthology *. Some epigrams of it were read to him by an admirer of the ancients, who exaggerated the merit of these precious morsels of antiquity. Racan still said, they were totally deficient in salt. A few minutes after, dinner was served, and every body finding the soup insipid, Racan said, *I am of the same opinion, but dare not say too much, as perhaps this may be Greek soup.*

The reason of the contempt of Racan and others, for these epigrams is, that an epigram with the Greeks, nay very often with Martial, who corrupted the epigram, was a very different matter than with the moderns. Every Greek scholar knows, that *epigram* means solely *inscription*; and the beautiful simplicity of those in the Anthology will ever please every reader of true taste.

* A collection of *inscriptive* poetry, which Lord Chesterfield mistakes for *epigrammatic* in the corrupted Roman, and present, sense of *Epigram*.

87. Monsieur de Vivonne, who was general of the expedition against Messina, writing, from that place, to the king, closed his letter in these words: *To finish the affair, we only want ten thousand men.* He gave his letter to seal to du Terron, commissioner for the army, who was bold enough to add, *and a general.*

81. Montmaur was a man of wit, but a noted parasite. Many wits wrote against him; but the best piece was that of Menage, in which he was metamorphosed into a parrot. Montmaur only laughed at it, saying, *Good, good! In that case, I shall neither want meat nor a beak to bite.* But once, hearing that poem much praised, he said, *It is no wonder that a babler, like Menage, should make a good parrot.*

89. One day that Montmaur was to be of the company at dinner, it was agreed, that every body should fly at him whenever he opened his mouth. A celebrated advocate, son of a court-crier, was at the head of the party. As soon as Montmaur appeared, the advocate cried, *War! war!* Montmaur answered, *Sir, you are a degenerate son. Your father got hoarse by crying, Peace! peace! and you cry, War! war!*

This stroke discomfited the advocate, and annulled the plot.

90. It was well said of a covetous man, *That he was the treasurer of his heir.*

91. Put a Gascon into the most difficult adventure, and he will find an issue. A cadet of that country, a subaltern officer, left the army, to return home. The purse of this gentleman was very light, and was exhausted when he was fifty leagues from his residence. How shall he act? He arrived, in the evening, at a capital inn. By his manners and effrontery his purse was believed to be well garnished. "Come," said he to the landlord, "good cheer, and a good fire!" He was served to his wish. After supper, he was shewn to an excellent bed. Having digested his supper, and his stratagem, he rose in the middle of the night; and, by a trap door he had looked for and seen by day, he ascended to the roof of the house, and hiding his breeches in an unsearchable corner, he returned to bed. On the morning, he ordered the servant-girl to make a brisk fire, for it was very cold. Meantime he searched for his breeches. "My body," said he, "do I dream? Where are my breeches?"

breeches?" In fine, all the family was summoned; the whole house was searched; but still no breeches. All the time, the Gascon amused himself with exclamations: "Has the devil taken my breeches? This is the most amazing thing I ever met with!" The landlord enters; a new search is begun; the house is turned topsy-turvy; but still no breeches. After a thorough search, the Gascon said to the landlord, "You know that I did not come here without breeches. What I regret most is the loss of twenty pistoles in them. Summon your servants, put them to the question." At last the Gascon exclaimed, "What is to be done? I do not wish to bring you before a court of justice, though I should certainly be believed on my word. But I am no Norman: I do not love to plead. If we came to law, it should cost you very dear; but I have compassion on you, and am willing even to lose. Give me ten or twelve pistoles, and a new pair of breeches, and I am gone." The landlord, glad to be so off, gave him a new pair of breeches of his own, with the ten pistoles; and they parted very well pleased with each other.

92. A man of wit said, *That a wise man thinks before he speaks, a fool speaks before he thinks.*

93. A bishop, being at table, let some of his victuals drop on his beard, which was very long. His new butler said to him, *My Lord, there is something on the beard of your greatness.* But seeing the prelate frown at him, he thought he had expressed himself improperly, and explained, *My Lord, there is something on the greatness of your beard.*

94. Some one saying to another, that he ought not yet to marry his son, but stay till he got wiser. *If he gets wiser,* answered the other, *he will never marry.*

95. The Sieur de Loeuillet was a great master of the violin, and could call from it any sounds he pleased. He was also a great mimic; and could even counterfeit all manner of voices in the quickest succession. One day he took it into his head, shutting himself up in his chamber, to mimic men and women who were fighting, even to murder. The commissary was sent for, who coming with a strong guard, and bursting open the door, found, to his great surprize, Loeuillet quite alone; who, much astonished at the visit, made him a low bow. The commissary, apologising,
went

went away; but, before he reached the bottom of the stairs, such a shocking noise of tumult arose, that he thought himself obliged to reascend. Finding Loeuillet as before, he was angry, thinking it a mockery of justice; but the laugh rising against him, he thought it best to decamp.

96. The Marquis de Chatelet, leaving the Bastile, into which he had been put for no cause, presented himself at court. The king, Louis XIII. did not look at him; being, indeed, ashamed to see a man whom he had used so ill. The marquis, stepping up to M. de St. Simon, said to him, *I beg of you, Sir, to tell the king that I pardon him, and that he may do me the honour to look at me.* This bold stroke produced the desired effect; for Saint Simon telling it to the king, he laughed, and shewed the Marquis much civility.

97. A princess of great virtue, and who had remained a maid all her life, lost her sight in her old age. As she was in that condition, a blind beggar being led up to the door of her coach, said, *Dear lady, have pity on a poor man who has lost the joys of this life.* The princess, hearing him, asked a lady who was with her, *What is*

the matter with the poor man? Is he an eunuch? “No, madam,” answered the lady, “he is blind.” *Ay, poor man,* said the princess, pulling out money, *I did not think of that.*

98. An advocate seeing a president despise him on account of his youth, said, *True, Sir, I am young, but I have read old books.*

99. A young captain, being rallied on his want of beard, said, *I do not cut with my beard, but with my sword.*

100. A captain, relating his feats of prowess to the Marshal de Bessompierre, said, among other matters, that in a sea-fight he had, himself, killed three hundred men. “And I,” said the Marshal, “when I was in Switzerland, descended through a chimney, to see a pretty neighbour whom I loved.” “How could that be,” said the captain, “seeing there are no chimnies in that country?” *Ha, Sir,* replied the Marshal, *I have allowed you to kill three hundred men in a fight; and why may not I descend a chimney in Switzerland?*

101. The author of the *Roman de la Rose*, was Lorris; and the Continuator, Jean de Meun, nick-named Clopinel, because

cause he was lame. This Clopinel was not liked by the ladies, because he had said in that poem :

Vous etes, ferez, ou futes,
De fait, ou de volonté, putes :
Et qui bien vous rechercheroit,
Toutes putes vous trouveroit.

Some ladies of the court seeing him one morning coming to the Louvre, exclaimed, " Ah, see the galant who has abused us ! " " We must whip him," said one. " Agreed," said all. Clopinel entering, they locked the door ; and told him the punishment they were about to give him. *I consent to it, said Clopinel, upon this condition, that she who thinks I have abused her most shall first strike me.* After this, there was no more talk of whipping Clopinel.

102. An old porter of a convent said, the creed was quite cut out for the nuns ; for they begin with, *I believe in God,* and end with, *the resurrection of the flesh.*

103. A Gascon, complaining to a friend that he had a great pain in his eye ; and asking if he knew any remedy, *Yes,* said the friend, *make it be pulled out,*
as

as I had a tooth, lately, that tormented me.

104. A lady meeting in the street a learned man of frightful ugliness, took him by the hand, and led him to a founder's shop ; to whom she said, *Just like this*, and departed. The learned fir, being stupified with surprize, asked the founder, What was the meaning of this? who answered, that the lady had employed him to cast a figure of the devil, and he saying he had no model, she had brought him one.

105. A preacher lecturing on Easter-day, and discussing the reason why Jesus Christ, after his resurrection, appeared first to the two Maries, said coldly, that the reason of this was, that Christ, wishing to make publick the mystery of his resurrection, knew that, by entrusting so important a matter to women, it would soon be spread all abroad.

106. Some words in French have no correspondent rhyme. A lady asking a poet a rhyme to *Coëffe* (a lady's head-dress), was answered, *Madam, there is none, for what belongs to a lady's head, has neither rhyme nor reason.*

107. The

107. The Cardinal d'Armagnac, bishop of Rhodéz, visiting his diocese, in the year 1554, saw an old man sit weeping at a door. Asking the cause of his tears, to his great surprize, the old man answered, *My father has beaten me.* The Cardinal enquired the reason: *Because,* said the old man, *I passed before my grandfather without making him a bow.* The prelate was so astonished and affected at this, that he could not refrain from tears himself; and desired much to see this prodigy. Ascending then to a room, he found two old men; one of whom was so oppressed by the weight of years, that he could not move; and the other, though old to excess, appeared but young in comparison of him.

108. It is well known that Francis I. was totally defeated, and taken prisoner at the battle of Pavia. One day rallying an old lady who had been very pretty, he said, *Madam, how long is it since you came from the country of beauty?* She had the malice to answer, *Sir, it was on the same day that you returned from Pavia.*

109. An Angevin, who had a bad memory, and who wrote down memorandums for a journey he was about to take,

put in his tablets, *Mem. To get married in passing through Tours.* M. de Br——ne ought to have used a like precaution : for the day of his marriage, he went as usual to sleep in a bagnio ; and his servant was obliged to go there, and put him in mind of his wedding-night.

110. A poet presenting to the prince of Condé an epitaph on Moliere, the prince said, *I wish rather he had brought me your's.*

111. In a village of Poitou, a peasant's wife, after a long illness, fell into a lethargy. She was thought dead ; and being only wrapped in linen, as the custom of burying the poor in that country is, she was carried to the place of interment. In going to church, the body, being borne aloft, was caught hold of by some briars, and so scratched, that, as if bled by a surgeon, she revived. Fourteen years after, she died in earnest, as was thought ; and as they carried her to church, the husband exclaimed, *For God's sake, do not go near the briars.*

112. A poet wished to print a poem he had fabricated. He went to see Monsieur de Bautru, Prior of Matras, with whom he left it, to read and give him his sentiments
of

of it, as a friend. M. de Bautru read it; and, the poet going a few days after to hear his opinion, he said, " Sir, your poem appears to me too long." " What would you advise me to do then?" said the poet. Bautru answered, " delete one half." " I shall," said the poet. *And when you have done this,* said Bautru, *if you will take my advice, you will burn the rest.*

113. A gentleman trying to persuade the bishop Dom Barthelemi des Martyrs to add a new building to his palace, that pious prelate said, *Indeed, Sir, you will pardon me; if I tell you, that your advice is worse than the proposal of the devil to Jesus Christ; for he advised him to change stones into bread, which would have nourished the poor: and you advise me to change into stones the bread of the poor.*

114. Behold an extravagant stroke of a preacher. " Brethren," said he, " there are three heads cut off in the Old and New Testament; head of Goliah; head of Holofernes; head of Saint John. The first, head on spear; the second, head in bag; the third, head in dish. Head of Goliah, signifies pride; head of Holofernes, leachery; head of Saint John, holiness.

holiness. Dish, bag, spear. Spear, bag, dish. These three heads shall be the three heads of my discourse."

Burlesque has even reigned in the titles of French books of piety, as, *The Snuffers of Divine Love. The Spiritual Mustard pot, to make the soul sneeze with devotion. The Capuchin booted and spurred for Paradise.*

115. An innocent clown, being servant in a family, was subject to all the witticisms and ralleries of the other servants. He was accused of all the ill that was done in the house; and defended himself so foolishly, that he was often beaten. Being told that his mistress was with child, he began to cry; and when asked the cause, said, *Ah, you will see that I shall be accused of getting this child; and of all my mistresses qualms and pains.*

116. Louis XIV. being with the army, a dragoon, mounted upon an unruly horse that he could not manage, passed near the king, and shoved him, in spite of all he could do. The king, in the first emotions of rage, struck the dragoon with his cane. The dragoon instantly pulled out his pistol, and presenting the but-end to the king, said, *Sir, you have taken my honour,*

honour, take my life. The king said, *Comrade, forget what is past, and I shall remember it to your advantage.* And accordingly he was promoted very fast.

117. A gentleman had attached himself a long time to the Cardinal Mazarin, by whom he was much esteemed, but received nothing but promises. One day he complained to the Cardinal, who apologized from the necessity he was under of gaining people who were not his friends. The gentleman then begged, that, instead of all recompence, the Cardinal should permit him to lay his hand on his shoulder now and then, as a sign of familiarity, when in publick. The Cardinal, laughing, consented: and, in two or three years the gentleman was loaded with riches, by those who, seeing his intimacy with the Cardinal, made suit to him for his interest.

118. The curate de L——— went to see the princess of C———. After paying his respects, the princess desired him to sit down, which he did. A moment after he was seated, he perceived something white hanging from his chair. It was the handkerchief of the princess. Imagining it was the flap of his shirt, which
had

had fallen out of his breeches, he blushed, and grew pale by turns, and endeavoured 'to replace it. The handkerchief was very large, and it cost him great trouble to conceal it, so that he sweat, and suffered extremely from the agitation of his mind. During this painful operation, he answered the princess's questions with great embarrassment; till, at length, having accomplished it, he grew calm; and, pleased with having escaped such a confusion, began to discourse with gaiety. Unluckily for him, two ladies were witnesses of this odd scene, though the princess was occupied with her work, and with many efforts had concealed their laughter. Soon after, the princess asking for her handkerchief, the ladies could no longer contain, but burst out a laughing. The princess, astonished, asked the cause of this mirth; and the ladies were forced to tell, that they laughed because they had seen the curate hide the handkerchief in a very secret place. The curate not knowing what to make of this, the ladies were obliged to explain. The curate, in a fever of confusion, drew the handkerchief from its new abode, and presented it to the princess; who, full of humanity, was extremely

tremely concerned at his disorder; but could not refrain saying, *Keep the handkerchief, Sir, you have bought it very dear.*

Of this story good use is made in the *Adventurer*; where it forms part of the distress of an author invited to read his play.

119. Monsieur d'Aligre, father of d'Aligre, chancellor of France, was of so cold a constitution, and so difficult to move, that his physician found it almost impossible to find a purge that would operate upon him. But knowing that, when once the humours are put in motion, they are capable of a yet greater, he ordered, secretly, that they should endeavour to put M. d'Aligre in a passion, and then give him his draught. The valet de chambre neglected nothing to bring the affair about. At the point of day, going to his master's bed, he drew the curtains with a noise and hurry, well capable of vexing a man who is hastily awaked. But M. d'Aligre asked, coolly, *What is it o'Clock?* The valet, missing this stroke, in airing his master's shirt, set it on fire, and brought it to him all in flames. M. d'Aligre coldly said, *Air me another.* The valet,

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enraged at his master's coolness, struck down with his elbow five or six drinking-glasses of Venice, which M. d'Aligre highly valued; but he only said, *It is a pity, for they were very pretty.* The valet now gave all up in despair; when a man came, who had a very difficult cause before M. d'Aligre. He was dressed in silk; and, as he spoke with much action, the silk ruffled and hissed in d'Aligre's ears; who, in a great rage, cried out, *Make your coat be silent, Sir, if you wish me to bear you.* The valet upon this presented the draught; and the physician was not mistaken.

120. A lady had made an assignation at a certain box at the Thuilleries, to be held in the dusk of the evening. The lady was there first; and, finding a man, embraced him tenderly. It was not her lover. "What would you have, madam?" exclaimed he, in astonishment. "Sir," answered she, quite disconcerted, "I seek, ——" "What do you seek?" "I seek —, I seek." *Ah, madam,* said he, *I would not, for a hundred pistoles, have lost what you seek.*

121. A girl of pleasure scraped together as much money as she could; and said

said she meant with it to enter herself a nun. A lady of wit observed, *She imitates rowers, who turn their backs upon the place they are steering to.*

122. One said that a tavern was a place where madness was sold by the bottle.

123. A gentleman in the suite of the Pope's nuncio, being in a company at Paris, the conversation turned upon ancient and modern historians. He was asked, what was said in Italy of Pere Maimbourg? *It is said,* answered he, *that he is among historians, what Momus is among the Gods: he is only there to narrate soporifics.*

124. A lady of quality, seeing the pompous procession at her husband's funeral, exclaimed, *Ah, how happy would my husband have been to see this, he who was so fond of ceremonies!*

125. A concert of music going on badly, one of the musicians said, it was owing to the base being set too low. *Well,* said one of the company, *you need only put it on the table, and it will be high enough.*

126. A citizen looking out at his window, one called to him, from the street,

that his house was on fire. Ringing for his servant-girl, he said, *They tell me the house is on fire. Acquaint my wife, for I do not meddle with household affairs.*

127. A good monk being charged with making a catalogue of a library, and meeting with a Hebrew book, put, *Item, a book which begins at the end.*

128. A governor of a city bought a tomb; and said, *No living soul shall be buried under it, save those of my family.*

129. A gentleman, seeing in his yard a mass of rubbish, blamed his people for not removing it. A domestic said, no cart could be got. "Why," answered the master, "do you not make a pit beside the rubbish, and bury it?" "But," answered the domestic, "where shall we put the earth that comes out of the pit?" *You great fool,* replied his master, *make the pit so large as to hold all.*

130. A lady sitting near the fire, and telling a long story, a spark flew on her gown, and she did not perceive it till it had burnt a good while. *I saw it at first, madam,* said a lady who was present, *but I could not be so rude as to interrupt you.*

131. The

131. The Marquis de Grancé, returning from the army, all covered with dust, and in a mean dress, went to the Louvre to pay his court to the prince. Two marshals of France, meeting him in the antichamber, said to him, " Bless us ! what a pickle you are in ! You look like a waggoner." *Yes*, answered he, with his usual rudeness, *ready to exercise my whip upon you, if you please.*

132. Pradon, having a play brought out, went, muffled up to the nose in his cloke, to the pit, to see the fate of his piece. In the very first act, the play was hissed. Pradon, who, in his vanity, had laid his account with nothing but unbounded applause, being maddened with vexation, became red and pale by turns, bit his fingers, stamped with his feet, and foamed at the mouth. A single friend who was with him, seeing him in such a taking, pulled his arm, and whispered to him, " Dear sir, keep up your spirits in this reverse of fortune ; and since she hisses at you, do you hiss at her." Pradon, resuming his senses, and approving the idea, began to hiss as fiercely as he could. A mousquetaire pushed him rudely ; and said to him in a passion, " Why do you hiss,

Sir? The piece is a fine one, and its author is highly esteemed at court." Pradon, already quite out of humour, lost all patience at this new attack; and swore like the manager of a dung-cart, that he would hiss to the end. The mousquetaire pulls off Pradon's hat and wig, and throws them on the stage. Pradon gives the mousquetaire a blow in the face. The mousquetaire draws his sword, and cuts a cross in Pradon's face; and is only prevented from killing him by the charitable assistance of the spectators. Pradon gets off, and runs to a surgeon; hissed; insulted; and wounded; and all for the love of himself.

133. The duke de Montmorenci, passing to his government of Languedoc, went through Bourges, where he saw the duke d'Anguien, his nephew, who was there at his studies. After some conversation, he gave the young prince a purse of one hundred pistoles, for pocket-money. At his return he called again, and asked him, what he had done with these pistoles? The duke d'Anguien presented the purse to him quite full. The duke de Montmorenci, taking the purse, threw it out of the window; and said to the young prince,

prince, *Know, My Lord, that so great a man as you ought not to keep money; for, if you spend no other way, there are in the world many poor.*

134. A remarkable eater, who picqued himself upon devouring as much as six other men could manage, was brought before Henry IV, expecting that monarch would make him a present to keep his chops a going. The king, who had heard of this hero of the platter, asked him, if it was true that he could eat as much as six? "Yes, Sire," answered he. "And do you work in proportion?" added the king. "Sire," replied he, "I work as much as any other of my strength and age." *Get along!* exclaimed the king, *had I six such as thee in my kingdom, I should cause them all to be hanged, to prevent a famine.*

135. A devout husband followed his wife, who went to confession; and seeing the confessor leading her behind the altar, to treat her with a flagellation, he exclaimed, "Sir, she is very delicate; allow me to receive the discipline for her." So saying, he put himself on his knees, and the confessor did his office; the wife

calling aloud, *Whip well, for I am an enormous sinner.*

136. Cardinal Richelieu procured a pension of two thousand livres to M. Vaugelas, who was employed in the Dictionary of the Academy. Vaugelas going to see him, the Cardinal said, *Well, Sir, you will not, at least, forget the word Pension in your dictionary.* No, my Lord, said Vaugelas, *nor that of Gratitude.*

137. A man preaching in a company against marriage, and saying the word was synonymous with cuckoldry; *Let him alone,* said one lady who was present to another, *he is like his father, who had the same opinion, and never would marry.*

138. Henry IV. soliciting Catharine de Rohan, who was afterwards dutchess of Deux-Ponts, to grant him a favour, that virtuous lady answered, *Sire, I am too poor to be your wife, but of too good a house to be your mistress.*

139. There is no country in which so many names of baptism are given as in Spain. A poor Spaniard, who had no company, save that of a lean old horse, came to a little village of France, where there was but one inn. It was past midnight, and rained abundantly. Having
knocked

knocked at the door, the landlord came down, and asked who was there. *It is,* answered the Spaniard, *Don Sancho, Alfonso, Ramirez, Juan, Pedro, Carlos, Francisco, Domingo, de Rexas, de Stuniga, de las Fuentes.* The host, who knew he had but one bed to spare, answered bluntly that he had no room for so many; and returned to his bed, leaving the Spaniard to travel two leagues farther to find a lodging for all his names.

140. One of these vain courtiers who go every day to the levee to surprize a few looks, or words, from the king, said in presence of an old courtier, *I was yesterday at the king's levee who told me such a piece of news.* *For my part,* said the old courtier, *I went to hear the Pere Bourdaloue preach, who told me very pretty things.* This answer rebuked his vanity, which appropriated to himself what was said to all present.

141. A French bishop, well known by many works he published, and by the war he made on the monks in his writings, had quarrelled with Cardinal Mazarine. The cardinal, who esteemed that prelate, wanted to gain him: and, to put him in his interests, offered him an abbey. The
bishop

bishop refused it, saying " he could not in conscience enjoy more than one benefice." The cardinal, surprized at a disinterestedness and delicacy of conscience so rare, said to him " My lord, you are a man of worth; and, if you had not written against the monks, I would canonize you." *Would to God, my lord,* replied the bishop, *that you had the power; and that I deserved it! We should both be pleased.* This ingenious stroke well reproached the cardinal's ambition of the papacy.

142. A Portugueze sculptor, who was suspected of free-thinking, was at the point of death. A jesuit, who came to confess him, holding a crucifix before his eyes, said, " Behold that God whom you have so much offended. Do you recollect him now?" *Alas! yes, Father,* replied the dying man; *it was I who made him.*

143. The bishop de Bellay, famous for wit, said, he was surprized at two things. One was, that the Roman Catholics, who say that scripture is very obscure, nevertheless rarely explain it in their sermons. The other, that the Protestants, who say that scripture is clear as day, nevertheless explain it always.

144. A courtier taking leave of the king, who sent him embassador to another court, the king said, "The principal instruction I have to give you, is that you will pursue a conduct quite opposite to that of your predecessor." Sire, replied the new embassador, *I shall assuredly act in such a way that your Majesty need not give the same instruction to my successor.* The justice with which he answered to the order, and to the thought, which the king delicately expressed to him; and the new, and remote way, which he thus used to signify his hopes of doing his duty better than his predecessor; render this reply very agreeable.

145. Benferade, being at the academy, took the seat of Abbé Furetiere, whom he did not like; and said in sitting down, *In this seat I can say nothing but foolish things.* *Courage!* cried Furetiere: *you begin well.*

146. A domestic of king Henry IV. who was the confident of his amours, obtained some favour of him, and went to the chancellor to get it expedited. The chancellor made difficulties; and the other pressing him, and telling him he ought to do it without delay, he answered, "Every one ought to mind his trade." The domestic,

mestic, thinking he reproached him with being the confident of his master, replied, *My trade is so good a one, that, if the king were twenty years younger, I should not exchange it for four of your's.*

147. Louis XII. king of France, called the Father of his people, and who contests the palm of genuine glory with Henry IV. had, while duke of Orleans, received many affronts from Madame de Beaujeu, and from Briçonet, who were in favour during preceding reigns. One of his confidants excited him, on his coming to the crown, to resent them: but he answered, *It is beneath a king of France to avenge the injuries of the duke of Orleans.*

148. They spoke of sending a lady of pleasure to the *Filles Repenties*. "It would be wrong," said a lady: and, being asked why, *because*, she replied, *she is neither one, nor the other.*

149. To succeed in arms, one must above all be excited by the voice of one's heart; for without this vocation no success. One must not be like him who dining with his comrades, who with him were commanded to mount a breach in the evening, ate little; and being asked the cause, said,

said, *I have no pleasure in eating when I am not sure of digestion.*

150. One of the fairest qualities which a prince can have, is to forget injuries, and remember services. John, the second duke of Bourbon of his name, being an hostage in England for the king John of France, many gentlemen, his vassals, plotted against him during his absence, and entrenched on his rights. One of his officers made exact memoirs concerning them; and presented a large collection to the duke upon his return, in order that he might do justice against the offenders. Upon which the duke asked him if he had also taken memoirs of all the good offices they had done him before? The officer answered in the negative. *Then, said the duke, it is not just that I should make use of these:* and threw them into the fire.

151. M. de Bassompierre, being prisoner in the Bastille, passed his time in reading and writing. One day his secretary finding him turning over the Bible, asked him What he sought? The marechal replied, *I seek a passage which I cannot find.*

152. M. de Beaufort having happily escaped from the Bastille, the prince of Condé remained there with another lord of
the

the court; and they found their confinement not at all agreeable. A friend having come to see them, the courtier asked him to send him *The imitation of Jesus Christ*. The Prince, being asked if he had any commands, answered, *Send me the imitation of M. de Beaufort*.

153. King Henry IV. was complimented by the deputies of the parliament of Paris, upon a victory which he had gained. The Marechal de Biron, who had held a large share in the action, was present at the audience. *See, gentlemen,* said the king, presenting the Marechal, *Here is a man whom I present with equal pleasure to my friends, and to my enemies.* Nothing can be finer! Does the ingenious praise do greater honour to the Marechal, or to the king?

154. It is the custom of the parliament of Aix, in Provence, to expose the presidents, and the counsellors, after their death, in their red robes; the face uncovered; and the code of Justinian under their heads. Doujat, a doctor of law, said on this subject, *If we cannot put the code into their heads, we shall put it below them.*

155. One may apply to our present youth, what a learned lawyer has pleasantly said of the Normans, who attain majority at
twenty-

twenty-one years, while twenty-five are required for the French; namely, *Malitia supplet ætatem*: “malice supplies the defect of age.”

156. The count de Grancé being wounded in the knee with a musket ball, the surgeons made many incisions. Losing patience at last, he asked them why they cut and carved him so cruelly? “We seek for the ball;” said they. *Why the devil did you not speak before,* said the count, *I have it in my pocket.*

157. A Gascon officer, having killed his man in a duel at Calais, and being pursued by justice, had just time to throw himself into a boat, which was on the instant to sail for England. Arrived at Dover, he caused a good dinner to be dressed at the best inn; for he had not eaten for twenty-four hours. Being as thirsty as hungry, and finding the wine good, he did not spare it. At supper he was equally free: and after being well regaled, he went to a good bed, where he slept soundly, in spite of the noise of a numerous assembly of rats in his chamber. Next morning he took a good breakfast; after which, as he was to go, he called for a bill. The landlord made it be written out; and, in half an hour,

hour, presented a huge paper to our gentleman; who, with eyes considerably enlarged, read, *Dinner*, so much: *Supper*, so much: *Breakfast*, so much: *Five bottles of Champagne*, so much: *Total*, so much. Now this *Total* made our traveller tremble; for his pockets were not over well replenished. He however put a good face on the matter, and said to the landlord, that he had been well regaled, and could not complain, save of the rats who had frightened him horribly, and had not allowed him to shut his eyes all night. Adding, that such an inconvenience would make his house deserted, if he did not dislodge that mob. The host confessed that many had complained of this; but added that he had tried many remedies in vain; and would give a good sum to any one who would teach him a secret to make them decamp. "Well," said the Gascon, "I will teach you an infallible cure, provided that for reward you quit my score." The landlord promising readily, and confirming his promise with an oath, our traveller said, *Hold: do but present such a bill to the rats, and the devil fetch me if ever they will lodge here again.* The landlord began to laugh. The Gascon was about to depart
without

without paying. A contest arose. The secret and oath were stated. In conclusion an accommodation took place: and the Gascon got off for half the bill, which however he still thought too much.

158. One evening that there was a ball at court, the prime minister of France appeared there, dressed as a bat; a habit which covers all the person, and has two horns on the head. A grand marechal of France, seeing him dance, admired him much, and said, "There is a gallant masque. He dances well, but it is a pity he wears the horns." The masque, who was not married, answered, *I prefer my horns to yours.* The marechal, whose wife was of famous gallantry, was piqued at these words, which were heard by all the court; and replied, "You insolent masque, were you elsewhere, I would give you an hundred blows with a cane." The masque continuing his dance, retorted, *I never receive any; but I cause to give.* These last words struck the marechal. He perceived he must be a man of the highest rank; and, discovering afterwards who he was, sent to beg his pardon.

159. A physician, being in company with a jolly fellow, whose colour told how
 VOL. II. F much

much claret he had drunk, told him that he would engage to restore his face to its proper colour for a hundred crowns. *Will you indeed?* said the other; *I know its price better. It has cost me a thousand crowns; and another thousand would hardly replace it.*

160. An ideal count and an ideal Abbé being in a company together, the count hearing the word Abbé always bandying about, was piqued, and asked the Abbé where his abbey lay? The Abbé replied, *Bless me! do you not know it? It is in your county.*

161. A pedantic doctor, whose mother was of bad fame, meeting a boy and questioning him as to his progress at school, thought him ignorant; and in derision asked him what gender is *mater*? The scholar instantly answered *Distinguo, Sir. If my mother be meant, the word is feminine; if yours, of the common gender.*

162. Astonishment being expressed to a person, that he had given his daughter in marriage to his enemy; he answered, *I did it in pure vengeance.*

163. A man, to whom his friend had refused some unjust favour, said to him, that he would have nothing to do with his friendship, since it was useless to him. *Nor*
I with

I with yours ; it was answered, since, to preserve it, I must be unjust.

164 The Seigneur de Caubeque, being one day at table with the Seigneur de Norcarnes, and some other gentlemen, the latter talking of women, maintained, that not one of them was honest. The Seigneur de Caubeque replied, *Then of necessity, one of these two consequences must follow: either that you are a son of a whore; or that you lye.*

165. A curate, and one of his female parishioners, having a quarrel, the curate told her she should repent it. To which the woman making a very impudent answer, the curate replied in a rage, "Get along in the devil's name, you are at best but a whore." At these words the woman, turning to the spectators, said, *Sirs, I take you all to witness. I shall have him degraded for revealing my confession.*

166. One praising a prince in his presence, for many virtues which he did not possess; *I will do all I can,* replied the prince, *to save you from a charge of falsehood.*

167. A good friar preaching upon the power of God, said he had created nothing but what was perfect in its kind. A

hunch-back wag waiting for him at the door, said, "Father, I thank you for your sermon: but do you really think that I, for instance, am perfect in my kind?" *Yes*, said the father gravely, *a very perfect hunch-back, surely.*

168. A great-bellied monk walking along, some women jeering him said, "My sweet father! when will you be delivered?" The monk answered, *When I find a sage femme.* The term in French means, *midwife*, but primitively *wise woman.*

169. A king of France visiting his Maitre d'Hotel, told him his house was fair and well built, but that it had one fault, which was, that the kitchen, as far as he could judge, was too small for the rest. *Your majesty must not wonder at that*, replied he; *for it is to the smallness of my kitchen that I owe the largeness of my house.*

170. Francis I. having imposed a new tax, it was reported to him, as a treasonable offence, that the people murmured so much, as not even to spare his sacred person. *Pob!* answered Francis, *why should they not have amusement for their money?*

171. The prince of Condé coming to congratulate Louis XIV. on the battle of Senef, in which his highness had the command,

mand, and had acquired great honour, the king went to the top of the stairs to receive him. The prince, being lame of the gout, mounted very slowly; and, stopping mid-way, begged his majesty's pardon if he made him wait. *Cousin*, said the king, *do not hurry yourself; one loaded with laurels, as you are, cannot move very swiftly.*

172. A certain French gentleman, having been but a very little while in England, was invited to a house where a large bowl of punch was made; a liquor he had never seen before, and which did not at all agree with him. Speaking of his entertainment next day, but forgetting the name of this liquor, he asked, *Wat dey calla dat liqueur in England, dat be all de contradiction: where is de brandy to make it strong, and de water to make it weak; de sugar to make it sweet, and de lemon to make it sour?* "Punch, I suppose you mean," answered the other. *Ay punch! Begar*, said monsieur, *it almost punche my braine out last night.*

173. Voltaire, having lampooned a nobleman, was one night in his way home intercepted by him, and handsomely cudgelled for his licentious wit. Upon which he applied to the duke of Orleans, who was then regent, and begged him to do jus-

tice in the affair. *Sir*, replied the regent smiling, *It has been done already.*

174. Some time after Madame Barré lived publickly with the French king, her ambition suggested to her to ask for the high honour of guards to attend her. His majesty, who could refuse her nothing, immediately consented. The duke of Choiseul, hearing such a thing was in agitation, took every opportunity to dissuade the king from it, but in vain: the king was inflexible; and often diverted his fair mistress with the duke's importunities. Some time after this affair was settled in Madame Barré's favour, the king, the mistress, the Princess of Conti, and the duke of Choiseul, were at whist together. The duke and the mistress were partners, who in the course of their play happened to be at eight; a number well known to entitle to call honours. The countess de Barré, who held three in her own hand, asked her partner the duke, as is usual in such cases, *Can you one?* "No, madam," replied the duke shaking his head. *Why then,* replied the countess giving him a very significant look, and laying down her cards at the same time, *I have got the honours without you.*

175. DEO EREXIT VOLTAIRE, 1761, is the inscription on a church built by Voltaire; who said, *It was high time to dedicate one church to God, after so many had been dedicated to Saints.*

176. A lieutenant-colonel in one of the Irish regiments in the French service was dispatched by the duke of Berwick, from Fort Kehl, to the king of France, with a complaint relating to some irregularities that had happened in the regiment. His majesty, with some emotion of mind, told him that the Irish troops gave him more uneasiness than all his forces besides. *Sir,* says the officer, *All your majesty's enemies make the same complaint.*

177. The French ambassador dining with king James I. the king in mirth drank a health to him, saying, "The king of France drinks a health to the French king." Upon which the ambassador replied, "My master is a good lieutenant, for he holds France well for your Majesty." No says the king, "he holds it from me." *Truly, sir,* said the ambassador, *It is no farther from you than it was.*

178. A great officer in France was in danger of losing his place, but his wife by her suit made his peace. Upon which a pleasant fellow said, that *the officer had*

been crushed, had he not warded the blow with his horns.

179. Henry IV. being given to the love of other women besides his queen, was sharply reprov'd by a rich abbot, his confessor. The king seem'd to take the rebuke well; and invited him that day to dine with him, where the abbot fed very heartily upon a dish of roasted partridges. His majesty observing this, ask'd him why he did not eat of some other dishes, which he thought better. The abbot told the king, nothing could be better to him than roasted partridges, for it was his beloved dish above all others. The next day the king caus'd the abbot to be arrested, and committed close prisoner to the Bastille; with a strict command to the keeper, to let him have no meat but roasted partridges; which at first pleas'd the abbot; but, having no other diet for a week together, he began to nauseate it. At the week's end the king sent for him under pretence of examining him; and having urg'd him to a confession of the treason he charg'd him with, the abbot pleas'd his innocence, and confess'd nothing. "Well," said the king, "since you are so obstinate, you must e'en go to prison again:" to which the abbot
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 replied;

replied, "I do beseech your majesty if I must still be confined that I may be ordered some other diet." "Why, what diet have you?" said the king, "Nothing," answered the abbot, "but partridges." "Why," said his majesty, "you told me that was the diet you loved best." *Tis true,* said the abbot, *but always partridges! I now loath them, and beg other food.* Very well, replied the king: *It is just so with me. I love my queen above all women in the world: but always the queen, always the queen! This is too tiresome, and makes me sometimes desire change of diet as well as you do.* So laughing at the abbot, he set him at liberty.

180. When Rabelais lay on his death-bed, he could not help jesting at the very last moment; for, having received the extreme unct̄ion, a friend coming to see him, said, he hoped he was prepared for the next world. *Yes, yes,* answered Rabelais. *I am ready for my journey now: they have just greased my boots.*

181. A friar preaching a very dull sermon on happiness, a lady, who saw him next day, told him he had forgot one sort of happiness, *Happy are they who did not hear your sermon.*

182. A melting sermon being preached in a country church, all fell a-weeping but one clown, who being asked the reason of his obduracy, answered, *Ob! I belong to another parish.*

183. The deputies of Rochelle, waiting to speak with Henry IV. a physician entered, who had just renounced the Protestant religion, and adopted the Catholic; upon which the deputies reviled him grievously. The king, hearing of it, told the deputies, he advised them to change their religion too: *For it is a dangerous symptom that your religion will not live long, when the physicians have given it over.*

184. A young woman, whose brother had embraced the Protestant religion, was convicted of having a bastard child, and obliged to do publick penance. The priest, after a sharp reprimand, warned her that, as she had made a reparation for her own crime, she should never fall into her brother's. *Ob, Sir, said she, I would rather commit my fault a thousand times, than be once guilty of his.*

185. The Cardinal de Retz, being out of favour at court, and at last recalled to kiss the king's hand, his majesty said to him, "Your eminence's hair is grown quite white."

white." To which he answered, *It would make a younger man than I am look grey, to be so long in disgrace with your majesty as I have been.*

186. The duke of Guise, after a battle fought between Francis I. and Charles V. reproached one Villandry, that, though he was in compleat armour, yet he had not been seen in the fight. *I will make it out,* said Villandry boldly, *that I was there, and in a place where you durst not be seen.* The duke, nettled at this reproach, threatened to punish him severely; but he appeased him with these words: *I was, my lord, with the baggage, where your courage would not suffer you to go.*

187. A Gascon officer, who had served under Henry IV. without receiving any pay, for a considerable time, came to the king; and confidently said to him, *Sir, three words with your majesty, Money or Discharge. Four with you,* answered his majesty, *Neither one nor other.*

188. A traveller relating some of his adventures, told the company, that he and his servant had made fifty wild Arabs run. Which startling them, he observed, that there was no great matter in it, *For,* says he, *we ran, and they ran after us.*

189. A

189. A young fellow confessed himself to a priest, and told him, that, since his last confession, he had committed fornication six times. For this the priest enjoined him to repeat a rosary ; which is a certain number of prayers. Shortly after comes another, who had been nine times guilty ; for which he was ordered a rosary and a half. In a few days comes a third, who confessed to eleven times. *Eleven?* said the priest. *Eleven? That is a puzzling sort of a number ; a number I am not used to. Therefore, my friend, e'en go, and do it once more, and then say two rosaries.*

190. An old lady, calling one day upon a gentleman much given to women, the gentleman's daughter, who met her at the door, seemed to hesitate at admitting her. *My dear,* said the old lady, *don't be afraid, people of my age are of no sex.*

191. The famous Marshal Villars was taken notice of for shunning the company of persons of his own years, and affecting to live with young people ; which, he was once told, proceeded from a desire of forgetting that he was old. He answered, with great spirit, *My enemies shall never remember that I am old.*

192. When

192. When the same marshal Villars was past fourscore, he gave a signal instance of courage and vivacity, in attacking some squadrons of Imperial horse, with the king of Sardinia's guards. That monarch telling him, that he lost the experienced general in the ardour of a young officer; the marshal answered, *Lamps are apt to sparkle when they are expiring.*

193. Marshal Villars had many enemies at the court of Versailles, who did all they could to lessen him in the esteem of the king. Whence, when he was once taking his leave at his going to command the army in Flanders, *I leave your majesty, said he, in the midst of my enemies, while I go to oppose yours.*

194. Louis XIV. giving his grandson, who was going to take possession of the crown of Spain, some political rules; and speaking of the strict friendship there would probably be, from that time, between the kingdoms of Spain and France; *My dear grandson, said he, the Pyrenees are no more.* An expression almost sublime.

195. A duke of Guise, under Louis XIV. who had made himself most remarkable by many strange and almost incredible adventures, by a Quixot bravery,
and

and by an excess in all the circumstances of his conduct, appearing in publick with the great prince of Conde. *There, said a spectator, is the hero of romance, and the hero of history.* I believe it is of this duke of Guise that Voltaire says, with energy, *Il paroit etre d'un autre siècle,* "He appeared to be of a former age."

196. Louis XIV. rallying the duke of Vivonne upon his extraordinary fatness, in presence of the duke of Aumont, who was not less bulky, "You grow out of all compass," said he. "You use no exercise."—*Your majesty will pardon me,* answered the duke. *Seldom a day passes but I walk two or three times round my cousin Aumont.*

197. In the civil war of France, last century, Mademoiselle de Montpensier, niece to Louis XIII. and first cousin to Louis XIV. whom she was desirous of marrying, had the temerity, not being of the court party, to order the cannon of the Bastille to be fired upon the king's troops, as they lay before Paris. This the king never truly forgave her. *That cannon, said cardinal Mazarine, has killed her husband.*

198. For

198. For some years before the nomination of the duke of Anjou, grandson of Louis XIV. to the crown of Spain, a sort of prophecy was current at Paris, that the Dauphin, the duke's father, should be the son of a king, and the father of a king, without being himself a king. Louis reminding him of this, at the time of the duke's departure for Spain; *Sir*, replied the Dauphin, *I see the accomplishment of the prophecy with great joy; and hope I shall say all my life long, THE KING MY FATHER, AND THE KING MY SON.*

199. Francis I. having lost the battle of Pavia, in which, behaving with the greatest bravery, he was taken prisoner, wrote to his mother in these terms, *Madam, we have lost every thing except our honour.*

200. A French gentleman, presenting, familiarly, a young marquis, named De Tierceville, to a lady of his acquaintance, *Madam*, said he, *this is the marquis de Tierceville; and he is not so great a fool as he looks to be.*—*Madam*, answered Tierceville, *there lies the difference between him and me.*

201. A French gentleman belonging to the court of Louis XIV. named d'Hermonville, had accustomed himself to say to every one in his salutations, "I kiss your hands." He one day used this impertinently familiar compliment to the Prince of Condé, where was present the duke of Roquelaure, a man of much ready wit. Soon after came in the Dauphin, who not seeing the prince, as he had expected, enquired where he was. *He will be here presently,* said the duke of Roquelaure. *He is only gone to wash his hands, after Monsieur d'Hermonville has kissed them.*

202. The Dauphin of France, son of Louis XIV. recovering from a dangerous fit of illness, among the numerous compliments he received thereupon, was that of the fish-women of Paris; who deputed four of their body to Versailles. These women, being admitted to his presence, and expressing, several ways, their great joy for his recovery, *What would have become of us,* said one of them, *if our dear dauphin had died? In him we had lost every thing.* This was but a bad compliment to the king, who was there present; a man of a jealous temper, and who could not

not bear that the princes of the blood, nor even that his brother, or his own son, should gain the affection or admiration of his subjects: but a lucky thought of another of these women set every thing right. *Alas!* said she, *it is true. By the death of our dauphin we had lost every thing: for our good king's affection for his son is so great, that he could never have survived him; and we should have lost HIM too.* This turn was much admired.

203. The duke of Montausier, under Louis XIV. a man of austere morals, thought he saw great cause of scandal in the Satires of Boileau. Somebody, one day, commending this writer in the duke's presence, and declaring him to be an excellent poet. *Is he so?* said the duke. *Then let him be sent to the galleys crowned with laurels.*

204. For a great number of years there was printed at Paris an anti-court paper, called *The New Ecclesiastic*: neither the authors nor printers of which could ever be discovered. About fifty years since, a Lieutenant of the police of that city, named Heraut, made himself much laughed at, for the fruitless pains that, in order to ingratiate himself at court, he

took to make a discovery herein. This magistrate, being once in company with the marquis, afterwards duke of Mirepoix, and embassador at our court, was boasting of the knowledge he had of the private transactions of Paris; few of which, according to his account, were secrets to him. "Do you imagine," said the marquis, "that, if I were inclined to keep a mistress, I could not conceal her habitation from you? or, even my keeping any mistress at all?"—"You could do neither," answered Heraut. "Sure," said the marquis, "I could conceal her habitation from you at least."—"You could not," said Heraut again.—*I certainly could, Monsieur Heraut,* replied the marquis, with a dry gravity, *because I should take a lodging for her at the author of the New Ecclesiastic's.*

205. One summer-day, when the weather was very hot, Marshal Turenne was looking out of a window, dressed in a white waistcoat and cap. One of his servants, who, deceived by his dress, took him for one of the cooks, with whom he was intimate, came behind him softly, and gave him a smart slap on the backside with his hand, which was not very light.

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The marshal turned round. The servant, trembling, beheld the face of his master: frightened to the last degree, he threw himself on his knees; "My lord, I thought it had been George." *And suppose it had been George,* replied the Marshal, rubbing his backside, *you should not have struck so hard.*

206. Louis XIV. went to see the duke d'Antin, at Petit-bourg. He criticized a great alley of trees, which concealed the view of the river. The duke caused it to be cut down during the night. The king next morning was surprized at not seeing these trees. The duke said, *Because your majesty condemned them, they have vanished.*

207. When Voltaire was in England, the first time he happened to be in Addison's company was at a tavern. Addison, who was remarkably bashful in company, did not speak a word all the evening, though he drank his glass so freely that he was forced to relieve his stomach. On their going away, Voltaire said to him, *The best thing that came out of your mouth to-night, Sir, was the wine.*

208. Fontenelle had a very foolish nephew, but who was very vain. As in his old age he got very deaf, he used, in company,

pany, to ask his nephew, *Que dit-on ?* "What is said?" The nephew would often answer, *Mon oncle, je disois.*—"My uncle, I said." Fontenelle, upon hearing the *I said*, always answered, *Bob!*

209. The praises of the ignorant are more nauseous than their censures. Racine, carrying an old citizen of his acquaintance to see *Andromaque*, with *Les Plaideurs*, as a farce, both written by himself, the old man told him at coming out, *Sir, I thank you for my entertainment, which was very fine. It is the best tragi-comedy I ever saw. In the first acts I was ready to cry; but the sight of the little dogs made me laugh enormously.*

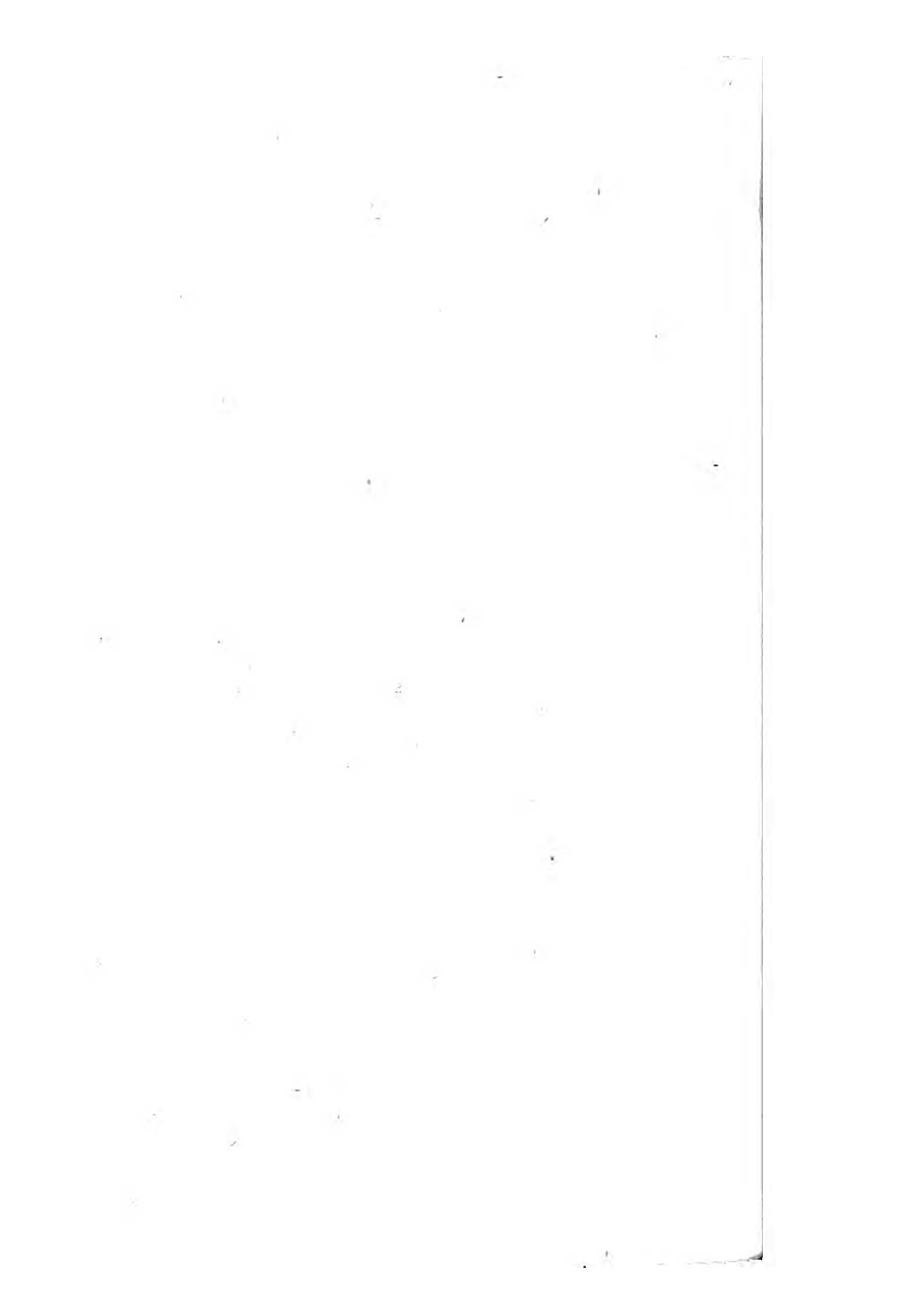
210. An author who thinks himself universally known and applauded, often meets with strange mortifications. Boileau, going to receive a quarter's pension, shewed his grant, in which the king said, it was for the pleasure his works have given us. The man in office asked, of what kind were his works? *Of masonry*, said Boileau, *I am a builder.*

211. Henry IV. of France, hearing it said, that James I. of Britain, was *another Solomon*; *True*, said he, *I think he be the son of David the fidler*: alluding to Mary and David Rizzio.

212. It

212. It is said, that the lieutenant of the police at Paris, examining the whimsical Cagliostro, who, among other metempsychoses of his soul, told him, he was the very person who killed Pompey in Egypt, replied, with much ignorance, *That must have been in my predecessor's time; for I remember nothing of it.*





DIVISION VIII.

E N G L I S H.

*From Camden, Bacon, Manuscripts mentioned
in the Preface, the Fest Books, &c.*

D I V I S I O N VIII.

E N G L I S H.

§ I. *Of Kings and Nobles.*

1. **W**HEN Hinguar the Dane came so suddenly upon Edmund, king of the East Angles, that he was forced to seek his safety by flight, he chanced, unhappily, to meet a troop of Danes ;

Danes; who questioning him about the king, Edmund thus answered, *Even now, when I was in the palace, he was there; and when I went from thence, he departed thence; and whether he shall only escape, or no, God knows.* The Danes, notwithstanding this equivocation, slew him.

2. Alfred the Great was eminent in justice, as in every princely quality. When he learned that any judge had, by bribery, favour, or fear, given unjust sentence, he would send for him; and say, *I admire your insolence, who have aspired to an office which you cannot execute. After this admonition, act as a judge, or I shall act as your judge*.*

3. William the Conqueror, being sick, long kept his chamber; whereat the French king scoffing, said, "The king of England lies long in child-bed." When William heard this, he said, *When I am churched, there shall be a thousand lights in France.* Which he performed, wasting the French frontiers with fire and sword.

4. This king perceiving his own defects in learning, used to say, *An unlearned*

* The story of Canute and the sea is a mere fable, to be found in no older author than Polydore Vergil; and is therefore omitted.

prince is a crowned ass. Which speech took so great impresson on his son Henry I. that he obtained, by study, the surname of *Beau-clerk*, or *fine scholar*.

5. One Fulco, a Frenchman, greatly reputed for holiness, told Richard I. that he kept with him three daughters that would procure him the wrath of God, if he did not get rid of them. "Why, Hypocrite," answered the king, "all the world knows that I have never a child." "Yea," said Fulco, "you have, as I said, three: and their names are, *Pride*, *Avarice*, and *Lust*. *Is it so?* replied the king, *then I shall get rid of them presently. The Knights Templars shall have Pride. The friars Avarice. The secular clergy Lust. And so they are disposed of.*

6. Richard I. having taken Philip, the martial bishop of Beauvois, threw him in prison; and the Pope sent to desire his release, as a son of the church. Richard sent the Pope the armour the bishop wore when taken, with these words of Jacob's sons, *This we found: see whether it be the coat of thy son or no.*

7. King John being shewn where a nobleman who had rebelled against him lay in a rich tomb, and being advised to deface

face the monument, answered, *No, no. I would that all the rest of mine enemies were as honourably buried.*

8. Richard III. made many good laws : and, when divers shires of England offered him a benevolence, he refused it, saying, *I would rather have your hearts than your money.*

9. A German Princess, cotemporary with Henry VIII. of England, hearing of his repeated murders of his wives, and being asked, if she would venture to be queen of England, answered, *I would venture my body, but not my head.*

10. The Privy Council did remonstrate unto queen Elizabeth concerning the continual conspiracies against her life ; and advised, that she should go less abroad to take the air, weakly attended, as she used. But the queen answered, *I had rather be dead than be put in custody.*

11. King James I. mounting a horse that was unruly, cried, *The deel tak my saul, firrab, an ye be na quiet, I'll send ye to the Five Hundred Kings in the house o Commons. They'll sune tame ye.*

12. King James was wont to be very earnest with the country gentlemen to go from London to their country-houses ;
and

and sometimes he would say thus to them, *Gentlemen, at London you are like ships at sea, which shew like nothing; but in your villages you are like ships in a river, which look like great things.*

13. In the utter despair, to which the infatuated tyranny of James II. had brought him, he was at council, consulting what measures to pursue. Among others, he asked the advice of the duke of Bedford, whose son, lord Ruffel, had been beheaded in the preceding reign, for a pretended plot against Charles II. and James, then duke of York. The old duke answered, *I am old and infirm. Were my son here, he might have assisted your Majesty*; an answer which drew tears from many of the council, and made the king start as if a serpent gnawed his heart.

14. After the battle of Poitiers, James Lord Audley was brought to the Black Prince in a litter, most grievously wounded: to whom the Prince gave, with high praise for his courage, four hundred marks of yearly revenue, the which he, returning to his tent, gave as frankly to his four esquires, who attended him in the battle. The Prince hearing this, and thinking his gift contemned, Lord Audley

ley told him, *These, my esquires, saved my life; and, God be thanked, I have sufficient revenues left me by my ancestors, to maintain me in your service.* Whereupon the Prince, praising his liberality, confirmed his gift to the esquires; and assigned him, moreover, six hundred marks of land in England.

15. Thomas Montague, earl of Salisbury, having brought Orleans to a capitulation, the duke of Burgundy, ally of England, desired to have the possession. But the earl answered in the English proverb, *I will not beat the bush that another may have the birds.* Never did proverb cost so dear, for the duke leaving the English, they had after nothing but losses.

16. In the year 1416, fifteen hundred English, under the conduct of Beaufort earl of Dorset, were encompassed between the sea and fifteen thousand French. Arminac, general of the French, sent to the earl, desiring him to yield; but he said, *It is not the manner of the English to yield without blows; neither am I so cowardly as to deliver myself into their hands, whom God may deliver into mine.* He accordingly fought with success.

17. A

17. A great officer at court, when my lord of Effex was first in trouble, and that he, and those that dealed for him, would talk much of my lord's friends, and of his enemies, answered to one of them, *I will tell you, I know but one friend, and one enemy, my lord bath: and that one friend is the queen, and that one enemy is himself.*

18. Queen Elizabeth was dilatory enough in suits, of her own nature: and the lord treasurer Burleigh, being a wise man, and willing therein to feed her humour, would say to her, *Madam, you do well to let visitors stay; for you know, bis dat qui cito dat, if you grant them speedily they will come again the sooner.*

19. Lord Treasurer Burleigh, hearing much fame of a gentleman's house in Suffolk, for the rarities to be seen there, went to visit him. There was presented to his view variety of precious gems, and medals; a pretended wedge of ophir gold; with choice of pictures and statues; and every room embroidered with mottoes and devices. At last the host brought Burleigh into a room, where he would shew him a piece of infinite value for the sake of antiquity. This was Solomon's statue,
cap-

cap-a-pie, cut while he lived, and his own motto under, but thus written, OMNIA VANITAS; which when the treasurer observed in so differently sized a character, he puts a grave fly squib upon the host, thus, "Sir, this does not well. I would advise you to alter it, by any means: for OMNIA is very little, and VANITAS exceeding great." "My lord," answered the gentleman, not apprehending the acuteness of the speech, "it shall be done. For, to speak truly, VANITAS hath been thus here a long time, and I crowded in OMNIA; but my painter shall make them all one before your lordship comes again."

20. Lord Hunfdon, in' queen Elizabeth's time, said, *To have the courage to observe an affront, is to be even with an adversary. To have the patience to forgive it, is to be above him.*

21. When Lord Carnarvon was going to travel, one bid him take care and not change his religion, *There is no fear of that, Sir,* answered he, *for no man living will be so mad as to change religions with me.*

22. The first protestant duke of Norfolk, carrying the sword of state before James II.

James II. to his chapel, stopped at the door, and would go no farther. The king said, *Your father would have gone farther :* to which the duke answered, *Your father would not have gone so far.*

23. King Henry VIII. designing to send a nobleman on an embassy to Francis I. with a severe menace, he begged to be excus'd, saying, "Such a threatening message to so hot a prince as Francis I. might go near to cost him his life." "Fear not," said old Harry, "if the French king should offer to take away your life, I would revenge you by taking off the heads of many Frenchmen now in my power." *But of all these heads,* replied the nobleman, *there may not be one to fit my shoulders.*

24. Queen Elizabeth seeing a gentleman in her garden, who had not felt the effect of her favours so soon as he expected, looking out of her window, said to him, in Italian, "What does a man think of, Sir Edward, when he thinks of nothing?" After a little pause, he answered, "He thinks, Madam, of a woman's promise." The queen shrunk in her head, but was heard to say, *Well, Sir Edward,*

I must not confute you: Anger makes dull men witty, but it keeps them poor.

25. King Charles II. being prevailed upon, by one of his courtiers, to knight a very worthless fellow, of a mean aspect; when he was going to lay the sword upon his shoulder, the new knight drew a little back, and hung down his head, as out of countenance; *Don't be ashamed,* said the king; *it is I have most reason to be ashamed.*

26. A gentleman in king Charles the Second's time, who had paid a tedious attendance at court for a place, and had a thousand promises, at length resolved to see the king himself; so getting himself introduced, he told his majesty what pretensions he had to his favour, and boldly asked him for the place just then vacant. The king hearing his story, told him, he had just given the place away. Upon which the gentleman made a very low obeisance to the king, and thanked him extremely; which he repeated often. The king observing how over-thankful he was, called him again, and asked the reason, "Why he gave him such extraordinary thanks, when he had denied his suit?" "The rather, and it please your majesty," replied

replied the gentleman, “ your courtiers have kept me waiting here these two years, and gave me a thousand put-offs ; but your majesty has saved me all that trouble, and generously given me my answer at once.” *Gods fish, man,* said the king, *thou shalt have the place for thy downright honesty.*

27. The late colonel Chartres, reflecting on his ill life and character, told a certain nobleman, “ That if such a thing as a good name was to be purchased, he would freely give ten thousand pounds for one.” The nobleman said, *It would certainly be the worst money you ever laid out in your life.* “ Why so ?” said the honest colonel. *Because,* answered the lord, *you would forfeit it again in less than a week.*

28. A certain nobleman, a courtier, in the beginning of the late reign, coming out of the house of Lords, accosted the duke of Buckingham, with, “ How does your pot boil, my lord, these troublesome times ?” To which his grace reply’d, *I never go into my kitchen ; but I dare say the scum is uppermost.*

29. The same noble duke, another time, was making his complaint to Sir John Cutler, a rich miser, of the disorder

of his affairs, and asked him what he should do to prevent the ruin of his estate? *Live as I do, my lord,* said Sir John. *That I can do,* answered the duke, *when I am ruined.*

30. At another time, a person who had been a dependant on his grace, begged his interest for him at court; and, to press the thing more home upon the duke, said, *He had nobody to depend upon but God and his Grace.* Then, says the duke, *you are in a miserable way; for you could not have pitched upon any two who have less interest at court.*

31. A certain duchess, in a late reign, hearing that a man in a high office, which gave him an opportunity of handling much cash, had married his kept mistress; *Good lord!* said she, *that old fellow is always robbing the public.*

32. The late duke of Cumberland was a remarkably fine boy, but very fullen. The late queen, his mother, being angry with him one day, ordered him to his chamber. Soon after he returned, and the queen asked him, what he had been doing? "Reading the New Testament," answered he, peevishly. "What part?" says

says the queen. He answered, *Where it is said*, Woman, why troublest thou me?

33. A living of 500l. per annum, falling in the gift of the late lord chancellor Talbot, Sir Robert Walpole recommended one of his friends, as very deserving of the benefice, whom his lordship approved of. In the interim, the curate, who had served the last incumbent many years for poor 30l. per annum, came up with a petition, signed by many of the inhabitants, testifying his good behaviour, setting forth, that he had a wife and seven children to maintain, and begging his lordship would stand his friend, that he might be continued in his curacy; and, in consideration of his large family, if he could prevail with the next incumbent to add 10l. a year, he should for ever pray. His lordship, according to his usual goodness, promised to use his utmost endeavours to serve him: and the reverend gentleman, for whom the living was designed, coming soon after to pay his respects, my lord told him the affair of the curate, with this difference only, that he should allow him 60l. a year instead of 30l. The parson, in some confusion, replied, "He was sorry that he could not

grant his request, for that he had promised the curacy to another, and could not go back from his word. *How, says my lord, have you promised the curacy before you was possessed of the living? Well, to keep your word with your friend, if you please, I will give him the curacy; but the living, I assure you, I will give to another:* and saying this, he left him. The next day the poor curate coming to know his destiny, my lord told him, "That he had used his endeavours to serve him as to the curacy; but with no success, the reverend gentleman having disposed of it before." The curate, with a deep sigh, returned his lordship thanks for his goodness, and was going to withdraw, when my lord calling him back, said, with a smile, *Well, my friend, it is true I have it not in my power to give you the curacy; but, if you will accept of the living, it is at your service.* The curate, almost surprized to death with joy, in the most moving expressions of gratitude, returned his lordship thanks, whose goodness had, in a moment, raised him and his family from a necessitous condition to a comfortable state of life.

34. *I can't conceive*, said one English nobleman to another, *how it is that you manage. I am convinced you are not of a temper to spend more than your income: and yet, though your estate is less than mine, I could not afford to live at the rate that you do.*—*My lord*, said the other, *I have a place.*—*A place! you amaze me. I never heard of it till now. Pray what place?*—*I am my own steward.*

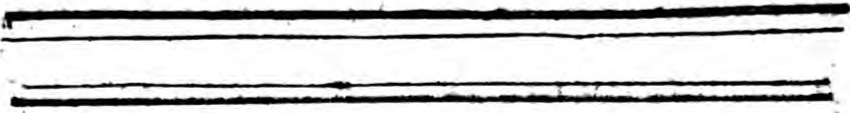
35. A certain nobleman sold a gentleman a horse for a good round sum, which he took upon his lordship's word, that he had no fault. About three weeks after, he met my lord; "Why, your lordship told me," says he, "that your horse had no fault, and he is blind of an eye." *Well, Sir*, says my lord, *it is no fault, it is only a misfortune.*

36. It is said, that the late queen, mentioning to the earl of Chesterfield a design of shutting up St. James's Park, and of converting it into a garden, asked him, "What it might probably cost?" and that the answer was, *Only THREE CROWNS.*

37. It was once observed to his lordship, in the course of conversation,

“ That man is the only creature that is endowed with the power of laughter.”
True, says the earl, and you may add, perhaps he is the only creature that deserves to be laughed at.





§ II, *Of Ladies.*

1. CATHERINE, wife of Charles Brandon, duke of Suffolk, when her husband, at a feast, desired every lady to take her seat by him she loved best, provided he was not her husband, she took Stephen Gardiner, bishop of Winchester, saying, *Since I may not have him whom I love best, I shall take him whom I love worst.*

2. Queen Anne Bullen, at the time when she was led to be beheaded in the Tower, called one of the king's privy chamber to her, and said to him, *Commend me to the king; and tell him, I thank him*
for

for his constancy in advancing me. From a private gentlewoman, he made me a marchioness; from a marchioness, a queen; and now, that he has left no higher degree of earthly honour, he intends to crown my innocence with the glory of martyrdom.

3. Queen Henrietta, being with child, longed for some cheese; and one of her ladies told her, she wondered her majesty could long for such coarse meat: and, surely, if the Welchmen heard of it, they would be very proud of it. O, said the queen, *content yourself, what do you know but the Prince of Wales may long for it?*

4. A lady being accused of being a Popish recusant, the counsel against her said, in open court, "If you will but call the Pope knave, the action shall be quashed." Sir, said she, *I do not know the Pope, and therefore I will not call him knave. But if I knew him as well as I know you, I would swear he is an arrant knave.*

5. A lady patting a tune on the table, asked another, "If she knew what she played?" *I do;* answered she, *You play the fool.*

6. Lord Somers once paid a visit of ceremony to the duke of Marlborough in his illness. There had been a great coldness

ness between these noblemen for some time; but his lordship had brought a cordial with him, which he earnestly recommended to his grace, saying, "He would be hanged, if it was not serviceable to him." The dutchess of Marlborough instantly said, *Take it then, my lord duke, it must infallibly be of service to you one way or the other.*

7. The fireworks for the peace of Ryswick were made by a colonel in the army, and were much admired. This gentleman one day commending Purcel's Epitaph, *He is gone to that place, where only his own Harmony can be exceeded: Why,* said a lady present, *that epitaph will serve for you, with a very small alteration. There is nothing to do, but to change the word HARMONY for FIREWORKS.*

8. Three ladies meeting at a visit, a grocer's wife, a cheesemonger's, and a tobaccoist's, who perhaps stood more upon the punctilios of precedence than some of their betters would have done at the court end of the town: when they had risen up, and taken their leaves, the cheesemonger's wife was going out of the room first; upon which the grocer's lady, pulling her back by the tail of her

her gown, and stepping before her, "No, madam," says she, "nothing comes after cheese." *I beg your pardon, madam,* replies the cheesemonger's wife, putting the tobacconist's lady back, who was also stepping before her, *after cheese comes tobacco.*

9. A young lady who was just come out of the country, and affected to dress in a very plain manner, was sitting on a bench at Bath, as Nash and some of his companions were passing by; upon which, turning to one of them, he said, "There is a smart country girl, I will have some discourse with her." Then going up to the lady, "So, child," says he, "you are just come to Bath, I see." *Yes, Sir,* answered the lady. "And you have been a good girl in the country, and learned to read your book, I hope." *Yes, Sir.* "Pray now," says he, "let me examine you? I know you have read your Bible, and the history of Tobit and his Dog; now, can you tell me, what was the dog's name?" *Yes, Sir,* says she, *his name was Nash, and an impudent dog he was.*

10. A mistress of a boarding-school at Chelsea, who was very red-faced, taxing
one

one of her scholars with some faults, the young lady denied it, but coloured at the accusation: "Nay, says the mistress, I am sure it must be true, for you blush." *Pardon me, said she, it is only the reflection of your face.*

11. It is certainly the most transcendent pleasure to be agreeably surprized with the confession of love from an adored mistress. A young gentleman, after a very great misfortune, came to his mistress, and told her, "He was reduced even to the want of five guineas." To which she replied, "I am glad of it, with all my heart." "Are you so, Madam?" adds he, suspecting her constancy: "Pray, why so?" *Because, said she, I can furnish you with five thousand.*

12. The Lord North and Grey, when Mrs. Rogers the actress was young and handsome, used to dangle after her; and one night being behind the scenes, standing with his arms folded in the posture of a desponding Lover, asked her, with a sigh, *What was a cure for love? Your lordship, said she, the best in the world.*

12. Two little girls of the city of Norwich disputing for precedency, one the daughter

daughter of a wealthy brewer, the other the daughter of a gentleman of small fortune: *You are to consider, Miss,* said the brewer's daughter, *that my papa keeps a coach.—Very true, Miss,* said the other, *and you are to consider that he likewise keeps a dray.*



§ III. *Of Gentlemen.*

1. **S**IR William Fitz Williams, in the time of Henry VIII. with thirty-six ships gave law to the narrow seas. There was not a serviceable man belonging to him but he knew by name; not a week but he paid his navy; not a prize but his men shared in, and shared largely; it being his rule, *That none fought well but those that did it for a fortune.*

2. Sir Anthony Browne, of the same period, used to say, *Fortune is like a market, where many times, if you stay a little, the price will fall.*

3. Sir

3. Sir Walter Raleigh was wont to say of the ladies of queen Elizabeth's privy chamber, and bed-chamber, *That they were like witches: they could do hurt, but they could do no good.*

4. Sir Roger Williams, who was a Welchman, and had been a taylor, though afterwards a good soldier, preferred a request to queen Elizabeth: she refused him; but he, another time, moved it again. He had on a new pair of boots, and the queen could not bear the smell of leather. Stopping him short, she put her hand to her nose, and cried, "Fah, Williams, pr'ythee begone, for thy boots stink." *Tut, tut,* answered he, *it is my suit that stinks.*

5. One coming into a cathedral, whose choir consisted of very bad voices, said, the prophecy of Amos was fulfilled, *And the songs of the temple shall be howlings.*

6. Lady Nevil would needs carve a piece of cheese, with superlative commendations, to a good and merry gentleman then at table; and when he had tasted, asked his opinion. "Madam," said he, "the cheese, it seems, is your own, and therefore you have some reason to like it; but I profess, for my part, I
would

would never desire to eat worse." Lady Nevil was angry, till he explained the phrase.

7. Sir Fulk Grevil, afterwards lord Brook, in parliament, when the House of Commons stood much upon precedents, said to them, *Why do you stand so much upon precedents? The times hereafter will be good or bad. If good, precedents will do no harm. If bad, power will make a way where it finds none.*

8. Sir Amias Pawlett, seeing too much haste made in any matter, was wont to say, *Friends, stay a while, that we may make an end the sooner.*

9. A doctor of little learning, and less modesty, having talked much at table; one, much admiring him, asked another, when the doctor was gone, if he did not think him a great scholar? The answer was, *He may be learned, for aught I know, or can discover; but I never heard learning make such a noise.*

10. The earl of Pembroke, lord chamberlain, received a disgraceful switch over the face, from a gentleman to whom he gave the lye, about the time that James I. came to England. The impression of which affront, so patiently put up with,

remained, in the memory of many, a foul stain to his honour. Being at bowls in the Spring-garden afterward, there grew a hot contest, between him and sir Robert Bell, about the distance of a bowl; and the lord gave the knight the lye. Sir Robert startles and storms about, and in a well-disssembled rage (knowing how to wound him deep, without a stroke) cries out, "Give me a switch." The company smiled; and the conscious lord scornfully replied, "And what dare you and that do?" *Measure the cast, and beat you, my lord, I'll warrant you,* answered Sir Robert.

11. One complained that Privy Counsellors multiplied so fast, that the table would not hold them. *Why,* said another, *then some must sit, like children, on joint-stools.* For many in James the First's time were very green and young.

12. Sir Baptist Hickes was telling how his gold buttons were cut off in a croud, and he never the wiser, though the poorer. Sir Edmund Bacon asked him, if they were not strung upon lute-string? "No," answered he. "Oh fye!" said Sir Edmund, "that was the cause it was not discovered; for, if they had been strung upon
upon

upon lute-string, as soon as it was cut it would have cried *twang*."

13. Sir Henry Wotton used to say, *That critics were like brushes of noblemen's cloaths.*

14. There was a gentleman that came to the tilt, all in orange, and ran very ill. The next day he came again, all in green, and ran worse. There was one of the lookers-on asked another, "What is the reason that this gentleman changes his colours?" The other answered, *Sure, because it may be reported, that the gentleman in the green ran worse than the gentleman in the orange.*

15. Harry Goldingham had a very little wench to his wife. A lord coming through the town called at his house. He and his wife came out, and the lord offered to alight and salute her. "O pray spare your pains, my lord, I will give her you up, you shall kiss her on horseback." When my lord had her in his arms, Harry switched the horse; and away he went, and Harry after him, crying, *Stop my lord there; he runs away with my wife.*

16. The earl of Leicester, favourite to queen Elizabeth, was making a large chace about Cornbury park, meaning to

inclose it with posts and rails; and one day was casting up the charge. Mr. Goldingham, a free-spoken man, stood by, and said to my lord, "Methinks your lordship goeth not the cheapest way to work." "Why, Goldingham?" said my lord. *Marry, my lord, said Goldingham, count you but upon the posts; for the country will find you railing.*

17. In Charles the Second's time, the ladies that were fond of hawking and hunting got into a fashion of wearing breeches. Some such ladies being one day at dinner at Sir Edward Lewknor's, there was one Mr. Zephory, a precise clergyman, present. Discourse rising of fashions, he fell upon this, and railed against it. Robert Heighem, a jovial blade, being there, he undertook to vindicate the ladies; "For," said he, "if a horse throws them, or by any mischance they get a fall, had you not rather see them in their breeches than naked?" Zephory, in a paroxysm of rage and zeal, cried, *O, no, by no means. In faith, said Heighem, I agree with you in that; so let us be friends.*

18. A young gentleman, having consumed his fortune, plotted this way of repair.

repairing it. He had a god-mother, a widow, of middle years, yet comely enough, and extremely rich. To her he comes, and tells her, he had a marriage in view that might advance him for ever. She desired to know the party; but in that he craved pardon for a while: yet, says he, the party is very well known to you; and all I beg of you is, to throw no hindrance in the way, when it comes to be published in church. She promised this most willingly: but guesses her surprize, next Sunday, when she heard her own name given out. She burst into rage, but recollecting her promise, would not break it: and it proved a very happy match for both.

19. A gentleman at a play sat by a fellow, whom he strongly suspected for a cut-purse; and, for the probation of him, took occasion to draw out his purse, and put it up carelessly. But, watching it with his eye, he bent his discourse another way. The fellow, upon this, drew the purse, and was moving away, when the gentleman drew a knife, and, cutting off one of his ears, vowed he would have something for his money. The cut-purse, in an agony of pain, began to swear and

threaten ; *Nay*, said the gentleman, *give me my purse, and I will give you your ear.*

20. Sir Drue Drury called for tobacco-pipes at a tavern. The waiter brought some, and, in laying them down on the table, broke most of them. Sir Drue swore a great oath, that they were made of the same metal with the Commandments. "Why so?" says one. *Because they are so soon broken.*

21. One said, *Moses was the wickedest of men, for he broke all the commandments at the very first.*

22. A lady shewing her reading in Ariosto, a gentleman asked her, "How she did when she came to the XXVIIIth Canto?" "O Sir," said she, "at all such places I skip." *For joy, madam?* answered the gentleman.

23. Two gentlemen fighting a duel, one overthrew the other, and disarmed him. "Now beg your life and take it," said he, "you are at my mercy." "I will die first," answered the other. *Nay faith,* he replied, *if it be not worth your asking, it is not worth my taking;* and so he let him go.

24. A forward young scholar wishing to appear in the pulpit, consulted a gentleman about a text. The latter wishing him well, but knowing he was too young, gave him this text, *Go to Jericho till your beard be grown.* The scholar took the counsel; and, delaying a few years, proved an excellent preacher.

25. A motion was made in the House of Commons, that such as were chosen to serve in the Parliament's troops, should be faithful and skilful riders. Mr. Waller said, *He much approved the motion, for, added he, it is most necessary the riders be faithful, lest they run away with the horses; and skilful, lest their horses run away with them.*

26. A rich usurer was very lame of one of his legs, and yet nothing of hurt outwardly to be seen, whereupon he sent for a surgeon for his advice; who, being more honest than ordinary, told him, "It was in vain to meddle with it, for it was only old age that was the cause." *But why then (said the usurer) should not my other leg be as lame as this, seeing that the one is no older than the other?*

27. Sandys, a gentleman of a bold spirit and wit, being examined before the House

of Commons, Lenthall, then speaker, put some ridiculous and impertinent questions to him. At last he asked, "What countryman he was?" "Of Kent," said Sandys: adding, "and now, Sir, may I demand the same of you?" "I am out of the West," says Lenthall. *By my troth,* answered Sandys, *so I thought, for all the wise men come out of the East.*

28. One asked Sir John Millefcent, a man of wit, "How he did to conform himself to the grave justices, his brothers, when they met?" *Why, in faith,* answered he, *I have no way but to drink myself down to the capacity of the bench.*

29. A gentleman, travelling in a long lane, where his horse could hardly get through the mire, met a peasant, and asked him the way to such a place. "Strait forward," said he, "you cannot go out of your way." *Faith, I fear so,* said the gentleman, *I wish I could.*

30. Jack Weeks said of a great man just then dead, who pretended to some religion, but was none of the best livers, *Well, I hope he is in heaven. Every man thinks as he wishes; but if he be in heaven, it were a pity it were known.*

31. An abusive fellow breaking a jest on one, he knocked him down, saying, *I cannot break a jest, but I can break a head.*

32. A gentleman disputing about religion in Button's Coffee-house, some of the company said, "You talk of religion! I will hold you five guineas, you cannot repeat the Lord's prayer; Sir Richard Steele here shall hold stakes." The money being deposited, the gentleman began, *I believe in God*; and so went through his Creed. *Well*, said the other, *I own I have lost, but I did not think that you could have done it.*

33. A gentleman in a coffee-house hearing a coward speaking it stoutly in favour of courage, said, *It put him in mind of what he had once seen at a show, a hare beating a drum.*

34. A gentleman having lent a guinea for two or three days to a person whose promises he had not much faith in, was very much surprized to find that he punctually paid him, The same person being soon after desirous of borrowing a larger sum, *No*, said the other, *you have deceived me once, and I am resolved you shall not do it a second time.*

35. One

35. One came to visit a gentleman in the country, and finding him eating some cherries with his spectacles on, having asked his reason for it, he answered, *The truth is, I bad my man bring me Kentish cherries, and the knave hath brought me these little ones which you see; therefore I eat them with my spectacles on to make them look bigger.*

36. A certain member of Parliament having heard many speeches in the house, to the great applause of the speakers, grew ambitious of rising to rival glory by his oratory; and accordingly watched for a favourable opportunity to open. At length an occasion presented itself: it was on a motion being made in the house for enforcing the execution of some statute; on which public-spirited motion, the orator in embryo rose solemnly up, and after giving three loud hems, spoke as follows: *Mr. Speaker—Have we laws, or have we not laws?—If we have laws, and they are not observed, to what end were those laws made?—*So saying, he sat himself down, his chest heaving high with conscious consequence; when another rose up, and delivered his thoughts in these words: *Mr. Speaker*

Speaker—Did the honourable gentleman who spoke last, speak to the purpose, or not speak to the purpose? If he did not speak to the purpose, to what purpose did he speak?—Which à-propos reply set the house in such a fit of laughter, as discouraged the young orator from ever attempting to speak again.

37. It is observed that persons of a facetious temper often break their jests even when they are in very distressful circumstances. Radcliffe, who was beheaded after the last rebellion, was condemned for the part he bore in that of the year fifteen. Being brought to the bar, to receive sentence of death, with another prisoner, a fat man, with a very prominent belly, and the judge asking the usual question of this other prisoner; *Plead your belly*, said Radcliffe to him in a low voice, *plead your belly.*

38. A gentleman coming into a choir, where there was none of the best musick in the world, hearing them singing, *Have mercy upon us miserable sinners: Ay*, says he, *they might very well have said, Have mercy upon us miserable singers.*

39. A gentleman, not remarkable for
economy,

œconomy, was rallying the late Peter Walters on his Avarice. *For my part, says he, I know no difference between a shilling and a six-pence; for when one is changed it is gone; and so is the other.—My old Friend, replied Peter, you may not know the difference between a shilling and a six-pence now: but, believe me, you will, if ever you come to be worth eighteen-pence.*

40. A gentleman calling for small-beer at another gentleman's table, finding it very hard, gave it the servant again without drinking. "What," said the master of the house, "do you not like the beer?" *It is not to be found fault with, answered the other, for one should never speak ill of the dead.*

41. A gentleman, who was a staunch Whig, disputing with a Jacobite, said, *He had two good reasons for being against the interest of the Pretender:—What are those?* said the other. *The first, replied he, is, that he is an impostor, not really king James's son.—Why, that, said the Tory, would be a good reason, if it could be proved; and pray, Sir, what is your other?—Why, said the Whig, that he is king James's son.*

42. A

42. A sharper of the town seeing a country gentleman sit alone at an inn, and thinking something might be made of him, he went and sat near him, and took the liberty to drink to him. Having thus introduced himself, he called for a paper of tobacco; and said, "Do you smoke, Sir?" *Yes*, says the gentleman, very gravely, *any one that has a design upon me.*

43. When Oliver first coined his money, an old cavalier looking upon one of the new pieces, read this inscription on one side, *God with us*: on the other, *The Commonwealth of England*. *I see*, said he, *God and the Commonwealth are on different sides.*

44. A young and learned gentleman was to preach a probation sermon for a very good lectureship in the city, and had but a bad voice, though otherwise an excellent preacher; a friend, when he came out of the pulpit, wished him joy, and said, *He would certainly carry the election, for he had nobody's voice against him, but his own.*

45. Some repartees, if, strictly speaking, not to be brought under the head
of

of jests, yet, for the readinefs of the thought, and the politenefs of the expref-
 fion, are fomewhat better. Of this fort
 was the answer made by Sir Robert Sutton
 to the late king of Pruffia, on his asking
 him, at a review of his tall grenadiers,
 “ If he would fay an equal number of
 Englifhmen could beat them ?” *No, Sir,*
answered Sir Robert, I will not pretend to
fay that; but I believe Half the number would
try.

46. “ I will fwear,” fays a gentleman
 to his miftrefs, “ you are very handsome.”
 “ Phoo,” faid ſhe, “ fo you would fay,
 though you did not think fo.” *And fo*
you would think, answered he, *though I ſhould*
not fay fo.

47. A gentleman being arreſted for a
 pretty large ſum of money, ſent to an ac-
 quaintance, who had often profefſed a
 great friendſhip for him, to beg he would
 bail him. The other told him, *That he had*
promiſed never to be bail for any body; but
he with much kindnefs ſaid, I will tell you
what you may do, you may get ſomebody elſe if
you can.

48. Tom Burnet happening to be at
 dinner at my Lord Mayor’s, in the latter

part of Queen Anne's reign; after two or three healths, the ministry was toasted; but when it came to Tom's turn to drink, he diverted it for some time, by telling a story to the person who sat next him. The chief magistrate of the city, not seeing his toast go round, called out, *Gentlemen, where sticks the ministry? At nothing*, says Tom, and so drank off his glass.

49. When complaint was made against Sir Robert Howard, that, in treating of the Heathen priests, in a discourse he had published, "He had whipt some Christian priests on their backs," all the answer he made, was, *What made them get up there?*

50. A gentleman, sitting by another, whom he was unacquainted with, in the pit of Drury-Lane Playhouse, and seeing two women come into a box just opposite to them, turned about to his neighbour, and said, *'sdeath, can you tell what ugly bitch that is?—Who, Sir?* answered the gentleman. *That lady coming into the box? It is my sister—No, Sir, no*, cried the other, greatly confounded, *I mean that*

that shocking monster with her.—*Ob, Sir,* said the gentleman, *that is my wife.*

51. Some gentlemen being at a tavern together, for want of better diversion, some proposed play; but, said another of the company, I have fourteen good reasons against gaming.” “What are those,” said another? “In the first place,” answered he, *I have no Money.* *Ob!* said the first, *if you had four hundred reasons, you need not name another.*

52. A gentlewoman growing big with child, who had two gallants, one of them with a wooden leg; the question was put, which of the two should father the child. He who had the wooden leg offered to decide it thus: *If the child, says he, comes into the world with a wooden leg, I will father it; if not, it must be yours.*

53. A person being asked, *What his opinion was of some fire-works, in commemoration of our last peace with France?* He answered, *That he thought they were a burning shame.*

54. A Roman Catholic asked a Protestant, “Where his religion was before the time of Luther?” *Did you wash your face*
3 *this*

this morning? replied the Protestant. *Yes,* answered the other. *Then where was your face,* said the Protestant, *before it was washed?*

55. Another Protestant, being asked the same question by a Catholic, replied, *In the Bible, where yours never was.*

56. A bully telling a gentleman, "That in manhood and valour he came far behind him." *True,* answered he, *for when I last fought you, you ran away before me.*

57. A yeoman of Kent selling some land, the lawyer was puzzled what designation to give him. *Say gentleman,* said one, *for selling of lands is a gentleman's trade.*

58. Villiers, the witty and extravagant duke of Buckingham, in king Charles the Second's time, was saying one day to Sir Robert Viner, in a melancholic humour; "I am afraid, Sir Robert, I shall die a beggar at last, which is the most terrible thing in the world." *Upon my word, my lord,* said Sir Robert, *there is another thing, more terrible, which you have reason to ap-*

prebend, and that is, That you will live a beggar at the rate you go on.

59. A profligate young nobleman, being in company with some sober people, desired leave to toast the devil. The gentleman who sat next to him, said, *He had no objection to any of his lordship's friends.*

60. James II. had made Miss Sedley, his mistress, daughter of Sir Charles Sedley, Countess of Dorchester. Sir Charles was however instrumental in the Revolution, which placed William and Mary on the throne; and being reproached for this, as ingratitude to James II. who had ennobled his daughter, he answered, *He has made my daughter a countess; and I cannot shew my gratitude better, than by making his daughter a queen.*

61. An American gentleman was so passionately fond of back-gammon, that even to be a spectator of it much interested him. He was, however, no master of his temper at it; and, one day, standing behind a gentleman who had very bad luck, he began to lose patience. A sudden stroke of bad fortune happening, he

he cried to the player, who was very cool, " Can you bear that ?" " Why not ?" said the other. Upon which our spectator answered, *If you can, I cannot ;* so seized the back-gammon-board, and threw it into the fire.



§ IV. *Of Literary and Scientific People.*

1. **A** NOBLEMAN, of Henry the Eighth's time, said, in contempt of learning, that it was enough for the sons of nobles to learn how to wind a horn, and carry a hawk fair; so study might be left to the sons of mean men. Richard Pace, a learned author of the time, answered, *Then you, and other nobles, must be content that your offspring wind their horns, and hold their hawks; while the children*

children of mean men do manage affairs of state.

2. Sir Thomas More, being Chancellor, enjoined a gentleman to pay a large sum to a poor widow, whom he had oppressed. The gentleman said, "Then I hope your lordship will give me a good long day to pay it." *You shall have your request*, answered Sir Thomas: *Monday next is St. Barnabas'-Day, the longest in the year. Pay her then; else you kiss the Fleet.*

3. Sir Thomas had a shrewd wife. One day, when she came from confession, she said, *Be merry, Sir Thomas, for this day was I well shaven, and purpose now to leave off all my old shrewdness.*—*Yea*, says he, *and to begin afresh.*

4. On entering the Tower, one of the officers claimed, as a fee, his upper garment (or cloke). Sir Thomas offering him his cap, said, *This is the uppermost garment I have.*

5. Being asked, after his condemnation, "If he had changed his mind?" he said, *Yea; for I thought to have been shaven; but now, seing I shall die so shortly, I will let my beard grow.*

6. When he was told to prepare for death, for he could not live ; he answered, *I am not so ill but I may live if it please the king.*

7. When he was to mount the scaffold, he said to one of the sheriff's men, *I pray thee, help me up ; as for coming down, I take no care.*

8. Sir Thomas More, on the day that he was beheaded, had a barber sent to him, because his hair was long, which it was thought would make him more pitied by the people. The barber came to him, and asked him, " Whether he would please to be trimmed ?" *In good faith, honest fellow, said Sir Thomas, the king and I have a juit for my head ; and till the tittle be cleared, I will do no cost upon it.*

9. Heywood, the epigrammatist, being asked by queen Mary I. " What wind blew him to court ?" answered her, *Two winds. The one to see your majesty.* " We thank you for that," said the queen ; " and what is the other ?" *That your majesty,* said he, *might see me.*

10. When one told him, that Pace, a learned author, had disgraced himself with wearing a fool's coat, Heywood answered,

swered, *It is better that wise men go in fool's coats, than the most usual mode, that fools go in wise men's coats.*

11. When he saw one riding with a wanton behind him, he said, *In good faith, Sir, I would say that your horse were overladen, if I did not perceive that the gentlewoman is very light.*

12. When one said, "That the number of lawyers would spoil the business," he answered, *No; for always the more spaniels in the field, the more game.*

13. Ralph Goodwin, in a church in Italy, looking on a fair historical window, a fellow that belonged to the church came, and undertaking to explain the stories, read a long lecture to him. At last Ralph seeing Christ on the cross, with St. Francis on the one hand, and St. Dominic on the other, asked the fellow, who these were. "O Sir, do you not know?" answered he, "That is Christ, with St. Francis on one hand, and St. Dominic on the other. *True, says Goodwin, I have read often that Christ was crucified between two thieves; but I never knew their names before.*

14. The book concerning the disposition of Richard II. supposed to be

written by doctor Hayward, who was committed to the Tower for it, had much incensed queen Elizabeth: and she asked Mr. Bacon (after lord Bacon), one of her council, "Whether there were any treason in it?" who intending the author a pleasure, and to take off the queen's bitterness, with a merry conceit, answered, *No, madam, for treason, I cannot deliver opinion that there is any, but very much felony.* The queen apprehending it gladly, asked, "How? and wherein?" Mr. Bacon answered, *Because he has stolen many of his sentences and conceits out of Cornelius Tacitus.*

15. The Lord Bishop of London having removed a large wood which stood before his house, Lord Bacon going that way, said to a gentleman of his company, *This late obscure place is very well cleared up by My Lord Bishop of London.*

16. A bishop of Lincoln had FIAT Lux painted in all the windows of his house; and so thick in his hall as to make it very dark. A mad scholar coming thither, and observing the opacity of the light, because of the motto, fell a breaking the windows with his stick. A
servant

servant carries him before my lord, who asked him the cause of such outrage. *To fulfil your wish, my Lord, FIAT LUX.*

17. King William III. asking Mr. Locke, "How long he thought the free principles, manifested in the Revolution, might remain in England?" Mr. Locke answered, *Till this generation shall have passed away; and our universities shall have had time to breed another.*

18. Nat Lee going late to Drury-Lane Play-house, at a time when there happened to be a very full house, was obliged to stand in the pit, there being no room to sit down; and here he was greatly crowded, particularly by a man who stood behind him; when Lee, growing angry, swore at the man, and asked him, "What made him shove so hard upon him?" The man laughingly said to him, "The people behind press so violently upon me, that I cannot help pressing upon you." *D—n you, says Lee, I wish you had been pressed into his Majesty's Service, before you came here.*

19. At one of our public schools, the Eunuch of Terence was got up, and exhibited by the scholars. Tom Brown was present at the performance, which indeed deserved

deserved and obtained the greatest applause : but the good doctor thinking one of the scenes too lascivious, had cut it out ; for which he was commended by most of the auditors, who said, “ It was a mark of true taste and judgment.” *I will not dispute either the doctor's taste or judgment with you, says Tom ; but I think it was a cruel thing to castrate an Eunuch.*

20. Foote and Garrick being at a Tavern together, at the time of the first regulation of the gold coin, the former pulling out his purse to pay the reckoning, asked the other, “ What he should do with a light guinea he had ?” *'Pshaw, it is worth nothing, says Garrick, fling it to the devil. Well David, says the other, you are what I always took you for, ever contriving to make a guinea go farther than any other man.*

21. The late Dr. Cheyne and Dr. Tadlow were exceedingly corpulent ; but the last was by much the largest. Cheyne coming into the coffee-house one morning, and observing Tadlow alone and pensive, asked him, “ What had occasioned his melancholy ?” *Cheyne, says he, I have a very serious thought come athwart me. I am*
con-

considering how people will be able to get you and me to the grave when we die. Why, says Cheyne, six or eight stout fellows may take me there at once; but it is certain that you must be carried at twice.

22. The late Mr. Churchill, the poet, being in company with some men of quality, at a tavern, was called upon to give his toast, he named lady L——. The nobleman demanded, “Why he named her?” *Why not?* replied the poet, *she has the qualifications of a toast, being both brown and dry;* which answer made them laugh, his lordship having been compelled to marry her against his inclination.

23. Mr. Thomas Fuller, a man admired for his wit, but whose great fault was, that he would rather lose his friend than his jest, having made some verses upon a scolding wife, Dr. Cousins, his patron and benefactor, hearing them repeated, desired Mr. Fuller to oblige him with a copy of them. To which he very imprudently, though wittily, replied, *It is needless to give you a copy, doctor, for you have the original.*

24. It was pleasantly enough said of a man who affected to make use of uncommon

mon and hard words, *That he had swallowed a dictionary.*

25. Ben Jonson, being one night at the Devil-tavern, there was a country gentleman in the company, who interrupted all their discourses, with an account of his lands and tenements; at last Ben, unable to bear with it any longer, said, *What signifies your dirt and your clods to us? where you have one acre of land, I have ten acres of wit. Have you so,* replied the countryman, *good Mr. Wise-Acre?* This unexpected repartee from the clown struck Ben mute for some time. "Why, how now, Ben?" says one of the company, "you seem to be quite stung;" *Why, I never was so pricked by a hobnail before,* replied he.

26. Pope was one evening at Button's coffee-house, where he and a set of literati had got poring over a Latin manuscript, in which they found a passage, that none of them could comprehend. A young officer, over-hearing their conference, begged that he might be permitted to look at the passage. *Oh,* says Pope, *sarcastically, by all means. Pray let the young gentleman look at it.* Upon which the

the officer took up the manuscript, and, considering a-while, said there only wanted a note of interrogation to make the whole intelligible: which was really the case. *And pray, master, says Pope, with a sneer, What is a note of Interrogation?— A note of interrogation, replied the young fellow, with a look of great contempt, is a little crooked thing, that asks questions.*

27. Quin being engaged in a dispute with another upon the execution of Charles I. “But by what laws,” said his opponent, “was he put to death?” Quin answered, *By all the laws he had left them.*

28. Tom Clarke, of St. John’s, desired a fellow of the same college, to lend him Bishop Burnet’s History of the Reformation; the other told him, *He could not spare it out of his chamber, but, if he pleased, he might come there and read it all day long.* Some time after, the same gentleman sends to Tom to borrow his bellows: Tom sent him word, *That he could not possibly spare them out of his chamber, but he might come there and use them all day long if he would.*

29. A wag merrily told Mr. Cibber, when his print of Mr. Pope and the coffee-house girl came out, *That he had published Pope's Essay on Woman.*

30. Sir Godfrey Kneller, the painter, and the late Dr. Radcliffe, had a garden in common, but with one gate : Sir Godfrey, upon some occasion, ordered the gate to be nailed up. When the doctor heard of it, he said, *He did not care what Sir Godfrey did to the gate, so he did not paint it.* This being told Sir Godfrey, *Well,* replied he, *I can take that, or any thing else but physic, from my good Friend, Dr. Radcliffe.*

31. King Charles the Second, after the Restoration, told Waller the Poet, that he had made better verses and said finer things of Cromwell than of him. *That may very well be,* replied Waller, *for poets generally succeed better in imaginary things than in real ones.*

32. When Mrs. Macaulay published her *Loose Thoughts*; Foote, who was in company with Garrick, said, "It was a very improper title for a Lady;" to which the other replied, *He was of a different*

different opinion, for the sooner a woman gets rid of such thoughts the better.

33. An Irish fortune-hunter at Bath, telling Dr. Smollet, *That he had got an excellent phaeton, on a new plan;—I am rather of opinion,* says our celebrated author, *that you have got it on the old plan, for I suppose you never intend to pay for it.*

34. A young fellow came to offer himself to the Play-house, whose talent lay in comedy; and having given a specimen of his capacity to Mr. Quin, he asked, “If he had ever played any parts in comedy?” The former answered, “Yes; he had played Abel in the Alchymist.” *I am rather of opinion you played Cain,* says Quin, *for I am certain you murdered Abel.*

35. When the late Sir John Hill first launched into the literary world; he, amongst other voluminous Works in all Sciences, wrote several Farces, which he recommended very strongly to Mr. Garrick for representation. Garrick, however, not judging them to possess merit enough for the stage, politely refused them, which so irritated the doctor, that
he

he constantly squibbed at him in the News-papers, some of which he at that time commanded. Garrick bore all very patiently for some time : at last thinking it necessary to hint to the world the occasion of this antipathy, he told it to the public in the following very severe epigram :

*For Physic and Farces
His equal there scarce is ;
For his Farces are Physic, and his Physic
a Farce is.*

36. On the revival of Shakespeare's Twelfth Night, the piece received little applause till the following lines were delivered :

“ ———She never told her love ;
But let concealment, like a worm i' th'
bud,
Prey on her damask cheek. She pin'd
in thought ;
And with a green and yellow melan-
choly,
She sat like Patience on a monument,
Smiling at grief. ———”

Here

Here the whole theatre burst into applause; but a gentleman from Oxford was observed to stand up and clap after all the rest had done; upon which a nobleman in the boxes called aloud to know what he meant by that sort of behaviour. *Why you clapped the Piece, my lord,* says the Oxonian, *and I clap the audience for discovering so much true taste and judgment.*

37. Smollet used to say, "That the Scotch Highlanders, by their rank, ignorance, and impudence, disgusted every man of sense against the country that gave them birth." And an English gentleman reviling Scotland for producing such brutes; Smollet replied, *It is neither just nor generous to estimate a metal by its dross. Who takes the character of the English from the Welch?*

38. A famous Scotch Highlander, being confounded with the arguments used by an English gentleman against Ossian, tending to shew that it was an insult to common sense to believe so rank a forgery, answered, "The English are a stupid people, for they can conceive nothing beyond common sense." The Englishman

replied, *They are much more stupid who cannot conceive common sense.*

39. Quin used to apply a story to the then ministry. A master of a brig calls out, *Who is there?* A boy answered, *Will, Sir.—What are you doing?—Nothing, Sir.—Is Tom there?—Yes, says Tom.—What are you doing, Tom?—Helping Will, Sir.*



§ V. *Military and Naval.*

1. **I**N the rebellion in the West, during the reign of king Edward VI. Sir Anthony Kingston, marshal of the field, hanged up a fellow that was servant to a rebellious miller ; whom he affirmed himself to be until he came to the gallows, and then his denial would not be allowed. Afterwards the matter being better known, Sir Anthony was told, that he had certainly executed the man for the master.

It is well enough (quoth Sir Anthony), *he could never have done his master a better service.*

2. Captain Robert Bacon revelling at Sir William Paston's, had his sack served him in a curious Venice glass, but very much under the size that he used to trade in. So, after a long contemplation of his measure, *Sir William*, says he, *if you value this glass, as I believe you do, tie a good long string to it, to draw it up again; for I am sure I shall swallow it at one time or another.*

3. A mountebank having shewn many of his tricks, and his man being sick, on whom he used to exercise his wondrous cures, spies a soldier, and offers him an angel, with instant cure, if he would permit him to run him through. The soldier would first have his pay. As soon as he got it, he drew his sword, *Now, Sir*, said he, *run me through where you can;* and so went off with his reward, wholly as sound as if the doctor had cured him.

4. Oliver Cromwell, while carrying on war in Scotland, was riding near Glasgow, at the head of a body of horse. A
Scotch

Scotch soldier, planted on an high wall, took the opportunity to fire at him, but missed him. Oliver, without slackening or drawing his rein, turned round and said, *Fellow, if any trooper of mine had missed such a mark, he should have had an hundred lashes.* He did not even order the man to be seized, and he made his escape. A rare example of true courage!

5. His late Majesty, at a review of his horse-guards, asked monsieur de Buffy, the French embassador, if he thought the king of France had better troops. *Oh, yes, Sir,* replied the embassador, *The king of France has his Gens-d'armes, which are reckoned the best troops in the world. Did your Majesty never see them?* The king answered, *No.* Upon which general Campbell, colonel of the Scotch Greys, who lost his life at the battle of Fontenoy, and who was then within hearing, steps up, and says, *Though your Majesty has not seen those troops his Excellency speaks of, I have seen them, and have cut my way through them twice; and make no doubt of doing the same again, whenever your Majesty shall think it proper to command me.*

6. In the time of the wars between the duke of Marlborough's army and the French, in the reign of queen Anne, it was a constant practice with the French court to cause illuminations and bonfires to be made in Paris after every battle, whether they got the victory or not, in order to keep up the spirits of the people. And once, when the English had totally defeated the French, and great illuminations were made as usual, a Marshal of France merrily said, *By my honour, the people of our nation are like flint stones, the more you beat them the more fire they make.*

7. In the heat of an engagement a sailor took his wounded comrade on his shoulders, and carrying him down to the surgeon, the fellow on his way lost his head. "Why," says the surgeon, "do you bring me a man without a head?" *Odso*, says the sailor, *he told me he had only lost his leg, but he was always a lying dog.*

8. A sea captain's opinion being asked about a Future State, he answered, *That he never troubled himself about State Affairs.*

9. An

9. An officer, desirous of presenting a petition to George the Second, asked a friend's assistance to draw it up. But finding it conclude as usual, *And your petitioner shall ever pray*, he exclaimed, "Pray! I never prayed in my life, and shall not begin now. Why should I tell a lye to his majesty?" So he wrote it afresh, with *And your petitioner shall ever fight*. The king laughed heartily at the novelty, and granted the officer his desire.

10. Monsieur de Tourville, the French admiral, meditated a descent upon England, in the beginning of the late king William's reign. As he intended to land in Suffex, he sent for a fisherman belonging to that place, who had been taken by one of his fleet. He imagined he might get some information from him concerning the affection which the people had for the government. "Do your countrymen," said he, "love king James? Are they well affected to the prince of Orange, or to king William, as you call him? Are they satisfied with the present government?" The fisherman gaped, and stood amazed at these ques-

tions. At last, says he, "I never heard any thing of the gentlemen whom ye have mentioned.—They may be very good gentlemen for aught I know: I wish neither of them any harm; they never did any to me; I know nothing at all about them. God blefs them!—

As for the government, how can you imagine that a man, who has never learnt to read and write, should know any thing about it? I have enough to do to take care of my boat and my nets, and sell my fish when I have caught them."—The admiral understood, from the manner in which the fisherman expressed himself, that his ignorance was unaffected.—"At least," replied he, "by your looks I am sure that you will make a good sailor, and as all parties are so indifferent to you, you can have no objection to serve on board my ship?"—"What I?" cried the fisherman immediately, "I fight against my country? I would not do it for a king's ransom."

11. A very young officer striking an old grenadier of his company for some supposed fault in performing his evolutions,

tions, was unable to reach any higher than his legs. The grenadier upon this infantine assault, gravely took off his cap, and holding it over the officer, by the tip, said, *Sir, If you were not my officer, I would extinguish you.*



§ VI. *Of the Three Professions; Law,
Medicine, and the Church.*

ETHELWOLD, bishop of Winchester, in the reign of king Edgar, in a great famine, sold all the gold and silver vessels of the church, to relieve the poor; saying, *There is no reason that senseless temples of God should abound in riches; and his living temples starve.*

2. Joannes Scotus, an Irishman, being in company with Charles the Bald, king of France, that monarch merrily said, "What is the difference between a Scot
3 and

and a Sot?" Scotus, who sat opposite to the king, said, *Only the breadth of the table.* This story is told by Roger Hoveden, a writer of the thirteenth century.

3. Odo, bishop of Bayeux, and earl of Kent, having offended William the Conqueror, Lanfranc, archbishop of Canterbury, advised the king to commit him. "But he is a clergyman," said the king. *True,* answered the archbishop, *you may not commit the bishop of Bayeux, but you may commit the earl of Kent.*

4. The conversation, in cardinal Pole's presence, turning on a young man who was very learned, but too bold and ready to censure; the cardinal said, *Learning is in young men like wine in the vat, there it works and ferments: but as soon as it is purged, and put in the vessel, having gathered its forces together, it is quiet and still.*

5. There was one that was very curious in keeping of his beard, so that it was reported he bestowed every month two ducats in trimming it. *If it be so,* said Pole, *his beard will shortly be more worth than his head.*

6. Sir

6. Sir Thomas More had sent him, by a suitor in chancery, two silver flaggons. When they were presented by the gentleman's servant, he said to one of his men, "Have him to the cellar, and let him have of my best wine:" and turning to the servant, added, "Tell thy master, if he like it, let him not spare it." Lord Bacon tells this: pity he did not follow the example!

7. A silly priest at Trumpington being to read that place, *Eli, Eli, Lamafabachthani*, began to consider with himself, that it might be ridiculous and absurd for him to read it as it stood, because he was vicar of Trumpington, and not of Ely: and therefore he read it, *Trumpington, Trumpington, Lamafabachthani*.

8. Whitehead, a grave divine, was much esteemed by queen Elizabeth, but not preferred because he was against the government of bishops. He was of a blunt stoical nature: and coming one day to the queen, she said to him, "I like thee the better, Whitehead, because thou livest unmarried." He answered, *In troth, madam, I like you the worse for the same cause.*

9. There

9. There was a bishop who was somewhat delicate, and bathed twice a day. A friend of his said to him, *My lord, why do you bathe twice a day?* The bishop answered, *Because I cannot conveniently bathe thrice.*

10. A rich man made his will, and left all he had to a company of his fellow-citizens to dispose of, and to let his heir have what part pleased them. The heir suing the community, the judge told them, "You must fulfil the will, and let this man have what pleases you. What division will you make?" They replied, "He shall have a tenth part, and we will have the other nine." To which the judge answered, *As the heir is to have what part pleases you, it follows, and I award, that he have nine parts, and you have the tenth.*

11. Dr. Francis White, bishop of Norwich, receiving a letter from his lady, and the subscription running, *Yours to command*, he said, "Is this word *active* or *passive*? *Active*, yours to command you: or *Passive* yours for you to command?"

12. Sir Nicholas Bacon being appointed judge for the Northern circuit, he was by one of the malefactors mightily importuned

tuned to save his life. When nothing that he said did avail, he at length desired his mercy on account of kindred. "Pr'y-thee," said my lord judge, "how came that in?" "Why, if it please you, my lord, your name is Bacon, and mine is Hog; in all ages Hog and Bacon have been so near of kindred, that they are not to be separated." *Ay, but, said judge Bacon, Hog is not Bacon until it is banded.*

13. Sir Edward Dyer, a brave and wise gentleman, did much believe in Kelly the Alchymist, that he actually made gold; insomuch that he went himself into Germany, where Kelly then was, to confirm himself fully thereof. At his return he dined with my lord of Canterbury, when Dr. Brown was at the table. They fell in talk of Kelly; and Sir Edward, turning to the archbishop, said, "I do assure your grace, that what I shall tell you is truth. I was an eye-witness thereof, else I should not have believed it. I saw Kelly put the metal into the crucible; and after it was a little upon the fire, and a very small quantity of the medicine put in, and stirred with a stick, it came forth, in good proportion, perfect gold.

gold to the touch, to the hammer, and to the test." The archbishop said, "You must take heed what you say, Sir Edward, for here is an infidel at the board." To which Sir Edward pleasantly replied, "I would have looked for an infidel any where sooner than at your grace's table." "What say you, Dr. Brown?" said the archbishop. Dr. Brown answered, after his blunt and huddling manner, "The gentleman has spoken enough for me." "Why?" said his grace, "What has he said?" *Marry*, answered Dr. Brown, *he said he would not have believed it, had he not been an eye-witness; and no more will I.*

14. Jermy, a bencher of Lincoln's-Inn, being often affronted, and at last challenged, by a bully, told him, "I am old, and past fighting, yet I shall meet you, and shall bring my own weapons." The next morning he accordingly came with his own weapons, two constables; whom the fellow seeing ran away, and never troubled him more.

15. Mr. Doyley was first an attorney at law, and afterwards, being called to the bar, a man too greedy of his fees, even sending to his clients for them when
on

on his death-bed. And being advised to make his will, he answered, *But who shall pay me for the drawing of it?*

16. Hugh Peters, preaching on the devil's entering the swine, said, "My beloved, for conclusion, I will give you three observations upon the text; which, for your better remembrance, I shall cloath in three English proverbs. 1. The devil went from men into the swine. *He had rather play at small game than stand out.* 2. When he possessed them, they ran down a bank into the sea. *They must needs go whom the devil drives.* 3. They were all, no less than two thousand, drowned in the sea. *The devil brought his hogs to a fair market.*"

17. Hugh Peters being to preach a sermon to one of the companies of London, and desired therein to exhort them to love and unity; he concluded his sermon with a wish that they might be all joined in concord, accord, or any cord, so that they might all hang together.

18. Lord Richardson riding abroad in his coach, to take the air, and passing by a merry carman, whistling to his horses, he calls out to him, "Sirrah, sirrah, resolve

olve me one question. Why is your fore-horse so lusty and pampered, and all the rest such lean jades? The car-man, not knowing the judge, but deeming him a lawyer by his habit, answered, *The reason is very plain, for my fore-horse is the counsellor, and all the rest his clients.*

19. Dr. Butler, a divine, was a man of particular manners. Being sent for to a lady's house, the lady desired a servant to ask the doctor what he would have for supper? *A roasted horse*, said the doctor. The man stared; but, going down stairs, soon returned with, *Sir, will you please to have a pudding in his belly?* The doctor, laughing, said, "Thou hast a pudding of wit in thy head, and I like thee well. Why ask me what I chuse for supper? I came here to give advice, and not to eat, I shall eat as the rest."

20. Reily preaching upon the text, Job i. 7. about Satan's compassing the earth, it chanced that Heylin, of Oxford, who had written a book of Cosmography, was an auditor. *Now, says Reiley, who hated Heylin, if ye would know who compassed the earth, it was that cosmographical knave; the devil I mean.*

But few understood him so; for, though his eye went another way, his finger was point blank upon Heylen.

21. Thirlby, bishop of Ely, being embassador at Rome, one of his men negligently laying down his livery-coat in his lodging, lost it. The bishop being angry, scolded the fellow, who told him he suspected nothing in so holy a place as Rome, but took them all for true men. The bishop answered, *When thou comest to a strange place, think all men there to be thieves; yet take heed thou do not call them thieves.*

22. Lord Brook used to be much resorted to by the Puritans, who had got a powerful hand over him; yet they would allow him Christian liberty for his recreations. Being at bowls one day, in much company, and following his cast with great eagerness, he cried, *Rub, Rub, Rub.* His chaplain, a strict Puritan, ran to him, and cried, *O good my lord, you must leave that to God.*

23. In the licentious times of Charles I. a stubborn knave was brought before a justice: the fellow said, he defied the justice, for there was no law now. *Then,*
said

said the justice, gravely, to his servants, *if there be no law, bring me a rope.* Which the knave hearing, became as meek as a lamb.

24. A minister, being deprived for non-conformity, said to his friends, “That if he was deprived, it should cost a hundred men their lives.” This strange speech being noised abroad, he was summoned before a magistrate, and thus explained it, *If I lose my benefice, I shall practice physic; and then I may, if I succeed, kill an hundred men.*

25. King James I. once went out of his way to hear a noted preacher. The clergyman seeing the king enter, left his text to declaim against swearing, for which that king was notorious. When done, James thanked him for his sermon, but asked, what connection swearing had with it? He answered, *Since your Majesty came out of your way, I could not do less than go out of mine to meet you.*

26. Judge Richardson, in going the western circuit, had a great stone thrown at his head. But happening to be loitering on his elbow, the stone passed over him. Some friends congratulating him,

he said, *You see, if I had been an upright judge, I had been slain.*

27. Wise was the saying of Dr. Medcalfe, *You young men think us old men to be fools ; but we old men know you young men to be fools.*

28. A noble lord asked a clergyman once, at the bottom of his table, “ Why the goose, if there was one, was always placed next to the parson ? ” *Really, said he, I can give no reason for it ; but your question is so odd, that I shall never see a goose again, without thinking on your lordship.*

29. When his late majesty, in coming from Holland, happened to meet with a violent storm at sea, the captain of the yacht cried to the chaplain, “ In five minutes more, doctor, we shall be with the Lord. ” *The Lord forbid,* answered the doctor.

30. King James II. passing through Colchester, it was resolved that the mayor should compliment him. It so happened that this chief magistrate was eminently stupid ; but the town-clerk was to attend him at his back, and whisper what he was to say to the king. When they came

to

to the presence, the clerk desiring to encourage the mayor, whispered, "Hold up your head, and look like a man." *Hold up your head, and look like a man!* did the mayor bawl to the king. The clerk, astonished, whispered, "What the devil do you mean?" The mayor bawled out, *What the devil do you mean?* The clerk, sweating with fear and vexation, whispered, "By heaven you will ruin us all." The mayor again bawled, *By heaven you will ruin us all.* The clerk then slunk away; and the mayor followed him, leaving the king in a paroxysm of laughter, though not without rage.

31. Rochester, in king Charles the Second's time, was as famous for his frolick and humour, as he was infamous for his vices; and one day as he was walking in the Park, with some of his gay companions, he saw Dr. Barrow, one of the greatest divines, and the greatest mathematician of his time, musing along the Mall, in his usual contemplative manner: and so he proposed to make up to him, and have some drollery, as he termed it. His companions were ready enough to attend him; and upon meeting the doctor,

Rochester making a very low bow, with great vivacity said, *Doctör, a good morning to you—I am exceeding glad to see you—I am yours to the very centre of gravity.* The doctör, who was not easy to be surprized, perceived his drift, and with all the composure in the world, returned the lowly bow, and said, *My Lord, I am yours to the Antipodes.* This put him to a short pause; but as wit is seldom at a loss—*Doctör,* says he, *I am yours to the lowest pit of hell—There then,* replied the doctor, *I will leave you—and so pursued his walk.*

32. A poor fellow condemned, told the late justice Burnet, It was very hard to be hanged for stealing a horse. *No, friend,* said the judge, *you are not hanged for stealing a horse; but that horses may not be stolen.*

33. “Sirrah,” says a justice to one brought before him, “you are an arrant knave:” says the prisoner, *Just as your worship spoke, the clock struck two.*

34. The famous Sir George Rooke, when he was a Captain of Marines, was quartered at a village where he buried a pretty many of his men; at length the
parson

parson refused to perform the ceremony of their interment any more, unless he was paid for it; which being told captain Rooke, he ordered six men of his company to carry the corpse of the soldier then dead, and lay him upon the parson's hall-table. This so embarrassed the priest, that he sent the captain word, *If he would fetch the man away, he would bury him and all his company for nothing.*

35. Dr. South being one morning visiting a gentleman, he was asked to stay dinner; which he accepting of, the gentleman stepped into the next room, and told his wife he had invited the doctor to dinner, and desired her to provide something extraordinary. Hereupon she began to murmur and scold, and make a thousand words, till at last her husband, being very much provoked at her behaviour, protested that, if it were not for the stranger in the next room, he would turn her out of doors. Dr. South, who heard all, cried out, *Pray, Sir, do not make a stranger of me.*

36. The dutchess of Newcastle, who wrote plays and romances in king Charles the Second's time, asked bishop Wilkins,

“ How she could get up to the world in the moon, which he had discovered ; for, as the journey must needs be very long, there would be no possibility of going through it, without resting on the way ?”

Oh, Madam, said the bishop, your Grace has built so many castles in the air, that you cannot want a place.

37. A blockish fellow applying to a Popish bishop for orders, and being asked this question, *Who was father to the four sons of Aymon?* and not knowing what to answer, was refused, as insufficient. Returning home to his father, and telling him why he was not ordained, his father told him he was a great dolt indeed, that could not tell who was father to the four sons of Aymon. *Yonder, for example, says he, is great John the Smith, who has four sons. Now, if any one should ask thee who was their father? wouldest not thou of course say, it was Great John the Smith?— Yes, yes, quoth the son, now I understand it.* Thereupon he went again ; and being asked, a second time, who was father to the four sons of Aymon ? he answered, *It was Great John the Smith.*

38. An ingenious young gentleman, at the

the University of Oxford, being appointed to preach before the Vice Chancellor, and the Heads of the Colleges, at St. Mary's, and having formerly observed the drowsiness of the Vice Chancellor, took this place of scripture for his text, *What! cannot ye watch one hour?* At every division he concluded with his text; which, by reason of the Vice Chancellor sitting so near the pulpit, often awakened him. This was so noted among the wits, that it was the talk of the whole University; and, withal, it did so nettle the Vice Chancellor, that he complained to the archbishop of Canterbury, who, willing to redress him, sent for this scholar up to London, to defend himself against the crime laid to his charge; where coming, he gave so many proofs of his extraordinary wit, that the archbishop enjoined him to preach before king James. After some excuses, he at length condescended; and coming into the pulpit, begins, *James the First, and the Sixth, Waver not*; meaning the first king of England, and the sixth of Scotland: at first, the king was somewhat amazed at the text; but, in the end, was
so

so well pleased with his sermon, that he made him one of his chaplains in ordinary. After this advancement, the archbishop sent him down to Oxford, to make his recantation to the Vice Chancellor, and to take leave of the University, which he accordingly did, and took the latter part of the verse of the former text, *Sleep on now, and take your rest*: concluding his sermon, he made his apology to the Vice Chancellor, saying, *Whereas I said before, which gave offence, What! cannot ye watch one hour? I say now, Sleep on, and take your rest*; and so left the University.

39. Daniel Burgefs, dining or supping with a gentlewoman of his congregation, and a large un-cut Cheshire-cheese being brought upon the table, he asked her, where he should cut it. She replied, "Where you please, Mr. Burgefs." Upon which, he gave it to a servant in waiting, bade him carry it to his house, and he would cut it at home.

40. A Westminster justice taking coach in the city, and being set down at Young Man's coffee-house, Charing-cross, the driver

driver demanded eighteen-pence as his fare. The justice asked him, "If he would swear that the Ground came to the money?" The man said, "He would take his oath of it." The justice replied, *Friend, I am a magistrate*; and pulling the book out of his pocket, administered the oath, and then gave the fellow his six-pence, saying, *He must reserve the shilling to himself for the affidavit.*

41. My Lord Chief Justice Holt had sent, by his warrant, one of the French prophets, a foolish sect that started up in his time, to prison; upon which Mr. Lacy, one of their followers, came one day to my lord's house, and desired to speak to him. The servants told him their lord was not well, and saw no company that day. But tell him, said Lacy, that I must see him, for I come to him from the Lord God. Which being told the Chief Justice, he ordered him to come in, and asked him his business. "I come," said he, "from the Lord, who has sent me to thee, and would have thee grant a *noli prosequi* for John Atkins, his servant, whom thou hast sent

sent to prison." *Thou art a false prophet, and a lying knave, answered my lord. For, if the Lord had sent thee, it would have been to the Attorney General, for he knows it is not in my power to grant a noli prosequi.*



§ VII. *Of Mechanics and Clowns.*

1. **S**IR Drue Drury, being to tender the Bible to swear a fellow, asked him if he understood what he went about, and what an oath was? "Yes, fir," said he, "I hope I have not to learn that at these years." "Pr'ythee, let me hear what is an oath?" said Sir Drue. *Sir,* answered the fellow, "*As God shall judge my soul*" is a very good oath, I think, as any man can swear on a Summer's-day.

2. **A**

2. A plain country fellow, passing through Cambridge at a Commencement, looked into St. Mary's; and seeing much company, thought there would be some sport or other to be seen. So in he went; and while he was gaping about, the disputations began; and the croud of people pressed mightily upon him. He, not being used to be so squeezed in his country church, sweat, and blew, and struggled to get out. Labouring in this agony, he heard them dispute much of *Homogene* and *Heterogene*; and roared aloud, *Were I home again, hang me if I come hither again.*

3. At the close of something read by a ballad-monger in the street, he cried, "God save the king and parliament." A merry-fellow, who went by, cried, *God save the King. The Parliament will look to themselves.*

4. Sir Edmund Mundeford sent his man down into the street, at London, to see what play was acted. The *Virgin Martyr* was upon the post; which the man rashly apprehending, brought his master up word, that it was the play of the *Virgin Mary.*

5. One

5. One was wont to say of London, *That it was a marvellous fine sweet place if it stood but in the country.*

6. A minister catechizing his congregation, for the better preparing them for the sacrament, asked a simple lad, What his god-fathers and god-mothers did for him? *Truly*, answered he, *I know not what they will do; but I am sure they have done little enough for me yet.*

7. A bishop travelling overtook a passenger, and by discourse finding him to be a Cambridge cook, "O," said he, "then thou knowest, *Scurra Rabula Lixa Lanista.*" "Yes, Sir," answered he, "and *Mr. Bos Fur Sus atque Sacerdos* too.

8. A young barber coming to trim a gentleman, asked him, What was become of his master, who was wont to trim him? *Sir*, quoth the shaver, *my master has left off shop-keeping, and has turned your worship over to me.*

9. An Atheistical fellow, in a storm, began to use this rhetoric to God for his life: *Lord, I beseech thee hear my prayer now, for thou knowest I trouble thee but seldom.*

10. A clergyman and a barber quarrelling, the former said, "You have lived
lived

lived like a knave, and you will die like a knave." *Then*, said the barber, *you will bury me like a knave.*

11. One Dr. Warren, a divine, seldom in church, but a rigid justice of Peace, having a fellow before him, said, "I shall teach you law, I warrant you." *Sir*, answered the fellow, *it would be better if you would teach us gospel.*

12. An English and a French gentleman had a dispute, which nation most excelled in wit. The English gentleman insisted that it was common here among the very mob; and, to convince the other of the English superiority, he carried him to Charing-cross, where a man stood in the pillory for keeping a disorderly house. The populace looking on it as an inconsiderable offence, they did not throw any thing at, or ill-treat him, as is usual for crimes of a different nature; therefore the fellow was quite easy and unconcerned, and lifted the upper part of the pillory, sometimes higher, and then let it lower again, just to suit himself. Upon which, one of the spectators, who stood there with a load upon his head, seeing the offender so dextrous, said, *It is my opinion this fellow has served his time to the pillory,*

lory, he is so handy about it. To which a droll rogue in a leather apron replied, *Served his time to it! You may be sure he has; do not you see he is set up for himself? Set up!* says another, *how can that be set up, when he stands? Why you foolish dog,* rejoined he who spoke second, *do not you know it is a standing business?* And now a fellow in a woollen cap calls out to the man in the pillory, *Harkee, Cocky,* says he, *had you not rather the jokes should fly about than the rotten eggs? Aye, sure, Master,* replies the man, *though it was on account of some sort of jokes I got my head into this hole.* At this time a barrow-woman added one more to the assembly; when a porter accosts her with, *Well, Moll, what brought you here?* To which she returned, *Curiosity, and my legs, Jack; now I hope the fool's answered. Fool!* says the fellow, *what do you mean by that, you slut? Why,* rejoined she, *you must be a fool, because you can neither read nor write. Very true,* answered the porter, *but I can set my mark;* and immediately striking her in the face, gave her a black eye: this brought on a battle between the porter and a man who took the woman's part; when the Frenchman, seeing the English

fight like bull-dogs, said, *The English shine in war as well as wit.*

13. A country fellow, who was just come to *London*, gaping about in every shop he came to, at last looked into a scrivener's, where seeing only one man sitting at a desk, he could not imagine what commodity was sold there; but calling to the clerk, "Pray, sir," said he, "what do you sell here?" *Loggerheads*, cried the other. *Do you?* answered the countryman, *Egad then you have a special trade, for I see you have but one left.*

14. Sir William Davenant, the poet, who had no nose, going along the Mews one day, a beggar-woman followed him, crying, *Ah! God preserve your eye-sight, Sir; the Lord preserve your eye-sight! Why, good woman,* said he, *dost thou pray so much for my eye-sight? Ah! dear Sir,* answered the woman, *if it should please God that you grow dim-sighted, you have no place to hang your spectacles on.*

15. A proud parson, and his man, riding over a common, saw a shepherd tending his flock, and having a new coat on, the parson asked him, in a haughty tone, *Who gave him that coat. The same,* said the shepherd, *that clothed you; the parish.* The parson, nettled at this, rode on, murmuring, a little way,

way, and then bade his man go back, and ask the shepherd, "If he would come and live with him? for he wanted a fool." The man, going accordingly to the shepherd, delivered his master's message, and concluded as he was ordered, *That his master wanted a fool. Why, are you going away then?* said the shepherd. *No,* answered the other. *Then you may tell your master,* replied the shepherd, *his living cannot maintain three of us.*

16. When Sir Richard Steele was fitting up his great room in York Buildings, which he intended for publick orations, he happened, at a time, to be pretty much behind-hand with his workmen; and coming one day amongst them, to see how they went forward, he ordered one of them to get into the rostrum, and make a speech, that he might observe how it could be heard. The fellow mounting, and scratching his pate, told him, "He knew not what to say, for in truth he was no orator." "Oh!" said the knight, "no matter for that, speak any thing that comes uppermost. *Why, here, Sir Richard,* says the fellow, *we have been working for you these six weeks, and cannot get one penny of money: pray, Sir, when do you intend to pay us?—Very well, very well,* said Sir Richard, *pray*

come down, I have heard enough, I cannot but own you speak very distinctly, though I do not admire your subject.

17. A country-fellow getting into a gentleman's orchard one night, with the design of robbing a mulberry-tree, had not been long on it before one of the men and one of the maids came just under the place where he was, which made him lay as snug as he could, till the business they came about was over; when the chambermaid began to give vent to those fears which the fury of her appetite would not admit into her thoughts before. *Lord, John, said she, now you have had your filthy will, what if I should prove with child, who will take care of it?—There is one above,* replied John, *I hope will provide for it. Is there so?* said the countryman, *but I would have you to know, that if I provide for any body's bastard, it shall be for one of my own begetting.*

18. Two very honest gentlemen, who dealt in brooms, meeting one day in the street, one asked the other, *How the devil he could afford to under-sell him every where as he did, when he stole the stuff, and made the brooms himself?—Why, you silly dog,* answered the other, *I steal them ready-made.*

19. One

19. One Easter Monday, an arch rogue meeting a blind woman, who was crying puddings and pies, took her by the arm, and said, "Come along with me, Dame, I am going to Moorfields, where, this holiday-time, you may chance to meet with good custom."—"Thank ye kindly, Sir," says she. Whereupon he conducted her to Cripplegate church, and placed her in the middle aisle. "Now," says he, "you are in Moorfields;" which she believing to be true, immediately cried out, *Hot puddings and pies! hot puddings and pies! come, they are all hot! &c.* which caused the whole congregation to burst out into a loud laughter; and the clerk came and told her she was in church; "You are a lying son of a whore," says she. Which so enraged the clerk, that he dragged her out of the church; she cursing him all the while; nor would she believe him till she heard the organ play.

20. A country clergyman meeting a neighbour who never came to church, although an old fellow of above sixty, he gave him some reproof on that account, and asked him, if he never read at home? "No," replied the clown, "I

cannot read." "I dare say," said the parson, "you do not know who made you?" "Not I, in troth," cried the countryman. A little boy coming by at the same time, "Who made you, child?" said the parson. "God, Sir," answered the boy. "Why, look you there," quoth the honest clergyman, "are not you ashamed to hear a child of five or six years old tell me who made him, when you, that are so old a man, cannot?" *Ab!* said the countryman, *it is no wonder that he should remember, he was made but the other day; it is a great while, measter, sin I was made.*

21. A countryman sowing his ground, two smart fellows riding that way, one of them called to him, with an insolent air; "Well, honest fellow," said he, "it is your business to sow, but we reap the fruits of your labour." To which the countryman replied, *It is very likely you may, for I am sowing hemp.*

22. His M—— being at the Play-house soon after the imposing an additional duty on strong beer, a fellow in the upper gallery called out to one of his acquaintance, and asked him if he would drink, for he had got a full pot. *What did*

did you give for your full pot? said the other.—Three-pence half-penny.—Three-pence half-penny! why, where did you send for it?—To G—— the Third.—You fool, said the other again, why did you not send to G—— the Second? you would have had it there for three-pence.

23. A dignified clergyman, going down to his living to spend the summer, met, near his house, a comical old chimney-sweeper, with whom he used to chat. So, *John*, says the doctor, *from whence come you?—From your house, Sir*, says Mr. Soot, *for this morning I swept all your chimneys.—How many were there?* says the doctor. *—No less than twenty*, quoth John. *—Well, and how much a chimney have you?—Only a shilling a piece, Sir.—Why then*, said the doctor, *you have earned a great deal of money in a little time.—Yes, yes, Sir*, says John, throwing his bag of soot over his shoulder, *We black coats get our money easy enough.*

24. A gentleman was stopped in the street by one who requested alms as a poor scholar. The gentleman, who had a veneration for learning, gave the fellow a shilling, and addressed him in Latin. *Ab, ab*, said the fellow, *I told you I was a poor*

Scholar ; and am indeed so poor a scholar, that I never learned the alphabet.

25. A certain country squire asked a Merry Andrew, why he played the fool ?”
“ For the same reason,” said he, “ that you do, *out of want*. You do it for *want of wit*, I do it for *want of money*.

26. “ How shameful it is that you should fall asleep,” said a dull preacher to his drowsy audience, “ when that poor creature,” pointing to an idiot, who was leaning on a staff, and staring at him, “ is both awake and attentive !” *Perhaps, Sir,* replied the fool, *I should have been asleep too if I had not been an idiot.*

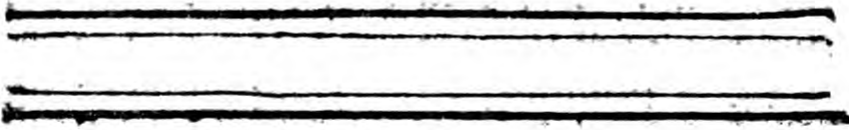
27. A servant bringing a tongue into a room, it slipped from the plate, and fell on the ground. His master was angry, but relented when the fellow begged pardon, *for it was only a slip of the tongue*. The answer so pleased the company, that they clubbed shillings a piece to reward his wit. Another servant, desiring a like recompence, took an opportunity, when bringing a rump of beef, to let it fall in like manner, and said, it was only a slip of the tongue. But he was dismissed, and forced to pay for cleaning the carpet.

28. A

28. A gentleman, passing a woman who was skinning eels, and observing the torture of the poor animals, asked her, how she could have the heart to put them to such pain. *Ah*, said she, *poor creatures! they be used to it.*

29. A minister, examining some of his parishioners, before the sacrament, asked one fellow, "What art thou by nature?" *A taylor, sir*, said he.





§ *Puns and Bulls.*

1. **A**T such time as Cromwell, President Bradshaw, and Ireton, were dug up, and hanged at Tyburn, one passing, said, "Who would ever have thought of Cromwell being hanged for treason?" *O sir*, said another, *this is nothing extraordinary*; and pointing to Bradshaw, added, *there is a president for it.*

2. There was one Culpaper, of Key's college, and one Payne, both delinquents. But Payne was expelled, and Culpaper escaped.

escaped. Upon which this verse was wittily and aptly applied.

“ *Pœna perire potest; Culpa perennis erit.* ”

3. A Welchman had sentence of death passed upon him for having two wives. But he stormed and swore, *Uds split hur nails, be see no reason they had to hang hur for two wives, when the priest told hur, before a great people, hur might have sixteen: Four better; four worse; four richer; four poorer.* (Instead of *For better, &c.*)

4. Two scholars being one day at table with bishop Eaton, a fat goose was set down; and the bishop ordered it to be put before the scholars, “and be your own carvers, while I attend to the rest of the company.” The bishop afterwards asking if they had done with their goose yet? *Yes, my lord, cried one, the goose is Eaten.*

5. One had a very fine felt hat, and another young galant, thinking to disgrace him, told him, “He scorned to keep company with such wool-headed fellows. *Sir, answered he, you disparage your own judgment; for, whatever you think*”

think, my hat is as good a Beaver as ever was felt.

6. A wild profane fellow, of St. John's in Cambridge, said, "He could prove David to be God's master gunner. And why? *Because he kept God's ordinance.*"

7. There was a notable fat apothecary revelling at a tavern in Fleet-street; and, when his comrades had given him his load, they fought for one to carry him home. A porter was found to convey him in a basket. He got him up with much trouble, and coming to Temple-bar, the gates were shut, for it was twelve at night. The porter knocks, the keeper comes, and desires to know his business. The porter answers, *A thing of great weight.* Upon seeing the basket, the keeper asked what was in it; the porter answered, *A Pot I carry.*

8. The Scotch Highlanders, as they have a great contempt for the Lowlanders and English, so they have no less for the Irish, though their own ancestors. One among them, being reproached for being an Irishman, answered, *No pe me shoul. My mither only went to Ireland to lye in.*

9. A Welchman being sent by his master to the post-office, to see if there were any letters for him, a foreign letter was given, and three shillings asked. "Can you take no less now for that bit of paper?" says he, "I could get as big a bit for a halfpenny." But being laughed at, and not able to mend his bargain, he stole another letter to make amends. Coming home he told his master the story, and presented the two letters. But being desired instantly to return the other; he answered, *If you wont have it, bur will have it, and send it to bur friends who have not heard from bur a long long while.*

10. Two Scotch Highlanders, a people different from the Scotch as our Welch are from us, and as noted for stupidity as the other Scotch are for acuteness, travelling to London, enquired at Barnet, how many miles it was? They were told *ten.* *Hang it, Donald,* says one of them, *it is but five miles apiece, let us go on.*

11. In a former reign, a captain in the royal navy, who had a seat in parliament, and was very zealous against the court, was at length promised to be made an admiral, upon the first vacancy that should happen. Some of his friends observing
that

that he did not exert himself in the manner he had done before, were asking the reason of it; when a gentleman present said, *He flags, he flags.*

12. Baron B——, a celebrated Gambler, well known by the name of *The left-handed Baron*, being detected some years ago, at Bath, secreting a card, the company, in the warmth of their resentment, threw him out of the window of a one-pair-of-stairs room, where they had been playing. The Baron meeting Foote some time after, was loudly complaining of this usage, and asked what he should do. *Do*, says the wit, *Why, it is a plain case, never play so high again as long as you live.*

13. A certain clergyman in the West of England, being at the point of death, a neighbouring brother, who had some interest with his patron, applied to him for the next presentation; upon which the former, who soon after recovered, upbraided him with the breach of friendship, and said, *He wanted his death.* *No, no, Doctor*, says the other, *you quite mistake, it was your living I wanted.*

14. A gentleman just married, telling Foote, *He had that morning laid out three thousand pounds in jewels for his dear wife;*
Faith,

Faith, sir, says the wit, I see you are no hypocrite, for she is truly your dear wife.

15. One telling another, "That he had once so excellent a gun, that it went off immediately upon a thief's coming into the house, although it was not charged." "How the devil can that be?" said the other. *Because, said the first, the thief carried it off, and what was worse, before I had time to charge him with it.*

16. Grosvenor-House, Millbank, which is the very last in London, one way, being rebuilt, a gentleman asked another, who lived in it? His friend told him, Lord Grosvenor. *I do not know, said the first, what estate his lordship has, but he ought to have a very good one; for nobody lives beyond him in the whole town.*

17. An Irish officer, in Minorca, was found by a gentleman, who came to visit him in a morning, a little ruffled, and being asked the reason, he replied, that he had lost a pair of fine black silk stockings out of his room, that cost him eighteen shillings; but he hoped he should get them again, for he had ordered them to be cried, with a reward of half a crown for the person who brought them. His friend observing, that this was too poor
a re-

a recompence for such a pair of silk stockings. *Phob, man,* replied he, *I directed the crier to say they were worsted.*

18. A young gentlewoman who had married a very wild spark, that had run through a plentiful fortune, and was reduced to some straits, was innocently saying to him one day, *My dear, I want some shifts sadly.* *Madam,* replied he, *how can that be, when we make so many every day?*

19. A gentleman going into a meeting-house, and stumbling over one of the forms that were set there, cried out in a passion, *Who the devil expected Set Forms in a meeting house?*

20. Two brothers coming once to be executed for some enormous crime, the eldest was turned off first, without speaking one word: the other, mounting the ladder, began to harangue the crowd, whose ears were attentively open to hear him, expecting some confession from him. *Good people,* says he, *my brother hangs before my face, and you see what a lamentable spectacle he makes; in a few moments I shall be turned off too, and then you will see a pair of spectacles.*

21. A parson, thinking to banter an honest Quaker, asked him, *Where his religion was before George Fox's time?—Where thine was, says the Quaker, before Harry Tudor's time.—Now, thou hast been free with me, added the Quaker, pr'ythee let me ask thee a question.—Where was Jacob going when he was turned of ten years of age? canst thou tell that?—No, said the parson, nor you neither, I believe.—Yes, I can, replied the Quaker, he was going into his eleventh year; was he not?*

22. In the reign of queen Anne, when it was said, the Lord Oxford had got a number of Peers made at once to serve a particular turn; being met, the next day, by Lord Wharton; *So, Robin, said he, I find what you lost by tricks, you have gained by honours.*

23. There being a great disturbance one night at Drury-Lane Play-house, the late Mr. Wilks, coming upon the stage to say something to pacify the audience, had an orange thrown full at him; which when he had taken up, making a low bow, with the orange in his hand, *This is no Civil Orange, I think, said he.*

24. A drunken fellow having sold all his goods, to maintain himself at his pot,

except his feather-bed, at last made away with that too; when being reprov'd for it by some of his friends; *Why*, said he, *I am very well, thank God, and why should I keep my bed?*

25. An old lady, meeting a Cambridge man, asked him, "How her nephew behaved himself? *Truly, Madam*, says he, *he is a brave fellow, and sticks close to Catherine Hall**. *I vow*, said she, *I feared as much; he was always hankering after the wenches from a boy.*

26. An Irish fellow, in a bad state of health, applying at St. Bartholomew's Hospital, told the physician who examin'd him, *That he had water in his head.*—*I suppose*, said the doctor, *you have a swimming there.*—*Why, ay, my dear honey*, replied Teague, *so I have; but how could that be, if there was no water there?*

27. Dr. Sewell, and two or three more gentlemen, walking towards Hampstead on a Summer's-day, were met by the famous Daniel Purcel, the punster, who was very importunate with them to know upon what account they were going thither. The doctor merrily answered him,

* A College.

To make hay. Very well, replied the other, you will be there at a very convenient season, the country wants rakes.

28. An English gentleman happening to be in Brecknockshire, used sometimes to divert himself with shooting; but being suspected not to be qualified, by one of the little Welch justices, his worship told him, *That, unless he could produce his qualification, he should not allow him to shoot there: and he had two little manors.*—*Yes, Sir,* said the Englishman, *any body may perceive that.*—*Perceive what?* cried the Welchman.—*That you have too little manners,* said the other.

29. Dryden's translation of Virgil being commended by a right reverend bishop, Lord Chesterfield smartly replied, *The original is, indeed, excellent; but every thing suffers by a translation, except a bishop.*

30. An Irish lawyer of the Temple, having occasion to go to dinner, left these directions in the key-hole: *Gone to the Elephant and Castle, where you shall find me; and, if you cannot read this, carry it to the stationer's, and he shall read it for you.*

31. Purcel, as he had the character of a great punster, was desired, one night, in company, by a gentleman, to make a pun *extempore*. *Upon what subject?* said Daniel. *The king*, answered the other. *Oh, Sir*, said he, *the king is no subject*.

32. The late Sir Godfrey Kneller had always a great contempt, I will not pretend to say how justly, for Jervais the painter; and being one day about twenty miles from London, one of his servants told him at dinner, "That there was Mr. Jervais come that day into the same town with a coach and four." *Ay*, said Sir Godfrey, *if his horses draw no better than himself, they will never carry him to town again*.

33. A minister, as was his custom, preaching most exceedingly dull to a congregation not used to him, many of them flunk out of the church, one after another, before the sermon was ended, *Truly*, said a gentleman present, *this learned doctor has made a very moving discourse*.

34. An English gentleman asked Sir Richard Steele, who was an Irishman, "What was the reason that his countrymen were so remarkable for blundering, and making bulls?" *Faith*, said the knight,

knight, *I believe there is something in the air of Ireland; and I dare say, if an Englishman was born there, he would do the same.*

35 A certain author was telling George Sewel, that a passage he found fault with in his poem might be justified, and that he thought it a metaphor: *It is such a one then, said the doctor, as, truly, I never Met-a-fore.*

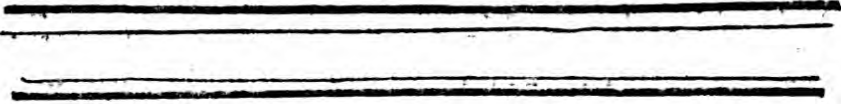
36. A nobleman going out one day, called Teague to the side of his chariot, and bade him tell Mr. Such-a-one, if he came, that he should be at home at dinner. But when my lord was got across the square in which he lived, Teague came puffing after him, and calling to the coachman to stop; upon which my lord, pulling the string, desired to know what Teague wanted. *My lord, said he, you bade me tell Mr. Such-a-one, if he came, that you would be at home at dinner, but what am I to tell him if he does not come?*

37. A gentleman, the first time of his coming to Bath, was very extravagantly charged for every thing by the persons in whose house he lodged, as well as by others whom he had occasion to deal with; of which, some time after, complaining to Beau Nash

they have acted towards you on truly Christian principles. How so? says the man. *Why, returned Nash, you was a stranger, and they took you in.*

38. An Irish baronet, going out with a gentleman, was met by his nurse, who begged some charity, as the times went hard with her. The baronet said to her, in a passion, “ I will give you nothing : you played me a scandalous trick in my infancy.” The old woman, astonished, asked what she had done to him ; to which he answered, *I was a fine boy, and you changed me.*





§ IX. *Various.*

1. **U**PON high festivals the bishop or the dean used to preach at Christ-Church, in Norwich, in their scarlet robes. On Christmas-day it was the dean's turn, who preached in his red robes. A poor silly woman being asked, when she came home, who preached, answered, *Truly I know not, unless it were one of the aldermen, for I am sure he had a red gown.*

2. A jolly yeoman in Henry the Eighth's time, having drunk freely at the tavern, went to a barber's, where he was no sooner set than he fell into a slumber. How will you be trimmed, Sir? says the barber's man. He dreaming still of his late recreation, cried, *All off, boy; all off.* The lad upon this shaved both head and beard; and the astonished farmer running home was bit by his own dogs, and forced to refrain from the tavern for two months.

3. One stole divers sheep out of Mr. Sutterton's ground, by Norwich, bargained with a stranger upon the road, delivered them that evening at the place appointed, and received his money. But the honest thief takes them all that night out of the pasture, and before morning lodges them again in the first fold at Mr. Sutterton's.

4. A knavish young fellow, who was strongly suspected a confederate in stealing some linen, being in company where there was discourse about such a loss, *Ay,* said he, *many an innocent man is suspected. I know the lady was jealous of me. Indeed, if she had sent to me, I could have told her who had the linen.* The lady, hearing this,

this, sent a messenger to the fellow, who answered, *It is very true I said so, and so I say still. For she had it herself, if she could have kept it.*

5. King James I. was complaining one time of the leanness of his hunting horse, and swore, by his soul, he could see no reason why his should not be as fat as any of his subjects': for he bestowed upon him as good feeding and keeping, and as easy riding as any one did; and yet he was lean. Archie, his fool, standing by, told him, *I will teach your majesty a way to raise his flesh presently; and if he be not as fat as ever he can wallow, ride me. I pray thee, fool, how?* said the king. *Why do but make him a bishop, and I'll warrant you,* answered Archie.

6. A very devout fellow, not being able to please his nice piety, in his prayers, used only to repeat the Alphabet, then add, *O Lord God, put these letters into syllables; these syllables into words; and these words into sentences, that may be most for my real good.*

7. Sir William Woodhouse and Sir Robert Drury were always at deadly feud; and there was a parson that favoured Sir Robert, and declaimed against Sir William
 liam

liam in the pulpit. The latter meeting this parson on the Thames, at London, in a boat, threw him into the water. The parson returning to the country, fell upon his old way, and no sooner named his text, than he entered into a bitter invective against Sir William. A servant of Sir William chanced to be sitting near the pulpit, who, impatient to hear his master reviled, and seeing the parson's sleeve hang down, catches hold of it, when the parson was eagerly declaiming, and jerking him out, said, *Such speeches become not the pulpit, speak on the ground as thou wilt,* and so ran away.

8. A priest bearing a candle before the cross for fornication, a wag said, *So let your light shine before men.*

9. A friar, preaching in the country, saw a poor woman of the parish whispering to another, whereat being angry, he called out to her, "Hold thy babble, I bid thee, thou in the red hood." At which the gossip, being angry in her turn, started up, and called to the friar, *Marry, devil take them that babble most. For I do but speak a word with my neighbour here, and thou hast babbled there a full hour.*

10. A

10. A thief went up a pair of stairs at an Inn of Court, and spying an old lawyer, very intent at his writing, all alone, and his gown hanging without, just by the door, he began to finger it. The lawyer starting, cried, " I think the fellow means to steal my gown." *You are a witch*, said the thief; and locking the inner room door, ran off with the gown, and was never heard of more.

11. A wench, coming to service, remained two or three days before her mistress, who was sick, asked for the character that servants then carried with them, in writing. Upon its being demanded, she ran up, and brought down a warrant against her for having a bastard.

12. Pace, queen Elizabeth's jester, was so bitter in his retorts upon her that he was forbid her presence. But at one time some entreated the queen that he might come to her, answering for him, that he would be more careful in his discourse. So he was brought to her, and the queen said, *Come on, Pace, now we shall hear of our faults.* No, said Pace. *I never talk of what is discoursed by all the world.*

13. A rogue going to be hanged, saw the people hastening to Tyburn, upon which
which

which he cried out, *Gentlemen, you need not make such haste, for there will be no sport till I come.*

14. The late Mr. Rich's abilities as an Harlequin are well known. One night, after the entertainment, he had got into a hackney-coach, and ordered the man to drive him to the Sun tavern, in Clare-market. It happened that as the fellow was driving by the window, Rich perceived it to be open, and threw himself out of the coach into the room. The coachman, having turned the corner, drove up to the house, and getting from the box, opened the coach-door, and let down the step; then taking off his hat, he waited some time expecting his fare to alight; but at last looking into his coach, and seeing it empty, he bestowed a few hearty curses on the rascal that had bilked him, and remounting his box, turned about, and was driving the same way back. As he passed again by the window, Rich watched the opportunity, and again threw himself into the coach; he then looked out, and calling to the coachman, asked where he was going, and bid him turn and come once more to the Sun tavern-door. When Rich got out, after reproach-

proaching the fellow for his stupidity, he would have given him his fare: *No, God bless your honour,* says the man, *my master has ordered me to take no money to-night. Why then,* says Rich, *he is a fool, and here is a shilling for yourself.* *No,* says the man, who by this time had mounted his coach-box, *that won't do; I know you too well for all your shoes; and so, Mr. Devil, for once you are outwitted.*

13. Nash seldom boasted of his family or learning; and his father's name and circumstances were so little known, that Dr. Cheyne used frequently to say, that Nash had no father. The dutchess of Marlborough one day rallying him in public company upon the obscurity of his birth, compared him to Gil Blas, who was ashamed of his father. *No, Madam,* replied Nash, *I seldom mention my father in company; not because I have any reason to be ashamed of him, but because he has some reason to be ashamed of me.*

16. A mountebank being on his stage at Chelmsford, in Essex, in order to promote the sale of his medicines, told the country people, "That he came there for the good of the public, and not for want;" then speaking to his merry Andrew—
drew—

drew—*Andrew*, says he, *do we come for want?* *No, faith, sir*, says *Andrew*, *we have enough of that at home; besides*, continued he, *my master has a very great estate, but that is neither here nor there.*

17. An old bawd being carried before justice M——s, for keeping a disorderly house, strongly denied all that was charged upon her. *Houfewise! Houfewise!* said the justice, *how have you the assurance to deny it; you do keep a bawdy-house, and I will maintain it. Will you?* replied the old lady, *the Lord bless you! I always heard you were a kind-hearted gentleman.*

18. The following is a true copy of a painter's bill at Cirencester, delivered to the church-wardens of an adjoining parish:

*Mr. Charles Ferebee (church-warden of Sid-
dington) To Joseph Cook, Dr.*

*To mending the Commandments—
altering the belief—and making
a New Lord's Prayer — 1l. 1s.*

19. The late *George Willis*, a fellow in low life, but a man of a considerable share of wit, and of infinite comedy, coming home very drunk one afternoon, *This habit*

habit of drinking, said his wife, will certainly shorten your days.—Then, said George, my nights will be the longer.

20. Dr. Mead coming out of Tom's coffee-house, an impudent broken apothecary met him at the door, and accosted him with a request to lend him five guineas. *Sir, said the Doctor, I am surprized that you should apply to me for such a favour who do not know you!—Oh, dear Sir, replied the apothecary, it is for that very reason; for those who do won't lend me a farthing.*

21. A London rider going to Edinburgh, and perceiving it to grow late, asked a man whom he met in his way, "If he thought he could get through the gate." The rider meant to ask him, if he could get into the city before the gates were shut; but the man taking it in another sense, when seeing him so very fat and thick, burst out a laughing, and cried, *Why should not you get through, since a cart loaded with hay can very well make its way in?*

22. A rattling blade having been once a little kicked for his impertinence, demanded of his benefactor, with a bluff face, "Whether he was in earnest, or
 3 not?"

not?" *Yes, faith*, said the other, *in very good earnest*, laying his hand on his sword:—*Say you so*, replied he, *I am glad of that with all my heart, for I do not like such jests.*

23. Jemmy Spiller, a celebrated jocosose comedian, going one day through Rag-fair, a place where they sell second-hand goods, cheapened a leg of mutton he saw hanging up there at a butcher's-stall. The butcher told him it was a groat a pound. *Are not you an unconscionable fellow*, said Spiller, *to ask such a price, when one may buy a new one for that in Clare-Market?*

24. A Mayor of Yarmouth in ancient times being, by his office, a justice of the peace, and one who was willing to dispense the laws wisely, though he could hardly read, got him the statute-book, where finding a law against *Firing a beacon, or causing any beacon to be fired, after nine of the clock at night*, the poor man read it, *frying Bacon, or causing any Bacon to be fried*; and accordingly went out the next night upon the scent, and being directed by his nose to the carrier's house, found both the man and his wife frying bacon, the husband holding the pan
while

while the wife turned it. Being thus caught in the fact, and having nothing to say for themselves, his worship committed them both to jail, without bail or main-prize.

25. It was observed that a certain covetous rich man never invited any one to dine with him. *I will lay a wager, says a wag, I get an invitation from him.* The wager being accepted, he goes, the next day, to this rich man's house, about the time that he was known to sit down to dinner, and tells the servant that he must speak with his master immediately; for that he can save him a thousand pounds. *Sir, says the servant to his master, here is a man in a great hurry to speak with you, who says he can save you a thousand pounds.* Out comes his master. *What is that you say, Sir? That you can save me a thousand pounds!—Yes, Sir, I can: but I see you are at dinner. I will go and dine myself, and call again.—Oh, pray Sir, come in and take a dinner with me.—Sir, I shall be troublesome.—Not at all.* The invitation was accepted; and dinner being over, and the family retired. *Well, Sir, says the man of the house, now to our business. Pray let me know how I am to save this thousand*
 VOL. II. P pounds.

pounds.—*Why, Sir, said the other, I hear you have a daughter to dispose of in marriage.—I have.—And that you intend to portion her with ten thousand pounds.—I do so.—Why then, Sir, let me have her, and I will take her with nine thousand.*

26. An Irishman was asked if he could play on the fiddle, *Yes, says he, I believe I can; but I have never tried.*

27. Although the infirmities of nature are not proper subjects to be made a jest of; yet when people take a great deal of pains to conceal what every body sees, there is nothing more ridiculous: of this sort was old Cross the player, who, being very deaf, did not care any body should know it. Honest Joe Miller, going with a friend one day along Fleet-street, and seeing old Cross on the other side of the way, told his acquaintance he should see some sport; so beckoning to Cross with his finger, and stretching open his mouth as wide as ever he could, as if he halloo'd to him, though he said nothing, the old fellow came puffing from the other side of the way, *What a pox, said he, do you make such a noise for? Do you think one cannot bear?*

28. Lord Deloraine (who stammered a good deal) being in a cockpit, and offering several betts, which he would have lost if he could have replied in time, at length offered ten pounds to a crown. — A gambler, who stood by, said, *done*; but his lordship's fit of stuttering happening to seize him, he could not repeat the word *done* till the favourite cock was beat. This so provoked the knowing one, that he swore, *Confound your stuttering tongue! Could you speak like other folks, you would be ruined.*

29. Judge Jefferies told an old fellow with a long beard, that he supposed he had a conscience as long as his beard. *Does your lordship,* replied the old man, *measure consciences by beards? If so, your lordship has no beard at all.*

30. One Mr. Topham was so very tall, that if he was now living, when people are so fond of shows, he might have made a very good one. This gentleman went one day to enquire for a countryman a little way out of town; when he came to the house, he looked in at a little window over the door, and asked the woman, who sat by the fire, *If her husband*

was at home? No, Sir, said she, but if you please to alight, and come in, I will go and call him.

31. A traveller coming to the kitchen of an inn, in a very cold night, stood so close to the fire, that he burnt his boots. An arch rogue, who sat in the chimney-corner, cried out to him, *Sir, you will burn your spurs presently. My boots you mean, I suppose,* said the gentleman. *No, Sir, replied the other, they are burnt already.*

32. A school-master asking one of his boys, in a sharp wintery morning, what was the Latin for cold, the boy hesitated a little. *What, sirrah,* said he, *can't you tell? Yes, yes,* replied the boy, *I have it at my finger's ends.*

33. The late earl of S——— kept an Irish footman, who, perhaps, was as expert in making bulls as the most learned of his countrymen. My lord having sent him one day with a present to a certain judge, the judge, in return, sent my lord half a dozen live partridges, with a letter: the partridges fluttering in the basket upon Teague's back, as he was carrying them home, he set down the basket, and opened

ed the lid of it to quiet them, whereupon they all flew away. *Oh! the devil burn ye*, said he, *I am glad you are gone; but* when he came home, and my lord had read the letter; *Why, Teague*, said my lord, *I find there are half a dozen Partridges in the letter. Now, Arrab, dear boney*, said Teague, *I am glad you have found them in the letter, for they are all lost out of the basket.*

34. A merry fellow came to his inn very wet and cold; and the kitchen fire so throngéd, that there was no access to it. He called presently to the hostler to give his horse a peck of oysters. You mean a peck of oats, Sir, said he. *No, sirrab; I say a peck of oysters.* The hostler obeys his command: all the people running from the fire-side into the stable, to see the sea-horse eat oysters. In the meantime he got the warmest seat; and they return like fools as they went. The hostler brings him word that his horse would eat no oysters. No? says he, bring them to me then, and I shall eat them myself.


35. A woman gave her little child a cloth to warm while she was otherwise busied.

sied. The child holds it to the fire ; but so near that it changed colour presently, and began to look like tinder : upon which the child called to its mother, *Mamma, is it enough when it looks brown ?*

F I N I S.







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