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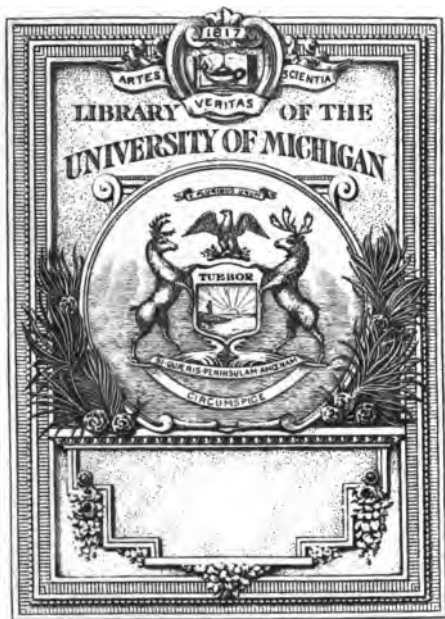
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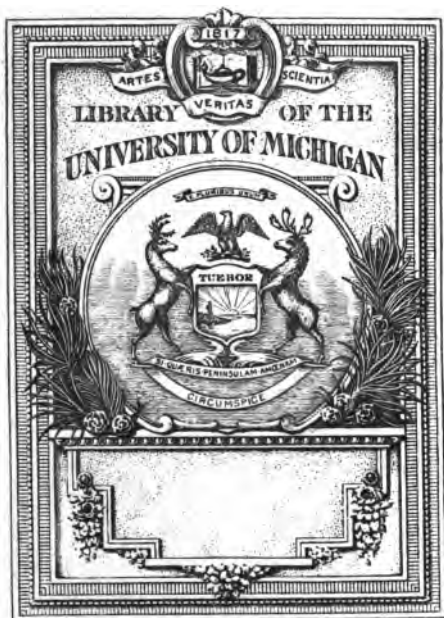
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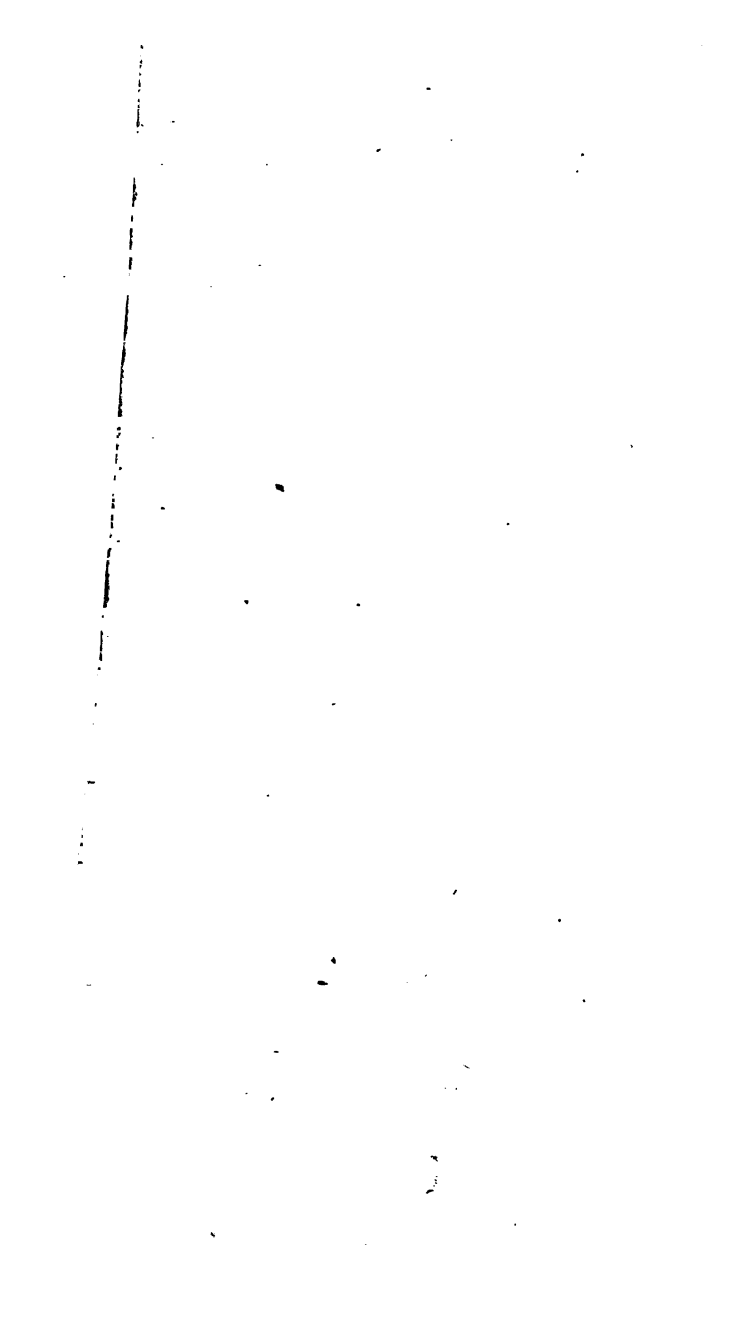
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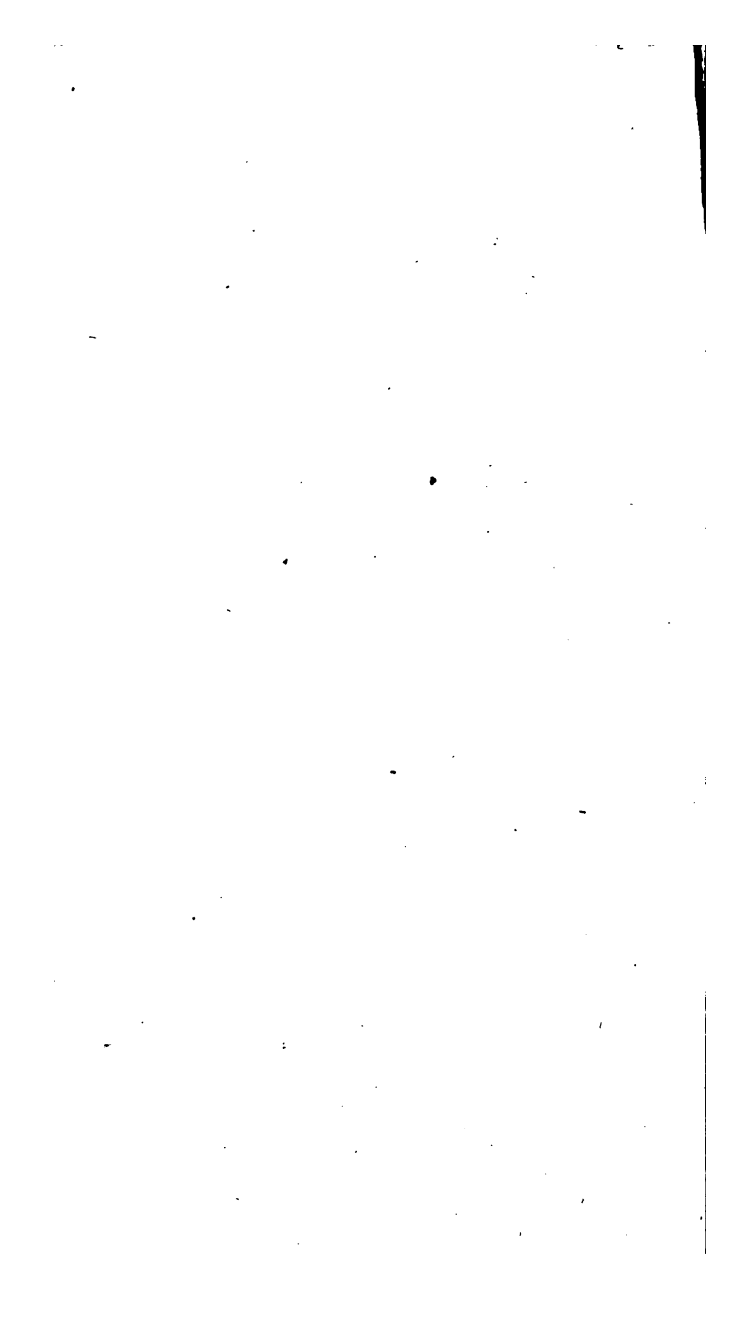


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**THE
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A P O P H T H E G M S
OF THE
A N C I E N T S.

B O O K V.

The APOPHTHEGMS of the PERSIANS.

CYRUS the Elder.

THOSE who are distinguished by a crooked nose, and whom the Greeks call the hawk-nos'd, are much admir'd by the Persians, who look upon them as the greatest beauties, and esteem this property as the most elegant and undeniable ornament of nature: because of this only reason, that Cyrus (for never was a prince better belov'd by the people) had this species of nose. There are two kinds of these hawk-noses: one is, when it protuberates close upon the face; which construction, in the opinion of Aristotle, denotes an impudent mind, and properly belongs to ravens, or carrion crows. The other is, when the curvature arises distantly

Vol. II.

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from the face upon the middle part of the nose, and sloping down towards the extremity of it, yields the form of a beak, or bill. This figure Aristotle takes to denote magnanimity, and is the property of the eagle.

1. Cyrus would say, "That such as will not serve themselves, ought to be forced to serve others."

Meaning, that they must be born with servile dispositions, who are unprofitable to themselves : but that those innate principles of slavery, should, by a proper command, be rendered subservient to the benefit of others.

It is the vulgar opinion, that men of aquiline noses are more particularly attach'd to their own private interests, and are born with powers and dispositions tending more to govern than to obey : whence the ancient poets have given the eagle umpire and dominion over all the rest of the bird creation. But Cyrus was wont to say, "That no man ought to undertake the government of others, but one of superior excellency to those he govern'd."

Intimating, that a king should necessarily be possessed of fore sight, to look after his subjects, and to consult the publick weal ; that it should be his only province to take such salutary measures as should be productive of the welfare of the state. Those who in reality do not exceed the rest in wisdom, vigilance, and integrity of mind, will find the discharge of such offices impracticable for them, nor will the fortuitous circumstances of nativity procure these accomplishments, because they are only attain'd by an exact institution, and experience of things.

2. The Persians had a large tract of wild and mountainous country, which they proposed to change for a plain and more delicious one. But Cyrus opposed the project, saying, “ Just as
“ plants and seeds are alter’d by the habitude of
“ that country to which they are transplanted,
“ so are the manners of men affected by the
“ same change.”

Designing rather to retain the possession of a country that produced hardy men, accommodated to labour and toil. For a fertile pleasant country engenders soft and indolent men.

3. He cautiously avoided the sight of Panthea; and when Araspus told him that she was a woman of exquisite beauty, and worthy the admiration of a prince, he replied, “ She is, for that very reason, the more to be avoided, for if now I was
“ to be ruled by your advice, I should go and see
“ her, while I am at leisure: then ten to one,
“ but she had engag’d me to see her frequently,
“ and, to the neglect of my most serious business,
“ persuaded me to sit by her, when I ought to
“ have been least at leisure.”

This great prince, mindful of his royal function, ingeniously retorted the argument.

4. King Cyrus, having condescended to the entreaties of one of his friends who invited him to supper, was desired by his host to name his viands, and in what place he would have the table spread: to which he made this unexpected answer; “ ’Tis my pleasure,” said the king, “ that
“ you prepare this banquet on the side of the river,
“ and that one morsel of bread compose
“ it.”

D A R I U S.

5. Darius, the father of Xerxes, used to say, in praise of himself, "That his wars and hardships had rendered him much more prudent than he would otherwise have been."

Such wisdom as this is acquired too much at the expence of the state. 'Tis better that a prince make that acquisition rather by imbibing the precepts laid down for that end by the philosophers, than to collect such wretched prudence, as they call it, from experience and disappointments.

6. Having imposed a tribute upon his subjects, he sent for the lieutenants of the several provinces, and ask'd them, among other things, "If the taxes were not heavy on them?" When they answered, that they were tolerable, he ordered only one half the former exactions to be demanded.

The tribute, which appeared to the lieutenants a moderate one, seem'd in the eyes of a just and equitable prince, by one half too much. The beauty of the stratagem consists in his demanding double of that he design'd to exact; for if he had requir'd but the one half, and had remitted nothing, then his bounty had escap'd notice. But having pass'd half the tribute exacted, he made all sensible of his benevolence.

7. Being ask'd, upon cutting up a pomegranate of an enormous size, in case he had it in his option to possess as many individuals of one kind, as there were seeds in the pomegranate, of what should he chuse the number to consist? He answer'd, "Of Zopyruses."

This

This Zopyrus was an excellent good man, and a faithful friend of Darius. Meaning, that nothing ought to be dearer to a king, than a good and trusty friend.

8. Zopyrus hack'd and mangled himself all over; he cut off his own ears and nose, and, in this rueful condition, went over, as a deserter, to the Babylonians, pretending to be thus cruelly treated by Darius. He was known to be a man of skill and courage, and, upon the credit of that character, they made him governor of their city, which he afterwards betrayed to Darius: whereupon the king would often say, "That he should rather chuse to have a whole Zopyrus again, than possess an hundred such cities as Babylon."

How different from the generous sentiments of Darius are those of some princes, who value a buffoon, a horse, or a dog, more than they do an honest, worthy, or learned friend? The king, disapproving of this action, would farther say, "That Zopyrus had stamp'd a very fair character upon the basest action."

The character of Zopyrus here is not all of a piece. It was kind and brave to stand the shock of so extravagant an experiment for the public good; but, let the world say what they will of the man, the action is not to be brought into precedent: for good faith is the same, indifferently, to friend, or foe; and treachery is, nevertheless, treachery, tho' it is to an enemy: but it was pity, however, that Zopyrus was not as honest as he was brave, and that his courage had not a more illustrious matter to work upon.

S E M I R A M I S.

9. Queen Semiramis, who is reported to have founded Babylon, having erected her own monument, left it behind her with this inscription. "What king soever wants money, let him open this enclosure, and he shall find enough." Darius, having got possession of the city, broke it up with no small difficulty, and, instead of the treasure he sought for, there was only a second inscription in these words. "Nothing but an inhuman and a sacrilegious wretch would ever have violated the repositories of the dead."

There is nothing so sacred, but the love of money will break through it, and it is all one which way it comes, whether by right or wrong; whether out of the mine, or out of the monument. This is to tell us, that, in the first place, covetous men will stick at nothing. Secondly, it shews us, how liable those people are to miscarriages; that indulge themselves in their inordinate appetites; and, thirdly, let but any creature consider how pitifully out of countenance that great man look'd, when he found himself fool'd by a woman, and that his purchase, at last, was only infamy and contempt, instead of wealth and glory.

10. Semiramis begg'd a boon of her husband Ninus, out of a pretended curiosity to try how well he lov'd her. Now the request was this: That he would lay down his sovereignty only for one single day, and give her leave, in that interim, to reign in his stead. Her desire was granted, and the first use she made of her power, was to put her husband to death, which she did, and kept the

the government a long time after. But her end at last was infamous ; for her son Ninus put her to death with his own hand, for tempting him to the most execrable act of incest with her.

Sovereign power is, in its own nature, inalienable, and a prerogative not to be parted with for one single hour. It is neither fair to ask it, nor reasonable to grant it, in respect both of the danger, and of the precedent. The very request carries malice and mischief in the face of it. Crowns are holy matters, and not to be played withal ; for people do not use to borrow royal authority with an intent to restore it, but when they have once got a patent to sit and govern till they shall dissolve themselves, the work is done.

X E R X E S the Younger.

11. Xerxes, the son of Darius, contending with his brother Arimenes about the crown, no sooner heard of his brother's arrival out of Bactria, than he sent him presents, and desir'd the bearers to tell his brother from him, " Thus
 " your brother Xerxes pays you, at present, his
 " respects, and declares that, if he is confirm'd
 " monarch, you may depend on sharing in his
 " power ; or if it happens, on the contrary, that
 " the decision shall be in your favour, it shall be
 " his study to prove himself the most loyal of
 " your subjects." To this obliging speech Arimenes made the following reply ; " To
 " avoid," said he, " the blame of receding from
 " what I look upon as my right, is all that could
 " have compell'd me to have oppos'd my bro-
 " ther : therefore, which way soever it prove,

“ I shall shew, either as a king, or servant, Xerxes’s interest my own.”

In a short time after the election came on ; and not only the people, but Artabanus, uncle to the princes, gave it in favour of Arimenes, on which Xerxes fell at his feet, in token of submission ; the new-made monarch raised him, made him sit by him, and conferr’d such honours on him, as testified the confidence he repos’d in him. Something akin to this, is, in the writings of the Hebrews, related of Jacob and Esau.

12. The Babylonians were a stubborn people, and Xerxes could find no other way for the taking down their stomachs, than by indulging them in their appetites, and pleasures ; as music, wine, women, and other sensual liberties, for the purpose debarring them at the same time from the use of arms, and all military exercises.

Sure the same method that keeps down one government, will bring down another. That is to say, the dissolution of order and good manners. Ill habits are sooner contracted than discharg’d. Besides that it is morally impossible for a nation to be at the same time both martial and effeminate. I should have no thought of ranking this or the former among the number of apophthegms, if Plutarch had not recounted them such.

13. Hearing that there were some Attic figs imported for his use, he deny’d eating any, till he was master of the country that produc’d them.

Such was the great assurance of this exalted soul.

14. Viewing the Hellespont cover’d over with his fleet, and all the opposite shore, and the plains of Abydon occupied by his forces, he burst out into tears ; which sudden alteration, his uncle Artabanus,

tabanus, who dissuaded him from that expedition, taking the freedom to ask the reason of, Xerxes replied, “ An intruding reflection, which occurs
 “ to me, overwhelms my very soul, and that is
 “ the thought of how short and transitory a life
 “ mankind are entitled to, seeing that none of
 “ all this vast multitude shall, an hundred years
 “ hence, be in the land of the living.”

15. Finding himself so harrass'd at the streights of Thermopylæ by but three hundred Lacedæmonians, he said, “ Now I am undeceived, for I
 “ see that, notwithstanding this immense mul-
 “ titude of my forces, I have but few soldiers.”

16. Xerxes was wont to say, “ That gold
 “ would vanquish, where his arms wanted force.”

A R T A X E R X E S.

Artaxerxes, the son of Xerxes, surnam'd Long-hand, for having one hand considerably longer than the other, used to say, “ That it was more
 “ becoming a king to enlarge than diminish.”

Intimating thereby, that it was more consistent with the character of a good prince to augment than decrease the wealth and dignity of his subjects.

17. Sartibarzanès, an officer of Artaxerxes, begg'd the king one day to confer a favour upon him, which, if complied with, would be an act of injustice. The king being informed, that the promise of a considerable sum of money, was the only motive that induc'd that officer to make so unreasonable a request, ordered his treasurer to give him thirty thousand Dariuses, being a present of equal value with that which suborn'd him, and says, giving him the order for the money,

ney, “ Here, take this token of my friendship
 “ for you; a gift of this nature cannot make me
 “ poor, but complying with your request,
 “ would make me poor indeed, for it would
 “ make me unjust.”

A glorious example from so great a monarch,
 who would not put away his friend heavy-heart-
 ed, nor would in the least deviate from justice.

C Y R U S the Younger.

18. As Cyrus was preparing to engage the
 enemy, Clearchus came up, advising him to keep
 in the rear of the Macedonians, and not expose
 himself to the danger of the battle, “ What do
 you mean, Clearchus,” said he, “ would you
 “ desire me who aim at an empire, to shew my-
 “ self unworthy of one ?”

19. Phocais, an Ionian lady, a well-bred wo-
 man, and descended of an honourable family,
 was admitted, among other ladies, to supper with
 Cyrus. While the rest of the ladies seem'd high-
 ly pleased with the king's wanton jests, and per-
 mitted themselves to be familiarly handled, she
 remov'd at a distance, and stood silent all the
 time; nor would approach nearer to join the
 company, though invited, and much importun'd,
 by the king himself. Nay, she threaten'd some
 officers of the bed-chamber, attempting to pull
 her forward, telling them, that she would make
 the first who offer'd to lay hands upon her repent
 his aggression. Cyrus, as the other women call'd
 her rude, and unpolite, was the only one in com-
 pany that seem'd agreeably satisfy'd with her be-
 haviour, and turning at last to the man who in-
 troduc'd the women, said, smiling, “ Don't you
 “ per-

“ perceive, that this is the only innocent, and
 “ virtuous lady you have introduc’d, to me ?”
 He afterward principally addic’ted himself to this
 woman, and loved her with great sincerity, call-
 ing her “ the wise lady.”

To handle a woman in an obscene manner,
 was, by the barbarians, accounted equally the
 same as debauching her.

ARTAXERXES the Younger.

20. A poor clown, seeing the vast variety of
 gifts presented to king Artaxerxes, firnam’d the
 Mindful, brother of Cyrus the younger, and hav-
 ing nothing else to bestow, went to a rivulet just
 by, and taking thence as much water as he could
 carry in both his hands, presented it to the king
 with a very chearful look. His majesty overjoy’d
 to find so much simplicity and good-will lodg’d
 together in this poor man, order’d him, in return,
 a golden cup, and a thousand Dariuses.

21. He would frequently say, “ That it was a
 “ proof of a magnanimous soul, to receive a
 “ small present with one hand, and bestow large
 “ ones with the other.”

22. Being so plunder’d of his provisions on a
 retreating march, as to be left quite destitute,
 he cried out, feeding very heartily on barley
 bread, and dried figs, “ O ye gods, what plea-
 “ sure have I hitherto been unacquainted with.”

23. Teribazus, having his Persian habit tore
 all to pieces at a hunting-match, was deliberat-
 ing what to do, when the king told him, “ Why ?
 “ all thou hast to do, is to take that habit off, and
 put on another.” If I do so, replies he, your ma-
 jesty must give me your own habit. The king,

upon that, gave him his robes, saying, "Here, " I make thee a present of these robes, but I forbid thee to wear them." Teribazus was a pretty good sort of a man in the main, but then was somewhat rash, gay, and whimsical; insomuch, that, without regard to the king's prohibition, he put on the robes, decorated with some golden trinkets, gifted him formerly by the king. All the rest present were much irritated at this sight: but it not being lawful to laugh, the king burst out into a great fit of laughter, saying, "We " humour thy vanity, as a woman, to wear " gold, and tolerate thee, as a madman, to use " the royal habit."

C A M B Y S E S.

24. Cambyfes, the son of Cyrus, was a prince famous for the severity of his government, and the strictness of an inexorable justice. This prince had a particular favourite that he made a judge, and this judge reckon'd himself so secure in the credit he had with his master, that, without any more ado, causes were bought and sold in the courts of judicature, as openly as provisions in the market. So soon as Cambyfes came to understand how this ungrateful wretch had prostituted his royal dignity for gold, together with the liberty and property of his people, and the honour of his administration, he caused this minion to be taken up, and degraded, his skin stripp'd over his ears, and the seat of judgment cover'd with it; and he order'd his son in the conclusion to succeed the father in his character and office.

Exemplary crimes require exemplary justice: but the punishment ought to be likewise instruc-

tive

tive. There is a great difference betwixt the fierceness of a choleric outrage, and the solemnity of a severe animadversion; so that the rigour here upon the father, is well distinguish'd from the grace shew'd to the son; for it would have been most unreasonable to confound the guilt of the one with the innocence of the other, and to destroy the family with the father.

25. Cambyfes was a most intemperate drinker, and Praxaspes took the freedom to advise him against it, as a practice that puts people out of the command and government of themselves, body and mind; "Well," says Cambyfes, "but to shew you that wine has no such power over me, fetch your son hither." The young man was brought, "and now," saith he, "let him stand before me, with his left arm over his head;" as he stood in that posture, Cambyfes took a huge draught, and follow'd it with an arrow, that struck him directly thorough the heart; "Look ye," says Cambyfes to the father, "wine does not spoil my aim." "No, no, sir," says Praxaspes, "Apollo himself could not have mended that shot."

'Tis a dangerous post that of a prime minister to a freakish prince, that will understand neither jest nor earnest, any further than it gratifies his humour. He takes good counsel for an affront, or kind of reproach; as who should say, that man thinks himself wiser than his master; he makes no difficulty of sacrificing the best friend he has in the world to a frolick; and, in this wanton way of cruelty, he makes it death to be honest. Not but that it highly concerns a prince to support the dignity of his crown and
authority.

authority, by all reasonable severities, where the justice of the case shall require it. But to trifle away men's lives in a banter, as we call it, and to spill human blood, purely for blood sake, this is to turn governors into tygers, and ill-order'd states only into more tolerable desarts.

O R O N T E S.

26. Orontes, son in law to Artaxerxes, upon his being degraded and condemn'd by the king for an offence given him, says, "Just as the fingers of an accountant can, at one time, readily constitute any sum, however involv'd in the power of numbers; and, at another time, stand but for a simple digit only, so can the favourites of kings, at one time, perform any thing whatever, when, at another time, they are mere cyphers, and are capable of doing nothing at all."

The ancients calculated accounts by the help of their fingers, in like manner as we do by common arithmetic.

M E M N O N, the General.

27. Memnon, a general of king Darius, in the war against Alexander, hearing a soldier make several sawcy and insolent reflections upon that great enemy, gave him a severe reprimand by a smart blow on the head with his halbert, saying, "Sirrah, I pay thee to fight against Alexander, not to rail at him."

P A R N E S I S.

28. Parnesis, the favourite of Cyrus, being but the son of a labourer, wore always a medal about his

his neck, with this inscription upon it. "If thou would'st know thyself, view thee in thy cradle." To this end, that as the memento of his birth was always in view, he might not so readily fall into that insupportable vanity to which great and upstart fortunes are too incident.

A PERSIAN Law.

29. The Persians pass'd a law that left the people at liberty to do what they pleas'd, for the first five days after the death of their present governor, upon a presumption that the misery of so licentious a confusion would make them more sensible of the blessings of order and peace.

There's no such judgment of the good or ill of government, or confusion, as by comparing them; and there's no expedient, like an interval of anarchy, to shew the necessity of a regulation.

T H E

T H E

A P O P H T H E G M S

O F T H E

Æ G Y P T I A N S.

30. **T**HE kings of Ægypt, agreeable to the constitutional usage of that country, were wont annually to administer an oath to all the judges of the realm, binding them to determine in all cases with justice and impartiality, even in opposition to the king himself, were he to demand an indulgence to the contrary, in one particular case.

Of so great an importance to the welfare of their nation, did they judge the right administration of justice. To the unlimited power and fierceness of their princes, they oppos'd the religious observation of an oath: besides, it was presum'd, that a breach of that oath which the king himself exacted should not readily have been insisted on by him. But how is it possible for a state, where the princes make a private property of disposing the executive power in dispensing justice, to escape having that dispensation determin'd by corruption and venality?

S E S O S T R I S.

S E S O S T R I S.

31. Sesostris, king of Ægypt, having caus'd four of his captive kings to draw his triumphal chariot, instead of two horses, one of them kept his eyes fixt on the two foremost wheels, which, when Sesostris observ'd, he ask'd him what he found worthy of his attention in that motion; to which the royal slave replied, "The mutability of all things, soon up, and soon down." Sesostris, reflecting on this artful answer, set all his royal slaves at liberty.

A M A S I S.

32. Amasis, the Ægyptian king, was advanc'd to the crown from so mean a condition, that he was hard put to it at first to gain the love and reverence of his people: but he thought himself in the end of this invention. There was a large golden vessel provided, and mostly for the service of the king's friends to wash their feet in: Amasis order'd that basin to be melted down; the mettle to be cast into an image, and that image to be set up in a public place, and dedicated to divine worship. It was no sooner erected, but the people came flocking from all quarters, with a passionate zeal and devotion for this new idol. The thought succeeded so well, that the king call'd his subjects together upon it, and, in a short speech, made a pertinent application of it to his own case. "Look ye, good people," says he, "the god, here, that you at present adore, was no more the other day than a common utensil: but, as it now stands consecrated, and set apart to holy uses, 'tis but according to
" your

“ your own practice, and the natural reason of the thing, to repute it sacred.” By this innuendo, he brought them to a love and understanding of their duty.

In cases of imperfection, or defects, which we cannot help, as in blood, fortune, or the like, 'tis good discretion for a man to begin with himself, provided it be done with such a spirit of generosity, and address, as may turn the matter to his honour, instead of a reproach, as we find it for example in the case before us; and we may gather further from it, that it is wisdom and justice that fits a man for government, where prudence and virtue supply the want of fortune and quality. Now he that advances himself by a conscientious and honourable way of deserving it, is a much greater prince than he that's barely born to it. 'Tis the royal character that makes the person sacred: for sovereignty purges all defects, and consecrates the head, whatever it be, that wears it honestly.

33. Amasis seeing a man bewail the loss of his son in a very dejected manner, saith, “ If you did not lament the want of him before he was in being, why should you any more lament the want of him, after he ceases to have a being?”

34. Amasis, in his private condition, was a man of liberty and pleasure to the highest degree, and one that minded nothing in the world but jolly company, wine, and women, and how to get money to answer his expences. In short, when he had run himself out both of cash and credit, he made shift to pick up a forry living upon the rook, and not by sharpening alone, but now and then by downright stealing; and, whenever he happened to be charged with a pilfery, his way

way was, still to deny the fact, and then appeal to the oracle of the place for his justification. This was his course, and one while they found him guilty, otherwhiles innocent, as it happen'd. This was his private character: but upon his coming afterwards to the administration of the government, he carry'd it in his mind, which oracles had been for him, and which against him, and accordingly set a mark of infamy upon those that had unjustly absolv'd him, paying, at the same time, as great a veneration to the other. After this note of distinction upon their worship, and their temples, he pass'd a law over and above, for all people, upon pain of death, to give an account, once a year, how they lived. This edict was so well approv'd, that it was translated afterwards by Solon to Athens.

No such cheats in nature as that under the vizor of piety and religion; and what's the difference at last between the antient downright pagan, and our modern christian impostures; but according to the cant in mode, one consults the oracle, and the other seeks the Lord; so that their enthusiasts and ours, are but the self same thing under several appellations, and there is nothing so execrable and flagitious but it stands consecrated under this cover. We are to take notice likewise, that hypocrisy does not so blind the judgment, as either to confound the notions of good and evil, or to stifle the reluctance of a scrupulous conscience: for we have in us at the same time a secret abhorrence of the one, and as tender a reverence for the other, and the first fair opportunity of applying it to our advantage, does, in some measure, set us right again. This holds good in the case of Amasis, and in the ordinary
practice

practice of the world. But we cannot call any good office, or action, a consummated virtue that's wrought rather by an impulse of interest, than out of a sense of duty.

35. Amasis, after his advancement to the crown, being reprov'd by his friends, for his custom of drinking, and giving himself great liberties in indulging all manner of pleasure, every evening, upon finishing the business of the bench, he made answer, "Those that practise bows, seldom strain them unnecessarily."

For if they kept them always bent, or upon the full stretch, they must soon crack, burst, and prove useless, when occasion required their service. In like manner, those who never unbend themselves from an intensity of cares, by any relaxation of mind, will soon turn either crack-brain'd, or contract a bad habit of body.

PSAMMENITUS.

36. Psammenitus, king of Ægypt, was taken prisoner by Cambyfes, and carried out of his own kingdom a captive into Persia; the victor order'd the young princess, Psammenitus's daughter, and all the other young ladies of quality, whom he had taken prisoners out of Ægypt, the more to insult and afflict their wretched parents with the shocking spectacle, to go dress'd in the habit of slaves, carrying water upon their backs. While the rest of the Ægyptian prisoners were quite distracted at this sight, Psammenitus remain'd very calm, with his eyes fixt upon the ground. Soon after Cambyfes order'd his son, the young Ægyptian prince, with several of the young noblemen of the same age and country, to
be

be led forth, tied together by the necks, and bridled like horses, with bits in their mouths. Psammenitus was, upon this additional shock, the only person who refrain'd from tears: but happening to spy a certain familiar friend of his go about begging, in a naked starving condition, upon calling to his friend he burst out into a flood of tears, beating his head, in the manner of the barbarians. Cambyfes, hearing the oddity of this behaviour, demanded to know the reason, why he remain'd silent and unmov'd upon viewing the calamity of his children, and was all on a sudden so much afflicted at seeing the distresses of an old man? "O son of Cyrus," answer'd he, "domestic miseries, arrived to this violent height, are more grievous than to admit of tears; but to see my friend reduc'd from a state of ease and affluence, to this extremity of distress, and utmost want, in the very eve of life, is an object that commands my tears."

P T O L E M Æ U S, the son of Lagus.

37. Having once desir'd a certain grammarian, upon detecting his ignorance, to tell him, "Who the father of Peleus was?" he received for answer, "First tell me, Who was the father of Lagus?" The king's friends hearing this pert reply, begg'd his Majesty to punish the fellow's insolence; but he told them, "If it is the privilege of a king to let no affront put upon his person pass unpunish'd, 'tis no part of that privilege to provoke an affront."

It is unjust in an aggressor of whatever dignity or degree, to ask revenge for a retaliation of the injury or affront first offer'd; and he who banter-

to

to have it return'd, is suppos'd to put his dignity out of the question, seeing that by a fair challenge, he dispenses with any superior prerogative, and put himself justly upon a level with his adversary. It were unfair to make use of any advantages foreign to his capacity, in the point disputed, in prejudice of his antagonist.

X E N O P H A N E S.

38. Xenophanes, the son of Lagus, being upbraided with cowardice, by Hermoneus, for refusing to play at dice with him, made answer, " I confess that I am not only a coward, but a vehement one: yet 'tis in acting inconsistent with honour and honesty."

'Tis an honourable timidity which deterrs us from base actions.

T H E
A P O P H T H E G M S
O F T H E
T H R A C I A N S.

P O L T Y S.

39. **P**OLTY S, king of Thrace, being sol-
cited, in time of the Trojan war, by
the ambassadors of Greece and Troy, at one and
the same time, declar'd himself, after hearing
both parties, in this manner; " Sure Alexan-
" der ought to restore Helen; and the more to
" facilitate such an accommodation, I vow, that
" he shall be at liberty to run away with two of
" the fairest of my women to compensate for
" that one."

How admirable was the singular humanity and
pacific disposition of the Greeks, who would rest
satisfy'd with the bare restitution of Helen, after
she had, for such a considerable time, cohabited
with the adulterer, as an ample acknowledgment
for the injury. It were happy for Paris had he
comply'd with these terms; for, having had the
full enjoyment of one beauty, he might, upon re-
storing her, be entitled to these two fair ones,
and,

and, at the same time, have prevented the ruin and destruction of his country.

C O T Y S.

40. Cotys, king of Thrace, being naturally a fiery, passionate man, and one that from his revengeful disposition, was too subject to punish his servants with great rigor, for any accident happening in their way, that cross'd his inclinations, was presented with several curious vessels of exquisite workmanship, and elaborately engraved, made of glass. After having recompenc'd the bearer in a very handsome manner, he order'd them all to be broke to pieces. Being ask'd his reason for so doing, he made answer, "Lest I should rage
" against such as might happen to break them."

It is the part of a prudent man, to acknowledge the infirmity of his nature, and to make away with every thing that may give occasion of relapsing into that disorder.

41. Cotys, hearing that the Athenians, on account of his supplying them with troops against the Darrians, declar'd him, by way of eminence, a citizen of Athens, says, "By Jove I shall, in
" recompence, grant them the freedom of my
" country."

T H E

A P O P H T H E G M S

O F T H E

S C Y T H I A N S.

T O M Y R I S.

42.

AFTER Cyrus had subdued Asia, he march'd into Scythia, full fraught with the hopes of reducing that country. Tomyris, queen of Scythia, though she might have easily prevented his passing the river Araxes, suffer'd him to march into the heart of her dominions, supposing by that means to gain an easier conquest over him, and, at the same time, to render his retreat more difficult, by having the river in his rear; wherefore, she sent her son against the enemy, with a third part of her forces. This son of hers being a young man, and ignorant in military affairs, Cyrus attack'd in the night, and cut him off, together with all his army. Tomyris did not, upon this great loss, pour out her sorrow, like a woman, in tears, but turn'd her mind upon the comforts of revenge; so that having laid an ambush for Cyrus, she attack'd him in a narrow pass, and slew him, together

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C

with

with his whole army, consisting of two hundred thousand Persians: then ordering the head of Cyrus to be cut off, she threw it into a vessel full of human blood, saying, "Now glut thyself with blood, after which thou so much thirsted, and of which thou never could'st be satiated!"

A T E A S.

43. Ateas, king of Scythia, wrote a letter to Philip, after this manner; "You govern the Macedonians, men truly expert in war; yet I command the Scythians, who can battle against both hunger and thirst."

Intimating, that, in this respect, the Scythians were more fit for war.

44. Having taken one Ismenias, a most exquisite piper, prisoner in battle, he order'd him to play a tune upon his pipe. Ateas, observing all the people present charm'd with the music, swore by Mars and the wind, "that he himself would be more delighted to hear the neighing of a horse."

S C Y L U R U S.

45. Scylurus, having fourscore sons, desir'd nothing so much as to bring them up in the love of each other; and to shew how invincible such a concord would make them, gave to each, as he lay at the point of death, a bundle of javelins, bidding them try if they could break the bundles. When the young men deny'd it was possible to break them, Scylurus unty'd the bundles in their presence, and broke them one after another with all the ease imaginable; upon which he admonish'd

admonish'd his sons thus ; " Behold, my sons,"
said he, " your strength, while link'd together in
" bonds of amity : on the contrary, how weak,
" and what an easy prey would you be, when
" separated in your interests, by discords and se-
" ditions !"

A Scythian could not place a more Scythian
copy before their eyes.

T H E

A P O P H T H E G M S

O F T H E

S I C I L I A N S.

G E L O.

46. **G** E L O, the tyrant of Syracuse, having defeated the Carthaginians at Imera, oblig'd them to sue for peace; among other articles of the treaty, he had it stipulated, that, after that treaty took place, the Carthaginians should sacrifice none of their male children to Saturn.

That nation had a practice of placing their infant boys in the bosom of a huge brazen statue of Saturn, where, being hollow within, they kept a most vehement fire, burning in manner of a furnace; and thus the children were burnt to death, as it were, in the embraces of the god. This was very agreeable to Saturn, who, according to the fable, was wont to devour all his male offspring, which his wife brought to the world; for Jove had been devour'd by him, if they had not put a stone in place of the boy.

47. Being

47. Being once at a feast, as the harp was going round the company, and each played a tune in his turn, which practice was by the Greeks esteemed a peculiar decorum in company; when it came to the king's turn to play, he ordered his horse to be brought into the feasting room, and having mounted him with great life and agility, gave them to know, that such an exercise was more becoming a prince, than to play upon the harp.

HIERO.

48. Hiero who succeeded Gelo in the government, would say, "That he never thought a man who spoke to him freely and openly, either troublesome or importunate; but that he judged such as were perpetually blabbing out secrets, injurious on that account, to the very persons they disclosed them; because we are apt to entertain a prejudice not only against such as reveal our secrets, but even against those whom we find are acquainted with such matters, in relation to us, as we would incline they had not come to the knowledge of."

49. One reproaching him with having a stinking breath, he blamed his consort for not telling him of his misfortune before; "Indeed, my dear," said she, "I imagined that all men's breaths smelt as bad as yours."

An illustrious proof of invincible modesty, when she was never so close to any man, saving her husband, as to perceive his breath.

50. As Xenophanes, the Colophonian, complained to Hiero of his poverty, infomuch that he was scarcely able to maintain two servants, he told him, "Hömer, whom thou vilifiest, though dead, still maintains more than ten thousand men, and canst thou, who would fain be thought a more learned man than him, while living, even maintain two?"

We find that the abject vermin, who enviously continue still to gnaw and snarl at the superior performances of illustrious men, and in vain, endeavour to eclipse their glory, in hopes to borrow its lustre themselves, had an existence even in these early times.

51. He set a fine upon the head of Epicharmus, the comic poet, only for bolting out a wanton word in the hearing of his own wife.

Now this gives us to understand, that modesty is the duty of a wife, as well as of a virgin, and that it is no longer a virtue than while it continues all of a piece, in thought, word and deed. Epicharmus was a native of Sicily, and by the custom of the country, was given much to jesting, but he was undoubtedly to blame, even towards his own wife; for loose words lead naturally to loose actions, and the very provocation to lewdness is within one degree of the thing itself.

52. The king, having put some of his intimate acquaintaintances to death, invited Epicharmus a few days thereafter, to sup with him; but the poet, rather with too much freedom, told the king, "Your majesty gave me no invitation lately when you sacrificed your friends."

The ancients were wont, when they offered sacrifices, to make a splendid entertainment, and invited all their friends upon that occasion.

DIONYSIUS the Elder.

53. Dionysius, as they drew lots for the magistracy, happened to draw the letter M, upon which somebody told him, by way of jest, *μωρολογία*, i. e. Dionysius: thou art a merry-Andrew. Nay, replies he, *μοναρχία*, i. e. "I shall be a monarch." It happened that, having obtained the magistracy, he was soon after declared Emperor by the Syracusians.

This must be allowed as a specimen of his magnanimity, in assuming the liberty of putting such a construction upon the letter.

54. Dionysius, in the beginning of his reign, was closely besieged in his own palace, by a strong faction of the citizens, who threatened to kill him, if he did not forthwith resign the government. His friends, being very pressing with him upon the affair (as he was viewing an ox very expeditiously slaughtered by his butcher) intreated him to lay down the government, if he minded being taken, and afterwards put to death, he replied, "Seeing life may be so suddenly dispatched, 'tis all in vain for you to think of persuading me, through a fear of death, to give up such a kingdom."

How powerful must have been his desire of reigning, when he thought it advantageously acquired, even at the expence of life.

55. Dionysius reprimanding his son, who was to succeed him in the government, for violating the chastity of one of the citizen's wives, asked him, among other questions, "Whether ever he heard of any such flagrant piece of injus-

“ tice done by him ?” No, said he, because
 “ you was never a king’s son :” Neither,
 said Dionysius, “ will you ever be the father of
 “ one, if you thus shamefully give way to your
 “ unruly passions.”

The tyrant judged adultery a crime worthy
 of disinheriting his son, notwithstanding we, in
 a christian country, and under a christian dispen-
 sation, account it a grand game.

56. Observing as he went into his son’s house,
 the vast store of gold and silver plate that was
 there, he exclaimed thus, “ Thou hast not the
 “ tincture of princely virtues within thee, when,
 “ after receiving such a quantity of plate from
 “ me, thou didst not make thyself one single
 “ friend by it.”

Meaning that a crown would neither be
 procured nor maintained without the good will
 of the subject : and that benignity generally be-
 gets good-will.

57. He told his mother, desiring leave to be
 married after she was advanced much in years,
 “ Ah mother, the laws of civil society may be
 “ violated, but those of nature never can.”

Meaning, that it was unnatural for an old wo-
 man past child-bearing, to marry, though now-
 a-days we see women marry at seventy.

58. There was a certain stranger came to
 Dionysius, desiring a private conference with
 him, saying, that he would teach him in what
 manner he should come to the knowledge of
 any plots or stratagems, that might at any
 time, be formed or devised against him. The
 king, having admitted the stranger into a private
 apartment, desired him to disclose his invention,
 whereupon the man says, “ Let your majesty
 give

“ give me but a talent, and it will be imagined
 “ that I made you acquainted with such a se-
 “ cret.” The king admiring his ingenuity,
 gave him the money, and pretended to be versed
 in the mystery.

This cheat was of singular service to prevent
 conspiracies. 'Tis reported that Cæsar Maximilian,
 to render him more formidable to conspirators,
 had himself suspected for a magician; and
 pretended to keep magical shirts, fortunate swords,
 and spirits shut up in rings by him, in custody.

59. Dionysius being asked by one that desired
 to speak with him, if he were at leisure? made answer,
 “ Heavens forbid that ever I should
 “ come by that accident.”

He accounted it a most scandalous and unpardonable
 crime in a king, ever to absent himself from state-
 concerns. But where are they who husband all their
 time so, as to spend the greatest part of it in
 playing at dice, or some other such like trifling
 exercises? That man does not live as he should,
 that does not look upon every day as his last,
 seeing that only the present is in our power,
 since time is but a flux of instants, and every
 breath we draw is new life.

60. Being reproached by his friends, for advancing
 to great dignity a person of a bad character,
 and one who was universally hated by the people.
 “ I wanted,” says he, “ that there should be
 one man in Syracuse more hated than myself.”

He knew the humour of the multitude to be
 such, that, having some conspicuous man for
 the object of their envy and hatred, they would
 be better affected to the prince. It is for this
 reason, that we see some monarchs raise to great
 honour

honour and power such as they visibly bear no good-will to, that they themselves may be secure against the fury of the multitude, which, if it rises to too great a height, will never be appeased but by a victim.

61. The ambassadors of the Corinthians having refused some presents, offered them by Dionysius, conformable to a law they have to that effect, which prohibits ambassadors to accept of any presents from the prince they are sent to, he told them, “ You act very inconsistent, in
 “ endeavouring to abolish that one good prac-
 “ tice, which attends tyranny, in as much as
 “ your squeamish behaviour would insinuate, that
 “ it was a dangerous matter, to receive a bene-
 “ faction from the hands of a king.”

He judged it one of the highest contempts put upon a prince, to refuse his presents; seeing these are the only means tyrants have left them to recommend themselves; the only opportunities they have, as an alloy, to mitigate the envy that is entailed upon their enormous power, is their courtesy and munificence.

62. Dionysius being informed that one of his subjects had buried a treasure in the earth, commanded him, upon pain of death, to produce it forthwith. The Syracusan readily obeyed, and brought him part, reserving a moiety artfully for his future use. Soon after he withdrew into another city, and having trafficked and bought an estate, lived there to all outward appearance, in greater plenty than he did before. Dionysius, being informed of his conduct, instead of making a second demand, restored what he had taken away. “ For now,” says he, “ since you know
 “ how to make use of your riches you deserve
 “ to enjoy them.” He

He plainly made it appear, that it was not the man's gold that he wanted, but that he desired to cure him of his infirmity: he showed him that the lawful use of money consisted in making other advantages of it, besides usury.

63. Dionysius would say, "that he must needs be aware of his wise friends; because I am satisfied" saith he, "that not one of them but would like better to govern than obey."

64. As they were performing divine service in his palace, and the priest, according to custom, petitioned that the king's reign might be secure and lasting, Dionysius, interrupting him, saith, "How long wilt thou continue to pray impiously for me?"

Meaning, that we should petition the Gods for an excellency of mind, rather than for endowments, that in reality contribute nothing towards human happiness.

65. Tescha the Sister of Dionysius, was married to Polyxenus, who, for fear of the tyrant fled, and left the country. Tescha, being afterwards accused by the king, as conscious of her husband's escape, for not informing him of his intention to make off, says, "Dionysius, do you imagine me a wretch of such an abject spirit, as that, if I perceived he had any such design, I should not sail along with him, and share all the vicissitude of his fortune, whether good or bad!"

66. Having, under promise of being magnificently rewarded, engaged a very celebrated minstrel to stay with him, for some short time, the more to encourage the man, he told him, that the better he performed, the more liberal he should have been paid. The musician, hav-

ing continued for a few days, and given general satisfaction, by his dextrous faculty at playing the musick, finding the king did not offer to give him ought, made bold to ask his hire : Upon which Dionysius told him, " In good faith, " I have payed thee all the hire I promised." What? says the musician, your majesty gave me no money. " Right," replies Dionysius, " but for one pleasure I gave thee another ; for " if thou hast diverted me by musick, have not " I diverted thee by hope?"

67. He so admired the noble friendship subsisting between Pythias and Damon, that he solicited them, saying, " I earnestly intreat, " gentlemen, to be admitted into your friendship."

The tyrant had fixed a day to put one of these men to death, but, on asking a small respite to settle his domestic affairs, he obtained it, on condition, that his friend should surrender himself to be executed in place of him, if he did not return on the day prescribed : The condemned chusing to die rather than deceive his friend, came on the very day appointed, and submitted himself. His return so punctual to the time, preserved both friends ; and both were afterwards honoured with the king's friendship. Such was the power of exalted virtue over tyrants themselves.

68. He was wont to excuse his sacrilege, by these and other like facetious evasions : Having plundered the temple of Proserpina at Locris, he would say, as his fleet was returning home with a prosperous breeze from that expedition, " You see, what success the immortal gods " vouchsafe those guilty of sacrilege."

Fancying that either there were no gods, or that they were not offended at sacrilege.

69. He took a golden cloak of great weight from Olympian Jove, with which Hiero adorned that image, on his return from the Carthaginian war, being found among the spoils of the enemy, saying, "It was too heavy for summer, and too cold for winter," and covered the god with a cloth mantle," which, he said, "was more suitable for the several seasons of the year."

70. He snatched away the golden beard of Æsculapius, at Epidaurus, saying, "that it did not become him to wear a beard, seeing, his father Apollo wore none."

Æsculapius is supposed the son of Apollo, and poetical theology fancies Apollo beardless, and gives Æsculapius a beard, to signify the various accomplishments requisite in a physician.

71. He, in like manner, took away all the golden victories, cups and bowls which the images of the gods hold out in their hands, as if making offer of them, saying "that he did not rob the gods: but accepted at their hands the gifts they daily offered him;" adding, "that it were very silly not to accept of those things constantly importuned upon us, by the outstretched arms of the immortal gods."

It is the way of the world to cover the foulest things, and designs, with the fairest names, and the most plausible pretences. Have we not heard of church-lands seized to profane uses, under the specious colour of a necessity of state; bare-faced sacrilege countenanced, and committed for fear of an invisible idolatry? And what is there more in it, upon the main, than first,

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first, a dissolution of order and government
past all recovery, and afterward giving a frivolous
reason for it ?

DIONYSIUS the Younger.

72. Dionysius the younger used to say, “ that
“ he maintained several sophisters, not that he
“ admired them, but on purpose that, through
“ their means, he might become admired.”

He understood the high notions people have of
the great learning of these sort of men. Under this
persuasion he cunningly made use of them
to gain a popular esteem. 'Tis for the same
reason, very like, that princes keep about their
houses men, that, through the force of opinion,
have attained the venerable and reverend cha-
racters of learning or sanctity ; to the intent that
people may imagine, that most things done are
schemed and devised by them.

73. When Polyxenus the logician, told Dio-
nysius, ‘ I convince you by plain arguments,’ he
replied, “ Nay, but I convince thee by plain
“ matter of fact, that thou hast left thy own sort
“ of people, and come courting me and mine.”

Meaning, that he was removed from school
to court, and come from philosophers to a tyrant,
which he would not have done, if he did not
judge that manner of life preferable.

74. Being asked, after his expulsion, What
benefit do you reap now from Plato, and your
philosophy ? Why ? answered he, “ That I
“ can bear so patiently such an astonishing
“ turn of fortune.”

He

He offered no violence to his own life, as most others would have done upon the like disappointments, or change of circumstances: but opened a school for literature at Corinth.

75. Being asked, how it came about, when his father, from a low fortune, and a private condition, obtained the government of Syracuse, that he, after receiving the kingdom by inheritance, should lose it? his answer was, "My father left me his kingdom, not his fortune."

All things do not fall out equally successful to every person.

76. Being brought to Corinth, after he was deposed, he kept a school there, where many used to visit him; among others, one when he came in, opened his mantle, and shook his cloaths; designing thereby to give him a scornful hint; because such was the manner of them who came to see him, while he was king. Dionysius told him, "Prithes do so rather when thou goest out, that we may see, thou stealest nothing away."

AGATHOCLES.

77. Agathocles, from the son of a potter, came to be king of Sicily. Now the difficulty was, under these circumstances, how to reconcile the honour of his dignity to his trade and business. He therefore kept an earthen cup close by a golden one, together upon the table before him, and was wont to address the youth, who came to visit him, in those terms. "Look ye, young men," said he, pointing to the former

former of these pieces, "this is the work of my hands, and this other of my industry and fortitude;" pointing to the latter.

There are no great encomiums due to any one who is born to a crown, for wearing one; but it is the highest excellence must render a man worthy of one. A mean extraction is no blot upon any man that is not ashamed of himself, and ambitious to be thought greater than he is; the modesty of owning the truth, atones for the pretended defect. No man is to blame for what he cannot help; but, on the contrary, to be highly honoured, for illustrating his birth by his virtue. The people were so sensible of the stroke of this allusion, that all disagreements were compounded upon it, betwixt the king and the potter.

78. As Agathocles besieged a certain city, some of the inhabitants taunted him from the walls, crying out, You master Potter, how will you get money to pay your troops? "By the sale of your city," replied he, very calmly; and having carried the place, he sold the besieged for slaves, telling them, "Now, if you give me such language, I shall tell your masters of you."

Putting them in mind of their unseasonable reproaches, and gently upbraiding their servitude, the reward of such abuse.

79. Some men from Ithaca, came to Agathocles, carrying several of his sailors before him, with complaints, that landing upon their island, they drove off a great number of their sheep and other cattle. "Nay, nay, Gentlemen," says Agathocles, "you have no such great reason to cry out, for when your king
" landed

landed upon our island, he not only drove away our flocks, but pickt out their shepherd's only eye."

Alluding to the so much celebrated story of Ulysses, who blinded Polyhemus the Cyclop.

DION.

80. Dion, who expelled Dionysus, having heard that Calippus, who, of all his friends, was the man he had most confidence in, was concerned in a plot against his life, he never could prevail upon himself to convict him, by bringing the matter to a trial: but would say, "that it was better to be killed out of the way, than to live, when one must not only guard against his enemies, but even against his friends."

He was worthy the best of friends, who preferred death to a distrust of them.

ARCHELAUS.

81. A man not very polite, though a familiar friend of Archelaus, being at an entertainment with him, asked the king to give him the cup. Archelaus, upon that, desired the lad in waiting, to give the cup to Euripides. As the other seemed surprized at this, Archelaus says "You, who ask it, deserve not to get it, and he deserves to have it, who don't ask it."

Meaning, that it was his familiarity with the king, that emboldened him to ask his majesty for the glass, but that the modesty of Euripides deserved to have it offered him.

82. His barber, being a very prattling fellow, asked his majesty one day, how he should please to be shaved? "without hearing a word from your mouth," answered the king.

83. As Euripides at a feast, kept kissing and hugging of Agathon, that famed beauteous youth, who then had scarcely the appearance of a beard on his face: Archelaus civilly excused him to his friends thus, "Gentlemen, we can't be surprized; for even the autumn of the fair is beautiful."

84. Archelaus happening to get himself sprinkled all over with water, one day upon the street, his friends, that were along with him, in the utmost rage, threatened vengeance against the offender: But the king interposed, saying, "Nay, gentlemen, never mind it, for I am not the person wetted, it is the man he aimed at."

What could be more gentle than his moderation in this single instance? It may afford us this lesson, that we ought to forgive such as offend thro' imprudence, even had they the misfortune to disoblige men in power.

T H E

A P O P H T H E G M S

O F T H E

M A C E D O N I A N S.

D E M E T R I U S, the son of Antigonus.

85. **A**S Demetrius besieg'd Rhodes, and had taken, somewhere in the suburbs, a piece of painting, being a representation of Ialylis, or Bacchus, done by Protogenes, that most eminent master, the Rhodians sent by their heralds, begging the king to spare the piece. Demetrius told them, "that he would sooner destroy all his father's images, than that one picture."

Such was the esteem this prince had for arts.

86. Having taken Megara, he sent for Stilbon, the philosopher, and asked him, if any of his soldiers pillaged ought out of the city? Not one of them, answered Stilbon; "Truly, I have not seen any of them," says Demetrius, "who seem'd to have pillag'd any science."

Intimating, that the endowments of the mind were the only possessions not liable to the violence of war.

87. Deme-

87. Demetrius, having carried away all the slaves out of the city, told Stilbon, "now I leave you a free city." Right, replies the philosopher, for your majesty don't leave one slave with in it.

88. Lamia, the courtesan, had much influence over Demetrius, and was the instigation of many cruel and unjust acts. Whereupon Lyfimachus said, that it was the first time he had ever heard a whore act in a tragedy. Demetrius replied "Lamia, the whore, is both a more modest, and a moral woman, than your Penelope." Meaning his wife.

89. Demetrius would say, "That he judges nothing more unhappy, than the condition of that man, who never met with any adversity or disappointment in life: because that such a man must be ignorant of himself, in regard he never had trial of his own mettle: or he must be hated of the gods, as one whom they overlook, by reason of his indolence and sloth: concluding him unfit for the conflicts of fortune."

ANTIGONUS (the second).

90. Demetrius, being taken prisoner, wrote home by a friend, a letter to his son, the purport of which was thus; "Pay no regard, my son, to any concessions which I may enjoin thee to comply with, and which may have been extorted from me, by Seleucus, for my ransom. — Yield up none of the cities to him." — Immediately, upon receipt of this letter, Antigonus wrote to Seleucus with overtures of resigning the

he whole government into his hands, besides offering himself up as an hostage for his father, on condition he should be releas'd.

Here the piety of the father vies with that of the son; the father, without regard to himself, was willing to sacrifice all in favour of his son. On the other hand, the son, to procure his father's liberty, would sell both himself, and his kingdom.

91. Being upon the point to engage the forces of Ptolemæus, the steersman told him, that the enemy's fleet was superior by a considerable number of ships. "How many ships did you reckon upon our side," says Antigonus, "for the odds of my presence on board the fleet?"

Judging the superior advantage of an able commander no small odds, to contribute towards a victory. Ptolemæus himself was not in the engagement.

92. He said once, as he retreated before the enemy, who follow'd close upon his heels, "That he did not fly, but was in pursuit of some advantageous prospect behind him."

Meaning that a retreat is no way shameful, if it is thought more expedient to fly than face the enemy. The beauty of this apophthegm consists in this, that, as flying and pursuing are two opposite terms, his flight was interpreted as an advantage he was in pursuit of, to wit, security; for we pursue an enemy, and pursue any thing we are earnestly in quest of.

93. There was a young man in his army, who, tho' he was no eminent soldier himself, was the son of a very illustrious captain. This young officer petition'd the king, that he might be advanced to his father's pay. Antigonus told him,
"Young

“ Young man, I never reward any in consideration of their paternal virtues: but my maxim is, to let every man feel the influence of my liberality, in proportion as he discovers any of his own proper virtues; so that if you would incline to enjoy your father’s allowances, endeavour to emulate your father’s virtues.”

The elegance of this saying in the Greek, on account of the affinity in sound between the words, ἀνδραγαθίας, πατρυαθίας, is inimitable in any other language.

94. He would often cry out, upon the death of Zeno, whom of all the philosophers he most admired, “ That the theatre of his actions was now snatch’d off.”

He always acted conformable to the advice of this great man.

A N T I P A T E R.

95. Antipater, hearing that Alexander had made away with Parmenio, said, “ If Parmenio plotted against Alexander, whom can we trust? if not, what can we do?”

In military matters, Parmenio was the same as Alexander. If, then, such a friend deceived us, whom may we confide in? If Alexander put such a friend to death, without any such conviction, ’twere better to be altogether a stranger to the affairs of kings.

96. Antipater would say of Demades, the orator, being turned very old, “ That he was like a sacrifice, for that nothing was left of him but the tongue and the paunch.”

The

The bowels of sacrifices are thrown away, and the tongue is given to the crier. Talkativeness is observed to increase along with old age. 'Tis reported, that Demades would eat hard, and was much given to luxury ; whence it happened, that he reproved Phocion for his frugality.

L Y S I M A C H U S.

97. After Lyfimachus was taken prisoner in Thrace, by Dromachetas, having, through an impatient thirst, surrender'd himself, and his whole army, he said, when he had drank so much as to quench his drought, " O heavens, how short the pleasure, for which I have, from a king, reduc'd myself to a slave."

98. Being offended at the liberty of Theodorus, he told him, " Twas on account of these manners thy country miscarried of thee." ' True,' replies the other, ' so it was, for the like reason Semele miscarried of Bacchus, because it could not bear me.'

Theodorus intimated, that he himself was a better man than was compatible in a bad country, by which he was banish'd, not so much from any fault in him, as from the bad inclinations of wicked men to those of a contrary habit of life. Semele conceived Bacchus by thundering Jove, and not being able to bear the engender'd fiery foetus, it was cut out, and sow'd up in the thigh of Jupiter.

99. Lyfimachus, happening once at a leisure hour, to be relating to the ambassadors sent him by Demetrius, the manner in which he was compell'd by Alexander to grapple with a most fierce lion,

lion, showed them the scars of the wounds in his arms and legs, occasioned by the paws of that savage beast, the ambassadors told him; " Well, " and our king bears the traces of Lamia, that " wild beast, upon his neck."

Animadverting upon the vestiges of lovers kisses, and alluding, at the same time, to the monster Lamia:

ANTIOCHUS the Third.

100. Antiochus the Third, wrote to all the governors of the several provinces, " That if " ever they should receive any letters bearing " orders, that were not, in every respect, consti- " tutional, and conformable to their laws, to " reject them, as having been dispatch'd without " his knowledge or consideration."

'Tis observable, that as long as princes are timorous of offending a few particular persons, they are often brought to sign deeds, and executions, that they should choose never to have been executed. Whatever orders are repugnant to law, ought to be look'd upon as attempts to which the prince is not conscious, he being the administrator of the law.

101. He sail'd from Ephesus immediately upon seeing a priestess of Diana; that was an incomparable beauty, fearing such an elegant alluring form might tempt him to trespass against the piety due to her order.

How agreeable to the sanctity of this heathen prince, are the practice and behaviour of christian warriors, who make no conscience, but; instead
of

of that, make their boast and game of violating the chastity of avowed virgins.

ANTI OCHUS the Fourth.

102. Antiochus, firnam'd (Accipiter) the hawk, making war on his eldest brother, Seleucus, for part of the kingdom of Macedonia, testify'd that his ambition had not wholly extinguish'd his fraternal affection; for Seleucus, having lost the battle, was himself reported to have been among the number of the slain. Antiochus put on mourning, shut himself up in his palace, and bewail'd his suppos'd death with an unfeign'd grief. But hearing, some time after, that he was alive, and coming towards him, with a great army, he order'd public thanksgiving to the gods, and all other tokens of the most perfect rejoicings.

The feuds of brethren generally are the most implacable; and the desire of government is such, as not to hesitate upon the most impious and notorious action to compass its aim.

E U M E N E S.

103. When the current report that Eumenes was cut off by Perseus had reach'd Pergamus, Attalus, the brother of Eumenes, gave immediate orders to have himself crown'd; and, taking his brother's wife in marriage, assum'd the government. But hearing afterwards, that his brother was still alive, he went forth as usual, along with the guards to meet him, carrying

a spear in his hand. Eumenes, having embrac'd him with great affection, rounded him in the ear thus; " Brother, never be in such haste
 " to marry my wife, till once thou hast seen
 " me dead."

He never afterwards, either in speech, or behaviour, gave the least symptom of being offended at the conduct of his brother, upon this occasion: but, by his will, left him his wife, and kingdom, after his death. Attalus was so sensibly grateful to his memory, that, notwithstanding he had several children of his own, he even in his life time resign'd the government, in favour of Eumenes his son, as soon as he became of age.

104. King Eumenes, being at war with Antigonus, found, one day, several billets scatter'd about in the camp, promising vast rewards to any who would bring his head to Antigonus. The dissimulation he practis'd on this score, was of great advantage to him; he immediately had his soldiers drawn out, and going into the midst of them, gave them thanks for their integrity and loyalty to him, shew'd them the billets he had found, and told them, that they were written by himself, to make tryal of their fidelity: " for," said he, " Antigonus is a great
 " king, and has too much policy to encourage an
 " attempt of this kind, which might, hereafter,
 " have proved fatal to himself."

By this means he deterr'd any who might have entertain'd a bad design, from putting it in execution.

P Y R R H U S.

105. Pyrrhus, king of Epire, when his friends congratulated him on his victory over the Romans, which was attended with great slaughter on his side, said, “ Well, but if we have such another victory, we are undone.”

106. Pyrrhus was wont to say, “ That Cineas had taken more towns by his eloquence, than he had done by his arms.”

This Cineas was a native of Sicily, a man of great sense and learning, who, being a disciple of Demosthenes the orator, studied much to emulate him by an exact imitation of his action and address, expressing more especially his great force and vigour of elocution, and confirming that of Euripides,

Πᾶν ἑξαίρητ' ὁ λόγος,
Ὁ καὶ σίδηρος πολυμίωσι δρᾶσθαιεν ἄν.

—— That force of weighty words,
Can out-do all that's done by conqu'ring swords.

107. As Pyrrhus, having return'd home with great glory and success, entertain'd himself with the sense of his honour and greatness of mind, the Epirotæ gave him the appellation of Eagle. “ How should I be otherwise,” said Pyrrhus, “ when I am born up by your arms, as on wings.”

This was a very ingenious, as well as a modest insinuation: for by transferring the honour of this surname upon his army, he escap'd the en-

vy which would otherwise accompany that elegant and distinguishing characteristic.

108. Being come to Athens, he went to the temple of Pallas, and, having offer'd sacrifice to the goddess, he told the Athenians, as he was stepping down from the temple, " That he was highly satisfi'd with the confidence they put in him : but advis'd them never to open their city-gates to any king for the future."

Meaning that kings had a natural prejudice against a free people.

109. When Pyrrhus was preparing to make war against the Romans, Cineas, discerning the king's endless ambition, took the freedom, when he was at leisure, to reason the matter with him upon that occasion. The Romans, sir, said he, are reported to be a very warlike people : but, put the case, that you beat them now, what would you do then? " Why, then," says Pyrrhus, " we should be masters of all Italy." Right, added Cineas, and where will you be next? " Why? for that," replied Pyrrhus, " we'll have a blow at Sicily, that lies hard by there, you know." Well, says Cineas again, and when you have got Sicily, there's an end of the war, I suppose. " Nay, soft for that," replied Pyrrhus, " for this is only to open a way for more glorious adventures, and but a prelude to the war, for there still remains Lybia and Carthage." Like enough, says Cineas, and after we have done with them, we may easily take in Macedonia, and all the rest of Greece : but, after we have destroy'd all these, what are we to do at last? Pyrrhus, smiling at this, made answer, " We shall then enjoy perpetual peace, that harbour of pleasure and felicity, and divert one
" an-

“ another by a mutual conversation, feasting, and merriment.” Alas, Sir, said Cineas, may we not do so now, without all this ado? for this must be attended with the loss of much blood: these acquisitions are made with infinite troubles, dangers, and calamities, as well on our part, as on that of others, and the event still uncertain.

The ambitious man does not know what he would be at: but presses forward at a venture, from one thing to another, without any sort of regard, either to justice, honour, or conscience, till he finds himself more to seek at last, than he was when he began. Now this is only for want of making a true judgment of things, upon a right estimate of the proportion betwixt the means, and the end. When I have gained this, or that point, where shall I be next? and when I have compassed twenty and twenty points more, it will be but the same question, *in infinitum*, over and over again, and still the further I go, the more I am to seek.

110. Admiring the conduct and bravery of the Romans, at the battle of Tarentum, he cried out, “ O what an easy matter were it for me, with a Roman army, to make myself lord of the universe; or for the Romans, with me as their king!”

111. It is reported that he told an officer, whom he sent out upon a recruiting commission, “ Pick you up sturdy men, and I shall take care to make them brave men.”

Signifying, that a good foldier was render'd one by exercise and right discipline. Pyrrhus is said to be the greatest master among the ancients, in training up military men.

112. The Tarentines, were going to make Pyrrhus

rhus their general, as being, of all the neighbouring princes, the most at leisure, and the greatest foldier: the grave citizens, who opposed these proceedings, were run down by the noise and violence of the multitude, when they observed one Meton, a very sober man, just as the public decree was to be ratified come dancing into the assembly, like one quite intoxicated with liquor, having a wither'd garland on his head, and a torch in his hand, with a woman going before him, playing upon a flagelet; and as, among great multitudes, met at such popular assemblies, no decorum can be well observed, some clapped, while others hissed him. At length they desir'd the woman to play, and bad him advance, and sing to the company. While the assembly thought that he was going about it, they remain'd all silent, to wait the entertainment, when Meton address'd them thus. "Tarentines," says he, "you do well to make yourselves merry, while it is in your power, and, if you are wise you shall still keep, and enjoy, this freedom, for you must change your course of life, when Pyrrhus comes to town, and, instead of living as you think proper, why, you must fare as he would have you."

113. One of Pyrrhus's sons, while they were yet children, having ask'd him, to whom he would leave the kingdom? he replied, "To him that has the sharpest sword."

Meaning that he would not dispose of the succession to the crown in favour of the eldest, barely on account of his being so, but would determine it by their valour.

A N T O C H U S.

ANTIOCHUS.

114. As that Antiochus, who march'd twice with an army against the Persians, was a-hunting, he so stray'd from his guards, and friends, in pursuit of a wild beast, that he was under a necessity to take up his habitation in a poor cottage, where he remain'd incog, during that night. Some mention being made, at supper of the king, he heard his own character set in a just and fair light. It was agreed upon, though, in other respects, he was a just and equitable prince, that he addicted himself too much to hunting, even to the neglect of the most serious and necessary business of the state, which he committed in trust, to such as made no conscience of discharging it. The king, for this time, lest he might be discover'd, remain'd silent: however, the next morning, when his guards came to the cottage, bringing the crown, and purple robe, he saith, "Come, array him, with these ornaments, from whom I have, the first time in my life, heard the truth in relation to myself."

Such as live at the courts of princes, take special care that their masters shall hear nothing but what passes to them through the false mediums of flattery and imposition.

115. L. Scipio, having extended the bounds of the Roman empire beyond mount Taurus, seized, among the rest, upon that part of Asia under the government of Antiochus, who, upon intelligence of the matter, said, with great

coolness and unconcern, " That he thought
" himself due the Romans a great return of
" thanks, for easing him of such a considerable
" part of his burden."

This wise prince knew from experience, that
the vigilance of one man, if never so well exer-
cis'd, was incapable of transacting the whole ex-
tent of such a vast series of business.

T H E

T H E
A P O P H T H E G M S
O F T H E
G R E C I A N G E N E R A L S.

T H E M I S T O C L E S.

116. **T**H E M I S T O C L E S, when a young man, was much addicted to all manner of lewdness and debauchery, till after Miltiades was made captain-general, and the Barbarians defeated at Marathon. From that time he was never so much as once taken notice of, to transgress the rules of modesty, or decorum; nay, on the contrary, it was observable, that he was turned very thoughtful, was wont to go about meditating by himself, and to refuse his accustomed meetings and recreations; insomuch, that being asked, why he was so changed all of a sudden? He made answer, "The trophies of Miltiades dont permit me to sleep, or be at ease."

His thirst after glory expelled his love of pleasures; just as they say, one nail drives out another.

117. Being asked which of the two Homer or Achilles he would sooner chuse to be? He replied, "You first tell me, whether you should not chuse to be the victor at the Olympic games, rather than the crier that proclaims the victory?"

Thinking it a greater excellency to perform than celebrate illustrious actions.

118. Adimantus, dreading the consequences of a naval engagement, proposed to weigh anchor, and set sail to the gulph of Corinth, near which the land-army lay encamped. This Themistocles violently opposed, and exhorted the Greeks, with great vehemence, to try their fortune at sea. Adimantus, to expose his impatience, said, Themistocles, don't you know that, at the Olympics, those who start up before the rest are lashed? "I grant it," replied the other, "yet still, they never crown them who decline the battle."

Adimantus found fault with the undigested and precipitate designs of Themistocles; while, he in his turn, reparteed home, with an insinuation of the other's timidity; who, when an opportunity offered, would fain avoid the hazard of an engagement.

119. A Seriphian told Themistocles, that it was not by virtue of any proper excellency of his own, but by reason of the fame and splendor of his country, that he became so renowned. "It is very true," says Themistocles, "for I never would have been so renowned were I of Seriphus, nor would you have come to any thing were you of Athens."

120. Themistocles, in his lower fortune, was in love with one Antiphates, a young nobleman, who despised him; but seeing him soon after be-

come

come so famous and powerful, he obsequiously waited of him, endeavouring by these means to reclaim his former affection; which Themistocles, observing, said, "Young man, we are both grown wise, but too late.

Intimating, as the youth had not embraced his love, when proffered him, that he now, on account of his multiplicity of business, was not at leisure to indulge such affections.

121. He said to Simonides, a poet of Chios, who, having a cause tried before him, begged that he should stretch a point to determine in his favour: "As you would not be a good poet, if your lines ran contrary to the just measures and rules of music, no more should I be a good judge, if I decided ought in opposition to law."

122. As two men applied to Themistocles for his daughter, one of whom was a coxcomb, but immensely rich, the other, though in mean circumstances, a man of honesty, valour and good sense; he accordingly made choice of the latter for his son in law, and said to those who seem'd surprized at his conduct, "I value a man without riches, more than I do riches without a man."

123. As the Athenians once, in a great uproar, storm'd against him, and us'd him with much contumely and disrespect; he cried out, "Ye men of Athens, why do you rise in this tumultuous manner against such as frequently have been of the utmost service to you?"

He would say, upon such occasions, "That he was like a plane-tree, under whose shade, in time of storm, the people run for shelter: but that no sooner the tempest was over, than they pulled off its fruit and leaves, and cut down its fairest branches."

Signifying this to be the manner of the multitude, who, in time of war, implore the assistance and protection of brave men whom, when the danger is past, they vilify and use ill.

124. He used to say, in reproach of the Eretrians, "that they were like the sword-fish, because they had weapons, but no courage."

125. Themistocles, being first banished Athens, was soon after forbid any part of Greece, whereupon he fled to the Persian king; when he had leave of audience given him, and was desired by the king to speak freely, and without any reserve, he made answer, "That a discourse was like a rich Persian carpet, variously wrought and figured, the beautiful images and proper ornaments of which are best represented, when they are clearly and fairly opened to view; but when they are contracted and folded up, they are then obscured and lost." He therefore desired a year's time, in order to learn the Persian language perfectly, in which he might express his mind and unfold his secret services to the king, without the assistance of an interpreter. When afterwards he wrought himself into favour, being much caressed by the king, he was soon enriched by presents, and dignified by honours, so that seeing himself splendidly served at his table, he turned to his children, saying, "Boys, had we not been undone, we had been undone."

They seem to be undone who are banished, but his banishment proved his prosperity.

126. When he was a boy, he would be always inventing, or putting in order some oration or declamation, the subject of which was, generally

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nerally the excusing or accusing his companions ; so that his master would often say to him,
“ Boy, thou canst never be any thing mean, or
“ indifferent ; but thou must, at some time or
“ other, prove a most glorious blessing, or a
“ most destructive plague and curse to thy
“ country.”

An extraordinary genius, if well cultivated, may be of the greatest use to it's country : but if the same genius degenerates to a vicious habit, as it knows no medium, and must go to extremes, it may be productive of the greatest calamity to it's country.

127. Because, in the first motions of his youth, he was not regular, nor well poised, drawing the lines of his actions according to his own natural fancy, without either reason or instruction to direct him ; he told his friends, wondering at the sudden alteration in his manners,
“ That the most fierce, ungovernable, and
“ ragged colts made the best horses, provided
“ they were well trained and managed.”

128. When, at the Olympian games, Themistocles entered the place where those exercises were performed ; most of the spectators, without regarding the disputes, spent the whole day in gazing on him, and shewing him to strangers, admiring and applauding him, by clapping their hands, and all other expressions of joy, which so delighted this hero, ambitiously fond of glory, that he confessed to his friends, “ I have this
“ day reap'd the fruit of all my labours in the
“ cause of Greece.”

129. Happening to pass by a school, he enquired, what science they made profession of ;
and

and being told that they professed to teach the art of recollection, he seemed to make light of it, "saying, "I should rather prefer to learn the "art of forgetfulness."

This was a saying suitable enough to a man that could learn the Persian language in the space of one year. There are some things that we should like better to forget than remember: we may easily remember those things we have a mind to, but can't so readily forget them.

130. When Themistocles, viewing the dead bodies cast up by the sea, perceived several collars and chains of gold about them, besides a great variety of other precious things, tost about the sea side; he passed on, without taking any farther notice, than saying to his friend who followed him, "Take you up these things to "yourself; for you are not Themistocles."

Such a valuable booty as this, cast about upon the common shore, could not tempt this great man to do ought inconsistent with the character of an illustrious captain, who always esteems glory as a sufficient reward of his virtue.

131. Having demanded a considerable sum of money from the inhabitants of Andros, he told them, "I bring you two gods, Violence and "Persuasion."

Meaning, that if they did not comply with his demand, he should force them to it. But they returned answer, that they also had among them two mighty goddesses, Poverty and Impossibility; which prohibited them from satisfying his request.

132. Laughing at his own son, who was somewhat too forward, through the indulgence and fondness of his mother, he concluded him, in this

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his manner, the most powerful person in all Greece; "The Athenians," saith he, "command the rest of Greece, I command the Athenians, your mother commands me, and you command your mother."

133. Themistocles made dissimulation a virtue in his behaviour to the Lacedemonians, who sending ambassadors to Athens, in order to stop the rebuilding the walls round the city, this great captain knew very well that this objection was justly grounded, and therefore gave no other answer, than that he would send ambassadors to Sparta, who should treat with them on the affair. He caused the work to go on, in the mean time, with all possible speed, and took upon himself the commission of going to Lacedemonia; but still found some pretence or other to delay his journey, till he knew the walls were almost finished, and then went to Lacedemon. But that people, having been told how fast the building went on, sent other ambassadors to Athens, whom Themistocles privately ordered to be made prisoners. When the Lacedemonians knew the truth of the story, without offering him any harm, they sent him away.

134. When Themistocles levied an army at Athens, to march against the Barbarians, there was, according to custom, a couple of cocks produced in the theatre, which fought together with such admirable obstinacy, that they both died upon the spot. Themistocles, from this piece of silly entertainment, gave the following serious exhortation. "These, my countrymen," said he, "contend for neither liberty, religion, children or country, but only for the turpitude

“ tude of being vanquished ; with what
 “ spirit and resolution ought you therefore to
 “ contend, when no less than the safety and
 “ preservation of your country, laws, liberties,
 “ and every thing that is most dear to you, is at
 “ stake ?”

A R I S T I D E S.

135. Aristides surnam'd the just, being declar'd
 colleague to Themistocles, in the commission of
 an embassy, at a time when they were at great
 variance one with another, said, “ Now, The-
 “ mistocles, let us deposit our differences in these
 “ mountains, and, if we think proper, at our
 “ return, let us resume them.”

He desir'd that private passions should give
 place to public utility. It is from discords of
 this nature, that the ruin of human societies ge-
 nerally arises.

136. At the recital of these verses of Æschy-
 lus, relating to Amphiaraus, in the theatre ;

Οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θίλει,
 Βαθεῖαν αὐλάκα διὰ φρενὸς καρπύμενος,
 Ἀφ' ἧς τὰ κεντὰ βλαστάνει βελύματα.

He aims at being just, not seeming so ;
 Profound of mind, the fruits thereof to show ;
 Where sage advice, and prudent counsels
 grow.

the eyes of all the spectators were converted on
 Aristides, as if this virtue did, in a most especial
 manner, appertain to him.

137. Aristides, at an assembly of the people,
 vio-

violently opposing Themistocles, all to no purpose, could not refrain, as he left the place, to cry aloud, "That there was no safety for the Athenian state, unless both Themistocles and himself were cast into the Barathrum."

The Barathrum was a deep dungeon at Athens, into which malefactors were thrown headlong. He chose to be tost there, rather than the public welfare should suffer by the discords of two men only.

138. As the Athenians were so set against Aristides, that they came together, from all parts into the city, to banish him by the ostracism, an illiterate clown, taking him for one of the mob, gave him his shell, entreating him to write Aristides upon it. Whereupon, he ask'd the clown, "if he knew Aristides?" Not I, replies the other, but it vexes me to hear him spoken of every where by the appellation of the Just. Aristides, hearing this, made no reply, but return'd the shell, after having inscrib'd his own name upon it.

139. Aristides being judge between two private persons, one of them declar'd, that his adversary had much injur'd Aristides; "Relate rather, good friend," said he, interrupting him, "what wrong he hath done thee, for it is thy cause, not my own, that I now sit judge of."

140. Being order'd into banishment, he lifted up his hands towards heaven, praying, "That the Athenian interest might prosper, and that they might never have any occasion which should constrain them to remember Aristides."

Never-

Nevertheless, three years after, when Xerxes march'd into the country of Attica, they recall'd Aristides home from banishment.

141. Being order'd treasurer, which office not withstanding he discharg'd with the greatest honour and sanctity, yet Themistocles found means to impeach him, and had him condemn'd of robbing the public. But, by the favour of the nobility, he was not only exempted from the fine impos'd on him, but was restor'd again to his former employment, which he afterwards administer'd with such art, that, omitting his former severity, by not detecting, or calling to an exact account such as pillag'd the treasury, he, by carrying himself with this remissness, became quite acceptable to those who had their fill of the public cash: insomuch that they made it their business to have him once more chosen treasurer. But being upon the point of election, he thus reproov'd the Athenians. "When I discharg'd my office with strictness and probity you thought fit to condemn me: but now, as I have wink'd at the unjust advantages taken by such as have pilfer'd the treasury, I seem an admirable patriot. I am therefore more ashamed of this present honour than of the former sentence."

Here he points out the means by which a man, in such a public capacity, may ingratiate himself to the people: unless he prefers being esteem'd more just than plausible.

142. Themistocles told the people at an assembly, that he had devised a scheme, which, if executed, would contribute very much to the interest and dignity of the state, but that it was of such a nature, as was not expedient to be communicated in public. The people delegated Aristides alone

o confer with him upon the matter, and voted, that it should be put in execution, in case he judg'd proper. Themistocles told him, that his intention was, to set fire to the Grecian fleet, by means of which the Athenians might easily make themselves masters of all Greece. Aristides, returning to the assembly, told them, "That nothing could be more advantageous than what Themistocles design'd: but, at the same time, nothing was more unjust and dishonourable." The people, hearing this, order'd Themistocles to desist, and never to propose his scheme any more.

The Athenians, in rejecting an advantageous stratagem, on account of its being inconsistent with their honour, behav'd somewhat philosophically, and declar'd of what authority virtue was among them, and what credit and confidence they repos'd in this man, to whose single judgment they committed the public fortune.

143. Aristides having acquir'd great reputation in his concern for the security of the tribute, Themistocles derided him, saying, that it was not so much a property to recommend a general, as to enhance the value of a money-bag; but that he judg'd the chief virtue of a commander to consist in perceiving, and guessing the measures of the enemy; to which Aristides replied, "This, indeed, Themistocles, is necessary: but an abstinence from bribery and corruption is an excellent thing, and is the virtue most worthy an illustrious general."

In this speech he tax'd Themistocles of pilaging and extortion.

P E R I C L E S.

144. Pericles, as often as he was appointed captain-general of the army, was wont, putting on his cloak, to address himself thus; “ Now, Pericles, take heed to yourself, being “ to command a free people, and to bear rule “ over Greeks and Athenians.”

A great genius is requisite to a prince who governs a free nation. The Greeks were then more than what we call a free people, and the Athenians were the people of most freedom in Greece.

145. On a time, Sophocles, who was his fellow commissioner in the generalship, was going on board with him, and prais'd the beauty of a boy they met with in their way to the ship, “ Sophocles,” saith he, “ a general should not “ only have pure hands, but pure eyes also.”

146. Being at the point of death, he congratulated himself, “ That there was none of his “ fellow citizens that ever wore black, or went “ in mourning, on his account.”

Meaning that, during the whole course of his government, he had not been the cause of any one's death, either by ordering, or procuring it. His friends accompanied in mourning, a man convicted of a capital offence.

147. Pericles, upon an unexpected eclipse of the sun, observing the astonishment his fleet were in, looking upon it as a dismal and ill-boding omen, went up to the pilot of his galley, who was seiz'd with such horror, that he was at a stand what to do, and, taking hold of his cloak,

put

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ut it upon the man's face, and, muffling him up
n it, ask'd him, "Whether he imagin'd any
' thing dreadful, or prodigy-like, in that?" He
nswering no, "No?" continu'd Pericles, "and
' wherein does that darkness differ from this,
' only that the darkness there is occasion'd by
' something greater than a cloak?"

This intelligent man perceiv'd that the inter-
vention of the moon obstructed the sun's rays, no
otherwise than a mantle, or cloak, before our
eyes, obstructs the light. There is nothing a
prodigy that is natural.

148. Alcibiades, when a young man, abscond-
ed from home for some time, betaking himself to
his friend Democrates. Ariphron propos'd to
make search for him by proclamation, but Peri-
cles oppos'd it, saying, "If he perish'd without
' our knowledge, the proclamation will only
' manifest that he is lost, one day sooner than
' we would otherwise have known; if he is
' not perish'd, it will only intimate, that he
' could not be safe all his life-time."

Pericles, in a very civil manner, excused the
youth's infamy, which he would never be able to
wipe off.

149. As the orators who sided with Thucydi-
des, were, at one time, bawling, as their custom
was, against Pericles, as one who squander'd a-
way the public stock in idle expences, and made
havock of the state revenues, he, starting up in the
open assembly, put the question to the people,
Whether they thought that what he had laid out
was too much? and they saying, too much of all
conscience; "Well, then," said he, "since 'tis
" so, let not the cost and charge go upon your
ac-

“ count, but upon mine, and accordingly, I will
 “ make the inscription upon the temples, and
 “ other public buildings, in mine own name.”

When they heard this, whether it was from a surprize to meet with such greatness of spirit, or out of emulation, that they envied him the glory of the works, and resolv'd to go shares with him, they cried aloud, bidding him to spend on, and lay out, o'god's name, what he thought fit, at the public expence, and to spare no cost, till all was finish'd.

150. Pericles, after the overthrow of Samos, as soon as he return'd back to Athens, took care that those who died in the war, should be honourably buried; and made, as the custom is, a funeral harangue, in commendation of them, at their graves, and monuments. As soon as he came down from the pulpit, the ladies came and complimented him, crowning him with garlands, and rubans, only Elpinice, the sister of Cimon, coming near him, said, These are brave things, Pericles, that you have done, and such as deserve our chaplets, for thou hast lost us many a brave worthy citizen. Pericles was no way mov'd by this sarcasm, only smiling, return'd her this verse of Archilochus;

Ὀὐκ ἂν μύροισι γράυς ἑοῦς' ἀλείφειο.

“ Old woman, powder not your hair,
 “ Nor, as you walk, perfume the air,
 “ Leave these things to the young and fair.” }

Meaning that it was no part of an old woman's business to intermeddle in the public concerns of the state, and that this was as unsuitable to her

the use of ointments, or perfumes, would be; perhaps he might insinuate, that it was very in-
cent in an old woman, as she was, to be any
ay sollicitous for having a husband.

A L C I B I A D E S.

151. Alcibiades, when a boy, being hard
ess'd in wrestling, and fearing to be thrown,
at the hand of the person who strove with him
his mouth, and bit it with all his force. His
lversary, losing his hold, instantly cried out, For
ame, Alcibiades, thou bitest like a woman;
Nay," replies he, " I bite like a lyon."

The symptoms of his invincible courage ap-
eared even at this early period of life.

152. Having purchas'd a dog remarkably
andsome, for seven thousand drachmas, he cut
ff its tail, being its principal ornament, and
ffer'd it to go about town, after this amputation.
As several people wonder'd, why he should use
he dog in that manner, he told them, " As
' long as the Athenians entertain themselves by
' talking of me on this account, they are pre-
' vented from speaking something worse of
' me."

He knew well the genius of the people to be
uch, as disposes them continually to take a li-
erty of speaking in prejudice of great men, and
re thought proper to supply that distemper with
materials of less moment to feed upon.

153. Going once, when he was a boy, to a
grammar school, he ask'd the master for Homer's
Iliad; but he making answer, that he had none
of Homer's works, Alcibiades gave him a hearty
cuff with his fist, upon the face, and walk'd off.

De-

Declaring the impudence of a man that would set up to teach literature, without carrying Homer in his bosom.

154. Being once desirous to speak with Pericles, he went to his house, and having waited some time for admission, Pericles when he came in, civilly excused it; saying, I was busied here to give in my accounts to the Athenians. "I would have been better for you," replied Alcibiades "I will contrive how you might avoid giving the account." "I will not," replied Alcibiades "I will give you any account at all."

155. Being summoned out of Sicily by the Athenians, to defend himself against a capital accusation; he absconded, saying, "That fellow who indicted me must be a mad man, who, when indicted would try to get clear off, if he did not manage to get off while he had it in his power."

Intimating, that it was a safer course to keep clear out of dangers way, than to endeavour after he had thrown himself in the face of danger, to get extricated.

156. Being asked, if he durst not trust his native country: He made answer, "Yes, I dare trust her for all other things; but when the matter concerns my life, I will not trust my mother; lest she should mistake, and unwarily throw in a black instead of a white bean."

157. When he was told, that the assembly at Athens had pronounced sentence of death against him, all he said, was, "I'll make them sensible, that I am yet alive." Whereupon he went over to the Lacedemonians.

T I M O N the Athenian.

158. Timon the Athenian, who was called *μισοάνθρωπος*) the Man-hater, from his most inhuman disposition to mankind, infomuch, that he avoided the commerce of society, loved Alcibiades alone, whom he was wont, kissing and nugging him, to be immoderately fond of. Apemantus wondering at his inclination for Alcibiades, he told him, " My reason is, because I foresee, that this youth will, one day or other, prove a great calamity to the Athenians."

159. Apemantus, whom he admitted on account of their similarity of manners, being once at supper with him, says, This feast of ours, O Timon, is a most comfortable one, " Providing you was absent ;" replied Timon.

160. Timon being asked the reason, why he bore such an universal antipathy to mankind? Made answer, " I hate the bad, for their being such ; and the rest, for their not hating the bad."

Meaning, that those were not in reality good men, who held not bad men in detestation.

161. They ascribe this saying to him, " That avarice and vanity were the principal elements of all evil."

Vanity takes all indirect means to lavish what avarice has by the same means collected together.

L A M A C H U S.

162. Lamachus told one of his generals, who, being chastised for some offence or other, said, that he would never be guilty of the like again, "Right, good Sir, for in war you can't offend twice."

A mistake in military matters is punishable by death.

I P H I C R A T E S.

163. Iphicrates said, as he drew out his army in battalia against the Barbarians, "That he dreaded the enemy were unacquainted with Iphicrates, the name by which he used to terrify the rest of his enemies."

Others endeavour as much as they can, to conceal from their enemy the name of the general who commands their forces.

164. Iphicrates, being the son of an artificer, when Hermodius, the grandson of ancient Hermodius, reproached him with his mean extraction, made reply, "My pedigree derives its origin from me; but yours terminates in you."

165. He was of opinion, that a soldier ought to be actuated by a desire of riches and pleasure, saying, "That his expectation of gratifying these desires would render him more intrepid to oppose dangers."

166. Being once engaged in a law-suit with Aristophon, he was cast, by the eloquence of that advocate who pleaded the cause of his adversary,

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versary, whereupon he cries out, " My adver-
sary has a better actor ; yet still I have the
" better play."

A good play is often spoiled by means of bad actors : in like manner, a good cause is frequently lost, through the ignorance and folly of the agents that don't fairly represent it.

167. Iphicrates, in a treaty of peace that he had with the Lacedemonians, in which question was made about the security for observing the same ; said, " The Athenians will not accept of any other security but your yielding up to them those things, whereby it would be manifest, that you could not hurt them, if you would."

T I M O T H E U S.

168. Timotheus being a very fortunate commander, such as envied his good success caused a print to be made, which represented several states seeming to involve themselves designedly into the snare, while he was seen fast asleep. Timotheus, no way offended, civilly said, upon sight of this bantering piece, " If I take so many cities in my sleep, what should not I have done, were I awake ?"

C H A B R I A S the General.

169. Chabrias, when impeached of high treason, together with Iphicrates, being reproved by the latter for frequenting, in time of such imminent danger, the publick places

of diversion, and dining regularly at his usual time, made answer, "Why? my reason is, that if we are capitally condemned by the Athenians, when they kill you, a squalid starveling, I may die plump and powdered."

170. He was wont to say, "that an army of stags, under the command of a lion, was more formidable than an army of lions, under the conduct of a stag."

Intimating that the whole fortune of war depended upon the prudence and fortitude of the general.

P Y T H E A S.

171. When Pytheas harangued in the assembly, with an intent to declaim against the decrees which the Athenians were then passing, in regard to Alexander, somebody asked him, how he, being such a young man, would venture to talk so freely upon matters of that consequence? "And yet," replies he, "the man, whom you vote to be deemed a god, is younger than I."

P I S I S T R A T U S.

172. Pisistratus, tyrant of Athens, being deserted by some of his friends, who had taken possession of Phyle, came after them, carrying his bedcloaths in a budget on his back; they having asked him, what he wanted? "I want," replied he, "either to persuade you, if possible, to return home with me; or, if I fail in that, to

to be permitted to stay along with you, being the reason which moved me to come here with this budget."

Illustrious soul, who without his friends despised life and government!

173. Thrasylbulus, happening to meet accidentally a daughter of Pisistratus, on the street, whom he had been in love with, took the freedom to kiss her publicly; but Pisistratus, hearing that the wife of Thrasylbulus had expressed great uneasiness on this account, says, "If we should hate those who love us, how would we behave to such as hate us?" He then disposed of the young lady in marriage to Thrasylbulus.

174. Pisistratus, being aged, buried his wife, and married a young woman; his son came to him, and said, Sir, in what have I offended you, that you have brought a step-mother into your house? The old man answered, "Nay, quite otherwise, my son, thou hast pleased me so well, that I would be glad to have more such sons."

175. Pisistratus going a tour through his kingdom, saw several men walking together in the field, who, on his approach, fell at his feet, imploring his charity. "If you want beasts," said he, "to plough your lands, I will give you some; if destitute of ground, I will share mine with you; if seeds be wanting to sow it, repair to my granary and be furnished; for I will encourage none but those who work."

By this behaviour there was, in a short time, no such thing as beggars in his dominions.

176. Some revellers, lighting upon the wife of Pifistratus abroad, wantonly insulted her, with very lewd expressions, and other rude and immodest usages. Next day, when the gentlemen cool'd from their cups, and digested their surfeit, after some sober and serious reflections, they came to Pifistratus in the most penitent and dejected manner, and, with much tears and intreaties, begged his pardon, for this gross abuse. Pifistratus, very calmly told them. "Take care, gentlemen," saith he, "to keep yourselves more sober for the future; but as it happened, my wife did not stir abroad yesterday."

Such a ready inclination, to forgive the young men's impudent behaviour to his wife, must be allowed as an eminent proof of humanity; and consulting the preservation of his wife's honour and modesty in such a tender manner, by denying that she came by the like accident, is a clear manifestation of his conjugal affection.

D E M E T R I U S.

177. Demetrius Phalereus, was wont to advise king Ptolemæus, to furnish himself with a choice collection of different treatises upon civil and military government: because, says he, "by reading these, your majesty will discover several truths, which their friends would never dare to admonish princes of."

178. Happening, while he was in banishment at Thebes, where he lived in a very low and obscure manner, to hear Crates, the philosopher, who came frequently to see him, discourse
with

with great calmness and philosophy upon the usefulness and proper helps necessary to support the affliction of an exiled condition, with patience and resignation, he cried out, "Curse on the offices and employments, that have hitherto prevented my being acquainted with such a man!"

E P A M I N O N D A S.

179. Epaminondas, the Theban general, used to say, "that dying in battle was the most honourable death of any, because it was immediately connected with the opinion of fortitude, provided we fell in defence of our country; besides, that it had the advantage of being an expeditious kind of death, and not gradual decays and tortures."

180. Epaminondas, upon the celebration of a great festival in the city, when every person else, without distinction, took a full swing of revelings and wantonness, was met, by one of his acquaintances, walking dirty, undressed and lost in thought; at which his friend wondering, asked him what could be the matter, that, seeming to be so much affected, upon such an occasion, he should walk alone in that manner? "That all of you," replied Epaminondas, "may be at liberty to get drunk, and play the priests."

An illustrious and princely reply: 'tis when the people take a determinate resolution of indulging themselves, that a prince is under the greatest necessity of exerting his vigilance and

concern ; and he himself must never be at freedom to indulge the genial cup too much.

181. When Pelopidas, his great friend, and colleague in war, sollicitd him to pardon some contemptible offender, he was denied. Afterward a concubine of his, making the same suit, obtained it ; which Pelopidas seeming to take unkindly, he told him, " Such suits may be granted to whores, but not to personages of worth and valour."

We find that he was inclined to pardon, but wanted the proper person to intercede for the offender ; we are not to give the same-indulgence to every one indiscriminately, but must be on our guard whom we gratify in some cases.

182. When the Lacedemonians marched against the Thebans, the latter consulted various oracles, in regard to the event of the war ; some promised them success, while others declared the contrary. Mean while, Epaminondas ordered such declarations as flattered them, to be set up on the right hand of the tribunal ; and the contrary oracles on the left. Then standing up ; he saith (pointing to the more favourable fates) " If you are inclined to be ruled by your captains, and are fixt to march all in a body against the enemy, these are your oracles : but if you are timid and irresolute to engage, these be your oracles." (Pointing to the ominous ones)

Here was a wonderful contempt for the authority of oracles ; he did not suffer his soldiers to be prepossessed, or intimidated by these persuasions, but assuredly promised the protection and assistance of the gods to the brave ; he interpreted

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ted all unhappy presages as necessarily attending the cowardly and dispirited; even as if the issue of things absolutely depended on ourselves.

183. It happening to thunder, as they marched towards the enemy, the soldiers earnestly enquired of him, what he concluded the deity might portend, by that omen?" The astonishment of the enemy," replies he, "who, when they had such advantageous ground at hand, should encamp here."

This great captain's ingenuity not only dispelled the terror and apprehensions of his army, but animated their minds by such a favourable interpretation.

184. He would say, "That overthrowing the Lacedemonians, at the battle of Leuctra, while yet both his parents were living, was, on that very account, of all the signal actions he had ever performed, that which yielded him most pleasure."

This pious man was not so much delighted with that great accession of glory which accrued to him from this victory, as in reflecting upon the pleasure it afforded those who gave him being.

185. Epaminondas was never seen in public, but with an air of good humour; this cheerful appearance was heightened and enlivened by a proper elegance of person, neatly trimmed and perfumed. The next day after his victory at Leuctra, his public appearance was not only mean and slovenly, but very much dejected and cast down; upon which his friends asked him, what had happened to him, to occasion such an alteration in his looks, and deportment? "Nothing farther?" replies he,

“ than that I perceive how, in gratifying
 “ humour yesterday, I have exceeded the bound
 “ of justice, for which, I design this day
 “ chastise that excess of pleasure, in mortifying
 “ myself.”

186. Artaxerxes, king of Persia, sent several very considerable presents to Epaminondas, with a view of bribing him, “ If Artaxerxes” said this great captain, to such as brought him those presents, “ is inclined to be friends with the
 “ Thebans, he need not buy my friendship
 “ and if he entertains any other thoughts, he
 “ has not riches enough to corrupt me:” and so sent the deputies back again to their master with what they brought.

187. The Lacedemonians, at the Grecian assemblies, had a custom of speaking very short; but after their defeat at Leuctra, they made a long invective against Epaminondas, who, standing up, made no other answer, than, “ I am
 “ glad that we have brought you to speak
 “ long.”

188. The Athenians, finding that Alexander king of Phœæ was irritated against the Thebans, thought proper to make him their friend and ally. Epaminondas, hearing him promise, that he would make all kind of flesh provisions so cheap at Athens, as to be sold at the rate of one farthing a pound, meaning, that he would drive a booty of cattle from the enemy to such an amount; said, “ Nay, if that be the case, we
 “ shall furnish the Athenians, gratis, with wood
 “ enough to dress these fleshes; for in case they
 “ intermeddle with our affairs, we shall cut
 “ down their forests for them.”

189. He would call a certain champaign country, the orchestra of the war, as being a theatre, whence opened a large and spacious prospect, saying, "that it was impossible to maintain it, otherwise than by a constant armament: for," continues he, "we possess with greater security and less trouble those lands that are ridged round with a chain of mountains; but a plain level country, because it lies open to inroads from every quarter, must be defended by a constant, standing army."

190. Epaminondas being told, that the Athenians sent an army to Peloponnesus, provided with new arms and accoutrements: said, "what of all that? Is Antigenides ever the worse, that Tellis is provided with a set of new pipes."

This Tellis was a most wretched piper, whereas Antigenidas was an excellent one. Insinuating, that the Athenians were little the better for being newly armed, if they did not know aright how to use these arms.

191. He said once to a targeteer, whom he understood had taken a vast sum of money from a prisoner, "Give me your shield, and you take the tavern, where you may faunter away the remaining part of your life; for, being now a man of fortune, and enrolled among the happy part of mankind, you surely will avoid exposing yourself to dangers."

He justly concluded, agreeable to the old proverb, (*timidus est Plutus*) that, as sure as a man turns rich, he turns a coward. Death becomes the more formidable to a man, who has got wherewith to live upon comfortably at home.

192. Being asked, which was the best general, himself, Chabrias or Iphicrates? " 'Twill be difficult to determine that," saith he, " while we live."

Alluding to that saying of Solon, ' that nobody while living ought to be deemed happy.' As long as a man lives he may possibly mend for the better, or degenerate for the worse.

193. Being twitted by Meneclides, a man who was no great friend to his glory, for not marrying, " Truly, Meneclides," saith he, " There is nobody whose advice I would be more backward to take, than yours, upon that occasion."

This was intended as a rub upon Meneclides, in having a wife of no very reputable character for her modesty.

194. Some one having told him, that he emulated the glory of Agamemnon, " You are mistaken in your comparifon," said he, " for Agamemnon, backed with the united forces of all Greece, took but one city, with the utmost difficulty, in the space of ten years; whereas I have, with the forces of this one city, in the space of one day, by routing the Lacedemonians, delivered all Greece."

195. He bore the injuries of his fellow-citizens with the greatest resignation and forbearance, saying, " That it were impious to be incensed against his own country."

Just as our filial duty restrains us from resenting the injuries we may receive of our parents.

196. Pelopidas once upbraided him severely for his neglect to beget children; telling him, that his omission in that regard, was a detriment to his

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his country. "Take care," replies Epaminondas, lest you have been of greater detriment to your country, in ever begetting such a son as you are to leave behind you." (Pelopidas having an infamous young dog of a son) "For my part," continues he, "the battle of Leuctra shall, in lieu of children, serve as an everlasting memorial to transmit my name to posterity."

Our chief desire to leave children behind us, is, that they may preserve our memory from oblivion; but celebrated actions and exploits contribute more towards this end; for posterity oftentimes cloud, darken and cancel the glory of their ancestors, instead of reviving or perpetuating it.

197. Having perceived that his wound was mortal, he would not extract the dart, till satisfied that the Thebans had conquered. Upon hearing that, he says, "Then I die invincible." and so, pulling the weapon out of his body, he instantly expired.

198. Valerius reports, that upon his being wounded, he asked, if his shield was found? And being told it was, he further enquired, if the enemy were defeated? Being answered in the affirmative, he bespoke his army in this manner. "Fellow-soldiers, my life is not now, as you may imagine, at a period; but dates from this instant, its beginning to act in a better and more exalted condition; for by dying thus, your Epaminondas is but both anew."

PELOPIDAS.

199. His friends happening to chide Pelopidas, the colleague of Epaminondas, for his remissness and want of concern to procure money, as being necessarily requisite in life; he told them, pointing to a lame decrepit man, "By Jove, so it is necessarily requisite, but it is only to this Nicodemus."

He thought that brave men stood in no need of any money.

200. As he was going out to battle, his wife, in a very tender and affectionate manner, begg'd him to consult the safety of his person: "Wife," said he, "That admonition may suit private persons, but a general should be rather warn'd, to consult the preservation of his fellow-citizens."

This was a declaration becoming a general, who ought upon all occasions, to prefer the safety of a multitude of his citizens, to that of his own alone.

201. Upon sight of the Lacedemonians, advancing through a narrow pass, between the mountains, one of the soldiers cries out to Pelopidas, Good God, the enemy are just upon us! "Why not, rather we upon the enemy?" returns Pelopidas.

202. Being taken prisoner by Alexander, king of Pheræ, he was, contrary to the law of arms, fettered and chained down to the ground. Thebe, the tyrant's wife, going to see Pelopidas, told him, she wondered how he could be so chearful, being bound. "Nay," replies he,

"I

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I rather wonder, how you can bear Alexander, without being bound."

203. Pelopidas, being set at liberty by Epaminondas, would say, That he rendered Alexander a great many thanks, " Because that by means of him, he had experienced, that he was not only prepared to fight, but, in like manner, to die."

THE

THE
 APOPTHEGMS

OF THE

ROMAN GENERALS

MANIUS CURIUS.

204. **M**Anius Curius, hearing some people insist, that he should distribute a small portion of those lands purchas'd in the war, to each of the soldiers, pray'd the Gods, "To enlarge the bounds of the republic;" but wish'd, "that never a Roman should exist, who would think his dividend of lands too small, if sufficient to maintain the proprietor."

Meaning, that he was not worthy the name of a Roman, who should desire more than was sufficient to lead a frugal, honest, and industrious life.

205. The Samnites, after being worsted by Manius Curius, sent him a deputation, with a great sum of money for a present, (the court word for a bribe.) The commissioners who brought it, found him dressing a few small turneps, in an earthen pot, for his supper. He gave them

hem to understand, " That a man who could
' content himself with such fare for supper, did
' not stand much in need of gold ; that, for his
' part, he would chuse rather to command those
' who had the gold, than have it to himself."

Virtue is all of a piece, and true to itself in all
he parts of it. So that temperance is no longer
i virtue than while it stands good against all
i appetites and temptations whatsoever. Upon
his ground it is, that Manius Curius draws an
nference from the plain simplicity of his diet,
upon account of that sort of moderation, to the
contempt of money.

C. FABRITIUS.

206. C. Fabritius, hearing that the Romans
were beat by Pyrrhus, said, turning to Labienus,
" Indeed it was Pyrrhus, not the Epirotæ, who
" routed the Romans."

Intimating, that the victory of the Epirotæ
ought to be attributed rather to the superiority of
conduct in their general, than to the valour of
their soldiery. He rescued, by this declaration,
the Roman name from all ignominy and reproach :
for though the Romans were superior in point of
valour to the Epirotæ, yet they laboured under a
disadvantage, which more than countervail'd
that of the enemy, in the single circumstance of
not having a commander equal to Pyrrhus.

207. Fabritius was much urg'd by Pyrrhus,
to stay and live with himself, promising to make
him a partner in the government ; " That, "
answer'd Fabritius, " would, by no means, be
" expedient for you, as the Epirotæ, if once they
they

“ they were acquainted with us both and
 “ would prefer being my subjects rather than
 “ yours.”

208. Fabritius, when consul, receiv'd letters from the king's physician, protesting that he would provide he approv'd of it, by giving instructions accordingly, he would put an end to the war by poisoning his master. But Fabritius, without discovering the author, sent the letters to Pyrrhus, desiring him, “ To take care of himself since he had, in all appearance, made as bad a choice of his friends, as he did of his enemies.”

Intimating, that he had made war on men that were brave and generous, and put confidence in such as were base and disloyal.

209. Pyrrhus, having hang'd his physician upon this discovery, return'd to Fabritius, as a acknowledgment for that intelligence, all the Roman prisoners, without any ransom ; but Fabritius refused accepting of them, but on condition of returning the king an equal number of the Epirotæ, in exchange, lest Pyrrhus should look upon his present as a gratification for discovering the treason practis'd against him, desiring, “ that he discover'd it from any regard to Pyrrhus, but to clear the Romans from all imputation of desiring to conquer an enemy by fraud, whom they could not conquer by downright valour and virtue.”

F A B I U S M A X I M U S .

210. Fabius Maximus, hearing great reports made of Minutius's fortitude, and good success, after

After several skirmishes with Hannibal, wherein he had the better, said, "That he dreaded more the good, than the adverse fortune of Minutius."

Intimating, that the precipitate and inconsiderate conduct of Minutius were like to be of the most hurtful and dangerous consequences to the public-weal; so that if he continued to meet with such good success, he was likely, some time or other, to be so transported by it, as to bring the whole Roman state into extreme hazard: but that a short run of bad fortune would render him more cautious.

211. Hannibal, having reduc'd the whole city of Tarentum, except the citadel, which still held out against him, he placed a strong garrison in the town, upon which Fabius withdrew his army, at some distance off, but returning upon them unexpected, took the town, and plunder'd it; when he was departing, the officer who took the inventory, ask'd him what should be done with the Gods? meaning the statues and images in the temples, "Nay," saith he, "Let us leave the Tarentines their Gods, whom we find so much enrag'd at them."

212. As M. Livius, who was governor of Tarentum, when it was betray'd to Hannibal, would fain arrogate to himself, before the senate, the taking of the city, while every person present derided the man's vanity, Fabius told him, laughing, "Sir, you talk very justly; for if you had not lost Tarentum, I had never recover'd it."

213. As Fabius, either by reason of his age, and infirmity, or perhaps, out of a design to try his son, who was just enter'd upon the consulship,

ship, rode up on horseback to the young consul, as he was going to harangue the people, he receiv'd orders from his son, by one of the lictors, to alight presently, if he had any business with the consul, and meet him on foot. The old man, though the by-standers seem'd offended at the imperiousness of the son towards a father so venerable for his age and authority, was infinitely pleas'd at this, insomuch that, instantly dismounting, he ran up to his son, and, embracing him, said, " Now, thou art my son, indeed, since
 " thou dost understand thyself, in the authority
 " thou bearest, and knowest whom thou art to
 " command."

214. Minutius boasting that he would see to cull the dignity and honours of Fabius, the latter mildly replied, " Minutius, you mistake
 " your enemy, 'tis Hannibal, and not Fabius,
 " whom you are to combat."

215. He would say, " That it seem'd very
 " preposterous, when, in training, and taming
 " of horses, and game dogs, we find our ac-
 " count in feeding them liberally, and treating
 " them with familiarity, rather than have re-
 " course for that purpose to lashes and chains,
 " that we should never use the like signs and
 " methods of humanity and beneficence in tam-
 " ing and training fierce, desperate and ignorant
 " men, whom we used more roughly than the
 " husbandmen do the wild fig, and apple trees,
 " not cutting them off at once, but rendering
 " them tractable to their purpose by their graft-
 " ings and incisions."

HANNIBAL the Carthaginian.

216. Fabius Maximus, being determined to protract the war, still waited Hannibal's progress, to have an opportunity to curb him, and, for that end, encamp'd on the high ground. Minus fought with Hannibal, and was upon the point of being routed, when Fabius rush'd down from the height, and obtain'd a victory, whereon Hannibal said, "I still thought, that the cloud which hover'd upon the mountains, would, at some time or other, come down in a tempest upon us."

217. After the misfortune of the Romans at Cannæ, and Fabius, together with Claudius Marcellus were made generals, the latter, being a forward commander, was exceeding desirous of rencounter with Hannibal; but Fabius waved battle, expecting that, in process of time, Hannibal's army might mutiny, and revolt. The Carthaginian, apprehending his design, said, "that he dreaded the peaceable Fabius, more than he did the stormy Marcellus."

218. When Marcellus, for several days together, had frequent skirmishes with Hannibal, with various success, the latter said, "That he had ado with an enemy, that vanquish'd, or victor, would not be at rest."

219. Hannibal, understanding that Fabius had taken Tarentum, by the like stratagem where-with he himself took it, said, "I see that Rome too has got her Hannibal."

220. When the Roman commissioners came to Carthage, with the preliminary articles for a peace,

peace, one Gisco had the assurance to mount the rostra, persuading the people to renew the war; Hannibal, being highly piqu'd to find a pitiful coward, that never look'd an enemy in the face, talk away of such mighty matters, silenc'd him abruptly in the midst of his discourse; but perceiving that the multitude were no less astonish'd than offended, at his daring to behave in such a violent manner, at a free assembly, he instantly mounted the desk himself, and address'd the people thus; " 'Tis no matter of surprize, ye Carthaginians, if I, who from my very infancy down till now, have been train'd to the field, and bred up to arms in the camp, distant from this city, should be a stranger to polite behaviour." He began with this pre-fatory observation to persuade them to a peace, and succeeded.

221. Gisco told Hannibal, that sure the number of the enemies forces was astonishing; Hannibal, with a very serious countenance, replied, " There is something still more astonishing, you take no notice of; which is, that, in all this army, there was not one man whose name was Gisco."

222. Hannibal, fled to king Antiochus, who, taking him to review his army, magnificently cloath'd and accouter'd, in the barbarian manner, more adapted to become a prey than fit for the field, ask'd Hannibal, after he had diligently survey'd them over, if he did not think all these things preparations enough for the Romans? " Why, I don't know," replies Hannibal, " Truly one would have thought it enough, but then the Romans are exceeding covetous."

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The king interrogated him in relation to their being a sufficient match for the Romans in the field, but the Carthaginian resolv'd him, with regard to their being a prey sufficient to gratify the ambition of the Romans. Pray what else is a parcel of timorous and undisciplin'd troops, barr'd round with gold, silver, and other materials, that serve only to excite the enemy's courage to prey upon them?

223. Hannibal, being a boy, when this grand point was under consideration, What ways and means were practicable, to finish the continual grudge subsisting between the two rival states of Rome and Carthage, he tofs'd up a little dust off the ground, with his foot, saying, "Then shall there be an end of those hatreds, and jealousies, when either of these states is reduc'd to the habit of this little dust?"

You might easily perceive that the Romans had an innate propensity to ruin and destroy their neighbours.

224. Hannibal would say of Fabius Maximus, and Marcellus, the former whereof waited upon him so that he could make no progress, and the latter had many sharp rencounters with him, "That he fear'd Fabius like a tutor, and Marcellus like an enemy."

225. A debate arising between Scipio Africanus and Hannibal, concerning the excellency of generals, Scipio ask'd him, whom he judg'd the greatest commander? Hannibal told him, "That it was Alexander the Great." Scipio then says, Who was the next captain to Alexander? "Pyrrhus, king of Epire," return'd Hannibal: and who the third? says Scipio; "Why, I myself," replies Hannibal. But in what rank would

would you have class'd yourself, continues Scipio, had you but defeated me? "Then," answers he, "I would have thought myself neither second, or third, but the very first of them all."

226. Hannibal, irritating his army against the Romans, said; "They would put you all to the sword; they despise and hate you; they are a nation arrogant and cruel; a nation who, without reason, would govern all others; they would give laws, make the war and peace of the whole universe depend upon them alone; they would prescribe limits; observe none themselves, and have nothing done without their permission, while they forbid any to meddle in their affairs."

227. Titus Flaminius, ambassador from the Romans to the king of Bithynia, at whose court Hannibal grew old, demanded he should be put to death; saying, That while he lived, he would be a continual fire to prey on the Roman glory. That great commander being appriz'd of this demand, and not greatly depending on the king's security, swallow'd poison, which he always kept about him, to prevent him, in an extremity, from falling into the hands of his enemies, saying, as he took the cup, "Fortune, I thus defy thy power."

Livy relates, that he also said, before he took the draught, "Now let me extricate the Roman people from their tedious anxiety, having waited so long for an old man's death."

The reflection of his not being any longer able to trouble the Romans, became insupportable to this great commander.

SCIPIO

SCIPIO the Elder.

228. Scipio the Elder, if at any time he happened to be disengag'd from military business, employ'd his spare hours in the study of literature, and was wont to say, "That he was never less at leisure, than when he was at leisure."

This great man was of opinion, that we ought not to dedicate that portion of our time, wherein we are at freedom from our necessary vocation, to indolence or sensualities; but should then scheme, and concert the welfare of the public.

229. Having taken new Carthage in Spain, some of the soldiers presented him with a young captive lady, of consummate beauty, whom he refus'd to accept of, saying, "Were I a private man, instead of a general, I should have receiv'd her with all my heart."

The charms of an extraordinary beauty had not power enough to tempt, or corrupt this gallant youth: or to make him forget the proper decorum, and exemplary behaviour, a general ought to exhibit. Commanders of our time think, that, by virtue of their being such, they are entitled to render preposterous and unawful actions becoming.

230. Though but four and twenty years of age, when he was in Spain, yet he proved a man of consummate wisdom and prudence; for though his warlike achievements terrified his enemies, he made still a greater conquest by his virtue. When again they brought him the wife of Mando, a Spanish prince, with two of his nieces, who were great beauties, he sent them back, with

vain of a very elegant curious shield he had got, says, " I dont wonder at your adorning and polishing your shield in that manner, when you place more dependance in its protection, than you do in that of your sword."

The shield guards us, but the sword is the instrument of fortitude.

238. He us'd to say, " That as those, who have got wild and unruly horses, deliver them over to be tam'd and train'd, that they may manage them with the greater ease and facility, just so men, who, intoxicated with their good success, become fierce and untractable, should give themselves over to the circle of reason and discipline, for their guide, that, thereby, seeing the frailty of all human affairs, the variety and vicissitude of fortune, they may become more moderate and humane."

239. He also us'd to say, " That it was a shameful and unpardonable fault, in the execution of military business, to say, I did not think of that, because generally, in other matters, there may be an opportunity to correct the inconveniences that are consequent on our former misconduct, by an after-thought, and the correcting, or laying of a better plan to go upon; but military men should not proceed rashly, to the execution of any design, without considering the consequences that are likely to attend thereon; because an error, once committed, in these cases, becomes generally irremediable."

This sentiment is equally applicable to such circumstances as wont admit of alteration; as in the choice of a wife, and in the entering into holy orders.

240. He laid it down for a military maxim,
“ That we should not engage an enemy, with-
“ out an opportunity, upon our side, invited
“ us; or without we were urg’d by necessity :
“ but that it is an undeniable proof of an in-
“ considerate man, when an opportunity of-
“ fers, to neglect it ; and that he must be
“ deem’d a downright coward, who does not
“ exert a resolute and brave spirit, when a
“ bold push, and proper fortitude, flatters him
“ with the hopes of safety and success : because
“ timidity and cowardice promises nought else
“ than certain destruction.”

T. QUINCTIUS.

241. T. Quinctius, being sent against Philip, with an army, prevail’d on the king to come to a conference with him : but Philip demanding hostages, on account that the other was attended by several Romans, he being alone, Quinctius made answer, “ For being alone, you have only
“ yourself to blame, in putting all your friends
“ and relations to death.”

242. He advis’d the Achaians, meditating an expedition against the island of Zante, “ To
“ take care, lest by stretching out their head be-
“ yond Peleponnesus, they should, after the man-
“ ner of shell-fish, render themselves liable to
“ dangers.”

This kind of animals is no way so safe as when within the shell.

243. Antiochus, coming into Greece, with a very formidable army, struck an universal terror, as well by the multitude of his soldiery, as by the

variety of their armour. However, **Quinctius** animated the Achaians thus. “Happening,” says he, “to sup with my host at Chalcis, I was surpriz’d at the variety of fleshes that were serv’d up, more especially in the time of deep snow; but my host told me, that all these fleshes were his own tame, domestic breed, only diversified thus, by the variety of dressing and serving them. Don’t you,” continu’d he, “be, in the least, astonish’d at this king’s forces, notwithstanding all you hear about his pike-men, cuirassiers, infantry, cavalry, and archers, for all these are no more than Syrians, differently arm’d and accoutered.”

244. **T. Quinctius** being in the council of the Achaians, when they deliberated, Whether, in the war then to follow, between the Romans and king Antiochus, they should confederate themselves with the one, or the other, the **Ætoli**ans, at that court, inciting the Achaians against the Romans, gave out, that the late victory the Romans obtain’d against king Philip of Macedon, had been chiefly by the strength and forces of the **Ætoli**ans themselves. On the other side, the ambassadors of Antiochus extoll’d the forces of their master, sounding what an innumerable multitude he brought into the field, and gave the several nations strange names; as the **Elymeans**, **Caducians**, and others. After both their harangues, **Quinctius**, rising up, said, “It is a very easy matter to perceive, what has join’d Antiochus and the **Ætoli**ans together, as it plainly appears to be nothing else than their reciprocal lies, touching each other’s forces.”

P. LICINIUS.

245. P. Licinius, the consul, being worsted in an engagement with Perseus, king of Macedonia, lost to the number of two thousand eight hundred men. When king Perseus, after the battle, sent to him, desiring a truce, and offering terms of reconciliation, the vanquish'd Licinius gave the victor to understand, "That if he wanted a peace, he must needs throw himself upon the mercy, and under the protection, of the Romans."

Even this vast calamity was not sufficient to extinguish the spirits of this most valiant captain. Perseus was not ignorant of those whom he had to do with, and, though victorious, condescended to the terms of the vanquished.

PAULUS ÆMILIUS.

246. Paulus Æmilius, having set up for consul a second time, was rejected. But when the misconduct and neglect of the commanders protracted the war against Perseus to too great a length, the people waited on Paulus with an offer of the consulship: whereupon he denied being any way oblig'd to them for it: "because," says he, "you don't make me consul, on account that I wanted it, but because that you wanted a general for your army."

247. Being once return'd home from the forum, and finding his daughter Tertia all in tears, upon enquiring the matter with her, she told

him, that Perseus (being the name of a lap dog which she was exceeding fond of) had just been dead, "My girl," said he, "I take that for an omen, may it prove a lucky one." Whereupon he march'd against Perseus, and defeated him.

248. Observing that the assurance of the common soldiers in his army was come to such a pitch, that, neglecting their own duty, they arrogated to themselves the business of the general officers, he told them, "Gentlemen," said he, "be you busied in whetting your swords, and leave the management and direction of these things to me."

249. Having discover'd the enemy drawn up in order of battle against him, as he was marching through a steep rocky pass, Nasica advis'd him to attack them upon the spot, "Had I been," replies he, "but of the same age with you, I had done so: but my long experience in war dissuades me from attacking a regular army, with troops that have not yet finish'd a tedious and fatiguing march."

250. Having, upon the defeat of Perseus, made a victory feast, he told his friends, that one and the same skill was requisite in drawing up an army, as in exhibiting a feast, "For," says he, "one is no more than the art of making ourselves as formidable as possible to our enemy, and the other nought else, than rendering ourselves as agreeable as possible to our friends."

251. Perseus, being made prisoner, pleaded hard with the conqueror against his being led in triumph, but Paulus told him, "It was in your power to have prevented that."

Meaning

Meaning that, if he could not conquer, he had at least the power of dying bravely in the field.

252. Paulus, having had four male children, gave two of them away in adoption. One of the two boys, remaining in his family, being taken ill, dy'd five days before his father's triumph, in the fourteenth year of his age, and the other of twelve years, dy'd the fifth day after the triumph. When the people, on this melancholly occasion, condol'd his loss, with an unfeign'd sorrow, he went forth to the multitude, address'd them thus ;
 " I myself, after such a continued series of suc-
 " cess, expected, indeed, some very afflicting
 " stroke of fortune. But now, since fortune
 " has levell'd all the envy, that is entail'd on our
 " prosperous atchievements, against my own fa-
 " mily, insomuch, that I have made ample com-
 " pensation for all, I rest satisfy'd with regard to
 " any apprehensions, touching the dangers, or
 " calamity my country may, on that account,
 " be hereafter afflicted with."

253. Paulus Æmilius put away his wife Papyria, being daughter to Maso, a man of consular dignity, and by whom he had that illustrious progeny the renown'd Scipio Æmilianus: besides these considerations, she was a woman he had been long married to, and one who seem'd to be mistress of all the qualifications requisite to render herself belov'd. This divorce was matter of such astonishment to all his friends, that they vehemently dissuaded him from it, but he, pointing to his shoe, says, " This shoe, you see, is
 " artfully made, and seems to fit me perfectly
 " well: but none of you perceives where it
 " pinches me."

254. Perseus, throwing himself at the conqueror's feet, begg'd his life, in a very abject and dispirited manner; upon which Æmilius said, "Wherefore, in the name of goodness, dost thou justify the dispensations of fortune, in regard to thy present state and circumstances, by shewing thyself unworthy of thy former condition? Why dost thou disgrace my victory, and obscure the glory of my arms? thou discoverest thyself such a pitiful wretch, as an enemy not worthy of the Romans."

Victory is but the chance of war, and a battle may be lost without any dishonour to him that is overcome; but for a prince to fall down upon his knees to his master, and beg his life, the spectacle is so loathsome, that it makes the victor himself ashamed of his conquest.

255. He was wont to say, "That a general, though young in years, ought to be an old man in his practice and disposition."

Meaning, that he must not be rash, or precipitate in his designs, but use the caution and deliberation of old age.

256. Paulus Æmilius, in order to retain his soldiers within the bounds of moderation, after his victory over the Macedonians, spoke to them in this manner, "There are men, my friends," said he, "who, on a lucky turn of fortune, swell themselves with pride, and rather glory in the present prosperity of their affairs, than reflect that all human good is liable to change: but let us, above all things, avoid this error, We have before our eyes a notable example of the uncertainty of events; we see the pride of many ages in one day destroy'd! the house of Alexander the Great, who was the most
+ "powerful

' powerful prince of the universe, now sub-
 ' jected to the Roman sway! we see a king,
 ' whom yesterday we beheld attended by a mil-
 ' lion of warriors, now reduc'd to receive
 ' meat and drink from the hands of his ene-
 ' mies, acknowledging each Roman citizen as
 ' his master! ought we then to look on our
 ' happiness as more assur'd? No, certainly; we
 ' are also men, and, consequently, liable to the
 ' same vicissitudes of fortune; few are there
 ' who never experience a change; and if, to-
 ' day, we glory in our victory, to-morrow some
 ' unforeseen event may happen as greatly to our
 ' disgrace."

CATO the Elder.

257. Cato the Elder, attempting, at an assem-
 bly of the people, to persuade them to make an
 equal dividend, in distributing the corn, began
 his discourse with this introductory observation,
 (*Perdifficile est ad ventrem auribus carentem
 verba facere.*) "'Tis a difficult matter to ha-
 ' rangue the belly, being void of hearing."

258. He us'd to say, " That he wonder'd
 ' how a city could stand, where a fish was
 ' sold for more than an ox?"

The chief luxury of the ancients consisted in
 feeding on fish. Whence we read, that a barbel,
 or mullet, was sold for six thousand pieces.

259. He would say, " That he had rather
 ' chuse to go unrewarded for doing a good, than
 ' to pass unpunish'd for doing a bad, action."

Intimating, that nothing was of more dange-
 rous consequences, than impunity, which always

encourages men to the repetition of crimes, and the commission of greater ones.

260. He would say, " That he could pardon all offenders but himself."

How different was the habit of Mævius, who overlook'd all his own faults, but carp'd upon every one else? He forgives himself who does not repent of his own trespasses; he punishes himself, who repents and is concerned for what he has, through imprudence, transgress'd in.

261. Exhorting magistrates to punish delinquents, he was wont to say, " That such as were intrusted with the executive power of restraining the growth of malefactors, and did not put that power duly in practice, ought to be ston'd to death."

Thinking that such were of the greatest detriment to society, because their forbearance or neglect induc'd bad men to take a privilege in ill-doing.

262. He used to say, " That he lik'd those youths that redden'd, better than them who turn'd pale: because that blushing argu'd an ingenuous turn of mind, whereas paleness did not."

263. He would say, " That he never lik'd a soldier who would use his hands too much in marching, or his feet in fighting; or that snor'd louder in his sleep, than he hollow'd in the battle; and that he thought him the worst commander, who could not command himself."

264. He would assert, " That every one ought to pay the most reverence to himself, in regard none could ever separate from himself."

By

From this prepossession, we should be ashamed to do any thing alone, that we would not venture upon, did we suppose the whole world conscious of it.

265. Cato, reflecting upon the great number of statues erected about that time, said, "I chuse rather that people, in talking of me, should ask the reason, why there was no statue erected for Cato? than that they should ask, why there was one erected for him?"

Meaning, that he liked better, to be the author of such renowned actions, as that posterity should judge he merited to have a statue erected to his memory, than that they should wonder why a statue was ever put up for him.

266. He admonished men in power, "to exercise that power moderately, that then they might always exercise it."

Signifying, that authority accompanied with courteousness and clemency would be lasting and permanent; but that attended with cruelty and fierceness could be of no long duration.

267. He would say, "that those who defrauded virtue of its honours, robbed the youth of virtue itself."

Intimating, that the minds of young people were so fired to virtue, by the honour and fame annexed to it, that, if these honours were taken away, virtue itself would soon languish and lose its lustre.

268. "We should not petition magistrates, or judges," saith he, "for the just, nor deprecate for the unjust."

Signifying, that there is no need to intercede in behalf of the just with equitable judges: because, that if such be the case, they shall then
of

of themselves, without any such application, see the just acquitted ; and that, though perhaps, to petition in favour of an unjust person may be termed an act of humanity, yet for judges to be thereby influenced, in their favour, is deviating from justice.

269. He would say, " that, considering the
" variety of blemishes, which may be objected in
" reproach of old age, they should not add
" thereto the disgrace of wickedness."

Intimating, that age is generally too obnoxious to opprobrious language, as when they are called deformed, toothless, purblind, weak, forgetful and indocile. These frailties of human nature are enough, of themselves, if men did not further render themselves subject to the reproach of being called wicked and dissolute persons, an imputation scandalous and detestable to any body, but most so to an old person. Others relate, that applying himself to an old man, infamous for his manner of life, " Friend," quoth he " seeing old age has of itself blemishes
" enough, don't add thereto the deformity of
" vice."

270. He would say, " that an angry man differ'd in no other sense from a madman, than
" in regard to the space of time affected.

Intimating, that anger is nought else than madness of a short duration.

271. He was wont to say, " that such as use
" their fortunes sparingly, are less envied. 'Tis
" not us," proceeded he, " but those things
" around us, they envy."

External possessions are without the man, but the vice of spending them at an insolent rate is within the man, and those that industriously attract

contract envy upon themselves, are the people who are truly envied.

272. "Such as appeared serious in ridiculous matters," he used to say, "would become ridiculous in serious matters."

Meaning, that such as accustomed themselves to trifles of a silly and ridiculous nature, would thereby contract such a habit, as to be laughed at in the exercise of any serious affair.

273. "Noble exploits," he would say, "should be seconded by noble expressions, lest they are obliterated and lose their splendor."

Philolphus expresses it thus, "Glorious actions ought to establish and secure glorious actions." That is, Worthy deeds should be succeeded by worthy deeds, that we may not cease doing good; or that the remembrance of former good actions may not be abolished or obscured.

274. He accused the citizens in this manner, for committing the magistracy to one and the same persons continually, "You either," said he, "have a vile opinion of a magistrate, or you judge few worthy of the office."

The one of which implied their having a bad notion of men in publick authority; the other impeached them for having no good opinion of their fellow-citizens.

275. Pointing at one, who had sold some lands, which his father had left him, lying near the sea-side, to indulge his luxurious manner of life, he said, "That he wonder'd how that man could possibly devour more than the sea itself; because, that which the sea gradually washed away, and would be a long time destroying, he

“ he, with much ease, in a short time drank
“ up.”

276. When Cato, being in suit of the censorship, observed the fawning and suppliant manner, in which the other competitors, who aspired to that dignity, courted and solicited the people, he cried aloud, “ The Romans have more
“ need of an austere physician, and strong re-
“ medies : for this reason, it is not the most
“ courteous and pleasant, but the most inexor-
“ able, that should be advanced to that office.”

Upon this he was elected, in preference to all the rest. The people were sensible of their own infirmity ; for which reason Cato prevailed more, by chiding and upbraiding them, than the other candidates did by flattering and caressing them.

277. He would frequently inculcate this maxim upon the youth, whom he exercised in the art of war, “ That words, more than arms,
“ and noise more than strength, tended to
“ astonish and rout an enemy.”

He was not for a mute soldier in battle ; but recommended fierce language, shouts, and a stern look, as the most effectual means to intimidate an enemy.

278. Having distributed a pound weight of silver to every one of the soldiers, he told them, “ It was better that so many of the Romans
“ should return home with silver, than a few
“ with gold.”

279. Being intreated by Scipio, in behalf of those who were banished out of Achaia, that they might have leave given them to return home to their own country, he pretended to give himself no concern about them ; but after many disputes in the senate, upon that head, some be-
ing

ing for, and others against their return; Cato, standing up, thus delivered himself.

“ Here do we sit all day long, as if we had nothing else to do than beat our brains, in debating whether these few old Greeks shall be carried to their graves, by the bearers here, or by those in Achaia.”

280. Cato was wont to say, “ That the Romans were like sheep; a man might easier drive a flock than one of them.”

281. Another saying of Cato was, “ That the Roman people did not only prize such and such purple dyes, but such and such virtues: “For,” said he, “ as dyers do generally dye such colours as they see most agreeable, so the young men learn, and zealously affect those studies and exercises most cried up.”

Honour engenders not only arts and sciences, but even virtue also.

282. He exhorted the youth, “ That after they had by their virtue and justice arrived to dignity, they should be much aware of degenerating basely into bad practices; but if they had advanced themselves by bribery and violence, they ought to make amends by their better behaviour, in consequence of which, they had it in their power to acquire reputation, and to abolish the former stain upon their conduct.”

283. He would say, “ That such as put up frequently for the same office in the magistracy, wanted, like people that were ignorant of their way, to have always the same beadles walk before them, lest they should go astray.”

The beadles or serjeants preceded the magistrates, by way of distinction.

284. Speak-

284. Speaking of a certain enemy of his who was a very loose and dissolute liver, "The blade's mother," quoth he, "as oft as she petitions the gods, that her son should survive her, is so far from praying at that time, that she is all along execrating."

Intimating, that she prayed for a thing that would be injurious both to herself and the community.

285. When the senate, with a great deal of splendor, received king Eumenes, at his entrance into Rome, and crowds of the first nobility strove who should be most about him, Cato seemed only to stare upon, and watch him, as it were, at a distance; one that stood by, perceiving this, took occasion to say, that Eumenes was a very good king, and a great lover of the Romans. "It may be so," quoth Cato, "but by nature that same animal of a king is a kind of man-eater."

Meaning that all kings, though for a time, and to serve their own ends, they may pretend friendship, are still tyrants, and enemies to democracy. The word king was odious to the Romans.

286. He would say, "That his enemies envied him, because he was obliged to rise before day, and neglect his own business to follow that of the publick."

287. The Romans having sent three men ambassadors to Bythynia, one of whom was bad of the gout, the other had his skull trepanned, and the third was little better than a fool: Cato gave out, laughing, "That the Roman embassy had neither feet, head, or brains."

288. He used to assert, "That wise men profited more by fools, than fools did by wise men." The

The prudent, observing those effects which mistakes of the foolish produce, become causes, from the habit of endeavouring carefully avoid the like errors, but the foolish cannot imitate the just and prudent measures of the wise; because they neither perceive or distinguish them aright.

289. Intending once to put upon a huge fat fellow, How," saith he, "can that body be serviceable to the commonwealth, when all the space between the throat and the groin is one belly?"

290. When one, who was a great epicure, fired his acquaintance, "Begging your pardon," said he, "I could not bear a man, whose palate is more sensible than his heart or brains."

291. He would say, "that a lover's soul lived in the body of another."

This is a trite ejaculation among the lovers of our days. Intimating, that the soul is more the property of the person it admires, than the person it animates.

292. He used likewise to say, "that, in the whole course of his life, there were but three things of which he repented, the first of which was, that he had intrusted a secret to a woman; the next, that he went by sea, where he might have gone by land; and the third, that ever a day escaped him, which he neglected to turn to his account."

299. Speaking to a certain tribune, suspected of having practised poison, as he was very violent for the bringing in of a bill, in order to pass some law, that must have proved a great grievance to the state; "Young man," cried he, "I
" know

“ know not whether it would be worse to drink
 “ your mixtures, or to pay your bill.”

294. Being once reviled by some loose pro-
 fligate fellow; “ In this Billingsgate, dirty can-
 “ nest,” replies he, “ we are very unequal
 “ matches : for thou, being trained in, and con-
 “ versant with abuse, canst easily bear with
 “ and as dexterously retort it ; whereas I hate
 “ to abuse, and I am unaccustomed to hear
 “ it.”

295. Cato, meeting the burial of one, who
 was indeed a stout soldier, but then was rash and
 inconsiderately daring, says, “ For a man to
 “ prize valour is very different from setting no
 “ value upon his life.”

Affirming that those in fact were not the
 bravest men, who, without a proper concern
 make so light of their lives, as to throw them
 away upon any occasion whatever ; but that
 they have a better title to fortitude, who
 esteem it so, as to neglect life, otherwise dear to
 them, purely in support of it. For a man to
 cast himself industriously in danger of his life,
 must be accounted either lunacy, a dislike to
 life, or an unnatural savageness and brutality.

296. The following are among his maxims,
 commemorated as so many oracles, in regard to
 rural life. He would say, “ that the best sol-
 “ diers, the bravest, as well as the most inno-
 “ cent men, were the sons of country farmers.
 “ That no man should be rash in purchasing a
 “ country estate. That any, bought at a dis-
 “ advantage, would continue a subject to be re-
 “ pented of. That plenty of good water in its
 “ neighbourhood, is the chief convenience to be
 “ consulted in the purchasing of lands. That

“ it

it is a bad field with which the farmer always struggles. That it is best making a purchase from a good proprietor. That any estate which is attended with much expence, in manuring, granting it a fruitful one, will in the end yield no great surplus of advantage. That good pasturage was the most certain profits upon an estate." He would likewise upon this topic, "That a husbandman ought to be a great seller, but no great buyer. That it was best to make an advantage of another man's imprudence. That the master should be much in his field. That it was better to sow little, than plow little; and that commons were the ruin of Italy."

297. A certain man, rising in the morning, and finding his breeches nibbled by the rats, was disturbed, to think what the accident might pretend, that he went to consult Cato upon it, and asked him in a grave formal way, what mischief the omen foreboded? "That the rats should eat thy breeches," replies Cato, "portends no mischief at all; but indeed, if your breeches had eaten the rats, it might be dangerous."

Every man living has his weak side, and laughs at those fooleries in others, which he practises himself; nay we govern our lives, in a great measure, by the doctrine of good luck and bad. Men should take care, while they pretend to make sport with fopperies of this nature, that they don't insensibly contract a superstitious opinion of them. We are ensnared before we are aware, and wickedness in jest, leads us to wickedness in earnest. People that are over curious seldom fail being over credulous.

298. Cato, in the war with the Spania found himself in great danger of being defeated by the number of his enemies, and having means of succour left him, but by the Celtiberi who demanded two hundred talents, he engaged to pay it them, great as the sum was, but with this proviso, that it should not be paid till after the battle; saying, to those who had refused, that the demand was too exorbitant
 “ That if they conquered, they should be allowed
 “ to pay it at the expence of their enemies
 “ and if they were conquered, there would be
 “ neither creditor nor debtor.”

299. Lentulus, as Cato pleaded in the Forum, darted a snotty spittle full in his forehead; Upon which Cato, wiping his face, saith, “ Affirmare
 “ omnibus, Lentule, falli eos, qui te negent ostendit
 “ bere;” i. e. “ I shall make it appear, Lentulus
 “ that such as deny that you have got a frog
 “ (*Lat. Mouth.*) are grossly mistaken.”

C A T O of Utica.

300. Cato of Utica, when a boy, being told that people found fault with his taciturnity and reservedness, which was such, that he seldom or never was heard to speak upon any topic whatever, nor kept the company, or used the exercise of other boys; made answer, “ let them, they will, find fault with my taciturnity, don't much mind that, providing they appear to prove of my life.” Adding, “ I shall break my silence, whenever I can speak so as to merit being heard.”

301. Whe

301. When the affair of Cataline's conspiracy was under the consideration of the senate, there was a packet of letters delivered to Cæsar at the senate-house; upon which Cato, thinking they might come from the conspirators, insisted, that the letters should be publickly read. To prevent this, Cæsar delivered them into Cato's own hands. The letters chancing to come from Fulvia, Cato's sister, being reputed a woman of very dissolute and immodest carriage, Cato, after reading them, delivered the packet back to Cæsar, saying, "Come, take them to yourself, you intoxicated fool."

302. When Cato, coming into the Forum, observ'd, that the temple of Castor was invest'd by a party of armed soldiers, that all the avenues and passages leading to the Forum, were strongly guarded by the gladiators; and that Metellus was in company with Cæsar, he cried out, "What a coward art thou, to arm such a multitude against one man?"

303. Pompey, the more to strengthen his party, deputed Munatius to demand one of Cato's nieces in marriage for himself, and another for his son. But Cato desired Munatius, to tell Pompey, "That notwithstanding his alliance would be very agreeable to him, yet he was one, whose interest would never be secured by means of women; that for his part, he promised to embrace all expedients in his power to cultivate and confirm the amity subsisting between him and Pompey, providing the same conduced to further the public weal; but that he never would give any hostages for the security of his interest, to counter-act these measures."

304. Muna-

304. Munatius, having complained, to Cato, that he was not used with great civility at Cyprus, in being denied admittance to him, when he was so detached from business, as to be no otherwise engaged than in discourse with Canidius: Cato excused himself, saying, “ I was afraid, that, agreeable to the sentiments of Theophrastus, by giving too much way to friendship, I should have laid a foundation for future enmity.”

305. Having received the thanks of the senate, for quieting an insurrection of the people, upon his harranguing them, he returned this answer; “ But, conscript fathers, I offer you no thanks, for voting me Prætor in such a perilous juncture.”

306. When several of the people accused P. Sulpitius of ingratitude, for offering himself a candidate in opposition to Cato, who was his best friend and greatest benefactor, Cato excused him thus, “ ’Tis no matter of wonder, if one should not voluntarily give up, in favour of another, his chance of that which he esteems to be his summum bonum in life.”

306. On the day of election for chusing magistrates and officers, Cato amerç’d one of his sponsors, and turned over the money allotted him to another. The people, admiring the justice of Cato, took off the fine, telling the person so cast, “ That it was punishment enough upon him, to be condemned by Cato.”

308. When Pompey’s affairs had taken such an unfortunate turn, that the victory inclined to Cæsar, Cato said, “ That undoubtedly the decrees of Heaven, in the ways of Providence, were very dark and intricate, for that while

“ Pompey acted in open violation of equity,
“ and in downright contradiction to the laws of
“ his country, things went glibly on with him,
“ infomuch, that he was accounted invincible;
“ but now, while he maintained the just cause
“ of his country, nothing succeeded with
“ him.”

309. Cato's friends, lamenting the deplorable state of affairs, represented to him, in the most urgent terms, the necessity of throwing himself upon Cæsar's mercy; to which Cato answered, “ That the vanquished and delinquent only had reason to supplicate mercy; whereas, Cato was neither vanquished nor taken; that he was all his life-time invincible, and was by far Cæsar's superior, in both justice and equity. But that Cæsar was conquered and catch'd, infomuch as he stood now convicted of making war upon his country, which he all along denied. Moreover, that such as were so disposed, might beg for mercy of Cæsar, but that none should supplicate him in behalf of Cato.”

310. He cried out in the senate, after determining the command in behalf of Pompey, for whom otherwise he had no favourable intentions; “ 'Tis the nature of such men as Pompey to turn out either the greatest tyrants, or deliverers of their country.”

311. He was wont to say, “ That Cæsar went to work slowly and deliberately, in order to overthrow the constitution of the state.”

Quintilian says, that nothing can be more expressive or significant than this saying of Cato. Meaning, that he had long before schemed and projected the subversion of the republic.

SCIPIO the younger.

313. When Ap. Claudius was competitor with Scipio for the censorship, he vaunted, in favour of his suit, that there was not a citizen in Rome but he could salute by his name, without the help of a nomenclator, whereas Scipio scarcely knew one of them. " 'Tis very like," said Scipio, " For I never made it my study to know so many, in regard it has been my constant aim that all should know me."

313. Scipio, soon after he was created censor, happening to take a horse, he had a great fancy for, from a young man to whom it belonged, made a very elegant and splendid entertainment for his friends; at which this youth was present, and, being the time Carthage was besieged, had a very curious wafer-pye served up, which representing that city, he called Carthage, and laid it before the guests to demolish it. Some time after this, the young man having asked Scipio, why he had robbed him of his horse, " Because," replied he, " you, before then, robbed me of Carthage."

314. Seeing C. Licinius walk past him, with faith, " I know perfectly well, when this man has been guilty of perjury; but, there being none else to impeach him, I can't be both judge and accuser."

A notable instance of justice and moderation from a censor.

315. When the seniors of Numantia upbraided the youth, upon their being beat by the Romans, telling them, that now they fled before the

the

use they had so often put to flight, a certain Numantian is reported to have answered, "Nay they are the same sheep still, only they have another shepherd."

Meaning, that the reason of such an alteration in the fortune of war, on the part of the Romans, was owing to the conduct of Scipio their commander; because the soldiers were but the same men as formerly they had so often defeated.

316. Scipio, having a second time triumphed, after taking Numantia, had a violent controversy with Cajus Grachus, at which the multitude were so offended, that they mutinied; but Scipio, mounting the pulpit, says, "The uproar of the camp never terrified me; nor shall ever I be alarmed at the tumult of those men, whom, though they are now loose, I brought hither bound."

Meaning, that such as rag'd against the victor were brought there captives.

317. Those who were of Grachus's party crying out, that the tyrant must be slain, Scipio says, "Such as make war upon their country do well first to dispatch me: for Rome can never fall while Scipio stands; nor if Rome perisheth can Scipio survive it."

318. When Scipio Africanus was making interest for the consulship, he no sooner understood, that his friend Pompey favoured other candidates, than he dropped his pursuit; saying, "That the consulship, had he obtained it, would never make him so eminent, as to compensate for the inquietudes and misfortunes that must be the consequence of his obtaining it, in opposition to his friend Pompey,

“ because he would not lose him, to obtain the
“ consulship.”

319. He pursued the fortune of Pompey's party, to whom he constantly adhered, over into Africa where having a run of bad success, he embarked on board a Spanish vessel, which as soon as he understood was taken, he run himself upon his sword, and hearing, while in the agonies of death, the Cæsarian soldiers ask, where the general was? he cried out, “ the general is very well where he is.” These, being his last words, testified that he merited a better fate.

CÆCILIUS METELLUS.

320. Cæcilius Metellus had just resolved to quit a place of great strength, which he besieged to no purpose, for some considerable time, when a centurion came up to him, saying, If you will but agree to make a sacrifice of ten men, you may carry the place. “ Will you agree to be one of the ten yourself?” replied Metellus.

321. A junior tribune of the soldiers asked Metellus, what was the next expedition he designed to set out upon? “ If I knew my tunic was conscious of that,” replies he, “ I would pull it off and throw it into the fire.”

322. Notwithstanding there was a perpetual enmity betwixt him and Scipio, yet, appearing very much grieved upon intelligence of that great man's death, he ordered his sons to be present at Scipio's funeral, among the supporters of the bier,

Sier, saying, "That he thanked the gods, in
" name of the whole Roman state, that Scipio
" happened not a native of any other coun-
" try."

Intimating, that if the enemy had such a general, it might go hard with Rome. Enmity must cease by death; but friendship is not liable to that necessity.

C. M A R I U S.

323. **LULIUS**, his sister's son, during the second consulship of C. Marius, was killed by one **Trebonius**, a young soldier, whom he attempted to debauch. While every one else condemned the action, the youth himself not only confessed his killing the general, but stood up in opposition to the rest, after he had disclosed his reasons for doing it, to justify the deed. Upon which Marius gave orders, to bring the crown which served to adorn such as were judged to have achieved any illustrious feat of arms, and, in a very solemn manner, with his own hands, crowned Trebonius.

Warning the other officers, by this prudent admonition, against any attempts of the like nature upon the youth, he not only absolved, but crowned the man, who, in defence of his chastity, killed his own superior officer upon the spot, though a nephew of the general.

324. Having once encamped over against the Germans, in a place where there was great scarcity of water, the soldiers made loud complaints for want of drink. At length Marius, pointing to a rivulet that run down close by the ene-

mies trenches, says, "If you want drink so much, there's water enough to be sold yonder for blood."

325. Marius, though there was no law to warrant it, denison'd a thousand men of the Camerini citizens of Rome, for their gallant behaviour in a battle against the Cimbri. When afterwards it was represented to him, as a breach of law, being the sole privilege, and peculiar grant of the Roman people, he made answer, "That for the clashing of arms, he could not hear what the laws said."

327. When he was besieged by the enemy in his own camp, in time of the civil war, having kept within his trenches to wait an opportunity of giving the n battle: Popedius Silo, one day, cried out to him, Marius, if thou wouldst prove thyself a great captain, come down and fight us! "Nay," returns he, "if thou wouldst prove thyself a great captain, force me to fight you, whither I will, or will not."

L U C U L L U S.

328. When Lucullus was sent into Armenia, with only ten thousand foot, and a thousand horse, against Tigranes, having an army of one hundred and fifty thousand men in the field, both the armies appened to come in view of one another, on the day before the nones of October: some person warned Lucullus from engaging the enemy on that day, putting him in mind of it's being a very inauspicious day to the Romans, being the anniversary of Scipio's fatal defeat, when all his troops were cut to pieces.

"As

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“As that is the case,” replies Lucullus, “Let us fight gallantly on this day, in order, that, from a dismal and unlucky period, we may render it henceforth an auspicious and joyful day in the Roman calendar.”

328. Lucullus, observing that the Romans were chiefly intimidated by the curiaffiers, and those armed cap-a-pee, desired them to dread nothing, “For as to those men,” said he, “we shall meet with greater difficulty in plundering, than in conquering them.”

Meaning, that being in full armour is of no advantage to an enemy, providing he is a coward in battle. Himself, being the first who mounted a hill, to take a view of the enemy, and having observed a tumult in their camp, cried out, “We have beat them already, my fellow-soldiers.” Upon this he sallied down upon them, unable to sustain the onset, and slew a hundred thousand with the loss of only five Romans.

329. He told some persons who incited him on to the plunder, “That he would rather chuse to rescue the life of one Roman soldier from the enemy, than to possess himself of all their wealth.”

S Y L L A.

330. Sylla, furnamed the happy, esteemed these two as the principal felicities attending him thro’ the whole course of his life: One was, that he happened to light upon Metellus Pius as his friend, and the other was, that he had not destroyed the city of Athens.

G 4

331. When

331. When the Athenians sent two or three men to treat with Sylla concerning a peace the ambassadors, neglecting any conference that regarded the safety of their city, discoursed of nothing besides Theseus, Eumolpus, and their several exploits against the Medes ; with a great many other vain and idle stories of the like kind. At length Sylla told them, " Happy men," saith he, " get you home, and deliver your just and suitable orations among yourselves ; for I was not sent here by the Roman people, to learn these things of you, but to reduce the rebellious."

332. When the soldiers, being so dispersed, in the engagement at Orchomenus, that falling in to disorder and quitting their ranks, took to their heels ; Sylla leaps from his horse, and snatching hold of a standard, rushed through the midst of the rout, upon the enemy, crying aloud, " Ye Romans, I think it my honour to die here ; as for you, when asked where you betrayed your general ? answer at Orchomenus."

By this speech he rallied the forces.

333. When Mithridates came forth to meet Sylla, and held out his hand to him, Sylla, refusing to accept of it, asked him, " If he thought proper that hostilities should cease, in ratifying the articles agreed on between him and Archelaus ?" but finding the king make no reply, he says, " it behoves them to speak first who are in greatest want of peace, 'tis sufficient that the conqueror give audience."

When Mithridates, under various pretences, excused his proceedings, Scylla took him up, saying, " I have often heard, but now I have experience

experience of your being a man of singular eloquence, when you can find colour for such foul and unjust practices."

M. A N T O N I U S.

334. M. Antony, being a man profusely liberal, was wont to say, "That he render'd the grandeur of the Roman empire more illustrious by those things he gave away, than by that he receiv'd."

335. When Antony appear'd with his fleet, just ready to engage Cæsar, a certain tribune of the soldiers, a brave officer, and one of great experience in war, told him, as he went past, hewing him his body, mangled with wounds and scars, "Most noble general, what reasons have you, by placing all your trust and confidence in this brittle rotten wood, to distrust this body cover'd over with wounds; or to fear this sword? Suffer the Phœnicians and Ægyptians to engage the enemy on board the fleet: but give us, who are Romans, the land, on which we have learn'd either to conquer or die!"

336. Cleopatra, dreading the fury and despair of Antony, fled to her monument, and making it fast with bars and bolts, sent to tell him, that she had made away with herself; Antony, having before determin'd to lay violent hands on his own life, easily believing the news, cries out, "O Cleopatra! I'm not troubled to be at present bereav'd of you, because I shall soon be with you, but I grieve, that one, who has been such a renown'd commander as Antony,
G 5 " should

“ should be behind, in point of fortitude, with
“ woman.”

C A S S I U S.

337. Cassius, when a boy, was so enrag'd to hear his play-fellow Faustus, the son of Scylla, insult himself upon his father's monarchy, that he gave him a hearty box on the face. Pompey coming to the knowledge of this squabble, sent for both the boys; whereupon Cassius had the address to say, “ Well, Faustus, now dare, if you
“ want to have another cuff upon the chops, to
“ say, in presence of Pompey, those expressions
“ by which you formerly provok'd me.”

338. Cassius, having taken the island of Rhodes, was, as he made his public entry into the city, saluted by the name of king and lord. Upon which he cried out, “ I'm neither king or
“ lord, but the destroyer of both.”

M. C R A S S U S.

339. M. Crassus, though he was very rich, both in cash and lands, yet all that was nothing, in comparison of his servants: he always stood over them, to inspect and teach them himself, accounting it the duty of a master, “ To look
“ after the servants, that indeed are the living
“ tools of house-keeping.”

This was the opinion of Aristotle.

340. Crassus, on his march against the Parthians, meeting with king Deiotarus, who, notwithstanding his great age, was very busy in building a new city, said, “ How comes it about
“ that

“ that your majesty begins to build now, at the
“ twelfth hour ?” ’Tis far from being morning,
with yourself, “ replies the king, with a smile,”
while your excellency undertakes a Parthian ex-
pedition.

Crassus was then about sixty years of age.
That hour at noon, which we now call twelve,
was, by the ancients, accounted the last hour of
the day.

341. Observing, at the general sacrifice, be-
fore he engag’d the Parthians, upon the entrails
dropping from his hands, the concern of such as
stood by, who, regarding it as a very bad omen,
dissuaded him from hazarding a battle with the
barbarians, he laugh’d, saying, “ Old age brings
“ on a great many infirmities of this nature :
“ but I never yet dropt my sword.”

342. When Publius, the son of Crassus, was
kill’d, after having fought with the utmost cou-
rage and bravery, the enemy, having fix’d his
head upon the point of a lance, carried it in
view of the Romans, and, insulting them, en-
quir’d who were the parents of that noble youth?
and of what family was he sprung? saying ’twas
impossible such a gallant soldier could be the son
of so pitiful a coward as Crassus. The father,
seeming to be no way mov’d at this dismal spec-
tacle, pass’d through all the ranks, crying out,
“ This, dear countrymen, is my own peculiar
“ loss and calamity : but the fortune and glory
“ of Rome is safe and untainted, so long as you
“ are so, in depending on your valour and safe-
“ ty.”

S E R T O R I U S.

343. Sertorius, after having, in frequent encounters, defeated Pompey's troops, hearing that Metellus was come with fresh supplies, to join Pompey, said, "I would have sent home this boy well whipt, if that old woman had not come to rescue him."

344. Sertorius, for all he was often conqueror, sent a message to Pompey and Metellus, telling them, "That he was ready to return to the city, if permitted; because he would rather prefer being a mean citizen of Rome, than in exile, were he stil'd emperor of the world besides."

M. B R U T U S.

345. M. Brutus, being drove to the utmost distress, having a few of his captains and friends about him, look'd up to heaven, then in one glow of stars, and repeated this Greek verse from some tragedy or other.

Ζεῦ μὴ λαΐδοι σι, τῶνδ' ὄς αἰτιῶ κακῶν.

'Thou know'st, great Jove, the author of these ills.'

As it were imprecating vengeance upon Cæsar, from the Gods.

346. One of those present, urg'd Brutus, with great vehemency, to fly, and leave that place. "Then must we fly with our hands," answer'd he, "not with our feet."

Signifying

Signifying his resolution to avoid the tyranny of Cæsar's troops by a voluntary death.

347. Then Brutus embracing all who were present, said, "I die contented that none of my friends will have need of me, and that I shall not see my country enslav'd.—I esteem'd myself," resum'd he, after a short pause, "more happy, though vanquish'd, than my conquerors; future ages will give me a name, which not all their armies, nor their gold can acquire." Having thus spoke, he took his sword, and, with a smiling visage, threw himself upon the point of it, and died instantly.

348. His wife Portia, the daughter of Cato, understanding that there was a conspiracy in agitation to assassinate Cæsar, took the opportunity of her husband's going out of the chamber, the night before the assassination, in asking for a razor, under pretence to pare her nails, by which, as if it slip'd out of her hands, she wounded herself in a desperate manner. Brutus, being alarm'd, by the outcries of her women, upon this accident, stept into the room, and severely chided her, for attempting the barber's office. But she, taking her husband apart, said, "I have not done this through inadvertency, but wanted to try, if that which is in agitation should chance to mis-give, what attempt I could make to stab myself."

T H E
A P O P H T H E G M S
O F T H E
A N C I E N T S.
B O O K VI.

MISCELLANEOUS APOPHTHEGMS.

1. **K**ing Pyrrhus, hearing that some Tarentine soldiers, having got together one night at supper, took a great freedom with his character, sent for the blades, who, not being able to deny the charge, nor to clear themselves by any pretence whatever, stood in great danger of paying for their talk at the expence of their necks, when one of them, being of a happier and more dexterous turn of invention than any of the rest, upon hearing the charge against them read, saith, "Nay, we spoke all that, sure enough, and would have said much worse of your majesty, could we have but t'other flask."

Blaming the wine as the cause of their reviling the king: but his majesty's passion being well nigh

igh over, by a hearty fit of laughter, they were
 II dismissed.

2. Longus Sulpitius, being a very ill-favour-
 ed man, said of another, with whom he was en-
 gaged in a suit at law that concerned his liberty,
 That he had not the face of a freeman. “ Nor,
 ‘ in my opinion,” replies Domitius Afer, “ have
 ‘ you yourself.”

An uncomely man is not a free man; if there-
 fore he was no freeman, whose liberty was called
 in question, on account of his disagreeable looks,
 neither ought Sulpitius to be accounted free, be-
 ing a man of frightful bad looks.

3. Vectius Valens, being in danger of his life
 from Claudius Cæsar, while Silius and Messalina
 were celebrating the image of vintage, with all
 imaginable sensualities, climbed up into a tall
 tree, and, standing there for the sake of the pro-
 spect thence, was ask’d what he view’d? “ A
 “ fierce storm from Ostia,” saith he. Whether
 this was spoke in jest, or dropp’d accidentally
 from him, it was afterward thought a presage:
 for that instant the assassins, sent by Cæsar to ex-
 ecute vengeance on them, were just arrived.
 This Silius was the adulterer to whom Messalina
 was privately married.

4. Favorinus, the philosopher, in company
 with a young man, who affected much the use of
 ancient and obsolete words, told him, “ Curius
 “ and Fabricius talked in a very agreeable strain
 “ to their contemporaries, though they used the
 “ language of their own times, nor affected to
 “ speak the languages of the Aurunci, Sicani, or
 “ Pelasgi, who were reported to have been the
 “ first inhabitants of Italy: but you use such an-
 “ tique and obsolete words, as if you was in con-
 “ versation

“ conversation with the mother of Evander. If
 “ your aim is not to be understood, can't you
 “ bring that about more effectually by being si-
 “ lent?”

5. As a young ass stood eating some figs, that were got for Philemon, and were set by him, purposely, within his view, a boy cried out, desiring him to drive away the ass: but the old man being too slow to save the figs, the boy says, “ Because you are come so late, now give the ass some wine.”

6. Nero, having purchased some arras hangings, of exquisite beauty, at a vast price, asked Seneca, how he liked the bargain? “ The bargain is such,” replies Seneca, “ as declares you a poor man.” How so? says Nero; “ Because,” replies the philosopher, “ that if you lose these hangings, you will be incapable of making such another purchase.”

It happen'd that these very hangings were soon after lost at sea. Seneca's admonition was thus far of use to the emperor, in enabling him to bear the loss of a thing he valued so much, with greater resignation. He that has got only one piece of money, and, upon its being lost, cannot produce another, is a poor man. 'Tis therefore, the safest way to be satisfy'd with middling and purchaseable things.

7. One of Anthony's friends, after the battle of Mutina, being ask'd, what Anthony was a doing? answers, “ Why? the same as the dogs at the Nile, he drinks flying.”

It appears that the dogs about the Nile are fain to drink running, and to take here and there a lap, for fear of the crocodiles that infest that river.

8. There

8. There was one Titius, such a studious lover at bullets, that he was suspected to have broke down, in the night-time, some of the sacred images. As the soldiers, one day he was starting out of the camp, were solicitous to know what was become of him, Vespa Terentius told him, "The reason that Titius stays away, is because he has broke an arm."

The images of the gods hold some donations consecrated to them in their arms, to which Vespa alluded.

9. Appius, being a man that jested even to a degree of scurrility, once told Caius Sextius, "I have a great mind to sup with thee, to-night, Sextius, for I see there is room for one." Banning Sextius for having but one eye. However, Sextius retorted, "Pray wash your hands before you sit down."

Plainly reproaching his lewd uncleanness, or venous temper.

10. Appius Claudius used to say, "*Populo Romano longé melius committi negotium, quam otium*" i. e. "The Roman people are always better busy than idle."

Meaning, that the multitude were, by wars, excited to a love and admiration of virtue: but that, in time of peace, they degenerated to pleasures and luxury, from which spring the ruin and destruction of countries and public affairs.

11. When the senate had the affair of the public pasturages under consideration, Lucilius was arraign'd, for suffering his cattle to feed upon the commons, whereupon Appius Major standing up, saith, "These gentlemen, noble senators, are certainly mistaken, for this can never be the cattle of Lucilius;" Thus far he

he seem'd to defend him, but subjoin'd, after a long pause, " I think that cattle which feed how, and where, they please to stray, are the public property."

12. One, under pretence of being afraid to be assaulted, had the assurance to walk the Roman forum with a coat of mail; Vibius Crispus, meeting him, says, " Who permitted you, pray, to be afraid in this manner?"

13. Juba, upon a man's complaining to him, that he was splatht by his horse, says, " What, do you imagine me a Hippocentaur?"

Deriding the folly of a man that would impute to the rider, his being bespatter'd by the horse, as if the horse and rider were one and the same animal, such as the Hippocentaurs are feign'd to be.

14. C. Crassus, seeing a soldier running along without e'er a sword, call'd out to him, " Hark ye, soldier, methinks, a hearty box upon the face will fit you very well."

15. Publius, observing Publius Mutius, an envious and malevolent man, more sad than ordinary, says, " Either some misfortune hath befallen Mutius, or another has met with some good luck."

Intimating, that this malignant wretch was no less troubled at the good success of others, than at his own misfortunes.

16. Publius, a Syrian, hearing his master, in a passion, ask another servant, who, being bad of the dropsy, lay out in the open air, What he was doing there? answer'd, " He is warming water, sir."

17. Faustus, the son of Sylla, very merrily said of his own sister, who, at one time, kept commerce

commerce with two adulterers, Fulvius, the son of a scowrer, and Pompey, surnam'd Macula, (a splash, or stain.) "I'm surpriz'd how my sister should have a splash, seeing she's got a scowrer."

18. Servilius Geminus, at supper with Lucius Mallius, a very eminent painter at Rome, observing that all his children were, one way or other considerably deform'd, says, "Haud similiter, Malli, fingis ac pingis. i. e. "Mallius, you don't mould as you paint." "Non mirum," inquit Mallius, "in tenebris enim fingo, luce pingo." i. e. "No wonder," replies the other, "I mould in the dark, but paint in the light."

19. Decimus Valerius told Publius Clodius threatening to resent his refusing somewhat Publius wanted to borrow of him "What is it you can do to me, any more than that, being sent to Dyrrachium, I may be at liberty to return home again."

Upbraiding him with Cicero's exile, procur'd by Clodius; which, notwithstanding, at the earnest request of the people, and every good man, was shorter than Clodius would incline.

20. One Nero used to joke in this manner a thieving rogue of a servant he had; "This," saith he, "is the only one in my house, from whom nothing is either lock'd, seal'd, or hid."

The same may be said in commendation of a good and faithful servant: But we are to understand, that neither lock, or bar could prevent his thieving. People lock their coffers, and the ancients us'd to seal their casks and flasks.

21. Chryſippus obſerving, that, in the triumph of C. Cæſar, there were brazen cities carried about in the proceſſion, ſaid, jeſting himſelf, when Fabius Maximus triumph'd, in which, happening a few days after, wooden cities ſerved to adorn the pomp, "Theſe," ſaith he, "are the caſes of Cæſar's cities."

Precious things are generally kept in wooden caſes.

22. Auguſtus, ſeeing a Roman knight drink at the theatre, order'd one to tell the gentleman from him, 'If I want to dine, why, I go home.' The gentleman made answer, "You're not afraid to loſe your place."

Auguſtus thought it indecent to drink in public: the gentleman pleaſantly ſignify'd, that Cæſar might leave the theatre, without any apprehenſion of loſing his feat, but that the like was not his caſe.

23. Manius Curius, meeting Campatius coming out of the theatre, asked him, If he had been ſeeing the performance? "No," replies the other, "I have been playing at bullets in the orcheſtra."

Campatius pleaſantly derided the folly of ſuch a queſtion. For what ſhould a man do in the theatre, but view the performance? Juſt as if one, coming out of a bath, was asked, if he bathed? but it is ſtill more abſurd to play at bullets in the orcheſtra.

24. Auguſtus reproached a Roman knight with having waſted his patrimony, whereupon the knight made answer, "I thought it was my own."

Pretending that he was accuſed through miſtake, and implying, by the bye, that it was no crime

ne any man was accountable for, to spend his
n, after what manner he thought fit.

25. The prætor having chided Cassius Severus,
account that his advocates revil'd Lucius Va-
, the Epicurean, Cæsar's friend, Cassius told
n, " I don't know, for my part, who have re-
ed him, but I suppose they were Stoics. "

Alluding to this, that, between the Epicureans
d the Stoics, subsist the greatest dissentions, on
count of their being the most opposite in opi-
ons. The Epicureans rate man's happiness in
oportion to his pleasures: but the Stoics ac-
unt nothing good, that is not virtuous.

26. Cassius, at another time, being twitted,
at Procleius had forbid him his house, answer-
d, " Do I ever go there ? "

He eluded the objection effectually: for it is
ot those who conform, but such as go any where,
ontrary to the prætor's prohibition, that are suit-
d, or called to an account. Intimating, at the
me time, that he never had any particular de-
re to go to his house.

27. Catulus, being ask'd, by Philip the orator,
why he barked so? answer'd, " I see a thief. "

Retorting the reproach of his barking upon the
uerist himself, in animadverting upon his rave-
ous designs.

28. A certain orator, not the most eminent in
hat faculty, thinking that, in the conclusion of
his discourse, he mov'd the compassion of the
court, having sat down, asked Catulus, Don't you
think but I have rais'd pity in the audience?
" Great pity, indeed, " answer'd Catulus, " for
" I don't imagine that there is any person in this
" audience, so hard-hearted, as not to think your
" oration a very pitiful one. "

29. The Corinthians telling Scipio the Elder that they were about to erect a statue for him in the same plat of ground where stood the statues of their other generals, he answer'd, "Th' he did not like troopers."

Whatever is added to a troop is hid in it. Hence call'd arm'd statues by the name of troopers.

30. M. Flaccus, having pitch'd upon Publius Mutius, to pass upon the jury of Scipio, whom he accus'd of misdemeanours, Scipio cried out, "I object against the judge, as being unjust. Then, finding that this was follow'd by an universal murmuring of the whole house, he says "Conscript fathers, I don't object to him as being unjust to me, but to every one else."

It was expected, that he was going to clear or excuse himself for this expression: but he exaggerated the charge. A judge may be rejected as envious or malevolent, and, consequently, unjust to the defendant: but much more reasonable it is to object against a man that is just to none.

31. Afer, the orator, said of a very bad advocate, who recommended himself to his clients by dressing in a gay and splendid manner, "This man is sufficiently dress'd to plead a cause."

32. Afer, observing once, that the council for the opposite party often said, by way of authority, 'Celsina said so and so,' asked, notwithstanding he knew well enough that Celsina was a woman only remarkable for her wealth, "What sort of man was this Celsina?"

Hereby reproving the folly of those who would attribute such authority to a woman, and lay such stress on her testimony, as to cite so frequently the expressions of one considerable only for her wealth.

33. Domitius Afer, having an ingrateful client, that always avoided the sight of him, lest he should be under a necessity to acknowledge the favours of his patron, sent a crier to him once upon the public forum, with instructions to ask him, "Now, are you not oblig'd to me for not seeing you?"

Secretly upbraiding his ingratitude, who studied not to be seen of one whom he was beholden to, lest, in meeting with him, he should be under an obligation to return him thanks.

34. His steward, being behind hand in his accounts, would frequently say, 'I'm sure I eat very little bread, and I always drink water.' "Nay," says Afer, "feed well, but pay that you owe."

What he eat and drank was not the matter in question, but what he owed: therefore he permitted him to feed as he had a mind, if he paid his debts.

35. L. Galba, the jester, told one who came to borrow his great coat, in time of rain, which came in through the roof of the garret where he lived, "I can't lend it, because I am to be at home."

Meaning, that he had greatest need of his coat while he was in the house. Other people excuse themselves, by saying, "I can't spare it, because I go abroad."

36. He told another, asking him for the use of his coat, "If it should not rain, you shall have no need of it, and, if it should rain, I myself will need it."

He excus'd himself by an argument that convinces every way.

37. Perceiving once, as he entertain'd Mæcenas at his house, that he began to toy with his wife, in a very familiar manner, he feign'd himself asleep, that thereby Mæcenas might be at liberty to gain his ends: but somebody, who watch'd that opportunity, coming slyly, with an intent to pick up something off the table, Galba says, "Unlucky dog, I was asleep to him, not to thee."

38. Galba, hearing somebody vaunt, that he bought, at Sicily, a fish which they called a murena, that was five feet long, for a groat, said, "There's nothing at all extraordinary in that, for these fishes grow to such a length there, that the fishermen use them for ropes."

He ridicul'd a lie by a more evident one.

39. M. Lælius play'd upon Galba the orator, being a man much noted for his eloquence and good sense, but very crooked, and deformed, saying, "That the genius of Galba was very ill lodg'd."

The body is the habitation of the mind.

40. Orbilius, the grammarian, being produc'd as an evidence against a client of Galba who, in order to confound him, pretended not to know that he was a grammarian, and asked him, What handycraft do you practise? "My business is," replies Orbilius, "to chaffe haunches in the sun."

41. Trachalus, in a warmth of altercation, upon Suellius's having told him, "If what you aver be true, you deserve to be banish'd;" replied, "If otherwise, you deserve to return from banishment."

42. One being asked, What he thought of the man that was caught in the very act of adultery?

made

answer, "Methinks, he was too tardy."

3. One, hearing a man lament that his wife just hang'd herself, upon a fig-tree in his garden, says, "Pray let me have a graff of the same plant!"

4. He did not jest amiss, who, pretending speak in praise of one that, by his attachment to vice, got rid of his reputation and fortune, said, "What is it this man is not possess'd of, excepting wealth and virtue?"

There is a joke like this that passes current now in France, when they say, 'I'm all yours, my body and means excepted.' A-kin to this is that piece of buffoon wit among ourselves; 'I'm so much yours, that I'm scarcely my own.'

45. A certain Sicilian, who had a suit at law pending, when his tryal came on, hearing a lord justice of the common pleas, ask a nobleman, his visitor, remarkable for his silly-ness and stupidity, to stand advocate for the Sicilian, said, "Pray, my lord, ask him to plead for my adversary, and then order me nobody at all!"

Perceiving that this noble pleader was such an egregious fool, as that, if he only maintained the cause of his opponent, the Sicilian would himself carry the plea, without the assistance of any council.

46. An illiterate Athenian, who had given frequent proofs of his valour, but more of his being an ingenious artist, hearing his antagonist promise mighty matters, in a very elegant and studied oration, for that purpose, said, "Ye men of Athens, these things which this man

“ has so magnificently discoursed upon, I shall
“ make out in facts.”

47. Upon the taking of Præneste, by assault, Sylla gave a peremptory order to put every creature in it to the sword, his host only excepted, who had done him some good offices, which he was willing to acknowledge. This brave citizen, being given to understand, what a resolution Sylla had taken in his favour, put himself in a disguise, and went out of his house into the crowd, chusing rather, as he said, “ To perish
“ in the common ruin, than to become a debtor
“ for his life to the destroyer of his country.”

48. Some sorry versifyer, or other, having presented Sylla with a book of epigrams, not so well executed, as design'd to celebrate that great general, Sylla order'd him a gratuity of such things as were then at sale, upon condition that he would write no more.

He judg'd the poet's lucubrations worthy of some compensation: but tho' so much was due to his design and pains, it was conditionally, as he found him not blessed with the genius of a poet, that he should not attempt to write any more. 'Tis like a merry fellow of my acquaintance, who, if he falls into the hands of a bad barber, doubles his hire, on condition that he should not come again.

49. A slave, who had ran away from a Chian merchant, being asked, Why he left his master's service? replied, “ Because that, though he has
“ got plenty of good things, he buys up bad
“ things for his own use.”

His master was wont to sell his fresh, sweet, prime wines, and drink himself sour, low, dead trash.

50. Another slave, being asked, What his master was a-doing? answer'd, "Waiting till the wine turns sour."

51. A man, who was in pursuit of a slave that had fled from him, seeing the rogue sneak into a tavern, says, "Is there any place else I should be more fond of meeting with you, than here?"

Slaves have a mortal hatred to work-houses, because they are dragg'd thither on account of their heinous offences.

52. A jockey, being asked, what was the best manner of feeding a horse? Answer'd, "With the eye of a king."

Meaning, that a horse is taken best care of, if his master has a look after him.

53. Some Ægyptians, who were a long time in prison, without being discharg'd, having consented to go into Ethiopia, king Psammetichus went after them, conjuring and obtesting them, in the most pressing terms, not to desert their country-gods, wives, and children! but one of them, pulling out his genitals, said, "Wherever this is, there may I have wives and children."

54. The great men, among the ancient Ægyptians, had a custom, at their entertainments, for one to go about, holding an artificial carcase, fashion'd, as near as possible, in the resemblance of a real one; saying, "Whilst thou lookest upon this, drink, and pamper thyself, for such another figure shalt thou prove after death."

You may possibly doubt of their intention, with regard to this custom, whether that, mindful of their future condition, they desired to restrain themselves from the exercise of immoderate pleasure: or, on the contrary, to excite one another

other in indulging sensualities to greater excess on account they should soon be depriv'd of use of them by death.

55. An Ægyptian porter, once carrying some what covered under a cloth, was asked, by some body who met him, what it was he carried in that manner? "It is hid on purpose," replied the other, "lest you should know."

56. A certain boy, who was a scholar of Plato, returning home, in the vacancy, to visit his father, said, in a surprize, upon seeing him break out into a violent fit of laughter, "I never observed Plato behave so!"

Of so much consequence it is to be timely train'd up to virtue.

57. A Byzantian, surprizing an adulterer in bed with his wife, a creature miserably deformed, says, "Poor wretch! what occasion had Sapphira for a fortune?"

Signifying, that she was so remarkably deformed, that no man would ever have cohabited with her, were he not bought over by her portion; but now, when she found one, who would be concern'd with her, even in adultery, gratis, what need had she to give a husband her fortune, having one who, without any such consideration, would lie with her.

58. It happen'd that as Livia went abroad, she met several young men naked upon the streets, which when Augustus was about to punish severely, Livia spoke for them, saying, "That it was no more to a chaste woman, than seeing so many statues."

59. There was one digging, that found a great mass of money, under ground, in his grand-father's house, and, being somewhat doubtful about it,

signified it to the emperor, who wrote a mandate as ; “ Use it.” He wrote back again, that the sum was more than his estate or condition could use. Upon which the emperor wrote a script thus ; “ Abuse it.”

60. A certain man, happening to dream that he saw an egg hang from the tester of his bed, communicated the vision to an interpreter, who told him, that, on digging underneath the bed, he should find a treasure. The man, having followed his directions, found one ; and, without intention of meeting with any gold, gave him a small matter of the silver, which constituted the treasure, as an acknowledgment for the discovery ; upon which the interpreter said, “ What ? not one bit of the yolk ! ”

The interpreter knew that the dreamer found gold lined with silver, and disposed in the shape of an egg.

61. A certain jester, or droll, was wont to say, “ That all the good princes might be engrav’d in one ring.”

Meaning that, among such a great number of emperors, there were but very few good ones.

62. A certain king, when the crown was presented to him, holding it upon his hand for some time, says, “ O noble, rather than fortunate cloth ! for nobody, who thoroughly knew thee, and perceiv’d what dangers, anxieties and miseries attend thee, would think it worth his while picking thee up from off the ground ! ”

63. A certain man said, “ That the first, who accustomed the Romans to feasting and largesses, was the cause of their ruin.”

With this view, Cæsar Augustus thought to abolish these practices. That favour, which is not granted with a sincere intention of doing service, but extorted, in a manner, by gifts and donations, is grudg'd, if these donations are not trench'd; and if intirely taken away, is always followed with seditions and disturbances.

64. Romulus, the founder of Rome, who is reported to have been very sparing in the use of wine, being once invited to supper, drank less than ordinary, on account that he had some business of importance to transact the next day: whereupon his friends observed to him, That if every one drank like him, the wines would be cheaper; "Nay, dearer," replied he, "if every one drank as much as he pleased: for I will drink what quantity I like."

65. Porfena, admiring the invincible spirit of Mutius Scævola, who was so exasperated at his own right hand, for erring in a push he made at him, that he held it in the fire till it dropt off, says, "Mutius, now return home to your friends, and tell them, that at the instant you aim'd at my life, I made you a present of your own!"

66. Tarquinius Superbus, when in banishment, is reported to have said, "That it was then he knew his real, as well as his pretended friends, while he was in capacity to reward neither."

Those that maintain a friendship out of private views and self-interest, drop it, so soon as they lose the hopes that promoted it. A state of prosperity begets friends, but adversity proves them.

67. When Horatius return'd home, bearing the spoils of the three brethren of the Curatii, whom he slew, his sister, a virgin lady, being betroth'd to one of the brethren in marriage, upon knowing her husband's scarff, which she herself wrought with her own hands, tore her hair, and, with the bitterest lamentations, bewail'd his death. Whereupon Horatius ran her through, with his sword, saying, "Get you hence, with your preposterous love, you infamous wretch! unmindful of your dead brethren, and regardless of your living brother, nay, forgetful of your country!"

Such is the thirst of fame, and so prevalent a concern for the glory of our country.

68. When Collatinus, with a few of his acquaintances, came to visit his wife Lucretia, after she was ravish'd by Sextus Tarquinius, having asked her, as is ordinary on such occasions, "Well, my Lucretia, I hope you are well?" "Not at all," replies she, "for what way can a woman who has lost her chastity be well! O Collatinus, the traces of another man stain thy bed! yet, it is the body alone that is violated, for the mind is still innocent, of which death shall bear testimony!" then snatching out a poinard, that she kept hid, she stabb'd herself, and dropped down dead.

67. When C. Plautius, the consul, laid the revolution of Privernum before the senate, who differ'd much in their sentiments relating to that affair, one of them, after much disputation upon the matter, at length asked the ambassadors of Privernum, what punishment they judg'd themselves deserving of, for that offence?

“ That,” says one of the ambassadors, “ what they deserve, who think themselves deserving of liberty.” The consul, upon this answer says; but were we to pass the punishment, what sort of peace, might we expect from you? “ I you let us have a good one,” replies the ambassador, “ you shall have a faithful, lasting peace if otherwise, a very short one.”

68. As the Samnites pursued the Romans, M. Attilius, the consul, rode up before the army and, passing himself in the entrance to the camp declar'd, that whatever soldier, whether Roman or Samnite, advanc'd towards the trenches should alike be treated as an enemy. “ Soldier,” says he, “ whither go you? You shall here find both men and arms to give you a warm reception; nor shall you, but as a victor, enter this camp, as long as your consul lives: therefore take your choice, either fight your fellow-citizens, or fight the enemy!”

69. When the Carthaginians, by an open breach of treaty, laid siege to Saguntum, the Romans sent an embassy, among which was Q. Fabius, to Carthage, to learn whether or no their proceedings were warranted by public authority; and being answer'd somewhat roughly by a Carthaginian prince, a Roman, putting a piece of his gown together, in form of a pouch, held it out, saying, “ Gentlemen, look ye, here we bring you both peace and war; take which you please.” The Carthaginians, still more fierce, cried out, “ That he might give either he liked.” Upon that, the Roman, opening his bag, said, “ We give you war.” The Carthaginians made answer, “ That they accepted of it, and would

would carry it on, with the same resolution that he deliver'd it.

70. Martius Coriolanus, in the war against the Volscians, was, on account of his conduct and bravery, during that war, allotted, in the division of the spoils, to chuse for himself one tenth part of every thing, horses and captives included, and was moreover gifted by the consul, with a very beautiful horse. Whereupon he said, "I am very glad, that my valour is approv'd of by the consul, and declare my thankful acceptance of the steed, as a premium of my fortitude: but the other things allotted me, which I don't look upon as distinguishing ornaments, so much as mercenary accruments for my conduct, I won't accept of."

He was contented with a common share of the plunder: nor ask'd any extraordinary indulgence, only begg'd that a certain hospitable, courteous and honest Volscian, taken captive, who was Coriolanus's friend, should be set at liberty. His handsome behaviour in rejecting the treasure, and remembering his host, was more productive of his glory, than his great share of the victory had been.

71. When Coriolanus was deservedly incens'd against the ingrateful Romans, insomuch that he was in motion with an army towards the city, nor could be, in the least, moved from his purpose, by the persuasions of the priests, and embassies that were repeatedly sent to deprecate his rage, his mother Veturia, and his son's wife, together with their children, came at length to the camp, in order to intercede with him for the city. Upon Coriolanus's running to embrace his mother, she shoved him away, saying, "Stand

“ off, till once I know, whether I am come to an
 “ enemy or a son? whether I am a prisoner, or
 “ a mother in your camp.” After these, and
 such like conversation, he tenderly embraced his
 mother; telling her, “ Mother, you have
 “ stormed and vanquished my resentment, for
 “ I yield your country, though deservedly hated
 “ by me, to these intreaties.”

72. Attilius Regulus, who was twice consul
 in the first Carthaginian war, used to say, “ That
 “ an unwholesome country, if it should be the
 “ most fruitful one, ought not to be purchased;
 “ nor, on the other hand, should an unfruitful
 “ country be procured, if it was the most whole-
 “ some one.”

A country is wholesome to no purpose, where
 the inhabitants may starve for want of sustenance,
 and any country is to no effect fertile, where the
 natives cannot live.

73. T. Manlius Torquatus, being chosen con-
 sul, by the universal consent of the people, re-
 fused it, excusing himself on account of a disease
 in his eyes. But when all the people insisted on his
 acceptance, he says, “ Look out, ye Romans, for
 “ some other person to invest with that honour-
 “ able office: for if you oblige me to undertake
 “ it, I shall not be able to bear your manners,
 “ nor shall you be able to bear my government.”

74. When C. Figulus put up for consul, he
 took his repulse more to heart, on account that his
 father was twice created consul. The next day
 after the election, he dismissed several senators
 who came to consult him, for he was a man per-
 fectly versed in the law, telling them, “ All of
 “ you know well enough how to consult me;
 “ tho’ you don’t know how to make me con-
 “ sul.”

75. Manlius Torquatus, upon the arrival of embassy from Macedonia, with heavy complaints against his son Decius Syllanus, who was præmiffary of that province, begged of the senate, that they should take no resolution upon that affair, till once he had precognized the matter himself. The senate gave him full power to determine it, as he judged meet and just; whereupon he spent two days in his own house, to examine the evidence of both parties, and, on the third day, pronounced sentence in this form;

As it hath been proved, that my son Syllanus hath taken money of the allies, I judge him unworthy of my family, and this republic, and pronounce that he shall instantly be made away with out of my sight."

76. A. Fulvius went in pursuit of his son, a handsome young man, of great parts, learning, and valour, who was on his march to join Cataline, and, overtaking him, carried him home, where, after telling him, "I did not beget thee for the use of Cataline, against thy country, but for the service of thy country against Cataline," he had him instantly put to death.

77. The ship, in which Granius, a prætorian quæstor, was on board, falling into the hands of Scipio Metellus, who, after plundering the vessel, told the quæstor, that he would use all possible diligence to save his life, Granius replied, "Cæsar's soldiers are wont to give, but never to receive quarters." Then, stabbed himself with a poinard to the heart.

Such were the resolutions and sentiments with which Cæsar inspired his men!

78. Granius, the crier, advised a bad orator, complaining that he had broke his voice by pleading,

ing, to go home, and drink cold mead; the advocate made answer, that, in such a case, he would utterly lose his voice; "Better lose your voice," replies Granius, "than lose your client."

79. After M. Antony had put Lucullus to death, for joining Brutus and Cassius, Voluminia who was a familiar friend of Lucullus, lamented his death, without ceasing; so that being carried before Antony, he says, "Order me immediately, to be put to death, by the body of Lucullus! sure I don't deserve to survive him for I was the only motive to his joining in that unhappy war."

80. Pompey, being once entertained by Lucullus in a very magnificent house, said, this is a wonderful fair and stately house for the summer, but methinks it should be too cold for the winter. Lucullus answered, "Don't you think me as wise as several fowls be, to change my habitation for the winter?"

81. It being observed, that C. Furius Crespinus, a freed slave, had more corn out of a small spot of ground, than his neighbours reaped from the largest and most extensive fields, he was vastly envied, insomuch that there was a report of his having procured it by witchcraft. This report, being industriously spread, became so current, that he was summoned to stand tryal, and was in no small fear of being cast: when he appeared to take his tryal, he carried all his country utensils to the forum, and brought his daughter thither, being a stout healthy, and well-clothed country girl. His farming instruments were large, and well made: such as stout spades, ponderous plough-shares, and sturdy steers; so that bringing these

ese along with him, and laying them before the people, he says, " These are all my witchcrafts, ye Romans, excepting my labours, watchings and sweatings, which I can't carry with me to produce in the Forum."

82. M. Bibulus having lost, in Syria, two sons, young men of the most noble and promising talents, murdered by the Gabinian soldiers of Egypt, Cleopatra sent him the murderers, bound in chains, desiring him to punish them in any manner he thought proper: but he, sending them back, untouched, to Cleopatra, desired to tell her, " That vengeance did not belong to him, but was the privilege of a Roman senate."

83. C. Sulpicius Gallus put away his wife, for going out bare-headed, saying, " The law limits my eyes to you alone; to them only, in return, you ought to conform and confine your beauties; for them to adorn yourself; for them to dress and adjust your looks; but seeming inclinable of appearing so to others, must necessarily beget a criminal suspicion."

84. Just as Tiberius once entered the senate, certain parasite, starting up from his seat, says, " Matters are come to such a pass, that now we are under an absolute necessity of assuming a freedom of speech. — Affairs that so essentially concern the public welfare, must no longer be calmy and silently over-looked. — "

All the senate, upon this discourse, being on the tare; and even Tiberius himself sitting with the utmost attention, he thus proceeds; " Then, Cæsar, hear the reasons, for which we are loudly called upon, to reprehend you, though hitherto none have ever dared to take the liberty of giving this public rebuke, for the grievances

" vances

“vances, we endure. In the first place, you
 “waste yourself upon us; you consume your
 “body with daily and nightly cares and fatigues
 “for the public welfare.” — After having
 spoke a great many such surfeiting and shameful
 language, under pretence of vindicating pub-
 lic liberty, C. Severus is reported to have said,
 “Sure so much freedom must necessarily end
 “in this man’s ruin.”

85. When Cato, there being a great variety
 of sentiments in the senate upon that head, de-
 clared it as his opinion, that the perpetual dicta-
 torship ought to be abolished, as amounting too
 much towards tyrannical government, Bibulus,
 notwithstanding he was a declared enemy to
 Pompey, was the first in the house who pro-
 pounded, that Pompey should be created sole con-
 sul; “For,” saith he, “by his means, the re-
 “public will be freed from this storm which
 “threatens it; otherwise, he will be the best to
 “be governed by.”

Noble soul! who laid aside private enmities,
 when they stood in opposition to the public weal!
 Cato declared, that this sentiment, coming from
 any other, challenged the greatest approbation,
 but that it was not due from him.

86. Rutilius, as he visited Musonius, asked
 him, by way of banter upon his poverty, for be-
 ing sometimes obliged to borrow money, “Pray
 “tell me, Musonius, if Jupiter Servator, whom
 “you copy after, borrows upon usury?” “In-
 “deed, Rutilius,” replied Musonius, “he takes no
 “usury.”

’Tis more shameful to take, than to give, in-
 terest. Rutilius objected to him a matter of less
 disgrace than he himself practised.

87. While Valerius Publicola consecrated the temple of Jove, in midst of the ceremony, according to custom, he grasped the door posts with his hands, Marcus, his brother, all of a sudden, addressed him with a melancholy piece of news, saying, 'O consul! thy son is dead of a distemper that rages in the camp.' Publicola, being no way disturbed, while all the rest were in the utmost amazement, made answer, "Then throw his carcase any where;" and with great calmness went on with the dedication.

This report was without foundation, purpose-propagated, to prevent his going on with the ceremony, in order that the honour of performing it might devolve to another.

88. M. Livius, upon routing Asdrubal, told some persons, who insisted that he should pursue the enemy, and cut them off to a man, "Nay, let some escape, to report the news of our victory to the rest."

89. Varro, the colleague of Paulus, for having survived the battle of Cannæ, where the Roman army was cut to pieces, refused the honours that the people voted to confer on him, saying, "The commonwealth hath need of more fortunate magistrates."

For all he was a man of the most unblemished reputation, yet he wanted to punish himself for the misfortune that accompanied his government.

90. Curius, upon routing the Sabines, being, by decree of the senate, vested in a larger portion of lands than was generally allotted for decayed soldiers, rejected it, contenting himself with the like share which fell to the lot of the rest, saying, "He

" He must be a bad citizen, who wont be satisfied with what suffices the rest."

91. L. Crassus, the orator, when he was called for, had a murena that he tamed and made very fond of him. This fish dyed, and Crassus was said to weep for it. One day falling in contention with Cn. Domitius, his colleague, in the senate, Domitius said, ' Foolish Crassus, you weep for your murena.' " That is more," replied Crassus, " than you did for both your wives."

92. L. Crassus being asked once, by a man that intended to call upon him the next morning, ' Sir, shall I be troublesome to you, if I happen to call pretty early to-morrow?' " By no means," replied Crassus; ' Then,' says the other, ' you order me to wake you before day.' " What," says Crassus, again, " did not you tell me, just now, that you would not be troublesome?"

To call at his house, would not be troubling the orator: but to disturb him too soon in the morning, would be troubling him. The client wanted to come early the next morning to consult him.

93. Scipio Nasica, coming to visit Ennius the poet, and having knocked at the gate, asked the maid, who came to open the door, if Ennius was at home? The maid told him, he was not. Nasica, knowing well enough that the poet was in the house, but had given orders to be denied, walked home, without taking any further notice. Some few days after, Ennius, coming to the house of Nasica, enquired at the door, if Nasica was within? " No, he is not," replies Nasica himself, from within. What, says Ennius, don't I know your voice? " Are not you," replied

plies Nafica, "an impudent fellow, who don't believe myself, though I, some days ago, having asked for you, believed your maid?"

94. Nafica, hearing some person say, Sure the Roman state shall now remain in the greatest security, seeing the Carthaginians are destroyed, and the Greeks carried away captives, saith, "Nay, 'tis now that we are in the greatest danger, since there is no nation remaining, that we shall either fear, or revere."

He justly perceived, that our enemies are occasionally of the greatest advantage to us, by keeping us on our guard, and by means of whom we can't think ourselves secure, while we are in a negligent posture of affairs.

95. Nafica, when he set up for edile, happening, as all the candidates are wont, to take a labourer by the hand, which feeling hard, asked the poor man, "If he walked upon his hands?" The rustic tribe were so offended at this affront, suspecting that he upbraided them with their poverty, that they occasioned his being rejected.

96. C. Gracchus said to a debauched, effeminate man, who reflected upon his mother Cornelia, "Dost thou dare to censure Cornelia, who bore Tiberius? With what front canst thou compare thyself to Cornelia? Hast thou brought forth children as she has done? and yet there is not a citizen in Rome, but knows that she has been longer without a man, than a man has been without thee!"

97. The Roman people, hearing Carbo promise somewhat, which he confirmed by an execrable oath, swore, in their turn, "That they would not trust him."

Good men easily gain credit, though they don't swear to it ; but inconstant men are not credited, even if they aver their assertion by an oath, as Menander has it,

Τρεπεῖ ἰσθ' ὁ πείθειν τῷ λόγῳ; ἢ λόγῳ.

Some orators persuade in vain :
They credit by their manners gain.

98. Midas, having taken old Silenus prisoner, asked him, what was the happiest circumstance incident to the condition of man ? Silenus, being a long time silent, was at last prevailed on to speak, and declared, “ That the happiest event incident to human nature, is never to have been born ; and the next should be rated so much the happier, the shorter they lived, being born ;” he, by this reply, procured his liberty.

99. The house of Julius Drusus lay open on all sides to the view of the neighbours, which inconveniency an artificer proposed to remedy, so as not to be subject to the view of any other house around it, for the value of five talents. Drusus told him, “ Nay, I would rather give you ten talents, to render my house so, as to lie perspicuous throughout, to the view of every body, insomuch as that not only the neighbours, but all my fellow citizens might be able to inspect the manner in which I live.”

100. As M. Servilius started up to oppose a bill, brought in by M. Pinarius, in order to pass into a law, he says, “ Come, tell me, Pinarius, if I was to say ought against you, will you re-vile me, as you are wont to do others ?” “ Just

as thou sowest,' answers Pinarius, ' must thou expect to reap.'

Meaning, that if he abused, he might expect to be treated in the like manner.

101. Libo said to Servilius Galba, when dost thou resolve to quit thy bed, Galba? " When thou resolvest to quit other people's bed-chambers," retorted Galba.

102. C. Fabritius, by his suffrage, made P. Cornelius consul, being accounted a most covetous and pilfering wretch, otherwise a brave and excellent commander. When, after his election, Cornelius, according to custom, thanked Fabritius, telling him, that he was due him a great many thanks, for making him consul, on such a critical occasion, in the heat of a dangerous and bloody war, without any regard to their former difference: Fabritius made answer, " Sir, you have no manner of reason to thank me, if I chose rather to be rifled, than sold."

We are rifled by thieves, and they are sold who are taken prisoners in war. He favoured the interest of his enemy, because he hoped, that, by his dexterity, the Romans would be prevented from falling into the power of their enemy.

103. Livius Salinator, marching out of the city to give Asdrubal battle, was admonished by Fabius Maximus, not to engage the enemy before he was apprized of his strength, and acquainted with his intentions; to which he replied, " That he would take the first opportunity of giving him battle;" and, when asked the reason of such precipitancy, replied, " That I may, as soon as possible, triumph over the vanquished enemy, otherwise, that I may
reap

“ reap the pleasure of viewing a general
 “ vock among my fellow-citizens.”

Fortitude and resentment constituted the w
 of this reply. The hopes of glory prompt
 him on the one side, and the remembrance
 his unjust accusation on the other.

104. Q. Opimius, the consul, who, when
 youth, was infamously spoke of, upbraiding
 lechery of Ægilius, a witty smart fellow, tho'
 tho' he had the appearance of one, was no d
 minate man, says, ‘ Ægilia, my pretty ma
 ‘ When shall you come to visit me, spin
 ‘ at your distaff? “ Upon my word, mach
 replied Ægilius, “ I dare not visit you, for
 “ mother enjoined me never to go nigh an
 “ famous woman.”

The one pretended to be talking to a w
 man, and the other, personating that charact
 turned the pretension into the greatest ri
 cule.

105. His son asked Nevius, ‘ Father, ho
 ‘ comes it about that you weep?’ “ ’Tis ve
 “ strange,” replied the old man, “ seeing I a
 “ condemned, that I don’t sing.”

The peevish old man was fretted for being
 asked the question, why he wept? As if
 man sentenced to die, should rather sing, than
 weep. Just as if one was to ask a sick man
 why he sighed, or laid down?

106. M. Scaurus, being accused from the re
 tra, for receiving money of king Mithridates
 to betray the Roman state, pleaded his own
 cause thus; “ Methinks,” says he, “ ’Tis ve
 “ ry unjust, ye Romans, that I should be ac
 “ countable to one nation, for my manner o
 “ life in another. But since Varius Suetonius
 “ j

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says, that M. Æmilius Scaurus was bribed to betray the commonwealth, and M. Æmilius Scaurus denies being concerned in any such crime, I shall make bold to ask, which of the two do you believe?"

Without naming the accuser, and the persecuted, the people rejected the impeach-

107. C. Lælius, being told, by the representative of an infamous house, that he was a disgrace to his family, replied, "By Hercules, you art a credit to thy family."

If this was said of a good man, come of a good family, it must be admitted as no small triumph upon him: but if it is spoke of a bad man, descended from a sorry family, 'tis in that case the most grievous and severe reproach.

108. Pomponius, being taken covered all over with wounds, and brought before Mithridates, was asked by the king, if he would be his friend, if he had taken care to have him cured of his wounds? "If thou wilt be a friend to the Romans," replied Pomponius, "then shall I be thy friend."

109. Spurina, the southfayer, warned C. Cæsar, to be aware of going abroad on the calends of March, because of the great danger that threatened him before they were over. The first day of these calends, Cæsar, as he went to the senate, meeting accidentally with Spurina, said, 'What say'st thou now, Spurina, the calends of March are come.' "So they are," replies Spurina, "but not gone."

That very day Cæsar was assassinated.

110. While Pompey laboured much under the public envy, on account of his exorbitant power

power, a certain person, looking at his leg, which by reason of a wound upon it, was swathed round with a linnen bandage, or fillet, said, “ Quid refert ubi gefset diadema, in capite, an in pede ?” i. e. “ What matters it, how he wears the crown, whether upon his head, or upon his leg ?”

A white fash or turbant, in manner of a swathe round their head, was, among the ancients, a badge of royal dignity.

The word diadema imports a swath, or fash.

CELLANEOUS APOPHTHEGMS

OF THE

P E R C I A N S.

ALCIBIADES, having refused an invitation from Anytus, a friend of his, to supper, after drinking heartily at his own table, had a good mind for some meat. Whereupon he unexpectedly rushed, together with his servants, to the house of Anytus, where, standing at the dining-room door, he ordered his servants to carry away the dishes off the table, home to their own house; and having taken half the provisions got ready, went away. As the guests complained loudly of this rude and haughty violence of Alcibiades, Anytus said, "That indeed he behaved with great humanity, in leaving to him half those victuals, when he might have taken away the whole."

112. Demades the orator, said, upon the death of Alexander, "That the Macedonian army, deprived of their prince, seemed to him like a cyclop."

Meaning that a mob of soldiers, without a vigilant and wise leader, were of no use. Such was Polyphemus the cyclop, upon the loss of his eye: or his prodigious strength and gigantic bulk were of no manner of service to him.

113. Demades, seeing king Philip, in his dance in the midst of a crowd of prisoners insult their calamity, made no scruple to tell
 "Seeing fortune, O king, has put it in
 "power to personate Agamemnon, are not
 "ashamed of the actions of Thersites?"

That striking rebuke had so affected the king that it occasioned a total reformation in his life.

114. As the Athenians were resolving to dethrone Alexander, Demades called out in the assembly
 "Take heed, gentlemen, lest, while you kneel
 "heaven, you may not lose the earth."

Alexander aimed at monarchy; 'twas ridiculous in them to pretend of disposing heaven's gift to another person, when they were not able to maintain their title to their own country.

115. Onomademus, the Chian, after vanquishing the adverse faction, while some were of opinion that they should be totally banished the city, he answered, "That would, by no means, be expedient: for," continued he; "I am afraid
 "that if all our enemies were once banished,
 "should fall out, and differ among ourselves."

Indicating the nature of the multitude to be such, as that, if they have no common enemy upon whom they may exercise the malicious principle in human nature, then they will invade and fall foul one of another.

116. One day, as Pausanias, king of Sparta, boasted much of his own actions, and by way of ridicule, desired Simonides to give him some grave admonition or other; the philosopher, at length, told him, "I admonish thee to remember that thou art a man."

117. Simonides being once objected to for making

ing money of his writings, jocosely replied, I have two coffers at home, one for keeping money, the other for receiving thanks: the former I always find full; but the other still empty."

118. Being wont to traverse among all nations Greece, in order, by writing panegyrics upon them, to coxe them out of some money, he was asked the reason why he never tampered with Thessalians? "Nay," saith he, these are too stupid, to be deceived by me."

Those that design to carry on an imposture, are rich for the stupid and ignorant to practise upon: but such as were so egregiously stupid, as not be able to comprehend the genius and wit of his schemes, and must consequently have no ambition to have their names transmitted to posterity, could not be imposed on by him.

119. When he was asked, how it came about, that a man, so extremely old as he was, should be so studious of making money? "Because," saith he, "I chuse rather to leave it to my enemies, when I dye, than to want friends while I live."

Reproving the inconstancy of human friendship, for men, having obtained what they desire, turn negligent about a friend. But, as long as they have any expectations from him, they are assiduously obsequious to, and observing of, him.

120. Simonides being asked, what was most to be desired, riches or wisdom? "That is," saith he, "a hard question to be resolv'd, for I have seen a great many wise men make their court to the rich."

121. Being asked, by Hiero, what he thought of God, he asked a week's time to consider of it;

at the week's end, he asked a fortnight; at the fortnight's end, a month. At which Hiero wondering, Simonides told him, "That the longer
 " he thought of God, the more incomprehensible
 " he found him!"

122. Lycurgus, the orator, being objected to by some person, in having, by a good round sum, rescued his character from infamy, never denied the charge, and, instead of clearing himself, called out, as loud as he was able, saying, "Ye
 " men of Athens, my defamers, notwithstanding
 " I have been, for so many years, in the service of this republic, accuse me, not of having
 " taken, but given away, money!"

123. Thucydides being asked by Archidamus, king of Lacedemonia, whether he or Pericles was victor at the exercising ground? "After I
 " overthrew the man, at fair combating," replied Thucydides, "he denied the fall: therefore he conquers, for he overthrew the spectators, even to his own contentment."

Thucydides meant, that he himself was superior at the assembly, by fair argument, but intimated, that Pericles, by the force of his elocution, could drive the populace as he fancied, in consequence of which, he came off victor. Thucydides, being a very able politician, stood much in the way of Pericles. Archidamus called the assembly, the exercising ground.

124. Darius, having invaded the Scythians, with his whole force, kept pursuing them, while they incessantly fled, till they arrived upon the utmost desarts, where, at length, the king sent a herald at arms, to know, from themselves, when it was they intended to have done flying? They answered, "That they had neither fields,
 .. villages,

“villages, or cities, of their own, to contend for.
 “But when they reached the monuments of
 “their parents, then should Darius know, how
 “the Scythians were wont to fight.”

125. Anaximenes of Lampfacus, was Alexander's tutor, and highly in his favour; this Anaximenes, having heard, that Alexander had resolved to destroy the city Lampfacus, went away to try if he could divert him from that deadly resolution. Alexander, hearing that he was coming towards him, and not without some inkling of his business, swore, in the presence of his officers, that whatever Anaximenes should desire, he would do the clear contrary: that word was no sooner out of his mouth, but up comes Anaximenes. The king treated him with his usual manner of grace and respect, and asked him, as if, by the by, What brought him thither? “I am come,” says he, “to request and beg of Alexander, that he would put Lampfacus to fire and sword, raze it to the ground, without sparing age, sex, or quality!” Alexander was so exceedingly pleased to find himself so artificially discharged of this rash and bloody oath, that he pardoned both city and people.

126. Alexander, upon consulting the oracle, was admonished to order the first he met with, after he went out at the gate of the city, to be put to death. The first he met was a man driving an ass; whereupon he immediately gave orders for the poor driver to be seized, who, asking what he had committed worthy of death, was given to understand, that such and such were the orders of the god. “Well,” replies he, “please your majesty, let that be the case, the

“ oracle could never mean me, for the afs wa
 “ the first that met with your majesty.”

The driver was behind the afs, otherwise he had not followed it. Alexander was so delighted with this interpretation, that, in place of the man, he killed the afs.

127. Crœsus, king of Lydia, being taken prisoner by Cyrus, made use of the following argument, to prove that peace was preferable to war. “ In time of peace,” said he, “ the children bury their parents; but, on the contrary, in time of war, the parents bury their children.”

128. Crœsus, seeing the soldiers of Cyrus, running up and down through the city, asked what they were about? Cyrus replied, why they plunder your city, and prey upon your riches. “ Not at all,” says Crœsus, “ there is none of it mine, ‘tis your majesty’s own city, and treasures they pillage.”

This saying so affected Cyrus, that instantly he put a stop to pillaging.

129. As Cambyfes compared himself to his father Cyrus, and his friends maintained that he was far preferable to his father, Crœsus said, “ That he was not to be put in competition with his father, because he had not yet left a son behind him.”

Judging it no inconsiderable benefit to the state, besides behaving himself as an illustrious general, and a brave man, to have begot his own likeness, for the benefit of his country.

130. As the Athenians were in a vast uproar, and confusion, in the play-house, because of an offence they had taken at some sentiment in a tragedy of Euripides, then in rehearsal, and often called out for the poet to alter it, Euripides, stepping

stepping from behind the scenes, says, "I am
 "wont to write my plays from a motive of
 "teaching the people, not from any expectation
 "that they shall teach me."

This learned man, conscious of his own parts
 and merit, despised the judgment of the multi-
 tude.

131. As Euripides regretted to Alcestides, the
 tragedian, that it was with the utmost pains and
 difficulty he could, in the space of three days, fi-
 nish three verses, Alcestides, on the contrary,
 boasted that he could, with the greatest ease,
 write an hundred verses in one day, "Yours,"
 says Euripides, "are only of three days duration,
 "but mine shall last for ever."

132. One, seeing Alexis the poet, now worn
 out with age and infirmities, walking abroad,
 when scarcely he was able to trail one foot after
 another, asked him, what he might be doing?
 "Why?" saith he, "I am, step by step, a dy-
 "ing."

Signifying that old men can't be said to live, so
 properly, as to be gradually dying.

133. Menander is said to have wrote a hun-
 dred and five comedies, of all which he was vic-
 tor only in eight. It happened that, accidentally
 meeting Philemon, by whom, through the partiality
 of the people, he was oftentimes vanquished, tho'
 a man far short of being a match for Menander,
 he says, "Now, Philemon, pray tell me ingenu-
 "ously, don't you blush, whenever you conquer
 "me?"

'Tis the conquered that are wont to blush, but
 Menander judged, that to vanquish in the man-
 ner Philemon did, was sufficient matter to blush
 at.

134. Philippides, the comic poet, was a peculiar favourite of Lyfimachus, who, willing to give him a proof of his friendship, by dispensing his liberality, asked him, Philippides, what, of all in my possession, would you incline that I impart to you? "Any thing you please, sir," replied the poet, "providing it is not a secret."

Signifying, that there is nothing more dangerous than being acquainted with the secrets of great men; for if you happen to blab them out, your neck pays for it: besides, in fact, they have a private pique at those they know are conscious of such matters as they would not like to have reported.

135. Actius, the poet, being asked, why he did not plead causes, seeing he could write such excellent tragedies? "Because," says he, "in tragedies, I may say what I will: but, at the bar, my antagonist would say several things I should have the least will of."

In dramatic discourses, a writer may throw whatever he has a mind to, in the mouth of the persons in the drama, but it happens otherwise in matters of judgment.

136. Antigides, the Theban, said to his scholar Ismenias, as he sung with great skill and propriety to the people, notwithstanding he met with little applause, "Sing to me, and the muses!"

Advising him, to look with contempt upon the judgment of the ignorant multitude, seeing a consciousness of his own merit and capacity was reward, in abundance, for the dexterity of his art.

137. When Leo, the Byzantian, was impeached by his fellow-citizens, some were very earnest

earnest in advising him to fly over to the enemy; but he, having mounted the desk, to harangue the people, says. "My countrymen, I chuse rather to be killed by you, than to be killed with you."

138. As somebody, that was hunch-backed, upbraided him for his bleared eyes, Leo replied, "'Tis humane in you to throw his infirmity in one's teeth, when you yourself carry Numefis, (the goddess of revenge) upon your back."

He termed that infirmity, with which the reviler might, in his turn, be reproached, Numefis.

139. As Æschylus, the tragedian, viewed the Isthmian games, it happened, that one of the champions was killed, upon which the whole theatre kept roaring out, O Chian, thou hast slain Jove. "See," says Æschylus, "the manners of mankind! the man slain is quite silent, while the spectators are roaring."

'Tis those hurt who are heard to cry out, by reason of their pain; here, on the contrary, the pained was silent, and those that were not hurt kept bawling.

140. Pytho, the Byzantian orator, was a man prodigiously fat and clumsy, so that, as he went once to harangue the people, with a design to quiet and appease some civil commotion among them, his very appearance, joined to the habitude of his body, instantly raised a general laugh. But he, making his own use of this sneer, saith, "What is it you laugh at, my fellow-citizens? for all I am of such an unweikly size, I have a wife much lustier than myself, and yet we agree so well, that one bed holds us both: but if we differed, one house should not

“ contain us.” With this prologue he began his oration.

141. Pytho hearing the Athenians express their admiration of him, for his successful exploits, and extoll his bravery in killing Cotys the king, he says, “ Praise and admiration belong only to the gods, who have been the authors of that glorious deed : for I was but a tool, and did nothing else, than apply my hand, and use my endeavour.”

The event of every thing is in the hand of God, and praise is only due to him, if our endeavours succeed : but, in the interim, he demands our endeavours.

142. When Thrasylulus, with a small party of men, attempted to deliver Athens from the dominion of the thirty tyrants, one of those who were privy to the design, said, ‘ What thanks shall Athens be due to you, in case you procure her liberty ! ’ “ May the immortal gods grant,” saith Thrasylulus, “ that I may appear to discharge what I am due to Athens ! ”

Meaning, that none was able to requite the courtesy due by him to his country, even was he to lose his life in her cause.

143. As Gorgias, the rhetorician, was going to read an oration upon concord, to the Greeks, at the Olympics, one Melanthus says, “ Here is a fellow, that is going to read an essay to us upon universal concord, when he has been, most part of his life, persuading himself, his wife, and maid, to live all three peaceably together, and has not yet succeeded.”

144. Theodorus, the Athenian, surnamed (ἀθεός,) the atheist, used to say, “ That he distributed his doctrines to his hearers with the
“ right

‘ right, but that they received them with the
‘ left hand.’

Meaning that they applied his precepts to wrong purposes.

145. Theramenes, one of the thirty tyrants, being the only man who escaped unhurt out of a house which fell upon several persons, who were there at supper, broke out into this exclamation, on his being judged happy on that account ; “ O Fortune,” says he, “ for what occasion dost thou preserve me ?”

This wise man presaged that he was not preserved, but reserved for a greater calamity. For some short time after he was put to death.

146. The saying of Jason, the Thessalian, by which he was wont to vindicate his conduct, to such as he offered any violence, or molestation, is a celebrated one ; “ A man,” said he, “ that inclines to be a strict observer of equity, in matters of importance, must not stick to act unjustly, in affairs of less consequence.”

As, in time of war, in order to protect the public weal, the corn-fields and houses of several subjects, must occasionally be destroyed.

147. Cleon, having determined to take upon him the administration of the state, declared, “ That he divested himself of every tie of friendship, because it oftentimes barred princes from discharging impartially the several duties of government.”

148. Stratonicus, the musician, being an Athenian by birth, was no less eminent for his pleasant and witty sayings, than celebrated for his skill in music. Before he went to bed, he would say to his boy, “ Come, boy, pour me out some

“ wine : not that I am a-dry, but to prevent me
“ being dry.”

149. Having met, upon exhibiting a specimen of his art at Rhodes, with not so much as a single expression of applause, or approbation, he marched off, saying, “ Since you don’t vouchsafe me that gratification, which is attended with no manner of expence, how can I hope for any reward from you ?

150. Being once engaged in a warm debate with king Ptolemy, in point of his profession, he says, “ O king, the sceptre is one instrument, and the bow another.”

Insinuating, that it was not consistent with the dignity of a prince, to be heard disputing, upon the art of music, with a musician.

151. Being at Seriphus, a small island in the Egean sea, he asked his host, what the reason was that the men of that country were ordered for transportation ? The man told him, that generally wicked and flagitious men were punished with banishment. “ What is the matter then,” says he, “ that you don’t commit some flagitious act, or other, that so you may get out of this strait place ?”

152. He would tell the Rhodians, when he was among them, taxing these islanders with luxury and debauchery, “ You build your houses as if you were immortal : but devour victuals as if you were but short-lived animals.”

People are greedy in the enjoyment of such things as they know they shall soon be deprived of.

153. Stratonicus said, “ That he wondered how the mother of Satyrus, the sophister, should

“ should bear him ten months, when there was
“ never a country could bear him ten days !”

154. He told one Minnacus, a blacksmith, who disputed with him upon music, “ What ?” faith he, “ Don’t you advert, that you talk over
“ the hammer ?”

This is like the celebrated saying of Apelles,
“ Let the cobbler stick to his last.”

155. Meeting an acquaintance, who happened to have his shoes neatly brushed up, he told him,
“ Sure your shoes had never looked so well, had
“ you not cleaned them yourself.”

156. Happening to come to Miletus, which began, at that time, first to be inhabited, by strangers, and observing all the sepulchres inscribed with the names of strangers, he says;
“ Come, come, boy, let us pack off hence ;
“ not so much as one of the natives dye here, it
“ seems they are all foreigners who dye in this
“ place.”

157. Seeing a chapel beautifully adorned with gifts and offerings, close to a bad dirty bath, from which he, after having bathed himself, came out quite dirty, “ ’Tis no matter of wonder,” says he, “ if there be many tables hanging up there ;
“ whoever, I suppose, washes in it, hangs up a
“ table, as a memorandum of his escape.”

Alluding to those saved from shipwreck, who afterwards paid their vows to Neptune.

158. When he left the city Heraclea, as he walked round, viewing the gates and walls, one asked him, why he went round the town in that manner ? “ I am ashamed,” replies he, “ lest I
“ should seem to come out of the stews.”

Animadverting upon the corrupt practices of that city.

159. He told some people that he was drinking with, at Maronia, that, were he led blindfold through the city, he could always tell who faced him; so, being led about in this manner he was asked, what faces you now? "A tavern," replies he.

Intimating, that the whole city was nothing else than one tavern, so that to whatever part he turned his face, he knew he must face a tavern.

160. Having carried away the prize from some musicians, among the Sicyonians, who contended with him at the cittern, he consecrated a trophy in the temple of Æsculapius, with this inscription upon it; "In memory of the figure of the deliverance of Stratonicus, from wretched harpers."

161. As his boy kept wrangling with the bath-keeper of a bagnio, at Phaselis, about the price of bathing, on account it was customary for strangers to pay more than citizens, he called out to him, "You young rogue, would you make me a Phaselitan, for the value of another half-penny?"

Phaselis was a country he much abhorred, on account of its fordidness, for the inhabitants were wont to sacrifice salt-fish, without any blood, to the gods.

162. As some person was very lavish in praising Stratonicus, with a view to coxe him out of some money, he saith, "Nay, I am only a greater beggar myself."

Meaning, that it was not the manner of musicians to give, but, on the contrary, to receive money from such as liked, and praised, their music.

163. Going down to a well at Pella, he asked, "the water was worth drinking? those, who were at the well, replied, Sir, we drink it. "Nay, then," says he, "it is not drinkable."

Those, who drew the water, looked pale and meagre: this he took for an argument of bad health, which might be occasioned by their drinking that water.

164. Hearing the mother of king Timotheus, dying out, in the pangs of child-bearing, he said, "Alas! what groans would she utter now, were she in travail to bring forth an artificer, instead of this god?"

Ridiculing the surfeiting flattery of some, who attributed divinity to the male children of kings, when the groans of a woman, in travail of a king, are equally miserable with that of one in travail of a plebeian.

Stratonicus himself was an artificer's son.

165. Stratonicus had the nine muses, with an Apollo, painted in his school, and, having but two scholars, was asked, how many scholars have you got? Stratonicus, "Why," saith he, "I have just twelve, including the gods."

166. Stratonicus observing, at Malissa, that there were a great many temples, and but a very few inhabitants, in the place, he went out to the middle of the forum, crying aloud, "Hear me, "O ye temples!"

The reward of this freedom was, that, having offended Nicocles, king of the Cyprians, with some such like bitter witticisms, of which there are a great many on record, and in which he is thought to have imitated Simonides, and Philoxenus, he was condemned to drink poison, of which he died. He is reported to be the first who augmented the number

number of the strings, taught harmonics, and found out the proportions of measure in music.

167. Chirofophus, a parasite of Dionysius, seeing the king laugh very heartily, in company with some other persons, laughed also, though at such a distance as was impossible for him to hear ought of what passed. Being asked, by the king, if he heard any thing that was said? No; said he. What, then, made you laugh, quoth the king? "Because," replied he, "I was convinced, that what passed between you, was something very ridiculous."

The word ridiculous, among the Greeks, sometimes means not only things to be laughed at, but also things of humour.

168. Agis, an Argive, the parasite of Alexander, seeing the king very liberal of his presents, to some silly ridiculous buffoon, cried out, "O gross absurdity!" Alexander, surprized at such an expression, says, what was that you said? "I confess," replies Agis, "I can't bear, with any patience, to see you, the offspring of Jupiter, delighted with all manner of parasites alike: seeing that Jupiter had Vulcan for his fool; Hercules was pleased with Cercopes; and Bacchus with Silenus: but 'tis such fellows as this we see in esteem with you."

169. Nicestias, seeing Alexander drive away the flies, which, as he complained, bit him, says, "Nay, your majesty is more bit by others; since the time they have got a tasting of your blood."

He meant that parasites suck more than all the flies taken together.

170. Clisophus, an Athenian flatterer, upon Philip's chiding him, for being always begging of him,

him, made answer, "Nay, I still forget."

A good merry joke, but not agreeable to that much approved maxim, that the person obliged should remember: but the donor should forget his benefactions.

171. Philip being once very merry with him, in throwing a great many jests and puns upon him, he, humourously inverting conditions, said, "If you go on so, I shall maintain you no longer."

Kings maintain parasites, on purpose to be diverted with their jests: but if kings could divert themselves, by ridiculing others, then would there be no occasion for buffoons, since they should have known how to play the fool themselves.

172. King Lyfimachus caused an artificial scorpion, much in imitation of life, to be tied to the cloths of Bithys, his parasite, who, upon sight of it, started back in the greatest fright imaginable: but observing such as were present very merry upon the matter, he perceived the cheat. Upon which he said, "Well, I shall, in my turn, frighten your majesty;" "Do so," answered the king; "Come then," says Bithys, "give me a talent."

Reproaching the avarice and parsimony of that prince.

173. Philoxenus, the Corinthian, in a mixt company, where one Corydus, a man that was reported to have prostituted his body for money, was present, hearing them discourse upon the exorbitant price that thrushes sold at, says, "That's strange: for I remember the time when Corydus might be purchased for a halfpenny."

Speak-

Speaking ambiguously, for Corydus was the name of a little old woman thereabouts.

174. Philoxenus is supposed to have said,
 “ That these fleshes were most savoury which
 “ were not flesh; and these fishes the sweetest
 “ which were not fish; that sailing near the
 “ shore, was the most agreeable sailing; and,
 “ that walking near the water, was the most
 “ pleasant walking.”

175. Philoxenus, being asked, why he drew characters of bad women in his tragedies, seeing Sophocles drew all his women fine characters? smartly replied, “ Why he represented women
 “ such as they ought to be: but I have drawn
 “ them such as they are.”

176. Dionysius, having a great ambition to get the name of an excellent poet, wrote a tragedy, that had the approbation of almost all the eminent writers of his time, and gave it to Philoxenus to peruse, bidding him strike out, what he did not like. Philoxenus made short work on't, and crossed the whole copy, from one end to the other. Upon this affront he was taken up, and sent to the mines, where he was kept at hard labour, and half smothered, to take down his stomach. When he chewed upon it a while, Dionysius sent for him out, and put the tragedy once again into his hands, to consider of it, upon second thoughts. Philoxenus fell to reading of it again, but, starting up in a passion, before he had well began, he begged leave to be gone. Dionysius asked him, whither? “ Nay,” says he, “ even to the mines again,
 “ for, of all slaves the flatterer is the basest.”

177. Philoxenus, being at an entertainment where they were served about with dark bread,
 told

old the waiter, "Take care you don't set down
 ' much of that bread, else you'll occasion a to-
 ' tal darkness."

Dark things occasion obscurity.

178. Corydus, the parasite, seeing some junc-
 sets, and a great variety of rare and delicate
 neat, carried round Ptolemy's table, such as was
 a stranger to Corydus, he says, "Ptolemy, whe-
 ' ther do you imagine that I am drunk, or that
 ' I fancy these things carried around me?"

Intimating, that he was only a spectator of
 these delicacies. Such as are drunk imagine every
 thing about them move round in a circle.

179. Pausimachus told a petticoat pensioner,
 kept by an old woman, "Matters are very dif-
 ' ferent 'twixt you and the old one you cohabit
 ' with; for you always conceive somewhat in
 ' your belly, but she never conceives ought."

Intimating, that he had constantly a full belly,
 but that she remained barren.

180. Cinesias, seeing Alexander in the most
 exquisite tortures, occasioned by the poison he
 had drank, says, "Good heavens! what must
 ' we bear, when you, who are gods, suffer such
 ' torments?" Alexander, opening his eyes, now
 become dim, and languid, answered, "I
 ' dread that such gods as I am, are odious to the
 ' gods."

181. When Arcefilaus visited Apelles, the
 Chian, and perceived that he was in great want,
 he returned to see him next day, taking ten
 drachmas with him, and, sitting close by the bed-
 side, said, "Here is nothing else than the ele-
 ' ments of Empedocles,

"Fire, water, earth, and orbs of subtile air."

Then

Then, saith he, " Sure, Apelles, you don't find it so easy;" so, moving the bolster, he privately conveyed the money underneath it. When the nurse that tended Apelles, finding the money in his bed, told him of it, Apelles replied, smiling, " Let me dye, if this be not the theft of Arcesilaus."

The Greek word κλέμμα, from κλέπτω, signifies to conceal, as well as to steal.

182. Apelles, happening to see a piece painted by Protogenes, which Demetrius preserved, at the request of the Rhodians, for some time stood dumb with amazement, but, at length broke out into this exclamation. " Great toil, glorious work! — yet, still, those master-strokes are wanting, that run away with the eye, and other such like performances, and deposit them in heaven." Protogenes had not quite finished this piece.

183. Megabyzes, coming pretty frequent into the shop of Apelles, began, one time, to talk upon matters relating to the art of painting, and would fain be thought no novice in the business. But Apelles, impatient to hear the king pretend to judge, and determine, in matters that he knew nothing of, told him, " While your majesty was silent upon this topic, every body here revered you, and really took you for a great man, on account of your embroidered purple and crown: but now you see, that those very boys, who mix the colours laugh at your ignorance."

184. A painter, producing, one day, to some of his brother professors, a piece of his but very indifferently performed, boasted much of his having finished it in a few days; " Friend," said

Apelles, "you need not have told us that circumstance; the picture itself plainly shews that what you assert is very true."

185. Apelles seeing Lais, then a maiden, carrying water from the Piræan haven, he was fast-taken with her charms, and ushered her in to a feast of his friends. But, upon being bantered or introducing a virgin, instead of a wench, to a feast, he made answer, "Gentlemen, don't wonder so much at my behaviour: for I entertain her with a view, that I shall, some time or other, enjoy her."

186. He was wont to expose his pieces on a cony, hiding himself behind them, that, unperceived, he might hear the judgment of those that passed concerning them: a certain shoemaker, passing along, took notice, that there was a strap too few to fasten the slipper over the foot; to which Apelles made no reply; but the same shoemaker found fault, the next day, with something about the leg; whereupon Apelles, covering himself, told him, in a pet, "Let the shoemaker never pretend to judge beyond the slipper." This saying afterwards became a proverb; 'Let the cobbler stick to his last.'

187. Protogenes dwelt at Rhodes, where Apelles came on purpose to visit him, and, being invited, went directly into his shop, in which there was only an old woman that took care of a picture that was a-painting. The woman, having told Apelles, that Protogenes was not at home, asked, if he would please to leave his name?

"Yes, I shall;" replies Apelles. With that, taking hold of a brush, he drew a line of exquisite fineness across the piece. When Protogenes returned, hearing what passed, he said, upon viewing

viewing the line, "I am sure Apelles is
 "Rhodes, for there is none else capable of such
 "a delicate touch." Then he drew another
 line, still more fine than that of Apelles, and or-
 dered the woman, to tell the stranger, if he re-
 turned, upon shewing him the line, "This is he
 "whom you wanted to see." Apelles, ashamed
 upon his return, to find himself vanquished,
 drew another line, making it impossible to surpass
 him; which Protogenes seeing, confessed himself
 outdone, and, running out to the court, called
 for the stranger, and, owning him victor, led
 him into his house.

188. Agatharchus, the painter, boasting of
 his dispatch in painting, told Zeuxis, that he pore
 too much over his pieces, and was too tedious in
 his work. Zeuxis replied, "Friend, those things
 "that are soon made, soon perish: on the other
 "hand, such things as are carefully and elaborately
 "finished, can bear the force of consumption
 "ing age."

189. Zeuxis, contending with Parrhasius, about
 the excellency of their pictures, drew some
 grapes, so natural that the birds came to peck at
 them. On the other hand, Parrhasius exposed to
 view, a curtain, so exquisitely drawn, that Zeuxis,
 proud of the success of his own works, told
 him, hastily, 'at such a time as this, you ought
 not to conceal your performances,' and attempted
 to draw the curtain himself, but, perceiving his
 mistake, very ingenuously allowed his antagonist
 to be the best artist; "For," said he, "I only
 "ly imposed upon the birds, but you have im-
 "posed on a painter himself."

A rare instance of candour between competing
 artists.

. Zeuxis, having drawn a boy, holding grapes in his hand, so very natural, that the fow to peck them, ran out, in a violent way, saying, " I have done the grapes better than the boy : for had I consummated the boy, than the birds would have been afraid of

Surprising instance of ingenuity !

1. Scopas, the Thessalian statuary, hearing certain person express much surprize at his having such abundance of unnecessary, and superfluous things in his house ; says, " Nay, 'tis these superfluties that make us blessed, and happy, not these necessaries."

Who' the things most necessary in life, are namely the most valuable, yet, because of their being ordinary, and common, they are, on that account, thought little of. Their just value is expressed by direful necessity, to which experience whoever is reduced, would gladly dispense with jewels, courts, and gold, in exchange for a loaf of bread. Every unnecessary thing tends to shew and ostentation, than use or service.

92. Polycletus, having finished two statues in the same attitude, one upon the test of art, the other adapted to the taste of the vulgar, exposed them both to the view and judgment of the people that went past. The multitude allowed that which he made agreeable to the rules of art to be the greatest beauty ; whereupon Polycletus says, " Well, do you know that I finished the statue, you so much admire : but that you yourselves cut out that of which you disapprove."

He concluded that statue, fashioned to the taste of the people, their make. However, the very appearance of art captivates the imprudent. If they were apprized that the other statue was done to their taste, they had preferred this.

193. As Aratus, from a common hatred to tyrants, was going to destroy a picture, representing Aristratus, riding triumphantly in a chariot, the work of a very celebrated artist, Nealces earnestly interceded it might be spared, saying, " 'Tis against tyrants themselves, not against their pictures, that we must combat."

194. Philip having seized Ithomata, a place, well garrisoned, not inferior in strength to Acracorinthus, after sacrifices were performed, ordered the priest to bring him the entrails. But, being suspicious of the event they portended, brought them to Aratus and Demetrius to have their opinion upon them, about his abandoning the place to the Messenians, or retaining it in possession? Demetrius made answer, " If you are priest-ridden, then shall you abandon the place; but if you are actuated by the spirit of a prince, you shall hold the ox, by both his horns."

Under the ænigma of the ox, importing Peleponnesus, which might easily be guarded, by keeping both these forts strongly garrisoned.

195. Philip ordered such slow-working poison to be given Aratus, as would not suddenly kill him, but might waste, and throw him into a lingering decay. Aratus, perceiving the matter, and finding that no remedy could do, for some time, dissembled his knowledge in it: but stepping one day into his chamber with an acquaintance,

he cried out, " O Cephalus, this is the
ard of royal friendship !"

not safe to give princes even the best ad-

. Milo, the Crotonian wrestler, who, at
ympic games, carried an ox upon his back
whole furlong, and, having killed him with
, eat him up in one day, being now turned
reported, upon seeing his brethren of the
c profession practise themselves in their art,
ve wept, looking at his arms, and crying,
as ! these are now dead."

man, who measured his happiness in propor-
o the strength of his limbs, reasonably wept,
this reflection : but vigor of mind, if ever,
ly decays for age.

7. Philippides, called the post, or runner,
aving, in one day, performed on foot, a jour-
o Lacedemon, of one thousand five hundred
ngs, when he carried the news of the victory
ined by the Athenians, over the Medes, at
athon, to the senate of Athens, being in the
ost anxiety to know the event of that battle,
n his arrival, crying out, " *Μεγα χαίρειτε, νικώ-*
' i. e. " Rejoice, for we have vanquished !"
ntly dropt down, and expired.

98. Gorgias Leontinus, the sophister, being
d, in the hundred and seventh year of his
, how he could chuse to live so long, replied,
Because I have nought to accuse my old age
with."

199. Some man, who dropt into a well, being
ed, by one that, seeing him fall in, came, in
y to his condition, to look at him, poor man,
W did you get there ? replied, " What signi-
" fies

“fies it how I got here, the matter is now
“to get out of it.”

200. A physician, having administred certain medicine to a sick man, soon cured of his distemper. It fell out, that, some timeter, the disease recurring, the sick man had course to the same medicine which form cured him ; but finding that he was not the ter for them, sent to the same physician, tel him, that he wondered how it happened, that same drugs had not the same effect now, as merly; but, instead of expelling the disease, ther heightened it. The phyician very fa ously told him, “I own,” says he, “the re
“cines are the same, but the reason they
“you no service is, because I did not admini
“them.”

Intimating, that it is the province of physici only, to administer physic, as they best kn how to give it : because, that what may cure young man, may kill an old man ; and vice v fa, what may cure a warm constitution, may a cold one.

201. His brother, having quarrelled with I clid, happened to say, ‘ Hang me, if I don’t
‘revenged of you ;’ ‘ and hang me,’ rep the other, ‘ if I don’t advise you to it.’

Whereupon the difference was made up, a they became friends again.

202. Aristo had use to say, “ That as the
“winds that blow off our great coats, are the
“most hurtful, because they rob us of the
“which fortifies us against their violence ; so
“in like manner, are those friends the most in
“jurious ones who fish out our secrets.”

203. Gnathæna, the courtesan, being re-
bended by Stilpo, for corrupting the youth, made
answer, " Methinks, Stilpo, both you and I are
" equally culpable in that respect : for you teach
" your scholars only a parcel of idle love so-
" phisms, so that they reap every jot as much
" advantage from the intercourse of a prostitute
" as from the conversation of a philosopher."

204. Gnathæna being once in company with
an exceeding lusty young fellow, that was in
keeping by an old woman, " Young man,"
saith she, " you are in an elegant good trim of
" body." " When I am such now," saith he,
" what condition do you think I should be in,
" were I to lye alone?" " Nay, then, I believe
" you would famish," replied Gnathæna.

Insinuating his being a petticoat-pensioner.

205. As a man that was decanting a small
quantity of wine into a glass, told her, in order
to set out his wine, " This wine is sixteen years
" old." " 'Tis very small for that age," replied
Gnathæna.

206. Two young men having fairly fought
for her at a public feast, she comforted the van-
quished thus ; " My lad," says she, " don't be
" cast down about it, for 'tis a dispute that, in-
" stead of entitling the victor to the reward of
" a crown, puts him to the expence of some
" money."

Meaning that though, in other disputes, the
victor came off rewarded with a crown, here he
was obliged to open his purse for his victory : so
that the fate of the vanquished was better than
that of the victor.

207. Gnathæna, drinking once to a young
man, who came to the entertainment without an
VOL. II. K invitation,

invitation, says, "Come, proud spark, I drink your health." The gentleman, a little startled, replies, "Why proud, pray?" "Nay," says Gnathæna, "What can be more proud than you, who come, not invited?"

The joke of this saying consists in this piece of ambiguity: for he comes, not invited, who comes without an invitation, which is construed impudence; and he may be said to come not, invited, who refuses an invitation, which is a mark of pride.

208. Being at one and the same time, engaged by two men, one whereof was a soldier, the other a slave, the soldier, by way of contumely, called her a lake. "Why a lake?" replied she, "Is it because the two rivers Lycus and Eleutherus flow into me?"

Lycus and Eleutherus were the names of two rivers, but she alluded to the lovers, the slave and the freeman, which names were expressive of both their conditions.

209. Callistion, surnamed Ptochelena, happened once to engage herself for a whole night to a slave, who, on account of the warm weather, lay quite naked. Next morning, as she spied the marks of the lash round his back and sides, she said, dissembling her knowledge of his condition, "Poor man, how came you by that misfortune?" "When I was a boy," answered he, "I had some broth spilt upon me there." "Ay, ay," replies she, "some veal broth."

Insinuating that it was the prints of the lashes. They make broth of veal, and make the best lashes of calves hides.

210. There happened a dispute between Socrates and Callistion, which of the two professions

ions had the greatest influence upon mankind. The prostitute appealed to matter of fact and experiment; "For, Socrates," says she, "I have profelyted ten times as many of your people as ever you did of mine." Right, says Socrates, for your profelytes, as you call them, follow their inclinations, whereas mine work against the grain. "Well, well," says Lais, (the celebrated courtezan of Corinth) "the philosophers may talk what they will of the force of virtue and wisdom: but I never found any difference yet, in all my practice, betwixt the flesh and blood of a fornicator, and that of a philosopher; and the one knocks at my door, every jot as often as the other."

211. Lais told one who brought her a gentleman's seal, as a token that he desired her company, "I can't go, 'tis mirey."

The ancients used seals made of some kind of earth, which she called mire or clay, as if she would not go, because of the mire on the streets. She did not regard an earthen signet, she wanted a silver one.

212. There was a young man, in Ægypt, who, though he was dying for love of Theonis, the prostitute, yet would never come up to her exorbitant price. While they thus tampered upon the premises, the spark dreamed one night that he lay with her; in consequence of which dream, he was cured of his malady. However, Theonis, hearing the story, came to demand her price, and, being denied, summoned the youth to appear before a judge. Bocchoris, hearing the plea, pronounced sentence to this effect. He ordered the youth to bring the very money she demanded into court, upon a plate, and to walk

found Theonis with it, so as that, she might enjoy the shadow of it. Lamia objected against this sentence, saying, "That though, in effect, his dream, the young man was cured of his love for Theonis, yet the shadow of the money he not cured Theonis of her love for money."

213. Phryne, being turned old, used to say, "That many bought the dregs for the reputation of the wine."

Meaning that several had to do with her, purposely that they might boast of having lain with such a renowned courtesan, as Phryne : thus frequently the dregs of noted wines are bought, for purpose that the purchasers may boast of having such wines at home.

214. It being the custom at feasts, that in whatever manner any of the company behaved, the rest were obliged, in conformity, to do the like, Phryne, when a young wench, happening with several other women at an entertainment, started up, and dipping her hands, two or three times, in water, rubbed her face with it. The other ladies, being all painted, by washing the paint, deformed their faces in like manner as if they were all wrinkled, while Phryne, who excelled in natural beauty, appeared handsomer by washing of her face.

215. Her lovers, having run short of cash, pleaded hard with Phryne's daughter, to have her company, gratis : but, upon their being denied access to her house, they went home, carrying back iron-crows, spades, and other engines of the same hostile nature, with a design to batter down her house. At length, Phryne, coming out, told them, "Gentlemen, as you happen to have these things at home, you would best sell them,

" them,

“ them, and bring the money to gain admittance.”

Intimating, that they would sooner make themselves masters of a prostitute's house, by giving her money, than by undermining her house.

216. Phryne asked Praxiteles, who was deeply enamoured of her, for that piece of his, which he esteemed the greatest beauty. The lover promised to comply: but Phryne, thinking that he designed to impose on her judgment, in regard to the genuine performance she wanted, suborned a slave, with instructions to run away to the market-place, where Praxiteles vended his goods, and to alarm him with the news of his shop's being set on fire, which, excepting a few pieces, consumed all his goods. Praxiteles crying out, upon this intelligence, that if the Satyr and the Cupid were lost, he was undone, Phryne ran up, desiring him “ To take no notice of it, because that no such accident happened; that it was only a stratagem she fell upon, to find out the piece of art he most valued.” Upon which she went to his shop, and carried away the Cupid.

217. As a young man wantonly boasted to Phryne, saying, ‘ I have had a great many in my time,’ (meaning that he had the enjoyment of a great many women) Phryne, all of a sudden, feigned herself very much discomposed, and, upon his asking the reason of her looking so much concerned? she replied, “ I am angry, that you have had so many laid upon you.”

Meaning that he had so many lashes, that the print of them appeared in his body, and discovered his being a slave.

218. An old covetous miser, doatingly fond of Phryne, would say, coxing her, ‘ Art thou not ‘ the little Venus of Praxiteles?’ at length, Phryne saith, “ And art not thou the little Cupid of Phidias?”

Paying home the old miser’s blandishments, in his own coin, and, by the by, upbraiding his covetousness: for Phidias seems to have owed this name to his avarice.

219. Phryne, hearing some young men talk of the command Xenocrates had over his passion, laid a wager that all his gravity and virtue would not be proof enough against the temptation of having her in bed with him. The wager being laid, she took an opportunity, when Xenocrates had drank pretty hearty, of throwing herself upon his bed. When the young men, next morning, came to know her success with the philosopher, and demanded her forfeiture, upon owning that she could make nothing of him, she shuffled them off, saying, “ That “ the money was laid upon a man, and not upon “ on a statue.”

220. Alexander having ruined the city Thebes, Phryne offered to rebuild it, upon condition that she might have a monument erected for a memorial of the exploit, with this inscription upon it, “ Alexander destroyed the city of Thebes; and “ Phryne repaired it.”

Here is a fantastical case started between a woman of pleasure, and an imperial prince, and not without a spice of vanity and ambition on both hands. Alexander values himself upon his violences and oppression, in the undoing of the world, and Phryne sets up, as far as in her lies at least, for the repairing of it, and in the same
action,

tion, attones, in some measure, for the sensu-
alities of loose life over and above.

221. King Demetrius, being much enamoured
of Lamia, the lady of pleasure, after she was
pretty far advanced in years, as he was shewing
Mania a rich present of sweetmeats and confec-
tions she sent him, says, Don't you see what
a handsome present Lamia has sent me?
"Nay," replies she, "would your majesty but
vouchsafe be concerned with my mother, she
would send you a much handsomer present."

Intimating, that old women are wont to make
presents to such as gratify their sensualities.

222. An old woman, of whom Theophrastus
came to buy somewhat, observing that he exerted
a great deal of his eloquence in cheapening the
commodity, told him, "Stranger, I don't sell
my goods at that price." Addressing him, as
if he were no native of Athens, on account of
his affecting so many Atticisms. It is observable
that this is the manner of strangers, who are fond
of being accounted masters of the elegant phrase-
ology of that country they reside in.

223. The wife of Phocion, surnamed the just,
had use to say, in excuse of her frugality, when
reprehended by other women, for not dressing
conformable to her dignity, "That the illustri-
ous actions of her husband were ornaments
enough for her."

224. The Cyperians, being routed by Astya-
ges, king of the Medes, as they fled home to the
city, were met by the women, who uncovering
their nakedness, cried out, "Ye dastardly cow-
wards, whither fly ye for shelter? are you ig-
norant, that you can't enter again to the place

“whence, by the benefit of nature, you
“forth?”

Inverting the common course and order of things. These females animated the males, notwithstanding they are chiefly wont to avoketh from the way of danger.

225. Poppæa, the adulterous spouse of Nero having prevailed on her husband to repudiate Octavia, suborned one of that lady's domestics to blast her character, with the infamy of submitting to the embraces of a slave. Some of Octavia's waiting women, being examined, with regard to this affair, were forced, by tortures to give false evidence; while others still persisted in maintaining the innocency of their lady, and extolled the sanctity of her morals, virtue, and chastity. One of these being much pressed by Tigillina to make a confession, told him, “That Octavia's privities were chaster than his mouth.”

Significans illum esse fellatoribus obsequentem aut cunnilingum.

226. Chiomata, the wife of Orthiagon, being prisoner at Rome, was ransomed by her friends. This lady, on her way home, gave private orders to one of her servants, to assassinate the Roman tribune, who, out of regard, conveyed her to the water-side. This was not sooner done, than she gave him instructions to cut off his head, which, carrying home, hid under a cloth, she threw down at her husband's feet. Orthiagon, in the greatest surprize, asked her, if she did not account the violation of a treaty inconsistent with her honour and reputation? “I do;” replied she, “but still I think it more consistent with my honour and reputation,
“that,

“ that, of all the men ever concerned with me,
 “ there is but one alive.”

This lady was not so romantically virtuous as Lucretia : but more prudent in attesting her modesty, rather by the death of her ravisher than her own.

227. Synorix, a young nobleman of Galata, finding that Canna, whom he desperately loved, was married to Sinoritus, he privately assaulted and killed him ; and soon after made his addressee to Canna, who, dissembling the violence of her grief, with an intent of having an opportunity to revenge her husband's death, in all appearance, gave him reasons to entertain hopes of succeeding with her. At length she ordered him to meet her in the temple of Diana, to whom she devoted herself, as if inclined that the goddess should witness the marriage. Then standing close to the altar, as if she wanted to pour out a part of the cup, in libation to Diana, she drank poison, giving the cup to Synorix : he, suspecting no harm, drank out the remaining part of the potion ; upon which, Canna, prostrating herself before the altar, saith, “ O Diana, thou most adorable goddess, “ I call thee to witness, that it was only on “ account of this day, I bore to survive Sinoritus so long !”

228. Olympias, the mother of Alexander, taking it amiss that he should stile himself the son of Jove, would say, “ Shall Alexander “ never cease to make me the object of Ju- “ no's resentment ?

Wives bear the most implacable hatred to concubines.

229. Olympias, hearing that her son Alexander, or, as others will have it, her husband Philip, was deeply in love with a woman who was thought to have given him a love potion, sent for her, and finding her not only a woman of most exquisite beauty, but also a lady of excellent morals, fine breeding, and a lively turn of wit, she says, "It appears that they have a good foundation who have branded you with the name of an enchantress; for, in truth, you have philters and love potions abundantly in yourself."

230. Olympias, hearing that a young courtier had married a lady, more celebrated for her beauty than a good reputation, said, "That man, who in the choice of a wife, consults his eyes more than his ears, is not in his right senses."

Beauty is conceived by the eyes: but reputation is discerned by the ears. However, there are some, who, without regard either to their eyes, or their ears, only consult their fingers upon that occasion, being chiefly attached to the lady's fortune.

231. Darius, having proffered the wife of Intaphernes the life of any relation that she thought proper to make choice of, she pitched upon her brother; at which the king, wondering, asked her the reason of that choice; "If God permits," replies she, "I may yet chance to get another husband, and more children: but, as my parents are dead, I have no room left me to hope for another brother."

232. While every one supplicated heaven for the speedy destruction of Dionysius the tyrant, there was an old woman, who, both morning and

in evening, constantly prayed the gods to spare
 him, at least, so long as she lived. The king,
 hearing the matter, sent for her, and asked her,
 whence proceeded all this good-will towards
 him? "The reason is this;" replies she,
 "when I was a young girl, we had a hateful
 "tyrant, on account of which I constantly
 "wished for his death. He was no sooner gone,
 "than a worse tyrant; seizing the government,
 "supplied his place; I soon began to imprecate
 "his end, and he no sooner made his exit, than
 "your majesty, a more dreadful tyrant still, suc-
 "ceeded; and I confess, that I am now afraid,
 "left, if you should die, one yet worse, if pos-
 "sible, should succeed you: for which reason,
 "I daily devote my head, to intercede, with my
 "prayers, for your safety."

Dionysius was ashamed to punish such a face-
 tious piece of freedom.

T H E
A P O P H T H E G M S
O F T H E
A N C I E N T S.
B O O K V I I.

The Apophthegms of the PHILOSOPHERS.

T H A L E S, the Milesian.

1. **T**H A L E S, the Milesian, one of the seven wise men of Greece, would say, "That a flow of words, or a volubility of tongue, was no proof of wisdom; nor any evidence of just sentiments."

A wise and judicious man hates the use of any more words than necessarily serve to illustrate his sentiments: just as God, the wisest of all beings, reveals his will in the most concise terms and manner of expression.

2. "Foretell,"

2. "Foretell," saith he," one memorable event, and pitch upon one illustrious design : then will you set the everlasting clack of the talkative tongue a-going."

'Tis more effectual towards establishing the foundation of an eminent character, to foresee one important incident, than to divine a multitude frivolous and insignificant ; and it is more expedient, in order to acquire the reputation of a learned man, to finish, and perfect, one useful and noble undertaking, than in an inaccurate manner, to treat upon every science.

3. Thales, being asked, what was the oldest thing ? answered, " God ; because he had no beginning." Being asked, what was the handsomest thing ? he replied, " the world, which nothing can excell ; because it is the work of God." Being asked, what was the largest thing ? he answered, " Space ; because it comprehends every thing besides." What was the most quick ? he said, " The mind ; because it runs over the universe." What the most irresistible ? he answered, " Necessity, or fate ; because it baffles all counter designs." What the wisest ? he said, " Time ; because it invents every thing." What the most convenient ? he said, " Hope ; for when all other things fail, that remains still ;" and farther, being asked, what was the best thing ? he answered, " Virtue ; because, without it, nothing, that is good, can be said, or done."

The ancients had these in manner of ænigmas.

4. He would say, " That life and death were equally indifferent." For this reason, I suppose, because both conditions are necessarily in-

incident to us by nature : in consequence of which, death can be no greater evil than birth. As some person, upon this declaration, bantered him, saying, If that be the case, what is the matter that you don't die? he smartly replied, " For the very same reason, because both are " equally indifferent."

'Tis our duty to wait death with resignation, rather than be accessary to it ourselves.

5. Being asked, which was first, night or day? " Night," replies he, " was sooner by one " day."

Thus he eluded the vain query. If so be the night, by one day, preceded the day, then the day would have preceded the night : for the night is the close of the day.

6. Being asked, if the unjust proceedings of a man escaped the knowledge of the gods? he replied, " Not even his thoughts or meditations."

Intimating, that nothing was hid from God. Yet the gross of mankind think, that the designs of their hearts fall not under the cognizance of the deity.

7. Being asked, what might be a difficult attainment? he replied, " The knowledge of " one's self."

The vulgar think this the easiest and most unavoidable acquirement. We see others with less prejudice, and judge of them more justly than of ourselves : we have a particular and almost insurmountable bias in our own favour : whence every one is partial to, and a flatterer of, himself.

8. Being again asked, what might be easily dispensed with? he answered, " A good advice." We all give good advice to others. How few advise themselves!

9. Being

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9. Being interrogated, what afforded us the greatest pleasure? he replied, "Enjoyment."

Those things delight us most that we vehemently pursue after; we are not equally transported with such things as we attain accidentally.

10. Being asked, what might enable a man to bear misfortunes, with the greatest fortitude and resignation? he answered, "Seeing our enemies involved in greater misfortunes."

Some persons, merely from the contemplation of other people's happiness, exaggerate their own miseries.

11. Thales, being asked, by what means one might lead the best and most upright course of life? answered, "By avoiding those practices which he reprehends in others."

We are discerning in the errors of others, but are purblind to our own.

12. Thales, being asked, what man it was he deemed happy? replied, "A man sound in body, learned, and chaste in mind."

Our lusts are no other than so many diseases of the mind.

13. He would say, "That we ought to be equally mindful of our absent, as of our present friends."

Friendship is no more than an union of minds, which distance does not dissolve: there are many that love no longer than they have the objects in sight.

14. He forbids "Enriching ourselves by injuries, seeing, that whatever is purchased by fraud, is so much loss, rather than gain."

15. He admonisheth, "To commit no se-
cret

“cret to our friends, which, if reported, should bring us to infamy.”

16. “Expect the same filial duty,” says Thales, “from your children, that you pay your parents.”

17. “Weep,” said Thales, “when thou hast a child born, because thou art certain he must die.”

18. Thales, looking up at the stars, fell into the water, whereupon it was said, “That if he had looked into the water, he might see the stars; but, looking at the stars, he could not see the water.”

19. Being asked, when a man should marry? he replied, “Young men not yet, old men not at all.”

S O L O N the Salamine.

20. Solon, another of the seven wise men of Greece, when he wept for his son's death, and was told, weeping will not help, answered, “Alas! therefore I weep, because weeping will not help.”

21. Solon compared the people to the sea, and the orators to the winds; because the sea would be calm and quiet, if the winds did not trouble it.

22. Being asked, whether he had given the Athenians the best laws? he answered, “The best of those that they would have received.”

23. He would say, “That affluence was the mother of satiety, and satiety the parent of violence and fierceness.”

Luxury.

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Luxury attends riches ; opulency ends in tyranny and arrogance ; and that in cruelty and oppression.

24. Being asked, what means might be propounded to suppress injuries among society ? he replied, “ That every man should make the case “ of the injured his own.”

A man that injures another, in violation of the laws, not only hurts that particular citizen, but, through him, wounds the whole community : yet, now-a-days, as long as we ourselves remain unhurt, we either calmly look on, or rejoice in the injury done others. Thence frequently the offender passes unpunished, and his impunity encourages others to venture upon the like commission of injuring and offending the public peace.

25. At a feast where the seven wise men were invited by the ambassador of a barbarous king, the ambassador related, that there was a neighbouring prince, more powerful than his master, picked quarrels with him, by making demands impossible to be performed ; and that, at that time, he demanded of his master to drink up the sea. Solon told the ambassador, “ I “ would have him undertake it.” Why ? answered the ambassador, how shall he come off ? saith the wise man, “ Let that king first stop the “ rivers that run into the sea, which are no part “ of the bargain, and then he will perform it.”

26. When Pisistratus seized the government, and matters seemed paved out for open tyranny, insomuch, that none durst venture to oppose his proceedings, Solon, taking out his arms, laid them down in the porch, before the door of his house,

house, and began to cry aloud, "Ho! ye citizens of Athens." Pisistratus, getting intelligence of this behaviour, sent to ask him, upon what dependance he ventured to proceed in that manner? "Upon my old age," returned Solon.

Age generally intimidates men; but it rendered Solon more intrepid. Concluding that he could not live any long time, by the common course of nature, if nobody killed him.

27. Observing, at length, that Pisistratus had totally engrossed and usurped the supreme power, he stript himself of his arms, before the senate-house, saying, "O my country! I have, to the utmost of my power, both by my words and actions assisted you!"

Testifying, in this manner, that his inclinations towards supporting the liberty of that state, were constantly the same. Upon this change of affairs he sailed to Ægypt.

28. When Cræsus, out of ostentation, shewed his great treasures of gold to Solon, he told him, "If another king comes that has better steel than you, he shall be master of all this gold."

29. Cræsus asked Solon, whether or no, he ever saw any man happier than him? "Yes," replied Solon, "Telus, the Athenian, a private man, who, having superintended the education of his children, and grand-children, died happy, after he lived to see them masters of a perfect institution." Cræsus then asked him, who was it he judged the next to Telus in happiness? "Cleobis and Bitus, brethren of Argos," replied Solon, "who died possessed of the most unblemished characters of virtue and piety." Cræsus, by this time exasperated,
faith,

sith, what, don't you admit me, in any rank or degree, amidst the number of the happy! "I readily own," answered Solon, "that your majesty is blessed with vast riches and dominions: but then, I wont conclude you happy, before you have, as such, ended your days."

30. When Cræsus, being taken prisoner by Cyrus, was condemned to die, he recollected this saying of Solon, 'That no man ought to be deemed happy while he lived.' Whereupon, he cried out three times, at the place intended for execution, "Oh Solon! Solon! Solon! great is thy wisdom." Which, reaching the ears of Cyrus, he asked him the reason of his calling on Solon? This demand obliged Cræsus to repeat the advice of that philosopher, which had so great an effect upon the generous disposition of Cyrus, that he restored him to his liberty and throne.

31. This most celebrated saying is ascribed to him, "That laws were like cobwebs, where the small flies were caught, but the great broke through."

32. Being asked, why he made no law against parricide? "Because," replied he, "I did not suspect that ever such an atrocious crime would be committed in this state."

33. He used to say, "We should always learn." In his last moments, some friends who came to visit him, fell into a dispute, at which he raised himself in his bed, to listen to their arguments, and, applauding the admirable reasons one of them gave to support what he said, he died with these words in his mouth, "I thank heaven, that I finish my days in this
" man-

“ manner, and have not left the world with
 “ knowing this, that I have just now learned

PIT TACUS the Mitylenæan.

34. They relate the following story, as an credible instance of the clemency of Pittacus, one of the seven sages of Greece. A certain blacksmith, at Cumæ, with the stroke of an anvil killed his son Tyrrheus on the spot, as he sat in a barber's shop. The Cumæans expressed the just abhorrence of this fact, insomuch that they sent the murderer bound to Pittacus, to have him punished in any manner he thought proper; but the philosopher, upon examining the matter, put the man at liberty, saying, as he dismissed him, “ That pardon was better than per-
 “ tence.”

Judging it more adviseable to forgive than revenge such an horrid piece of injury.

35. He made a law, inflicting upon every criminal who transgressed, from being in liquor, double that punishment annexed to the commission of the same crime in other circumstances.

The vulgar are wont to advance this condition as an excuse to alleviate a crime. They report that the reason hereof was the great plenty of wine in that island.

36. He gave in precept, “ Marry with thine
 “ equal.”

B I A S the Prienzæan.

37. Bias, another of the seven wise men, observing, in a great tempest, at sea, the mariners, who

who were very wicked and dissolute persons, invoking the gods, said, "Hush, don't let them know that you are here."

38. Bias being asked, by some impious fellow or other, what piety was? remained silent for some time; but being asked the reason of his making no reply? made answer, "The reason is, because you inquire about a matter that does, by no means, pertain to you."

39. Bias, being asked, why he carried nothing out with him, when the city was taken? answered, "I carry all that is mine about with me."

This much for the seven wise men of Greece.

ANTISTHENES the Athenian.

40. Antisthenes, hearing the Athenians frequently boast, that they always lived in, and inhabited the identical spot which produced them; that is to say, that they always maintained, and never changed their original native country, told them, "You have that good and commendable property in common with the oyster and cockle."

These animals never change that particular crevice in which they are spawned.

41. He detested pleasure, insomuch that he was wont to say, "I would chuse to be de-mented, sooner than I would be a slave to pleasure."

Medicine may cure madness: but when pleasure runs away with a man's senses, it is an evil scarcely curable.

42. He

42. He used to say, "That it was advisable to be concerned with those women who would return our affectionate caresses."

Intimating, that we ought to avoid such women as prostitute themselves for hire, and make dishonest pleasures venal; who neither breed children, nor bear a reciprocal affection.

43. A young man, who was in the humour of marrying, consulted Antisthenes, to know what sort of person was most expedient for a wife. "I would you marry a beauty," says the philosopher, "you will but have her in common with others; if you take an ugly person, you shall have her but as a punishment upon you."

Antisthenes judged it most proper to marry a plain agreeable woman, who, on account of her deformity, would not be loathsome to her husband, nor, by reason of any extraordinary charms, should be haunted by adulterers. In the Greek on account of the affinity between the words *κοινή* and *κοινή*, this saying is exceeding elegant and humouring.

44. Some person, reviling Antisthenes, told him, that he was a mongrel breed, not born of parents both free Athenians, (his mother being Phrygian, though his father was an Athenian), "Neither was I born of parents both wrestlers," replies Antisthenes, "and yet I am a wrestler."

Intimating, that it does not matter so much whence your extraction, as what your character. He is, in every respect, a free man, whom philosophy has rendered so, and he is a true Grecian who is bred up in the disciplines and institutions of the Greeks.

45. Being asked, how it came about, that he had

Did no more disciples? he answered, "Because I drive them away with a silver rod."

Intimating, that the reason of his having such small number of scholars, was, because he taught at such high prices. The vulgar set a higher estimate upon money, than they do upon wisdom.

46. Being interrogated, why he was so severe over his scholars, in reprimanding and chastizing them? "So are the physicians over the sick," replies Antisthenes.

Intimating, that he reprehended not the persons, but their vices, which are never cured by courtesies and complaisance.

47. He would say, "That he had rather be a prey to crows, than to flatterers."

Crows feed only upon dead carcases: but flatterers devour people alive.

48. He was wont to say, "That iron is no otherwise consumed by rust, than envious men are wasted by their own fault."

Iron, if no person injures it, begets of itself, matter sufficient to corrupt and prey upon it.

49. Antisthenes, hearing a certain friend of his regret the loss of his memorandum book, told him, "You ought to imprint these things upon your mind, rather than upon paper."

Books are often the cause that we don't exercise our memories more than we do. We are secure in what we retain upon our minds: besides, we can always carry it about with us, and it is still ready at hand for our use.

50. Being asked, what it was that chiefly portended the downfall of a state? he answered, "When there is no difference made therein, between the good and bad."

Intimating

Intimating, that a state can't stand, where virtue has no honour or distinction paid it; and where the wicked meet not with their deserving punishment.

51. Being reproved for keeping company with wicked and dissolute men, he said, "The physicians are conversant with the sick, and ye are not infected."

Meaning, that a philosopher conversed with bad men, from a view of reforming them.

52. He said, "That it seemed very absurd to separate the chaff from the wheat, to discharge a coward from the army, and yet not to exclude the envious from the state."

Signifying, that the envious are equally prejudicial to the community, as the chaff is to the wheat, or the coward to the battle.

53. Being asked, what advantage he reaped from the study of philosophy? he made answer, "That I can converse with, or live by, myself."

A man of learning shall feel no tedious solitude by being alone, but communes with himself, and revolves, in his own mind, the various topics worthy of contemplation: whereas solitude is grievous, burdensome, and useless, to the unlearned and ignorant part of mankind.

54. Antisthenes, being asked, what sort of learning was most necessary for man's use? answered, "To unlearn vice."

This is not done all at once. To get quit of vicious habits, is a task we shall find very difficult to accomplish.

55. Antisthenes, visiting Plato, who was taken very ill, said, upon viewing a basin, wherein he had

had vomited, “ ’Tis strange, when I see Plato’s
“ choler, that I don’t see his pride.”

Diogenes frequently reproved Plato of arrogancy. Thus, as Plato, in some equestrian show, vehemently ran out in praise of a horse, that, by frequent neighings, gave great symptoms of his high mettle, Diogenes, turning round to Plato, told him, “ By all appearances,
“ you yourself would have made a very good
“ horse.”

56. Antisthenes, in a very formal manner, advised the Athenians, to set their asses to till the ground ; they objected, that these animals were unfit for ploughing, in regard they never had any practice in such exercises. “ Pray, where is the
“ odds in that ?” saith Antisthenes, “ for your
“ ministers of state never learn the art of govern-
“ ing, any more than your asses that of plough-
“ ing ! ’tis sufficient that they have been ap-
“ pointed by you.”

Insinuating, that it was much more unaccountable to entrust those men with the management of the republic, who were never taught the doctrines of polity, than it would have been to apply asses, instead of horses, to the plough.

57. Some person having told him, that several spoke well of him, he saith, “ What mischief
“ have I done ?”

Meaning, that good actions are agreeable to very few.

58. Antisthenes, hearing a man cry up the happiness of a delicate life, saith, “ Let it be the
“ fate of our enemies to live delicately.”

Regarding delicacy, which most people esteem as the greatest happiness attainable on earth, an infectious and pestilential disorder.

59. Antisthenes, observing that a young man having his image sculptured in brass, used to conform himself very much to the mein and air of the statue, asked him, "If that image could speak, what, do you think, would it principally value itself upon?" What, answered the youth, but upon its beauty? "And don't you think shame," says Antisthenes, "to value yourself upon the same property that an inanimate thing would have done?"

Meaning, that we ought to glory in the excellencies of the mind, rather than upon a property common to us with a statue.

60. Antisthenes, as he carried some salt fish through the market, observing, that the people wondered, how a philosopher would submit to such a dirty office, more especially in so public a manner, and not order a servant rather to carry it for him, says, "What is it you wonder at, my friends? I carry this for myself, not for any body else."

Indicating, that no condescension paid to one's self is any way low or servile: consequently that it is no way mean for a man that eats salt fish, to carry it himself.

61. Some person having, by way of reproach, told him, that his mother was a native of Phrygia, "Yes," replies he, "and so is the mother of the gods."

Thinking it ridiculous to reproach any one for his country, when the most despicable countries may possibly, at one time or other, produce the most happy geniuses.

62. He used to say, "That we should petition the gods to bestow all earthly blessings upon our enemies, except fortitude alone, because

use those conveniencies would, some time
 other, fall to the share of such as excelled
 them in valour, since they would not long re-
 main in the possession of the present proprie-
 rs, who, on account of their cowardice,
 could not maintain their title to them."

He judged it of small import to procure riches,
 as the purchasers cannot guard them, and vindic-
 ate their right to them.

3. These following dogmas of Antisthenes,
 are not fit to challenge commemoration.

He would say, "That virtue was attain-
 ed by force."

This is in contradiction to those who think,
 that man is so constituted, as not to have it in his
 power to master the innate principles of his af-
 fections, by any endeavour whatever practi-
 cable.

4. Τὴς αὐτῆς ἰσχυρεῖς τὸς καὶ ἰσαίετος: i. e. "That
 such as were endowed with virtue, were also
 distinguished with nobility."

These have the seeds whence true nobility
 springs. This was in opposition to those who
 assure their nobility by their wealth, or the im-
 mense riches of their ancestors.

5. "That virtue was consummate of hap-
 piness, and required no other aid than Socratic
 strength."

Socrates was fortified with patience, as a re-
 medy against all bad events. The imbecility of
 a person prevented his giving frequent speci-
 mens of his valour.

66. "That virtue is a work of toil, which
 does not want the assistance of much words,
 or many disciplines."

This was in opposition to those who render the professions of law, theology, or piety, such difficult and prolix studies, and who, during the course of their whole lives, employ themselves only in idle controversies and disputations, concerning virtue. Horace animadverts much to the same purpose.

— Virtutem verba putas, ut
Lucum ligna? —

But if you think their wild opinion true,
(As heedless minds the vainest things approve)
That words make virtue, just as trees a grove.

CREECH.

67. “ That a wise man had still a sufficiency, by reason, that whatever was the property of others belonged also to him, for whom all have a friendship, since friends have every thing in common.”

68. “ That obscurity was a sufficient compensation for labour.”

Against the *καθε βίωσις* of Epicurus. There are many, whose aim it is, to remain concealed, that they may live in ease: but ignobility, because it lies open to the contempt of every one, is not less liable to troubles, than an equivalent portion of the splendor of fame, though this fame may be allowed a grievous burden.

69. He denied, “ That a wise man was governed by the laws and institutions of men, but directed by the rule of virtue.”

Meaning, that nothing was either to be pursued, or avoided, simply, because of any injunction, or prohibition of civil law: but because
reason

reason points out the action, as agreeable either to the standard of right or wrong. Laws don't prescribe all our duties: but the rule of virtue teaches, in every respect, what is honest, and what dishonest. Forced virtue is no virtue at all.

70. Some thought that it was not proper a philosopher should marry, but Antisthenes was of a contrary opinion, that they should marry, not for the sake of pleasure, but to beget children, being a duty they owed to nature and their country: but then, he urged, "That they should match with women of the best natural dispositions, in regard, that, from good parents, there are the greatest hopes of a good progeny."

A wise man's affection for his spouse is not after the vulgar manner; he loves judiciously. A man, whose affections are directed by judgment, loves truly and constantly: but the philosopher discerns best those objects that are worthy of his love and affection.

Adversus eos qui uxores se jactant habere pro matulis.

71. "That nothing could fall out either new or unexpected to a wise man, because that any thing that is possible may befall man."

He must be allowed to premeditate well, who had never once occasion to say, 'I could not have thought it.'

72. "That every good man was an object worthy affection."

There is no true or sincere love, but that alone which virtue procures.

73. "That a just man should be esteemed in preference to a relation."

The ties of virtue are more binding than those of blood, and every good man is related to another of the same class, from the resemblance of their minds, and similitude of their manners.

74. "That great, or noble actions were good; on the contrary, that base actions were bad."

'Tis a stoic dogma, 'That nothing but virtue alone, ought to be pursued, nor any thing beside vice avoided.' Mean while, poverty is by the gross of mankind, accounted a great scandal and reproach; and glory accompanies wealth whether purchased by the measures of right or wrong. But the judgment of the mob is no less preposterous in this than in other particulars.

75. "That every thing which was bad, should be deemed foreign."

The vulgar only approve of such matters as they are accustomed with. They abhor whatever is exotic, not because these things are evil in themselves, but on account they are foreign: yet in the eyes of a wise man, nothing is esteemed foreign, but what has a necessary connection with vice. Therefore the vice of drunkenness is not detestable only because it is not the practice of a few nations, but because it is in itself base and shameful. Now a-days people judge of things from the usage and customs of the country.

76. "That prudence was the safest wall, because it is neither sacked, or betrayed."

There are no walls so well fortified, but may be undermined by good engineers, and, if these can't succeed, 'tis not proof against treachery: but

but the resolutions of a wise man are impregnable.

77. "That our enemies ought to be particularly observed, in regard they are the first who will perceive our faults."

For this end; therefore, they are more serviceable to us than our friends: since, by them, we are told our errors, and, thereby, are put upon our mettle to use our proper means to correct them.

A N A C H A R S I S the Scythian.

78. Anacharsis, upon his arrival at Athens, went directly to Solon's house, where being asked, by a servant, who he was? and what he wanted? desired the man to tell his master, that his name was Anacharsis, that he desired to see Solon, and, if it was agreeable, to be his guest for some time. Solon sent back word, that people were admitted as guests only in their own country; intimating, that no laws of hospitality subsisted between the Greeks and Scythians. Upon this message from Solon, designed to forbid the stranger his house, Anacharsis immediately walked in, just as if he had received an invitation, telling Solon, "That he was in his own country, and that it was but reasonable they two should be united to one another, by mutual offices of hospitality."

Solon was so delighted at the dexterity of this speech, that he appeared the fondest man in the world to cultivate a friendship with one, who discovered such a philosophic turn of mind, as to look upon any place of the earth, as his country. We are all citizens of the world.

79. Anacharsis, returning to his own country, attempted an innovation in the laws of the Scythians, with a view to conform them to the institutes of the Greeks. For this attempt, he was slain by his own brother, with an arrow, in the chase. His dying words were, "I was, out of regard to my learning, safely conducted from Greece, home to my own country, where I perish out of envy."

80. Being asked, by what means a man might best guard against the vice of drunkenness, he made answer, "By bearing constantly in his view, the loathsome, indecent behaviour of such as are intoxicated in this manner."

There is nothing so like a madman, as a man in liquor: yet he imagines all along, that his behaviour is agreeable to the strictest rules of decency and good manners. The deformity of this vice is best seen, by viewing others in that condition.

81. He said, "That he wondered, how the Athenians, seeing they condemned lying, should themselves make a constant habit of lying openly, and with the greatest assurance, in shops and taverns."

Buyers and sellers do, for the sake of a small matter advantage, impose upon one another, to the utmost of their power, regarding the practice of lying in private, base and shameful, tho' they look upon that vice in the public market, as laudable and necessary. In contracts and agreements, people should be particularly aware of lying: but then we find men most disposed to lie, when they pretend to be most ingenuous.

82. Being asked, if there were any pipes in Scythia? he replied, "Not so much as vines."

Meaning,

Meaning, that dancing and all pleasures of that kind, are instigated and fomented by wine.

83. Being asked, whether he thought the dead or the living, most in number? he says, "Which condition do you account the sailors in?"

Doubting whether they ought not to be included in the number of the dead, who commit themselves to the mercy of the winds and waves.

84. A native of Athens looking upon him with an eye of contempt and envy, reproached him with the unpoliteness of his country; "I confess," replied Anacharsis, "That my country is a shame to me: but thou art a shame to thy country."

He must unquestionably have been a very blameless man, to whom they could object nought else, besides the barbarity of his country. As much as it enhanced the character of a barbarian to become master of the polite and liberal arts and sciences of the Greeks, so far was it beneath a Grecian to degenerate to the manners of barbarians.

85. He would say, "That the exchange was authorized, as a theatre for mutual frauds and impositions."

Animadverting on the practices of the trading part of mankind, who aggregate profits, without regard to justice or equity.

86. Being once reproached with the name of a barbarian, he replies, "Anacharsis, sure enough, is a barbarian among the Athenians, and so sure are the Athenians barbarians among the Scythians."

The Greeks, but more especially the Athenians, by reason that the liberal arts and political

laws flourished chiefly amongst them, branded other nations with the name of barbarians, notwithstanding barbarism is, in reality, no more than whatever is foreign, or unusual. Sometime afterwards, when Greece degenerated to the utmost state of barbarity, this piece of arrogant affectation became peculiar to some of the Italians, who regarded and denominated all other nations barbarians.

87. Anacharfis having a very plain woman for his wife, a certain person, who saw her at a feast, told him, Methinks, Anacharfis, you have got an exceeding ordinary person for a wife. "I am almost of the same opinion myself," replies he, "but, come, boy, pour me out a bumper, that I may make her handsome."

Indicating, that wine impaired the delicacy of a man's natural taste and judgment.

M Y S O N.

88. We are at a loss as to the country of Myson; however, he is reported to have been a man-hater, and not very different from the manners of Timon, the Athenian. Some person who met him taking a solitary walk, yet laughing all the way as he went along, asked him, how come you to laugh, being alone? "'Tis for that," I laugh," replied he.

Indicating, that solitude was most agreeable to him.

A N A X A G O R A S, the Clazomenian.

89. There was one told Anaxagoras, when sentence of banishment was pronounced upon him,

him, by the Athenians, Anaxagoras, you will soon be deprived of the Athenians. "Nay," replies he, "the Athenians shall soon be deprived of me."

Meaning, that the Athenians had more reason to lament the loss of Anaxagoras, than he had to regret the want of them. Such as are instrumental in the banishment of great and illustrious men, injure the state more than they do the banished.

90. When, in exile, he received intelligence of the death of his sons, he very calmly said, "I knew full well, that such as were of my breeding would be mortal."

91. The Athenians, without giving him any notice of their proceedings, had him capitally condemned. Soon after, being told that the Athenians had pronounced sentence of death upon him, he, without the least emotion, made answer, "And nature has long before pronounced the same sentence upon them."

Intimating, that the Athenians were as surely appointed for death as he, that had been already condemned. The manner allotted for mankind to dye in, is various: but the same necessity of dying is the fate of all.

92. Anaxagoras, hearing a certain person regret much, that it must be his fate to dye among strangers, far remote from his own country, told him, "Nay, never mind that, for the descent to the dead is all the same, take your rout from what quarter of the world you will."

93. Anaxagoras is reported to have been the tutor of Pericles, to whom, in the administration of public affairs, he was of the utmost consequence:

sequence: but, being turned old and decrepid, Pericles neglected taking proper care of him, whereupon he made a resolution to famish himself to death. The report of this resolution no sooner reached the ears of Pericles, than he instantly went to see him, using all the arguments and intreaties in his power, to dissuade him from such a fatal determination, not lamenting the philosopher's fate so much as his own. But Anaxagoras, now at the point of death, uncovering his face, says, " Ah, Pericles ! those that have occasion for lamps, supply them with oyl."

Upbraiding Pericles with the neglect of a friend, from whom he might receive such a vast advantage. Those that burn lamps, must supply them with oyl: but, like this great counsellor, they extinguish when neglected.

94. Anaxagoras, having left his patrimony, and travelled abroad into foreign countries, at his return home, found his house ruined, his lands laid waste, and his whole estate in confusion, upon which, he says, " If these had not perished, then I should have perished."

Intimating, that it was his misfortunes which drove him to the study of philosophy; if his affairs were in a good condition, then he should have remained at home. Thus, very often, circumstances that have a bad aspect, turn out, in the event, to be of the greatest service to us, and that which we account our ruin, frequently happens to be the making of us.

STILPO the Megarian.

95. Stilpo had a daughter that was infamous, on account of her lewd and sensual habit of life. A certain man once told Stilpo, that this daughter was a perfect disgrace to him, "Not any more," replies he, "than I am a disgrace to her."

Meaning, that no body was discredited by the actions of another : but that every person should be judged of by his own life and conversation. This woman was not a jot the more honest on account of her father's character and reputation in the world, unless she inherited his virtues.

96. Neptune, appearing to Stilpo in a dream, seemed very much displeas'd with him, for not sacrificing a hecatomb to him, according to custom. But the philosopher imagin'd himself so far from being disturb'd at this uncommon vision, that he answer'd the god thus ; "What dost thou mean, Neptune, to come here, complaining like a boy, because I have not borrow'd money of my neighbours, to stink the town with the smell of roast meat ! have not I, notwithstanding the moderate allowance of my family, sacrific'd some water to thee ?" Neptune seem'd to smile at this, and to stretch out his right hand, saying, ' Well, honest Stilpo, I shall, upon your account, supply the city of Megara with plenty of good water hereafter.' This, they tell us, actually happen'd.

97. He was a perfect master in all the quirks and quibbles of logic, but had the misfortune not to be very prudent in the use of it upon the following occasion. Hearing a certain man talk of
the

the statue of Minerva done by Phidias, he asked him, "If the Minerva of Jove was a goddess?" that being granted him, he says, "But the Minerva of Jove is not the Minerva of Phidias." That being admitted also, he then concluded "That the Minerva of Phidias was no goddess." Soon after he was tried by the Areopagites for this argument, and convicted of impiety. He attempted to clear himself, by pretending, that he only argued, that she was not a god: for *Θεός*, with the Athenians is the common gender. However, notwithstanding this defence he was ordered into banishment. Theodorus surnamed the atheist, upon this occasion, said, "How, in the name of fortune, did Stilpo come to know all this, without he took up Minerva's petticoats, and viewed those parts that distinguish the sexes?"

98. Being asked by Crates, if the gods regarded human prayers and adorations? "Fool," said he, "don't ask me that upon the street." "Talk to me upon that in private."

Insinuating, that either there were no such beings as gods, or that they did not mind human affairs; yet intimating that it was not expedient to preach such doctrines to the multitude, who must be necessarily restrained by the fear of a deity.

99. There was one told Stilpo, as the people crowded round to see him, Stilpo, all the town come wondering about you, as if it were to see some strange beast. "No," said he, "it is to see a man which Diogenes fought with his lanthorn at noon-day."

Nobody is curious to see an ordinary man: but multitudes flocked to see the philosopher, not regarding

regarding him, as any common, or ordinary man, but as a true man, such as Diogenes looked out for: and, indeed, such a sight as this, it must be owned, is a very rare one. Yet we are to take notice, that, by the bye, he checked the intruder's insolence, by putting him in mind, that he was not a man, nor worth crowding together to see him.

MENEDEMUS the Eretrian.

100. Menedemus, being asked, if a wise man should marry? said, "Do you take me for a wise man?" To be sure, replies the other, I do; "Well," said he, "you see that I have married."

'Twere needless to doubt that he did not think this condition the most eligible, or else he had never entered upon it.

101. Menedemus, hearing a man say, that it were the greatest degree of happiness to enjoy every thing a man wished for, said, "Nay it were much happier, did a man wish for nothing, but what he ought to wish for."

PLATO the Athenian.

102. A young man, who was severely reprobated by Plato, for playing at dice, said, Why do you reprove me so sharply, for such a small matter as this is? "but custom is no such small matter," replied Plato.

This would Demea insinuate in the Adelpi of Terence; *Mitto rem: consuetudinem ipsorum.* i. e. I say not a word of what money the young spendthrifts squander, I never mind that: I am
only

only grieved at their habit of life, and the depravity of their manners."

103. Plato, being asked, if there should be a monument erected to his memory, in like manner as his predecessors had? answered, "First let me gain a name, then I shall have monuments in abundance."

He judged that the most lasting memorial of a man, which is erected in the minds of posterity, and the most propagated, which is communicated to them by his writings.

104. Plato, finding himself agitated by a violent indignation against one of his slaves, told Xenocrates, who came in accidentally, as he was going to correct the offender, "Here, friend, do me the favour to punish this boy, for I find myself in a passion."

The philosopher, perceiving that his rage surmounted his reason, was afraid to trust himself the correction of his servant, lest he should exceed the moderate bounds of justice and discretion: yet the vulgar punish only when they are enraged.

105. At another time, he threatened one of his servants, saying, "Were I not angry, I would have horse-whipped thee."

Nothing ought to be done while one is in a passion.

106. Having once mounted upon horse-back, he soon alighted, saying, "I dread (*μη̄ ἰπποδωφία ληφῆ*) being captivated by equestrian state."

An horse is a proud animal, and riding has somewhat magnificent in it, unbecoming a philosopher.

107. He was wont to advise such as were given to drink, "To take a view of themselves in a looking

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“ looking-glass, that by the sight of themselves
“ in such deformity, they would abstain from
“ the practice of it.”

108. Plato, once seeing a young spendthrift eating bread and water in the door of an inn, where he had squandered away a considerable estate, said to him, “ Young man, had you
“ dined but moderately, you needed not have
“ supped so poorly.”

109. Plato was enamoured of a young man, whose name was Stella, that studied astronomy, and went often, on clear nights, out to view the stars. Whereupon he would frequently wish himself heaven, “ That he might look upon
“ Stella with a thousand eyes.”

110. He was wont to say of his master Socrates, “ That he was like the apothecaries gal-
“ ley-pots, painted, on the outside, with apes,
“ owls, and satyrs : but within full of precious
“ drugs.”

111. He advised Dion, who, on account of his graceful person, and the renown of his exploits, was in high esteem of every one, “ That
“ he should dread, and carefully avoid insolence,
“ whose constant attendant was solitude.”

Their very friends forsake such, as, upon their advancement into a high sphere of life, demean themselves insolently.

112. If he happened in any company, that behaved in an indecent or irregular manner, he would instantly depart, saying, “ Did I ever dis-
“ cover such behaviour ?”

There is none who perceives a-right his own faults or blemishes : because every man is partial to, and a flatterer of, himself ; so that it is by the
behaviour

behaviour of others, that we are best able to learn whatever is right or wrong.

113. He used to inculcate this precept, "That we should not exercise our body, without the joint assistance of our mind: nor exercise our mind, without the help of our body; and that we ought to be equally careful of both: that one of those habits belonged properly to athletics; and the other was the practice of the fluttish and disingenuous."

114. The Cyreneans desired Plato to settle their state for them, and to write a body of laws, by which they might be governed. But the philosopher excused himself, saying, "That it would be a matter of great difficulty to compose laws, for such as were in their happy circumstances."

Indicating, that they would not readily conform to any salutary rules or precepts laid down for them, who, intoxicated by the success of their affairs, looked upon themselves as a happy people.

115. He told Antisthenes, who was rather too tedious and explicit in discoursing, "Don't you know that the hearer, and not the speaker, is the proper judge of the measure and proportion of a discourse."

116. He would say, "That, upon the death of our friends, we ought to be particularly quiet and easy, partly, because it cannot yet appear altogether evident, whether it happened for the better or the worse, and, partly, because sorrow wont avail us."

We shall cease to grieve, whenever we reflect seriously what has happened.

XENOCRATES the Chalcedonian.

117. Xenocrates, having received a huge sum of money, in a present, from Alexander the Great, accepted only of three pounds, desiring the bearers "To carry it back to the king, because his majesty had more occasion for it himself, who was obliged to maintain more."

118. A sparrow that was closely pursued by a hawk, darted for shelter into the bosom of Xenocrates, who, hugging and stroking the poor creature, dismissed it, saying, "That he would not betray the innocent suppliant."

119. Xenocrates, at a noisy feast, while all the company kept ranting and roaring over their cups, was the only person present who was observed to remain silent; being asked the reason, why he did not speak along with the company? "Because," replies he, "I have frequently repented to have spoke, but never repented being silent."

120. Alexander, at another time, sent him a special embassy, with a gratuity of some talents: but the philosopher, having ushered the ambassadors into the academy, invited them to supper, which, consisting of his ordinary fare was both simple and sparing. When, next day, the messengers asked, if he was at leisure to tell, and take charge of, his money? he told them, "Do you imagine, by last night's entertainment, that I stand in need of much money?"

Here we have a heathen philosopher rejecting a vast sum of money, sent him in a present, by the richest and most generous prince on earth; and

and now they arrogate to themselves the character of sanctity, who, professing extreme poverty, insomuch, that they dread touching a spaniel of money, as if it were viperous, by the blackest arts, craft, and imposture, hunt after, and monopolize the liberality of both rich and poor.

A R C E S I L A U S.

121. There was an Epicurean boasted, that tho' many of the other philosophers turned Epicureans, there was never an Epicurean who turned to any other sect. "That is very easily accounted for," replied Arcesilaus, "because cocks may turn capons, but capons can never be made cocks."

Meaning, that we are naturally more prone to pleasure than we are to virtue.

122. He used to say, "That, as there be many diseases in a place where there are many physicians, so there are many vices in that place where there be many laws."

B I O N, the Borysthenite.

123. Bion being asked, what man in life must be the most anxious and uneasy? answered, "He whose ambition prompts him to shine in the greatest achievements."

He must be tormented with a thousand cares, and apprehensions, who aims at arduous matters, and, having obtained his aim, is equally tormented for fear he should lose it.

124. He

124. He was wont to say; "That beauty was a possession, not our own."

Meaning, that it was not in the hand of man, account he could neither acquire nor retain

The possessions of the mind are what may truly called our own.

125. He used to say, "That riches were the finews of actions, because without them nothing could be done."

126. He said to one, who riotously sold, andasted, all his lands, "The earth swallowed Amphiaraus, and thou hast swallowed the earth."

127. He was wont to say, "That it was a great misfortune not to be able to bear misfortunes."

Without being acquainted with hardships and disappointments, we can have no true relish of life.

128. He would say, "That it is more desirable to distribute the fruits of our own industry to others, than to reap the benefit of other people's industry."

He deemed it a happier condition, and more fortunate fate, to be giving than receiving.

129. He would say, "That the road to hell was easy, because people went thither with their eyes shut."

130. In attesting the character of Alcibiades, he taxed him thus; "Alcibiades," saith he, "when a youth, allured the husbands from their wives, and when he became a man, he ran away with the wives from their husbands."

131. While rhetoric was the science mostly in vogue among the Athenians, Bion came to Rhodes, where he made profession of, and taught philosophy:

philosophy: for which being reprehended, he made answer, "Seeing I imported wheat, would you have me vend barley?"

Judging it preposterous to require a commodity of him, worse in quality, or different from that which he carried along with him. Philosophy, like wheat, is men's meat, but barley is the food of horses. Insinuating, at the same time, that a philosopher discoursed, whereas an orator, comparatively speaking, may be said to neigh.

132. The poets report, that the punishment inflicted in hell upon the daughters of Danaus, is as follows; they are condemned to keep filling a vessel, pierced, or holed, at the bottom and sides, with water, which they draw in sieves. Bion reprehended the judgment or nicety of this sentence, as not answerable to the intention, in point of severity. "For," saith he, "their punishment would be more afflicting, were they made to carry the water in sound, tight, vessels, for then they would go the more loaded."

133. A talkative, noisy fellow came once, in a great hurry and clutter, to Bion, craving his assistance in some affair of importance, that, he said, lay upon his hand. "Indeed, friend," replies Bion, "you could command my aid much more readily, if, instead of coming yourself, you had sent any body else to solicit for you."

134. Bion, happening to be at sea, with a crew of notorious villains, fell in among pirates. Whereupon his crew cryed out, viva voce, alas! we are utterly undone, if they come to know who we are. "And I am undone," saith Bion, "if they don't come to know who I am."

To

To be known, is the protection of good men.

135. He said, "That arrogance was the chief obstacle to proficiency."

He is incapable of being taught, who chuses ther to be thought learned, than, in reality, to fo.

136. He once told a fordid rich miser, "You don't possess your wealth, but 'tis your wealth possesses you."

137. He would say, "That young men should excell in fortitude, and old men in prudence."

Experience may have taught old age wisdom.

138. He was wont to say, "That prudence so far excelled all other virtues, as vision did the other senses."

As without the eyes, which illuminate the whole body, there can be no vision, in like manner, there can be no virtue without prudence. How can a man be just enough to render unto every one his due, unless prudence teaches him, that this is a duty incumbent upon him?

139. He gave in precept, "Not to reproach a man for being old, since age is a period we all desire to arrive at."

'Tis ridiculous to revile a person, for what we all wish to be our fate.

140. He was wont to say, "That impiety was a bad companion for confidence," adding his verse of Euripides,

" Δουλοῖ γὰρ αἰδέα καὶ θραυστόμοις τις ἤ."

"The fiercest man it makes an abject slave."

He

He concluded that there could be no liberty in the company of a bad conscience, and that man could not talk with freedom, who lay charged with the crime of impiety; and finally that he could not enjoy a proper tranquillity of mind, who was under apprehensions of being offensive to the gods.

141. He said, "That, let our friends be what they would, we ought still to retain our former familiarity with them, and regard them as our friends, lest we should seem, in room of them, to have commenced a friendship with bad men, or to have rejected good men."

LACYDES, the Cyrenæan.

142. Lacydes, being sent for by king Attalus, returned this answer; "Images should be viewed at a distance."

Insinuating, that a close and constant familiarity with any person, oftentimes lessens our admiration of his virtues.

CARNEADES.

143. It is reported, that though Carneades was a man of a very rough and sonorous voice, he seldom or never, in discourse, observed any measure, or proper elevation of sound. The principal of the academy sent him word once, not to speak so loud as he did, to which Carneades answered, "Let him send me a standard to regulate my voice by." "He has got an auditory for his standard," returned the principal, very politely.

The elevation of the voice is to be adapted to the number of the auditory.

144. Carneades would say, "That the sons of princes, and great men, never learned any exercise a-right, except riding; because a horse, not minding who mounts him, whether prince or plebeian, throws off his back, without respect of persons, any not skilful enough to manage him."

ARISTOTLE, the Stagirite.

145. Aristotle, being asked, what advantages people reaped by lying? replied, "The advantage of not gaining credit, when they speak the truth."

146. Being once reproved for giving charity to a vile wretch, labouring then under great miseries, he made answer, "I gave it to the man, not to his manners."

A good man succours the wicked in distress. This office is the consequence of a sympathy, if not due to their merits, that is due, at least, to human nature. Besides, a bad man may mend, and become a good member of society.

147. He would frequently say to his disciples and friends, in the course of his lectures, "That as the eye received the visual ray from the ambient air, in like manner was the mind enlightened by the liberal sciences."

Meaning, that the animal, or mental powers of youth are not only opened, and illuminated, by the study of mathematical learning, but also rendered more acute and discerning, to comprehend the mysteries of philosophy.

148. He would say, "That the roots of erudition were bitter, but the fruit, sweet and pleasant."

149. Being asked, what it was that soon decayed, and turned old? "A favour," replied he.

Intimating, that we are most tenacious and mindful of an injury done us: but soon forget benefit received.

150. Being asked, what hope was? he made answer, "The dreams of a waking man."

People promise themselves variety of vain and idle prospects, by building castles in the air which are no more than the produce of hope. Thus Virgil, to the like purpose,

—— An qui amant, sibi somnia fingunt?

Good heav'n! may lovers what they wish believe;

Or dream their wishes, and those dreams deceive!

DRYDEN

151. He would say, "That there were three properties necessarily requisite to the attainment of wisdom, which were nature, learning, and practice."

In vain do people labour against the grain. Wisdom is attainable only by the learned, and exercise gives erudition the finishing stroke.

152. Being asked, in what manner the learned differed from the ignorant? he made answer, "Just as the living differ from the dead."

Meaning, that an illiterate man is, in reality, more of a statue than a man.

153. Aristo-

153. Aristotle was wont to say, "That beauty was the most effectual letter of recommendation."

Some authors ascribe this saying to Diogenes, I attribute the following to Aristotle; "Beauty, being a gratuity of nature, is a gift." Socrates would term beauty, "A short-lived tyranny." Plato called it, "A prerogative of nature, that falls to the share of few." Theophrastus used to stile it, "A silent fraud," because it is capable of persuading without words. Theophrastus named it, "The ivory mischief," I account that it often is the occasion of many injuries and inconveniencies, though it is agreeable to behold. Carneades calls it, (*ἀδουφέντιον ἀσπίδιον*) "An empire without an army:" Because that beautiful persons may obtain their desires, without using any violence.

154. Aristotle, hearing a man boast, that he himself was a native of a very famous and mighty city, told him, "That does not so much matter; the question is, whether or no, you are worthy of such a city?"

155. Being desired to define a friend, he said, "It was one mind in two bodies."

156. He would say, "That some men were so sparing, as if they were to live here for ever, while others were so prodigal, as if they were to die instantly."

157. Aristotle was asked, why we liked better the conversation of the fair, and could bear it longer than that of others? "That," answered he "should be the query of a blind man."

A blind man is no more sensible of a beautiful person, than he is of the beauty of colours.

158. An insipid coxcomb, having made whole afternoon's visit to Aristotle, after an impertinent, tedious discourse, would bring himself off by this flourish; Sir, says he, I would not leave you so soon, but that I am afraid I may be troublesome. "No, no," says Aristotle, "not in the least, for I have not so much as thought of you, ever since you came in."

159. Aristotle, being asked, in what manner we ought to treat our friends? replied, "Just as we would desire to be treated by them."

160. He used to say, "That learning was the most necessary provision laid up for old age, because every thing else either forsakes, or turns tiresome, and loathing, to old age."

161. He had this frequently in his mouth, *Ἰσοῖα, ἀλλ' ἰσοῖα.*

Meaning, that there were many nominal friends, but few, or none, real.

162. He would say, "That no man should either speak in praise, or in prejudice, of himself, as the former denoted a vain man, and the other a madman."

163. He advised us, "To contemplate pleasures as they depart, not as they come." That is, to view them from behind, not from before: by reason they come alluring us with a painted outside, but, being gone, leave troubles and penitence behind them.

164. He would say, "That a king ought to be the general of the war, the judge of civil differences, the father of the distressed, and the master of divine ceremonies."

THEOPHRASTUS, the Æolian.

165. Theophrastus was wont to say, "That it was better trusting to an unbridled horse, than to an unguarded tongue."

166. He told a man, who sat silent at a feast, "If you be a fool, you act the part of a wise man; and if you be a wise man, you play the part of a fool."

It is no inconsiderable piece of prudence for people to conceal their folly, by holding their tongue.

167. He had the following saying most commonly in his mouth. "No expence is more precious than that of time."

This is the only waste that is irrecoverable. Notwithstanding the vulgar have nothing that lies so heavily upon their hands, nor any thing they make so light of, as their time.

168. He would say, "That the constant man is not a child of nature, because every thing she begets is subject to change."

DEMETRIUS PHALEREUS.

169. Demetrius Phalereus, being told that the Athenians had demolished all the statues they had erected in honour of him, replied, "But they have not demolished those vertues, on whose account they erected them."

170. Aristophanes, in a comedy, represents Plutus, the deity of riches, blind. Whereupon Demetrius said, "That riches was not blind

“ alone, but that fortune, the leader of riches
 “ was blind also; so that the common proverb
 “ the blind leading the blind, might be fitly ap-
 “ plied to them.”

Fortune very often bestows her gifts liberall
 upon the most undeserving.

171. He admonished the youth, “ As the
 “ revered their parents at home, and thof
 “ they met with in the way, to sever themselve
 “ in solitude.”

Shame is the most effectual means to dete-
 tender age from acts of turpitude, and will be
 sure prevention, if it is so established, as that they
 continue to pay a due respect to themselves.

172. He used to say, “ That true friends are
 “ wont to visit us in our prosperity, only when
 “ invited: but that, in adversity, they visit with-
 “ out an invitation.”

Common practice, in this respect, never
 points out our true friends to us.

C R A T E S, the Theban cynic.

173. Crates would say, “ That a philosopher
 “ did not stand in need of any thing.” From
 this persuasion he lodged his money in the hands
 of proper trustees, with this positive charge,
 “ That if his children proved fools, to let them
 “ have it: but if they turn'd out philosophers,
 “ it might be given to the poor.”

This is not to be understood, as if philosophers
 were to live upon the air, like camelsons, but it
 preaches temperance and good government;
 that nature contents itself with little, and that the
 endowments of the mind are much above the
 goods

ods of fortune, and a poor philosopher much more valuable than a wealthy idiot.

Others say, that he threw his wealth into the sea, saying, "I'll drown you, lest you drown me."

174. Crates, supplicating the head of the college, for some favour or other, fell down before him, right upon his backside, instead of prostrating himself upon his knees, as suppliants are wont to do: but observing that the principal was offended at such an indecent carriage, he says, "What? are not these parts your own, equally well as your knees are?"

Animadverting on the superstition of the vulgar, who devote certain members to certain purposes.

175. He was wont to affirm, "That, as there was no pomegranate without a rotten seed, in like manner, there was no man without some particular foible."

175. Alexander asked him, if he should not like to see his native city rebuilt? "For what?" replied Crates, "If it was rebuilt, another Alexander would perhaps demolish it."

EPICTETUS.

176. "As the wolf," saith Epictetus, "has some resemblance of the dog, the flatterer bears a resemblance of the friend."

177. He was wont to reduce all philosophy into these two words, ἀπέχεσθαι καὶ ἀπέχεσθαι, i. e. "sustain, and abstain."

First he advises, that we should weather patiently all those misfortunes which we happen, is

the course of life, to encounter with. Lastly, that we should abstain from pleasures, and observe a due government and temperance, that so we may be enabled to sustain adversity, and to remain uncorrupted in prosperity.

178. He used to say, "That one of the vulgar, in any misfortune that happens to him, blames others; that a novice in philosophy blames himself; but that a philosopher blames neither the one, or the other."

M E T R O C L E S.

179. Metrocles was wont to say, "That other matters, such as provisions, lodgings, and cloaths, might be had for money: but that the liberal sciences were the purchase of time."

H I P P A R C H I A, the sister of Metrocles.

180. Hipparchia was so in love with Crates, that, in the presence of her father and mother, she threatened to lay violent hands upon her own life, if she was not married to the philosopher. When neither the influence of her parents, or the persuasions of her lover, could alter her resolution, Crates started up, and, pulling off his mantle, presented himself naked before her, crooked and deformed, as he was, by a large hunch, or prodigious swelling, upon his back, addressing the love-sick young lady in the following terms. "Now," saith he, "that there may be no imposition in the case, here is the bridegroom for you;" and then, throwing down his staff and budget,

budget, before her, says, "And these things are all your dowry; there they be; think upon the matter, for I shall never have a wife that will not agree with the same terms." The young lady having complied with these conditions, he instantly spread his mantle along the ground, and lay with her, in the presence of her parents, and thus the Cynic marriage was consummated.

Z. E. N O, the Cyprian.

181. Zeno is reported to have consulted the oracle, in order to learn, by what measures he might direct his life, so as to turn it to the best account. The god made answer, *Ei συγχρωτίζοιτο τοῖς νεκροῖς*. i. e. "Let him get the colour of the dead." The philosopher, interpreting this response, as if it admonished him to read the ancients, betook himself to the study of philosophy. 'Tis reported, that Zeno was naturally of a swarthy complexion, but study and a spare diet would soon make him pale.

182. Zeno, being formerly a merchant, was shipwrecked nigh Pireus, on board a vessel laden with purple, which was the reason of his turning philosopher, whereupon he was wont to say, "Well, I made a good voyage of it, when I was cast away."

183. He used to say, "That florid and polite discourses were like the Alexandrian coin, agreeable to the eye, by reason of the image and inscription on both sides of it: but then, that it was of no more value, than if it wanted

“ these ornaments.” Again, “ That such
 “ study to speak rather usefully, than elegantly
 “ were like the tetrachmas, roughly and readily
 “ cast, which, notwithstanding, outweigh
 “ those pictured pieces.”

In our estimation of money, we don't so much mind the neatness, or elegant cast of the piece, as we do the weight and quality of it: nor, in like manner, does it signify, whether a discourse be elegantly expressed, or not, providing it be serious and useful.

184. Hearing a certain man say, that the precepts of the philosophers were very short and concise, “ 'Tis true, so they be,” replied Zeno, “ and so ought their very syllables, if it were possible.”

Truth does not require a redundancy of expressions to represent it; besides, we remember those sentiments best, that are couched up in the fewest words.

185. Zeno, hearing a young man talk with too much freedom, told him, “ We have two ears, and but one tongue, for this very reason, that we should hear much, and talk little.”

186. Zeno, hearing a certain man say, that he did not approve of Antisthenes, in several parts of his doctrines, asked him, “ If Antisthenes had ought that he could like?” The man replied, that he did not well know, whether he had or not. “ And are not you ashamed,” added Zeno, “ to cull out, and retain in memory, such passages, wherein Antisthenes might be objected to, without either reading, or remembering whatever he might have excelled in?”

This disease seems, by an infectious run, to have communicated itself, in a successive progression; down to some who account themselves the literati of our day and generation; that have never exhibited any other proof of their parts or accomplishments, except in a vain ambition of pointing out to view the blemishes of learned and judicious writers, without ever regarding, or remembering to single out the beauties and excellencies of these men.

187. He told a prattling young fellow, whom he observed to keep perpetually talking, "Your ears, my lad, have flown down to your tongue."

Insinuating, that youth should hear much, but talk little.

188. Zeno, happening to hear a handsome youth affirm, that none of your wise and philosophic men were ever in love, told him, "Nothing could fall out more unhappily for you beauties."

A just and conscientious teacher admonishes and instructs his pupils to a love for virtue, in order to make them objects worthy of his affection; and this is certainly true affection, for such as are commonly said to love, are only in pursuit of their own happiness, generally to the ruin of the persons beloved.

189. He used to say, "That man seemed to be deficient in nothing, so much as he was in time."

He judged very different from those, who, as it were, murder the greatest part of their lives in sleeping, drinking, trifling, and gaming, just as if man had mote time upon his hand, than he could usefully dispose of.

190. Zeno, having caught an arrant thief of a slave, belonging to himself, in the very act of thieving, ordered him to be severely whipped. The rogue, as he was going to be bastinadoed, would fain alleviate his guilt, saying, that it was destin'd for him to steal, "And to be lashed for so doing," added Zeno.

The slave wanted to plead a fatal necessity, in excuse of his crime, but Zeno turned that necessity, as equally fatal in his punishment.

191. He would say, "That a comely person graced his discourse, or otherwise, that a mean appearance spoilt one." Others relate it, "That an elegant discourse was an ornament to beauty."

'Tis certain that a graceful person recommends his speech to us, with an irresistable force, and, on the other hand, that an elegant speech gives lustre, and adds ornaments, to personal advantages.

192. One Dionysius, a disciple of Zeno, one day, asked his master, what the reason was, that of all his scholars, he should be the only one who was never corrected? "I don't trust you," replied the philosopher.

Insinuating, that he had no hopes of mending him by corrections.

193. The ambassadors of king Ptolemy, having invited all the learned men of Athens to a rich entertainment, asked Zeno, who, of all the guests, was the only person observed not to discourse, during that entertainment, what report shall we make of thee to the king our master? "Why, tell him," replied Zeno, smiling, "that you saw an old man, who knew how to sit silent at a feast."

While

While the other guests, out of vanity and ostentation, to show their parts, talked away, with all imaginable eagerness, to rival; or outline one another, Zeno was the only person who could remain silent.

194. Zeno, being asked, how he could discover so much cheerfulness and gaiety over a bottle, at a feast, seeing, that he was naturally sour and morose? merrily answered, "You see, that pot-herbs, though bitter and insipid in their own nature, are, by soaking them in water, rendered sweet and pleasant."

A seasonable refreshment of meat and drink naturally dispels melancholy, and begets good humour.

195. He was wont to say, "That it was better the foot should slip, than the tongue."

Zeno avoided feasting, and public entertainments, as much as possible, for fear that, being too much unbended by liquor, and provoked by the prattle of others, he should be more liable to speak unguardedly.

196. Zeno, hearing some persons say, in excuse of their high and luxurious living, that they only occasioned a consumption of such things, as abounded with them, made this most ingenious reply; "Should you," said he, "be satisfied with a cook, who, if he salted your victuals too much, would plead, in excuse for himself, that it was no matter, as he had salt in abundance by him?"

Meaning, that we are not only under a moral obligation, to make a moderate use of things rare in their kind, but are under a tie to manage things that abound among us; agreeable to the use and necessity of our nature.

CLEANTHES, the Assian.

197. Cleanthes, happening to overhear a solitary man talking to himself, said, "Take heed, friend, that you don't talk to a bad man."

Solitude is dangerous to bad people.

198. Cleanthes, being reproached for his age, replied, "Indeed, I desire to depart: but then, when I reflect that I am sound, both in mind and body, so that something may be either read or wrote, I think again of staying."

Meaning, that he was no way fond of life; and intimating, that nobody, who retains the proper use of the powers and faculties necessary for discharging the several functions of life, should, on account of old age, forsake the world.

CHRYSIPPUS, the Solenian.

199. He was such an acute logician, as occasioned this noted saying, "That if the gods were to practise logic, it would have been that of Chrysippus."

200. A certain man told Chrysippus, that it was a great loss to him, that he did not study philosophy under Aristo, along with the multitude of scholars he taught. "Then, I should never become a philosopher," replied Chrysippus, "if I studied with the multitude."

The Greek πολλοί, signifies the multitude, of rabble, as well as a multitude of men. He imagined,

ned, that those things were not generally the best, which pleased a multitude:

PYTHAGORAS.

201. Pythagoras was wont to say, "That human life was like a general, solemn meeting, at a fair, to which some resorted on purpose to contend, others to traffic, and a few as spectators of the whole. In the mean time, that, while all the rest lived in perpetual cares and solitudes, the spectator alone was the only person, who, in peace and tranquillity, enjoyed the various pastimes of this resort; that this spectator was nought else than the philosopher, who seems to have made his appearance on the theatre of this world, for no other end, than to contemplate the nature of things, and the manners of men."

202. Pythagoras, being asked, when a man should have dealings with a woman? answered, "whenever he inclines to debilitate himself."

Venerie enervates the human constitution.

203. He would say, "That first delicacies creep into a state, whence satiety ensues, after that violence follows close behind, of which destruction is the natural consequence, and comes up, to close the catastrophe."

HERACLITUS, the Ephesian.

204. Heraclitus used to say, "That we should be more forward to suppress an injury, than to extinguish a fire."

The

The lightest offences, if neglected, gradually amount to crimes of the most atrocious nature and tragic tendency. All are forward to extinguish a fire: but, alas! the generality of the world sooner irritate, and foment the most flaming discords and debates, than endeavour to allay, or compose them.

205. Heraclitus, being once asked, why he was so silent? replied, "That you may have an opportunity to speak."

XENOPHANES, the Colophonian.

206. Xenophanes, hearing Empedocles affirm, that no such thing as a wise man was to be met with, replied, "'Tis no wonder, for he must be a wise man, that is able to distinguish a wise man."

DEMOCRITUS, the Milesian.

207. Democritus would say, "That if the body was to call the mind to an account, the latter would appear very defective in the proper execution of its administration."

The mind is stationed in the body, in the office and quality of a governor, and yet, we should, upon a thorough examination, find it the instrument of almost all the calamities that affect the body.

ANAXARCHUS, the Abderite.

208. Anaxarchus, being at supper with Alexander, and Nicocreon, tyrant of Cyprus, to whom
the.

the philosopher bore a mortal hatred, said, upon Alexander's asking them, how they liked their supper? "This is a very elegant one, but should have been much better, if the head of a certain deputy prince," looking at Nicocreon, "was cut off, and presented on the table."

209. Anaxarchus, after the death of Alexander, being, by a violent tempest, forced ashore, upon the coast of Cyprus, was seized by Nicocreon; who, in revenge of the insult already mentioned, ordered him to be pounded to death in a mortar. During the time of this horrid operation, he had this celebrated saying always in his mouth. *Τὸν τὸν Ἀναξαρχοῦ δούλων, Ἀναξαρχοῦ δὲ κλίμας.* i. e. "You may beat the leather-bag of Anaxarchus; but you don't touch Anaxarchus."

Intimating, that the body was no part of that which constituted the man, and was nothing else than the receptacle of the mind, which is the man, and cannot be pounded.

210. While he was kept upon the rack by the tyrant Nicocreon, in order to extort a confession from him, he was, at length, after several severe reproaches thrown upon the king, threatened to have his tongue cut out. "Effeminate boy," replies he, "that part of my body is beyond thy power." Whereupon, having bit off his tongue between his teeth; he, after chewing it, spit it out, right into the tyrant's mouth, as it gaped wide open, for indignation.

Z E N O, the Elean.

211. Zeno, storming against one who reviled him, was severely reprehended, on account that he,

he, being a philosopher, should be moved at the scurrility, or abuse of impudent and low-lived persons. "If I was not touched at abuses," replied he, "I should not be sensible of pane-
"gyric."

He must be a stock, or stone, to whom praise or reproach, is equally indifferent: But he must be a philosopher, who can't be so moved at either, as to deviate from the rules of justice and equity.

212. He used to say, "That any one might apprehend, by his dreams, what proficiency he had made in philosophy, in regard, that were he a philosopher, he would neither fancy the doing, or desiring of any thing that was improper."

It is when the mind is waked up in profound rest, that it discovers its true constitutional affections: besides, some incidents, or objects of the affections, occur to people, in their sleep, which they would not venture to say, or do, were they waking.

P. Y. R. R. H. O., the Ebian.

213. Pyrho, being once surpris'd in soliloquy with himself, was ask'd, what he might be doing alone? "Meditating," said he, "how to become a good man."

Meaning, that solitude was necessary for that purpose, and company inconvenient with it.

214. Pyrho, being told, as he chid'd his sister Philista, that he forgot his profession, which taught perfect indifference in all occurrences, eluded the objection, saying, "Nay, but that doctrine does not imply an indifference in matters that regard women."

215. Being,

215. Being, at another time, objected to, for beating off a large dog, that set upon him, he says, " 'Tis a difficult matter to throw off the man, in all respects."

He would sooner acknowledge a human failing, than recant his doctrine.

216. He used to admire the following verse of Homer, in preference to all the rest.

Ὅς περ φύλλων γένε, τανάκαι άνδρῶν.

Like leaves on trees, the race of man is found.
POPE,

Because, that while part of us are blown away, as the leaves by the wind, others spring up, and succeed.

Meaning, that there is nothing firm, or perpetual in human life, but that all are driven about, by every wind of fortune.

X E N O P H O N.

217. Xenophon would commonly say, " That it was the part of a wise and prudent man to reap advantage from his enemies."

'Tis the common opinion, that no other single advantage under the sun is equivalent to a faithful friend. But 'tis a sentiment worthy of a philosopher, that, as skilful physicians extract medicine, and useful remedies, from serpents, and other noxious animals ; in like manner, a wise man may discover several useful and prudential innuendoes, for the conduct of his life, from his very enemies.

218. He

218. He would say, " That it is in the time
 " of prosperity, and not of distress and calamity,
 " that we ought to worship and adore the gods,
 " because that then we might, with greater con-
 " fidence, and assurance in their favour and good-
 " will, after having made them our friends, im-
 " plore their assistance at a juncture of distress."

Well thought Xenophon, notwithstanding the
 general practice of the world runs counter to thy
 admonition ! In prosperity, we find the worship
 of the Deity forgot and neglected, but as soon as
 any calamity, that we cannot avoid, threatens,
 or afflicts us, we fly for shelter to the neglected
 altars.

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T H E

A P O P H T H E G M S .

O F T H E

A N C I E N T S .

B O O K V I I I .

The APOPHTHEGMS of the SOPHISTERS.

NOW we are come from the philosophers to the sophisters: or, as one might say, *απ' ἵππων εἰς ἄσους*, from the horses to the asses. For my own part, I confess myself at a loss, to apprehend the reason, why this sort of men ever came to engross so much esteem among the ancients, as to attract not only the admiration of the vulgar, but the reverence and regard of the greatest princes; more especially when I consider, that, a few only excepted, they were neither genuine poets, expert rhetoricians, or sincere philosophers, but perfect apes and mimics of all the three; capable only of catching the popular applause, and, by the volubility of their tongue, fitted to sooth the ear of the gaping croud.
Hence

Hence we cannot wonder, that their most remarkable sayings are stiff and dull, when compared to those of the philosophers, or even the poets; nay, the apophthegms of parasites, and prostitutes themselves, appear, for the most part more elegant, pithy, and pointed, than any we meet with amongst them. But this book contains a variety of sayings besides: some of which according to the Epigrammatist, you'll, possibly, find good ones, others indifferent, but most of them bad: yet the good-natured reader will be apt to excuse us, when we put him in mind, that we give them away just such as we had them.

1. Leo, the Byzantine philosopher, being dispatched ambassador to king Philip, as he was making great preparations of war against the Byzantians, accosted the king in the following manner: "What's come to you, Philip," saith he, "that you are making all these preparations for war?" Truly, replies the king, I am so enamoured of your city, the beauty of the woods, that I have resolved to make my appearance before the very gates of my lovers. "Nay," saith Leo, "such as desire a mutual return of love, don't judge it advisable to appear, in a hostile manner, before the habitation of their paramours: for lovers don't require warlike, so much as obliging instruments."

2. Ion, the philosopher, was wont to say, "That sickness was a morose habit of the mind, in regard, the sick man is offended at his wife, accuses the physician, is out of humour with his bed, disgusted at the visit of a friend, and molested at his departure."

A sick mind is displeas'd and troubled at agreeable, as well as calamitous incidents.

3. Protagoras, the Abderite atheist, maintain'd that our knowledge, in regard to the gods, did not reach so far as to be capable of establishing a proof of their existence. The books he wrote, in support of this doctrine, were publicly burnt in the forum.

Let this serve for a proof, that the custom of burning books, which tended to introduce, or promote, heresies, did not want for a precedent, even among the records of the ancient heathens.

4. Scopelianus, being told by Polemon, that he beat a drum, whenever he pleaded at the bar, made answer, "Perhaps I may, but then I beat it upon the shield of Ajax."

Not denying that, in the course of his pleadings, he made use of words and figures, somewhat too strong and vehement, yet intimating, that these blufferings were not lost, but turned out much to the advantage of his client.

5. Dionysius, the sophister, used to say to his acquaintances, "We should sip the honey, from off the tip of our finger; and not swallow it, out of the hollow of our hand."

Intimating, that we should be most sparing in our indulging of pleasures.

6. Polemon, the sophister, being abroad upon his travels, the emperor Antonius happen'd, in his absence, to put up at his house, being the neatest and most convenient lodgings in all Smyrna. But the sophister, returning from his travels, in the very dead of night, bawled out, before the door, that he was very ill us'd, to be shut out of his own house. The emperor, know-
ing

ing him, removed that very night, and made way for him. It happened, that, some time there after, Polemon coming to Rome, Cæsar civilly upbraided him with his behaviour upon this occasion: however, he appointed a handsome lodging for him, with special injunctions that none should offer to molest, or turn him out. In the mean time, there arrived, out of Asia, a certain stage-player, from the Olympic games, over which Polemon was commissary, with an appeal to Cæsar, complaining, that, right as the play began he was turned out, off the stage, by this Polemon. Cæsar asked the actor, "What time it was that he was turned out?" much about mid-day, replied the other. "Nay," says Cæsar, merrily enough, "but he turned me out of doors, just at midnight, and yet I appealed to no judge upon the matter."

7. Polemon, being told, by Timocrates, the philosopher, that Favorinus was intolerably talkative, made answer, "So are all old women."

Animadverting upon his habit of body: for this Favorinus was an eunuch. He seemed to excuse the failing, by attributing a sufficient reason for it.

8. Polemon ordered himself to be buried alive, and being let down to the sepulchre, he called out, to those whom he had employed to shut up the tomb, "Cover me, cover me, lest the sun behold me silent!"

9. The laws ordained, that if any man was convicted of having raised, or been the author of a sedition, he should be punished with death: at the same time, it provided a reward for the person who appeased this tumult. One and the same man, having raised a sedition, quelled it,

and, in consequence of the latter, claimed the reward provided by law. Secundus, the sophister, being desired to declaim upon this subject, resolved it thus; "First, he raised the sedition, next he appeased it. Why, then," saith he, "let him first bear the punishment annexed to his crime, and then, if he can, claim the reward due to his good offices."

10. Gorgias, the sophister, would say, "That tragedy was a deception, whereby whoever deceived another, was a more upright man than he who did not; and that, whoever was deceived, must be a wiser man than he upon whom the deceit could not pass."

A well wrote tragedy, if well acted, imposes a belief upon us of the various circumstances represented. He seems therefore a more just man, who serves mankind, even by imposture, than he who does not; and he must be allowed a wiser man, who profits so far by this imposition, as to discern the difference between honest and dishonest actions, than he who does not.

11. Herodes, the sophister, lamented the death of his wife Regilla to such a degree, that he ordered all the furniture, paintings, and other ornaments of his house, to be dyed black. Nay, he had all the rooms hung with black cloth, and lined his house with Lesbian stone, black as jet, being the greatest emblem of mourning. Some time after this, Lucius the sophister, happening to visit at the house of Herodes, endeavoured, all in vain, to reason him out of this immoderate indulgence of sorrow. However, having observed, as he was going home, some boys washing a few radishes, at a well near the house, he asked, "If these radishes were for Herodes?" The boys

having answered in the affirmative, "He injured the memory of Regilla, very much," continued he, "by eating white roots in a black house." This being told Herodes, he removed these ensigns of sorrow out of the way, lest he should become ridiculous to men of sense.

12. This Lucius, being perpetually railed at by Proteus the Cynic, one day told him, "We now are both turned old, you, in the practice of abusing, and I, in that of bearing with it."

He judged that bad habit, in which a man turned old, incurable, and concluded, that he himself could bear, with greater patience, any inconvenience he was long accustomed to.

13. Alexander, the sophister, being sent upon an embassy, from Seleucia, to Antonius the first, upon observing the emperor pay but little attention to his remonstrances, called out, in an abrupt manner, Cæsar, I insist that you should hear what I have got to say. The emperor, exasperated at this rude and confident rebuke, made answer, "Why, I do both hear and understand thee; for thou art the very man who adorest a fine head of hair, a set of white teeth, who parest nails to admiration, and always smell'est of ointments."

14. Philager, being asked the reason, why he took no pleasure in educating children? made answer, "Because I take no pleasure in myself."

He ingenuously acknowledged his natural foible, for he was a passionate morose man, and consequently, not a suitable man to be intrusted with the instruction of youth.

15. Proclus, the Naucratic, having a son, who indulged an unaccountable fondness, in feeding and taming game cocks, quails, puppies, and horse,

orces, was so far from disapproving of the youth's extravagancies, that he frequently employed himself, together with his son, in these youthful amusements. But, being reprimanded by his friends, on this account, he told them, "Why? my son shall sooner tire of these diversions, by exercising himself in them, along with an old man, than were he to play with his equals."

16. Hippodromus, the sophister, being present at a trial of skill upon the stage, where Clemens, the most renowned Byzantian actor, after performing to admiration, before the presidents of the Amphictyonic council, at the time Byzantium was besieged by the Romans, was denied the victory, started up, saying, "Farewell to such as applaud partially, and determine wrongly; but I, for my part, declare the victory in favour of Clemens." The other actor having appealed to Cæsar, the victory was determined agreeable to the judgment of Hippodromus.

17. He used to call Homer "the voice," and Archilochus, "the spirit, of sophisters," because the one furnished them with splendid expressions, and the other with bitterness and vehemency.

18. Quirinus, the sophister, being told by the Asiatics, that he was more mild, and used a greater lenity, in drawing up his impeachments, than was consistent with their laws and customs, replied, "It is better that you imitate my lenity, than that I copy your cruelty."

19. Pomponius Marcellus, having reprehended some part of Tiberius Cæsar's speech, as bad language, Atteius Capito maintained, that it was Latin, and insisted, that, if it was not current language, it would certainly be such. "Capito," replies Pomponius, "by saying that it is so now, tells a manifest lie; and, for your part, Cæsar, though you may give men a city, you can't give words one."

The city is given to those who are gifted with the freedom of citizens, and the city is given to words, that are admitted part of the current language of Rome. Just as there are many words, as well British, Gallic, and Persian, as Greek, adopted in the Roman language. Hence we see that public use may do what Cæsar could not.

20. Epicurus disapproved of this institute of Pythagoras, who, while he taught, that friends should have every thing in common, ordered his disciples to lay down all their possessions into one common stock, saying, "That such an injunction implied a diffidence in one another, rather than any confidence or friendship."

If any man is sincerely my friend, all his possessions are at my service, more than if it was a common property. Moreover, he who distrusts, either is not a real friend, or else he doubts the sincerity of the other's intentions.

21. The following is a celebrated saying of Euripides, "That one good project, justly executed, would defeat a whole army."

22. Euripides told one who reproached him with having a stinking breath, "Tis no wonder, friend, for a great many secret things rotted within me."

Meaning, that he could conceal secrets. Things that lie hid, and heaped together, are wont to rot.

23. A certain man, being provoked at one who drove an ass, was just going to strike him, when the driver cried out, Hold, sir, I am an Athenian. Whereupon the man, turning to the ass, lashed it about, saying, "I hope thou art
" no Athenian."

24. Portia, the younger, hearing a certain woman, who was then married to her second husband, very much cried up, for a well-behaved lady, made answer, "A happy, modest matron
" will never marry above once."

This lady would not admit, that a woman should be ranked among the moral part of the fair sex, if she ventured upon a second husband, without the contingencies of her condition, or circumstances, necessarily compelled her to it. Poverty may constrain a woman to alter her condition, but to marry for the sake of coin alone, is not, strictly speaking, consistent with the character of a chaste woman. For this reason, she said, a happy woman, or one easy in her circumstances, excusing cases of necessity.

25. Her relations, persuading Annia to a second husband, urged, that as she was a young woman, there might be hopes of a numerous progeny from her; and, being a handsome woman besides, she had a prospect of mutual affection. "I shall never marry," replied she, "for
" had it been my lot to meet with a good husband, I should live in perpetual fear and apprehensions of losing him; and if it were my
" misfortune to light upon a bad husband, where

“ is the necessity of bearing the worst, after I
 “ had the best of husbands ?”

26. Martia, the younger, daughter of Cato, being observed to mourn for her husband, longer than was the custom of the country, somebody asked her, when she would cease to wear mournings for her husband ? “ When I cease to live,” replied she.

Such was the behaviour of a heathen lady, to the great shame and disgrace of many Christian women, who are oftentimes married, when their husbands are scarcely under ground !

27. Valeria, the sister of Messala, being solicited in marriage, at a proper time after the death of her husband Servius, made answer, “ I should
 “ be guilty of adultery to marry ! for though
 “ my husband Servius is dead to all the rest of
 “ the world, to me he is still alive.”

28. Pythias, the daughter of Aristotle, being asked, what was the most setting colour ? answered, “ The blush wherewith shame dyes a
 “ modest face.”

By this single saying, you may discern the philosopher’s daughter ! other women are generally more in fancy with other sorts of colours.

29. An ancient, though anonymous, philosopher, allayed the extreme grief of queen Arsinoe, in this manner. “ At the time,” said he, “ that
 “ Jupiter distributed their several shares of honours among the dæmons, mourning was not
 “ present, but arrived soon after the distribution
 “ was over : Jupiter, desirous to confer some
 “ post of distinction upon it, and finding none
 “ unoccupied, at length assigned it the honours paid to the dead, such as tears and lamentations. Therefore,” proceeded he,
 “ mourning,

mourning, like other dæmons, is well disposed to such as devote themselves to its worship and service: but if your majesty had once treated it with a just contempt, it would never visit you thereafter. On the contrary, if you continue to pay it weepings and lamentations, the honours assigned it by Jove, it will continue to love and visit you, and still supply you with sufficient subject of paying it both honour and admiration."

30. Pliny the elder maintained, "That there is no book, however indifferent, but may, in some sense or other, instruct the reader."

This is true when applied to such as know how to cull a book so, as to pick out whatever is profitable, or instructing in it. But some men make no other use of any book, let it be never so useful, or instructive, than endeavour to spy out blemishes, or other matters to cavil at.

31. Architas, finding himself provoked upon the field, against some of his servants, who had behaved themselves amiss, told them, as he was going away, "'Tis happy for you, that I am angry at you."

32. Aristarchus, the father of Theodectas, was wont to say, "There lived here once, seven wise men, but now you'll scarcely find so many simple ones."

Reproving the train of sophisters, who boasted of their being such wise men, that there was hardly one of them that would acknowledge his want of learning.

33. Canus, the piper, would say, "That if people knew how much superior the pleasure was, which he himself received from his own music, to that of others, his hearers, instead

“ of giving him ought, would expect a reward.”

Virtue affords the greatest satisfaction to such as practise it. Whence then is the surprize, that some are solicitous to regulate their lives agreeable to the test of virtue, from the simple pleasure in well-doing, seeing that virtue itself is, in the greatest measure, its own reward?

34. Lampis, the merchant, being asked, how he had amassed together such prodigious wealth? answered, “ The bulk of my fortune, I made up with small difficulty: but it was with great labour and circumspection, that I could make a small matter.”

Meaning, that, at a man's first setting out in the world, even a small pittance of money is acquired gradually, by great toil and diligence; but that it is an easy matter, for a man that has once accumulated wealth, to enrich himself with frequent occasions of making large profits. At first, credit and fame advance tardily, and are never attained without much pains and diligence. But let one become once noted, and he may soon arrive at the pinnacle of credit and fame.

35. Salvius Julianus, a man equally famous for his great learning, and knowledge in the law, as for his being the friend and favourite of many princes, used to say, “ If I was to have one foot in the grave, I should like to learn.”

This sentiment took with, and was much approved of by, the most judicious men, who happened to hear of it. But to-day we meet with nothing so frequent in the mouths of men, upon this subject, as, ‘ I am now come to man's estate, 'tis too late to learn.’ But let me say, that it is a greater shame to be ignorant, at man's estate,

those things that challenge our knowledge, and it is to learn them at that period of life.

36. Aristo, the Chian, used to say, "That the subtilties of logicians were like the spider's web, contrived with great art, but of little use."

This philosopher, together with the rest of the Peripatetics, judged, that both logics and physics should be exploded, as unworthy the name of philosophy, including ethics alone the only part of philosophy, that merited a diligent practice and enquiry.

37. He would also say, upon that head, "That logic was like the mire of the streets, of no other use to those that pass by it, than to make them slip down, and fall upon it."

This I have learned from experience, that some run so far adrift from truth, as they, who are apt to build too much upon the credit of, and are superstitiously attached to, this sort of doctrine.

38. As Sylla's cruelty raged with such license, that, after a massacre of more than nine thousand citizens, the assassins walked publicly through the streets, with the greatest freedom and unconcern, Qu. Catulus, whilst all the rest trembled with dread and astonishment, ventured publicly to ask Sylla, "After we have made an end of all the citizens under arms, in war, and have destroyed the unarmed, in time of peace, pray, sir, with whom are we to live then?"

39. Otho Salvius, finding himself under a necessity, either of resigning the government, or being a spectator of the greatest havock and slaughter among his subjects, came to a final resolution of laying hands upon his own life. His

friends, endeavouring to dissuade him from such a desperate determination, told him, that there was no such reason to despair so soon, in the issue of the war; he made answer, "My life is not of so much consequence to the state, as to indemnify the losses that must attend a civil war."

Who can help admiring such generous sentiments from a heathen prince, not then eight and thirty years old!

40. As Nerva Cocceius was at supper, in a private apartment, where Veiento, by whose contrivances and false accusations, under that cruel tyrant Domitian, several noble and worthy families in Rome had been ruined, sat next to the emperor, mention was made of Catulus, another notorious calumniator, under the same reign of Domitian. Whereupon the emperor said, what should that villain Catulus have done, were he to survive Domitian? Junius Mauricus, being one of the company at supper, made answer, "Indeed he would have supped with us."

Insinuating to the emperor, with great liberty, that he admitted Veiento, as execrable a slanderer as Catulus, or any other man that ever lived, to a familiarity with him.

41. Titus Vespasian, understanding that his brother Domitian was concerned in a plot against his life, instead of bringing him to punishment, admonished him in the following manner; "What occasion have you of aiming, by parricide, to obtain the government, which I shall freely give you, of my own accord, and which you already enjoy, being my consort in the empire?"

Will you readily meet with so much lenity in a christian !

42. As they were carrying a dead body over the market-place to be buried, and a huge crowd of people got together to see the funeral, one of the by-standers stept over, out of the throng, to the corpse, and whispered something in the dead man's ear, and so came back again. At his return, somebody asked him, what it was he whispered ? " Why," says he, " I desired the man to tell Augustus, in the other world, that the people had not yet received the donations that were ordered them." This fancy being carried to Tiberius, he ordered the man's throat to be instantly cut open, and then bade him, " Befure," says he, " to deliver the message yourself."

43. The ambassadors of Asia minor, coming to Antonius, after imposing a double tax upon them, said, " If your majesty would have two tributes, in one year, you must give us two seed times, and two harvests."

44. Vespasian asked Apollonius, what might be the cause of Nero's ruin ? " Nero," replies he, " could tune the harp well enough : but, in government, he always wound up the strings too high, or let them down too low."

45. Xantippe, in rattling her husband Socrates, would say, " Thou art the only man living, who constantly returns home, with the same phyz, and in the very humour, as thou wentest abroad in."

A genuine proof of his constancy ! other people, if ought happens abroad to ruffle their tempers, or put them out of humour, return home disturbed; and vexed in mind : on the contrary,

if fortune throws any unexpected luck in their way, they come home transported with joy.

46. Antipater, the Cyrenean, hearing some poor women lamenting the loss of their sight, says, "What? in the name of fortune, are nocturnal pleasures of no account at all with you?"

We are all blind in the night, and never seem to lament it. The mind, while the senses are locked up in sleep, entertains itself with some ideal object or other. This saying of Antipater, may be well enough applied to the women, who make their estimate of every thing by the standard of pleasure.

47. When Lyfimachus, king of Thrace, ordered Theodorus to be crucified, "It don't much matter to me," said Theodorus, "whether I rot on the ground, or on high."

48. Thrasea would say, "That we ought to maintain the cause of a friend, a destitute, and an exemplary cause."

We should support the cause of a friend, in regard that by the law of the graces, friends possess one common property. Next we ought to espouse destitute causes, on account, that the constancy and humanity of the agent are most discernable in the support of such; and, lastly, an exemplary cause is of the utmost consequence, on account, it may be either a good, or a bad precedent. 'Tis matter of much concern, that several good pleas are lost by means of bad patrons. It is expedient to the support of good manners, that, in courts of justice and equity, all manner of knavery should be exposed and suppressed, and innocence supported, and made to appear.

48. Lycurgus, the rhetorician, happening to meet Xenocrates dragged by the collar, to the Metœcion, a prison at Atheos, by the toll-gatherer, rescued the prisoner, by knocking down the officer, and sending him afterwards to goal; for his base behaviour. This affair, being noised about town, occasioned Lycurgus to be much caressed, and highly commended by the people. Soon after, Xenocrates, meeting the children of Lycurgus, upon the street, cried out, "Hark ye, boys, have not I made your father ample amends for assisting me, when I rendered him the chief topic of commendation?"

Meaning, that commendations were the genuine reward of good actions, and that such assistance as is afforded at a critical juncture of distress and danger is agreeable.

49. Isocrates, being asked, how he could set up to teach rhetoric, seeing he was no orator? for the shrillness of his voice, together with his natural bashfulness, rendered him quite unfit to speak in public, replied, "That though the whetstone itself could not cut, yet it had the power to sharpen steel."

Horace seems to imitate this ;

———— fungar vice Cotis, acutum
Reddere quæ ferrum valet, exors ipsa fecandi.

—— Let me sharpen others, as the hone
Gives edge to razors, though itself has none.

FRANCIS.

50. Isocrates being asked to define rhetoric, replied, "'Tis the art of representing small things great, and of rendering great things small."
To

To magnify, or diminish, things, is, surely, no inconsiderable part of oratory: but Isocrates means a sort of juggling, some legerdemain, common in oratory. Yet the genuine art consists in representing great matters so, as to make them appear in that light to the hearer, and vice versa.

51. Isocrates, at a feast, in the house of Nicocreon, tyrant of Samos, being much importuned by the company to give them a discourse, told them, "This is certainly the wrong time to discourse upon such subjects as I can treat of; and to discourse upon topics suitable to this occasion, I am not cut out for."

The orator did not think a drunken, noisy feast, the suitable place and time to handle serious affairs: nor would he acknowledge a talent proper for entertaining men, that were intoxicated with an immoderate quantity of liquor, and in the most unseasonable habit for receiving serious instruction.

52. A pert kind of talkative blade, that would needs have Isocrates teach him rhetoric, after a deal of twittle twattling stuff, for a prologue, fell to treat with him, about the price. "Why, sir," says Isocrates, "I must have twice as much of you, as of any other body, for I shall have twice as much work to do; you must first be taught to speak, and, in the next place, to hold your tongue."

53. Cn. Piso, though but a young man, impeached Manlius Crispus, against whom the proofs appeared so evident, that he was brought in guilty, and, notwithstanding this Manlius was a man of great power and eminence, he charged him with crimes of a very heinous nature, and all

all because that he saw him carried along by the interest of Pompey, who appeared, together with him, at his tryal. Pompey, seeming to upbraid the juvenile forwardness of Piso, in regard that he should have the assurance to accuse such a wealthy nobleman as Manlius, besides summoning his friends, together with himself, to appear at his tryal, said, 'By this manner of proceeding, you impeach myself.' "First lodge your securities in the hands of the public," replied Piso, very undauntedly, "that, in case of being impeached, you don't raise a civil war, and I shall rather bring in my charge against you, than against Manlius." Valerius Maximus here subjoins this elegant and sententious clause. 'By the same argument, Piso charged them both with guilt; for Manlius he charged by a formal accusation, and Pompey, by this piece of liberty.'

He impeached one according to law, and the other agreeable to his public character.

54. Thales, the Milesian, being asked the difference between the truth and a lie, answered, "The like difference as subsists between the eyes and the ears."

Intimating, that we are safe to give indubitable credit to such matters as we perceive with our eyes: but that people are not safe to trust all the rumours and reports they happen to hear. Of the same nature is the allegory of Homer, in regard to the dreams. Such dreams as fly out at the horn gate are true: on the other hand, those which fly out at the ivory gate are false. The horn gate, by reason of the similitude of colours in their textures, denotes the eyes. The ivory gate

gate denotes the mouth, because the colour of the teeth resembles ivory.

55. Helius Mancianus Formianus was the son of a freed slave. This man, towards the close of his life, being considerably old, accused L. Libo, before Pompey, who, during the trial, seemed inclinable to favour the interest of Libo, so far, as not only to reproach Helius with his age, and parentage, but told him, that he was undoubtedly sent from hell to calumniate men of honour and renown: to which Helius retorted thus; “ Indeed, Pompey, thou art not mistaken. I, “ certainly, returned from hell, where I saw “ Cn. Domitius Ænobarbus, lamenting, that, “ notwithstanding he was descended of an il- “ lustrious race, a man of most unblemished re- “ putation, the darling of his country, and in “ the flower of youth, he was assassinated by “ your orders; I also saw Brutus, who, for the “ like reasons, was equally conspicuous, but- “ chered by the sword, and complaining, that “ it was the effects of your perfidy and cruelty; “ I likewise saw Cn. Carbo, the intrepid asser- “ tor of your liberty, the protector of your ten- “ der age, and the defender of your father’s “ rights and properties, after being three times “ consul, obtesting in the very fetters, in which “ he, by your orders, was bound, that he, against “ all right and reason, while invested with the “ supreme authority, was murdered by you, at “ the very time you was no more than a Roman “ knight. In like manner, and in the same cir- “ cumstances, I beheld Perpennas, a prætorial “ man, cursing and exclaiming against your cru- “ elty, and all these, viva voce, shrieked aloud, “ that they were unjustly condemned, and but- “ chered

“chered by a young jack-catch, named Pompey.”

Perhaps, any man will be apt to imagine, that this was rather temerity than liberty: but the observation of Valerius, upon the occasion, seems to be as just, as it is remarkable. ‘This was the time,’ said he, ‘in which a man was most safe to reproach Pompey, and it was the time that the greatest spirit and fortitude was discernable in doing so.’ This, certainly, was the juncture of time, in which a man discovered most fortitude, in this respect, as Pompey was in possession of the supreme authority, and it was the safest time because it brought a-fresh to their memory, the odium Pompey incurred by former misconducts.

56. P. Rutilius flatly denied some out of the way favour or other to a friend of his, upon which, the petitioner, exasperated at his disappointment, went off abruptly, saying, what should I mind your friendship for, when you won’t agree to do as I bid you? “Nay, nay, then,” replies Rutilius, “I don’t know the reason, why I should mind your friendship, if, to cultivate and maintain it, I was to transgress against common honesty and humanity.”

57. All Lusitania having submitted themselves to M. Brutus, except the city of Ciania alone, which obstinately stood out, Brutus sent this city a deputation, inviting them to surrender, in consideration of a good round sum of money. But the inhabitants unanimously declared their resolution, in proper form, to the ambassadors, telling them, “That their ancestors left them good steel, wherewith to defend themselves, but left them no gold, to redeem their liberty.”

58. Sigismundus, the emperor, father-in-law of Albertus, though he was noted for several excellent properties, yet none served to distinguish him more than the singular regard he always paid to men of letters. This emperor was such a patron of learning, that he never failed to promote any man, that distinguished himself in that capacity. When, on this account, he was severely reprehended by the German princes, who had a particular antipathy at the Roman literature, telling him, that he advanced men of erudition to dignities and places, notwithstanding they often were people of low and obscure extraction, he replied, "Why should not I regard men, whom nature herself meant to distinguish?"

The Germans build too much upon noble extraction. But this prudent prince perceived, that men of learning were blessed in a superior degree, with more noble and excellent qualities, than any we derive from extraction. 'Tis true they may have the walls of their houses garnished with images and arms: but men of literature have their minds seasoned with good discipline. Inasmuch, as the mind is, by the benefit of nature, more excellent than the body, so much are the blessings and ornaments of the mind preferable to, and more eminently valuable, than the badges of external nobility. Those who have no farther recommendation of themselves, than the images of their ancestors, are rather noble in opinion, than in reality. But a mind adorned with virtue, whence even that vulgar nobility originally springs, is possessed of the right and genuine nobility.

59. Scopelianus, the sophister, being an indefatigable student, took very little sleep, thinking the night best suited to study, and the exercises

of

of the mind. Whence he would often break out into this exclamation; ὦ νύξ, σὺ γὰρ δὴ πλείστον σοφίας μετέχεις μέγ. θεῶν. i. e. "O night! certainly thou partakest of the wisdom of heaven, in the most conscious and eminent degree!"

The human mind, in this profound silence, while the senses are at rest, and detached from the intrusion of external objects, is, as it were, inspired, with a divine ardor, inasmuch that it voluntarily winds itself up in the speculations of sublime matters.

60. Pythagoras, observing one of his scholars more careful of his person, than was needful, in order, as he understood, to look clear and lusty, says, "Strange! shall this youth never cease fortifying a vexatious prison for himself?"

The philosopher looked upon the mind to be the man incarcerated, as it were, in the body, which, the more stout and robust we render it, keeps the powers and faculties of the mind more confined.

61. Plotinus, the Platonic philosopher, upon the application of Amelius, the painter, soliciting him for the liberty of drawing his picture, said, "What? is it not sufficient, that we carry this same image about with us, though we don't leave posterity another image of that one to look at?"

He judged, with Pythagoras, that the body was nought else, than the case of the mind, every way representing it, like a picture.

62. Sophocles, being extremely old, was charged with lunacy, by his own sons. At his trial, instead of making a proper apology, or defence, he read over, in open court, a play he had but just finished, appealing to the judges, if
that

that work favoured ought like that of a delirious man? 'tis reported, that he said, " If I am delirious, why then, I am not Sophocles, and, if I be Sophocles, then I am not delirious."

Intimating, that the animal vigor of sober, learned men, don't lag, or languish, but, from use and exercise, gains more strength and spirits.

63. His physician prescribed to Aristotle, upon his being taken ill, somewhat from bare authority, without ever assigning any reason for it: upon which, the philosopher, raising himself in his bed, told the doctor, " Don't think to use me, as if you had in hand the cure of a ploughman, or miner: first assign your reason for such prescriptions, and then you'll find me as obsequious as any body."

Teaching him, that men of understanding were not to be governed in like manner as we do asses.

64. Alcibiades sent Socrates once a very rich present: but the philosopher, being somewhat backward in accepting of it, Xantippe exerted all her rhetoric and authority to prevail upon her husband, urging that it was a magnificent gift, and that it were an insult offered the donor to reject it; " Woman," saith Socrates, "'twas the vanity of Alcibiades that prompted him to send us this present, and we have our own vanity."

Intimating, that sometimes it is more the true criterion of a gallant and munificent soul to despise great offers, than to make them.

65. Zoilus being asked, why he made it so much his study to speak ill of every body? answered, " Because I can do them no ill."

66. Olym-

66. Olympias, the mother of Alexander, hearing that the dead body of her son was quite neglected, and thrown out unburied, is reported, among the rest of her mournful complaints, to have uttered herself thus; "O my son! who aspired to heaven, hast thou, through the violence of thy haste, leapt so far beyond the mound, that thou art denied the earth, and a funeral, benefits common to all mortals!"

Alexander, while alive, ordered divine honours to be paid him, yet, when dead, had not the honour paid to his remains, that one man is, in duty, bound to pay another, if never of so low and mean a condition in life. Qu. Curtius and Plutarch relate, that, on account of the grievous dissensions among the princes, in relation to the succession, the body of Alexander continued for several days unburied. The like was the fate of the other Alexander, king of Epire, and brother to Olympias: his body was carried by the river into the enemies camp, where they tore and abused it, in a shameful manner, till, at length, it was buried by a poor old woman, after it was all mangled and butchered.

67. Plato had such high notions of Aristotle, and ascribed so much to his superior genius, that he cried out in the academy, one day, as Aristotle happened, by chance, to be absent, *Ἄστιν ὁ τῆς ἀληθείας φιλόσοφος*. i. e. "I see the philosopher of truth is not here." Again, at another time, he said, upon the like occasion, *Ὁ νῦν οὐκ ἔλθει*. i. e. "Understanding, I find, is not come."

68. A youth who had been for some time the scholar of Zenon, returning home, was asked by his father to exhibit a specimen of the proficiency he had done, in the study of philosophy, as sure,
by

by that time, some substantial proof of his progress might be expected. The son replied, that he would do so; and instead, as his father imagined, of reading a lecture to him upon human prudence, he sat mute, without ever speaking a word. The old man, thinking that all his expences were bestowed in vain, flew out in such a rage, that he had the poor youth horfed and whipt, without mercy. This harsh treatment, which our young philosopher bore with all the fortitude and moderation imaginable, being over, he was, in the next place, threatened with a repetition of the same sort of discipline, unless he, forthwith, gave a satisfactory proof of his genius and progress. As the father expected some extraordinary sophism, productive of these menaces, the student told him, “ Methinks I have given
 “ you an undeniable proof of both, when you
 “ see that I can bear your rage and fury with
 “ great ease and indifferency.”

69. Demetrius, the Cynic, condemned the art of dancing to the measures of music, as an useless and whimsical gesticulation. A dancer, happening to be present, asked Demetrius, if he fancied to see him dance without music; the philosopher agreed: whereupon the man danced *the story of* Homer, in relation to the adultery of Mars and Venus, both caught and entangled in the adamantine chains of Vulcan; the sun discovering them to the view of the other gods; Venus blushing; the various affections of the other deities that stood around; Mercury wishing himself in the like circumstances, wound up in the toil; Mars condemned to pay the forfeitures of adultery; and all the other particular incidents relating to that fable. Upon which the Cynic
 says,

says, " Friend, I not only see, but I also hear
 " you dance : for you seem to me to speak thro'
 " your hands."

Lucian wrote in commendation of this art :
 but Plutarch does not approve of it, and yet the
 method of dancing among christians is more
 foolish and fantastical.

70. Lesbos, the Mitylenæan, would call
 dancers and stage-players χειροσώφους, because they
 had more wit and invention upon their hands,
 than they had upon their tongues.

There was a sort of dance among the ancients,
 by which the gravest and most serious pieces of
 history were represented, without ever uttering a
 word, or so much as the sound of a pipe, mere-
 ly by the gestures of the body, with such nicety,
 that the spectators would perfectly understand,
 by the dance, what piece of history was acted.
 This art suits the Benedictines.

71. Philoxenus, once at supper with Diony-
 sius, observing that there was a remarkable large
 mullet laid upon the king's plate, and but a very
 small one before himself, (for that sort of fish is
 reckoned best at full growth) took up his own
 fish upon his plate, and held it, for some time, to
 his ear. Dionysius, being at a loss to guess his
 meaning, asked him, the reason of holding the
 fish, in that manner, to his ear? " I have got a
 " young sea-nymph here, between my hands,"
 replied Philoxenus, " of whom I wanted to
 " know somewhat, and she tells me that she is
 " too young to be asked any questions, but that
 " her grandfather there, upon your plate, were
 " I to discourse him, could maintain a long con-
 " versation with me." The king was so pleased
 with the joke, that he handed his own mullet to
 Philoxenus.

72. A certain painter being asked, who instructed him in his business? pointed to the people. Meaning that he made the judgment of the multitude his guide in the art of drawing, and attained it by observing, how each approved or disapproved of his performance. We learn that Apelles took the same measures, by lying concealed behind the pieces, to observe the remarks of the spectators. Let us call this a mute apophthegm, if there be any such.

73. As Alexander was admiring, at Ephesus, his own picture, drawn with great ingenuity to the life, mounted on horseback, a horse, happening to come in sight of the piece, was so deceived by this effort of imitation, that he no sooner cast his eye upon the horse in the table, than he began a neighing and prancing, whereupon Apelles told the king, "The horse is much better done than your majesty."

74. As Alexander, when a boy, learned to play at the cittern, his preceptor, in the art of music, was directing him, how he must touch the string, and what string to touch; when the youth, impatient of such restraints, told the musician, well, and what's the matter, in case I were to touch any other string? "Indeed," replies the musician, "I own, 'tis no great matter to you, who are to be a king by and by: but it would be no small matter to you, were you to be a musician."

75. Alexander is reported to have declared, "That he would sooner chuse to be the Thersites of Homer, than the Achilles of Cherilus." This Cherilus was Alexander's poet, and being none of the happiest geniuses in that way, it is said, that Alexander agreed to give him a golden philippus

Philippus for every good verse he made, but that the poet was obliged to put up with a box on the ear, for every bad one.

76. Pythius, a native of Lydia, a man immensely rich, having discovered a golden mine, of inestimable value, in Celænæ, a city of Phrygia, his mind was so set upon it, that there was nothing but delving and refining day and night, without so much as allowing himself, or the workmen, tho' almost all the city was employed by him, liberty for the most necessary offices of nature. To remedy this disorder, his wife very cunningly contrived the following stratagem: she sent for some of the most exquisite artists among the goldsmiths, and gave them a particular account of her husband's diet, with orders to provide an entertainment, all in gold, according to that bill of fare. By the time that the collation was prepared, home comes the husband, hungry and tired, and calls for supper. The word was no sooner spoke, than in comes a golden table, with a wonderful variety of delicacies on it, all of the same metal. Pythius stood in admiration at the curiosity of the workmanship; but, wife, says he, after a little pause, bring me somewhat to eat, as well as to look at; and so, having called for one thing after another, it was still brought him in plate. This mockery, as he understood it, put him into a fret, and he told his wife, over and over, that he did not call for gold, but for meat. "Why," says she, "sir, sure you talk idly, there is no such thing as meat in our country! here's no planting, no ploughing, or sowing; here's nothing but digging and mining, and that which comes of it, is all we have to live upon, so that we must

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“either eat gold, or starve.” This pretty sharp hint wrought so effectually upon the husband, that, from thenceforward, he divided his cares equally, betwixt his own separate interest, and the public good.

77. Antianira, queen of the Amazons, being told, by some people, that they wondered how she would be married to a lame man, made this Cynical reply; *Ἄμικα χαλῶς ὀφεί.*

She judged, that a man was not to be married so much for the pleasure of the eye, as for the use of the bed. 'Tis commonly said, that lame men are the greatest wantons, and, consequently, the fittest to procreate.

78. The following saying is ascribed to Cato the Elder; “If the human species could subsist, without the commerce with women, we should not want for gods among us.”

Meaning, that the life of man would then have been as happy as his nature is capable of, were there any manner of procreating without the use or assistance of women.

A. Gellius relates it thus; “There is bad living with them, but, without them, there is no living; so that a woman may, at best, be termed a necessary evil.”

79. A certain Rhodian, on account of his taking an unseasonable piece of liberty with some tyrant, being thrown into a deep dungeon, under ground, and fed there, in the manner of a savage beast, was, after cutting off his nose, and mangling his face, reserved, in that place, for further torture and ignominy, when his friends advised him, to furnish himself to death. He told them, “Nay, a living man may hope for any thing.”

I would approve of this resolution, sooner than of theirs, who, for reasons not near so grievous, fly to the rope or precipice.

80. Leptines said, after the Lacedemonians were routed, and cut off, by the barbarians, "That Greece was now become (*μαρόφθαλμος*) "blind of one eye."

Meaning, that Attica and Laconia were the wisest states of Greece.

81. Ismenias, a famous musician, was wont to teach his scholars the method of bad, as well as good music; saying, "You must play in this "manner, but never in this."

Q. Fabius, in his treatise of oratory, is at no less pains to teach us bad, than good rhetoric.

82. Isocrates would call pretty boys, blessed with a good genius, *Θεῶν παῖδας*, i. e. "The sons "of the gods." Because the mind of man being of a divine original, the more excellent and distinguishing it is, the more it seems to express, and partake of, the image and nature of its parents the gods. The ancients ascribed bodies to dæmons, and called them the children of the gods.

83. Demonax, the Cynic philosopher, observing the Athenians introduce, after the example of the barbarians, the spectacle of gladiators into their city, cried out, "Ye barbarous dogs! pull "down the altars of the goddesses Misericordia, " (Pity) before you admit such cruelty into "your state."

Meaning, that it was inconsistent the goddess Misericordia should be worshipped in a country where shows of more than savage cruelty were exhibited.

84. C. Cæsar told a man, that prayed in a ve-

ry musical tone, "If you read, you sing, and
"if you sing, you sing badly."

There are some people, who pray, that may be more properly said to bark, than to speak; and others, affecting too much of the oratorical pronunciation, are half way betwixt singing and speaking.

85. Tiberius Cæsar, hearing Attilius Bata, a man of prætorial rank, deplore his poverty, to which, by his own confession, he was reduced by sloth and luxury, told him, "You now awake
"somewhat too late."

Drunkards, and men otherwise wallowing in pleasure and luxury, are more properly said to be asleep, than alive; for life, strictly speaking, consists in watchfulness and cares.

86. Cato the Elder, used to say, "That,
"though thieves of private property were forced
"to end their days in fetters and irons, such as
"pilfered the public, conspicuously, spent their
"lives in embroidered purples."

In ancient times, theft was no capital crime; the convicts were only kept fettered at some hard labour, or other, during life. Robbing the state is a much more aggravating crime, than stealing private property, and yet, those that rob their prince, rifle the treasury and the commonwealth, are dignified with titles of nobility.

87. Cato the Elder would say, "That he
"wondered how a diviner, or prophet, could
"forbear laughing, whenever he happened to
"see another of his own profession."

Meaning, that all divination is only a kind of imposture to blindfold the people. Impostors are wont to laugh among themselves, at the folly and ignorance of the multitude.

88. Crispus Passienus used to say, " That the door should not be shut against, but laid open to, flattery, in regard, that we are the same way affected to the advances of it, as we are to the intrusion of a mistress, who, if she knocks at our door, is agreeable to us: but more so, if she bursts it open to come at us."

Intimating, that the practice of such as admit of no flattery, in any respect, or degree whatever, is not to be approved of; because that, tho' it is a scandalous affection to be slavishly addicted to it, yet it is not altogether to be despised, in regard, it is of use in this respect, that thereby a man may perceive what he ought to have been.

89. Severus Cassius would say, " That such as are wont to dress up other people's sentiments, in their own language, are like thieves, who change the handles of stolen cups, lest they should be owned."

90. Demonax being accused, that he never sacrificed to Minerva, replied, " I never thought that she stood in any need of my victims."

Taxing the foolish superstition of the vulgar, who believe that the gods are delighted with the smell of roasted sacrifices.

91. Demonax, being asked, what sect of philosophers he was mostly attached to? replied, " Who told you that I was a philosopher?" and upon that walked off, laughing all the way as he went. Whereupon he was again asked, what he laughed at? " Is it not very ridiculous," said he, " if you think every man a philosopher who wears a long beard, that you don't wear one yourself?"

92. A certain man came once to Demonax, saying, come along with me, to the temple of Æsculapius, to supplicate that god for the recovery of my son's health. "What?" replied Demonax, "do you imagine that god so very deaf, that he can hear us no where else, but in his temple?"

93. Demonax, once hearing a certain orator plead with no great success, advised him to exercise himself much in the practice of pleading. The orator made answer, nay, I always plead to myself. "Ay, ay," replies Demonax, "'tis no wonder if you still speak foolishly, for hitherto, you have been used to a foolish auditor."

94. Once seeing a diviner expose his prophetic art to public sale, Demonax told him, "If, by your art, you can avert the resolves of the destinies, your price is too small: but, if the decrees of the fates will, notwithstanding your faculty, be accomplished, where is the benefit arising from your divinations?"

95. As he once declined going into a bath, by reason the water was too hot, one, who stood by, told him, that he did not think he had been so timorous. "What?" says he, "would I have suffered this in the cause of my country?"

Intimating, that to undergo any danger, but in a good, honest cause, was temerity, rather than fortitude.

96. The vice-consul ordered a Cynic philosopher, by whom he was publicly reproached for his ointments and other delicacies, to be instantly dragg'd away to execution. Whereupon Demonax went to the consul, to deprecate the philosopher's doom, urging, that, if he said ought out of the way, it should not be looked upon, so much the fault

ult of the man, as of the sect he belonged to. The consul, not much averse to pardon the offence, told Demonax, but suppose him guilty again of the like crime, what punishment would you yourself have me inflict upon him? "Truly," replied Demonax, "I would order him to be anointed all over, and then pinched well with the forceps."

He who pleaded for the Cynic, bited the consul more than the snarling Cynic himself did.

97. Demonax, being asked, if a philosopher should eat sweet cakes? answered, "What?" "do you imagine the bees gather their honey for fools only?"

98. His friends, as he lay at the point of death, asked him, how he would be buried? "O give you yourselves no manner of trouble about that," saith he, "for my stench will bury me."

99. Upon that, his friends said, that it were a pity the carcass of such a valuable man, should be eat up, or tore, by dogs and vultures. "Wherein is the harm," replied he, "providing I may be of some use after I am dead?"

100. Bion would say of those who are pleased with flattery, "That they were like earthen pitchers set round with ears."

101. Cleobolus, being asked, why he sought not to be advanced to honour and preferment? made this reply, "O friend, as long as I study and practise humility, I know where I am, but when I shall hunt after dignities and promotions, I am afraid that I shall lose myself."

102. Phocilides, the poet, compared education to a sickle, and a hand, and gave the following

lowing reason for his emblem ; “ If there is
 “ any vice in the soul,” said he, “ it will weed
 “ it out ; and if there is no virtue, as yet,
 “ in the soul, it will soon plant some there.”

103. A certain knight having, by luxury and wantonness, wasted a vast patrimony, and moreover, ran himself head and ears in debt, his friends applied to Alphonsus, king of Arragon, petitioning the privilege, as he had given up his estate, that his body, at least, should be exempted from the power of his creditors, to satisfy the debt. The king told them, “ That, if such a huge
 “ fortune was lavished in obedience to his prince,
 “ for the service of his country, or the relief of
 “ his friends and relations, he should be ready
 “ to grant their suit : but considering that such a
 “ vast sum of money was spent upon his own
 “ person, ’twas but just his person should make
 “ satisfaction for it.”

104. Alphonsus, being asked, what he would reserve for himself, as he gave so much away ? answered, “ Even that which I do give away,
 “ for the rest I esteem as nothing.”

105. He would say, “ That the most agree-
 “ able match under heaven, would be that be-
 “ tween a deaf husband and a blind wife.”

Intimating, I suppose, that, as the fair sex are most liable to jealousies, whence ariseth quarrels and contentions, if the man was deaf, he should be out of the reach of his wife’s tongue, which condition would have eased him of being obliged to hear a rattling, noisy woman : on the other hand, had the wife been blind, it would have prevented her being so often distracted with suspicions of her husband’s adulterous intrigues, as she would not be able to see his errors so distinctly.

106. There was a certain cavalier, who made a practice of asking his majesty for some gratuity, which he no sooner received, than he instantly squandered it. Whereupon the king told him, one day, as he came to make his ordinary request, "I shall sooner, if I persist in giving you, at this rate, make myself poor, than make you rich, for giving you ought, is no better than pouring water into a bottomless tub."

107. Alphonfus being asked, which of his subjects he regarded most? answered, "Those that are more afraid upon my account, than afraid of me."

Signifying, that they are his friends in reality, who love their prince more, than they dread him.

108. Being asked, whether he owed more to books, than to his arms? " 'Twas from books," replied he, "that I learned the use of arms, and the law of arms."

Owning, that he owed all his knowledge and advantages to books.

109. He was wont to extol, and admire vastly, this maxim of some ancient sage or other; "That a golden bridge ought to be laid for a flying enemy."

Whether that he thought it preferable to chase the enemy out of the field, rather than to slay them; or that he was for soliciting them, by money, to quit their ground, and run away, I confess, that I am at a loss to determine.

110. He used to say, "That of all the madmen in the world, he thought him the greatest, who went to fetch back a wife, that had eloped from him."

Judging it the greatest happiness to get rid of a bad wife.

111. He was wont to say, in commendation of age, that it appeared best in these four things; "That old wood was best to burn, old wine to drink, old friends to trust, and old authors to read."

112. Demetrius, being reduced to the greatest calamities and distress, cried out, as Seneca relates, "O immortal gods! the only thing, that I can complain of, is, that you did not disclose your will to me before now, otherwise I would sooner descend to the circumstances I am now called to, for I should like better to offer, than to surrender myself."

113. M. Antonius, the orator, being asked, why he never committed any of his orations to writing? replied, "The reason is, that, if I happen to bolt out an unguarded expression, I may be at liberty to disown it."

The memory of man is so very failable, that you will not readily meet two men, who shall relate any thing they have heard, exactly in the same manner as they had it. Hence speakers have this evasion always ready at hand, 'I did not say it;' or, 'I did not speak so;' or, 'I said so, but with this proviso.'

114. Calanus, the Indian, going to dye, in a fire he had prepared, upon finding himself sick, said, after he mounted the glowing pile, in presence of Alexander, "What a glorious exit is this! when, as happened to Hercules, the mortal body is burnt, and mouldered to ashes, the soul springs upward, and shines in eternal day!" Alexander asked him, if there was any thing he wished further for? "Nothing at all," replies he, "for I shall
" see

‘ see thee ere long.’ This was verified so far, as that Alexander died in a few days after.

115. A certain man having brought his plea to a casuist, he refused to undertake it. The man, having carried it to another, who accepted of it, was afterwards wont to say, “ That he was better satisfied with the refusal of the one, than with the reception of the other ; because,” said he, “ the one refused it in a courteous, and agreeable manner, whereas the other received it with a sour, and dissatisfied aspect.”

116. C. Lucilius was wont to say, “ That he would not chuse to have his works read, either by the most learned, or yet by the most ignorant, sort of men, on account the latter could not comprehend him, and the former’s intellects were more comprehensive than he could satisfy.” He expressed his meaning in this trochaic verse ;

“ *Perfium non curo legere, Lælium Decimum*
“ *volò.*”

This Perseus was esteemed one of the most learned men in his day ; Lælius was a good-natured man, and not illiterate, tho’ inferior to Perseus.

117. Antimachus, a poet of Colophon, having convened his friends, to read over to them a large volume, that he had wrote, was, at length, deserted by all his hearers, except Plato. Whereupon, the poet saith, “ Well, I shall go on, notwithstanding, for Plato, in my opinion, is as much as all the rest.”

118. Quin-

118. Quintilian applauds vehemently the saying of a certain orator who, accusing before Cæsar, one Cofutianus Capito, a haughty, arrogant man, whose looks were the genuine picture of impudence and pride, said, "That man is actually ashamed to stand in awe of Cæsar."

Cæsar's power was reason sufficient for his being dreaded: but this defendant had such a stock of impudence and pride, that he thought it below him, to appear in awe of Cæsar.

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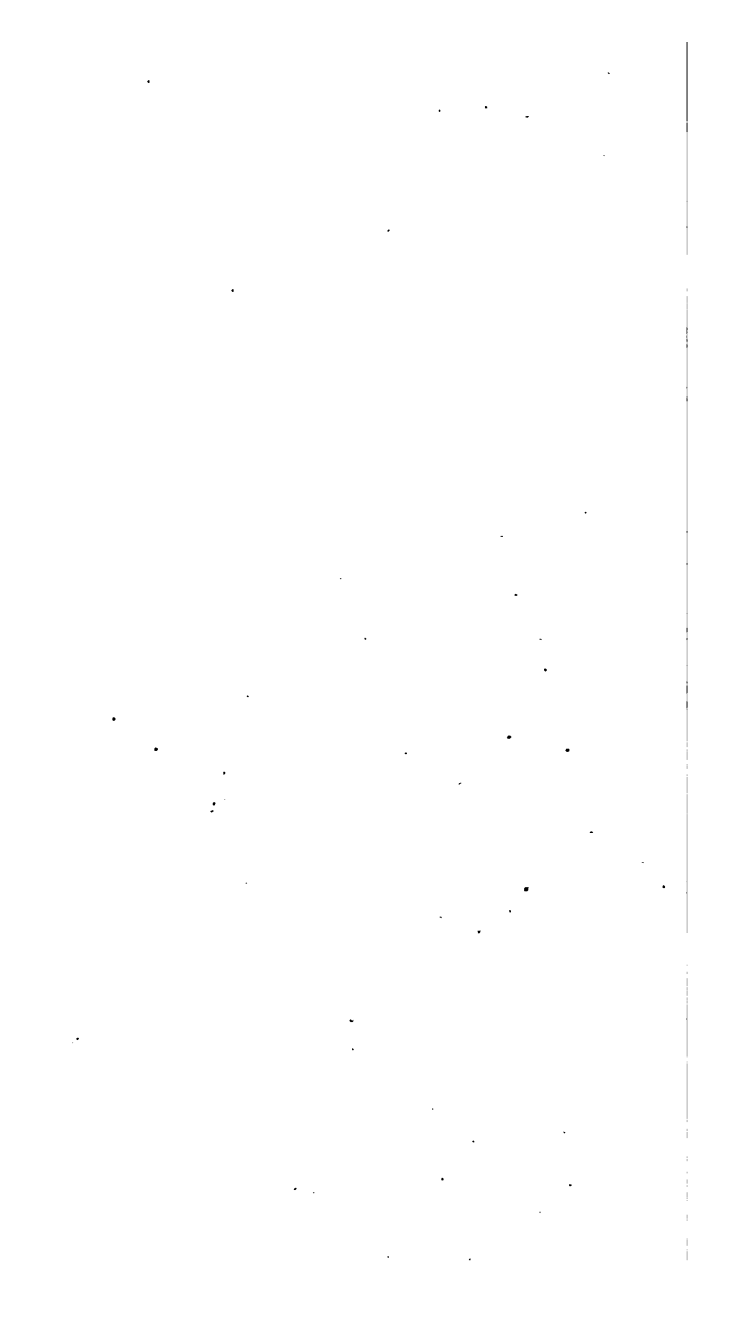
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