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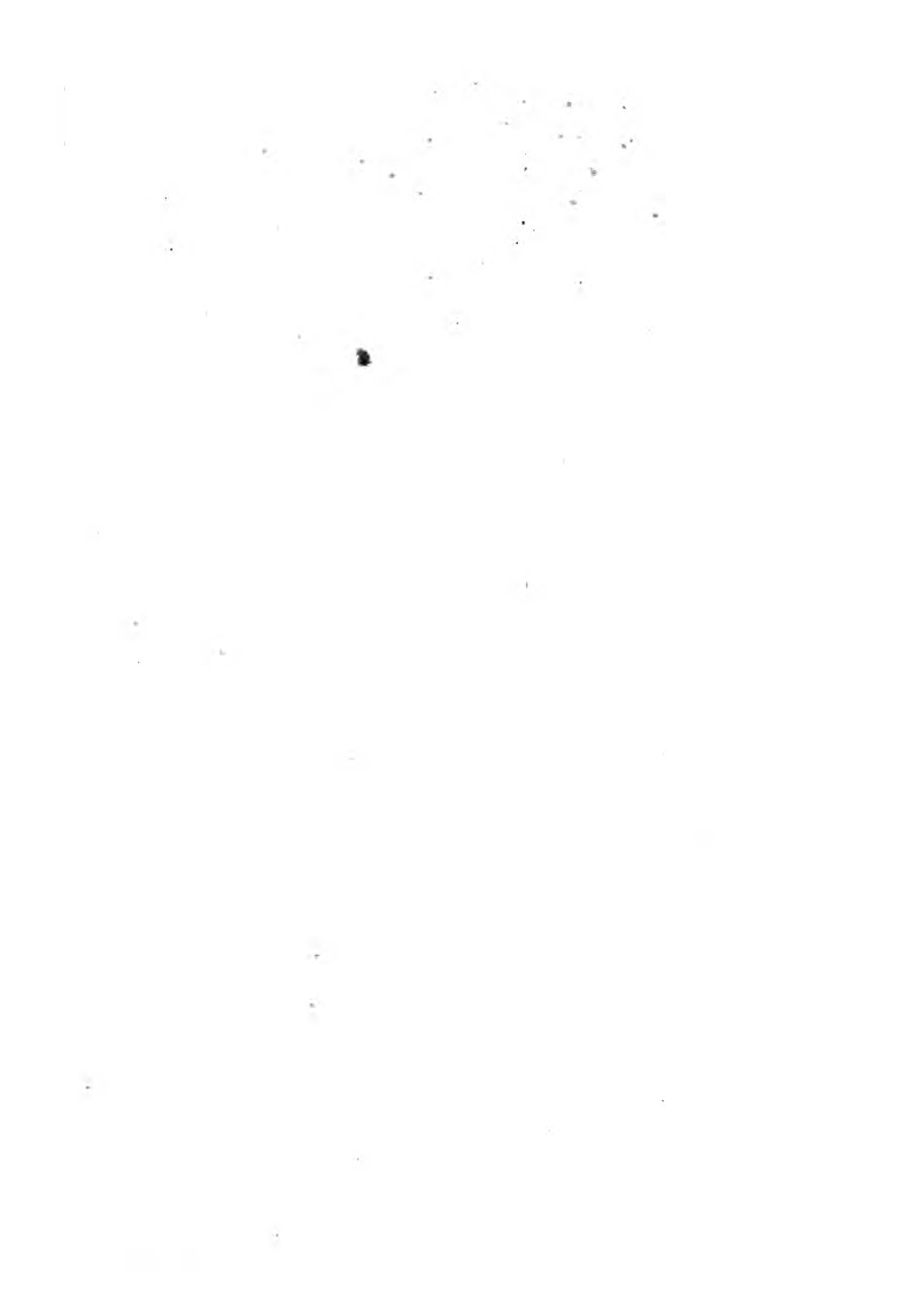
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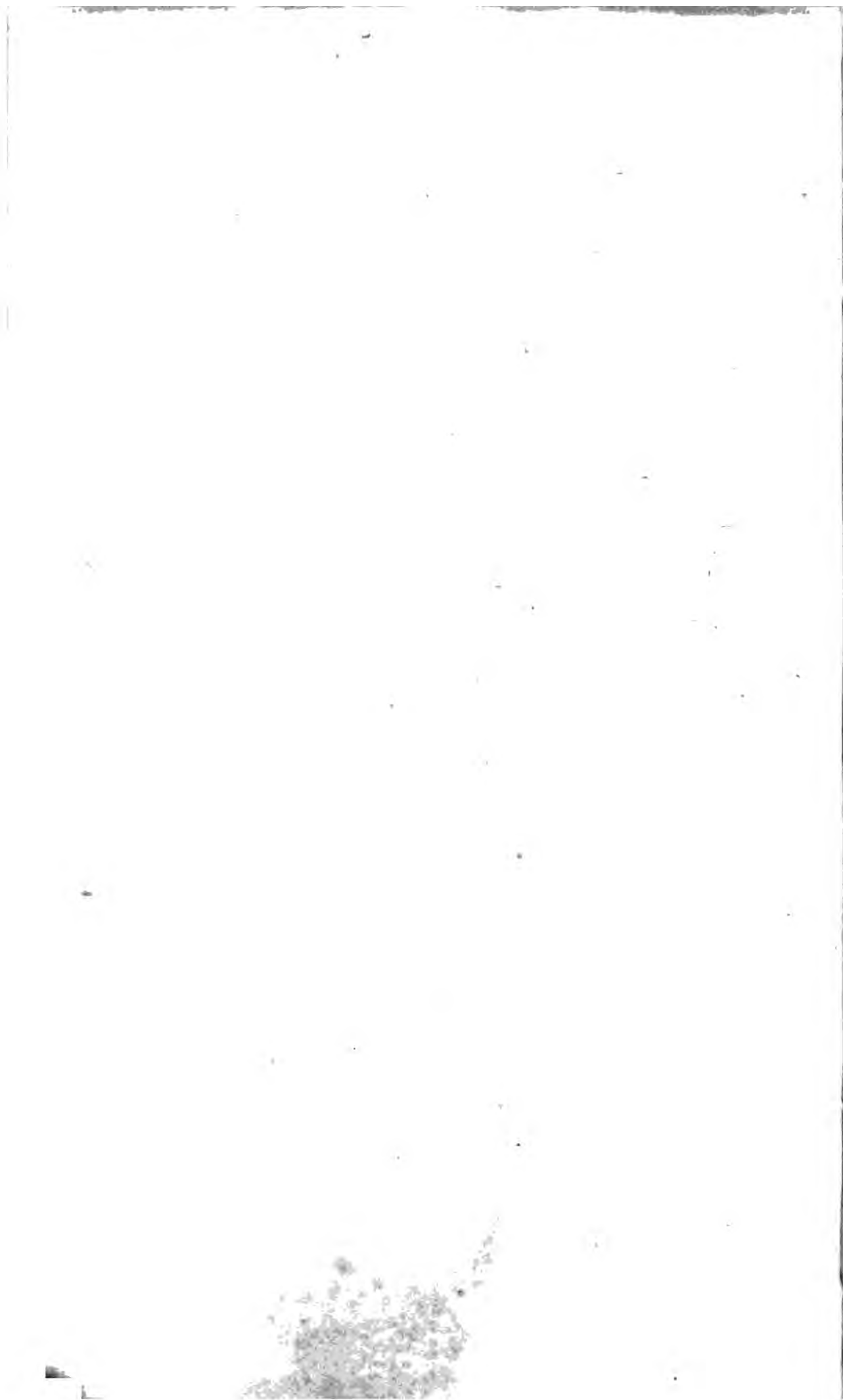
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INTRODUCTION
TO THE
ART OF THINKING :

BY THE LATE
HENRY HOME, ESQ.

ONE OF THE SENATORS OF THE COLLEGE OF
JUSTICE.

TO WHICH IS PREFIXED
AN ORIGINAL
LIFE OF THE AUTHOR.

FROM THE LAST LONDON EDITION.

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PREFACE.

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

The faculty of reflecting, and of forming general observations, is capable of great improvements by proper exercise. This branch of education, though capital, is not cultivated with due care. Nature, in her course, begins with particulars, and ascends gradually to what is general and abstract.

But nature is still seconded in the ordinary course of education. We are first employed, it is true, in languages, geography, history, natural philosophy, subjects that deal in particulars. But, at one bound, we are carried to the most abstract studies; logics, for example, and metaphysics. These, indeed, give exercise to the reasoning faculty; but it will not be said they are the best qualified for initiating a young person in the art of reasoning? Their obscurity and intricacy unfit them for that office. Here then is evidently a void, which must be filled up, if we wish that education should be successful. To improve the faculty of abstracting, and gradually to lead us from particular facts to general propositions, the tender mind ought at first to be exercised in objects of the simplest kind, such as may be easily comprehended. To that end, the subject ought by all means to be familiar; and it ought also to be agreeable and instructive.

In the present collection, human nature is chosen for the subject; because it is of all the most familiar, and no less instructive than familiar. In this subject there are indeed many intricate parts,

that require the maturest understanding. But this little essay is confined to the rudiments of the science, and no maxim or observation is admitted, but what is plain, and easy apprehended. Apophthegms, that resolve into a play of words, which swell every collection, ancient and modern, are carefully rejected. Witticisms may be indulged for the sake of recreation ; but they are improper where instruction is the aim.

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

Fables, in *Æsop's* manner, tend no doubt to instruction, when they suggest some moral truth ; and accordingly place is here given to such of them as contain an obvious moral. I am, however, far

from thinking such fables the most proper in the dawn of reason ; for to disguise men under the mask of goats and bulls, leads to little other purpose than to obscure the moral instruction. Stories, real or invented, where persons are introduced in their native appearance, serve much better for illustration ; and of such accordingly I have not been sparing.

There is another reason, still more weighty, for preferring stories of this kind. If they improve the understanding, they more eminently improve the heart. Incidents that move the passions make a deep impression, especially upon young minds. And where virtue and vice are delineated, with the consequences they naturally produce, such impressions have a wonderful good effect ; they confirm us in virtue, and deter us from vice. This indeed is the most illustrious branch of education ; but as it falls not under the present plan, I must deny myself the satisfaction of expatiating upon it.

This trifle was compiled with a private view, and it proved of some use. But, if in any degree.

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

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

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

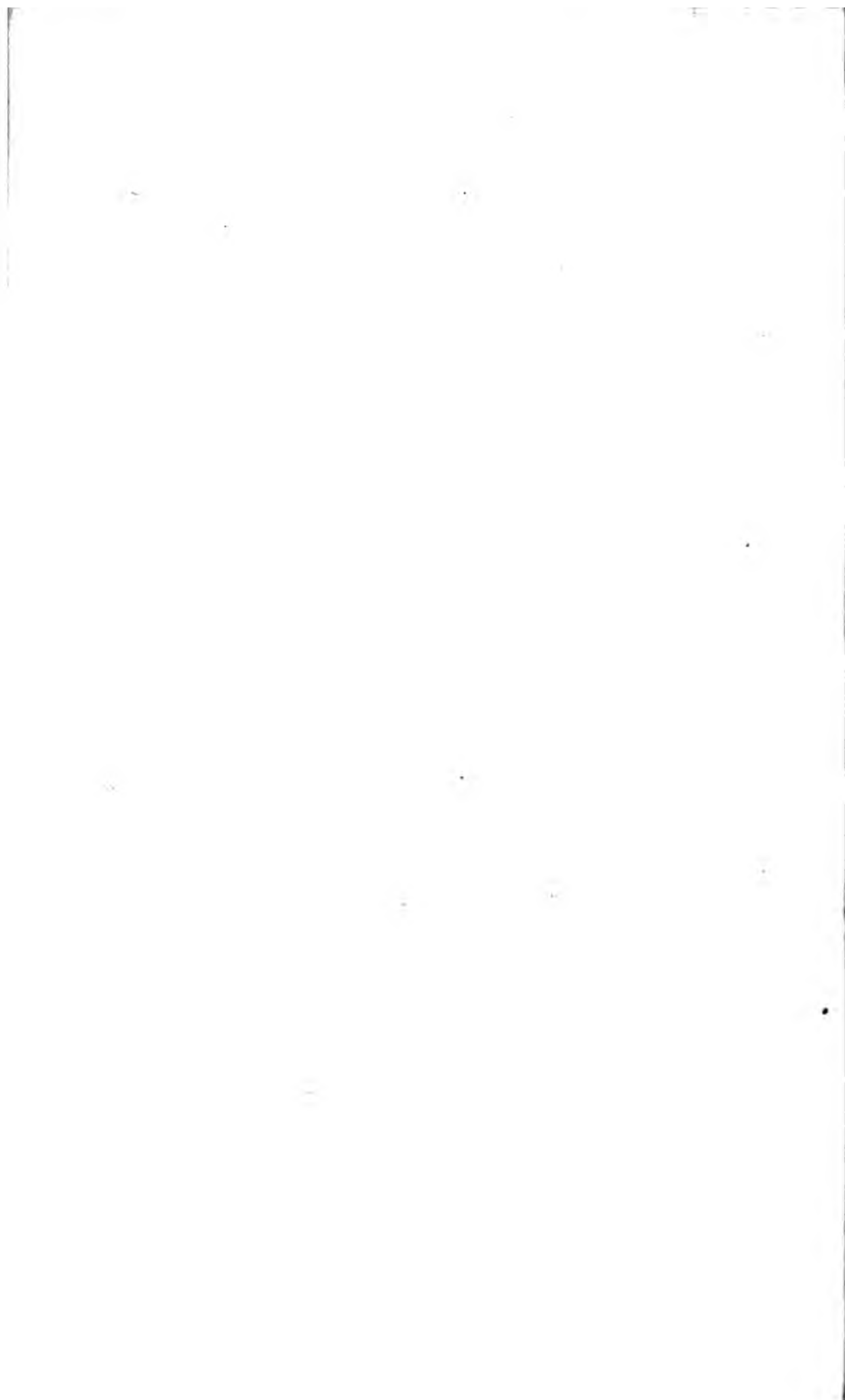
versation between tutor and pupil, suggested by these maxims, would be productive of excellent fruit? When this little book is at hand, proper subjects can never be wanting? and any interval of business may be employed in this agreeable manner. A very young man may be led insensibly into the knowledge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

Because the practice of making reflections and drawing inferences from the facts that come under our view, tends greatly to ripen men in wisdom, there is added to this edition a specimen of such reflections and inferences, in order to initiate young persons in that practice.

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ACCOUNT

OF THE

LIFE OF LORD KAMES.



HENRY HOME, LORD KAMES, was born in the year 1696, at Kames, in the county of Berwick, in Scotland. His grand-father, Henry Home, was a younger son of Sir John Home of Renton, who in the reign of King Charles II. held the office of Lord Justice-Clerk, or chief criminal judge of Scotland. From his uncle George, brother to the judge, Henry received the estate of Kames, which he transmitted to his son George Home, the father of Lord Kames.

Young Home never attended a public school ; but was instructed privately in classical learning, and the elementary parts of mathematics, by a Mr. Wingate, who resided many years in the family at Kames, in quality of tutor.

His father's fortune having become considerably embarrassed, from the expenses necessarily

Education and early studies of Henry Home.

incurred by his numerous offspring, and his own hospitable style of living, he judged it expedient that his son should learn some profession, the emoluments of which might prevent him from regretting the narrowness of his patrimonial estate. Having fixed upon the study of law, he at the age of 16 left the tuition of Mr. Wingate, and was bound apprentice to a writer to the signet in Edinburgh, in whose office he was made acquainted with the formalities of business, whilst he also at certain hours in the day attended the classes in the University, where the civil and municipal laws of his country were taught. His views at first were no higher than to qualify himself for being a writer or solicitor before the Supreme Court; but when his knowledge of business increased, he felt conscious of his own powers, and began to look forward to more distinguished honours. Confident in his abilities, he set about acquiring the attainments requisite to fit him for the employment of an Advocate or Barrister. He now applied himself with uncommon ardour to the study of various branches of useful learning; for he justly reflected, that a mind enriched with general knowledge would be best able to find, amongst its various stores, mediums for judging, and topics for illustration of the various causes, which in a judicial assembly exercise the talents of the

Literary correspondence. Enters advocate at the Scottish bar.

pleaders. With these views, having enlarged his acquaintance with the Greek and Latin languages, he likewise applied himself to acquire French and Italian. He went deeper into mathematics, and entered upon the study of natural philosophy. The sciences which relate to our moral and intellectual nature, he considered as highly requisite; wherefore he eagerly directed his attention to logic, ethics, and metaphysics; yet never losing sight of the law, his chief study, to which he made all the others only subservient.

During this period, his fondness for metaphysics drew him into an epistolary correspondence with several philosophers, amongst whom were the celebrated Bishop Berkely, Bishop Butler, Mr. Andrew Baxter, and Dr. Samuel Clarke. Some of the letters of these eminent scholars to Mr. Home are yet extant, the contents of which evince, that they were wont freely to canvass each others opinions.

In 1723-4, Mr. Home entered upon his employment as an advocate at the Scottish bar. It was some time, however, before he acquired much reputation as an orator. As his abilities were rather solid than shining, he was even outstripped by several young men, whose powers were much inferior to his own. His eloquence was more calculated to convince the judgment than

Mr. Home marries Miss Agatha Drummond. Her character.

to sway the passions ; and his auditors were pre-possessed in his favour, not by his animated and graceful delivery, but by the candour and good sense which flowed from his lips, in language easy and unaffected. It was not until he had given to the world some of his masterly works on jurisprudence, that his character as a lawyer was established on a permanent basis. His first publication was a volume of *Remarkable Decisions of the Court of Session*, which appeared in 1728.

In 1741 he married Miss Agatha Drummond, a younger daughter of James Drummond, esq. of Blair, in the county of Perth, a lady endowed with most excellent qualities of mind and heart. Uniting great discernment of character with a refined taste, and lively talents for wit and humour,—these, with an amiable modesty, were reserved for the enlivening of her domestic circle alone, without ambition to shine in public. Her domestic arrangements she adapted with judicious economy to the abridged state of her husband's fortune, which, though it afforded every real enjoyment suited to their rank, would not admit of superfluous expence.

From his earliest years he had accustomed himself to the most economical distribution of his time. Both in summer and in winter he rose early ; and usually spent the morning in studies preparatory

General plan of his studies, and manner of life.

for the professional business of the day. The business of the court was generally over about noon, and he then took a walk for an hour or two before dinner. The afternoon was spent in business or study, which he allowed no other engagements to interrupt; but if time permitted, he sometimes indulged himself in a game at cards, with the ladies, before supper. He also went not unfrequently to the theatre, to the concert, and even to the assembly rooms, where he mingled with great gaiety among the votaries of fashion, and partook of their trifling amusements.

In summer, he spent the period of the court vacation usually in the country, and during these seasons he composed most of the works which he has left to enlighten and benefit posterity. During these intervals, too, of relaxation from his ordinary business, his active mind was ardently devoted to the pursuits of agriculture; and his indefatigable exertions, and striking example, have greatly contributed to promote the rapid improvements in husbandry, which in this country have since taken place.

He still continued to set apart a portion of his leisure time for the prosecution of metaphysical studies; and while thus engaged, he found much to blame in the works of those writers, who, from too great a fondness for simplicity, and a desire

He opposes the pernicious principles of David Hume.

to build a system of their own, have attempted to found our moral feelings upon the narrow basis of some individual law of our nature, and thence to account for all the phenomena which have called forth the speculations of moralists. It was to introduce a mode of deduction more agreeable to the analogy of nature, and with a particular view to controvert the pernicious theory of his friend DAVID HUME, which rests morals on the foundation of utility, that Mr. Home composed his *Essays on Morality and Natural Religion*, which he published in 1751. In the course of this work, he had occasion to discuss, at considerable length, the question of *liberty* and *necessity*; and, unexpectedly by him, his opinions on these subjects gave much offence to the public. He conceived, that the moral and physical world are governed by fixed laws; and that though man is actuated by motives over which he has no control, yet being ignorant of the divine decrees, and acting under an existing belief of his being a free agent, he is thus rendered capable of virtue and vice, and becomes an accountable being. These notions, which were considered as highly derogatory to the moral perfections of the Deity, representing him as using a system of deceit in the government of his rational offspring, raised against him various contemporary pens; and a com-

He is chosen one of the judges of the court of session.

plaint was even brought against him before the General Assembly of the Church; but it being referred to a committee, was by them dismissed. In reply to these attacks, he defended his opinions in a pamphlet, entitled, *Objections against the Essays on Morality and Natural Religion, examined*: But in a future edition of his works, he, with a candour that deserves to be admired, retracted those of his opinions which had given most offence, confessing that he had never been thoroughly satisfied with them, and that more mature reflection had since convinced him of his error.

The vigorous talents of Mr. Home, the vast resources of his acquired knowledge, and the many virtues which adorned his character, had now raised him to be one of the most distinguished ornaments of the Scottish bar, when, in 1752 he was promoted to the bench, and took his seat as one of the judges of the court of session, under the title of Lord KAMES. In this dignified situation, the ardour of his benevolence, in promoting every species of improvement, and encouraging the exercise of useful talents, become more efficient in proportion to his extended resources. ‘In him,’ says an elegant writer* who has recently favoured the public with the memoirs of his illustrious friend,

* LORD WOODHOUSESLEE.

Important improvements suggested by Lord Kames.

‘merit of every kind, in whatever rank or condition it appeared, and more particularly if depressed by situation, or checked by diffidence and humility, was sure to find its patron and protector.’ Literary merit in particular, found in him a zealous patron; for whilst the winning qualities of his temper and disposition made his company much courted by all the people of learning and distinction in his time, he admitted only into his familiarity those who were most distinguished for their talents, amongst whom he could enjoy an elegant and useful relaxation from the fatigues of study and professional labour.

In 1755, his Lordship became a member of the board of trustees for the encouragement of the fisheries, arts, and manufactures of Scotland; and in 1756 he was chosen one of the commissioners for the management of the forfeited estates annexed to the crown. In applying the rents of these to their destined purpose, the improvement of the Highlands and islands of Scotland, he found an employment congenial to his soul, which delighted in schemes of public utility.

About this time his comprehensive mind entertained the important idea of introducing into the laws of the different parts of the British empire an entire uniformity of principle; and upon this subject he had several epistolary

Is appointed one of the Lords of Justiciary.

communications with the Earl of Hardwicke, at that time the chief ornament of the English Bench. In subserviency to these views, he planned and executed several new works upon law, particularly that entitled *Principles of Equity*, which appeared in 1760.

In April 1763, he was appointed one of the Lords of Justiciary, the Supreme Criminal Tribunal of Scotland.

In 1766, his fortune was greatly augmented by the estate of Blair Drummond, which his lady inherited upon the death of her brother, George Drummond, Esq. This gave new vigour to his patriotic plans, which he now prosecuted on a larger scale, especially his agricultural improvements. He formed the laudable design of draining the *Moss of Kincardine*, an extent of swampy ground, four miles in length, and two in breadth, which belonged almost wholly to his estate; and this plan, part of which was successfully executed during his lifetime, has been since happily completed by his son George Drummond, Esq.

Lord Kames always entertained a high respect for the female sex, and he enjoyed the friendship of many ladies of great rank and accomplishments. In the autumn of 1766 he formed an acquaintance with Mrs. MONTAGU, the author of a much admired 'Essay on the Writings and Genius

Corresponds with Mrs. Montagu and Dr. Reid.

‘of Shakspeare.’ This lady was then making a tour to the Highlands, and visited the family at Blair Drummond, where her acquaintance with Lord and Lady Kames soon improved into a lasting friendship, which was followed by a very elegant and interesting correspondence with his Lordship, upon literary subjects.

The evening of his laborious and useful life continued to be spent in the same diligent and studious habits, from which he had never relaxed. The active employments of his profession, and his agricultural recreations, were an antidote to the injury his constitution might have received from too intense an application to sedentary study ; and he uniformly enjoyed a large share of health till within a twelvemonth before his death. A disorder in his bowels, which seized him in the beginning of 1782, was at first disregarded ; but after some months, its symptoms became more alarming, and he truly presaged its fatal termination. During this summer he maintained a frequent correspondence with Dr. REID, his early and affectionate friend : nor did his increasing infirmities prevent him from punctually discharging his duties as a judge ; and when, after having spent the summer vacation at Blair-Drummond, his family tried to dissuade him from attending the autumn circuit, they could not prevail.

Death and character of Lord Kames.

His excellent biographer, who has been already quoted, relates, that when this was urged by his daughter-in-law, he replied, 'It is very possible 'that this journey may shorten my life a little 'space : but what then ? have I not lived long enough ?'

The circuit being concluded, he returned again to Blair-Drummond ; but his health continuing to decline, he yielded to the pressing entreaties of his family to remove with them to Edinburgh in the beginning of November, for the sake of obtaining the best medical advice. When there, he began as usual to attend the meetings of the Court of Session, although unable to take his wonted share in the business. He went thither about eight days before his death, and under solemn impressions of his approaching separation, he, with a dignified composure, addressed each of the judges, bidding them an affectionate farewell. His useful life terminated on the 27th day of December 1782, in the 87th year of his age.

A biographical sketch like that which has now been attempted, of a man in whom so many public and private virtues were united, is one of those subjects which can afford the writer hardly any opportunity for the exercise of that acute discrimination, which is often displayed in delineating the different shades of good and bad qualities, which

Character of Lord Kames.

mark a mixed and more imperfect character. To attempt any further illustration of the character of Lord Kames, would be only to enlarge the panegyric which has been already pronounced in tracing his life ; for the imperfections which at any time might appear to shade him, were so slight, that it were trifling to enumerate them ; being such as were not inherent to the motives, but incident to the mode of his actions. But as his religious principles have been questioned by some whose charity glowed not with such ardour as their ignorant zeal, it is but justice to mention, that lively but rational feelings of devotion, inspired by his enlightened admiration of the works of God, and the excellence of revealed religion uniformly glowed in his breast, which were expressed by his unwearied beneficence towards the poor, and by the constant practice which he observed, of uniting every evening with his family in the worship of the Almighty.

The style in which Lord Kames composed his various useful works, if not altogether free from colloquial and Scottish idioms, is at least generally elegant, and always perspicuous. What is particularly to be admired in his literary character, is the useful tendency of his labours, and the versatility of talent which he displayed in the various departments of law, metaphysics, agricul-

Account of the writings of Lord Kames.

ture, and criticism. This cannot fail to strike every one who reviews the following list of his works.

1. *Remarkable Decisions of the Court of Session.* Published in folio in 1728.
2. *The Decisions of the Court of Session*, from its institution down to the present time, abridged and digested under proper heads, in the form of a Dictionary. This was published in 1741.
3. *Essays on British Antiquities.* Published in 1747.
4. *Essays on the Principles of Morality and Natural Religion*, which appeared in 1751.
5. *The Statute Law of Scotland Abridged: with historical Notes.*
6. *Principles of Equity.* Published in 1760.
7. *The Art of Thinking.* This work was composed with a particular view to assist the education of his own children, by instilling into their young minds just notions of morality; and the plan followed, of illustrating the maxims original and selected, which the first part contains, by apt and entertaining stories in the second, is admirably calculated to fix them in the memory. His desire to benefit society, induced him to give it to the public in 1761.
8. *The Elements of Criticism*, which appeared in 1762. The leading feature of this work, is

Account of the writings of Lord Kames.

the masterly deduction of Rules applicable to the productions of art and genius, which he draws from the original principles of man's constitution, and the natural and involuntary feelings and affections which the various objects and circumstances which come under our review, are calculated to excite.

9. *Essays and Observations, Physical and Literary.* These appeared in a volume of the Edinburgh Philosophical Society's Transactions, which was published in 1771.
10. *Select Decisions of the Court of Session,* which were published in 1768, being a Supplement to the Remarkable Decisions.
11. *Sketches of the History of Man.* Published in 1774.
12. *The Gentleman Farmer.* Published in 1776.
13. *Elucidations respecting the Common and Statute Law of Scotland.* Published in 1777.
14. *Loose Hints on Education.* Published in 1781.

THE
ART OF THINKING.

CHAPTER I.

OBSERVATIONS TENDING TO EXPLAIN HUMAN
NATURE.

Nature of Man.

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

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

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

No affection is more deeply rooted in human nature, even among savages, than that between parent and child.

Principle of liberty. Principle of society.

Indigence and obscurity are the parents of industry and economy : These of riches and honour : These of pride and luxury ; These of sensuality and idleness ; and these of indigence and obscurity. Such are the revolutions of life.

Principle of Liberty.

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

Principle of Society.

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

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

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

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

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

Moral sense.

Moral Sense.

No man ever did a designed injury to another, 6
without doing a greater to himself.

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

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

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

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

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

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

Seldom is a man so wicked but he will endea- 8
vour to reconcile if possible, his actions with
his duty. But such chicaning will not lay his
conscience asleep : It will notwithstanding haunt
him like a ghost, and frighten him out of his
wits.

In great crimes, the man's own conscience 9
proves often to be the strongest witness against
him.

Our powers and faculties are much limited.

Our Powers and Faculties are much limited.

It is a true observation, that no man ever excelled in two different arts. It is as certain, there never was a man, who might not have excelled in some one art. How is it then that their number is so scanty? Plainly from the folly of deeming ourselves capable of every thing, and despising what costs us the least trouble.

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

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

Pain affects us more than Pleasure.

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

Different Pains compared.

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

Passion. Our opinions are swayed more by feeling than argument.

Passion.

Nothing so apt to inflame passion as hopes and fears : a young woman of a calm temper and modest deportment is less apt to attract lovers, than one who is changeable and coquetish : a man of sense and gravity is less apt to succeed with a fine woman, than the gay, the giddy, the fluttering coxcomb.

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

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

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

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

Our opinions are swayed more by feeling than by argument.

Every man esteems his own misfortune the greatest.

The present misfortune is always deemed the greatest : and therefore small causes are sufficient to make a man uneasy, when great ones are not in the way.

Our opinions are swayed more by feeling than by argument.

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

14 Change of condition begets new passions, and consequently new opinions.

In matters of demonstration, it argues a weakness of judgment to differ : not so in matters of opinion ; for these are influenced by affection perhaps more than by reason. A plain man, sincere and credulous, will build upon very weak testimony ; while the diffident and suspicious will scarce be satisfied with the strongest. It is the province of reason and experience to correct these extremes.

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

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

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

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

Joy suggests pleasant thoughts and grief those that are melancholy.

We judge of most things by comparison.

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

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

A new sorrow recalls all the former.

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

A man is always in a hurry to defend his weak side.

It is in some measure pleading guilty to be overhasty or solicitous in making a defence.

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

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

 Custom. Magnanimity

Custom.

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

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

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

- 18 Custom bestows ease and confidence, even in the midst of dangers.
- 19 Our opinions are greatly influenced by custom.

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

Magnanimity.

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

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

 Courage. Hope. Fear.

Courage.

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

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

Hope.

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

Fear.

An unknown evil is the most terrible.

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

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

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

There is scarce a passion but is able to conquer the fear of death : revenge, love, ambition, grief, all triumph over it. Death, then, should be no

Cheerfulness. Modesty.

such terrible enemy, when it submits to so many conquerors.

He must fear many whom many fear.

Cheerfulness.

A cheerful countenance betokens a good heart.

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

23 In the cheerfulness of life, death is the least terrible.

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

Modesty.

It is pure hypocrisy in a man of quality to decline the place due to his rank : It costs him nothing to take the lowest seat, when he is sure the highest will be pressed upon him. Modesty shows greater resignation in those of middle rank : if they throw themselves among the crowd, if they take up with a disadvantageous situation, they are

 Prudence. Candour, Dissimulation.

sure to remain there ; they may be squeezed to pieces, there is no mortal to take notice of them.

Prudence.

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

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

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

Candour, Dissimulation.

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

The first step towards vice is to make a mystery of what is innocent ; Whoever loves to hide, will soon or late have reason to hide.

Hypocrisy is a homage that vice pays to virtue.

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

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

 Ambition. Pride.

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

Ambition.

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

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

Pride

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

A proud man is like Nebuchadnezzar : He sets up his image to be worshipped by all.

A man of merit in place, is never troublesome by his pride. He is not elated with the post he fills,

 Pride. Vanity.

because of a greater he has not, of which he knows himself worthy.

Anxiety and constraint are the constant attendants of pride.

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

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

Pride is worse to bear than cruelty.

Pride, more than defect of judgment, breeds opposition to established principles.

We choose rather to lead than to follow.

Vanity.

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

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

 Avarice. Ridicule.

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

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

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

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

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

Avarice.

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

26 Money stimulates avarice, does not satisfy it.

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

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

Ridicule.

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

Positiveness. Loquacity.

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

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

Positiveness.

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

A dogmatical tone is a sure sign of ignorance. I am fond to dictate to others what I have learnt a moment before ; and because it is new to me, I conclude it is so to all the world. Knowledge thoroughly digested becomes habitual : The possessor by degrees forgets, that things now so familiar were ever unknown to himself or to others. The vanity of novelty is gone, and he talks of the most abstruse points with coolness and indifference.

Loquacity.

He generally talks most who has least to say.

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

Industry. Justice and injustice. Benevolence.

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

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

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

Industry.

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

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

Justice and injustice.

Weighty is the anger of the righteous.
He threatens many who injures one.

Benevolence.

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

Mistake not the selfish, as if they only understood their own interest. On the contrary, none err more widely from it. The good-natured man is the truly selfish. Benevolence procures a stock of friends and well-wishers, of greater value than

Gratitude.

a stock of money. These will be of constant use and satisfaction : Many times they bring relief in pinching necessity, when riches prove vain and un-serviceable.

Gratitude.

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

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

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

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

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

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

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

 Friendship.

Friendship.

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

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

A sordid mind is incapable of friendship.

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

- 31 The difficulty is not so great to die for a friend, as to find a friend worth dying for.
- 32 He who can pride himself upon an extensive acquaintance, is incapable of true friendship.
- 33 Our good or bad fortune depends greatly on the choice we make of our friends.

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

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

You are not to believe a professing friend, more than a threatening enemy. As no man intends

 Friendship. Love.

mischief who forewarns you of it, so no man will serve you who says he is your servant.

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

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

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

Breach of friendship begets the bitterest enmi- 35 ty.

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

Love.

Nothing more excites to every thing noble and 36 generous, than virtuous love.

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

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

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

Peculiarities of age and sex.

Peculiarities of age and sex.

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

No preacher is so successful as time. It gives a turn of thought to the aged, which it was impossible to inspire while they were young.

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

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

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

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

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

Peculiarities of age and sex.

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

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

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

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

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

True love is more frequent than true friendship.

As nice as we are in love, we forgive more faults in that than in friendship. Expostulations betwixt friends end generally ill, but well betwixt lovers.

Favourites. Resentment. Hatred.

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

Favourites.

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

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

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

Resentment.

39 Unjust resentment is always the fiercest.

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

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

Hatred.

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

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

Envy. Self-partiality.

Envy.

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

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

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

Envy cannot exist in perfection without a se- 42
cret esteem of the person envied.

Self-partiality.

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

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

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

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

The coward reckons himself cautious, the miser
frugal.

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

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

 Praise, Blame.

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

Men generally put a greater value upon the favours they bestow, than upon those they receive.

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

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

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

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

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

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

Praise, Blame.

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

How comes it that man, so much a self-admirer, should regard more the opinion of the world than his own ? If by some deity we were commanded to declare publicly every secret intention of our hearts, how should we abhor the dire necessity ?

Praise. Blame.

dire necessity ? It is that we are more afraid of an evil reputation, than of an evil conscience ?

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

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

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

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

It is difficult to possess great fame and great ease at the same time. Fame, like fire, is with difficulty kindled, is easily increased, but dies a-

 Prosperity, adversity.

way if not continually fed. To preserve fame alive, every enterprise ought to be a pledge of others, so as to keep mankind in constant expectation.

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

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

A small infidelity to ourselves, takes more from our esteem, than a great one to others. A small favour to ourselves, will weigh more than a great one to others. How precarious must the opinions of men be of one another ?

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

Prosperity, Adversity.

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

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

Who cannot bear great affliction, will never bear small.

Regulation of our desires.

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

Adversity is the best school of virtue.

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

Reproof in adversity hath a double sting.

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

Regulation of our desires.

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

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

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

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

The rich are generally the most necessitous.

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

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

In all well-instituted commonwealths, care has been taken to limit men's possessions. There

Happiness and misery depend mostly on ourselves.

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

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

Happiness and misery depend mostly on ourselves.

It is not what we possess that makes us happy, but what we enjoy : it is not what we have not that gives us pain, but what we desire. In desiring nothing, one is just as happy as he who hath all conveniences. How many things may there be wanting to the greatest prince ? To sleep in health and wake in plenty ; to live in the esteem and affection of every one : what is wanting to make

Happiness and misery depend mostly on ourselves.

such a one happy ? why, contentment. No wonder then so many are miserable.

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

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

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

Adversity borrows its sharpest sting from our impatience.

Those who are most in love with the world, are 56 the most sensibly jilted by it.

Virtue and good behaviour are naturally produc- 57 tive of good fortune.

Temperance, by fortifying the mind and the body, leads to happiness. Intemperance, by enervating the mind and body, ends generally in misery.

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

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

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

 Education.

The man whom nobody pleases, is more unhappy than he whom nobody is pleased with.

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

Education.

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

Plato reproving a young man for playing at some childish game ; you chide me, says the youth, for a trifling fault. Custom, replied the philosopher, is no trifle. And, adds Montagnie, he was in the right ; for our vices begin in infancy.

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

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

58 To enure young persons to bear patiently small injuries, is a capital branch of education : Nothing

Education. Government.

tends more effectually to secure men against great injuries.

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

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

Government.

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

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

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

 Government. Courtier.

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

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

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

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

Courtier.

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

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

Prejudices and biasses founded on human nature.

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

CHAP. II.

PREJUDICES AND BIASSES FOUNDED ON HUMAN
NATURE.

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

The riches, nay the dress, of the speaker, will recommend the most trifling thoughts : His motions and grimaces appear of importance. It cannot be, we think, but that the man who enjoys so many posts and preferments, who is so haughty and high-spirited, must know more than the common people.

Prejudices and biasses founded on human nature.

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

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

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

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

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

Prejudices and biases founded on human nature.

the slightest passion of the soul is capable to render insipid the monarchy of the world.

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

The great and the little are more upon a level 60 than they themselves are aware of : the splendour of the former is more than compensated by the security of the latter.

Wisdom is better than riches ; nevertheless the poor man's wisdom is despised, and his words are not heard.

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

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

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

To gain a breach, conduct an embassy, govern a people, are shining actions. To sell, pay, love, hate, laugh, rejoice, converse, properly or honestly, to be firm to a true interest, to be fair and

Prejudices and biasses founded on human nature.

candid, are things more rare, more difficult, and yet less conspicuous.

The virtue of Alexander appears to me less vigorous than that of Socrates. Socrates in Alexander's place I can readily conceive : Alexander in that of Socrates I cannot. Alexander will tell you, he can subdue the world : it was a greater work in Socrates to fulfil the whole duties of life. Worth consists most, not in great, but in good actions.

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

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

 Prejudices and biasses founded on human nature.

finer policy are obvious to few, because they are not discovered but by a train of reflection.

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

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

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

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

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

 Prejudices and biases founded on human nature.

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

62 Such is the power of imagination, that even a chimerical pleasure in expectation, affects us more than a solid pleasure in possession.

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

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

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

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

Peculiarities that depend on character and condition.

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

Death, whether it regards ourselves or others, appears less terrible in war than at home. The cries of women and children, friends in anguish, a dark room, dim tapers, priests and physicians, are what affect us the most on death-bed. Behold us already more than half dead and buried.

Narrow minds think nothing right that is above 63 their own capacity.

CHAP. III.

PECULIARITIES THAT DEPEND ON CHARACTER AND
CONDITION.

THOSE who are the most faulty, are the most prone to find fault in others.

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

Peculiarities that depend on character and condition.

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

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

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

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

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

A man is never entirely engrossed by pleasure, who can mix business with it. He quits and re-takes it at will ; and in the use he makes of it, finds a relaxation of mind, not a dangerous charm to corrupt him. It is not so with the austere and rigid ; who, whenever, by a change of circumstances, they taste of voluptuousness, are enchanted

Peculiarities that depend on character and condition.

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

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

It is a miserable state to have few things to desire and many to fear ; and yet that is commonly the much envied case of princes. Without desire, the mind languishes ; with fear, it never can be serene.

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

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

With respect to the opulent, the greatest plea-

Peculiarities that depend on character and condition.

asures of sense turn disgustful by excess, or grow languid for want of difficulty.

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

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

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

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

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

Few of us would be less corrupted than kings

Peculiarities that depend on character and condition.

are, were we, like them, beset with flatterers, and poisoned with that vermin.

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

Inlist me among the troops of a private man, I am Thersites. Place me at the head of an army, I am Achilles himself.

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

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

Nothing can poison the contentment of a man 66 who lives by his labour, but to make him rich.

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

Few are able to reflect that they have been young, and how difficult at that time it was to preserve temperance or chastity. They condemn the

Peculiarities that depend on character and condition.

sallies of youth, as if they had never tasted of them. It gives them pain another should possess those pleasures they are no longer in a capacity to enjoy. It is a sentiment of envy.

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

CHAP. IV.

RULES FOR THE CONDUCT OF LIFE.

Conscience.

A MAN of integrity will never listen to any reason against conscience. 67

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

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

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

Self-command.

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

Ancient Lacedemon affords an admirable instruction for subduing our passions. Certain oc-

 Self-command.

cupations were appointed for each sex, for every hour, and for every season of life. In a life always active, the passions have no opportunity to deceive, seduce, or corrupt. Industry is an excellent guard to virtue.

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

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

There is no condition that doth not sit well upon a wise man. I shall never quarrel with a philosopher for living in a palace; but will not excuse him if he cannot content himself with a cottage. I shall not be scandalized, to behold him in the apparel of kings, provided he have not their ambition. Let Aristippus possess the riches of Cræsus, it matters not; he will throw them away as soon as they incommode him. Let Plato sit down at the table of Dionysius the tyrant, sometimes he will eat nothing but olives.

Before you set your heart upon any thing, con-

Self-command.

sider maturely whether it will add to your happiness.

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

Examine well the counsel that favours your desires.

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

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

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

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

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

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

A word dropt by chance from your friend offends your delicacy. Avoid a hasty reply ; and beware of opening your discontent to the first person you meet. When you are cool, it will vanish, and leave no impression.

 Temperance.

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

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

75 Never indulge revenge to your own hurt.

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

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

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

Temperance.

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

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

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

Patience.

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

Patience.

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

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

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

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

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

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

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

 Prudence.

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

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

Prudence.

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

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

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

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

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

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

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

Prudence.

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

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

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

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

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

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

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

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

He should consider often who can choose but once.

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

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

 Prudence.

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

Common reports if ridiculous rather than dangerous, are best refuted by neglect. Seriously to endeavour a confutation, gives suspicion of somewhat at bottom. Fame hath much of the scold : you silence her, if you be silent yourself. She will soon be out of breath with blowing her own trumpet.

86 Contempt is the best return to scurrility.

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

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

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

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

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

 Candour.

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

It is inhuman to make sport of what is destruc- 89
tive to others.

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

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

Never quit certainty for hope. 92

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

Candour.

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

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

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

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

Solicitude in hiding failings makes them appear
the greater. It is a safer and easier course frank-
ly to acknowledge them. A man owns that he is

Know thyself. Curiosity.

ignorant : we admire his modesty. He says he is old : we scarce think him so. He declares himself poor : we do not believe it.

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

Know thyself.

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

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

Curiosity.

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

Vanity.

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

If you love tranquility, banish tale-bearers and 94 slanderers. Be not inquisitive about what others say of you, nor about the mistakes of your friends ; it is like gathering sticks to burn your own house.

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

Vanity.

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

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

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

In company, we are prone to instruct others, in order to show our superiority. It would be more cunning to save our own stock of knowledge,

Pride. Ambition.

and to give scope to that of others. Such parsimony would procure wellwishers at least, if not friends.

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

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

Pride.

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

The sordid meal of the Cynics, contributed neither to their tranquility nor to their modesty. Pride went with Diogenes into his tub ; and there he had the presumption to command Alexander the haughtiest of all men.

Ambition.

Solid merit is a cure for ambition itself. A man of merit cannot confine his ambition to fortune or favour : he finds nothing solid in these to fill his heart : his ambition would be to acquire that sort of glory which arises from disinterested virtue.

 Obstinaey. Stiffness in opinion.

But this is not understood among men, and he gives it up.

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

Obstinacy.

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

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

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

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

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

Stiffness in opinion.

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

Do always what you yourself think right, and let others enjoy the same privilege. The latter

Secrecy. Temperance of tongue.

is a duty you owe to your neighbour ; and both of them are duties you owe to your Maker.

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

Secrecy.

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

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

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

Temperance of tongue.

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

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

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

Temperance of tongue.

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

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

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

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

Beware equally of rash blame, and rash praise.

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

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

 Benevolence.

Benevolence.

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

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

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

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

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

He makes but a half denial who denies quickly.

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

- 99 Even self-interest is a motive to benevolence. There are none so low but may have it in their power to return a good office.
- 100 Nothing is greater than to bestow favours upon those who have failed in their duty to us : Nothing is meaner than to receive any from them.

 Friendship. Art of governing others.

Friendship.

Let it be your chief object in life to acquire a 101
sincere friend : friendly sympathy heightens every
joy, and softens every pain.

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

Good neighbourhood supplies all wants. 102

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

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

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

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

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

Art of governing others.

The most artful way of governing others, is to
seem to be governed by them. The celebrated
Hamden was so modest, so humble, that he seem-
ed to have no opinion but what he derived from
others. By this means he had a wonderful art of
leading men into his principles and views, who all
the time believed that they were leading him.

Choice of companions.

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

All are idolaters, some of glory, some of interest, some of love : the art is to find out the idol. This is the master key to the heart.

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

We engage others more effectually by promises than by presents. While you keep men in dependence, they will adhere to you.

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

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

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

Choice of companions.

A right turned mind will choose the company of free spirits, who frankly check or control, rather than those who are full of distance and deference. Nothing can be more tiresome, than fawning per-

Conversation.

sons, who have not, or show not, any will of their own.

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

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

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

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

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

Conversation.

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

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

Let thy discourse rather appear as easily

Good breeding.

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

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

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

Let others take notice of your wit, never yourself.

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

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

Good Breeding.

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

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

Good Breeding.

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

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

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

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

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

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

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

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

 Travelling. Marriage.

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

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

Travelling.

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

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

Marriage.

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

Equal matches are generally the most happy.

Violent love is the worst of all reasons for

 Exhortations to virtue, and dissuasives from vice.

marriage : a couple who have no better reason for uniting, seldom continue long happy.

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

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

 CHAP. V.

 EXHORTATIONS TO VIRTUE, AND DISSUASIVES
 FROM VICE.

VIRTUE has a charm that subdues the most ob- 110
 durate hearts.

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

The pleasures of parental fondness make large 111
 amends for all its anxieties.

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

Exhortations to virtue, and dissuasives from vice.

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

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

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

There are three stages of life, the present, the past, and the future. The present is momentary, the future dubious, the past only certain. It is lost to the busy, who have no time to look back ; and to the wicked who have no inclination. That man must keep a strict watch

Exhortations to virtue, and dissuasives from vice.

over his actions, who proposes pleasure in reflection. He who indulges the thirst of ambition, the stubbornness of pride, the savageness of conquest, the shame of deceit, the misery of avarice, and the bitterness of prodigality, must forever be an enemy to memory. The past, no longer in the power of fortune, is to the virtuous only, a constant source of enjoyment. What satisfaction, in looking back with approbation! what uneasiness in looking back with shame and remorse! This, above every consideration, establishes the preference of virtue, and sets it at an infinite distance from vice. Let us consider every good action, as adding to a stock that will support us, for a lifetime, in cheerfulness and good humour; a stock that may be liberally used, without diminution. Let us consider every vicious action, as contracting a debt beyond our power of paying, and which, therefore, will distress us forever.

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

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

To place religion entirely on the observance of 113

Exhortations to virtue, and dissuasives from vice.

rites and ceremonies, is the very essence of superstition.

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

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

None but the virtuous dare hope in bad circumstances.

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

114 Honesty is the best policy.

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

See that moth fluttering incessantly round the candle: man of pleasure, behold thy image!

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

115 Usurpers and tyrants generally do justice upon themselves for the injuries they do to others. Conscience performs the office of the executioner, punishing their public crimes by private re-

Exhortations to virtue, and dissuasives from vice.

morse, and by tormenting them with never-ceasing fears and jealousies.

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

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

How many are they, who spare nothing to support their luxury, and yet think much to bestow a trifling sum on a poor relation in want ? But why this hard-heartedness ? Do they not proceed from the same stock ? did not these riches once belong to their common ancestors ? and could these ancestors suppose a small pittance would be refused to any of their descendants ? Could they imagine any of their heirs would be of so cruel a disposition, as to suffer their relations to perish with cold and hunger ?

Behold the wheel of fortune incessantly turn-

 Exhortations to virtue and dissuasives from vice.

ing round. Those poor relations whom you at present despise, may they not possibly in their turn, be raised to offices and dignities? Your grandchildren may possibly need their assistance.

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

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

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

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

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

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

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

Parsimony is enough to make the master of the golden mines as poor as he that has nothing: for a man may be brought to a morsel of bread by parsimony as well as profusion.

122 The fable of Tantalus is fitly applied to the

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miser. He has a continual drought, continual craving of nature ; and yet there is a pain, a torture, in parting with the smallest sum, even to answer his pinching necessities. He beholds plenty, it is within his reach ; he greedily grasps at it, but the evil spirit will scarce allow him a drop to cool the tip of his tongue.

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

To the avaricious what can befall worse than long life ?

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

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

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

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

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

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command himself, he may, when he will command others.

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

123 He twice subdues, who subdues himself in victory.

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

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

124 Poverty with peace is preferable to affluence with anxiety.

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

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

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

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that the usual attendants upon a great fortune are anxiety and disease.

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

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

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

An ingenuous confession stands in the next place to innocence.

Did men bestow the pains to mend, that they did to conceal their failings, they would spare themselves the uneasiness of dissimulation, and in time acquire real merit.

Choose ever the plainest road, it always answers best. For the same reason, choose ever to do and say what is the most just, and the most direct. This conduct will save a thousand blush-

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es, and a thousand struggles, and will deliver you from those secret torments which are the never-failing attendants of dissimulation.

A thorough dissimulation is the sorest task a man can undertake, where the passions to be hid are, malice, hatred, or revenge ; which like savage beasts, are continually breaking their chains, to the destruction of their keeper. What anxiety and torture is the lot of the deep dissembler, who, to secure a pitiful revenge, forces his temper to caress and fawn upon his bitter enemies ? His resolution equals that of the Lacedemonian youth, who to save a discovery suffered the fox to eat into his bowels. Pity it were, that a quality so noble, should be so meanly employed. But seriously, is it so politic, to commit this violence upon nature, for the ruin of an enemy ? Don't we give him too great advantages over us, when we sacrifice the repose of our lives, only to do him a mischief ? To get rid of an enemy ; it is, believe me, a more refined stratagem, to get rid of the passion that makes him our enemy. Let us throw the fox out of our bosom ; for in this case, there is neither shame nor danger in the discovery.

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

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Who overcomes wrath, overcomes his strongest enemy.

To have your enemy in your power, and yet to do him good, is the greatest heroism. 126

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

Modesty, were it to be recommended for nothing else, leaves a man at ease by pretending to little : whereas vain-glory requires perpetual labour to appear what one is not. If we have sense, modesty best sets it off ; if not best hides the want.

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

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

Humour that is forced against the natural bent of temper, must be ridiculous. If we follow nature, our best guide, we shall at least not be absurd. But so prevalent is vanity, and the apish humour of imitation, that we never doubt to practise with applause, whatever we see another succeed in. So some grave men, moved with the success of humorous drolls, forget their character, and, to be wits, turn buffoons. 127

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

Whose only motive to action is vanity, what gains he by putting on a mask? To praise a cripple for his handsome shape, is an injury. If the world commend your valour, when you know yourself a coward, it is truly not you they talk of; they mistake you for another.

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

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

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

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

Fear and grief are cowards; give way, and they push on; resist, and they retire.

The high vulgar are more despicable than the

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low. The former brutally neglect learning : the latter only want means to attain it.

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

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

A parliament, or a court of justice, assembled about the most important affair, is not so serious or solemn, as a company of gamblers engaged in deep play. Hazard, that blind and savage deity, presides over the circle, and gives forth her sovereign and irreversible decrees. Profound honours are paid her, by an attentive and solemn silence. All other passions are suspended ; love is forgot, reputation laid aside, hypocrisy throws off the mask, and the smooth and flattering air is no longer seen upon the courtier. Sad severity reigns upon their countenances, and each becomes an implacable enemy to his fellows.

The half of my time is gone, why torment myself about the remainder ? The most shining fortune, merits not the anxiety it gives me in the ac-

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quisition, nor the artifices I must recur to, nor the frequent disappointments I must endure. Behold, a few more years, and that grand colossus is no more to be seen, than the creatures he overshadows. If I have repose, and a retreat which I can call my own, why seek for more in this life ?

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

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

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trouble, death will do your business while you are at rest. And, after all, when you have got your revenge, how short will be your joy, or his pain? While we are among men, let us cultivate humanity; let us not be the cause of fear nor pain, to one another. Let us despise injury, malice, and detraction; and bear with an equal mind such transitory evils. While we speak, while we think, death comes up, and closes the scene.

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

CHAP. VI.

REFLECTIONS AND INFERENCES.



From an effect to trace its cause.

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

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

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

From a cause to trace its effects.

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

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

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

From a cause to trace its effects.

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

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

The most obvious inference is not always the true inference.

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

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

The most obvious inference is not always the true inference.

In the west of Scotland, corn-stacks are covered with more care and neatness than in the east. Would not a stranger naturally infer, that the inhabitants are more industrious ! Not so : it is owing to the climate ; for the rain that falls in the west of Britain doubles nearly what falls in the east.

The ancient seats of our nobility and gentry would make one believe that they were altogether devoid of taste. The house is placed at the extremity of the estate, or in the middle of a morass, or on a rugged rock. But our forefathers were not at liberty to follow their taste : they were obliged to study security. The only persons who were at liberty to follow taste were churchmen ; and we find religious houses every where in the most delightful spots.

Sagacity in decyphering the real characters of men is extremely useful, but extremely rare. Ma-

The most obvious inference is not always the true inference.

ny pass for being social and benevolent, though they are fond of company merely from vanity to shine in conversation. Many appear good natured and polite to shun obloquy. Many assume a fierce air, to hide cowardice. And many purchase books, not for instruction nor amusement, but to be thought men of knowledge. A man passes for being avaricious, because he abstains from superfluities, in order to relieve the indigent. Lewis XII. of France was accused of avarice, because he would not oppress his subjects in order to enrich his courtiers. On the other hand, a man is praised for generosity, who scatters with ostentation what he acquires by injustice : He makes pompous presents, but forgets to pay his debts. One woman is dishonored forever though she bitterly repents of having been once led astray ; while the assurance of another covers her from reproach.

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

Observations and reflections.

quity ; for there is but one passage to truth, and error lies on each side.

Observations and reflections.

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

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

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

The kindly and benevolent have commonly a

Observations and reflections.

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

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

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

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

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

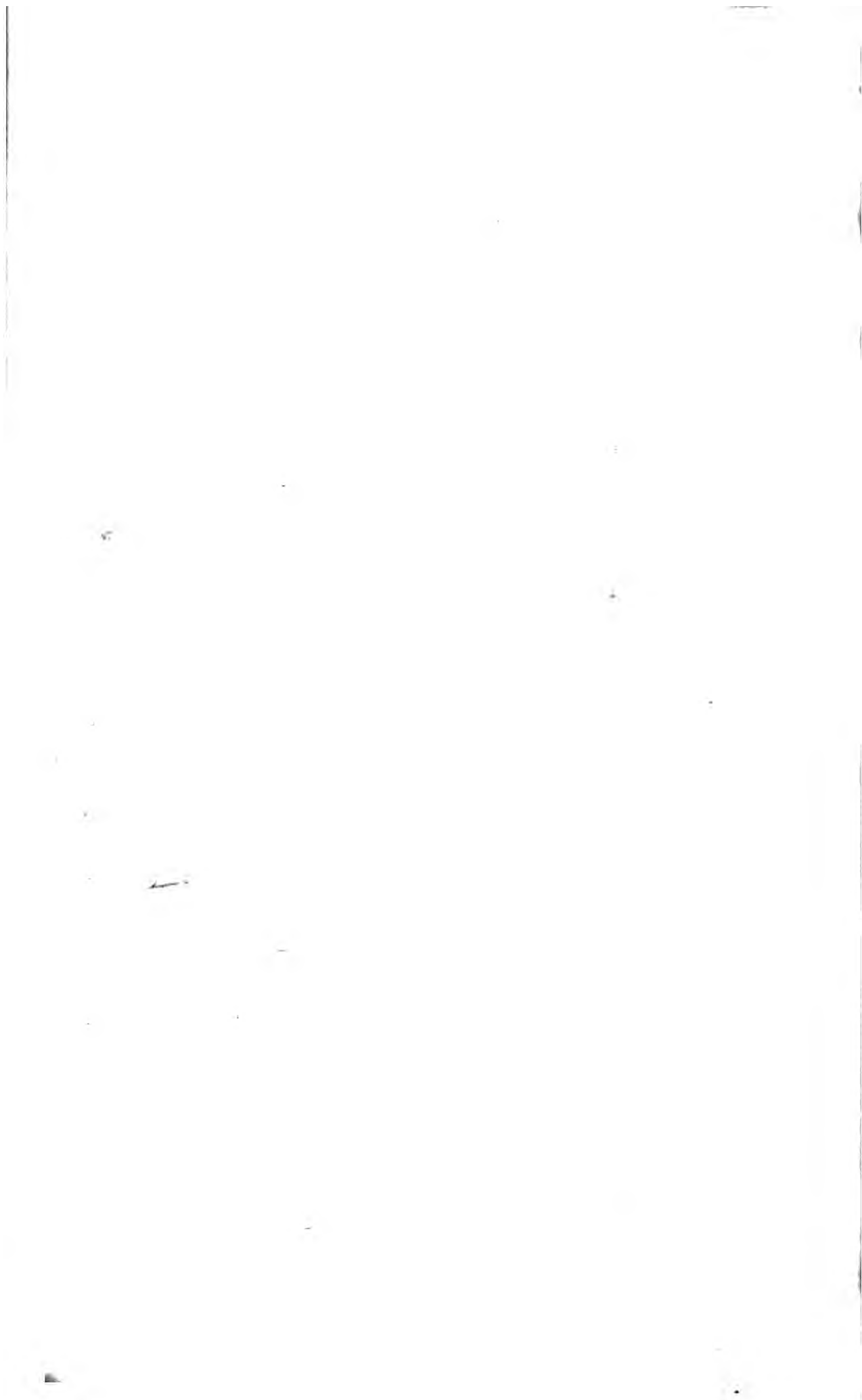
The stupendous wall of China is evidence of a rich and populous nation. But it is also evidence of an effeminate nation : men of courage choose to defend themselves by the sword, not by bulwarks.

Observations and reflections.

The walls built by Hadrian and Severus to defend the Britons against the Caledonians, is a certain symptom that the Romans at that time were in a declining state.

ILLUSTRATIONS,

HISTORICAL AND ALLEGORICAL.



ILLUSTRATIONS,

HISTORICAL AND ALLEGORICAL.

1

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

The Abbe de Vateville.

lodged that night, he had a quarrel with a young French officer. They went to the field in the morning, and the officer was killed. Vateville, inclining to enlist in the troops of the king of Spain his master, obtained letters of recommendation to several gentlemen in Madrid. At Perpignan, where he stopped some days, he debauched the daughter of his landlord, promising to marry her as soon as he should be in office. While he was soliciting employment at Madrid, he quarrelled with a cavalier on the street: they fought by moonlight: the cavalier was killed; and being found to be the son of a grandee, our adventurer retired to a village where there was a nunnery, to the abbess of which he had letters of recommendation. He told her his adventure, and suggested to her the necessity of hiding till the matter should be forgot. The abbess received him with great civility, and permitted him to converse with the nuns at the grate. He fell in love with one of the nuns, young and handsome, who had been thrust into the nunnery against her inclination. It was not difficult to gain her heart; they made shift to meet sometimes without being obstructed by the grate. The intrigue being discovered, he was bitterly reproached by the abbess for his ingratitude. He shed many tears, and appeared to be a sincere

The Abbe de Vateville.

penitent. Her advice was, that he should slip off privately ; and she even gave him money for his journey. He wrote to his nun with an offer to marry her : she made her escape, and flew to his arms. They got to Lisbon without being discovered, where they found a ship ready to sail for Smyrna. He sold his horse, bought some merchant goods, and agreed with the captain for his passage. The captain treated him with great civility, chiefly on the lady's account, who touched his heart. She appeared so fond of her husband, that he lost all hopes ; but he esteemed her the more on that account.

Having landed at Smyrna, Vateville was warmly recommended by the captain to his acquaintance. In this city the lady fell ill, and died, leaving her husband inconsolable. He set out for Constantinople, procured a commission in the troops of the grand seignior ; and by his vigilance, activity, and insinuation, became the chief favourite of the Aga his captain, who persuaded him to turn Mahometan, as a sure road to preferment. He was warmly recommended by the Aga, and, by his means, obtained a considerable post in the army. His appointments enabled him to purchase five or six female slaves, with whom he lived much at his ease. After passing seventeen or eighteen years in this indolent sort of life, his

The Abbe de Vateville.

patron was disgraced, and turned out of office. Vateville found it necessary to take new measures. Resolving to leave a country where he had no longer any protection or hope of preferment, he wrote a letter to the pope, signifying, that he was stung with remorse of conscience, and that, with permission of his holiness, he was resolved to return to his own country, and die a good Christian. Another letter he wrote to the king of Spain, demanding an employment that would yield him eighteen thousand livres yearly, the same he enjoyed among the Turks. At the same time he wrote to the emperor's general in Hungary, that, upon obtaining a favourable response from the pope and the king of Spain, he would betray into the general's hands four thousand Turks who were under his command. The emperor being at that time at war with the grand seignior, gladly embraced Vateville's offer, and obtained for him all he demanded. Vateville led his troops into an ambuscade, and they were all taken prisoners. Vateville returned to Franche Comte, the place of his nativity, where he passed most of his time in hunting and destroying noxious animals. He was fond of good cheer ; but bestowed on charity all he could spare from living. He settled pensions on two surgeons for taking care of the poor. He entertained two schoolmasters for educating the poor

Unnion and Valentine.

boys and girls in the neighbourhood ; and he gave a pension to an advocate for assisting him in accommodating differences among his neighbours. He was both severe and sudden in his punishments ; otherwise easy in his temper ; a good neighbour, just and benevolent. It is reported, that he died in firm hopes of paradise ; being persuaded that his sincere penitence would procure him God's pardon for his crimes.

2

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

Unnion and Valentine.

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

Captain R. and Indian.

3

Captain R. being taken prisoner by the French Indians in a battle in North America, was carried to their town to be sacrificed in the usual barbarous manner. He was tied to a stake, and on the verge of the most cruel tortures, when an old Indian of authority starting up, reprieved him from death, and took him for a slave. His treatment was humane, and his servitude tolerable. A year and a half passed in this manner, when an engagement happened between the English and Indians. The old man taking the captain to an eminence, addressed him as follows : ‘ My friend ! You see
‘ the men of your country are going to attack us.
‘ You have lived with me a year and a half : you
‘ came to me totally ignorant ; but I have made a
‘ man of you. I have taught you to build canoes,
‘ to kill beaver, to hunt, and to scalp your enemy :
‘ are you not obliged to me ?’ The captain expressing his gratitude, the Indian asked him,
‘ Have you a father ?’ ‘ I believe he is living,’ replied the captain. ‘ Poor man ! I pity him.
‘ Know I was once a father ! My son fell at my
‘ side, fell gloriously covered with wounds ;—but I
‘ revenged his death ; I scalped and then killed
‘ his enemy.’ Making here a pause, he proceeded : ‘ Behold that sun ! with what a brightness it
‘ shines to you. Since that day a cloud has dark-

Love of liberty.

‘ened all its radiance in my eyes. See that
‘ tree, (pointing to a magnolio) which blossoms so
‘ fair for you ; to me it has lost all its beauty.—
‘ Go—return to your father. Let the sun shine
‘ with all its brightness for him, and the tree ap-
‘ pear in all its beauty.’

4

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

5

The pretorian bands were at first billeted through the city of Rome. It was Sejanus who contrived barracks for them. And the following reason is given by Tacitus, ‘ that their union

Tiberius. Dionysius and Damocles.

‘ might inspire them with courage and others with
‘ fear.’

6

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

Dionysius, tyrant of Syracuse, was always betraying his unhappiness. Damocles, one of his flatterers, descanting upon his magnificence, his power, his riches; Dionysius said to him, ‘ These things seem to delight you; make a trial of my place, by way of experiment.’ Damocles was instantly arrayed in a purple robe, was attended by the king’s guards; to him all bowed the knee, and in every respect he was treated as king. In the midst of his pomp, Dionysius ordered a naked sword to be hung from the ceiling, by a horse hair, directly over the royal throne, where Damocles was sitting at a feast. From that moment Damocles lost his stomach, his joy vanished, and he begged to be restored to the security of his former condition. Dionysius thus tacitly acknowledged, that his happiness was poisoned by a constant ter-

Rhadamistus and Mithridates.

ror he was under, of the punishment he deserved for his cruelty and injustice.

7

A cat having devoured a favourite bull-finch, overheard her master threatening death the moment he could find her. In this distress she preferred a prayer to Jupiter; vowing, if he would deliver her from her present danger, that never, while she lived would she eat another bird. Soon thereafter a bat most invitingly flew into the room upon puss purring in a window. The difficulty was how to act upon so tempting an occasion: appetite pressed hard on the one side, and the vow on the other. At length a distinction removed all difficulties, by leading her to this determination, that as a bird it was an unlawful prize, but as a mouse she might conscientiously eat it.

8

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

Bessus. Effects of fear. Old man and death.

9

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

10

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

11

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

Every man esteems his own misfortune the greatest.

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

A fat parson, who had long doted over sermons in his pulpit, and strong beer in his parlour, happened one Sunday, after a plentiful crop of tithes, to exert himself mightily. His text was the patience of Job. Deeply impressed with his own discourse, he, for the first time, acknowledged to his spouse at supper, that he was somewhat choleric, but that hereafter he was resolved to practise himself what he had preached to others. ‘ But now, my jewel,’ says he, ‘ let us refresh ourselves with a sip of the best. Remember the favourite barrel, may not this be a proper time to give it vent ?’ The obedient wife, ravished with his good humour, flew to the cellar. But, alas, the barrel was staved, and quite empty. What should

 The patience of Job. Cremona.

she do ? There was no hiding. ‘ My dear,’ said she, with despair in her eyes, ‘ what a sad accident ‘ has happened !’ ‘ I am sorry,’ replid the parson, gravely, ‘ if any one has met with a misfortune ; for my part, if it relate to me, I am resolved to bear it with Christian patience.—But where ‘ is the beer all this while ?’ ‘ Alack-a-day, that is the ‘ very thing ! How it has happened, I cannot understand, but it is all swimming on the ground.’ What do pious resolutions avail, when the hour of temptation comes ? The parson fell into a violent passion, raved, exclaimed. ‘ My life,’ says she, ‘ but ‘ do reflect upon your sermon, think of the patience of Job.’ ‘ Job,’ said he, ‘ don’t talk to me of ‘ Job’s patience ; Job never had a barrel of such ‘ beer !’

12

At the seige of Cremona, its beautiful amphitheatre was reduced to ashes ; by what accident, whether by the fire of the besiegers or besieged, was uncertain. The inhabitants of the colony, low minds being prone to suspicion, believed it to be done by some of their neighbours, through envy of a structure the most capacious of the kind in Italy. Tacitus, relating this accident,* observes, that, ‘ during

**Histor.* 1. 2. § 2.

 Industry and sloth.

‘ the seige, while the city was threatened with
 ‘ greater misfortunes, the destruction of this edi-
 ‘ fice was little regarded, but that, after the citi-
 ‘ zens were restored to security, they mourned
 ‘ the loss, as if nothing more fatal could have be-
 fallen them.’

13

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

14

La Motte, l. 5. Fab. 17.

MARTIN servoit un financier :

Un jeune etudiant etoit le fils du maitre ;

Et le valet et l’ecolier

Etoient amis autant qu’on le peut etre.

Parfois ensemble ils raisonnoient :

De quoi ; des maitres et des peres.

Sur le tapis sans cesse ils les tenoient.

‘ Les maitres sont de vrais Corsaires,’

Change of condition begets new passions and new opinions.

Disoit Martin ; ‘ jamais aucun egard pour nous ;
 ‘ Aucune humanite ; pensent-ils que nous
 ‘ sommes
 ‘ Des chiens, et qu’eux seuls ils sont hommes ?
 ‘ Des travaux accablans, des menaces, des coups,
 ‘ Cela nous vient plus souvent que nos gages.
 ‘ Quelle maudite engeance !’ ‘ Eh ! mon pauvre
 ‘ Martin,
 ‘ Les peres sont-ils moins sauvages ?’
 Disoit l’etudiant. ‘ Reprimandes sans fin,
 ‘ Importune morale, ennuyeux verbiages :
 ‘ Fous qu’ils sont du soir au matin,
 ‘ Ils voudroient nous voir toujours sages.
 ‘ Forçant nos inclinations,
 ‘ Veut-on etre d’epée ? ils nos veulent de robe :
 ‘ Quelque penchant qu’on ait, il fait qu’on s’y de-
 ‘ robe,
 ‘ Pour ceder a leurs visions.
 ‘ Non, il n’est point d’espece plus mauvaise
 ‘ Que l’espece de pere,’ insiste l’ecolier.
 Et Martin soutenant sa these,
 Pour les maitres veut parler.
 Aussi long-temps qu’ensemble ils demeurèrent,
 Ce fu leur unique entretien.
 Mais enfin ils se separerent ;
 Chacun fit route a part. Martin acquit du bien,
 D’emplois en emplois fit si bien,
 Qu’il devint financier lui-meme ;

Change of condition begets new passions and new opinions.

Eut des maisons ; que dis-je ? eut des palais ;
 Table exquise et d'un luxe extreme,
 Grand equipage, et peuple de valets.
 L'ecolier d'au tre part herite de son pere ;
 Augmente encore ses biens ; prend femme ; a des
 enfans.
 Le temps coule ; ils sont deja grands :
 Martin devenu riche, il le fit son compere :
 Aussi bons amis qu'atrefois,
 Ils raisonnoient encore. Quelle etoit leur ma-
 tiere ;
 Les valets, les enfans. ' O la pesante croix,'
 Dit Monsieur de la Martiniere,
 (Car le nom de Martin etoit cru de trois doigts) ;
 ' Quel fardeau que des domestiques !
 ' Paresseux, ne craignant ni menaces, ni coups,
 ' Voleurs, traitres, menteurs, et medisans iniques,
 ' Ils mangent notre pain et se moquent de nous !'
 ' Ah !' dit le pere de famille,
 ' Parlez-moi des enfans ; voila le vrai chagrin.
 ' Ils ne valent tous rien, autant garçon que fille ;
 ' L'une est une coquette, et l'autre un libertin.
 ' Nul respect, nulle obeissance ;
 ' Nous nous tuons pour eux, point de reconnois-
 ' sance.
 ' Quand mourra-t-il ? ils attendent l'instant ;

 Fable of the travellers and the cameleon.

‘ Et se trouvent alors debarassez d’autant.’

Ces gens eussent mieux fait peut-etre
 De n’accuser que l’homme, et non point les etats :
 Il n’est bon valet ni bon maitre,
 Bon pere, ni bon fils ; mauvais dans tous les cas :
 Il suit la passion, l’interet, le caprice ;
 Ne laisse a la raison aucune autorite :
 Et semblable a lui-meme en sa diversite,
 C’est toujours egale injustice.

15

La Motte, l. 2. Fab. 9.

DEUX de ces gens coureurs du monde,
 Qui n’ont point assez d’yeux, et qui voudroient
 tout voir ;
 Qui pour dire, j’ai vu, je le dois bien sçavoir,
 Feroient vingt fois toute la terre ronde ;
 Deux voyageurs, n’importe de leur nom,
 Chemin faisant dans les champs d’Arabie,
 Raisonnoient du cameleon.*
 L’animal singulier ! disoit l’un : de ma vie
 Je n’ai vu son pareil ; sa tete de poisson,
 Son petit corps lezard, avec sa longue queue,
 Ses quatre pattes a trois doigts,

* Ce qu’on dit ici du cameleon est rapporte par les voyageurs.

 Fable of the travellers and the cameleon.

Son pas tardif, a faire un tois par mois,
 Par dessus tout, sa couleur bleue.
 Alte-la, dit l'autre ; il est verd :
 De mes deux yeux je l'ai vu tout a l'aise,
 Il etoit au soleil, et la gosier ouvert,
 Il prenoit son repas d'air pur....Ne vous de-
 plaise,
 Reprit l'autre, il est bleu ; je l'ai vu mieux que
 vous,
 Quoique ce fut a l'ombre : il est verd ; bleu, vous
 dis-je :
 Dementi ; puis injure ; alloient venir les coups,
 Lorsqu'il arrive un tiers. Eh ! Messieurs, quel
 vertige !
 Hola donc ; calmez-vous un peu.
 Volontiers, dit l'un deux ; mais jugez la querelle
 Sur le cameleon ; sa couleur, quelle est-elle ?
 Monsieur veut qu'il soit verd ; moi je dis qu'il est
 bleu.
 Soyez d'accord, il n'est ni l'un ni l'autre,
 Dit le grave arbitre, il est noir.
 A la chandelle, hier au soir,
 Je l'examinai bien ; je l'ai pris, il est notre,
 Et je le tiens encor dans mon mouchoir.
 Non, disent nos mutins, non, je puis vous repon-
 dre
 Qu'il est verd ; qu'il est bleu ; j'y donnerois mon
 sang.

 Alexander the great and the Persians.

Noir, insiste le juge ; alors, pour les confondre,
 Il ouvre le mouchoir, et l'animal sort blanc.
 Voila trois etonnez, les plaideurs et l'arbitre ;
 Ne l'etoient-ils pas a bon titre ?
 Allez, enfans, allez, dit le cameleon ;
 Vous avez tous tort et raison.
 Croyez qu'il est des yeux aussi bons que les vo-
 tres ;
 Dites vos jugemens; mais ne soyez pas fous
 Jusqu'a vouloir y soumettre les autres.
 Tout est cameleon pour vous.

16

Freinshemius, in his supplement to Quintus Curtius, informs us, that the Persians, who had been terrified with the fortune and warlike preparations of Philip of Macedon, were laid asleep by his death, contemning the youth and inexperience of Alexander ; but that the repeated news of his victories drove them to the other extreme, and inspired them with terror, not more bounded than their contempt had been formerly. This is an instance of what may be termed vibration of passion, rising, pendulum-like, on the one side, to the same height from which it falls on the other.

17

It must appear singular, teat the Parisians, an

Henry the fourth and the Parisians.

immense body of people, could, merely upon account of difference in religious principles, be animated with such hatred against their lawful sovereign, as to suffer, with patience, the utmost distresses in the long siege they endured *anno* 1590. Vast numbers died of famine, and the dead became the ordinary food of the living. Davila informs us, that it was a common practice among the German soldiers who guarded the town, to kill children and eat them. And yet, during that severe prosecution, not a whisper of yielding, though they were offered all security for their religion. The duke of Parma raised the siege ; and, after his return to Flanders, the siege was converted into a blockade, which preventing any regular supplies, reduced the Parisians to considerable straits, though far from what they had formerly suffered. It was during this time of moderate persecution, that they lost courage, became impatient, and were willing to submit upon any reasonable terms. When the town was vigorously attacked, the inhabitants were not less vigorous in its defence, and their obstinacy was inflamed by bigotry and hatred to the reformed religion. During the blockade, being suffered to live idle, they had nothing to animate their opposition ; and, as, in the interval betwixt the siege and the blockade, they

Custom bestows ease and confidence in the middle of dangers.

had tasted of plenty, they could not think without abhorrence upon their former miseries.

The Jews, while they suffered the severest persecution in all Christian countries, continued obstinate in their religion. In England, being now treated with humanity, they daily become converts to Christianity ; not being able to bear with patience the slight contempt their religion lies under, nor the unsociableness of their ceremonies, which oblige them to eat separately from others.

18

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

19

To show how much nations are attached to their

Darius and the Greeks. The Hottentots.

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

The aged among the Hottentots are treated with great humanity so long as they can do any work; but, when they can no longer crawl about, they are thrust out of the society, and put in a solitary hut, there to die of age or hunger, or to be devoured by wild beasts. If you expostulate with the Hottentots about this custom, they are astonished you should think it inhuman. ‘ Is it not a cruelty,’ they ask, ‘ to suffer persons to languish out an uncomfortable old age, and not put an end to their misery, by putting an end to their days ? We think it the greatest humanity to hasten the conclusion of such a life.’

Scipio Africanus. Prometheus.

20

Prosperity in the greater part of men fosters pride, and adversity, humility. Upon a firm and magnanimous temper their effects are directly opposite : prosperity is attended with moderation, adversity with pride, and sometimes insolence. Scipio Africanus, in the very blaze of his glory, utterly rejected certain honours decreed him by the people, because these honours were contrary to law. But the same Scipio, in adversity, when the popular clamour turned against him, insolently trampled upon law, by refusing to submit to a fair trial. And he went so far as to violate the sacred tribunitian power, when the tribunes were executing the praetor's sentence against his brother.

21

Prometheus formed man of the finest clay, and animated him with celestial fire. He gave him the courage of the lion, the subtilty of the fox, the providence of the ant, and the industry of the bee : he discovered to him the metals hid in the bowels of the earth, and shewed him their several uses : he taught him to till the ground, to build houses, to cover himself with garments, to compound medicines, to heal wounds, and to cure diseases ; to construct ships, to cross the seas, and to commu-

David, emperor of Trebisond, and Mahomet II.

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

22

John Commenius, emperor of Trebisond, on his death-bed, left his son and heir, a child not four years old, under the tuition of his brother David. David, an ambitious prince, being tempted by this favourable opportunity, seized the crown, after putting his nephew to death. But he did not long enjoy the purchase of an act so perfidious. He was attacked by Mahomet emperor of the Turks ; and, after being led prisoner to Constantinople, it was left in his choice to die, or to change his religion. Considering the character of this man, could one foresee that he would rather die than become a

Mahomet the Great and Anne Erizzio.

Mahometan ? from this example we see, that ambition may prevail over conscience, and yet that conscience may prevail over the fear of death.

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

23

Hence that beautiful sentiment of Terence, in the *Eunuch*, where he makes Chaerea say after enjoying his mistress, ‘ Nunc tempus profecto est, ‘ cum perpeti me possum interfici ; ne vita aliqua ‘ hoc gaudium contaminet aegritudine.’ And Cæsar, after attaining all his wishes, and subduing his

Ambition of Mahomet the great. Vanity.

country, spoke indifferently about life, ‘*Se satis vel ad naturam vel ad gloriam vixisse.*’

24

Vertot reports of Mahomet the great, that though he had conquered two empires, twelve kingdoms, and about three hundred cities ; yet these were so far from satisfying his ambition, that towards the close of his life, he was deeply engaged in new enterprises. This is vouched by the inscription he ordered to be engraved upon his tomb, which, without the least hint of his former victories, is as follows : ‘*My ambition was the conquest of Rhodes and of proud Italy.*’ None of our passions are so oppressive and tyrannical as ambition and avarice. They know no end, and are never to be satisfied.

25

A solemn owl, puffed up with vanity, sat repeating her screams at midnight from the hollow of a blasted oak. ‘*And wherefore,*’ says she, ‘*this awful silence, unless it be to favour my superior melody ? Surely the groves are hushed in expectation of my voice, and when I sing all nature listens.*’ An echo resounding from an adjacent rock, replied, ‘*All nature listens.*’ ‘*The nightingale,*’ resumed she, ‘*has usurped the sovereign-*

Nicotris, queen of Babylon. Avarice.

‘ty by night : her note indeed is musical, but
‘mine is sweeter far.’ The echo replied again,
‘Sweeter far.’ ‘Why, then, am I diffident,’ con-
tinued she, ‘to join the tuneful choir?’ The echo
repeated, ‘Join the tuneful choir.’ Roused by
this shadow of approbation, she mingled her hoot-
ings with the harmony of the grove. But the tune-
ful songsters, disgusted with her noise, and af-
fronted with her impudence, unanimously drove
her from their society.

26

Nicotris, queen of Babylon, ordered a monu-
ment to be raised for her with the following inscrip-
tion : ‘If any king who reigns in Babylon after me,
‘shall be in distress for want of money, let him
‘open this sepulchre, and take what is needful.
‘But let him not disturb my ashes unless he
‘be really in want ; for it will be a violation.’
The sepulchre remained untouched till the king-
dom came to Darius son of Hystaspes. His avarice
having moved him to open the monument, he
found nothing but the dead body, with the follow-
ing words : ‘Your avarice has procured you infa-
‘my instead of riches. Had you not been insatia-
‘ble, you would not have violated the sepulchres
‘of the dead.’

Miserable end of Hesham, califf of the Saracens.

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

27

Hesham, the fifteenth califf of the Saracens, was an able statesman, active and industrious : but he was avaricious, and seldom withheld by justice from robbing his people. El Makin, an Arabian author, relates that never caliph was possessed of so much tapestry, nor of so many robes and garments. ‘ Six hundred camels,’ says the author, ‘ were employed to carry his wardrobe, of which a thousand girdles, and ten thousand shirts, made a part.’ Waled, his nephew, ambitious of reigning, had not patience till death should make way for him. Having received certain intelligence that Hesham was past recovery, he despatched some of his confidants to Damascus, that they might take possession of the royal treasure in his name. One day, Hesham having got a little respite, called for a sum out of his treasury, which he wanted to dispose of. Finding that access was refused, he exclaimed in deep

Admirable saying of Louis XII. of France.

concern, ' O God ! have I been amassing wealth
' all my life, not for myself, but for Waled !'
These were his last words ; for grief and indigna-
tion broke his heart. He was scarce dead, when
his house was plundered so effectually, that none
of the utensils necessary for washing his body, ac-
cording to the oriental custom, were left. This
prince, so uncommonly fond of hoarding, left this
world in as great want of necessaries as the most
wretched of his subjects.

28

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

Industry. Farmer and his sons. Topal Osman.

29

A farmer who had lived comfortably upon his honest labour and industry, called his sons to him upon death-bed, and informed them that there was a treasure hid in his vineyard. Immediately upon his death, the sons fell to work. They turned the ground over and over, and not a penny to be found. But the profit of the next vintage explained the father's meaning.

30

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

Topal Osman and Vincent Arnaud.

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

At that time Vincent Arnaud, a native of Marseilles, was commander of the port of Malta; who, as his business required, went on board the privateer as soon as she came to anchor. Osman no sooner saw Arnaud, than he said to him, 'Can you do a generous and gallant action? Ransom me, and take my word you shall lose nothing by it.' Such a request from a slave in chains was uncommon; but the manner in which it was delivered, made an impression upon the Frenchman; who turning to the captain of the privateer, asked what he demanded for the ransom. He answered 1000 sequins.* Arnaud turning to the Turk, said, 'I know nothing of you; and would you have me risk 1000 sequins on your bare word?' 'Each of us act in this,' replied the Turk, 'with consistency. I am in chains, and therefore try every method to recover my liberty, and you may have reason to distrust the word

* Near 500*l*.

Topal Osmon and Vincent Arnaud.

‘ of a stranger. I have nothing at present but my
‘ bare word to give you ; nor do I pretend to as-
‘ sign any reason why you should trust to it. I
‘ can only say, that, if you incline to act a generous
‘ part, you shall have no reason to repent.’ The
commander upon this went to make his report to
the grand master Don Perellos. The air with
which Osman delivered himself wrought so upon
Arnaud, that he returned immediately on board
the Spanish vessel, and agreed with the cap-
tain for 600 sequins, which he paid as the price
of Osman’s liberty. He put him on board a ves-
sel of his own, and provided him a surgeon, with
every thing necessary for his entertainment and
cure.

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

Topal Osman and Vincent Arnaud.

The French colours now protected him from the privateers. In a short time he reached Damietta, and sailed up the Nile to Cairo. No sooner was he arrived there, than he delivered 1000 sequins to the master of the vessel, to be paid to his benefactor Arnaud, together with some rich furs ; and he gave to the master himself 500 crowns as a present. He executed the orders of the sultan his master with the bashaw of Cairo ; and setting out for Constantinople, was the first who brought the news of his slavery.

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

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

Topal Osman and Vincent Arnaud.

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

In the year 1722, he was appointed seraskier,* and had the command of the army in the Morea. When the consuls of the differet nations came to pay their respects to him in this quality, he distinguished the French by peculiar marks of kindness and protection. ‘Inform Vincent Arnaud,’ says he, ‘that I am the fonder of my new dignity, ‘as it enables me to serve him. Let me have his son in pledge of our friendship, and I will charge myself with making his fortune.’ Accordingly, Arnaud’s son went into the Morea, and the seraskier not only made him presents, but granted him privileges and advantages in trade, which soon put him in a way of acquiring an estate.

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

* General in chief.

Topal Osman and Vincent Arnaud.

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

In the great revolution which happened at Constantinople anno 1730, the grand vizier Ibrahim perished. The times were so tumultuary, that one and the same year had seen no fewer than three successive vizires. In September 1731, Topal Osman was called from his government to fill his place; which being the highest in the Ottoman empire, and perhaps the highest that any subject in the world enjoys, is always dangerous, and was then greatly so. He no sooner arrived at Constantinople to take possession of his new dignity, than he desired the French ambassador to inform his old benefactor of his advancement; and that he should hasten to Constantinople, while things remained in the present situation; adding, that a grand vizier seldom kept long in his station.

Topal Osman and Vincent Arnaud.

In the month of January 1732, Arnaud, with his son, arrived at Constantinople from Malta, bringing with him variety of presents, and twelve Turks whom he had ransomed from slavery. These, by command of the vizier, were ranged in order before him. Vincent Arnaud, now seventy-two years of age, with his son, were brought before Topal Osman, grand vizier of the Ottoman empire. He received them in the presence of the great officers of state, with the utmost marks of affection. Then turning to those about him, and pointing to the ransomed Turks: ‘Behold.’ says he, ‘these your brethren, now enjoying the sweets of liberty, after having groaned in slavery: this Frenchman is their deliverer. I was myself a slave, loaded with chains, streaming in blood, and covered with wounds: this is the man who redeemed and saved me; this is my master and benefactor: to him I am indebted for life, liberty, fortune, and every thing I enjoy. Without knowing me, he paid for me a large ransom, sent me away upon my bare word, and gave me a ship to carry me. Where is ever a Mussulman capable of such generosity?’

While Osman was speaking, all eyes were fixed upon Arnaud, who held the grand vizier’s hands closely locked between his own. The vizier

Topal Osman and Vincent Arnaud.

then asked both father and son many questions concerning their situation and fortune, heard their answers with kindness and attention, and then ended with an Arabic sentence, ALLAH KERIM.* He made before them the distribution of the presents they had brought, the greatest part of which he sent to the sultan, the sultana mother, and the kisher aga.† Upon which the two Frenchmen made their obeisance, and retired.

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

He caused them to be amply paid for the ransom of the Turks, and likewise procured them

* The providence of God is great.

† Chief of the black eunuchs.

Damon and Pythias.

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

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

31

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

Brutus, Lucilius, and Mark Antony.

prayed to have the friendship of two such worthy men.

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

Those who boast of many acquaintances, are incapable of true friendship.

32

A certain magpye was more busy and more loquacious than one of his tribe. He was continually upon the wing, fluttering from place to place, and seldom appearing twice together in the same company. Sometimes you saw him with a flock of pigeons, plundering a field of ripe corn; anon perched on a cherry tree with a parcel of tom-tits; the next moment you would be surprised to find the same bird engaged with a flight of crows, feasting on a carcase. He took it one day in his head to visit an old raven, who lived retired in a thick wood. 'I admire,' says the prating bird, 'your romantic situation, and the wildness of these rocks and precipices: I am transported with the murmur of that water-fall, which diffuses a tranquility surpassing the joys of public life: what an agreeable sequestration from worldly bustle and impertinence! what an opportunity of contemplating the divine beauties of nature! I shall most certainly, my dear, quit the town-gaieties, and for the sake of these rural scenes, and my friend's agreeable conversation, pass the remainder of my days in the solitude he has chosen.' 'Well, sir,' replies the raven, 'I shall at all times be glad to receive you in my old-fashioned way: but you and I should certainly prove most unsuit-

Our fortune depends greatly upon the choice of our friends.

‘able companions. Your whole ambition is to
‘shine in company, and to recommend yourself by
‘universal complaisance : my greatest happiness
‘consists in ease and privacy, with the conversa-
‘tion of a few select friends. I prefer a good
‘heart before the most voluble tongue ; and though
‘I am obliged to you for the politeness of your
‘professions, yet your benevolence is divided a-
‘mong so numerous an acquaintance, that little
‘can remain for those you are pleased to honour
‘with the name of friends.’

33

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

Alexander and Hephæstion. Aristotle. Cyrus, &c.

was most cruelly treated, for no other cause but the being found in bad company.

34

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

35

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

36

In that notable victory which Cyrus the Persian obtained over the Assyrians, Panthea, wife to Abradatas, king of the Susians, was made a captive; and being a lady reckoned the most beautiful of Asia, was reserved for Cyrus, by his captains. Her husband was not in the

* Politic. l. 7. cap 7.

Cyrus, Araspes, Abradatas, and Panthea.

battle, being employed to treat of an alliance betwixt the Assyrians and the king of Bactria. Cyrus, calling to him Araspes, the companion of his youth, recommended Panthea to his care. ‘Have you seen this woman, O Cyrus,’ said Araspes? Cyrus answered, ‘No.’ ‘But I did,’ replied he. ‘When we chose her for you, she was sitting in her tent, without any distinguishing mark or habit, surrounded by her women. But, desirous to know which was the mistress, we immediately found her out, though covered with a veil and looking on the ground. She got up to receive us, and we perceived that she excelled in stature, in grace, and beautiful shape. The eldest among us addressed her in the following words: “take courage woman, we have heard that your husband is a brave man; but now you are reserved for one not inferior to him, in person, understanding, and power; for, if there be in the world who deserves admiration Cyrus is the man, and to him you are destined.” The woman, hearing this, tore her robe, and, accompanied with her servants, set up a lamentable cry. Upon this, part of her face was discovered, and her neck and hands. And be it known to you, Cyrus, that we all thought never was produced such another woman. Therefore, by all means, you must see

 Cyrus, Araspes, Abradatas, and Panthea.

‘her.’ Cyrus answered, ‘That now he was re-
 solved against it. ‘Why so?’ said the young man.
 ‘Because said Cyrus, if upon hearing from you
 ‘that she is handsome, I am persuaded to see her,
 ‘I am afraid I shall be more easily tempted to see
 ‘her a second time, and perhaps come to neglect
 ‘my affairs and sit gazing on her.’ Araspes smil-
 ing, ‘Do you think Cyrus that beauty can necessi-
 ‘tate one to act contrary to reason? If this were
 ‘naturally so, all would be under the same neces-
 ‘sity. But of beauties, some inspire love, some
 ‘not; for love is voluntary, and every man
 ‘loves whom he pleases.’ ‘How comes it then to
 ‘pass’ replied Cyrus, ‘if love be voluntary, that
 ‘one cannot give it over when he inclines? I
 ‘have seen persons in grief and tears upon ac-
 ‘count of love, wishing to be rid of it as of any
 ‘other distemper, and yet bound by a stronger tie
 ‘of necessity than if bound in iron chains.’ The
 young man to this said, ‘There are indeed exam-
 ‘ples of this kind; but such are miserable wretch-
 ‘es; for though they are always wishing them-
 ‘selves dead, as unhappy, yet they never think
 ‘of parting with life. – Just such wretches are they
 ‘who commit theft; and yet, O Cyrus, I observe
 ‘that you treat these with great severity, as reck-
 ‘oning theft no such fatal necessary thing. So

Cyrus, Araspes, Abradatas, and Panthea.

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

Araspes, partly by conversing with a woman not less wise than beautiful, partly by studying to serve and please her, partly by her gratitude when he was sick, and her anxiety for his recovery;—by all these means, he was made her captive in love. He ventured to open his heart to her; but with-

Cyrus, Araspes, Abradatas, and Panthea.

out success : for she had the warmest affection for her husband. Yet she forebore complaining to Cyrus, being unwilling to hurt Araspes. Araspes began to think of force ; for his passion was now too violent to be restrained. Upon this, Panthea, apprehensive of the consequences, was no longer silent : she sent an eunuch to Cyrus to inform him of her danger. Cyrus, laughing at the man who thought himself above the power of love, commanded his chief minister to tell Araspes, That if he could prevail by persuasion, it was well ; but that by no means was he to think of force. The minister used no tenderness in delivering the commission ; he accused Araspes as a betrayer of his trust, reproaching him for his injustice, and impotence of passion. The young man, struck to the heart, shed many tears. Cyrus sending for him, ‘ I see, ‘ Araspes,’ said he, ‘ that you are overwhelmed ‘ with fear and shame ; but be comforted, for I ‘ have read, that the Gods themselves have been ‘ conquered by love. The wisest of men are not ‘ exempted from this passion ; and I pronounced ‘ upon myself, that if I conversed with beautiful ‘ women, I was not enough my own master to dis- ‘ regard them. It is I that am the cause of your ‘ misfortune, by shutting you up with this irresisti- ‘ ble beauty.’ Araspes warmly replied, ‘ you are ‘ in this, O Cyrus, as in other matters, mild, and

Cyrus, Araspes, Abradatas, and Panthea.

‘ disposed to pardon the failings of men. But how shall I hold up after this miscarriage ? My friends will neglect me, and my enemies triumph over me.’ Cyrus said, ‘ Agreeable to me is thy sorrow, O Araspes : lives there a mortal without failings ? Happy he who profits by them.’

Panthea, charmed with this conduct in Cyrus, and admiring his excellent qualifications, endeavoured to gain her husband Abradatas to his side. She knew that there was no cordiality betwixt him and the king of Assyria. That prince had attempted to take Panthea from him ; and Abradatas, considering him as an unjust man, wished nothing more earnestly than an opportunity to quit his service. For this reason he listened to the solicitations of his wife ; and came over to Cyrus with two thousand horse. Panthea informed him of the virtue of Cyrus, and of his tender regard for her. ‘ What can I do,’ Panthea,’ said Abradatas, ‘ to shew my gratitude to Cyrus ?’ ‘ What else,’ said she, ‘ but to behave towards him as he has behaved towards you ?’ Upon this Abradatas coming to Cyrus, and taking him by the hand, said, ‘ O Cyrus, in return for the benefits you have bestowed upon us, I give myself to you, an ally, a servant, and a friend.’

Cyrus, Abradatas, and Panthea.

From that time Cyrus had no ally more attached to his interest than Abradatas.—The morning of that day when Cyrus overthrew Crœsus, Panthea brought to her husband, preparing him for battle, a golden helmet, bracelets for his wrists, a purple robe, and a crest of a violet colour. These things having been prepared for him without his knowledge, he said to her ‘Have you made me these arms, Panthea, by destroying your own ornaments?’ ‘No, surely,’ said she, ‘not by destroying what is the most valuable of them; for you are my greatest ornament.’ Proceeding to put on the armour, tears trickled down her cheeks, though she endeavoured to restrain them. Abradatas, in this dress, appeared most beautiful and noble. Panthea, after desiring all that were present to retire, spoke as follows: ‘O Abradatas! if ever there were a woman who regarded her husband more than her own soul, you know that I am she. And yet, though I stand thus affected towards you, I swear by our mutual friendship, that rather would I be put under ground with you, approving yourself a brave man, than live with you in disregard and shame. We both lie under great obligations to Cyrus, that when I was a captive, and chosen for himself, he kept me for you, as if I were his brother’s wife.’ Abra-

Cyrus, Abradatas, and Panthea.

datas struck with admiration at her discourse, gently took her hand into his, and lifting up his eyes to heaven, made the following prayer: 'Do thou
' O great Jupiter ! grant me to appear a husband
' worthy of Panthea, and a friend worthy of Cyrus !'
And having said this he mounted his chariot, and moved along. She could not refrain from following, till Abradatas, seeing her, said, 'Have courage, Panthea, the gods take care of the virtuous :'
And upon this she was conducted to her tent. Though Abradatas in his chariot made a noble appearance, yet he drew no eyes till Panthea was gone.

The victory that day was complete : Cyrus routed his enemies, and got possession of their camp. Toward the evening, when the battle was over, Cyrus, calling some of his servants, enquired, whether any of them had seen Abradatas ? But Abradatas was no more ! he was slain, breaking in upon the Egyptians. All his followers, except some trusty companions, had turned their backs when they saw the compact body of the enemy. And Cyrus was informed that Panthea had retired with the dead body to the bank of the river Pactolus ; that her servants were digging a grave for it ; and that she herself was sitting upon the ground with the head of her dead husband upon her knees.

Cyrus, Abradatas, and Panthea.

Cyrus, hearing this, smote his breast, and hastened to Panthea. Seeing Abradatas lying dead, he shed tears, and said, ‘ Alas, thou brave and faithful soul !
‘ hast thou left us and art no more ?’ At the same time he took him by the right hand, which came away, for it had been cut off in battle. The woman smothering her grief, took the hand from Cyrus, kissed it, joined it to the body, and said, ‘ The
‘ rest, Cyrus, is in the same condition. But why
‘ should you look upon this mangled body ; for you
‘ are not less affected than I am. Fool that I was !
‘ frequently did I exhort him to show his friendship
‘ for you ; and I know he never thought of what he
‘ himself might suffer, but of what he should do to
‘ gain your favour. He died, therefore, without re-
‘ proach, and I, who urged him on, sit here alive.’
Cyrus, shedding tears, spoke thus : ‘ He has died,
‘ O woman ! but his death has been glorious, for he
‘ has vanquished his enemies. Honours shall be
‘ paid him suiting a conqueror. A lofty monument
‘ shall be erected for him ; and all the sacrifices
‘ shall be made that are due to the memory of a
‘ brave man.’ Having said this, he went away, with great concern for the woman who had lost such a husband ; sorrowing also for the man who had left such a wife behind him, never to see her more.

Cyrus, Abradatas, and Panthea.

The woman ordered her eunuchs to retire, 'till such a time,' said she, 'as I have lamented over my husband.' She retained only one faithful attendant, commanding, that when she was dead, she should be wrapped in the same mantle with her husband. The servant, after repeated remonstrances, finding her intreaties unsuccessful, broke into a flood of tears. Panthea, being before hand provided with a sword, thrust it into her bosom, and, laying her head upon her husband's breast, died. The maid-servant, setting up a most lamentable cry, covered the dead bodies as she had been directed. Cyrus, informed of this melancholy scene hastened to the place, struck with admiration of the woman, and lamented over her. Their funeral rites were performed in the most solemn manner; and their monument is to be seen in that country to this day.

37

A connexion that subsists upon gratitude and reciprocal good offices, is generally brittle. Each is apt to overvalue the good he does to the other; and consequently to expect more gratitude than is reasonable. Hence heart-burnings and disgust. It is otherwise, where the connection is formed upon affection and habit. Quarrels tend to strengthen the connection, by the pain of being at variance.

Maecenas and Salustius. Unjust resentment is always the fiercest.

The first sort of connection is commonly that of friends, the other that of lovers.

38

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

39

Just resentment is appeased by a suitable acknowledgment; for it has no further aim. But an unjust action rankles the mind, and enflames every malevolent passion. Hence a similar observation, That it is more difficult to reconcile the person who does the injury, than him who receives it. The very sight of one we have injured, stings us with remorse; and we are not far from hating one who continually gives us pain. This is apt to make the injurious person inflexible; whereas

*Annal. 1. 3. § 30.

Aratus, Cleomenes, and Antigonus.

the person injured feels nothing but the injury to obstruct a reconciliation ; and so soon as a proper atonement is made, resentment is at an end.

40

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

Fabius and Minutius.

41

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

42

The behaviour of Fabius the dictator, to Minutius his master of horse, is well known. Minutius, by his repeated calumnies, had wounded the reputation of Fabius, and, by his intrigues, had got himself conjoined in the Dictatorian power, a thing till then unknown. Yet Fabius bore all these disgraces with temper, and saved his rival from ruin, in which he had involved himself by folly and rashness. But the same Fabius could not see, without envy, the growing fame and reputation of Scipio.

43

A royal eagle, resolving to advance his subjects according to their merit, ordered every bird to bring its young ones to court, for a comparative trial. The owl pressed into the circle, mopping and twinkling, and observed to his majesty, that if

Self-conceit. We are blind to our own failings.

a graceful mein and countenance might entitle any of his subjects to a preference, she doubted not but her brood would be regarded among the first : ' For,' says she, ' they are all as like me as they ' can stare.'

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

44

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

We are commonly blind to our own failings.

A wolf, peeping into a hut where a company of shepherds were regaling themselves with a joint of mutton, 'Lord!' said he, 'what a clamour would these men have raised had they caught me at such a banquet!'

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

45

A farmer came to a neighboring lawyer, expressing great concern for an accident he said had just happened. 'One of your oxen,' continued he, 'has been gored by an unlucky bull of mine, and I should be glad to know what reparation I am to make you.' 'Thou art an honest fellow,' repli-

The injuries we do, and those we suffer, seldom weigh in the same balance.

ed the lawyer, 'and will not think it unreasonable that I have one of thy oxen in return.' 'It is no more but justice,' quoth the farmer.— 'But what did I say? I mistook! It is your bull that has killed one of my oxen.' 'Indeed!' says the lawyer, 'that alters the case: I must inquire into the affair and if—' 'And *if!*' interrupted the farmer; 'the business I find would have been concluded without an *if*, had you been as ready to do justice to others as to exact it from them.'

46

A spendthrift had sold his coat; and judging summer to be at hand upon the sight of a swallow that came before her time, made free with his waistcoat also, so that he was reduced to his shirt. A fit of cold weather happening, the spendthrift, in the bitterness of distress, reproaching the swallow, exclaims, 'What a wretched sot art thou, thus to ruin both thyself and me?'

47

A sycamore which grew beside an oak, being not a little elevated with the first warm days in spring, poured forth its leaves apace, and despised the naked oak for insensibility and want of spirit.

Alexander, Hephæstion, and Abdalonimus.

The oak made this reply: ‘ Be not, my friend, so
‘ much delighted with the first address of every
‘ fickle zephyr. Consider, frost may yet return
‘ to nip thy beauties in their bud. The tree that
‘ appears too suddenly affected with the first fa-
‘ vourable glance of spring, will be the first to
‘ shed its verdure, and to drop beneath the frowns
‘ of winter.’

48

Alexander having conquered Sidon, recommended to Hephæstion to choose for king the most worthy of the citizens. He offered the crown to two young men of illustrious birth, his landlords ; who refused the same because they were not of the royal stock: saying, that it was against the law of their country for any other family to inherit the crown. Hephæstion, admiring their magnanimity, cried out, ‘ O happy young men, who know how much more
‘ wise it is to reject a crown, than to receive it
‘ unjustly :’ and as a mark of his esteem, he requested of them to choose the king. They pitched upon Abdalonimus, of the royal family, who being reduced to poverty, had nothing to live on but a little garden in the suburbs. The young men went into the garden with the crown in their hands, and found Abdalonimus busy at work. They saluted him king, and exhorted

Nothing so apt to corrupt the heart as prosperity.

him to be ever mindful of the low condition from which he was taken ; adding, that his poverty and industry had bestowed this honour upon him. Alexander inquired of him, whether he had borne poverty with any degree of patience ? ‘ I wish,’ says he ‘ I may bear prosperity with the same equality of mind. I had little ; but I wanted little ; and these hands supplied what I wanted.’

49

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

50

Melesichton, born at Megara of illustrious parents, dreamed of nothing in his youth, but to imitate the warlike virtues of his ancestors. He signaled himself in several expeditions, was in the midst of every dangerous attempt, and came ever off victorious. Being highly esteemed by his fellow citizens, he was chosen their general ; and shewed himself greater by his conduct, than formerly by his courage. His ambition was inflamed ;

The history of Melesichton and Praxinœ.

power corrupted his mind, and he aimed at no less than the sovereignty, being unable to obey whom he had so long commanded. Thus, from an useful member of the state, he became a dangerous enemy. Lust of rule threw down him whom courage and conduct had raised. He was deprived of all his employments ; and a law was made that he should not thereafter bear any command in the city. This change of fortune threw him into despair : and, to avoid disgrace, he retired to the country with his wife and family. His ambition had made him neglect money, and his inclination to magnificence had dissipated the bulk of his paternal estate. All that he had remaining, was a small farm in a remote corner. There he shut himself up out of the eye of the world.

His wife Praxinœ had spirit and resolution. Her beauty and birth had made her the object of many vows, but she had preferred Melesichton purely for his merit. Mutual affection, which had made this couple happy for many years, occasioned now their greatest distress. Melesichton imagined that he could bear singly the greatest misfortunes, but he could not bear to see Praxinœ reduced to poverty. Praxinœ, on the other hand, was in despair to find that she contributed to her husband's affliction. Their children, a boy and a

The history of Melesichton and Praxinoë.

girl, were their only remaining comfort. Melibeus, the son, began early to shew strength, address, and courage. In this solitude, his father had leisure to teach him every lesson for cultivating and adorning the mind. Melibeus had an air, simple, sweet and ingenuous, mixed with firmness and elevation. Melesichton, beholding him, could seldom refrain from tears. His own misfortunes he considered as nothing; but it stung him to the heart that they should be extended to his children. Damaeta, the daughter, was instructed by her mother in all the arts of Minerva. She was skilled in music, and her voice was, accompanied with the lyre, more moving than that of Orpheus. Her hair hung waving in the wind without any ornament. She was dressed in a plain robe, borne up with a girdle, which made her motions perfectly easy. Without dress she had beauty, and knew it not, having never even thought of viewing herself in a fountain. The father, in the mean time, full of discontent, delivered himself up to despair. His frequented walk was on the sea-shore, at the foot of an impending rock. There he would often retire from his family to deplore his misfortunes. He never spoke but in sighs; he neglected the cares of life, enervated and sunk in black melancholy.

The history of Melesichton and Praxinœ.

One day, overcome with weariness and distress, he fell asleep. The goddess Ceres appeared to him in a dream. Her head was crowned with golden ears of corn. She spoke to him with sweetness and majesty : ‘ Is it for Melesichton to
‘ be subdued by the rigours of fortune ? Doth true
‘ nobility consist in riches ? Doth it not consist in
‘ a firmness of mind superior to fortune ? Men
‘ render themselves miserable by indolence and
‘ false glory. If necessaries be wanting, would
‘ you owe them to others rather than to yourself ?
‘ Content yourself with little ; gain that little by
‘ your work ; free yourself from a dependence on
‘ others ; and you shall be most noble. Take cou-
‘ rage, therefore, and be industrious.’ She ended, and presented him with a *cornucopia*. Bacchus appeared crowned with ivy. Pan followed playing on a flute, with the fawns and satyrs dancing around. Pomona presented a lapful of fruit ; and Flora scattered flowers vivid and odoriferous. These field-divinities, all of them, threw a favourable regard upon Melesichton.

He awaked, and was comforted. He talked of his dream to Praxinœ. They perceived contentment within their reach, and began to taste rural pleasures. Nothing was now to be seen in the family but a face of cheerful industry. Praxinœ and Da-

The history of Melesichton and Praxinœ.

maeta applied themselves to spinning. They had herbs from a small garden, and milk from a large flock. Their food was dressed up with cleanness and propriety. It was simple, natural, and good, seasoned with an appetite inseparable from temperance and travail. Their house was neat: their tapestries were sold, but the walls were white and clean. Their beds were not rich, but they were not the less decent, and easy. The kitchen itself had an elegance not to be seen in great houses, every thing in it shining, and in its proper place. To regale the family upon extraordinary occasions, Praxinœ produced honey, and the finest fruits. She cultivated a flower-garden, sold part, and reserved part to adorn her house. Damaeta imitated her mother. She went about singing at her work. Her tender lambs danced upon the green, and the echoes around repeated her notes. Agriculture was Melesichton's province. He himself held the plough, sowed the grain, and attended the reapers. He found such labours more innocent than those of war. He planted a vineyard, and had wine to entertain his guests. Winter, the season of repose, was dedicated to social intercourse and innocent amusement. Melesichton thanked the Gods for opening his eyes. He was now sensible of the false lustre of ambi-

The history of Melesichton and Praxinæ.

tion and greatness; and he was entirely satisfied with his present lot. In Melibeus, occupation and toil suppressed youthful passions. The orchard was his care; he planted trees, and nursed them up. He brought a canal of water into the garden, which he divided into many rills. His father had inspired him with a taste for reading; and, in the intervals of work, his diversions were hunting, running, and wrestling with the neighbouring youth.

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

All the world said to Melesichton, 'Riches are returned, it is time to return to your former grandeur.' Ambition, with regard to himself, was thoroughly mortified: but he esteemed his children, and thought them qualified for the highest

The more one is exalted, the more liable to a reverse of fortune.

rank. To deliberate upon a step so important, he retired to his solitary walk, and seated himself upon the side of a limpid stream, revolving in his mind the past and future. Falling insensibly asleep, the goddess Ceres appeared to him as in his former dream, and thus she spoke : ‘ To which
 ‘ would you be devoted; ambition, which has ruin-
 ‘ ed you ; or to industry, which has made you rich
 ‘ and happy ? True dignity flows from indepen-
 ‘ dence, and from the exercise of benevolence.
 ‘ Owe, therefore, your subsistence to the fruitful
 ‘ earth, and to your own labour. Let never indo-
 ‘ lence or false glory tempt you to quit that which
 ‘ is the natural and inexhaustible source of all
 ‘ good.’

51

‘ My head,’ says the boasting fir to the humble
 bramble, ‘ is advanced among the stars ; I fur-
 ‘ nish beams for palaces, and masts for ships; the
 ‘ very sweat of my body is a remedy for the sick
 ‘ and wounded: whereas thou, O wretched bramble,
 ‘ creepest in the dirt, and art good for nothing in
 ‘ the world but mischief.’ ‘ I pretend not to vie
 ‘ with thee,’ said the bramble, ‘ in what thou vaunt-
 ‘ est of: but, I pray thee, tell me, when the car-
 ‘ penter comes to fell timber, whether wouldst
 ‘ not thou rather be a bramble than a fir.’

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

52

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

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

53

Discontented with his present lot, a certain man was always at his prayers for better fortune. Jupiter in good humour transports him into the celestial magazines, where a number of

We lose the relish of what we possess, by desiring what we possess not.

bags, sealed by the destinies, were ranged in order, containing all the different fortunes of men. 'Here,' says Jupiter, 'your lot is in your hand: but to regulate your choice, know that the most fortunate lots weigh the least; misfortunes only are heavy.' 'Thanks to Jupiter,' replies our man, 'I shall now be happy.' He lays hold of the first bag, that of kings covering cruel cares under an external pomp. 'Oh ho !' says he, 'that man must be vigorous indeed, who bears so heavy a burden.' Throwing it aside he weighs a second, the bag of the great, and of men in place. There lie anxiety and profound meditation, the thirst of power, and the terror of disgrace. 'Miserable they to whom this lot belongs !' cries our man: 'may heaven preserve me from it.' He goes on weighing bags without end, finding them all too heavy, some by sad confinement, some by unbounded desires, some by envy and fear, and some merely by the satiety of pleasure. At last he stumbled on the lot that pleased him: 'this,' he says, 'weighs not so much.' 'And it would weigh less,' says the god, 'if it did not belong to one who is ignorant of its value.' 'I am not such a changeling,' says the man, 'let it be mine.' 'But you are ignorant of its value,' says Jupiter, 'for it is the

Abdoulrahman the third, the Arab king of Spain.

‘ very lot you have all along been in possession of.
‘ Farewell ; but learn by this trial to be satisfied
‘ with it.’

54

Of all the Spanish kings of the Arabian race, Abdoulrahman the third, was the most magnificent and prosperous. He was successful in war: he adorned his kingdom with public buildings; and had a revenue sufficient for all his undertakings, without oppressing his people. He was marked out by all as a happy prince. How different was his own opinion, delivered in a manuscript of his hand-writing found in his repositories after his death ?
‘ From the time I ascended the throne, I marked
‘ every particular day that afforded me true pleasure; and these days amounted to fourteen. Mortals ! consider what this world is, and how little
‘ we ought to rely on its pleasures. Yet nothing
‘ seems wanting to my felicity, not riches, nor honours, nor sovereign power. Neighbouring princes envy my happiness, are jealous of my glory,
‘ and ambitious of my friendship. I have reigned
‘ fifty years; and yet, in so long a time I have not
‘ been able to count more than fourteen days free
‘ from vexation and trouble.’

Edward III, and the burgesses of Calais. Aristides.

55

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

It was the fixed opinion of Aristides the Athenian, that he was bound to serve his country without the expectation of being rewarded with riches or honours. Being one day in the theatre, where a tragedy of *Æschylus* was acted, containing the following words : ' That he cared more to be just ' than to appear so;' all eyes were instantly turned

Aristides. Admirable instance of fidelity.

upon Aristides, as meriting that character ; and from that time he got the surname of *Just*. This remarkable distinction roused envy, and envy prevailed so far as to procure his banishment for ten years, upon the unjust suspicion that his influence with the people was dangerous to their freedom. But his absence dissipated these vain terrors. He was soon recalled ; and, without shewing the least resentment against his enemies, he, for many years, acted both in peace and war with the greatest prudence and moderation. His disregard for money was visible at his death ; for though he was frequently treasurer, as well as general, he scarce left sufficient to defray the expense of his burial. But his virtues did not pass without reward. He had two daughters, who were educated at the expense of the state, and got portions allotted them from the public treasury.

Plancus being proscribed by the triumvirs Antonius, Lepidus, and Octavius, was forced to abscond. His slaves, though put to the torture refused to discover him. New torments being prepared, Plancus appeared to prevent further distress to servants that were so faithful to him, and offered his throat to the swords of the executioners. An example so noble, of mutual affection be-

Cneius Domitius and Marcus Scaurus.

twixt a master and his slaves, procured a pardon to Plancus, and made all the world say, that Plancus only was worthy of so good servants, and they only were worthy of so good a master.

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

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

Honesty. Temperance and intemperance.

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

56

In a May morning, two bees set forward in quest of honey; the one wise and temperate, the other careless and extravagant. They arrived at a garden enriched with aromatic herbs, fragrant flowers, and delicious fruits. They regaled themselves on the various dainties spread before them; the one loading his thigh with provisions for the distant winter; the other revelling in sweets, regarding nothing but its present gratification. At length they found a wide-mouthed phial, hanging beneath the bough of a peach tree, filled with honey, ex-

The effects of vicious education.

posed to their taste in the most alluring manner. The thoughtless epicure plunged headlong into the vessel, resolving to indulge his appetite to the full. The philosopher sipped a little with caution, but suspicious of danger, flew off to fruits and flowers, where, by the moderation of his meal, he improved his relish of them. In the evening, he called upon his friend to accompany him back to the hive; but found him surfeited in sweets, which he was as unable to leave as to enjoy. Clogged in his wings, enfeebled in his feet, and his whole frame enervated, he was but just able to bid his companion adieu, and with his latest breath to lament, that though moderate pleasure may quicken the relish of life, unrestrained indulgence is inevitable destruction.

57

A young man having been condemned to death for theft, his mother went lamenting along with him to the place of execution. There, under pretext of a whisper, he put his mouth to her ear, and bit it clear off. The spectators being provoked by this unnatural action: 'Good people,' cried the criminal, 'judge not by appearances. It is this mother of mine who has brought me to shame and punishment: for, had she whipped me soundly for the book I stole when I was a boy, I should

Philip the Fair of France, and Edward III. of England.

‘ never have come to the gallows for theft now that
‘ I am a man.’

58

A Norman sailor being roughly handled at Bayonne by an English soldier, the Normans, to avenge their comrade, fell upon the English: a scuffle ensued, and blood was drawn. The merchants of Normandy made their complaint to Philip the Fair, artfully suggesting that the English made a mock at him. Philip, if he did not think proper to overlook so slight an affair, ought in prudence to have applied to the king of England for redress: he did neither: stung with the supposed mockery, he, in a fit of passion issued letters of reprisal. Several English vessels were taken by surprise; but the English had their revenge, for they seized many more vessels than had been taken from them. Philip, though the aggressor, demanded reparation in a haughty tone. Edward, king of England, returned an answer in the same tone, which inflamed Philip to the highest pitch. A bloody war ensued, in which 100,000 men of the two nations were sacrificed to the rashness and impatience of Philip. In these barbarous times, men did not glory in being more wise and rational than others, but in being more daring and brutal. A boxing-bout between a sailor and a soldier was the occa-

 The gratitude of a negro beggar.

sion of much misery to the two nations. *Delirant reges, plectuntur Achivi.*

59

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

The great and little nearly on a level.

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

60

As two lizards were basking under a south wall, ‘ How contemptible,’ said one of them, ‘ is our condition ? We hold no sort of rank in the creation, and are utterly unnoticed by the world. Cursed obscurity ! why was I not rather born a stag to range at large, the pride and glory of some royal forest ?’ In the midst of these murmurs, a pack of dogs were in full cry after the very creature that was envied, who being quite spent, was torn in pieces in sight of our two lizards. ‘ And is this the lordly stag whom you would chose to be,’ replied the wiser lizard ? ‘ Let this sad fate

The useful ought to be preferred to the ostentatious.

‘ teach you to bless Providence for your humble situation, which secures you from the dangers that attend your superiors.’

61

A stag seeing his image in the water ; ‘ Well,’ says he, ‘ were these pitiful shanks but answerable to this branching head, how should I triumph over mine enemies ?’ The words were scarce uttered, when he espied a pack of hounds coming full cry towards him. Away he scours cross the plain, casts off the dogs, and gains a wood. But pressing through a thicket, the bushes hold him by the horns, till the hounds come up and pull him down. The last words he uttered were these : ‘ What an unhappy fool was I to prefer shew before substance ! I trusted to my horns, that have betrayed me ; and I disdained my legs that would otherwise have brought me off.’

62

The princess Parizade, the happiest as well as the most beautiful of her sex, lived with her two beloved brothers in a splendid palace, situated in the midst of a delightful park, and the most exquisite gardens in the east. It happened one day, while the princes were hunting, that an old woman came to the gate, and desired admittance to the oratory,

The princess Parizade and her brothers.

that she might say her prayers. The princess no sooner knew of her request than she granted it, giving orders to her attendants, that after the good woman's prayers were ended, they should shew her all the apartments of the palace, and then bring her into the hall where she herself was sitting. Every thing was performed as directed ; and the princess having regaled her guest with some fruits and sweetmeats, among many other questions asked her what she thought of the palace ?

‘ Madam,’ answered the old woman, ‘ your palace is beautiful, regular, and magnificently furnished ; its situation is delightful, and its gardens are beyond compare. But yet, if you will give me leave to speak freely, there are three things wanting to make it perfect.’ ‘ My good mother,’ interrupted the princess Parizade, ‘ what are these three things ? I conjure you in God’s name to tell me what they are ; and if there be a possibility of obtaining them, neither difficulties nor dangers shall stop me in the attempt.’ ‘ Madam,’ replied the old woman, ‘ the first of these things is the Talking Bird, the second is the Singing Tree, and the third is the Yellow or Golden Water.’ ‘ Ah, my good mother,’ cried the princess, ‘ how much am I obliged to you for

The princess Parizade and her brothers.

‘ the knowledge of these things ! They are no
‘ doubt the greatest curiosities in the world, and
‘ unless you can tell me where they are to be
‘ found, I am the most unhappy of women.’ The
old woman satisfied the princess in that material
point, and then took her leave.’

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

‘ You have often told me, my dear brothers,
‘ and I have always believed, that this house,
‘ which our father built, was complete in every
‘ thing ; but I have learnt this day that it wants
‘ three things ; these are the talking bird, the singing
‘ tree, and the yellow water. An old woman has
‘ made this discovery to me, and told me the place
‘ where they are to be found, and the way thither.
‘ Perhaps you may look upon these rarities as tri-
‘ fles ; but think what you please, I am fully per-

We think nothing right that is above our own capacity.

‘suaded they are absolutely necessary ; and whether you value them or not, I cannot be easy without them.’

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

63

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

As a fly was leisurely crawling upon one of the columns of St. Paul’s cupola, she often stopped, surveyed, examined, and at last broke forth with the following exclamation : ‘Strange ! that any artist should leave so superb a structure so rough and unpolished.’ Ah, my friend,’ says a spider, an architect by profession, ‘you should never de-

The parade attending grandeur a restraint upon freedom. Alexander the Great.

‘ side of things beyond your capacity : this lofty
‘ building was not erected for such diminutive ani-
‘ mals as we are: in the eyes of men these columns
‘ appear as smooth as to you the wings of your fa-
‘ vourite mistress.’

64

The peacock, who at first was distinguished by a crest of feathers only, preferred a petition to Juno, that he might be honoured also with a train. Juno readily assented to her favourite bird, and his train surpassed that of every other fowl. The minion, conscious of his superb appearance, assumed a proportionable dignity of gait and manners. The common poultry of the farm-yard were quite astonished at his magnificence; and even the pheasants beheld him with envy. But when he attempted to fly, it was discovered, that he was encumbered by the pomp in which he placed his glory, and that he had sacrificed all his activity to ostentation.

65

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

The cobbler of Madrid and his son the banker.

he had more reputation to lose than he could gain.

66

A young man, son of a cobbler in a small village near Madrid, having pushed his fortune in the Indies, returned to his native country with a considerable stock, and set up as a banker in Madrid. In his absence, his parents frequently talked of him, praying fervently that Heaven would take him under its protection; and the vicar being their friend, gave them frequently the public prayers of the congregation for him. The banker was not less dutiful on his part; for so soon as he was settled, he mounted on horseback and went alone to the village. It was ten at night before he got there; and the honest cobbler was a bed with his wife in a sound sleep when he knocked at the door. 'Open the door,' says the banker, ' 'tis your son Francillo.' 'Make others believe that if you can,' cried the old man, starting from his sleep; 'go about your business, you thievish rogues, here is nothing for you: Francillo, if not dead, is now in the Indies.' 'He is no longer there,' replied the banker, 'he is returned home, and it is he who now speaks to you: open your door and receive him.' 'Jacobo,' said the woman, 'let us rise then; for I really believe

The cobler of Madrid and his son the banker.

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

Magnanimity of marshal Turenne.

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

67

The inhabitants of a great town offered marshal
de Turenne 100,000 crowns, upon condition he
would take another road, and not march his troops
their way. He answered them, ‘As your town is
‘not on the road I intend to march, I cannot ac-
‘cept the money you offer me.’

The earl of Derby. Camillus the Roman general.

The earl of Derby, in the reign of Edward III., making a descent in Guienne, carried by storm the town of Bergerac, and gave it up to be plundered. A Welsh knight happened by chance to light upon the receiver's office. He found there such a quantity of money, that he thought himself obliged to acquaint his general with it, imagining that so great a booty naturally belonged to him. But he was agreeably surprised, when the earl told him, with a pleasant countenance, that he wished him joy of his good fortune, and that he did not make the keeping of his word to depend upon the great or little value of the thing he had promised.

In the siege of Falisci by Camillus, general of the Romans, the schoolmaster of the town, who had the children of the senators under his care, led them a broad, under the pretext of recreation, and carried them to the Roman camp, saying to Camillus, that by this artifice, he had delivered Falisci into his hands. Camillus, abhorring this treachery, observed, ' That there were laws for ' war, as well as for peace ; and that the Romans ' were taught to make war with integrity, not less ' than with courage.' He ordered the schoolmaster to be stripped, his hands to be bound behind his back, and to be delivered to the boys to be lash-

We ought to deliberate before we act.

ed back into the town. The Falerians, formerly obstinate in resistance, struck with an act of justice so illustrious, delivered themselves up to the Romans; convinced, that they would be far better to have the Romans for their allies, than their enemies.

68

A lake, the habitation of many a frog, being dried up in a hot summer, two of the species, in quest of water, discovered a deep well. One of them growing impatient, proposed to settle there, without looking farther. 'Softly,' says his companion, 'if the water should also fail us here, how shall we get out again?'

69

Archytas Tarentinus returning from war, found all things at home in great disorder. Having called his overseer, he expostulated with him for his supine negligence, and ended thus: 'Go,' said he, 'if I were not in anger I would soundly drub your sides.' Plato, being highly offended at one of his slaves, ordered Speusippus to chastise him, excusing himself, because he was angry. And Carilus, a Lacedemonian, to a helot who carried himself insolently and audaciously, 'By the gods, if I were not angry, I would immediately put

We ought to do nothing while in a passion.

‘ thee to death !’ How different the behavior of Piso upon such an occasion ? A soldier returning from forage without his companion, of whom he gave no satisfactory account, Piso taking it for granted that he had murdered his companion, condemned him instantly to death. The sentence was at the very point of being executed, when, behold ! the wandering companion arrived, which filled all hearts with joy. They were carried instantly to Piso, not doubting but that the sentence would be recalled. But shame for being in the wrong rekindled Piso’s rage, which made him incapable of acknowledging his rashness ; and, as if perseverance would justify a wrong, or hide it from others, he committed another act of injustice, much less excusable than the former. The first soldier was ordered to death, because sentence had passed against him ; the second, because his absence had occasioned the death of the first ; and the hangman, for not putting the first sentence in execution.

70

When Augustus king of Poland was dethroned by Charles XII. of Sweden, the question was, who should succeed him ? King Sobieski had left three sons, James, Constantin, and Alexander. The two elder being detained prisoners in Saxony, nei-

Charles XII of Sweden. Agrippina, mother of Nero.

ther of them could be proposed in the diet for election. Prince Alexander humbly supplicated the king of Sweden to deliver his brothers from prison. Charles not only promised him this favour, but offered to make him king of Poland. Alexander, to the astonishment of all the world, modestly declined the offer. 'I could never bear,' said he, 'to see my elder brothers reduced to be my subjects.'

71

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

The gratification of our wishes is often dangerous.

would not be ruled by an imperious woman ; and she was in despair, to find him taken out of her hands. Blind mortals ! how unfit to judge or choose for ourselves ?

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

Gay, Fab. 39.

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

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

Now more solicitous he grew,
 And set their future lives in view :

The folly of unreasonable prayers.

He saw that all respect and duty
Were paid to wealth, to power, and beauty.

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

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

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

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

We ought to limit our desires to our fortune.

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

When Jove the father's grief survey'd
 And heard him Heaven and Fate upbraid,
 Thus spoke the God: 'By outward show,
 ' Men judge of happiness and wo:
 ' Shall ignorance of good and ill
 ' Dare to direct the eternal will?
 ' Seek virtue; and of that possesst,
 ' To Providence resign the rest.'

72

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

We ought to limit our desires to our fortune.

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

In this disposition Ned was sitting one morning in the corner of a bench by his fire-side, wholly abstracted in the contemplation of his future fortune ; indulging this moment the hope of a mere possibility, and the next shuddering with the dread of losing the felicity which his fancy had combined with the possession of ten thousand pounds. A man well dressed entered hastily, and enquired for him of his guests, who many times called him aloud by his name, and curst him for his deafness and stupidity, before Ned started up as from a dream, and asked with a fretful impatience what they wanted. An affected confidence of being well received, and an air of forced jocularly in the stranger, gave Ned some offence; but the next moment he caught him in his arms, in a transport of joy, upon receiving his congratulation as a proprietor of the fortunate ticket which had that morning been drawn a prize of the first class.

We ought to limit our desires to our fortune.

It was not, however, long, before Ned discovered that ten thousand pounds did not bring the felicity which he expected ; a discovery which generally produces the dissipation of sudden affluence by prodigality. Ned drank and whored, and hired fiddlers, and bought fine clothes; he bred riots at Vauxhall, treated flatterers, and damned plays. But something was still wanting ; and he resolved to strike a bold stroke, and attempted to double the remainder of his prize at play, that he might live in a palace and keep an equipage: but, in the execution of this project, he lost the whole produce of his lottery-ticket, except five hundred pounds in bank notes, which, when he would have staked he could not find. This sum was more than that which had established him in the trade he had left; and yet, with the power of returning to a station that was once the utmost of his ambition, and of renewing that pursuit which alone had made him happy, such was the pungency of his regret, that, in the despair of recovering the money which he knew had produced nothing but riot, disease, and vexation, he threw himself from the bridge into the Thames.

73

Augustus, who was prone to anger, got the following lesson from Athenodorus the philosopher,

Augustus Cæsar. Julius Cæsar. Cotys, king of Thrace.

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

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

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

The danger of acting from an impulse of passion.

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

74

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

75

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

The marshal of Turenne and marshal de la Ferte.

horse whenever he should have occasion ; and therefore ordered him to be locked up in the stable.

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

The marshal of Turenne, being in great want of provisions, quartered his army by force in the town of St. Michael. Complaints were carried to the marshal de La Ferte, under whose government that town was ; who, being highly disobliged for what was done to his town without his authority, insisted to have the troops instantly dislodged. Some time thereafter La Ferte seeing a soldier of Turenne's guards out of his place beat him severely. The soldier, all bloody, complaining to his general, was instantly sent back to La Ferte with the following compliment : ' That Turenne was much concerned to find his soldier had failed in his respect to him, and begged the soldier might be punished as he thought proper.' The whole army was astonished ; and La Ferte himself being surprised,

The most noble revenge is to overlook the offence.

cried out, 'What! is this man to be always wise, and I always a fool!'

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

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

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

We ought to compare our own misfortunes with those of others.

To Cicero, grieving for the death of his daughter Tullia, his friend Sulpicius wrote the following letter ; ‘ Returning from Asia, by sea, I amused myself with distinguishing the countries about me. Behind me was Ægina, before me Megara; on the right hand Piræus, on the left Corinthus ; towns formerly flourishing, now in ruins. This sight suggested the following reflection : why should we short-lived mortals grieve at the death of a friend, when we see every day the greatest cities reduced to ashes ? When so many illustrious men, heads of the Roman state, have submitted to death; why should you, my friend, be so much moved with the death of a single woman, who must have died of old age, had she lived a few years longer ?’

76

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

 Noble example of the clemency of Augustus.

77

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

The emperor Augustus being informed of a conspiracy against his life, conducted by Lucius Cinna, was at first moved by resentment to resolve upon the cruellest punishment. But reflecting afterwards that Cinna was a young man of an illustrious family, and nephew to the great Pompey, he broke out into bitter fits of passion : ‘ Why live I, ‘ if it be for the good of many that I should die ? ‘ Must there be no end of my cruelties ? Is my life ‘ of so great value, that oceans of blood must be ‘ shed to preserve it ?’ His wife Livia finding him in this perplexity, ‘ Will you take a woman’s counsel ?’ said she. ‘ Imitate the physicians, who, ‘ when ordinary remedies fail, make trial of what ‘ are extraordinary. By severity you have prevailed nothing. Lepidus has followed Savidienus, Murena Lepidus, Cæpio Murena, and Ignatius Cæpio. Begin now, and try whether sweetness and clemency may not succeed. Cinna is

Magnanimity of Augustus Cæsar.

‘ detected : forgive him ; he will never henceforth
‘ have the heart to hurt thee ; and it will be an
‘ act of glory.’ Augustus was a man of sense. He
relished the advice, and calling Cinna to a private
conference, he spoke as follows : ‘ Thou knowest,
‘ Cinna, that having joined my enemies, I gave
‘ thee thy life, restored thee all thy goods, and ad-
‘ vanced thy fortune equally with the best of those
‘ who had always been my friends. The sacerdo-
‘ tal office I conferred upon thee, after having de-
‘ nied it to others, who had borne arms in my ser-
‘ vice. And yet, after so many obligations, thou
‘ hast undertaken to murder me.’ Seeing Cinna
astonished, and silent, with the consciousness of
guilt, he went on as follows : ‘ Well ! Cinna go thy
‘ way ; I again give thee that life as a traitor and a
‘ paricide, which I before gave thee as an ene-
‘ my. Let friendship from this time forward com-
‘ mence betwixt us ; and let us make it appear,
‘ whether thou hast received thy life, or I have
‘ given it, with the better faith.’ Some time af-
ter, he preferred Cinna to the consular dignity,
complaining that he had not resolution to demand
it. Their friendship continued uninterrupted till
Cinna’s death : who, in token of his gratitude ap-
pointed Augustus to be his sole heir. And it is re-
markable, that Augustus reaped the due reward

Revenge,—Make it the interest of mankind not to hurt you.

of a clemency so generous and exemplary : for from that time there never was the slightest conspiracy or attempt against him.

La Motte, l. 5. Fab. 18.

Parmi les animaux l'elephant est un sage.
 Il sçait philosopher, penser profondement.
 En doute-t-on ? Voici le temoignage
 De son profond raisonnement.
 Jadis certain marchand d'yvoire,
 Pour amasser de ces os precieux,
 S'en alloit, avant la nuit noire,
 Se mettre a l'affut dans les lieux
 Ou les elephans venoient boire.
 La, d'un arbre eleve notre chasseur lançoit
 Sans relache fleche sur fleche :
 Quelqu'une entre autres faisoit breche,
 Et quelque elephant trepassoit.
 Quand le jour eloignoit la troupe elephantine,
 L'homme heritoit des dents du mort.
 C'est sur ce gain que rouloit sa cuisine ;
 Et chaque soir il tentoit meme sort.
 Une fois donc qu'il attendoit sa proye,
 Grand nombre d'elephans de loin se firent voir.
 Cet objet fut d'abord sa joye ;
 Bien-tot ce fut son desespoir.
 Avec une clameur tonnante

Revenge. To relish pleasure we ought to enjoy it with moderation.

Tout ce peuple colosse accourut a l'archer,
 Environne son arbre, ou, saisi d'epouvante,
 Il maudit mille fois ce qu'il venoit chercher.
 Le chef des elephans, d'un seul coup de sa trompe,
 Met l'arbre et le chasseur a bas ;
 Prend l'homme sur son dos, le mene en grand
 pompe

Sur une ample colline ou l'yvoire est a tas.

‘ Tien, ’ lui dit-il, ‘ c’est notre cimetiére ;

‘ Voila des dents pour toi, pour tes voisins :

‘ Romp ta machine meurtriere,

‘ Et va remplir tes magazins.

‘ Tu ne cherchois qu’a nous detruire ;

‘ Au lieu de te detruire aussi,

‘ Nous t’otons seulement l’interet de nous nuire.’

Le sage doit tacher de se venger ainsi.

78

A boy smitten with the colours of a butterfly,
 pursued it from flower to flower with indefatigable
 pains. First, he aimed to surprize it among the
 flowers of a rose ; then to cover it with his hat,
 as it was feeding on a daisy ; now hoped to secure
 it as it revelled on a sprig of a myrtle ; and now
 grew sure of his prize, perceiving it to loitre on a
 bed of voilets. But the fickle fly still eluded his

Misfortune the common lot of every living creature.

attempts. At last, observing it half buried in the cup of a tulip, he rushed forward, and snatching it with violence crushed it to pieces. The dying insect seeing the poor boy chagrined at his disappointment, addressed him with the calmness of a stoic, in the following words: 'Behold now the end of thy unprofitable solicitude ; and learn, for the benefit of thy future life, that all pleasure is but a painted butterfly : which may serve to amuse thee in the pursuit, but, if embraced with too much ardour, will perish in thy grasp.'

79

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

A good man is serene amid the wreck of elements.

‘fancy. If we are afraid of some creatures, others
‘we see, are not less afraid of us.’

80

A hermit dwelt in a cave near the summit of a lofty mountain, from whence he surveyed a large extent both of sea and land. He sat one evening, contemplating with pleasure the various objects that lay before him. The woods were dressed in the brightest verdure, the thickets adorned with the gayest blossoms ; the birds caroled beneath the branches, the lambs frolicked around the meads, the peasant whistled at his team, and the ships, moved by gentle gales, were returning into their harbours. The arrival of spring had enlivened the whole scene ; and every object yielded a display either of beauty or of happiness.

On a sudden arose a violent storm ; the winds mustered all their fury, and whole forests of oak lay scattered on the ground. Darkness succeeded : hailstones and rain were poured down in cataracts, and lightning and thunder added horror to the gloom. And now the sea, piled up in mountains, bore aloft the largest vessels, while the uproar of its waves drowned the shrieks of the wretched mariners. When the tempest had exhausted its fury it was instantly followed by the shock of an earthquake.

Trust not to others what you can do yourself.

The poor inhabitants of the neighbouring villages flocked to our hermit's cave, fully convinced that his known sanctity would protect them in their distress. They were not a little surprised at the profound tranquillity which appeared in his countenance. 'My friends,' says he, 'be not dismayed. Terrible to me as to you, would have been this war of elements; but I have meditated with attention on the various works of Providence, and rest secure that his goodness is equal to his power.'

81

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

Philopemen, the celebrated general of the Achean league.

‘it is time to look about us. As for the neighbours and friends, I feared them not; but the owner, I’m sure, will be as good as his word, for it is his own business.’

82

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

Periwigs being first used to cover baldness, a certain cavalier had one for that purpose, which passed for his own hair. Riding one day in company, a sudden puff of wind blew off his hat and wig, and discovered his bald pate, which provoked a loud laugh. He fell a laughing with the rest, and said, merrily, ‘How could I expect to keep other people’s hair, when I could not keep my own?’

83

A fox taken in a trap, was glad to compound matters, by leaving his tail behind him. To palliate his misfortune, he made a learned discourse

The folly of adopting every advice that is given us.

to his companions of the uselessness, the trouble, and the indecency of tails. He had no sooner ended, than up rose a cunning sage, who desired to be informed, whether the worthy member who had harangued so pathetically, meant his advice for the advantage of those who had tails, or to hide the deformity and disgrace of those who had none.

84

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

He should consider often who can choose but once.

to carry him to market with a poll upon their shoulders. This he attempted, and became truly ridiculous.

85

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

86

A conceited ass had once the impertinence to bray forth some contemptuous speeches against the lion. The suddenness of the insult inflamed the lion; but turning his head and perceiving the ass, he walked on, without deigning to

Anecdote of marshal Turenne and the count de Grandpre.

honour the wretch even with so much as an angry word.

87

Marshal Turenne, in his campaign 1656, dispatched a body of men to escort some loaded wagons that were coming from Arras, and gave the command to the count de Grandpre. The young count being engaged in a love-adventure, suffered the convoy to march, commanded by the major of his regiment. A Spanish party that attacked the convoy being repulsed, the provisions were brought safe to the camp. The marshal being informed of Grandpre's neglect of duty, said to the officers that were about him, 'The count will be very angry with me for employing him another way, and disappointing him of this opportunity to show his bravery.' These words being reported to the count he ran to his general's tent, threw himself at his feet, and expressed his repentance with tears full of gratitude and affection. The marshal reproved him with a paternal severity; and the reproof made such an impression, that, during the rest of the campaign, this young officer signalized himself by the bravest actions, and became at length one of the ablest commanders of the age.

Abstain from injuring others, if you wish to live safely.

88

A lion having fed too plentifully on the carcase of a wild boar, was siezed with a violent and dangerous disorder. The beasts of the forest flocked in numbers to pay their respects to their king on this occasion ; and there was not one absent but the fox. The wolf siezed this opportunity to accuse the fox of pride, ingratitude and disaffection to his majesty. In the midst of this invective the fox entered ; who observing the lion's countenance kindling into wrath, addressed the assembly with a tone of zealous loyalty, ' May the king ' live for ever ! ' Then turning to the lion, ' I see ' many here who with mere lip-service pretend to ' show their loyalty, but for my part, from the moment I heard of your majesty's illness, I employed myself day and night to find a remedy for your ' disease, and have at length happily got one that is ' infallible. It is a plaster made from the skin of ' a wolf, taken warm from his back, and laid to ' your majesty's stomach.' No sooner proposed than agreed to. And, while the operation was performing, the fox, with a sarcastic smile, whispered to the wolf this useful maxim : ' If you would ' be safe from harm, learn not to contrive mischief ' against others.'

Give provocation to no one however contemptible.

89

A company of boys were watching frogs at the side of a pond, and still as any of them put up their heads they were pelted down again with stones. 'Children,' says one of the frogs, 'you never consider, that though this may be play to you, it is death to us.'

90

An eagle seized some young rabbits for food to her young. The mother-rabbit adjured her, in the name of all those powers that protect the innocent and oppressed, to have compassion upon her miserable children. But the eagle, in an outrage of pride, tears them to pieces. The rabbits made a common cause of it, and fell to undermining the tree where the eagle timbered, which on the first blast of wind, fell flat to the ground, nest, eaglets, and all. Some of them were killed by the fall, the rest were devoured by birds and by beasts of prey, in sight of the injured mother-rabbit.

91

Tacitus, treating of Corbulo's discipline,* observes, that in his army the first or second fault was not pardoned as in other armies. The sol-

*Annal. 1. 13. sect. 35.

Never quit certainty for hope.

dier who left his standard was immediately put to death. And experience proved this practice to be not only useful but merciful ; for such crimes were seldom committed in his camp.

92

A dog, crossing a river with a piece of flesh in his mouth, saw his image in the water, which he mistook for another dog with another piece of flesh. Greedy to have both, he snatches at the shadow, and loses the substance.

93

A diamond of beauty and lustre, observing at his side in the same cabinet, not only many other gems, but even a loadstone, began to question the latter how he came there, he who appeared to be no better than a mere flint, a sorry rusty-looking pebble, without the least shining quality to advance him to such honour ; and concluded with desiring him to keep his distance, and to pay a proper respect to his superiors. ‘ I find,’ said the loadstone, ‘ that you judge by external appearances ; and it is your interest that others should form their judgement by the same rule. ‘ I must own I have nothing to boast of in that respect ; but I may venture to say, that I make amends for my outward defects by my inward quali-

We ought never to judge by appearances alone.

‘ ties. The great improvement of navigation is
‘ owing to me : it is owing to me, that the distant
‘ parts of the world are known and accessible to
‘ each other ; that the remotest nations are con-
‘ nected together, and all in a manner united into
‘ one common society ; that by mutual intercourse
‘ they relieve each other’s wants, and all enjoy
‘ the several blessings peculiar to each. Great
‘ Britain is indebted to me for her wealth,
‘ her splendor, and her power ; and the arts
‘ and sciences are in a great measure indebt-
‘ ed to me for their late improvements, and for
‘ their hopes of being further improved. I am
‘ willing to allow you your due praise : you are a
‘ pretty bauble ; I am delighted to see you glitter
‘ and sparkle ; but I must be convinced that you
‘ are of some use, before I acknowledge that you
‘ have any real merit, or treat you with that re-
‘ spect which you demand.’

94

Mercury, in order to know what estimation he bore among men, went to the house of a famous statuary, where he cheapened a Jupiter and a Juno. He then seeing a Mercury with all his symbols ; ‘ Here am I,’ said he to himself, ‘ in the quality of Jupiter’s messenger, and the patron of artisans, with all my trade about me ; and now

Magnanimity of Andrew Dorea the Genoese.

‘ will this fellow ask me fifteen times as much for that statue as he did for the others :’ and so demanded what was the value of that piece. ‘ Why truly,’ says the statuary, you seem to be a civil gentleman ; give me but my price for the other two, and you shall have that into the bargain.’

95

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

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

rank as a private citizen, he retained to his dying hour great influence in the republic. Power, founded on love and gratitude, was to him more pleasant than what is founded on sovereignty. His memory is revered by the Genoese ; and in their histories and public monuments, there is bestowed on him the most honourable of all titles, viz. FATHER of his country, and RESTORER of its liberty.

96

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

97

And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun.

And behold, a man bent with age, coming from the way of the wilderness, leaning on a staff.

And Abraham arose, and met him, said unto him, Turn in, I pray thee ; and wash thy feet, and

Story of Abraham and the old man.

tarry all night ; and thou shalt arise early in the morning, and go on thy way.

And the man said, nay, for I will abide under this tree.

But Abraham pressed him greatly : so he turned and they went into the tent : and Abraham baked unleavened bread, and they did eat.

And when Abraham saw that the man blessed not God, he said unto him, Wherefore dost thou not worship the most high God, Creator of heaven and earth ?

And the man answered and said, I do not worship thy God, neither do I call upon his name ; for I have made to myself a god, which abideth always in mine house, and provideth me with all things.

And Abraham's zeal was kindled against the man, and he arose, and fell upon him, and drove him forth with blows into the wilderness.

And God called unto Abraham, saying, Abraham, where is the stranger ?

And Abraham answered and said, Lord, he would not worship thee, neither would he call upon thy name ; therefore have I driven him out from before my face into the wilderness.

And God said, Have I borne with him these hundred ninety and eight years, and nourished him, and clothed him, notwithstanding his re-

Difference of opinion is the salt of conversation.

bellion against me ; and couldst not thou, who art thyself a sinner bear with him one night !

And Abraham said, Let not the anger of the Lord wax hot against thy servant : Lo, I have sinned ; forgive me, I pray thee.

And Abraham arose, and went forth into the wilderness, and sought diligently for the man ; and found him, and returned with him to his tent ; and when he had intreated him kindly, he sent him away in the morning, with gifts.

98

Four men there were, linked in close friendship. If they differed, it was not in love : in sentiment ? that may be : one was for the fair beauty, another for the brown ; one dealt in prose, another in verse ; which occasioned frequent disputes to season their conversation. One day a favourite topic was started : they took sides, grew warm ; nothing but noise instead of reason. At last they parted almost in bad humour ; and at that instant scarce believing themselves friends. After a calm was restored, 'Gentlemen,' says one, 'how happy would 'it be for friends to be all of one mind ?' They at once agreed upon a supplication to the gods, to remove their only cause of discord, by giving them one mind, as they had one heart. They march-

There are none so low but may have it in their power to do us service.

ed in a body to the temple of Apollo, and presented their humble request. The god inclined his ear, exerted his power, and, in the twinkling of an eye moulded their minds into one. From that moment their thoughts, their desires, their sentiments, were the same. If one made an observation, all assented: if another declared his opinion, the rest gave a nod. Good! said they, behold our disputes and our ill blood are at an end. Very true: but are not the charms of conversation at an end also? No beautiful reflections, no warm sentiments, sparks of fire struck out by opposition, enlightening the mind, cheering the heart, and making time pass sweetly. *Yes* is now the only word: friendship decays, indifference hangs over them like a cloud, and irksome pass the hours, wont to fly with a swift pace. Losing all patience, they fly from each other, and seek with industry new friendships.

99

A lion having got into his clutches a poor mouse, let her go at her earnest supplication. A few days after, the lion being caught in a net found a grateful return. For this very mouse set herself to work upon the couplings of the net, gnawed the threads to pieces, and so delivered her benefactor.

Generous behaviour of marshal Turenne.

100

The marquis of Louvois, jealous of the marshal de Turenne, did all in his power secretly to cross his designs. This jealousy was the main spring of the misfortunes of France in the campaign 1673. The king saw himself upon the point of being forsaken by his allies, and left alone to maintain a war against the empire, Spain, and Holland. The marshal de Turenne could not dissemble his uneasiness, and there appeared in his countenance an air of thoughtfulness and melancholy. Having returned to court, after putting his army into winter-quarters, the king received him with great demonstrations of esteem and affection. His majesty, in private conversed frequently with him of the means to re-establish affairs next campaign; and spoke to him one day of the fatal consequences of Louvois' counsels; which gave Turenne a favourable opportunity to revenge himself of the minister, had he been so disposed. The marshal contented himself with answering, 'That the marquis de Louvois was very capable of doing his majesty service in the cabinet, but that he had not experience enough in war to take upon him the direction of it.' This moderation and generosity extremely pleased the young king, who assured Turenne, that, in spite of all his mini-

Singular instance of disinterested friendship.

sters, he should always be his favourite. He then spoke of the marquis de St. Abre, acquainting Turenne that St. Abre had blamed his conduct, and written to Louvois, that, if he had been consulted, he could have saved Bonne without hazarding Alsace. ‘Why then did he not speak to me?’ said the marshal with great moderation: ‘I should have heard him with pleasure and profited by his advice.’ He then excused St. Abre, commended him, gave an exact account of his services, entreated the king not to deprive him of so able a lieutenant-general, and left not the cabinet till he obtained from the king a gratuity to him.

101

Eudamidas, a Corinthian, had two friends, Charixenus, and Aretheus. Eudamidas being poor, and knowing his two friends to be rich, made his will as follows: ‘I bequeath to Aretheus the maintenance of my mother, to support and provide for her in her old age. I bequeath to Charixenus the care of marrying my daughter, and of giving her as good a portion as he is able. And in case of the death of either, I substitute the survivor in his place.’ They who first saw this will, made themselves extremely merry with it. But the executors had a different sense of the matter;

Let it be your chief endeavour to acquire a sincere friend.

they accepted the legacies with great satisfaction. Charixenus dying soon after, Aretheus undertook the whole. He nourished the old woman with great care and tenderness. Of his estate, which was five talents, he gave the half in marriage with a daughter, his only child; the other half in marriage with the daughter of his friend; and in one and the same day solemnized both their nuptials.

The cardinal d'Ambois, minister to Louis XII. of France, and archbishop of Rouen, built a magnificent palace in that city, which was finished before it was observed that it was surrounded with land that did not belong to the bishoprick; and that there was no room for gardens nor offices. The proprietor of the land adjacent made an offer of it to the cardinal. And the cardinal enquiring what was his motive for selling? 'The pleasure,' answered the gentleman, 'of accommodating your lordship.' 'If you have no other motive,' said the cardinal, 'keep your land.' 'I am fond of my land,' replied the gentleman. 'But a neighbour has made proposals to me for my daughter; and I cannot answer his demand without selling my estate.' 'May you not borrow from a friend,' said the cardinal: 'frugality will enable you to make payment, without selling your estate.'

Ali-ibn-abbas, or a generous action nobly rewarded.

‘ Ah!’ replied the gentleman, ‘ I have no friend
‘ from whom I can expect such a favour.’ ‘ Have
‘ a better opinion of your friends,’ replied the car-
dinal, holding out his hand : ‘ rank me among your
‘ friends, and you shall have the money.’ The
gentleman, falling on his knees, returned thanks
by tears. The cardinal said, ‘ that he had acqui-
red a friend, which was better than land.’

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

Ali-ibn-abbas, or a generous action nobly rewarded.

“ when we were about to take possession, the de-
 “ posed governor assaulted us with superior force.
 “ I escaped out of a window, and observing a pa-
 “ lace open, I supplicated the master to save my
 “ life. He conducted me into the apartment
 “ of his women, where I continued a month in per-
 “ fect security. One day I was informed by my
 “ host, that a caravan was setting out for Bagdad ;
 “ and that I could not wish a more favourable op-
 “ portunity for returning home. I had no money;
 “ and I was ashamed to own it. He perceived my
 “ distress, but, in appearance, took no notice.
 “ How great was my surprise, when, on the day
 “ of departure, a fine horse was brought me, a
 “ mule loaded with provisions, and a black slave
 “ to attend me ! My generous host presented me
 “ at the same time a purse of gold, and conducted
 “ me himself to the caravan, recommending me to
 “ several of the travellers, who were his friends.
 “ These kindnesses I received in your city, which
 “ render it dear to me. All my concern is, that I
 “ have not been able to discover my generous be-
 “ nefactor. I should die content, could I find an
 “ opportunity to testify my gratitude.” “ Your
 “ wishes are accomplished,” cried my prisoner in
 “ a transport : “ I am he who received you in my

Ali-ibn-abbas, or a generous action nobly rewarded.

“palace.” I embraced him with tears, took off his chains, and enquired by what fatality he had incurred the califf’s displeasure. “Some contemptible enemies,” he replied, “have found means to asperse me unjustly to Mamoun. I was hurried from Damascus, and cruelly denied the consolation of embracing my wife and children. As I have reason to apprehend the worst, I request you to acquaint them with my misfortunes.” “No, no,” said I, “you shall not die: be at liberty from this moment. Depart immediately, (presenting him with a thousand sequins in a purse): haste to rejoin the precious objects of your affection: let the califf’s indignation fall on me: I dread it not, if I preserve your life.” “What a proposal do you make,” answered my prisoner! “Can you think me capable of accepting it? Shall I sacrifice that life now which I formerly saved? Endeavour to convince the califf of my innocence, the only proof I will admit of your gratitude. If you cannot undeceive him, I will go myself and offer my head: let him dispose of my life, provided yours be safe.”

‘I presented myself next morning before Mamoun. He was dressed in a crimson-coloured mantle, a symbol of his anger. He

Ali-ibn-abbas, or a generous action nobly rewarded.

‘ enquired where my prisoner was, and ordered
‘ the executioner to attend. “ My lord,” said I,
‘ throwing myself at his feet, “ something very ex-
‘ traordinary has happened with regard to him :
‘ will your majesty permit me to explain it.”
‘ These words threw him into a passion. “ I
‘ swear,” said he, “ by the soul of my ances-
‘ tors, that thy head shall pay for it, if thou hast
‘ suffered the prisoner to escape.” “ Both my
‘ life and his are at your majesty’s disposal :
‘ vouchsafe to hear me.” “ Speak,” said he. I
‘ then related in what manner the prisoner
‘ had saved my life at Damascus; that, in gratitude,
‘ I had offered him his liberty ; but that he had re-
‘ fused it, from the fear of exposing me to death.
‘ My lord,” added I, “ he is not guilty : a man of
‘ such generous sentiments is incapable of com-
‘ mitting an odious crime. Some base detractors
‘ have calumniated him ; and he has become the
‘ unfortunate victim of their envy.” The califf
‘ was moved ; and his great soul led him to admire
‘ the heroism of my friend. “ I pardon him,” said
‘ Mamoun, “ on thy account : go, carry the good
‘ news, and bring him to me.” The monarch or-
‘ dered him to be clothed with a robe of honour,
‘ presented him with ten horses, ten mules, and
‘ ten camels out of his own stables. He added a

Good neighbourhood. Distrust creates unfaithfulness.

‘ purse of sequins for the expence of his journey,
 ‘ and gave him a letter of recommendation to the
 ‘ governor of Damascus.’

102

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

103

Artaxerxes king of Persia, according to Xenophon’s relation, erred against this rule. He listened to the report that his brother Cyrus was meditating to rebel against him ; and sent for Cyrus, resolving to put him to death. But he was pardoned by the intercession of their mother Parysates. Our author adds, that Cyrus impressed with the danger he had run, and the ignominy he had endured, bent his whole thoughts to secure himself, by levying an army against his brother.

Philotas, being suspected as accessory to a conspiracy formed against Alexander the Great, was roughly questioned upon that suspicion ; but at last was dismissed by Alexander, declaring he was satisfied of his innocence. Upon this Quintus

William III. and the earl of Godolphin.

Curtius observes,* That Alexander would have acted more prudently, to dissemble his suspicions altogether, than to leave Philotas at liberty to doubt of his master's friendship, and of his own safety.

Upon a like occasion, our king William acted a different part, with general approbation. After the revolution, letters were intercepted from the earl of Godolphin to the dethroned king. This was a crime against the state, but not a crime to be ashamed of. The earl, at the same time was a man of approved virtue. These circumstances prompted the following course. The king, in a private conference, produced the earl's letters to him; commended his zeal for his former master, however blind it might be; expressed a fondness to have the earl for his friend, and with the same breath burnt the letters, that the earl might not be under any restraint. This act of generosity gained the earl's heart, and his faithful services ever after. The circumstances here made the earl certain of the king's sincerity: at the same time the burning of the letters, which were the only evidence against him, placed him in absolute security, and left no motive to action but gratitude only.

* Lib. 6. cap. 8.

Miss Molly and sir John, or,

104

A controversy betwixt the sun and the wind,
 Which was the stronger? was agreed to be decid-
 ed in favour of him who should make a traveller
 quit his cloak. The wind fell presently a-storming,
 and threw hail-shot in the very teeth of the travel-
 ler. He wraps himself up the closer, and advan-
 ces still, in spite of the weather. The sun then
 began his part, and darted his beams so strongly,
 that at last the traveller grew faint with the heat,
 put off his cloak, and lay down in the shade to re-
 fresh himself.

105

Miss Molly, a fam'd toast, was fair and young,
 Had wealth and charms—but then she had a tongue.
 From morn to night th' eternal larum rung,
 Which often lost those hearts her eyes had won.

Sir John was smitten, and confess'd his flame,
 Sigh'd out the usual time, then wed the dame ;
 Possess'd he thought of every joy of life ;
 But his dear Molly prov'd a very wife.
 Excess of fondness did in time decline ;
 Madam lov'd money, and the knight lov'd wine.

An infallible means of reclaiming a bad husband.

From whence some petty discords would arise,
As, ‘*You’re a fool!*’ and, ‘*You are mighty wise!*’

Tho’ he and all the world allow’d her wit,
Her voice was shrill, and rather loud than sweet ;
When she began—for hat and sword he’d call ;
Then after a faint kiss,—cry, ‘*B’y, dear Moll :*
‘*Supper and friends expect me at the Rose.*’
‘*And, what, Sir John, you’ll get your usual*
 dose!
‘*Go, stink of smoke, and guzzle nasty wine ;*
‘*Sure never virtuous love was us’d like mine!*’

Oft as the watchful bellman march’d his round,
At a fresh bottle gay Sir John he found.
By four the knight would get his business done ;
And only then reel’d off because alone,
Full well he knew the dreadful storm to come,
But arm’d with Bordeaux, he durst venture
 home.

My Lady, with her tongue was still prepar’d,
She rattled loud, and he impatient heard :
‘*’Tis a fine hour! In a sweet pickle made!*
‘*And, this, Sir John, is every day the trade.*
‘*Here I sit moping all the live-long night,*

 Miss Molly and Sir John, or,

- ‘ Devour’d with spleen, and stranger to delight ;
- ‘ Till morn sends staggering home a drunken
beast,
- ‘ Resolv’d to break my heart as well as rest.’

- ‘ Hey ! hoop ! d’ ye hear, my damn’d obstrep’rous
spouse,
- ‘ What, can’t you find one bed about the house ?
- ‘ Will that perpetual clack lie never still ?
- ‘ That rival to the softness of a mill !
- ‘ Some couch and distant room must be my
choice,
- ‘ Where I may sleep uncurs’d with wife and
noise.’

Long this uncomfortable life they led,
 With snarling meals, and each a separate bed.
 To an old uncle oft she would complain,
 Beg his advice, and scarce from tears refrain.
 Old Wisewood smok’d the matter as it was,
 ‘ Cheer up!’ cry’d he, ‘ and I’ll remove the
 cause.

- A wondrous spring within my garden flows,
- Of sov’reign virtue, chiefly to compose
- Domestic jars, and matrimonial strife,
- The best elixir t’appease man and wife ;

An infallible means of reclaiming a bad husband.

- ‘ Strange are th’ effects, the qualities divine,
 ‘ ’Tis water call’d, but worth its weight in wine.
 ‘ If in his sullen airs Sir John should come,
 ‘ Three spoonfuls take, hold in your mouth,—then
 mum :
 ‘ Smile and look pleas’d when he shall rage and
 scold,
 ‘ Still in your mouth the healing cordial hold ;
 ‘ One month this sympathetic med’cine tri’d,
 ‘ He’ll grow a lover, you a happy bride.
 ‘ But, dearest niece, keep this grand secret
 close,
 ‘ Or ev’ry prattling hussey’ll beg a dose.’

A water-bottle’s brought for her relief ;
 Not Nantz could sooner ease the lady’s grief :
 Her busy thoughts are on the trial bent,
 And, female-like, impatient for th’ event !

The bonny knight reels home, exceeding clear,
 Prepar’d for clamour, and domestic war :
 Ent’ring, he cries,—‘ Hey ! where’s our thunder
 fled !
 ‘ No hurricane ! Betty’s your lady dead ?’
 Madam aside an ample mouthful takes,
 Curt’sies, looks kind, but not a word she speaks.

 Miss Molly and Sir John.

Wond'ring he star'd, scarcely his eyes believ'd,
 But found his ears agreeably deceiv'd,
 ' Why, how now, Molly, what's the crotchet
 now ?'

She smiles and answers only with a bow.
 Then clasping her about—' Why, let me die !
 ' These night-clothes, Moll, become you might-
 tily !'

With that, he sigh'd, her hand began to press,
 And Betty calls, her lady to undress.
 ' Nay, kiss me, Molly,—for I'm much inclin'd ;
 Her lace she cuts, to take him in the mind.
 Thus the fond pair to bed enamoured went,
 The lady pleas'd, and the good knight content.

For many days these fond endearments pass'd,
 The reconciling bottle fails at last ;
 'Twas us'd and gone ;—then midnight storms a-
 rose,

And look and words the union discompose.
 Her coach is order'd, and post haste she flies,
 To beg her uncle for some fresh supplies ;
 Transported does the strange effects relate ;
 Her knight's conversion, and her happy state '
 ' Why, niece,' says he,—' I pr'ythee apprehend,
 hend,
 ' The water's water,—be thyself thy friend :

Ridicule is contemptible in persons who possess no other talent.

‘ Such beauty would the coldest husband warm,
 ‘ But your provoking tongue undoes the charm :
 ‘ Be silent and complying.—You will find
 ‘ Sir John, without a med’cine will be kind.’

106

A certain bird in the West Indies has the faculty of mimicking other birds, without having a single note of its own. As one of these mock birds, upon the branches of a venerable oak, was displaying his talent of ridicule : it is very well, said a little songster, we grant that our music has faults ; but better so than no music at all, which is thy case.

107

The fox inclining to play the wag with his neighbour the stork, invited her to dinner, consisting entirely of soups seved up in shallow dishes which were without reach of the stork, further than to touch them with the tip of her bill. The fox devouring plentifully, demanded frequently of his guest, how she liked her entertainment, hoped that every dish was seasoned to her mind, and protested his sorrow to see her eat so sparingly. The stork pretended to like every dish extremely; and, at parting, gave the fox so hearty an invitation to dine with her, that he could not in civility refuse. But.

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

to his great mortification, the dinner being composed of minced meat, served up in long narrow-necked glasses, he was tantalised with the sight of what he had no access to taste. The stork, thrusting in a long bill, and helping herself plentifully, turned to reynard, who was eagerly licking the outside of a jar where some sauce had been spilled. 'I am glad,' said she, smiling, 'that you have 'so good an appetite : I hope you will make as 'hearty a dinner at my table, as I did at your's.' Reynard hung down his head, and was much out of countenance. 'Nay, nay,' said the stork, 'instead of being out of humour, you ought to make 'the following reflection, That he who cannot take 'a jest, should not make one.'

108

A butterfly, proudly perched on the leaves of a marygold, was boasting of the vast extent and variety of his travels. 'I have wandered through 'regions of eglantine and honeysuckle, I have 'velled on beds of violets and cowslips, and have 'enjoyed the delicious fragrance of roses and carnations. In short, I have visited all the flowers 'of the field and garden, and must be allowed to 'know the world.' A snail, who on a cabbage leaf hung attentive to his wonders, was struck with admiration ; and concluded him, from his unbounded

Travellers too often import only the vices of the countries they visit.

experience, to be the wisest of creatures. A bee, pursuing her occupation on a neighbouring bed of majorum, heard the ostentatious vagrant, and reprimanded him in the following manner : ‘ Vain, empty flutterer, whom instruction cannot improve, nor experience enlighten ! Thou hast rambled over the world, what knowledge hast thou acquired ? Thou hast seen a variety of objects, what conclusions hast thou drawn from them ? After having tasted of every amusement, hast thou extracted any thing for use ? I too am a traveller, look into my hive, and let my treasures shadow out to thee the true intent of travelling, which is, to collect materials either for private emolument or for public advantage.’

109

Lycurgus being questioned about the law which discharged portions to be given to young women, said, ‘ That in the choice of a wife, merit only should be considered ; and that the law was made to prevent young women being chosen for their riches, or neglected for their poverty.’ A man deliberating whether he should give his daughter to a man of virtue, with a small fortune, or to a rich man, who was not famed for probity,

Virtue subdues the most obdurate hearts; or,

Themistocles said, ‘ I would bestow my daughter
 ‘ upon a man without money, rather than upon
 ‘ money without a man.’

110

Damon being condemned to death by Dionysius, tyrant of Syracuse, obtained liberty to visit his wife and children ; leaving his friend Pythias as a pledge for his return, on condition that, if he failed, Pythias should suffer in his stead. Damon having not appeared at the time appointed, the tyrant had the curiosity to visit Pythias in prison. ‘ What a fool was you,’ said he, ‘ to rely on Damon’s promise ? How could you imagine that he would sacrifice his life for you, or for any man ?’ ‘ My lord,’ said Pythias, with a firm voice and noble aspect, ‘ I would suffer a thousand deaths rather than my friend should fail in any article of honour : he cannot fail : I am confident of his virtue as of my own existence. But I beseech the gods to preserve his life : oppose him ye winds ! disappoint his eagerness, and suffer him not to arrive, till my death has saved a life of much greater consequence than mine, necessary to his lovely wife, to his little innocents, to his friends, to his country. Oh ! let me not die the cruellest of deaths in that of my Damon.’ Diony-

An illustrious example of true friendship.

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

The pleasures of parental fondness make amends for its anxieties.

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

The ostrich one day met the pelican; and observing her breast all bloody, ‘Good God!’ says she, ‘what accident has befallen you?’ ‘Be not
 ‘surprised,’ replied the pelican, ‘no accident has
 ‘befallen me, nor indeed any thing more than
 ‘common. I have only been engaged in feeding
 ‘my dear little ones with the blood from my bo-
 ‘som.’ ‘Your answer,’ returned the ostrich,
 ‘astonishes me still more than the horrid figure you
 ‘make. Is it your practice to sacrifice yourself
 ‘in this cruel manner to the importunate cravings
 ‘of your young ones? I know not which to pity
 ‘most, your misery, or your folly. Be advised by
 ‘me; have some regard for yourself, and leave
 ‘off this barbarous custom of mangling your own
 ‘body for the sake of your children. Follow my
 ‘example. I lay my eggs upon the ground, and
 ‘just cover them with sand: the warmth of the sun
 ‘hatches them, and in due time the young ones

A virtuous life is the best offering to the Deity.

‘ come forth. I give myself no trouble about
 ‘ them, and I neither know nor care what be-
 ‘ comes of them.’ ‘ Unhappy wretch,’ says the
 pelican, ‘ who hardenest thyself against thine own
 ‘ offspring, who knowest not the sweets of a pa-
 ‘ rent’s anxiety, the tender delight of a mother’s
 ‘ sufferings : it is not I, but thou, that art cruel to
 ‘ thy own flesh. Thy insensibility may exempt
 ‘ thee from an inconsiderable pain ; but it makes
 ‘ thee inattentive to an essential duty, and incapa-
 ‘ ble of relishing the pleasure that attends it ; a
 ‘ pleasure the most exquisite that nature hath giv-
 ‘ en, in which pain itself is lost, or serves to
 ‘ heighten the enjoyment.’

112

A stork and a crow had once a strong contention which of them stood highest in the favour of Jupiter. The crow urged his skill in omens, his infallibility in prophecies, and his great use to the priests in their sacrifices. The stork pleaded his blameless life; the care he took of his offspring, and the assistance he gave his parents under the infirmities of age. It happened, as generally in religious disputes, that neither of them could confute the other ; and they therefore agreed to refer the decision to Jupiter himself ; who spoke as follows : ‘ Let none of my creatures despair of my

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

‘ regard : I know their weakness ; I pity their errors ; and whatever is well meant, I accept as intended. Yet sacrifices or ceremonies are in themselves of no importance ; and every attempt to penetrate the counsels of the Deity is not less vain than presumptuous : but he who honours and reverences the Almighty, who leads the most temperate life, and does the most good in proportion to his abilities, stands the highest in the favour of his Creator, because he best answers the end of his creation.’

113

A diamond happening one evening to fall from the solitaire of a young lady, as she was walking in her garden,—a glow-worm, who had beheld it sparkle in its descent, began to mock and insult it, when its lustre was eclipsed by night. ‘ Art thou that wondrous thing that vauntest of such brightness ? Where is now thy boasted brilliancy ? In an evil hour has fortune thrown thee within my superior blaze.’ ‘ Conceited insect,’ replied the gem, ‘ that owest thy feeble glimmer to darkness : know, my lustre bears the test of day, and derives its beauty from that light which discovers thee to be but a dark and paltry worm.’

The story of Perrin ; or, honesty the best policy.

114

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

The story of Perrin ; or, honesty the best policy.

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

The story of Perrin ; or, honesty the best policy.

not demanded, the vicar carried it to Perrin. 'These twelve thousand livres bear at present no profit: you may reap the interest at least. Lay them out in such a manner, as to ensure the sum itself to the owner, if he shall appear.' A farm was purchased, and the consent of Lucetta's father to the marriage obtained. Perrin was employed in husbandry, and Lucetta in family affairs. They lived in perfect cordiality; and two children endeared them still more to each other. Perrin, one evening returning homeward from his work, saw a chaise overturned, with two gentlemen in it. He ran to their assistance, and offered them every accommodation his small house could afford. This 'spot,' cried one of the gentlemen, 'is very fatal to me. Ten years ago I lost here twelve thousand livres.' Perrin listened with attention. 'What search made you for them?' said he. 'It was not in my power,' replied the stranger, 'to make any search. I was hurrying to Port l'Orient to embark for the Indies, for the vessel was ready to sail.' Next morning, Perrin shewed to his guests his house, his garden, his cattle, and mentioned the produce of his fields. 'All these are your property,' addressing the gentleman who had lost the bag; 'the money fell into my hands; I purchased this farm with it; the farm

 The story of Perrin; or, honesty the best policy.

‘is your’s. The vicar has an instrument which secures your property, though I had died without seeing you.’ The stranger read the instrument with emotion: he looked on Perrin, Lucetta, and the children. ‘Where am I,’ cried he, ‘and what do I hear? What virtue in people so low? Have you any other land but this farm?’ ‘No,’ replied Perrin, ‘but you will have occasion for a tenant, and I hope you will allow me to remain here.’ ‘Your honesty deserves a better recompence,’ answered the stranger: ‘My success in trade has been great, and I have forgot my loss. You are well entitled to this little fortune: keep it as your own. What man in the world would have acted like Perrin?’ Perrin and Lucetta shed tears of affection and joy. ‘My dear children,’ said he, ‘kiss the hand of your benefactor. Lucetta, this farm now belongs to us, and we can enjoy it without anxiety or remorse.’ Thus was honesty rewarded. Let those who desire the reward practise the virtue.

115

Cruelty and deceit formed the character of Louis XI. of France. He was afraid of all men, because he thought others to be no better than him-

Character of Louis XI. Generosity of Procuieius.

self. During the vigour of youth, he was able to conceal his fear ; but in old age, it broke out, and proved a most cruel tormentor. He shut himself up in the castle of Plesses les Tours ; having stuck the wall full of sharp-pointed iron pins, and having placed a massy iron-rail in the inside of a deep and wide moat. Four hundred archers watched night and day in that dismal dwelling, having strict orders to shoot every one who should approach without being announced. Round the castle were scattered eighteen thousand caltrops, to prevent access to cavalry ; round the court were stretched iron chains, to which wretches were tied as a punishment. The avenues to the palace were lined with gibbets, where were seen hanging miserable victims of the king's suspicions. Not a creature was suffered to live within the castle, except four or five persons, who, being objects of public execration, had no defence against the fury of the people but the king's life.

116

Procuieius, a Roman knight, and a friend of Augustus, obtained eternal glory by his affection for his two brothers. Upon the death of his father, he communicated to his two brothers Murena and Scipio an equal share of the paternal estate : and

We ought to bear a small evil when productive of greater good.

they having lost all in the civil war, he again shared with them all that he had. - This is the same Proculeius that is celebrated by Horace :

*Vivet extento Proculeius aevo,
Notus in fratres animi paterni.*

117

A fox closely pursued by a pack of dogs took shelter under a bramble. Rejoicing in this asylum, he for a while lay very snug : but found that if he attempted to stir, he was wounded by thorns and prickles. However, making a virtue of necessity, he forebore to complain, reflecting that good and evil are mixed, and often flow from the same fountain. ' These briars, indeed,' said he, will tear ' my skin, but they preserve my life from danger : for the sake then of the good, let me bear ' the evil with patience.'

118

Cyrus one day being reproached by Cræsus for his profusion, a calculation was made to how much his treasure might have amounted, had he been more sparing of it. To justify his liberality, Cyrus sent dispatches to every person he had particularly obliged, requesting them to supply

 Cyrus and Cræsus. Ingratitude.

him with as much money as they could, for a pressing occasion, and to send him a note of what every one could advance. When all these notes came to Cyrus, it appeared that the sum-total far surpassed the calculation made by Cræsus. ‘I am not,’ said he, ‘less in love with riches than other princes; but a better manager of them. You see at how low a price I have acquired many friends, an invaluable treasure. My money, at the same time, in the hands of these friends, is not less at my command than in my treasury.’

119

A certain rat dwelling near a granary, found a hole where he entered and retired at pleasure. It gives no joy to live alone. The generous creature assembled all the rats in the neighbourhood, and there kept open table like a great lord. They had vowed a thousand times, that their friendship was to have no end; and who would suspect such joyous companions of lying? But this life was too good to last. The proprietor of the granary discovered the hole, and closed it up hard and fast. Our rat being thus reduced to his shifts. ‘Happily,’ says he, ‘I have acquired friends, who will relieve me in my distress.’ Knocking at the door of one of them, he was refused entrance; and he

The folly of avarice : Ptolemy king of Cyprus.

made the entire round with no better success. One stranger rat only, charitably inclined, admitted him and treated him as a brother. 'I despised,' says he, 'your treasures and your luxury, but I respect your distress : be my guest : I have little, but that little will suffice. I rely upon temperance ; but foolish he must be who relies on the friends of prosperity : they come and walk off together.'

120

Clodius, tribune of the Roman people, bearing resentment against Ptolemy, king of Cyprus, obtained a decree of the people deposing king Ptolemy, and confiscating all his goods. His immense wealth was the prevailing motive, without the least colour of justice. Ptolemy informed of the decree, was in despair. To resist the Roman power he was unable, and to be less than a king he could not bear. Resolving, therefore, to make his riches, his life, and his reign end together, he put all on ship-board, and launched out into the sea, purposing to sink to the bottom by boring a hole in the ship. But at the point of execution, he turned faint-hearted ; not for himself but for his dear gold, which he could not bear to destroy with his own hands. He returned to land, and having care-

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

fully replaced all in his treasury, he, with great coolness, put an end to his life by poison, leaving all his riches to his enemies, as if to reward them for their cruelty and injustice.

121

A covetous wretch turned his effects into gold, melted the gold down, and buried it in the ground. He was traced visiting it every morning, and betwixt visits it was carried off every ounce. In anguish and despair, he was accosted by a neighbour in the following words: 'Why all this rage? A man cannot be said to lose what he never enjoyed: and if the bare possession be sufficient, it is but supposing the gold there, and all is well again.'

122

The inhabitants of Constantinople were a numerous people, and abounding in wealth, when it was besieged by the Turks *anno* 1453. The emperor preparing for the siege, exhorted them pathetically to contribute for putting the town in a posture of defence, against a brutal and merciless enemy: but not a single man was found who would take up arms, or contribute money for hiring troops. The town was plundered, and the bulk of the inhabitants massacred. Here we have an extraordinary

 Magnanimity of Edward the Black Prince.

instance of people so wretchedly fond of their money, as not to be able to contribute any part, even to save the rest, not to talk of their lives. Would one think it possible that men could be so absurdly enslaved by the most contemptible of all appetites ?

123

The prince of Wales, named the *Black Prince*, who distinguished himself by his conduct and bravery in the battle of Poitiers, was not less admired, after the victory, for his modest and generous behaviour to his prisoner king John. The evening after the battle, the prince refused to sit down with the king at supper, but attended him to entertain him with discourse. As the king's thoughts were wholly employed about his present misfortune, the prince said to him, in a modest and unaffected manner, 'That his majesty had one great reason to be comforted; which was, that the battle was not lost by his fault: that the English, to their cost, had experienced him to be the bravest of princes; and that God alone had disposed of the victory. And,' continued he, 'if fortune has been your adversary, you may at least rest secure that an inviolable regard shall be preserved for your person; and that you shall experience in me a very respectful relation, if I

Poverty with peace, is better than affluence with anxiety.

‘ may glory in that title.’ The king upon this, recovering himself, turned to the prince, and said, with an air of satisfaction, ‘ That since it was his
‘ destiny to be vanquished and taken in an action
‘ wherein he had done nothing unbecoming his
‘ character, he found great comfort in falling into
‘ the hands of the most valiant and generous prince
‘ alive.’ It is said, that when king Edward, father to the prince, received the news of this battle, he declared that his satisfaction at so glorious a victory, was not comparable to what he had from the generous behaviour of his son.

124

A contented country-mouse had once the honour to receive a visit from an old acquaintance bred up at court. The country-mouse, fond to entertain her guest, set before her the best cheese and bacon her cottage afforded. If the repast was homely, the welcome was hearty. They chatted away the evening agreeably, and then retired to rest. The next morning, the guest, instead of taking her leave, kindly pressed her country-friend to accompany her; setting forth, in pompous terms, the elegance and plenty in which they lived at court. They set out together, and though it was late in the evening when they arrived at the palace, they

The marshal de Turenne's command of temper.

found the remains of a sumptuous entertainment ; plenty of creams, jellies, and sweetmeats : the cheese was Parmesan ; and they soaked their whiskers in excellent champaign. But they were not far advanced in their repast, when they were alarmed with the barking and scratching of a lap-dog : beginning again, the mewing of a cat frightened them almost to death. This was scarce over, when a train of servants bursting into the room, swept away all in an instant. ‘ Ah ! my dear ‘ friend,’ said the country-mouse, so soon as she ‘ received courage to speak, ‘ if your fine living be ‘ thus interrupted with fears and dangers, let me ‘ return to my plain food and my peaceful cottage ; for what is elegance without ease, or plenty with ‘ an aching heart ?’

125

A young gentleman in the streets of Paris, being interrupted by a coach in his passage, struck the coachman. A tradesman, from his shop, cried out, ‘ What ! beat the marshal de Turenne’s ‘ people !’ Hearing that name, the gentleman, quite out of countenance, flew to the coach to make his excuse. The marshal said, smiling, ‘ You understand, sir, how to correct servants ; ‘ allow me to send mine to you when they do a- ‘ miss.’

Marshal Turenne. Corduba, king of Teran.

The marshal being one day alone in a box of the theatre, some gentlemen came in, who, not knowing him, would oblige him to yield his seat in the the first row. They had the insolence upon his refusal, to throw his hat and gloves upon the stage. The marshal, without being moved, desired a lord of the first quality to hand them up to him. The gentlemen, finding who he was, blushed, and would have retired ; but he, with much good humour, intreated them to stay, saying, ‘ That if they would sit close, there was room enough for them all !’

126

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

King of Teran's choice of a husband to his daughter.

and therefore he prepared for war, which he saw was inevitable.

At that time, there were in the court of Teran, two brothers, Korem and Zendar, both of them in the flower of youth, and in the favour of all that knew them. Both of them were in love with Almanzaris ; but as they had nothing but merit to recommend them, neither of them disclosed his love. The king, however, having penetrated into their hearts, judged that one or other of them might not be unworthy of his daughter, and of his kingdom. In an assembly of grandees he spoke as follows : ‘ I am a father, Teranites, ; and it be-
 ‘ longs to me to judge what prince is the most wor-
 ‘ thy of my daughter : I am also a king ; and it be-
 ‘ longs to me to judge what prince is the most wor-
 ‘ thy of my people. Akebar and Mameluke are un-
 ‘ worthy ; and whatever their force may be, it is
 ‘ better to have them for enemies than for masters.
 ‘ Brave Korem, and you, intrepid Zendar, illustri-
 ‘ ous descendants of the great Timur, march bold-
 ‘ ly against our enemies, and protect the Teran-
 ‘ ites from tyranny and oppression. You, Ko-
 ‘ rem, I oppose to the king of Balk ; and you, Zen-
 ‘ dar, to the king of Carism. Remember that none
 ‘ but a hero can deserve my daughter or my crown.’

Heroic exploits of prince Zendar.

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

Zendar conquers Mameluke, king of Carism.

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

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

In the mean time, Korem carried on war with more address, though with less splendour ; for, while Teran resounded with the name of Zendar, and with his great exploits, it was scarce minded there that Korem was at the head of an army. He advanced, however, with circumspection into the kingdom of Balk, after pacifying all the cities left behind him. He published manifestos, containing the motives that engaged Corduba to take arms. The good order he kept in his camp furnished it with plenty of provisions, the peasants being secure

Wise and heroic conduct of prince Korem.

of regular payment. Akebar assembled an army of 150,000 men, in full confidence of overpowering Korem, and his small army of 20,000. Korem, on the other hand, who was less ambitious even of conquest than of preserving the lives of his people, exerted his skill in choosing advantageous posts, that preserved to him the choice of accepting or refusing battle. By this, and other such prudent measures, he so hemmed in and harrassed the numerous troops of his antagonist, as to occasion a sickness through famine, and a great desertion. Akebar, with the troops that remained, made a forced march into the territory of his enemy : but Korem, with his usual precaution, had made preparations for this event ; and Akebar could not make himself master of a single fortified place. Korem followed at a distance, and reduced him to the last extremity, blocking up every passage by which he could return to his kingdom. Akebar had no other resource but to demand peace, leaving the conditions to be prescribed by his enemy. Korem answered thus : ‘ Kings ought never to ‘ make war, but in order to establish a peace, more ‘ firm than that which is broken. The king of ‘ Teran only demands reparation of the damages ‘ occasioned by the war ; and a faithful promise ‘ from Akebar of an alliance with the Teranites,

Korem's pacific conduct is preferred to the daring valour of Zendar.

‘ which he shall never give cause to infringe.’
Akebar, charmed with the moderation of the conqueror, swore to maintain a perpetual peace, and swore from the bottom of his heart.

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

The whole nation of Teran was in suspense about Corduba's choice ; and this monarch, assembling his states, spoke to his two young favourites in the following words : ‘ Intrepid Zendar, go and
‘ reign in Carism, which you have justly conquered.
‘ But, consider, that the dreadful effects of your valour have rendered you formidable to that people,
‘ and not beloved ; and, therefore, that you owe to
‘ yourself, as well as to your people, to gain their
‘ affections by the arts of peace ; and to make up to
‘ them what they have suffered by the ravages of
‘ war. Hitherto they have only seen you a conqueror ; let them hereafter see you their father and
‘ protector. As for you, generous Korem, who
‘ art so perfectly skilled in conquering without bloodshed, and who, with a superior genius
‘ for war, dost prefer the arts of peace, though
‘ of a less brilliant nature, you I make choice
‘ of, as worthy of my daughter : receive her
‘ hand, and with her hand my sceptre. My

Generous treatment converts enemies into friends.

‘ people, governed by a prince so brave and so
‘ prudent, will have nothing to fear from enemies
‘ abroad ; and governed by a prince so moderate,
‘ will have nothing to fear from a master at home.
‘ Thou, Kōrem, art truly a hero : thou, Zendar,
‘ in riper years, may become one.’

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

Every one should act suitably to his own nature and character.

their courage in the greatest adversity were worthy of the honour of being Roman citizens.

127

An ass who lived in the same family with a favourite lap-dog, imagined he would obtain an equal share of favour by imitating the little dog's playful tricks. Accordingly he began to frisk about before his master, kicking up his heels, and braying affectedly, to show his drollery and good humour. This unusual behaviour could not fail of raising much laughter; which being mistaken by the ass for approbation, he proceeded to leap upon his master's breast, and to lick his face very lovingly. But he was presently convinced by a good cudgel, that the surest way to gain esteem, is for every one to act suitably to his own genius and character.

128

A pragmatical jackdaw was vain enough to imagine that he wanted nothing but the dress to rival the peacock. Puffed up with this conceit, he dressed himself in their feathers; and in this borrowed garb, forsaking his old companions, pretended to associate with the peacocks. The offended peacocks, stripping off his trappings, drove him

To attempt to imitate our superiors tends only to expose us to
ridicule.

back to his brethren ; who refused to receive him. And by this means he was justly punished with derision from all quarters.

A frog, struck with the majesty of an ox, endeavoured to expand herself to the same portly magnitude. After much puffing and swelling, ‘ What think you, sister ; will this do ? ’ ‘ Far from it. ’ ‘ Will this ? ’ ‘ By no means. ’ ‘ But this surely will ? ’ ‘ Nothing like it. ’ In short, after many ridiculous efforts to the same fruitless purpose, the simple frog burst her skin, and expired upon the spot.

An eagle, from the top of a mountain, made a stoop at a lamb, pounced it, and bore it away to her young. A crow observing what passed, was ambitious of performing the same exploit ; and darting from her nest, fixed her talons in the fleece of another lamb. But neither able to move her prey, nor disentangle her feet, she was taken by the shepherd, and carried home for his children to play with ; who, eagerly inquiring what bird it was, ‘ An hour ago, ’ said he, ‘ she fancied herself an eagle ; she is now, I suppose, convinced that she is but a crow. ’

Artaxerxes. Dionysius. Timotheus. Plato. Dion.

129

Artaxerxes Mniemon flying from his enemies, being reduced for a dinner to dry figs and barley-bread; 'How much pleasure,' said he, 'have I 'been ignorant of!'

Dionysius the tyrant being entertained by the Lacedemonians, expressed some disgust at their black broth. 'No wonder,' said one of them, 'for 'it wants its seasoning.' 'What seasoning?' said the tyrant. 'Labour,' replied the other, 'joined 'with hunger and thirst.'

Timotheus, the Athenian general, supping with Plato, was entertained with a frugal meal, and much improving discourse. Meeting Plato afterwards, 'Your suppers,' said he, 'are not only pleasant at 'the time, but equally so the next day.'

Plato seeing the Agrigentines building at great expense, and supping at great expense, said, 'The 'Agrigentines build as if they were to live for ever, 'and sup as if it were to be the last.'

130

When Dion had rescued Syracuse from slavery, Heraclides, his declared enemy, became his hum-

Generosity of Dion, the deliverer of Syracuse.

ble supplicant for mercy. Dion was exhorted not to spare a turbulent and wicked man, who had brought his country almost to ruin. Dion answered, 'Those who are bred up to arms seldom think of any study but that of war. I was educated in the academy, and my chief study was, to conquer anger, revenge, envy, obstinacy, plagues that corrupt the human heart. The true test of such victory, is not kindness to friends and to good men, but lenity to wicked men that are our enemies. It is my resolution to overcome Heraclides, not by power and prudence, but by humanity. Nor is any man so perverse or wicked, as not to yield at length to good treatment.'

Henry duke of Saxony was by nature fierce and haughty, eager in his pursuits, impatient of disappointment or control. This temper was fostered by bad education. So soon as he could reflect, he reflected that he was a sovereign, and he was ever soothed in the notions, that a prince is above all law. At the same time he was inclined to the principles of justice and honour, where his passions did not oppose ; and he had a profound awe for the Supreme Being, which, by his wicked life, deviated into superstition. The outrages committed by this prince

Anecdote of Henry duke of Saxony.

were without end ; every thing was sacrificed to his lust, cruelty, and ambition ; and at his court, beauty, riches, honours, became the greatest misfortunes. His horrid enormities filled him with suspicion : if a grandee absented, it was for leisure to form plots ; if he was submissive and obedient, it was dissimulation merely. Thus did the prince live wofully solitary, in the midst of fancied society ; at enmity with every one, and least of all at peace with himself ; sinning daily, repenting daily ; feeling the agonies of reprovng conscience, which haunted him waking, and left him not when asleep.

In a melancholy fit, under the impression of wicked action recently perpetrated, he dreamed that the tutelar angel of the country stood before him with anger in his looks, mixed with some degree of pity, ‘ Ill-fated wretch,’ said the apparition, ‘ listen to the awful command I bear. The Almighty, unwilling to cut thee off in the fullness of iniquity, has sent me to give you warning. Upon this, the angel reached a scroll of paper and vanished. The scroll contained the following words, ‘ *After six.*’ Here the dream ended ; for the impression it made broke his rest. The prince awakened in the greatest consternation, deeply struck

Anecdote of Henry, duke of Saxony.

with the vision. He was convinced that the whole was from God, to prepare him for death ; which he concluded was to happen in six months, perhaps in six days ; and that this time was allotted him to make his peace with his Maker, by an unfeigned repentance for all his crimes. How idle and unpleasant seemed now those objects which he formerly pursued at the expence of religion and humanity ! Where is now that lust of command, which occasioned so much bloodshed ; that cruel malice and envy against every contending power ; that suspicious jealousy, the cause of much imaginary treason ; furies fostered in his bosom, preying incessantly upon his vitals, and yet darlings of his soul ? Happy expulsion, if not succeeded by the greatest of all furies, black despair.

Thus, in the utmost torments of mind, six days, six weeks, and six months, passed away ; but death did not follow. And now he concluded that six years were to be the period of his miserable life. By this time the violence of the tempest was over. Hitherto he had sequestered himself from mankind, and had spent in abstinence and private worship, the short time he thought allotted him. Now began he to form resolutions of a more thorough repentance ; now was he fixed to do good, as formerly he had done mischief, with all his heart. The sup-

Anecdote of Henry, duke of Saxony.

posed shortness of his warning had hitherto not left it in his power to repair the many injuries he had committed, which was the weightiest load upon his mind. Now was he resolved to make the most ample reparation.

In this state, where hope prevailed, and some beams of sunshine appeared breaking through the cloud, he addressed himself to his Maker in the following terms : ‘ O thou glorious and omnipotent
 ‘ Being, parent and preserver of all things ! how
 ‘ lovely art thou in peace and reconciliation ! But
 ‘ oh ! how terrible to the workers of iniquity !
 ‘ While my hands are lifted up, how doth my heart
 ‘ tremble ! for manifold have been my transgres-
 ‘ sions. Headlong driven by impetuous passion,
 ‘ I deserted the path of virtue, and wandered
 ‘ through every sort of iniquity. Trampling con-
 ‘ science under foot, I surrendered myself to de-
 ‘ lusions, which, under the colour of good, aban-
 ‘ doned me still to misery and remorse. Happy
 ‘ only if at any moment an offended conscience
 ‘ could be laid asleep. But what source of happi-
 ‘ ness in doing good, and in feeling the calm sun-
 ‘ shine of virtue and honour ! O my conscience !
 ‘ when thou art a friend, what imports it who is
 ‘ an enemy ? When thou lookest dreadful, where
 ‘ are they fled, all the blessings, all the amuse-
 ‘ ments of life ? Thanks to a superabundant mer-

Anecdote of Henry, duke of Saxony.

‘ cy, that hath not abandoned me to reprobation,
‘ but hath indulged a longer day for repentance.
‘ Good God! the lashes of agonizing remorse let
‘ me never more feel ; be it now my only concern
‘ in this life, to establish with my conscience a
‘ faithful correspondence. My inordinate passions,
‘ those deluding enchanters, root thou out ; for the
‘ work is too mighty for my weak endeavour.
‘ And oh ! mould thou my soul into that modera-
‘ tion of desire, and just balance of affection, with-
‘ out which no enjoyment is solid, no pleasure un-
‘ mixed with pain. Hereafter let it not be suffi-
‘ cient to be quiet and inoffensive ; but since gra-
‘ ciously to my life thou hast added many days,
‘ may all be spent in doing good ; let that day be
‘ deemed lost, which sees me not employed in
‘ some work beneficial to my subjects, or to man-
‘ kind ; that at last I may lay me down in peace,
‘ comforted if I have not proved, in every respect,
‘ an unprofitable servant.’

His first endeavours were to regain the confidence of his nobles, and love of his people. With unremitting application he attended to their good; and soon felt that satisfaction in considering himself as their father, which he never knew when he considered them as his slaves. Now began he to relish the pleasures of social intercourse, of which

Anecdote of Henry, duke of Saxony.

pride and jealousy had made him hitherto insensible. He had thought friendship a chimera, devised to impose upon mankind. Convinced now of its reality, the cultivation of it was one of his chief objects. Man he found to be a being honest and faithful, deserving esteem, and capable of friendship; hitherto he had judged of others by the corrupt emotions of his own heart. Well he remembered his many gloomy moments of disgust and remorse, his spleen and bad humour, the never-failing attendants of vice and debauchery. Fearful to expose his wicked purposes, and dreading every searching eye, he had estranged himself from the world; and what could he expect, conscious as he was of a depraved heart, but aversion and horror? Miserable is that state, cut off from all comfort, in which an unhappy mortal's chief concern is to fly from man, because every man is his enemy. After tasting of this misery, how did he bless the happy change! Now always calm and serene, diffusive benevolence gilded every thought of his heart, and action of his life. It was now his delight to be seen, and to lay open his whole soul; for in it dwelt harmony and peace.

Fame, now his friend, blazed his virtues all around; and now in distant regions was the good

Charles XII. of Sweden.

prince known, where his vices had never reached. Among his virtues, an absolute and pure disinterestedness claimed every where the chief place. In all disputes he was the constant mediator betwixt sovereigns, and betwixt them and their subjects ; and he gained more authority over neighbouring princes, by esteem and reverence, than they had over their own subjects.

In this manner elapsed the six years, till the fatal period came. The vision was fulfilled ; but very differently from what was expected. For at this precise period, a vacancy happening, he was unanimously chosen emperor of Germany.

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

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‘promise. Upon this occasion it is more honour-
‘able to bestow a crown than to retain it.’

THE END.



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