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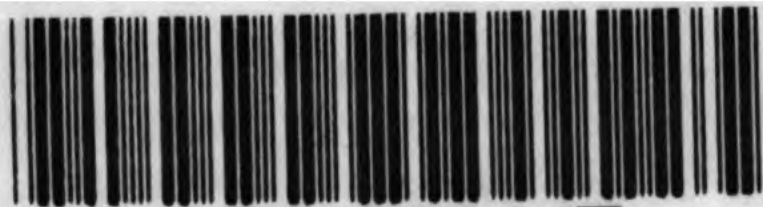
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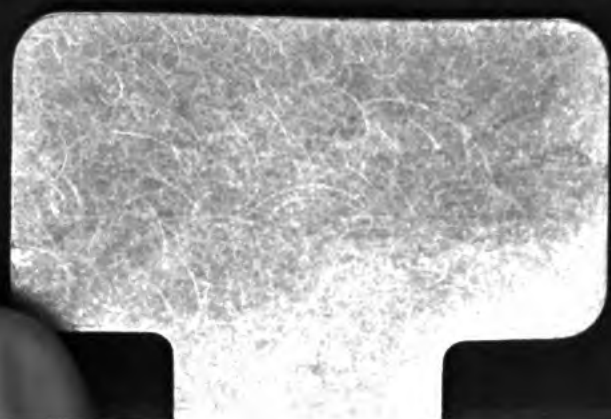
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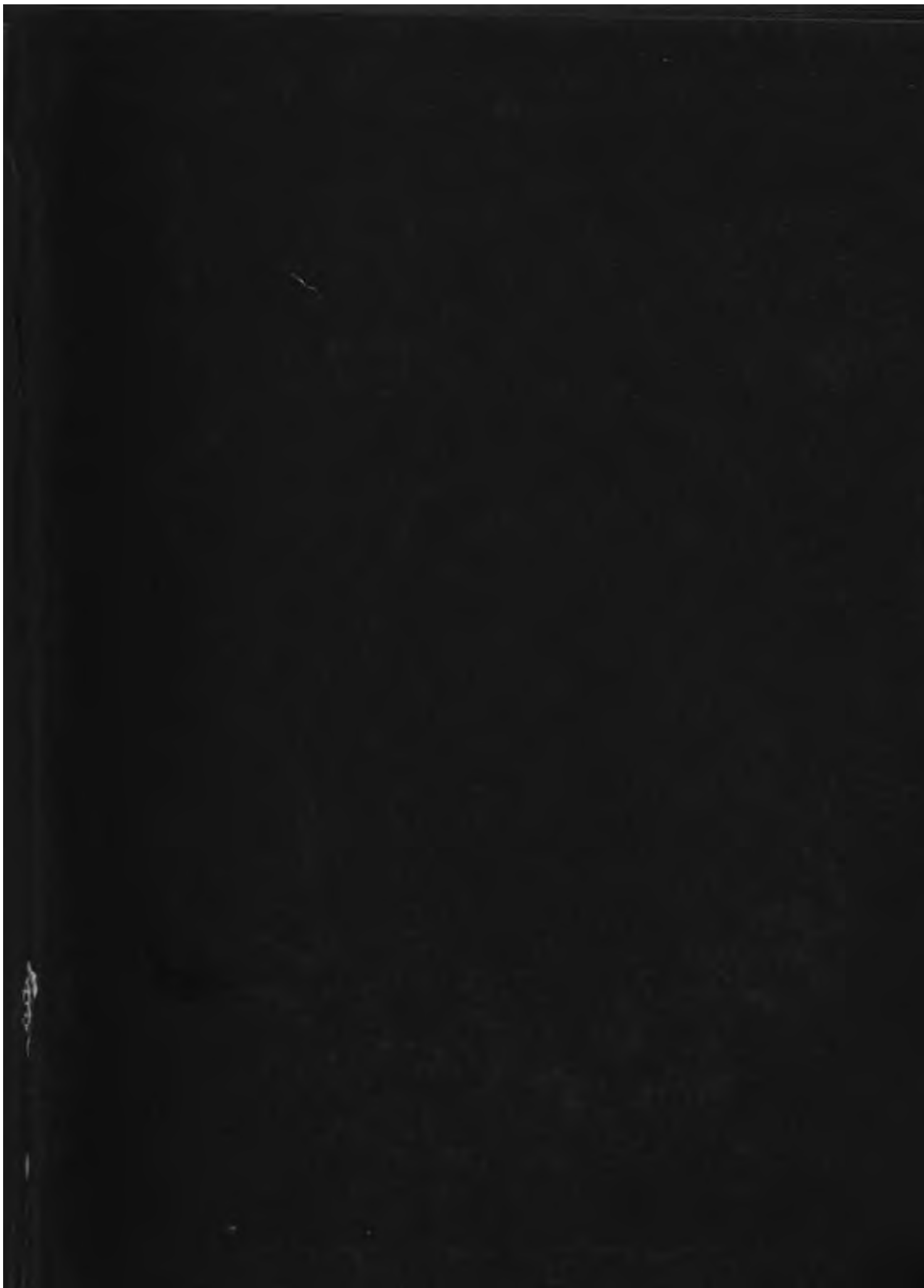


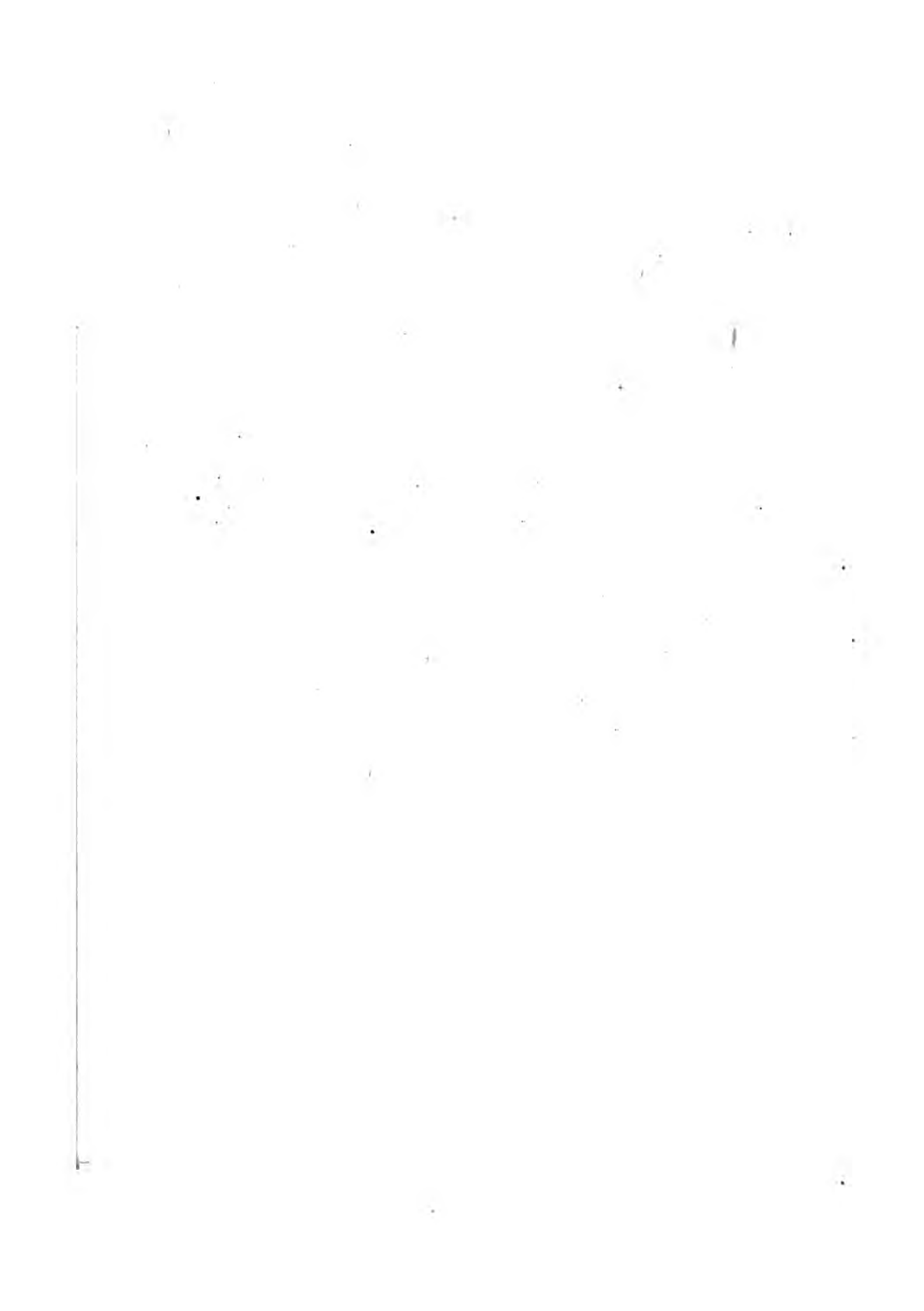
ÆSOP'S
FABLES
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ÆSOP'S FABLES





THE DOG AND THE SHEEP.

1843



ALEXANDER STRACHAN, PUBLISHER,
10, LUDGATE HILL, LONDON.

1843

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THE DOG AND THE SHEEP.

ÆSOP'S FABLES.

EDITED BY
W. D. HOWLAND, M.A.

WITH
ILLUSTRATIONS BY
W. D. HOWLAND, M.A.



ALEXANDER STEPHAN, PUBLISHER
36 LUDGATE HILL, LONDON.

1897

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PLATE 10 SHELL

ÆSOP'S FABLES

A NEW EDITION, EDITED BY
EDWARD GARRETT, M.A.

With One Hundred Illustrations
BY J. WOLF, J. B. ZWECKER, AND T. DALZIEL



ALEXANDER STRAHAN, PUBLISHER
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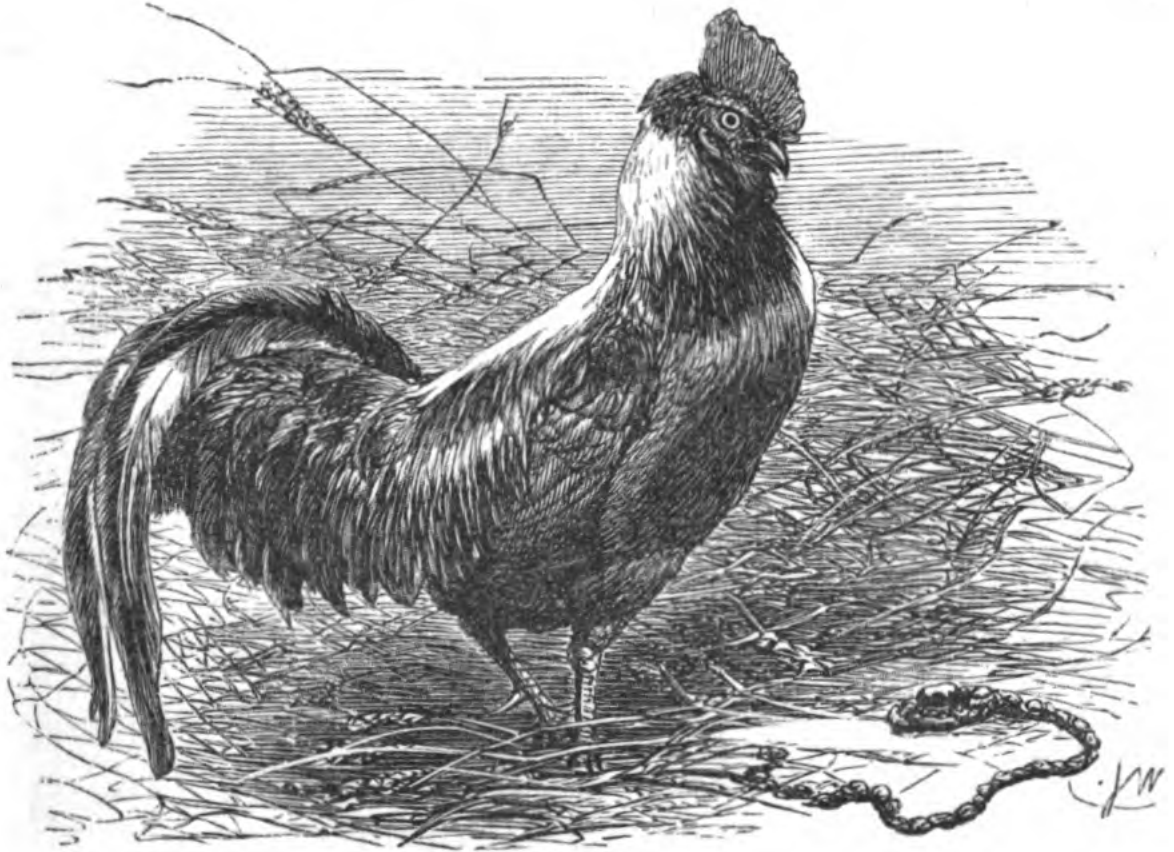
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ÆSOP'S FABLES.



FABLE I.—*The Cock and the Jewel.*

A BRISK young Cock, in company with two or three pullets, his mistresses, raking upon a dunghill for something to entertain them with, happened to scratch up a jewel. He knew what it was well enough, for it sparkled with an exceeding bright lustre ; but, not knowing what to do with it, endeavoured to cover his ignorance under a gay contempt ; so, shrugging up his wings, shaking his head, and putting on a grimace, he expressed himself to this purpose :—“ Indeed you are a very fine

thing, but I know not any business you have here. I make no scruple of declaring that my taste lies quite another way ; and I had rather have one grain of dear delicious barley than all the jewels under the sun."

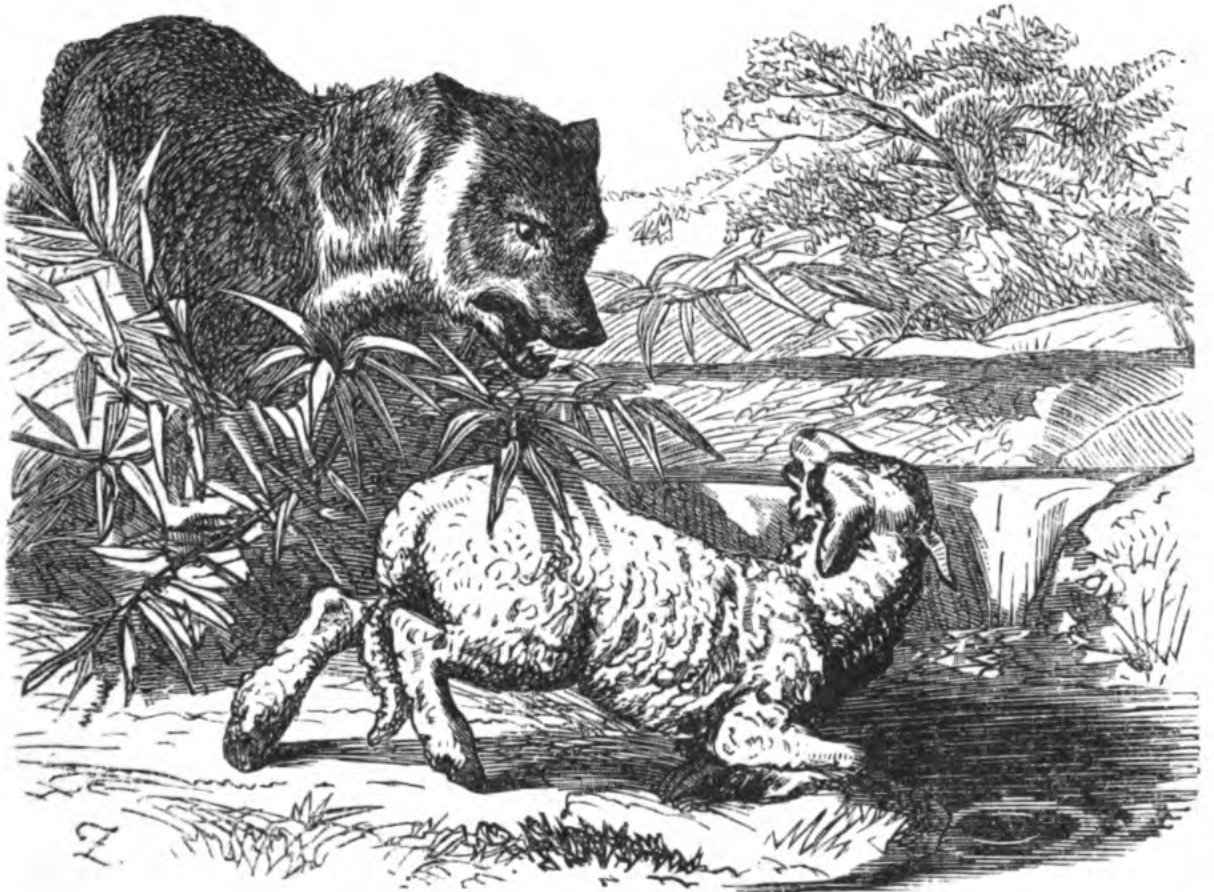
Never express contempt for what you do not understand : you will only betray your ignorance.

◆

FABLE II.—*The Wolf and the Lamb.*

ONE hot, sultry day, a Wolf and a Lamb happened to come, just at the same time, to quench their thirst in the stream of a clear silver brook that ran tumbling down the side of a rocky mountain. The Wolf stood upon the higher ground, and the Lamb at some distance from him down the current. However, the Wolf, having a mind to pick a quarrel with him, asked him what he meant by disturbing the water, and making it so muddy that he could not drink ? and at the same time demanded satisfaction. The Lamb, frightened at this threatening charge, told him in a tone as mild as possible that, with humble submission, he could not conceive how that could be, since the water which he drank ran down from the Wolf to him, and therefore it could not be disturbed so far up the stream. "Be that as it will," replies the Wolf, "you are a rascal, and I have been told that you treated me with ill language, behind my back, about half a year ago." "Upon my word," says the Lamb, "the time you mention was be-

fore I was born." The Wolf, finding it to no purpose to argue any longer against truth, fell into a great passion, snarling and foaming at the mouth as if he had



been mad ; and drawing nearer to the Lamb, "Sirrah," says he, "if it was not you, it was your father, and that is all one." So he seized the poor innocent helpless thing, tore it to pieces, and made a meal of it.

A person bent on injuring one more innocent than himself will never lack excuses.



FABLE III.—*The Lion and the four Bulls.*

FOUR Bulls, which had entered into a very strict friendship, kept always near one another, and fed together. The Lion often saw them, and as often had a mind to make one of them his prey; but, though he could easily have subdued any of them singly, yet he was afraid to attack the whole alliance, as knowing they would have been too hard for him, and therefore contented himself, for the present, with keeping at a distance. At last, perceiving no attempt was to be made upon them as long as this combination held, he

took occasion, by whispers and hints, to foment jealousies and raise divisions among them. This stratagem succeeded so well, that the Bulls grew cold and reserved towards one another, which soon after ripened into a downright hatred and aversion, and at last ended in a total separation. The Lion had now obtained his ends; and, as impossible as it was for him to hurt them while they were united, he found no difficulty, now they were parted, to seize and devour every Bull of them, one after the other.

Tale-bearers have more power to do deadly injury to friends than the strongest open enemy; therefore they should not be encouraged or listened to.



FABLE IV.—*The Fox and the Frog.*

A FROG, leaping out of the lake, and taking the advantage of a rising ground, made proclamation to all the beasts of the forest, that he was an able physician, and, for curing all manner of distempers, would turn his back to no person living. This discourse, uttered in a parcel of hard cramp words, which nobody understood, made the beasts admire his learning and give credit to everything he said. At last the Fox, who was present, with indignation asked him how he could have the impudence, with those thin lantern jaws, that meagre pale phiz, and blotched spotted body,



to set up for one who was able to cure the infirmities of others.

We should not set ourselves up to cure others while we ourselves are in need of cure.

FABLE V.—*The Ass eating Thistles.*

AN Ass was loaded with good provisions of several sorts, which, in the time of harvest, he was carrying into the field for his master and the reapers to dine



upon. By the way he met with a fine large thistle, and, being very hungry, began to mumble it, which, while he was doing, he entered into this reflection: "How many greedy epicures would think themselves happy amidst such a variety of delicate viands as I now carry! But to me this bitter prickly thistle is more savoury and relishing than the most exquisite and sumptuous banquet."

We should not expect other people to share either our opinions or tastes, and ought therefore to be fair and tolerant towards them.

FABLE VI.—*The Lark and her Young Ones.*

A LARK, who had young ones in a field of corn which was almost ripe, was under some fear lest the reapers should come to reap it before her young brood were fledged, and able to remove from the place; wherefore, upon flying abroad to look for food, she left this charge with them—that they should take notice what they heard talked of in her absence, and tell her of it when she came back again. While she was gone, they heard the owner of the corn call to his son—“Well,” says he, “I think this corn is ripe enough; I would have you go early to-morrow, and desire our friends and neighbours to come and help us to reap it.” When the old Lark returned, the young ones fell a quivering and chirping round her, and told her what had happened, begging her to remove them as fast as she could. The mother bid them be easy; “For,” says she, “if the owner depends upon friends and neighbours, I am pretty sure the corn will not be reaped to-morrow.” Next day she went out again upon the same occasion, and left the same orders with them as before. The owner came and stayed, expecting those he had sent to; but the sun grew hot, and nothing was done, for not a soul came to help him. “Then,” says he to his son, “I perceive these friends of ours are not to be depended upon; so that you must even go to your uncles and cousins, and tell them I desire they would be here betimes to-morrow morning to help us to reap.” Well, this the young



ones, in a great fright, reported also to their mother. "If that be all," says she, "do not be frightened, children; for kindred and relations do not use to be so very forward to serve one another; but take particular notice what you hear said the next time, and be sure you let me know it." She went abroad the next day as usual; and the owner, finding his relations as slack as the rest of his neighbours, said to his son, "Hark ye, George: do you get a couple of good sickles ready against to-morrow morning, and we will even reap the corn ourselves." When the young ones told their mother this, "Then," says she, "we must be gone

indeed ! for when a man undertakes to do his business himself, it is not so likely that he will be disappointed." So she removed her young ones immediately, and the corn was reaped the next day by the good man and his son.

If you would escape sorrow and disappointment, never depend on others to do for you what you can best do for yourself.

FABLE VII.—*The Cock and the Fox.*

THE FOX, passing early one summer's morning near a farm-yard, was caught in a spring, which the farmer had planted there for that end. The Cock, at a distance, saw what happened ; and, hardly yet daring to trust himself too near so dangerous a foe, approached him cautiously, and peeped at him, not without some horror and dread of mind. Reynard no sooner perceived it, but he addressed himself to him with all the designing artifice imaginable. "Dear cousin," says he, "you see what an unfortunate accident has befallen me here, and all upon your account ; for, as I was creeping through yonder hedge in my way homeward, I heard you crow, and was resolved to ask you how you did before I went any farther ; but by the way I met with this disaster ; and therefore now I must become a humble suitor to you for a knife to cut this plaguy string, or, at least, that you would conceal my misfortune till I have gnawed it asunder with my teeth."

The Cock, seeing how the case stood, made no reply, but posted away as fast as he could, and gave the farmer an account of the whole matter ; who, taking a



good weapon along with him, came and did the Fox's business before he could have time to contrive his escape.

There is no greater error than to bestow sympathy and aid on undeserving subjects.

FABLE VIII.—*The Fox in the Well.*

A Fox, having fallen into a well, made a shift, by sticking his claws into the sides, to keep his head above water. Soon after, a Wolf came and peeped over the brink, to whom the Fox applied himself very earnestly for assistance, entreating that he would help him to a rope, or something of that kind, which might favour his escape. The Wolf, moved with compassion at his misfortune, could not forbear expressing his concern. “Ah! poor Reynard,” says he, “I am sorry for you with all my heart! how could you possibly come into this melancholy condition?” “Nay, prithee,

friend," replies the Fox, "if you wish me well, do not stand pitying of me, but lend me some succour as fast as you can; for pity is but cold comfort when one is up to the chin in water, and within a hair's breadth of starving or drowning.'

Pity is good when accompanied by some more substantial aid; it is poor comfort without help, when help is possible.



FABLE IX.—*The Wolves and the Sheep.*

THE Wolves and the Sheep had been a long time in a state of war together. At last a cessation of arms

was proposed, in order to a treaty of peace, and hostages were to be delivered on both sides for security. The Wolves proposed that the Sheep should give up their dogs, on the one side, and that they would deliver up their young ones, on the other. This proposal was agreed to ; but no sooner executed than the young Wolves began to howl for want of their dams. The old ones took this opportunity to cry out, the treaty was broke ; and so falling upon the Sheep, who were destitute of their faithful guardians, the dogs, they worried and devoured them without control.

In cases of difficulty and extremity we should be careful not to part with what our real safety depends on.



FABLE X.—*The Eagle and the Fox.*

AN Eagle that had young ones, looking out for something to feed them with, happened to spy a Fox's cub that lay basking itself abroad in the sun. She made a stoop and trussed it immediately ; but before she had carried it quite off, the old Fox, coming home, implored her, with tears in her eyes, to spare her cub, and pity the distress of a poor fond mother who should think no affliction so great as that of losing her child. The Eagle, whose nest was up in a very high tree, thought herself secure enough from all projects of revenge, and so bore away the cub to her young ones, without showing any regard to the supplications of the Fox. But



that subtle creature, highly incensed at this outrageous barbarity, ran to an altar, where some country people had been sacrificing a kid in the open fields, and catching up a firebrand in her mouth, made towards the tree where the Eagle's nest was, with a resolution of revenge. She had scarce ascended the first branches, when the Eagle, terrified with the approaching ruin of herself and family, begged of the Fox to desist, and, with much submission, returned her the cub again safe and sound.

If you intentionally injure your neighbour, you put yourself in his power.



FABLE XI.—*The Wolf in Sheep's Clothing.*

A WOLF clothing himself in the skin of a sheep, and getting in among the flock, by this means took the opportunity to devour many of them. At last the Shepherd discovered him, and cunningly fastening a rope about his neck, tied him up to a tree which stood hard by. Some other Shepherds happening to pass that way, and observing what he was about, drew near and expressed their amazement at it. "What," says one of them, "brother, do you make hanging of sheep?" "No," replies the other, "but I make hanging of a wolf

whenever I catch him, though in the habit and garb of a sheep." Then he showed them their mistake, and they applauded the justice of the execution.

Do not respect appearances ; but, in whatever garb you find hypocrisy or evil, be sure to expose and punish it.



FABLE XII.—*The Sportsman and the Ringdove.*

A SPORTSMAN took his bow and went into the woods a-shooting. He spied a Ringdove among the branches of an oak, and intended to kill it. He drew the bow to his shoulder, and took his aim accordingly. But,

just as he was going to loose the arrow, an Adder, which he had trod upon under the grass, stung him so painfully in the leg that he was forced to quit his design, and threw his bow down in a passion. The poison immediately infected his blood, and his whole body began to mortify; which when he perceived, he could not help owning to be just. "Fate," says he, "has brought destruction upon me while I was contriving the death of another."

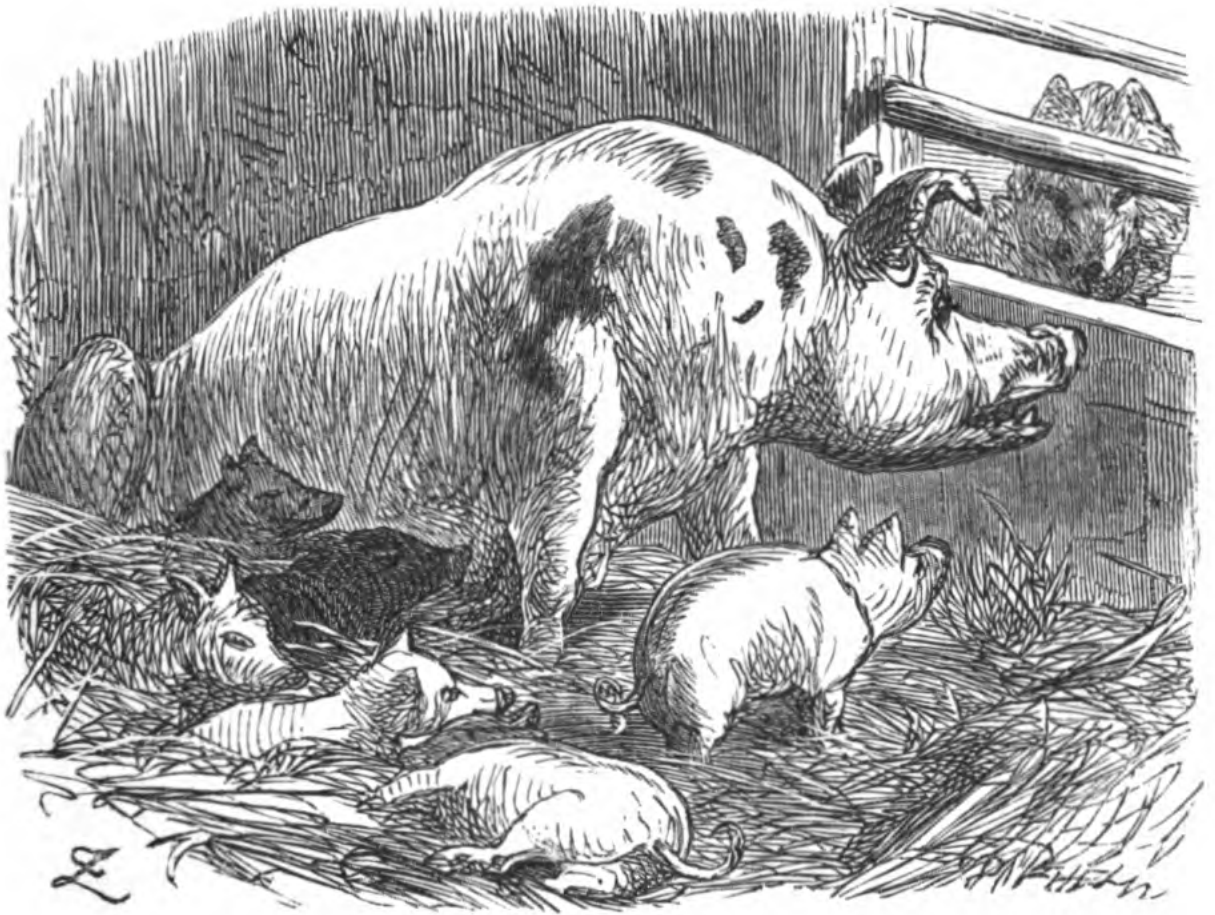
Those who seek to do ill to others are certainly in the way of ill to themselves.



FABLE XIII.—*The Sow and the Wolf.*

A Sow had just farrowed, and lay in the sty, with her whole litter of pigs about her. A Wolf, who longed for one of them, but knew not how to come at it, endeavoured to insinuate himself into the Sow's good opinion, and accordingly coming up to her—"How does the good woman in the straw do?" says he. "Can I be of any service to you, Mrs. Sow, in relation to your little family here? If you have a mind to go abroad, and air yourself a little, or so, you may depend upon it I will take as much care of your pigs as you could do yourself." "Your humble servant," says the Sow. "I thoroughly understand your meaning; and, to

let you know I do, I must be so free as to tell you I had rather have your room than your company ; and



therefore, if you would act like a wolf of honour, and oblige me, I beg I may never see your face again.”

*Distrust those who make too great show of civility :
their intentions are not seldom bad.*



FABLE XIV.—*The Horse and the Ass.*

THE Horse, adorned with his great war saddle, and champing his foaming bridle, came thundering along the way, and made the mountains echo with his loud shrill neighing. He had not gone far before he overtook an Ass, who was labouring under a heavy burden, and moving slowly on in the same track with himself. Immediately he called out to him, in a haughty, imperious tone, and threatened to trample him in the dirt if he did not break the way for him. The poor patient Ass, not daring to dispute the matter, quietly

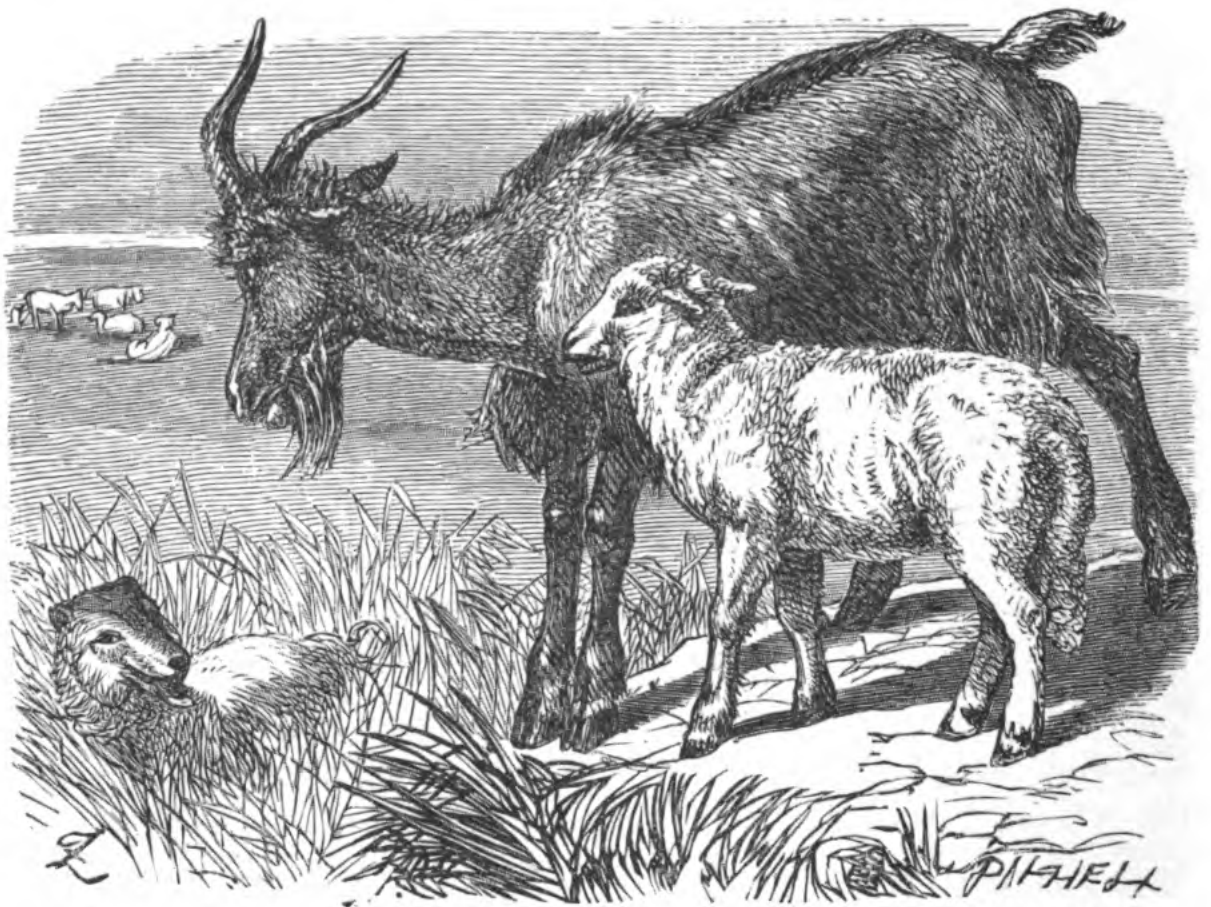
got out of his way as fast as he could, and let him go by. Not long after this, the same Horse, in an engagement with the enemy, happened to be shot in the eye, which made him unfit for show, or any military business, so he was stripped of his fine ornaments and sold to a carrier. The Ass, meeting him in this forlorn condition, thought that now it was his time to insult; and so says he, "Heyday, friend! is it you? Well, I always believed that pride of yours would one day have a fall."

Those who, from pride, treat others sternly and cruelly, may themselves come into such straits as to give opportunity for the same treatment of them.



FABLE XV.—*The Wolf, the Lamb, and the Goat.*

A WOLF meeting a Lamb one day in company with a Goat, "Child," says he, "you are mistaken: this is none of your mother; she is yonder;" pointing to a flock of sheep at a distance. "It may be so," says the Lamb; "the person that happened to give birth to me because she could not help it, and then left me, she did not care where, is, I suppose, what you call my mother; but I look upon this charitable Goat as such, that took compassion on me in my poor, helpless, destitute condition, and gave me suck; sparing it out of the mouths of her own kids, rather than I should want it." "But, sure," says he, "you have a greater regard



for her that gave you life than for anybody else?" "I should like to know what reason I have for feeling greater regard for one to whom I am so little indebted, than for those from whom I have received all the benevolence and kindness which have hitherto supported me in life?"

Parental tenderness and affectionate behaviour make the parent; and where these are wanting, filial respect is likely to be a mere shadow.

FABLE XVI.—*The Kite and the Pigeons.*

A KITE who had kept sailing in the air for many days near a dove-house, and made a stoop at several Pigeons, but all to no purpose (for they were too nimble for him), at last had recourse to stratagem, and took his opportunity one day to make a declaration to them, in which he set forth his own just and good intentions, who had nothing more at heart than the defence and protection of the Pigeons in their ancient rights and liberties, and how concerned he was at their fears and jealousies of a foreign invasion, especially their unjust and unreasonable suspicions of himself, as if he intended, by force of arms, to break in upon their constitution, and erect a tyrannical government over them. To prevent all which, and thoroughly to quiet their minds, he thought proper to propose to them such terms of alliance and articles of peace as might for ever cement a good understanding between them; the principal of which was, that they should accept of him for their king, and invest him with all kingly privilege and prerogative over them. The poor simple Pigeons consented: the Kite took the coronation oath, after a very solemn manner, on his part, and the Doves, the oaths of allegiance and fidelity on theirs. But much time had not passed over their heads before the good Kite pretended that it was part of his prerogative to devour a Pigeon whenever he pleased. And this he was not contented to do himself only, but instructed the rest of the royal family in the same kingly arts of govern-

ment. The Pigeons, reduced to this miserable condition, said one to the other, "Ah! we deserve no better. Why did we let him come in?"

We should be very careful and circumspect as to the choice of those to whom we intrust the peace and happiness of ourselves and others: the effects of an error in this respect can never be got over.



FABLE XVII.—*The Country Mouse and the City Mouse.*

AN honest, plain, sensible country Mouse is said to have entertained at his hole one day a fine Mouse of the town. Having formerly been playfellows together, they were old acquaintance, which served as an apology for the visit. However, as master of the house, he thought himself obliged to do the honours of it in all respects, and to make as great a stranger of his guest as he possibly could. In order to this, he set before him a reserve of delicate grey pease and bacon, a dish of fine oatmeal, some parings of new cheese, and, to crown all with a dessert, the remnant of a charming mellow apple. In good manners, he forbore to eat any himself, lest the stranger should not have enough; but, that he might seem to bear the other company, sat and nibbled a piece of a wheaten straw very busily. At last says the spark of the town, "Old crony, give me leave to be a little free with you: how can you bear to live in this nasty, dirty, melancholy hole here,

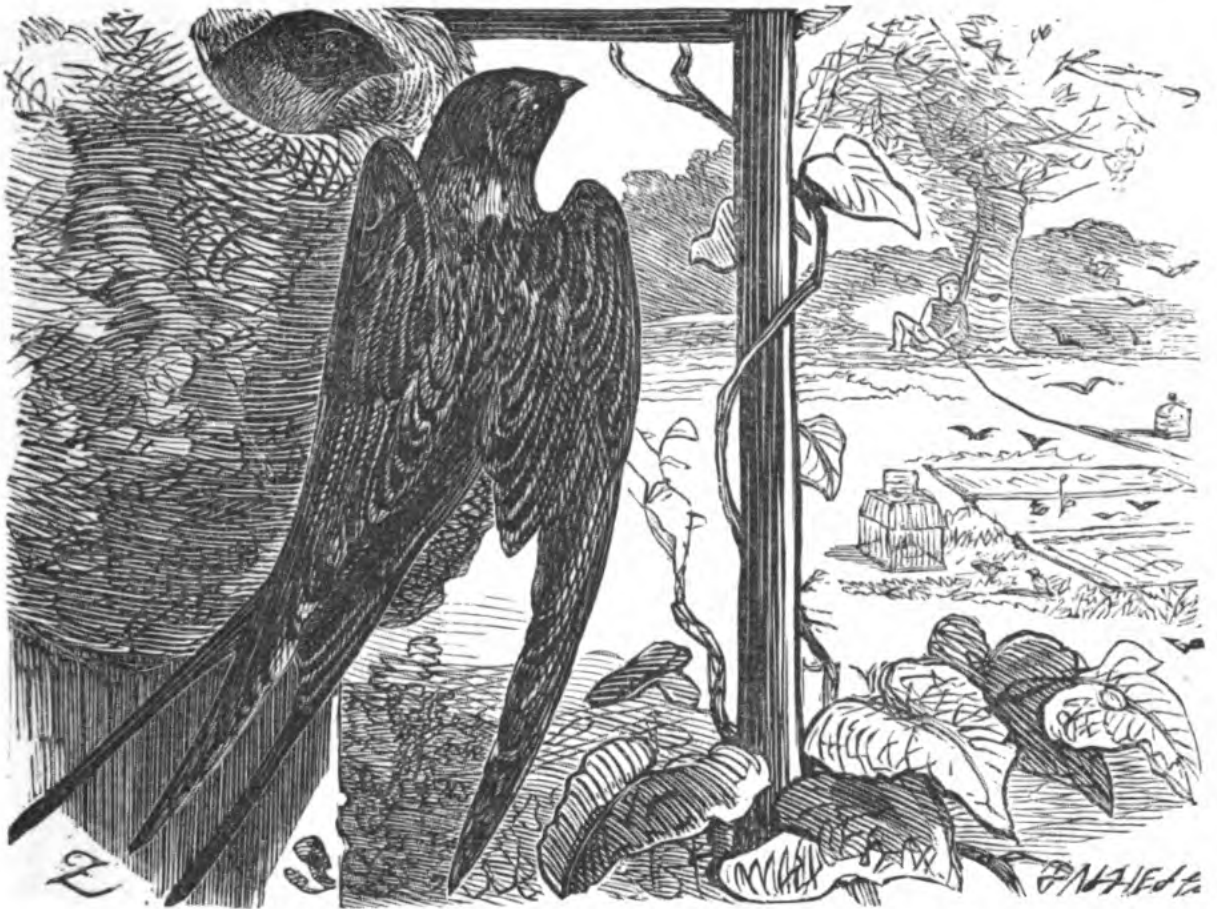
with nothing but woods, and meadows, and mountains, and rivulets about you? Do not you prefer the conversation of the world to the chirping of birds, and the splendour of a court to the rude aspect of an uncultivated desert? Come, take my word for it, you will find



it a change for the better. Never stand considering, but away this moment. Remember we are not immortal, and therefore have no time to lose. Make sure of to-day, and spend it as agreeably as you can ; you know not what may happen to-morrow." In short, these and suchlike arguments prevailed, and his country acquaint-

tance was resolved to go to town that night. So they both set out upon their journey together, proposing to sneak in after the close of the evening. They did so, and about midnight made their entry into a certain great house, where there had been an extraordinary entertainment the day before, and several tit-bits, which some of the servants had purloined, were hid under the seat of a window. The country guest was immediately placed in the midst of a rich Persian carpet: and now it was the courtier's turn to entertain; who, indeed, acquitted himself in that capacity with the utmost readiness and address, changing the courses as elegantly, and tasting everything first as judiciously, as any clerk of a kitchen. The other sat and enjoyed himself like a delighted epicure, tickled to the last degree with this new turn of affairs, when, on a sudden, a noise of somebody opening the door made them start from their seats and scuttle in confusion about the dining-room. Our country friend, in particular, was ready to die with fear at the barking of a huge mastiff or two, which opened their throats just about the same time, and made the whole house echo. At last recovering himself, "Well," says he, "if this be your town life, much good may you do with it: give me my poor quiet hole again, with my homely but comfortable grey pease."

A humble life with peace and quietness is better than a splendid one with danger and risk.



FABLE XVIII.—*The Swallow and other Birds.*

A FARMER was sowing his field with flax. The Swallow observed it, and desired the other birds to assist her in picking the seed up, and in destroying it; telling them, that flax was that pernicious material of which the thread was composed which made the fowler's nets, and by that means contributed to the ruin of so many innocent birds. But the poor Swallow, not having the good fortune to be regarded, the flax sprang up, and appeared above the ground. She then put them in mind once more of their impending danger,

and wished them to pluck it up in the bed before it went any further. They still neglected her warnings, and the flax grew up into the high stalk. She yet again desired them to attack it, for that it was not yet too late. But all that she could get was to be ridiculed and despised for a silly pretending prophet. The Swallow, finding all her remonstrances availed nothing, was resolved to leave the society of such unthinking, careless creatures, before it was too late. So quitting the woods, she repaired to the houses, and forsaking the conversation of the birds, has ever since made her abode among the dwellings of men.

Good advice may be thrown away. After we have repeatedly warned our friends of danger, and they pay no heed, we are justified in separating ourselves from them.



FABLE XIX.—*The Hunted Beaver.*

IT is said that a Beaver (a creature which lives chiefly in the water) has a certain part about him which is good in physic, and that upon this account he is often hunted down and killed. Once upon a time, as one of these creatures was hard pursued by the dogs, and knew not how to escape, recollecting the reason of his being thus persecuted, with great resolution and presence of mind, bit off the part which his hunters wanted, and threw it towards them, by these means escaping with his life.



When one is sore bested, it is sometimes wise policy to give up that which he is pursued for.



FABLE XX.—*The Cat and the Fox.*

As the Cat and the Fox were talking politics together, on a time, in the middle of a forest, Reynard said, let things turn out ever so bad, he did not care, for he had a thousand tricks for them yet, before they should hurt him. “But pray,” says he, “Mrs. Puss,

suppose there should be an invasion, what course do you design to take?" "Nay," says the Cat, "I have but one shift for it, and if that won't do I am undone." "I am sorry for you," replies Reynard, "with all my



heart, and would gladly furnish you with one or two of mine; but, indeed, neighbour, as times go, it is not good to trust: we must even be every one for himself, as the saying is; and so your humble servant." These words were scarce out of his mouth, when they were alarmed with a pack of hounds, that came upon them

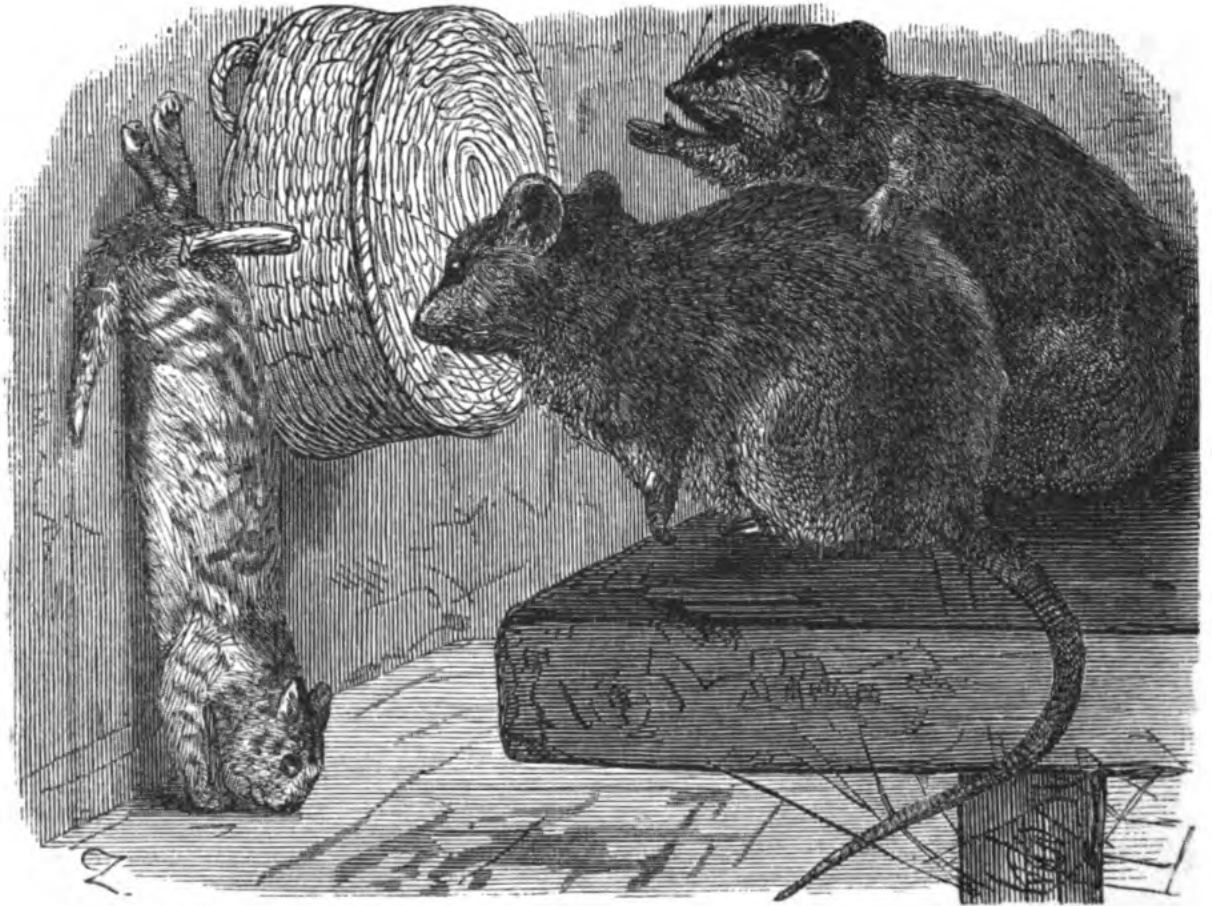
full cry. The Cat, by the help of her single shift, ran up a tree, and sat securely among the top branches; from whence she beheld Reynard, who had not been able to get out of sight, overtaken with his thousand tricks, and torn in as many pieces by the dogs which had surrounded him.

He that affects to be more cunning than his neighbours will usually come off worse than they when a crisis comes.



FABLE XXI.—*The Cat and the Mice.*

A CERTAIN house was much infested with Mice; but at last they got a Cat, who caught and ate every day some of them. The Mice, finding their numbers grow thin, consulted what was best to be done for the preservation of the public from the jaws of the devouring Cat. They debated, and came to this resolution, That no one should go down below the upper shelf. The Cat, observing the Mice no longer came down as usual, hungry and disappointed of her prey, had recourse to this stratagem—she hung by her hinder legs on a peg which stuck in the wall, and made as if she had been dead, hoping by this lure to entice the Mice to come down. She had not been in this posture long before a cunning old Mouse peeped over the edge of the shelf, and spoke thus: “Aha! my good friend, are you there?”



there may you be! I would not trust myself with you, though your skin were stuffed with straw.”

Beware of the character you make to yourself, for you will be judged by it.



FABLE XXII.—*The Lion and other Beasts.*

The Lion and several other Beasts entered into an alliance, offensive and defensive, and were to live very

sociably together in the forest. One day, having made a sort of an excursion by way of hunting, they took a very fine, large, fat deer, which was divided into four parts; there happening to be then present his majesty the Lion and only three others. After the division



was made, and the parts were set out, his majesty advancing forward some steps, and pointing to one of the shares, was pleased to declare himself after the following manner: "This I seize and take possession of as my right, which devolves to me, as I am de-

scended by a true, lineal, hereditary succession from the royal family of Lion ; that ” (pointing to the second) “ I claim by, I think, no unreasonable demand, considering that all the engagements you have with the enemy turn chiefly upon my courage and conduct ; and you very well know that wars are too expensive to be carried on without proper supplies. Then ” (nodding his head towards the third) “ that I shall take by virtue of my prerogative ; to which I make no question but so dutiful and loyal a people will pay all the deference and regard that I can desire. Now, as for the remaining part, the necessity of our present affairs is so very urgent, our stock so low, and our credit so impaired and weakened, that I must insist upon your granting that, without any hesitation or demur ; and hereof fail not at your peril.”

It is not wise for any one to form alliances with those who are far stronger than him.



FABLE XXIII.—*The Lion and the Mouse.*

A LION, faint with heat and weary with hunting, was laid down to take his repose under the spreading boughs of a thick shady oak. It happened that, while he slept, a company of scrambling Mice ran over his back, and waked him ; upon which, starting up, he clapped his paw upon one of them, and was just going to put

it to death, when the little suppliant implored his mercy in a very moving manner, begging him not to stain his noble character with the blood of so despicable and small a beast. The Lion, considering the matter, thought proper to do as he was desired, and



immediately released his little trembling prisoner. Not long after, traversing the forest in pursuit of his prey, he chanced to run into the toils of the hunters; from whence, not being able to disengage himself, he set up a most hideous and loud roar. The Mouse, hearing the voice, and knowing it to be the Lion's, immediately

repaired to the place, and bid him fear nothing, for that he was his friend. Then straight he fell to work, and with his little sharp teeth gnawing asunder the knots and fastenings of the toils, set the royal brute at liberty.

Never needlessly hurt even the humblest: he may aid you in an extremity.



FABLE XXIV.—*The Fatal Marriage.*

THE Lion aforesaid, touched with the grateful procedure of the Mouse, and resolving not to be outdone in generosity by any wild beast whatsoever, desired his little deliverer to name his own terms, for that he might depend upon his complying with any proposal he should make. The Mouse, fired with ambition at this gracious offer, did not so much consider what was proper for him to ask, as what was in the power of his prince to grant, and so presumptuously demanded his princely daughter, the young Lioness, in marriage. The Lion consented; but when he would have given the royal virgin into his possession, she, like a giddy thing as she was, not minding how she walked, by chance set her paw upon her spouse, who was coming to meet her, and crushed her little dear to pieces.

We should try to make our judgments fit and proper; for if they are not, even our well-wishers cannot aid us.

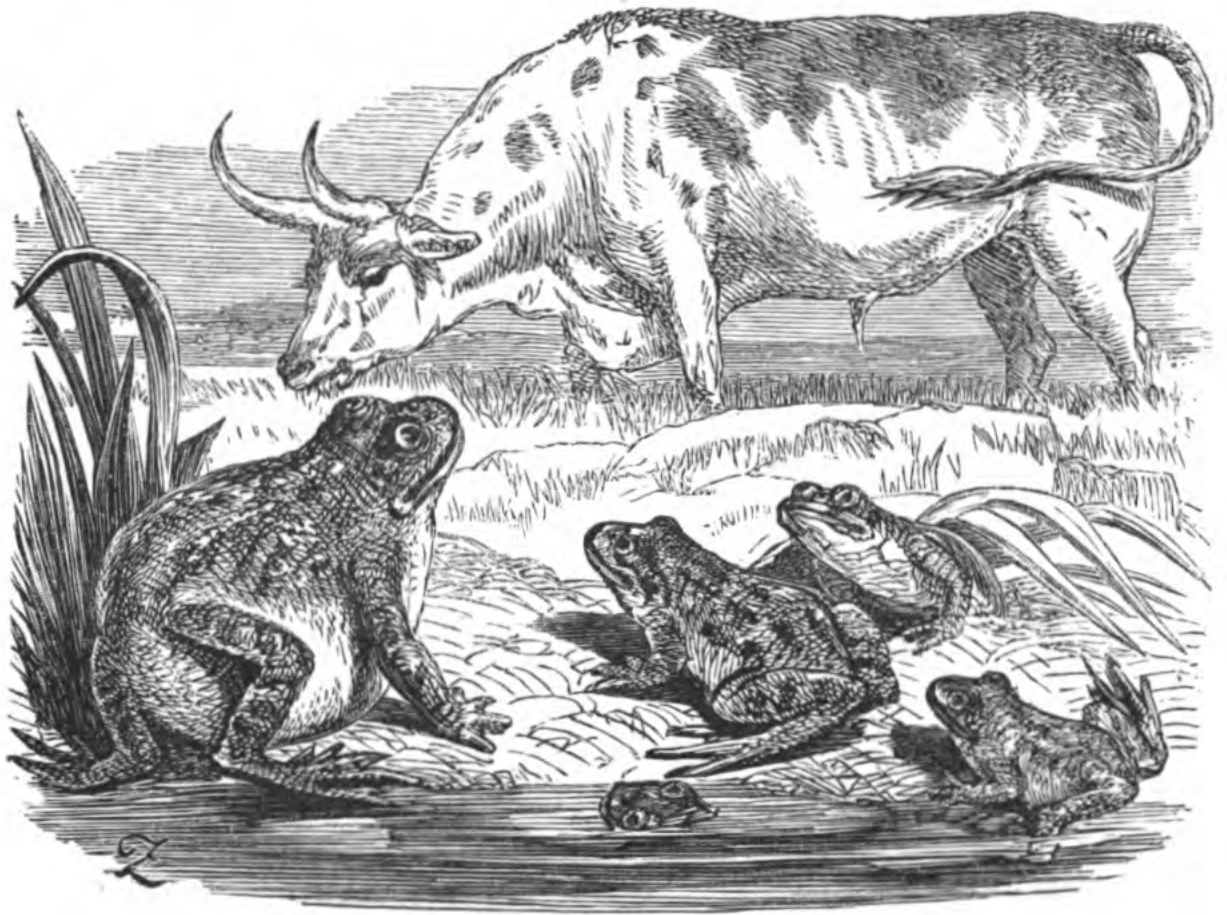


FABLE XXV.—*The Mischievous Dog.*

A CERTAIN man had a Dog, which was so fierce and mischievous that he was forced to fasten a heavy clog about his neck to keep him from running at and worrying people. This the vain cur took for a badge of honourable distinction, and grew so insolent upon it, that he looked down with an air of scorn upon the neighbouring dogs, and refused to keep them company. But a sly old Poacher, who was one of the gang, assured him that he had no reason to value him-

self upon the favour he wore, since it was fixed upon him rather as a mark of disgrace than of honour.

We should be careful not to cherish our faults so that they come to be regarded as merits.

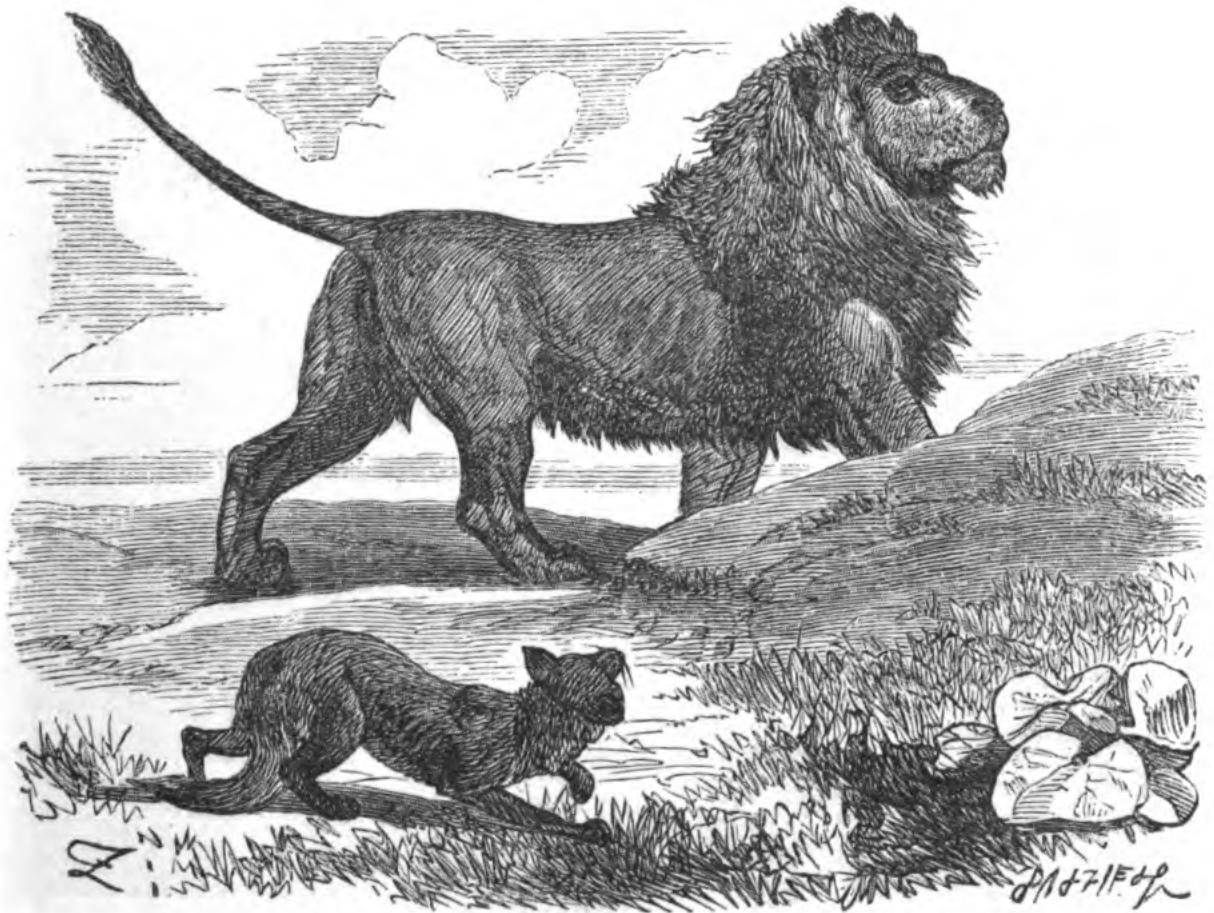


FABLE XXVI.—*The Ox and the Frog.*

AN Ox, grazing in a meadow, chanced to set his foot among a parcel of young Frogs, and trod one of them to death. The rest informed their mother, when she came home, what had happened, telling her that the beast which did it was the hugest creature that they ever saw in their lives. “What, was it *so* big?”

says the old Frog, swelling and blowing up her speckled belly to a great degree. "Oh! bigger by a vast deal," say they. "And *so* big?" says she, straining herself yet more. "Indeed, mamma," say they, "if you were to burst yourself, you would never be so big." She strove yet again, and burst herself indeed.

Serious ills come to folks from aspiring after what Nature never intended them to be.

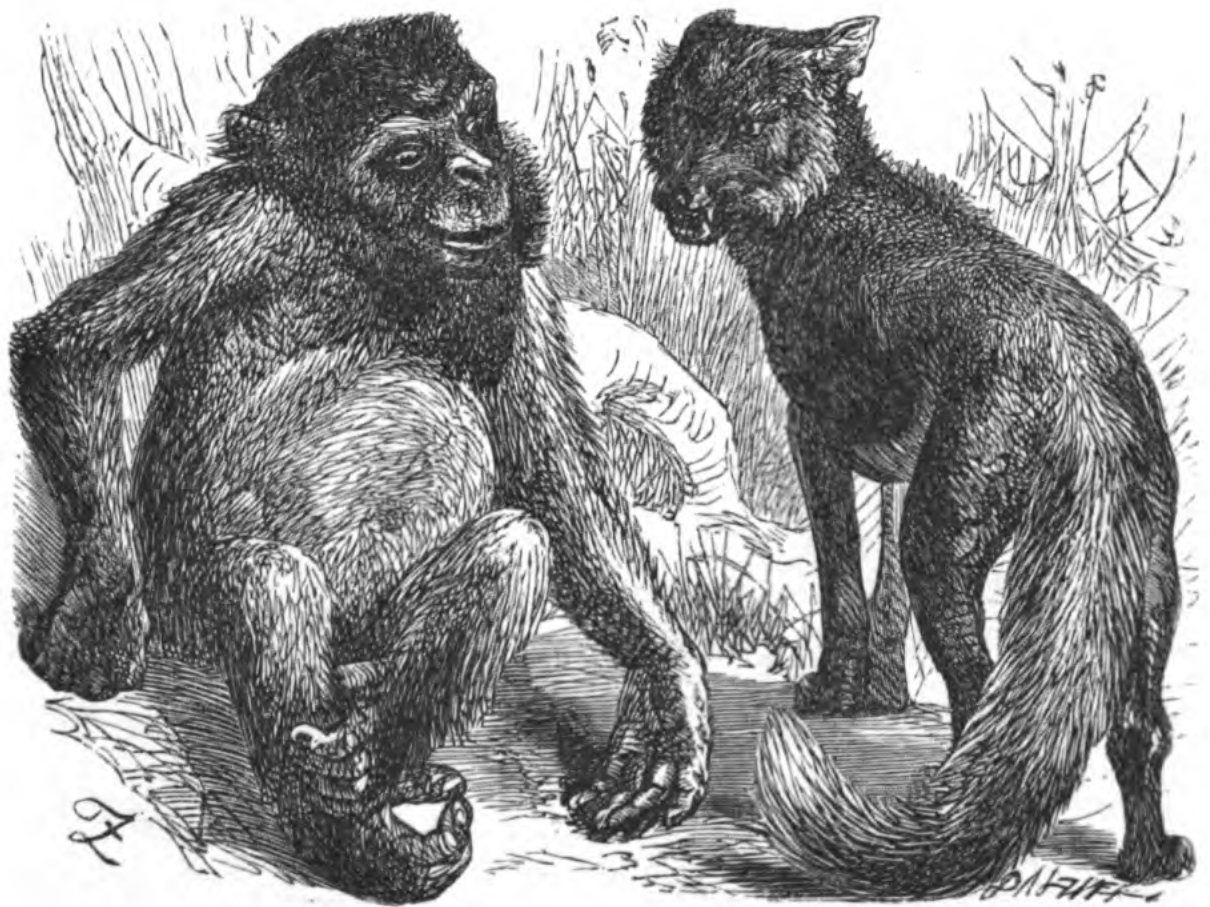


FABLE XXVII.—*The Fox and the Lion.*

THE first time the Fox saw the Lion, he fell down at his feet and was ready to die with fear. The second

time, he took courage, and could even bear to look upon him. The third time, he had the impudence to come up to him, to salute him, and to enter into familiar conversation with him.

We should cultivate a due and proper bearing towards others. Over-bashfulness and indecent familiarity are alike faults of behaviour.



THE APE AND THE FOX.

FABLE XXVIII.—*The Ape and the Fox.*

THE Ape, meeting the Fox one day, humbly requested him to give him a piece of his fine long brush tail, to cover his naked back, which was exposed to all the violence and inclemency of the weather; "For," says he, "Reynard, you have already more than you have occasion for, and a great part of it even drags along in the dirt." The Fox answered, "That as to his having too much, that was more than he knew; but be it as it would, he had rather sweep the ground with his tail as long as he lived, than deprive himself of the least bit to cover a creature like an Ape."

If the favours of fortune are unequally distributed, little in the way of assisting those who lack is to be hoped from people who are notorious for their avariciousness and cunning; they would rather waste their wealth than aid others by it.

FABLE XXIX.—*The Dog in the Manger.*

A DOG was lying upon a manger full of hay. Four Horses, being hungry, came near, and offered to eat of the hay; but the envious ill-natured cur, getting up and snarling at them, would not suffer them to touch it. Upon which one of the Horses, in the bitterness of his heart, said, "A curse light upon thee for a malicious wretch, who wilt neither eat hay thyself, nor suffer others to do it."



Envy is a most contemptible and wasteful vice ; it cannot use and enjoy what it possesses, nor will it allow others to do so.



FABLE XXX.—*The Birds, the Beasts, and the Bat.*

ONCE upon a time there commenced a fierce war between the birds and the beasts ; when the Bat, taking advantage of his ambiguous make, hoped by that means to live secure in a state of neutrality. It was not long before the forces on each side met and gave battle, and, their animosities running very high, a bloody slaughter ensued. The Bat, at the beginning



of the day, thinking the birds most likely to carry it, listed himself among them, but kept fluttering at a little distance, that he might the better observe, and take his measures accordingly. However, after some time spent in the action, the army of the beasts seeming to prevail, he went entirely over to them, and endeavoured to convince them, by the affinity which he had to a mouse, that he was by nature a beast, and would always continue firm and true to their interest. His plea was admitted ; but, in the end, the advantage turned completely on the side of the birds, under the admirable conduct and courage of their general the

Eagle. The Bat, to save his life and escape the disgrace of falling into the hands of his deserted friends, betook himself to flight ; and ever since, skulking in caves and hollow trees all day, as if ashamed to show himself, he never appears till dusk, when all the feathered inhabitants of the air are gone to roost.

He who has no settled convictions on great matters, and, for the sake of personal ease or interest, flutters between this side and that, will in the end bring on himself the contempt and hatred of both.

FABLE XXXI.—*The Fox and the Tiger.*

A SKILFUL Archer, coming into the woods, directed his arrows so successfully that he slew many wild beasts, and pursued several others. This put the whole savage kind into a fearful consternation, and made them fly to the most retired thickets for refuge. At last the Tiger regained courage, and bidding them not be afraid, said that he alone would engage the enemy ; telling them they might depend upon his valour and strength to revenge their wrongs. In the midst of these threats, while he was lashing himself with his tail and tearing up the ground for anger, an arrow pierced his ribs, and hung by its barbed point in his side. He set up a hideous and loud roar, occasioned by the anguish which he felt, and endeavoured to draw out the painful dart

with his teeth; when the Fox approaching him, inquired, with an air of surprise, who it was that could have strength and courage enough to wound so mighty and



valorous a beast. "Ah!" says the Tiger, "I was mistaken in my reckoning: it was that invincible man yonder."

Strength and courage, when through want of wisdom they are misdirected, are less powerful than prudent forethought.



FABLE XXXII.—*The Lioness and the Fox.*

THE Lioness and the Fox, meeting together, fell into discourse ; and the conversation turning upon the fruitfulness of some living creatures over others, the Fox could not forbear taking the opportunity of observing to the Lioness, that, for her part, she thought Foxes were as happy in that respect as almost any other creatures, for that they bred constantly once a year, if not oftener, and always had a good litter of cubs at every birth. “And yet,” says she, “there are those who never have more than one at a time, and that perhaps

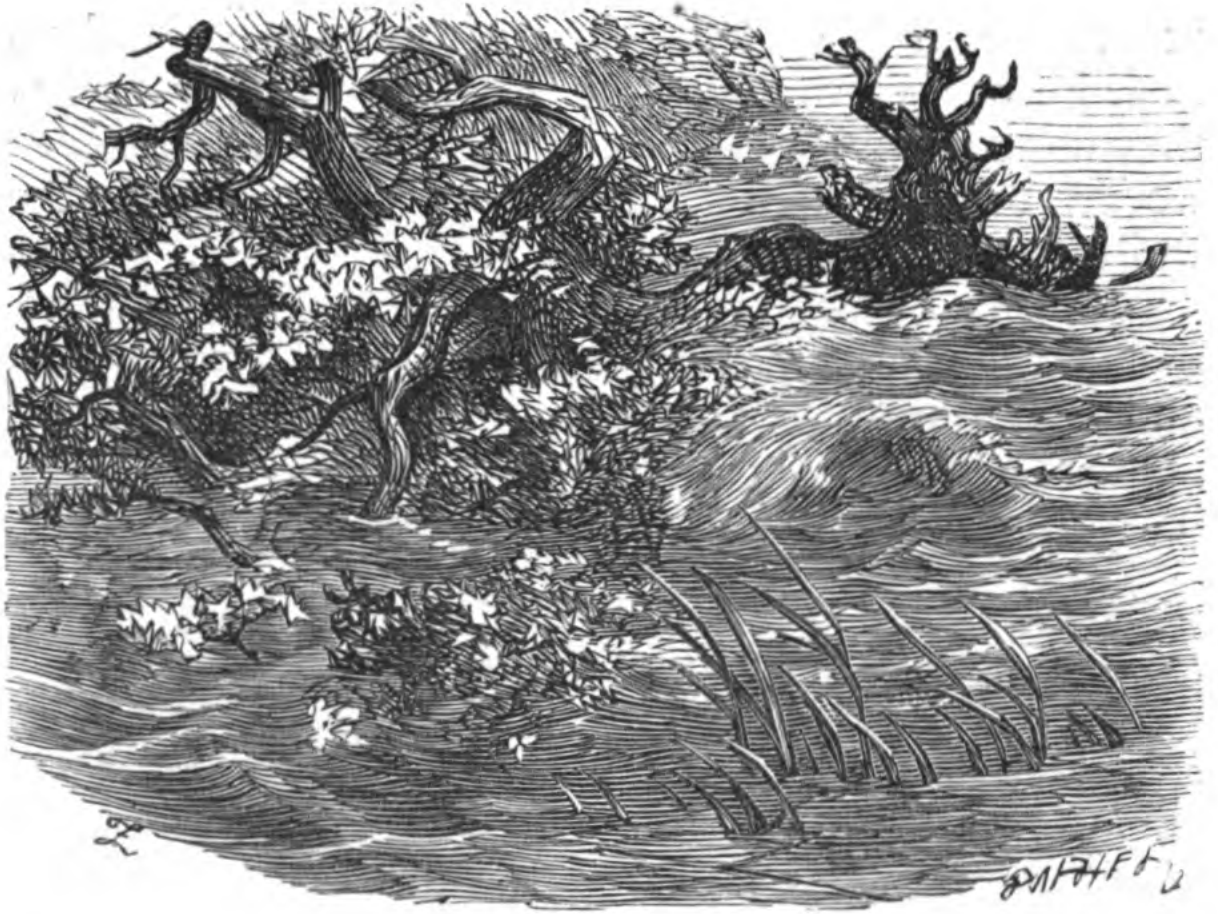
not above once or twice in their lives, who hold up their noses, and value themselves so much upon it, that they think all other creatures beneath them, and scarce worthy to be spoken to." The Lioness, who all the while perceived at whom this reflection pointed, was fired with resentment, and with a good deal of vehemence replied, "What you have observed may be true, and that not without reason. You produce a great many at a litter, and often; but what are they? Foxes. The one cub I have, you should remember, is a Lion."

Things are not to be judged by their quantity, but by their quality.



FABLE XXXIII.—*The Oak and the Reed.*

AN Oak, which hung over the bank of a river, was blown down by a violent storm of wind, and as it was carried along by the stream, some of its boughs brushed against a Reed which grew near the shore. This struck the Oak with a thought of admiration, and he could not forbear asking the Reed how he came to stand so secure and unhurt in a tempest which had been furious enough to tear an Oak up by the roots. "Why," says the Reed, "I secure myself by putting on a behaviour quite contrary to what you do: instead of being stubborn and stiff, and confiding in my strength, I yield and



bend to the blast, and let it go over me, knowing how vain and fruitless it would be to resist.”

Where it is impossible for us to overcome, the wisest thing is to submit patiently and cheerfully.

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FABLE XXXIV.—*The Wind and the Sun.*

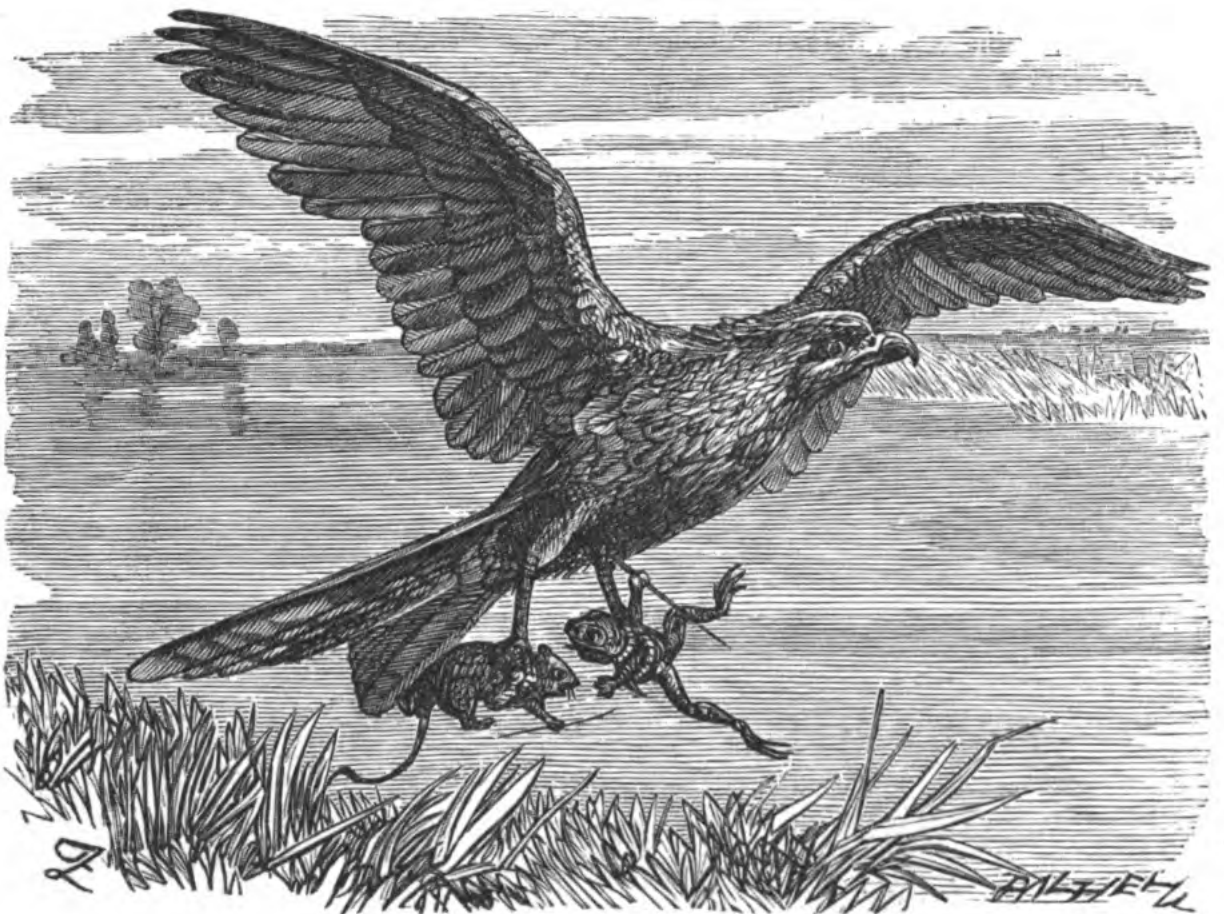
A DISPUTE once arose between the North Wind and the Sun about the superiority of their power, and they



agreed to try their strength upon a traveller, which should be able to get his cloak off first. The North Wind began, and blew a very cold blast, accompanied with a sharp driving shower. But this, and whatever else he could do, instead of making the man quit his cloak, obliged him to gird it about his body as close as possible. Next came the Sun, who, breaking out from a thick watery cloud, drove away the cold vapours from the sky, and darted his warm sultry beams upon the head of the poor weatherbeaten traveller. The man growing faint with the heat, and unable to endure it any

longer, first throws off his heavy cloak, and then flies for protection to the shade of a neighbouring grove.

Strong things are the gentlest: sweet tempers often conquer where passionate ones fail.



FABLE XXXV.—*The Kite, the Frog, and the Mouse.*

THERE was once a great emulation between the Frog and the Mouse, which should be master of the fen, and wars ensued upon it. But the crafty Mouse, lurking under the grass in ambuscade, made sudden sallies, and often surprised the enemy at a disadvantage. The

Frog, excelling in strength, and being more able to leap abroad and take the field, challenged the Mouse to single combat. The Mouse accepts the challenge ; and each of them entered the lists, armed with a point of a bulrush instead of a spear. A Kite, sailing in the air, beheld them afar off ; and while they were eagerly bent upon each other, and pressing on to the duel, this fatal enemy descended souse upon them, and with her crooked talons carried off both the champions.

People who wrangle and fight only give their common enemies opportunities of surprising and worsting them.



FABLE XXXVI.—*The Frogs desiring a King.*

THE Frogs, living an easy free life everywhere among the lakes and ponds, assembled together one day in a very tumultuous manner, and petitioned Jupiter to let them have a King, who might inspect their morals and make them live a little honester. Jupiter, being at that time in pretty good humour, was pleased to laugh heartily at their ridiculous request, and throwing a little log down into the pool, cried, "There is a King for you." The sudden splash which this made by its fall into the water, at first terrified them so exceedingly that they were afraid to come near it ; but in a little time, seeing it lay still without moving, they ventured by degrees to approach it ; and at last, finding there was no danger, they leaped upon it, and, in short,



treated it as familiarly as they pleased. But not contented with so insipid a King as this was, they sent their deputies to petition again for another sort of one, for this they neither did nor could like. Upon that he sent them a Stork, who, without any ceremony, fell a-devouring and eating them up, one after another, as fast as he could. Then they applied themselves privately to Mercury, and got him to speak to Jupiter in their behalf, that he would be so good as to bless them again with another King, or to restore them to their former state. "No," says he, "since it was their own choice, let the obstinate wretches suffer the punishment due to their folly."

*Be content with the state in which you have been placed :
to have your wishes granted might be a misfortune.*



FABLE XXXVII.—*The Old Woman and her Maids.*

A CERTAIN old Woman had several Maids, whom she used to call up to their work every morning at the crowing of the cock. The wenches, who found it grievous to have their sweet sleep disturbed so early, combined together, and killed the cock ; thinking that, when the alarm was gone, they might enjoy themselves in their warm beds a little longer. The old Woman,

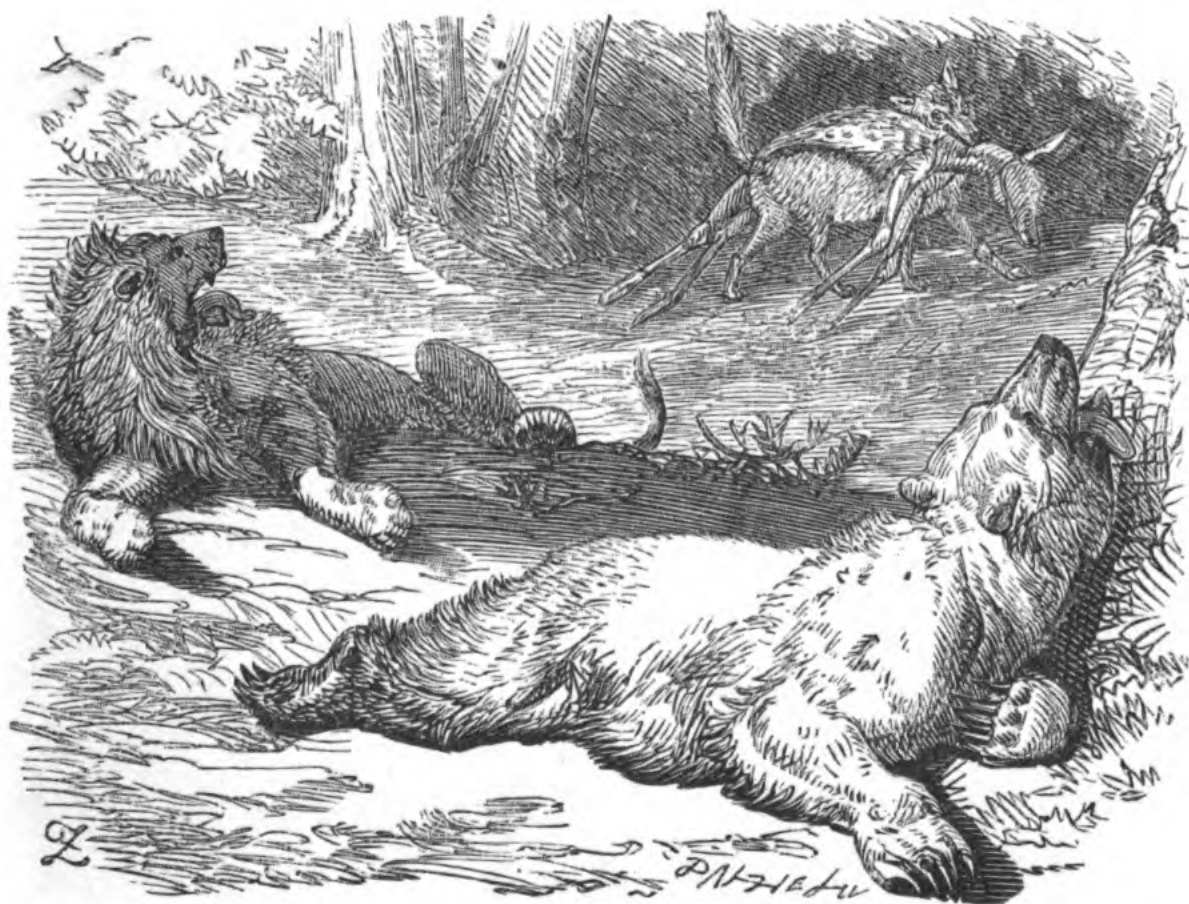
grieved for the loss of her cock, and having, by some means or other, discovered the whole plot, was resolved to be even with them ; for, from that time, she obliged them to rise constantly at midnight.

By getting rid of what we think an evil in a wrong way we only bring upon ourselves a greater.



FABLE XXXVIII.—*The Lion, the Bear, and the Fox.*

A LION and a Bear fell together by the ears over the carcass of a Fawn which they found in the forest, their title to him being to be decided by force of arms. The battle was severe and tough on both sides, and they held it out, tearing and worrying one another so long, that, what with wounds and fatigue, they were so faint and weary, that they were not able to strike another stroke. Thus, while they lay upon the ground, panting and lolling out their tongues, a Fox chanced to pass by that way, who, perceiving how the case stood, very impudently stepped in between them, seized the booty which they had all this while been contending for, and carried it off. The two combatants, who lay and beheld all this, without having strength enough to stir and prevent it, were only wise enough to make this reflection : “ Behold the fruits of our strife and contention ! that villain, the Fox, bears away the prize, and we ourselves have deprived each other of the power to recover it from him.”



Those who fight with each other often lose all and give others the chance of enriching themselves.

FABLE XXXIX.—*The Crow and the Pitcher.*

A CROW, ready to die with thirst, flew with joy to a pitcher which he beheld at some distance. When he came, he found water in it, indeed, but so near the bottom, that with all his stooping and straining he was not able to reach it. Then he endeavoured to over-

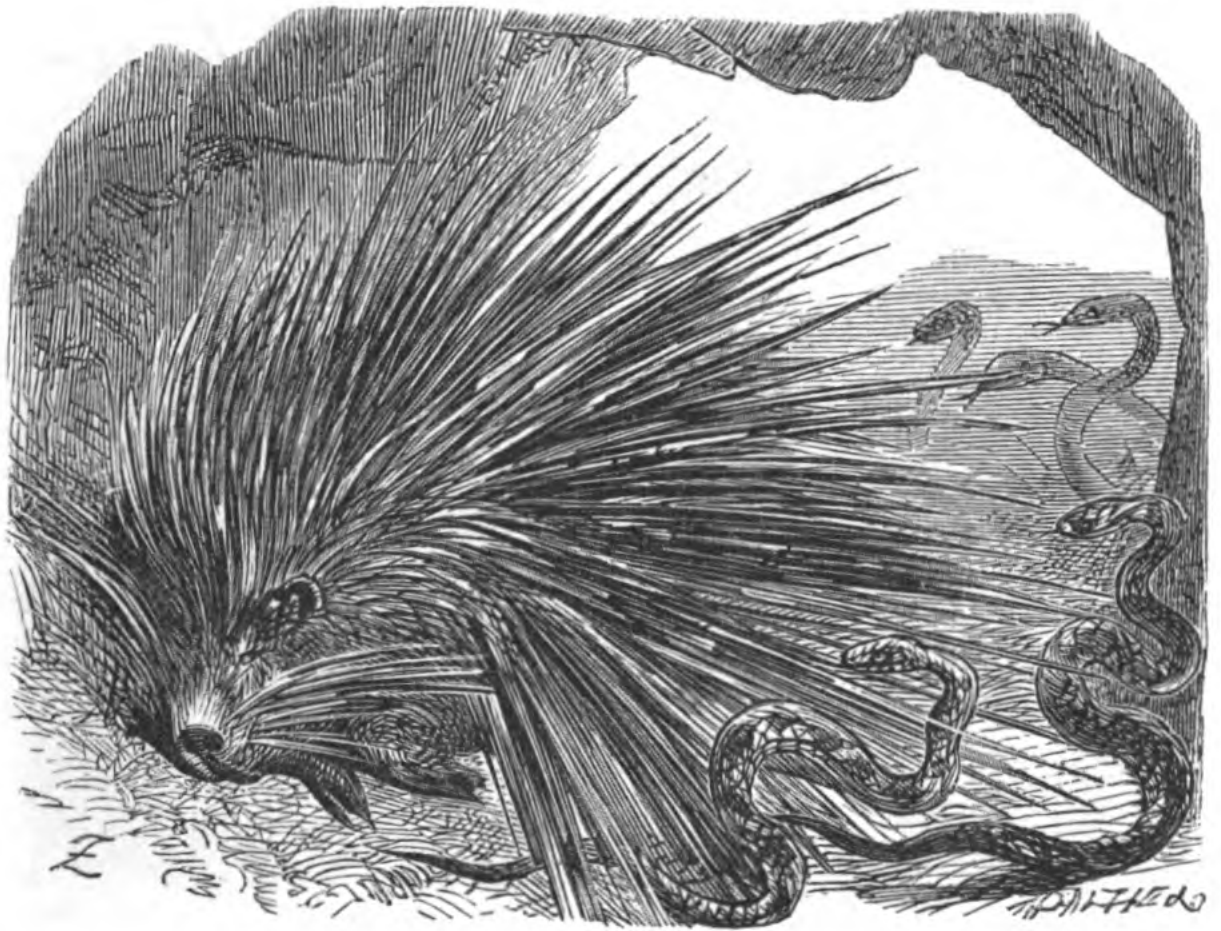


turn the pitcher, that so, at least, he might be able to get a little of it. But his strength was not sufficient for this. At last, seeing some pebbles lie near the place, he cast them one by one into the pitcher, and thus by degrees raised the water up to the very brim, and satisfied his thirst.

Patient care often succeeds where mere strength fails.

FABLE XL.—*The Porcupine and the Snakes.*

A PORCUPINE, wanting to shelter himself, desired a



nest of Snakes to give him admittance into their cave. They were prevailed upon, and let him in accordingly, but were so annoyed with his sharp prickly quills, that they soon repented of their easy compliance, and entreated the Porcupine to withdraw, and leave them their hole to themselves. "No," says he, "let *them* quit the place that don't like it; for my part, I am well enough satisfied as I am."

We should be careful whom we admit as our companions or neighbours; for once admitted, it may be difficult to remove them.



FABLE XLI.—*The Hares and Frogs in a Storm.*

UPON a great storm of wind that blew among the trees and bushes, and made a rustling with the leaves, the Hares (in a certain park where there happened to be plenty of them) were so terribly frightened, that they ran like mad all over the place, resolving to seek out some retreat of more security, or to end their unhappy days by doing violence to themselves. With this resolution they found an outlet where a pale had been broken down, and bolting forth upon an adjoining common, had not run far before their course was

stopped by that of a gentle brook, which glided across the way they intended to take. This was so grievous a disappointment that they were not able to bear it, and they determined rather to throw themselves headlong into the water, let what would come of it, than lead a life so full of dangers and crosses. But, upon their coming to the brink of the river, a parcel of Frogs, which were sitting there, frightened at their approach, leaped into the stream in great confusion, and dived to the very bottom for fear; which a cunning old Puss observing, called to the rest and said, "Hold! have a care what ye do: here are other creatures, I perceive, which have their fears as well as we: don't then let us fancy ourselves the most miserable of any upon earth; but rather, by their example, learn to bear patiently those inconveniences which our nature has thrown upon us."

We should take example, from the ills of others, to be satisfied with and to improve our own condition in life.



FABLE XLII.—*The Fox and the Wolf.*

THE Wolf, having laid in a store or provision, kept close at home and made much of himself. The Fox observed this, and thinking it something particular, went to visit him, the better to inform himself of the truth of the matter. The Wolf excused himself from seeing him, by pretending he was very much indisposed.



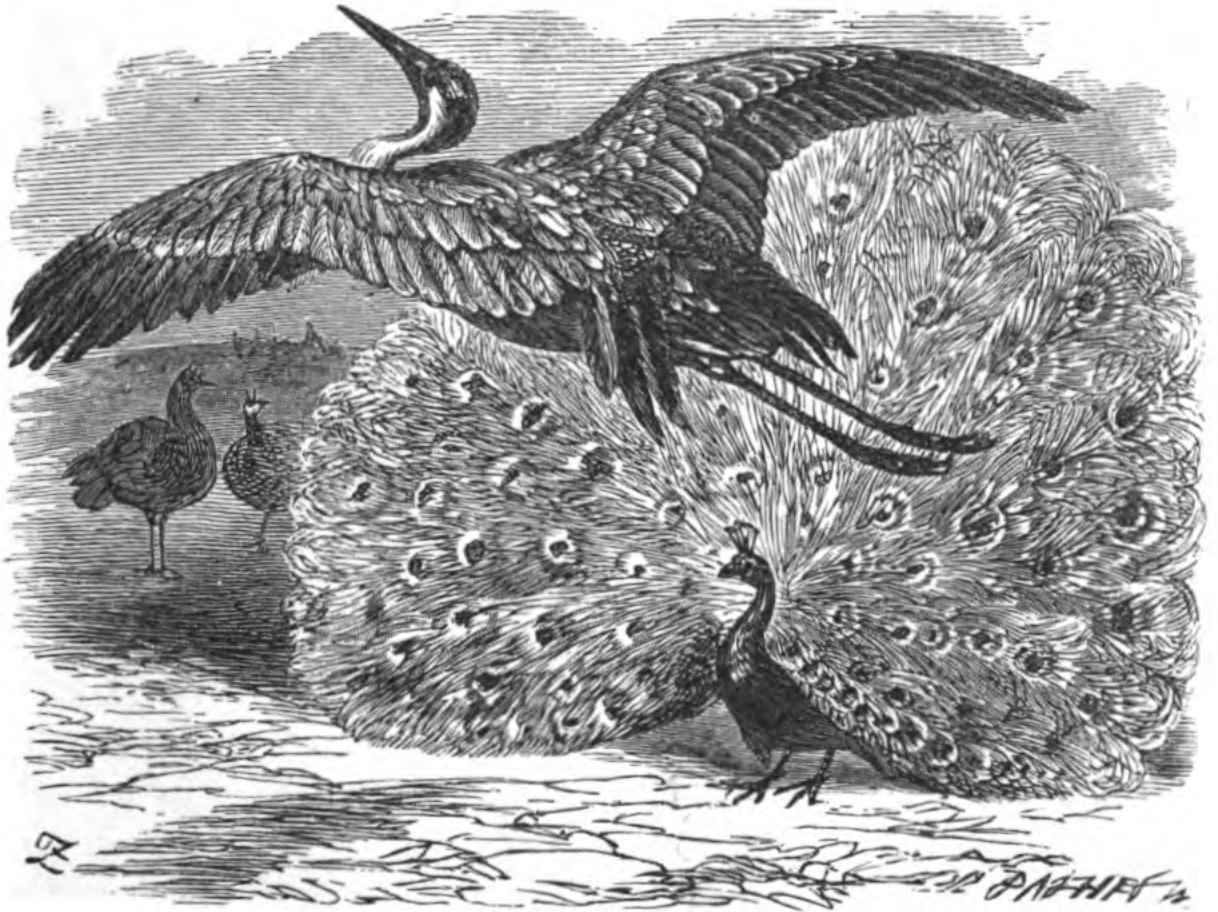
All this did but confirm the Fox in his suspicions : so away he goes to a Shepherd, and made discovery of the Wolf ; telling him, he had nothing else to do but to come with a good weapon and shoot him in the head as he lay in his cave. The Shepherd followed his directions, and killed the Wolf. The wicked Fox enjoyed the cave and provisions to himself, but enjoyed them not long ; for the same Shepherd passing afterwards by the same hole, and seeing the Fox there, dispatched him also.

To betray another, who is no worse than yourself, for the sake of a little advantage, is most mean and cowardly.

FABLE XLIII.—*The Dog and the Sheep.*

THE Dog sued the Sheep for a debt, of which the Kite and the Wolf were to be judges. They, without debating long upon the matter, or making any scruple for want of evidence, gave sentence for the plaintiff, who immediately tore the poor Sheep in pieces, and divided the spoil with the unjust judges.

There is nothing bad men will do so readily as join to pervert law to injure the weak.

FABLE XLIV.—*The Peacock and the Crane.*

THE Peacock and the Crane by chance met together

in the same place. The Peacock, erecting his tail, displayed his gaudy plumes, and looked with contempt upon the Crane, as some mean ordinary person. The Crane, resolving to mortify his insolence, took occasion to say that Peacocks were very fine birds indeed, if fine feathers could make them so ; but that he thought it a much nobler thing to be able to rise above the clouds, than to strut about upon the ground, and be gazed at by children.

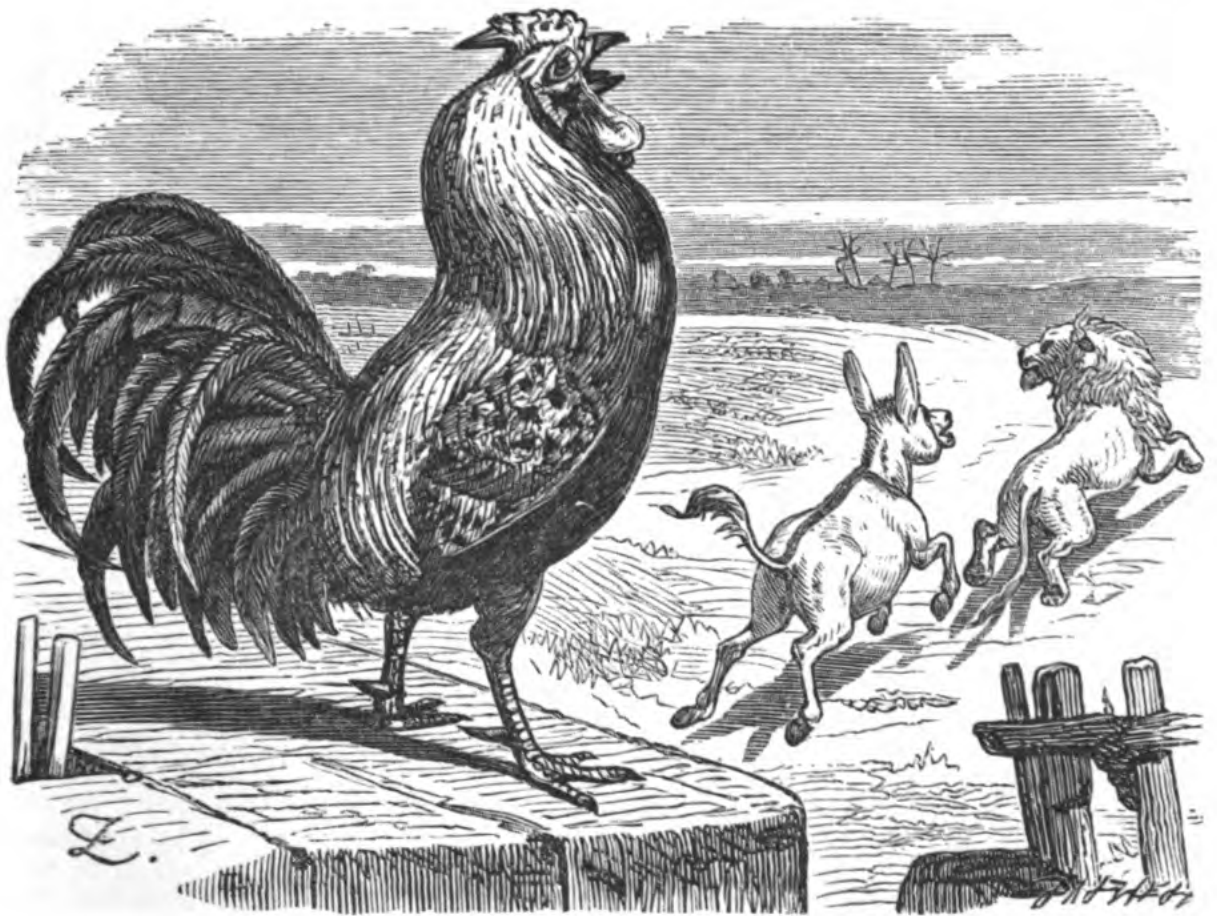
It is foolish to slight another because he wants something which we have ; for he may possess other good qualities to which we are strangers.



FABLE XLV.—*The Viper and the File.*

A VIPER entering a smith's shop, looked up and down for something to eat ; and seeing a File, fell to gnawing it as greedily as could be. The File told him, very gruffly, that he had best be quiet and let him alone, for he would get very little by nibbling at one who, upon occasion, could bite iron and steel.

We should be very careful whom we attack or censure, for if we are vain and foolish in doing so, our words will recoil upon ourselves.



FABLE XLVI.—*The Ass, the Lion, and the Cock.*

AN Ass and a Cock happened to be feeding together in the same place, when on a sudden they spied a Lion approaching them. This beast is reported above all things to have an aversion, or rather antipathy, to the crowing of a cock; so that he no sooner heard the voice of that bird, but he betook him to his heels, and ran away as fast as ever he could. The Ass, fancying he fled for fear of him, in the bravery of his heart pursued him, and followed him so far that they were quite out of the hearing of the Cock; which the Lion

no sooner perceived but he turned about and seized the Ass; and just as he was ready to tear him to pieces, the sluggish creature is said to have expressed himself thus: "Alas! fool that I was, knowing the cowardice of my own nature, thus by an affected courage to throw myself into the jaws of death, when I might have remained secure and unmolested!"

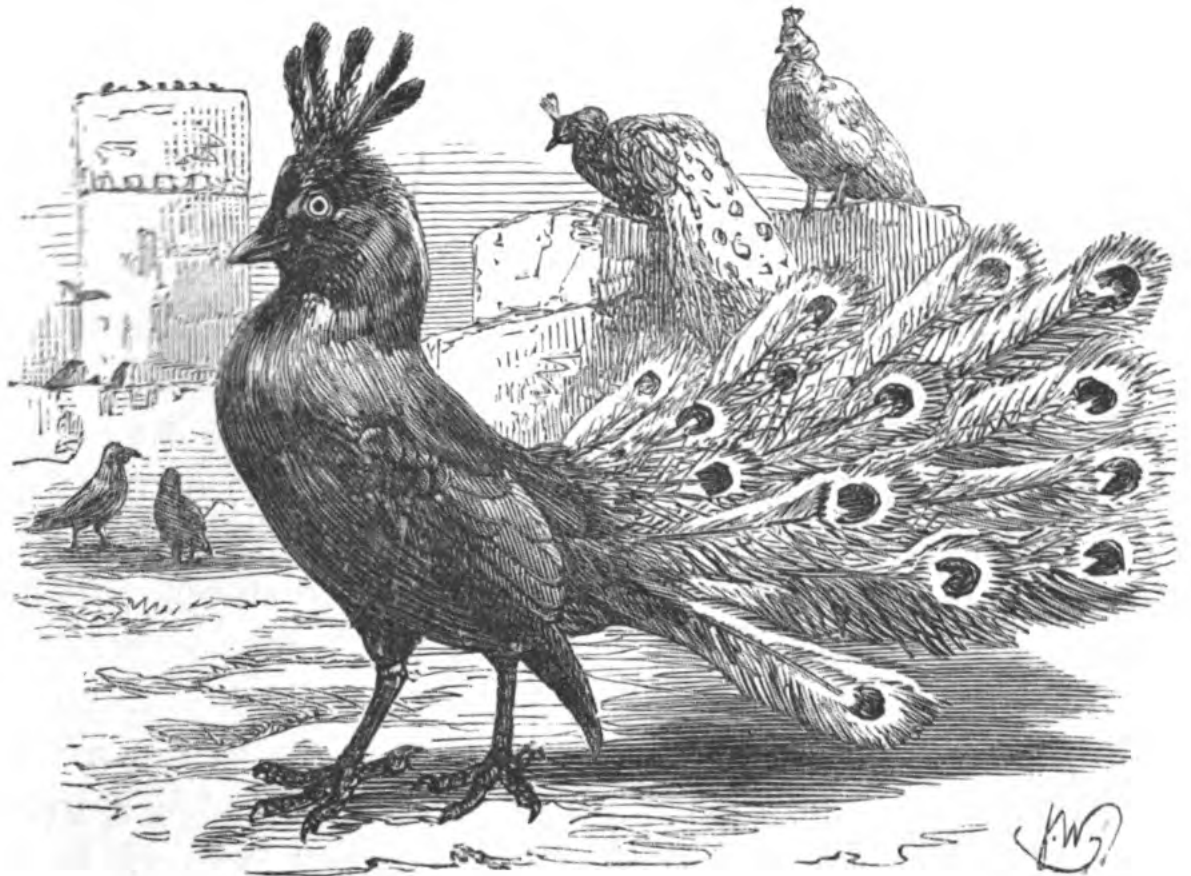
To run into danger out of mere pride often brings loss and injury.



FABLE XLVII.—*The Jackdaw and Peacocks.*

A CERTAIN Jackdaw was so proud and ambitious, that, not contented to live within his own sphere, he picked up the feathers which fell from the Peacocks, stuck them in among his own, and very confidently introduced himself into an assembly of those beautiful birds. They soon found him out, stripped him of his borrowed plumes, and falling upon him with their sharp bills, punished him as his presumption deserved. Upon this, full of grief and affliction, he returned to his old companions, and would have flocked with them again; but they, knowing his late life and conversation, industriously avoided him, and refused to admit him into their company; and one of them, at the same time, gave him this serious reproof: "If, friend, you could have been contented with our station, and had

not disdained the rank in which Nature had placed you, you had not been used so scurvily by those upon whom you intruded yourself, nor suffered the notorious



slight which now we think ourselves obliged to put upon you.”

Those who aspire at being higher than Nature intended them, will fall under the contempt of their own class, and also of that which they long to join.

FABLE XLVIII.—*The Ant and the Fly.*

ONE day there happened some words between the Ant and the Fly about precedence, and the point was argued with great warmth and eagerness on both sides. Says the Fly, "It is well known what my pretensions are, and how justly they are grounded: there is never a sacrifice that is offered but I always taste of the entrails, even before the gods themselves. I have one of the uppermost seats at church, and frequent the altar as often as anybody. I have a free admission at court, and can never want the King's ear, for I sometimes sit upon his shoulder. There is not a maid of honour or handsome young creature comes in my way, but, if I like her, I settle betwixt her balmy lips. And then I eat and drink the best of everything, without having any occasion to work for my living. What is there that such country pusses as you enjoy, to be compared with a life like this?" The Ant, who by this time had composed herself, replied with a great deal of temper and no less severity: "Indeed, to be a guest at an entertainment of the gods is a very great honour, if one is invited; but I should not care to be a disagreeable intruder anywhere. You talk of the King, and the court, and the fine ladies there, with great familiarity; but, as I have been getting in my harvest in summer, I have seen a certain person under the town walls, making a hearty meal upon something that is not so proper to be mentioned. As to your frequenting the altars, you are in the right to take

sanctuary where you are like to meet with the least disturbance ; but I have known people before now run to altars, and call it devotion, when they have been shut out of all good company, and had nowhere else to go. You do not work for your living, you say—true : therefore, when you have played away the summer, and winter comes, you have nothing to live upon ; and, while you are starving with cold and hunger, I have a good warm house over my head, and plenty of provisions about me.”

Honesty and industry make the true gentleman, not the pretence of keeping fine company and boasting about it.



FABLE XLIX.—*The Ant and the Grasshopper.*

IN the winter season a commonwealth of Ants was busily employed in the management and preservation of their corn, which they exposed to the air in heaps round about the avenues of their little country habitation. A Grasshopper, who had chanced to outlive the summer, and was ready to starve with cold and hunger, approached them with great humility, and begged that they would relieve his necessity with one grain of wheat or rye. One of the Ants asked him how he had disposed of his time in summer, that he had not taken pains, and laid in a stock, as they had done. “Alas ! gentlemen,” says he, “I passed away the time merrily



and pleasantly, in drinking, singing, and dancing, and never once thought of winter.” “If that be the case,” replied the Ant, laughing, “all I have to say is, that they who drink, sing, and dance in the summer, must starve in winter.”

We should never lose a good opportunity; it may not return till we are unable to use it, and losing it may put us ever after at great disadvantage.

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FABLE L.—*The Countryman and the Snake.*

A VILLAGER, in a frosty, snowy winter, found a Snake under a hedge, almost dead with cold. He could not



help having compassion for the poor creature, so he brought it home, and laid it upon the hearth near the fire ; but it had not lain there long, before (being revived with the heat) it began to erect itself and fly at his wife and children, filling the whole cottage with dreadful hissings. The Countryman, hearing an outcry and perceiving what the matter was, caught up a mattock, and soon dispatched him, upbraiding him at the same time in these words : “ Is this, vile wretch ! the reward you make to him that saved your life ? Die, as you deserve ; but a single death is too good for you.”

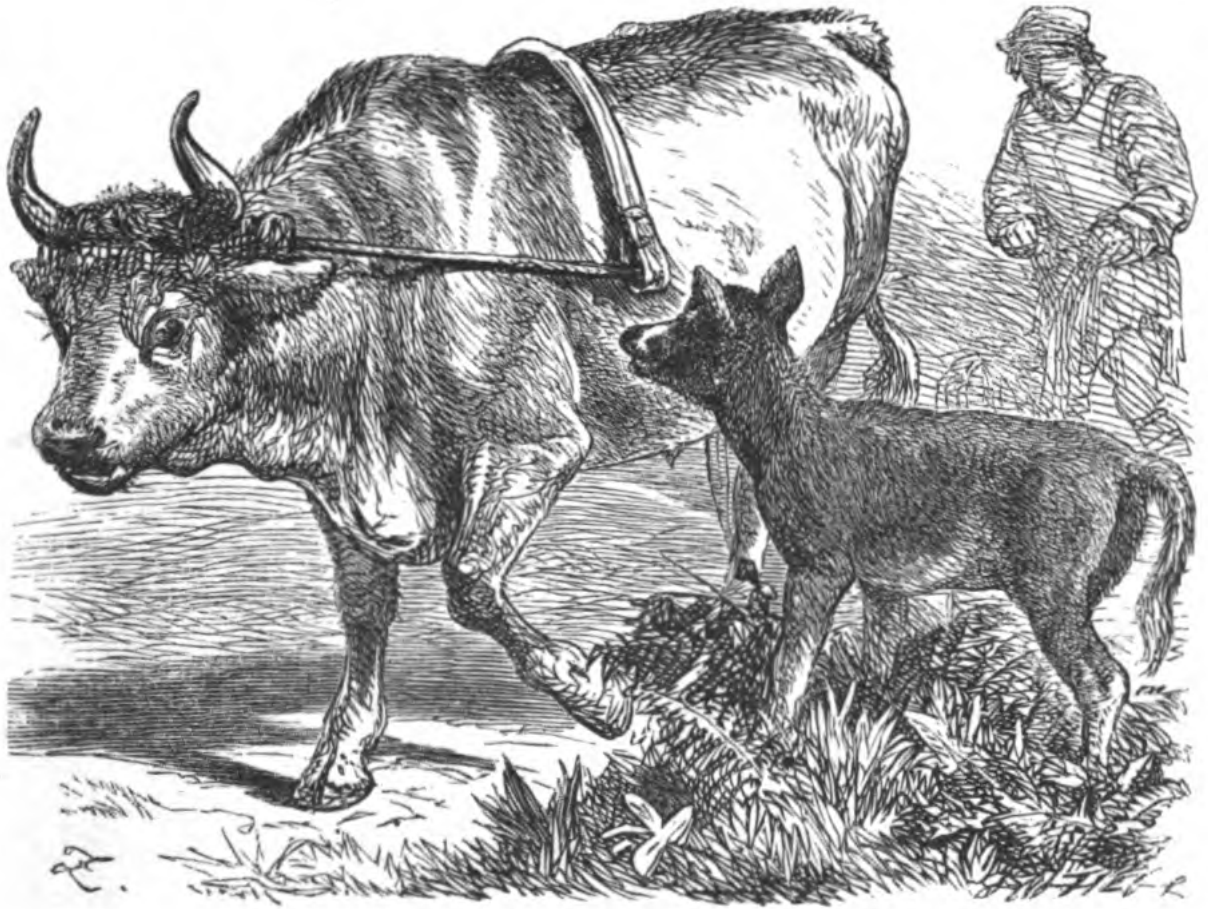
Kindness may be wasted, and great evil done, by our not bestowing it upon fit objects.



FABLE LI.—*The Fox and the Sick Lion.*

IT was reported that the Lion was sick, and the beasts were made to believe that they could not make their court better than by going to visit him. Upon this they generally went; but it was particularly taken notice of that the Fox was not one of the number. The Lion therefore dispatched one of his Jackals to sound him about it, and ask him why he had so little charity and respect as never to come near him at a time when he lay so dangerously ill, and everybody else had been to see him. “Why,” replies the Fox, “pray present my duty to his majesty, and tell him that I have the same respect for him as ever, and have been coming several times to kiss his royal hand; but I am so terribly frightened at the mouth of his cave, to see the prints of my fellow-subjects’ feet all pointing forwards and none backwards, that I have not resolution enough to venture in.” Now, the truth of the matter was, that this sickness of the Lion’s was only a sham to draw the beasts into his den, the more easily to devour them.

No important action should ever be taken hastily.

FABLE LII.—*The Wanton Calf.*

A CALF, full of play and wantonness, seeing the Ox at plough, could not forbear insulting him. “What a sorry poor drudge art thou,” says he, “to bear that heavy yoke upon your neck, and go all day drawing a plough at your tail, to turn up the ground for your master; but you are a wretched dull slave, and know no better, or else you would not do it. See what a happy life I lead: I go just where I please; sometimes I lie down under the cool shade; sometimes frisk about in the open sunshine; and, when I please, slake

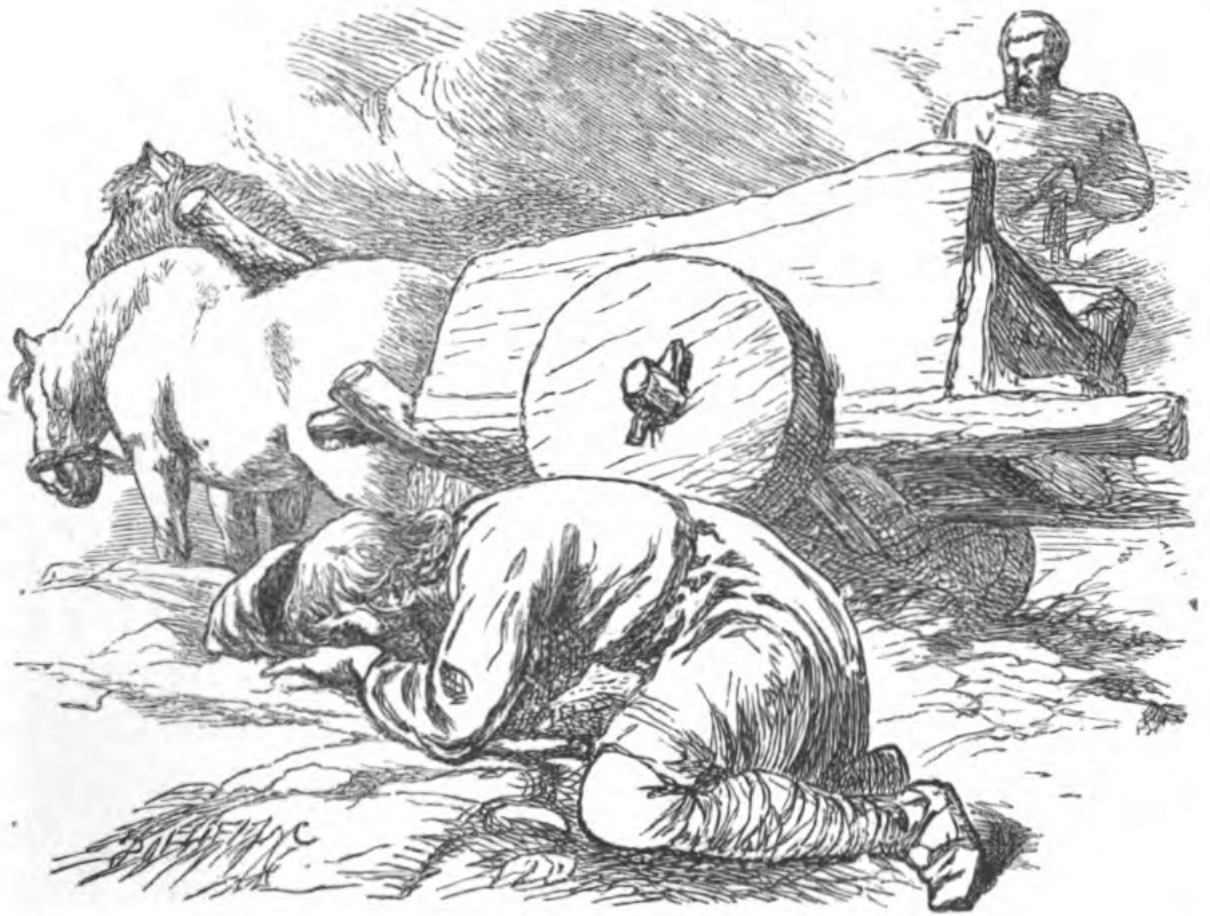
my thirst in the clear sweet brook. But you, if you were to perish, have not so much as a little dirty water to refresh you." The Ox, not at all moved with what he said, went quietly and calmly on with his work; and, in the evening, was unyoked and turned loose. Soon after which he saw the Calf taken out of the field, and delivered into the hands of a priest, who immediately led him to the altar, and prepared to sacrifice him. His head was hung round with fillets of flowers, and the fatal knife was just going to be applied to his throat, when the Ox drew near, and whispered him to this purpose: "Behold the end of your insolence and arrogance! It was for this only you were suffered to live at all; and pray, now, friend, whose condition is best, yours or mine?"

Those who are idle and useless are prone to insult the honest and diligent; and their fate is not seldom a miserable and pitiable one.



FABLE LIII.—*Hercules and the Carter.*

AS A clownish fellow was driving his cart along a deep miry lane, the wheels stuck so fast in the clay that the horses could not draw them out. Upon this he fell a bawling and praying to Hercules to come and help him. Hercules, looking down from a cloud, bid him not lie there, like an idle rascal as he was, but get up and whip his horses stoutly, and clap his shoulder



to the wheel; adding that this was the only way for him to obtain his assistance.

The only way to get real assistance from others is to be active and resolute oneself.



FABLE LIV.—*The Belly and the Members.*

IN former days, when the Belly and the other parts of the body enjoyed the faculty of speech, and had separate views and designs of their own, the several parts, it seems, each in particular for himself, and in

the name of the whole, took exception at the conduct of the Belly, and were resolved not to grant him supplies any longer. They said they thought it very hard that he should lead an idle, good-for-nothing life, spending and squandering upon himself all the fruits of their labour; and that, in short, they were resolved for the future to strike off his allowance, and let him shift for himself as well as he could. The Hands protested they would not lift up a finger to keep him from starving; and the Mouth wished he might never speak again if he took in the least bit of nourishment for him as long as he lived; and, say the Teeth, "May we be rotten if ever we chew a morsel for him for the future." This solemn league and covenant was kept as long as anything of that kind can be kept, which was until each of the rebel members pined away to the skin and bone, and could hold out no longer. Then they found there was no doing without the Belly, and that, idle and insignificant as he seemed, he contributed as much to the maintenance and welfare of all the other parts as they did to his.

Many things which appear useless or insignificant are as indispensable as those which seem more important, and nothing but evil can arise from the attempt to dispense with them.



FABLE LV.—*The Horse and the Lion.*

A LION, seeing a fine plump Nag, had a great mind to eat a bit of him, but knew not which way to get

him into his power. At last he bethought himself of this contrivance : he gave out that he was a physician, who, having gained experience by his travels into foreign countries, had made himself capable of curing any sort of malady or distemper incident to any kind



of beast,—hoping by this stratagem to get an easier admittance among cattle, and find an opportunity to execute his design. The Horse, who guessed at his intent, was resolved to be even with him ; and so, humouring the thing as if he suspected nothing, he prayed the Lion to give him his advice in relation to a

thorn he had got in his foot, which had quite lamed him, and gave him great pain and uneasiness. The Lion readily agreed, and desired that he might see the foot. Upon which the Horse lifted up one of his hind legs, and, while the Lion pretended to be poring earnestly upon his hoof, gave him such a kick in the face as quite stunned him, and left him sprawling upon the ground. In the meantime the Horse trotted away, neighing and laughing merrily at the success of the trick by which he had defeated the purpose of one who intended to have tricked him out of his life.

Cunning persons are often caught in their own snare.



FABLE LVI.—*The Husbandman and the Stork.*

THE Husbandman pitched a net in his fields to take the cranes and geese which came to feed upon the new-sown corn. Accordingly he took several, both cranes and geese, and among them a Stork, who pleaded hard for his life, and among other apologies which he made, alleged that he was neither goose nor crane, but a poor harmless Stork, who performed his duty to his parents to all intents and purposes, feeding them when they were old, and, as occasion required, carrying them from place to place upon his back. "All this may be very true," replies the Husbandman; "but, as I have taken you in bad company, and in the



same crime, you must expect to suffer the same punishment.”

People are judged by the company they keep.

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FABLE LVII.—*The Cat and the Cock.*

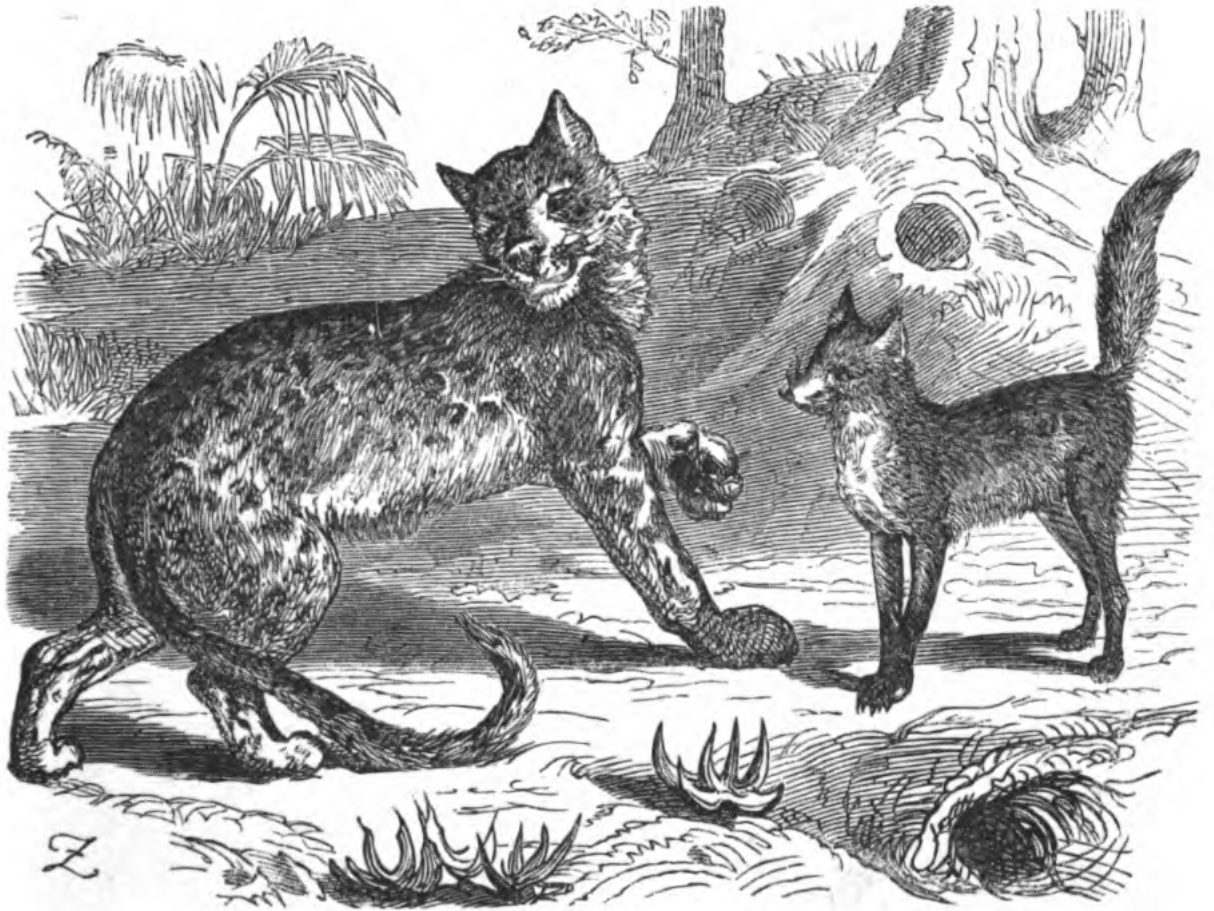
THE Cat, having a mind to make a meal of the Cock, seized him one morning by surprise, and asked him what he could say for himself why slaughter should

not pass upon him. The Cock replied that he was serviceable to mankind by crowing in the morning, and calling them up to their daily labour. "That is true," says the Cat, "and is the very objection that I



have against you ; for you make such a shrill impertinent noise that people cannot sleep for you."

Justice and reason have usually little chance against wickedness when it is in power.

FABLE LVIII.—*The Leopard and the Fox.*

THE Leopard one day took it into his head to value himself upon the great variety and beauty of his spots, and truly he saw no reason why even the Lion should take place of him, since he could not show so beautiful a skin. As for the rest of the wild beasts of the forest, he treated them all, without distinction, in the most haughty, disdainful manner. But the Fox, being among them, went up to him with a great deal of spirit and resolution, and told him that he was mistaken in the value he was pleased to set upon himself, since people

of judgment were not used to form their opinion of merit from the outside appearance, but by considering the good qualities and endowments with which the mind was stored within.

Modesty is more than the half of beauty; vanity spoils the highest personal charms.

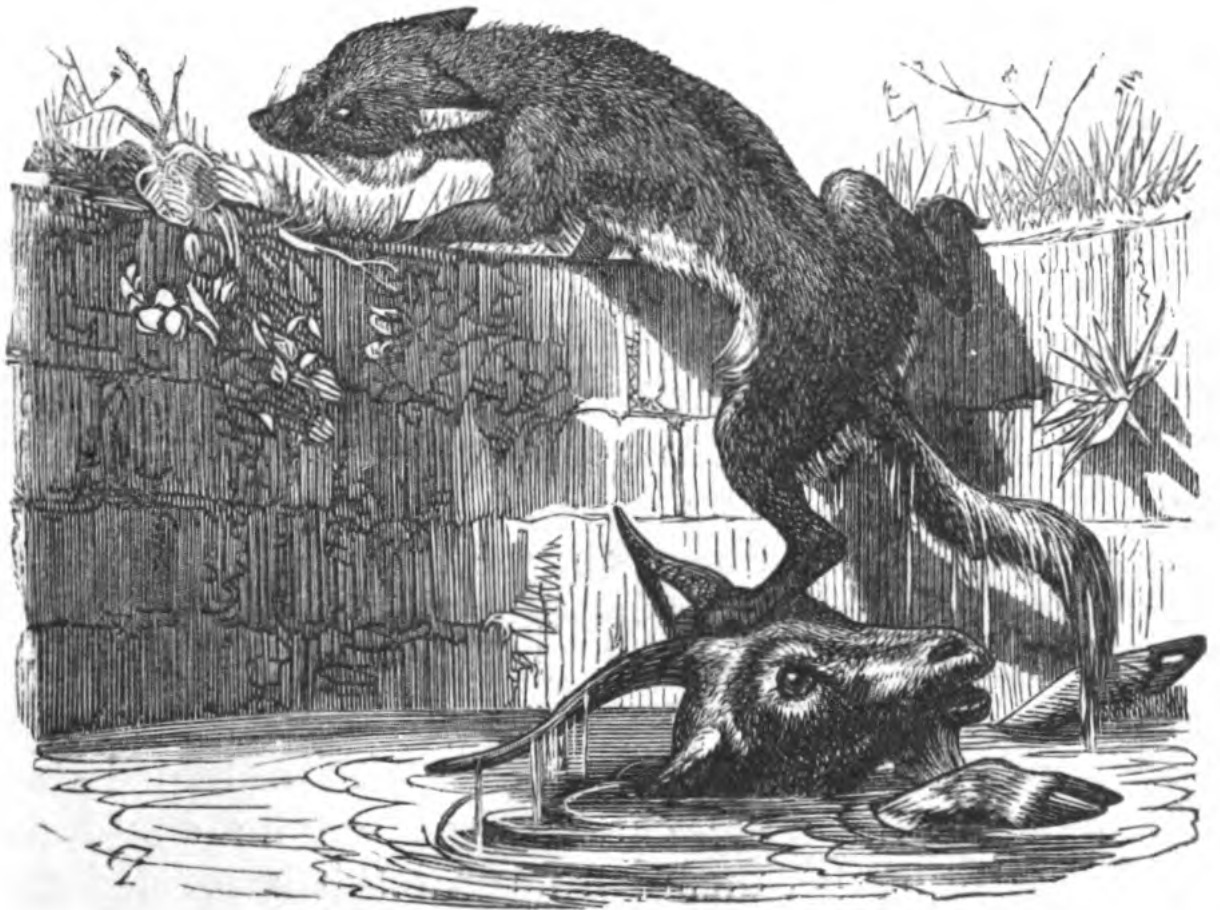


FABLE LIX.—*The Shepherd's Boy.*

A CERTAIN Shepherd's Boy kept his sheep upon a common, and, in sport and wantonness, would often cry out, "The wolf! the wolf!" By this means he

several times drew the husbandmen in an adjoining field from their work ; who, finding themselves deluded, resolved for the future to take no notice of his alarm. Soon after the wolf came indeed. The Boy cried out in earnest ; but no heed being given to his cries, the sheep were devoured by the wolf.

He who tells lies is not believed even when he speaks the truth, and is sure to suffer in the end.



FABLE LX.—*The Fox and the Goat.*

A FOX having tumbled by chance into a well, had

been casting about a long while, to no purpose, how he should get out again ; when at last a Goat came to the place, and, wanting to drink, asked Reynard whether the water was good. "Good !" says he, "ay, so sweet that I am afraid I have surfeited myself, I have drunk so abundantly." The Goat upon this, without any more ado, leaped in ; and the Fox, taking the advantage of his horns, by the assistance of them as nimbly leaped out, leaving the poor Goat at the bottom of the well to shift for himself.

Do not judge things from other people's words, but by due reflection on them.



FABLE LXI.—*Cupid and Death.*

CUPID, one sultry summer's noon, tired with play and faint with heat, went into a cool grotto to repose himself, which happened to be the cave of Death. He threw himself carelessly down on the floor, and his quiver turning topsy-turvy, all the arrows fell out, and mingled with those of Death, which lay scattered up and down the place. When he awoke, he gathered them up as well as he could ; but they were so intermingled that, though he knew the certain number, he could not rightly distinguish them ; from which it happened that he took up some of the arrows which belonged to Death, and left several of his own in the room of them. This is the cause that we now and then see the hearts of the old and decrepit transfixed with the bolts of

Love, and with equal grief and surprise behold the youthful blooming part of our species smitten with the darts of Death.

Good and evil are so mixed in this world, that many of the apparent irregularities of life are by Providence meant for good ends; and we should not always quarrel with what seem evils, for they may only be hidden benefits.



FABLE LXII.—*The Old Man and his Sons.*

AN old Man had many sons, who were often falling out with one another. When the father had exerted his authority and used other means in order to reconcile them, and all to no purpose, at last he had recourse to this expedient: He ordered his sons to be called before him, and a short bundle of sticks to be brought, and then commanded them, one by one, to try if, with all their might and strength, they could any of them break it. They all tried, but to no purpose; for the sticks being closely and compactly bound up together, it was impossible for the force of man to do it. After this, the father ordered the bundle to be untied, and gave a single stick to each of his sons, at the same time bidding him try to break it; which when each did with all imaginable ease, the father addressed himself to them to this effect: "O my sons, behold the power of unity! for if you, in like manner, would but keep yourselves strictly conjoined in the bonds of friendship, it



would not be in the power of any mortal to hurt you ; but when once the ties of brotherly affection are dissolved, how soon do you fall to pieces, and are liable to be violated by every injurious hand that assaults you ! ”

True strength lies in union.

FABLE LXIII.—*The Stag and the Fawn.*

A STAG, grown old and mischievous, was, according to custom, stamping with his foot, making offers with



his head, and bellowing so terribly, that the whole herd quaked for fear of him, when one of the little Fawns coming up, addressed him to this purpose: "Pray, what is the reason that you, who are so stout and formidable at all other times, if you do but hear the cry of the hounds, are ready to fly out of your skin for fear?" "What you observe is true," replied the Stag, "though I know not how to account for it. I am indeed vigorous, and able enough, I think, to make my party good anywhere, and often resolve within myself that nothing shall ever dismay my courage for the future; but, alas! I no sooner hear the voice of a

hound but all my spirits fail me, and I cannot help making off as fast as ever my legs can carry me."

Many a very cowardly person will assume airs, and lord it over those who are weaker than himself.



FABLE LXIV.—*The Old Hound.*

AN old Hound, who had been an excellent good one in his time, and given his master great sport and satisfaction in many a chase, at last, by the effect of years,

became feeble and unserviceable. However, being in the field one day when the boar was almost run down, he happened to be the first that came in with him, and seized him by one of his haunches; but his decayed and broken teeth not being able to keep their hold, the boar escaped, and threw him quite out. Upon which, his master being in a great passion and going to strike him, the honest old creature is said to have barked out his apology: "Ah! do not strike your poor old servant! It is not my heart and inclination, but my strength and speed, that fail me. If what I now am displeases, pray don't forget what I have been."

People often err in losing sight of the intention with which a thing is done.



FABLE LXV.—*Jupiter and the Camel.*

THE Camel presented a petition to Jupiter, complaining of the hardship of his case, in not having, like bulls and other creatures, horns, nor any weapons of defence, to protect himself from the attacks of his enemies, and praying that relief might be given him in such a manner as might be thought most expedient. Jupiter could not help smiling at the impertinent address of the great silly beast, but, however, rejected the petition, and told him that, so far from granting his unreasonable request, henceforward he would take

care his ears should be shortened, as a punishment for his presumptuous importunity.

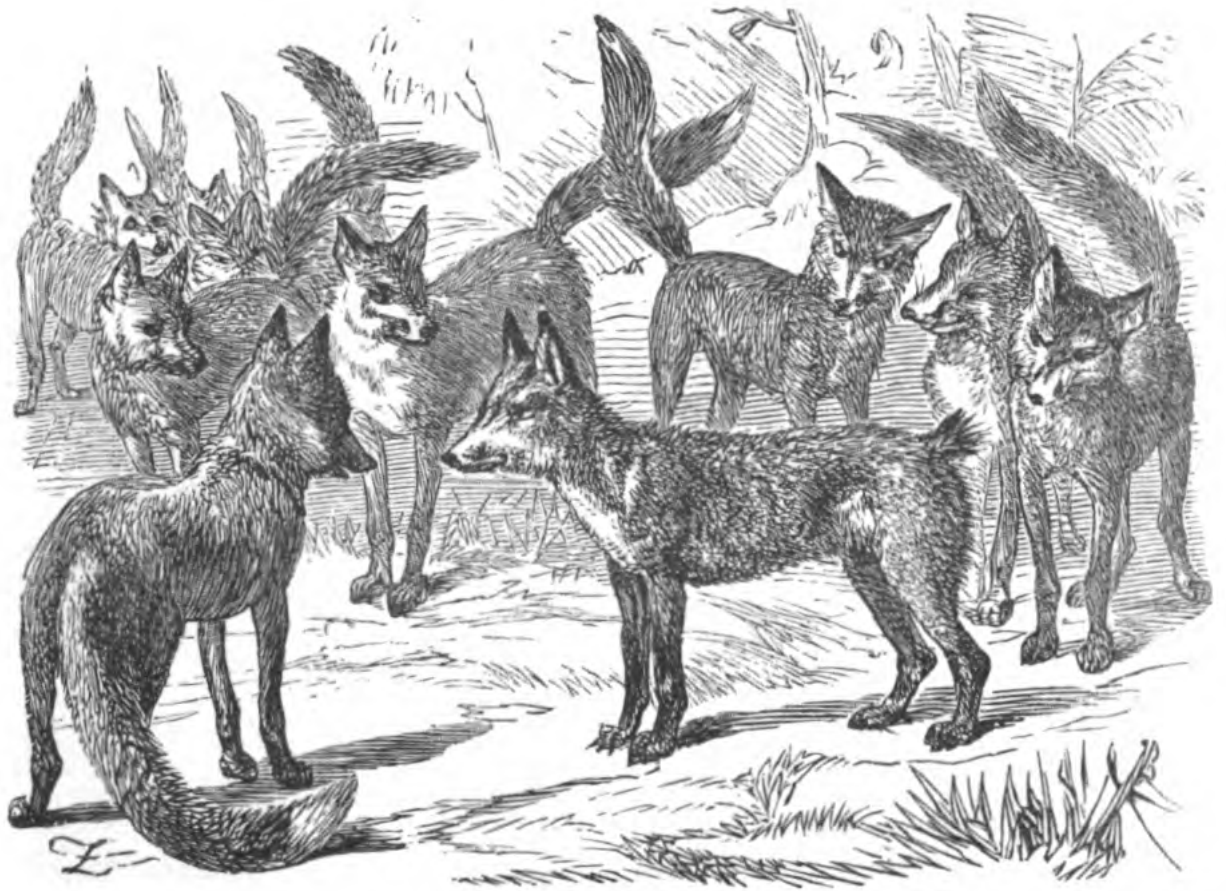
True wisdom consists in using well the organs and opportunities we have, and not in wishing and sighing for what is against our nature and circumstances.



FABLE LXVI.—*The Fox without a Tail.*

A FOX being caught in a steel trap by his tail, was glad to compound for his escape with the loss of it ; but, upon coming abroad into the world, began to be so sensible of the disgrace such a defect would bring upon him, that he almost wished he had died rather than left it behind him. However, to make the best of a bad matter, he formed a project in his head to call an assembly of the rest of the Foxes, and propose it for their imitation as a fashion which would be very agreeable and becoming. He did so, and made a long harangue upon the unprofitableness of tails in general, and endeavoured chiefly to show the awkwardness and inconvenience of a fox's tail in particular ; adding, that it would both be more graceful and more expeditious to be altogether without them ; and that, for his part, what he had only imagined and conjectured before, he now found by experience, for that he never enjoyed himself so well, and found himself so easy, as he had done since he cut off his tail. He said no more, but

looked about with a brisk air to see what proselytes he had gained ; when a sly old thief in the company, who understood traps, answered him with a leer, “ I believe you may have found it convenient to part with your tail,



and when we are in the same circumstances, perhaps we may do so too.”

Evil-doers will always try to lessen their disgrace, by making others like themselves.

FABLE LXVII.—*The Fox and the Crow.*

A CROW, having taken a piece of cheese out of a cottage window, flew up into a tree with it, in order to eat it; which a Fox observing, came and sat underneath, and began to compliment the Crow upon the subject of her beauty. "I protest," says he, "I never observed it before, but your feathers are of a more delicate white than any that ever I saw in my life! Ah! what a fine shape and graceful turn of body is there! And I make no question but you have a tolerable voice: if it is but as fine as your complexion, I do not know a bird that can pretend to stand in competition with you." The Crow, tickled with this very

civil language, nestled and wriggled about, and hardly knew where she was ; but, thinking the Fox a little dubious as to the particular of her voice, and having a mind to set him right in that matter, began to sing, and in the same instant let the cheese drop out of her mouth. This being what the Fox wanted, he chopped it up in a moment, and trotted away, laughing to himself at the easy credulity of the Crow.

If you listen to flattery you are certain to be the loser.



FABLE LXVIII.—*The Hawk and the Farmer.*

A HAWK, pursuing a pigeon over a corn-field with

great eagerness and force, threw himself into a net which a Husbandman had planted there to take the crows ; who being employed not far off, and seeing the Hawk fluttering in the net, came and took him ; but, just as he was going to kill him, the Hawk besought him to let him go, assuring him that he was only following a pigeon, and neither intended nor had done any harm to him. To whom the Farmer replied, "And what harm had the poor pigeon done to you ?" Upon which he wrung his head off immediately.

Excuses are of no avail when one is caught in the very act of doing wrong.



FABLE LXIX.—*The Nurse and the Wolf.*

A NURSE, who was endeavouring to quiet a froward bawling child, among other attempts threatened to throw it out of doors to the Wolf, if it did not leave off crying. A Wolf, who chanced to be prowling near the door just at that time, heard the expression, and believing the Woman to be in earnest, waited a long while about the house, in expectation of seeing her words made good. But at last the child, wearied with its own importunities, fell asleep, and the poor Wolf was forced to return back to the woods empty and supperless. The Fox meeting him, and surprised to see him going home so thin and disconsolate, asked him what the matter was, and how he came to speed



no better that night. “Ah! do not ask me,” says he: “I was so silly as to believe what the Nurse said, and have been disappointed.”

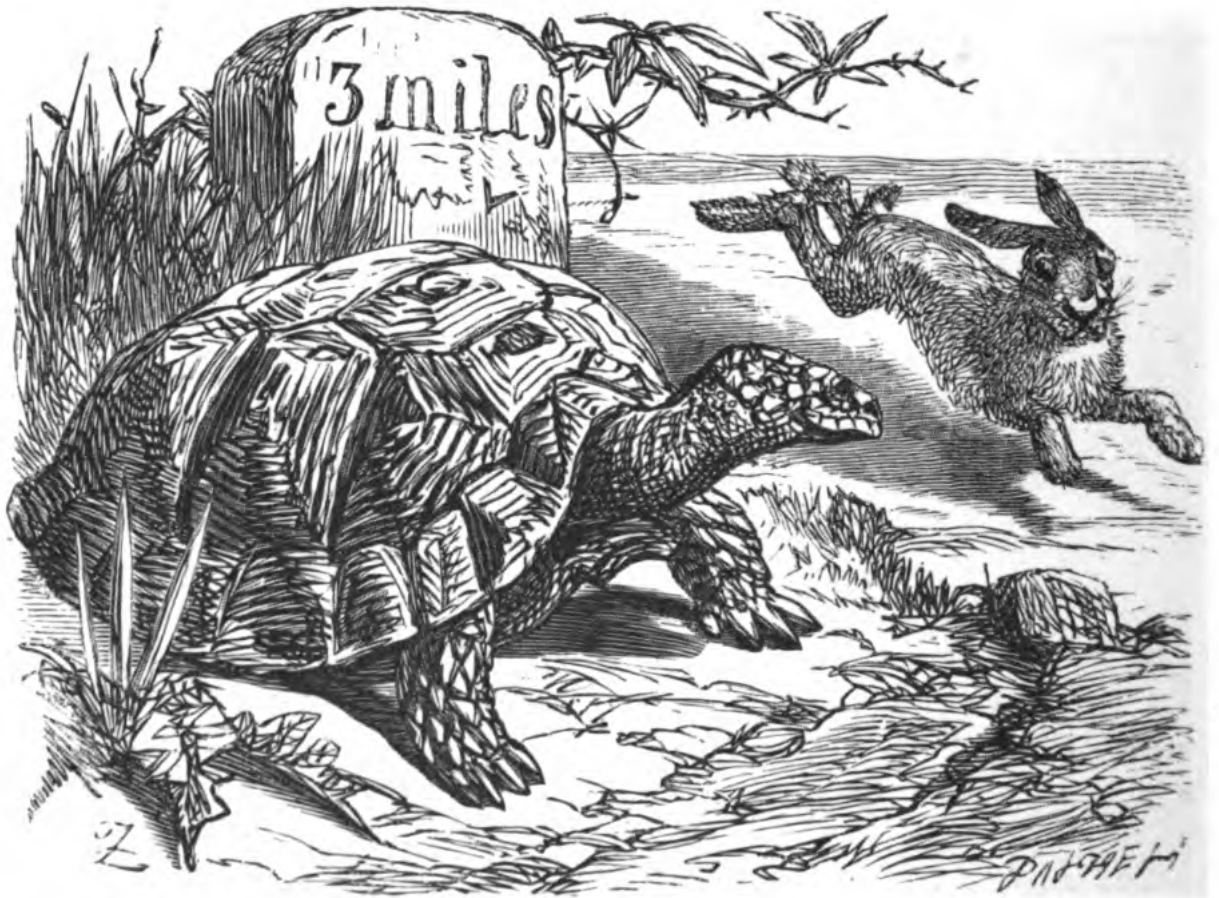
It is not always wise to take people at their word.



FABLE LXX.—*The Hare and the Tortoise.*

A HARE insulted a Tortoise upon account of his slowness, and vainly boasted of her own great speed

in running. "Let us make a match," replied the Tortoise: "I will run with you five miles for five pounds, and the Fox yonder shall be the umpire of the race." The Hare agreed, and away they both started together. But the Hare, by reason of her exceeding swiftness,



outran the Tortoise to such a degree that she made a jest of the matter; and finding herself a little tired, squatted in a tuft of fern that grew by the way, and took a nap; thinking that if the Tortoise went by, she could at any time fetch him up with all the ease imaginable. In the meanwhile the Tortoise came jogging

on with slow but continued motion ; and the Hare, out of a too great security and confidence of victory, oversleeping herself, the Tortoise arrived at the end of the race first.

People who are quick are apt to fancy themselves too secure of winning, and thus slower persons outwit them.



FABLE LXXI.—*The Fighting Cocks and the Eagle.*

Two young Cocks who had frequently set upon each other, one day began a-fighting as fiercely as though they had never fought before. So they had gone on,

till one of them being so much worsted that he saw no hope of turning the tide in his favour, made up his mind to be beaten, and betook himself to the corner of the hen-house, full of wounds. On this, the conqueror, giving way rather readily to the natural elation felt in such circumstances, flew to the top of the house, and began to clap his wings and crow lustily in announcement of his victory. His proud show-off, however, only brought him under the notice of those by no means well disposed to him. Just then an Eagle sailing by seized him by his talons and carried him off. The other then came out from his hiding-place, and took possession of the dunghill for which they had contended.

Those who gain the victory should let others celebrate it, lest they suffer by their vanity.



FABLE LXXII.—*The Ass in the Lion's Skin.*

AN Ass, finding the skin of a lion, put it on, and, going into the woods and pastures, threw all the flocks and herds into a terrible consternation. At last, meeting a Fox, he would have frightened him also; but Reynard, seeing his long ears stick out, and hearing his voice, knew that, notwithstanding his being dressed in a lion's skin, he was really no more than an Ass.



Never try to seem other than you are, or you will most likely be found out and disgraced.

FABLE LXXIII.—*The Mountains in Labour.*

THE Mountains were said to be in labour, and uttered most dreadful groans. People came together far and near to see what birth would be produced ; and, after they had waited a considerable time in expectation, out crept a Mouse !



The importance of things should not be judged by the noise they make.

FABLE LXXIV.—*The Satyr and the Traveller.*

A SATYR, as he was ranging the forest in an exceeding cold snowy season, met with a Traveller half-starved with the extremity of the weather. He took compassion on him, and kindly invited him home to a warm comfortable cave he had in the hollow of a rock. As soon as they had entered and sat down, notwithstanding there was a good fire in the place, the chilly Traveller could not forbear blowing his fingers' ends. Upon



the Satyr's asking him why he did so, he answered that he did it to warm his hands. The honest sylvan, having seen little of the world, admired a man who was master of so valuable a quality as that of blowing heat, and therefore was resolved to entertain him in the best manner he could. He spread the table before him with dried fruits of several sorts, and produced a remnant of cold cordial wine, which, as the rigour of the season made very proper, he mulled with some warm spices, infused over the fire, and presented to his shivering guest. But this the Traveller thought fit to blow likewise; and, upon the Satyr's demanding a reason why he blowed again, he replied, To cool his dish. This

second answer provoked the Satyr's indignation as much as the first had kindled his surprise ; so, taking the man by the shoulder, he thrust him out of doors, saying, he would have nothing to do with a wretch who had so vile a quality as to blow hot and cold with the same mouth.

We should be careful not to mislead others by apparent double dealing or inconsistency.



FABLE LXXV.—*The Sick Kite.*

A KITE had been sick a long time, and finding there were no hopes of recovery, begged of his mother to go

to all the churches and religious houses in the country, to try what prayers and promises would effect in his behalf. The old Kite replied, "Indeed, dear son, I would willingly undertake anything to save your life, but I have great reason to despair of doing you any service in the way you propose ; for with what face can I ask anything of the gods in favour of one whose whole life has been a continual scene of rapine and injustice, and who has not scrupled, upon occasion, to rob the very altars themselves?"

Sick-bed repentances seldom atone for a bad life.



FABLE LXXVI.—*The Hawk and the Nightingale.*

A NIGHTINGALE, sitting all alone among the shady branches of an oak, sang with so melodious and shrill a pipe that she made the woods echo again, and alarmed a hungry Hawk, who was at some distance off watching for his prey. He had no sooner discovered the little musician, but, making a stoop at the place, he seized her with his crooked talons, and bid her prepare for death. "Ah!" says she, "for mercy's sake don't do so barbarous a thing, and so unbecoming yourself. Consider, I never did you any wrong, and am but a poor small morsel for such a stomach as yours : rather attack some larger fowl, which may bring you more credit and a better meal, and let me go." "Ay!" says the Hawk, "persuade me to it if you can : I have been



upon the watch all day long, and have not met with one bit of anything till I caught you, and now you would have me let you go in hopes of something better, would you? Pray, who would be the fool then?"

They who despise small things in the hope of obtaining great ones, are likely to lose all: our wisdom lies in using what we have.

FABLE LXXVII.—*The Peacock's Complaint.*

THE Peacock presented a memorial to Juno, importing how hardly he thought he was used in not

having so good a voice as the nightingale; how that pretty animal was agreeable to every ear that heard it, while he was laughed at for his ugly screaming noise, if he did but open his mouth. The Goddess, concerned at the uneasiness of her favourite bird, answered him very kindly to this purpose: ‘If the nightingale is blessed with a fine voice, you have the advantage in point of beauty and largeness of person.’ “Ah!” says he, “but what avails my silent unmeaning beauty, when I am so far excelled in voice?” The Goddess dismissed him, bidding him consider that the properties of every creature were appointed by the decree of Fate: to him beauty; strength to the eagle; to the nightingale a voice of melody; the faculty of speech to the parrot; and to the dove innocence: that each of these was contented with his own peculiar quality; and, unless he had a mind to be miserable, he must learn to be so too.

Those who desire to possess more good qualities should unceasingly cultivate those they have: fretting over wants is but loss of time.

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FABLE LXXVIII.—*The Angler and the Little Fish.*

A MAN was angling in a river, and caught a small Perch, which, as he was taking off the hook and going to put it into his basket, opened his mouth, and began to implore his pity, begging that he would throw it into the river again. Upon the Man's demanding what

reason he had to expect such a favour—"Why," says the Fish, "because, at present, I am but young and little, and consequently not so well worth your while as I shall be, if you take me some time hence, when I



am grown larger." "That may be," replies the Man, "but I am not one of those fools who quit a certainty in expectation of an uncertainty."

Never quit a certainty for what is future and therefore uncertain.



FABLE LXXIX.—*The Geese and the Cranes.*

A FLOCK of Geese and a parcel of Cranes used often to feed together in a corn-field. At last the owner of the corn, with his servants, coming upon them of a sudden, surprised them in the very fact ; and the Geese, being heavy, fat, full-bodied creatures, were most of them sufferers ; but the Cranes, being thin and light, easily flew away.

In times of peril riches are a burden and hindrance, and often bring those who have them into such dangers as poorer men mostly escape.



FABLE LXXX.—*The Dog and the Shadow.*

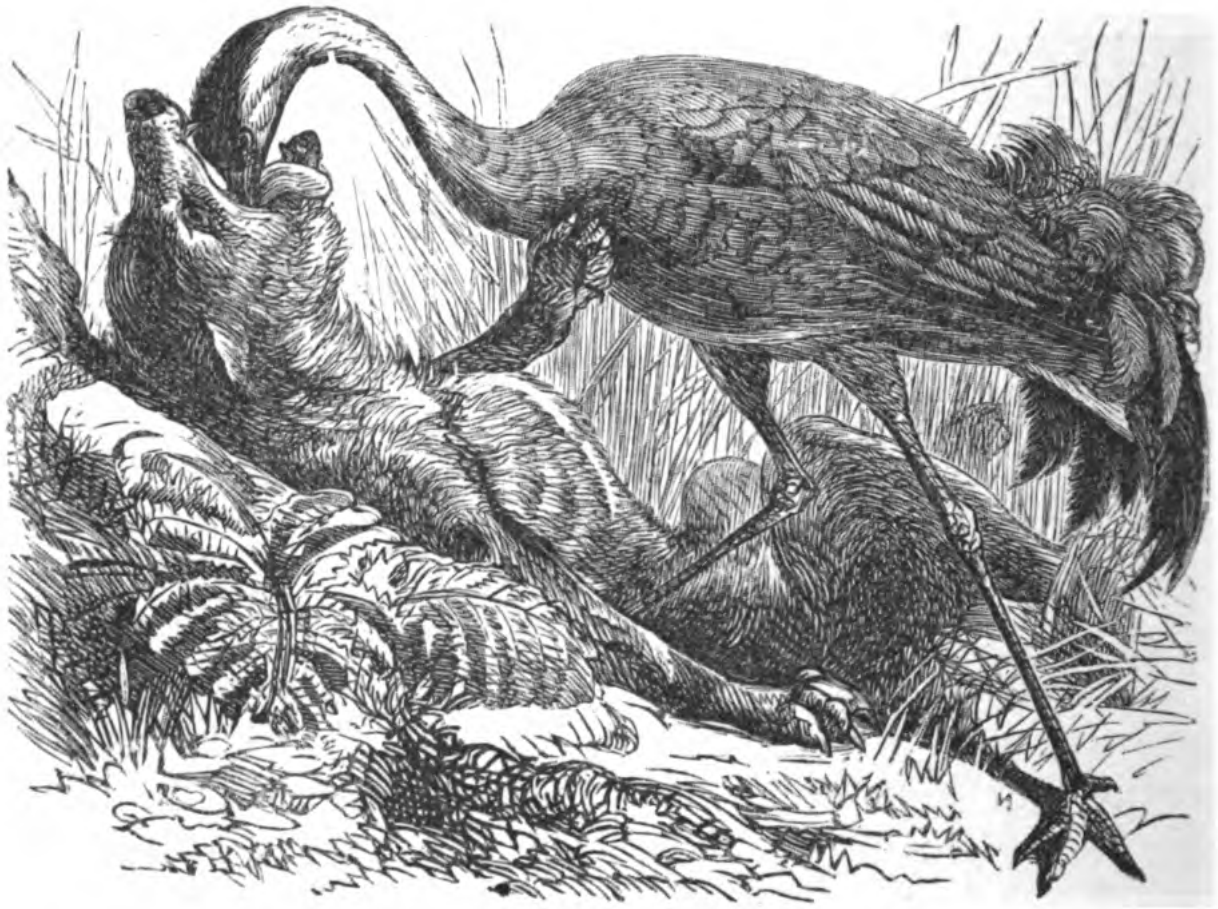
A DOG, crossing a little rivulet with a piece of flesh in his mouth, saw his own shadow represented in the clear mirror of the limpid stream; and believing it to be another dog, who was carrying another piece of flesh, he could not forbear catching at it; but was so far from getting anything by his greedy design, that he dropped the piece he had in his mouth, which immediately sank to the bottom and was irrecoverably lost.

He who catches at more than belongs to him, deserves to lose what he has.

FABLE LXXXI.—*The Ass and the Little Dog.*

THE Ass observing how great a favourite the little Dog was with his master—how much caressed and fondled, and fed with good bits at every meal, and for no other reason, as he could perceive, but skipping and frisking about, wagging his tail, and leaping up into his master's lap—was resolved to imitate the same, and see whether such a behaviour would not procure *him* the same favours. Accordingly, the master was no sooner come home from walking about his fields and gardens, and was seated in his easy chair, but the Ass, who observed him, came gambolling and braying towards him in a very awkward manner. The master could not help laughing aloud at the odd sight; but his jest was soon turned into earnest, when he felt the rough salute of the Ass's fore feet, who, raising himself upon his hinder legs, pawed against his breast with a most loving air, and would fain have jumped into his lap. The good Man, terrified at this outrageous behaviour, and unable to endure the weight of so heavy a beast, cried out; upon which, one of his servants running in with a good stick, and laying on heartily upon the bones of the poor Ass, soon convinced him that every one who desires it is not qualified to be a favourite.

It is most necessary for a man to consider his parts and abilities, to discover what he is fit for, and to keep firmly by that.



FABLE LXXXII.—*The Wolf and the Crane.*

A WOLF, after devouring his prey, happened to have a bone stick in his throat, which gave him so much pain that he went howling up and down, and importuning every creature he met to lend him a kind hand, in order to his relief; nay, he promised a reasonable reward to any one that should undertake the operation with success. At last the Crane, tempted with the lucre of the reward, and having first procured him to confirm his promise with an oath, undertook the business, and ventured his long neck into the rapacious felon's throat. In short, he plucked out the bone, and

expected the promised gratuity ; when the Wolf, turning his eyes disdainfully towards him, said, “ I did not think you had been so unconscionable. I had your head in my mouth, and could have bit it off whenever I pleased, but suffered you to take it away without any damage, and yet you are not contented ! ”

People who are tempted with great promises often come off the losers.



FABLE LXXXIII.—*The Envious Man and the Covetous.*

AN envious Man happened to be offering up his prayers to Jupiter just in the time and place with a

covetous miserable fellow. Jupiter, not caring to be troubled with their impertinences himself, sent Apollo to examine the merits of their petitions, and to give them such relief as he should think proper. Apollo therefore opened his commission, and withal told them that, to make short of the matter, whatever the one asked the other should have it double. Upon this, the covetous Man, though he had a thousand things to request, yet forbore to ask first, hoping to receive a double quantity, for he concluded that all men's wishes sympathized with his. By this means the envious Man had an opportunity of preferring his petition first, which was the thing he aimed at ; so, without much hesitation, he prayed to be relieved by having one of his eyes put out ; knowing that, of consequence, his companion would be deprived of both.

A miserly man is distressed with fears that another should be richer than himself, and the envious man will rather lose the chance of good things than see others receive the same. Both injure themselves by their selfishness.



FABLE LXXXIV.—*The Two Pots.*

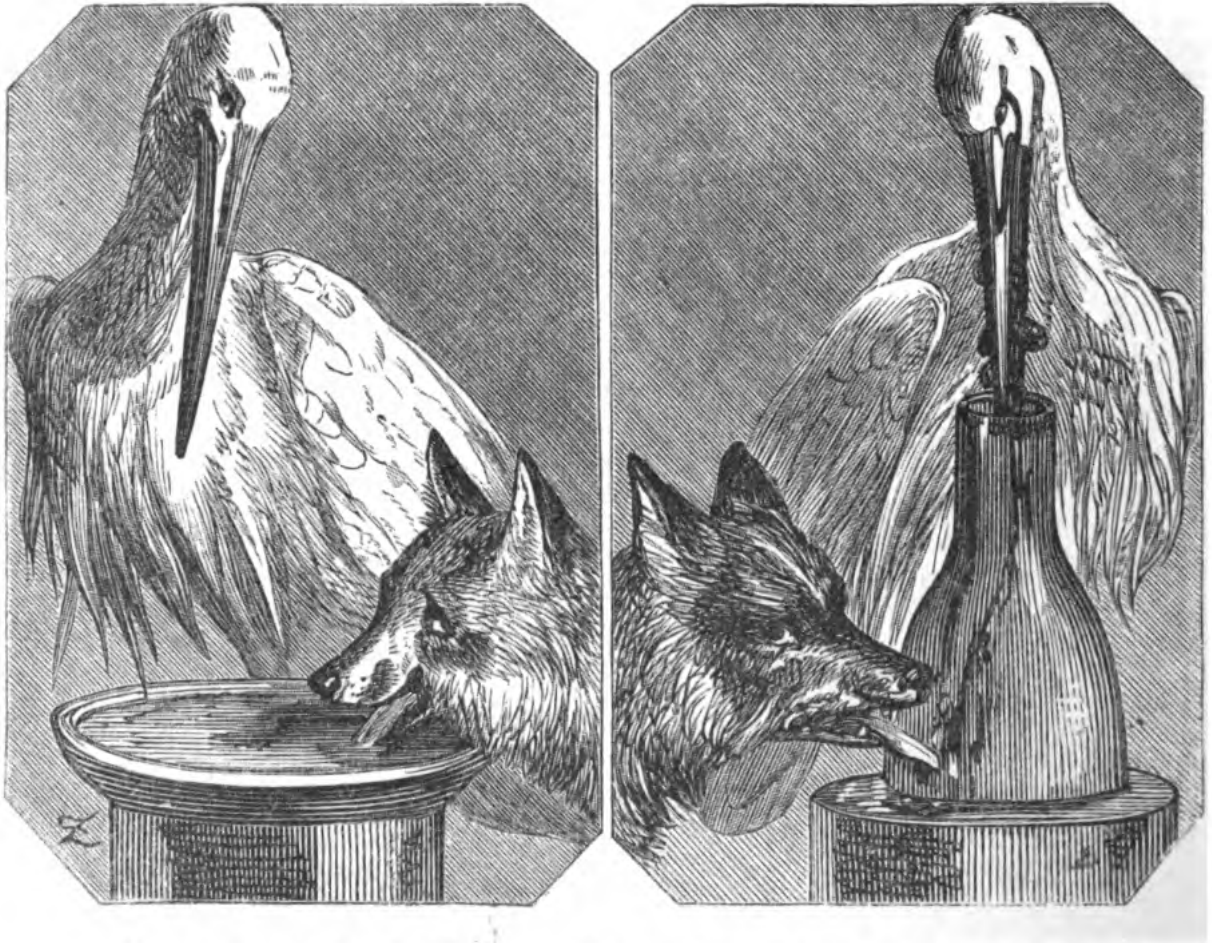
AN Earthen Pot, and one of Brass, standing together upon the river's brink, were both carried away by the flowing in of the tide. The Earthen Pot showed some uneasiness, as fearing he should be broken ; but his companion of Brass bid him be under no appre-

hensions, for that he would take care of him. "Oh," replies the other, "keep as far off as ever you can, I entreat you: it is you I am most afraid of; for, whether the stream dashes you against me, or me against you, I



am sure to be the sufferer; and therefore I beg of you, do not let us come near one another."

They are wise who, having a moderate fortune, are content, and do not seek to consort with people much greater than themselves; for it is difficult to escape from such company without injury.

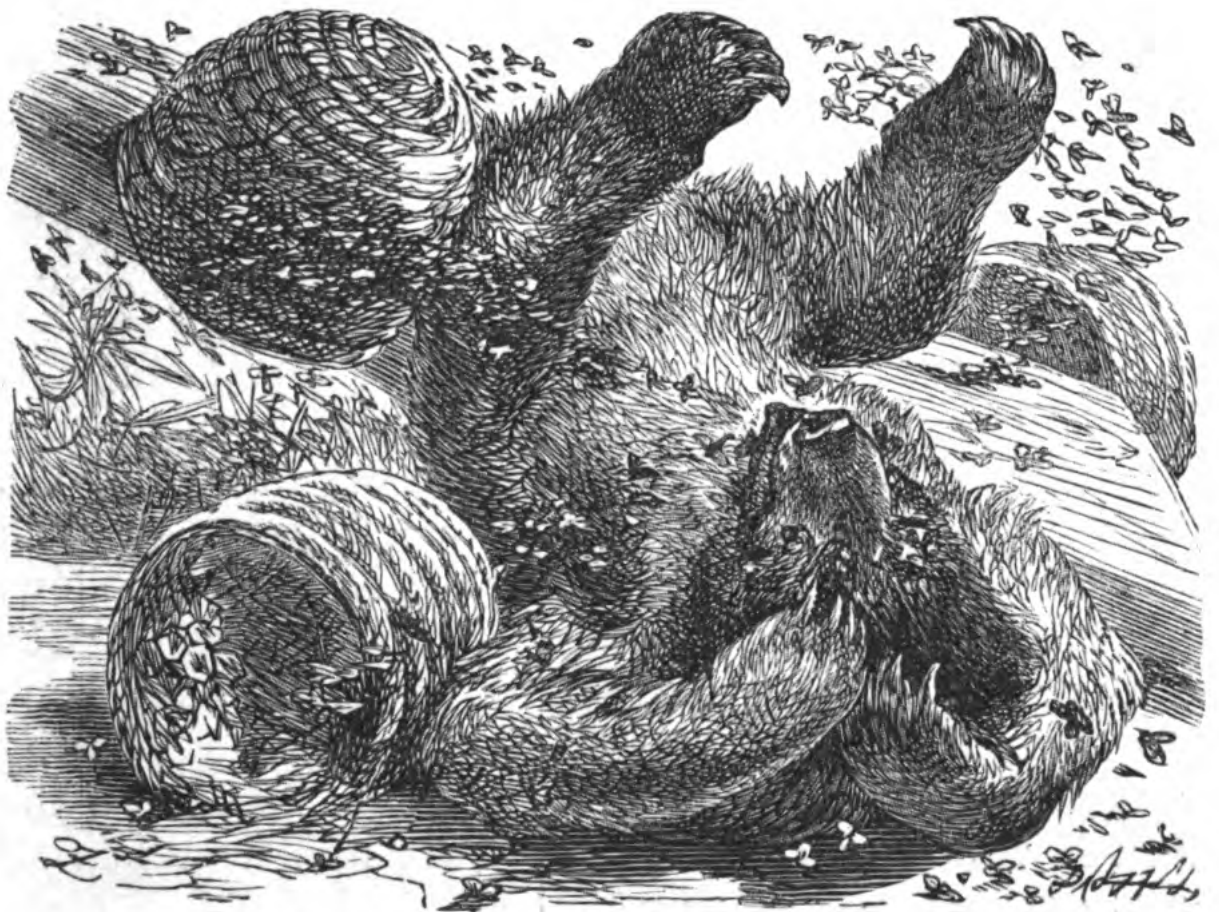


FABLE LXXXV.—*The Fox and the Stork.*

THE Fox invited the Stork to dinner, and being disposed to divert himself at the expense of his guest, provided nothing for the entertainment but a soup, in a wide shallow dish. This himself could lap up with a great deal of ease; but the Stork, who could but just dip in the point of his bill, was not a bit the better all the while. However, in a few days after he returned the compliment, and invited the Fox; but suffered nothing to be brought to table but some minced meat in a glass jar, the neck of which was so deep and so narrow, that, though the Stork with his long bill made

a shift to fill his belly, all that the Fox, who was very hungry, could do, was to lick the brims, as the Stork slabbered them with his eating. Reynard was heartily vexed at first; but when he came to take his leave, owned ingenuously that he had been used as he deserved, and that he had no reason to take any treatment ill, of which himself had set the example.

Those who love practical jokes and offer witty affronts must not think ill of it, if some time they have the tables turned against them.



FABLE LXXXVI.—*The Bear and the Bee-hives.*

A BEAR, climbing over the fence into a place where

Bees were kept, began to plunder the hives, and rob them of their honey. But the Bees, to revenge the injury, attacked him in a whole swarm together; and, though they were not able to pierce his rugged hide, yet with their little stings they so annoyed his eyes and nostrils, that, unable to endure the smarting pain, with impatience he tore the skin over his ears with his own claws, and suffered ample punishment for the injury he did the Bees in breaking open their waxen cells.

For the sake of indulging their appetites men wantonly injure crowds of weaker creatures, and it is not to be wondered at if sometimes they are severely punished.



FABLE LXXXVII.—*The Travellers and the Bear.*

Two Men being to travel through a forest together, mutually promised to stand by each other in any danger they should meet upon the way. They had not gone far before a Bear came rushing towards them out of a thicket; upon which one, being a light, nimble fellow, got up into a tree; the other, falling flat upon his face and holding his breath, lay still while the Bear came up and smelled at him; but that creature, supposing him to be a dead carcase, went back again into the wood, without doing him the least harm. When all was over, the spark who had climbed the tree came down to his companion, and, with a pleasant smile, asked him what the Bear said to him—"For," says he,



“I took notice that he clapped his mouth very close to your ear.” “Why,” replies the other, “he charged me to take care, for the future, not to put any confidence in such cowardly rascals as you.”

Professions of friendship are of little avail till they have been tried.



FABLE LXXXVIII.—*The Trumpeter taken Prisoner.*

A TRUMPETER, being taken prisoner in a battle, begged hard for quarter, declaring his innocence, and

protesting that he neither had nor could kill any man, bearing no arms but only his trumpet, which he was obliged to sound at the word of command. "For that reason," replied his enemies, "we are determined not to spare you ; for though you yourself never fight,



yet, with that wicked instrument of yours, you blow up animosity between other people, and so become the occasion of much bloodshed."

The tongue is a most dangerous enemy, and those who stir up strife amongst others, though not mingling in it, are as blameworthy as if they did.

FABLE LXXXIX.—*The Partridge and the Cocks.*

A CERTAIN Man, having taken a Partridge, plucked some of the feathers out of its wings, and turned it into a little yard, where he kept game Cocks. The Cocks for a while made the poor bird lead a sad life, continually pecking and driving it away from the meat. This treatment was taken the more unkindly because offered to a stranger, and the Partridge could not but conclude them the most inhospitable, uncivil people he had ever met with. But at last, observing how frequently they quarrelled and fought with each other, he comforted himself with this reflection: that it was no wonder they were so cruel to him, since there was so much bickering and animosity among themselves.

There is sometimes a comfort in finding that those who oppress and injure us cannot agree with each other.

FABLE XC.—*The Falconer and the Partridge.*

A FALCONER having taken a Partridge in his net, the bird begged hard for a reprieve, and promised the man, if he would let him go, to decoy other partridges into his net. "No," replies the Falconer, "I was determined not to spare you, but now you have condemned yourself by your own words; for he who is such a scoundrel as to offer to betray his friends to save himself, deserves, if possible, worse than death."



There is no more contemptible character than he who would betray his friends : he is not to be trusted in word or act.

FABLE XCI.—*The Eagle and the Crow.*

AN Eagle flew down from the top of a high rock, and settled upon the back of a Lamb ; and then instantly flying up into the air again, bore his bleating prize aloft in his pounces. A Crow, who sat upon an elm and beheld this exploit, resolved to imitate it ; so flying down upon the back of a Ram, and entangling



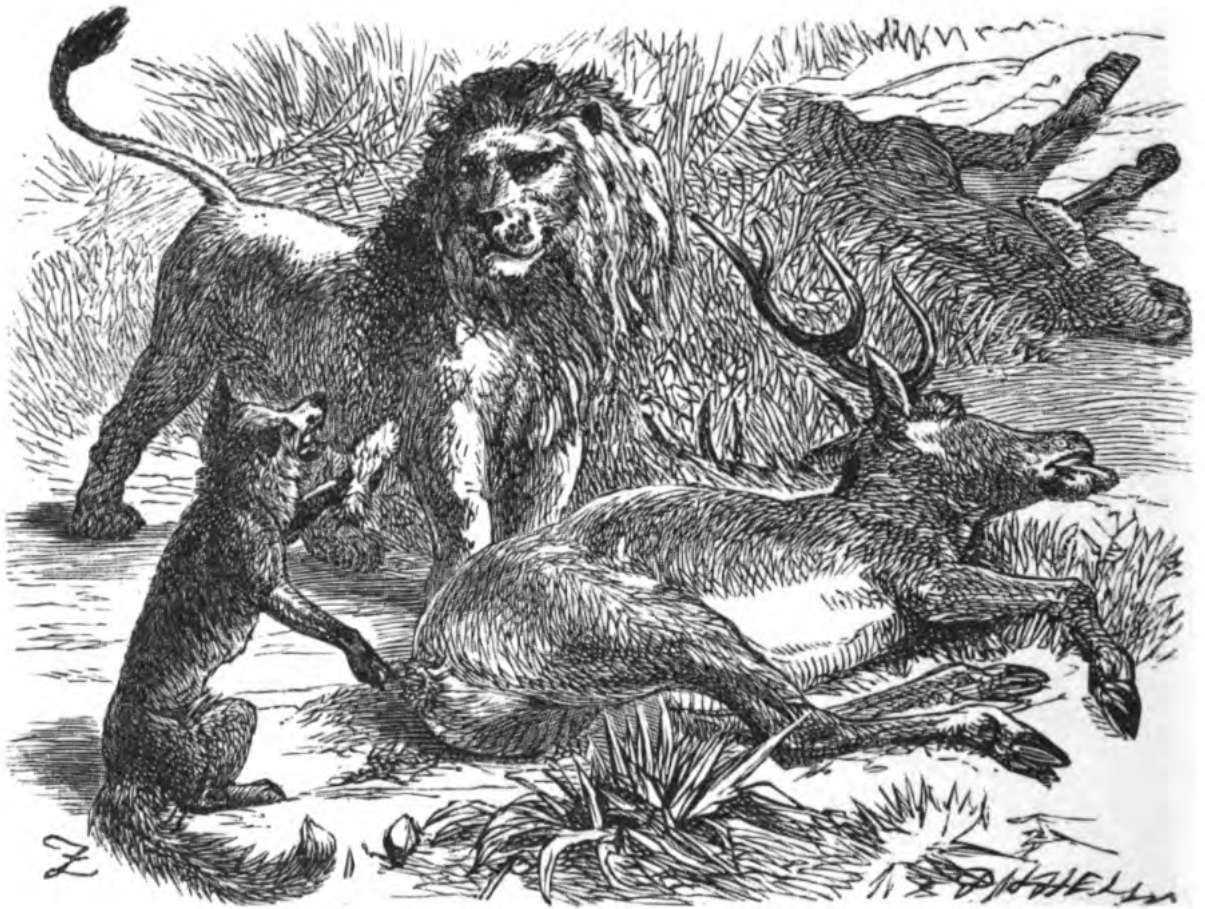
his claws in the wool, he fell a chattering and attempting to fly ; by which means he drew the observation of the Shepherd upon him, who finding his feet hampered in the fleece of the Ram, easily took him, and gave him to his boys for their sport and diversion.

People who out of vanity undertake things they are not fit for, are certain to be disgraced and punished.

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FABLE XCII.—*The Lion, the Ass, and the Fox.*

THE Lion, the Ass, and the Fox went a-hunting together in the forest, and it was agreed that whatever



was taken should be divided amongst them. They happened to have very good sport, and caught a large fat Stag, which the Lion ordered the Ass to divide. The Ass, according to the best of his capacity, did so, and made three pretty equal shares. But such levelling doings not suiting at all the craving temper of the greedy Lion, without further delay he flew upon the Ass, and tore him in pieces; and then bid the Fox divide it into two parts. Reynard, who seldom wanted a prompter, however, had his cue given him sufficiently upon this occasion; and so, nibbling off one little bit for himself, he laid forth all the rest for the Lion's por-

tion. The royal brute was so delighted at this dutiful and handsome proof of his respect, that he could not forbear expressing the satisfaction it gave him, and asked him withal, where he could possibly have learned so proper and so courtly a behaviour. "Why," replies Reynard, "to tell your majesty the truth, I was taught it by the Ass that lies dead there."

We should think well before we give offence to our superiors.



FABLE XCIII.—*The Fox and the Grapes.*

A FOX, very hungry, chanced to come into a vineyard

where there hung branches of charming ripe grapes, but nailed up to a trellis so high that he leaped till he quite tired himself, without being able to reach one of them. At last, "Let who will take them," says he, "they are but green and sour; so I will even let them alone."

That is a mean nature which, when it is disappointed in obtaining what it desires, pretends dislike to it.



FABLE XCIV.—*The Horse and the Stag.*

THE Stag with his sharp horns got the better of the Horse, and drove him clear out of the pasture where

they used to feed together. So the latter craved the assistance of Man, and, in order to receive the benefit of it, suffered him to put a bridle into his mouth and a saddle upon his back. By this way of proceeding he entirely defeated his enemy; but was mightily disappointed when, upon returning thanks and desiring to be dismissed, he received this answer: "No, I never knew before how useful a drudge you were: now I have found what you are good for, you may depend upon it I will keep you to it."

If for the time being we part with our liberty for the sake of revenging ourselves upon those who have offended us, we may be assured we have only put ourselves in the power of some other person.



FABLE XCV.—*The Young Man and the Swallow.*

A PRODIGAL young spendthrift, who had wasted his whole patrimony in taverns and gaming-houses, among lewd idle company, was taking a melancholy walk near a brook. It was in the month of January, and happened to be one of those warm sunshiny days which sometimes smile upon us even in that winterly season of the year; and, to make it the more flattering, a Swallow, which had made its appearance by mistake too soon, flew skimming along upon the surface of the water. The giddy youth observing this, without any further consideration concluded that summer was now come,



and that he should have little or no occasion for clothes, so went and pawned them at the broker's, and ventured the money for one stake more, among his sharpening companions. When this too was gone the same way with the rest, he took another solitary walk in the same place as before. But the weather, being severe and frosty, had made everything look with an aspect very different from what it did before: the brook was quite frozen over, and the poor Swallow lay dead upon the bank of it; the very sight of which cooled the young spark's brains; and coming to a kind of sense of his misery, he reproached the deceased bird as the

author of all his misfortunes. "Ah! wretch that thou wert!" says he, "thou hast undone both thyself and me, who was so credulous as to depend upon thee."

They who have fallen into bad courses are deceived by the merest chances into new risks and excesses, until at last they find themselves ruined and helpless.



FABLE XCVI.—*The Man and his Goose.*

A CERTAIN Man had a Goose which laid him a golden egg every day. But, not contented with this, which rather increased than abated his avarice, he was resolved to kill the Goose, and cut up her belly, that

so he might come at the inexhaustible treasure which he fancied she had within her. He did so; and to his great sorrow and disappointment, found nothing.

They who, through greed, try to grow rich all at once, and make as though they would outrun Nature and Providence, are pretty certain in the long run to be deprived even of what they have.



FABLE XCVII.—*The Dog and the Wolf.*

A LEAN, hungry, half-starved Wolf, happened, one moonshiny night, to meet with a jolly, plump, well-fed Mastiff; and, after the first compliments were passed, says the Wolf, "You look extremely well, I protest: I think I never saw a more graceful, comely person. But how comes it about, I beseech you, that you should live so much better than I? I may say, without vanity, that I venture fifty times more than you do, and yet I am almost ready to perish with hunger." The Dog answered very bluntly, "Why, you may live as well, if you will do the same for it that I do." "Indeed! what is that?" says he. "Why," says the Dog, "only to guard the house a-nights, and keep it from thieves." "With all my heart," replies the Wolf, "for at present I have but a sorry time of it; and, I think, to change my hard lodging in the woods, where I endure rain, frost, and snow, for a warm roof over my head and a belly-full of good victuals, will be no bad bargain." "True," says the Dog; "therefore you have nothing



more to do but to follow me." Now, as they were jogging on together, the Wolf spied a crease in the Dog's neck, and, having a strange curiosity, could not forbear asking him what it meant. "Pooh! nothing," says the Dog. "Nay, but pray," says the Wolf. "Why," says the Dog, "if you must know, I am tied up in the day-time, because I am a little fierce, for fear I should bite people, and am only let loose a-nights. But this is done with design to make me sleep a-days, more than anything else, and that I may watch the better in the night-time; for, as soon as ever the twilight appears, out I am turned, and may go where I please. Then

my master brings me plates of bones from the table with his own hands, and whatever scraps are left by any of the family, all fall to my share; for you must know I am a favourite with everybody. So you see how you are to live. Come, come along: what is the matter with you?" "No," replied the Wolf, "I beg your pardon. Keep your happiness all to yourself. Liberty is the word with me, and I would not be a king upon the terms you mention."

The lowliest condition of life with freedom may be better than the showiest position with slavery.



FABLE XCVIII.—*The Wood and the Clown.*

A COUNTRY fellow came one day into the wood, and looked about him with some concern; upon which the Trees, with a curiosity natural to some other creatures, asked him what he wanted. He replied that he only wanted a piece of wood to make a handle to his hatchet. Since that was all, it was voted unanimously that he should have a piece of good, sound, tough ash. But he had no sooner received and fitted it for his purpose, than he began to lay about him unmercifully, and to hack and hew without distinction, felling the noblest trees in all the forest. Then the Oak is said to have spoken thus to the Beech in a low whisper: "Brother, we must take it for our pains."

People should be careful that they put not even the most



insignificant weapon in their enemies' hands : it may soon be used against them.

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 FABLE XCIX.—*The Old Lion.*

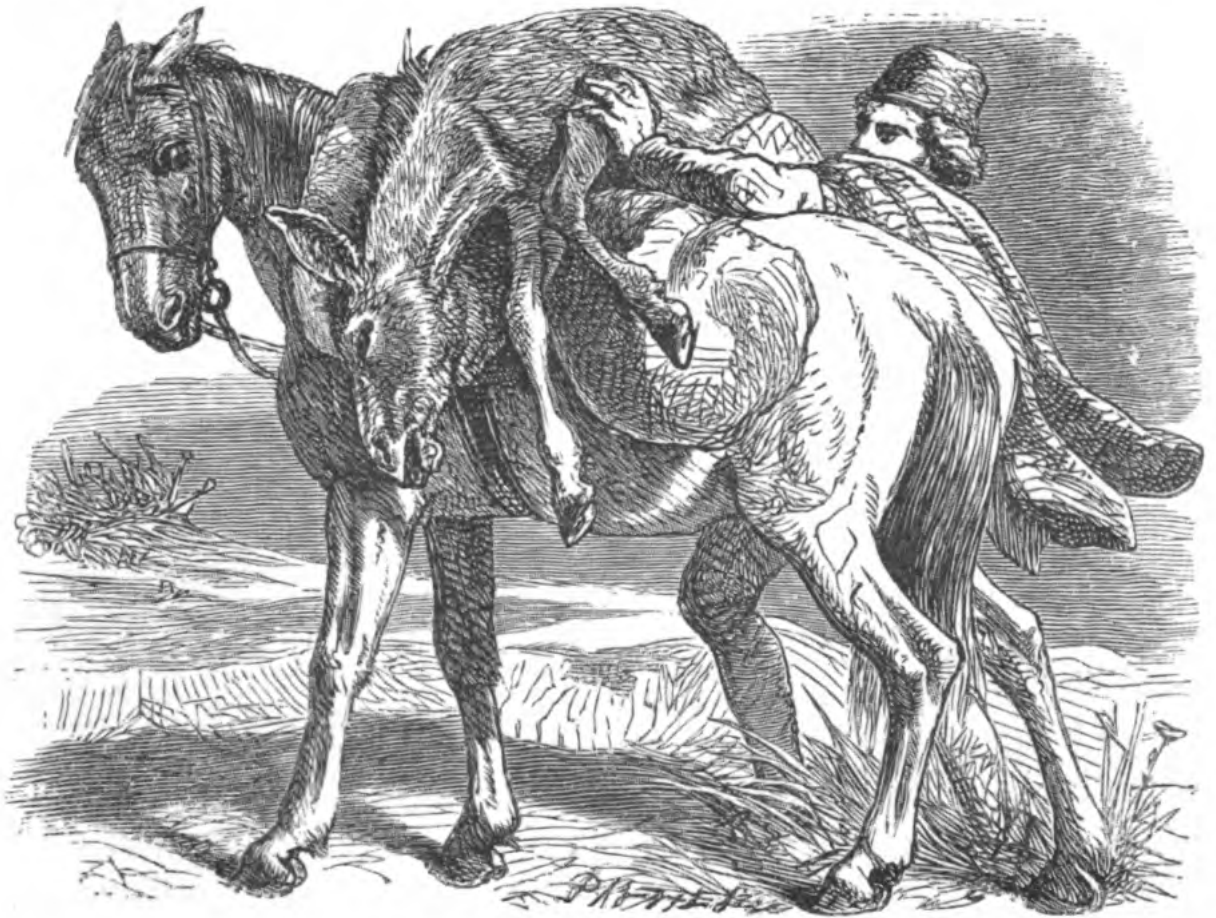
A LION, worn out with old age, lay fetching his last gasp and agonizing in the convulsive struggles of death ; upon which occasion several of the beasts, who had formerly been sufferers by him, came and revenged themselves upon him. The Boar, with his mighty tusks, drove at him in a stroke that glanced like lightning, and the Bull gored him with his violent horns ; which

when the Ass saw they might do without any danger, he too came up and threw his heels into the Lion's face. Upon which the poor old expiring tyrant uttered these



words with his last dying groan : “ Alas ! how grievous it is to suffer insults even from the brave and valiant ; but to be spurned by so base a creature as this—the very disgrace of Nature—is worse than dying ten thousand deaths.”

He who would have the true respect of his fellows must lay the foundation of it in virtue and affection.

FABLE C.—*The Horse and the Loaded Ass.*

AN idle Horse, and an Ass labouring under a heavy burden, were travelling the road together: they both belonged to a country fellow, who trudged on foot alongside of them. The Ass, ready to faint under his heavy load, entreated the Horse to assist him, and lighten his burden by taking some of it upon his back. The Horse was ill-natured, and refused to do it; upon which the poor Ass tumbled down in the midst of the highway, and expired in an instant. The countryman ungirthed his pack-saddle, and tried several ways to relieve him, but all to no purpose; which when he perceived, he

took the whole burden, and laid it upon the Horse, together with the body of the dead Ass ; so that the Horse, by his moroseness in refusing to do a small kindness, justly brought upon himself a great inconvenience.

Sometimes, by refusing to do a small kindness, which would be easy for us, we bring upon ourselves heavy burdens.



FABLE CI.—*The Old Man and Death.*

A POOR feeble old Man, who had crawled out into a neighbouring wood to gather a few sticks, had made up his bundle, and, laying it over his shoulders, was trudging homeward with it ; but, what with age, and the length of the way, and the weight of his burden, he grew so faint and weak that he sank under it, and, as he sat on the ground, he called upon Death to come, once for all, and ease him of his troubles. Death no sooner heard him than he came and demanded of him what he wanted. The poor old creature, who little thought Death had been so near, and frightened almost out of his senses with his terrible aspect, answered him trembling, that, having by chance let his bundle of sticks fall, and being too infirm to get it up himself, he had made bold to call upon him to help him ; that, indeed, this was all he wanted at present ; and that he hoped his worship was not offended with him for the liberty he had taken in so doing.



People often wish they were out of the world; but when Death comes, they are fain to send him away from them as quickly as possible.

FABLE CII.—*The Boar and the Ass.*

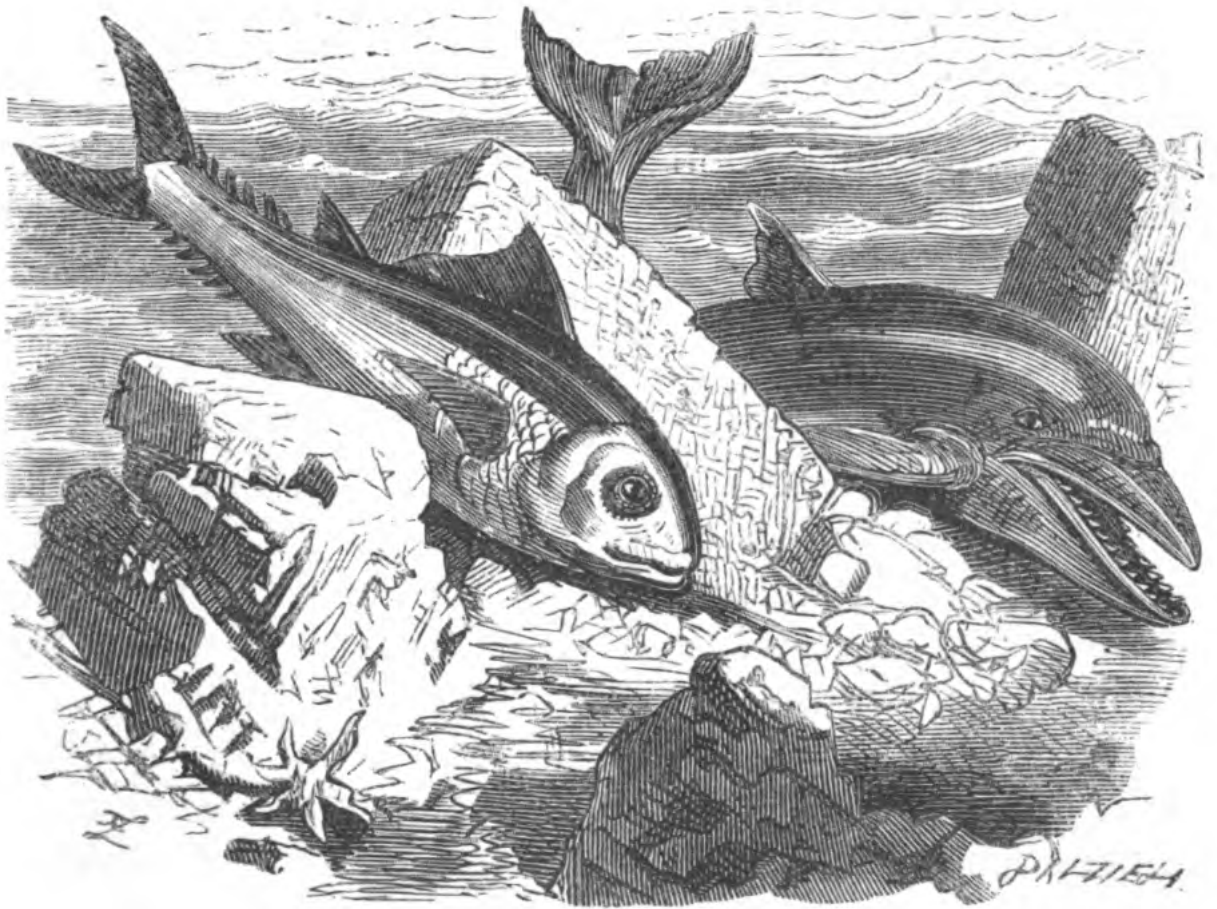
A LITTLE scoundrel of an Ass, happening to meet with a Boar, had a mind to be arch with him, and so “Brother,” says he, “your humble servant.” The Boar, somewhat nettled at his familiarity, bristled up to him, and told him he was surprised to hear him utter so

impudent an untruth, and was just about to show his noble resentment by giving him a rip in the flank ; but wisely stifling his passion, he contented himself with only saying, "Go, you sorry beast ! I could be amply



and easily revenged of you, but I do not care to soil my tusks with the blood of so base a creature."

Fools, with their raillery, often run at better people than themselves, and only their mean character saves them from punishment.



FABLE CIII.—*The Tunny. and the Dolphin.*

A FISH called a Tunny, being pursued by a Dolphin, and driven with great violence, not minding which way he went, was thrown by the force of the waves upon a rock, and left there. His death now was inevitable ; but, casting his eyes on one side, and seeing the Dolphin in the same condition lay gasping by him, “ Well,” says he, “ I must die, it is true ; but I die with pleasure when I behold him who is the cause of it involved in the same fate.”

There is sometimes pleasure in seeing those who have drawn us into danger, themselves sharing it with us.

FABLE CIV.—*The Peacock and the Magpie.*

THE birds once upon a time met together to choose a King, and the Peacock standing candidate, displayed his gaudy plumes, and took the eyes of the silly multitude with the richness of his feathers. The majority declared for him, and clapped their wings with great applause ; but just as they were going to proclaim him, the Magpie stepped forth in the midst of the assembly, and addressed himself thus to the new King : “ May it please your majesty elect to permit one of your unworthy subjects to represent to you his suspicions and apprehensions, in the face of this whole congregation. We have chosen you for our King, we have put our lives and fortunes into your hands, and our whole hope and dependence is upon you ; if, therefore, the eagle, or the vulture, or the kite, should at any time make a descent upon us, as it is highly probable they will, may your majesty be so gracious as to dispel our fears, and clear our doubts about that matter, by letting us know how you intend to defend us against them ? ” This pithy question drew the whole audience into so just a reflection, that they soon resolved to proceed to a new choice. But, from that time, the Peacock has been looked upon as a vain insignificant pretender, and the Magpie esteemed as eminent a speaker as any among the whole community of birds.

In a guide appearance and manners should not so much be considered as wisdom and power to defend.

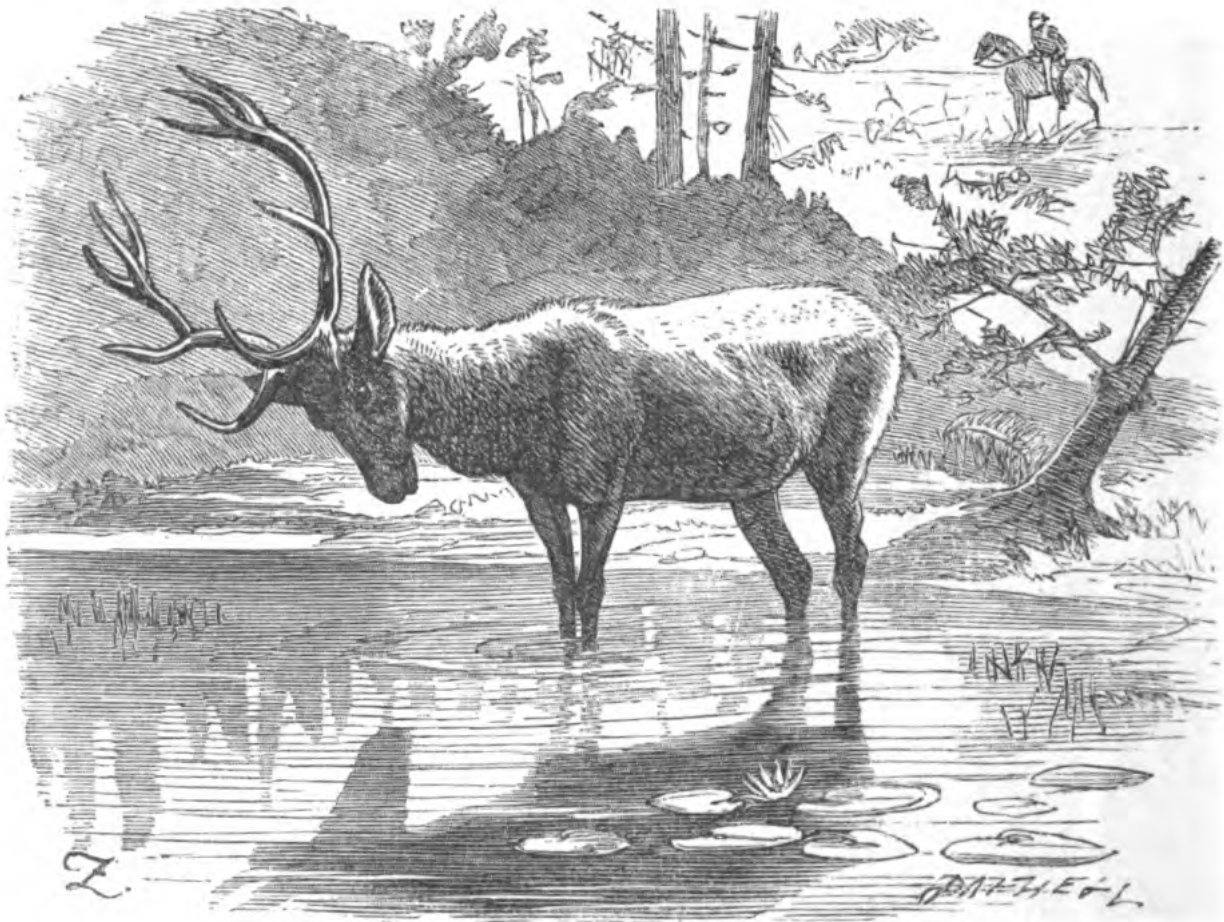
FABLE CV.—*The Forester and the Lion.*

THE Forester meeting with a Lion one day, they discoursed together for a while without differing much in opinion. At last, a dispute happening to arise about the superiority between a man and a lion, the Man, wanting a better argument, showed the Lion a marble monument, on which was placed the statue of a man striding over a vanquished lion. "If this," says the Lion, "is all you have to say for it, let us be the carvers, and we will make the lion striding over the man."

One-sided representations are certain to be false: a true judge would look at both sides.

FABLE CVI.—*The Stag looking into the Water.*

A STAG, that had been drinking at a clear spring, saw himself in the water; and, pleased with the prospect, stood afterwards for some time contemplating and surveying his features and shape from head to foot. "Ah!" says he, "what a glorious pair of branching horns are there! how gracefully do those antlers hang over my forehead, and give an agreeable turn to my whole face! If some other parts of my body were but proportionable to them, I would turn my back to nobody; but I have a set of such legs as really makes me ashamed to see them. People may talk what they please of their helpfulness, and what great need we



stand in of them upon several occasions ; but, for my part, I find them so very slender and unsightly, that I had as lieve have none at all." While he was giving himself these airs, he was alarmed at the noise of some huntsmen and a pack of hounds that had been just struck on the scent, and were making towards him. Away he flies, in some consternation, and, bounding nimbly over the plain, threw dogs and men at a vast distance behind him. After which, taking a very thick copse, he had the ill fortune to be entangled by his horns in a thicket, where he was held fast till the hounds came in and pulled him down. Finding now

how it was like to go with him, in the pangs of death he is said to have uttered these words: "Unhappy creature that I am! I am too late convinced that what I prided myself in has been the cause of my undoing, and what I so much disliked was the only thing that could have saved me."

Those charms we most admire are most likely to be dangerous to us, while we may overlook and despise others far more serviceable.



FABLE CVII.—*The Stag in the Ox-stall.*

A STAG, roused out of his thick cover in the midst of the forest, and driven hard by the hounds, made towards a farm-house, and seeing the door of an ox-stall open, entered therein, and hid himself under a heap of straw. One of the Oxen, turning his head about, asked him what he meant by venturing himself in such a place as that was, where he was sure to meet his doom. "Ah!" says the Stag, "if you will only be so good as to favour me with your concealment, I hope I shall do well enough; I intend to make off again the first opportunity." Well, he stayed there till towards night: in came the ox man, with a bundle of fodder, and never saw him. In short, all the servants of the farm came and went, and not a soul of them smelt anything of the matter. Nay, the Bailiff himself came according to form, and looked in, but walked away no

wiser than the rest. Upon this the Stag, ready to jump out of his skin for joy, began to return thanks to the good-natured Oxen, protesting that they were the most obliging people he had ever met with in his life. After he had done his compliments, one of them answered him gravely, "Indeed, we desire nothing more than to have it in our power to contribute to your escape; but there is a certain person you little think of, who has a hundred eyes: if he should happen to come, I would not give this straw for your life." In the interim, home comes the master himself from a neighbour's, where he had been invited to dinner; and because he had observed the cattle look but scurvily of late, he went up to the rack, and asked why they did not give them more fodder; then casting his eyes downward, "Hey-day!" says he, "why so sparing of your litter? pray scatter a little more here. And these cobwebs—but I have spoken so often, that, unless I do it myself—" Thus, as he went on, prying into everything, he chanced to look where the Stag's horns lay sticking out of the straw, upon which he raised a hue and cry, called all his people about him, killed the poor Stag, and made a prize of him.

Nobody looks after a man's affairs so well as himself.

FABLE CVIII.—*The Dove and the Ant.*

THE Ant, compelled by thirst, went to drink from a clear purling rivulet; but the current, with its circling

eddy, snatched her away, and carried her down the stream. The Dove, pitying her distressed condition, cropped a branch from a neighbouring tree, and let it fall into the water, by means of which the Ant saved herself and got ashore. Not long after, a Fowler, having a design upon the Dove, planted his nets in due order, without the bird's observing what he was about; which the Ant perceiving just as he was going to put his design in execution, she bit him by the heel, and made him give so sudden a start that the Dove took the alarm, and flew away.

One good turn deserves another: if we aid the most insignificant person in peril, he may some time substantially serve us.



FABLE CIX.—*The Lion in Love.*

THE Lion by chance saw a fair maid, the Forester's daughter, as she was tripping over a lawn, and fell in love with her. Nay, so violent was his passion, that he could not live unless he made her his own; so that, without any more delay, he broke his mind to the father, and demanded the damsel for his wife. The Man, odd as the proposal seemed at first, yet soon recollected that by complying he might get the Lion into his power, but that by refusing he should only exasperate and provoke his rage. He therefore consented, but told him it must be upon these conditions: that, considering the girl was young and tender, he must agree to let his teeth



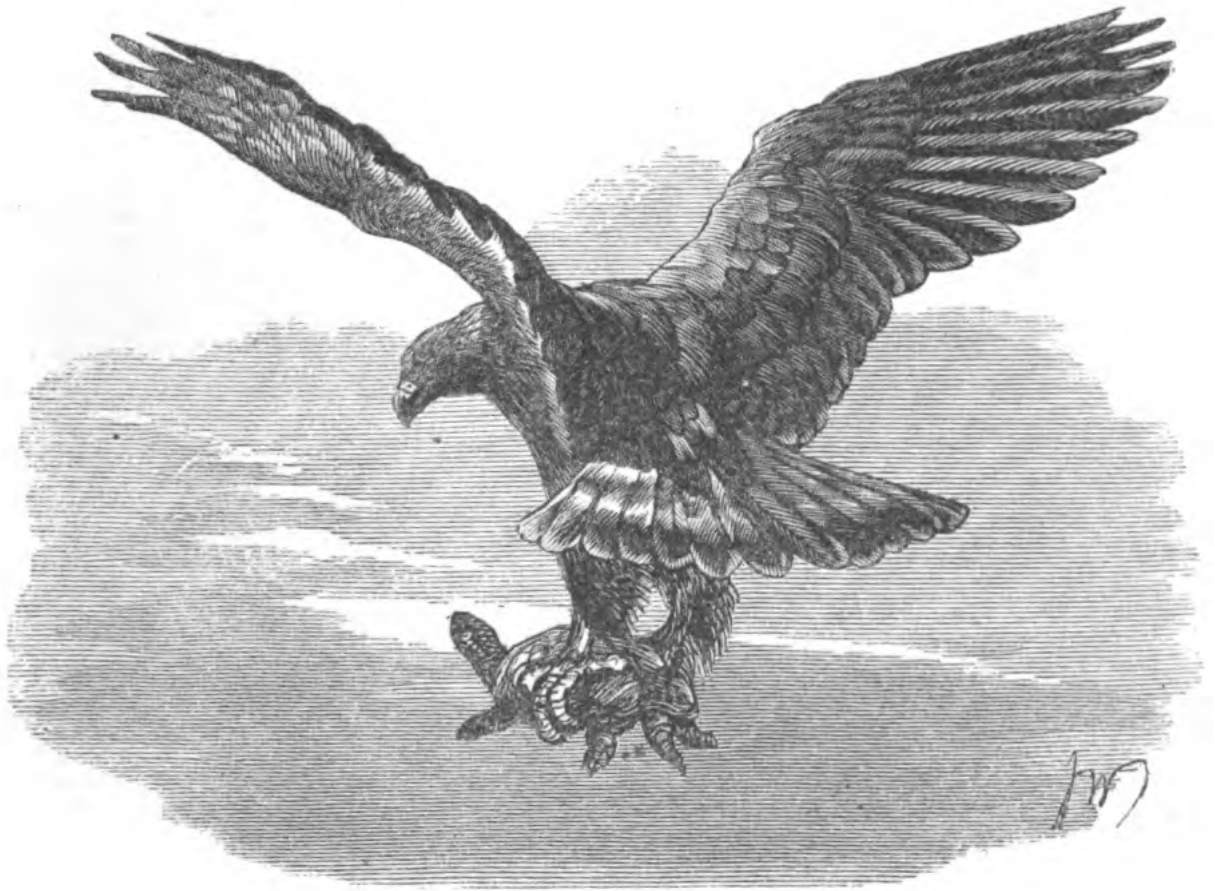
be plucked out, and his claws cut off, lest he should hurt her, or at least frighten her with the apprehension of them. The Lion was too much in love to hesitate; but was no sooner deprived of his teeth and claws, than the treacherous Forester attacked him with a huge club, and knocked his brains out.

Nothing can be more fatal to peace than the ill-assorted marriages into which rash love may lead.

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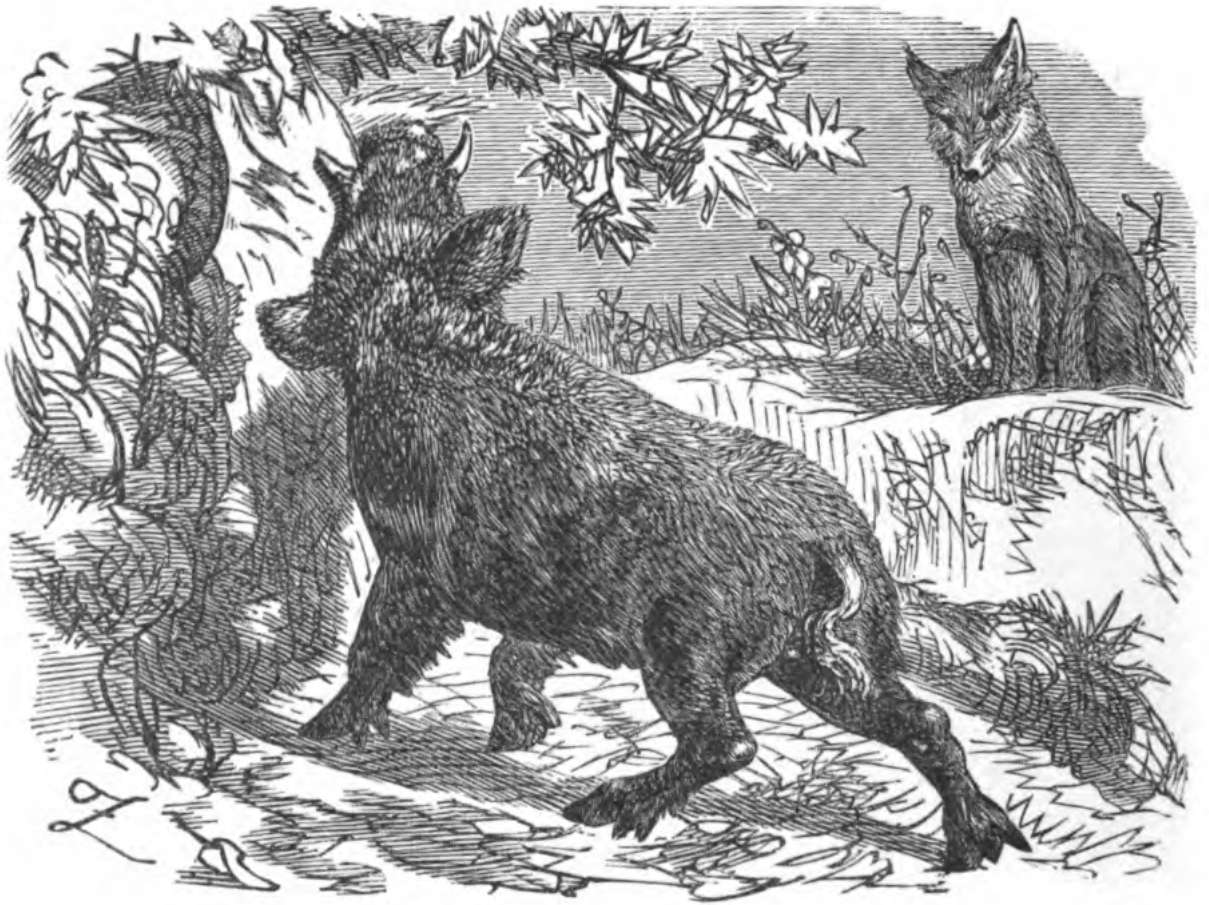
FABLE CX.—*The Tortoise and the Eagle.*

THE Tortoise, weary of his condition, by which he was confined to creep upon the ground, and being am-



bitious to have a prospect and look about him, gave out that if any bird would take him up into the air and show him the world, he would reward him with a discovery of many precious stones, which he knew were hidden in a certain place of the earth ; the Eagle undertook to do as he desired, and, when he had performed his commission, demanded the reward ; but finding the Tortoise could not make good his words, he stuck his talons into the softer parts of his body, and made him a sacrifice to his revenge.

Ambition is a dangerous thing, and always brings grief and pain in the end.



FABLE CXI.—*The Wild Boar and the Fox.*

A FOX one day came upon a wild Boar whetting his tusks against a tree, and his curiosity being excited, he was constrained to ask him why he did so. “I see no reason for it,” said he: “there is neither hunter nor hound in sight, nor any other danger I know of at hand.” “Quite true,” replied the Boar; “but when danger does arise, I shall have other work to do than sharpen my weapons.”

It is too late to make preparations when the enemy is actually upon us.



FABLE CXII.—*The Wolf and the Lion.*

A WOLF had one day seized a sheep from a fold, and was carrying it home to his own den, when he met a Lion, who laid hold of the sheep and bore it off. The Wolf, as he stood at a distance, cried out that it was a shame, and that the Lion had robbed him of his own. But the Lion only laughed at this, and said, "I am to suppose, then, that your good friend the shepherd gave it to you?"

Those who obtain things by doubtful means, must not whine at being reproached, nor even complain at their prize being taken from them.



FABLE CXIII.—*The Bull and the Goat.*

A LION being in pursuit of a Bull, the latter sought shelter in a cave where a wild Goat had taken up his abode. The Goat at once began to molest him, and to butt at him vigorously with his horns. "If I take this at your hand quietly now," said the Bull, "don't suppose it is because I am afraid of you. If the Lion were only out of sight, I will soon show the difference between a Lion and a Goat."

There is nothing more mean than to take advantage of a neighbour's difficulty in order to wantonly annoy him.

FABLE. CXIV.—*The Fox and the Mask.*

A Fox, having stolen into the house of an actor, was rummaging among his various properties, when he



came upon a very fine mask. “Ah, a very fine-looking head!” cried he; “but what a pity that it wholly lacks brains!”

A fine appearance makes up but poorly for real worth.



FABLE CXV.—*The Vine and the Goat.*

THERE was once a Vine which teemed with ripe fruit and tender shoots. A wanton Goat came up to it, gnawed the bark, and ate the tenderest of the young leaves. “I will be avenged upon you for this insult,” said the Vine; “for when in a few days you will be brought as a victim to the altar, the juice of my grapes shall be the death-dew on thy brow.”

Though we may long escape retribution for our wrongdoing, it will certainly come at last.

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