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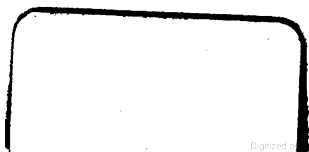
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The young

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T H E YOUTH'S INSTRUCTOR.

The Story of King LEAR.

L E A R, one of the kings of *England*, had three daughters, *Goneril*, *Regan*, and *Cordelia*. When he grew old and infirm, he came to a resolution to marry his daughters, and divide his kingdom among them. But having a mind first of all to know which of them all loved him best, he resolved to make an experiment, by asking each of them separately. *Goneril*, the eldest, apprehending too well her father's weakness, made answer, that she loved him above her own soul. Therefore, says the old man overjoyed, to thee, and to the husband though shalt chuse, I give the third part of my realm. *Regan*, the second daughter, being asked the same question, and hoping to obtain as large a share of her father's bounty as her eldest sister had done, made answer, that she loved him above all creatures; and so received an equal reward with her sister. The king then proceeded to ask *Cordelia*, his youngest daughter, whom he had hitherto loved most tenderly of the three. But though she perceived how much the two eldest had gained by their flattery, yet would she not thereby be induced to make other than a solid and virtu-

ous answer. Father, says she, I love you as a child ought to love her parent: They who pretend more than this, do but flatter you. The old man, sorry to hear this, wished her to recall those words, and a second time demanded what love she bore unto him: But she repeated the same answer she made before. Then hear thou, says Lear, all in a passion, what thy ingratitude hath gained thee, because thou hast not revered thy aged father equal to thy sisters, thou shalt have no part of my kingdom, or my riches. And soon after he bestows in marriage his two eldest daughters, *Goneril*, to the duke of *Albania*, and *Regan* to the duke of *Cornwall*; putting them into the present possession of half his kingdom, and promising the rest at his death. But the wisdom, prudence, and other accomplishments of *Cordelia*, soon spread abroad her name through the world, and at last reached the ear of *Agnippus* king of *France*, who disregarding the loss of her dowry, took her to wife.

After this, king Lear, more and more drooping with years, became an easy prey to his daughters and their husbands; who now by daily encroachments, and seized the whole kingdom into their hands; the king being obliged to reside with his eldest daughter, attended only by three score knights. But they, as they seemed too numerous and disorderly for continual guests, who reduced to thirty. Nor brooking that affront, the king betakes him to his second daughter: But he had not been long there, till a difference arising among the crowded family, five only are suffered to attend him. Back again he goes to his eldest daughter, hoping she could not but have some more pi-

ty on his grey hairs, but she now refuses to admit him at all, unless he will be contented with only one attendant. At last he calls to remembrance his youngest daughter *Cordelia*; and acknowledging how true her words had been, though he entertained but little hope of relief from one whom he had so much injured, yet, resolved to make an experiment, if his misery might something soften her, he takes his journey into *France*. Now might be seen the difference between the silent or modestly expressed affection of some children to their parents, and the talkative obsequiousness of others, while the hope of inheritance acts in them, and on the tongue's end enlarges their duty. *Cordelia*, hearing of her father's distress, pours forth true filial tears; and not enduring either that she herself, her husband, or any at court, should see him in such forlorn condition as his messenger described, orders one of her most trusty servants, first to convey him privately towards a sea-town, there to array him, bathe him, cherish him, and furnish him with such attendance as became his dignity; that then, as from his first landing, he might send word of his arrival to her husband *Aganippus*. Which done, *Cordelia*, with the king her husband, and all the nobility of his realm, went out to meet king *Lear*; and after all manner of honorable and joyful entertainment at the court of *Aganippus*, *Cordelia* with a powerful army returned to *England*, to replace her father upon the throne. Her piety was rewarded with such success in this undertaking, that she soon vanquished her impious sisters and their husbands; and *Lear* again obtained the crown, which he continued to enjoy some years in peace. When

he died, *Cordelia* caused him, with all real solemnities, to be buried in the town of *Leicester*.

The Story of the Merchant's two Sons.

A CERTAIN merchant had two sons: the eldest of whom was of so bad a disposition, as to behave with great hatred and spitefulness towards the younger, who was of a temper more mild and gentle. It happened that the old gentleman, having by his trade acquired a large estate, left it by his will to his eldest son, together with all his ships, and stock in merchandize; desiring him to continue in the business, and support his brother. The father was no sooner dead, than the elder began plainly to shew his ill-will to his brother, thrust him out of the house; and, without giving him any thing for his support, turned him loose into the wide world. The young man was much dejected with this usage; but considering that in his father's life-time he had acquired some knowledge in business, he applied himself to a neighbouring merchant, offering to serve him in the way of trade. The merchant received him into his house; and finding from long experience, that he was prudent, virtuous, and diligent in his business, gave him his daughter and only child in marriage; and when he died bequeathed to him his whole fortune. The young man, after the death of his father-in-law, retired with his wife into the country, where he purchased a fine estate, with a splendid dwelling, and there he lived with great credit and reputation.

The eldest brother had, after the death of their father, carried on trade; and for some time

met with great success in it : but at length a violent storm arising, tore to pieces many of his ships, which were coming home richly laden ; and about the same time, some persons sailing, who had much of his money in their hands, he was reduced to great want ; and, to complete his misfortunes, the little which he had left at home, was consumed by a sudden fire, which burnt his house and every thing in it : so that he was brought quite into a state of beggary. In this forlorn condition, he had no other resource to keep himself from starving, than to wander up and down the country, imploring the assistance of well-disposed persons. It happened one day, that having travelled many miles, and obtained but little relief, he espied a gentleman walking in the fields, not far from a fine seat. To this gentleman he addressed himself, and having laid before him his misfortunes, and his present necessitous condition, he earnestly entreated him to grant him some assistance. The gentleman, who happened to be none other than his brother, did not at first know him ; but after some discourse with him, he perceived who he was. However, concealing his knowledge of him, he brought him home, and ordered his servants to take care of him, and furnish him for that night with lodging and victuals. In the mean time, he resolved to discover himself to his brother the next morning, and offer him a constant habitation in the house, after he had got the consent of his wife to the proposal. Accordingly next morning he ordered the poor man to be sent for. When he was come into his presence, he asked if he knew him ? the poor man answered, he did not. I am, says he, but

ing into tears, your only brother; and immediately fell on his neck, and embraced him with great tenderness. The elder, quite astonished at this accident, fell to the ground, and began to make many excuses, and to beg pardon for his former cruel behaviour. To whom the other answered, Brother, let us forget those things; I heartily forgive you all that is past; you need not range up and down the world; you shall be welcome to live with me. He readily accepted the proposal, and they lived together with great comfort and happiness till death:

The Story of Erskine and Freeport.

TH E R E were two boys at Westminster school, whose names were Erskine and Freeport. Erskine was of a soft and timorous, but Freeport of a bold and handy disposition. It happened one day, that Erskine, by some accident tore a piece of a curtain, which divided one part, of the school from the other. As the chief master was extremely severe, the poor boy, well knowing, when the master came in, that he would most certainly be lashed, was seized with a sudden panic, and fell a crying and trembling. He was observed by his comrades, and particularly by Freeport, who immediately came up to him, desired him not to be concerned, and generously promised to take the blame upon himself. As he promised, so he performed, and was whipped for the fault accordingly. When these two boys were grown up to men, in the reign of king Charles the first of England, the civil war betwixt king and parliament broke out, in which they were on the opposite sides. Freeport was captain

of the king's army, Erskine a judge appointed by the parliament. In an action between the king's and the parliament's army, the king's army was defeated, and captain Freeport taken prisoner. The parliament sent judge Erskine to take trial of the prisoners, among whom was his once generous school-fellow Freeport. They had been so long separated, they could not know one another's faces; so that judge Erskine was on the point of condemning all the prisoners without distinction. But when their names were read over, before pronouncing sentence, he heard his friend Freeport named; and looked attentively in his face, asked him if ever he had been at westminster school; he answered he had. Erskine said no more: but immediately stopt proceeding, rode up to London, and in a few days returned with a signed pardon in his pocket for captain Freeport.

The Story of Alibæus the Persian.

CHAB-BAS king of Persia, was determined to remove himself a while from his court, and to go privately through the country, that he might behold the people in their natural simplicity and liberty. He took only one courtier with him, to whom he said, "I am ignorant of the real manners of men; every thing that approaches me is disguised: 'Tis art, and not nature, that we see in courts: I am therefore resolved to know what a rural life is, to study that kind of men who are so much despised, but who yet seem to be the prop of human society. I am weary of seeing nothing but courtiers, who observe me only to over-reassure me with their flatteries; I must go to see the la-

hours and shepherds, who do not know me." With this resolution he set out, and passed with his confident through several country villages, where he saw the inhabitants dancing and playing, and enjoying their innocent diversions; and was extremely well pleased to observe such cheap and tranquil pleasures at such a distance from court. Being one day very hungry with a long walk, he put in for a dinner at one of those humble cottages; but he then thought their coarse food more agreeable to the palate, than all the exquisite dishes which were served at his own table. As he was crossing a flowery meadow, watered with a small rivulet, he perceived a young shepherd beneath the shade of an elm, playing on a pipe near his feeding flock. Upon enquiry he found his name was Alibæus, whose parents lived in a village hard by. He was beautiful, but not effeminate; lively but not wild; unconscious of his own charms; never dreaming that in any respect he differed from the shepherds around him, though without education, his reason had enlarged itself in a surprising manner. The king having entered into conversation with him, was charmed with his discourse; for by him he was freely informed of some things concerning the state of the people which a king cannot learn from a crowd of flatterers that surround him. Sometimes he would smile at the ingenuous simplicity of the youth, who spoke his mind, without sparing any one in his answers. "I see plainly," says the monarch, turning to the courtier, that nature is no less pleasing in the lowest, than in the highest state of life. Never did a prince's son appear more amiable than this young man who now follows the

sheep. Who would not be happy, had they a son so beautiful, so lovely, and so sensible, as this youth? I am resolved his mind shall be duly improved by a polite and liberal education."

Accordingly the king took Alibæus along with him. He was taught to read, write, and sing; and instructed in all those arts and sciences that can adorn the mind of man. At first he was dazzled with the splendor of the court, and his sudden change of fortune had some little effect upon his mind and temper. Instead of his crook, his pipe, and shepherd's weeds, he wore a purple garment embroidered with gold, and a turban enriched with precious stones. It was not long till he accomplished himself in such a manner, as to be capable of the most important affairs, and to obtain his master's entire confidence, who finding that Alibæus had an exquisite taste for every thing curious and magnificent, gave him at last on office very considerable in Persia, namely, that of keeper of all the jewels and precious furniture belonging to the king.

During the life of the great Cha-Abbas, Alibæus grew daily more in favour. Yet as he advanced in age, he called to mind his former quiet and retired condition, and often regretted the loss of it. "O happy days! would he sometimes cry, innocent day! days in which I tasted the most pure joys, accompanied with no danger; days, than which none can be more pleasant; he who deprived me of you, by giving me all my riches, has taken from me all I had. Happy, thrice happy, they who never threw the miseries of a court!" miseries, which indeed he himself was in little time after made sensible of.

Cha-Abbas his good old master dying, was succeeded by his son Cha-Sephi, whom some envious courtiers took care to prejudice against Alibæus. They whispered in his ear, that he had made an ill use of the confidence the late king reposed in him, that he had heaped up immense riches, and embezzled many valuable things entrusted to his keeping. Cha Sephi was young enough to make him too credulous; and had vanity enough to imagine he could reform several of his father's actions.

For a pretence of turning him out of place, by the advice of his envious courtiers, he ordered Alibæus to bring him a scimitar set with diamonds which the old king was wont to wear in battle. Cha-Abbas had formerly ordered the diamonds to be taken out; and Alibæus proved it was done by the king's order before he was in possession of the office. When his enemies found that would not do, they persuaded Cha-Sephi to command Alibæus to an exact inventory, within a fortnight's time, of all that he had under his care. At the fortnight's end the king desired to see every thing himself. Alibæus opened every door and chest, and shewed him all that was under his care. Every thing was clean, and carefully ranged in its proper place, and nothing was wanting. The king, surprized to see so much exactness and order every where, was almost reconciled to Alibæus? when at the end of a great gallery filled with precious furniture, he saw an iron door, on which there were three great locks. His courtiers suggested to him, that within that door was hid all the valuable treasure he had robbed his father of. The king in a great passion command-

ed the door to be opened immediately. Alibæus threw himself at his feet, conjuring him by the immortal Gods not to take from him all he had valuable upon earth. "It is not just, says he, that in a moment's time I should loose all I possess, after having faithfully served the king your father so long. Take every thing else from me, only leave me what's here." This only increased the king's suspicions, and made him redouble his threats; till at last Alibæus obeyed. Having the keys at hand, he unlocked it himself. But how surprized were all present when they saw nothing but the crook, the pipe, and the shepherd's cloaths, which he had formerly used, and which he had often visited, lest he should forget his former condition! "Behold, great-king, said he, the precious remains of my former happiness, which neither fortune, nor your power can take from me. Behold the treasure which will enrich me, after all your endeavours to make me poor. These are solid riches, which shall never fail me; riches, which will keep those innocent and happy, who can be contented with simple necessaries, and never trouble themselves about superfluous things. O ye dear implements of a plain, but blessed life! Ye only I love, and with you am resolved to live and die. Yes, great king, I freely return you every thing; and will preserve only what I possessed, when the king your father by his liberality brought me to court." The king, a little recovered from his surprize, was persuaded of Alibæus's innocence; and enraged against the courtiers, who had endeavoured to deceive him, he banished them from his presence. Alibæus became his chief minister, and was entrusted with

the most secret and most important affairs; but every day he visited his pipe, his crook, and his weeds, lest the inconstancy of fortune should rob him of his master's favour. He died in a good old age, without allowing any of his enemies to be punished, or heaping up any riches; having left his relations just enough to support them in the condition of shepherds, which of all other he thought the safest and happiest.

The Story of Veterona.

O happy poverty! thou chiefest good,
Bestow'd by Heaven, but seldom understood.

AS the admired Lavinia was one day walking in the fields of P——, 'melancholy with the remembrance of late misfortunes, and disturbed with the prospect of future distress; after having wandered over flowery valleys, regardless of their beauties, and through tuneful woods, undelighted with their melody, she was observed by Floretta, the companion of her retirement, to fix her eyes, with unusual earnestness, upon a little cottage, built with turf, and covered with straw, which the interposition of a small hedge had hindered them from seeing till they were almost at the door. Here Lavinia stood gazing, as at a sight unexpected and surprising; at length a sigh broke from her bosom, and soon after a sudden smile rose on her countenance, such as proceeded from a sense of ease, rather than of a transport; such as accompanies not the emotions of triumphant gaiety, but a calm of unruffled quiet. The interval of cheerfulness soon gave way to another sigh; and that

that sigh was succeeded by a second smile. She then relapsed into a settled pensiveness ; and taking her eyes off the cottage, turned homewards without speaking.

Her companion, whom the awe of superior accomplishments, as well as the fear of appearing disrespectful to the unfortunate, had hitherto kept silent, could no longer support the pain of unsatisfied curiosity. I hope, madam, said she, with an air timorous and irresolute, you will favour my enquiry with a softer name than impertinence, if I confess my impatience to know the cause of that unusual perturbation which your looks discovered at the sight of yonder cottage. Here she stopped; but observed Lavinia, though still silent, yet not displeased. If the sight of that solitary cot, said she, waken your remembrance to any poetical description of a peaceful poverty, which by its pleasing ideas, alternately excited and soothed your melancholy ; permit, madam, an inferior understanding to remind you, that nothing ought to affect us but what is real. Nothing can be more unworthy an experienced mind, than to envy the possession, solicit the enjoyment, or languish for the want of imaginary happiness. These amusing images of felicity are no more than the blissful dreams of a luxuriant fancy. I have, after a perusal of Cowley, made a short rural excursion to visit those retreats of Quiet, and trace the footsteps of Astræa. But how was I disappointed? when instead of serenity and content, I beheld nothing but gloomy and repining poverty, which claimed more charity than my envy. Every place appeared the haunt either of misery or wickedness. The little distinctions.

distinctions of dress and language, made me treated either with a savage rudeness that deforms, or a creeping servility that debases human nature. Soon weary of this dismal prospect, I returned affrighted and disgusted, and felt a thousand vicissitudes of horror and compassion. I give my dear Lavinia this account of my rambles, with a view of preserving her from one error, who has rescued me from so many, by recalling her attention from airy visions, which while they please us, it is impossible not to wish, and difficult not to believe real. But if my conjecture be ill grounded, and there be any more particular cause of your concern—The young lady was going on, when she was interrupted by the sudden approach of some ladies of the same family, who, like them had been invited to walk by the coolness of the day. Their conversation immediately grew too polite to be rational, and turned wholly upon trifling objects, till the bell called them to dinner.

After dinner Lavinia, whose good sense did not suffer her to be much diverted with talk which had no meaning, or laughter without a jest, as soon as civility gave her leave, retired with her companion; who shewed that she had not forgot the request she made in the morning, by taking occasion, when they were private, of mentioning their walk, and the cottage they had met with. This was far from offending Lavinia, who being herself desirous of recollecting and dwelling upon the pleasing scene, readily promised to gratify her favourite. At last, that they might not be disturbed by another visit from the triflers in the house, they withdrew into a wood, solitary, dark, and solemn, such as those in which the priests of old

courted the inspiration of their fancied deities, and in which the philosopher still attends the dictates of unclouded reason, and the poet pursues the thoughts of disencumbered fancy.

When they had seated themselves on a rising turf at the foot of a tree, ——— Know, my dear Floretta, began Lavinia, that in these woods, fields, and meadows, I passed those years of early life, which every one remembers with pleasure, either for their happiness or innocence. Here I played serene and gladsome, without any other thoughts but of the present; and, in my little roving, paid frequent visits to the neighbouring cottages. The regard they shewed to my superior circumstances, gave me, young as I was, such a degree of pleasure, as made me fond of conversing with them; and the little kindnesses which I could do them, by my recommendation at home, made them desirous of entertaining me. Among these I contracted the greatest familiarity with Veterona, who lived at the little habitation which we stopped at in our morning's walk. She made even then so strong an impression upon me, that I remembered distinctly all the particulars of her life, which either my observation or inquiry informed me of.

She was a native of this village, and lived all her life here, without any loose desire of seeking her fortune, or chimerical expectation of meeting with advancement in distant places. Being always averse from service, she had no borrowed vices nor imitated follies. She was unacquainted with the false pleasures of luxury and expence; and what she knew nothing of, neither desired nor envied. Her wants were the wants of nature.

She had not habituated herself to falsehood by flattering the vanity of a gaudy mistress, nor learned the art of shedding tears for trifles, or bearing insolence with an affected submission; but having thus escaped the general source of corruption, and at the same time excluded herself from all hopes of any assistance but that of providence, she maintained herself by an honest and unwearied industry, free from distress, and above dependance.

It is the right of every cottager, to graze a cow on the adjoining common. This privilege was Veterona's estate. She had, before I knew her, purchased a cow, I suppose with what she had saved out of the wages of her daily labour. From her she was supplied with milk, butter, and cheese, part of which she lived on, and part she carried to the market.

In a little garden close to her house, she had a row of bee-hives; by which, when no other business called her away, she sat knitting, with a heart easy, and a face chearful. The hum of the active insects entertained her ear, and the example of their labour excited her industry. Thus what would have been wretchedness and poverty in the estimation of those who have been accustomed to fashionable life, was ease and affluence in the natural condition of humanity. The neatness and regularity of her house, unlike those which you were describing, and unusual in her station, made me then frequent it, and now makes me remember it with great satisfaction: Her furniture and utensils of the cheapest sort, were always clean, and always in order. Every thing

thing about her seemed to be under the direction of prudence and the smiles of Heaven.

When she rose in the morning her devotions were her first employment; her earliest and purest thoughts were offered to her Creator, in a form of humble adoration. She then read a short portion of the holy scriptures with a sincere and earnest attention; not with a view of reconciling them to vice, or interpreting them in her own favour, but of regulating her behaviour by their unerring rules; nor till these duties were performed, did she suffer her mind to fix upon the business of the day. She then milked her cow, and made her cheese; after which she sat down by her bees, and except the little time she spent in her meals, worked till evening. She never went far from home; her longest journey, like that of the old man in your darling Cowley, was to the next market; where she sold the produce of her little dairy, received the price of her knitting, and bought what necessaries her own cow and garden did not afford her. At the close of the evening, she again milked her cow, and concluded the day with reading and devotions: devotions! so far as we may presume to judge, not unheard, since offered by one who lived in the practice of all the duties that fell within the compass of actions: devotions! which drew upon Veterona the eyes of those angelic beings who look with contempt on pompous greatness, and turn away with abhorrence from prosperous wickedness; and opened to her the regions of eternal happiness; with many, who now boast their ample fortunes and expensive capacities, shall never arrive

rive. Thus was her life one uniform scene of innocence and piety, not saddened by misfortune, nor varied by caprice. She enjoyed a health scarce interrupted; till the age of seventy; and then dying of a short illness, was found posseſſed of fixty pounds, which ſhe had laid up, that when ſhe ſhould be able to work no longer, ſhe might not ſubſiſt upon the labour of others.

Such was the inhabitant of that little cottage; a place more venerable than the ſplendid reſidence of ſloth and luxury! When we ſit in this ſolitude, out of the ſight of men, and unbiaſſed by their cuſtoms; when we are not afraid of being ridiculed by Wit, or wondered at by Folly; is it poſſible to doubt a moment which to prefer? Can rational beings put weeks, months, and years, triſted away in unimproving talk, idle viſits, and empty amuſements, and competition with Veterona's uſeful labour? But if we look further into the conduct of thoſe who ſtand in higher life, and add their vices to their follies: if, with time loſt in thoughtleſs diverſion, we reckon that which is waſted by unlawful paſſions, in ambitious purſuits, or criminal amours; if we reflect on the allurements to wickedneſs, and diſcouragements from virtue, we ſhall be ſtill more convinced of the happineſs of obſcurity. It is certain, that with whatever contempt we may now look on ſo narrow a circle of life, moſt of us, will at a time when we ſhall think moſt juſtly, wiſh to have been confined to it.

You will no longer wonder, my Floretta, that, as I was walking, oppreſſed with the weight of my own miſfortunes, I could not forbear ſome emotions, when the ſight of her cottage placed

placed before my eyes the happy life and peaceful death of the contented, the industrious; the innocent Veterona.

The Story of Bellamour.

A GENTLEMAN of fortune in England, whose name was Bellamour, had a large estate in the West country, to which he paid a visit every summer. As he was one day riding over his farms, he came to a very high hill, which presented him with a most beautiful valley below. There ran through the valley a smooth clear rivulet, that gushed from a rock on the side of the mountain. Resolving, for his amusement, to follow the course of the river, he rode two or three miles down the valley, till he came to a small house and garden; the agreeableness of which tempted him to go in, not imagining it was inhabited by persons of any distinction. He crossed the outer court without seeing any body; and from thence he stepped into the hall; where, contrary to his expectation, he found a harpsichord, with a number of music-books containing some Italian airs, but mostly Anthems and hymns. Upon the table lay several books of different kinds, particularly two folios of maps, in the floor stood a pair of globes. He was at a stand whether he should retire without disturbing the inhabitants, or satisfy his curiosity, and go forward. At length he resolved to go up a stair, which he perceived at the end of the hall. When he came near the top of it, he heard a person reading with great justness, in a clear voice, which seemed to be a woman's. He

stopt to listen; and turning to his right hand observed a door half open, from whence he thought the voice came. He drew near without noise, and saw a grave woman, of about fifty years of age, reading aloud to two beautiful young ladies, who were both at work, embroidering flowers on white silk. They were dressed in white satin waistcoats, brown lutestring petticoats, and fine laced head-caps. He had viewed them but a few moments, when one of them looking up, seemed a little surprized at the sight of a stranger; but with great civility said to the eldest lady, "Madam, here is a gentleman, who, I believe, would speak with you." At this he was obliged to step forward, humbly asking pardon for his excess of curiosity, which had brought him so far to intrude upon them, and commit a breach of good manners; adding withal, that he began to fancy himself in an enchanted habitation; and could not forbear expressing his desire to know, how people of so fine a taste, as they seemed to be, should live in so retired a manner. After a graceful return to his compliments, the eldest lady answered, that if he had patience to hear it, she would faithfully recite to him her history: "My husband, (said she) was the heir of a noble family; his name was Theanor; by him I had these two daughters whom you see. He died when the eldest was but eight years old and left great debts. In vain did I apply to his rich relations; they would not assist me. Thus I found myself obliged to alter my way of life, or leave my husband's debts unpaid; which though law could not force me to satisfy, I thought myself bound to do, by all the laws

laws of justice and honour. I therefore discharged all my servants, but two maids, and an old clergyman, whom I kept to instruct my daughters. With this small family I retired to this house, where I have lived upwards of fifteen years. I paid my husband's debts in the first seven years; but both myself and daughters found such peace and pleasure in this solitude, that we resolved not to quit it." Upon this the gentleman asked them, how they spent the day? "Indeed, answered the lady, we seldom go abroad; so that when I have given you an account of one day, I may say I have told you our whole course of life for the last fifteen years. As soon as we rise, we meet in the hall below stairs, where the clergyman says prayers, and we sing a hymn or an anthem. After this we have our breakfast; and my daughters amuse themselves with their music or painting, while I am busied about the family affairs. About eleven o'clock we go into a room, where we prepare medicines for the poor, and have a press filled with cloaths of all sorts for them, with drawers below, in which are bibles and other good books, that while we take care of their bodies, their souls may not be entirely neglected. After dinner, my daughters play on the harpsichord, and sing, or sometimes converse, till we have a mind to come up hither; where one of us constantly reads while the others work. In the evening we take a walk before supper, after which we call all our family, and end the day as we began it, in praising G O D, and imploring his protection."

Truly,

Truly, madam, says Bellamour, I am no longer surpris'd that you like your way of living, since it appears to me such as must entirely secure you from all kinds of discontent. None of the ladies made any answer to this; but the gentleman observed the eldest daughter's face covered with tears. He expressed his concern for this sudden alteration, and begged to know the occasion of it. "Alas! says the mother, this girl is more to be pitied than you imagine. About five years ago a young gentleman made his address to her, and she modestly received him. But unluckily it happened, that he was not only below her in his fortune, but came of a family notorious for their wickedness. Indeed he was not so himself; for his mother had instilled into him all the principles of piety and morality. However when I heard of it, I disliked him so much, that I fell into a deep melancholy, which ended in a dangerous sickness, so that I was given over by my physicians. I told my daughter Rosella the cause of my illness; and advised her against a marriage, the fears of which had in all probability cost me my life. Upon this she fell upon her knees by my bedside, and bathing my hands with her tears, begged I would endeavour to recover, for she would rather die herself than offend me. This gave me great joy, I began to recover; and, at my desire, Rosella wrote to Alphonso, (for that was her lover's name) giving an account of her promise, and the reasons that had forced her to it. He received the news with inexpressible grief; and left his father's house the next day, to which he has never returned, nor has any body heard of him. I now repent of my conduct;

and

and with as earnestly as my daughter to see Alphonso again, that I may reward her duty to me, by giving her hand where she long ago placed her heart."

Here the old lady ended with tears in her eyes, in which her daughters accompanied her. By this time it was growing towards night; Bellamour took his leave of the ladies, and returned to his country seat, full of his adventure, and resolving to visit them frequently. His business calling him abroad, he was out of the country for three or four years. Upon his return home he was anxious to learn what was become of his country ladies; and therefore he rode to the house the day after he came to his own country seat. As soon as he alighted a well-dressed footman took his horse from him. This he thought betokened some alteration in the family. When he entered the hall, he observed a beautiful young man in plain dress, and Rosella sitting by a table, with a smiling boy, about fourteen months old in her lap. She immediately rose, came towards Bellamour, and desired leave to present her husband Alphonso to him. Bellamour was rejoiced at the sound; and after sincere expressions of joy, enquired what had produced so happy an alteration. The old lady answered him shortly thus: "About two years and an half ago, Alphonso's father fell dangerously ill, and expressed a great concern to see his son before his death. Upon this a nephew of Alphonso's mother, knowing he was retired to Lancashire, wrote to him to return home; which he did about four days before the death of his father. After his father's funeral was over, I sent him a mes-

sage, desiring to see him; and at our first meeting presented my daughter *Rosella* to him. About six weeks thereafter they were married; and we have since passed our time all together in this same retirement, in the most perfect harmony. *Bellamour* was charmed with the story, and immediately made his addresses to the younger daughter, whose beauty and merit had made impressions which till now he had not declared. As he was of a good character, a noble family, and a large estate, she complied. Their marriage was soon after solemnized; and *Bellamour* was blessed in a virtuous wife, and an agreeable offspring.

An account of the Eruptions of Mount Vesuvius, in Italy. From the Philosophical Transactions.

MOUNT *Vesuvius* is distant about seven miles from *Naple*, rising in the middle of a large plain above four miles off the sea; from which it is seen gradually to increase in height, till it is half a mile perpendicular above the level of the sea, when it becomes almost circular, being about five miles diameter. This is the basis of the mountain; out of which arises what the people call *Mounte-Vaccin*, four hundred paces high, and at top of near two miles circumference; which before 1631, resembled a basin, surrounded with aged oaks and large chestnut-trees. And in its bottom was observed a cavern, into which people descended about two hundred paces, by difficult and interrupted paths, looking upon it as the ancient mouth of those bituminous eruptions that had laid waste the surrounding country. Of these
several

several are taken notice of by *Berosus Chaldeus*, *Polybius*, *Strabo* in the time of *Augustus*, *Diodorus*, and *Vitruvius*; and in *Trajan's* reign the mountain became famous by the death of *Pliny*. The eruptions were less frequent till 1139, when after a considerable one, it began to take rest, and continued quiet for near five centuries; so that the remembrance of the past ruins was well nigh obliterated, and the people planted the district about the mountain, which by its fertility became the delight of those parts. In 1631 continual rumblings were heard, and shocks of earthquakes felt, for six months; and after *December*, a dreadful eruption blew up part of the mountain in a terrible manner, and then vomitted forth water, ashes, stones, and fire, inundating the whole country, to the irreparable loss of more than four thousand people. It remained considerably diminished in height, and became silent for twenty-nine years; but, rekindling in 1660, the fire filled the whole capacity of the immense hollow: whence, after several lesser eruptions, a new mountain appeared in 1685. In 1707, the *Napopolitans* were put in great terror, apprehending a renewal of the tragedy of 1631, from the frequent noise and shocks, and fire seen on the top of the mountains; whence a vast quantity of ashes issued with such impetuosity, as dispersed all over their hemisphere, and darkened the sun's light for one whole day; but which was happily succeeded by another, pleasant as could be desired, and all the manifest signs of impending desolation disappeared. In 1730, there was another eruption; which, though inconsiderable in respect of the former, was the occasion of much fear.

But in *May* 1737, the mountain was never quiet, emitting either great quantities of smoke or red-hot stones. In the beginning of the month, a smoke only was seen to issue from the open mouth at the top, and from the 16th, subterraneous rumblings were heard, till the 19th, when fire was seen to burst out of the clouds, and there were several loud reports, returning quicker towards the evening, attended with some shocks like those of a weak earthquake. On the 20th, about noon, there was so loud an explosion, as to be strongly felt in the cities twelve miles round; which was followed by others very loud and frequent. Black smoke and ashes rose suddenly in vast curling globes, spreading wider as they moved farther from the basin, and shooting up very large stones about a mile high, to the horror of beholders. At midnight the mountain burst on the first plain, a mile distant obliquely from the summit; and there issued a vast large torrent of fire, and liquid, flowing out of the new opening along the plain underneath, which is above a mile long, and near four miles broad; the end of which it reached by four in the morning, to the foot of the low hills situate to the south; and as they are rugged, the greatest part ran down the declivities between the rocks, into the vallies, falling successively into the other plain that forms the basis of the mountain: where uniting it divided into four lesser torrents; one of which flowed into a large valley, and ran as far as between the church of the *Carmelite*, and that of the *Souls of purgatory* by eight o'clock. Its substance, which ran like melted lead, made four miles in eight hours; and the area it met in its way

way took fire at first touch, and fell under the weight of matter. Setting the little door of the *Carmelites* church on fire, it entered not only therein, but also thro' the windows of the vestry, and into two other chambers. It burnt the windows of the refectory; and the glass vessels that stood on the tables, were melted into paste by the violent heat of the fire. Under the mass of the torrent we heard several reports, which made the church shake; and a piece of glass fastened on the top of a pole, and thrust into this matter was in four minutes reduced to a paste. Along the whole surface of it there appeared small fissures, out of which issued smোক, that stunk of brimstone mixed with salt water; yet these exhalations were not poisonous, but rather medicinal. At the same time when the new mouth opened, that on the summit of the mountain vomited a vast quantity of burning matter; and with it were cast out red-hot stones, in the midst of black smোক, and frequent flashes of lightning with thunder. The 21st. at night, these impetuous explosions began to abate, and the thundering noise ceased, but a strong south west wind arising, the ashes were carried to the utmost boundaries of the kingdom, in some places very fine, in others as coarse as *Ischian* sand, and in the neighbourhood pieces of pumice and other large stones. The damage done by this eruption is incredible. At *Ottajana*, situate between four and five miles from *Vesuvius*, the ashes on the ground were four palms high. All the trees were burnt and blasted, and many houses crushed by the weight and violence of the ashes and stones.

A Letter from a Knight of Malta, dated June 24, 1747, concerning Heraclea a subterranean City.

I HAVE seen what may be esteemed a singularity in history; the city of *Heraclea*, of which *Pliny* speaks in his letters, that by an eruption of mount *Vesuvius*, was covered many feet deep under cinders*, and has been by degrees discovered at a place called *Portici*, a country palace of the king of the two *Sicilies*. This city is entire, the houses have been found perfectly furnished, and the furniture well preserved. I have seen every thing prepared for dinner at the time the eruption happened, as bread, meat, wine, &c. all very fresh, utensils, earthen vessels, tools, fishing nets of silk, not very different from those now in use. They have found there an entire new theatre, with its statues, in metal and marble, relics of the finest antiquity, with painting in fresco extremely well preserved, but with this singularity, that they have only two colours. This will not appear very wonderful to those who are acquainted with the origin of painting; because it is agreed, that the first painters used in their works only a single colour, which was nothing but a simple crayon; afterwards they used two; and by degrees they came to intermix all kinds of colours, to make their pictures more agreeable, and to give a better expression to their

* It is said, that the new passage into this subterranean city is about one hundred and fifty feet deep.

their drapery, and their carnation, This shews how precious these pieces are for their antiquity. The king has paved several parlours of his new palace, which is adorned with these rarities, with mosaic and othe pediments taken up entire.

Part of a letter concerning the same City, written also in June, 174~, by the Abbe D' O R V A L on his return from Naples.

—This city was overwhelmed in the reign of Titus [A. D. 79] It was discovered two or three years ago; and they have been digging it up ever since by order of the king of Naples. They have drawn from thence, and are every day drawing antique statues of an inestimable value, and most precious kinds of marbles, and rich remains of antiquity of all kinds, which are employed by his majesty in adorning his palaces. For my part who have visited this city, I contented myself with taking some corn and some bread of those times, which remains perfectly sound in the houses, and the remains of a piece of painting I found in a hall. In regard to the household furniture, the ornaments of the ladies toilets, and the instruments used in sacrifice, they are ranged in the king's cabinet as they came to hand; for his research is made very slowly, and with great precautions, that they may lose nothing, because all that is recovered is esteemed of very high value. As yet we do not hear of them finding any manuscripts; but there seems to be no sort of doubt that

that they will be found *: And I am fully persuaded, that of all the treasures drawn from this wonderful city, these will be considered as deserving the highest esteem.

A Description of the famous GROTTO in the Island of Antiparos. By Mr. Saunders.

S I R,

Feb. 24, 1746-7.

IN our late voyages, we had an opportunity of seeing one of the greatest curiosities in the world, the famous cavern in the Island of *Antiparos* in the *Archipelago*.

Its entrance lies on the side of a rock, about two miles from the sea shore; and is a spacious and very large arch, formed of rough craggy rocks, overhung with brambles, and a great many climbing plants, that gave it a gloominess which is very awful and agreeable. Our surgeon, myself, and four passengers, attended by six guides with lighted torches, entered this cavern about eight o'clock in the morning, in the middle of *August* last. We had not gone twenty yards in this cavity before we lost all sight of day-light; but our guides going with lights before us, we entered into a low narrow kind of alley, surrounded every way with stones, all glittering like diamonds, by the light of our torches; the whole being covered and lined throughout with small crystals which gave a thousand colours by their different reflections. This alley grows lo
er

* A book has been found, consisting of iron leaves of Characters.

er and narrower as one goes on, till at length one can scarce get along it. At the end of this passage we were each of us presented with a rope to tie about our middles; which we had done our guides led us to the brink of a most horrible precipice. The descent into this was quite steep, and the place all dark and gloomy. We could see nothing in short, but some of our guides with their torches in a miserable dark place at a vast distance below us. The dreadful depth of this place, and the horror of the descent through a miserable darkness into it, made me look back to the lane of diamonds, if I may so call it through which we had just passed; and I could not think but I was leaving heaven, to descend into the infernal regions. The hope of something fine at my journey's end, tempted me however to trust myself to the rope, and the guides at the top, to let myself down. After about two minutes dangling in this posture, not without much pain as well as terror, I found myself safe, however at the bottom; and our friends all soon followed the example. When we had congratulated here with one another on our safe descent, I was inquiring where the grotto, as they called it, was. Our guides shaking their heads, told us we had a great way to that yet; and led us forward about thirty yards under a roof of rugged rocks, in a scene of terrible darkness, and at a vast depth from the surface of the earth, to the brink of another precipice, much deeper and more terrible than the former. Two of our guides went down here with their torches first, and by their light we could see, that this passage was not so perpendicular indeed as the other, but lay in a very

very steep slant, with a very slippery rock for the bottom; vast pieces of rough rugged rocks jutting out in many places on the right hand, in the descent, and forcing the guides sometimes to climb over, sometimes to creep under, and sometimes to go round them; and on the left, a thousand dark caverns, like so many monstrous wells ready, if a foot should slip to swallow them up for ever. We stood on the edge to see these people with their lights to descend before us; and were amazed and terrified to see them continue descending till they seemed at a monstrous and most frightful depth. When they were at the bottom, however, they hallooed to us; and we trembling and quaking began to descend after them. We had not gone thirty feet down there, before we found ourselves come to a place where the rock was perfectly perpendicular; and a vast dark cavern seemed to open its mouth and swallow us up, on one side while a wall of rugged rock threatened to tear us to pieces on the other. I was quite disheartened at this terrible prospect, and declared I would go back: But our guides assured us there was no danger, and the rest of the company resolving to see the bottom, now they were come so far, would not leave them. So on they went to a corner, where there was an old slippery and rotten ladder, which hung down close to the rock; and down this one after another we at length all descended. When we had got to the bottom of this, we found ourselves at the entrance of another passage, which was terrible enough indeed. But in this there was not wanting something of beauty. This was a wide and gradual descent; at the entrance of which one of our guides

Guides seated himself on his Breech, and began to slide down, telling us we must do the same. We could discover by the light of his Torch, that this Passage was one of the noblest Vaults in the World. It is about nine Feet high, seven wide, and has for its Bottom a fine green glossy Marble. The Walls and Arch of the Roof of this being as smooth and even, in most Places, as if wrought by Art, and made of a fine glittering red and white Granite, supported here and there with Columns of a deep blood-red shining Porphyry, made with the reflection of the Lights, an Appearance not to be conceived. This Passage, Sir, is at least forty Yards long; and of so steep a Descent, that one has enough to do, when seated, on one's Breech, not to slide down too quickly. Our Guides that we kept with us; could here keep on each Side of us; and what with the prodigious Grandeur and Beauty of the Place, our easy travelling through it; and the Diversion of our now and then running over one another, whether we would or not; this was much the pleasantest Part of our Journey. When we had entered this Passage, I imagined we should at the Bottom join the two Guides we had first sent down; But, alas! when we were got there; we found ourselves only at the Mouth of another Precipice, down which we descended by a second Ladder, not much better than the former. I could have much admired this Place also, would my terror have suffered me; but the dread of falling kept all my Thoughts employed during my Descent. I could not but observe, however, as my Companions were coming down after me; that the Wall, if I may so call it, which the Ladder hung by, was one Mats

of a blood-red Marble, covered with white Springs of Rock crystal as long as my finger, and making with the glow of the Purple from behind, one continued immense Sheet of Amethysts. From the Foot of this Ladder, we slid on our Bellies through another shallow Vault of polished green and white Marble, about twenty Feet; and at the Bottom of this, joined our Guides. Here we all got together once again, and drank some Rum, to give us Courage before we proceeded any farther. After this short Refreshment, we proceeded by a strait but what some flanting passage, of a rough, hard, and coarse Stone, full of a thousand strange Figures of Snakes rolled round, and looking as if a alive, but in reality as cold and as hard as the rest of the Stone, and nothing but some of the Stone itself in that Shape. We walked pretty easily along this Descent for near two hundred Yards, where we saw two Pillars seemingly made to support the Roof from falling in: But in reality it was no such Thing; for they were very brittle, and made of fine glittering yellow Marble. When we had passed these about twenty Yards, we found ourselves at the Brink of another very terrible Precipice: But this our Guides assured us was the last; and there being a very good Ladder to get down by, we readily ventured. At the Bottom of this steep Wall, as I may call it, we found ourselves for some way on plain even Ground; but after about forty Yards walking, were presented by our Guides with our Ropes again, which we fastened about our Middles, tho' not to be swung down by, but only for fear of Danger, for there are Lakes and deep Waters all the way from thence on the left Hand. With this Caution however

y.c

we entered the last Alley ; and horrible work it was indeed to get through it. All was perfectly horrid and dismal here. The Sides and Roof of the Passage were all in black Stone ; and the Rocks in our Way was in some places so steep, that we were forced to lie all along on our Backs, and slide down ; and so rough that they cut our Cloaths, and bruised us miserably in passing. Over our heads there were nothing but ragged black Rocks, some of them looking as if they were every moment ready to fall in upon us ; and on our left Hands, the light of our Guides Torches shewed us continually the surface of dirty and miserable looking lakes of water. If I had heartily repented my expedition often before, here I assure you, I was in a cold sweat, and fairly gave myself over for lost ; heartily cursing all the Travellers that had written of this place, that they had described it so as to tempt people to see it, and never told us of the horrors that lay in the way. In the midst of all these Reflections, and in the very dismallest part of all the cavern, on a sudden we had lost four of our six guides. What was my terror at this sight ? the Place was a thousand times darker and more terrible for want of their torches ; and I expected no other, but every moment to follow them into some of these lakes, into which I doubted not but they were fallen. The remaining two Guides said all they could indeed to cheer us up ; and told us we should see the other four again soon, and that we were very near the end of our journey. I don't know what effect this might have upon the rest of my companions, but I assure you I believed no part of the Speech but the last, which I expected every

moment to find fulfilled in some pond or precipice. Our passage was by this time become very narrow, and we were obliged to crawl on all four over rugged rocks; when in an instant, and in the midst of these melancholy apprehensions, heard a little hissing noise, and saw myself in utter, and not, to be described darkness. Our guides called indeed cheerfully to us, and told us that they had accidentally dropped their torches into a puddle of water, but we should soon come to the rest of them, and they could light them again; and told us there was no danger, and we had nothing to do but crawl forward. I cannot but say I was amazed at the courage of these people; who, I thought, were in a place where four of them had already perished, and from whence we could none of us ever escape; and determined to lie down and die where I was. Words cannot describe the horror, or the extreme Darkness of this place. One of our guides, however, perceiving that I did not advance, came up to me, and clapping his hands firmly over my eyes, dragged me a few paces forward. While I was in this strange condition, expecting every moment death in a thousand shapes, and trembling to think what my guide meant by this rough proceeding, he lifted me at once over a great stone, set me down on my feet, and took his hands from before my eyes. What words can describe at that instant my astonishment and transport? Instead of Darkness and despair, all was splendor and magnificence before me; our guides all appeared about us; the place was illuminated by fifty torches, and the guides all welcomed me into the Grotto of *Antiparos*. The four that were first missing,

now found had only given us the slip, to get the torches lighted up here before we came; and the other two had put out their lights on purpose, to make us enter out of utter darkness into this pavilion of splendour and glory.

I am now come to the proper business of this letter, which was to describe the Grotto. But I must confess to you, that words cannot do it. The amazing beauties of the place, the eye that sees them, only can conceive; the best account I can give you, however, pray accept of.

The people told us, the depth of this place was four hundred and eighty-five yards. The Grotto in which we now were, is a Cavern of a hundred and twenty yards wide, and a hundred and thirteen long, and seems about sixty yards high in most places. These measures differ something from the accounts travellers in general give us: but you may depend upon them for exact, for I took them with my own hand. Imagine then with yourself, an immense arch like this, almost all over lined with fine and bright chrystalized white marble, and illuminated with fifty six torches, and you will then have some faint idea of the place, I had the pleasure to spend three hours in. This, however, is but a very faint description of its beauties. The roof which is a fine vaulted arch, is hung all over with icicles of white shining marble, some of them ten feet long, and as thick as one's middle at the root; and among these there hung a thousand festoons of leaves and flowers of the same substance; but so very glittering, that there was no bearing to look up at them. The sides of the arch are planted with flaming trees of the same white marble, rising i

rows one above another, and often enclosing the points of the icicles. From these trees there also hang festoons, tied as it were from one to another in vast quantities; and in some places among them, there seems Rivers of Marble, winding thro' them in a thousand meanders. All these things are only made in a long course of years, from the dropping of water; but really look like trees and brooks turned into Marble. The floor we trod upon was rough and uneven, with crystals of all colours growing irregularly out of it, red, blue, green, and some of a pale yellow. These were all shaped like pieces of saltpetre; but so hard that they cut our shoes. Among them here and there are placed icicles of the same shining white marble with those above, and seeming to have fallen down from the roof, and fixed there; only the big end of these is to the floor. To all these our guides had tied torches, two and three to a pillar, and kept continually beating them to make them burn bright. You may guess what a glare of splendor and beauty must be the effect of this illumination, among such rocks and columns of marble. All round the lower parts of the sides of the arch are a thousand white masses of marble, in the shape of oak-trees, large enough to enclose in many places, a piece of ground big enough for a bed-chamber. One of these chambers has a fair white curtain, whiter than satin, of the same marble, stretched all over the front of it. In this we all cut our names, and the date of the year, as a great many people had done before us. In a course of years afterwards, the stone blisters out like this white marble all over the letters.

I will

I will not spoil the gay description by an account of our journey up again, which you may easily imagine was disagreeable enough; but am, &c.

*An Account of the famous PYRAMIDS of Egypt,
By Mr. Saunders.*

S I R,

THESE great remains of antiquity are deservedly esteemed the most stupendious of all the works of art. They are much more numerous than the generality of the world suppose them to be; authors who have written of them describing the three great ones, and usually passing by the rest, though not less surprising in their numbers than those in their size.

While I was at *Cairo*, we devoted two days to the taking a thorough view of them. They stand about five miles distant from that city, upon a rising ground, which is of great extent forming a sort of low, flat-topped hill, and is not made up of earth, but is one entire rock of stone, covered very deep in most places, with a fine white shining sand. This lies in some parts only two or three feet deep, and in some the rock is bare for a great extent; but in others the sand is immensely and unmeasurably deep for a vast way together. When we arrived at the place, we made it our first business to count the Pyramids; But this our guides told us was a vain attempt; for that though many had tried, no body was able to count them regularly, or for to bring them to the same number. We had many stor-

told us on this occasion, like those we are told about the stones of *Stonehenge* on *Salisbury* plain; and indeed we found the irregular situation and great number of them made the numbering a little difficult. But though we did not succeed exactly alike, you will be able to make a near guess at the truth when you are informed, that I counted eighty-seven, besides the three great ones; and two others of our company, one a hundred and fourteen, the other eighty-one; so that something between the largest and smallest of these numbers seems to be the truth as to these surprising mountains.

The place where they stand is where the ancient city of *Memphis* once stood; so that it is not to be doubted but that they were monuments of the great persons of that once most opulent city. Their antiquity is doubtless, greatly beyond that of any other human structures, now existing even in the meanest ruins; and it seems highly probable that they were the edifices about which the *Israelites* were employed in the days of *Moses*. I would be understood to mean this of the lesser Pyramids, which are most of them in a very ruinous condition, and some almost wholly decayed; for these though authors have not happened to observe it, are evidently of much earlier date than the three great ones, which are what we usually have described to us; and which from their present appearance, their situation in regard to the rest, and many other circumstances, appear to have been of a much larger date, and the effect of the pride of after ages.

The smaller Pyramids are of very different sizes among themselves; and many of them might pass

pass for immense piles of Building, were not the great ones in view at the same time. These are built of very different materials; some of bricks burnt in the common way, some of unburnt bricks in large masses of many hundred weight each; these are generally taken for stones, others are really of stone, and that of very different sorts; some being as soft as our fire-stones, and these are the most decayed of all others; and others of various hardness up to that of our lime-stone, which I have observed is not much less than that of Porphyry. Our guides assured us, that it was well known that three hundred thousand men were employed for twenty years in building the largest of these three great Pyramids, and the two lesser were between seventy and eighty years in building.

We were first led to the greater Pyramid: And surely no words can describe the amazement of a stranger on viewing so amazingly great an object. Its bottom is very broad, extending over a prodigious space of ground. The account our guides gave us of its size was, that it was one thousand three hundred feet high, and that its thickness at the bottom was so great, that if we fired a pistol standing on the top of it, the bullet would not fly so far as its verge, but fall on some part of the building. Strange and improbable as this may appear to an *European* reader, I do assure you sir, to us who stood at the foot, and saw the prodigious width of its sides, and looking up saw it terminate as it were among the clouds in a point finer than a needle, it seemed nothing more than truth. I must inform you moreover, that, like all other relations of wonder

ing you, that I have found their accounts very inaccurate, and none of their names there.

The strictness of my inquiry led me into the certainty also of another remarkable piece of history: which is, that there certainly once stood an image or colossus on the summit of this Pyramid. The size of this must have been of, in order to its being barely visible from below, from whence the whole square appears a perfect sharp point, you may easily conceive; and I think nothing is more to be regretted than the loss of so amazing a piece of human workmanship. What convinced me of there having once been such an image there, is, that while on the top, I found two holes on the opposite sides of the square, which seemed to have omitted of fastenings for its feet; and when got down, I found that these two prodigious pillars of Porphyry which lie partly buried in the sand at some distance from the foot of the Pyramid, and which they call *Pharaoh's Cautcher*, were truly of the shape of legs, though much damaged; and that the measure of their bottoms was exactly the same with that of the holes on the flat of the Pyramid, I now examined carefully about the place for more of the image, and there found many masses of the same Porphyry, all finely polished, which seemed plainly to be pieces of some part of such a statue; but all much injured, and many of them in part broken, and part of them carried away for various uses.

While we were on the top of the Pyramid, our guides placing us in the centre of the square, charged their pistols and made us fire them off; and, as we descended again, they showed us the bullets (they said they were) in different parts

of

of the way : But, whether they were really the Bullets from our pistols, I will not take upon me to say. This however I tried ; having accidentally a small pebble in my pocket, which I had picked up for its odd shape, I threw that as far as I could ; and in going down I actually found it lodged on one of the steps, at a great distance from the bottom of the Pyramid ; and this I could not be mistaken or deceived in, because of its particular Shape, which had been the reason of my first picking it up.

In descending from this Pyramid, I had leisure to observe the stone it is made of, which is just the same with our blue purbeck stone, that the broad pavements of the streets are made of. And it is very strange and wonderful to observe, how every stone on the surface is cracked and split by the weather, and many of them fallen to pieces ; and what is more wonderful, in the very middle of the largest of them, one shall frequently see wilk-shells and other sorts of sea-shells, as perfect as those upon the sea-shore. The stones in size are five or six feet square towards the bottom of the Pyramid ; and about two feet at the top.

The second pyramid is built of a much harder stone than this, and is less injured. The stone of this is like that of the other, "all of one sort, and is veined with blue and red. We could only ascend up to the middle of the Pyramid ; the sides, above the height, being quite steep for a considerable way ; though after this, they seem to be made with steps again. But this and the other smaller Pyramid end in a point, not flat at the top, as our guides informed us.

When we had thus examined the larger Pyramids, we went to several of the smaller. We found they were all the same general shape and structure; all were irregularly square, two of the sides being ever larger than the others, and all very broad at the base. These seem all to have been carried to a point at the top, and the great one only to have been made to carry an image, probably that of the King who built it.

Having thus taken a view of the outside of the Pyramids, we came to examine them within. They all seem to be so many immense hollows, a very small part only of which was ever meant to be occupied. We were informed that there was no way into any of the Pyramids but the great one, and the door into that was at this time so deep covered with sand, that we were forced to employ several persons to clear it. This opening is about sixteen steps high, and is a narrow, dark, and slippery passage, leading slanting downwards to the centre of the Pyramid. We travelled through this with lights; and towards the end found it so narrow, that one cannot stand upright in it. At the end of this passage we came to a small square room, with walls of purple and white marble, and an arched roof, with a death's head, carved in a blood red marble, standing in the centre. From thence we traversed another steep and rugged passage, full of rough stones and cavities. At the end of this, which they say is exactly the centre of the Pyramid, there is a large and very lofty room of forty feet long, and about thirty wide. The roof of this room is flat, and adorned with Mosaic work of various marbles, in squares about an inch and half large. The

walls

walls are finished in pannels; the inner part of each pannel being of a blood-coloured marble, with small white veins, and the divisions of a black stone, with small oblong deep red spots, looking exactly like so many drops of blood. This is all very beautifully polished, but there stands near the middle an erect column of considerable thickness, of a sort of Porphyry, of a beautiful variegation of purple, black and green; and so hard, that no instrument can touch it. This is very highly polished, and when struck against, rings like a bell. In the middle of the room there stands a large coffin, finely wrought out of a solid block of the blotched red and white marble, so common in this part of the world. This is highly polished within and without. Its sides are about two inches in thickness; and when struck, it sounds like the pillar in the middle, this rests upon seven Pedestals of blood-coloured marble.

When we had thus examined all that travellers usually see, we took notice of the ground about the place. Before every one of the large Pyramids, there are the ruins of several square buildings, formerly Temples, all made of the same stone with the Pyramid they belong to.

Our guides assured us, the stones of the two largest of the three great Pyramids were brought from *Æthiopia*, and those of the third from *Arabia*; and this is indeed the general opinion. But I am very happy, Sir, in having been the Author of the discovery of this mistake. I have before mentioned, that these buildings stand on a rocky ground, covered with a deep sand; and that there are vast extents of it in some places, see

ing mere sand alone, to a vast depth. On examining this more carefully, I found that they were really so many prodigious pits or quarries, out of which stone had at some time been raised. We now soon found, that there was one of them near the base of every Pyramid; and on causing the sand to be cleared away at the sides of these pits, and striking off pieces of the stone, and comparing them with that of the adjoining Pyramid, I convinced even our guides that they were the very same stones; and that these immense hollows, which are of much greater extent than the bases of the Pyramids, are the very pits whence the stone they were built of were raised. They seemed pleased with the discovery; but, whether truth, or the love of marvellous relations will get the better in their future accounts to travellers, experience must determine.

I am, &c.

An Account of the celebrated Egyptian Obelisks.

From the French of M. Pouchard, in the Memoirs of the Accademy of Inscriptions.

SESTORIS, King of *Egypt*, having conquered the greatest part of *Asia* and *Europe*, applied himself, towards the close of his reign, to erect public works for the ornament of the country, and the utility of the inhabitants. Of these, the most considerable were temples which he ordered to be built in every town, and consecrated to the particular God of the place, But not willing to make use of his ancient subjects, in the constructions of these huge buildings, he employed none but captives, and inscribed

on the foot of those temples; No Egyptian has been employed in this work. He likewise erected six statues before the temple of *Vulcan* at *Memphis*, for himself, his consort and his four sons. The two first were thirty, and the rest twenty cubits high, and each were made out of one single stone. All these works, though considerable in themselves, do yet appear but insignificant, when compared with the two obelisks which he raised in the city of *Heliopolis*.—These obelisks are of very hard stone cut out of the quarries of *Syene* in *Egypt* and all of one piece, though a hundred and twenty cubits high.

After *Augustus* had reduced *Egypt* into a *Roman* province, he caused them to be carried to *Rome* and erected one in the *Circus Maximus*, and another in the field of *Mars*.

The body of these obelisks are covered with Hieroglyphics, for symbolical characters; which, according to *Dionorus*, described the great power of King *Sestoris*, and contain a detail of the tributes paid him, and the number of the nations he had overcome; that in the field of *Mars* is now broken, and buried in the ground; but the other was by Pope *Sixtus V.* removed to the gate *Diel Popolo*, in the year 1589.

The successor of *Sestori*, called *Pheon* by *Hecataeus*, and *Nuncreus* by *Pliny*, caused likewise an obelisk to be erected in imitation of his father; the history of which is singular enough.—It is said that in his time, the waters of the *Nile* arose eighteen cubits, and deluged the country: At which the king in a rage threw a Dart into the river; whereupon he was presently struck blind. After he had remained for ten years, he had an oracle

oracle from the town of *Butis*, importing that he should recover his sight by washing his eyes with the water of a woman that had never known any man but her husband. He immediately made the experiment with his consort's water, and afterwards with that of several other women, but to no purpose; till having at last found one, a poor man's wife who perfected his cure, he shut up the rest in a town, which he caused to be set on fire, and there burnt them all. After that notable exploit, he made great offerings in all the temples, and erected in that of the sun two obelisks, each a hundred cubits high, and eight cubits in diameter. One of these monuments is now before St. Peter's church at Rome, where it was erected by *Sixtus V. Caius Caesar* and brought it from *Egypt* in a ship of so extraordinary a make, that, according to *Pliny*, nothing like it had ever been seen before. This last obelisk has no Hieroglyphics.

Rameses, another king of *Egypt*, likewise consecrated an obelisk of a prodigious height to the sun. It is said, that twenty thousand men were employed in cutting it; and that, when it was to be erected, the king caused his son to be fastened on the top; that the engineers might order their machines so exactly, as not to endanger the life of the prince, and consequently to preserve a piece of workmanship that had cost so much attention. *Pliny*, who relates this history, adds, that *Cambyses* having taken the city of *Heliopolis*, and set fire to it, caused it to be extinguished as soon as he perceived that the flames had spread to the obelisk.

Augustus.

Augustus, after his conquest of *Egypt*, would not remove this obelisk, either through a superstitious regard, or difficulty of the work. But *Constantine* carried it down the *Nile* to *Alexandria*, where he had built a ship on purpose to convey it to his new built city *Constantinople*. His death deferred the attempt, till the year 357; when having been put on board a ship by *Constantine's* order, it was carried up the *Tyber*, to a village within three miles of *Rome*, from whence it was dragged out by machines to the *Circus Maximus*, where it was set up by that which *Augustus* had erected long before: So that after *Constantine's* time, there were two obelisks in the *Circus*. The obelisk, however at length fell; and was set up again by *Sixtus V.* before the church of *St. John* at *Lateran* in 1588, one thousand two hundred and thirty one years after it had been brought over by *Constantius*, and two thousand four hundred and twenty years since it had been first cut by the order of *Rameses*.

M. Pouchard, after exploding the opinion of father *Kircher*, that the Hieroglyphics on those monuments contained only an ideal and metaphysical doctrine, labours to prove, that they were the historical records of the nation, or at least of the reigns of those monarchs that erected them. He concludes, by saying, that if Antiquarians would seriously apply themselves to the study of those Hieroglyphics, by making use of a scrap of inscription preserved by *Ammianus Marcellinus*, and some passages of ancient authors, wherein mention is made of those characters and their signification, they might perhaps gradually arrive to a pretty tolerable knowledge of that symbolical way

way of writing; which would wonderfully serve to restore the ancient history of the *Egyptians*, of whom the *Greeks* borrowed all the arts and sciences whom they have since transmitted to us.

A Description of the City of Jerusalem; its ancient and modern State.

THIS city in its most flourishing state, was divided into four parts, each inclosed with its own walls, viz. 1. The old city of *Jehus*, that stood on mount *Zion*, where the prophets dwelt, and where *David* built a magnificent castle and palace, which became the residence both of himself and successors; on which account it was emphatically called; *The city of David*. 2. The low city, called *The daughter of Zion*, built after it; on which stood the magnificent Palaces which *Solomon* built for himself and his queen; that of the *Maccabean* princes; and the stately amphitheatre, built by *Herod*, capable of containing eighty thousand spectators; the strong citadel, built by *Antiochus*, to command and overtop the temple, but afterwards raised by *Simon the Maccabee*, who recovered the city from the *Syrians*; and lastly, a second citadel, built by *Herod*, upon a high and craggy rock, called by him *Antonia*. 3. The new city, mostly inhabited by tradesmen, artificers, and merchants. And, 4. Mount *Moriah*, on which was built the so famed temple of *Solomon*, described in the sixth and seventh chapters of the second book of *Kings*; and since then, it was rebuilt by the *Jews*, on their return from

from *Babylon*; and afterwards built almost anew, and greatly adorned and enriched by *Herod*.

Setting aside all controverted points concerning this so celebrated structure, we shall confine our present account of it to such particulars only, as are agreed on all hands; and founded on the authority of the divine writers; but which will serve to give our readers a general idea of the whole.

As 1. There were no less than one hundred sixty-three thousand and three hundred men employed in the work. 2. That notwithstanding the prodigious number of hands, it took up seven whole years in building. 3. That the height of this building was one hundred and twenty cubits, or eighty-two yards, rather more than less; and the courts round it, about half as high. 4. That the front on the east side was sustained by ramparts of square stone, of vast bulk, and built up from the valley below; which last was three hundred cubits high, and being added to that of the edifice, amounted to four hundred and twenty cubits, to which if we add. 5. The Height of the principal tower, above all the rest, viz. sixty, will bring it to four hundred and eighty cubits; which, reckoning at two feet to a cubit, will amount to nine hundred and sixty feet: But, according to the length of that measure as others reckon it, viz. at two feet and a half, it will amount to twelve hundred feet: A prodigious height this from the ground; and such as might well make *Josephus* say, that the very design of it was sufficient to have turned the brain of any but *Solomon*. 6. These ramparts, which were raised in this manner, to fill up the prodigious chasm

made by the deep valley below, and to make the area of a sufficient breadth and length for the edifice, were one thousand cubits in length at the bottom, and eight hundred at the top, and the breadth of them one hundred more. 7. The huge buttresses, which supported the ramparts, were of the same height, square at the top, and fifty cubits broad, and jutted out one hundred and fifty cubits at the bottom. 8. The stone of which they were built, were, according to *Josephus*, forty cubits long, twelve thick, and eight high, all of marble; and so exquisitely joined, that they seemed one continued piece, or rather polished rock. 9. According to the same *Jewish* historian, there were one thousand four hundred and fifty-three columns of *Parian* marble, and twice that number of pilasters, and of such thickness, that three men could hardly embrace them, and their height and capitals proportionable, and of the *Corinthian* order. But it is likely *Josephus* hath given us these two last articles from the temple of *Herod*; there being nothing like them mentioned by the sacred historians; but a great deal about the prodigious cedars of *Lebanon* used about that noble edifice, the excellent workmanship of them, adapted to their several ends and designs, together with their gilding and other curious ornaments. The only thing more we shall venture to add, is what is affirmed in the text, that all the materials of this stupendous fabric were finished, and adapted to their several ends, before they were brought to *Jerusalem*; that is, the stones in their quarries, and the cedars in *Lebanon*; so that there were no noise of axe,

axe, hammer, or any tool heard in the rearing of it.

This once stately and opulent metropolis is at present called by the *Turks Cud'embaric* and *Cad-beriff*, and reduced to a poor thinly-inhabited town, of at most three miles in circuit. It stands on a rocky mountain, surrounded on all sides (except on the north,) with steep ascents, and deep vallies below; and these again environed with other hills, at some distance from them. The soil now, for want of care, is for the most part stony, sandy, and barren; yet here and there produces some corn, wine, oil, &c. especially about the neighbourhood of the city; but at a distance from it, scarcely bears any thing but grass, heath, and other spontaneous herbs and shrubs, which are left to run to seed. There was a period indeed, after its destruction by *Titus Vespasian*, in which it was likely to have recovered its former grandeur; namely when the emperor *Adrian* built a new city almost upon the spot of the old one, which he called *Alia Capitulina*, and adorned with walls and other noble edifices, permitting the christians to settle and live in it. But this was a short-lived change; so that when the pious empress *Helena*, mother of *Constantine the great*, and by birth a *British* lady, came to visit this theatre of the world's redemption, she found it in such a forlorn and ruinous condition, as raised her pity into a noble zeal of restoring it to its ancient lustre. To which end, she caused, with a great deal of cost and labour, all the rubbish that had been thrown upon those places, where our Saviour had suffered, had been buried, &c. to be removed; in the doing of which, as the waters of those times

times relate, they found the cross on which he died, as well as those of the two malefactors who were put to death with him; and discovered, by a miracle, that which had borne the Saviour of mankind. Mount *Calvary* thus cleared, she caused a magnificent church to be built upon it, which should enclose as many of the scenes of his sufferings as could be conveniently done; which stately edifice is still standing; and is kept in good repair, by the generous offerings of a constant concourse of pilgrims, who annually resort to it, as well as the contributions of several christian princes.

The walls of it were of stone, the roof cedar. The east end incloses mount *Calvary*, and the west the holy sepulchre. The former is covered with a noble cupola; supported by sixteen massive columns, which were crusted with marble. The centre of it is open on the top just over the sepulchre, and over the high altar, at the east end, is another stately dome. the nave of the church constitutes the choir; and, in the inside aisles, are shewn the places where the most remarkable circumstances of our Lord's passion were transacted, together with the tomb of *Godfrey* and *Baldwin*, the two first christian kings of *Jerusalem*. Going up an ascent of twenty-two steps, we came to a chapel, where that part of *Calvary* is shewn on which Christ was crucified, and the very hole in the rock in which the cross was fixed. The altar has three crosses on it, and is richly adorned, as with other costly embellishments, so particularly with forty-six lamps of immense value, that hang before it, and are kept continually burning. Adjoining to this is another small

small chapel fronting (like this) the body of the church. At the west end is that of the sepulchre, which is hewn in that form out of the solid rock, and hath a small dome or lantern, supported by pillars of Porphyry. The cloister round the Sepulchre is divided into sundry chapels, appropriated to the several sects of christians who reside there; such as *Greeks, Armenians, Marouites, Jacobite, Copts, Abyssine, Georgians*, &c. and on the north west are the apartments of the *Latins*, who have the care of the church, and are forced to reside constantly in it; the *Turks* keeping the keys of it, and not suffering any of them to go out, but obliging them to receive their provisions in at a window.

Easter is the time in which the greatest ceremonies are performed in this place, and which chiefly consist in representation of our Lord's passion, crucifixion, death, and resurrection; all which are acted with their concomitant circumstances; though we are informed by several witnesses of undoubted credit, in a manner not altogether so suitable to the sacredness of the subject. At this solemnity every pilgrim, paying a certain fee, is admitted in to assist at the solemn procession, and other ceremonies belonging to it; and, at the end of it, is let out again: And of these there is commonly a vast concourse, and some of them that chose to go in on the eve of *good-friday*, and to stay till *easter-munday*.

The last thing we shall take notice of, is an edifice erected on mount *Moriah*, on the south-east part of the city, called *Solomon's Temple*, standing on or near the spot where the ancients did. But, as we are well assured, that th

was totally destroyed by the *Romans*, according to our Saviour's predictions it is not easy to guess when, or by whom the mock one was reared. The entrance into is at the east end, under an octagon, adorned with a cupola roof, and lantern; and forward, towards the west, is a fair straight aisle, like that of a church; the whole surrounded with a spacious square court, walled on every side. The extent of the place, according to Mr. *Maunder*, is five hundred and seventy common paces long, and three hundred and seventy broad. In the midst of it, and where the *Jewish* *sanctum sanctorum* is said to have stood, is erected a *Turkish* mosque, neither considerable for its elegance nor structure; but which, nevertheless, makes a stately figure, by the sole advantage of its situation. This place is held in such veneration by the *Turks*, that a stranger cannot go near its border, without being in danger of forfeiting his life or religion. It lies over against the mount of *Olives*, and is parted by the vale of *T. hesbatbat*; and one may easily judge what an immense labour it must have cost to level such a spacious area upon so strong and rocky a mountain. Dr. *Pococke*, who hath taken a more particular view of the edifice, much extols the beauty of the prospect, as well as the materials, and workmanship of it; the stones both without, and, as he was told, within, being cased with tiles of different colours, but chiefly green; the colonades being of the *Corinthian* order, finely wrought, and the arches turned over them; besides, he supposes, the porticoes leading to the building, which he thinks was formerly a *church*.

The

The city is now under the government of a *Sangiac*, whose residence is in a house, said to have been that of *Pontius Pilate*, over against the castle of *Antonia*, built by *Herod* the great; where they saw the stairs by which our Saviour ascended up to the gallery where the governor exposed him to the people, at least they shew a new flight of them: For, as to the old ones, called *Scala Sancta*, they are said to have been carried to *Rome*. All that we shall add concerning this famed city is, that many of those stately churches, built in memory of some remarkable gospel-transaction, have been since turned into mosques; into some of which money will procure an entrance, and into others not. Both friars, and other christians, are kept so poor, by the tyranny of the government, that the chief support and trade of the place consists in providing strangers with food and other accommodations, and selling them beads, relics, and other religious trinkets; for which they are obliged to pay considerable sums to the *sangiac*, as well as to his officers; And these are seldom so well contented with their usual dues, but they frequently extort some fresh ones from them, especially from the *Franciscans*; whose convent is the common receptacle of all pilgrims, and for which they have considerable allowances from the Pope, and other crowned heads; besides the usual presents which those strangers generally make to them at their departure.

A Description of BABEL.

TH E reader must needs have a curiosity to see some account of a city and tower which employed all the men in the world, for so many years, in building. The scripture informs us, that they made use of burnt bricks, instead of stone, and slime instead of mortar. According to eastern tradition, they were three years in making and burning these bricks; each of which was thirteen cubits long, ten broad, and five thick. The slime with which these bricks were cemented, was a pitchy substance, or bitumen, brought from a city in the neighbourhood of *Babylon*, called *Is*, or *Hiti*. The oriental authors say, that the city built by the sons of *Noah*, was three hundred and thirteen fathoms in length, and one hundred and fifty-one in breadth; that the walls of it were five thousand five hundred and thirty-three fathoms high, and thirty-three broad; and the tower ten thousand fathoms or twelve miles high; Which dimensions bears no manner of proportion to each other. Even *Jerome* affirms, from the testimony of eye witnesses, who examined the remains of the tower carefully, that it was four miles high. *Ado* raises the height to no less than five thousand miles. But these are shameful extravagancies. The only account that we can depend upon as to the dimensions of this tower, supposing it the same tower with that which stood in the midst of the temple of *Belus*, afterwards built round it by *Nebuchadnezzar*, must be taken from profane authors, *Herodotus* tells us, it was a furlong in length, and as much in breadth.

And

And *Strabo* determines the height to have been a furlong, that is, the eighth part of a mile, or six hundred and sixty feet; which is itself prodigious: For thereby it appears to have exceeded the greatest of the *Egyptian* Pyramids in height, one hundred and fifty eight feet, though it fell very considerably short of it at the basis. It consisted of eight square towers, one above another, gradually decreasing in breadth; which, with the winding of the stairs from the top to bottom on the outside, gave it the resemblance of a Pyramid, as *Strabo* calls it. This antique form, joined to the extraordinary height of the structure, easily induces us to believe it to be the same tower mentioned by *Moses*; *Nebuchadnezzar* finishing the design which the sons of *Noah* were obliged, by the confusion of tongues, to leave unexecuted. The ruins of this most wonderful city are now so decayed, that the people of the country are not certain of its situation; and this has occasioned travellers to differ concerning it.

An Account of the Siege of BABELON, by CYRUS.

OF the reduction of this proud metropolis of the east, in the reign of *Nabonadius*, *Labyritus*, or *Belsazzar*, authors give the following account.

Cyrus, having subdued the several nations inhabiting the great continent from the *Ægean* sea to the *Euphrates*, and likewise *Syria* and *Arabia* entered *Assyria*, and bent his march towards *Babylon*. *Nabonadius*, hearing that he was advancing to his metropolis, marched out to give him battle: But being, with much ado, put to flight

he retreated to *Babylon*; where he was immediately blocked up, and closely besieged by *Cyrus*. The siege of this important place was no easy enterprise. The walls were of a prodigious height, the number of men to defend them very great, and the city stored with all sort of provisions for twenty years. However, these difficulties did not discourage *Cyrus* from prosecuting his design: But, despairing of being ever able to take the place by storm, he caused a line of circumvallation to be drawn quite round the city, with a long and deep ditch; reckoning that of all communications with the country were cut off, the more people there were within the city, the sooner they would be obliged to surrender. That his troops might not be over-fatigued, he divided his army into twelve bodies, appointing each body his month for guarding the trenches. The besieged, thinking themselves out of all danger, by reason of their high walls and magazines, insulted *Cyrus* from the ramparts, and looked upon all the trouble he gave himself as so much unprofitable labour.

Cyrus, having spent two entire years before *Babylon*, without gaining any considerable advantage over the place, at last resolved upon the following stratagem. He was informed, that a great annual solemnity was to be kept in *Babylon*; and that the *Babylonians*, on that occasion, were accustomed to spend the whole night in drinking, and debauchery. This he thought a proper time to surprize them; and accordingly sent a strong detachment to the head of the canal, leading to the great lake, which had been lately dug by *Nitocris*, with orders, at an appointed time, to break down the great bank which was between the

lake

lake and the canal, and to turn the whole current into the lake. At the same time, he appointed one body of troops at the place where the river entered into the city, and another where it came out, ordering them to march in by the bed of the river, which was two fathoms in breadth, as soon as they should find it fordable. Towards the evening, he opened the head of the trenches, on both sides of the river, above the city, that the water might discharge itself into them. By this means and the breaking down of the great dam, the river was soon drained. Then the two above mentioned bodies of troops, according to their orders, entered the channel, the one commanded by *Gobryas*, and the other by *Gadates*, and finding the gates all left open, by reason of the general disorder of the riotous night, they penetrated into the very heart of the city without opposition; and meeting at the palace according to their agreement surprised the guards, and cut them in pieces. Those who were in the palace, opening the gates to know the cause of this confusion, the *Persians* rushed in, took the palace, and killed the king, who sword in hand, came out to meet them. The king being killed, and those who were about him put to flight, the rest submitted, and the *Medes* and *Persians* became masters of the place. The taking of *Babylon* put an end to the *Babylonian* empire and fulfilled the prophecies which the prophets *Isaiah*, *Jeremiah*, and *Daniel*, had uttered against that proud metropolis. In that very night, the king entertained, on occasion of the public rejoicing, a thousand of his lords, at the great banquet; and having profaned the sacred vessels which his grandfather *Nebuc'adnezzar* had

brought from *Jerusalem*, he first saw written on the wall of his banqueting-room, and afterwards heard from the mouth of *Daniel*, the severe doom which immediately overtook him.

An Account of the Siege of TYRE by ALEXANDER the Great.

WE may judge of the flourishing condition of *Tyre*, at that time, from the stand it made against that victorious prince, since it stopped the course of his whole army full seven months. As the conquerer approached the territories of *Tyre*, the *Tyrians* sent out ambassadors to meet him, (among whom was the king's own son) with presents for himself, and provisions for his army. But when he desired to enter the city, under pretence of offering sacrifice to *Hercules*, they refused him admittance; which provoked *Alexander*, now flushed with so many victories, to such a degree, that he resolved to storm the city, and enter it by force. On the other hand, the *Tyrians*, not at all terrified by *Alexander's* threats, determined to stand it out to the last. What encouraged them to this resolution, was the strength of the place, and the confidence they had in the *Carthaginians*, their allies. The city then stood on the island half a mile distant from the shore, was surrounded with a strong wall an hundred and fifty feet high; and was stored with great plenty of provisions, and all sorts of warlike machines: Besides the *Carthaginians*, who were a powerful state, and then masters of the seas, had promised to send them succours during the war. What animated the *Tyrians* to stand the siege, gave *Alexander* no small uneasiness in the undertaking and

carrying it on. For he could no otherwise make his approaches to it, than by carrying a mole or causeway from the continent to the island on which the city stood. This grand work he undertook; and as he was resolved at any rate to reduce the city, he accomplished it at last, maugre the innumerable and almost insurmountable difficulties he met with in so bold an attempt. He was assisted in raising the mole (which was two hundred feet in breadth) by the inhabitants of the neighbouring cities, who were all called in on this occasion; and supplied with stones from the ruins of old *Tyre*, and with timber from mount *Libanus*. The *Tyrians* at first looked upon this undertaking as a rash and desperate attempt, which could never be attended with any success; and therefore, from their ships, laughing at the king, asked him, whether he believed himself to be greater than *Neptune*? But, seeing the mole, contrary to their expectation, beginning to appear above water, they resolved for fear of the worst, to send their wives and children, and such as were not fit for service, to *Carthage*; but were prevented, by the arrival of Alexander's fleet from Cyprus. Neither could the *Carthaginians* assist them with the promised succours being detained at home by domestic troubles. However the *Tyrians* fainted not in the resolution of standing to their defence; first, from their ships, and afterwards, as the mole was brought nearer to the city, from the walls, with showers of arrows, darts, stones, &c. wherewith they made a most dreadful havock, the *Macedonians*, who were employed in the work and exposed without any defence. But what most

of all disheartened the *Macedonians*, was a violent storm, which arising all of a sudden, carried away in great part the cauleway, after it had been, with unwearied labour, and great loss of men, brought near the walls of the city. This unlucky accident perplexed *Alexander* to such a degree, that he began to repent he had undertaken the siege; and would have sent ambassadors to the *Tyrians* with terms of peace, had he believed they would have hearkened to them. But as they had thrown headlong into the sea, the ambassadors who before the siege, had in his name summoned them to surrender, he was afraid those he should send now, might meet with such like, or more severe treatment. Being therefore diverted, by this apprehension, from all thoughts of making up matters by way of treaty; and fully apprised that his reputation, and the future progress of his arms, entirely depend on the success of the present undertaking; he resumed, with seeming cheerfulness, the work; repaired with incredible expedition, the breach which the sea had made in the mole; and having brought it again almost home to the city, began to batter it with all sorts of warlike engines; which the archers and slingers harrassed, without interruption, those who defended it, in order to drive them from their posts. But the *Tyrians* stood their ground; and by means of a new contrivance of wheels with many spokes, which being whirled about with an engine, either shattered in pieces the enemy's darts and arrows, and broke their force, covered themselves against the aggressors, and killed great numbers of them, without suffering any considerable loss on their own side. But in the mean

time, the wall began to yield to the violence of the rams, that battered it night and day uninterruptedly. Whereupon the besieged, setting all hands to work, raised in a very short time a new wall, ten cubits broad, and five cubits distant from the former; and, by filling up the empty space between the two walls with earth and stones, kept the *Macedonians* a long while employed, ere they could make, with all their engines, the least impression on this new piece of fortification. However, *Alexander*, having joined many of his ships together, and mounted upon them a vast number of battering engines, besides those he had already planted on the mole, made a breach a hundred feet wide. But when he came to the assault in hopes of breaking into the city over the ruins, the *Macedonians*, though encouraged by the presence of their king, were forced to give ground, and retire with great loss to their ships. *Alexander* designed to renew the attack next morning: but the breach having been repaired by the *Tyrians*, during the night, he perceived himself no further advanced than when he first began to batter the walls. Hereupon the *Macedonians* resolved to change his measures; and having first of all brought the mole home to the wall, caused several towers to be built, equal in height to the battlements. These towers he filled with the most brave and resolute men of his army, who, pursuant to his directions, having formed a bridge with large planks, resting with one end on the towers, and with the other on the top of the ramparts, endeavoured, sword-in-hand, to gain the wall; but could not prevail, being opposed by the *Tyrian*, with unparalleled bravery, and weapons

pons which the *Macedonians* were altogether unacquainted with. These were three forked hooks, fastened with a cord, (one end whereof they held themselves) which, being thrown at a little distance, stuck in the enemy's targets, and giving the *Tyrians* an opportunity, either of plucking their targets out of their hands, and by that means exposing them, without defence, to showers of darts and arrows; or if they were unwilling to part with their shields, of pulling them headlong out of the towers. Some by throwing a kind of fishing nets upon the *Macedonians* that were engaged on the bridges, entangled their hands; so that they could neither defend themselves, nor offend the enemy; others with long poles, armed with iron hooks, drew them off the bridges, and dashed their brains out against the wall, or on the causeway. In the mean time a great many engines placed on the walls, played incessantly upon the aggressors, with massy pieces of red-hot iron, which swept away entire ranks at once. But what most of all disheartened the *Macedonians* in the attack, and forced them at last to give it over, was the scorching sand, which the *Tyrians*, by a new contrivance, showered upon them: for this sand, which was thrown in red-hot shields of iron or brass, getting within their breast plates and coats of mail, tormented them to such a degree, that many finding no other relief, threw themselves headlong into the sea; and others dying in the anguish and inexpressible torments, struck with their desperate cries a terror into all those who heard them. This occasioned unspeakable confusion among the aggressors, which gave new courage to the *Tyrians*; who now leaving the walls

charged

charged the enemy hand to hand on his own bridges, with such resolution, that *Alexander*, seeing his men give ground, thought fit to sound a retreat, and by that means in some degree, save the reputation of his *Macedonians*. Such desperate attacks were frequently renewed by the aggressors, and always sustained, with the same unbroken and undaunted courage, by the besieged. And now *Alexander* began to entertain some thoughts of abandoning the enterprize, and continuing his march into *Egypt*: But again considering the dangerous consequences that must unavoidably attend such a resolution, he determined to go on with the siege, at all adventures; though of all his captains, none was found, but *Amyntas*, who approved of that determination. Having therefore exhorted the disheartened *Macedonians* to stand by him, and infused into them all the courage he could, he surrounded the city with his fleet, and began to batter it on all sides. In the mean time, a fancy taking the *Tyrians*, upon a dream some of them had, that *Appollo* designed to forsake them, and go over to *Alexander*, they fastened his Statue, or Colossus, with golden chains to the altar of *Hercules*. This Statue or Colossus, (for it was of an extraordinary size) belonged formerly to the city of *Gela* in *Sicilly*, and was sent from thence by the *Cartbegenians*, when they took *Gela*, to *Tyre*, their mother city. In this *Appollo* the *Tyrians* greatly confided, and therefore, upon the rumour that he was to abandon them, they had recourse even to chains, in order to prevent his departure. But their utter ruin being already decreed by the true GOD, and foretold by his prophets, the confidence they placed

in their idols could not avert the impending judgment. They were destined to destruction, and destruction was their fate : For *Alexander*, having at last battered down the walls, and taken the town by storm, after seven months siege, fully executed the sentence, which the *Tyrians* had, by their pride and other vices, drawn upon themselves and their country. The city was burnt down to the ground ; and the inhabitants (excepting those whom the *Sidonians* secretly conveyed away in their ships) were either destroyed or enslaved by the conqueror ; who upon his first entering the city, put eight thousand to the sword, caused two thousand of those he took prisoners to be crucified, and sold the rest, to the number of thirty thousand, says, *Arrian* to be slaves. His cruelty towards the two thousand that were crucified was highly unbecoming a generous conqueror. *Alexander* treated them thus, for no other reason, than because they had fought with such bravery and resolution in defence of their country ; but to palliate the true cause of so base an action, he gave out, that he did it to revenge, upon the present *Tyrians* the crime which their forefathers committed when they murdered their masters ; and that being slaves by origin, crucifixion was the punishment due to them. Upon taking the city, he unchained *Apollo* ; returning him thanks for his intention of coming over to the *Macedonians* ; offered sacrifice to *Hercules* and, after performing many other superstitious follies, continued his march into *Egypt*.

SELECT FABLES,

FROM MR. GAY.

THE SHEPHERD and the PHILOSOPHER.

REMOTE from cities liv'd a swain,
Unvex'd with all the cares of gain;
His head was silver'd o'er with age,
And long experience made him sage;
In summer's heat and winter's cold,
He fed his flock and penn'd the fold;
His hours in cheerful labour flew,
Nor Envy nor Ambition knew;
His wisdom and his honest fame,
Through all the country rais'd his name.

A deep philosopher (whose rules
Of moral life were drawn from Schools)
The shepherd's homely cottage sought,
And thus explor'd his reach of thought.

Whence is thy learning? Hath thy toil
O'er books consumed the midnight oil?
Hast thou old Greece and Rome survey'd,
And the vast sense of Plato weigh'd?
Hast Socrates thy soul refin'd
And hast thou fathom'd Tully's mind?
Or, like the wise Ulysses thrown,
By various fates on realms unknown,
Hast thou through many city's strayed,
Their customs, laws, and manners weigh'd?

The shepherd modestly reply'd
I ne'er the paths of learning try'd

Nor have I roam'd in foreign parts,
 To read mankind, their laws and arts ;
 For man is practis'd in disguise,
 He cheats the most discerning eyes ;
 Who by that search shall wiser grow,
 When we ourselves can never know ?
 The little knowledge I have gain'd
 Was all from simple nature drain'd ;
 Hence my life's maxims took their rise,
 Hence grew my settled hate to vice.

The daily labours of the bee
 Awake my soul to industry,
 Who can observe the careful ant,
 And not provide for further want ?
 My dog (the trustiest of his kind)
 With gratitude inflames my mind :
 I mark his true, his faithful way,
 And in my service copy *Tray*.
 In constancy and nuptial love,
 I learn my duty from the Dove.
 The hen, who from the chilly air
 With pious wings protects her care,
 And ev'ry fowl that flies at large,
 Instructs me in a parent's charge.

From nature too I take my rule,
 To shun contempt and ridicule.
 I never with important air
 In conversation overbear,
 Can grave and formal pass for wise,
 When men the solemn owl despise ?
 My tongue within my lips I rein ;
 For who talks much, must talk in vain,
 We from the wordy torrent fly ;
 Who listens to the chatt'ring Pye ?

Nor would I, with felonious Sleight,
 By stealth invade my neighbour's right;
 Rapacious animals we hate;
 Kites, hawks, and wolves deserve their fate.
 Do not we just abhorrence find
 Against the toad and serpent kind?
 But envy, calumny, and spite,
 Bear stronger venom in their bite.
 Thus ev'ry object of creation
 Can furnish hints to contemplation;
 And from the most minute and mean,
 A virtuous mind can morals glean.
 Thy fame is just, the sage replies;
 Thy virtue proves thee truly wise
 Pride often guides the author's pen,
 Books as affected are as men:
 But he who studies nature's laws,
 From certain truth his maxims draws;
 And those, without our schools, suffice
 To make men moral, good, and wise.

The EAGLE, and the Assembly of ANIMALS.

AS *Jupiter's* all seeing eye,
 Survey'd the worlds beneath the sky,
 From this small speck of earth were sent,
 Murmurs and sounds of discontent:
 For ev'ry thing alive complain'd
 That he the hardest life sustain'd,
Jove calls his eagle. At the word
 Before him stands the royal bird.
 The bird, obedient, from Heaven's height;
 Downwards directs his rapid flight;
 Then cited ev'ry living thing
 To hear the mandates of his king,

Ungrateful creatures, whence arise
 These murmurs which offend the skies?
 Why this disorder, say the cause:
 For just are *Jove's* eternal laws,
 Let each his discontent reveal,
 To your four dog I first appeal,

Hard is my lot the hound replies,
 On what fleet nerves the grey hound flies?
 While I with weary step and slow,
 O'er plains, and vales and mountains go.
 The morning seas my chace begun,
 Nor ends it till the setting sun.

When (says the greyhound) I pursue,
 My game is lost or caught in view;
 Beyond my fight the prey's secure,
 The hound is slow but always sure:
 And had I his sagacious scent,
Jove ne'er heard my discontent.

The lion crav'd the fox's art;
 The fox, the lion's force and heart:
 The cock implor'd the pigeon's flight.
 Whose wings were rapid, strong and light;
 The pigeon strength of wing despis'd
 And the cock's matchless valour priz'd:
 The fishes wish'd to graze the plain;
 The seaats, to skim beneath the main,
 Thus envious of another's state,
 Each blam'd the partial hand of fate,
 The bird of heav'n then cry'd aloud,
Jove bids disperse the murmuring croud;
 The God rejects your idle prayers:
 Would ye rebellious mutineers,
 Entirely change your name and nature,
 And be the very envi'd creature?

What,

What; silent all, and none consent,
Be happy then, and learn content :
Nor imitate the restless mind,
And proud ambition of mankind.

The MISER and PLUTUS.

THE wind was high, the window shake,
With sudden start the miser wakes.
Along the silent room he stalks;
Looks back, and trembles as he walks :
Each lock, and ev'ry bolt he tries,
In every creek and corner pries;
Then opens his chest with treasure stor'd,
And stands in rapture o'er his board,
But now with sudden qualms possess'd,
He wrings his hand; and beats his breast.
By conscience stung, he wildly stares,
And thus his guilty soul declares.

Had the deep earth her stores confin'd,
This heart had known sweet peace of mind.
But virtue's fold. Good Gods ! what price
Can recompense the pangs of vice ?
O bane of good ! seducing cheat !
Can man, weak man, thy power defeat ?
Gold banish'd honor from the mind,
And only left the name behind ;
Gold sow'd the world with ev'ry ill ;
Gold taught the murd'rer's sword to kill ;
'Twas gold instructed coward hearts,
In treach'ry's more pernicious arts.
Who can recount the mischiefs o'er ?
Virtue resides on earth no more !

He spoke, he sigh'd, in angry mood,
Plutus his God, before him stood,

The miser trembling lock'd his chest ;
 The yision frown'd, and thus addrest :
 Whence is this vile ungrateful rant ?
 Each fordid rascal's daily cant,
 Did I, base wretch, corrupt mankind ?
 The faults, in thy rapacious mind.
 Because my blessings are abus'd
 Must I be censur'd, curs'd accus'd ?
 Ev'n virtue's self by knaves is made
 A cloak to carry on the trade ;
 And power, when lodged in their possession,
 Crowns tyranny, and rank oppression,
 Thus, when the villian crams his chest,
 Gold is the canker of the breast ;
 'Tis av'rice, insolence, and pride,
 And ev'ry shocking vice beside ;
 But when to virtuous hands 'tis given,
 It blushes like the dews of heaven :
 Like heaven it hears the orphan's cries,
 And wipes the tears from widows eyes,
 Their crimes on gold shall misers lay,
 Who pawn'd their fordid soul for pay ?
 Let bravoës then, when blood is spilt,
 Upraid the passive sword with guilt.

The BULL and the MASTIFF.

SEEK you to train your fav'rite boy ?
 Each caution, every care employ :
 And ere you venture to confide,
 Let his preceptors heart be try'd :
 Weigh all his manners life and scope :
 On these depend thy future hope.

As

As on a time, in peaceful reign,
 A Bull enjoy'd the flow'ry plain,
 A mastiff pass'd ; inflam'd with ire,
 His eye-balls shot indignant fire;
 He foam'd, he rag'd with thirst of blood,
 Spurning the ground the monarch stood,
 And roar'd aloud. Suspend the fight ;
 In a whole skin, go sleep to night :
 Or tell me ere the battle rage,
 What wrongs provoke thee to engage?
 Is it ambition fires thy breast,
 Or avarice that ne'er can rest ?
 From these alone unjustly springs,
 The world destroying wrath of kings.

The surly mastiff thus returns,
 Within my bosom glory burns,
 Like heroes of eternal name,
 Whom poets sing I fight for fame.
 The butcher's spirit stirring mind,
 To daily war my youth inclin'd ;
 He train'd me to heroic deed ;
 Taught me to conquer or to bleed,
 Curs'd dog, the bull reply'd no more
 I wonder at thy thirst of gore ;
 For thou beneath a butcher train'd,
 Whose hands with cruelty are stain'd,
 His daily murders in thy view
 Must like the tutor, blood pursue.
 Take then thy fate. With goring wound,
 At once he lifts him from the ground ;
 Aloft the sprawling hero flies,
 Mangled he falls, he howls, and dies.

The MONKEY who had seen the World

A Monkey, to reform the times,
 Resolv'd to visit foreign climes ;
 For men in distant regions roam
 To bring politer manners home,
 So forth he goes, all toil defies ;
 Misfortunes serve to make us wise
 At length the treach'rous snare was laid ;
 Poor *Pug* was caught, to town convey'd,
 There sold, How envy'd was his doom,
 Made captive in a lady's room!
 Proud as a lover of his chains,
 He day by day her favour gains.
 Whene'er the duty of the day,
 The toilet calls ; with mimic play,
 He twirls her knots, he cracks her fan,
 Like any other gentleman.
 In visits too his parts and wit,
 When jests grew dull, were sure to hit.
 Proud with applause he thought his mind
 In e'ry courtly art refin'd:
 Like *Orpheus* burnt with public zeal,
 To civilize the monkey weal.
 So watch'd occasion, broke his chain,
 And fought his native woods again.
 The hairy sylvans round him press.
 Astonish'd at his strut and dress.
 Some praise his sleeve, and others glote
 Upon his rich embroidered coat ;
 His dapper periwig commending:
 With a black tail behind depending :
 His powder'd back, above, below,
 Like hoary frosts, or fleecy snow ;

But all, with envy and desire,
His flutt'ring shoulder-knot admire.

Hear and improve, he pertly cries;
I come to make a nation wise.
Weigh your own worth; support your place,
The next in rank to human race.
In cities long I pass'd my days.
Convers'd with men, and learn'd their ways,
Their dress, their courtly manners see;
Reform your state, and copy me.
Seek ye to thrive? in flatt'ry deal:
Your scorn, your hate, with that conceal,
Seem only to regard your friends,
But use them for your private ends.
Stint not to truth the flow of wit,
Be prompt to lye whene'er 'tis fit.
Bend all your force to spatter merit;
Scandal is conversation's spirit.
Boldly to every thing pretend,
And men your talents shall commend.
I knew the great, observe me right;
So shall you grow like men polite.

He spoke, and bow'd with mutt'ring jaws,
The wond'ring circle grinn'd applause.
Now warm with malice, envey, spite,
Their most obliging friends they bite;
And, fond to copy human ways,
Practise new mischiefs all their days.

Thus the dull lad, too tall for school,
With travel finishes the fool;
Studious of ev'ry coxcomb's airs,
He drinks, games, dresses whores, and fears;
O'erlooks with scorn, and virtuous arts,
For vice is fitted to his parts.

The

The PAINTER who pleased no body and every body.

LEST Men suspect your tale untrue,
 Keep probability in view.
 The trav'ler leaping o'er those bounds,
 The credit of his book confounds,
 Who with his tongue hath armies routed,
 Makes ev'n his real courage doubted.
 But flatt'ry never seems absurd;
 The flatter'd always take your word;
 Impossibilities seem just,
 They take the strongest praise on trust.
Hyperbolic, tho' e'er so great,
 Will still come short of self conceit.

So very like a painter drew,
 That ev'ry eye the picture knew;
 He hit complexion, feature, air,
 So just, the life itself was there,
 No flatt'ry, with his colours laid,
 To bloom restor'd the faded maid:
 He gave each muscle all its strength;
 The mouth, the chin, the nose's length,
 His honest pencil touch'd with truth,
 And mark'd the date of age and youth.

He lost his friends, his practice fail'd,
 Truth should not always be revail'd;
 Industrious piles his pictures lay,
 For no one sent the second day.

Two bustoes, faught with ev'ry grace,
 A *Venus* and *Apollo's* face,
 He plac'd in view, resolv'd to please,
 Whoever sat he drew from these,

Fro

From these corrected ev'ry feature,
And spirited each awkward creature,
All thing were set, the hour was come,
His pallet ready o'er his thumb.
My lord appear'd, and seated right
In proper attitude and light,
The painter look'd he sketch'd the piece,
Then dipt his pencil, talk'd of *Greece*,
Of *Titian's* tints, of *Guido's* air;
Those eyes, my lord, the spirit there,
Might well a *Raphael* hand require,
To give them all their native fire;
The features fraught with sense and wit,
You'll grant are very hard to hit;
But yet with patience you shall view,
As much as paint and art can do.

Observe the work. My lord reply'd,
'Till now I thought my mouth was wide.
Besides, my nose is some what long;
Dear sir, for me, 'tis far too young,
Oh! pardon me, the artist cry'd,
In this we painters must decide.
The piece ev'n common eyes must strike,
I warrant it extremely like.

My lord examin'd it anew;
No looking glass seem'd half so true.

A lady came with borrow'd grace
He from his *Venus* form'd her face.
Her lover prais'd the painters art;
So like the picture in his heart!
To ev'ry age some charm he lent,
Ev'n beauties were almost content.

Through all the town his art they prais'd!
His custom grew, his price was rais'd,

Had he the real likeness shewn,
 Would any man the picture own?
 But when this happily he wrought,
 Each found the likeness in his thought.

The LION and the CUB.

HOW fond are men of rule and place,
 Who court it from the mean and base?
 These cannot bear the equal nigh,
 But from superior merit fly,
 They love the cellar's vulgar joke,
 And lose their hours in ale and smoke.
 They o'er some petty club preside;
 So poor, so paltry, is their pride!
 Nay, ev'n with fools whole nights will sit,
 In hopes to be supreme in wit.
 If these can read, to these I write,
 To set their work in truest light.

A lion cub of fardid mind,
 Avoided all the lion-kind:
 Fond of applause, he sought the feasts
 Of vulgar and ignoble beasts;
 With asses all his time he spent,
 Their clubs perpetual president.
 He caught their manners looks, and airs:
 An ass in ev'ry thing but ears!
 If e'er his highness meant a joke
 They grin'd applausé before he spoke:
 But at each word what shouts of praise!
 Good Gods! how natural he brays.

Elate with Flatt'ry and conceit,
 He seeks his royal sire's retreat:
 Forward and fond to shew his parts,
 His highness brays; the lion starts.

Puff

Puppy, that curs'd Vociferation,
Betrays thy life and conversation.

Coxcombs, an ever noisy race,
Are trumpets of their own disgrace:

Why so severe! the cub replies;
Our senate held us always wise.

How weak is pride! returns the fire;
All fools are vain, when fools admire!
But know, what stupid Asses prize,
Lions and nobel beasts despise.

The GOAT without a Beard.

TIS certain that the modish passions.
Descend among the croud, like fashions.

Excuse me then if pride, conceit,
(The manners of the fair and great)
I give to monkies, asses, dogs,
Fies, owls, goats, butterflies, and hogs.
I say that those are proud. What then?
I never said they equal men.

A goat (as vain as goat can be)
Affected singularity.

Whene'er a thymy bank he found,
He roll'd upon the fragrant ground;
And then with fond attention stood,
Fix'd o'er his image in the flood.

I hate my frowzy beard, he cries;
My youth is lost in this disguise.

Do not the females know my vigour,
Well might they loath this rev'rend figure.

Resolv'd to sooth his shaggy face,
He sought the barber of the place.

A suppliant monkey, spruce and smart,
Humbly profess'd the dapper art.

His pole with pewter basons hung,
 Black rotten teeth in order strung;
 Rang'd cups that in the window stood,
 Lined with red rags, to look like blood,
 Did well his threefold trade explain,
 Who shav'd, drew teeth, and breathed a vein.

The goat he welcomes with an air,
 And seats him in his wooden chair:
 Mouth, nose, and cheek the lather hides;
 Light, smooth, and swift the razor glides.

I hope your custom, sir, says pug,
 Sure never face was half so smug!

The goat, impatient for applause,
 Swift to the neighbouring hill withdraws;
 The shaggy people grinned and star'd,
 Heighday! what's here without a beard?
 Say, brother, whence the dire disgrace?
 What envious hand hath robbed your face?

When thus the fop with smiles of scorn:
 Are beards by civil nations worn?
 Ev'n *Muscovites* have mow'd their chins,
 Shall we like formal *Capuchins*,
 Stubborn in pride retain the mode,
 And bear about the hairy load?
 Whene'er we through the village stray,
 Are we not mock'd along the way;
 Insulted with loud shouts of scorn,
 By boys our beards disgrac'd and torn?

Were you no more with goats to dwell,
 Brother, I grant you reason well,
 Replies a bearded chief. Beside,
 If boys can mortify thy pride,
 How wilt thou stand the ridicule,
 Of our whole flock? affected fool!

Coxcombs distinguish'd from the rest,
To all but coxcombs are a jest.

The CUR, the HORSE and the SHEPHERD'S DOG.

THE lad, of all sufficient merit,
With modesty ne'er damps his spirit;
Presuming on his own deserts,
On all alike his tongue exerts;
His noisy jokes at random throws,
And pertly spatters friends and foes;
In wit and war the bully race,
Contribute to their own disgrace.
Too late the forward youth shall find,
That jokes are sometimes paid in kind,
Or if they fester in the breast,
He makes a foe who makes a jest.

A village cur, of snappish race,
The prettiest puppy of the place,
Imagin'd that his treble throat,
Was blest'd with music's sweetest note;
In the mid road he basking lay,
The yelping nuisance of the way;
For not a creature pass'd along,
But had a sample of the song.

Soon as the trotting fied he hears,
He starts, he cocks his dapper ears;
Away he scowrs, assaults his hoof;
Now near him snarls, now barks aloof:
With shrill impertinence attends,
Nor leave him 'till the village ends.

It chanc'd upon his evil day,
A pad came pacing down the way;

The

The cur, with never-ceasing tongue,
 Upon the passing trav'ler's rung.
 The horse from scorn provok'd to ire,
 Flung backward ; rolling in the mire,
 The puppy howl'd, and bleeding lay ;
 The pad in peace pursu'd his way.

A shepherd's dog who saw the deed,
 Detesting the vexatious breed,
 Bespoke him thus : When coxcombs prate
 They kindle wrath, contempt, or hate.
 Thy teasing tongue had judgment ty'd,
 Thou hadst not like a puppy dy'd,

• The Shepherd's Dog and the WOLF.

A WOLF, with hunger fierce and bold,
 Ravag'd the plains and thinn'd the fold ;
 Deep in the wood secure he lay,
 The thefts of night regal'd the day,
 In vain the shepherd's wakeful care,
 Had spread the toils and watch'd the snare ;
 In vain the dog pursu'd his pace,
 The fleet robber mock'd the chase.

As *Ligh* rang'd a forest round,
 By chance his foe's retreat he found.

Let us a while the war suspend,
 And reason as from friend to friend.

A truce ? replies the wolfe ; 'Tis don,
 The dog the parley thus begun :
 How can that strong intrepid mind,
 Attack a weak defenceless kind ?
 Those jaws shoul'd prey on nobler food,
 And drink the boar's and lion's blood.

Great Souls with gen'rous pity melt,
Which Coward-tyrants never felt.
How harmless is our fleecy care ?
Be brave, and let thy Mercy spare.

Friend, says the Wolf, the matter weigh,
Nature design'd us beasts of prey ;
As such when Hunger finds a treat,
'Tis necessary Wolves shou'd eat.
If mindful of the bleating Weal,
Thy bosom burn with real Zeal ;
Hence and thy Tyrant-lord beseech,
To him repeat the moving speech :
A Wolf eats Sheep but now and then,
Ten thousands are devour'd by Men.
An open foe may prove a curse,
But a pretended Friend is worse.

*THE PERFECTIONS of GOD, and MAN'S
DUTY to him.*

THERE is but one GOD, the Author, the Creator, the Governor of the World ; almighty, eternal, and incomprehensible.

The Sun is not GOD, though his noblest Image. He enlighteneth the World with his Brightness, his warmth giveth life to the products of the Earth ; Admire him as the Creature, the instrument of GOD ; but worship him not.

To the one who is supreme, most wise and beneficent, and to him alone, belong Worship, Adoration, Thanksgiving, and Praise.

Who hath stretched forth the Heavens with his Hand, who hath described with his Finger the courses of the Stars.

Who

Who setteth bounds to the ocean, that it cannot pass; and saith unto the stormy wind, be still.

Who shaketh the earth, and the nations tremble; who darteth his lightnings, and the wicked are dismayed.

Who calleth forth worlds by the word of his mouth; who smiteth with his arm, and they sink into nothing.

O reverence the majesty of the Omnipotent; and tempt not his anger, lest thou be destroyed."

The providence of GOD is over all his works; he ruleth and directeth with infinite wisdom.

He hath instituted laws for the government of the world: He hath wonderfully varied them in all beings; and each by his nature, conformeth to his will.

In the depth of his mind he resolveth all knowledge; the secrets of futurity lie open before him.

The thoughts of thy heart are naked to his view; he knoweth thy determinations before they are made.

With respect to his prescience, there is nothing contingent; with respect to his providence, there is nothing accidental.

Wonderful he is in all his ways; his counsels are inscrutable; the manner of his knowledge transcendeth thy conception.

"Pay therefore to his wisdom all honour and
"veneration; and bow down thyself in humble
"submissive obedience to his supreme direc
"tion.

The LORD is gracious and beneficent: he hath created the world in mercy and love.

Hi

His goodness is conspicuous in all his works; he is the fountain of excellence, the centre of perfection.

The creatures of his hand declare his goodness, and all their enjoyments speak his praise; he cloatheth them with beauty, he supporteth them with food, he preserveth them with pleasure, from generation to generation.

If we lift up our eyes to the heavens, his glory shineth forth, if we cast them down upon the earth, it is full of his goodness; the hills and the vallies rejoice and sing; fields, rivers, and woods, resound his praise;

But thee, O man! he hath distinguished with peculiar favour; and exalted thy station above all creatures.

He hath endued thee with reason, to maintain thy dominion; he hath fitted thee with language, to improve by society; and exalted thy mind with the powers of meditation, to contemplate and adore his inimitable perfections.

And in the laws he hath ordained, as the rule of thy life, so kindly hath he suited thy duty to thy nature, that obedience to his precepts is happiness to thyself.

"O praise his goodness with songs of thanksgiving, and meditate in silence on the wonders of his love: Let thy heart overflow with gratitude and acknowledgment, let the language of thy lips speak praise and adoration, let the actions of thy life, shew thy love to his laws."

The LORD is just and righteous, and will judge the earth with equity and truth.

Hath he established his laws in goodness and

mercy. and shall he not punish the transgressors thereof ?

O think not, bold man ! because thy punishment is delayed, that the arm of the **L O R D** is weakened ; neither flatter thyself with hopes that he winketh at thy doings.

His eye pierceth the secrets of every heart, and he remembereth them for ever: He respecteth not the persons or the stations of men.

The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath shaken off the cumbrous shackles of this mortal life, shall equally receive from the sentence of **GOD**, a just and everlasting retribution, according to their works.

Then shall the wicked tremble and be afraid ; but the heart of the righteous shall rejoice in his judgments.

“ O fear the **LORD**, therefore, all the days
 “ of thy life, and walk in the paths which he
 “ hath opened before thee. Let prudence admonish thee, let temperance restrain, let justice guide thy hand, benevolence warm thy heart, and gratitude to heaven inspire thee with devotion. These shall give thee happiness in thy present state, and bring thee to the mansions of eternal felicity in the Paradise of **GOD**.”

Three

*Three LETTERS from those of Mrs. ROWE, from
the Dead to the Living.*

*To the Countess of———, from her only Son, who
died when he was two Years old.*

YOUR grief is an allay to my happiness. The only sentiment my infant-state was conscious of, was a fondness for you; which was then pure instinct and natural sympathy, but is now gratitude and filial affection. As soon as my spirit was released from its uneasy confinement, I found myself an active and reasonable being; I was transported at the advantage and superior manner of my existence. The first reflection I made was on my lovely benefactor; for I knew you in that relation of my infant-state. But I was surprized to see you weeping over the little breathless form from which I thought myself so happily delivered, as if you had lamented my escape. The fair proportion, the agility, the splendor of the new vehicle that my spirit now informed, was so blessed an exchange, that I wondered at your grief; for I was so little acquainted with the difference of material and immaterial bodies, that I thought myself as visible to your sight as you was to mine. I was exceedingly moved at your tears; but was ignorant why, unless because yours was the most beautiful face next to my guardian angel's I had ever seen, and that you resembled some of the gay forms that used to recreate my guiltless slumbers and smile on me in gentle dreams. I was then ignorant of your maternal relation to me; but remembered

that you had been my refuge in all the little distresses, of which I had but a faint notion. I left you unwillingly in the height of your calamity, to follow my radiant guide to a place of tranquillity and joy ; where I met thousands of happy spirits of my own order, who informed me of the history of my native world ; for whose inhabitants I have a peculiar benevolence, and cannot help interesting myself in their welfare. But as I never discerned between good and evil, nor experienced the motives that governed the race of men, I am, I confess, astonished at their conduct, and find their joys and sorrows to be all strange and unaccountable. I have made visits to the lower world since my discease. The first that I made, was from a tender curiosity to know if you was satisfied with the disposal of heaven in my early fate : But I was surprized to find, after several months were past, your grief oppressed every thought, and clouded all the joys of your life ; which made me very inquisitive into my own history. I asked the celestial who was your attendant, why I was so much lamented, and of what consequence my life would have been to the public, or my own family, since those fair eyes were yet crowned in tears for one that had made such a short and insignificant appearance below ! As for the public, the gentle minister told me there was a hazard ; I might have proved a blessing or curse ; but that I was the only hope of an illustrious family, and heir to a vast estate and distinguished title ; and pointing to a coat of arms, told me that was the badge of my dignity ; the noble seat we had in view, with the gardens, the fields, the woods and parks that surrounded it, were all my entailed possession.

session ! A goodly possession, I replied, and proper for the four footed animals that I behold feeding on the verdant pasture ! But of what use these fields and woods had been to one that had an immortal spirit, I cannot conceive. And as for a title, what happiness could an airy syllable, an empty sound, bring with it ? The coat of arms I took for such a toy, that if burlesque had not been beneath the dignity of an Angel. I should have thought the mentioning it a ridicule on mortal men. I cannot conceive wherein the charm, the gratification of these things consists. If I were possessed of the whole earthly globe, what use could I make of this gross element, the dregs of the Creation ? I have no dependence on Waters, or fire, or earth, or air. It is unintelligible to me that hills and valleys, trees and rivers, the mines and caverns under their feet, any more than the clouds, that fly over their heads, should be the wealth of reasonable creatures. They may keep their possession unenvied by me ; I am glad I did not live long enough to make so wrong a judgment, nor to acquire a relish for such low enjoyments. I am so little concerned for the loss of such an inheritance, that if the black prince of the airy regions claimed my share, I would not dispute his title, though he is my aversion, and your foe.

so superior, madam, are my present circumstances to those of the greatest monarch under the Sun, that all earthly grandeur is pageantry and farce, compared to the real, the innate dignity which I now possess. I am advanced to celestial glory, and triumph in the heights of immortal

life and pleasure, whence pity falls on the kings of the earth.

If you could conceive my happiness; instead of the mournful solemnity with which you interred me, you would have celebrated my funeral rites with songs and festivals. Instead of the thoughtless thing you have lately smiled on and caressed, I am now in the perfection of my Being, in the elevation of reason; instead of a little extent of land, and the property of so much space to breathe in. I tread the starry pavement; make the circuit of the skies, and breathe the air of paradise. I am secure of eternal duration, and independent but on the Almighty, whom I love and adore, as the fountain of my being and blessedness.

Pardon me, madam, 'tis you now seems the infant, and I repay you that superior regard and tenderness which you lately bestowed on me.

NARCISSUS.

From a Youth who had died suddenly, to his Sister.

My dear Sister,

I HAVE often, since I left the world, had the privilege to supply the place of your Guardian-Angel. I have been an invisible witness of your tears for my death; and to allay the excess of your grief for me, I have been at last permitted to let you know that I am happy.

I can give you no account how my soul was released. I fell asleep in perfect health, with an unusual serenity of mind; and from the gentlest slumbers of innocence and peace, awaked in immortal bliss. (How common is sudden death!) I found myself in a moment ~~got~~ above the stars

and outshining the sun in its meridian splendor. Corruption had put on incurruption, and mortality was swallowed up of life and immortality. O death ! I cried, in the exultation of my thoughts, O death ! where is thy conquest ? O king of terrors ! where is thy boasted victory ? Where are thy septrs and imperial horrors, thy gloomy state, and dreadful attendants ? Where are thy vast dominions, the cheerless and formless darkness, the shade and the emptiness, the seats of corruption and decay ? The spell is broken ! the enchantment is dissolved ! the shadows, the phantoms, the visionary terrors fly ! the celestial morning dawns, and charming scenes arise. But, oh ! how boundless, how various, how transporting the prospect.

Still lost in joy and wonder, tell me, said I, ye Angels, ye smiling forms that surround me, what easy passage hath my spirit found from its mortal prison ? What gentle hand has unlocked my earthly fetters, and brought me out of darkness and confinement, into immense light and liberty ? Who was the kind messenger that conveyed the welcome invitation to my ear ? What melodious voice called me away from yonder cold tempestuous regions, to those soft and peaceful habitations ? How have I found my passage through the trackless Æther, and gained the summit of the everlasting hills ! Am I awake ? Do I dream ? Is this a gay, a flattering vision ? Oh no ! 'Tis all blissful and transporting certainty ! I see, I hear things unutterable, such as never entered into the heart of a mortal man to conceive.—Read, and believe ; believe, and be happy.

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You see, my dear sister, how blindly you repine at the decrees of heaven, and how unreasonably you lament what you call my early and untimely fate. Could I be happy too soon? I left the world indeed, in the full pride of my youthful years, in the height of my greatness and reputation, surrounded with the blandishments and flatteries of pleasure. But these advantages might have been fatal inares to my virtue in a longer trial. it was indulgent in heaven, after a short probation, to crown me with the rewards of victory. 'Tis past the toil, the danger and all to come is endless peace and triumph.

If you could see as far into futurity now, and think as justly of it as you will certainly do on your death-bed, this letter from me had been superfluous. I only can *design* it beneficial; you may *make* it so.

From one that had been drowned on a voyage at Sea.

TIS past! the voyage of life is finished! Instead of informing you, that I am arrived at the *Indian* coasts, this is to let you know that I am safely landed on the celestial shores. The vessel in which I was embarked, by a tempest sunk to the bottom of the ocean; and the Angel of the waters received my newly unembodied soul.

I was surprised at the different manner of my existence. I breathed indeed no longer; but I lived; I heard, I saw, with a more exquisite sense than before. But a few moments were past since the raging billows carried destruction in their appearance; and now I moved unterrified through the

the deeps, and surveyed the foundation of the ancient hills. The regent of the waters, pleased with my curiosity, led me through his crystal palaces and coral groves; shewed me the pearly grottoes and alcoves of amber, with a thousand wonders; kept secret from the race of men since the bases of the mountains were laid.

As soon as he had gone the round of the liquid regions, an ætherial messenger took me under his conduct. I followed my gentle guide through the airy spaces; and here all was novelty and surprise. I made the tour of the universe, and explored the limits of the creation, with unspeakable agility. I moved from star to star, and met ten thousand suns, blazing in full glory, without fear or consternation. I followed the track of prodigious comets, and drew their flaming tails over half the sky. From the planetary regions I ascended, with the ease and swiftness of a thought, to the superior Heaven, the imperial palace of the Most High. But here description fails, and all beyond is unutterable.

This is the only account you can possibly receive of my death, which your own fears had so truly presaged at our parting. And this, my much-loved *Henrietta*, I hope, will put an end to all your anxiety; for since the change has proved so happy for me, you are too much my Friend to be concerned thereat.

PHILANDER.

An Abridgement of the history of the BIBLE
From Mr. OSTERVAALD.

From the Creation of the World, to the Flood.

THE world was created about four thousand Years before the birth of JESUS CHRIST. In six days GOD made all the creatures that are therein; and on the sixth day he created *Adam* who was the first man. He made him after his own image, and gave him dominion over the rest of the creatures. *Adam*, after his creation, was put into the terrestrial paradise, otherwise called *the Garden of Eden*, with *Eve* his wife, who was formed out of one of his ribs: And they had lived happy in that place if they had continued in their innocence, and kept the law that GOD had given them.

But *Adam* and *Eve* being fallen into rebellion, through the temptation of the devil, and having broken the commandment that GOD had given them not to eat of the fruit of a tree which was in the garden of *Eden*, which the scripture calls *the tree of Knowledge of Good and Evil* they lost their innocence and their happiness together, were made subject to death, and driven by GOD out of the terrestrial paradise. By this fall of *Adam*, sin and death entered into the world; and all men had been for ever miserable, if GOD had not taken pity of them. But GOD immediately promised, that the Seed of the women should bruise the serpent's head; that is, that men should be delivered from sin and death, and from the power of

of the devil, by JESUS CHRIST, who should be born of a virgin.

In the book of *Genesis*, *Moses* tells us who were the children and descendants of *Adam*, we see by the history of those times, that the life of men was then much longer than it is now, and that they lived for many hundreds of years. But it may be also observed, that sin began to reign in the world presently after the creation. *Cain*, the son of *Adam*, slew his brother *Abel*, and had a wicked posterity. Nevertheless GOD was known to and worshipped by the patriarchs, and especially in the family of *Seth*, who was one of the sons of *Adam*. Among these patriarchs, the scripture makes mention of *Enoch*, whom GOD took out of the world, so that he died not; GOD having been pleased thereby to crown his piety, and to teach men that there are rewards after this life for those that live well. But in process of time the posterity of *Seth* was corrupted likewise, and mingled with the wicked. The earth was filled with crimes; and the corruption grew so great and general, that GOD sent the flood, which drowned the whole world, *Noah* excepted; who, being a man that feared GOD, was with his family preserved from this inundation; GOD having commanded him to build an ark, in which he was shut up when the flood came. The memory of this deluge is preserved, not only in the holy scriptures, but also among divers notions of the world, as we may find in many ancient histories. The flood happened one thousand six hundred and fifty six years after the creation of the world.

From the Flood to the calling of Abraham.

NOAH being come out of the Ark, after the deluge, GOD made a covenant with him and gave new sanctions to the laws of nature, in order to turn men from wickedness, and vice. *Noah* had three sons, *Shem*, *Ham*, and *Japheth*, and all the world was afterwards peopled by the posterity. The descendants of *Shem* settled chiefly in *Asia*; those of *Ham* spread, for the most part, in *Africa*; and those of *Japheth* in *Europe*. It is the original of all the people in the world, may be seen more at large in the tenth chapter of *Genesis*.

Some time after the flood, men undertook to build the tower of *Babel*: But GOD confounded their language; so that not understanding one another any longer, they were dispersed into diverse countries. Idolatry began about this time to prevail; and then GOD was pleased to choose a people among whom the true religion was preserved. For this purpose he called *Abraham*, who lived in the city of *Ur* in *Chaldea*. He appointed him to leave the country wherein he was born; he engaged him to serve him, and fear him; commanded him to go into the land of *Canaan*, and he promised to give that country to his descendants, to multiply his posterity, and that the *Messias* should be born of his race. The calling of *Abraham* happened four hundred and twenty-five years after the flood.

From the calling of Abraham to the going of the Children of Israel out of Egypt.

ABRAM being come into the land of *Canaan*, tarried there some time with *Lot* his nephew, without having any child. This country was then inhabited by the *Canaanites*, who were an idolatrous and a very wicked people; particularly the inhabitants of *Sodom* (where *Lot* dwelt) were so wicked, and had committed sins so horrible, that GOD destroyed that city, after that he had brought *Lot*, with his wife and daughters, out of it. Fire from heaven fell down upon *Sodom* and *Gomorrab*; so that those cities, with their inhabitants, and all the neighbouring country, were burnt to ashes.

When *Abraham* was an hundred years of age *Isaac* his son was born, by a supernatural power. *Isaac* was the father of *Jacob*; and *Jacob* had twelve sons, who were the heads of the twelve tribes or families of the children of *Israel*. The two most considerable of these tribes were afterwards the tribe of *Levi*, from which the priests and ministers of religion were taken, and the tribe of *Judah*, which was the most powerful and which was for a great while possessed of the royal authority, and was to subsist 'till the coming of **JESUS CHRIST**; from which also **JESUS CHRIST** was to be born.

Joseph, one of the sons of *Jacob*, having been sold, and carried into *Egypt*, through the jealousy and hatred of his brethren; GOD raised him up to the chiefest dignity of that kingdom, by the means of the king of the country. Some years

after, *Jacob*, the father of *Joseph*, was constrained by the famine that was in the land *Canaan*, to go and sojourn in *Egypt*, with all his family. About this time lived *Job*, a man illustrious for his piety, and patience under afflictions.

After the death of *Jacob* and *Joseph*, the children of *Israel* increased and multiplied so exceedingly in *Egypt*, that king *Pharaoh* became jealous of them, and endeavoured to destroy them. But GOD sent *Moses*, who having wrought many miracles, and smote *Egypt* with ten plagues, obliged *Pharaoh* to let the children of *Israel* go out of his territories. This departure of the children of *Israel* out of *Egypt*, happened four hundred and thirty years after the call of *Abraham*.

From the going out of Egypt, to the building of Solomon's Temple.

THE children of *Israel* being come out of *Egypt*, walked upon dry land through the red sea; and *Pharaoh* who pursued them after tempting to go through it after them, was there drowned with all his army. Fifty days after their deliverance from *Egypt*, GOD published the ten commandments of the law upon mount *Sinai*. He gave afterwards the political laws to *Moses*, and also the ceremonial laws which the *Israelites* were to observe. GOD did not suffer the children of *Israel* to enter into the land of *Canaan* immediately after their coming out of *Egypt*, but they staid in the wilderness forty years, under the conduct of *Moses*.

Mos

Moses dying at the end of these forty years, *Joshua* succeeded him; and after having subdued the nations and kings that inhabited the land of *Canaan* he settled the *Israelites* in their stead. After the death of *Joshua*, this people were governed by the judges that GOD raised, from time to time, until the prophet *Samuel* (who was the last of the judges) set up *Saul* the first king of the *Israelites*. After *Saul*, reigned *David*, who was both a king and a prophet; to whom succeeded *Solomon* his son, who built the temple of *Jerusalem*, four hundred and fourscore years after the coming out of *Egypt*, and about a thousand years before the coming of *Jesus Christ*.

From the building of Solomon's Temple, to the Babylonish Captivity.

AFTER *Solomon's* death, *Rehoboam* his son being set on the Throne, ten tribes of *Israel* revolted; so that he ruled over two tribes only, which were those of *Judah* and *Benjamin*. Thus there were two kingdoms formed; the one, called the kingdom of *Israel*, which comprehended the ten revolted tribes; the other, called the kingdom of *Judah*, which consisted of the two tribes that remained faithful to *Rehoboam*.

The kingdom of *Israel* subsisted about two hundred and fifty years. *Jeroboam* was the first king of it. This prince, fearing that his subjects would return to the obedience of *Rehoboam* king of *Judah*, when they should go to *Jerusalem*, to the solemn Festivals, to worship GOD in the temple, and to offer their sacrifices there, set up a false worship in his kingdom. He made two gold

Calves, which they worshipped under the name of the GOD of *Israel*. He appointed solemn feasts, and priests; so that, in the reign of *Jeroboam* and his successors, idolatry was established in the kingdom of *Israel*. All the kings of *Israel* were idolaters, and kept up the false worship which *Jeroboam* had established. GOD sent several prophets to the ten tribes, to turn them from their sins, and to preserve the knowledge of himself among them. The most eminent of these prophets was *Elisab*. He prophesied in the time of *Abab*, who was one of the wickedest of the kings of *Israel*. At last, the kingdom of the ten tribes was destroyed; and *Samaria*, their capital city, was taken in the time of *Hoshea* the last king of *Israel*, by *Salmanassar* king of *Assyria*, who carried away the ten tribes into his own kingdom, from whence they were dispersed into divers countries, and have never since been settled again in their own land.

The kingdom of *Judab* lasted an hundred and thirty years longer than that of *Israel*. The capital of this kingdom was *Jerusalem*, where the true GOD was served in the temple of *Solomon*. But idolatry crept also into the kingdom of *Judab*. GOD, raised up prophets from time to time, who opposed the errors and sins of that people, who threatened them with the judgments of GOD, and foretold the coming of the *Messias*. *Isaiah* was one of the most eminent of these prophets. There were also some good kings, who endeavoured to abolish idolatry; as *Jehoshaphat*, *Hezekiah*, *Josiah*, and some others. But the people continuing in their sins, GOD (after he had long threatened them, afflicted them at sundry times by the neighbouring kings) destroyed also the kingdom

kingdom of *Judah*. *Nebuchadnezzar* king of *Babylon* besieged *Jerusalem* in the reign of *Zedekiah*, the last king of *Judah*; He took it and burnt it, with the temple, and carried away the people to *Babylon*, about four hundred and twenty years after *Solomon* had laid the foundation of the temple of *Jerusalem*, and five hundred and four score years before the birth of our LORD.

From the Babylonish Captivity to the coming of
JESUS CHRIST,

THE *Babylonish* captivity lasted seventy years as the prophet *Jeremiah* had foretold it should. When these seventy years had expired, the *Jews* returned into their own country, by the leave of *Cyrus* king of *Persia*, under the conduct of *Zorababel*; to rebuild the temple of *Jerusalem*. But in this they were interrupted by the neighbouring nations; and this work was delayed to the time of *Darius* king of *Persia*, who commanded that the temple and the service of GOD should be set up again. The prophets *Haggas* and *Zacharias* lived at that time, and they exhorted the *Jews* to labour in building the temple. Some years afterwards, *Nehemiah* went into *Judea* by the permission of the king *Artaxerxes*. He caused the walls of *Jerusalem* to be built, and restored order and civil government in that city.

From the rebuilding of *Jerusalem*, in the reign of *Darius*, to the destruction of the city, which happened after the coming of JESUS CHRIST, there were seventy weeks of years; that is to say, four hundred and ninety years, according to the prediction of the prophet *Daniel*. The *Jews* be-

ing returned into their own country, were for some time subjects to the king of *Persia*, and afterwards to the king of *Syria*. They were exposed to divers persecutions; whereof all the last and most cruel was of king *Antiochus*, who plundered and profaned the temple of *Jerusalem*, and made use of torments, in order to force the *Jews* to renounce their religion; as may be seen in the history of the *Maccabees*. This was he that forced *Mattathias* and many *Jews* to enter into a covenant together for the preservation of their religion and liberty. They gained many victories, by the courage and conduct of *Judas Maccabeus* and *Jonathan*, both sons of *Mattathias*. Having recovered their religion, they were a long time under the government of the priests, who succeeded *Judas* and *Jonathan*, and took the titles of kings. These are they who are called *Asmoneans*. At last the *Jews* fell under the dominion of the *Roman*, who made *Herod* king over *Judea*: and it was this *Herod* that reigned when *JESUS CHRIST* came into the world.

*The Birth, Life, Death, Resurrection, and Ascension
of JESUS CHRIST.*

THE time in which *GOD* had resolved to send his son being come, *JESUS CHRIST* was born in *Judea*, and many things fell out, that made his birth remarkable. Nevertheless he did not quickly make himself known to the *Jews*: Nor did he begin to exercise his ministry before he was thirty years of age, and that he had been baptized by *John* the baptist, his forerunner. We have the history

history of the life of JESUS CHRIST in the gospel; and there are three things principally to be considered in this history, viz. The doctrine of JESUS CHRIST, his miracles, and the holiness of his life. The doctrine he preached was most holy, and tends wholly to the glory of GOD, and the good of mankind. He wrought a great number of miracles, which manifested an infinite power and goodness. By these miracles he has made it to appear that he was the son of GOD, and that his doctrine was true. His life was perfectly holy. We may find therein an example of all kind of virtues, and particularly of an admirable charity and humility, of an extraordinary zeal, and of a perfect indifference for the world.

JESUS having lived after this manner among the Jews for about the space of four years, they crucified him, and put him to death at the feast of the passover. But he rose again the third day after his death; and forty days after his resurrection he ascended into heaven, where he sits at the right hand of GOD; and from whence he sent the HOLY GHOST to his apostles upon the day of Pentecost.

The preaching of the Apostles, and the Establishment of Christianity.

THE apostles having received the HOLY GHOST in the city of Jerusalem, began to preach the gospel there, and to confirm their doctrine by miracles. At first they preached only in Judea, and to none but the Jew. But GOD having made known to them, that the christian religion ought to be taught to all men, they

went to preach the Gospel throughout the world. The apostles met with *Jews* in almost all places where they came, this nation having been dispersed for a long time in divers countries. It was to the *Jews* of the dispersion that the apostles did at first address themselves, as the book of *Acts* shews us; and it was to them that they wrote many epistles. Nevertheless, they invited all sorts of people, without distinction, as well *Gentiles* as *Jews*, to the profession of the Gospel, and they baptized all those who would become christians in the name of the Father, and of the Son, and of the Holy Ghost. This is the substance of the doctrine which the apostles and other ministers of JESUS-CHRIST did preach; namely, That there is but one only GOD, who created heaven and earth; That this true GOD, who had not been sufficiently known till then, had made himself known to men by JESUS-CHRIST his son; That this Jesus, who was crucified by the *Jews* was risen again; That he was the saviour of the world, the judge of all men; and that all those who would believe in him should be eternally happy. This doctrine was preached by the apostles with such wonderful success, that in a few years christianity was established in the principal parts of the world.

As for the *Jews*, they were destroyed, and driven out of their city. Forty years after the death of our LORD, the city of *Jerusalem* was taken by the *Romans*. and, with the temple there, laid in ruins, as JESUS-CHRIST had expressly foretold; the judgment of GOD fell upon the *Jews*, who were dispersed througout the world; and since that

that time, they have never been able to recover from that destruction, but it continues upon them to this day.

An Abridgment of the Christian Religion.

BUT in order to have a more exact knowledge of the religion preached by the Apostles, it must be known, that they required two things from men, and promised them also two things.

The two things which the Apostles required, were, that men should believe, and that they should amend their lives. They required, in the first place, that men should believe in GOD, and in JESUS CHRIST; that the *Gentiles* should forsake their religion, and the service of false deities, and adore and serve none but the true GOD, the Creator of the world; that the *Jews* should acknowledge JESUS CHRIST for the Messiah promised by the Prophets; and the *Jews* and *Gentiles* both should believe, that JESUS CHRIST came into the world for the salvation of men, to make atonement for their sins, to deliver them from condemnation and death, and to purchase for all them that believe in him, a title to eternal life; that they should receive his doctrines as true; and that they should persevere in the profession of it. The other things which the Apostles required was, That those who, till then, had lived very wickedly, should amend their lives, and renounce their sins; of which the principal were, Impiety, Impurity, Intemperance, Cruelty, Covetousness, Injustice, Pride, Evil-speaking, the love of the World, and Self-love. Those who were made christians, renounced their sins in receiving B

tism ; and they promised to live in the practice of virtue and holiness, and to obey the commandments of **JESUS CHRIST** ; which may be reduced to these three heads, piety towards **GOD**, justice and Charity towards our neighbour, and temperance in regard to ourselves.

To all who shall exercise so genuine a faith and repentance, as should be effectual to purify their hearts and lives, the Apostles promised two things ; first, that all their past sins, committed in the time of their ignorance, should be pardoned. Secondly, that **GOD**, would receive them into his convent, and grant them salvation and life eternal. These are the two things that the Apostles gave men assurance of by baptism. But as for those that refused to become christians, or that being christians, did not live as **JESUS CHRIST** had ordained ; the Apostles declared, that they were excluded from salvation, and were subjects to condemnation and death eternal.

This is the sum of the christian religion, as it was preached by the Apostles. It is our duty to adhere constantly to it, to love it, to do according as it directs, living godly in this world, and expecting our salvation from the mercy of **GOD**, through **JESUS CHRIST** ; that when **CHRIST** shall come at the last day to render to every one according to his works, we may escape the punishments which this religion threatens wicked people with, and partake of that glory and everlasting happiness which it promises to the faithful.

ABRA-

*ABRAHAM'S Soliloquy upon receiv'ing the Command to
sacrifice his Son ISAAC.*

IT is certain that there are no passage in *Pagan History* which affect nature stronger than those we meet with in holy writ ; but there is no part of sacred story which raises our wonder, and on the first reading of it excites all the passions, equal to that of *Abraham's* receiving the command to sacrifice his only son *Isaac*. It is such a trial betwixt faith and nature, as in all probability none but the father of the believers could have gone through. When we think to what a height of paternal fondness the soul of *Abraham* must be raised, by having a child by his wife, when nothing but a divine providence could have given him one, it is amazing to conceive what in his soul he must feel, when he received the peremptory commandment of GOD to offer him up for a burnt-offering. The manner of giving the command is as affecting to him as a father, as it is sublime in the commander ; and moves the heart of tenderness, at the same time it shews the highest authority, *Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of.* The holy text adds no other circumstance, than an immediate implicit obedience to the command he had received. However, according to the dictates of human nature, the powers of his mind must be shaken, and there must have been a strong combat between faith and nature. Sir Henry Wotton

has wrote an admirable meditation on *Abraham's* circumstances at this crisis and in a soliloquy has made him discourse with himselfe in all the struggling passions that any one could conceive him at that time to have felt. As this piece is but very little known. I would recommend it as a much better comment on this wonderful piece of sacred story than I ever yet met with. Sir *Henry* imagines him, after the receiving so surprizing a command, in have broke out into some such reflections as the following.

„ What ! could this possibly be the voice of GOD which I heard ? or have not rather some strange impressions of the night deluded my Fancy ?——Ye, thy voice it was ; my GOD, it was thy voice. How can the servant deny it, with whom seven times before descending from the throne of glory thou hast vouchsafed even to commune in this vale of tears ! When thou didst first call me out of the darkness of my father's house into thy saving light ; when thou didst often cherish and encourage me in the steps of my pilgrimage ; when thou did furnish me with victory in a strange land ; when lastly, thou didst even overlade my feeble age with joy in a rightful heir of my own body, was I forward at all these times to acknowledge thee the GOD of my support and comfort ; and shall I now question thy voice when thou demandest but a apart of thine own benefits ?——No, my dear *Isaac*, although the heavens know how much I love thee, yet if thou wert, or couldest be, millions of times more precious in the eyes of thy trembling father, I would summon together all the strength of my aged limbs to render thee unto that gracious
GOD

GOD from whom I had thee—Alas! poor boy how sweetly thou slumberest, and in thy bed dost little think what change is towards thee! but I must disturb thy rest——*Isaac*, arise, and call up my servants; bid them prepare for a journey which we are to make unto the mount *Moriah*, and let some wood be carried for the burning of a sacrifice; mean while I will walk out a little by my self, to contemplate the declining stars, and the approaching of the morning.

“O ye Ornaments of the sky, who, when all the world is silent, obey your Maker in the determinate order of your motions! can man behold his own duty in a fairer volume? why then stand I gazing here, and do not rather go myself to hasten my servants to execute his will?——But stay——his will! why; is his will contrary to the example of his own justice? Did he not heavily punish *Cain*, even at the beginning of the first word, for killing but a brother? and can I slay my child, and embroil my hands in my own blood, without offence of his immortal majesty?——Yes! Why not? The act of *Cain* was the act of his own sinful malice; but I have received an immediate command from GOD himself.——A command! Why? Is his command against his law? Shall the fountain of all truth be served with contradictions? Did not the same GOD, straight after the universal deluge, (as our fathers have told us,) denounce this judgment, *That who so sheddeth Man's blood, by Man shall his blood be shed?* How then can I herein obey my GOD, but I must wilfully disobey him?

“O my weak soul! what poor arguments dost thou search, to cover thine own rebellious a

ons ! Is there any warrant higher than his will ? or any better interpreter of his will than *himself* ! It the princes of the earth (who are but mortal types of his invisible glory) can alter their edicts at pleasure, shall not the LORD of the whole, whom angels and men adore, have leave to dispense with his own prohibitions ? Yes surely.—— But then, how shall the blessing that my good GOD hath determined upon my seed, and even upon this *very child*, be accomplished if I destroy the root ? O LORD, was not thy divine goodness pleased, in the depth of thy mercy, to accept my belief for righteousness ? and shall I now frustrate thy promises with my obedience ?—— But what ! am I fallen into a new reluctance ? Have I before contested with thy *Justice*, and shall I now dispute thy *power* ? Didst thou not create the light before the sun, and the effects before the cause, ; and shall I bind thee to the passions of a natural agent ? Didst thou not make this *all of nothing* even by thy *word*, (which was thy *wisdom*) and foment all that thou hast made by thy *spirit*, which is thy *love* ? and shall I doubt thou canst raise innumerable nations out of the very ashes of my poor *Ishaac* ? Nay, did I not even at first receive him in a manner from a dead womb ? and art thou not still the same almighty and ever-living GOD, merciful father, full of all tenderness and compassion, that seest from heaven, whereof we are made ! —— Pardon my discourses, and forget my delays. I am now going to perform thy good pleasure. And yet there is remaining one humble suit, which refuse not, O my GOD ! though it proceed from the weakness of the unworthy creature. Take my child, and

all that is mine; I have resigned him with my whole heart, unto thy will; he is already thine, and mine no longer; and I glory that he shall die upon thy holy altar: But yet I fear withal, that these my shaking hands and faint limbs will be seized with horror. Be not therefore, dear LORD, displeased, if I use my servants in the execution.——How now, my soul! dost thou shrink in the last act of thy loyalty? Can I yet walk up and down about vile and ordinary functions, and, when my GOD is to be served, do my joints and members fail me? Have I humbled my desires to his will, and shall I deny him the choice of his own instrument? or, if his indulgent mercy would permit, shall I suffer another to anticipate the cheerfulness of my obedience?

“O thou great GOD of life and death, who mightest have made me an insensible plant, a dead stone, or poisonous serpent, and y^er even in them likewise I should have conduced to the variety of thy glorious wisdom: but thou hast vouchsafed to endue us with the form of man, and to breathe into our first parent that spark of thy divine light which we call *reason*, to comprehend and acquire knowledge therewith thy high and indisputable sovereignty over all nature: Thou then, eternal *maker* and *mover*, whose *will* is the first cause, and whose *glory* is the last of ends, direct my feet to the place which thou hast appointed. Strengthen these poor hands to accomplish thy pleasure, and let heaven and earth obey thee.”

OF CONSIDERATION.

COMMUNE with thyself, O youth: and consider wherefore thou wert made

Contemplate thy powers. contemplate thy wants and thy connexions; so shalt thou discover the duties of life, and be directed in all thy ways.

Proceed not to speak nor to act, before thou hast weighed thy words, and examined the tendency of every step thou shalt take: So shall disgrace fly far from thee, and in the house shall shame be a stranger; repentance shall not visit thee, nor sorrow dwell upon thy cheek.

That thoughtless man bridlcth not his tongue; he speaketh at random, and is entangled in the foolishness of his own words.

As one that runneth in haste, and leapeth over a fence, may fall into a pit on the other side, which he doth not see, so is the man that plungeth suddenly into any action, before he hath considered the consequences thereof.

Hearken therefore to the voice of consideration; her words are the words of wisdom, and her paths shall lead to safety and truth.

OF MODESTY.

WHO art thou that presumest on thine own wisdom? or why dost thou vaunt thyself on thine own acquirements?

The first step towards being wise, is to know that thou art ignorant; and if thou wouldst not be esteemed

esteemed foolish in the judgment of others, cast off the folly of being wise in thine own conceit.

As a plain garment best adorneth a beautiful woman; so a decent behaviour is the greatest ornament of wisdom.

The speech of a modest man giveth lustre to truth, and the diffidence of his words absolveth his error.

He relieth not on his own wisdom; he weigheth the councils of a friend, and receiveth the benefit thereof.

He turneth away his ear from his own praise, and he believeth it not; he is the last in discovering his own perfections.

Yet, as a veil addeth to beauty, so are his virtues set off by the shade which his modesty casteth upon them.

But behold the vain man and observe the arrogant: He cloatheth himself in rich attire, he walketh in the public street, he casteth round his eyes, and courteth observation.

He tosseth up his head and overlooketh the poor; he treateth his inferiors with insolence, and his superiors in return look down on his pride, and folly with laughter.

He despiseth the judgment of others; he relieth on his own opinion, and is confounded.

He is puffed up with the vanity of his imagination; his delight is to hear and speak of himself all the day long.

He swalloweth with greediness his own praise and the flatterer in return eateth him up.

OF APPLICATION.

SINCE the days that are past are gone for ever, and those that are to come may not come to thee; it behoveth thee to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come.

This instant is thine; the next is in the womb of futurity, and thou knowest not what it may bring forth.

Whatsoever thou resolvest to do, do it quickly. Defer it not till the evening what the morning may accomplish.

Idleness is the parent of want and of pain; but the labour of virtue bringeth forth pleasure.

The hand of diligence defeateth want; prosperity and success are the industrious man's attendants.

Who is he that hath acquired wealth, that hath risen to power, that hath clothed himself with honour, that is spoken of in the city with praise, and standeth before the king in his counsel? Even he that hath shut out idleness from his house; and hath said, sloth, thou art mine enemy.

He riseth up early, and lyeth down late; he exerciseth his mind with contemplation, and his body with action, and preserveth the health of both.

The slothful man is a burden to himself, his hours hang heavy on his head: he loitereth about and knoweth not what to do.

His days pass away like the shadow of a cloud, and he leaveth behind him no mark for remembrance.

His

His body is diseased for want of exercise; he wisheth for action, but hath not power to move; his mind is in darkness; his thoughts are confused; he longeth for knowledge, but hath no application.

He would eat of the almond, but hateth the trouble of breaking its shell.

His house is in disorder, his servants are wasteful and riotous, and he runneth on towards ruin; he seeth it with his eyes, he heareth it with his ears, he shakeeth his head, and wisheth, but hath no resolution; till ruin cometh upon him like a whirlwind, and shame and repentance descend with him to the grave.

Go to the Ant, thou Sluggard; Consider her ways, and be wise. Solomon.

IT hath been observed by writers of morality, that in order to quicken human industry, Providence has so contrived it, that our daily food is not to be procured without much pain and labour. The chase of birds and beasts, the several arts of fishing, with the different kinds of agriculture, are necessary scenes of business, and give employment to the greatest part of mankind. If we look into the brute creation, we find all its individuals engaged in a painful and laborious way of life, to procur a necessary subsistence for themselves, and those that grow up under them: The preservation of their being is the whole business of it. An idle man is therefore a kind of monster in the creation. All nature is busy about him; every animal he sees reproaches him. Let such a man, who lies a burthen or dead weigh

upon the species. and contributes nothing either to the riches of the common wealth, or to the maintenance of himself and family, consider that instinct with which providence has endued the ant, and by which is exhibited an example of industry to rational creatures. Many surprising instances that instinct are represented in a letter published by the members of the *French academy*, and afterwards translated into *English*.

IN a room next to mine, which had been empty for a long tim, there was upon a window a box full of earth, two feet deep, and fit to keep flowers in. That kind of parterre had been long uncultivated, and therefore it was covered with old plaister, and a great deal of rubbish that fell from the top of the house, and from the walls, which, together with the earth formerly imbibed with water, made a kind of dry and barren soil. That place lying to the south, and out of the reach of the wind and rain, besides the neighbourhood of a granary, was a most delightful spot of ground for ants; and therefore they had made three nests there, without doubt for the same reason that men build cities in fruitful and convenient places, near springs and rivers.

Having a mind to cultivate some flowers, I took a view of that place, and removed a tulip out of the garden into that box; but casting my eyes upon the ants, continually taken up with a thousand cares, very inconsiderable with respect to us, but of the greatest importance for them, they appeared to me more worthy of my curiosity than all the flowers in the world. I quickly removed the tulip, to be the admirer and resto-

ter of that little commonwealth. This was the only thing they wanted : for their policy, and the order observed among them are more perfect than those of the wisest republics; and therefore they have nothing to fear, unless a new legislator should attempt to change the form of their government.

I made it my business to procure them all sorts of conveniencies. I took out of the box every thing that might be troublesome to them; and frequently visited my ants, and studied all their actions. Being used to go to bed very late, I went to see them work in a moon-shine night; and I frequently got up in the night, to take a view of their labours. I always found some going up and down, and very busy. One would think that they never sleep. Every body knows that ants come out of their holes in the day-time, and expose to the sun the corn, which they keep under ground in the night: Those who have seen ant ilock, have easily perceived those small heaps of corn about their nests. What surprised me at first, was, that my ants never brought out their corn, but in the night when the moon did shine and kept it under ground in the day-time; which was contrary to what I had seen, and saw still practised by those insects in other places. I quickly found out the reason of it. There was a pigeon-house not far from thence pigeons and birds would have eaten their corn, if they had brought it out in the day time. It is highly probable they knew it by experience; and I frequently found pigeons and birds in that place, when I went to it in the morning. I quickly delivered them from those robbers. I frightened the birds away with

some pieces of paper tied to the end of a string over the window. As for the pigeons, I drove them away several times; and when they perceived that the places was more frequented than before they never came to it again. What is most admirable, and what I could hardly believe, if I did not know it by experience, is, that those ants, knew some days after that they had nothing to fear, and began to lay out their corn in the sun. However, I perceived they were not fully convinced of being out of all danger; for they durst not bring out their provisions all at once, but by degrees; first in a small quantity, and without any great order, that they might quickly carry them away in case of any misfortune, watching, and looking every way; at last being persuaded that they had nothing to fear, they brought out all their corn, almost every day and in good order, and carried it in at night.

There is a strait hole in every ant's nest, about half an inch deep; and then it goes down sloping into a place where they have their magazine; which I take to be a different place from that where they rest and eat: For it is highly improbable that an ant, which is a very cleanly insect, and throws out of her nest all the small remains of corn on which she feeds, as I have observed a thousand times, would fill up her magazine, and mix her corn with dirt and oroure.

The corn that is laid up by ants would shoot under ground, if those insects did not take care to prevent it. They bite off all the buds before they lay it up; and therefore the corn that has lain in their nests will produce nothing. Any one may easily make this experiment, and even plain-

ly see that there is no bud in their corn; but though the bud be bitten off, there remains another inconvenience, that corn must need swell and rot under ground; and therefore it could be of no use for the nourishment of ants. Those insects prevent that inconvenience by their labour and industry and contrive the matter so, that corn will keep as dry in their nests, as in our granaries

They gather many small particles of dry earth, which they bring every day out of their holes, and places them round to heat them in the sun. Every ant brings a small particle of that earth in her pincers, lay it by the hole, and then goes and fetches another. Thus, in less than a quarter of an hour, one may see a vast number of such small particles of dry earth, heaped up round the hole. They lay their corn under ground upon that earth and cover it with the same. They perform this work almost every day during the heat of the sun: And though the sun went from the window about three or four o'clock in the afternoon, they did not remove their corn and their particles of earth, because the ground was very hot, till the heat was over.

If any one shall think that those animals should use sand, or small particles of brick or stone, rather than take so much pains about dry earth; I answer that upon such an occasion, nothing can be more proper than earth heated in the sun, Corn does not keep upon sand. Besides, a grain of corn that is cut, being deprived of its bud, would be filled with small sandy particles that could not easily come out. To which I add, that sand consists of such small particles, that an ant could

not take them up one after another; and therefore those insects are seldom to be seen near rivers or in a very sandy ground.

As for the small particulers of bric or stone, the least moistness would join them together, and turn them into a kind of mastic, which those insects could not divide. Those particles sticking together could not come out of any ant's nest, and would spoil its symmetry.

When ants have brought out these particles of earth, they bring out their corn after the same manner, and place it round that earth. Thus one may see two heaps surround their hole, one of dry earth and the other of corn; and then they fetch out a remainder of dry earth, on which doubtless their corn was laid.

Those insects never go about this work but when the weather is clear, and the sun very hot. I observed that those little animals having one day brought out the corn at eleven o'clock in the forenoon, removed it, against their usual custom, before one in the afternoon. The sun being very hot, and sky very clear, I could perceive no reason for it. But, half an hour after, the sky began to be overcast, and there fell a small rain, which the ants foresaw; whereas the *Milan* almanack had foretold there would be no rain upon that day.

I have said before, that those ant which I did so particularly consider, retched their corn out of a garret. I went very frequently into that garret. There was some old corn in it; and because every grain was not alike, I observed that they chose the best.

I know,

I know, by several experiments, that those little animals take great care to provide themselves with wheat when they can find it. and always pick out the best; but they can make shift without. When they can get no wheat, they take rye, oats, millet, and even crumbs of bread; but seldom any barley, unless it be in a time of great scarcity, and when nothing else can be had.

Being willing to be more particularly informed of their forecast and industry, I put a small heap of wheat in a corner of the room, where they kept: and, to prevent their fetching corn out of the garret, I shut up the window, and stopped up all the holes. Though ants are very knowing. I do not take them to be conjuros; and therefore they could not guess that I had put some corn in that room. I perceived for several days, that they were very much perplexed, and went a great way to search their provisions, I was not willing for some time to make them more easy for I had a mind to know, whether they would at last find out the treasure and see it at a great distance; and whether smelling enabled them to know what is good for their nourishment. Thus they were for some time in great trouble. and took a great deal of pains. They went up and down a great way looking out for some grains of corn. They were sometimes disappointed, and sometimes they did not like their corn after many long and painful excursions. What appeared to me wonderful, was, that none of them came home without bringing something. One brought a grain of wheat, another a grain of rye or oats, or a particle of dry earth if he could get nothing else.

The

The window upon which those ants had made their settlement looked into a garden, and was two stories high. Some went to the further end of the garden, others to the fifth story in quest of some corn. It was a very hard journey for them, especially when they came home loaded with a pretty large grain of corn, which must needs be an heavy burden for an ant, and as much as she can bear. The bringing of that grain from the middle of the garden to the nest, took up four hours: whereby one may judge of the strength and prodigious labour of those little animals - It appears from thence, that an ant works as hard as a man who should carry a very heavy load on his shoulders, almost every day for the space of four leagues. It is true, those insects do not take so much pains upon a flat ground; but then how great is the hardship of a poor ant, when she carries a grain of corn to the second story, climbing up a wall with her head downwards, and her backside upwards; none can have a true notion of it, unless they see those little animals at work in such a situation. The frequent stops they make in the most convenient places, are a plain indication of their weariness. Some of them were strangely perplexed and could not get to their journey's end. In such a case, the strongest ants, and those that are not so weary, having carried their corn to their nest, came down again to help them. Some are so unfortunate as to fall down with their loads when they are almost come home. - When this happens they seldom loose their corn, but carry it up again.

I saw

I saw one of the smallest carrying a large grain of wheat with incredible pains. When she came to the box where the nest was, she made so much haste that she fell down with her load, after a very laborious march. Such an unlucky accident would have vexed a philosopher. I went down, and found her with the same corn in her paws. She was ready to climb up again. The same misfortune happened to her three times. Sometimes she fell in the middle of her way, and sometimes higher; but she never let go her hold, and was not discouraged. At last her strength failed her. She stopt, and another ant helped her to carry her load, which was one of the largest and finest grains of wheat that an ant can carry. It happens sometimes, that a corn slips out of their paws when they are climbing up; they take hold of it again, when they can find it; otherwise they look for another, or take something else being ashamed to return to their nest without bringing something. This I have experimented, by taking away the grain which they look for. All those experiments may easily be made by any one that has patience enough. They do not require so great a patience as that of ants; but few people are capable of it.

Thus my ants were forced to make a shift for a livelihood, when I had shut up the garret out of which they used to fetch their provisions. At last, being sensible that it would be a long time before they could discover the small heap of corn which I had laid up for them, I resolved to shew it to them.

In order to know how far their industry could reach, I contrived an expedient, which had good success. The thing will appear incredible to those who never considered, that all animals of the same kind, which form a society, are more knowing than others. I took one of the largest ants, and threw her upon that small heap of wheat. She was so glad to find herself at liberty, that she ran away to her nest, without carrying off a grain. But she observed it: For an hour after, all my ants had notice given them of such a provision; and I saw most of them very busy in carrying away the corn I had laid up in the room. I leave it to you to judge, whether it may not be said, that they have a particular way of communicating their knowledge to one another; for otherwise how could they know, one or two hours after, that there was corn in that place? It was quickly exhausted; and I put in more; but in a small quantity, to know the true extent of their appetite, or prodigious avarice; for I make no doubt but they lay up provisions against the winter. We read it in holy scripture; a thousand experiments teach us the same; and I do not believe that an experiment has been made that shews the contrary.

I have said before, that there were three ants nests in the box or *partere*; which formed, if I may say so, three different cities, governed by the same laws, and observing the same order, and the same customs. However there was this difference, that the inhabitants of one of these holes seemed to be more knowing and industrious than their neighbours. The ants of that nest were dis-

disposed in a better order. Their corn was finer, they had a greater plenty of provisions, their nest was furnished with more inhabitants, and they were bigger and stronger. It was the principal and capital nest. Nay, I observe that those ants were distinguished from the nest, and had some pre-eminent over them.

Though the box full of earth, when the ants had made their settlement, was generally free from rain; yet it rained sometimes upon it, when a certain wind blew. It was a great inconvenience for those insects. Ants are afraid of water and when they go a great way in quest of provision, and are surpris'd by the rain, they shelter themselves under some tile, or something else, and do not come out till the rain is over. The ants of the principal nest found out a wonderful expedient to keep out the rain. There was a small piece of flat slate, which they laid over the hole of their nest, in the day time, when they foresaw it would rain, and almost every night. Above fifty of the little animals, especially the strongest, surrounded that piece of slate, and drew it equally in wonderful order. They removed it in the morning; and nothing could be more curious, than to see these little animals about such a work. They had made the ground uneven about their nest, in so much that the slate did not lie flat upon it, but left a free passage underneath. The ants of the two other nests did not so well succeed in keeping out the rain. They laid over their holes several pieces of old and dry plaster, one upon the other; but they were still troubled with the rain, and the next

H

day

day they took a world of pains to repair the damage. Hence it is, that those insects are so frequently to be found under tiles, where they settle themselves to avoid the rain. Their nests are at all times covered with those tiles, without any incumbrance; and they lay out their corn and their dry earth in the sun about the tiles as one may see every day. I took care to cover the two ants nest that were troubled with the rain. As for the capital nest, there was no need of exercising my charity towards it.

M. de la Loubere says, in his relation of *Siam*, that in a certain part of that kingdom, which lies open to great inundations, all the ants make their settlements upon trees. No ants nests are to be seen any where else. I need not insert here what that author says about those insects. You may see his relation.

Here follows a curious experiment, which I made upon the same ground, where I had three ants nests. I undertook to make a fourth, and went about it in the following manner. In a corner of a kind of terrace, at a considerable distance from the box, I found a hole swarming with ants much larger than all those I had already seen; but they were not so well provided with corn, nor under so good a government. I made a hole in a box like that of the ants nest, and laid, as it were, the foundation of a new city. Afterwards I got as many ants as I could out of the nest in the terrace, and put them into a bottle, to give them a new habitation in the box; and because I was afraid they would return to the terrace, I destroyed their old nest, pouring boiling

ing water into the hole, to kill those ants that remained in it. In the next place, I filled the new hole with the ants that were in the bottle; but none of them would stay in it. They went away in less than two hours; which made me believe, that it was impossible to make a fourth settlement in my box.

Two or three days after, going accidentally over the terrace, I was very much surprised to see the ants nest which I had destroyed, very artfully repaired. I resolved then to destroy it intirely, and to settle those ants in my box. To succeed in my design, I put some gun-powder and brimstone into their hole, and sprung a mine, whereby the whole nest was overthrown; and then I carried as many ants as I could get, into the place which I designed for them. It happened to be a very rainy day, and it rained all night; and therefore they remained in the nest-hole all that time. In the morning, when the rain was over, most of them went away to repair their old habitations; but finding it impracticable by reason of the smell of the powder and brimstone, which kills them, they came back again, and settled in the place I had appointed for them. They quickly grew acquainted with their neighbours, and received from them all manner of assistance out of their holes. As for the inside of their nest, none but themselves were concerned in it, according to the inviolable laws established among those animals.

An ant never goes into any other nest but her own; and if she should venture to do it, she would be turned out and severely punished. I have of-

ten taken an ant out of one nest to put her into another; but she quickly came out being warmly pursued by two or three other ants. I tried the same experiment several times with the same ant; but at last the other ants grew impatient, and tore her to pieces. I have often frightened some ants with my fingers, and pursued them as far as another hole, stopping all the passages to prevent their going to their nest. It was very natural for them to fly into the next hole: many a man would not be so cautious, and would throw himself out of the windows, or into a well, if he were pursued by assassins. But the ants I am speaking of, avoided going into any other hole but their own, and rather tried all other ways of making their escape. They never fled into another nest, but at the last extremity and sometimes rather chose to be taken, as I have often experienced. It is therefore an inviolable custom among those insects, not to go into any other hole but their own. They do not exercise hospitality; but they are very ready to help one another out of their holes. They put down their loads at the entrance of a neighbouring nest; and those that live in it carry them in.

They keep up a sort of trade among themselves; and it is not true that those insects are not for lending. I know the contrary, they lend their corn; they make exchanges; they are always ready to serve one another; and I can assure you that more time and patience would have enabled me to observe a thousand things more curious and wonderful than what I have mentioned. For instance, how they lend and recover their loans; whether it be in the same quantity, or with

with usury; whether they pay the strangers that work for them, &c. I do not think it impossible to examine all those things; and it would be a great curiosity to know by what maxims they govern themselves: Perhaps such a knowledge might be of some use to us.

They are never attacked by any enemies in a body, as is reported of bees. Their only fear proceeds from birds, which sometimes eat their corn when they lay it out in the sun; but they keep it under ground when they are afraid of thieves. It is said, that some birds eat them; but I never saw an instance of it. They are also infested by small worms; but they turn them out and kill them. I observed, that they punished those ants which probably had been wanting to their duty. Nay, sometimes they killed them; which they did in the following manner. Three or four ants fall upon one, and pulled her several ways, till she was torn in pieces. Generally speaking they live very quietly: From whence I infer, that they have a very severe discipline among themselves, to keep so good an order; or that they are great lovers of peace, if they have no occasion for any discipline.

Was there ever a greater union in any commonwealth? Every thing is common among them, which is not to be seen any where else. Bees, of which we are told so many wonderful things, have each of them a hole in their hives; their honey is their own; every bee minds its own concerns. The same may be said of all other animals: they frequently fight, to deprive one another of their portion. It was not so with ants. They have nothing of their own; a grain

corn which an ant carries home, is deposited in a common stock. It is not designed for her own use, but for the whole community : There is no distinction between a private and a common interest. An ant never works for herself, but for the society.

Whatever misfortune happens to them, their care and industry find out a remedy for it; nothing discourages them. If you destroy their nests, they will be repaired in two days. Any body may easily see how difficult it is to drive them out of their habitations without destroying the inhabitants; for as long as there are any left, they will maintain their ground.

I had almost forgot to tell you, sir, that mercury has hitherto proved a mortal poison for them, and that it is the most effectual way of destroying those insects. I can do something for them in this case : Perhaps you will hear in a little time that I have reconciled them to mercury.

OF EMULATION.

IF thy soul thirsteth for honour, if thy ear hath any pleasure in the voice of praise, raise thyself from the dust whereof thou art made, and exalt thy aim to something that is praise worth.

The oak that now spreadeth its branches towards the heavens, was once but an acorn in the bowels of the earth.

Endeavour to be first in thy calling, whatever it be; neither let any one go before thee in well-doing : Nevertheless do not envy the merits of another, but improve thine own talents.

Scorn also to depress thy competitor by any

dishonest or unworthy method ; strives to raise thyself above him only by excelling him ; so shall thy contest for superiority be crowned with honour if not with success.

By a virtuous emulation the spirit of a man is exalted within him ; he panteth after fame, and rejoiceth as a racer to run his course.

He riseth like the palm-tree inspite of oppression ; and, as an eagle in the firmament of Heaven, he soareth aloft, and fixeth his eyes upon the glories of the sun.

The examples of eminent men are in his visions by night : and his delight is to follow them all the day long.

He formeth great designs, he rejoiceth in the execution thereof, and his name goeth forth to the end of the world.

But the heart of the envious man is gall and bitterness, his tongue spitteth venom ; the success of his neighbour breaketh his rest.

He fineth in his cell repining ; and the good that happeneth to another, is to him an evil.

Hatred and malice feed upon his heart, and there is no rest in him.

He feelth in his own breast no love of goodness, and therefore believeth his neighbours is like unto himself.

He endeavours to deprecate those that excel him, and putteth an evil interpretation on all their doings.

He lieth on the watch, and meditates mischief ; But the detestation of man pursueth him ; he is crushed like a spider in his own web.

O F P R U D E N C E.

HE A R the words of prudence, give heed unto her counsel, and store them in thy heart: Her maxims are universal, and all the virtues lean upon her; she is the guide and the mistress of human life.

Put a bridle on thy tongue; set a guard before thy lips, lest the words of thine own mouth destroy thy peace.

Let him that scoffeth at the lame, take care that he halt not himself: Whosoever speaketh of another's failing's with pleasure, shall hear of his own with bitterness of heart.

Of much speaking cometh repentance, but in silence is safety.

A talkative man is a nuisance to society; the ear is sick of his babbling, the torrent of his words overwhelmeth conversation.

Boast not of thyself, for it shall bring contempt upon thee; neither deride another, for it is dangerous.

A bitter jest is the poison of friendship; and he that cannot restrain his tongue shall have trouble.

Furnish thyself with the proper accommodations belonging to thy condition; yet spend not to the utmost of what thou canst afford, that the providence of thy youth may be a comfort to thy old age.

Let thine own business engage thy attention; leave the cares of the state to the governors thereof.

Let

Let not thy recreations be expensive; lest the pain of purchasing them exceed the pleasure thou hast in their enjoyment.

Neither let prosperity put out the eyes of circumspection, nor abundance cut off the hands of frugality: he that too much indulgeth in the superfluities of life, shall live to lament the want of his necessities.

From the experiance of others, do thou learn wisdom; and from their failings correct thine own faults.

Trust no man before thou hast tried him: yet mistrust not without reason, it is uncharitable.

But when thou hast proved a man to be honest, lock him up in thine heart as a treasure; regard him as a jewel of inestimable price.

Refuse the favours of a mercenary man; they will be a snare unto thee; thou shalt never be quit of the obligation.

Use not to-day what to morrow may want: neither leave that to hazard which foresight may provide, or care prevent.

Yet expect not even from prudence infallible success; for the day knoweth not what the night may bring forth.

The fool is not always unfortunate, nor the wise man always successful; yet never had a fool a through enjoyment, never was a wise man wholly unhappy.

The

*The Folly of GAMING; or, PAN
and FORTUNE. A Fable.*

To a young Heir.

SOON as your father's death was known,
(As if the estate had been their own,)
The gamesters outwardly exprest
The decent joy within their breast.
So lavish in your praise they grew,
As spoke their certain hopes in you.

One counts your income of the year,
How much in ready money clear.

No house, says he, is more compleat;
The garden's elegant and great.
How fine the park around it lies!
The timber's of a noble size.

Then count his jewels and his plate,
Besides, 'tis no entail'd estate,
If cash run low, his lands in fee,
Are, or for sale or mortgage free.

Thus they, before you throw the main,
Seem'd to anticipate the gain.

Would you, when thieves are known abroad,
Bring forth your treasures in the road?
Would not the fool abet the stealth?
Who rashly thus expos'd his wealth?
Yet this you do where'er you play,
Among the gentlemen of prey.

Could fools to keep their own contrive,
On what, on whom cou'd Gamesters thrive?
Is it in charity you game,
To save your worthy gang from shame?

Unlefs

Unless you furnish daily bread.
Which way cou'd idleness be fed?
Cou'd these professors of deceit,
Within the law no longer cheat,
They must run bolder risks for prey,
And strip the trav'ler on the way.
Thus in your annual rents they share,
And 'scape the noose from year to year.

Consider, ere you make the bett,
That sum might cross the taylor's debt.
When you the pilf'ring rattle shake,
Is not your honour still at stake?
Must you not by mean lies evade,
To-morrow's duns from ev'ry trade?
By promises so often paid,
Is yet your taylor's bill defray'd?
Must you not pitifully fawn,
To have your butcher's writ withdrawn?
This must be done. In debts of play,
Your honour suffers no delay:
And not this year's, and next year's rent
The sons of rapine can content.

Look round. The wrecks of play behold,
Estates dismember'd, mortgag'd, sold!
Their owners, hot to jails confin'd,
Show equal poverty of mind.
Some, who the spoil of knaves were made,
Too late attempt to learn their trade.
Some for the folly of one hour,
Become the dirty tools of pow'r,
And with the mercenary list,
Upon court-charity subsist.

You'll find at last the maxim true,
Fools are the game which knaves pursue.

The forest (a whole cent'ry's shade)
 Must be one wasteful ruin made.
 No mercy's shewn to age or kind;
 The gen'ral massacre is sign'd.
 The park to share the dreadful fate;
 For duns grow louder at the gate.
 Stern clowns, obedient to the squire,
 (What will not barb'rous hands for hire?)
 With brawny arms repeat the stroke,
 Fall'n are the elm and rev'rend oak.
 Through the long wood loud axes sound,
 And echo groans with ev'ry wound.

To see the desolation spread,
Pan drops a tear, and hangs his head.
 His bosom now with fury burns;
 Beneath his hoof the dice he spurns.
 Cards too, in peevish passion torn,
 The sport of whirling winds are borne,

To snails invet'rate hate I bear,
 Who spoil the verdure of the year:
 The catterpillar I detest,
 The blooming spring's voracious pest:
 The locust too, whose rav'nous band,
 Spreads sudden famine o'er the land.
 But what are these? The dice's throw
 At once hath laid the forest low.
 The cards are dealt, the bett is made,
 And the wide park hath lost its shade.
 Thus is my kingdom's pride defac'd,
 And all its ancient glories waste.
 All this (he cries) is *Fortune's* doing.
 'Tis thus she meditates thy ruin.
 By *Fortune*, that false, sickly jade,
 More havock in one hour is made.

Then

Than all the hungry insect race,
Combin'd, can in an age deface.

Fortune, by chance who near him past,
O'erheard the vile aspersion cast.

Why, *Pan*, (says she) what's all this rant?

'Tis ev'ry country-bubbles's cant.

Am I the patroness of vice?

Is't I who cog or palm the dice?

Did I the shuffling art reveal,

To mark the cards and range the deal?

In all the employments men pursue,

I mind the least what gamesters do.

There may (if computation's just)

One now and then my conduct trust:

I blame the fool; for what can I,

When ninety-nine my power defy?

These trust alone their fingers ends,

And not one stake on me depends.

Whene'er the gaming board is set,

Two classes of mankind are met:

But if we count the greedy race,

The knaves fill up the greater space.

'Tis a gross error held in schools,

That fortune always favours fools.

In play it never bears dispute;

That doctrine these fell'd oaks confute.

Then why to me such rancour show?

'Tis Folly, *Pan*, that is thy foe.

By me his late estate he won,

But he by Folly was undone.

OF CONTENTMENT.

FORGET not that thy station on earth is appointed by the wisdom of the Eternal; who knoweth thy heart, who seeth the vanity of all thy wishes, and who often, in mercy, denieth thy requests.

Yet for all reasonable desires, for all honest endeavours, his benevolence hath established in the nature of things, a probability of success.

The uneasiness thou feelest, the misfortunes thou bewailest, behold the root from whence they spring, even thine own folly, thine own pride, thine own distempered fancy.

Murmur not therefore at the dispensation of GOD, but correct thine own heart: Neither say within thyself, if I had wealth, or power, or leisure, I should be happy; for know, they all of them bring to their several possessors their peculiar inconveniencies.

The poor man seeth not the vexations and anxieties of the rich, he feeleth not the difficulties and perplexities of power, neither knoweth he the wearisomeness of leisure; and therefore it is that he repineth at his own lot.

But envy not the appearance of happiness in any man; for thou knowest not his secret griefs.

To be satisfied with a little, is the greatest wisdom; and he that increaseth his riches, increaseth his cares: but a contented mind is a hidden treasure, and trouble findeth it not.

Yet if thou sufferest not the allurements of fortune to rob thee of justice, temperance, or charity,

charity, or modesty, even riches themselves shall not make thee unhappy.

But hence shalt thou learn, that the cup of felicity, pure and unmixed, is by no means a draught for mortal man.

Virtue is the race which GOD hath set him to run, and happiness the goal; which none can arrive at till he hath finished his course, and received his crown in the mansions of eternity.

OF TEMPERANCE.

THE nearest approach thou canst make to happiness on this side the grave, is to enjoy from heaven understanding and health.

These blessings if thou possessest, and wouldst preserve to old age, avoid the allurements of voluptuousness, and fly from her temptations.

When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she smileth upon thee, and persuadeth thee to be joyful and happy; then is the hour of danger, and let reason stand firmly on her guard.

For if thou hearkenest unto the words of her adversary, thou art deceived and betrayed.

The joy which she promiseth, changed into madness and her enjoyments lead on to diseases and death.

Look round her board, cast thine eyes upon her guests, and observe those who have been allured by her smiles, who have listened to her temptations.

Are they not meagre? are they not sickly? are they not spiritless.

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Their

Their short hours of jollity and riot are followed by tedious days of pain and dejection. She hath debauched and palled their appetites, that they have now no relish for her nicest dainties; her votaries are become her victims; the just and natural consequence which GOD hath ordained in the constitution of things, for the punishment of those who abuse his gifts.

But who is she that with graceful steps, and with a lively air, trips over yonder plain?

The rose blusheth on her cheeks, the sweetness of the morning breatheth from her lips; joy, tempered with innocence and modesty, speaketh in her eyes, and from the cheerfulness of her heart she singeth as she walks.

Her name is Health; she is the daughter of Exercise, who begot her on Temperance; their sons inhabit the mountains that stretch over the northern regions.

They are brave, active, and lively, and partake of all the beauties and virtues of their sister.

Virtue stringeth their nerves, strength dwelleth in their bones, and labour is their delight all the day long.

The employments of their father excite their appetites, and the repasts of their mother refresh them.

To combat the passions is their delight; to conquer evil habits, their glory.

Their pleasures are moderate, and therefore they endure; their repose is short, but sound and undisturbed.

Their blood is pure, their minds are serene, and the physician findeth not the way to their habitation.

But

But safety dwelleth not with the sons of men,
either is security found within their gates.

Behold them exposed to new dangers from
without, while a traitor within larketh to betray,
them.

Their health, their strength, their beauty
and activity, have raised desire in the bosom of
licentious love.

She standeth in her bower, she courteth their
regard, she spreadeth her temptations.

Her limbs are soft and delicate, her attire is loose
and inviting. Wantonness speaketh in her eyes,
and on her bosom sits temptation. She beckoneth
them with her finger, she wooeth them with her
looks, and by the smoothness of her tongue she
endeavoureth to deceive.

Ah ! fly from her allurements, stop thy ears to
her enchanting words. If thou meetest the lan-
guishing of her eyes, if thou hearest the softness
of her voice, if she casteth her arm about thee, she
bindeth thee in chains for ever.

Shame followeth, and disease, and want, and
care, and repentance.

Enfeebled by dalliance, with luxury pampered,
and softeneth by sloth, strength shall forsake thy
limbs, and health thy constitution. Thy days
shall be few, and those inglorious; thy griefs shall
be many, yet meet with no compassion.

Of HOPE and FEAR.

THE promises of hope are sweeter than roses
in the bud, and far more flattering to expecta-
tion; but the threatenings of fear are a terror to
the heart.

Nevertheless, let no hope allure, nor fear deter thee from doing that which is right; so shalt thou be prepared to meet all events with an equal mind.

The terrors even of death are no terrors to the good. He that committeth no evil, hath nothing to fear.

In all thy undertakings, let a reasonable assurance animate thy endeavours; if thou despair of success, thou shalt not succeed.

Terrify not thy soul with vain fears, neither let thy heart sink within thee from the phantoms of imagination.

From fear proceedeth misfortune; but he that hopeth, helpeth himself.

As the ostrich when pursued hideth his head, but forgetteth his body; so the fears of a coward expose him to danger.

If thou believest a thing impossible, thy despondency shall make it so; but he that persevereth shall overcome all difficulties.

A vain hope flattereth the heart of a fool; but he that is wise, pursueth it not.

In all thy desires let reason go along with thee and fix not thy hopes beyond the bounds of probability; so shall success attend thy undertakings, thy heart shall not be vexed with disappointments.

OF JOY and GRIEF.

LET not thy mirth be so extravagant as to intoxicate thy mind, nor thy sorrow so heavy as to depress thy heart. This world affordeth no good so transporting, nor inflicteth any evil so

severe as should raise thee far above, or sink thee much beneath the balance of moderation.

Lo ! yonder standeth the house of joy. It is painted on the outside, and looketh gay ; thou may'st know it from the continual noise of mirth and exultation that issueth from it.

The mistress standeth at the door and calleth aloud to all that pass by ; she singeth and shouteth and laugheth without ceasing.

She inviteth them to go in and take the pleasures of life, which she telleth them are no where to be found but beneath her roof.

But enter not thou into her gate ; neither associate thyself with those who frequent her house.

They call themselves the sons of joy, they laugh and seem delighted ; but madness and folly are in all their doings.

They are linked with mischief hand in hand, and and their steps lead down to evil. Dangers beset them round about, and the pit of destruction yawneth beneath their feet.

Look now on the other side ; and behold, in that vale overshadowed with trees, and hid from the sight of men, the habitation of sorrow.

Her bosom heaveth with sighs, her mouth is filled with lamentations, she delighteth to dwell on the subject of human misery.

She looketh on the common accidents of life, and weepeth ; the weakness and wickedness of man is the theme of her lips.

All nature to her teemeth with evil, every object she seeth is tinged with the gloom of her own mind, and the voice of complaint saddeneth her dwelling day and night.

Come not near her cell; her breath is contagious; she will blast the fruits, and wither the flowers, that adorn and sweeten the garden of life.

In avoiding the house of joy, let not thy feet betray thee to the borders of this dismal mansion; but pursue with care the middle path, which shall lead thee by a gentle ascent to the bower of tranquillity.

With her dwelleth peace, with her dwelleth safety and contentment. She is chearful, but not gay; she is serious, but not grave; she vieweth the joys and the sorrows of life with an equal and steady eye.

From hence, as from an eminence, shalt thou behold the folly and the misery of those, who, led by the gaiety of their hearts take up their abode with the companions of jollity and riotous mirth; or, infected by gloominess and melancholy, spend all their days in complaining of the woes and calamities of human life.

Thou shalt view them both with pity, and the error of their ways shall keep thy feet from straying.

OF *ANGER* and *REVENGE*, *MILDNESS* and *FORGIVENESS* of *INJURIES*.

AS the whirlwind in its fury teareth up trees, and deformeth the face of nature; or as an earthquake in its convulsions overturneth whole cities; so the rage of an angry man throweth mischief around him, danger and destruction wait on his hand.

But

But consider, and forget not thine own weakness; so shalt thou pardon the failings of other.

Indulge not thyself in the passion of anger; it is whetting a sword to wound thy own breast, or murder thy friend,

If thou bearest slight provocations with patience, it shall be imputed unto thee for wisdom; and if thou wipest them from thy remembrance, thy heart shall not reproach thee.

Seest thou not that the angry man loseth his understanding? Whilst thou art yet in thy senses, let the wrath of another be a lesson to thyself.

Do nothing in a passion. Why wilt thou put to sea in the violence of a storm.

If it be difficult to rule thine anger, it is wise to prevent it; avoid therefore all occasions of falling into wrath, or guard thyself against them whenever they occur.

A fool is provoked with insolent speeches, but a wise man laugheth them to scorn.

Harbour not revenge in thy breast; it will torment thy heart, and discolour its best inclinations.

Be always more ready to forgive than to return an injury: He that watches for an opportunity of revenge, lieth in wait against himself; and draweth down mischief on his head.

A mild answer to an angry man, like water cast upon the fire, abateth his heat; and from an enemy we shall become thy friend.

Consider how few things are worthy of anger, and thou wilt wonder that any but fools should be wroth.

In folly or weakness it always beginneth ; but remember and be well assured, it seldom concludeth without repentance.

On the heels of folly treadeth shame ; at the back of anger standeth remorse.

Of PITY and CRUELTY.

AS blossoms and flowers are strewed upon the earth by the hand of spring, and the kindness of summer produceth in perfection the bounty of harvest ; so the smiles of pity shed blessings on the children of misfortune.

He who pitieth another, recommendeth himself ; but he who is without compassion, deserveth it not.

The butcher relenteth not at the bleating of the lamb ; neither is the heart of the cruel moved with distress.

But the tears of the compassionate are sweeter than dew drops, falling from roses in the bosom of the spring.

Shut not thine ear therefore against the cries of the poor ; neither harden thine heart against the calamities of the innocent.

When the fatherless call upon thee, when the widow's heart is sunk, and she imploresth thy assistance with tears of sorrow ; O pity her affliction, and extend thy hand to those who have none to help them.

When thou seest the naked wanderer of the street, shivering with the cold, and destitute of habitation ;
let

let bounty open thine heart, let the wings of charity shelter him from death, that thine own soul may live.

Whilst the poor man groaneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the heavy head of age lifts up a feeble eye to thee for pity; O how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes?

DUTIES of PARENTS.

CONSIDER, thou who art a parent, the importance of thy trust: Upon thee it dependeth whether the child of thy bosom shall be a blessing or a curse to thyself; and useful or worthless member to the community.

Prepare him early with instruction, and season his mind with the maxims of truth.

Watch the bent of his inclination, set him right in his youth, and let no evil habit gain strength with his years.

So shall he rise like a cedar on the mountains; his head shall be seen above the trees of the forest.

A wicked son is a reproach to his father; but he that doth right is an honour to his grey hairs.

The soil is thy own, let it not want cultivation; the seed which thou sowest, that also shalt thou reap.

Teach him obedience, and he shall bless thee; teach him modesty, and he shall not be ashamed.

Teach him gratitude, and he shall receive benefits; teach him charity, and he shall gain love.

Teach

Teach him temperance, and he shall have health; teach him prudence, and fortune shall attend him.

Teach him justice, and he shall be honoured by the world; teach him sincerity, and his own heart shall not reproach him.

Teach him diligence, and his wealth shall increase; teach him benevolence, and his mind shall be exalted.

Teach him science, and his life shall be useful; teach him religion, and his death shall be happy.

DUTIES of CHILDREN.

FROM the creatures of GOD let man learn wisdom, and apply himself to the instruction they give.

Go to the desert, my son; observe the young hawk of the wilderness, let him speak to thy heart; he beareth on his wings his aged fire, he lodgeth him with safety, and supplieth him with food.

The piety of a child is sweeter than incense more delicious than odours, wafted by the gales, from a field of spices.

Be grateful then to thy father, for he gave thee life; and to thy mother for she sustained thee.

Hear the words of his mouth, for they are spoken for thy good; give ear to his admonition, for it proceedeth from love.

He hath watched for thy welfare, he hath toiled for thy ease; do honour therefore to his age, and let not his grey hairs be treated with irreverence.

Forget.

Forget not thy helpless infancy, nor the forwardness of thy youth, and indulge the infirmities of thy aged parents; assist and support them in the decline of life.

So shall their hoary heads go down to the grave in peace; and thine own children, in reverence of thy example, shall repay thy piety with filial love.

DUTIES of BROTHERS and SISTERS.

YE are the children of one father, provided for by his care; and the breast of one mother hath given you suck.

Let the bonds of affection, therefore, unite thee with thy brothers and sisters, that peace and happiness may dwell in thy father's house.

And when you separate in the world, remember the relation that bindeth you to love and unity; and prefer not a stranger before thine own blood.

If thy brother is in adversity, assist him: if thy sister is in trouble, forsake her not.

So shall the fortunes of thy father contribute to the support of his whole race; and his care be continued to you all, in your love to each other.

Of BENEVOLENCE.

WHEN thou considerest thy wants, when thou beholdest thy imperfections, acknowledge his goodness, O son of humanity! who honoured thee with reason, endued thee with speech, and placed thee in society, to receive and confer reciprocal helps and mutual obligations.

Thy food, thy cloathing, thy convenience of habitation; thy protection from the injuries, thy enjoyments of the comforts and the pleasures of life: All these thou owest to the assistance of others; and couldst not enjoy but in the bands of society.

It is thy duty therefore to be a friend to mankind as it is thy interest that man should be friendly to thee.

As the rose breatheth sweetness from its own nature, so the heart of the benevolent man produceth good works.

He enjoyeth the ease and tranquility of his own breast, and rejoiceth in the happiness and prosperity of his neighbour.

He openeth not his ear unto slander; the faults and the failings of men give a pain to his heart.

His desire is to do good, and he searcheth out the occasion thereof; in removing the oppression of another, he relieveth himself.

From the largeness of his mind, the comprehendeth in his wishes the happiness of all men; and from the generosity of his heart, he endeavour-eth to promote it.

OF JUSTICE.

THE peace of society dependeth on justice; the happiness of individuals, on the safe enjoyment of all their possessions.

Keep the desire of the heart, therefore, within the bounds of moderation; let the hand of justice lead them aright

Cast not an evil eye on the goods of thy neighbour; let whatever is his property be secret from thy touch.

Let no temptation allure thee, nor any provocation excite thee, to lift up thy hand to the hazard of his life.

Defame him not in his character; bear no false witness against him.

Corrupt not his servant to cheat or forsake him; and the wife of his bosom, O tempt not to sin!

It will be a grief to his heart, which thou canst not relive; an injury to his life, which no reparation can atone.

In thy dealings with men, be impartial and just; and do unto them as thou wouldst they should do unto thee.

Be faithful to thy trust, and deceive not the man who relieth upon thee; be assured it is less evil in the sight of GOD, to steal than to betray.

Oppress not the poor, and defraud not of his hire the labouring man.

When thou sellest for gain hear the whisperings of conscience, and be satisfied with moderation; nor for the ignorance of the buyer make any advantage.

Pay the debts which thou owest; for he who gave thee credit, relied upon thy honour: and to withhold from him his due, is both mean and unjust.

Finally, O son of society! examine thy heart, call remembrance to thy aid; and if in any of these things thou findest thou hast transgressed, take sorrow and shame to thyself, and make speed reparation to the utmost of thy power.

OF SINCERITY

O THOU who art enamoured with the beauties of truth, and hast fixed thy heart on the simplicity of her charms, hold fast thy fidelity unto her, and forsake her not; the constancy of thy virtue shall crown thee with honour.

The tongue of the sincere is rooted in his heart; hypocrisy and deceit have no place in his words.

He blusheth at falsehood, and is confounded but in speaking the truth he hath a steady eye.

He supporteth as a man the dignity of his character; to the arts of hypocrisy he scorneth to stoop.

He is consistent with himself; he is never embarrassed; he hath courage enough for truth, but to lie he is afraid.

He is far above the meanness of dissimulation; the words of his mouth are, the thoughts of his heart.

Yet with prudence and caution he openeth his lips; he studieth what is right, and speaketh with discretion.

He adviseth with friendship; he reproveth with freedom; and whatsoever he premiseth, shall surely be performed.

But the heart of the hypocrite is hid in his breast; he masketh his words in the semblance of truth, while the business of his life is only to deceive.

He laugheth in sorrow, he weepeth in joy; and the words of his mouth have no interpretation.

He worketh in the dark as a mole, and fancieth he is safe; but he plundereth into light, and is betrayed and exposed, with his dirt on his head.

He passeth his days in perpetual constraint; his tongue and his heart are for ever at variance.

He laboureth for the character of a righteous man; and huggeth himself in the thoughts of his cunning.

O fool, fool; the pains which thou takest to hide what thou art, are more than would make thee what thou wouldst seem; and the children of wisdom shall mock at thy cunning, when, in the midst of security, the disguise is stripped off and the finger of derision shall point thee out to scorn.

OF CHARITY.

HAPPY is the man who hath sown in his breast the seeds of benevolence, the produce thereof shall be charity and love.

From the fountain of his heart shall rise rivers of goodness; and streams shall overflow for the benefit of mankind.

He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

He censurcth not his neighbour, he believeth not the tales of envy and malevolence, neither repeateth he their slander.

He forgiveth the injuries of men, wipeth them from his remembrance; revenge and malice have no place in his heart.

For evil he returneth not evil; he hateth not even his enemies, but requiteth their injustice with friendly admonition.

The griefs and anxieties of men excite his compassion: he endeavoureth to alleviate the weight of their misfortunes, and the pleasure of success rewardeth his labour.

He calmeth the fury, he healeth the quarrels of angry men, and preventeth the mischiefs of strife and animosity.

He promoteth in his neighbourhood peace and good-will, and his name is repeated with praise and benediction.

OF GRATITUDE

AS the branch of a tree return their sap to the root from whence it arose: as a river poureth his streams to the sea, whence his spring was supplied; so the heart of the grateful man delighteth in returning a benefit received.

He acknowledgeth his obligation with cheerfulness, he looketh on his benefactors with love and esteem.

And if to return it be not in his power, he nourisheth the memory of it in his breast with kindness, he forgetteth it not all the days his life.

The hand of the generous man is like the clouds of heaven, which drop upon the earth fruits, herbage, and flowers. But the heart of the ungrateful is like a desert of sand, which swalloweth with greediness the showers that fall, and burieth them in its bosom, and produceth nothing.

Envy not thy benefactor, neither strive to conceal the benefit he has conferred: For thought to oblige is better than to be obliged, though the act
of

of generosity commandeth admiration ; yet the humility of gratitude toucheth the heart, and is amiable in the sight of GOD and man.

But receive not a favour from the hand of the proud; to the selfish and avaricious have no obligation: The vanity of pride shall expose thee to shame, the greediness of avarice shall never be satisfied.

OF TENDERNESS towards BRUTES.

Primaque e cede ferarum

Incaluisse putem maculatum sanguine ferrum.

Ovid. Met. I. 15. v. 106.

Th' essays of bloody feasts on brutes began,
And after forg'd the sword to murder Man,

DRYDEN.

I Cannot think it extravagant to imagine, that Mankind are no less, in proportion, accountable for the ill use of their dominion over creatures of the lower rank of beings, than for the exercise of tyranny over their own species. The more entirely the inferior creation is submitted to our power the more answerable we should seem for our mismanagement of it; and the rather, as the very condition of nature renders these creatures incapable of receiving any recompence in another life, for their ill treatment in this.

It is observable in those noxious animals, which have qualities most powerful to injure us, that they naturally avoid mankind, and never hurt us, unless provoked, or necessitated by hunger. Man, on the other hand, seeks out and pursues even the

most inoffensive animals on purpose to persecute and destroy.

Montaigne thinks it some reflection upon human nature itself, that few people take delight in seeing beasts caress and play together, but almost every one is pleased to see them lacerate and worry one another. I am sorry this temper is become almost a distinguished character of our own nation, from the observation which is made by foreigners, of our beloved pastimes, as *bear-beating*, *cock-fighting*, and the like. We should find it hard to vindicate the destroying of any thing that has life, merely out of wantonness: Yet in this principle our children are bred up, and one of the first pleasures we allow them, is the licence of inflicting pain upon poor animals. Almost as soon as we are sensible what life is ourselves we make it our sport to take it from other creatures. I cannot but believe a very good use might be made of the fancy which children have for birds and insects. *Mr Locke* takes notice of a mother who permitted them to her children, but rewarded or punished them, as they treated them well or ill. This was no other than entering them sometimes into the daily exercise of humanity, and improving their very diversion to a virtue.

I fancy too, some advantages might be taken to the common notion, that it is ominous or unlucky to destroy some sorts of birds, as *swallows* or *martins*. This opinion might possibly arise from the confidence these birds seem to put in us by building under our roofs; so that it is a kind of violation to the laws of hospitality to murder them. As for *Robin red breasts* in particular, it is
not

not improbable they owe their ſecurity to the old ballad of the *children in the wood*. However it be, I don't know, I ſay, why this prejudice, well improved, and carried as far as it would go, might not be made to conduce to the preſervation of many innocent creatures, which are now expoſed to all the wantonneſs of an ignorant barbarity.

There are other animals that have the miſfortune, for no manner of reaſon, to be treated as common enemies where ever found. The conceit that a *cat* has *nine lives*, has coſt at leaſt nine lives in ten of the whole race of them. Scarce a boy in the ſtreet but what has at this point outdone *Hercules* himſelf, who was famous for killing a monſter that had but three lives. Whether the unaccountable animoſity againſt this uſeful domeſtic may be any cauſe of the general perfection of *owls*, (who are a ſort of feathered cats) or whether it be only an unreaſonable pique the moderns have taken to a ſerious countenance, I ſhall not determine: Though I am inclined to believe the former; ſince I obſerve the ſole reaſon alledged for the deſtruction of *frogs* is becauſe they are like *toads*. Yet amidſt all the miſfortunes of theſe unfriended creatures, it is ſome happineſs that we have not yet taken a fancy to eat them: For ſhould our countrymen refine upon the *French* ever ſo little, it is not to be conceived to what unheard of torments *owls*, *cats*, and *frogs*, may be yet reſerved.

When we grow up to men, we have another ſucceſſion of ſanguinary ſports; in particular *Hunting*. I dare not attack a diverſion which has ſuch authority and cuſtom to ſupport; but muſt have leave to be of opinion, that the agitation

of that exercise, which the example and number of the chacers, not a little to contribute to resist those checks, which compassion would naturally suggest in behalf of the animal pursued. Nor shall I say with *monfieur Fleury*, that this sport is a *remain of the Gothic barbarity*: But I must animadvert upon a certain custom yet in use with us, and barbarous enough to be derived from the *Goths*, or even the *Scythians*; I mean that savage and compliment our huntsmen pass upon ladies of quality, who are present at the death of a stag, when they put the knife in their hands to cut the throat of a helpless, trembling, and weeping creature.

——That lies beneath the knife,
Looks up and from her butcher begs her life.

But if our sports are destructive, our *gluttony* is more so, and in a more inhuman manner. *Lobsters roasted alive, pigs whipped to death, fowls sewed up*, are testimonies of our outrageous luxury. Those who (as *Seneca* expresses it) divide their lives betwixt an anxious conscience and a nauseated stomach, have a just reward of their gluttony in the diseases it brings with it: For human savages, like other wild beasts, find snares and poison in the provisions of life, and are allured by their appetite to their destruction. I know nothing more shocking or horrid, than the prospect of one of their kitchens covered with blood, and filled with the cries of creatures expiring in tortures. It gives one an image of a *giant's den* in a romance, bestrewed with the scattered heads and mangled limbs of those who were slain by his cruelty.

The excellent *Plutarch* (who has more strokes of good nature in his writings than I remember in any author) cites a saying of *Cato* to this effect, *that it is no easy task to prech to the belly which has no ears.* "Yet if (says he) we are ashamed to be so out of fashion as not to offend, let us at least offend with some discretion, and measure. If we kill an animal for our provision, let us do it with the melting of compassion, and without tormenting it. Let us consider, that it is in its own nature cruelty to put a living creature to death. We at least destroy a soul that has sense and perception."—In the life of *Cato* the censor, he takes occasions, from the severe disposition of that man, to discourse in this manner, "It ought to be esteemed a happiness to mankind that our humanity has a wider sphere to exert itself in than bare justice. It is no more than the obligation of our very birth, to practise equity to our own kind; but humanity may be extended through the whole order of creatures, even to the meanest. Such actions if charity are the overflowings of a mild good nature on all below us. It is certainly the part of a well natured man, to take care of his horses and dogs, not only in expectation of their labour while they are fools and whelps, but even when their old age has made them incapable of service."

History tells us of a wise and polite nation that rejected a person of the first quality, who stood for a judiciary office, only because he had been observed in his youth to take pleasure in tearing and murdering of birds; and of another, that expelled a man out of the senate, for dashing a bird against the ground which had taken shelter in his bosom.

before. Every one knows how remarkable the *Turks* are for their humanity of this kind. I remember an *Arabian* author, who has written a treatise to shew, how far a man, supposed to have subsisted in a desert island, without any instruction; or so much as the sight of any other man, may, by the pure light of nature, attain the knowledge of philosophy and virtue. One of the first things he makes him observe, is, that universal benevolence of nature in the protection and preservation of its creatures. In imitation of which, the first act of virtue he thinks his self-taught philosopher would of course fall into, is, to relieve and assist all the animals about him in their wants and distresses.

Ovid has some very tender and pathetic lines applicable to this occasion.

The sheep was sacrific'd on no pretence,
 But meek and unresisting innocence:
 A patient, useful creature, born to bear [derer;
 The warm and woolly fleece, that cloath'd the mur-
 And daily to give down the milk she bred;
 A tribute for the grass, on which she fed.
 Living, both food and rayment she supplies,
 And is of least advantage when she dies.
 How did the toiling ox his death deserve;
 A downright simple drudge, and born to serve.
 O tyrant! with what justice canst thou hope
 The promise of the year a plenteous crop;
 When thou destroy'st thy lab'ring steer, who till'd,
 And plough'd with pains, thy else ungrateful field!
 From his yet reeking neck to draw the yoke,
 That neck, with which the furly clods he broke;

And

And to the hatchet yield thy husbandman,
 Who finished autumn and the spring began !
 What more advance can mortals make to sin,
 So near perfection who with blood begin ?
 Deaf to the calf, that lies beneath the knife,
 Looks up and from her butcher begs her life :
 Deaf to the harmless kid that ere he dies,
 All methods to procure thy mercy tries,
 And imitates in vain thy childrens cries.

DRYDEN.

Perhaps that the voice or cry so nearly resembling the human, with which providence has endued so many different animals, might purposely be given them to move our pity, and prevent those cruelties we are so apt to inflict on our fellow-creatures.

There is a passage in the book of *Jonas*, when GOD declares his unwillingness to destroy *Nineveh*. where methinks that compassion of the Creator which extends to the meanest rank of his creatures are expressed with wonderful tenderness. — *Should I not spare Nineveh that great city wherein are more than six score thousand persons, — and also much cattle ?* And we have in *Deuteronomy* a precept of great good nature of this sort with a blessing in form annexed to it, in these words : *If thou shalt find a birds nest in the way, thou shalt not take the dam with the young. But thou shalt in any wise let the dam go ; that it may be well with thee, and that thou mayest prolong thy days.*

To conclude, there is certainly a degree of gratitude owing to those animals that serve us. As for such as are mortal or noxious, we have

right to destroy them; and for those that are neither of advantage or prejudice to us, the common enjoyment of life is what I cannot think we ought to deprive them of:

This whole matter, with regard to each of these considerations, is set in a very agreeable light in one of the *Persian fables* of *Pilpay*, with which I shall end this essay.

A traveller passing through a thicket, and seeing a few sparks of fire, which some passengers had kindled as they went that way before, made up to it. On a sudden the sparks caught hold of a bush, in the midst of which lay an adder, and set it in flames. The adder intreated the traveller's assistance, who tying a bag to the end of his staff, reached it and drew him out. He then bid him go where he pleased; but never more be hurtful to men, since he owed his life to a man's compassion. The adder, however, prepared to sting him; and when he expostulated how unjust it was to retaliate good with evil, I shall do no more (said the adder) than what you men practice every day, whose custom is to requite benefits with ingratitude. If you deny this to be truth, let us refer it to the first we meet. The man consented; and seeing a tree, put the question to it, in what manner a good turn was to be recompensed? If you mean according to the usage of men (replied the tree) by its contrary. I have been standing here these hundred years to protect them from the scorching sun, and in the requital they have cut down my branches, and are going to saw my body into planks. Upon this the adder, insulting the man, he appealed to a second evidence, which was a cow; and immediately they met a

cow. The same demand was made, and much the same answer given, that among men it was certainly so. I know it (said the cow) by woeful experience; for I have served a man this long time with milk, butter, and cheese, and brought him besides a calf every year: But now I am old, he turns me into this pasture, with design to sell me to a butcher, who will shortly make an end of me. The traveller upon this stood confounded; but desired of courtesy, one trial more, to be finally judged by the next beast they should meet. This happened to be the fox; who upon hearing the story in all its circumstances, could not be persuaded it was possible for the adder to enter into so narrow a bag. The adder, to convince him went in again; when the fox told the man he had now his enemy in his power; and with that he had fastened the bag and crushed him to pieces.

The Story of PALEMON and LAVINIA. From
Thomson's Autumn.

THE lovely young *Lavinia* once had friends.
And fortune smil'd deceitful on her birth.
For in her helpless years depriv'd of all,
Of ev'ry estate, save innocence and heaven,
She with her widow'd mother, feeble, old,
And poor liv'd in a cottage far retir'd
Among the windings of a woody vale;
By solitude and deep surrounded shades,
But more by bashful modesty conceal'd.
Together thus they shun'd the cruel scorn
Which virtue sunk to poverty would meet,
From giddy fashions and low minded pride;

Almost on nature's common bounty fed.
 Like the gay birds that sung them to repose,
 Content, and careless of to-morrow's fate,
 Her form was fresher than the morning rose,
 When the dew wets its leaves; unstained and pure
 As is the lilly, or the mountain snow,
 The modest virtues mingled in her eyes,
 Still on the ground dejected, darting all
 Their humid beams into the blooming flowers :
 Or when the mournful tale her mother told,
 Of what her faithless fortune promis'd once,
 Thrill'd in her thought, they, like the dewy star
 Of Ev'ning, shone in tears. A native grace ;
 Sat fair proportioned on her polished limbs,
 Veil'd in a simple robe, their best attire,
 Beyond the pomp of dress ; for loveliness
 Needs not the foreign aid of ornament,
 But is when unadorn'd, adorn'd the most.
 Thoughtless of beauty she was beauty's self,
 Recluse amid the close embow'ring woods.
 As in the hollow breast of *Appenine*,
 Beneath the shelter of incircling hills,
 A myrtle rises far from human eye,
 And breathes its balmy fragrance o'er the wild ;
 So flourish'd blooming and unseen by all,
 The sweet *Lavinia* ; till at length compell'd
 By strong necessity's supreme command,
 With smiling patience in her looks, she went
 To glean *Palemon's* fields. The pride of swains
Palemon was, the generous, and the rich,
 Who led the rural life and all its joy.
 And elegance, such as *Arcadian* Song
 Transmits from ancient uncorrupted times ;
 When tyrant custom had not shackled man ;
 But free to follow nature was the mode.

He then his fancy with autumnal scenes
 Amusing, chang'd beside his reaper train
 To walk, when poor *Lavinia* drew his eyes;
 Unconscious of her power, and turning quick
 With unaffected blushes from his gaze,
 He saw her charming; but he saw not half
 The charms her down-cast modesty conceal'd,
 That very moment love and chaste desire
 Sprung in his bosom, to himself unknown;
 For still the world prevail'd, and its dread laugh,
 Which scarce the firm philosopher can scorn,
 Should his heart own a gleaner in the field:
 And thus in secret to his soul he sigh'd

What pity that so delicate a form,
 By beauty kindled, where enliv'ning sense,
 And more than vulgar goodness seem to dwell,
 Should be devoted to the rude embrace,
 Of some indecent clown? She looks, methinks,
 Of old *Acasto's* Line; and to my mind
 Recalls that patron of my happy life,
 From whom my lib'ral fortune took its rise,
 Now to the dust gone down; houses, lands,
 'Tis said that in some lone obscure retreat,
 Urg'd by remembrance said, and decent pride,
 Far from these scenes which knew their better days,
 His aged widow and his daughter live,
 Whom yet my fruitless search could never find,
 Romantic wish, would this the daughter were!
 When strict enquiring from herself he found,
 She was the same, the daughter of his friend,
 Of bountiful *Acasto*; who can speak
 The mingled passions that surpris'd his heart,
 And thro' his nerves in shiv'ring transports ran,
 Then blaz'd his smother'd flame, avow'd and bold;

And as he view'd her, ardent o'er and o'er,
 Love, gratitude, and pity wept at once.
 Confus'd and frighten'd at his sudden tears,
 Her rising beauties flush'd a higher bloom,
 And thus *Palemon*, passionate and just,
 Pour'd out the pious raptures of his soul :

And art thou then *Acaste's* dear remains ?
 She, whom my restless gratitude has sought,
 So long in vain, ? Oh yes the very same,
 The soften'd image of my noble friend,
 Alive his every, feature, every look,
 More elegantly touch'd. Sweeter than spring !
 'Thou sole surviving blossom from the root
 That nourish'd up my fortune, say ah where !
 In what sequester'd desert hast thou drawn
 'The kindest aspect of delightful heaven ?
 Into such a beauty spread, and blown so fair ;
 'Tho' poverty's cold wind and crushing rain,
 Beat keen, and heavy, on thy tender years ?
 O let me now, into a richer soil,
 Transplant thee safe ! where vernal-suns and show'rs,
 Diffuse their warmest, largest influence ;
 And of my garden be the pride, and joy !
 It ill benefits thee, oh it ill befits
Acaste's daughter, his, whose open stores,
 'Tho' vast, were little to his ampler heart
 'The father of a country, thus to pick
 'The very refuse of these harvest-fields
 Which from his bounteous friendship I enjoy.
 'Then throw that shameful pittance from thy hand ,
 But ill apply'd to such a rugged task ;
 'The fields, the master, all, my fair, are, thine.
 If to the various blessings which thy house
 Has on me lavish'd, thou wilt add that bliss.

That

That dearest bliss, the power of blessing thee.

Here ceas'd the youth; yet still his speaking eye
Express'd the secret triumph of his soul,
With conscious virtue, gratitude and love,
Above the vulgar joy divinely rais'd,
Nor waited he reply. Won by th charm
Of goodness irresistible, and all
In sweet disorder lost, she blush'd consent.
The news immediate to her mother brought,
While pierc'd with anxious thoughts she pin'd away
The lonely moments for *Lavinia's* fate.
Amaz'd, and scarce believing what she heard,
Joy seiz'd her wither'd veins, and one bright gleam
Of setting life shone on her ev'ning hour;
Not less enraptur'd than the happy pair;
Who flourish'd long in tender bliss, and rear'd
A numerous offspring, lovely like themselves,
And good, the grace of all the country round.

*The Bodies of Animals a Proof of the EXISTENCE
of GOD.*

— *Facies non omnibus una,
Nec diversa tamen,*—Ovid. *Met. lib. 2. v. 13.*

Though various features different aspects grace,
A certain likeness is in every face.

THOSE who were skilful in anatomy among the ancients, concluded from the outward and inward make of a human body, that it was the work of a being transcendently wise and powerful. As the world grew more enlightened in this art, their discoveries gave them fresh opportunities of admiring the conduct of provi-

dence in the formation of an human body. *Galen* was converted by his dissections, and could not but own a supreme being upon a survey of this his handy-work. There were, indeed, many parts of which, the old anatomists did not know the certain use, but as they saw that most of those which they examined, were adapted with admirable art to their several functions, they did not question but those whose uses they could not determine were contrived with the same wisdom for respective ends and purposes. Since the circulation of the blood has been found out, and many other great discoveries have been made by our modern anatomists, we see new wonders in the human frame, and discern several important uses for those parts, which uses the ancients knew nothing of. In short, the body of man is such a subject as stands the utmost test of examination. Though it appears formed with the nicest wisdom, upon the most superficial survey of it, it still mends upon the search, and produces our surprise and amazement, in proportion as we pry into it. What I have here said of an human body, may be applied to the body of every animal which has been the subject of anatomical observations.

The body of an animal is an object adequate to our senses. It is a particular system of providence that lies in a narrow compass. The eye is able to command it, and by successive inquiries can search into all its parts. Could the body of the whole earth, or indeed the whole universe, be thus submitted to the examination of our senses, were it not too big and disproportioned for our inquiries, too unwieldy for the management of the

here is no question but it would

appear to us as curious and well-contrived a frame as that of an human body. We should see the same concatenation and subserviency, the same necessary and usefulness, the same beauty and harmony in all and every of its parts, as what we discover in the body of every single animal.

The more extended our reason is, and the more able to grapple with immense objects, the greater still are these discoveries which it makes of wisdom and providence in the work of the creation. As Sir ISAAC NEWTON, who stood up as the miracle of the present age, could look thro' a whole planetary system; consider it in its weight, number and measure; and draw from it as many demonstrations of infinite power and wisdom, as a more confined understanding is able to deduce from the system of an human body.

But to return to our speculations on anatomy. I shall here consider the fabric and texture of the bodies of animals in one particular view; which, in my opinion, shews the hand of a thinking and all wise being in their formation, with the evidence of a thousand demonstrations. I think we may lay this down as an incontestable principle, that chance never acts in a perpetual uniformity and consistence with itself. If one should always sling the same number with ten thousand dice, or see every throw just five times less, or five times more in number than the throw which immediately preceded it, who would not imagine there is not some invisible power which directs the cast? This is the proceeding which we find in the operations of nature. Every kind of animal is diversified by different magnitudes, each of which give rise to a different sp-

cies. Let a man trace the dog or lion kind, and he will observe how many of the works of nature are published, if I may use the expression in a variety of editions. If we look into the reptile world, or in those different kinds of animals that fill the element of water, we meet with the same repetitions among several species, that differ very little from one another, but in size and bulk. You find the same creature that is drawn at large, copied out in several proportions, and ending in miniature. It would be tedious to produce instances of this regular conduct in providence, as it would be superfluous to those who are versed in the natural history of animals. The magnificent harmony of the universe is such, that we may observe innumerable divisions running upon the same ground. I might also extend this speculation to the dead parts of nature, in which we may find matter disposed into many similar systems, as well as our survey of stars and planets, as of stones, and vegetables, and other sublunary parts of the creation. In a word, Providence has shewn the richness of its goodness and wisdom, not only in the production of many original species, but in the multiplicity of descendants which it has made on every original species, in particular.

But to pursue this thought still farther: Every living creature, considered in itself, has many very complicated parts, that are exact copies of some other parts which it possesses, and which are complicated in the same manner. One eye would have been sufficient for the subsistence and preservation of an animal; but in order to better his condition, we saw another placed with a mathe-

matrical exactness in the same most advantageous situation, and in every particular of the same size and texture. Is it possible for chance to be so delicate and uniform in her operations? Should a million of dice turn up twice together the same number, the wonder would be nothing in comparison with this. But when we see this similitude and resemblance in the arm, the hand, the fingers; when we see one half of the body exactly correspond with the other in all those minute strokes, without which a man might have very well subsisted; nay, when we often see a single part repeated an hundred times in the same body, notwithstanding it consists of the most delicate weaving of numberless fibres, and these fibres differing still in magnitude, as the conversation of their particular situation requires; sure a man must have a strange cast of understanding, who does not discover the finger of GOD in so wonderful a work. These duplicates in those parts of the body, without which a man might have very well subsisted, though not so well as without them, are a plain demonstration of an all-wise contriver, as those more numerous copies which are found among the vessels of the body, are evident demonstrations that they cannot be the work of chance. This argument receives additional strength, if we apply it to every animal and insect without our knowledge, as well as to those numberless living creatures that are objects too minute for the human eye: and if we consider how the several species in this wonderful world of life resemble one another, in very many particulars, so far as is convenient for their respective states of existence; it is much more

bable that an hundred millions of dice should be casually thrown an hundred millions of times in the same number, than that the body of any single animal should be produced by the fortuitous concurrence of matter. And that the like chance should arise in innumerable instances, requires a degree of credulity that is not under the directions of common sense. We may carry this consideration yet further if we reflect on the too sexes in every living species, with their resemblances to each other, and those particular distinctions that were necessary for the keeping up of his great world of life.

There are many more demonstrations of a supreme being, and of his transcendent wisdom, power and goodness, in the formation of the body of a living creature: for which I refer my reader to other writings, particularly to the sixth book of the poem, entitled, *Creation*, where the anatomy of the human body is described with great perspicuity and elegance. I have been particular on the thought which runs through this speculation, because I have not seen it enlarged upon by others.

F I N I S.

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