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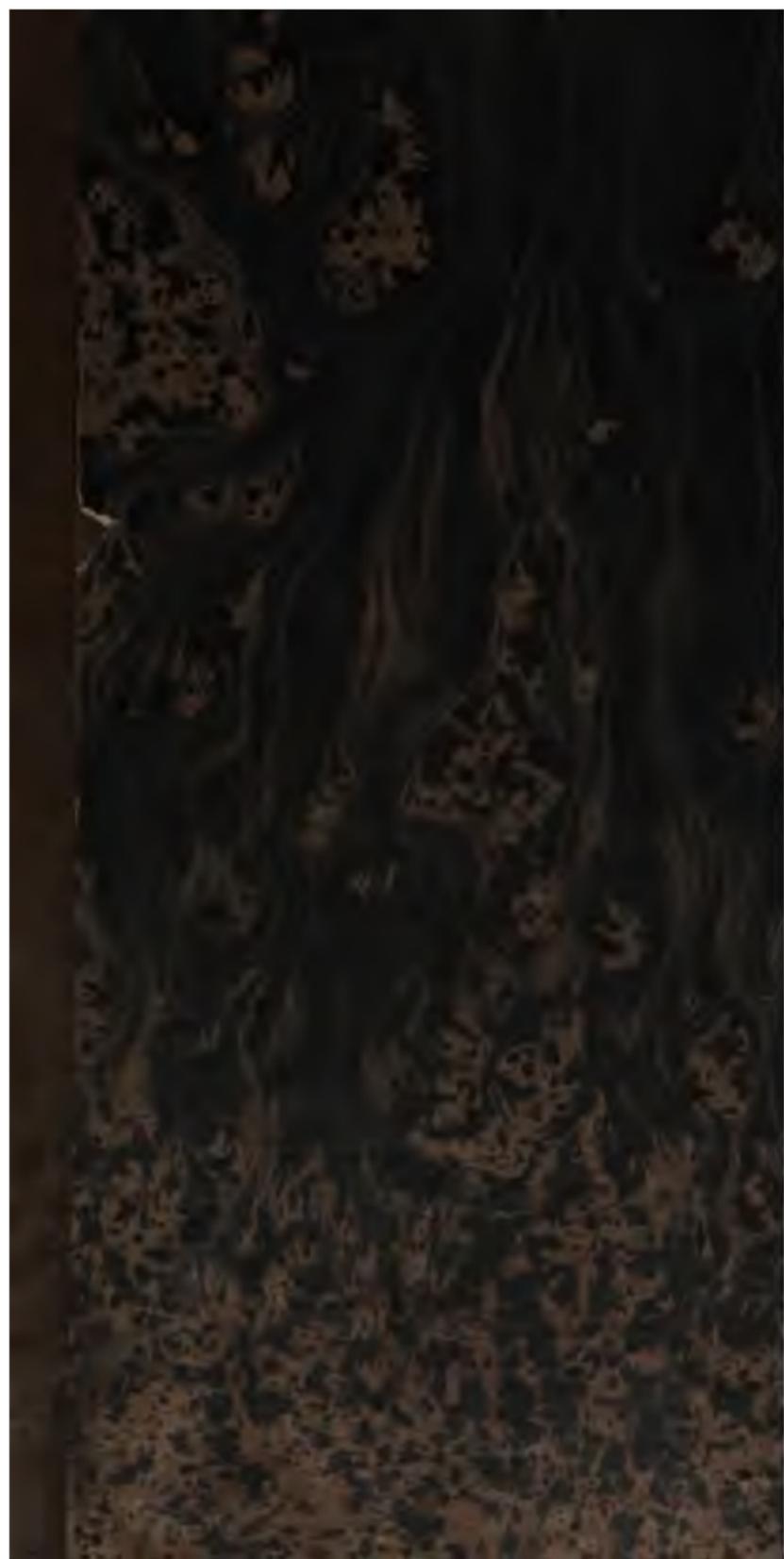
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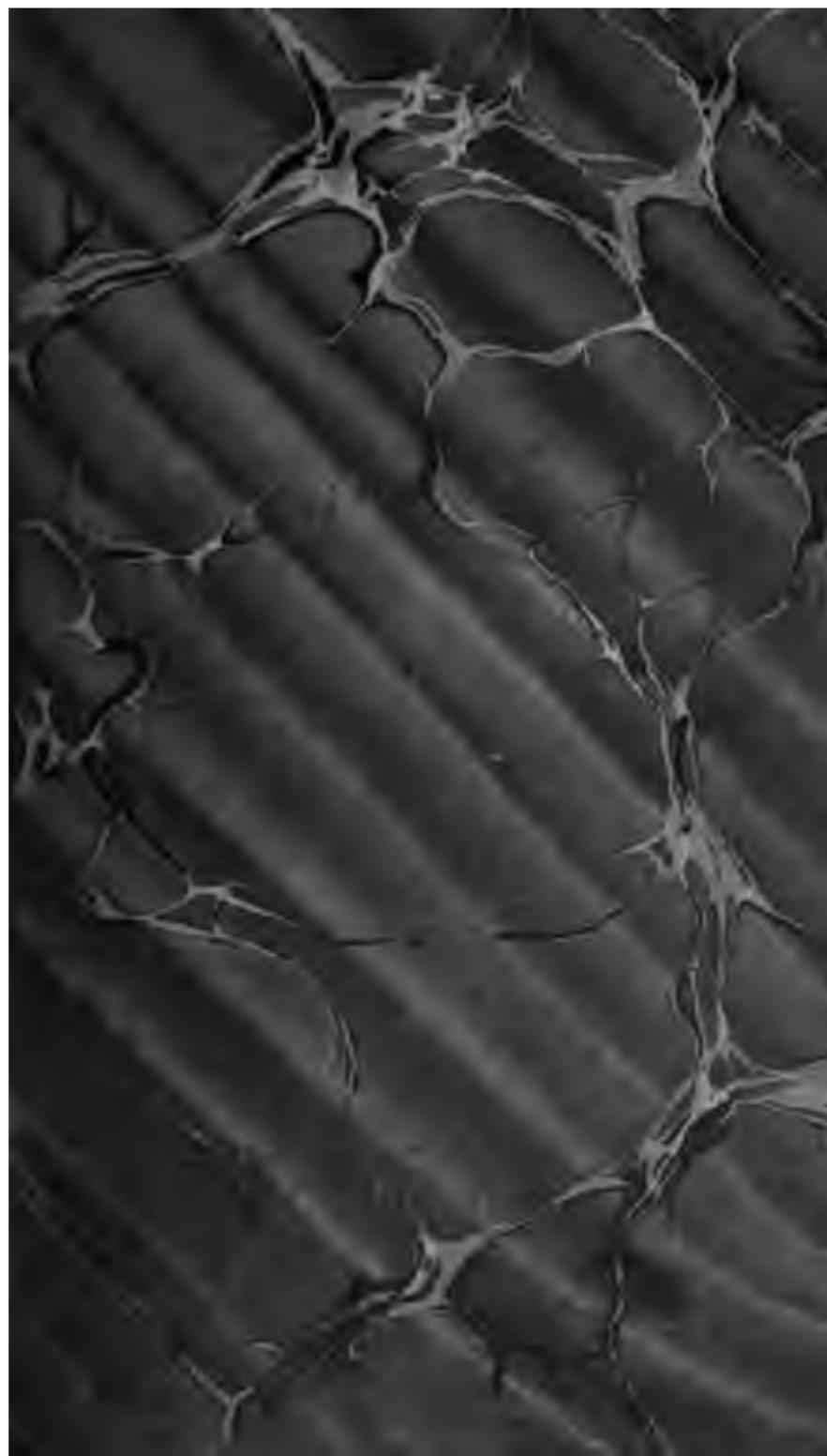
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270 f. 13



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THE
STUDENT'S ASSISTANT,
OR
LEARNER'S FIRST GUIDE
TO
THE ENGLISH LANGUAGE;

Being a Collection of chosen Anecdotes and interesting Facts, selected for the purpose of facilitating the Study of the English Language, and intended to serve as an introduction to the British Classics.

BY A. BONIFACE.

THE 9th EDITION,

CAREFULLY REVISED AND NEWLY IMPROVED.



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1842.



THE LEARNER'S FIRST GUIDE TO THE ENGLISH LANGUAGE.

AFFECTION.

CONJUGAL AFFECTION.

*Happy the husband and wife whose love is founded
on virtue.*

1.

Gracchus, the husband of Cornelia, having found, on awaking, (1) two serpents, one of which (2) was a male, the other a female, consulted the oracle, who told him that if he killed the male, he himself would die, but if (3) the female, Cornelia would not survive. Gracchus killed the male without hesitation.

(1) *On awaking, à son réveil.*

(2) *One of which, dont l'un.*

(3) *Sous-entend, if he killed.*

by a poisoned arrow, that he could only be
by causing (1) the wound to be speedily su
" I will die then," said he ; " I will ne
so (2) cruel as to permit any one to expos
self to die for me." The princess Sybil
wife, during his sleep, sucked the wound
lost her life in saving that of her husband

3.

Cyrus had taken (3) the young prince
menia and his beautiful consort prisoners.
they were brought before that monarch
rounded by all his courtiers, he asked the
" what he would give to be reinstated
kingdom." He answered, with an air of
ference, " That, as for (4) his crown and
liberty, he valued each at a very low ra

(1) ... the wound to be sucked

that, if Cyrus would restore his beloved Princess to her native dignity and hereditary possessions, he should be inexpressibly (1) happy; “and,” continued he with tenderness and ardour, “I would most willingly pay my life for the purchase (2).” When all the prisoners were liberated, it is impossible to express how much they were charmed with their royal (3) benefactor : some extolled his military achievements (4), some celebrated his social virtues, and all were lavish of his praise : “And you,” said the Prince, addressing himself to his bride, “what do *you* think of Cyrus (5)?” “I did not observe him,” answered the Princess.—“Not observe him! Upon

(1) *Inexpressibly*, au-delà de toute expression.

(2) *To pay one's life for the purchase*, payer de sa propre vie le prix d'un bienfait.

(3) *Royal*, auguste.

(4) *Achievements*, talents.

(5) *What do you think of Cyrus?* Que pensez-vous de Cyrus? Dans les propositions interrogatives ou négatives, tout verbe qui n'est pas auxiliaire se conjugue avec *do*, qui fait *does* à la troisième personne du singulier du présent, et *did* au passé.

A memorable, but not an unusual ir affection, and of female (1) presence occurred in the city of Haarlem, m since (2), at a spot (3) whereon an anc stood, the lord of which was severely pr by the burghers of the town, who besi account of (5) his tyrannical conduc them. Driven to the last extremity, his life was upon the point of paying the of his crimes, his lady appeared on the and offered to surrender, provided she

(1) *Female*, d'une femme.

(2) *Many years since*, il y a bien de

(3) *Spot*, endroit.

permitted to (1) carry with her her most valuable goods : which being complied with (2), she brought her husband out upon her shoulders, preserved him from the fury of the troops, and gave up to them the possession of the castle.

FILIAL AFFECTION.

Filial love is the basis of all virtues.

5.

While Octavius was at Samos, after the famous battle of Actium, which made him master of the universe, he held a council to examine the prisoners who had been engaged in (3) Antony's party. Among the rest there was brought (4) before him an old man named Metellus, op-

(1) *Provided she might be permitted to, pourvu qu'on lui permît de...*

(2) *Which being complied with, ce qui lui ayant été accordé.*

(3) *Had been engaged in, avaient suivi.*

(4) *There was brought, on amena.*

us metellus was one of the judges, and met
great difficulty in (3) recognizing his father in
the deplorable condition in which he saw
him at last, however, having recollected his feat
instead of being (4) ashamed to own him, he
embraced him, crying (5) bitterly. After
turning towards the tribunal: "Cæsar,"
said he, "my father has been your enemy, and
your officer: he deserves to be punished, and
I should be rewarded. The favour (6) I desire of
you is either to save him on my account (7), or
to order me to be put to death in his stead."
The judges were touched with compassion and

(1) *Oppressed with*, accablé de.

(2) *Head of hair*, chevelure.

(3) *In*, à.

(4) *Instead of being*, au lieu d'être.

affecting scene; Octavius himself relented (1), and granted to old Metellus his life and liberty.

6.

Epaminondas, without doubt, was one of the greatest generals, and one of the best men that Greece ever produced. Before him the city of Thebes was not distinguished by any memorable action, and after him it was not famous for its virtues, but its misfortunes, till it sunk into (2) its original obscurity; so that (3) it saw its glory take birth and expire with this great man. The victory he obtained at Leuctra had drawn the eyes and admiration of all the neighbouring people upon Epaminondas, who looked upon him as (4) the support of Thebes, as the conqueror of all Sparta, as the deliverer of all Greece; in a word, as the greatest man, and the best captain that ever was in the world. In the midst of this universal applause, so capable of mak-

(1) *To relent, s'attendrir.*

(2) *To sink into, être plongé dans.*

(3) *So that, de sorte que.*

(4) *To look upon one as, regarder quelqu'un comme.....*

said he, "arises (3), from the pleasure the news of my victory will give my father and my mother."

7.

Correggio, a celebrated painter, sold at moderate price, some of those masterpieces which now adorn the galleries of amateurs. His greatest enjoyment consisted in relieving the unfortunate, and the consequence was that he lived and died in a situation bordering on indigence.

The end of this great genius commands respect, and claims our sincere regret. He is gone one day to Parma in order to (6) receive

(1) *To make one forget, faire oublier à qu'un.*

(2) *Traduisez comme s'il y avait a alors*

of a picture, instead of being paid in gold or silver, he was presented with (1) an enormous chest containing twelve hundred francs in copper. He dared not refuse it: his family was in extreme want, and his sick mother had been confined to (2) her bed during several weeks. "O good mother," cried he, "this is for you." In order to afford her immediate assistance, he would (3) carry the money himself; but the ardent zeal which animated him, and the burden which he was laden, overcame (4) him. Arriving exhausted and covered with perspiration, he embraced his mother, took to his bed (5), and died a few days after of an inflammation on the chest (6).

8.

Some days previous to (7) the second of Sep-

- 1) *He was presented with*, on lui offrit.
- 2) *To be confined to bed*, être alité ou garder lit.
- 3) *He would*, il voulut.
- 4) *To overcome*, accabler.
- 5) *To take to one's bed*, se mettre au lit.
- 3) *Inflammation on the chest*, fluxion de poitrine.
- i) *Previous to*, avant.

the favour of remaining with him. The
those day of terror which proved fatal to
many Frenchmen. The day before, M
selle Cazotte had, by the expression of her
the purity of her mind (2) and the for
entreaties, interested the Marseillais w
ed (3) the interior of the *Abbaye*. It
who assisted her in saving (4) the old m
demned after thirty hours of carnage
about to (5) perish under the blows of a
assassins, when his daughter, pale, w
hevelled hair, and looking (6) still mo
in her disorder and distress, threw hers
them, crying " You shall not reach my

(1) *Which proved*, qui furent.

(2) *Mind*, âme.

(3) *Who entered*, qui étaient entrés d

you have pierced me through the heart." A shout for mercy (1) was echoed by a hundred voices. The Marseillais opened a passage for Mademoiselle Cazotte, who led off her father, and restored him to the bosom of his family. Her joy however was of short duration : on the twelfth of September she saw him a second time in irons. She attended (2) him to the *Conciergerie*. The door was opened to the father, but cruelly shut against the child. She hastened to (3) the *Commune* and to the Minister of the Interior, and by dint of (4) tears and supplications extorted permission to serve her father. She passed whole days and nights by his side (5), and never quitted him but (6) to engage the judges in his favour and contrive means for his defence. She had already secured (7) those Marseillais to

(1) *A shout for mercy, un cri de grâce.*

(2) *To attend, accompagner.*

(3) *To hasten to, courir à.*

(4) *By dint of, à force de.*

(5) *By his side, auprès de lui.*

(6) *But to, que pour.*

(7) *To secure somebody, s'assurer de quelqu'un.*

hopes, all further access was denied to perseverance. had made her so much the enemies of her father, that they found only means of preventing his eluding grasp (3) a second time. In fact, in absence of his daughter, they murdered whom they should have respected on his great age, his talents, and the courage he displayed during the awful scene which, for (4) thirty hours, had been over him (5) in the horrors of September.

(1) *To be much indebted to, devoir b*

(2) *To back, soutenir.*

(3) *Of preventing his eluding their*
l'empêcher de se soustraire à leurs coups

(4) *For, pendant.*

(5) *To be impending over, planer su*

FRATERNAL AFFECTION.

A brother is a friend given by nature.

9.

Cato of Utica (1), while yet a child (2), being asked (3) who was his best friend in the world, answered, "*My brother.*"—"Who then occupies the second place in your affection?"—"My mother."—"And who possesses the third?"—"My brother also." This (4) was the only answer that could be obtained from him to the question.

10.

The Chinese have been remarkable for the purity of their morals, the simplicity of their

(1) *Utica*, Utique ; ville de la côte septentrionale de l'Afrique, où Caton se donna la mort pour ne pas tomber vivant au pouvoir de César.

(2) *While yet a child*, encore enfant.

(3) *Being asked*, traduisez comme s'il y avait : *somebody asking of Cato, etc.*, comme on demandait à Caton, etc.

(4) *This was*, tel fut.

contest between the two princes; and as t
perceived that the dispute would be endless, t
retired (2) from court: thus, each having c
quered and been vanquished, they went to
their days together in a peaceful solitude, and
the kingdom to their other brother.

PARENTAL AFFECTION.

The heart of a mother is Nature's master-p

11.

Cornelia, the illustrious mother of the C
chi (3), after the death of her husband, wh
her twelve children, applied herself to (4
care of her family, with a wisdom and pru

that acquired her universal esteem. Only three out of (1) the twelve lived to years of maturity (2); one daughter, Sempronia, whom she married to the second Scipio Africanus; and two sons, Tiberius and Caius, whom she brought up (3) with so much care, that, though they were generally acknowledged to have been born (4) with the most happy dispositions, it was judged that they were still more indebted to (5) education than to nature. The answer she gave (6) a Campanian lady concerning them (7) is very famous, and includes in it great instruction for ladies and mothers.

That lady, who was very rich, and fond of pomp and show (8), after having, in a visit she made her, displayed her diamonds, pearls, and

(1) *Out of, d'entre.*

(2) *Years of maturity, l'âge mûr*

(3) *To bring up. élever.*

(4) *To have been born, pour être né.*

(5) *Indebted, redevable.*

(6) *The answer she gave, la réponse qu'elle fit.*

(7) *Concerning them, à leur sujet.*

(8) *To be fond of pomp and show, être passionné pour le faste et l'étalage.*

... the return of her sons, who were going to the public schools. When they returned and entered (2) their mother's apartment, she, the Campanian lady, pointing to them said, "These are my jewels, and the only ornament (3) of my life." And such ornaments, which are the strength and support of society, add a beauty (4) to the fair (4) than all the jewels could last.

- (1) *To desire one to do something, prier à un de faire quelque chose.*
(2) *To enter, entrer dans.*
(3) *To point to, montrer du doigt.*
(4) *The fair, la beauté.*
-

AFFABILITY.

*lity is a social virtue, grounded upon the
of mankind and the desire of pleasing.
affable man listens with courtesy to
e who address him, and answers with
ness.*

12.

the emperor Trajan's favourites, taking no-
1) that he entertained every body with
familiarity, told him (2) he forgot the
of his station: "I will take care (3)," re-
sponded he, "that my people shall find (4)
such an emperor as I should wish to have
; were I (5) a private man."

13.

Marshal Turenne frequently went to church

To take notice, remarquer.

Sous-ent. that.

I will take care, je ferai en sorte que.

Traduisez par le présent du subjonctif.

Were I est ici pour if I were, si j'étais.

his walk, he passed
playing at bowls, and who, without knowin
him, called him to judge of a throw. He too
his cane, and having measured the distanc
gave his sentence. The man against whom (3)
he had decided, loaded him with abuse (4)
The Marshal smiled, and as he was about to
measure the ground a second time, several offic
who were in search of him, came up to hi
The tradesman, confounded, threw himself
his knees to beg his pardon. The Visc
mildly answered : " My friend, you v
wrong (6) in supposing I would do you an
justice."

(1) *To take a turn, faire un tour (de pr
nade.)*

(2) *Tradesmen, marchands.*

(3) *Against whom, contre qui.*

ANGER.

Do nothing in thy passion; why wilt thou put to sea (1) in the violence of a storm?

14.

Athenodorus, the philosopher, by reason (2) of his old age, begged leave to retire from the court of Augustus, which the emperor granted him; and, on taking leave, "Remember," said he, "Cæsar, whenever you are angry, you neither say nor do any thing before you have (3) distinctly repeated the four and twenty letters of the alphabet." Whereupon Augustus said, catching him by the hand, "I have need of your presence still," and kept him a year longer (4).

15.

A farmer, who had just stepped into (5) the

(1) *To put to sea*, mettre à la voile, se mettre en mer.

(2) *By reason*, à cause.

(3) Traduisez par l'infinif.

(4) *Longer*, de plus.

(5) *Who had just stepped*, qui venait d'entrer.

child, he instantly dashed out his b
a hatchet which he had in his hand
ing up the cradle, he found his chi
and an enormous serpent lying dead
killed by that dog, whose courage a
preserving the life of his son, des
kind of reward. These affecting (4)
afforded him a striking lesson, hov
is too hastily to give way to (5) the
of a sudden passion.

(1) *Turned upside down, renvers
dessous.*

(2) *To dash the brains out. faire*

16.

The Duke of Lauzun was the greatest favourite of Louis, although, from (1) the impetuosity of his temper, he, at times (2) fell under (3) the severe displeasure (4) of his royal master. He once broke his sword in the presence of the king, and exclaimed in the height (5) of passion and disappointment, that he would no longer (6) serve a prince who could not keep his promise. Louis, with great dignity approached the window, threw up the sash (7), and cast his cane, which he held in his hand, into the garden; then turning to Lauzun, he with great coolness said, "I should be sorry to strike a man of quality!" he then immediately retired, leaving the astonished nobleman in a state of despair.—It should be observed,

(1) *From*, par.

(2) *At times*, par fois.

(3) *To fall under*, encourir.

(4) *Displeasure*, disgrâce.

(5) *Height*, excès.

(6) *Longer*, plus.

(7) *Threw up the sash*, leva la croisée.

prudence.

17.

The mildness of Sir Isaac Newton's temper, through the course of his life, commanded admiration from all who knew him, but in no one instance perhaps more than the following. Sir Isaac had a favourite little dog, which he called Diamond; and being one day called out of his study into the next room, Diamond was left behind. When Sir Isaac returned, having been absent but a few minutes, he had the mortification to find that Diamond, having thrown down a lighted candle among some papers, had nearly finished labour of many years was in flames, and almost consumed to ashes. This Sir Isaac was then very far advanced in years, and striking

dog, he only rebuked him with this exclamation—
 “ Oh! Diamond! Diamond! thou little knowest
 the mischief thou hast done.”

18.

One day Socrates, having for a long while endured his wife's scolding (1), went out of his house, and sat down (2) before the door, to rid himself of her impertinence. That woman enraged to find all her railing was not able to disturb his tranquillity, emptied a water-pot upon his head. Those, who happened (3) to see it, laughed at (4) poor Socrates, who said to them, smiling: “ I thought, indeed, after so much thunder, we should have some rain.”

19.

Some soldiers of Antigonus, being angry because he had made them encamp in a very incommodious place, spoke very impertinently of him near a tent where they did not think (5) he was.

(1) *His wife's*, de sa femme.

(2) *To sit down*, s'asseoir.

(3) *Happened*, vinrent.

(4) *To laugh at*, rire, ou se moquer de.

(5) *They did not think*, ils ne pensaient pas.

... of me, & will make you it

BENEFICENCE

A benevolent mortal resembles

20.

The Duke de Berry, son of

An old discharged (4) offic
with a large family, one day met

Dans les phrases négatives, le
n'est pas auxiliaire, on emploie ce
le verbe *to do*, faire, dont le pass
personne sing. du prés. est *does* :
he does not think, he did not think

(1) *To content one's self with*

de Berry (then 12 years of age) in the *Orangerie* of Versailles ; as he was alone, and at a distance from the pages, who usually attended him (1), the old soldier presented a paper to him, in which he had briefly stated his long services, and the miserable situation in which he had been for a long time past (2).

“ I have nothing about (3) *mē* at present,” replied the young prince, affably and compassionately ; “ but contrive to meet me to-morrow at the hunt, and I will procure you some relief.”

The poor soldier, as may be supposed, was very punctual at the rendezvous, and succeeded (4) in placing himself near the young duke, who no sooner perceived him, than he retired a few paces, and taking advantage of a moment when no one observed him, he drew from his pocket a purse which contained thirty louis, and slipped it into the soldier's hand.

(1) *To attend, accompagner.*

(2) *For a long time past, depuis long-temps.*

(3) *About, sur.*

(4) *To succeed in, parvenir à.*

poor orphan, ~~represents the~~,
into my house from (1) motives of ch
Prince immediately ordered a hundr
be given (2) to each of his children.

22.

“ I have prodigious riches, I owe
rus to his friends ; “ and I am gla
knows it ; but you may be sure tha
much (3) yours as mine. For (4)
should I heap up wealth ? For my c
to consume it myself ? that were (5)
if I desired it. ~~No~~ the chief end
is to have it in my power to rewar
serve the public faithfully ; and to su

(1) *From, par.*

(2) *To order something to be giv*
~~include these~~

would have bestowed it in like manner ; for nothing causes me so much pain as to witness the sufferings of brave soldiers who have served the state."

Louis XIV, equally charmed with the candour of his son and the sensibility of his generous mind, though not usually caressing, pressed him several times to his heart. He then invited him to draw upon his purse to play ; and moreover he augmented his pocket-money twelve francs a day (1).

21.

An old Austrian officer, who had but (2) a small pension, that was insufficient for the demands (3) of his family, came to the Emperor Joseph, explained (4) his indigent condition and entreated his compassion (5), adding that he had ten children alive. Joseph, desirous to know the

(1) *Twelve francs a day*, de douze francs par jour.

(2) *Who had but*, qui n'avait qu'...

(3) *Demands*, besoins.

(4) *To explain*, exposer.

(5) *He entreated his compassion*, il le supplia d'avoir compassion de lui

moreland and Lord Onslow, who were in
coach with his Majesty, being greatly agitated
he exhorted them to be composed (2); and he
solicited, on his return, to enter another
riage, and pursue another route, he rejected
propositions, saying, "That the same Pro-
vidence, which had shielded him on his way thither
would also protect him returning." The
attempt happened at the theatre. At the moment
of the king's entrance, amidst the loudest ex-
clamations of a crowded (3) audience, who testified
their joy at the appearance of their
reign, a pistol was fired from the pit, a
ball, passing close by the king, entered the
box of his Majesty's box. The general
excitement and uproar, that succeeded, is not to

scribed (1); but the king remained perfectly composed; and the same evening, at his usual hour of going to bed, he said to the Queen, "I am somewhat fatigued, and I believe I shall sleep soundly. May it please God (2), that he, who fired the pistol at me, may enjoy as profound a rest as I shall have!"

2A.

At the siege of Tortona, the commander of the army, which lay (3) before the town, ordered Carew, an Irish officer in the service of Naples, to advance with a detachment to a particular post. Having given his orders, he whispered (4) to Carew, "Sir, I know you to be a gallant man; I have therefore put you upon this duty (5). I tell you in confidence, it is certain death for you all. I place you there to make the enemy spring (6)

(1) *Is not to be described, ne peut se décrire.*

(2) *May it please God, plaise à Dieu.*

(3) *To lay, camper.*

(4) *To whisper, dire tout bas.*

(5) *To put one upon a duty, confier une charge à quelqu'un.*

(6) *To make the enemy spring, afin que l'ennemi fasse sauter.*

save me, -- I drink to all those who b
battle." Fortunately at that instant
pitulated, and Carew escaped ; but
a good opportunity of displaying a
of determined intrepidity. It is a pl
cord an anecdote so much to the
gentleman of that nation, on which
reflexions are too often thrown.

25.

A great inundation having taken
the north of Italy, owing to (4) an exce
snow in the Alps, followed by a spee
river Adige carried away a bridge ne
except the middle part, on which wa
of the toll-gatherer ; who, with his w

thus remained imprisoned (1) by the waves, and in momentary expectation of certain destruction. They were discovered from the banks, stretching forth their hands, screaming, and imploring succour, while fragments of this only remaining arch were continually dropping into the impetuous torrent. In this extreme danger, a nobleman, the Count of Pulverini, who was a spectator, held out a purse of one hundred sequins as a reward to any adventurer who would (2) take a boat and save this unhappy family. But the risk was so great of being borne down by the rapidity of the stream, of being dashed against the fragment of the bridge, or of being crushed by the falling of the heavy stones, that not one of the vast number of lookers-on (3) had courage enough to attempt such an exploit. A peasant passing along, was informed of the promised reward. Immediately jumping into a boat, he, by the amazing strength

(1) *Imprisoned*, entouré.

(2) *To any adventurer who would*, à celui qui se hasarderait.

(3) *Lookers-on*, spectateurs.

... courage, cried he, "safe!" By a still more strenuous great strength of arm, he brought family to shore. "Brave fellow!" Count, presenting the purse to his your promised recompense." "I pose my life for money," answered "my labour affords me a sufficient myself, my wife and children; give this poor family, who have lost all

26.

The following story is told to the Roman soldier. When Cæsar land one of his legions being pursued he took refuge in a morass; when a post posting himself in a narrow pass, he ed it with his sword; and stopped

the soldier, thinking himself unworthy of the honour, threw himself at Cæsar's feet, and most earnestly begged forgiveness for having left his shield behind.

COVETOUSNESS.

Covetousness is called in Scripture, "the root of all evil;" and it is so called for two reasons, because it makes us wicked, and because it makes us miserable.

27.

Mr. Watson, uncle to the late Marquis of Rockingham, a man of immense fortune, finding himself at the point of death, desired a friend who was present to reach him (1) a drawer, in which was an old shirt, that he might put it on. Being asked why he would wish to change his linen, when he was so ill? "Because," replied he. I know that the shirt I die in (2) must be the nurse's (3) perquisite, and that is good enough for her."

(1) *To desire somebody to, prier quelqu'un de.*

(2) *I die in, que je porte à ma mort.*

(3) *Nurse, garde.*

The duke
he was with the army in . . .
to dine with one officer or other ever
he might save the expense of a tal
any officer came to him on business
say (2): "Aye, it must be; but
dine (3) with you to-morrow, and
it then."

(1) *On business, pour quelque*

(2) *He would say, il disait*
indique une habitude.

(3) *I'll come and din, j'i*
pour I will; we'll pour we w

DEATH.

While man is growing, life is in decrease,
 And cradles rock us (1) nearer to the tomb;
 Our birth is nothing but (2) our death begun,
 As tapers waste that instant (3) they take fire.

YOUNG.

Chaque instant de la vie est un pas vers la mort
 CORNEILLE.

29. *

After the defeat of Pompey the Great, the troops who followed Scipio into Africa retreated. Cato, who saw victory in Cæsar's hands, killed himself out of (4) despair. Cæsar, on receiving the

(1) *Cradles rock us nearer to the tomb.*

Littéralement. Les berceaux nous poussent plus près de la tombe. Chaque mouvement de notre berceau nous approche de la tombe.

(2) *Is nothing but,* n'est que. Traduisez *our death begun*, comme s'il y avait *the beginning of our death.*

(3) *That instant,* dès l'instant que.

(4) *Out of,* de

30.

The emperor Augustus, being approaching death, said to those who were gathered round his bed: "*Well, my friends, what of me? Have I not during my life WELL ACTED MY PART upon the world?*" And as every one confessed that no man's life could ever be more gloriously governed than his had been, he added (which were usually addressed to him after the play): "*Farewell, then, and now for the plaudits.*"

31.

Some one came to Socrates, to tell him that the Athenians had

since condemned them (1) to suffer the same punishment."

32.

Some time previous to the memorable day on which (2) death put a stop to (3) the crimes of *Robespierre*, that monster received a note which has since been found amongst his papers. This note, which was made up (4) of threats and imprecations, ended with the following most awful words: "Live yet a short time, O thou most nefarious of wretches! Live yet to think of me! Sleep, that in thy dreams I may stand before thee. Even this very day (5) when I shall behold thee, I will enjoy thy terrors. May the dread which these lines are to inspire (6) be the forerunner (7) of all the tortures I wish thee!"

(1) *It has long since condemned them*, il y a long-temps qu'elle les a condamnés.

(2) *On which*, où.

(3) *To put a stop*, mettre fin.

(4) *Made up*, rempli.

(5) *Even this very day*, aujourd'hui même.

(6) *Are to inspire*, doivent t'inspirer.

(7) *The forerunner*, l'avant-coureur, le premier appareil.

... of ... things ...
peared, which was universally re
j “*Killing no murder:*” by which
tempted to be proved that it was j
Protector upon any terms whatever
well read this nervous treatise, and w
by it, that he took the most ridicu
tions to avoid being assassinated: a
time of his reading it (3) to the day
he never smiled more.

34.

Some one told Anacharsis that the
in (4) was but four inches thick (5)

(1) *Were issued, on publica.*
(2) *Upon any terms whatever, à*

said he, "we are within (1) four inches of death."

35.

As the infirmities of Scarron daily augmented, he said to one of his friends, who was going to Guinea, "I shall soon die. If I feel regret at quitting this world, it is because I leave, hopeless and without a fortune, a wife, whom I have so much reason to love : to you I recommend her, and to all my acquaintances." A short time previous to his death, he bade a last adieu (2) to his wife ; but he could not contain himself, and his tears flowed. After having thanked her for all her kindness, he recommended her strongly to M. d'Elbine his executor (3) ; and making a last effort to give her his hand, he added : " Think sometimes of me. I leave you without wealth ; and though virtue will not give it, yet I am sure you will always be virtuous." He then expired without a groan, having exclaimed, " I never thought it possible to meet death with so much resignation."

(1) *Within, à.*

(2) *To bid adieu, dire adieu.*

(3) *Executor, exécuteur testamentaire.*

armour (1), and sitting cross on
his spear in his hand, he declared
posture (the only one worthy of a
would patiently await the fatal mor

DRUNKENNESS.

*Drunkenness stupifies the senses, de
mory, blunts the understanding,
diseases, and makes them inca
ness of any kind.*

37.

Cyrus, according to (2) the n
Persians, was from his infancy
sobriety and temperance, of whic

old (1), his mother Mandane took him with her into Media, to (2) his grandfather Astyages, who, from (3) the many things he had heard said in favour of that young prince, had a great desire to see him. In this court young Cyrus found very different manners from those of his own country: pride, luxury, and magnificence, reigned there universally; all of which did not affect Cyrus, who, without criticising or condemning what he saw, was contented to live as he had been brought up, and adhered to the principles (4) he had imbibed from his infancy. He charmed his grandfather by his sprightliness and wit; and gained every body's favour by his noble and engaging behaviour. Astyages, to make his grandson unwilling (5) to return home,

(1) *To be twelve years old*, avoir douze ans.

(2) *To take somebody to one*, emmener une personne auprès d'une autre.

(3) *From*, d'après.

(4) *To adhere to the principles*, être fidèle aux principes.

(5) *To make one unwilling*, ôter à quelqu'un l'envie de.

thing that was nice and delicate. A
quisite cheer and magnificent preparat
looked upon with great indifference.
Persians," says he to the king, "i
going such a round-about way (1) to app
hunger, have a much shorter to the s
a little bread and a few cresses with the
the purpose (2)." Astyages desiring
dispose (3) of all the meats as he thoug
latter immediately distributed them to
officers in waiting (4); to one, be
taught him to ride; to another, be
waited well upon his grandfather; and
because he took great care of his mother
the king's cup-bearer, was the only,

(1) *To go a round-about way, prend*

whom he gave nothing. This officer, besides the post of cup-bearer, had that likewise of introducing those who were to have an audience of the king ; and as he did not grant that favour to Cyrus as often as he desired it, he had the misfortune to displease the prince, who took this occasion to show his resentment. Astyages testifying some concern at the neglect of (1) this officer, for whom he had a particular regard ; and who deserved it, as he said, on account of the wonderful dexterity with which he served him : “Is that all, sir ?” replied Cyrus ; “if that be (2) sufficient to merit your favour, you shall see I will quickly obtain it ; for I will take upon myself to serve you better than he.” Immediately Cyrus, equipped as a cup-bearer, advanced slowly, with a serious countenance, a napkin upon his shoulder, and holding the cup nicely with three of his fingers, he presented it to the king, with a dexterity and grace that charmed both Astyages and his mother Mandane.

(1) *Some concern at the neglect of, quelque peine de ce qu'il négligeait, de ce qu'il oubliait*

(2) *If that be, si cela est.*

“I am mighty well pleased, my son, can serve with a better grace; but I have forgotten one essential ceremony, and that is the ceremony of tasting.” And in fact the cup was used to pour some of the liquor into it, and to taste it, before he presented it to the king. “No,” replied Cyrus; “through (1) forgetfulness that I omitted the ceremony.” “Why then?” says Astages. “What reason did you omit it?”—“I apprehended there was poison in the liquor.” “Poison, child, how could you tell?” “Yes, poison, papa: for not long before this entertainment you gave to the lords of the court, I perceived all their heads

they sang, made a noise, and talked they did not know what (1); you yourself seemed to have forgotten that you were a king, and they, that they were subjects; and when you wished to dance, you could not stand upon your legs."—"Why?" says Astyages, "have you never seen the same thing happen to your father?"—"No, never," says Cyrus.—"What then! how is it with him when he drinks?"—"Why! when he has drunk, his thirst is quenched, and that is all."

FRIENDSHIP.

Poor is the friendless master of a world;
 A world in purchase of a friend is gain.
 YOUNG.

38.

When Damon was sentenced by Dionysius (2) the tyrant of Syracuse, to die on a certain day, he begged permission to retire, in the mean

¹ (1) *To talk one does not know what, ne savoir ce qu'on dit.*

(2) *Dionysius, Denis.*

as hostage for his return, under
ture of life (5). Pythias heard t
and instantly offered himself to be
the place of his friend, and Da
cordingly set at liberty.

The king and all his courtiers wa
at this action, as they could not a
it on (7) any allowed principles.—
in their judgment, was the sole me
affairs ; and they looked (8) on virtu

(1) *Mean time*, intervalle.

(2) *To set in order*, arranger, π

(3) *By*, en.

(4) *As*, à ce que.

benevolence, love of country, and the like (1), as terms invented by the wise to impose upon (2) the weak. They, therefore, imputed this act of Pythias to the extravagance of his folly, to a defect of understanding merely, and nowise to any virtue or good quality of his heart.

When the day of execution drew near (3), the tyrant had the curiosity to visit Pythias in his dungeon. Having reproached (4) him for the extravagance of his conduct, and rallied him some time on his madness in presuming that Damon, by his return, would prove (5) as romantic (6) as himself—"My lord," said Pythias, with a firm voice and noble aspect, "I would it were (7) possible for me to suffer a thousand deaths, rather

(1) *And the like*, sous-entendez *virtues*.

(2) *To impose upon*, tromper.

(3) *Drew near*, prétérit de *to draw near*, s'approcher.

(4) *To reproach (one) for a (thing)*, reprocher (une chose) à (quelqu'un).

(5) *Would prove*, conditionnel de *to prove*, se montrer.

(6) *Romantic*, extravagant.

(7) *I would it were*, je voudrais qu'il fût.

.

Gods, to preserve the life and integr
 Damon together. Oppose (4) him, y
 prevent the eagerness and impatience o
 nourable endeavours, and suffer him not
 till (5), by my death, I have redeemed
 thousand times of more consequence, of
 timation (6), than my own; more valual
 lovely wife, to his precious little innoc
 his friends, to his country. O leave m
 die the worst of deaths in my Damon (7).
 nysius was awed and confounded by the
 of these sentiments, and by the manne

(1) *Should fail*, ne manquât.

(2) *Therein*, y.

(3) *Confident*, convaincu.

(4) *Oppose*, impératif de *to oppose*. arrâ
 (κ\ m''

more affecting, in which they were uttered. He felt his heart struck (1) by a slight sense (2) of invading (3) truth; but it served rather to perplex than undeceive him. He hesitated. He would have spoken (4), but he looked down and retired in silence.

The fatal day arrived. Pythias was brought out, and walked, amidst the guards, with a serious but satisfied air, to the place of execution. Dionysius was already there. He was exalted on a moving (5) throne, drawn by six white horses, and sat pensive (6), and attentive to the demeanour of the prisoner. Pythias came. He vaulted (7) lightly on the scaffold, and, regarding for some time the apparatus of death, he turned, and, with a pleasing countenance, thus addressed the assembly: "My prayers are heard; the Gods are propitious. You know, my friends, that

- (1) *Struck*, participe passif de *to strike*.
 (2) *Sense*, sentiment.
 (3) *Invading*, persuasive.
 (4) *He would have spoken*, il aurait voulu parler.
 (5) *Moving*, mobile.
 (6) *Sat pensive*, était pensif.
 (7) *To vault*, sauter

is shed to-day will have ransomed the friend.—O ! could I (2) erase from you every doubt, every mean suspicion of the man for whom I am about (3) I should go to my death even as I would my bridal. Be it sufficient (5), in the next that my friend be (6) found noble, that he be unimpeachable (7), that he speedily that he is now on his way, hurrying on himself, the adverse elements, and

- (1) *Impossibilities*, l'impossible.
- (2) *Could I*, pour *if I could*, que ne puis-je.
- (3) *To be about to*, être sur le point de.
- (4) *I would*, sous-entendez *go*.
- (5) *Be it sufficient*, qu'il suffise.
- (6) *Will be* est au futur ; il faut le rendre au présent du subjonctif. Quand le verbe est au futur, il faut le rendre au présent du subjonctif.

But I hasten to prevent his speed (1)—Executioner, do your office.” As he pronounced the last words, a buzz began to arise among the remotest of the people (2). A distant voice was heard; and “Stop, stop the execution,” was repeated by the whole assembly. A man came at full speed (3); the throng gave way at (4) his approach. He was mounted on a foaming steed. In an instant he was off (5) his horse, upon the scaffold, and held Pythias embraced. “You are safe,” he cried, “you are safe, my friend, my beloved friend; the Gods be (6) praised, you are safe! I now have nothing but death to suffer; and I am delivered from the anguish of those reproaches, which I gave myself, for having endangered (7) a life so much dearer than my own.” Pale, and almost speechless, in the arms

- (1) *Speed*, les effets de sa hâte.
 (2) *People*, assistants.
 (3) *At full speed*, en toute hâte.
 (4) *Gave way at*, s'ouvrit à.
 (5) *He was off*, il s'élança de.
 (6) *The Gods be*, (que) les Dieux soient.
 (7) *To endanger*, exposer.



envious powers (2) have wrought (3) abilities in your favour?—But I will not be disappointed. Since I cannot die I will not survive you.”

Dionysius heard, beheld, and looked on with astonishment; his eyes were opened, he could no longer refuse his assent to what was incontestibly proved by facts. He descended his throne. He ascended the scaffold with the live, ye incomparable pair (5),” he said, “Ye (6) have borne (7) unquestionably to the existence of virtue!—Live renowned! And form me by your example as you have invited me by your example.”

(1) *Broken accents, paroles entrecou*

(2) *Paroles*

worthy of the participation of (1) so sacred a friendship."

39.

Fable and history have conspired (2) to celebrate the friendship of Theseus and Pirithous, of Pylades and Orestes: but to those generous engagements, whereby we see friends devote themselves to death for one another, may we not place in comparison the heroic action of an Algerine captain? During the second bombardment of Algiers by the Marquis Duquesne, the inhabitants, reduced to a state of desperation, carried their cruelty to the pitch (3) of tying up some French slaves, alive, to the mouth of their cannon, and firing them off at their countrymen by way of bullets. A French officer of the name of Choiseul, and friend to the just mentioned Algerine captain, was already bound fast to the mouth of the cannon, when the captain perceived him. Instantly, in the most pressing terms, he solicits his friend's pardon, but not able to obtain

(1) *Of the participation of*, de participer à.

(2) *To conspire*, se réunir.

(3) *To the pitch*, au point.

closely embraces
noneer in these words : " Fire
gave my friend and benefactor,
him." The Dey, who happened
of this shocking sight (1), was g
it. He passed many eulogiums
nerosity of his subject, and ex
from that horrid kind of death.

(1) *Shocking sight, spectacle*

(2) *To pass many eulogium
d'éloges.*

FLATTERY.

Princes, like beauties, from their youth,
 Are strangers to the voice of truth ;
 Learn to condemn all praise betimes,
 For flattery's (1) the nurse of crimes.

GAY.

40.

Kings are generally surrounded by (2) flatterers ; but their horses have no particular regard for them ; which (3) made Carneades (4) say that princes learn nothing (5) well, but to ride.

41.

At the court of France, while Louis XIV. was yet in his youth, some abject courtiers were entertaining the prince in public with the policy of the Turkish government. They observed, " that the Sultan had nothing to do but to give

(1) *Flattery's est ici pour flattery is.*

(2) *By, de.*

(3) *Which, ce qui.*

(4) Carneades (philosophe de Cyrène, contemporain de Diogène). Il soutint qu'il n'y avait aucune vérité démontrée.

(5) *Nothing.... but, ne.... que.*

servants called mutes, who executed it in
reply." " *Voilà,*" said the prince, " *c'est de réyner !*—See what it is to be a king!"
The old Count de Grammont, who heard with
indignation the corrupters of the youth, immediately
interposed.—" But, sire, of these
Sultans three have been strangled by their
mutes, within my memory (1)." This silenced
the flatterers : and the Duke de Montausien, the
French Cato, who was lolling in a chair, burst
the circle that surrounded the prince, forced his way
through the crowd, and publicly thanked the
Count de Grammont for his noble and seasonable
liberty.

42.

Louis XIV, while playing at backgammon
had, as he thought, a doubtful throw. A dispute
arose and all eyes were turned to the

mained silent. The Count de Grammont happened to come in at the instant. "Decide the matter," said the king to him. "Sire," replied Grammont, "you are in the wrong (1).", "How can you thus decide without knowing the question?" "Because," said the Count, "had the matter (2) been doubtful, all these gentlemen present would have given it in your Majesty's favour."

43.

Alexander the Great, being wounded in battle by an arrow, said to those who were about him : "Every one calls me immortal, and the son of Jupiter ; what do you think of it (3)? Does not this wound give the lie (4) to all those flatterers ? This blood, that flows, is of the same colour as that of my subjects, and reminds me that I am but (5) a man."

(1) *To be in the wrong*, avoir tort.

(2) *Had the matter*, traduissez comme s'il y avait *if the matter had*.

(3) Voyez le n° 9.

(4) *To give the lie*, donner un démenti.

(5) *But*, ne... que.

(5) ones, the matter is.

A5.

As Canute the Great, king of
walking on the sea-shore at S
accompanied by his courtiers, who
in the grossest manner, comparing
the greatest heroes of antiquity, and as
his power was more than human, he
ordered to be placed on the beach, with
some of his courtiers. Sitting down with
him, he thus addressed himself to the sea:
"I have made a part of my dominions, and the
sea is mine; no one ever broke (

(1) Voyez le n° 6.

with impunity ; I therefore charge (1) thee to come no farther upon my land, and not to presume (2) to wet either my feet or my robe; for I am thy sovereign." But the sea rolling on as before, and without any respect, not only wet the skirts of his robes, but likewise splashed his royal legs. On which he rose up suddenly, and addressing himself to his attendants upbraided them for (3) their ridiculous flattery ; and very judiciously expatiated on the narrow and limited power of the greatest monarch on earth.

FORTUNE.

Fortune's (4) a blind profuser of her own,
Too much she gives to some, enough to none.

HERRICK.

AG.

Sesostris, king of Egypt, having caused four of his captive kings to draw his triumphal chariot,

(1) *Charge, ordonne.*

(2) *Presume, oser.*

(3) *To upbraid for, reprocher.*

(4) *Fortune's est pour fortune is.*

ed, that in those wheels the
stancy of all human affairs; for the lo
t of the wheel was suddenly raised up
ame the highest; and the uppermost part
quickly borne downwards. When Seso
d maturely reflected upon this, he gave th
ags their liberty.

47.

Agathocles, from a mean station being
anced (1) to royal dignity, would (2) be s
at table ~~in~~ earthenware; and being aske
reason (3): "I hope," answered he, "th
remembrance of my extraction from a pott
check that pride, which the vain pomp of
might excite (4) in me."

FRUGALITY.

'Tis to thy rules, O temperance! that we owe
 All pleasures which from health or strength can
 flow;

Vigour of body, purity of mind,
 Unclouded reason, sentiment refined.

CHANDLER.

48.

Artaxerxes, being routed in a battle and put to
 (1) flight, after (2) his baggage and provisions had
 been plundered, found himself so pressed with
 (3) hunger, that he was reduced to eat a piece of
 barley-bread and some dry figs; but he found
 such relish in them that he cried out: "O
 Gods! of how many pleasures has plenty until
 this moment deprived me!"

49.

As the Marquis of Spinola and the President
 Richardot were going to the Hague in the year

(1) *To*, en.

(2) *After*, après une.

(3) *With*, par.

... on the grass, where they ma-
gal repast upon some bread, cheese, an
each person taking his own provisions
wallet which he carried behind him. U
Spanish Ambassador's inquiring of a peas-
these travellers were, he replied to their
astonishment, " They are the deputies
State, our sovereign lords and masters."
which the ambassadors exclaimed : " W
never be able to conquer these people : w
make peace with them."

50.

The pomp and honours, with which Pet
Great was every where received in his s
journey, and particularly in France, were a
hindrance to him, and robbed him of muc
which he wished to employ in acquiring
knowledge

ther. Passing through Beauvals, the Bishop had prepared a magnificent reception for him, but the emperor refusing to stop, he endeavoured to retain him, by observing that he would not be so well accommodated elsewhere for want of the necessary preparations: "I am a soldier," replied he, "if I find bread and beer, I shall be satisfied."

51.

One of the kings of Persia sent a very skilful physician (1) to the Caliph Mustapha, who, on arriving (2), asked what was the style (3) of living at that court. He was answered that they (4) only eat when hungry, and never entirely satisfied their appetite. "I may withdraw," (5) said he; "there is nothing to be done here."

(1) *Physician*, médecin.

(2) *On arriving*, à son arrivé .

(3) *Style*, genre.

(4) *He was answered that they*, on lui répondit qu'on.

(5) *To withdraw*, se retirer.

but (1) one meal a day (2). "Take
the physician, "of publishing y
would deprive us of all our practi

53.

Sully was often reproached for
gality of his table: "If those, wh
be (7) sober," replied he, " there
if not, there is too much."

-
- (1) *He eat but*, qu'il ne faisait qu
 - (2) *A day*, par jour.
 - (3) *Take care*, gardez-vous.
 - (4) *Our practice*, nos clients.
 - (5) *He was often reproached for*,
chait souvent.
 - (6) *Who sit at it*, qui s'y asseyent
 - (7) *Be*, sont.

GAMING.

5A.

A certain nobleman hearing a gentleman spoken of (1), who was said to be a great gamester ; “ He is a most incorrigible blockhead (2),” cries my lord ; but on being assured he was a man of very brilliant parts (3), “ If so,” replies my lord, “ he must be an arrant (4) scoundrel.” “ Not so, my lord,” replies the other, “ he bears the character (5) of a gentleman of great worth and honour.”—“ That cannot be,” retorts the nobleman : “ every gamester is either a rogue or a fool (6), *pike or gudgeon* ; and honour never makes a nearer approach to the heart of such a one, than the tip of his tongue.”

(1) *Spoken of, parler de.* On placera ces deux mots avant un gentilhomme.

(2) *Blockhead, fou, sot.*

(3) *Parts, talents.*

(4) *Arrant, fieffé.*

(5) *To bear the character of, avoir la réputation de.*

(6) *Fool, dupe.*

“Surely, my lord,” cries the nobleman
must love your money vastly (2), to be
venturing a trifle of it.”—“It is true,
replied his grace, “I do love (3) my *o*
yet no person had ever reason to say I
(4) of another man’s (5).”

(1) *To no purpose, en vain.*

(2) *Vastly, beaucoup.*

(3) *I do love, j’aime. Do rend l’
plus forte.*

(4) *I was fond, que je fusse avide.*

(5) *Man’s, sous-ent. money.*

GRATITUDE.

What is grandeur? what is power?
 Heavier (1) toil, superior (2) pain.
 What (3) the bright reward we gain?
 The grateful memory (4) of the good.
 Sweet is the breath (5) of vernal shower,
 The bee's (6) collected treasure sweet
 Sweet music's melting fall (7), but sweeter yet
 The still small voice (8) of gratitude.

GRAY.

56.

A custom, which prevails at Devizes (9), is

(1) *Heavier*, comparatif de *heavy*, pénible.

(2) *Superior*, plus grand, plus vive.

(3) Après *what*, sous-entendez *is*, et traduisez *bright* par le superlatif et *gain* par le verbe *obtenir*.

(4) *Memory*, souvenir. *Good*, adjectif pris substantivement, se traduit par le pluriel.

(5) *Breath*, fraîcheur.

(6) *Bee's collected*, traduisez comme s'il y avait *that the bee collects*.

(7) *Melting fall*, touchante mélodie.

(8) *Still small voice*, timide voix.

(9) *Devizes*, bourg d'Angleterre près de Salisbury.

made his way to Coventry (2) where, in
years of industry, he amassed a fortune
his will (5), in remembrance of the
charity of this baker of Devizes, he be-
sum for the purpose of distributing on
versary day, when he was so relieved, a
loaf to every person in the town, gentle-
ple (4), and to every traveller, that
through the town on that day, a penny
will is faithfully administered; and
Austria and his suite passing through
one of these anniversaries, a penny lo

(1) *To apply for charity to, implor-
rité de.*

sented to each of them, of which (1) the duke and duchess were most graciously pleased to accept. The custom struck the archduke so forcibly as a curious anecdote in his travels, that he minuted down (2) the circumstances; and the high personages were delighted in breakfasting on (3) the loaf thus given, as a testimony of gratitude for a favour seasonably conferred.

57.

M. Vaugelas having obtained a pension from the French King by the interest of Cardinal Richelieu, the Cardinal told him he hoped he would not forget the word PENSION in his dictionary. "No, my lord," said Vaugelas, "nor the word GRATITUDE."

58.

Androcles was the slave of a noble Roman, who was proconsul of Africa. He had been guilty of a fault, for which his master would have

(1) *Of which*, que.

(2) *To minute down*, inscrire sur des tablettes.

(3) *To breakfast on*, déjeuner de, manger son déjeuner.

with heat and hunger. he saw a cave
of a rock. He went into it, and find
farther end a place to sit down upon
there for some time. At length, to his
prise, a huge lion entered the mouth
and seeing a man at the upper end of
diately made (2) towards him. And
himself up for (3) dead ; but the lion,
treating him as he suspected, laid his
his knee, and with a complaining kind
began to lick his hand. Androchus
having recovered a little from the
was in, observed that the lion's paw

(1) *Had he not, traduisez comme si
if he had not.*

(2) *To make towards*

ceedingly swollen, from a large thorn (1.) having entered it. He immediately pulled it out, and by squeezing the paw very gently, let out a great deal of corrupt matter, which probably freed the lion from the great anguish he had felt some time before. The lion left him upon receiving this good office from him, and soon after returned with a fawn which he had just killed. This he laid down at the feet of his benefactor, and went off again in pursuit of his prey. Androcles, after having roasted the flesh of it in the sun, subsisted upon it till the lion had supplied him with another. He lived many days in this frightful solitude, the lion catering (2) for him with great assiduity. At length, being tired of this savage society, he was resolved to deliver himself up into his master's hands, and to suffer the worst effects of his displeasure, rather than be thus driven out from society. His master, as was customary for the proconsul of Africa, was at that time collecting some of the largest lions that could be found in the country,

(1) *From a large thorn, etc., à cause d'une grande épine qui y était entré.*

(2) *To cater, pourvoir.*

be sent, and that for his crime he posed to fight with one of the lions theatre, as usual, for the diversion. This was all performed accordingly after such a strange fortune, was not of the theatre, amidst thousands expecting the moment when his ant come out upon his. At length lion leaped out from the place where kept hungry for the show. He great rage towards the man; but having regarded him a little with the ground, and crept towards him to caress him. Androcles, after discovered that it was his old Numa and immediately renewed his acquaintance.

turned, at Rome, the civilities which he had received from him in the deserts of Africa. Dion Cassius, an historian of undoubted veracity, says that he himself saw the man leading the lion about the streets of Rome, the people every where gathering around them, and repeating to one another: "This is the lion that was the man's host. This is the man who was the lion's physician."

GREATNESS OF SOUL.

Virtue and greatness of soul extort praises even from enemies.

59.

He, that has greatness of soul, does not fear to confess his faults and endeavour to make amends for them.

A poor woman solicited Philip, king of Macedonia, for an audience; and as this prince put her

Sultan Solyman, soon after Belgrade, was addressed by (2) a rank, who complained to him that carried off her cattle, in which all sisted. "You must have been sleep," said the Sultan, smiling, hear the robbers."—"Yes, my plied she, "I did sleep soundly, t fullest confidence that your Hi for the public safety." The Prin elevated mind, made her ample

the loss, as a recompense for her well-turned compliment.

61.

The Huguenots had long sought the death of the Duke of Guise, who commanded the armies of the Catholics in France, in the time of the civil wars in that kingdom. At Bowen, he narrowly escaped being (1) put to death by a soldier, who was apprehended (2) and carried before the duke. When the soldier had confessed, the duke asked him, "what had influenced him to attempt his life?" I had determined to kill you," said he, "that I might deliver my religion from one of its greatest enemies."—"If your religion," replied the duke, "teaches you to assassinate me, who never injured (3) you,—mine, agreeably (4) to the genius of the Gospel, commands me to pardon you. Go, and judge which of the two religions is the most perfect."

(1) *To escape narrowly being, faillir à être.*

(2) *Apprehended, saisi.*

(3) *To injure, faire du mal.*

(4) *Agreeably to, conformément à.*

(1) poem on the Regent duke of Orleans called, "*les Philippiques*," and indicted him of every thing that was bad. Then he shut up (2) in the *Bastille*, but afterwards sent for (3) him, and asked him in his conscience he believed him guilty of the crimes he had attributed to him? He assured him, that he really thought he was innocent. "It is well for you, Sir," replied the king, "that you thought so; otherwise I would have had you hung immediately."

63

A Spanish cavalier, having assassinated a Moorish gentleman, instantly fled from the scene. He was vigorously pursued; but,

himself of (1) a sudden turn (2) in the road, he leaped, unperceived, over a garden wall. The proprietor, who was also a Moor, happened to be at that time walking in the garden, and the Spaniard, falling upon his knees before him, acquainted him with (3) his case (4), and in the most pathetic manner, implored concealment (5). The Moor listened to him with compassion, and generously promised his assistance. He then locked him up in a summer-house, and left him with the assurance that, when night came (6), he would provide for (7) his escape. A few hours afterwards, the dead body of his son was brought to him, and the description of the murderer exactly agreed with the appearance (8)

- (1) *Availing himself of*, profitant de.
 (2) *Turn*, détour.
 (3) *To acquaint with*, faire connaître.
 (4) *Case*, position.
 (5) *Implored concealment*, le supplia de ? le cacher.
 (6) *Came*, arriverait.
 (7) *To provide for*, pourvoir à.
 (8) *Appearance*, personne.

there in midnight. When going private
 the garden, he opened the door of the
 house, and thus accosted (1) the
 "Christian, the youth, whom you have met
 was my only son. Your crime merits the
 punishment. But I have solemnly plea-
 word (2) not to betray you, and I disdain
 late a rash engagement even with a cruel enemy.
 He then conducted the Spaniard to the
 and furnishing him with (3) one of his
 mules: "Fly," said he, "while the darkness
 the night conceals you. Your hands are
 with blood, but God is just; and I humble
 him that my faith is unspotted (4), and
 have resigned judgment (5) to him."

(1) *Accosted*, s'addressa à.

(2) *W...*

6A.

King Pyrrhus's physician having proposed to Fabricius the Roman general, to poison his master, Fabricius sent to Pyrrhus that traitor's letter, with these words: "Prince, learn better for the future how (1) to abuse your friends and your foes." To requite this benefit, Pyrrhus sent back all the prisoners; but Fabricius received them only on condition (2), that he would accept the like number of his; and wrote to him: "Do not believe, Pyrrhus, that I have discovered this treason to you from a particular regard to your person, but because the Romans abhor base stratagems, and scorn (3) to triumph otherwise than by open force."

65.

In order to be a perfectly virtuous man, justice alone is not sufficient; for generosity and greatness of soul imply much more. Alexander the Great, having conquered Darius, king of Persia,

(1) *How*, ne traduisez pas ce mot.

(2) *On condition*, à condition.

(3) *To scorn*, dédaigner.

queens, and with as much attention as if he had been their subject. D informed of this, said that Alexand to be victorious, and was alone wor in his stead.

66.

Julius Cæsar was also, in a very e gree, possessed of humanity and great After having vanquished Pompey, at Pharsalia, he pardoned those whom lawfully have put to death, and even them their fortunes and their honour speaking to Julius Cæsar, in one of h makes the following remark upon his "Fortune could not do *more* for you you the power of saving so many peop ture serve you better than in give

HABIT.

Ill habits gather by unseen degrees;
As brooks to rivers, rivers run to seas.

DRYDEN.

67.

Dr. Plot, in his history of Staffordshire, tells us of an idiot, who chanced to live within the sound of a clock, and was always amusing himself with counting the hour of the day, whenever the clock struck. This clock being spoiled by some accident, the idiot continued to strike and count the hours without its help, in the same manner as he had done when it was entire.

Though I dare not vouch for the truth of this story, it is very certain that custom has a mechanical effect upon the body, as well as a very extraordinary influence upon the mind.

68.

Cardinal Farnese, who, for the multitude of his generous actions, was styled (2) the Father of the Poor, had a constant custom once twice a week, of giving public audience to indigent people in the hall of his palace to relieve every one according to his various necessities, or the motives of his own bounty.

One day a poor woman, encouraged by the fame of his generosity, came into the hall of the Cardinal to be heard among the petitioners. The Cardinal, discerning the manner of an extraordinary modesty in her face and carriage, she presented herself freely.

blushing, and in tears, thus addressed herself to him: "My lord, I owe for the rent (1) of my house five crowns; and such is my misfortune, that I have no means of paying it. What I beg of your Eminence is, that you would please (2) to interpose your authority, until, by my industry, I can procure the money for my landlord."

The Cardinal bade her be of good cheer. Then he immediately wrote a note, and giving it into the widow's hands, "Go," said he, "to my steward with this paper, and he will deliver you five crowns to pay the rent."

The poor woman was overjoyed, and returning (3) the Cardinal a thousand thanks, went directly to the steward, and gave him the note; which when he had read, he told her (4) fifty crowns. She, astonished at the meaning of it, and fearing this was only the steward's trick, to try her honesty, refused to take above five,

(1) *Rent*, loyer.

(2) *That you would please to*, que vous veuillez.

(3) *To return*, rendre.

(4) *He told her out*. il lui compta.

). But all the way
sufficient to prevail on her to take any more
than five crowns. Whereupon, to end the controversy,
he offered to go back with her to the Cardinal, and refer it (2) to him. When they came before that magnificent Prince, and he was fully informed of the business; "It is true," said he, "I mistook in writing fifty crowns; give me the paper, and I will rectify it." Then upon he wrote again, saying thus to the woman: "So much candour and virtue deserves a reward. Here, I have ordered you (3) five hundred crowns."

69.

The inhabitants of a great town

Marshal Turenne 100,000 crowns, upon condition he would take another road, and not march (1) his troops their way. He answered them, "As your town is not on the road I intend to march I cannot accept the money you offer me."

70.

Passing one night along the ramparts Marshal Turenne was attacked by a gang of robbers, who stopped his chariot. On his promising them a hundred louis d'or to allow him to retain a ring of much less value, they granted his request. Next day one of the robbers had the audacity to go to his house, and in the midst of a great company to demand in a whisper the fulfilment of his promise. Turenne ordered the money to be paid him, and gave him time to escape before recounting the adventure; adding "That an honest man ought to keep his word inviolably even to rogues."

(1) *To march troops, diriger des troupes.*

When the Archduke Charles was on his march from Bohemia to take the command of the army in Germany, as he approached the scene of action he fell in with (1) a number of wounded, abandoned by their companions on the road, for want of horses to draw the carriages in their retreat. The prince immediately ordered the horses unyoked from several pieces of cannon, which were already retreating, saying, that (2) brave men were better worth saving than a few pieces of cannon. When General Marmont heard of (3) this benevolent act, he ordered the cannon to be restored, observing, “

“ That he would take no cannon that were abandoned from motives so humane.”

72.

A friend to the Duke of Guise frequently represented to him the necessity there was for putting his affairs into better order, and gave him a list of useless people that he entertained about him. After the prince had examined it. “ It is true,” said he, “ that I can live very well without these people, but pray (1) how will they live without me ?”

73.

A French officer had been several months the prisoner of an Arab. One night being surprised by our cavalry in his camp, the latter had barely time to escape: tents, flocks, provisions, all were taken. The next day wandering from his party, and without resource, he took from his pocket a loaf, and giving the half of it to his prisoner: “ I know not,” said he, “ when we shall eat another; but I will never be accused of not having divided my last with the friend whom I have made.”

(1) *Pray, dites-moi.*

hibited (2) a misery. These were about four thousand very far advanced in years, who having been prisoners of war, had suffered all the tortures which Persian tyranny could inflict. The hands of some and the feet of others had been cut off and others again had lost their noses and ears after which the Persians having impressed their barbarous characters on their faces, had tried to find a humanity to keep them as so many laughing stocks (3) with which they sported perpetually. They appeared like so many spectres rather than men, their speech being almost the only thing by which they were known to be such. Alexander could not refrain from tears at this sight ; and as he was unanimously besought him to commiserate

dition, he bade them, with the utmost tenderness, not to despond; and assured them that they should again see their wives and native country. This proposal, which, as might be supposed, should naturally have filled them with joy, seemed to heighten their misery; and, with tears in their eyes: "How will it be possible," said some of them "for us to appear publicly before all Greece, in the dreadful condition to which we are reduced a condition still more humiliating than painful? (1) The best way to bear misfortune is to conceal it; and no country is so sweet to the wretched as solitude, and an oblivion of their past misfortunes." They, therefore, besought the king to permit them to continue (2) in a country where they had spent so many years; and to end their days among those who were already accustomed to their misfortunes. Alexander granted their request, and presented to each of them three thousand drachmas, five men's suits of clothes, the same number of women's, two couple of oxen to plough their lands,

(1) *Painful*, désagréable, pénible.

(2) *To continue*, de rester.

the pleasure which arises from t
actions, and who melt with pity
nate !

SUPERSTITION

Where Superstition holds he
There Reason will appeal in
And those who trust their fate
Will rarely bear victorious ar
P.

75.

When Scanderberg, prince of E

gour and force like that which inspired him when living.

IGNORANCE.

She's (1) still the first that has her pardon sign'd ;
All sins else see their faults, she's only blind.

MIDDLETON.

76.

Doctor Johnson, whilst he was a teacher of youth, had two very good classical scholars ; yet it was thought necessary that something more familiar should be learnt, and he bade them read the History of England. After a few months had elapsed, he asked them, " if they could recollect who first destroyed the monasteries in our island ? " One modestly replied, that he did not know ; the other said ; Jesus Christ.

77.

Korsakoff, a favourite of the Empress Catherine, possessed a handsome face and a very

(1) *She's est pour she is.*

...without delay, and into
he wanted books for his house at
which the Empress had just made
The bookseller asked him what be
“ You understand that better than
the favourite ; “ it is your business
must be great books at the bottom
ones above, as there are at (3) the

- (1) *Of course*, naturellement.
 - (2) *Library*, bibliothèque.
 - (3) *At*, chez.
-

INDUSTRY.

Industry is not only the instrument of improvement, but the foundation of pleasure ; for nothing is so opposite to the true enjoyment of life, as the relaxed and feeble state of an indolent mind.

BLAIR.

78.

Lysander, the famous Lacedemonian general, having brought magnificent presents to Cyrus, the younger son of Darius, king of Persia, that young prince, who piqued himself more upon his integrity and politeness, than nobility and grandeur, was pleased with conducting himself so illustrious a guest through his gardens, and making him observe their various beauties. Lysander, struck with so fine a prospect, admired the manner in which the several parts were laid out, the height and projection of the trees, planted with an art which had known how (1) to unite the useful with the agreeable ; the neatness and disposition of

(1) *To know how, savoir.*

when my health admits, I never sit down to table without having made myself perspire with some fatigue or other, either in military exercise, rural labour, or some other toilsome employment, to which I apply myself with pleasure, and without sparing myself." Lysander was amazed at this discourse, and pressing him by the hand : " Cyrus," said he, " you are truly happy, and deserve your high fortune, because you unite it with virtue."



Is that's ungrateful —
All other crimes may pass for virtues in him.
YOUNG.

79.

An Eastern Tale.

A Deaf, venerable by his age, fell ill in the house of a woman who had been long a widow and lived in extreme poverty in the suburb of Bassora. He was so touched with the care and zeal with which she had assisted him, that at his departure he said to her: "I have reason to think that you have wherewith to subsist alone, but you have not subsistence enough to share with your only son, the young *Abdallah*. If you trust him to my care, I will endeavour to discharge the obligation I owe to you, in his person, the obligations I owe to you of me." The good wo

him in affluence (1), gave him excellent instructions, cured him of a dangerous disease with which he was attacked; in fine, he took the same care of him, as if he had been his own son. *Abdallah* a hundred times testified his gratitude to him for all his bounties; but the old man always answered: "My son, it is by actions that gratitude is proved; we shall see in a proper time and place, whether you are so grateful as you pretend."

One day, as they continued their travels, they found themselves in a solitary place, and the dervise said to *Abdallah*: "My son, we are now at the end of our journey; I shall employ my prayers to obtain from Heaven, that the earth may open and make an entrance wide enough to permit thee to descend into a place, where thou wilt find one of the greatest treasures that the earth encloses in her bowels. Art thou so courageous as to descend into this subterraneous vault?" continued he. *Abdallah* swore to him, that he

(1) *To keep one in affluence*, procurer à quelqu'un tout en abondance.

my dear *Abdallah* ; remember that power to do me a great service ; an perhaps the only opportunity thou canst of testifying to me that thou art not Do not let thyself be dazzled by all thou wilt find there ; think only of seizing an iron candlestick with twelve branches thou wilt find close to a door that necessary to me ; come up immediately bring it to me." *Abdallah* promised and descended boldly into the vault getting what had been expressly recd him, whilst he was filling his vest ar with gold and jewels, which this vault enclosed in prodigious heaps,

by which he entered closed of itself. He had, however, presence of mind enough to seize upon the iron candlestick, which the Dervise had so strongly recommended to him ; and though the situation, in which he was, was very terrible, he did not abandon himself to despair, but thought only in what manner he should get out (1) of a place which might become his grave. He apprehended that the vault had closed only because he had not followed the order of the Dervise ; he recalled to his memory the care and goodness with which he had treated him ; reproached himself with his ingratitude, and finished his meditation by humbling himself before God. At length, after much pains and inquietude, he was fortunate enough to find a narrow passage, which led him out of this obscure cave ; though (2) it was not till he had followed it a considerable way that he perceived a small opening covered with briars and thorns, through which he returned to the light of the sun. He looked on all sides to

(1) *To get out, sortir.*

(2) *Though, et quoique ce ne fût qu'après avoir.....*

had taken out of the cavern, to li
ence without his assistance.

Not perceiving the Dervise, nor r
any of the places through which he ha
went on as fortune had directed hin
extremely astonished to find himse
to (2) his mother's house, from
imagined he was at a great distance
mediately enquired after the hol
Abdallah told her frankly what had b
him, and the danger he had run to sa
reasonable desires ; he afterwards sho
riches with which he was loaded.
concluded upon the sight of them, th
vise only designed to make trial of
and obedience, and that they ought t

of the happiness which fortune had presented to them ; adding, that doubtless such was the intention of the holy Dervise. Whilst they were contemplating these treasures with avidity ; whilst they were dazzled with the lustre of them, and forming a thousand projects in consequence of them, they all vanished away before their eyes. It was then that *Abdallah* sincerely reproached himself with (1) his ingratitude and disobedience ; and perceiving that the iron candlestick had resisted the enchantment, or rather the just punishment which they deserve who do not execute what they promise, he said, prostrating himself,—“ What has happened to me is just ; I have lost what I had no design to restore, and the candlestick which I intended to deliver to the Dervise remains with me : It is a proof that it rightly belongs to him, and that the rest was unjustly acquired.” As he finished these words, he placed the candlestick in the midst of their little room.

When the night was come, without reflecting

(1) *To reproach one's self with, se reprocher.*

...ing them from an aspect (5).
stick had twelve branches. *Abdal*
meditating all the day upon what
the night before, was willing to
would happen the next night, if he
into each of them; he did so, and
visions appeared that instant; they
also for an hour, and each of them
per, as they disappeared. He re-
day the same ceremony, which had
same success, but he could never make
more than once in twenty-four hours
trifling sum was enough to make him
himself subsist very comfortably: then
when they would have desired no
happy; but it was not considerable
change their fortune. It is always da

the imagination to fix upon the idea of (1) riches. The sight of what he believed he should possess, the projects he had formed for the employment of it, all these things had left such profound traces in the mind of *Abdallah*, that nothing could efface them. Therefore, seeing the small advantage he drew from the candlestick, he resolved to carry it back to the Dervise, in hopes that he might obtain of him the treasure he had seen, or at least find again the riches which had vanished from his sight, by restoring to him a thing for which he testified so earnest a desire. He was so fortunate as to remember his name, and that of the city where he inhabited. He departed therefore immediately for *Magreby*, carrying with him his candlestick, which he lighted every night, and by that means furnished himself with what was necessary on the road, without being obliged to implore the assistance and compassion of the faithful. When he arrived at *Magreby*, his first care was to enquire in what house, or in what convent *Abounadar* lodged; he was so well

(1) *To fix upon the idea of*, de porter toute son attention à.

a stair with a neau (z) of gold in court of his palace was filled with mestics: in fine, the residence of not show greater magnificence. A with astonishment and admiration ceed. "Certainly," thought he, "I e myself wrong, or those to whom I self designed to make a jest of me, a stranger: this is not the habita vise; it is that of a king." He plexed, when a man approached to him, "Abdallah, *thou art welcome, Abounadar, has long expected* then conducted him to a pleasant a pavillon where the Dervise was *dallah*, struck with the riches whic all sides, would have prostrated him but *Abounadar* prevented him, a

him when he would have (1) made a merit of the candlestick, which he presented to him. "Thou art but an ungrateful wretch," said he to him. "Dost thou imagine thou canst impose upon me? I am not ignorant of (2) any one of thy thoughts; and if thou hadst known the value of this candlestick, thou wouldst never have brought it to me; I will make thee sensible of (3) its true use." Immediately he placed a light in each of its branches, and when the twelve Dervises had turned round for sometime, *Abounadar* gave each of them a blow with a cane, and in a moment they were converted into twelve heaps of sequins, diamonds, and other precious stones. "This" said he, "is the proper use to be made of this marvellous candlestick. As to me, I never desired it, but to place it in my cabinet, as a talisman composed by a sage whom I revere;

(1) *When he would have, etc.*, avant qu'il pût se faire un mérite de rapporter le chandelier.

(2) *To be ignorant of*, ignorer.

(3) *To make one sensible of*, faire connaître a quelqu'un.

... occasion of my search for it, here
my magazines; open them, and I
of my riches: thou shalt tell:
most insatiable miser would not let
them." *Abdallah* obeyed him,
twelve magazines of great extent
kinds of riches, that he could
what merited his admiration most
served it, and produced new desi
gret of having restored the candle
of not having found out the use of
heart of *Abdallah*. *Abounadar*
perceive it; on the contrary, he
caresses, kept him some days in
commanded him to be treated as he
he was at the eve of the day whic
for his departure, he said to him
my son, I believe, by what has hap
thou art corrected of the frightful

tude ; however, I owe thee a mark of my affection for having undertaken so long a journey, with a view of bringing me the thing I had desired ; thou mayest depart, I shall detain thee no longer. Thou shalt find to-morrow, at the gate of my palace, one of my horses to carry thee : I make thee a present of it, as well as of a slave who shall conduct thee to thy house ; and two camels loaded with gold and jewels, which thou shalt chuse thyself out of (1) my treasures. *Abdallah* said to him all that a heart sensible to avarice could express, when its passion was satisfied, and went to lie down till the morning arrived, which was fixed for his departure.

During the night he was still agitated. without being able to think of any thing but the candlestick, and what it had produced. "I had it," said he, "so long in my power; *Abounadar*, without me, had never been the possessor of it : what risks did I not run in the subterraneous vault? Why does he now possess this treasure of treasures? Because I had the probity, or rather the folly, to bring it back to him : he profits by

(1) *Out of, dans.*

with ten times as much. It is *Abo* is ungrateful. What wrong shall I taking this candlestick? None, certainly rich: And what do I possess?" determined him, at length, to make attempts to seize upon the candlestick was not difficult, *Abesondar* had him with (1) the bag of his magar knew where the candlestick was placed upon it, hid it in the bottom of one of which he filled with pieces of gold riches which he was allowed to take loaded it, as well as the rest, upon his had no other earnest now than for ure; and after having hastily bid ad generous *Abesondar*, he delivered him and departed with his horse and slave

When he was some days' journey from *Bassora*, he sold his slave, resolving not to have a witness of his former poverty, nor of the source of his present riches. He bought another, and arrived without any obstacle at his mother's house, and he would scarce look upon her, so much was he taken up with his treasure. His first care was to place the loads of his camels and the candlestick in the most private room of the house; and, in his impatience to feed his eyes with his great opulence, he placed lights immediately in the candlestick; the twelve Dervises appearing, he gave each of them a blow with a cane, with all his strength, lest he should be falling in the lawé (1) of the talisman; but he had not remarked, that *Abounadar*, when he struck them, had the cane in his left hand. *Abdallah*, by a natural motion, made use of his right; and the Dervises, instead of becoming heaps of riches, immediately drew from beneath their robes each a formidable club, with which they

(1) *Lest he should, etc.*, de peur de manquer à la règle.

Thus was *Abdallah* punished
and almost with death, for his unrec-
ognition, which perhaps might have been
able, if it had not been accom-
panied by ingratitude as wicked as it was audacious
was not capable of concealing his per-
petration of his benefactor.

80.

A Macedonian soldier had in many
distinguished himself by extraordi-
nary valour, and had received many marks
of favour and approbation. On some
day he embarked on board a vessel which was
swept away by a violent storm, and he himself cast
helpless, naked, and scarcely with the

stranger. He bore him to his house, laid him in his own bed, revived, cherished, and for forty days supplied him freely with all the necessaries and conveniencies which his languishing condition could require. The soldier thus happily rescued from death, incessantly praised with the warmest expressions (1) his gratitude to his benefactor; assured him of his interest with (2) the king, and of his power and resolution of obtaining for him, from the royal bounty, the noble return which such extraordinary benevolence had merited. He was now completely recovered, and his kind host supplied him with money (3) to pursue his journey. Some time after, he presented himself before the king; he recounted his misfortunes and magnified his services; and this inhuman wretch, who had looked with an eye of envy on the possessions of the man who had pre-

(1) *Incessantly praised with, etc.*, ne cessait d'exprimer de la manière la plus vive sa reconnaissance à son bienfaiteur.

(2) *Interest with, influence sur.*

(3) *To supply with, fournir.*

man been so kindly and tenderly
Unhappily, Philip, without examination
derately and precipitately granted his
request; and this soldier now
preserver, and repaid his goodness
him from his settlement, and took
possession of all the fruits of his labor.
The poor man, stung with this unparalleled
ingratitude and insensibility, was
determined, instead of submitting
to seek relief, and, in a letter addressed
to Philip, represented his own and the
soldier's situation in a lively and affecting
manner. Philip was
fired with indignation, and ordered that
the orders should be instantly done; that the
possession should be immediately restored
to the man, and that the man's
able offices had been thus horridly
wasted, and the soldier, having seized
his settlement, caused (to be branded
on his forehead : ‘

fit guest ;" (1) a character infamous in every age, and among all nations ; but particularly among the Greeks, who, from the earliest times, were most jealously observant of the laws of hospitality.

(1) *Guest*, hôte. En Anglais, il est deux mots pour hôte, savoir : *guest*, qui indique le visiteur, et *host*, pour indiquer celui qui le reçoit chez lui.

are very a morality,
a one who is not just, the world suspects.

81.

Agesilaus in his discourse was always magnifying justice, and giving her the first rank among virtues. "Unsupported by justice," said he, "valour is good for nothing; and, if men were just, there would be no need of valour." If any one, in the course of conversation, happened to say, "Such is the pleasure of the king; he would answer, "How is he greater than I, if he be not more just?" This implies a maxim indisputably right, that justice is the instrument by which we are to estimate the just proportions of human excellence.

of age, entrusted to the care and protection of Ferdinand, brother to the deceased king, and uncle to the infant. Ferdinand was a man of great virtue and merit : the eyes of the nobles and people were upon him ; and not only in private discourses, but in the public assembly, he had the general voice and unanimous consent to be chosen king of Aragon. But he was deaf to all these offers ; alledging the right of his infant nephew, and the custom of the country. He could not, however, prevail on the assembly to be of the same opinion, and they adjourned for that time. They met again, in hopes that Ferdinand, having had time to consider of their offer, would now accept the crown : but he, not ignorant of their intentions, had caused the little child to be clothed (1) in royal robes, and having concealed him under his garment, went to the assembly. Paralus, master of the horse (2), by common consent, again asked him : “ Who,

(1) *To cause somebody to be clothed, faire revêtir quelqu'un.*

(2) *Master of the horse, écuyer.*

my brother;" and instantly t
from under his robe, and liftin
shoulders, he cried out, "John ;" and commanding the
displayed, he cast himself fir
before his infant nephew ; and
moved by so glorious an exampl

88.

Mahmoud, emperor of the
formed that a man of high ra
had driven a man from his ho
possess himself of his wealth
his wife, was highly incensed,
privately to the house of th
when he knew the officer wa
soon as he was assured that
on a sofa, in an apartment d
he ordered all the Haths in

torches to be lighted, and, upon beholding the dead body, he instantly fell upon his knees and returned thanks to God. His attendants, as soon as they found him composed (1), ventured to ask him the reason of his extraordinary conduct. "I firmly believed," said the emperor, "that no person in my dominions could have dared to commit such an act of violence, except one of my own sons; but being resolved to execute justice on the offender, and afraid of relenting from (2) paternal tenderness, if my son had been exposed to my view, I placed darkness, as I thought, between him and me; but, perceiving that my victim was a stranger, I fervently returned thanks to God.

84.

A cause was tried before a young Cadi at Smyrna, the merits of which (3) were as follows. A poor man claimed a house, which

(1) *Composed*, remis.

(2) *From*, par.

(3) *The merits of which*, dont le bon droit.

their evidence effectually, he p
with a bag containing five hun
Cadi received it. When it
ing (1), the poor man told his
his writings, but wanted the
and only valid proof, witness
provided with witnesses, relied
and on his adversary's defect
could produce none; he urged
fore, to give sentence in his fa
most pressing solicitations, th
drew out from under his sofa
hundred ducats, which the ric
him as a bribe, saying to hi
You have been much mistak
for if the poor man could bring
confirmation of his right, I my
at least five hundred; he then

bag with reproaches and indignation, and decreed the house to the poor plaintiff.

LYING.

Lies hide our sins like nets.....

85.

Trajan the Emperor, after a long war with Decibalus, king of the Dacians, who had often been guilty of prevarication, took him prisoner and subdued his kingdom, and, after his death, was educating his son, with an intention, according to the Roman custom, of restoring him his father's kingdom, making him at the same time his tributary and vassal ; but seeing him once break into a garden (1), at night, he asked where he had been all the afternoon? the boy answered, in school ; with which disingenuity the emperor was so offended, that all the intercession of the Dacians, and many Romans,

(1) *To break into a garden, escalader les murs d'un jardin.*

the pest of youth.

(1) *To make good, extouter.*

LIBERTY.

O Liberty, thou goddess, heavenly bright,
 Profuse of bliss and pregnant with delight!
 Eternal pleasures in thy presence reign,
 And smiling Plenty leads thy wanton train;
 Eased of her load, Subjection grows more light,
 And poverty looks cheerful at thy sight;
 Thou mak'st the gloomy face of nature gay,
 Giv'st beauty to the sun, and pleasure to the day.
 On foreign mountains may the sun refine
 The grape's soft juice, and mellow it to wine;
 With citron groves adorn a distant soil,
 And the fat olive swell with floods of oil:
 We envy not the warmer clime that lies
 In ten degrees of more indulgent skies:
 'Tis liberty that crowns Britannia's isle,
 And makes her barren rocks and her bleak moun-
 tains smile.

ADDISON.

36.

Liberty and Slavery.

Disguise thyself as thou wilt, still Slavery!
 still (1) thou art a bitter draught (2); and

(1) *Still, toujours.*

(2) *Draught, potion.*

sweet and gracious (4) goddess,
public or in private worship,
grateful (5), and ever will be
herself shall change.—No tint of
spot thy snowy mantle, or chym
thy sceptre into (7) iron. With t
him, as he eats his crust, the sw
than the monarch, from whose
exiled. Gracious heaven (8)!
health, thou great bestower of it

(1) *Thousands*, des milliers d'he

(2) *Drink of thes*, boire à ta cou

(3) *On that account*, exprimes
avant le verbe être.

(4) *Gracious*, bienfaisant.

(5) *Grateful*, agréable.

me but this fair goddess as my companion, and shower down (1) thy mitres, if it seem good unto thy divine providence, upon those heads (2) which are aching for (3) them.

Pursuing these ideas, I sat down close to my table, and leaning my head upon my hand, I began to figure to myself the miseries of confinement. I was in a right frame for it, (4) and, so I gave full scope to my imagination.

I was going to begin with the millions of my fellow-creatures (5) born to no inheritance but (6) slavery ; but finding, however affecting (7) the picture was, that I could not bring it near me (8), and that the multitude of sad groups in

(1) *To shower down, faire pleuvoir.*

(2) *Heads, ceux.*

(3) *To be aching for, brûler d'avoir.*

(4) *In a right frame for it, dans la disposition d'esprit qu'il fallait.*

(5) *Fellow-creatures, semblables.*

(6) *Born to no inheritance but, qui ne sont nés que pour vivre et mourir dans.*

(7) *However affecting, quelque touchant.*

(8) *That I could, etc., que je ne pouvais en saisir le point de vue.*

... through the tw
to take his picture.

I beheld his body h
long expectation and
what kind of sickness of
arises from hope deferred
nearer I saw him pale and
thirty years, the western
fanned (6), his blood—he
moon in all that time—nor
friend or kinsman breath
His children—But here my
—and I was forced to go on
of the portrait.

He was sitting upon the gr
straw, in the furthest corne

(1) To distract

which was alternately his chair and bed : a little calendar of small sticks (1) was laid at the head, notched all over with the dismal days and nights he had passed there—he had one of these little sticks in his hand, and, with a rusty nail, he was etching another day of misery to add to the heap. As I darkened the little light he had, he lifted up a hopeless eye toward the door, then cast it down—shook his head, and went on (2) with his work of affliction. I heard his chains upon his legs, as he turned his body to lay his little stick upon the bundle.—He gave a deep sigh (3)—I saw the iron enter into his soul (4)—I burst into tears—I could not sustain the picture of confinement which my fancy had drawn.

(1) *Little calendar of small sticks, de petite bâtons dont il s'était fait une espèce de calendrier.*

(2) *Went on with, passé de ; to go on with, continuer.*

(3) *To give a sigh, pousser un soupir.*

(4) *I saw the iron enter into his soul, j'ai vu son âme déchirée par le fer.*

Cato the elder, hearing somebody of a man who was rashly and indiscreet in war, made this just observation ; *There was great difference between a due valour, and a contempt of life.* To prove this, there is a story of one of the sons of Antigonus, who was astonishingly brave, but had an unhealthy complexion and bad habits. The king asked him the cause of his illness, and he acknowledged that he had a great aversion to the sea. He therefore gave his physician charge, that if any remedy could be found, he should apply it with the utmost care. The physician was diligent, but the man was not cured ; but then he no longer feared the sea, nor risked his person as before. Antigonus questioned him about it, and

life of no account to me." From the same way of arguing it was, that a certain Sybarite said of the Spartans, "It was no wonder if they ventured their lives freely in battle, since death was a delivrance to them from such a train of labours, and from such wretched di~~o~~" It was natural for the Sybarites, who were dissolved in luxury and pleasure, to think that they who despised death, did it not from a love of virtue and honour, but because they were weary of life. But in fact, the Lacedemonians thought it a pleasure either to live or to die, as virtue and right reason directed, as this epitaph testifies :

Nor life nor death, they deem'd the happier state,
But life that's glorious, or a death that's great.

For neither (1) is the avoiding of death to be found fault with, if a man is not dishonourably fond of life ; nor is the meeting it with courage to be commended, if he is disgusted

(1) *For neither, etc., a man, car on ne peut blâmer celui qui évite la mort, s'il.*

punish him who throws away
him who loses his sword or spear ; thus in-
ing us, that the first care of every man,
cially of every governor of a city, or com-
of an army, should be to defend himself
after that to think of annoying the enemy
if, according to the comparison made by
ocrates, the light armed resemble the hand
cavalry the feet, the main-body of infan-
breast, and the general the head ; then
neral who suffers himself to be carried
his impetuosity, so as to expose himself to
less hazards, not only endangers his
but the lives of his whole army, wh
fety depends upon his. Callicratidas, th
though otherwise a great man, did not
the soothsayer well, who desired him
expose himself to danger because the e-
the victim threatened his life. " Spar-

comprehended the whole force in himself, so that he was no longer a single person, when such numbers must perish with him. Much better was the saying of old Antigonus, when he was going to engage in a sea-fight near the isle of Andros. Somebody observed (1) to him, that the enemy's fleet was much larger than his : "For how many ships then dost thou reckon me?" He represented the importance of the commander great, as in fact it is, when he is a man of experience and valour : and the first duty of such a one, is to preserve him who preserves the whole.

(1) *Observed to him*, lui fit observer.

*magnificence in people, and
men extravagance, folly, and impertin*

88.

What made the Persian troops in C
time to be looked upon as (1) invincible,
the temperate and hard life to which they
accustomed from their infancy. Added to
the influence of the prince's example, whose
bition was to surpass all his subjects in regul
and who was the most abstemious and sob
his manner of life, as plain in his dress, a
much inured to hardship and fatigue as a
his subjects, and the bravest and most in
in the time of action. What might not
pected from a people so formed and so t
up? By them it was that Cyrus conqu
great part of the world. After all his vi

he continued to exhort his army and people not to degenerate from their ancient virtue, that they might not tarnish the glory they had acquired; but carefully preserve that simplicity, sobriety, temperance, and love of labour, by the means of which they had obtained it. But, alas! it was not long, ere Cyrus himself sowed the first seeds of that luxury which soon overspread and corrupted the whole nation: for having (1) to show himself on a particular occasion to his newly conquered subjects, he thought proper, in order to heighten the splendour of his regal dignity, to make a pompous display of all the magnificence and show that could be contrived to dazzle the eyes of the people. Among other things, he changed his own apparel, as also that of his officers, giving them all garments richly ornamented with gold and purple, instead of their Persian clothes, which were plain and simple. In the same manner, the plain and decent furniture of his palace was exchanged for innumerable vessels of gold and silver; and then

(1) *For being, car devant.*

it parts. It must be acknowledged
of kings requires a suitable grandeur and
magnificence, which may on certain occasions
be carried even to a degree of pomp and splen-
dour; but princes possessed of real and solid
virtue, have a thousand ways of compensating
what they may seem to lose by retrenching
the part of their outward state and magni-
ficence. Cyrus himself had found by experience,
that a king is more sure of gaining respect from
his people by the wisdom of his conduct, than
by the greatness of his expenses; and that af-
fection and confidence produce a closer attach-
ment to his person, than a vain admiration of
unnecessary pomp and grandeur. Be that as
it may (2), Cyrus' last example became very cor-
rupting; his courtiers, his generals, and of-
ficers, first caught the infection, and in the

carried their extravagance and luxury to such an excess as was little better than downright madness. This taste for vanity and expense having first prevailed at court, soon spread itself into the cities and provinces, in a little time infected the whole nation, and was one of the principal causes of the ruin of that empire which Cyrus himself had founded.

MAGNANIMITY.

Magnanimity and courage are inseparable.

εθ.

Alexander the Great, having totally defeated the numerous army of Porus, an Indian prince of great courage and prudence, desired to see him. After much entreaty, Porus consented, and accordingly set forward. Alexander, who had been told of his coming, went forth with some of his train in order to receive him. Being come pretty near, Alexander stopped, purposely to take a view of his stature and noble mien, as he was much above the common height. Porus did not seem dejected at his misfortune,

the Prince who had taken him prisoner. Alexander spoke first and with an august and majestic air asked him "How he desired to be treated?" "Like a king," replied Porus. "But," continued Alexander, "do you ask nothing more?" "No," replied Porus, "all things are included in that single sentence." Alexander, struck with this greatness of soul, the magnanimity of which seemed heightened by distress, did not only restore him his kingdom, but annexed other provinces to it, and treated him with the highest testimonies of honour, esteem, and friendship. Porus was faithful to him till death. It is hard to say, whether the victor or the vanquished most deserved praise on this occasion.

90.

After Alexander had defeated Darius, the mother and wife of that unfortunate prince were taken prisoners. The conqueror deeming himself unworthy of his victory, if he did not endeavour to lessen the sense of their calamity, by all the attentions that were due to their sex, as well as to their exalted rank! went himself, accompanied by his whole court, to the tent where they were guarded. As they did not know Alexander, they mistook Hephestion, who was by his side, for the conqueror, and prostrated themselves at his feet: the manner, in which the courtier received them, soon proved his surprise and their mistake. Sisigambis, the mother of Darius, did not fail to make the proper apology to Alexander, who, much happier that they had taken his friend for himself than piqued at their imagining he was merely the courtier, answered her with an air of benignity, "Madam, you are not mistaken; he also is Alexander."

The inhabitants of Privernum were
dued and taken prisoners after a revolt, on
hem being asked by a Roman senator, who
s for putting them all to death, what punish-
nt he and his fellow captives deserved, ans-
red with great intrepidity: "We deserve the
nishment which is due to men, who are
alous of their liberty, and think themsel-
orthy of it." Plautinus perceiving that, thi
nswer exasperated some of the senators, ende-
oured to prevent the ill effects of it, by puttin-
a milder question to the prisoners. "How
would you behave," says he, "if Rome shou-
ld pardon you?" "Our conduct," replied the
generous captive, "depends upon yours. If
peace you grant be an honourable one, you
depend on a constant fidelity on our parts; if
terms be hard and dishonourable, put no
dependence on us." Some of the ju-

that of losing it, was worthy to become Roman.' Accordingly a decree was passed in favour of the prisoners, and Prilvernum was declared a municipium. Thus the bold sincerity of one man saved his country, and gained it the privilege of being incorporated into the Roman state.

92.

The father of Gustavus Adolphus, Charles X, whose reign was marked with cruelty, killed general Banier's father. One day, when Gustavus was hunting with young Banier, he requested him to quit the chace, and ride with him into the wood. When they came to a thick part, the king, having alighted from his horse, said to Banier, "Your father was a victim to the cruelty of mine. If you wish to revenge his death, kill me immediately; if not, be my friend for ever." Banier, overcome by his feelings, and astonished at the magnanimity of the monarch, threw himself at his feet, and swore eternal friendship to him.

A king of Persia, in a
deposed his vizir. Never
had unquestionably merited
commanded him to choose
tion, in any part of his d
might spend the remainder
happy enjoyment of the ri
upon him. "Sire," answer
no occasion for the bounty wi
soften my disgrace. Permit
return you every mark of vo
and

sented, and gave the proper orders. After some time had elapsed, the officers, entrusted with this commission, returned and reported, "that they could not find one desert village in all his majesty's dominions." The king communicated this circumstance to the disgraced vizir. "I expected this," answered he; "I made this request with no other view than that your majesty might learn to what a flourishing situation I have brought every part of the empire. My successor, I hope, will be able to give as good an account of his administration whenever he retires from his arduous post." The king, charmed with this answer, regretted his precipitate conduct, and soon reinstated the patriotic minister in all the honours he had enjoyed.

94.

Cosroes, king of Persia, had a minister of state, whose character was so amiable, that it was difficult to determine by whom he was most beloved, the king or his people. At length this able minister demanded his dismissal: but Cosroes, unwilling to lose such a faithful and

the dew of my benevolence cannot
Have not all my slaves been ordered (1) to make
no distinction between your commands and
mine? Are not you next to my heart? Have you
any thing to ask that I can grant? Speak, and
you shall be satisfied: only do not think of
leaving me." Mitranes, the minister, made
this reply: "O king! I have served thee with
zeal and fidelity, and thou hast most amply re-
warded me: but nature now requires from me
one of the most sacred of its duties. I have a son
who can only learn from me how to serve thee
or thy successors hereafter, as I have done: let
me pursue this private duty, after all my care
for the public good." Cosroes granted his request
but upon this condition; that he should take
the young prince with him into his retreat,
educate both the youths together. Mitranes
was absent for five or six years.

turned with his pupils to court. Cosroes was overjoyed to see his son again : but, upon examination (1), he was greatly sorry to find that he had not made the same progress in his studies as the son of Mitranes. In short, he was greatly inferior to him in point of real merit. The king complained to the minister of this striking difference : and his reply should be a lesson to all young men of good dispositions : “ O king ! my son has made a better use, than yours, of the instructions I gave to both : my attention has been equally divided between them ; but *my* son knows that his dependence must be on mankind, while I never could conceal from *yours* that men would be dependent upon him.”

95.

Peter the Great had one day signed a ukase to the senate, by which the landholders of Petersburg and Novogorod were enjoined to send their peasants to dig the canal of Ladoga, although these provinces had already for several years

(1) *Upon examination, après un examen.*

from attending (1 the s
tant business. The uk
for his signature. Hav
saying, it would ruin
had already suffered too
that a remonstrance shoul
it was observed that it wa
monarch had already sign
of making an answer, he
astonishment of the assem
still amazed at his temerit
appeared. The procurator
informed him of the audacit
sovereign, unable to concea
of his anger, turning toward
has induced you to commit su
you that it ought to cost you
rouky, unshaken, replied,
know it. but I

the example of Charles the Twelfth, depopulate his states. Have you reflected, prince, that the execution of this decree will entirely ruin these countries, which have already felt the evils of war more than the others? You are not uninformed of the number of the inhabitants they have lost, of the misery with which those who remain are overwhelmed, and that, at this instant, Novogorod wants hands to cultivate its fields: what hinders you from taking a sufficient number of men by a levy on the provinces? why not employ the Swedish prisoners whom you maintain in idleness?" As this courageous magistrate proceeded, the emperor became pacified (1), and after some moments' reflection, said, "These observations deserve consideration; suspend the publication of this ordinance: I will inform you of my intentions." In fact, he followed the advice of Dolgorouky, whose resolution prevented his sovereign from committing an act of injustice, which was very distant from his good intentions. Sully, by tearing the contract of

(2) *To become pacified, s'apaiser, se calmer.*

two patriot kings, who in ma-
bled each other, were the mor-
to their faithful servants, who
lous for the good of the state
their masters.

96.

An Emperor of China had
the study of alchemy. An im-
an elixir, declaring, that if he
he would become immortal. A
having in vain tried to undece-
cup, and drank off the liquor
enraged at his presumption, he
death. "Sire," answered the
liquor can bestow immortality
me to death; if it does not,
done?" This speech

97.

Augustus Cæsar was seated one day on his tribunal, judging the causes of those unfortunate Romans who had been arraigned for the offences of the times ; that is, for having borne arms ; under Brutus and Cassius in defence of liberty ; some of them he had already condemned, and there was little doubt what would become of the rest ; when Mæcenas, whether by chance or design, stepped into the court. It was extremely crowded, and quite impossible to approach the tribunal. He therefore took his tablets, wrote a sentence in them, and desired it to be handed to the judge. Augustus opened them, and read this short sentence ; “ *Surge, jam tandem, carnifex !* ” — “ Executioner ! it is time to rise.” Augustus was struck—instantly deserted the tribunal, and the arraigned were acquitted to a man. Such was the method, which this minister employed to humanize his prince : and this adventure places the prince and minister in a very advantageous light. How few minions of a court would have the courage to shock their masters for their own interest ! and how few princes,

MODERATION

Moderation is the rule of th

98.

One of Fenelon's clergy came to complain that the peasantry danced on Sundays and holidays. said Fenelon, "let us not dance let us suffer these poor people to molesting them ; why should we prevent their forgetting how unhap

99.

Pericles was never known to give let the provocation be what it was

evening walked slowly home, the wretch following and insulting him all the way. When he came to his own door, it being then dark, he calmly ordered one of his servants to take a torch and light the man home.

102.

When the city of Narva was taken by assault, it would probably have been exposed to all the horrors of war, if Peter had not early exerted himself to check the fury of his soldiers. He went through the streets with his drawn sword in his hand, commanding his people to abstain from every species of excess ; he caused sentinels to be placed before the doors of the churches, as well as at the houses of the principal inhabitants, and with his own hand killed two of his soldiers who did not obey his orders. The conqueror, covered with dust and sweat, then ran to the town-hall, where the magistrates and all the distinguished people of the city had taken refuge, and, trembling, awaited their fate. The prince, on entering, threw his sabre on the table, and said to them ; “ Be not alarmed ; this weapon is not

... for having neglect
regard for your safety had

MODESTY

*True modesty is ashamed of
criminal : false modesty,
is unfashionable.*

104.

Modesty is not only an orna
guard to virtue. It is a kind
licate *feeling* in the soul, which
and withdraw herself from ever
danger in it. It is

Greece, that the women of the country were seized with an unaccountable melancholy, which disposed several of them to make away with themselves. The senate, after having tried many expedients to prevent this self-murder, which was so frequent amongst them, published an edict, that if any woman whosoever should lay violent hands upon herself, her corpse should be exposed naked in the street, and dragged about the city in the most public manner. This edict immediately put a stop to the practice which was before so common. We may see in this instance the strength of female modesty, which was able to overcome the violence even of madness and despair. The fear of shame, in the fair sex, was in those days more prevalent than that of death.

If modesty has so great an influence over our actions, and if it be in many cases so impregnable a fence to virtue, what can more undermine morality than that politeness which reigns among the unthinking part of mankind, and treats as unfashionable the most ingenuous part of our behaviour; which recommends impudence as good-breeding, and keeps a man always in countenance, not because he is innocent, but because he is shameless?

præfectus celerum), ordered a messenger
to call an assembly, to whom he expatiated
loss of their liberty, and the cruelties th
fered by the usurpation and oppressive g
ment of Tarquin. He likewise laid befor
the reasons of his present conduct, and t
signs he had in view for restoring their l
The whole assembly applauded the speec
Immediately decreed Tarquin, his wife, and
to perpetual banishment. A new form of
ment was now proposed, and, after some
culties, it was unanimously agreed to cr
the room of kings, two consuls, whose t
should be annual. The right of elec
left to the people, but they were to be ch
of the patricians. Brutus and Collat
accordingly chosen consuls, who swore
selves, their children, and posterity, n
Tarquin. his sons, or a

narchy, should be devoted to the infernal gods, and immediately put to death. But before the end of the year a conspiracy was formed, in which many of the young nobility were concerned; among the rest were the two sons of Brutus, the consul.

The heads of the conspiracy appointed a meeting at one of their houses. After supper, and when the servants were dismissed, they openly talked of their project, thinking themselves without witness. They were so infatuated by a supernatural blindness, says Dionysius, as to write under their own hands letters to the tyrant, informing him of the numbers of the conspirators, and the time appointed for dispatching the consuls. A slave, called Vindicius, who suspected something, stood without the apartment, where he heard their discourse, and, through a crevice of the door saw the letters which they were writing. He instantly ran and told the consuls what he had seen and heard. The consuls immediately went with a strong guard, but without noise, apprehended the conspirators and seized the letters.

As soon as it was day Brutus ascended his tribunal. The prisoners were brought before him

...
speak, if they had any thing to urge in their
Sighs groans and tears were their only
The whole assembly stood with downcast
no man ventured to open his mouth
mournful silence was at last broken wit
murmur, *Banishment! Banishment!* Bu
ed by any motive but the public good
nounced upon them the sentence of death.

Never was an event more capable of
at the same time both grief and horror.
father and judge of two of the offend
obliged by his office to see his own sons
A great number of the most noble youth
death at the same time; but the rest we
regarded as if they had been persons
The consul's sons alone attracted all
whilst the criminals were undergoing t
of execution the whole assembly fixed the
... examining his motion

105.

It is a circumstance well known in the neighbourhood of Tereragh, (1) that, during the late rebellion, a man was tried and condemned for disaffection, to whom it was offered to have his sentence of death changed into transportation, if he would make some discoveries. After some consultation however with his wife and family, he sent for the officer of the guard, and told him he was ready for execution. "We must all die, please your honour," said he calmly, "sooner or later; for my part, thank God I am sure of dying in the midst of my people (2).—Many a tear will be dropped, and many a song sung over me, and my children's children will talk of my funeral. But if I go into foreign parts, though I save my life for a time, I must die at last; and die among strangers, without one friend to close my eyes, or to watch the morning light shining for the first time on my corpse."—His wife, who

(1) Petit four d'Irlande.

(2) Concitoyens.

106.

The emperor Theodosius, committing to be instructed by the learned Arsenius them: "Children, if you take care to ennoble souls with virtue and knowledge, I will give you my crown with pleasure; but if you do not do so, I would rather see you lose the crown than hazard it in the hands of those who are not fit to govern it: it is better you should suffer the loss of the kingdom than occasion its ruin."

107.

Darius, king of Persia, sent great presents to Epaminondas, general of the Thebans, with a design to bribe him: "If Darius," said Epaminondas, "had a hundred such offers, he should not be able to buy me."

PATIENCE.

. Resign'd in every state,
 With patience bear, with prudence push your
 fate :
 By suffering well our fortune we subdue ;
 Fly when she frowns, and, when she calls, pur-
 sue.

108.

Of all the philosophers, whom the sect of the Stoics ever produced, Epictetus is by far the most renowned. He is supposed to have been a native of Hieropolis in Phrygia, was for some time a slave, and belonged to Epaphroditus, one of Nero's life guards. He reduced all his philosophy to two points only, viz. " To suffer evils with patience, and enjoy pleasures with moderation ;" which he expressed in these celebrated words, *bear* and *forbear*. Of the former he gave a memorable example. As his master was one day squeezing his leg, in order to torment him, Epictetus said to him very calmly : " You will break my leg ;" which happening ac-

One of the most distinguished, was a tranquillity of no loss, no injury, no ill treatment. Some have believed that he was cold and passionate, and that the tranquillity he had attained, was the effect of his long endeavours to subdue and conquer his passions. This would still add to his merit.

Seneca tells us that he has been reproached to apprise him whenever he falls into a passion, and had granted him that privilege which he took as a mark of favour. Indeed the best time to call him to reason and anger, that have so violent a power over us, is when we

box on the ear he contented himself by only saying with a smile : " It is a misfortune not to know when to put on a helmet."

Socrates, meeting a gentleman of rank in the street, saluted him, but the gentleman took no notice of it. His friends in company, observing what passed, told the philosopher, " They were so exasperated at the man's incivility, that they had a good mind to resent it." But he very calmly made this answer : " If you meet any person on the road in a worse habit of body than yourself, would you think that you had reason to be enraged at him on that account? If not; pray then what greater reason can you have for being incensed at a man of a worse habit of mind than any of yourselves?" But without going out of his house he found enough to exercise his patience in all its extent.

Xantippe, his wife, put it to the severest proofs by her captious, passionate, violent disposition. Never was a woman of so furious and fantastical a spirit, and so bad a temper. There was no kind of abuse or injurious treatment which he had not to experience from her. She was once so transported with rage against him, that she tore off his cloak in

she and I where buffeting one
your turns, I suppose, would
the combat; and while one wou
done, Socrates another woul
Xantippe!"

Alcibiades, his friends, talkin
day about his wife, told him :
how he could bear such an eve
the same house with him." He
so accustomed myself to expec
offends me no more than the
riages in the streets." The sa
mind was visible in other res
tinued with him to his last mom
was told that the Athenians had
to die, he replied, without the
" And nature them." AppoHo
friends and disciples, having ex

for his dying innocent : " What ! " replied he, " would you have had me die guilty ? "

This sentence did not shake the constancy of Socrates in the least. " I am going, " says he, addressing himself to his judges with a noble tranquillity, " to suffer death by your order, to which nature had condemned me from the first moment of my birth ; but my accusers will suffer no less from infamy and injustice by the decrees of truth. " When the deadly potion was brought him, he drank it off with an amazing fortitude and serenity of aspect not to be expressed or even conceived.—Till then his friends, with great violence to themselves, had refrained from tears ; but after he had drunk the poison, they were no longer their own masters, but wept abundantly. Appollodorus, who had been in tears for some time, began to lament with such excessive grief, as pierced the hearts of all that were present. Socrates alone remained unmoved, and even reproved his friends, though with his usual mildness and good nature. " What are you doing ? " said he to them ; " I wonder at you. Ah ! what is become of your virtue ? Was it not for this I sent away the women, that they might not fall into these weaknesses ? for I have always heard

...us died Socrates, t
men the heathen world co

PERSEVERANCE.

**Attempt the end, and never stand to doubt
Nothing so hard but search will find it out
HERRICK.**

110.

Every remarkable and lasting success is the result of attention. Somebody asked the immortal Newton how he had been able to discover the true system of the world : “ By always thinking of it,” replied the philosopher.

When Sertorius, the Roman general, was in Spain, his army demanded, in a very clamorous manner and at an unseasonable juncture, to be led to the combat. He resisted a long time, but at length consented, and they were beaten. To rouse them from their despondence he caused two horses to be produced, the one old and feeble, the other large and strong, and remarkable besides for a fine flowing tail. By the poor weak horse stood a robust able-bodied man, and by the strong horse stood a little man of a very con-

little man to pluck off the hairs of
horse's tail, one by one. The former to-
toiled a long time, to the great diversion
spectators, and at last was forced to give
point; the latter, without any difficulty,
stripped the great horse's tail of all its hairs.
Sertorius rose up, and said, "You
friends and fellow-soldiers, how much
are the effects of perseverance than those
and that there are many things invincible
collective capacity and in a state of union
may gradually be overcome when they are
separated. In short perseverance is the
By this means time attacks and defeats the
strongest things upon earth. Time is the
which is the best friend and ally to
have the discernment to use it properly and
the opportunities it presents, and the
those who will be rushing

POLITENESS.

True politeness is free, unstudied, easy, and void of pride ; it proceeds from benevolence.

111.

When the Earl of Stair was at the court of Louis XIV., his manners, address, and conversation gained much on the esteem and friendship of that monarch. One day, in a circle of his courtiers, talking of the advantages of good-breeding and easy manners, the king offered to lay a wager he would name an English nobleman that should excel, in those particulars, any Frenchman of his court. The wager was jocularly accepted, and his majesty was to choose his own time and place for the experiment.

To avoid suspicion the king let the subject drop for some months, till the courtiers thought he had forgotten it ; he then chose the following stratagem : He appointed lord Stair, and two of the most polished noblemen of his own court, to take an airing with him after the breaking up of the levee ; the king accordingly came down the



pointed to the French
accustomed to the
submissively decline
pointed to lord Stair
instantly sprang into
French lords followed
When they were so
"Well, gentlemen, I
I have won my wager.
"Why," continued the
you both to go into my
but this polite foreigner,
no sooner received the
though not his sovereign,
ed." The courtiers hun
confusion, and acknowle
majesty's claim.

PRODIGALITY.

Your portion is not large, indeed ;
But then, how little do you need !

For nature's calls are few.
In this the art of living lies ;
To want no more than may suffice,
And make that little do.

DR. COTTON.

112.

The prodigality of the emperor Heliogabalus was as boundless as his lust ; for in the short time of his reign, he is said to have reduced almost to beggary all the subjects of the empire, and to have left at his death the exchequer quite empty. He suffered nothing to appear at his table but what was brought from the most distant countries at an immense expense. His palace, apartments, and furniture were all set off, in a gorgeous style, with gold cloth. When he went abroad, all the way between his chamber and the place where his chariot waited for him was strewed with gold-dust ; for he thought it beneath him to tread

were burnt upon separate piles
had raised great monuments of
he decamped. So that Antigone
way afterwards, was astonished
and intrepidity.

PROSPERITY AND ADVERSITY.**AN ALLEGORY.**

As physic's for the body's good assign'd,
Misfortunes are the physic of the mind.

R.

114.

Prosperity and Adversity, the daughters of Providence, were sent to the house of a rich Phenician merchant, named Velasco, whose residence was at Tyre, the capital city of that kingdom.

Prosperity, the elder, was beautiful as the morning, and cheerful as the spring : but Adversity was sorrowful and ill-favoured.

Velasco had two sons, Felix and Uranio. They were both bred to commerce, though liberally educated, and had lived together from their infancy in the strictest harmony and friendship. But love, before whom all the affections of the soul are as the traces of a ship upon the ocean, which remain only for a moment, threatened in

Prosperity.
of men, gave encouragement to each by
but, to avoid a particular declaration, she
a resolution never to marry, unless he
from whom she said it was impossible
to be long separate, was married at t
time.

Velasco, who was no stranger to the
of his sons, and who dreaded every th
their violence, to prevent consequences
them by his authority to decide their p
by lot; each previously engaging by
oath to marry the nymph that should
share

The lots were accordingly drawn;
sperity became the wife of Felix, and
of Uranio.—Soon after the celebrati
nuptials Velasco died, having beque
eldest son Felix the house wherein h
part of his l

silver, and adorned her with jewels of inestimable value. He built a palace for her in the wood ; he made rivers in his gardens, and beautified their banks with temples and pavilions. He entertained at his table the nobles of the land, delighting their ears with music, and their eyes with magnificence. But his kindred he beheld as strangers, and the companions of his youth passed by him unregarded. His brother also became hateful to his sight, and, in process of time, he commanded the doors of his house to be shut against him.

But as the stream flows from its channel, and loses itself among the valleys, unless confined by mounds ; so also will the current of fortune be dissipated, unless bounded by economy. In a few years the estate of Felix was wasted by extravagance, his merchandize failed him by neglect, and his effects were seized by the merciless hands of creditors. He applied for support to the nobles and great men, whom he had feasted and made presents to : but his voice was as the voice of a stranger, and they remembered not his face. The friends, whom he had neglected, derided him in their turn ; his wife also insulted him, and turned her back upon him and fled. Yet was

him a face as withered and deformed, as it had appeared youthful and engaging.

What became of him afterwards, tradition does not relate with certainty. It is believed he fled into Egypt, and lived precariously on the scanty benevolence of a few friends, who totally deserted him, and that he died in time, wretched and an exile.

Let us now return to Uranio, who, as we already observed, had been driven out of his country by his brother Felix. Adversity, though a constant attendant upon his steps; and, to his sorrow, he received certain intelligence that another vessel was taken by a Sardinian privateer, and, to complete all, that the banker, the greatest part of his ready money was lost, and retired

small village at the foot of a mountain : here they took up their abode some time ; and Adversity, in return for all the anxiety he had suffered, softening the severity of her looks, administered to him the most faithful counsel, weaning his heart from the immoderate love of earthly things, and teaching him to revere the gods, and to place his whole trust and happiness in their government and protection. She humanized his soul, made him modest and humble, taught him to compassionate the distresses of his fellow creatures and inclined him to relieve them.

“ I am sent,” said she, “ by the gods, to those only whom they love, for I not only train them up by my severe discipline to future glory, but also prepare them to receive with greater relish all such moderate enjoyments as are not inconsistent with this probationary state. As the spider, when assailed, seeks shelter in its inmost web ; so the mind, which I afflict, contracts its wandering thoughts, and flies for happiness to itself. It was I who raised the characters of Cato, Socrates, and Timoleon, to so divine a height, and set them up as guides and examples to every future age. Prosperity, my smiling but treacherous sister, too frequently delivers those, whom she has se-

fails to leave those who
to the blissful habitations of Tranquill
Content."

(Jranio listened to her words with great
tion ; and as he looked earnestly on her fi
deformity of it seemed insensibly to decrea
gentle degrees his aversion to her abated :
last he gave himself wholly up to her cour
direction. She would often repeat to him
maxims of the philosopher ; "That the
want the fewest things, approach neare
gods, who want nothing." She admonis
to turn his eyes to the many thousands
him, instead of gazing on the few wh
pomp and splendour ; and in his addres
gods, instead of supplicating for riches
pularity, to pray only for a virtuous mir
state, an unblameable life, and a de
good hopes.

THE MARRIAGE

he fire, so is Adversity sent by Providence to try and improve the virtue of mortals. The end obtained, my task is finished ; and I now leave you to go and give an account of my charge. Your brother, whose lot was prosperity, and whose condition you so much envied, after having experienced the error of his choice, is at least released by death from the most wretched of lives. Happy has it been for Uranio, that his lot was Adversity, whom, if he remembers as he ought, his life will be honourable, and his death happy.''

As she pronounced these words, she vanished from his sight. But though her features at that moment, instead of inspiring their usual horror, seemed to display a kind of languishing beauty, yet as Uranio, in spite of his utmost efforts, could not prevail on himself to love her, he neither regretted her departure, nor wished for her return. But though he rejoiced in her absence, he treasured up her counsels in his heart, and grew happy by the practice of them.

He afterwards betook himself again to commerce ; and having in a short time acquired a competency sufficient for a real enjoyment of life, he retreated to a little farm which he had bought for that purpose, and where he determined to

... quelling all
and in forming his mind
iversity. He took great deli
hermitage in his garden, w
tuft of trees; encompassed
honey-suckles. Adjoining
formed by a spring issuing fro
the door was written in large ch
ing inscription :

Beneath this moss-grown roof,
Truth, Liberty, Content, and V
Say, you who dare this happy pl
What splendid palace boasts so :

He lived to a good old age ; - an
and lamented.

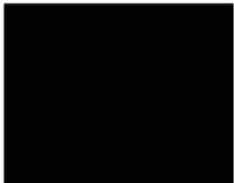
PRUDENCE.

Prudence, thou virtue of the mind, by which
We do consult of all that's good or evil,
Conducting to felicity, direct
My thoughts and actions by the rules of reason.

115.

When Louis XIV. in 1672 was at the gates of Amsterdam, which, in all probability, could not have withstood him, and where the consternation was general, the magistrates assembled, and after deliberating on what was to be done, they agreed unanimously to deliver up the keys of the town. It was observed, however, that an old burgomaster, having fallen asleep, had not voted. Upon his being awakened, and told that they had resolved to deliver up the keys to Louis: "Has he demanded them?" says the old man. "Not yet," said the council. "Then, gentlemen," replies the other, "wait at least till he be pleased to seek them:" and this expression, it is said, saved the republic.

e command-
d a council
to determine
on the suc-
were unani-
ure; but the
the strongest
o his superior
is tent, Prince
ed the disgrace
involve them.
' is fixed to give
stantly give the
ed this plan in
l secret informa-
certed the means
e result of our de
e with me in th



expressed his astonishment at seeing the emperor's portrait in every apartment of the palace; and asked the king what might be the reason of his thus honouring the portrait of his greatest enemy. "Oh!" said the king, "the emperor is a busy enterprising young monarch, and I find it necessary always to have an eye upon him."

more upon his own person than the poorest Theban.

Pelopidas married into a noble family, and had several children; but setting no greater value upon money than before, and devoting all his time to the concern of the commonwealth, he impaired his substance. And when his friends admonished him, that *money, which he neglected, was a very necessary thing*: “*It is necessary, indeed,*” said he, “*for Nicodemus there,*” pointing to a man that was both lame and blind.

REPLIES.

Bold Replies

119.

The caliph Haroun Alraschid was accosted one day by a poor woman, who complained that his soldiers had plundered her house and laid waste her grounds. The caliph desired her to remember the words of the Koran, “*That when princes go forth to battle, the people through whose fields they pass must suffer.*” “*Yes,*”

added he, *with a simple galley, I am called a pirate : and you, Sire, who plunder with a great army, are called a king.* This bold answer so much pleased Alexander, that he set him at liberty.

Sagacious Replies.

122.

The duke of Luxembourg, who had so often defeated king William the Third, was a man of ungracious figure, having a protuberance on his back. King William, enraged at the loss of a great battle, exclaimed, in presence of his officers, when retreating, "What ! shall that hunch-back always beat us ?" This expression being repeated to Luxembourg, "How is it possible," said he, smiling, "that King William should know that I am hump-backed ? He never saw *my back* : but I have often seen *his*."

123.

A friend of Dean Swift one day sent him a turbot, as a present, by a servant who had fre-

putting down the fish, cried
has sent you a turbot." "A
man," said the Dean, rising
"is that the way you deliver
me teach you better manners
chair, we will change situation
you how to behave in future."
and the Dean, going to the door
table, with a respectful pace,
bow, said, "Sir, my master
compliments, hopes you are
your acceptance of a small present
he," replied the boy; "return
thanks, and there's half a crown
The Dean thus drawn into an
laughed heartily, and gave the
his wit.

parts of his dominions without any attendant or guard. In one of his excursions he met a poor Arab : and, after some conversation, "What sort of a man," said he, "is this Hagiage, of whom so much has been said?" "Hagiage," replied the Arab, "is not a man, he is a *monster*." "What is he reproached with?" "Millions of crimes! ever shedding the blood of his subjects, to gratify his own brutal caprices." "Did you ever see him?" "Never." "Raise your eyes; it is to him you are now speaking." The Arab, without testifying the least surprise, steadfastly fixed his eyes on him, saying, "and do you know who I am?" "No." "I am a descendant of Zohair, one of whose family becomes mad on a certain day every year: it happens to be my turn to-day."

125.

Charles II. once asked the famous Bishop Stillingfleet, how it came to pass, that although he was informed he always preached *extempore* elsewhere, yet he always read his sermons before the court? The bishop replied, that the awe of so noble an audience, where he saw nothing but

me to ask you a question in
you read your speeches whe
such reasons?" "Why, t
"doctor, your question is
and so shall be my answer.
liament so often, and for e
I am now *ashamed to look t*

126.

A young Prince being on
ing himself cold, said to hi
me my mantle :” the gentler
lord, great princes, when sp
sons, express themselves in
therefore you should have
mantle.” The prince ren

this answer, and said to him, "I see that the mantle must be ours, but the tooth-ache mine alone."

127 .

Saadi, the Persian author of a work called *Gulistan*, tells a story of three sages, a Greek, an Indian, and a Persian, who, in the presence of a king of Persia, debated on this question: "Of all evils, which is the greatest?" The Grecian said, "Old age oppressed with poverty;" the Indian answered, "Pain with impatience;" the Persian pronounced it to be, "Death, without good works before it."

128.

In 1589, Philip II., king of Spain, had sent the young Constable of Castille to Rome, to congratulate Sixtus V. on his exaltation. This pope, displeased that so young an ambassador had been deputed to him, could not help saying, "Well, Sir, did your master want men, by sending me an ambassador without a beard?" "If my sovereign had thought," replied the proud Spaniard, "that merit consisted in a beard, he would have sent you a he-goat, and not a gentleman, as I am."

years old, when his preceptor (Father) Gudil, explained to him the Pandora's box. He told him that the evils which afflict the human race were all shut up in that fatal box which Pandora, tempted by curiosity, opened, when they immediately spread themselves over the surface of the earth. "What, father!" said the young prince, "since all the evils are shut up in that box, why did you not answer the preceptor. "That," replied the prince, "since Pandora was curious, she opened the box; and that evil, which was shut up in it, was not the least, since it was the cause of all the evils that have since spread themselves over the earth."

TIME.

"I've lost a day," the prince who nobly cried,
Had been an emperor without his crown;
Of Rome? say, rather, lord of human race!
He spoke as if deputed by mankind.

YOUNG.

130.

Time is the great destroyer of all things. There is nothing in this world, which must not sooner or later submit to his stroke; none so strong as to resist, or so cunning as to evade his power.

Yet this great destroyer steals on us, as it were, unperceived: the days, the months, the years, roll on: we content ourselves with saying, "Time passes," without considering, that our life also passes with it, and that every moment brings us nearer to eternity.

131.

Alfred the Great was one of the wisest monarchs that ever swayed the sceptre of England. Every hour of his life had its peculiar business assigned it. He divided the day and night into

teen, one half to reading,
the other to public busine

131

It is reported of Titus
of Rome, that he was a m
sition, that recollecting c
supper, that he had not do
day, he cried out, "Frien
This prince was surname
Delight of Mankind.

Happy are they who kno
time, and make so good a t

TRUTH

Truth is immortal as thy
As fleeting as thy joys.

though a simple ornament; and he who is not possessed of it, let his rank and qualities be what they may, will for ever be despicable in the sight of the good and wise.

It is reported of Cyrus when young, that being asked what was the first thing he learned? he answered, it was "*to tell the truth.*"

When the wise men were commanded by the king, to declare what was the strongest power upon earth, such as exceeded even that of the monarch himself, they were all at a loss to answer: at length one said, woman; one then declared for wine; but neither of these answers proved satisfactory. At length the prophet Daniel was consulted, who being endued with wisdom from on high, answered, that truth was the strongest; and supported his assertion with such weighty arguments, as nobody could controvert. Thus his understanding was approved by the king, and all the sages were humbled in his presence.

There is nothing that can render a man more respectable in this world, or more acceptable to heaven, than a strict adherence to truth, and an unalienable regard for sincerity. We are naturally led to dislike those who are always intent upon deceiving us. Whereas, on the contrary,

or open enemies; and even if,
frailty, they are sometimes led
their generous acknowledgment
amends in a great degree, and
of their avoiding them in future

To conclude, truth is one of
the Almighty, who will most c
either in this world or the next
viate from it.

VIRTUE.

If happiness be your pursui
Plant virtue, and content's

man greatly esteemed for his probity and justice, and who led a retired life, enjoying the sweets of repose, in a country solitude. It was unanimously agreed to choose him king, and ambassadors were dispatched to notify his election to him. Instead of being dazzled at so extraordinary and unexpected an elevation, he refused it, and could hardly be prevailed on to accept it by repeated entreaties; proving himself the more worthy of that exalted dignity, by endeavouring to avoid it.

Lord Shaftesbury says, that he would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him.

135.

When Hercules was in that part of his youth in which it was natural for him to consider what course of life he ought to pursue, he one day retired into a desert, where the silence and solitude of the place very much favoured his meditations. As he was musing on his present condition, and very much perplexed about the state of life he

—, her beauty was natural and
son clean and unspotted ; her eyes
the ground with an agreeable re-
tion, and behaviour full of mo-
riment was as white as snow.
a great deal of health and floridne-
tenance, which she had helped w-
white and red, and endeavoured
graceful than usual in her mien, |
affectation in all her gestures. S
derful confidence and assurance
and all the variety of colour in h
she thought the most proper to s
plexion to advantage. She cast
herself, then turned them on th
present, to see how they liked t
looked on the figure she made in h
On her nearer approach to Hercule
before the other lady, who came f
re-

divided in your own thoughts upon the way of life you ought to choose : be my friend, and follow me ; I will lead you to the possession of pleasure, and out of the reach of pain, and remove you from all the noise and inquietude of business. The affairs of either war or peace shall have no power to disturb you. Your whole employment shall be to make your life easy, and to entertain every sense with its proper gratifications. Sumptuous tables, beds of roses, clouds of perfume, concerts of music, crowds of beauties, are all in readiness to receive you. Come along with me into this region of delights, this world of pleasure, and bid farewell for ever to care, to pain, to business."

Hercules hearing the lady talk in this manner, desired to know her name : to which she answered : " My friends, and they who are well acquainted with me, call me Happiness ; but my enemies, and they who would injure my reputation, have given me the name of Pleasure."

By this time the other lady was come up, who addressed herself to the young hero in a very different manner.

" Hercules," says she, " I offer myself to you because I know you are descended from the gods,

But, before I invite you into
friendship, I will be open and
and must lay down this as a rule
that there is nothing truly valuable
purchased without pains and I
have set a price upon every re-
sure. If you would gain the friendship
you must be at the pains of winning
the friendship of good men, you
oblige them; if you would be
country, you must take care
short, if you would be eminent
you must become master of all
that can make you so. These are the
upon which I can propose happiness.
goddess of pleasure here broke
course. "You see;" said she
her own confession, the way to

propose ? to eat before you are hungry, drink before you are thirsty, sleep before you are tired; to gratify appetites before they are raised, and raise such appetites as nature never planted. You never heard the most delightful music, which is the praise of one's self, nor saw the most beautiful object, which is the work of one's own hands. Your votaries pass away their youth in a dream of mistaken pleasures, while they are hoarding up anguish, torment, and remorse, for old age.

“ As for me, I am the friend of the gods and of good men, an agreeable companion to the artisan, a household guardian to the fathers of families, a patron and protector of servants, an associate in all true and generous friendship ! The banquets of my votaries are never costly, but always delicious ; for none eat or drink at them who are not invited by hunger and thirst. Their sleep is sound, and their waking cheerful. My young men have the pleasure of hearing themselves praised by those who are in years, and they who are in years, of being honoured by those who are young. In a word, my followers are favoured by the gods, beloved by their acquaintance, esteemed by their country, and, after

...to which of these in
his heart, and I believe ev
this, will do him the just
choice.

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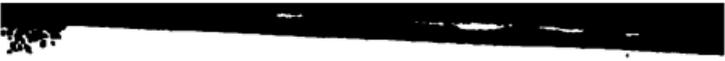
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