

THE
TRAVELS
OF
CYRUS.

IN TWO VOLUMES.

To which is annex'd,
A DISCOURSE
UPON THE
Theology and Mythology
Of the ANCIENTS.

By the Chevalier RAMSAY.

VOL. I.

THE SECOND EDITION.

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J. Grivory. del.

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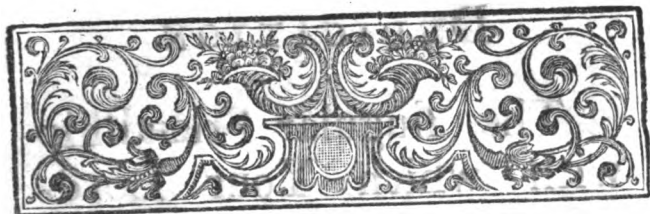
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To the Right Honourable

T H E

Lord *LANSDOWN*.

My LORD,



H E most amiable
Virtues, and the
brightest Talents,
form'd the Character of that
H E R O whose Travels I re-
late: And to whom cou'd I
offer the Picture of so fine
a Genius, and so generous a
Mind, but to a Person of
Your Lordship's Taste?

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The singular Friendship with which Your Lordship honours me, gave Rise to this Undertaking ; and my Obligations are of such a Nature, that to let pass the present Opportunity of acknowledging them, wou'd be the highest Injustice, as well as Ingratitude. Accept this Mark of the inviolable Attachment, and profound Respect, of,

*My LORD,
Your Lordship's most Obliged,
Most Obedient, And
Most Humble Servant,*

Andrew Ramfay.



PREFACE.



ENOPHON, *having said nothing, in his Cyropædia, of what happen'd from the 16th to the 40th Year of Cyrus, I have taken the Liberty to fill up a Part of this Chasm by making him travel. The Relation of his Travels gives me an Opportunity of describing the Religion, Manners, and Policy of the several Countries thro' which he passes ; as also the great Revolutions, which happen'd in that Hero's Time, in Egypt, Greece, Tyre, and Babylon.*

The Discourse at the End will shew, that I have ascrib'd nothing to the Antients, with regard to Religion, which

which is not authoriz'd by express Passages, not only of their Poets, but of their Philosophers.

I have departed as little as was possible from the most exact Chronology. Mr. Freret, an eminent Member of the Academy of Inscriptions at Paris, has written a Letter to me on that Subject, which I cannot withhold from the Publick without Injustice; and to that Letter I refer the Reader. He there discusses the Matter with a Brevity and Perspicuity to which I could never have attained.

As to the Style of this Work, it is rather that of an Historian, than of a Poet. I am incapable of pouring the Beauties of antient Poesy into a modern Language. Besides, the Author of TELEMACHUS has render'd such Attempts, not only rash, but useless. The Model is too perfect to be imitated.

T H E



THE
TRAVELS
OF
CYRUS.

BOOK I.



HE *Assyrian* Empire, having been for many Ages extended over all *Asia*, was at length dismembred, upon the Death of *Sardanapalus*.

* *Arbaces*, Governor of *Media*, entered into a League with *Belesis*, Governor of *Babylon*, to dethrone that

* Diod. Sic. B. 2. Athenæus B. 12. Herod. B. 1.
Justin. B. 1.

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effemi-

effeminate Monarch. They besiege him in his Capital, where the unfortunate Emperor, to avoid being made a Prisoner, and to hinder his Enemies from becoming Masters of his immense Riches, set Fire to his Palace, threw himself into the Flames, and perished with all his Treasures. *Ninus*, the true Heir, succeeded him in the Throne, and reign'd at *Nineveh*. But *Arbaces* took Possession of *Media*, with all its Dependencies; and *Belesis* of *Chaldea*, with the neighbouring Territories.

Thus was that antient Empire divided into three Monarchies, the Capitals of which were *Nineveh*, *Ecbatana*, and *Babylon* *.

* This happen'd many Years before the Foundation of *Rome*, and the Institution of the *Olympiads*. was in the Time of *Ariphron*, 9th Archon of *Athen* and almost 900 Years before the Christian *Æra*.

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The Successors of *Arbaces* made considerable Conquests, and brought, by degrees, under Tribute several other Provinces and Nations, particularly *Persia*.

Such was the State of *Asia* when *Cyrus* was born. His Father *Cambyses* was King of *Persia*. *Mandana* his Mother was Daughter of *Astyages*, Emperor of the *Medes*. *

He was educated from his tender Years, after the Manner of antient *Persia*, where the young *Satrapes* were inur'd to Hardship, Fatigue, and a military Life. Hunting and War were their only Exercises, and they look'd upon the one as an Image of the other.

The *Persians* were hitherto rough, but virtuous. They were not vers'd

* Xenoph. Cyrop. B. I.

in those Arts and Sciences which polish the Minds and Manners. But they were great Masters of the sublime Science of being content with simple Nature, of despising Death for the Love of their Country, and of flying all Pleasures which emasculate the Mind, and enervate the Body.

The Youth were educated in public Schools, where they were early instructed in the Knowledge of the Laws, and accustom'd to hear Causes, pass Sentence, and mutually to do one another Justice; and hereby they discovered their Dispositions, Penetration, and Capacity for Employments in a riper Age.

The Virtues which their Masters were principally careful to inspire, were *Truth* and *Goodness*, *Sobriety* and *Obedience*. The two former make us resemble the Gods; the two latter

latter are necessary to the Preservation of Order. *

The chief Aim of the Laws in antient *Persia*, was to prevent the Corruption of the Heart: And for this Reason, the *Persians* punish'd Ingratitude, a Vice against which there is no Provision made by the Laws of other Nations. Whoever was capable of forgetting a Benefit, or of refusing to do a good Office when it was in his Power, was looked upon as an Enemy to Society.

Cyrus had been educated according to these wise Maxims. And though it was impossible to conceal from him his Rank and Condition, yet he was treated like the rest of his Companions, and with the same Severity as if he had not been born to reign. He was taught to practise an exact Obedience,

* Xenoph. Cyrop. B. 1.

that he might afterwards know how to command.

When he arrived at the Age of Sixteen, *Astyages* press'd to see him.* *Mandana* could not avoid complying, but was uneasy at the Thought of being oblig'd to carry her Son to the Court of *Ecbatana*.

For the Space of two hundred Years, the Bravery of the Kings of *Media* had extended their Conquests; and Conquests had begot Luxury, which is always the Fore-runner of the Fall of Empires. *Valour, Conquest, Luxury, Anarchy*. This is the fatal Circle, and these are the different Periods of the politick Life, in almost all States. The Court of *Ecbatana* was then in its Splendor; but this Splendor had nothing in it of Solidity.

* See Mr. *Freret's* Letter, p. 5.

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The Days were spent in Effeminacy, or in Flattery. The Love of Glory, strict Probity, severe Honour, were no longer in Esteem. Solid Knowledge was looked upon as contrary to Delicacy of Manners. Agreeable Trifling, fine-spun Thoughts, and lively Sallies of Imagination, were the only Kinds of Wit admired there. No sort of Writings pleas'd, but amusing Fictions; where a perpetual Succession of Events surprized by their Variety, without improving the Understanding, or enobling the Heart.

Love was without Delicacy. Blind Pleasure was its only attractive Charm. The Women thought themselves despised when no Attempts were made to ensnare them. That which contributed to encrease this Corruption of Mind, Manners, and Sentiments, was the new Doctrine, spread every where by the *Magi*, *That Pleasure*

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is the only moving Spring of Man's Heart. For as each Man was free to place his Pleasure according to his Fancy, this Maxim authorized Virtue or Vice according to every one's Taste, Humour, or Complexion.

This Depravity, however, was not then so universal in *Media*, as it became afterwards under the Reigns of *Artaxerxes* and *Darius Codomanus*. Corruption takes its Rise in Courts, and extends itself gradually thro' all the Parts of a State. There were in the Provinces, and in the Troops, several military Men who were not corrupted by the infectious Air of *Ecbatana*, but had preserv'd in themselves all the Virtues which flourish'd in the Reigns of *Deioces* and *Phraortes*.

Mandana was thoroughly sensible of all the Dangers to which she should expose young *Cyrus*, by carrying him
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to a Court, the Manners of which were so different from those of the *Persians*. But the Will of *Cambyfes*, and the Orders of *Astyages*, obliged her to undertake the Journey.

She set out, attended by a Body of the young Nobility of *Persia*, under the Command of *Hystaspes*, to whom the Education of *Cyrus* had been committed. She was in a Chariot with her Son, and it was the first time he had seen himself distinguish'd from his Companions.

Mandana was a Princess of uncommon Virtue. Her Mind was cultivated and adorned, and she had a *Genius* much above her Sex. She made it her Business, during the Journey, to inspire *Cyrus* with the Love of Virtue, by entertaining him with Fables according to the Eastern Manner. The Minds of young Persons
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are not gained by difficult and refined Reasonings, they must be enticed by agreeable and familiar Images. To make Truth lovely to them, it must be exhibited by sensible and beautiful Representations.

Mandana had observed that *Cyrus* was often too full of himself, and that he discovered some Tokens of a rising Vanity, which might one Day obscure his great Qualities. She endeavoured to make him sensible of the Deformity of that Vice, by relating to him the Fable of *Sozares*, a Prince of the antient Empire of *Assyria*. It resembles the Story of the *Grecian Narcissus*, who perished by the foolish Love of himself. For thus it is that the Gods punish; they only give us over to our own Passions, and we immediately commence Unhappy.

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She then painted to him the Beauty of those noble Virtues which lead to Heroism, by the generous forgetting of one's-self. She related to him the Fable of the first *Hermes*, a divine Youth, who was beautiful without knowing it, had Wit without thinking so, and who was unacquainted with his own Virtue, because he was ignorant that there were Vices.

It was thus that *Mandana* instructed her Son during the Journey; one Fable gave Rise to another. The Questions of the Prince furnished the Queen with new Matter to entertain him, and with Opportunities of teaching him the Sense of the *Egyptian* Fables, the Taste for which had prevailed very much in the *East*, since the Conquests of *Sesostris*. †

As they passed one Day by a Mountain, consecrated to the great
Oromazes,

Oromazes *, *Mandana* stopp'd her Chariot, alighted, and drew near to the sacred Place. It was the Day of a solemn Festival, and the High Priest was already preparing the Victim, crown'd with Flowers. He was of a sudden seiz'd with a Divine Spirit, and interrupting the Silence and Solemnity of the Sacrifice, cryed out in a Transport; *I see a young Laurel rising. It will soon spread its Branches over all the East. The Nations will come in Crowds to assemble together under its Shadow.* At the very same Instant a Spark of Fire flew out from the Pile, and moved about the Head of *Cyrus*.

Mandana made deep Reflections upon this Event, and after she was again in her Chariot, said to her Son, *The Gods sometimes send these Auguries to animate Heroick Souls: They*

* The great God of the *Persians*. See the Disc. at the End of the second Volume, Pag. 5,

are

are Presages of what may happen, and by no means certain Predictions of a Futurity, which must always depend upon their Virtue.

Being arrived upon the Frontiers of *Media*, *Astyages*, with all his Court, came out to meet them. He was a Prince of great Beneficence and Humanity, but his natural Goodness made him often too Easy, and his Propensity to Pleasure had brought the *Medes* into the Taste of Luxury and Effeminacy *.

Cyrus, soon after his Arrival at the Court of *Ecbatana*, gave Proofs of a Wit and Judgment far beyond his Age. *Astyages* put divers Questions to him concerning the Manners, Laws, and Method of educating Youth among the *Persians*. He was struck with Astonishment at the lively and

* Xenoph. Cyrop. B. 1. Herod. B. 2.

noble

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noble Answers of his Grandson. All the Court admired the bright Parts of *Cyrus*, infomuch that he began to be intoxicated with Praise. A secret Presumption steals into his Heart. He talks a little too much, and does not hearken enough to others. He decides with an Air of Sufficiency, and seems too fond of Wit.

Mandana, to remedy this Fault, contrived to set before him his own Picture, by certain Passages of History; for she still proceeded in his Education, upon the same Plan on which she had begun it. She related to him the Story of *Logis* and *Sygeus*.

‘ My Son, said she, it was formerly the Custom at *Thebes*, in
 ‘ *Bæotia*, to raise to the Throne, after
 ‘ the Death of the King, him, of
 ‘ all his Children, who had the best
 ‘ Parts. When a Prince has fine Parts
 ‘ he can chuse able Ministers, make
 ‘ proper

‘ proper Use of their Talents, and
‘ govern those who govern under
‘ him. This is the great Secret of
‘ the Art of Reigning.

‘ Among the King’s Sons there
‘ were two who discovered a supe-
‘ rior Genius. The elder loved
‘ Talking, the younger was more
‘ silent. The eloquent Prince, named
‘ *Logis*, made himself admired by
‘ the Charms of his Wit. The silent
‘ Prince, named *Sygeus*, made him-
‘ self loved by the Goodness of his
‘ Heart. The first shew’d plainly,
‘ even while he endeavoured to con-
‘ ceal it, that he spoke only to shine.
‘ The second hearkned readily to
‘ others, and looked upon Conversa-
‘ tion, as a sort of Commerce, where
‘ each Person ought to bring some-
‘ thing of his own. The one made
‘ the most thorny and perplexed Af-
‘ fairs agreeable by a peculiar Grace
‘ in the manner of treating them:
‘ The

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‘ The other threw Light upon the ob-
 ‘ scureſt Points, by reducing every
 ‘ Thing to ſimple Principles. *Logis*
 ‘ affected Myſtery without being ſe-
 ‘ cret, and his Politicks were full of
 ‘ Stratagems and Artifices. *Sygeus*
 ‘ had Addreſs without Falſhood, and
 ‘ great Penetration, while he was
 ‘ himſelf impenetrable. He ſurmount-
 ‘ ed all Obſtacles by his Prudence
 ‘ and Courage, and by purſuing
 ‘ ſteadily the moſt juſt and noble
 ‘ Views.

‘ After the King’s Death, the Peo-
 ‘ ple were aſſembled in a large En-
 ‘ cloſure to chuſe a Succeſſor to the
 ‘ Throne. Twelve old Men preſided
 ‘ at their Council to correct the Judg-
 ‘ ment of the Multitude, who ſel-
 ‘ dom fail to be carry’d away by
 ‘ Prejudice, Appearance, or Paſſion.
 ‘ The eloquent Prince made a long,
 ‘ but fine Harangue, wherein he ſet
 ‘ forth all the Duties of a King, in
 ‘ order

‘ order to insinuate that one who was
 ‘ so well acquainted with them, would
 ‘ undoubtedly fulfil them. Prince
 ‘ *Sygeus* in few Words laid before them
 ‘ the many Dangers to which Sovereign
 ‘ Power is liable, and confess’d
 ‘ an Unwillingness to expose himself
 ‘ to them. *It is not*, added he, *that*
 ‘ *I would avoid any Difficulties to*
 ‘ *serve my Country, but I am afraid*
 ‘ *of being found unequal to the Task*
 ‘ *of Governing.*

‘ The old Men decided in favour
 ‘ of *Sygeus* ; but the young People,
 ‘ and those of superficial Understand-
 ‘ ings, took the Part of the elder Bro-
 ‘ ther, and rais’d by degrees a Re-
 ‘ bellion, under Pretext that Injus-
 ‘ tice had been done to *Logis*.
 ‘ Troops were levy’d on both Sides;
 ‘ *Sygeus* propos’d to yield his Right
 ‘ to his Brother, in order to hinder
 ‘ the Effusion of the Blood of his
 VOL. I. C ‘ Country-

‘ Countrymen, but his Army would
‘ not consent to it.

‘ The chief Men of both Parties,
‘ seeing the Miseries with which the
‘ State was ready to be overwhelmed,
‘ thought it adviseable to prefer a less
‘ Evil to a greater, and propos’d the
‘ Expedient of letting both the Bro-
‘ thers reign, each a Year, by Turns.
‘ This Form of Government has ma-
‘ ny Inconveniencies, but it was pre-
‘ ferr’d before a Civil War, the great-
‘ est of all Calamities. The two
‘ Brothers applauded the Proposal for
‘ Peace, and *Logis* mounted the
‘ Throne. He changed, in a little
‘ time, all the antient Laws of the
‘ Kingdom, was always listening to
‘ new Projects; and to have a lively
‘ Imagination was sufficient to raise
‘ a Man to the highest Employments.
‘ That which seemed excellent in
‘ Speculation could not be executed
‘ but with Difficulty and Confusion.
‘ His

‘ His Ministers, who had no Expe-
‘ rience, knew not that precipitate
‘ Changes, how useful soever they
‘ may appear, are always dangerous.

‘ The neighbouring Nations took
‘ occasion from this weak Admini-
‘ stration to invade the State; and had
‘ it not been for the Prudence and
‘ Bravery of *Sygeus*, all had been lost,
‘ and the People must have submit-
‘ ted to a foreign Yoke. But this
‘ Prince engag’d, defeated, and drove
‘ the Enemy out of the Country.

‘ It was then decided in the su-
‘ preme Council of the old Men,
‘ That the King to be chosen for the
‘ future, should not be the Person who
‘ gave Proofs of the quickest Parts,
‘ but of the soundest Judgment.
‘ They were of Opinion, that to talk
‘ eloquently, or to be fruitful in
‘ Expedients, were not Talents so
‘ essential to a good Governour, as

- ‘ a just Discernment in chusing, and
- ‘ a Steadiness and Courage in pur-
- ‘ suing the best and wisest Counsels.’

Cyrus usually confess’d his Faults without seeking to excuse them. He listened to this Story with Attention, perceived the Design of *Mandana* in telling it him, and resolved to correct himself.

Soon after this, he gave a notable Proof of his Genius and Courage. He was scarce Seventeen Years of Age when *Merodac* Son of *Nabuchodonosor* King of *Assyria* assembled some Troops under pretence of Hunting, and made an Irruption into *Media*. He left his Infantry upon the Frontiers, and marching in Person with twelve thousand Horse towards the first strong Places belonging to the *Medes*, encamped near them, and from thence sent out Detachments
every

every Day to scour and ravage the Country.

Astyages had early Notice that the Enemy was enter'd into his Dominions, and after having given the necessary Orders for assembling his Army, he set out with his Son *Cyaxares* and young *Cyrus*, followed only by some Squadrons levy'd in haste, to the Number of eight thousand Horse.

When he was come near the Borders of his own Country, he encamp'd upon a rising Ground, from whence he discover'd the Plain which *Merodac* ravaged by his Detachments. *Astyages* ordered two of his General Officers to go and observe the Enemy. *Cyrus* desired leave to accompany them, in order to inform himself of the Situation of the Country, the advantageous Posts, and the Strength of the *Assyrian* Army.

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Having

Having made his Observations, he came back, and gave an exact Account of all he had seen.

Astyages the next Day assembled a Council of War to deliberate upon the Motions he should make. The greatest Part of the General Officers, apprehending some Ambush if they should leave their Camp, advis'd the suspending all Action, till the Arrival of new Troops. *Cyrus*, who was impatient to engage, hearken'd to their Reasonings with Uneasiness, but observed a profound Silence out of Respect to the Emperor, and so many experienc'd Commanders ; till at length *Astyages* order'd him to speak. He then rose up in the midst of the Assembly, and with a noble and modest Air, said, *I discover'd Yesterday upon the Right of the Enemies Camp a great Wood : I have just caus'd it to be view'd. The Enemy have neglected this Post, and we may become Masters*
 1 of

of it, by passing secretly a Detachment thither thro' this Valley, which is at our Left. I will convey my self thither with Hyftaspes, if the Emperor approves it.

Cyrus held his peace, blush'd, and fear'd to have spoken too much. All admir'd his Genius for War, at such tender Years. *Astyages* was surpriz'd at the Justness of his Thought, and immediately commanded that his Counsel should be follow'd.

Cyaxares marched strait to the Enemy, while *Cyrus*, accompanied by *Hyftaspes*, filed off with a Body of Cavalry, without being discover'd, and conceal'd himself in the Wood. The Prince of the *Medes* attack'd the *Affyrians* dispers'd in the Plain. *Merodac* left his Camp to sustain them. *Astyages* advanc'd with the rest of his Troops, while *Cyrus* came out of
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the Wood, fell upon the Enemy, and with his Voice animated the *Medes*, who all followed him with Ardour. He cover'd himself with his Shield, pierc'd into the thickest of the Squadrons, and spread Terror and Slaughter where-ever he came. The *Affyrians* seeing themselves thus attack'd on all Sides, lost Courage, and fled in Disorder.

Cyrus, after the Battle, was sensibly touch'd with seeing the Field cover'd with dead Bodies. He took the same Care of the wounded *Affyrians*, as of the *Medes*, and gave the necessary Orders for their Cure. *They are Men*, said he, *as well as we, and are no longer Enemies when once they are vanquish'd.*

The Emperor, having taken his Precautions to prevent such Irruptions for the future, return'd to *Ecbatana*. *Mandana* soon after was oblig'd to
 1 leave

leave *Media*. She was desirous to carry back her Son with her, but *Astyages* opposed it: *Why will you, said he, deprive me of the Pleasure of seeing Cyrus? He will be the Support of my old Age: besides, he will here learn military Discipline, which is not yet known in Persia. I conjure you by the Tendernefs which I have always shewn you, not to refuse me this Consolation.*

Mandana could not yield her Consent, but with infinite Concern. She dreaded the leaving her Son in the midst of a Court, which was the Seat of Voluptuousness. Being alone with *Cyrus*, she was resolv'd to sound his Inclinations, and ask'd him, Whether he liked best to stay at *Ecbatana*, or to return to *Persia*. He answer'd, *I should be sincerely glad to return with you, but methinks I may here acquire a great deal of Instruction in*
the

the Art of War, which is not to be bad in Persia.

I fear, reply'd Mandana, that the Reason you offer is only a Pretence, and even a Beginning of Corruption. I fear lest the Purity of your Manners should be stain'd, and you should be intoxicated with idle Passions. The first Steps to Vice will seem to be only innocent Amusements, a well-bred Compliance with receiv'd Customs, and a Liberty which you must allow your self in order to please. Virtue will come, by degrees, to be thought too severe, an Enemy to Pleasure and Society, and even contrary to Nature, because it opposes Inclination. In a word, you will look upon it as a matter of mere Decency, a politick Phantom, a popular Prejudice, from which Men ought to get free, when they can indulge their Passions in secret. Thus you will go from one Step to another, till your Understanding

standing being blinded, lead your Heart astray, and precipitate you into all sorts of Crimes.

Leave Hyftaspes with me, reply'd Cyrus: he will teach me to avoid all these Dangers. His Virtue is not too severe. I have been long accustom'd to open my Heart to him, and he is not only my Counsellor, but the Confident of my Weaknesses.

Hyftaspes was an experienc'd Commander: He had serv'd many Years under *Astyages*, in his Wars against the *Scythians*, and the King of *Lydia*, and had all the Virtues of the antient *Persians*, together with the Politeness of the *Medes*. Being a great Politician, and a great Philosopher, a Man equally able and disinterested, he had risen to the first Employments of the State, without Ambition, and possess'd them with Modesty.

Mandana

Mandana being persuaded of the Virtue and Capacity of *Hystaspes*, as well as of the Advantages her Son might find, by living in a Court, that was no less brave and knowing in the Art of War, than polite, resolv'd to obey *Astyages*.

She began her Journey soon after, and *Cyrus* accompanied her some Leagues from *Ecbatana*. At parting she embrac'd him with Tenderness; *My Son*, said she, *remember that your Virtue alone can make me happy*. The young Prince melted into Tears, and stood silent. This was his first Separation from her. He follow'd her with his Eyes till she was out of Sight, and then return'd to *Ecbatana*.

Cyrus continued in a voluptuous Court, without being infected by it. This however was not owing to the Precautions of *Mandana*, the Counsels
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sels of *Hystaspes*, or his own natural Virtue, but to *Love*.

There was then at the Court of *Ecbatan* a young Princess named *Cassandana*, a near Relation of *Cyrus*, and Daughter of *Pharnaspes*, who was of the Race of the *Achemenides**. Her Father, who was one of the principal *Satrapes* of *Persia*, had sent her to the Court of *Astyages*, to be there educated. She had all the Politeness of that Court, without any of its Faults. Her Wit was equal to her Beauty, and her Modesty heighten'd the Charms of both. Her Imagination was lively, but directed by her Judgment. A Justness of Thought was as natural to her as a Gracefulness of Expression. She spoke seldom; but when she did speak, one might perceive that she priz'd Virtue more than Wit. She had entertain'd

* Herod. B. i.

a particular Regard for *Cyrus* from the first Moment she saw him, but conceal'd her Sentiments so well, as not to be suspected.

Proximity of Blood gave *Cyrus* frequent Opportunities of seeing and discoursing with her. Her Conversation soften'd the Manners of the young Prince, and he insensibly acquir'd a Delicacy with which till then he had not been acquainted.

The Beauties and Virtues of this Princess produced by degrees in his Soul all the Motions of that noble Passion, which softens the Hearts of Heroes without lessening their Courage, and which places the principal Charm of Love in the Pleasure of *loving*. Precepts, Maxims, and severe Lessons, do not always preserve the Mind from the poison'd Arrows of Sensuality. 'Tis perhaps exacting too much from Youth, to require
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that they should be insensible. And it often happens that nothing but a well-plac'd Love can be a Security from dangerous and criminal Passions.

Cassandana perceiv'd the Affection of *Cyrus*, but without seeming to observe it. And *Cyrus* enjoy'd in her Conversation all the Pleasures of the purest Friendship, without declaring his Love. His Youth and his Modesty made him timorous. And it was not long before he felt all the Disquiets, Pains, and Alarms, which ever tend upon such Passions, even when they are most innocent.

Cassandana's Beauty very soon created him a Rival. *Cyaxares* became enamour'd of this Princess. He was very near of the same Age with *Cyrus*, but of a very different Character. He had Wit and Courage, but was of an impetuous, haughty Disposition, and shew'd already but
too

too great a Propensity to all the Vices common to young Princes.

Cassandana could love nothing but Virtue, and her Heart had made its Choice. She dreaded more than Death an Alliance with the *Median* Prince, tho' it flatter'd so much her Ambition.

Cyaxares was unacquainted with the Delicacy of Love. His high Rank augmented his natural Haughtiness, and the Manners of the *Medes* authoriz'd his Presumption : So that he us'd little Precaution or Ceremony in letting the Princess know his Passion for her.

He immediately perceived her Indifference, sought for the Cause of it, and was not long in making the Discovery. In all publick Diversions she appear'd gay and free with him, but was more constrain'd with *Cyrus*.
The

The Guard she kept upon herself, gave her an Air of Reserve, which was not natural to her. She answer'd to all the Civilities of *Cyaxares*, with ready and lively Turns of Wit; but when *Cyrus* spoke, she could hardly conceal her Perplexity.

Cyaxares observ'd this different Behaviour, and guess'd the Reason of it: But young *Cyrus*, being little skill'd in the Secrets of Love, did not interpret the Conduct of *Cassandana* in the same manner. He imagin'd that she was pleas'd with the Passion of *Cyaxares*, and that her Eyes were dazzled with the Lustre of that Prince's Crown.

Cyrus experienc'd alternately, the Uncertainty and Hope, the Pains and Pleasures of a lively Passion. His Trouble was too great to be long conceal'd. *Hystaspes* perceiv'd it; and without knowing the Object of

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D

the

the Prince's Attachment, said to him,
 ' For some time past I observe that
 ' you are thoughtful and absent. I
 ' believe I see into the Cause of it.
 ' You are in Love, *Cyrus*. There
 ' is no way to get the better of Love,
 ' but Flight. The most Heroick
 ' Virtue is sometimes vanquish'd by
 ' the Force of its Illusions. The
 ' wisest of Men are seduc'd by it, if
 ' they neglect to crush it in its Birth.
 ' We have an Example of this, in
 ' the History of one of your An-
 ' cestors.

* ' In the Reign of *Cyaxares* Son
 ' of *Phraortes*, a bloody War was
 ' kindled between the *Sacæ* and the
 ' *Medes*. The Troops of *Cyaxares*
 ' were commanded by his Son-in-
 ' law *Stryangeus*, the bravest, hand-
 ' somest, and most accomplish'd
 ' Prince of all the *East*. He had

* This Story has its Foundation in Antiquity, and
 is taken from Nicolaus of Dam. Ctesias, and Diod. Sic.
 ' married

‘ married *Rhetea* the Emperor’s
 ‘ Daughter, who had both Beauty
 ‘ and Wit, and was of a most ami-
 ‘ able Temper. *Zarina*, Queen of
 ‘ the *Sacæ*, put herself at the Head
 ‘ of her own Troops; for she was
 ‘ not only adorn’d with all the
 ‘ Charms of her Sex, but was Mis-
 ‘ tress of the most Heroick Virtues.

‘ For two whole Years the Ad-
 ‘ vantages were equal on both Sides.
 ‘ Truces were often made in order
 ‘ to treat of Peace; and during these
 ‘ Cessations of Arms, the two Com-
 ‘ manders had frequent Interviews.
 ‘ The great Qualities which they dis-
 ‘ cover’d in each other, immediately
 ‘ produc’d Esteem, and under the
 ‘ Cover of that Esteem, Love soon
 ‘ insinuated it self into the Heart of
 ‘ *Stryangeus*. He no longer endea-
 ‘ vour’d to put an end to the War,
 ‘ for fear he should be separated from
 ‘ *Zarina*; but he made frequent
 D 2 ‘ Truces,

‘ Truces, in which Love had a greater
 ‘ Share than Policy.

‘ The Emperor at length sent Or-
 ‘ ders to give a decisive Battle. In
 ‘ the Heat of the Engagement the
 ‘ two Commanders met each other.
 ‘ *Stryangeus* would have avoided
 ‘ *Zarina*, but she attack’d him, and
 ‘ oblig’d him to defend himself, cry-
 ‘ ing out to him; *Let us spare the*
 ‘ *Blood of our Subjects: It belongs*
 ‘ *to us alone to put an End to the*
 ‘ *War.*

‘ Love and Glory by turns ani-
 ‘ mated the young Hero. He was
 ‘ equally afraid of conquering and of
 ‘ being conquer’d. He frequently
 ‘ expos’d his own Life by sparing
 ‘ *Zarina’s*, but at length found
 ‘ means to gain the Victory, with-
 ‘ out hurting his lovely Enemy. He
 ‘ threw his Javelin with a skilful
 ‘ Hand, and wounded the Queen’s
 ‘ Horse.

‘ Horse. The Horse fell, and the
 ‘ Queen with him : *Stryangeus* flies
 ‘ to her Relief, and will have no
 ‘ other Fruit of his Victory, than the
 ‘ Pleasure of saving what he loves.
 ‘ He offers her Peace with all sorts
 ‘ of Advantages, preserves her Do-
 ‘ minions to her, and swears in the
 ‘ Name of the Emperor an eternal
 ‘ Alliance with her, at the Head of
 ‘ the two Armies.

‘ After this he begg’d Permission
 ‘ to wait upon her to her Capital,
 ‘ to which she consented, but from
 ‘ a Motive very different from that
 ‘ which carried *Stryangeus* to make
 ‘ the Request. *Zarina’s* Thoughts
 ‘ were wholly taken up with the
 ‘ Care of testifying her Gratitude,
 ‘ while *Stryangeus* sought only an
 ‘ Opportunity of discovering his Love,
 ‘ He accompanied the Princess in her
 ‘ Chariot, who conducted him with
 ‘ Pomp to *Roxanacia*.

D 3

‘ Many

‘ Many Days were spent in Ban-
‘ queting and Rejoicings. *Zarina’s*
‘ Esteem began by little and little
‘ to grow into a Tenderness, without
‘ her perceiving it. She every Mo-
‘ ment suffer’d her Sentiments to be
‘ seen publickly, because she knew
‘ not as yet the Source of them.
‘ She tasted the secret Sweets of a
‘ young and growing Passion, and
‘ was unwilling to examine into the
‘ Motions of her own Heart. But
‘ at length she discover’d that Love
‘ had too great a Share in them. She
‘ blush’d at her Weakness, and re-
‘ solv’d to get the better of it. She
‘ press’d the Departure of *Stryangeus* ;
‘ but the young *Mede* could not
‘ leave *Roxanacia* : He was no lon-
‘ ger mindful of Glory : He forgot
‘ all his Affection for *Rhetea* : He
‘ yielded himself up entirely to a
‘ blind Passion, sigh’d, complain’d,
‘ and being no longer Master of him-
‘ self,

‘ self, discover’d his Love to *Zarina*
 ‘ in the strongest and most passionate
 ‘ Terms.

‘ The Queen did not seek to hide
 ‘ the Situation of her Mind. She
 ‘ answer’d with a noble Freedom,
 ‘ and without affected Evasions, or
 ‘ Mystery ; *I am indebted to you*
 ‘ *for my Life, and for my Crown ;*
 ‘ *my Love is equal to my Gratitude,*
 ‘ *and my Heart is no less touch’d*
 ‘ *than yours ; but I will sooner die*
 ‘ *than betray my Virtue, or suffer*
 ‘ *that your Glory should receive the*
 ‘ *least Blemish. Consider, dear*
 ‘ *Stryangeus, that you are the Hus-*
 ‘ *band of Rhetea, whom I love :*
 ‘ *Honour and Friendship oblige me*
 ‘ *equally to sacrifice a Passion, which*
 ‘ *would prove my Shame, and her*
 ‘ *Misfortune.*

‘ As she ended these Words, she
 ‘ retired. *Stryangeus* remain’d con-

‘ founded, and in Despair : He shut
 ‘ himself up in his Apartment, and
 ‘ felt, by turns, all the contrary Mo-
 ‘ tions of an Heroick Soul, that is
 ‘ combated, conquer’d, and insulted
 ‘ by a violent and tyrannical Pas-
 ‘ sion.

‘ One while he is jealous of *Zari-*
 ‘ *na’s* Glory, and resolves to imitate
 ‘ her : The next Moment, cruel Love
 ‘ sports with his Resolutions, and
 ‘ even with his Virtues. In this
 ‘ Tempest of Passions, his Under-
 ‘ standing is clouded, his Reason
 ‘ forsakes him, and he resolves to
 ‘ kill himself ; but first writes these
 ‘ Words to *Zarina*.

I *Saved your Life ; and you take*
away mine : I fall the Victim of
my Love and of your Virtue, being
unable to conquer the one or to imitate
the other. Death alone can put an
end

end to my Crime, and to my Torment. Farewel for ever.

‘ He sends this Letter to the
‘ Queen : She flies to the Apartment
‘ of the young *Mede* ; but he had
‘ already plung’d the Sword into his
‘ Breast, and she sees him swimming
‘ in his Blood. She falls into a
‘ Swoon, comes again to herself,
‘ bedews his Face with her Tears,
‘ and calls back his Soul that was
‘ ready to take its Flight. He sighs,
‘ opens his Eyes, sees the Grief of
‘ *Zarina*, and consents to have his
‘ Wound taken care of, which for
‘ many Days was thought mortal.

‘ *Rhetea*, inform’d of this tra-
‘ gical Adventure, soon arrives at
‘ *Roxanacia*. *Zarina* relates to her
‘ all that had happen’d, without con-
‘ cealing either her Weakness or her
‘ Resistance. Such noble Simplicity
‘ cannot

‘ cannot be understood or relished,
 ‘ but by great Souls. These two
 ‘ Princesses had lov’d each other from
 ‘ their Infancy. The War between
 ‘ the *Sacæ* and the *Medes* had inter-
 ‘ rupted their Correspondence, with-
 ‘ out lessening their Friendship. Not-
 ‘ withstanding the Delicacy of their
 ‘ Situation, they knew and esteem’d
 ‘ each other too well, to be suscep-
 ‘ tible of Distrust or Jealousy.

‘ *Rhetea* was excessively fond of
 ‘ *Stryangeus*, and always beheld him
 ‘ with the Eyes of a Lover: She
 ‘ lamented and compassionated his
 ‘ Weakness, because she saw it was
 ‘ involuntary. As soon as he was
 ‘ heal’d of his Wound, *Zarina* press’d
 ‘ his Departure, but he was not able
 ‘ to tear himself away from that
 ‘ fatal Place. His Torments and his
 ‘ Passion were renew’d.

‘ *Rhetea*

‘ *Rhetea* perceives it, falls into a
 ‘ deep Sadness, and suffers all the
 ‘ most cruel Agitations of Soul :
 ‘ Grief for being no longer lov’d by
 ‘ a Man, whom alone she loves;
 ‘ Compassion for a Husband given
 ‘ up to his Despair ; Esteem for a
 ‘ Rival whom she cannot hate. She
 ‘ sees herself every Day between a
 ‘ Lover hurried away by his Passion,
 ‘ and a virtuous Friend whom she
 ‘ admires ; and that her Life is the
 ‘ Misfortune of both. How severe
 ‘ a Situation for a generous and
 ‘ tender Heart ! The more she con-
 ‘ ceals her Pain, the more she is op-
 ‘ press’d by it. She sinks at last
 ‘ under the Weight, and falls into
 ‘ a dangerous Sickness. One Day
 ‘ when she was alone with *Zarina*
 ‘ and *Stryangeus*, she dropt these
 ‘ Words ; *I am dying ; but I die*
 ‘ *content, since my Death will make*
 ‘ *you happy.*

2

‘ *Zarina*

‘ *Zarina* melts into Tears, and
‘ withdraws. These Words pierce
‘ the Heart of *Stryangeus* : He looks
‘ upon *Rhetea*, and sees her pale,
‘ languishing, and ready to expire
‘ with Grief and Love. The Prin-
‘ cess’s Eyes are fix’d, and immo-
‘ veably fasten’d upon the Prince :
‘ His own are open’d. In a word,
‘ he is like a Man who awakes from
‘ a profound Sleep, or comes out of
‘ a *Delirium*, where nothing had
‘ appear’d in its natural Shape. He
‘ had seen her every Day, without
‘ perceiving the cruel Condition to
‘ which he had reduc’d her. He
‘ sees her at present with other Eyes :
‘ It awakens all his Virtue, and
‘ kindles again all his former Ten-
‘ derness. He acknowledges his Er-
‘ ror, and throws himself at her Feet,
‘ and embraces her, repeating often
‘ these Words, interrupted by Tears
‘ and Sighs; *Live, my dear Rhetea,*
‘ *live*

‘ live to give me the Pleasure of re-
‘ pairing my Fault ; I am now ac-
‘ quainted with all the Value of your
‘ Heart.

‘ These Words bring her again
‘ to Life : Her Beauty returns by
‘ degrees with her Strength. She de-
‘ parts for *Ecbatana* with *Stryangeus*,
‘ and from that Time nothing ever
‘ disturb’d their Union.

‘ You see by this, continued *Hys-*
‘ *taspes*, to what Extremities Love
‘ may bring the greatest Heroes.
‘ You see likewise the Power of Re-
‘ solution and Courage, in conquer-
‘ ing the most violent Passions, when
‘ we have a sincere Desire to get the
‘ Victory.

‘ I should fear nothing for you,
‘ if there were at this Court such
‘ Persons as *Zarina* ; but Heroick
‘ Virtue, like hers, would now be
‘ thought

‘ thought Romantick, or rather a
 ‘ savage Insensibility. The Manners
 ‘ of the *Medes* are very much chang’d,
 ‘ and *Cassandana* is the only Person
 ‘ I see here, who is worthy of your
 ‘ Affection.’

Hitherto *Cyrus* had observ’d a profound Silence ; but finding that *Hystaspes* approv’d of his Passion, he cried out with Transport : ‘ You
 ‘ have named the dear Object of
 ‘ my Love ! *Cassandana* is the Mistress of my Heart ; but I fear that
 ‘ hers is prepossessed in favour of
 ‘ another : This is the Source of my
 ‘ Misery.’

Hystaspes, overjoy’d to learn that *Cyrus* had made so worthy a Choice, embraced him, and made him this Answer. ‘ *Cassandana* deserves all
 ‘ your Affection : Her Heart is as
 ‘ pure as her Understanding is bright :
 ‘ One cannot love her without loving
 ‘ Virtue :

‘ Virtue : Her Beauty is the least of
‘ her Charms. I was in fear lest
‘ you might be engaged by some
‘ dangerous Inclination : But I re-
‘ cover my self, I approve of your
‘ Passion, and even venture to think
‘ that it will be successful. Have
‘ you seen the *Greek* Fable of *En-*
‘ *dymion*, which that Princess has re-
‘ presented in a Piece of rich Em-
‘ broidery ? Methinks that Shepherd
‘ has all your Features ; but she has
‘ taken care to make *Diana* turn
‘ away her Head to hide her Face.
‘ Can you not guess the Reason of
‘ it ? She loves you without doubt ;
‘ but have a care of letting her see
‘ that you perceive it : She would
‘ fly you ; and rather than expose
‘ her Virtue to the least Reproach,
‘ would be equally cruel to you and
‘ to her self.’ These Words were a
great Consolation to *Cyrus*, and re-
stor’d him to his Tranquillity.

Not

Not long after, *Cambyfes* having Notice of *Cyrus's* Love for *Cassandana*, recalled him to *Persia*; for he had other Views for his Son, which agreed better with his Politicks. *Pharnaspes* was at the same time inform'd of the Sentiments of *Cyaxares*. His Ambition was flatter'd by the Hope of such an Alliance, and he sent Orders to his Daughter to stay at the Court of *Ecbatana*.

Cyrus and *Cassandana* were inform'd of their Fathers Intentions, and saw the Necessity of a Separation. Their Grief was proportionable to their Love. But the Prince flatter'd himself that he should be able, by the Help of *Mandana*, to move *Cambyfes* and *Pharnaspes*, at his Return to the Court of *Persia*. And this Hope hindered him from sinking under the Sorrow of so cruel a Situation.

The

The young Nobility would accompany him to the Frontiers of *Persia*. Of all the rich Presents which *Astyages* had given him at parting, he kept only some *Median* Horses, in order to propagate the Breed of them in *Persia*: The rest he distributed among his Friends whom he left at the Court of *Ecbatana*; and either by his Looks, Words or Bounties, express'd a due Regard for every one, according to his respective Rank, Merit, or Services.

He was no sooner arrived at the Court of *Persia*, but he communicated the Condition of his Heart to *Mandana*: ‘ *I have, said he, follow’d your Counsels at the Court of Ecbatana; I have liv’d insensible to all the most enticing Charms of Voluptuousness: But I owe nothing to my self on this account; I owe*
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‘ all to the *Daughter of Pharnaspes* :
 ‘ *I love her, and this Love has pre-*
 ‘ *serv’d me from all the Errors and*
 ‘ *Extravagances of Youth. Do not*
 ‘ *think that my Attachment to her is*
 ‘ *only a transient Liking, which may*
 ‘ *alter : I have never lov’d any*
 ‘ *other than Cassandana, and I feel*
 ‘ *that I never can love but her alone.*
 ‘ *I know that my Father’s Intention*
 ‘ *is to marry me to the Daughter*
 ‘ *of the King of Armenia ; but will*
 ‘ *you suffer the Happiness of my Life*
 ‘ *to be made a Sacrifice to political*
 ‘ *Views ?*’ *Mandana* encourag’d him,
 and engag’d to use her utmost En-
 deavours to make *Cambyfes* change
 his Sentiments.

In the mean while the young *Per-*
sians, seeing *Cyrus* return’d, said one
 to another ; ‘ *He comes from living*
 ‘ *delicately at the Median Court : He*
 ‘ *will never be able to undergo our*
 ‘ *Military Discipline, nor to ac-*
 ‘ *custom*

‘ *custom himself to our simple Manner
of Life.*’ But when they saw
him content himself with their or-
dinary Diet, more sober and abste-
mious than themselves, and that he
shew’d more Skill and Courage in
all his Exercises, they were struck
with Admiration, and cry’d out ;
‘ *He is worthy to reign over us, and
has yet a juster Title to the Throne
by his Merit than by his Birth.*’

Cassandana liv’d still at the Court
of *Ecbatana*, but she always receiv’d
Cyaxares with great Coldness : He
ow’d all the Complaisance, she had
shewn him, to *Cyrus*’s Presence. The
Pleasure of seeing her Lover, of
loving him, and being lov’d by him,
fill’d her Soul with a secret Joy, that
diffus’d it self thro’ all her Actions :
But after the Departure of the young
Prince, her Conversation, which was
before so gay and chearful, is chang’d
into a mournful Silence : Her lively

Wit seems extinguisht, and all her natural Charms disappear.

In the mean while *Pharnaspes* fell dangerously ill at the Court of *Persia*, and desir'd to see his Daughter. She left *Ecbatana* in haste, to pay the last Duties to her Father.

Several Ladies of the Court regretted her, but the greater Part rejoiced at the Absence of a Princess, whose Manners were too perfect a Model of discreet Conduct : ‘ *It is a Happiness*, said they, *to be rid of that Stranger, whom the severe Education of the Persians has made insensible.*

Cyaxares saw the Departure of *Cassandana* with inexpressible Dissatisfaction : Spite, Jealousy, Hatred against *Cyrus*, all the Passions which arise from despis'd Love, tyrannized over

over his Heart. He gave Orders to young *Araspes* the Son of *Harpagus*, to go privately thro' By-ways, and stop *Cassandana*, and to conduct her to a solitary Place on the Borders of the *Caspian* Sea.

Araspes had given himself up to all the Pleasures of a voluptuous Court, but in the midst of Sensuality had preserv'd noble and generous Sentiments, and sincerely abhorr'd every Thing that was dishonourable and unjust : All his Faults proceeded rather from Easiness and Complaisance than Vice : He had an excellent Understanding ; and being born for Arms, as well as form'd for a Court, was qualified for every thing both in Peace and War.

He communicated the Orders given him by *Cyaxares* to his Father *Harpagus*, who loved *Cyrus*. *Harpagus*, after

E 3

having

having signaliz'd his Courage in War, lived at the Court of *Ecbatana*, without being corrupted with the ordinary Vices of Courtiers : He saw with Concern the Manners of the Age, but kept Silence, and contented himself with condemning them rather by his Conduct than by his Discourse :
' *I foresee*, said he to *Araspes*, *all*
' *the Misfortunes which Virtue will*
' *bring upon us ; but have a care,*
' *my Son, of gaining the Prince's*
' *Favour by a Crime.*

He commanded him at the same time to go and impart the whole Matter to *Astyages*. The Emperor approv'd of the prudent Counsels of *Harpagus*, and fearing lest the Prince should find some other Means to execute his Purpose, ordered *Araspes*, instead of oppressing Innocence, to make haste to its Succour.

Araspes

Araspes departed with Expedition, overtook the Princess near *Aspadana*, told her the Orders of *Cyaxares*, and offer'd to conduct her into *Persia* : She wept with Joy to see the Generosity of *Araspes*, and made haste to gain the Frontiers of her own Country.

Pharnaspes died before his Daughter could reach the Court of *Cambyfes*. After having given all the Time which Nature and the Laws required, to lament her Father's Death, she at length saw *Cyrus*, and inform'd him of the generous Proceeding of *Araspes*. The Prince from that Moment conceiv'd a tender Friendship for him, which lasted to the End of their Lives.

Cyaxares resolv'd to revenge himself of *Araspes* in a Manner equally
E 4 cruel

cruel and shameful to human Nature. He caused *Harpagus's* second Son to be murdered *, and having invited the Father to a great Feast, he made the Limbs of the young Boy be serv'd up before him among other Dishes. After the Father had eaten plentifully of them, he ordered the Head and Hands to be brought, and said to *Harpagus*, with a barbarous Coolness and Serenity, '*It is thus that I punish the Treason of one Brother by the Death of another.*'

The Report of so great a Cruelty, stirr'd up the Indignation of all the *Medes*: But *Astyages*, being blinded by paternal Affection, wink'd at *Cyaxares's* Crime, and did not punish it. He fear'd the violent Temper of his Son, and durst not avow the secret Orders he had given to *Araspes*: And thus a Prince, who was natu-

* Herod. B. 1.

rally Beneficent, countenanc'd all Vices by a shameful Weakness: He knew not the Value of Virtue, and was only good by Complexion.

Harpagus being utterly disconsolate, retir'd from Court, and went privately into *Persia*, where *Cambyfes* granted him all the Advantages and Honours he was able, to compensate him for his Losses in *Media*,

Cassandana liv'd in Tranquillity at the Court of *Persia*, being in hopes that *Mandana* would prevail with *Cambyfes* to alter his Mind. A Turn of Politicks soon after chang'd that Prince's Sentiments. He learnt that the Daughter of the King of *Armenia* was just given in Marriage to the King of *Babylon's* Son, and that those two Princes had enter'd into a secret Alliance against the Empire of the *Medes*. This News disconcerted

concerted all his Schemes, and determin'd him at length to consent to the Happiness of *Cyrus* and *Cassandana*. The Marriage was celebrated according to the Manners of the Age, and of the Country.

They were conducted to the Top of a high Mountain, consecrated to the great *Oromazes*. A Fire of odoriferous Wood was there kindled. The High Priest first bound together the flowing Robes of the Prince and Princess, as a Symbol of their Union. Then the two Lovers, holding each other by the Hand, and surrounded by the *Estales*, danc'd about the Sacred Fire, singing the *Theogonia* (according to the Religion of the antient *Persians*); that is to say, the Birth of the *Jyngas*, *Amiliētes*, *Cosmogoges*, and of the pure *Genii*, who were all *Emanations* from the first Principle: They afterwards sung the Fall of
Spirits

Spirits into mortal Bodies : Then the Combats of *Mythras*, in order to lead Souls back to the *Empyreum* : And lastly, the total Destruction of the evil Principle *Arimanius*, who diffuses every where Envy, Hatred, and the hellish Passions *.

* See the Discourse, Page 116, &c.



T H E



THE
TRAVELS
OF
CYRUS.

BOOK II.



AS Cyrus advanc'd in Years, his Understanding opened and improved. His Taste and his Genius led him to the Study of the sublime Sciences. He had often heard speak of the famous School of the *Magi*, who had quitted their Retreat upon the Banks of the River *Oxus*, in *Bactria*, and were settled near the *Persian Gulf*.
As

As those Sages rarely left their Solitude, and had little Intercourse with other Men, he had never seen any one of them. The Thirst of Knowledge begot in him a strong Desire of conversing with them.

He undertook this Journey with *Cassandana*, attended by several *Satrapes*, and crossing the Plain of *Pasagarda*, went thro' the Country of the *Mardi*, and arrived upon the Banks of the *Arofis*. They enter'd by a narrow Pass into a large Valley, encompass'd with high Mountains, the Tops of which were covered with Oaks, Fir-trees, and lofty Cedars. Below were rich Pastures, in which all Sorts of Cattle were feeding. The Plain look'd like a Garden, water'd by many Rivulets, which came from the Rocks all around, and emptied themselves into the *Arofis*. This River lost it self between two little Hills, which as they opened,

†

opened, made the Objects seem to fly away, and discovered a Prospect of fruitful Fields, vast Forests, and the *Caspian* Sea, which bounded the Horizon.

Cyrus and *Cassandana*, as they advanc'd in the Valley, were invited into a neighbouring Grove by the Sound of harmonious Musick. There, they beheld, by the side of a clear Fountain, a great Number of Men of all Ages, and over against them a Company of Women, who form'd a Concert. They understood that it was the School of the *Magi*, and were surpriz'd to see, instead of austere, melancholy, and thoughtful Men, an agreeable and polite People. These Philosophers look'd upon Musick as something heavenly, and proper to calm the Passions, for which reason they always began and finish'd the Day by Concerts *.

* Strabo, B. 17.

After

After they had given some little time in the Morning to this Exercise, they led their Disciples thro' agreeable Places to the Sacred Mountain, observing all the while a strict Silence: There, they offer'd their Homages to the Gods, rather by the Voice of the Heart, than of the Lips. Thus by Musick, pleasant Walks, and Prayer, they prepar'd themselves for the Contemplation of Truth, and put the Soul into a Serenity proper for Meditation: The rest of the Day was spent in Study. Their only Repast was a little before Sun-set, at which they eat nothing but Bread, and some Portion of what had been offer'd to the Gods, concluding all with Concerts of Musick.

Other Men begin not the Education of their Children till after they are born, but the *Magi* in a manner before: While their Wives were with Child,

Child, they took care to keep them always in Tranquillity, and a perpetual Chearfulness, by sweet and innocent Amusements, to the end that from the Mother's Womb the Fruit might receive none but agreeable Impressions.

Each Sage had his Province in the Empire of Philosophy ; some studied the Virtues of Plants, others the Metamorphoses of Insects ; some again the Conformation of Animals, and others the Course of the Stars : But they made use of all their Discoveries to come to the Knowledge of the Gods, and of themselves. They said, *That the Sciences were no further valuable than they served as Steps to ascend to the great Oromazes, and from thence to descend to Man.*

Tho' the Love of Truth was the only Bond of Society among these Philosophers, yet they were not without
out

out a Head : They called him the *Archimagus*. He, who then possessed that Honour, was named *Zardust*, or *Zoroaster* : He surpassed the rest more in Wisdom than in Age, for he was scarce fifty Years old : Nevertheless he was a consummate Master in all the Sciences of the *Chaldeans*, *Egyptians*, and even of the *Jews*, whom he had seen at *Babylon*.

When *Cyrus* and *Cassandana* entered into this Grove, the Assembly arose and worshipped them, bowing themselves to the Earth, according to the Custom of the *East* ; and then retiring, left them alone with *Zoroaster*.

The Philosopher led them to a Bower of Myrtle, in the midst of which was the Statue of a Woman, which he had carved with his own Hands. They all three sat down in this Place, where *Zoroaster* entertain'd the

Vol. I. F Prince

Prince and Princess with a Discourse of the Life, Manners, and Virtues of the *Magi*. While he was speaking, he frequently cast a Look upon the Statue, and as he beheld it, his Eyes were bathed in Tears. *Cyrus* and *Cassandana* observ'd his Sorrow at first with a respectful Silence, but afterwards the Princess could not forbear asking him the Reason of it. ' This, answer'd the Philosopher, is ' the Statue of *Selima*, who heretofore ' lov'd me, as you now love *Cyrus*. It ' is here that I come to spend my sweet- ' est and my bitterest Moments. In spite ' of Wisdom, which submits me to ' the Will of the Gods ; in spite of ' the Pleasures I taste in Philosophy ; ' in spite of the Insensibility I am in, ' with regard to all human Grandeur, ' the Remembrance of *Selima* often ' renews my Regrets and my Tears. ' True Virtue does not extinguish ' tender Sentiments by regulating the ' Passions.' These Words gave *Cyrus* and

and *Cassandana* a Curiosity to know the History of *Selima*. The Philosopher perceived it, and prevented their Request, by beginning his Story in the following Manner :

‘ I am not afraid of letting you
‘ see my Weakness ; but I should
‘ avoid the Recital I am going to
‘ make, if I did not foresee that you
‘ might reap some useful Instruction
‘ from it.

‘ I was born a Prince ; my Father
‘ was Sovereign of a little Territory
‘ in the *Indies*, which is called the
‘ Country of the *Sophites*. Having
‘ lost my Way one Day when I was
‘ hunting, I chanced to see in the
‘ thick Part of a Wood, a young
‘ Maid, who was there reposing
‘ herself. Her surprizing Beauty im-
‘ mediately struck me. I became im-
‘ moveable and durst not advance.
‘ I imagin’d it was one of those aerial

F 2

‘ Spirits,

‘ Spirits, who descend sometimes from
 ‘ the Throne of *Oromazes*, to con-
 ‘ duct Souls back to the *Empyreum*.
 ‘ Seeing herself alone with a Man,
 ‘ she fled, and took Refuge in a
 ‘ Temple that was near the Forest.
 ‘ I durst not follow her ; but I learnt
 ‘ that she was Daughter of an old
 ‘ Brachman, who dwelt in that
 ‘ Temple, and that she was conse-
 ‘ crated to the Worship of the Fire.
 ‘ The Laws of the *Éstales* are so
 ‘ severe among the *Indians*, that a
 ‘ Father thinks it an Act of Religion,
 ‘ to throw his Daughter alive into the
 ‘ Flames, should she ever fall from that
 ‘ Purity of Manners which she has
 ‘ sworn to preserve. My Father was
 ‘ yet living, and I could not make use
 ‘ of Violence : But had I been
 ‘ King, Princes have no Right in that
 ‘ Country over Persons consecrated
 ‘ to Religion. However all these Dif-
 ‘ ficulties did but increase my Pas-
 ‘ sion ; and the Violence of it quicken’d
 ‘ my

‘ my Ingenuity. I left my Fa-
 ‘ ther’s Palace, was Young, was a
 ‘ Prince, and did not consult Reason.
 ‘ I disguis’d myself in the Habit of a
 ‘ Girl, and went to the Temple
 ‘ where the old Brachman lived. I
 ‘ deceived him by a feign’d Story, and
 ‘ became one of the *Estales*, under
 ‘ the Name of *Amana*. The King,
 ‘ my Father, who was disconsolate
 ‘ for my sudden leaving him, or-
 ‘ der’d search to be made for me
 ‘ every where, but to no purpose.

‘ *Selima* not knowing my Sex,
 ‘ conceived a particular Liking and
 ‘ Friendship for me. I never left
 ‘ her: We pass’d our Lives together,
 ‘ in Working, Reading, Walking,
 ‘ and Serving at the Altars. I often
 ‘ told her Fables and Stories, in
 ‘ order to paint to her the wonderful
 ‘ Effects of Friendship and of Love.
 ‘ My Design was to prepare her by
 ‘ Degrees, for the Discovery I was
 F 3 ‘ medi-

‘ meditating. I sometimes forgot
 ‘ myself while I was speaking, and
 ‘ was so carried away by my Viva-
 ‘ city, that she often interrupted me,
 ‘ and said, *One would think, Amana,*
 ‘ *to hear you speak, that you feel*
 ‘ *in this Moment, all that you de-*
 ‘ *scribe.*

‘ I liv’d in this Manner several
 ‘ Months with her, and it was not
 ‘ possible for her to discover either my
 ‘ Disguise, or my Passion. As my
 ‘ Heart was not corrupted, I had no
 ‘ criminal View ; I imagined, that if
 ‘ I could engage her to love me,
 ‘ she would forsake her State of Life,
 ‘ to share my Crown with me : For
 ‘ the *Indian Estates* can lawfully quit
 ‘ Celibacy, and marry. I was con-
 ‘ tinually waiting for a favourable
 ‘ Moment, to reveal to her my Sen-
 ‘ timents : But, alas ! that Moment
 ‘ never came.

‘ It

‘ It was a Custom among the
 ‘ *Estales*, to go divers times in the
 ‘ Year upon a high Mountain, there
 ‘ to kindle the Sacred Fire, and to
 ‘ offer Sacrifices : We all went up
 ‘ thither one Day, accompany’d only
 ‘ by the old Brachman.

‘ Scarce was the Sacrifice begun,
 ‘ when we were surrounded by a
 ‘ Body of Men, arm’d with Bows
 ‘ and Arrows, who carry’d away
 ‘ *Selima* and her Father. They were
 ‘ all on Horseback : I follow’d them
 ‘ some time, but they enter’d into a
 ‘ Wood, and I saw them no more.
 ‘ I did not return to the Temple,
 ‘ but stole away from the *Estales*,
 ‘ chang’d my Dress, took another
 ‘ Disguise, and forsook the *Indies*.
 ‘ I forgot my Father, my Country,
 ‘ and all my Obligations ; I wan-
 ‘ der’d over all *Asia* in Search of *Se-*
 F 4 ‘ *lima* :

‘ *lima*: What cannot Love do in a
 ‘ young Heart given up to its Passion?

‘ As I was one Day crossing the
 ‘ Country of the *Lycians*, I stopt in
 ‘ a great Forest, to shelter myself
 ‘ from the Heat. I presently saw a
 ‘ Company of Hunters pass by, and
 ‘ a little after several Women, among
 ‘ whom I thought I discover’d *Selima*:
 ‘ She was in a hunting Dress, mount-
 ‘ ed upon a proud Courser, and di-
 ‘ stinguish’d from all the rest by a
 ‘ Crown of Flowers. She pass’d by
 ‘ me so swift, that I could not be
 ‘ sure whether my Conjectures were
 ‘ well founded; but I went strait to
 ‘ the Capital.

‘ The *Lycians* were at that time
 ‘ govern’d by Women, which Form
 ‘ of Government was establish’d
 ‘ among them upon the following
 ‘ Occasion.

‘ Some

‘ Some Years ago, the Men became
‘ so effeminate during a long Peace,
‘ that their Thoughts were wholly
‘ taken up about their Dress. They
‘ affected the Discourse, Manners,
‘ Maxims, and all the Imperfections
‘ of Women, without having either
‘ their Sweetness or Delicacy: And
‘ while they gave themselves up to
‘ infamous Laziness, the most abo-
‘ minable Vices took the Place of
‘ lovely Passions. They despis’d the
‘ *Lycian* Women, and treated them
‘ like Slaves. A foreign War came
‘ upon them. The Men being grown
‘ cowardly and effeminate, were
‘ not able to defend their Country.
‘ They fled and hid themselves in
‘ Caves and Caverns. The Women,
‘ being accustomed to Fatigue, by
‘ the Slavery they had undergone,
‘ took Arms, drove away the Enemy,
‘ became Mistresses of the Country,
‘ and establish’d themselves in Autho-
‘ rity by an immutable Law.

‘ From

‘ From that time the *Lycians* ac-
‘ customed themselves to this Form
‘ of Government, and found it the
‘ easiest and most convenient.
‘ Their Queens had a Council of
‘ Senators, who assisted them with
‘ their Advice : The Men proposed
‘ good Laws, but the Women caus’d
‘ them to be executed. The Sweetness
‘ and Mildness of the Sex prevented
‘ all the Mischiefs of Tyranny ;
‘ and the Counsel of the wise Sena-
‘ tors, qualify’d that Inconstancy,
‘ with which Women are reproach’d.

‘ I understood that the Mother of
‘ *Selima*, having been dethroned by
‘ the Ambition of a Kinswoman,
‘ her first Minister had fled to the
‘ *Indies* with the young Princess ; that
‘ he had liv’d there several Years as a
‘ Brachman, and she as an *Estale* ;
‘ that this old Man having always
‘ maintained a Correspondence with
‘ the

‘ the Friends of the Royal Family,
‘ the young Queen had been restor’d
‘ to the Throne after the Death of
‘ the Usurper ; that she govern’d
‘ with the Wisdom of a Person who
‘ had experienc’d Misfortunes : And
‘ lastly, that she had always express’d
‘ an invincible Dislike to Marriage.

‘ This News gave me an inexpressible Joy ; I thank’d the Gods
‘ for having conducted me by such
‘ wonderful Ways, near the Object
‘ of my Heart ; I implor’d their Help,
‘ and promis’d never to love but
‘ once, if they would favour my
‘ Passion.

‘ I consider’d of several Methods
‘ whereby to make myself known to
‘ the Queen ; and seeing that War
‘ was the most proper, I engag’d in
‘ the Troops. There, I distinguish’d
‘ myself very soon ; for I refus’d no
‘ Fatigue, I sought the most hazardous
‘ Enter-

‘ Enterprizes, and expos’d myself
‘ every where. Upon a Day of
‘ Battle, which was to be decisive of
‘ the Liberty of the *Lycians*, the
‘ *Carians* put our Troops into Dis-
‘ order : ’Twas in a large Plain, out
‘ of which there was but one narrow
‘ Pass. I gain’d this Pass, and
‘ threatned to pierce with my Jave-
‘ lin, any Man who should attempt
‘ to force it. In this Manner I rally’d
‘ our Troops, and returned to charge
‘ the Enemy ; I routed them, and
‘ obtained a complete Victory. This
‘ Action drew the Attention of all
‘ the Army upon me : Nothing was
‘ spoken of but my Courage ; and all
‘ the Soldiers call’d me the Deliverer
‘ of their Country. I was conducted
‘ to the Queen’s Presence, who could
‘ not recollect me ; for we had been
‘ separated six Years, and Grief and
‘ Fatigue had alter’d my Features.

‘ She

‘ She ask’d me my Name, and
 ‘ my Country, and examined me
 ‘ with Attention. I thought I dis-
 ‘ covered in her Eyes a secret Emo-
 ‘ tion, which she endeavour’d to
 ‘ conceal. Strange Capriciousness of
 ‘ Love ! Heretofore I had thought
 ‘ her an *Estale* of mean Birth ; yet
 ‘ nevertheless I resolved to share my
 ‘ Crown with her. This Moment
 ‘ I conceiv’d a Design of making
 ‘ myself be lov’d, as I had lov’d ; I
 ‘ conceal’d my Country, and my
 ‘ Birth, and told her, I was born in
 ‘ a Village of *Bactria*, of a very
 ‘ obscure Family. Upon which she
 ‘ suddenly withdrew, without an-
 ‘ swering me.

‘ Soon after this, she gave me, by
 ‘ the Advice of her Senators, the
 ‘ Command of the Army ; by
 ‘ which Means I had free Access to
 ‘ her Person. She us’d frequently to
 ‘ send

‘ send for me, under pretence of
‘ Business, when she had nothing to
‘ say. She took a Pleasure in dis-
‘ coursing with me ; and I painted
‘ my Sentiments under borrow’d
‘ Names. The *Greek* and *Egyptian*
‘ *Mythology*, which I had learn’d in
‘ my Travels, furnish’d me with
‘ ample Matter, to prove that the
‘ Gods heretofore were enamour’d
‘ with Mortals ; and that Love makes
‘ all Conditions equal.

‘ I remember that one Day, while
‘ I was relating to her a Story of that
‘ kind, she left me in a great Emo-
‘ tion, by which I discover’d her hid-
‘ den Sentiments ; and it gave me
‘ an inexpressible Pleasure, to find
‘ that I was lov’d, as I had lov’d.
‘ I had frequent Conversations with
‘ her, by which her Confidence in
‘ me increased daily. I sometimes
‘ made her call to Mind the Misfor-
‘ tunes of her Infancy ; and she then
‘ gave

‘ gave me an Account of her living
 ‘ among the *Estates*, her Friendship
 ‘ for *Amana*, and their mutual Af-
 ‘ fection. Scarce was I able to con-
 ‘ tain myself when I heard her speak :
 ‘ I was just ready to throw off my
 ‘ Disguise ; but my false Delicacy re-
 ‘ quir’d that *Selima* should do for me,
 ‘ what I would have done for her. I was
 ‘ very soon satisfy’d ; for an extraor-
 ‘ dinary Event made me experience
 ‘ all the Extent and Power of her
 ‘ Love.

‘ According to the Law among the
 ‘ *Lycians*, the Person who governs,
 ‘ is not permitted to marry a Stranger.
 ‘ *Selima* sent for me one Day, and
 ‘ said to me, *My Subjects are de-*
 ‘ *sirous that I should marry. Go tell*
 ‘ *them from me, That I will consent,*
 ‘ *upon Condition that they leave me*
 ‘ *free in my Choice.* She spoke these
 ‘ Words with a majestick Air, and
 ‘ scarce looking upon me.

‘ At

‘ At first I trembled, then flatter’d
 ‘ myself, then fell into Doubt ; for I
 ‘ knew the Attachment which the
 ‘ *Lycians* had to their Law. I went
 ‘ nevertheless to execute *Selima’s* Or-
 ‘ ders. When the Council was as-
 ‘ sembled, I laid before them the
 ‘ Queen’s Pleasure, and after much
 ‘ Dispute, it was agreed, That she
 ‘ should be left free to chuse herself a
 ‘ Husband.

‘ I carried her back the Result of
 ‘ their Deliberation : Upon which she
 ‘ order’d me to assemble the Troops
 ‘ in the same Plain where I had ob-
 ‘ tain’d the Victory over the *Carians* ;
 ‘ and to hold myself ready to obey
 ‘ her Orders. She commanded at the
 ‘ same time, all the principal Men of
 ‘ the Nation to repair to the same
 ‘ Place, where a magnificent Throne
 ‘ was erected. The Queen came,
 ‘ and being encircled by her Cour-
 ‘ tiers,

‘ tiers, spoke to them in the follow-
‘ ing manner :

‘ *People of Lycia, Ever since I be-*
‘ *gan my Reign, I have strictly ob-*
‘ *serv’d your Laws: I have appear’d at*
‘ *the Head of your Armies, and have*
‘ *obtain’d several Victories. My only*
‘ *Study has been to make you free and*
‘ *happy. Is it just, that she who has*
‘ *been the Preserver of your Liberty,*
‘ *should be herself a Slave? Is it*
‘ *equitable, that she who continually*
‘ *seeks your Happiness, should be her-*
‘ *self miserable? There is no Unhap-*
‘ *pinefs equal to that of doing Violence*
‘ *to one’s own Heart. When the*
‘ *Heart is under a Constraint, Gran-*
‘ *deur and Royalty serve only to give*
‘ *us a quicker Sense of our Slavery. I*
‘ *demand therefore to be free in my*
‘ *Choice.*

‘ The whole Assembly applauded
‘ her Wisdom, and cried out, *You are*
V O L. I. G ‘ free,

‘ free, you are dispens’d from the
‘ Law. The Queen sent me Orders
‘ to advance at the Head of the
‘ Troops. When I was near the
‘ Throne she rose ; *There is my*
‘ *Husband*, said she, (pointing to me
‘ with her Hand) *He is a Stranger,*
‘ *but his Services make him the Fa-*
‘ *ther of the Country ; he is not a*
‘ *Prince, but his Merit puts him upon*
‘ *a Level with Kings.*

‘ *Selima* then order’d me to come
‘ up upon the Throne. I prostrated
‘ myself at her Feet, and took all the
‘ usual Oaths. I promis’d to re-
‘ nounce my Country for ever, to
‘ look upon the *Lycians* as my Chil-
‘ dren ; and above all, never to love
‘ any other than the Queen.

‘ After this, she stepp’d down from
‘ the Throne, and we were con-
‘ ducted back to the Capital with
‘ Pomp, amidst the Acclamations of
‘ the

‘ the People. Assoon as we were
‘ alone, *Ab Selima* ! said I, *have*
‘ *you then forgot Amana* ? She was
‘ transported with Surprize, Ten-
‘ derness and Joy. She then knew
‘ me, and conjectur’d all the rest.
‘ I had no need to speak ; and we
‘ both were a long time silent. At
‘ length I told her my Story, with
‘ all the Effects that Love had pro-
‘ duc’d in me.

‘ She very soon assembled her
‘ Council, and acquainted them with
‘ my Birth. Embassadors were sent
‘ to the *Indies*. I renounced my
‘ Crown and Country for ever ; and
‘ my Brother was confirmed in the
‘ Possession of my Throne.

‘ This was an easy Sacrifice ; I was
‘ in Possession of *Selima*, and my
‘ Happiness was complete. But,
‘ alas ! this Happiness was of no long
‘ Continuance. In giving myself up

‘ to my Passion, I had renounced my
‘ Country ; I had forsaken my Father,
‘ who made me the Consolation of
‘ his Old Age ; I had withdrawn from
‘ my Duty. My Love, which
‘ seem’d so delicate, so generous, and
‘ was the Admiration of Men, was
‘ not approv’d of by the Gods. Ac-
‘ cordingly, they punish’d me for it
‘ by the greatest of all Misfortunes ;
‘ for they took *Selima* from me : She
‘ dy’d within a few Days after our
‘ Marriage. I gave myself over to
‘ all the Excesses of Sorrow ; but the
‘ Gods did not abandon me.

‘ I enter’d deeply into myself. Wis-
‘ dom descended into my Heart ; she
‘ open’d the Eyes of my Understand-
‘ ing ; and I then discover’d a great
‘ Mystery in the Conduct of *Oro-*
‘ *mazes*. It is observ’d, that Virtue
‘ is often unhappy. This is what
‘ shocks the Reason of blind Men,
‘ who are ignorant, that the transient
‘ Evils

‘ Evils of this Life, are design’d by
‘ the Gods to expiate the *secret*
‘ Faults of those who appear the
‘ most Virtuous.

‘ These Reflections determin’d me
‘ to consecrate the rest of my Days to
‘ the Study of Wisdom. *Selima* was
‘ dead; my Bonds were broken; I
‘ was no longer attach’d to any thing
‘ in Nature. The whole Earth ap-
‘ pear’d to me a Desert. I could not
‘ reign in *Lycia* after *Selima*; and I
‘ would not remain in a Country
‘ where every thing continually re-
‘ new’d the Remembrance of my
‘ Loss.

‘ I return’d to the *Indies*, and
‘ went to live among the Brachmans.
‘ There, I form’d a Plan of Happi-
‘ ness, free from that Subjection and
‘ Slavery, which always accompan-
‘ Grandeur. I establish’d within
‘ myself an Empire over my Passions,

‘ more glorious than the false Lustre of
‘ Royalty. But notwithstanding this
‘ Retirement, and Disengagement
‘ from the World, my Brother conceiv’d a Jealousy against me, as if I
‘ had been desirous to ascend the
‘ Throne; and I was obliged to leave
‘ the *Indies*.

‘ My Exile prov’d a new Source
‘ of Happiness to me. It depends
‘ upon ourselves to reap Advantage
‘ from Misfortunes. I visited the
‘ Wise Men of *Asia*, and conversed
‘ with the Philosophers of different
‘ Countries : I learn’d their Laws,
‘ and their Religion ; and was
‘ charm’d to find, That the great
‘ Men of all Times, and of all Places,
‘ had the same Ideas of the Divinity,
‘ and of Morality. At last, I came
‘ here upon the Banks of the *Arosis*,
‘ where the *Magi* have chosen me
‘ for their Head.’

Here

Here *Zoroaster* ended. *Cyrus* and *Cassandana* were too much affected to be able to speak. After some Moments of Silence, he discours'd to them of the Happiness which the Gods are preparing for those who preserve a pure and unspotted Heart ; and of the Pleasures which true Lovers enjoy in the *Empyreum*, when they meet again there. He then concluded with these Wishes : ‘ *May you*
 ‘ *long feel the Happiness of mutual*
 ‘ *and undivided Love ! May the*
 ‘ *Gods preserve you from that de-*
 ‘ *praved Taste, which makes Plea-*
 ‘ *asures cease to be such, when once*
 ‘ *they become lawful ! May you, after*
 ‘ *the Transports of a lively and pure*
 ‘ *Passion in your younger Years, ex-*
 ‘ *perience, in a more advanc'd Age,*
 ‘ *all the Charms of that Union, which*
 ‘ *diminshes the Pains of Life, and*
 ‘ *augments its Pleasures, by sharing*
 ‘ *them ! May a long and agreeable*
 ‘ *old Age, let you see your distant Poste-*

‘ rity, multiplying the Race of Heroes
 ‘ upon Earth! May at last, one and
 ‘ the same Day unite the Ashes of
 ‘ both, to exempt you from the Mis-
 ‘ fortune of bewailing like me, the
 ‘ Loss of what you Love! I comfort
 ‘ myself with the Hope of seeing Se-
 ‘ limia again, in the Sphere of Fire,
 ‘ the pure Element of Love. Souls
 ‘ make Acquaintance only, here below;
 ‘ it is above, that their Union is con-
 ‘ summated. O Selima, Selima!
 ‘ our Flame will be eternal. I know
 ‘ that in those superior Regions, your
 ‘ Happiness will not be complete till
 ‘ I shall share it with you. Those
 ‘ who have lov’d each other purely,
 ‘ will love for ever. True Love is
 ‘ Immortal.’

The Story of *Zoroaster* made a
 strong Impression upon the Prince
 and Princess; it confirm’d them in
 their mutual Tenderness, and in their
 Love of Virtue.

While

While *Cassandana* was agreeably entertaining herself in the Conversation of the Women, and with their harmonious Concerts, *Zoroaster* initiated *Cyrus* into all the Mysteries of the *Eastern Wisdom*. The *Chaldeans*, the *Egyptians*, and the *Gymnosophists*, had a wonderful Knowledge of Nature; but they wrapp'd it up in Allegorical Fables: And this, doubtless, is the Reason, that venerable Antiquity has been reproach'd with Ignorance, in natural Philosophy.

Zoroaster laid open before *Cyrus*, all the Secrets of Nature; not merely to amuse him, but to make him observe the Marks of an infinite Wisdom, diffus'd throughout the Universe; and thereby to prepare him for more sublime Instructions relating to the Divinity and Religion.

One

One while he made him admire
 the Structure of the Human Body,
 the Springs of which it is compos'd,
 and the Liquors that flow in it ; the
 Canals, the Pumps, and the Basons,
 which are form'd by the mere inter-
 weaving of the Nerves, Arteries, and
 Veins, in order to separate, purify,
 conduct, and reconduct the Liquids
 into all the Extremities of the Body,
 Then the Levers, the Cords, and
 the Pullies, form'd by the Bones,
 Muscles, and Cartilages, for the
 causing of all the Motions of the
 Solids.

‘ It is thus, said the Philosopher,
 ‘ that our Body is but one surprizing
 ‘ Complication of numberless Pipes,
 ‘ which have a Communication with
 ‘ one another, are divided, and sub-
 ‘ divided without End ; while dif-
 ‘ ferent and suitable Liquors are in-
 ‘ sinuated into them, and are there
 ‘ prepar’d

‘ prepar’d according to the Rules of
‘ the most exact Mechanism.’ By
this he made him comprehend, that
an Infinity of small imperceptible
Springs, the Construction and Mo-
tions of which we are ignorant of,
are continually playing in our Bo-
dies ; and consequently, that none
but a sovereign Intelligence could
produce, adjust, and preserve so
compounded, so delicate, and so
admirable a Machine.

At another time he explain’d to
him the Configuration of Plants, and
the Transformation of Insects. They
had not then our *Optick* Glasses, to
magnify Objects, and bring them
near ; but the penetrating Spirit of
Zoroaster, inlightened by a long Tra-
dition of physical Experiments, saw
further than the Eye can reach to by
their Help.

‘ Each

‘ Each Seed, said he, contains
‘ within it a Plant of its own Species;
‘ This Plant another Seed; and
‘ this Seed another little Plant; and
‘ so on without End. Fruitful Nature
‘ is inexhaustible. The Growth
‘ of Vegetables is but the unfolding
‘ of the Fibres, Membranes, and
‘ Branches, by the flowing of the
‘ Moisture of the Earth into them.
‘ The Pressure of the Air makes that
‘ nourishing Moisture, which is pregnant
‘ with Salts, Sulphur, and Oils,
‘ enter into the Tubes of the Roots.
‘ The Action of the Sun in the Day-
‘ time draws upwards the subtil Part
‘ of the Sap; and the Coolness of
‘ the Night fixes, condenses, and
‘ ripens it, in order to produce
‘ Leaves, Flowers and Fruits; and
‘ to form all those Riches of Nature;
‘ which charm the Sight, the Smell,
‘ and the Taste.

‘ The

‘ The Fruitfulness of Nature in the
‘ Multiplication of Insects, is no less
‘ admirable. Their Eggs, scatter’d
‘ in the Air, upon the Earth, and in
‘ the Waters, meet in each with pro-
‘ per Receptacles, and wait only for
‘ a favourable Ray of the Sun to
‘ hatch them. Wise Nature sets an
‘ infinite Number of Springs at Work
‘ in these almost invisible Machines,
‘ which furnish Liquors suited to
‘ their Wants.’

He then recounted to him all their different Metamorphoses. Now they are Worms which crawl upon the Earth ; then Fishes swimming in Liquors ; and at last, they get Wings, and rise into the Air.

Another time, the Sage carried the Thoughts of *Cyrus* up into the higher Regions, to contemplate all the extraordinary

ordinary Appearances which happen there.

He shew'd him the wonderful Qualities of that subtil and invifible Fluid, which encompaffes the Earth ; how useful and neceffary it is to the Life of Animals, the Growth of Plants, the Flying of Birds, the Forming of Sounds, and all the Ufes of Life.

‘ This Fluid, faid he, being agitated,
 ‘ heated, cooled again, comprefs’d,
 ‘ rarify’d, fometimes by the Rays of
 ‘ the Sun, or fubterraneous Fires ;
 ‘ fometimes by the Salts and Sul-
 ‘ phurs which float in it ; fometimes
 ‘ by Nitres which fix and congeal it ;
 ‘ fometimes by Clouds which com-
 ‘ prefs it ; and fometimes by other
 ‘ Caufes which deftroy the Equili-
 ‘ brium of its Parts ; produces all
 ‘ forts of Winds : the moft impetuous
 ‘ of which ferve to difpel the noxious
 ‘ Vapours ;

‘ Vapours ; while the softer Breezes
‘ temper the excessive Heats.

‘ At other times, the Rays of the
‘ Sun, insinuating themselves into the
‘ little Drops of Water which cover
‘ the Surface of the Earth, rarify them,
‘ and thereby make them lighter than
‘ the Air ; so that they ascend into
‘ it, form Vapours, and float there
‘ at different Heights, according as
‘ they are more or less heavy.

‘ The Sun having drawn up these
‘ Vapours loaded with Sulphur,
‘ Minerals, and different Kinds of
‘ Salts, they kindle in the Air, put it
‘ into a Commotion, and cause
‘ Thunder and Lightning.

‘ Other Vapours that are lighter,
‘ gather together into Clouds, and float
‘ in the Air : But when they become
‘ too heavy, they fall in Dews,
‘ Showers of Rain, Snow and Hail,
‘ according

‘ according as the Air is more or less
‘ heated.

‘ Those Vapours which are daily
‘ drawn from the Sea, and carried in
‘ the Air by the Winds to the Tops
‘ of Mountains, fall there, soak into
‘ them, and meet in their inward
‘ Cavities, where they continue till
‘ they find a Vent, and so become
‘ abundant Sources of living Water,
‘ to quench the Thirst of Men. By
‘ these are form’d Rivulets, of which
‘ the smaller Rivers are compos’d;
‘ and these latter again form the great
‘ Rivers, which return into the Sea,
‘ to repair the Loss it had suf-
‘ fered by the ardent Rays of the
‘ Sun.

‘ Thus it is, that all the Irregu-
‘ larities and Intemperances of the
‘ Elements, which seem to destroy
‘ Nature in one Season, serve to re-
‘ vive

' vive it in another. The immoderate Heats of the Summer, and
 ' the excessive Colds of the Winter,
 ' prepare the Beauties of the Spring,
 ' and the rich Fruits of Autumn.
 ' All these Vicissitudes, which seem
 ' to superficial Minds the Effects of a
 ' fortuitous Concourse of irregular
 ' Causes, are regulated according to
 ' Weight and Measure, by that Sovereign Wisdom who holds the Universe in his Hand; and who weighs the Earth as a Grain of Sand; and the Sea as a Drop of Water.

After this *Zoroaster* rais'd the Thoughts of *Cyrus* to contemplate the Cœlestial Bodies; and explain'd to him the admirable Proportion in their Distances, Magnitudes and Revolutions.

' The *First Mover*, said he, is
 ' not an *Immense restless Matter*,
 ' which gives itself all sorts of Forms,
 VOL. I. H by

‘ by the necessary Law of a blind
 ‘ Mechanism. It is the great *Oromaxes* himself, whose Essence is
 ‘ *Love*; and who has impress’d this
 ‘ Character upon all his Creatures,
 ‘ Animate and Inanimate. The
 ‘ Laws of the Material and Visible
 ‘ World resemble those of the In-
 ‘ visible and Intellectual. And as
 ‘ the *First Mover* draws all Spirits
 ‘ to himself, and by his Almighty
 ‘ Attraction unites them in different
 ‘ Societies; so does he likewise con-
 ‘ tinually act upon all Bodies, give
 ‘ them a Tendency towards each other,
 ‘ and thereby range them with Order
 ‘ into different Systems.

‘ Hence it is, that the Parts of
 ‘ Matter cohere and form those vast
 ‘ Globes of Fire, the *fix’d Stars*,
 ‘ which are so many Images of the
 ‘ *Great Oromaxes*, whose Body is
 ‘ *Light*, and whose Soul is *Truth*.*

* See the Disc. p. 36.

‘ It

‘ It is by the same attractive
‘ Power, that the Planets are retain’d
‘ in their *Orbits* ; and instead of
‘ shooting forward for ever in right
‘ Lines, through the immense Spaces,
‘ move eternally round those Lumi-
‘ nous Centers, from which, as their
‘ great Benefactors, they derive their
‘ Light and Heat.

‘ But not only the Beauty and
‘ Harmony of the great Systems are
‘ owing to this Principle of Attra-
‘ ction, but likewise the Cohesion
‘ and Motion of the lesser Bodies,
‘ whether Solid or Fluid. The same
‘ Cause produces numberless, and
‘ even contrary Effects, yet without
‘ any Confusion in so infinite a Va-
‘ riety of Motions.

He came at length to explain to
him how the Distances, Magnitudes
and Motions of the Planets were suited

to the Nature of their Inhabitants. For the *Magi* believ'd all the Stars to be peopled, either with good or evil *Genii*.

‘ We are surpriz’d, continues the
‘ Philosopher, to see all these Won-
‘ ders of Nature, which discover
‘ themselves to our feeble Sight.
‘ What would it be if we could
‘ transport ourselves into those
‘ Ætherial Spaces, and pass through
‘ them with a rapid Flight? Each
‘ Star would appear an Atom in
‘ Comparifon of the Immensity with
‘ which it is furrounded: What
‘ would it be, if, descending after-
‘ wards upon Earth, we could ac-
‘ commodate our Eyes to the Minute-
‘ ness of Objects, and pursue the
‘ fmalleft Grain of Sand through its
‘ infinite Divifibility? Each Atom
‘ would appear a World, in which
‘ we fhould doubtless discover new
‘ Beauties. It is thus that there is
‘ nothing

‘ nothing great, nothing little in it-
‘ self; both the *Great* and the *Little*
‘ disappear by turns, to present every
‘ where an Image of Infinity thro’
‘ all the Works of *Oromazes*.

‘ But, all that we know of Nature
‘ here below, continu’d the Philoso-
‘ pher, regards only its superficial Pro-
‘ perties. We are not allow’d to pe-
‘ netrate into the intimate Essence of
‘ Things. This Point of Immensity
‘ to which we are banish’d, since our
‘ animating of mortal Bodies, is not
‘ what it was heretofore. The
‘ moving Power of the first Principle
‘ is suspended in its Action. All is
‘ become deform’d, obscure, and ir-
‘ regular, like the Intelligences who
‘ dwell in it, and who were drawn
‘ into the Rebellion of *Arimanius*.’

Cyrus was charm’d with these In-
structions. New Worlds seem’d to
open themselves to his Mind. ‘ Where
‘ have I liv’d, said he, till now?’

H 3

‘ The

‘ The simplest Objects contain Won-
 ‘ ders which escape my Sight.’ But
 his Curiosity was especially rais’d
 when he heard mention of the great
 Change that had happen’d in the Uni-
 verse ; and turning to *Araspes*, who
 was present at these Discourses, said to
 him ;

‘ What we have been taught
 ‘ hitherto of *Oromazes*, *Mythras*,
 ‘ and *Arimanius* ; of the Con-
 ‘ tention between the good and evil
 ‘ Principles ; of the Revolutions which
 ‘ have happen’d in the higher Spheres ;
 ‘ and of Souls precipitated into mor-
 ‘ tal Bodies, was mix’d with so many
 ‘ absurd Fictions ; and wrapp’d up in
 ‘ such impenetrable Obscurities, that
 ‘ we look’d upon them as vulgar and
 ‘ contemptible Notions, unworthy of
 ‘ the eternal Nature. Vouchsafe,
 ‘ said he to *Zoroaster*, vouchsafe to
 ‘ unfold to us those Mysteries un-
 ‘ known to the People. I now see
 ‘ that

‘ that a Contempt for Religion can
‘ arise only from Ignorance.

‘ After all that I have shew’d you
‘ to Day, reply’d the Sage, I should
‘ fatigue your Attention too much,
‘ if I was to enter upon those Parti-
‘ culars. It is necessary to repose
‘ yourself this Night. After having
‘ refresh’d your Body by Sleep, and
‘ calm’d your Senses by Musick and
‘ the Morning-Sacrifice, I will lead
‘ you into that invisible World, which
‘ has been unveil’d to me by the
‘ Tradition of the Ancients.

The next Day *Zoroaster* con-
ducted *Cyrus* and *Araspes* into a
gloomy and solitary Forest, where
the Sight could not be distracted by
any sensible Object, and then said to
him ;

‘ It is not to enjoy Pleasures in
‘ Solitude, that we forsake for ever

H 4

‘ the

‘ the Society of Men. This Retirement would in such Case have no View, but to gratify a frivolous Indolence, unworthy the Character of Wisdom : But by this Separation, the *Magi* disengage themselves from Matter, rise to the Contemplation of Cœlestial Things, and commence an Intercourse with the pure Spirits, who discover to them all the Secrets of Nature. It is, indeed, but a very small Number of the Sages, and such only as had gain’d a complete Victory over all the Passions, who have enjoy’d this Privilege. Impose therefore Silence upon your Senses, raise your Mind above all visible Objects, and listen to what the *Gymnosophists* have learn’d by their Commerce with the pure Intelligences.’ Here he was silent for some time, seem’d to collect himself inwardly, and then continu’d.

‘ In

‘ * In the Spaces of the *Empyreum*, a pure and divine Fire expands itself; by means of which, not only Bodies, but Spirits, become visible. In the midst of this Immensity is the great *Oromazes*, first Principle of all Things. He diffuses himself every where; but it is there that he is manifested after a more glorious Manner.

‘ Near him is seated the God *Mythras*, the chief and most antient Production of his Power. Around his Throne are an infinite Number of *Genii* of different Orders. In the first Rank are the *Jyngas*, the most sublime and luminous Intelligences. In the most distant Spheres, are the *Synoebes*, the *Teletarches*, the *Ami-lictes*, the *Cosmogoges*, and an endless Number of *Genii* of all the lower Degrees.

* See the Disc. page 116.

‘ *Arimanius*

‘ *Arimanius* chief of the *Jyngas*,
 ‘ aspir’d to an Equality with the God
 ‘ *Mythras*; and by his Eloquence,
 ‘ persuaded all the Spirits of his Order
 ‘ to disturb the universal Harmony,
 ‘ and the Peace of the Heavenly
 ‘ Monarchy. How exalted soever
 ‘ the *Genii* are, they are always
 ‘ Finite, and consequently may be
 ‘ dazzled and deceiv’d. Now the
 ‘ Love of one’s own Excellence is
 ‘ the most delicate, and most imper-
 ‘ ceptible kind of Delusion.

‘ To prevent the other *Genii* from
 ‘ falling into the like Crime, and to
 ‘ punish those audacious Spirits, *Oro-*
 ‘ *mazes* only withdrew his Rays,
 ‘ and immediately the Sphere of *Ari-*
 ‘ *manius* became a Chaos, and an
 ‘ eternal Night. To that pure Light,
 ‘ succeeded an immortal Fire of Dis-
 ‘ cord, Hatred, and Confusion.

‘ Those

‘ Those Etherial Substances would
‘ have eternally tormented them-
‘ selves, if *Oromazes* had not miti-
‘ gated their Miseries. He is never
‘ cruel in his Punishments, nor acts
‘ from a Motive of Revenge, for it
‘ is unworthy of his Nature. He
‘ had Compassion of their Condi-
‘ tion, and lent them his Power to
‘ dissipate the Chaos.

‘ Of a sudden the Atoms which
‘ were confusedly mingled, are sepa-
‘ rated ; the Elements are disin-
‘ tangled, and rang’d in Order. In
‘ the midst of the Abyss is amass’d
‘ together an Ocean of Fire, which
‘ we now call *the Sun*. Its Bright-
‘ ness is but Obscurity, when com-
‘ par’d with that Light which illu-
‘ minates the *Empyreum*.

‘ Seven Globes of an Opaque Sub-
‘ stance roll about this flaming Cen-
‘ tre,

‘ tre, to borrow its Light. The
 ‘ Seven *Genii*, who were the chief
 ‘ Ministers, and the Companions of
 ‘ *Arimanius*, together with all the
 ‘ inferior Spirits of his Order, be-
 ‘ came the Inhabitants of these new
 ‘ Worlds, and gave them their
 ‘ Names. The *Greeks* call them
 ‘ *Saturn, Jupiter, Mars, Venus, Mer-*
 ‘ *cury, the Moon, and the Earth.*

‘ The slothful gloomy *Genii*,
 ‘ who love Solitude and Darkness,
 ‘ who hate Society, and waste their
 ‘ Days in an eternal Discontent, re-
 ‘ tired into *Saturn*. From hence flow
 ‘ all hellish, malicious Projects, per-
 ‘ fidious Treasons, and murderous
 ‘ Devices.

‘ In *Jupiter* dwell the impious
 ‘ and learn’d *Genii*, who broach
 ‘ monstrous Errors, and endeavour
 ‘ to persuade Men that the Universe
 ‘ is not govern’d by an eternal Wis-
 ‘ dom;

‘ dom; that the *Great Oromazes* is
‘ not a luminous Principle, but a
‘ blind Nature, which by a con-
‘ tinual Agitation within itself, pro-
‘ duces an eternal Revolution of
‘ Forms, without Harmony or Me-
‘ thod.

‘ In *Mars* are the *Genii* who are
‘ Enemies of Peace, and blow up
‘ every where the Fire of Discord,
‘ inhuman Vengeance, implacable
‘ Anger, distracted Ambition; false
‘ Heroism, which is insatiable of con-
‘ quering what it cannot govern;
‘ furious Dispute, which seeks Do-
‘ minion over the Mind, and to op-
‘ press where it cannot convince;
‘ and is more cruel in its Transports
‘ than all other Vices.

‘ *Venus* is inhabited by the impure
‘ *Genii*, whose affected Graces, and
‘ unbridled Appetites are without
‘ Taste, Friendship, noble or tender
‘ Sentiments,

‘ Sentiments, or any other View than
 ‘ the Enjoyment of Pleasures which
 ‘ engender the most fatal Calamities.

‘ In *Mercury* are the weak Minds,
 ‘ ever in Uncertainty, who believe
 ‘ without Reason, and doubt without
 ‘ Reason; the Enthusiasts, and the
 ‘ Free-Thinkers, whose Credulity and
 ‘ Incredulity proceed equally from
 ‘ the Excesses of a disorder’d Imagination: It dazzles the Sight of
 ‘ some, so that they see that which
 ‘ *is not*; and it blinds others in such
 ‘ a manner, that they see not that
 ‘ which *is*.

‘ In the *Moon* dwell the humour-
 ‘ some, fantastick, and capricious
 ‘ *Genii*, who will, and will not;
 ‘ who hate at one time, what they
 ‘ lov’d excessively at another; and
 ‘ who, by a false Delicacy of Self-
 ‘ love, are ever distrustful of them-
 ‘ selves, and of their best Friends.

‘ All

‘ All these *Genii* regulate the Influence of the Stars. They are subject to the *Magi*, whose Call they obey, and discover to them all the Secrets of Nature. These Spirits had all been *voluntary* Accomplices of *Arimanius*’s Crime. There yet remain’d a Number of all the several Kinds who had been carry’d away thro’ Weakness, Inadvertency, Levity, and (if I may venture so to speak) *Friendship* for their Companions. They were of all the *Genii*, of the most limited Capacities, and consequently the least Criminal.

‘ *Oromazes* had Compassion on them, and made them descend into mortal Bodies. They retain no Remembrance of their former State, or of their ancient Happiness. It is from this Number of *Genii* that the Earth is peopled; and it

‘ it is hence that we see Minds of
 ‘ *all* Characters.

‘ The God *Mythras* is incessantly
 ‘ employ’d to cure, purify, exalt,
 ‘ and make them capable of their first
 ‘ Felicity. Those who love Virtue,
 ‘ fly away after Death into the *Empy-*
 ‘ *reum*, where they are re-united to
 ‘ their Origin. Those who debase
 ‘ and corrupt themselves, sink deeper
 ‘ and deeper into Matter, fall succes-
 ‘ sively into the Bodies of the meanest
 ‘ Animals ; run thro’ a perpetual
 ‘ Circle of new Forms, till they are
 ‘ purged of their Crimes by the Pains
 ‘ which they undergo.

‘ The Evil Principle will con-
 ‘ found every Thing for Nine thou-
 ‘ sand Years ; but at length there will
 ‘ come a Time, fix’d by Destiny, when
 ‘ *Arimanius* will be totally destroy’d
 ‘ and exterminated. The Earth will
 ‘ change its Form, the universal Har-
 ‘ mony

‘ many will be restor’d, and Men
‘ will live happy without any bodily
‘ Want. Until that time, *Oromazes*
‘ reposes himself, and *Mythras* com-
‘ bats. This Interval seems long to
‘ Mortals, but, to a God, it is only
‘ as a Moment of Sleep.’

Cyrus was seiz’d with Astonish-
ment at the hearing of these sublime
Things, and cry’d out, ‘ I am then
‘ a Ray of Light emitted from its
‘ Principle, and I am to return to it.
‘ You raise within me an inexhausti-
‘ ble Source of Pleasures. Adver-
‘ sities may hereafter distress me, but
‘ they will never overwhelm me.
‘ All the Misfortunes of Life will ap-
‘ pear to me as transient Dreams.
‘ All human Grandeur vanishes; I see
‘ nothing *great* but to imitate the Im-
‘ mortals, that I may enter again after
‘ Death into their Society. O my Fa-
‘ ther, tell me by what way it is that
‘ Heroes re-ascend to the *Empyreum*?

VOL. I.

I

‘ How

‘ How joyful am I, reply’d *Zoro-*
‘ *after*, to see you relish these Truths ;
‘ you will one Day have need of
‘ them. Princes are oftentimes sur-
‘ rounded by impious and profane
‘ Men, who reject every thing, that
‘ they may indulge their Passions.
‘ They will endeavour to make you
‘ doubt of *eternal Providence*, from
‘ the Miseries and Disorders which
‘ happen here below. They know
‘ not that the whole Earth is but
‘ a single Wheel of the great Ma-
‘ chine. Their View is confin’d to
‘ a small Circle of Objects, and they
‘ see nothing beyond it. Neverthe-
‘ less they will reason and pronounce
‘ upon every thing. They judge of
‘ Nature, and of its Author, as a
‘ Man born in a deep Cavern, would
‘ judge of Objects which he had
‘ never seen, but by the faint Light of
‘ a dim Taper.

‘ Yes,

‘ Yes, *Cyrus*, the Harmony of
 ‘ the Universe will be one Day re-
 ‘ stor’d, and you are destin’d to that
 ‘ sublime Immortality ; but you can
 ‘ come to it only by Virtue ; and
 ‘ the Virtue, becoming your State, is
 ‘ to make other Men happy.’

These Discourses of *Zoroaster* made
 a strong Impression on the Mind of
Cyrus. He would have staid much
 longer with the *Magi* in their Soli-
 tude, if his Duty had not call’d him
 back to the Court of *Persia*.

His Happiness increas’d every Day.
 The more he was acquainted with
Cassandana, the more he discover’d in
 her *Mind*, her *Sentiments*, and her
Virtues, those Charms which are
 ever new, and which are not to be
 found in Beauty alone. Neither
 Marriage, which often weakens the
 strongest Passions ; nor that almost

I 2

invin-

invincible Inclination in human Nature to change, diminish'd in the least the mutual Tenderneſs of theſe happy Lovers. They liv'd thus ſeveral Years together, and *Caffandana* brought *Cyrus* two Sons, *Cambyſes* and *Smerdis*, and two Daughters, *Meroe* and *Ariſtona*, and then died, tho' in the Flower of her Age. None but thoſe who have experienc'd the Force of true Love, founded upon Virtue, can imagine the diſconſolate Condition of *Cyrus*. In loſing *Caffandana*, he loſt all. Taſte, Reaſon, Pleaſure, and Duty were all united to augment his Paſſion. In loving her he had experienc'd all the Charms of Love, without knowing either its Pains, or the Diſguſts with which it is often attended. He feels the Greatneſs of his Loſs, and reſuſes all Conſolation. It is neither the ſudden Revolutions in States, nor the ſevere Stroaks of adverſe Fortune, which oppreſs the Minds of Heroes. Noble
and

and generous Souls are touch'd by those Misfortunes only which concern the Objects of their softer Passions. *Cyrus* gives himself wholly up to Grief, not to be alleviated by weeping or complaining. Great Passions are always mute. This profound Silence is at length succeeded by a Torrent of Tears. *Mandana* and *Araspes*, who never left him, endeavour'd to comfort him no other way, than by weeping with him. Reasoning and Persuasion furnish no Cure for Sorrow; nor can Friendship yield Relief, but by sharing it.

After he had long continu'd in this Dejection, he return'd to see *Zoroaster*. The Conversation of that great Man contributed much to mollify the Anguish of his Mind; but it was by Degrees that he recover'd himself, and not till he had travell'd for some Years.



THE
TRAVELS
OF
CYRUS.

BOOK III.



THE Empire of the *Medes* was at this time in a profound Peace. And *Cambyses* thinking that *Cyrus* could not better improve such a Season, than by going from *Persia*, to learn the Manners, Laws, and Religions of other Nations ; he sent for him one Day, and spoke to him to this Effect ;

‘ You

‘ You are destin’d by the *Great*
 ‘ *Oromazes* to stretch your Conquests
 ‘ over all *Asia*. You ought to put
 ‘ your self in a Condition to make the
 ‘ Nations happy by your Wisdom,
 ‘ when you shall have subdu’d them
 ‘ by your Valour. I design that you
 ‘ should travel into *Egypt*, which is
 ‘ the Mother of Sciences. From
 ‘ thence into *Greece*, where are many
 ‘ famous Republicks. You shall go
 ‘ afterwards into *Crete*, to study the
 ‘ Laws of *Minos*. You shall return
 ‘ at last by *Babylon*; and so bring
 ‘ back into your own Country all
 ‘ the Kinds of Knowledge, necessary
 ‘ to polish the Minds of your Sub-
 ‘ jects, and to make you capable of
 ‘ accomplishing your high Destiny.
 ‘ Go, my Son, go see, and study
 ‘ human Nature under all its different
 ‘ Forms. This little Corner of the
 ‘ Earth, which we call *our Country*,

I 4

‘ is

‘ is too small a Picture, to form there-
‘ by a true and perfect Judgment of
‘ Mankind.’

Cyrus obey'd his Father's Orders, and very soon left *Persia*, accompany'd by his Friend *Araspes*. Two faithful Slaves were all his Attendants, for he desir'd to be unknown. He went down the River *Agradatus*, embark'd upon the *Persian* Gulf, and soon arriv'd at the Port of *Gerra*, upon the Coast of *Arabia Felix*.

The next Day he continu'd his Way towards the City of *Macoraba*. The Serenity of the Sky, the Mildness of the Climate, the Perfumes which embalm'd the Air, the Variety, Fruitfulness, and smiling Appearance of Nature in every Part, charm'd all his Senses.

While the Prince was admiring the Beauty of the Country, he saw a
Man

Man walking with a grave and slow Pace, and who seem'd bury'd in some profound Thought. He was already come near *Cyrus*, without having perceiv'd him. The Prince interrupted his Meditation to ask him the Way to *Nabata*, where he was to embark for *Egypt*.

Amenophis (for that was his Name) saluted the Travellers with great Civility, and having represented to them, that the Day was too far spent to continue their Journey, hospitably invited them to his rural Habitation. He led them through a By-way, to a little Hill not far off, where he had form'd with his own Hands, several rustick Grotto's. A Fountain rose in the middle, whose Stream water'd a little Garden at some Distance, and form'd a Rivulet, whose sweet Murmur was the only Noise that
could

could be heard in this Abode of Peace and Tranquillity.

Amenophis set before his Guests some dry'd Fruits, and delicious Wines; and entertain'd them agreeably during their Repast. An unaffected and serene Joy was to be seen upon his Countenance. His Discourse was full of good Sense, and of noble Sentiments. He had all the Politeness of a Man educated at the Courts of Kings; which gave *Cyrus* a great Curiosity to know the Cause of his Retirement. In order to engage *Amenophis* to a greater Freedom, he discover'd to him who he was, and the Design of his Travels; and at the same time let him see his Desire, but with that modest Respect, which one ought to have for the Secret of a Stranger. *Amenophis* perceiving it, began the History of his Life and Misfortunes in the following Manner :

‘ Tho’ I am descended from one
‘ of the antientest Families in *Egypt*;
‘ nevertheless by the sad Vicissitude of
‘ human Things, the Branch, from
‘ which I come, is fallen into great
‘ Poverty. My Father liv’d near
‘ *Diospolis*, a City of *Upper-Egypt*.
‘ He cultivated his paternal Farm
‘ with his own Hands, and brought
‘ me up to the Taste of true Plea-
‘ sures, in the Simplicity of a Coun-
‘ try Life; to place my Happiness
‘ in the Study of Wisdom, and to
‘ make Agriculture, Hunting, and
‘ the liberal Arts my sweetest Occu-
‘ pations.

‘ It was the Custom of King
‘ *Apries*, from time to time to make
‘ a Progress thro’ the different Pro-
‘ vinces of his Kingdom. One Day
‘ as he pass’d thro’ a Forest near the
‘ Place where I liv’d, he perceiv’d me
‘ under the Shade of a Palm-tree,
‘ where

‘ where I was reading the Sacred
‘ Books of *Hermes*.

‘ I was then but Sixteen Years of
‘ Age, and my Youth and Air drew
‘ the King’s Attention. He came
‘ up to me, ask’d me my Name,
‘ my Condition, and what I was
‘ reading. He was pleased with my
‘ Answers, order’d me to be con-
‘ ducted to his Court, and neglected
‘ nothing in my Education.

‘ The Liking which *Apries* had
‘ for me, changed, by Degrees, into
‘ a Confidence, which seemed to
‘ augment, in Proportion as I ad-
‘ vanc’d in Years; and my Heart
‘ was full of Affection and Grati-
‘ tude. Being young, and without
‘ Experience, I thought that Princes
‘ were capable of Friendship; and
‘ I did not know that the Gods have
‘ refus’d them that sweet Consola-
‘ tion;

‘ tion, to counterballance their Gran-
‘ deur.

‘ After having attended him in
‘ his Wars against the *Sidonians* and
‘ *Cyprians*, I became his only Fa-
‘ vourite. He communicated to me
‘ the most important Secrets of the
‘ State, and honour’d me with the
‘ first Posts about his Person.

‘ I never lost the Remembrance
‘ of that Obscurity from whence the
‘ King had drawn me : I did not
‘ forget that I had been poor, and I
‘ was afraid of being rich. Thus I
‘ preserv’d my Integrity in the midst
‘ of Grandeur, and I went from
‘ time to time into *Upper-Egypt*,
‘ of which I was Governour, to see
‘ the Place of my Birth. Above all,
‘ I visited, with Pleasure, the Grove
‘ where *Apries* had found me : *Blest*
‘ *Solitude*, said I within myself,
‘ *where I first learn’d the Maxims*
‘ of

‘ of true Wisdom ! How unhappy
 ‘ shall I be if I forget the Innocence
 ‘ and Simplicity of my first Years,
 ‘ when I felt no mistaken Desires,
 ‘ and was unacquainted with the
 ‘ Objects that excite them.

‘ I was often tempted to quit all,
 ‘ and stay in that charming Solitude.
 ‘ It was doubtless a Pre-sentiment
 ‘ of what was to happen to me ; for
 ‘ *Apries* soon after suspected my Fi-
 ‘ delity.

‘ *Amasis*, who ow’d me his For-
 ‘ tune, endeavour’d to inspire him
 ‘ with this Distrust. He was a Man
 ‘ of mean Birth, but great Bravery :
 ‘ He had all sorts of Talents, both
 ‘ natural and acquir’d ; but the hid-
 ‘ den Sentiments of his Heart were
 ‘ corrupt. When a Man has Wit
 ‘ and Parts, and esteems nothing
 ‘ sacred, it is easy to gain the Favour
 ‘ of Princes.

‘ Suspicion

‘ Suspicion was far from my Heart.
‘ I had no distrust of a Man whom
‘ I had loaded with Benefits ; and
‘ the easier to betray me, he conceal’d himself under the Veil of a
‘ profound Dissimulation.

‘ I had no Taste for gross Flattery,
‘ but I was not insensible to delicate
‘ Praise. *Amasis* soon perceiv’d my
‘ Weakness, and artfully made his
‘ Advantage of it. He affected a
‘ Candour, a Nobleness of Soul, and
‘ a Disinterestedness, which charm’d
‘ me. In a Word, he so gain’d my
‘ Confidence, that he was to me,
‘ the same that I was to the King.
‘ I presented him to *Apries*, as a Man
‘ very capable of serving him ; and
‘ it was not long before he was allow’d a free Access to the Prince.

‘ The King had great Qualities,
‘ but he would govern by his arbitrary

‘ trary Will : He had already freed
 ‘ himself from all Subjection to the
 ‘ Laws, and hearken’d no longer to
 ‘ the Council of the thirty Judges.

‘ My Love for Truth was not al-
 ‘ ways regulated by an exact Pru-
 ‘ dence, and my Attachment to the
 ‘ King led me often to speak to
 ‘ him in too strong Terms, and with
 ‘ too little Guard.

‘ I perceiv’d by Degrees his Cold-
 ‘ ness to me, and the Confidence he
 ‘ was beginning to have in *Amasis*.
 ‘ Far from being alarm’d at it, I
 ‘ rejoiced at the Rise of a Man,
 ‘ whom I thought not only my
 ‘ Friend, but zealous for the publick
 ‘ Good.

‘ *Amasis* often said to me, with
 ‘ a seemingly sincere Concern; *I can*
 ‘ *taste no Pleasure in the Prince’s Fa-*
 ‘ *vour, since you are depriv’d of it.*
 ‘ No

‘ *No Matter, answer’d I, by whom*
 ‘ *the Good is done, provided it be*
 ‘ *done.*

‘ All the principal Cities of *Upper*
 ‘ *Egypt* address’d their Complaints to
 ‘ me, upon the extraordinary Sub-
 ‘ sidies which the King exacted. I
 ‘ wrote Circular Letters to pacify
 ‘ the People. *Amasis* caus’d them
 ‘ to be intercepted, and counterfeit-
 ‘ ing exactly my Hand-writing, he
 ‘ sent others in my Name to the
 ‘ Inhabitants of *Diospolis*, my Coun-
 ‘ try, in which he told them, *That*
 ‘ *if I could not gain the King by*
 ‘ *Persuasion, I would put myself at*
 ‘ *their Head, and oblige him to treat*
 ‘ *them with more Humanity.*

‘ These People were naturally in-
 ‘ clin’d to Rebellion ; and imagining
 ‘ that I was the Author of those Let-
 ‘ ters, believ’d they were in a secret
 ‘ Treaty with me. *Amasis* carry’d
 VOL. I. K on

‘ on this Correspondence in my
 ‘ Name for several Months. At
 ‘ length, thinking that he had suf-
 ‘ ficient Proofs, he went and threw
 ‘ himself at the Prince’s Feet, laid open
 ‘ to him the pretended Conspiracy,
 ‘ and shew’d him the forg’d Letters.

‘ I was immediately arrested, and
 ‘ put into a close Prison. The Day
 ‘ was fix’d when I was to be execu-
 ‘ ted in a publick Manner. *Amasis*
 ‘ came to see me: At first he seem’d
 ‘ doubtful and uncertain what he
 ‘ should think, suspended in his Judg-
 ‘ ment by the Knowledge he had of
 ‘ my Virtue, yet shaken by the Evi-
 ‘ dence of the Proofs, and much af-
 ‘ fected with my Misfortune.

‘ After having discours’d with
 ‘ him some time, he seem’d con-
 ‘ vinc’d of my Innocence, promis’d
 ‘ me to speak to the Prince, and to
 ‘ endea-

‘ endeavour to discover the Authors
‘ of the Treachery.

‘ The better to conceal his dark
‘ Designs, he went to the King, and
‘ by faintly endeavouring to engage
‘ him to pardon me, made him be-
‘ lieve that he acted more from Gra-
‘ titude and Compassion for a Man
‘ to whom he ow’d all, than from
‘ a Conviction of my Innocence.
‘ Thus he artfully confirm’d him in
‘ the Persuasion of my being cri-
‘ minal ; and the King being natu-
‘ rally suspicious, was inexorable.

‘ The Noise of my Perfidiousness
‘ spread itself throughout all *Egypt*.
‘ The People of the different Pro-
‘ vinces ran together to *Sais*, to see
‘ the tragical Spectacle which was
‘ preparing. At length the fatal Day
‘ being come, several of my Friends
‘ appear’d at the Head of a numerous
‘ Crowd, and deliver’d me by Force
K 2 ‘ from

‘ from the Death which was ordain’d
 ‘ me. The King’s Troops made
 ‘ some Resistance at first, but the
 ‘ Multitude increas’d, and declar’d
 ‘ for me. It was then in my Power
 ‘ to have caus’d the same Revolution
 ‘ which *Amasis* has done since ; but
 ‘ I made no other Use of this happy
 ‘ Conjuncture, than to justify my-
 ‘ self to *Apries*. I sent one of my
 ‘ Deliverers to assure him, that his
 ‘ Injustice did not make me forget
 ‘ my Duty ; and that my only De-
 ‘ sign was to convince him of my
 ‘ Innocence.

‘ He order’d me to come to him
 ‘ at his Palace ; which I might safely
 ‘ do, the People being under Arms,
 ‘ and surrounding it. *Amasis* was
 ‘ with him : And this perfidious Man,
 ‘ continuing his Dissimulation, ran
 ‘ to meet me with Eagerness. As he
 ‘ presented me to the King ; *How*
 ‘ joyful am I, said he to him, *to see,*
 ‘ that

‘ *that the Conduct of Amenophis*
‘ *leaves you no room to doubt of his*
‘ *Fidelity. I see very well, an-*
‘ *swer’d Apries coldly, that he does*
‘ *not aspire to Royalty, and I for-*
‘ *give him his Desire of bounding my*
‘ *Authority, in order to please his*
‘ *Countrymen. I answer’d the King,*
‘ *That I was innocent of the Crime*
‘ *imputed to me, and was ignorant*
‘ *of the Author of it. Amasis then*
‘ *endeavour’d to make the Suspicion*
‘ *fall upon the King’s best Friends,*
‘ *and most faithful Servants.*

‘ *I perceived that the Prince’s*
‘ *Mind was not cur’d of his Distrust,*
‘ *and therefore to prevent any new*
‘ *Accusations, having first persuaded*
‘ *the People to disperse themselves, I*
‘ *retired from Court, and return’d to*
‘ *my former Solitude, whither I car-*
‘ *ry’d nothing back but my Inno-*
‘ *cence and Poverty.*

K 3

‘ *Apries*

‘ *Apries* sent Troops to *Diospolis*,
 ‘ to hinder an Insurrection there, and
 ‘ order’d that my Conduct should be
 ‘ observ’d. He imagin’d, without
 ‘ Doubt, that I should never be able
 ‘ to content my self with a quiet and
 ‘ peaceful Life, after having been in
 ‘ the highest Employments.

‘ In the mean while, *Amasis* gain’d
 ‘ an absolute Ascendant over the
 ‘ King’s Mind. This Favourite made
 ‘ him suspect and banish his best
 ‘ Friends, in order to remove from
 ‘ about the Throne, those who might
 ‘ hinder the Usurpation which he was
 ‘ projecting. And an Occasion very
 ‘ soon offer’d to put his black De-
 ‘ signs in Execution.

* ‘ The *Cyrenians*, a Colony of
 ‘ *Greeks*, who were settled in *Africa*,

* Herodotus, B. I, and 2.

‘ having

‘ having taken from the *Libyans* a
 ‘ great Part of their Lands, the latter
 ‘ submitted themselves to *Apries*, in
 ‘ order to obtain his Protection. He
 ‘ march’d a great Army, chiefly com-
 ‘ pos’d of Malecontents, into *Libya*,
 ‘ to make War against the *Cyrenians*.
 ‘ This Army being cut in Pieces, the
 ‘ *Egyptians* imagin’d that he had sent
 ‘ it there only to be destroy’d, that
 ‘ he might reign more Despotically.
 ‘ This Thought provok’d them, and
 ‘ a League was form’d in *Lower-*
 ‘ *Egypt*, which rose up in Arms.

‘ The King sent *Amasis* to quiet
 ‘ them, and to make them return to
 ‘ their Duty. It was then that the
 ‘ Designs of that perfidious Minister
 ‘ broke out. Instead of pacifying
 ‘ them, he incensed them more and
 ‘ more, put himself at their Head,
 ‘ and was proclaim’d King. The
 ‘ Revolt became universal : *Apries*

K 4

‘ was

‘ was obliged to leave *Sais*, and to
‘ make his Escape into *Upper-Egypt*.

‘ He retired to *Diospolis*, and I
‘ prevail’d upon the Inhabitants of
‘ that City to forget the Injustices he
‘ had done them. All the time that
‘ he continued there, I had free Access
‘ to his Person ; but I carefully
‘ avoided saying any thing which
‘ might recall to his Mind the Dis-
‘ graces he had made me undergo.

‘ He fell into a deep Melancholy.
‘ That Spirit, which had been so
‘ haughty in Prosperity, and had
‘ boasted that it was not in the
‘ Power of the Gods themselves to
‘ dethrone him, could not support
‘ Adversity. That Prince, so re-
‘ nown’d for his Bravery, had not the
‘ true Courage of the Mind. He
‘ had a thousand and a thousand times
‘ despis’d Death, but he could not
‘ condemn Fortune. I endeavour’d
‘ to

‘ to calm and support his Mind, and
 ‘ to remove from it those melancholy
 ‘ Ideas which overwhelm’d him. I
 ‘ frequently read to him the Books of
 ‘ *Hermes Trismegistus*. He was par-
 ‘ ticularly struck with that famous
 ‘ Passage: *When the Gods love Prin-*
 ‘ *ces, they pour into the Cup of Fate,*
 ‘ *a Mixture of Good and Ill, that*
 ‘ *they may not forget that they are*
 ‘ *Men.*

‘ These Ideas alleviated by Degrees
 ‘ his Vexations; and I felt an un-
 ‘ speakable Pleasure to see, that he
 ‘ began to relish Virtue; and that it
 ‘ gave him Peace in the midst of his
 ‘ Misfortunes.

‘ He then applied himself with
 ‘ Vigour and Courage, to get out of
 ‘ the unhappy Situation into which
 ‘ he was fallen. He got together
 ‘ Thirty thousand *Carians* and *Ionians*,
 ‘ who had formerly settled in *Egypt*
 ‘ under

‘ under his Protection. We march’d
‘ against the Usurper, and gave him
‘ Battle near *Memphis* ; but having
‘ only foreign Troops, we were intire-
‘ ly defeated. To prevent further
‘ Disturbances, the principal Officers
‘ of our Army were condemn’d to
‘ perpetual Imprisonment. *Amasis*
‘ made me be sought for every where;
‘ but a Report being spread of my
‘ Death, he believed it, so that I was
‘ confounded with the other Com-
‘ manders, and put into a high
‘ Tower at *Memphis*.

‘ The King was conducted to
‘ *Sais*, where *Amasis* did him great
‘ Honours for some Days. In order
‘ to sound the Inclinations of the
‘ People, he propos’d to them the
‘ restoring him to the Throne, but
‘ secretly form’d the Design of taking
‘ away his Life. All the *Egyptians*
‘ demanded the Prince’s Death, and
‘ *Amasis* yielded him to their Pleasure.
‘ He

‘ He was strangled in his own Palace,
‘ and the Usurper crown’d with
‘ Solemnity.

‘ Scarce were the People quieted,
‘ when they gave way to that In-
‘ constancy which is natural to the
‘ Multitude. They began to despise
‘ the mean Birth of the new King,
‘ and to murmur against him. But
‘ this able Politician successfully made
‘ use of his Address to prevent a
‘ Rebellion.

‘ He had a golden Cistern, in
‘ which he and his Courtiers used to
‘ wash their Hands upon solemn
‘ Festivals. He caus’d it to be made
‘ into a Statue of *Serapis*, and ex-
‘ pos’d it to be worshipp’d by the
‘ People. He beheld with Joy, the
‘ Homages which they ran eagerly to
‘ pay it from all Parts ; and having
‘ assembled the *Egyptians*, made
‘ them the following Harangue :

2

‘ *Hearken*

‘ Harken to me, Countrymen ;
 ‘ This Statue which you worship at
 ‘ present, serv’d you heretofore for
 ‘ the meanest Uses. Thus it is that
 ‘ all depends upon your Choice and
 ‘ Opinion. All Authority resides Ori-
 ‘ ginally in the People. You are the ab-
 ‘ solute Arbitrators of Religion and of
 ‘ Royalty ; and create both your Gods
 ‘ and your Kings. I set you free
 ‘ from the idle Fears both of one and
 ‘ of the other, by letting you know
 ‘ your just Rights. All Men are
 ‘ born equal ; it is your Will alone
 ‘ which makes a Distinction. When
 ‘ you are pleas’d to raise any one to
 ‘ the highest Rank, he ought not to
 ‘ continue in it, but because it is your
 ‘ Pleasure, and so long only as you
 ‘ think fit. I hold my Authority only
 ‘ from you ; you may take it back,
 ‘ and give it to another who will
 ‘ make you more happy than I. Shew
 ‘ me that Man, and I shall imme-
 ‘ diately

*diately descend with Pleasure among
the Multitude.*

Amasis, by this impious Discourse, which flatter'd the People, solidly fix'd his Authority: They conjur'd him to remain upon the Throne, and he seem'd to accept the Royalty as a Favour done to the People. He is ador'd by the *Egyptians*, whom he governs with Mildness and Moderation. Good Policy requires it, and his Ambition is satisfy'd. He lives at *Sais*, in a Splendor which dazzles those who approach him. Nothing seems wanting to his Happiness: But I am assur'd, that inwardly he is far different from what he appears outwardly. He thinks that every Man about him is like himself, and would betray him, as he betray'd his Master. These continual Distrusts hinder him from enjoying the Fruit of his Crime;
and

‘ and it is thus that the Gods punish
 ‘ him for his Usurpation. Cruel
 ‘ Remorses rend his Heart, and dark
 ‘ gloomy Cares hang upon his Brow.
 ‘ The Anger of the *Great Osiris* pur-
 ‘ sues him every where. The Splen-
 ‘ dor of Royalty cannot make him
 ‘ happy, because he never tastes
 ‘ either Peace of Mind, or that ge-
 ‘ neros Confidence in the Friendship
 ‘ of Men, which is the sweetest
 ‘ Charm of Life.’

Here *Cyrus* interrupted *Amenophis*,
 to ask him how *Amasis* could get
 such an Ascendant over the Mind of
Apries.

‘ The King, reply’d *Amenophis*,
 ‘ wanted neither Talents nor Virtues,
 ‘ but he did not love to be contra-
 ‘ dicted : Even when he order’d his
 ‘ Ministers to tell him the Truth,
 ‘ he never forgave those who obey’d
 ‘ him. He lov’d Flattery while he
 ‘ affected

‘ affected to hate it. *Amasis* per-
‘ ceiv’d this Weakness, and manag’d
‘ it with Art. When *Apries* made
‘ any Difficulty of giving in to the
‘ Despotick Maxims which that per-
‘ fidious Minister would have inspir’d
‘ him with ; he insinuated to the
‘ King, that the Multitude, being in-
‘ capable of Reasoning, ought to be
‘ govern’d by absolute Authority ;
‘ and that Princes, being the Vice-
‘ gerents of the Gods, may act like
‘ them, without giving a Reason of
‘ their Conduct. He season’d his
‘ Counsels with so many seeming
‘ Principles of Virtue, and such de-
‘ licate Praise, that the Prince, being
‘ seduc’d, made himself hated by his
‘ Subjects, without perceiving it.

Cyrus, deeply struck with these Re-
flections, and with the unhappy Con-
dition of Kings, could nor forbear
saying to *Amenophis*, ‘ *Methinks*
‘ *Apries* is more to be lamented than
‘ *blam’d*.

‘ *blam’d. How should Princes be*
 ‘ *able to discover Treachery, when it*
 ‘ *is conceal’d with so much Art?*

‘ The Happiness of the People,
 ‘ answer’d *Amenophis*, makes the
 ‘ Happiness of the Prince. Their
 ‘ true Interests are necessarily united,
 ‘ whatever Pains are taken to separate
 ‘ them. Whosoever attempts to in-
 ‘ spire Princes with contrary Maxims,
 ‘ ought to be look’d upon as an
 ‘ Enemy of the State.

‘ Moreover, Kings ought always
 ‘ to be apprehensive of a Man who
 ‘ never contradicts them, and who
 ‘ tells them only such Truths as will
 ‘ be agreeable. There needs no
 ‘ further Proof of the Corruption of
 ‘ a Minister, than to see him pre-
 ‘ fer his Master’s Favour, to his
 ‘ Glory.

‘ In

‘ In short, a Prince should know
 ‘ how to make Advantage of the
 ‘ Talents of his Ministers; but he
 ‘ ought never to yield himself up
 ‘ blindly to their Counsels. He
 ‘ may lend himself to Men, but
 ‘ not give himself absolutely to them.

‘ Ah how unhappy, cry’d out
 ‘ *Cyrus*, is the Condition of Kings !
 ‘ *They may lend themselves to Men*
 ‘ (you say) *but not give themselves*
 ‘ *absolutely to them.* They will
 ‘ never be acquainted then with the
 ‘ Charms of Friendship. How much
 ‘ is my Situation to be lamented, if
 ‘ the Splendor of Royalty be inse-
 ‘ parable from the greatest of all
 ‘ Calamities ?

‘ When a Prince, well born, re-
 ‘ ply’d *Amenophis*, does not forget
 ‘ that he is a *Man*, he may find
 ‘ Friends, and Friends who will not
 VOL. I. L forget

‘ forget that he is a *King* : But even
 ‘ then, he ought never to be in-
 ‘ fluenc’d by Taste and Inclination in
 ‘ Affairs of State. As a private Per-
 ‘ son, he may enjoy the Pleasures of
 ‘ a tender Friendship ; but as a Prince,
 ‘ he must resemble the Immortals,
 ‘ who have no Passion.’

After these Reflections, *Amenophis*
 continued his Story : ‘ I remain’d un-
 ‘ known, *said he*, some Years in my
 ‘ Prison at *Memphis*. My Confine-
 ‘ ment was so close, that I could not
 ‘ converse with, or see any Person.
 ‘ Being thus left in Solitude, and
 ‘ without any Comfort, I suffer’d
 ‘ the cruel Torments of tiresome
 ‘ Loneliness. Man finds nothing
 ‘ within himself but a frightful Void,
 ‘ which renders him utterly discon-
 ‘ solate. His Happiness oftentimes
 ‘ proceeds only from the Amuse-
 ‘ ments which hinder him from feel-
 ‘ ing his natural Insufficiency. I ar-
 ‘ dently

‘ dently desir’d Death, but I re-
‘ spected the Gods, and durst not
‘ procure it myself, because I was
‘ persuaded, that those who gave me
‘ Life, had the sole Right to take it
‘ away.

‘ One Day, when I was over-
‘ whelmed with the most melancholy
‘ Reflections, I heard of a sudden a
‘ Noise, as if somebody was open-
‘ ing a Way thro’ the Wall of my
‘ Prison. It was a Man who endea-
‘ vour’d to make his Escape ; and in
‘ a few Days he had made the Pas-
‘ sage wide enough to get into my
‘ Chamber. This Prisoner, though
‘ a Stranger, spoke the *Egyptian*
‘ Tongue perfectly well. He inform’d
‘ me, that he was of *Tyre*, his
‘ Name *Arobal* ; that he had serv’d
‘ *Apries* in the *Carian* Troops, and
‘ had been taken Prisoner at the same
‘ time with me. I never saw a Man
‘ of a more easy, witty, and agreeable

L 2

‘ Con-

‘ Conversation. He deliver’d him-
‘ self with Spirit, Delicacy, and
‘ Gracefulness. When he recounted
‘ again the same Things, it was
‘ without Repetition. We related to
‘ each other our Adventures and Mis-
‘ fortunes. The Pleasure which I
‘ found in the Conversation of this
‘ Stranger, made me forget the Loss
‘ of my Liberty.

‘ We were soon after releas’d from
‘ Prison, but it was only to undergo
‘ new Sufferings ; for we were con-
‘ demn’d to the Mines. We no
‘ longer hop’d for Relief but from
‘ Death. Friendship, however, soften’d
‘ our Miseries, and we preserv’d
‘ Courage enough to create ourselves
‘ Amusements, even in the midst
‘ of Slavery, by observing the
‘ Wonders hidden in the Bowels of
‘ the Earth.

‘ Nothing

‘ Nothing is produc’d by Chance :
‘ All is the Effect of a Circulation
‘ which connects, nourishes, and
‘ continually renews all the Parts of
‘ Nature. Stones and Metals are
‘ organiz’d Bodies, which are cherish’d
‘ and grow like Plants. The Fires
‘ and Waters, inclos’d in the Cavities
‘ of the Earth, furnish, like our Sun
‘ and Rains, a Warmth, and a nour-
‘ ishing Moisture to this admirable
‘ Kind of Vegetables. We walk’d
‘ with Pleasure among these Beauties;
‘ unknown to the generality of Men ;
‘ but, alas ! the Light of the Day was
‘ wanting, and we could distinguish
‘ nothing but by the Glimmering of
‘ Lamps. We were already begin-
‘ ning to accustom ourselves to this
‘ new kind of Misfortune, when
‘ Heaven restor’d us to Liberty, by
‘ a Stroke equally terrible and un-
‘ expected.

‘ The Subterraneous Fires some-
‘ times break their Prisons with a
‘ Violence that seems to shake Na-
‘ ture even to its Foundations. We
‘ frequently felt those terrible Con-
‘ vulsions. One Day the Shocks re-
‘ doubled, the Earth seem’d to groan.
‘ We expected nothing but Death,
‘ when the impetuous Fires open’d a
‘ Passage into a spacious Cavern ;
‘ and that which seem’d to threaten
‘ us with Loss of Life, procur’d us
‘ Liberty.

‘ We walk’d a long time by the
‘ Light of our Lamps before we
‘ saw the Day ; but at length the
‘ subterraneous Passage ended at an
‘ old Temple, which we knew to
‘ have been consecrated to *Osiris*, by
‘ the Bas-Reliefs which were upon
‘ the Altar. We prostrated ourselves
‘ and ador’d the Divinity of the
‘ Place. We had no Victims to
‘ offer,

‘ offer, nor any thing wherewith to
‘ make Libations; but instead of all
‘ Sacrifice, we made a solemn Vow
‘ for ever to love *Virtue*.

‘ This Temple was situated near
‘ the *Arabian* Gulf. We embark’d
‘ in a Vessel which was bound for
‘ *Nabata*. We cross’d a great Part
‘ of *Arabia Felix*, and at length ar-
‘ riv’d at this Solitude. The Gods
‘ seem to have conceal’d the most
‘ beautiful Places of the Earth, from
‘ those who know not how to prize
‘ a Life of Peace and Tranquillity.
‘ We found Men in these Woods and
‘ Forests of sweet and humane Dispo-
‘ sitions, full of Truth and Justice.

‘ We soon made ourselves famous
‘ among them. *Arobal* taught them
‘ how to draw the Bow, and throw the
‘ Javelin to destroy the wild Beasts
‘ which ravag’d their Flocks. I in-
‘ structed them in the Laws of *Her-*
‘ mes,

‘ *mes*, and cur’d their Diseases by the
 ‘ Knowledge I had of Simples.
 ‘ They look’d upon us as Divine
 ‘ Men ; and we every Day ad-
 ‘ mir’d the Motions of beautiful
 ‘ Nature, which we observ’d in them ;
 ‘ their unaffected Joy, their in-
 ‘ genuous Simplicity, and their af-
 ‘ fectionate Gratitude.

‘ We then saw that great Cities, and
 ‘ magnificent Courts, have only serv’d
 ‘ too much to corrupt the Manners and
 ‘ Sentiments of Mankind ; and that by
 ‘ uniting a Multitude of Men in the
 ‘ same Place, they often do but unite
 ‘ and multiply their Passions. We
 ‘ thank’d the Gods for our being un-
 ‘ deceiv’d with regard to those false
 ‘ Pleasures, and even false Virtues,
 ‘ both Political and Military, which
 ‘ Self-love has introduc’d into nume-
 ‘ rous Societies, to deceive Men, and
 ‘ make them Slaves to their Ambition.

‘ But,

‘ But, alas ! how weak and incon-
 ‘ stant is the Mind of Man. *Arobal*,
 ‘ that virtuous, affectionate, and
 ‘ generous Friend, who had supported
 ‘ Imprisonment and Slavery with so
 ‘ much Resolution, could not con-
 ‘ tent himself with a simple and uni-
 ‘ form Life. Having a Genius for
 ‘ War, he sigh’d after great Exploits,
 ‘ and being more a Philosopher in
 ‘ Speculation than in Reality, con-
 ‘ fess’d to me, that he could no lon-
 ‘ ger bear the Calm of Retirement :
 ‘ He left me at last, and I have
 ‘ never seen him since.

‘ I seem to myself a Being left
 ‘ alone upon the Earth. *Apries* uses
 ‘ me ill, *Amasis* betrays me, *Arobal*
 ‘ forsakes me. I find every where a
 ‘ frightful Void. I know at present
 ‘ the Value of Men. I experience
 ‘ that Friendship, the greatest of all
 ‘ Felicities, is hard to be met with.
 ‘ Passions,

‘ Passions, Frailties, a thousand Con-
 ‘ trarieties, either cool or discom-
 ‘ pose it. Men love *themselves* too
 ‘ much to love a *Friend* well: Never-
 ‘ theless I do not hate Men, but I
 ‘ cannot esteem them ; I have a sin-
 ‘ cere Benevolence for them, and
 ‘ would do them good without hope
 ‘ of Recompence.

While *Cyrus* was listening to this
 Story, one might see upon his Coun-
 tenance the Sentiments and Passions,
 which all these various Events should
 naturally raise in him. He conceiv’d
 a high Esteem for *Amenophis*, and
 could not without Reluctance resolve
 to leave him.

In the mean while *Araspes* was
 preparing for their Departure. *Cyrus*,
 before he took his leave of the Phi-
 losopher, said to him ; ‘ If I were
 ‘ born a private Man, I should think
 ‘ myself happy to pass the Remainder
 ‘ of

‘ of my Days with you in this Retirement. But Heaven destines me to the Toils of Empire, and I obey its Orders, not so much methinks to please my Ambition, as that I may contribute to the Happiness of my Country.’ After this *Cyrus* and *Araspes* continu’d their Way, and cross’d the Country of the *Sabæans*.

Araspes during their Journey, was sometimes sad and thoughtful, which *Cyrus* perceiving, ask’d him the Reason. *Araspes* answer’d, ‘ You are a Prince, I dare not speak my Heart to you.’ *Let us forget the Prince, said Cyrus, and converse like Friends.* ‘ Well then, said *Araspes*, I obey. Every thing which *Amenophis* has said upon the Instability of the Heart of Man in Friendship, terrifies me. I often feel those Contrarieties he has spoken of. Your Manners, which are too averse to Pleasure, sometimes offend me ; and without
‘ doubt,

‘ doubt, my Imperfections make you
‘ uneasy in their Turn. How un-
‘ happy should I be, if this Diffe-
‘ rence of Character could make a
‘ Change in our Friendship !

‘ All Men have their Frailties, *re-*
‘ *ply’d* Cyrus. Whoever looks for
‘ a Friend without Imperfections,
‘ will never find what he seeks. We
‘ are not always equally content with
‘ ourselves, how should we be so
‘ with our Friend ? We love our-
‘ selves, nevertheless, with all our
‘ Faults, and we ought to love our
‘ Friend in like manner. You have
‘ *your* Weaknesses, and I have *mine* ;
‘ but our Frankness in confessing our
‘ Errors, and our Indulgence in ex-
‘ cusing each other, ought to be the
‘ Bond of our Friendship. It is
‘ treating one’s Friend like another
‘ *Self*, thus to shew him our Soul
‘ quite naked ; and this Ingenuity
‘ transforms all its Defects into Vir-
‘ tues.

‘ tues. With other Men it is suffi-
 ‘ cient to be *sincere*, by never af-
 ‘ fecting to appear what we are not :
 ‘ But with a Friend we must be
 ‘ *simple*, so as to shew ourselves
 ‘ even such as we are.’

In this manner they discours’d to-
 gether, till they arriv’d upon the Shore
 of the *Arabian Gulf*, where they em-
 bark’d for *Egypt*.

Cyrus was surpriz’d to find in
Egypt a new kind of Beauty, which
 he had not seen in *Arabia Felix*.
There, all was the Effect of simple
 Nature ; but *Here*, every thing was
 improv’d by Art.

* It seldom rains in *Egypt* : But
 the *Nile*, which waters it by its re-
 gular Overflowings, supplies it with
 the Rains and melted Snows of other

* All that is said here, is taken from *Diod. Sic.*
B. 1. Sect. 2. Herod. B. 2. Strabo, B. 17.

Countries.

Countries. An infinite Number of Canals were cut cross it, in order to multiply so useful a River. The *Nile* carried Fruitfulness every where with its Waters, made a Communication between the Cities, join'd the *Great-Sea* with the *Red-Sea*, and by that Means maintained both Foreign and Domestick Commerce.

The Cities which had been rais'd by immense Labours, appear'd like Islands in the midst of the Waters, and with Joy beheld all the Plain overflow'd and fertiliz'd by that beneficent River. When it swell'd too much, great Basons, made on Purpose, stretch'd their vast Bosoms to receive those fructifying Waters, which were let loose, or shut up by Sluices, as Occasion required. Such was the Use of the Lake *Meris*, dug by one of the antient Kings of *Egypt*, whose Name it bore. Its Circuit was a Hundred and fourscore Leagues.
The

The Cities of *Egypt* were numerous, well Peopled, spacious, and full of magnificent Temples, and stately Palaces, adorn'd with Statues and Pillars.

Cyrus took a cursory View of all these Beauties, and went afterwards to see the famous Labyrinth built by the twelve Nomarchs. It was not a single Palace, but twelve magnificent Palaces regularly dispos'd. Three thousand Chambers, which had a Communication by Terrasses, were rang'd round twelve Halls; and whoever enter'd there without a Guide, could never find his Way out. There were as many Buildings under Ground, and these were allotted for the Burial-Places of the Kings.

The Pavement of all these Apartments was of Marble, as likewise the Walls, upon which were Carvings in Bas-Relief, representing the History

2 of

of the Kings. The Princes who were bury'd underneath, seem'd to live again in these Sculptures. So that the same Palace contain'd Monuments, which set before Monarchs both their Grandeur and their Nothingness.

Besides the Temples and Palaces allotted for the Worship of the Gods, and the Habitation of Mortals, there were throughout all *Egypt*, and especially near *Mémphis*, Pyramids, which serv'd for the Tombs of great Men. This wise People thought it proper to lodge the Dead as magnificently as the Living, in order to immortalize Merit, and perpetuate Emulation.

The most famous of these Pyramids was that of *Hermes*. It was of polish'd Stone, and its Height more than Six hundred Feet. Neither Winds nor Earthquakes could injure it. The Taste of the *Egyptians* was
more

more for Solidity than Ornament. Thro' each Door of this Pyramid was an Entrance into seven Apartments, call'd by the Names of the Planets. In each of them was a golden Statue. The biggest was in the Apartment of the Sun, or *Osiris*. It had a Book upon its Forehead, and its Hand upon its Mouth. Upon the Outside of the Book was written this Inscription, *I must be read in a profound Silence*, to signify, say the *Egyptian* Priests, that we cannot come to know the Divine Nature, but by imposing Silence upon the Senses and Imagination.

Cyrus, after taking a View of all these Wonders, apply'd himself to learn the History, Policy, and Laws of antient *Egypt*, which were the Model of those of *Greece*.

He found that the *Egyptian* Priests had compil'd their History of an un-
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bounded Succession of Ages. They took a Pleasure in losing themselves in that infinite Abyss of Duration, when *Osiris* govern'd Mankind himself. All the Fictions with which they have fill'd their Annals, about the Reign of the Gods and Demi-Gods, are but Allegories to express the first State of Souls before their Descent into mortal Bodies.

According to them, *Egypt* was then the favourite Abode of the Gods, and the Place of the Universe with which they were most delighted. After the Origin of Evil, and the great Revolution which happen'd by the Rebellion of the Monster *Typhon*, they believ'd that their Country was the least chang'd and disfigur'd of any. Being watered by the *Nile*, it continued fruitful, while all Nature besides was barren. They look'd upon *Egypt* as the Mother of Men and all Animals.

Their

Their first King was nam'd *Menes*. Their History from his Time is confin'd within reasonable Bounds, and is reduc'd to three Ages. The first, from *Menes* to the Shepherd-Kings, takes in Five hundred Years. The second, from the Shepherd-Kings to *Sesoftris*, is of the same Duration. The third, from *Sesoftris* to *Amasis*, contains six Centuries. *

During the first Age, *Egypt* was divided into several *Dynastys*, or Governments, which had each its King. Their principal Residences were at *Memphis*, *Thanis*, *This*, *Elephantis*, and *Thebes*. This last *Dynasty* swallow'd up all the rest, and became Mistress. *Egypt*, in those earliest Times, had no foreign Commerce, but confin'd itself to Agriculture and a Pastoral Life.

* See *Marsham's Canon. Chronicum*.

Shepherds were then Heroes, and Kings Philosophers. In those Days lived the first *Hermes*, who penetrated into all the Secrets of Nature, and of Divinity. It was the Age of occult Sciences. The *Greeks*, said the *Egyptians*, imagine that the World in its Infancy was ignorant; but they think so, only because they themselves are Children.* They know nothing of the Origin of the World, its Antiquity, and the Revolutions which have happen'd in it. The Men of *Mercury's* Time had yet a Remembrance of their first State, and had diverse traditional Lights which we have lost. The Arts of Imitation, Poesy, Musick, Painting, every thing within the Province of the Imagination, are but Sports of the Mind, in Comparison of the sublime Sciences known by the first Men. Nature was then obedient to the Voice of the Sages. They could put all its hid-

* An Expression of *Plato*. See the Disc. p. 91.
den

den Springs in Motion. They produc'd the most amazing Prodigies whenever they pleas'd. The Aerial *Genii* were subject to them.* They had frequent Intercourse with the Ætherial Spirits, and sometimes with the pure Intelligences that inhabit the *Empyreum*. ' We have lost, said
' the Priests to *Cyrus*, this exalted
' kind of Knowledge. We have
' only remaining some Traces of it
' upon our antient Obelisks, which
' are, so to speak, the Registers of
' our Divinity, Mysteries, and Tradition, relating to the Deity and to
' Nature, and in no wise the Annals
' of our Civil History, as the Ignorant imagine.'

The second Age was that of the Shepherd - Kings, who came from *Arabia*. They over-ran *Egypt* with Two hundred thousand Men. The

* See Iamblichus de mysteriis Ægyptiorum.

Barbarity of these unpolish'd and ignorant *Arabians*, made the sublime and occult Sciences be despis'd and forgotten. Their Imagination could receive nothing but what was Material and Sensible. From their Time the Genius of the *Egyptians* was intirely chang'd, and turn'd to the Study of Arts, Architecture, Commerce, War, and all the superficial kinds of Knowledge, which are useless to those who can content themselves with simple Nature. It was then that Idolatry came into *Egypt*. Sculpture, Painting and Poesy obscur'd all pure Ideas, and transformed them into sensible Images. The Vulgar stop there, without seeing into the hidden Meaning of the Allegories.

Some little time after this Invasion of the *Arabians*, several *Egyptians*, who could not support the Yoke of Foreigners, left their Country, and settled themselves in Colonies in all Parts of
the

the World. From thence came all the great and famous Men in other Nations. The *Babylonian Belus*, the *Athenian Cecrops*, the *Bæotian Cadmus*. Thence it is, that all the Nations of the Universe owe their Laws, Sciences, and Religion to *Egypt*. In this manner spoke the Priests to *Cyrus*.

In this Age liv'd the second *Hermes*, call'd *Trismegistus*. He was the Restorer of the antient Religion. He collected the Laws and Sciences of the first *Mercury*, in Forty-two Volumes, which were call'd, *The Treasure of Remedies for the Soul*, because they cure the Mind of its Ignorance, the Source of all Evils.

The third Age was that of Conquests and Luxury. Arts were perfected more and more; Cities, Edifices, and Pyramids multiplied. The Father of *Sesostris* caus'd all the

Children who were born the same Day with his Son, to be brought to Court, and educated with the same Care as the young Prince. Upon the Death of the King, *Sesostris* levy'd a formidable Army, and appointed the young Men who had been educated with him, to be the Officers to command it. There were near Two thousand of them, who were able to inspire all the Troops with Courage, military Virtues, and Attachment to the Prince. They consider'd him both as their Master and their Brother. He form'd a Design of conquering the whole World, and penetrated into the *Indies*, farther than either *Bacchus* or *Hercules*. The *Scythians* submitted to his Empire. *Thrace* and *Asia Minor* are full of the Monuments of his Victories. Upon those Monuments are to be seen the proud Inscriptions of, *Sesostris King of Kings, and Lord of Lords*. Having extended his Conquests

quests from the *Ganges* to the *Danube*, and from the River *Tanais* to the Extremities of *Africa*, he return'd after Nine Years Absence, loaded with the Spoils of all the conquer'd Nations, and drawn in a Chariot by the Kings whom he had subdu'd.

His Government was altogether Military and Despotical. He lessen'd the Authority of the Pontiffs, and transferr'd their Power to the Commanders of the Army. After his Death Divisions arose among those Chiefs. They were become too powerful to continue united under one Master. Under *Anisis* the *Blind*, *Sabacon* the *Ethiopian* took Advantage of their Discords, and invaded *Egypt*. This Religious Prince re-establish'd the Power of the Priests, reign'd fifty Years in a profound Peace, and then return'd into his own Country, to obey the Oracles of his Gods. The Kingdom thus forsaken, fell into the
Hands

Hands of *Sethon* the High-Priest of *Vulcan*, who entirely destroyed the Art of War among the *Egyptians*, and despised the Military Men. The Reign of Superstition, which enfeebles Courage, succeeded that of despotick Power, which had too much depress'd it. From that time *Egypt* was supported only by foreign Troops, and it fell by degrees into *Anarchy*. Twelve Nomarchs, chosen by the People, shar'd the Kingdom between them. One of them, named *Psammetichus*, made himself Master of all the rest. *Egypt* recover'd itself a little, and continued pretty powerful for five or six Reigns; till at length this ancient Kingdom became tributary to *Nabuchodonosor* King of *Babylon*.

The Conquests of *Sesostris* were the Source of all these Calamities. Princes who are insatiable of Conquering, are Enemies to their Posterity. By seeking to extend their Dominion
too

too far, they sap the Foundation of their Authority.

From that time the antient Laws were no longer in Force. *Cyrus* collected the Principal of them from his Conversation with all the great Men and old Sages who were then living. These Laws are reduced to three, upon which all the rest depend. The First relates to Kings, the Second to Polity, and the Third to Civil Justice.

The Kingdom was Hereditary, but the Kings were obliged to observe the Laws with greater Exactness than others. The *Egyptians* esteemed it a criminal Usurpation upon the Rights of the *Great Osiris*, and as a mad Presumption in a Man to give his Will for a Law.

As soon as the King rose in the Morning, which was at the Break of Day,

Day, when the Understanding is clearest, and the Soul most serene, an exact and distinct Idea was given him of all Matters upon which he was to decide that Day. But before he pronounc'd Judgment, he went to the Temple to invoke the Gods, and to offer Sacrifice. Being there, surrounded by all his Court, and the Victims standing at the Altar, he assisted at a Prayer, full of Instruction ; the Form of which was as follows :

‘ Great Osiris ! *Eye of the World,*
 ‘ *and Light of Spirits ! Grant to the*
 ‘ *Prince, your Image, all Royal*
 ‘ *Virtues, that he may be religious*
 ‘ *towards the Gods, and benign*
 ‘ *towards Men ; moderate, just,*
 ‘ *magnanimous, generous, an Enemy*
 ‘ *of Falshood, Master of his Passions,*
 ‘ *punishing less than the Crime*
 ‘ *deserves, and rewarding beyond*
 ‘ *Merit.*’

After this, the High-Priest represented to him the Faults he had committed against the Laws; but it was always suppos'd that he fell into them by Surprize, or through Ignorance; and the Ministers, who had given him evil Counsels, or had disguis'd the Truth, were loaded with Imprecations.

After the Prayer and the Sacrifice, they read to him the Actions of the Heroes and great Kings, that the Monarch might imitate their Example, and maintain the Laws which had render'd his Predecessors illustrious, and their People happy.

What is there that might not be hop'd for from Princes accusom'd, as an essential Part of their Religion, to hear Daily the strongest and most salutary Truths? Accordingly, the greater Number of them were so dear
to

to their People, that each private Man bewail'd their Death like that of a Father.

The Second Law related to Polity, and the Subordination of Ranks. The Lands were divided into three Parts. The First was the King's Domain; the Second belong'd to the Chief Priests; and the Third to the Military Men. For it seem'd absurd to employ Troops for the Defence of a Country, who had no Interest in its Preservation.

The common People were divided into three Classes, Husbandmen, Shepherds, and Artizans. These three Sorts made great Improvements, each in their Professions: Being brought up to them from Generation to Generation, they made Advantage of the Experience of their Ancestors. Each Family transmitted its Knowledge and Skill to the Children of it.

No Person was allow'd to go out of his Rank, or to forsake his hereditary Employment. By this means Arts were cultivated and brought to a great Perfection; and the Troubles, occasion'd by the Ambition of those who seek to rise above their natural Condition, were prevented.

To the End that no Person might be asham'd of the Lowness of his State and Degree, Arts were held in Honour. In the Body Politick, as in the Natural, all the Members contribute something to the common Life. It seem'd a Madness in *Egypt* to despise a Man because he serves his Country in a more laborious Employment. And thus was a due Subordination of Ranks preserv'd, without Envy in one Sort, or Contempt in the other.

The Third Law regard Civil Justice. Thirty Judges, drawn out of the principal Cities, compos'd the
supreme

supreme Council, which judg'd the Kingdom. The Prince assign'd them Revenues sufficient to free them from Domestic Cares, that they might give their whole Time to the composing good Laws, and making them be observ'd. They had no further Profit of their Labours ; except the Glory and Pleasure of serving their Country in the noblest Way.

To avoid Surprize in giving Judgment, the Pleaders were forbidden that delusive Eloquence, which dazzles the Understanding, and moves the Passions. They expos'd the Matters of Fact with a clear and nervous Brevity, stript of the false Ornaments of Reasoning. The President of the Senate wore a Collar of Gold and precious Stones, at which hung a small Figure without Eyes, which was call'd *Truth*. He apply'd it to the Forehead and Heart of him who was to gain his Cause ; for that was the
the

the Manner of pronouncing Judgment.

There was in *Egypt* a sort of Justice unknown to other Nations. As soon as a Man had yielded his last Breath, he was brought into Judgment, and the publick Accuser was heard against him. In case it appear'd that the Behaviour of the Deceas'd had been contrary to the Laws, his Memory was branded, and he was refus'd Burial. If he was not accus'd of any Crime against the Gods, or his Country, his Panegyrick was made, and he was entomb'd honourably.

Before he was carry'd to the Sepulchre, his Bowels were taken out, and put into an Urn ; which the Pontiff raising towards the Sun, made this Prayer in the Name of the Deceas'd *.

* Porphyry de Abſtinentia, B. 4. Sect. 10.

‘ Great Osiris! *Life of all Beings!*
‘ *Receive my Manes, and reunite*
‘ *them to the Society of the Immortals.*
‘ *While I liv’d, I endeavour’d to*
‘ *imitate You by Truth and Goodness.*
‘ *I have never committed any Crime*
‘ *contrary to Social Duty. I have*
‘ *respected the Gods of my Fathers,*
‘ *and have honour’d my Parents. If*
‘ *I have committed any Fault through*
‘ *human Weakness, Intemperance, or*
‘ *a Taste for Pleasure, these base*
‘ *Spoils of my mortal Nature have*
‘ *been the Cause of it.*’ As he pronounc’d these last Words, he threw the Urn into the River; and the rest of the Body, (which was embalm’d) was deposited in the Pyramids.

Such were the Notions of the ancient *Egyptians*. Being full of the Hopes of Immortality, they imagin’d that human Frailties were expiated by our Separation from the mortal
Body;

Body; and that nothing but Crimes committed against the Gods and Society, hinder'd the Soul from being re-united to its Origin.

These Things gave *Cyrus* a great Desire to instruct himself throughly in the Religion of antient *Egypt*. For this Purpose he went to *Thebes*. This famous City, whose hundred Gates have been sung by *Homer*, might dispute with all the Cities in the Universe for Magnificence, Extent and Power. 'Tis said, that it was able heretofore, to march out of each of its Gates Ten thousand fighting Men. Doubtless there is something of poetical Fiction in this, but all agree that its Inhabitants were exceedingly numerous.

Cyrus had been directed by *Zoroaster* to *Sonchis* the High-Priest of *Thebes*, to be instructed by him in all the religious Mysteries of his
N 2 Country.

Country. *Sonchis* conducted him into a spacious Hall, where were three hundred Statues of *Egyptian* Pontiffs. This long Succession for so many Ages, gave the Prince a high Notion of the Antiquity of the Religion of *Egypt*, and a great Curiosity to know the Principles of it.

‘ To make you acquainted, said
 ‘ the Pontiff, with the Origin of our
 ‘ Worship, Symbols, and Mysteries,
 ‘ I must give you the History of
 ‘ *Hermes Trismegistus*, who was the
 ‘ Founder of them.

‘ *Hermes*, the second of the Name,
 ‘ was of the Race of our first Sove-
 ‘ reigns. While his Mother was
 ‘ with Child of him, she went by
 ‘ Sea to *Libya*, to make a Sacrifice
 ‘ to *Jupiter Hammon*. As she coast-
 ‘ ed along *Africa*, a sudden Storm
 ‘ arose, and the Vessel perish’d near
 ‘ a Desert Island. She was, by a
 ‘ particular

‘ particular Protection of the Gods,
‘ cast upon the Island all alone.
‘ There she liv’d a solitary Life, un-
‘ til her Delivery, at which Time she
‘ died. The Infant remain’d expos’d
‘ to the Inclemency of the Weather,
‘ and the Fury of the wild Beasts :
‘ But Heaven, which intended him
‘ for great Purposes, preserv’d
‘ him in the midst of these Misfor-
‘ tunes. A young She-Goat, of
‘ which there were great Plenty in
‘ this Island, hearing his Cries, came
‘ and suckled him till he was past In-
‘ fancy. For some Years he fed up-
‘ on the tender Grass, with his Nurse,
‘ but afterwards upon Dates and
‘ wild Fruits, which seem’d to him
‘ a more proper Food.

‘ He perceived by the first Rays
‘ of Reason, which began to shine
‘ in him, *That he was not of the*
‘ *same Make with the Beasts ; that*
‘ *he had more Understanding, Inven-*
‘ *tion,*

‘ *tion, and Address than they ; and*
 ‘ *thence he suspected, That he might*
 ‘ *be of a different Nature.*

‘ The She-Goat, which had nou-
 ‘ rished him, died of old Age. He
 ‘ was surpriz’d at this new Phæno-
 ‘ menon, of which he had never ob-
 ‘ serv’d the like before. He could
 ‘ not comprehend why she continu’d
 ‘ so long cold, and without Motion.
 ‘ He compar’d all he saw in her with
 ‘ what he felt in himself, and per-
 ‘ ceiv’d that he had a Beating in his
 ‘ Breast, and a Principle of Motion
 ‘ in him, which was no longer in
 ‘ her. He saw her by Degrees pu-
 ‘ trify, grow dry, and fall to Pieces.
 ‘ Nothing remain’d but the Bones.
 ‘ The Mind speaks to its self, with-
 ‘ out knowing the arbitrary Names
 ‘ which we have affixed to our Ideas.
 ‘ *Hermes* reason’d thus : *The Goat*
 ‘ *did not give itself that Principle*
 ‘ *of*

‘ *of Life, since it has lost it, and*
‘ *cannot restore it to itself.*

‘ He sought a long Time what
‘ might be the Cause of this Change.
‘ He observ’d that the Plants and
‘ Trees seem’d to dye, and to re-
‘ vive every Year, by the going
‘ away and return of the Sun, and
‘ imagin’d that this Star was the Prin-
‘ ciple of all Things.

‘ He gather’d up the Bones of his
‘ Mother-Nurse, and expos’d them
‘ to the Rays of the Sun; but Life
‘ did not return. By this he saw
‘ that he had been mistaken, and
‘ *that the Sun did not give Life to*
‘ *Animals.*

‘ He examin’d whether it might
‘ not be some other Star; but he ob-
‘ serv’d that in the Night the Stars
‘ had neither so much Heat nor
‘ Light as the Sun, and that all Na-

‘ ture seem’d to languish in the Ab-
 ‘ sence of the Day. He concluded
 ‘ therefore, *That the Stars were not*
 ‘ *the first Principles of Life.*

‘ As he advanced in Age, his Un-
 ‘ derstanding ripen’d, and his Re-
 ‘ flections became more profound.

‘ He had remark’d, that inanimate
 ‘ Bodies could not move of them-
 ‘ selves; that Animals did not re-
 ‘ store Motion to themselves when
 ‘ they had lost it, and that the Sun
 ‘ did not revive dead Bodies.

‘ Thence he concluded, *That the*
 ‘ FIRST MOVER *was something*
 ‘ *greater than the Sun or the*
 ‘ *Stars.*

‘ Reflecting afterwards upon him-
 ‘ self, and upon all the Remarks
 ‘ which he had made from the first
 ‘ Use of his Reason, he observ’d,
 ‘ *That*

*‘ That there was something in him
‘ which felt, which thought, and
‘ which compared his Thoughts to-
‘ gether. After having meditated
‘ whole Years upon all those Opera-
‘ tions of his Mind, he concluded at
‘ length, That the First Mover had
‘ Understanding as well as Force,
‘ and that his Wisdom was equal to his
‘ Power.*

*‘ Man in the midst of Beings who
‘ can give him no Succour, is in a
‘ frightful Situation. But when he
‘ discovers the Idea of something
‘ which is able to make him happy,
‘ there is nothing which can compare
‘ with his Hopes and his Joy.*

*‘ The Desire of Happiness, inse-
‘ parable from our Nature, made
‘ Hermes wish to see that First Mo-
‘ ver, to know him, and to con-
‘ verse with him. If I could, said
‘ he, make him understand my
‘ Thoughts,*

‘ *Thoughts, and my Desires, doubt-*
 ‘ *less he would render me more happy*
 ‘ *than I am.*

‘ His Hopes and his Joy were
 ‘ soon disturb’d by great Doubts.
 ‘ *Alas! said he, if the First Mover*
 ‘ *be as good and beneficent as I ima-*
 ‘ *gine him, why do I not see him?*
 ‘ *Why has he not made himself known*
 ‘ *to me? And above all, Why am I*
 ‘ *in this mournful Solitude, where I*
 ‘ *see nothing like myself, nothing*
 ‘ *which seems to reason as I do, no-*
 ‘ *thing which can give me any Assi-*
 ‘ *stance.*

‘ In the midst of these Per-
 ‘ plexities, his weak Reason was
 ‘ silent, and could answer him no-
 ‘ thing. His Heart spoke, and turn-
 ‘ ing itself to the first Principle, said
 ‘ to him, in that mute Language
 ‘ which the Gods understand better
 ‘ than Words: *Life of all Beings!*
 ‘ *shew*

‘ *shew thy self to me ; make me know*
‘ *who Thou art, and what I am ;*
‘ *come and succour me in this my so-*
‘ *litary and miserable State.*

‘ The great *Osiris* loves a pure
‘ Heart, and always hearkens to its
‘ Desires. He order’d the first *Her-*
‘ *mes*, or *Mercury*, to take a human
‘ Form, and to go and instruct him.

‘ One Day, as young *Trismegi-*
‘ *stus* was sleeping at the Foot of a
‘ Tree, *Hermes* came and sat down
‘ by him. *Trismegistus* was sur-
‘ priz’d, when he awak’d, to behold
‘ a Figure like his own. He utter’d
‘ some Sounds, but they were not
‘ articulate. He discover’d all the
‘ different Motions of his Soul, by
‘ the Transports, Earnestness, and
‘ ingenuous and artless Signs, where-
‘ by Nature teaches Men to express
‘ what they strongly feel.

‘ *Mercury*

‘ *Mercury* in a little Time taught
 ‘ the Savage Philosopher the *Egyptian*
 ‘ Language. Afterwards he inform’d
 ‘ him what he was, and what he
 ‘ was to be, and instructed him in
 ‘ all the Sciences, which *Trismegistus*
 ‘ since taught the *Egyptians*. He
 ‘ then began to discern several Marks,
 ‘ which he had not observed before,
 ‘ of an infinite Wisdom and Power,
 ‘ diffus’d throughout all Nature :
 ‘ And thereby perceiv’d the Weakness
 ‘ of human Reason, when left to it-
 ‘ self, and without Instruction. He
 ‘ was astonish’d at his former Igno-
 ‘ rance, but his new Discoveries pro-
 ‘ duc’d new Perplexities.

‘ One Day, when *Mercury* was
 ‘ speaking to him of the noble De-
 ‘ stiny of Man, the Dignity of his
 ‘ Nature, and the Immortality which
 ‘ awaits him, he answer’d ; *If the*
 ‘ *great Osiris ordains Mortals to so*
 ‘ *perfect*

‘ perfect a Felicity, whence is it that
 ‘ they are born in such Ignorance ?
 ‘ Whence comes it that he does not
 ‘ shew himself to them, to dispel
 ‘ their Darknefs ? Alas ! if you had
 ‘ not come to enlighten me, I should
 ‘ have sought long without discover-
 ‘ ing the first Principle of all Things,
 ‘ such as you have made him known
 ‘ to me. Upon this Mercury unfold-
 ‘ ed to him all the Secrets of the
 ‘ Egyptian Divinity, in the follow-
 ‘ ing manner :

* ‘ The primitive State of Man
 ‘ was very different from what it is
 ‘ at present. *Without*, all the Parts
 ‘ of the Universe were in a perfect
 ‘ Harmony : *Within*, all was in Sub-
 ‘ jection to the immutable Laws of
 ‘ Reason. Every one carried his
 ‘ Rule within his own Breast, and
 ‘ all the Nations of the Earth were
 ‘ but *one Republick of Sages*.

* See the *Egyptian Theology*, in the Disc. p. 105.

‘ Man-

†

‘ Mankind liv’d then without Dis-
 ‘ cord, Ambition, or Luxury, in a
 ‘ perfect Peace, Equality, and Sim-
 ‘ plicity. Each Man, however,
 ‘ had his particular Qualities and
 ‘ Passions; but all Passions were sub-
 ‘ servient to the Love of Virtue;
 ‘ and all Talents applied to the
 ‘ Discovery of Truth. The Beau-
 ‘ ties of Nature, and of its Author,
 ‘ were the Diversion, Enter-
 ‘ tainment, and Study of the first
 ‘ Men.

‘ The Imagination, being well re-
 ‘ gulated, presented nothing then
 ‘ but agreeable Ideas. The Passions,
 ‘ being in Subjection to Reason, did
 ‘ not disturb the Heart: And the
 ‘ *Love of Pleasure* was always in
 ‘ Conformity to the *Love of Order*.
 ‘ The God *Osiris*, the Goddess *Isis*,
 ‘ and their Son *Orus*, came and con-
 ‘ versed

‘ versed with Men, and taught them
‘ all the Mysteries of Wisdom.

‘ This terrestrial Life, how happy
‘ soever, was nevertheless but the
‘ Infancy of our Beings, in which
‘ Souls were prepar’d for a successive
‘ unfolding of Intelligence and Happiness. After having liv’d a certain Time upon Earth, Men chang’d
‘ their Form without dying, and flew
‘ away to the Stars, where they enjoy’d new Pleasures and new Knowledge, new Senses, and new Light.
‘ From thence they were rais’d to
‘ another World, then to a Third ;
‘ and so passed through the immense
‘ Spaces by endless Metamorphoses.

‘ A whole Age, and, according to
‘ some, many Ages, pass’d in this
‘ Manner. At length there happened a sad Change both in Spirits
‘ and in Bodies. *Typhon* and his
‘ Companions inhabited heretofore

' fore this happy Dwelling; but be-
 ' ing swell'd with Pride, and for-
 ' getting themselves so far as to re-
 ' solve to scale Heaven, they were
 ' thrown down headlong, and bu-
 ' ried in the Centre of the Earth.
 ' They came out of their Abyſs,
 ' broke thro' *the Egg of the World*,
 ' diffus'd Evil through it, and cor-
 ' rupted the Minds, Hearts, and
 ' Manners of its Inhabitants. The
 ' Soul of the great *Osiris* forſook
 ' his Body, which is NATURE,
 ' and it became a Carcaſs. *Typhon*
 ' tore it in Pieces, dispers'd its
 ' Members, and blaſted all its Beau-
 ' ties.

' From that Time the Body be-
 ' came ſubject to Diſeaſes and Death,
 ' the Mind to Error and to Paſſions.
 ' The Imagination of Man preſents
 ' him now with nothing but Chi-
 ' mera's. His Reaſon ſerves only to
 ' contradict his Inclinations, without
 ' being

‘ being able to rectify them. The
‘ greatest Part of his Pleasures are
‘ false and deceitful ; and all his
‘ Pains, even his imaginary ones, are
‘ real Evils. His Heart is an abun-
‘ dant Source of restless Desires,
‘ frivolous Fears, vain Hopes, dis-
‘ orderly Inclinations, which succes-
‘ sively torment him. A Crowd of
‘ wild Thoughts, and turbulent Pas-
‘ sions, cause an intestine War with-
‘ in him, make him continually
‘ take Arms against himself, and ren-
‘ der him, at the same Time, both
‘ an Idolater, and an Enemy of his
‘ own Nature.

‘ That which each Man feels in him-
‘ self is a lively Image of what pas-
‘ ses in human Society. Three dif-
‘ ferent Empires rise in the World,
‘ and divide all Characters. The
‘ Empire of OPINION, that of
‘ AMBITION, and that of SENSU-
‘ ALITY. *Error* presides in the First;
VOL. I. O *Force*

‘ *Force* has the Dominion in the
 ‘ Second ; and *Vanity* reigns in the
 ‘ Third.

‘ Such is the present State of hu-
 ‘ man Nature. The Goddess *Isis*
 ‘ goes over all the Earth, seeking the
 ‘ dispers’d, deluded Souls, to con-
 ‘ duct them back to the *Empyreum* :
 ‘ while the God *Orus* continually
 ‘ attacks the Evil Principle. ’Tis
 ‘ said, that he will at last re-establish
 ‘ the Kingdom of *Osiris*, and will
 ‘ banish for ever the Monster *Ty-*
 ‘ *phon*. Until that Time good Prin-
 ‘ ces may alleviate the Miseries of
 ‘ Men, but they cannot entirely
 ‘ cure them.

‘ You, continu’d *Mercury*, are of
 ‘ the antient Race of the Kings of
 ‘ *Egypt*, and are destin’d by the
 ‘ great *Osiris* to reform that King-
 ‘ dom by your wise Laws. He has
 ‘ preserv’d you only that you may
 ‘ one

‘ one Day make other Men happy.
‘ My dear *Trismegistus*, you will
‘ very soon see your own Country.

‘ He said, and of a sudden rises in-
‘ to the Air ; his Body becomes trans-
‘ parent, and disappears by Degrees,
‘ like the Morning Star, which flies
‘ at the Approach of *Aurora*. He
‘ had a Crown upon his Head,
‘ Wings at his Feet, and held in his
‘ Hand a *Caduceus*. Upon his flow-
‘ ing Robe were all the Hierogly-
‘ phicks, which *Trismegistus* after-
‘ wards made use of, to express the
‘ Mysteries of Divinity, and of Na-
‘ ture.

‘ *Meris*, who then reign’d in
‘ *Egypt*, being admonish’d by the
‘ Gods in a Dream, of all that pass’d
‘ in the Desert Island, sent to
‘ fetch the Savage Philosopher,
‘ and perceiving the Conformity
‘ between his Story and the di-

‘ vine Dream, adopted him for his
 ‘ Son. *Trismegistus*, after the Death
 ‘ of that Prince, ascended the Throne,
 ‘ and made *Egypt* for a long Time
 ‘ happy, by the Wisdom of his
 ‘ Laws.

‘ He wrote several Books, which
 ‘ contain’d the Divinity, Philosophy,
 ‘ and Policy of the *Egyptians*. The
 ‘ first *Hermes* had invented the inge-
 ‘ nious Art of expressing all Sorts
 ‘ of Sounds by the different Combi-
 ‘ nations of a few Letters ; an In-
 ‘ vention most wonderful for its
 ‘ Simplicity, but not sufficiently
 ‘ admired because it is common.
 ‘ Besides this Manner of writing,
 ‘ there was another, which was con-
 ‘ secrated to divine Things, and
 ‘ which few Persons understood.

‘ *Trismegistus* express’d the Vir-
 ‘ tues and Passions of the Soul, the
 ‘ Actions and Attributes of the Gods,
 ‘ by

‘ by the Figures of Animals, Insects,
‘ Plants, Stars, and divers other
‘ Symbolical Characters. Hence it
‘ is that we see Cows, Cats, Rep-
‘ tiles and Crocodiles in our an-
‘ cient Temples, and upon our Obe-
‘ lisks; but they are not the Objects
‘ of our Worship, as the *Greeks*
‘ foolishly imagine.

‘ *Trismegistus* conceal’d the My-
‘ steries of Religion under Symbols,
‘ Hieroglyphicks, and Allegories; and
‘ expos’d nothing to the Eyes of the
‘ Vulgar but the Beauties of his Mo-
‘ rality. This has been the Method
‘ of the Sages in all Times, and of
‘ the great Legislators in all Coun-
‘ tries. These divine Men knew,
‘ that corrupted Minds could not re-
‘ lish sublime Truths, till the Heart
‘ was purg’d of its Passions: For
‘ which Reason they spread over Re-
‘ ligion a sacred Veil, which opens,
‘ is rent asunder, and vanishes,

O 3

‘ when

‘ when the Eyes of the Understand-
 ‘ ing are able to support its Bright-
 ‘ nels. This is the Substance of the
 ‘ Inscription, which is to be seen at
 ‘ Sais, upon a Statue of *Isis*, *I am*
 ‘ *all that is, has been, and shall be,*
 ‘ *and no Mortal has ever yet re-*
 ‘ *mov’d the Veil which covers me.*’

Cyrus understood by this History of *Hermes*, that the *Osiris*, *Orus*, and *Typhon* of the *Egyptians*, were the same with the *Oromazes*, *Mythras*, and *Arimanius* of the *Persians*; that the Mythology of these two Nations was founded upon the same Principles, and express’d the same Ideas by different Names.

After *Sonchis* had entertain’d *Cyrus* in this Manner, he conducted him to the Temple, where he let him into all the Ceremonies and Mysteries of the *Egyptian* Worship; a Privilege which had never been granted to any
 Stranger,

Stranger, till he had gone through a severe Probation.

The *Persian* Prince spent several Days with the Pontiff, but at length parted from *Thebes*, and left *Egypt*, without making himself known to *Amasis*, whose Character and Usurpation he abhorr'd.





THE
TRAVELS
OF
CYRUS.

BOOK IV.



CYRUS upon his leaving *Egypt*, resolv'd to pass into *Greece*. He went down the *Nile* from *Memphis* to the Mouth of that River, and embark'd upon the *Great Sea* in a *Phœnician* Vessel, which was bound for the Country of *Argolis*.

While

While a favourable Wind fill'd the Sails, *Araspes* calling to Mind the Notions of *Zoroaster* and the *Magi*, discours'd with *Cyrus* upon all the Wonders which are discoverable in the vast Empire of the Waters; of the Conformation of its Inhabitants, which is suited to their Element; of the Use of their Fins, which they employ sometimes as Oars to divide the Water, and sometimes as Wings to stop themselves by extending them; of the delicate Membranes which they have in their Bodies, and which they distend or contract, to make themselves more or less heavy, according as they would go upwards or downwards in the Water; of the admirable Structure of their Eyes, which are perfectly round, to refract and unite more readily the Rays of Light, without which they could not see in the humid Element.

After

After this they discours'd of the Beds of Salts and bituminous Matter, hid in the Bottom of the Sea. The Weight of each Particle of these Salts is regulated in such a Manner, that the Sun cannot draw them upwards : whence it is, that the Vapours and Rains which fall again upon the Earth, not being overcharged with them, become plenteous Sources of sweet Waters.

Then they reason'd upon the Ebbing and Flowing of the Tide, which is only discernable in the great *Ocean*; of the Influence of the Moon which causes those regular Motions, and of the Distance and Magnitude of that Planet, which are wisely adjusted to answer all our Wants. ‘ If it was
‘ bigger, *said they*, or nearer to us,
‘ or if there were many of them, the
‘ Pressure, being thereby augmented,
‘ would raise the Tides too high,
‘ and

‘ and the Earth would be every Mo-
‘ ment overflow’d by Deluges. If
‘ there was no Moon, or if it was
‘ less, or at a greater Distance, the
‘ Ocean would soon become a Mass
‘ of stagnated Waters; and its pesti-
‘ ferous Exhalations, diffusing them-
‘ selves every where, would destroy
‘ Plants, Beasts, and Men.’ At
length they came to discourse of that
Sovereign Power, which has dispos’d
all the Parts of the Universe with so
much Symmetry and Art.

After some Days sailing, the Vessel enter’d the *Saronic* Gulph, and soon arrived at *Epidaurus*, from whence the Prince made haste to get to *Sparta*.

This famous City was of a circular Form, and resembled a Camp.

It

It was situated in a wild and barren Valley ; the *Eurotas* flow'd through it, and often laid waste the whole Country by its Inundations. This Valley was hemm'd in on one side by inaccessible Mountains, and on the other by little Hills, which were stor'd, not with those Riches which are the Beauties of Nature, but with every thing that is necessary to supply Mens Wants. The Situation of the Country had contributed very much to the Warlike and Savage Genius of its Inhabitants. As *Cyrus* enter'd the City, he beheld only plain and uniform Buildings, very different from the stately Palaces he had seen in *Egypt*. Every thing still spoke the primitive Simplicity of the *Spartans*. But their Manners were upon the Point of being corrupted under the Reign of *Ariston* and *Anaxandrides*, if *Chilo*, one of the
the

the Seven Sages of *Greece*, had not prevented it.

Those two Kings, of the antient Race of the *Heraclides*, shar'd the Sovereign Power between them. One govern'd the State, the other commanded the Troops.

Ariston being naturally gracious, affable, and beneficent, put an equal Confidence in all those who were about him. *Anaxandrides* was of a quite contrary Character, dark, suspicious, and distrustful.

Prytanis, the Favourite of *Ariston*, had been debauch'd in his Youth by conversing with ill Women at *Athens*. As he had a great deal of pleasant Wit, he had the Secret of making even his Faults agreeable. He knew how to suit himself to all Tastes, and to speak the Language of all Characters. He was sober with the *Spartans*,
polite

polite with the *Athenians*, he drank with the *Thracians*, and reason'd with the *Egyptians*. He put on all Shapes by turns ; not to deceive (for he was not wicked) but to gratify his prevailing Passion, which was the Desire of Pleasing, and of being the Idol of Men. In a Word, he was a Compound of whatever is most agreeable and irregular. *Ariston* lov'd him, and was entirely govern'd by him.

This Favourite led his Master into all Sorts of Voluptuousness. The *Spartans* began to grow effeminate. The wise Laws of *Lycurgus* were violated with Impunity. The King bestow'd his Favours without Distinction or Discernment.

Anaxandrides observ'd a quite different Conduct, but equally ruinous to the State. As he knew not how to distinguish sincere and honest Hearts, he believ'd all Men false,
and

and that the Good only added Hypocrisy to their hidden Malice. He entertain'd Suspicions of the best Officers of his Army, and especially of *Leonidas*, the principal and most able of his Generals, a Man of strict Probity, and distinguish'd Bravery. *Leonidas* lov'd Virtue sincerely, but had not enough of it to bear with the Faults of others. He despis'd Men too much, and was regardless both of their Praises and Favours. He humour'd neither Princes, nor their Courtiers. His Hatred of Vice render'd his Manners fierce and savage, like those of the first *Spartans*. He look'd for Perfection in every thing ; and as he never found it, he had no intimate Friendship with any Person. No body lov'd him, but all fear'd him, and all esteem'd him upon Account of his great Qualities. In a Word, he was an Abridgment of all those Virtues which make Men most *respected*, and most *avoided*. *Anaxandrides*

andrides grew weary of him, and banish'd him. Thus did this Prince weaken the Strength of *Sparta*, while *Ariston* corrupted his Manners.

Chilo, who had educated the two young Princes, went and spoke to them in the following Manner :
 ‘ My Age, my long Services, and
 ‘ the Care I have taken of your Education, give me a Right to speak
 ‘ to you with Freedom. You both
 ‘ ruin yourselves by contrary Faults.
 ‘ *Ariston* exposes himself to be often
 ‘ deceiv'd by flattering Favourites ;
 ‘ and you, *Anaxandrides*, expose
 ‘ yourself to the Misfortune of never
 ‘ having a true Friend.

‘ To treat Men always with the
 ‘ utmost Rigour they deserve, is
 ‘ Brutality, and not Justice : But, on
 ‘ the other hand, too general a
 ‘ Goodness, which knows not how
 ‘ to punish Evil with Firmness, or
 ‘ to

‘ to reward Merit with Distinction,
 ‘ is not a Virtue, but a Weakness. It
 ‘ frequently produces as great Mis-
 ‘ chiefs as Malice itself.

‘ As for you, *Anaxandrides*, your
 ‘ Distrust does more Hurt to the State,
 ‘ than the too easy Goodness of
 ‘ *Ariston*. Why do you entertain
 ‘ a Diffidence of Men upon bare Sur-
 ‘ mises, when their Talents and
 ‘ Capacities have render’d them ne-
 ‘ cessary to you? When a Prince has
 ‘ once honour’d a Minister with his
 ‘ Confidence, for good Reasons, he
 ‘ ought never to withdraw it, with-
 ‘ out manifest Proofs of Perfidious-
 ‘ ness. It is impossible for him to do
 ‘ every thing himself, and he must
 ‘ therefore have the Courage to hazard
 ‘ sometimes the being deceiv’d, ra-
 ‘ ther than miss the Opportunities
 ‘ of acting. He should know how
 ‘ to make a wise Use of Men,
 ‘ without yielding himself up to them
 V O L. I. P. ‘ blindly

‘ blindly like *Ariston*. There is a
 ‘ Medium between an excessive Dif-
 ‘ fidence, and too universal a Confi-
 ‘ dence. You must both correct your-
 ‘ selves ; otherwise, your Govern-
 ‘ ment will not long subsist.’

Reflection and Experience rectify’d
 by Degrees the Faults of *Ariston*,
 and he dismiss’d *Prytanis*; but the
 morose Temper of *Anaxandrides*
 could be corrected only by Misfor-
 tunes. Being often defeated in his
 Wars with the *Athenians*, he found
 the Necessity of recalling *Leonidas*.

Cyrus made himself known to the
 young Kings, who receiv’d him with
 greater Humanity than was usual for
 the *Spartans* to shew to Strangers.
 The savage Manners of this Nation
 began to be softned.

Chilo was then one of the *Ephori*.
 He had acquir’d by his Wisdom great
 Credit

Credit with the Kings, the Senate, and the People; and was look'd upon as a second *Lycurgus*, without whom nothing was done at *Lacedæmon*.

To give *Cyrus* a living Representation of their Laws, Manners, and Form of Government, he first led him to the Council of Senators, instituted by *Lycurgus*.

* Before that Legislator's Time, the Kings of *Sparta* had been absolute. But *Eurytion*, one of those Kings, having yielded some Part of his Prerogatives to please the People, a Republican Party was thereupon form'd, which became audacious and turbulent. The Kings would have resum'd their antient Authority, but the People would not suffer it; and this continual Struggle between opposite Powers rent the State to pieces.

* See *Plut.* Life of *Lycurgus*.

To establish an even Ballance of the Kings and Peoples Power, which lean'd alternately to Tyranny and Anarchy, *Lycurgus* instituted a Council of Twenty eight Senators; whose Authority being in a Mean betwixt the two Extremes, deliver'd *Sparta* from its domestick Diffentions. Thirty Years after him, *Theopompus* having observ'd, that what had been resolv'd by the Kings and their Council, was not always agreeable to the Multitude, establish'd certain annual Magistrates, call'd *Ephori*, who were chosen by the People, and consented in their Name to whatever was determin'd by the King and Senate. Each private Man look'd upon these unanimous Resolutions as made by himself. And in this Union of the Head with the Members, consisted the Life of the Body Politick at *Sparta*.

Cyrus

Cyrus saw the two Kings sitting in their supreme Council, which was held in a Hall hung with Matt, that the Magnificence of the Place might not divert the Senators Attention. This Council of about forty Persons, was not liable to the Tumult and Confusion which frequently reign'd in the Consultations of the People at *Athens*.

After *Lycurgus* had regulated the Form of the Government, he gave the *Spartans* such Laws as were proper to prevent the Disorders occasion'd by Avarice, Ambition, and Love.

In order to expel Luxury and Envy from *Sparta*, he resolv'd to banish for ever, both Riches and Poverty. He persuaded his Countrymen to make an equal Distribution of all their Wealth, and of all their Lands; decry'd the Use of Gold and

P 3

Silver,

Silver, and ordain'd that they should have only Iron Money, which was not current in foreign Countries. He chose rather to deprive the *Spartans* of the Advantages of Commerce with their Neighbours, than to expose them to the Misfortune of bringing home from other Nations, those Instruments of Luxury which might corrupt them.

To prevent the Ambition of private Men, and to fix and strengthen an Equality among the Citizens, they ate together in Publick Halls, but separate. Each Company had Liberty to choose its own Guests. No one was admitted there but with the Consent of all ; to the End, that Peace might not be disturb'd by Difference of Humours ; a necessary Precaution for Men naturally fierce and warlike.

Cyrus

Cyrus went into these Publick Halls, where the Men were seated without any Distinction but that of their Age. They were surrounded by Children, who waited on them. Their Temperance and Austerity of Life was so great, that other Nations used to say, *It was better to die, than to live like the Spartans.* During the Repast, they discours'd together on grave and serious Matters; the Interests of their Country, the Laws of *Sparta*, the Lives of the Great Men, the Difference of a good and bad Citizen, and of whatever might form Youth to the Taste of military Virtues. Their Discourse contain'd much Sense in few Words; for which Reason the *Laconick* Style has been admir'd in all Nations. By imitating the Rapidity of Thought, it gave the Pleasure of hearing all in a Moment, and of discovering a profound Meaning which was unexpress'd. The

P 4

graceful,

graceful, fine and delicate Turns of the *Athenians* were unknown at *Lacedæmon*. The *Spartans* were for Strength in the Mind as well as in the Body.

Upon a Solemn Festival, *Cyrus* and *Araspes* desir'd to be present at the Assemblies of the young *Lacedæmonians*, which were held within a large Inclosure, surrounded with diverse Seats of Turf rais'd one above another, in Form of an Amphitheatre. There they beheld young Girls, almost naked, contending with Boys in Running, Wrestling, Dancing, and all Sorts of laborious Exercises. The Boys were not permitted to marry any but such as they had vanquish'd at these Games.

Cyrus was shock'd to see the Liberty, which reign'd in these Publick Assemblies, between Persons of different Sexes ; and could not forbear representing it to *Chilo*.
 ' There

‘ There seems, *said he*, to be a
 ‘ great Inconsistency in the Laws of
 ‘ *Lycurgus*. His Aim was to have
 ‘ a Republick only of Warriors,
 ‘ inur’d to all Sorts of Labours; yet
 ‘ nevertheless, he has not been afraid
 ‘ to expose them to Sensuality, which
 ‘ may weaken their Courage.

‘ The Design of *Lycurgus* in
 ‘ establishing these Festivals, *reply’d*
 ‘ *Chilo*, was to preserve and per-
 ‘ petuate military Virtue in his Re-
 ‘ publick. That great Law-giver
 ‘ had a profound Knowledge of
 ‘ human Nature. He knew what
 ‘ Influence the Inclinations and Dis-
 ‘ positions of Mothers have upon
 ‘ their Children. His Design was to
 ‘ make the *Spartan* Women Heroines,
 ‘ that they might bring the Repub-
 ‘ lick none but Heroes.

‘ Besides, *continued Chilo*, gross
 ‘ Sensuality and delicate Love are
 ‘ equally

‘equally unknown at *Lacedæmon*.
‘’Tis only in these publick Festivals,
‘which are seldom celebrated, that
‘the Familiarity, which so much of-
‘fends you, is allow’d. At all
‘other Times the Women are very
‘reserv’d. Nay, it is not permitted,
‘according to our Laws, for new-
‘marry’d Persons to see one another
‘often in private. And thus our
‘Youth are accustom’d to Tempe-
‘rance and Moderation, even in the
‘most lawful Pleasures,

‘On the other Hand, Love
‘and Inclination have little Share
‘in our Marriages; so that stollen
‘Amours and Jealousy are banish-
‘ed from *Sparta*. Husbands, who
‘are sick, or advanc’d in Years, lend
‘their Wives to others, and after-
‘wards take them again without
‘Scruple. Wives look upon them-
‘selves as belonging to the State
‘more than to their Husbands.
‘The

‘ The Children are educated in com-
‘ mon, and often without knowing
‘ any other Mother than the Repub-
‘ lick, or any other Fathers than the
‘ Senators.

Here *Cyrus*, struck with a lively Remembrance of *Cassandana*, and of the pure Pleasures of their mutual Love, sigh’d within himself, and felt an Abhorrence of these odious Maxims. He despis’d Effeminacy, but he could not relish the *Spartan* Roughness, which sacrific’d the sweetest Charms of Society to Ambition, and knew not how to reconcile military Virtues with tender Passions. However, as he was sensible that *Chilo* would little understand what he meant by such Sentiments, he contented himself with saying,

‘ Paternal Love seems to me a
‘ Source of great Advantages to a
‘ State. Fathers take more Care of
‘ the

‘ the Education of their Children ;
‘ and this Education obliges Chil-
‘ dren to Gratitude. These are the
‘ original Bands of Society. Our
‘ Country is but the Union of many
‘ Families. If Family - Love be
‘ weaken’d, what will become of
‘ the Love of one’s Country, which
‘ depends upon it ? Ought we not to
‘ be afraid of such Establishments as
‘ destroy Nature, under Pretence of
‘ improving it ?

‘ The *Spartans*, *answer’d Chilo*,
‘ all constitute but one Family.
‘ *Lycurgus* had experienc’d, that
‘ Fathers are often unworthy, and
‘ Children ungrateful ; that both are
‘ wanting to their reciprocal Duties ;
‘ and he therefore trusted the Educa-
‘ tion of the Children to a Number
‘ of old Men, who, considering them-
‘ selves as the common Fathers, have
‘ an equal Care of all. ’

In

In reality, great Care was taken of the Education of Children at *Sparta*. They were chiefly taught to obey, to undergo Labour, to conquer in Combats, and to face Pain and Death with Courage. They went with their Heads and Feet naked, lay upon Rushes, and ate very little; and this little they were obliged to procure by Dexterity, in the publick Banqueting Rooms. Not that the *Spartans* authorized Thefts and Robberies; for as all was in common in this Republick, those Vices could have no Place there: But the Design was to accustom Children, who were destin'd for War, to surprize the Vigilance of those who watch'd over them, and to expose themselves courageously to the severest Punishments, in case they fail'd of that Dexterity which was exacted of them.

Lycurgus had remark'd, that subtle Speculations, and all the Refinements

ments of Science, serv'd often only to spoil the Understanding, and corrupt the Heart; for which Reason he made little Account of them. Nothing, however, was neglected, to awaken in Children the Taste of pure Reason, and to give them a Strength of Judgment; but all Kinds of Studies, which were not serviceable to good Manners, were look'd upon as useless and dangerous Occupations. The *Spartans* were of Opinion, that in the present State of human Nature, Man is form'd rather for Action than Knowledge, and better qualify'd for Society than Contemplation.

Cyrus, after this, went to the *Gymnases*, where the Youth did their Exercises. It was *Lycurgus* who renew'd the Olympick Games, instituted by *Hercules*, and who dictated to *Iphitus* the Statutes and Ceremonies to be observed in them.

These

These Games came, by Degrees, to be celebrated through all *Greece*. Religion, warlike Genius, and Policy united to render them universal. They serv'd, not only to do Honour to the Gods, to celebrate the Virtues of Heroes, to prepare the Body for the Fatigues of a military Life; but also to draw together from Time to Time, in the same Place, and unite by common Sacrifices, diverse Nations, whose Strength was in their Union.

The *Spartans* employ'd themselves in no sort of Labour but these Exercises. The *Helots*, who were their Slaves, manur'd their Lands, and were the only Mechanicks among them: For they esteem'd it a vile Thing to be employ'd about what regarded only a Provision for the Body.

Cyrus

Cyrus having learnt this Maxim of the *Lacedæmonians*, said to *Chilo*, ‘ Agriculture and the Arts, ‘ seem to me absolutely necessary, ‘ to preserve a People from Idleness, which begets Discord, Effeminacy, and all the Evils destructive of Society. *Lycurgus* seems ‘ to depart a little too much from ‘ Nature in all his Laws.

‘ The Tranquillity and sweet ‘ Leisure of a rural Life, *reply’d* ‘ *Chilo*, were thought by *Lycurgus* ‘ to be contrary to a warlike Genius. ‘ Besides, the *Spartans* are never ‘ idle; they are continually employ’d ‘ in all those Exercises, that are Images ‘ of War; in marching, encamping, ‘ ranging Armies in Order of Battle, ‘ defending, attacking, building, and ‘ destroying Fortresses.

‘ By

‘ By this Means a noble Emula-
 ‘ tion is kept up in their Minds
 ‘ without Enmity ; and the De-
 ‘ sire of Conquest, preserved with-
 ‘ out shedding Blood. Every one
 ‘ disputes the Prize with Ardour,
 ‘ and the Vanquish’d take a Pride in
 ‘ crowning the Victors. The Plea-
 ‘ sures which accompany these Ex-
 ‘ ercises, make them forget the Fa-
 ‘ tigue ; and this Fatigue prevents
 ‘ their Courage from suffering any
 ‘ Prejudice in Times of Peace.

This Discourse rais’d in *Cyrus* a
 Curiosity to know the military Dis-
 cipline of the *Spartans*, and he signi-
 fy’d it to *Chilo*. The next Day the
 Kings of *Sparta* order’d *Leonidas* to
 assemble the *Lacedæmonian* Troops in
 a spacious Plain near the City, that
 they might pass in Review before
Cyrus, and let him see the *Exercise*
 in use among the *Greeks*.

VOL. I.

Q

Leonidas

Leonidas appear'd in a military Drefs. His Cask was adorn'd with three Birds, of which that in the Middle was the Crest. Upon his Cuirafs was the Head of *Medusa*. All the Attributes of the God *Mars* were represented upon his Shield, which was a *Hexagon*; and he held in his Hand a Staff of Command.

Cyrus and *Araspes*, being mounted upon two proud Steeds, rode out of the City with the *Spartan* General, who knowing how fond the Prince was of Instruction, entertain'd him in the Way, after the following Manner :

‘ *Greece* is divided into several
 ‘ Republicks, each of which main-
 ‘ tains an Army in Proportion to its
 ‘ Extent. We do not affect to bring
 ‘ prodigious Armies into the Field,
 ‘ like the *Asiatics*, but to have
 ‘ well-

‘ well-disciplin’d Troops. Numerous
‘ Bodies are difficult to manage, and
‘ are too expensive to a State. Our
‘ invariable Rule is to encamp so,
‘ that we may never be oblig’d to
‘ fight against our Will. A small
‘ Army, well practis’d in War, may,
‘ by entrenching itself, oblige a very
‘ numerous one to disperse its Troops,
‘ which would otherwise soon be de-
‘ stroy’d for Want of Provisions.

‘ When the common Cause of
‘ *Greece* is to be defended, all these
‘ separate Bodies unite, and then no
‘ State dares attack us. At *Lacedæmon*
‘ all the Citizens are Soldiers. In the
‘ other Republicks, all sorts of Peo-
‘ ple are not promiscuously admitted
‘ into the Soldiery, but the best Men
‘ are chosen out for the Army, such as
‘ are bold, robust, in the Flower of
‘ their Age, and inur’d to laborious
‘ Exercises. The Qualities requir’d
‘ in their Leaders are Birth, Intrep-
‘ dity,

‘ dity, Temperance and Experience.
‘ They are obliged to pass thro’ the
‘ most rigid Tryals, before they can
‘ be rais’d to a Command. They
‘ must have given signal Proofs of
‘ all the different Sorts of Courage,
‘ by enterprizing, executing, and
‘ above all by shewing themselves
‘ superior to the most adverse
‘ Fortune. By this Means each
‘ Republick has always a regular Mi-
‘ litia, commanded by able Officers ;
‘ Soldiers accustom’d to Fatigue ;
‘ Armies, not numerous, but invin-
‘ cible.

‘ The *Spartans*, in Time of War,
‘ abate somewhat of the Severity of
‘ their Exercises, and Austerity of
‘ Life. They are the only People in
‘ the World to whom War is a kind
‘ of Repose. We then enjoy all
‘ those Pleasures which are forbidden
‘ us in Time of Peace.

‘ Upon

‘ Upon a Day of Battle we dispose our Troops in such a Manner, that they do not all fight at once, like the *Egyptians*, but succeed and support one another, without Confusion or Disorder. We never draw up our Men in the same Manner as the Enemy; and we always place our bravest Soldiers in the Wings, that they may extend themselves, and enclose the opposite Army.

‘ When the Enemy is routed, *Lycurgus* has forbidden us either to kill or to pursue. We exercise all Acts of Clemency towards the Vanquish’d, not only out of Humanity, but Policy; for hereby we render our Enemies less fierce, while they fight only from a Motive of Glory, and not of Despair.’

While *Leonidas* was speaking, they arriv’d in the Plain, where the Troops

Q 3

were

were assembled, and he made them pass before *Cyrus*. They were divided into diverse Bodies of Horse and Foot. At their Head were the *Polemarchi*, and the Commanders of the several Corps. They all march'd with the Sound of Flutes, their Heads crown'd with Flowers, and singing the Hymn of *Castor*. They were cloath'd in Red, that in the Heat of Action the Sight of their own Blood might not terrify them, or alarm their Companions. *

Leonidas gives the Word, and immediately the Troops halt. Upon the least Signal of their Commanders, the different Cohorts unite, separate, mix, extend themselves, double, redouble, open, close, and range themselves, by various Evolutions and Windings, into perfect Squares, oblong Squares, Lozenges, and Trian-

* A Remark of *Ælianus*.

gular Figures, to open the Ranks of the Enemy.

After this, the Army forming in two separate Bodies, prepares for Battle, with their Pikes ported. Each Phalanx advances in close Order, Buckler join'd to Buckler, Helmet to Helmet, Man to Man. They attack, mix, fight, break through each others Ranks, till, after a stout Resistance, one Party proves victorious, and forces the Vanquished to save themselves in a neighbouring Citadel.

The Engines of War, invented for attacking Towns, were not then known to the *Greeks*. They disposed their Men in a certain Form which they called the *Tortoise*.

Leonidas commands; the victorious Troops draw up, and covering themselves with their square Bucklers, approach the Fort. Then, gradually bending, form a kind of
Q 4 sloping

sloping Roof, impenetrable to the Weapons of the Besieged. Three different Stories, in the like Figure of a *Tortoise*, rise above each other to the very Top of the Walls. Stones, Darts, and whatever can offend, are showered down upon them like a Storm of Hail. So lively is this Image of War, that Slaughter seems to spread itself every where. At length the Besieged give way, and the Besiegers become Masters of the Place.

Cyrus, at his Return to *Sparta*, resolv'd in his Mind all that he had seen and heard ; formed great Ideas relating to the Art of War, which he resolv'd to improve one Day in *Persia* ; and thus expressed his Judgment, of the *Spartan* Government, to *Araspes*, when they were alone.

‘ The Republick of *Sparta* seems
 ‘ to be a Camp always subsisting, an
 ‘ Assembly of Warriors always un-
 ‘ der

‘ der Arms. How great a Respect
 ‘ soever I have for *Lycurgus*, I can-
 ‘ not admire this Form of Govern-
 ‘ ment. Men educated only for
 ‘ War, who have no other Exercise,
 ‘ Study, or Profession, but to make
 ‘ themselves able and dexterous in
 ‘ destroying other Men, ought to be
 ‘ look’d upon as Enemies to Society.
 ‘ Good Policy ought to provide, not
 ‘ only for the Liberty of each State,
 ‘ but for the common Security of all
 ‘ the neighbouring ones. To set
 ‘ ourselves loose from the rest of
 ‘ Mankind, to look upon ourselves
 ‘ as made to conquer them, is to arm
 ‘ all Nations against us. ’Tis here
 ‘ again that *Lycurgus* has departed
 ‘ both from Nature and Justice.
 ‘ When he accustom’d each private
 ‘ Citizen to Frugality, he should
 ‘ have taught the whole Nation to
 ‘ confine its Ambition. The *Spar-*
 ‘ *tan* Conduct is like that of a Miser,
 ‘ who is greedy of whatever he has
 ‘ not,

‘ not, while he refuses himself the
‘ Enjoyment of what he has.’

After *Cyrus* had thoroughly studied the Laws, Manners, and Military Art of the *Spartans*, he left *Lacedæmon* to visit the other famous Republicks of *Greece*.

Chilo and *Leonidas* conducted him to the Frontiers of their Country. He swore an eternal Friendship to them, and promis’d always to maintain an Alliance with their Republick ; and was faithful to his Word ; for the *Persians* had never any War with the *Greeks*, in that Conqueror’s Time.

Cyrus resolv’d, before he left *Pe-
loponnesus*, to visit all its principal Ci-
ties. He went first to *Argos*, then
to *Mycenæ*, (where *Perseus*, from
whom the young Hero was descend-
ed, formerly reign’d) then to *Sicyon*,
and

and at length stopt at *Corinth*, which was the most flourishing Republick of *Greece*, after those of *Sparta* and *Athens*.

As he enter'd the Town, he beheld all the People in Mourning. Several Players upon Flutes marched at the Head of a Funeral Proceſſion, and increas'd the publick Sorrow by their plaintive Sounds. A Company of young Girls bare-footed, their Hair diſhevel'd, and cloathed in long white Robes, ſurrounded the Bier, and melted into Tears when they ſung the Praises of the Dead. A little after follow'd the Soldiers, with a ſlow Pace, a ſorrowful Air, their Pikes revers'd, and their Eyes upon the Ground. At their Head march'd a venerable old Man. His noble and military Air, his tall and majeſtick Stature, and the bitter Grief that was painted upon his Face, drew the Attention of *Cyrus*. The young Prince
having

having ask'd his Name, understood that it was King *Periander*, who was conducting his Son *Lycophron* to his Tomb.

Cyrus and *Araspes* join'd themselves with the Crowd, which was going to a Fortrefs call'd *Acrocorinthus*. It was built upon the Summit of a high Mountain, from whence might be seen a vast Extent of Country, together with the *Ægean* and *Ionian* Seas ; for which Reason it was call'd *the Eye of Greece*.

Being come to the Fortrefs, which was the Burial Place of the Kings, *Periander*, first of all, pour'd Wine, Milk, and Honey upon the Body of his Son. He then lighted with his own Hands the Funeral Pile, upon which had been strew'd Incense, Aromatick Spices, and sweet Odors. He remain'd mute, immoveable, and with his Eyes drown'd in Tears,
while

while the devouring Flames consumed the Body. After having sprinkled the yet smoaking Ashes with perfum'd Liquors, he gathered them together into a Golden Urn ; and then making a Sign to the People that he was going to speak, he thus broke Silence. ‘ *People of Corinth, the Gods themselves have taken Care to revenge you of my Usurpation, and to deliver you from Slavery. Lycophron is dead. My whole Race is extinct, and I will reign no longer. Countrymen, resume your Rights and your Liberties.*’

As soon as he had said these Words, he order'd all the Assembly to retire, cut off his Hair to denote his Sorrow, and shut himself up in the Tomb with his Son. This Event gave Cyrus a great Desire to know the Cause of it, and he received the following Account :

‘ *Corinth*

* ‘ *Corinth* was at first go-
 ‘ vern’d by Kings, but Monarchy
 ‘ being abolish’d, *Prytanes*, or
 ‘ annual Magistrates were establish’d
 ‘ in their Place. This popular
 ‘ Government continu’d for a whole
 ‘ Age, and *Corinth* increased Daily
 ‘ in Wealth and Splendor, until
 ‘ *Cypselus* the Father of *Periander*
 ‘ usurp’d the Regal Authority. After
 ‘ having reign’d above Thirty Years,
 ‘ his Passions being satisfy’d, he be-
 ‘ gan to be troubled with Remorse.
 ‘ Reason resum’d its Empire, he
 ‘ reflected with Horror upon the
 ‘ Crime he had committed, and re-
 ‘ solved to free the *Corinthians* from
 ‘ their Slavery: but Death prevented
 ‘ him. A little before he expir’d,
 ‘ he call’d *Periander* to him, and
 ‘ made him swear to restore his
 ‘ Countrymen their Liberty. The

* The Foundation of this Story is to be found in
Herod. B. 3. and *Diog. Laertius’s Life of Periander.*

‘ young

‘ young Prince, blinded by his Ambition, quickly forgot his Oath ;
 ‘ and this was the Source of all
 ‘ his Misfortunes.

‘ The *Corinthians* sought to dethrone him, and rose in Arms
 ‘ against him several times ; but he
 ‘ subdu’d the Rebels, and strengthen’d
 ‘ his Authority more and more. In
 ‘ order to secure himself against these
 ‘ popular Insults, he sought an Alliance with *Melissa*, Heiress of *Arcadia*,
 ‘ and married her. She was the most
 ‘ beautiful Princess of her Time, of
 ‘ consummate Virtue, and great
 ‘ Courage.

‘ Several Years after his Marriage,
 ‘ *Periander* declared War against the
 ‘ *Corcyreans*, and put himself at the
 ‘ Head of his Troops. The *Corinthians* in his Absence revolted
 ‘ anew. *Melissa* shut herself up in
 ‘ the Fortrefs, vigorously sustained
 ‘ the

‘ the Siege of it ; and sent to demand
 ‘ Succour of *Procles* King of *Epi-*
 ‘ *daurus*, who had always seem’d a
 ‘ faithful Ally to *Periander*.

‘ But *Procles*, who had long form’d
 ‘ a Project of extending his Dominion
 ‘ over all *Greece*, took Advantage
 ‘ of this Juncture to seize upon
 ‘ *Corinth*. He consider’d it as a
 ‘ City very proper to be the Capital
 ‘ of a great Empire. He came be-
 ‘ fore it with a numerous Army,
 ‘ and took it in a few Days.

‘ *Meliffa*, who was ignorant of his
 ‘ Designs, open’d the Gates of the
 ‘ Fortrefs, and receiv’d him as her
 ‘ Deliverer, and the Friend of her
 ‘ Husband. *Procles* seeing himself
 ‘ Master of *Corinth*, establish’d his
 ‘ Residence there ; and gave *Perian-*
 ‘ *der* to understand, that he must
 ‘ content himself with reigning at
 ‘ *Corcyra*,

‘ *Cercyra*, which that Prince had just
‘ conquer’d.

‘ *Melissa* quickly found that Usur-
‘ pation was not the only Crime of
‘ which *Procles* was capable. He
‘ had entertain’d a violent Passion for
‘ her, and he try’d all Means to satisfy
‘ it. After having in vain employ’d
‘ both Caresses and Threatnings, he
‘ inhumanly caus’d her to be shut
‘ up with her Son *Lycophron*, in a
‘ high Tower, situated upon the Bor-
‘ ders of the Sea.

‘ In the mean while, *Periander*
‘ was inform’d of *Procles*’s Treachery,
‘ and of his Love for *Melissa*. He
‘ was at the same time assur’d, that
‘ she had not only favour’d the per-
‘ fidious Designs of the Tyrant, but
‘ that she answer’d his Passion.

‘ The King of *Corinth* listen’d too
‘ easily to these Calamities. Jealousy
V o l. I. R took

‘ took Possession of his Heart, and
‘ he yielded himself up to its Fury.
‘ He equipp’d a great Fleet, and em-
‘ bark’d for *Corinth*, before *Procles*
‘ could put himself in a Posture of
‘ Defence. He was just entring the
‘ Port when a violent Storm rose and
‘ dispers’d the Ships. *Melissa* knew
‘ not the Sentiments of *Periander*,
‘ and was already blessing the Gods
‘ for her approaching Deliverance,
‘ when she saw part of the Fleet
‘ perish before her Eyes. The rest
‘ being driven on the Coast of *Africa*,
‘ were there cast away ; and that
‘ Vessel only in which *Periander*
‘ was, escap’d the Fury of the
‘ Tempest.

‘ He return’d to *Corcyra*, where
‘ he fell into a deep Melancholy. His
‘ Courage had enabled him to bear up
‘ under the Loss of his Dominions, but
‘ he could not support the Thoughts
‘ of *Melissa*’s imagin’d Crime. He
‘ had

‘ had lov’d her, and her only ; he
 ‘ sunk under the Weight of his Grief
 ‘ and his Mind was disturb’d to a
 ‘ Degree of Distraction.

‘ In the mean while *Melissa*, who
 ‘ was still shut up in the Tower,
 ‘ believ’d *Periander* dead, and wept
 ‘ bitterly for him. She saw herself
 ‘ expos’d afresh to the Insults of a
 ‘ barbarous Prince, who had no Hor-
 ‘ ror at committing even the greatest
 ‘ Crimes. While she was imploring
 ‘ the Help of the Gods, and con-
 ‘ juring them to protect her Inno-
 ‘ cence ; the Person under whose
 ‘ Charge *Procles* had left her, being
 ‘ touch’d with her Misfortunes, enter’d
 ‘ the Prison, inform’d her that *Perian-*
 ‘ *der* was living, and offer’d to con-
 ‘ duct her, with her Son, to *Corcyra*.
 ‘ They all three escap’d by a subter-
 ‘ raneous Passage. They travell’d
 ‘ all Night thro’ By-ways, and in a
 ‘ few Days got out of the Territory

R. 2

‘ of

‘ of *Corinth* ; but they wander’d long
‘ upon the Coast of the *Ægean* Sea,
‘ before they could pass over to
‘ *Corcyra*.

‘ *Procles*, mad with Rage and
‘ Despair, at the Escape of the Queen
‘ contriv’d Means to confirm *Perian-*
‘ *der* in his Suspensions, and to give
‘ him Notice, that *Melissa* would
‘ very soon arrive in the Island of
‘ *Corcyra*, in order to poison him.
‘ The unfortunate King of *Corinth*
‘ listen’d with Greediness to every
‘ Thing that might inflame his Jeal-

‘ In the mean while, *Melissa* and
‘ *Lycophron* arriv’d with their Con-
‘ ductor at *Corcyra*, and hasten’d to
‘ see *Periander*. He was not in his
‘ Palace, but in a gloomy Forest,
‘ whither he often retir’d to indulge his
‘ Grief. As soon as he sees *Melissa*
‘ at a great Distance, Jealousy and
‘ Fury

‘ Fury seize his Mind. He runs to-
 ‘ wards her, and she stretches out her
 ‘ Arms to receive him; but as soon as
 ‘ he comes near her, he draws his
 ‘ Dagger and plunges it into her Bo-
 ‘ som. She falls with these Words,
 ‘ *Ab Periander! is it so that you re-*
 ‘ *ward my Love and my Fidelity?* She
 ‘ would have proceeded, but Death
 ‘ put an End to all her Misfortunes;
 ‘ and her Soul flew away to the
 ‘ *Elysian* Fields, there to receive the
 ‘ Recompence of her Virtue.

‘ *Lycophron* sees his Mother swim-
 ‘ ming in her Blood; he melts into
 ‘ Tears, and cries out, *Revenge, just*
 ‘ *Gods, revenge the Death of an in-*
 ‘ *nocent Mother, upon a barbarous*
 ‘ *Father, whom Nature forbids me*
 ‘ *to punish!* This said, he ran
 ‘ into the Wood, and would never
 ‘ see his Father more. The faithful
 ‘ *Corinthian* who had accompany’d
 ‘ him to *Corcyra*, let *Periander* then
 R 3 ‘ know

‘ know the Innocence and Fidelity of
‘ *Melissa*, and all the Miseries which
‘ *Procles* had made her suffer in her
‘ Imprisonment.

‘ The wretched King perceived
‘ his Credulity too late ; gave way
‘ to his Despair, and stabb’d himself
‘ with the same Poignard ; but the
‘ Stroke was not mortal. He was
‘ going to lift up his Arm a second
‘ time, but was with-held. He threw
‘ himself upon the Body of *Melissa*,
‘ and often repeated these Words :
‘ Great Jupiter ! complete by thy
‘ Thunderbolts the Punishment which
‘ Men hinder me from finishing ! Ah
‘ *Melissa ! Melissa ! ought the ten-*
‘ *dereſt Love to have concluded thus*
‘ *with the moſt barbarous Cruelty !*

‘ As he utter’d theſe Words he
‘ endeavour’d to tear open his Wound,
‘ but was hinder’d, and conducted
‘ to his Palace. He continu’d to
‘ reſuſe

‘ refuse all Consolation, and re-
‘ proach’d his Friends with Cruelty,
‘ for seeking to preserve a Life which
‘ he detested.

‘ There was no way to calm his
‘ Mind, but by representing to him
‘ that he alone could punish the
‘ Crimes of *Procles*. This Hope
‘ quieted him, and he suffer’d himself
‘ to be cur’d.

‘ As soon as his Health was re-
‘ stor’d, he went among all his Allies,
‘ representing his Disgraces and Af-
‘ fronts. The *Thebans* lent him
‘ Troops. He besieg’d *Corinth*,
‘ took *Procles* Prisoner, and sacrific’d
‘ him upon *Melissa’s* Tomb.

‘ But *Lycophron* remain’d still at
‘ *Corcyra*, and refus’d to return to
‘ *Corinth*, that he might not see a
‘ Father, who had murder’d a vir-
‘ tuous Mother, whom he tenderly
‘ lov’d.

‘ lov’d. *Periander* dragg’d on the
 ‘ rest of his unhappy Life without
 ‘ enjoying his Grandeur. He had
 ‘ stabb’d a Wife whom he ador’d.
 ‘ He lov’d a Son who justly hated
 ‘ him. At length, he resolv’d to
 ‘ lay down his Royalty, crown his
 ‘ Son, and retire into the Island of
 ‘ *Corcyra*, there for ever to lament
 ‘ his Misfortunes, and expiate, in
 ‘ Retirement, the Crimes he had com-
 ‘ mitted. In order to execute this
 ‘ Design, he order’d a Vessel to
 ‘ *Corcyra*, to fetch *Lycophron* home,
 ‘ instructing the Messenger to per-
 ‘ suade him to return to *Corinth*, by
 ‘ telling him, that his Father would
 ‘ set him upon the Throne. He
 ‘ flatter’d himself that he should
 ‘ pacify the Prince’s Hatred by this
 ‘ Sacrifice, and was already preparing
 ‘ to place the Diadem on his Head.
 ‘ He was impatient for his Arrival,
 ‘ and went often to the Sea-side.
 ‘ The Ship at length appear’d. *Pe-*
 ‘ *riander*

‘ *Periander* ran with Eagerness to
 ‘ embrace his only Son; but how
 ‘ great was his Surprize and Grief,
 ‘ when he beheld *Lycophron* in a
 ‘ Coffin !

‘ The *Corcyreans*, groaning under
 ‘ the Yoke of *Periander*, whose
 ‘ Cruelties they abhorr’d, had revolt-
 ‘ ed ; and to extinguish for ever the
 ‘ Tyrant’s Race, the Son was made
 ‘ the innocent Victim of their En-
 ‘ mity against the Father. These
 ‘ barbarous Islanders assassinated the
 ‘ young Prince, and sent his dead
 ‘ Body in the Vessel, as a Testimo-
 ‘ ny of their eternal Hatred.

‘ *Periander*, struck with this sad
 ‘ Spectacle, enters deeply into him-
 ‘ self, discovers the Wrath of Hea-
 ‘ ven, and cries out ; *I have violated*
 ‘ *the Oath made to a dying Father.*
 ‘ *I have refus’d to restore Liberty to*
 ‘ *my Countrymen.* O *Melissa ! O*
 ‘ *Lycophron !*

‘ Lycophron ! O vengeful Gods !
 ‘ I have but too well deserv’d all
 ‘ these Calamities which overwhelm
 ‘ me ! He then appointed a pom-
 ‘ pous Funeral, and commanded all
 ‘ the People to be present at it.

Cyrus, who had been at those Ob-
 sequies, understood, some Days after,
 that *Periander* had order’d two
 Slaves to go by Night to a certain
 Place, and kill the first Man they
 should meet, and then throw his
 Body into the Sea. The King went
 thither himself, was murder’d, and his
 Body never found, to receive the
 Honours of Burial. Having given
 himself over to a Despair beyond
 Example, he resolv’d to punish himself
 in this Manner, that his Shade might
 continually wander upon the Banks
 of *Styx*, and never enter the Abode
 of Heroes. What a dreadful Series
 of Crimes and Misfortunes ! The
 Husband stabs his Wife, rebellious
 Subjects

Subjects assassinate the innocent Son, and the King procures his own Murder ! The vindictive Justice of the Gods, after having extinguish'd the Tyrant's whole Family, pursues him beyond the Grave. How dreadful a Spectacle, and how instructive a Lesson for *Cyrus* !

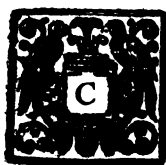
He made haste to leave a Place so full of Horror, went to *Thebes*, and saw there new Monuments of the Misfortunes of Kings. He visited the Tomb of *Oedipus* and *Jocasta* ; and learnt the History of their unfortunate Race, deliver'd up to eternal Discord. Above all, he remark'd, that this famous City had chang'd its Form of Government, which was become Popular. He had seen the like Alteration in several Cities of *Greece*. All those little States had been at first Monarchical, but by the Weakness or Corruption of Princes, were chang'd into Republicks.

THE



THE
TRAVELS
OF
CYRUS.

BOOK V.



YRUS leaving *Thebes*, and crossing *Bœotia*, went into *Attica*, and at length arriv'd at *Athens*. *Pisistratus*, who then reign'd there, receiv'd the young Prince with all the *Athenian* Politeness, and conducted him to his Palace, which was of a noble,

noble, but simple Kind of Architecture. Upon the Freezes were represented the Labours of *Hercules*, the Exploits of *Theseus*, the Birth of *Pallas*, and the Death of *Codrus*. They enter'd by a vast Portico of Pillars of the *Ionick* Order, into a great Gallery adorn'd with Paintings, Brass and Marble Statues, and with every thing which cou'd engage and charm the Sight.

Cyrus sat down by *Pisistratus*. Several Senators and young *Athenians* seated themselves round them upon rich Carpets. A magnificent Repast, according to the Mode of the Country, was serv'd up. The most delicious Wines were pour'd into Golden Cups, finely wrought ; but the *Attick Salt*, and *Athenian* Politeness, which season'd the Conversation of *Pisistratus*, were the principal Delicacies of the Entertainment. During the Regale, the King entertain'd

entertain'd *Cyrus* with a general Account of the Revolutions, which had happen'd in the State, in his Time ; of his Exile, Misfortunes, and Restauration, after having been twice dethron'd. He painted, in the most lively Colours, all the Disorders of a popular Government, that he might create an Abhorrence of it. He season'd his Discourse with historical Remarks, agreeable Descriptions, and ingenious Turns, which delighted all the Assembly.

Thus *Pisistratus* artfully made use of the Charms of Conversation, and of the Freedom usual at Banquets, to confirm his Authority, and gain the good Will of the Citizens. The Senators, and young *Athenians*, who heard him, seem'd to forget their natural Aversion to Kings.

Cyrus perceiv'd with Pleasure, by this Example, the Ascendant which Princes,

Princes, by their amiable Qualities, may gain over the Hearts of those who have the greatest Aversion to Regal Authority.

The next Day *Cyrus* signify'd to *Pisistratus* his Impatience to be acquainted with *Solon*, whose Reputation was spread over all *Asia*.

This Philosopher, after his Travels, had refus'd at first to return to *Athens*, because *Pisistratus* had caused himself to be declared King. But having understood with how much Wisdom and Moderation he govern'd, he was reconcil'd to him.

The Sage had chosen his Habitation upon *Mars-Hill*, where was held the famous Council of *Areopagus*. *Pisistratus* wou'd himself conduct the young Prince, and present him to the *Athenian* Law-giver, *Solon*, though in a very advanc'd
2 Age,

Age, still preserv'd the Remains of his lively Chearfulness, and those Beauties of the Mind which never grow old. He embrac'd *Cyrus* with that affectionate Tenderness which is natural to old Men, when young Persons seek their Counsels and Conversation, in order to learn Wisdom. *Pisistratus* knowing that the Prince's Design in visiting *Solon*, was to inform himself throughly of the *Athenian* Laws, retir'd, and left them alone.

That they might discourse with the greater Liberty, and more agreeably, the Sage conducted him to the Top of the Hill, where they found a delightful Verdure, and seated themselves at the Foot of a great Oak.

From this Place they beheld the fertile Plains and craggy Mountains of *Attica*, which bounded the View on one Side with an agreeable Mixture of every Thing most smiling and
wild

wild in Nature: On the other Side, the *Saronic* Gulph, widening by Degrees, open'd a Prospect of several Islands which seem'd to float upon the Waves. At a greater Distance the rising Coasts of *Argolis* seem'd to lose themselves in the Clouds, while the Sea, which appear'd to touch the Skies, terminated the View, and reliev'd the Eye, weary with surveying so great a Variety of Objects.

Below, was the City of *Athens*, which extended itself upon the Declivity of a Hill. The numerous Buildings rose one above another, and their different Structure shew'd the different Ages of the Republick; its first Simplicity in the heroick Ages, and its rising Magnificence in the Time of *Solon*. In one Part might be seen Temples with sacred Groves, magnificent Palaces with Gardens, and a great Number of stately Houses of a regular Architecture. In another a

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great

great many Towers, high Walls, and little irregular Buildings, which discover'd the warlike and rustick Taste of antient Times. The River *Ilissus*, which flow'd near the City, and winded through the Meadows, added a thousand natural Beauties to those of Art.

It was in this agreeable Place that *Cyrus* desir'd *Solon* to give him an Idea of the State of *Greece*, and particularly of *Athens*. He thought it would please the old Man, to furnish him with an Opportunity of recounting the Services he had done his Country ; and the wise Lawgiver satisfy'd his Curiosity in the following manner :

‘ All the *Grecian* Families are descended from *Hellen* Son of *Deucalion*, whose three Children gave their Names to the three Sorts of *Greeks* ; *Æolians*, *Dorians*, and *Ionians*. These People built themselves

‘ selves several Cities, and from those
 ‘ Cities came *Hercules, Theseus,*
 ‘ *Minos*, and all those first Heroes, to
 ‘ whom Divine Honours are given, in
 ‘ order to shew that Virtue can be
 ‘ rewarded only in Heaven.

‘ *Egypt* first inspir’d the *Greeks*,
 ‘ with a Taste for Arts and Sciences,
 ‘ initiated them into her Mysteries,
 ‘ and gave them both Gods and
 ‘ Laws. *Greece* being thus civiliz’d,
 ‘ form’d itself by Degrees into several
 ‘ Republicks. The supreme Council
 ‘ of the *Amphictyones*, compos’d of
 ‘ the Deputies of the principal Cities,
 ‘ united them all in the same View,
 ‘ which was, to preserve Indepen-
 ‘ dance Abroad, and Union at
 ‘ Home.

‘ This excellent Conduct kept
 ‘ them clear of an unbridled Licen-
 ‘ tiousness, and inspir’d them with
 ‘ the Love of a Liberty regulated by

‘ Laws. But these pure Maxims
‘ did not always subsist. Every
‘ Thing degenerates among Men.
‘ Wisdom and Virtue have their
‘ Vicissitudes in the Body Politick,
‘ as Health and Strength have in the
‘ Natural.

‘ Among all these Republicks,
‘ *Athens* and *Lacedæmon* are with-
‘ out Comparifon the Principal. The
‘ Character of *Athens* is graceful Wit,
‘ refin’d Politeness, all the amiable
‘ and conversable Virtues. That
‘ of the *Spartans* is Magnanimity,
‘ Temperance, military Virtue,
‘ and Reason stript of all Orna-
‘ ment. The *Athenians* love the
‘ Sciences and Pleasures: Their great
‘ Propensity is to Voluptuousness.
‘ The Life of the *Spartans* is labo-
‘ rious and austere; all their Passions
‘ have a Turn to Ambition. From
‘ the different Genius of these Nations
‘ have proceeded the different Forms
‘ and

‘ and Revolutions of their Govern-
‘ ments.

‘ *Lycurgus* follow’d the Austerity
‘ of his natural Temper, and the
‘ rugged Genius of his Fellow Citizens,
‘ when he reform’d Abuses at *Lace-*
‘ *dæmon*. He considered the Happi-
‘ ness of his Country as placed in
‘ Conquest and Dominion ; and
‘ upon that Plan, form’d all the Laws
‘ of *Sparta*, in which you have been
‘ instructed. It was impossible for
‘ me to imitate him.

‘ *Athens* in the Beginning had
‘ Kings, but they were such only in
‘ Name. The Genius of this People
‘ was so different from that of the *La-*
‘ *cedæmonians*, that it made Royalty
‘ insupportable to them. The Power
‘ of their Kings being almost wholly
‘ confin’d to the Command of their
‘ Armies, vanish’d in time of Peace.
‘ We reckon ten from *Cecrops* to
‘ S 3 ‘ *Theseus*,

‘ *Theseus*, and seven from *Theseus*
 ‘ to *Codrus*, who made a Sacrifice of
 ‘ himself to the Safety of his Country.
 ‘ His Children *Medon* and *Nileus*,
 ‘ disputed for the Throne. The
 ‘ *Athenians* took this Occasion to
 ‘ abolish intirely the Regal Power,
 ‘ and declared *Jupiter* sole King of
 ‘ *Athens*; a specious Pretext to favour
 ‘ Rebellion, and to shake off the
 ‘ Yoke of all settled Authority.

‘ In the Place of the Kings, they
 ‘ created perpetual Governors, under
 ‘ the Name of *Archons*; but this
 ‘ being an Image of Royalty,
 ‘ appear’d odious. That they might
 ‘ not leave so much as a Shadow of
 ‘ Regal Power, they establish’d *De-*
 ‘ *cennial Archons*; but their restless
 ‘ Humour was not yet satisfy’d.
 ‘ They reduc’d the Duration of these
 ‘ Magistracies to one Year, that they
 ‘ might the oftner take into their
 ‘ own Hands the Supreme Authority,
 ‘ which

‘ which they never transferr’d to their
‘ Magistrates but with Regret.

‘ So limited a Power was but ill
‘ qualify’d to keep such restless Spirits
‘ within Bounds. Factions, In-
‘ trigues, and Cabals sprung up every
‘ Day. Each Man, with a Book of
‘ Laws in his Hand, would dispute
‘ about the Sense of them. The
‘ Men of the most lively Imagina-
‘ tions are commonly the least solid,
‘ and the most apt to create Broils.
‘ They think every thing due to their
‘ superficial Talents. Under pretence
‘ that all Men are born equal, they
‘ endeavour to confound all Ranks,
‘ and preach up a chimerical Equality,
‘ only that they themselves may get
‘ the Ascendant.

‘ The Council of *Areopagus*, insti-
‘ tuted by *Cecrops*, reverenc’d through-
‘ out all *Greece*, and so famous for its
‘ Integrity, that the Gods are said to

S 4

‘ have

‘ have respected its Decisions, had no
 ‘ longer any Authority. The People
 ‘ judg’d of every Thing in the last
 ‘ Resort; but their Resolutions were
 ‘ not fix’d and steady, because the
 ‘ Multitude is always Humoursome
 ‘ and Inconstant. The smallest
 ‘ Umbrages heightned the Presump-
 ‘ tion, provok’d the Folly, and arm’d
 ‘ the Fury, of a Multitude corrupted
 ‘ by an excessive Liberty.

‘ *Athens* continu’d thus a long
 ‘ time under an Impossibility of
 ‘ growing more considerable; happy,
 ‘ in being able to preserve itself from
 ‘ total Destruction, amidst Dissen-
 ‘ tions which rent it in Pieces. Such
 ‘ was the Situation of my Country
 ‘ when I undertook to remedy its
 ‘ Calamities.

* ‘ In my first Years I had given
 ‘ myself over to Luxury, Intem-

* *Plur. Life of Solon.*

‘ perance,

‘ perance, and all the Passions of
‘ Youth, and was cur’d of them by
‘ the Love of Science, for which the
‘ Gods had given me a Taste from
‘ my Infancy. I apply’d myself to
‘ the Study of Morality and Policy,
‘ in which I found Charms, which
‘ soon gave me a Disgust for a loose
‘ and disorderly Life.

‘ The Intoxication of my Passions
‘ being dispell’d by serious Re-
‘ flections, I beheld, with Concern,
‘ the sad Condition of my Country.
‘ I form’d by Degrees a Design of
‘ providing a Remedy, and com-
‘ municated my Scheme to *Pisistratus*,
‘ who was likewise come off
‘ from the Follies of Youth.

‘ You see, said I to him, the
‘ Miseries which threaten us. An
‘ unbridled Licentiousness has taken
‘ the Place of true Liberty. You
‘ are descended from *Cecrops*, and I
‘ from

‘ from *Codrus*. We have more
‘ Right to pretend to the Royal
‘ Power than any other, but let us
‘ take care not to aspire to it. It
‘ would be a dangerous Exchange of
‘ Passions, to forsake Sensuality, which
‘ hurts only ourselves, in order to
‘ pursue Ambition, which might be
‘ the Ruin of our Country. Let us
‘ endeavour to be serviceable to it,
‘ without attempting to bring it under
‘ our Dominion.

‘ An Occasion soon presented to
‘ facilitate my Projects. The *Athe-*
‘ *nians* chose me to be Chief of an
‘ Expedition against the *Megarians*,
‘ in order to recover from them the
‘ Island of *Salamis*. I embark’d
‘ with Five hundred Men, made a
‘ Descent upon the Island, took the
‘ City, and drove away the Ene-
‘ my. They still insisted on the
‘ Justice of their Pretensions, and
‘ chose the *Lacedæmonians* to be
‘ Judges

‘ Judges of it. I pleaded the com-
‘ mon Cause, and gain’d it.

‘ Having by these Actions acquir’d
‘ an universal Reputation, the
‘ *Athenians* press’d me to accept
‘ of the Royalty; but I refus’d
‘ it, and apply’d myself to cure
‘ the publick Evils in Quality of
‘ *Archon*.

‘ The first Source of all those
‘ Evils, was the excessive Power of
‘ the People. Monarchical Autho-
‘ rity, moderated by a Senate, was
‘ the primitive Form of Government
‘ in all wise Nations. I was desi-
‘ rous to imitate *Lycurgus* in the
‘ Establishment of it, but was too
‘ well acquainted with the natural
‘ Temper of my Countrymen, to
‘ undertake it. I knew that if they suf-
‘ fered themselves to be stripp’d of the
‘ Sovereign Power, they would soon
‘ take it back again by open Vio-
‘ lence.

‘ lence. I therefore contented myself with setting Bounds to it.

‘ I was throughly sensible, that
 ‘ no State can subsist without some
 ‘ Subordination. I distributed the
 ‘ People into four Classes, and chose
 ‘ an hundred Men out of each
 ‘ Class, whom I added to the Council
 ‘ of *Areopagus*. I shew’d these
 ‘ Chiefs, that sovereign Authority,
 ‘ of what Kind soever, is but a necessary Evil, for preventing greater
 ‘ Evils; and that it ought only to
 ‘ be employ’d to restrain Mens Passions. I represented to the People
 ‘ the Mischiefs they had suffer’d by
 ‘ giving themselves up to their own
 ‘ Fury. By this Means, I dispos’d the
 ‘ one, to command with Moderation;
 ‘ and the other, to obey with Readiness.

‘ I caused

‘ I caused those to be punish’d severely, who taught, *That all Men are born equal ; that Merit only ought to regulate Ranks ; and that the greatest Merit a Man can have is Wit.* I made them sensible of the fatal Consequences of such false Maxims.

‘ I prov’d to them, that the natural Equality, which those Men talk’d of, is a Chimera, founded upon the Poetical Fables of the Companions of *Cadmus*, and the Children of *Deucalion* ; that there never was a Time, in which Men rose in that Manner out of the Earth, in a State of perfect Manhood ; that it was ridiculous to offer the Sports of the Imagination for Principles ; that ever since the Golden Age, the Order of Generation had made a necessary Dependence and a natural Inequality among

‘ among Men : And lastly, that paternal Authority had been the first Model of all Governments.

‘ I made a Law, by which it was ordained, *That every Man who had given no other Proof of his good Sense, but lively Sallies of Imagination, florid Discourses, and the Talent of Talking upon all Subjects, without going to the Bottom of any Thing, should be incapable of publick Employments.*

Here Cyrus interrupted Solon, and said to him, ‘ But after all, methinks Merit is what ought to make the Distinction among Men. Wit is the lowest Sort of Merit, because it is always dangerous when alone : But Wisdom, Virtue, and Valour, give a natural Right to govern. He alone ought to command others, who has most Wisdom to discover what is just, most Virtue to ad-
‘ here

‘ here to it, and most Courage to
‘ put it in Execution.

‘ Merit, reply’d *Solon*, essentially
‘ distinguishes Men, and ought sole-
‘ ly to determine Ranks : But Igno-
‘ rance and Passions often hinder us
‘ from discerning it. Self-Love
‘ makes each Man attribute it to
‘ himself. The most Deserving are
‘ the most Modest, and never seek
‘ to rule. Besides, that which ap-
‘ pears to be Virtue, is sometimes
‘ nothing but a deceitful Mask.

‘ Disputes, Discord, and Illusion,
‘ would be endless, if there was not
‘ some Rule more fix’d, certain, and
‘ palpable, than Merit alone, where-
‘ by to distribute Ranks and De-
‘ grees.

‘ These Ranks are regulated in
‘ small Republicks by Election, and
‘ in great Monarchies by Birth. I
‘ confess

‘ confess it is an Evil to grant Dignities where there is no real Merit,
 ‘ but it is an Evil which is necessary,
 ‘ to prevent greater. You see here
 ‘ the Source of almost all political
 ‘ Establishments, and the Difference
 ‘ between Natural and Civil Right.
 ‘ The one is always conformable to
 ‘ the most perfect Justice ; the other
 ‘ is often unjust in the Consequences,
 ‘ but is necessary to prevent Confusion and Disorder.

‘ Ranks and Dignities are but the
 ‘ Shadows of real Grandeur. The external Respect and Homage, which
 ‘ is paid to them, is likewise but the
 ‘ Shadow of that Esteem which belongs
 ‘ to Virtue alone. Is it not an Instance
 ‘ of great Wisdom in the first Lawgivers, to have preserv’d Order in
 ‘ Society by establishing such Regulations, that those who have only
 ‘ the Shadow of Virtue, are satisfy’d
 ‘ with the Shadow of Esteem ?

‘ I

‘ I understand you, *said Cyrus*;
‘ Sovereignty and Ranks are necessary
‘ Evils to keep the Passions within
‘ Bounds. The lower Sort ought
‘ to be content with meriting the in-
‘ ternal Esteem of Men, by their
‘ simple and modest Virtue; and
‘ the Great should be persuaded that
‘ nothing but outward Homage will
‘ be paid them, unless they have true
‘ Merit. By this Means, the one
‘ Sort will not be dejected with their
‘ low Condition; nor the other
‘ pride themselves too much, in their
‘ Grandeur. Men will become sen-
‘ sible, that Kings are necessary; and
‘ Kings will not forget, that they are
‘ Men. Each Man will keep him-
‘ self within his own Sphere, and the
‘ Order of Society will not be di-
‘ sturb’d. I see clearly the Beauty
‘ of this Principle, and am very im-
‘ patient to know your other Laws.

‘ The second Source of the
‘ Miseries of *Athens*, said *Solon*, was
‘ the excessive Riches of some,
‘ and the extreme Poverty of
‘ others. This terrible Inequality in
‘ a popular Government, occasion’d
‘ eternal Disorders. I durst not at-
‘ tempt to remedy this Disorder, by
‘ establishing a Community of Goods
‘ as at *Sparta*. The Genius of the
‘ *Athenians*, which carries them to
‘ Luxury and Pleasures, would never
‘ have suffered such an Equality : But
‘ in order to diminish our Evils, I
‘ abolish’d all Debts ; I began by
‘ remitting those which were due to
‘ me. I enfranchis’d all my Slaves,
‘ and forbad any one for the future,
‘ to pledge his Liberty for what he
‘ borrow’d.

‘ I never tasted so much Pleasure,
‘ as in relieving the Miserable. I
‘ retain’d enough for my own Per-
‘ son,

‘ son, and was therefore rich; but
 ‘ I esteem’d my self poor, because I had
 ‘ not sufficient to distribute something
 ‘ to all the Unfortunate. I spread
 ‘ abroad at *Athens* this useful Maxim,
 ‘ *That all the Members of the same*
 ‘ *Common-wealth ought to feel and*
 ‘ *compassionate the Miseries of one*
 ‘ *another, as Parts of the same*
 ‘ *Body.*

‘ The third Source of our Mis-
 ‘ chiefs, was the Multiplicity of
 ‘ Laws, which is as evident a Token
 ‘ of the Corruption of a State, as
 ‘ a Diversity of Medicines is of the
 ‘ Distempers of Bodies.

‘ Here again I could not imitate
 ‘ *Lycurgus*. Community of Goods,
 ‘ and an Equality of all the Mem-
 ‘ bers of a Republick, render use-
 ‘ less a great many Laws and Forms,
 ‘ which are absolutely necessary,
 ‘ where there is an Inequality of

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‘ Ranks

‘ Ranks and Property. I contented
 ‘ my self with abolishing all those
 ‘ Laws, which serv’d only to exer-
 ‘ cise the subtle Genius of the So-
 ‘ phists, and the Skill of the Law-
 ‘ yers; reserving only a small Num-
 ‘ ber of such as were simple, short,
 ‘ and clear. By this Means I avoid-
 ‘ ed contentious Chicane, that Mon-
 ‘ ster, produc’d by the idle Subtlety
 ‘ of Men, to elude Justice. I fix’d
 ‘ certain Times for the final Deter-
 ‘ mination of Law-Suits, and or-
 ‘ dain’d severe and disgraceful Pu-
 ‘ nishments for the Magistrates, who
 ‘ should lengthen them beyond the
 ‘ Bounds prescrib’d. Lastly, I abo-
 ‘ lish’d the too severe Laws of *Draco*,
 ‘ which punish’d the smallest Weak-
 ‘ ness, and the greatest Crime, equally
 ‘ with Death, and I proportion’d the
 ‘ Punishment to the Offence.

‘ The fourth Source of Evils,
 ‘ was the bad Education of Chil-
 ‘ dren.

‘ dren. None but superficial Qua-
 ‘ lities, Wit, bright Imagination, and
 ‘ Gallantry, were cultivated in young
 ‘ Persons. The Heart, Reason, no-
 ‘ ble Sentiments, and solid Virtues,
 ‘ were neglected. The Value, both
 ‘ of Men and Things, was rated
 ‘ by Appearances, and not by Rea-
 ‘ lity. The *Athenians* were serious
 ‘ about Trifles, and look’d upon
 ‘ solid Matters as too abstracted.

‘ In order to prevent these Mis-
 ‘ chiefs, I ordain’d that the Council of
 ‘ *Areopagus* should super-intend the
 ‘ Education of Children. I would
 ‘ not have them educated in such
 ‘ Ignorance, as the *Spartans*, nor
 ‘ confin’d, as before, to the Study
 ‘ of Eloquence, Poesy, and those
 ‘ Sciences, which serve only to adorn
 ‘ the Imagination. I would have
 ‘ them apply their Thoughts to all
 ‘ those Kinds of Knowledge which
 ‘ help to fortify Reason, to habituate

T 3

‘ the

‘ the Mind to Attention, and are
‘ serviceable, for acquiring Penetra-
‘ tion and Judgment : The Pro-
‘ portion of Numbers, the Calcula-
‘ tion of the Cœlestial Motions, the
‘ Structure of the Universe, the great
‘ Art of knowing how to mount up
‘ to first Principles, to descend to
‘ Consequences, and to open the
‘ whole Chain of Truths.

‘ These speculative Sciences never-
‘ theless, serve only to exercise and
‘ cultivate the Mind, in the Time of
‘ Youth. The *Athenians*, in a riper
‘ Age, apply themselves to the Study
‘ of the Laws, Policy, and History,
‘ to learn the Revolutions of Empires,
‘ the Causes of their Rise, and the
‘ Occasions of their Fall ; in a Word,
‘ to every Thing which may con-
‘ tribute to the Knowledge of Man,
‘ and of Men.

‘ The

‘ The fifth and last Source of our
 ‘ Evils, was an unbridled Taste for
 ‘ Pleasures. I knew that the Genius
 ‘ of the *Athenians* required Amuse-
 ‘ ments and publick Shews. I was
 ‘ sensible that I could not subdue
 ‘ those Republican and untractable
 ‘ Souls, but by making use of their
 ‘ Inclination towards Pleasure, to
 ‘ captivate and instruct them.

‘ In the publick Shews, I caused
 ‘ to be represented the fatal Conse-
 ‘ quences of their Disunion, and of
 ‘ all the Vices prejudicial to Society.
 ‘ By this Means, multitudes of Men,
 ‘ assembled in the same Place, were
 ‘ induced to spend whole Hours in
 ‘ hearing Lessons of a sublime Mora-
 ‘ lity. They would have been dis-
 ‘ gusted with dry Precepts and cold
 ‘ Maxims, and there was no way to
 ‘ instruct, unite, and correct them, but
 ‘ under Pretence of amusing them.

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‘ I

‘ I see very well, said *Cyrus*,
‘ that you have consulted Nature
‘ more than *Lycurgus* has done.
‘ But on the other Hand, have you
‘ not been too indulgent to human
‘ Weakness ? It seems dangerous in a
‘ Republick, which has always been
‘ inclin’d to Voluptuousness, to en-
‘ deavour the uniting Men by their
‘ Taste for Pleasures.

‘ I could not, reply’d *Solon*,
‘ change the Nature of my Country-
‘ men ; my Laws are not perfect, but
‘ are the best which they could bear.
‘ *Lycurgus* found, in his *Spartans*,
‘ a Genius, apt to all heroick Virtues.
‘ I found, in the *Athenians*, a Bent
‘ towards all the Vices, which make
‘ Men effeminate. I will venture to
‘ say, that the Laws of *Sparta*, by
‘ carrying the Virtues to an Extreme,
‘ transform them into Faults. My
‘ Laws, on the contrary, tend to
‘ render

‘ render even the Weaknesses of Men
‘ useful to Society. This is all that
‘ Policy can do. It does not change
‘ Mens Hearts ; it only restrains their
‘ Passions.

‘ I thought, continu’d *Solon*, to
‘ have prevented, or remedied, the
‘ greatest Part of our Evils, by the
‘ Establishment of these Laws ; but
‘ the Restlessness of a People, accu-
‘ stom’d to Licentiousness, occasion’d
‘ me daily Vexations. Some blam’d
‘ my Regulations ; others pretended
‘ not to understand them : Some were
‘ for making Additions to them ;
‘ others for retrenching them. I per-
‘ ceiv’d then how useless the most
‘ excellent Laws are, without a
‘ fix’d and stable Authority, to put
‘ them in Execution. How unhappy
‘ is the Lot of Mortals ! By endea-
‘ vouring to avoid the terrible Evils
‘ of popular Government, they run
‘ a Risque of falling into Slavery :
‘ By

‘ By flying the Inconveniencies of
 ‘ Regal Power, they become ex-
 ‘ pos’d, by Degrees, to Anarchy.
 ‘ The Path of just Policy is border’d
 ‘ on both Sides with Precipices. I
 ‘ sigh’d within my self. I saw, that
 ‘ as yet I had done nothing, and find-
 ‘ ing *Pisistratus*, I said to him ;

‘ You see all that I have done, in
 ‘ order to cure the Distempers of the
 ‘ State. My Remedies are all use-
 ‘ less, for want of a Physician to
 ‘ apply them. This People is so im-
 ‘ patient under a Yoke, that they dread
 ‘ the Authority of Laws, and even
 ‘ the Empire of Reason itself. Every
 ‘ one would reform them after his own
 ‘ Fashion. I am going to absent my-
 ‘ self from my Country Ten Years. I
 ‘ shall avoid, by that Means, the
 ‘ Perplexity and Trouble I am daily
 ‘ expos’d to, of adding to, multiply-
 ‘ ing, and spoiling, the Simplicity of
 ‘ my Laws. Endeavour to accustom
 ‘ the

‘ the Athenians to them in my Absence, and suffer no Alteration in them. I have refus’d to accept the Royalty, which was offer’d me. A true Legislator ought to be disinterested. But for you, Pisistratus, your military Virtues qualify you for subduing Mens Passions, and your natural Humanity will hinder you, from abusing your Authority. Make the Athenians subject, without being Slaves; and restrain their Licentiousness, without taking away their Liberty. Avoid the Title of King, and content yourself with that of Archon.

‘ After having taken this Resolution, I travel’d into *Egypt* and *Asia*. *Pisistratus*, in my Absence, mounted the Throne, notwithstanding the Aversion of the *Athenians* to Regal Power. His Address and his Courage rais’d him to it, and his Mildness and Moderation maintain him
‘ in

‘ in it. He distinguishes himself from
 ‘ his Country-men, chiefly by an ex-
 ‘ act Submission to the Laws; and he
 ‘ leads a simple Life, without affect-
 ‘ ing Pomp. Besides, the *Athenians*
 ‘ respect him, as he is descended from
 ‘ *Cecrops*, and has only resum’d the
 ‘ Authority of his Ancestors, for the
 ‘ Good of his Country. As for me,
 ‘ I spend my Days here in Soli-
 ‘ tude, without meddling with the
 ‘ Government. I content myself with
 ‘ presiding in the Senate of *Areopagus*,
 ‘ and explaining my Laws, when
 ‘ any Dispute arises about their Mean-
 ‘ ing.’

The Prince of *Persia* saw clearly,
 by the Discourse of *Solon*, the Incon-
 veniencies of a popular Government,
 and that despotic Power in a Multi-
 tude is more insupportable, than ab-
 solute Authority in a single Person.

Cyrus

Cyrus having instructed himself in the Laws of *Solon*, and the Government of the *Athenians*, apply'd himself afterwards to learn their military Strength. It consisted chiefly in their Fleets. *Pisistratus* conducted him to *Phalerus*, a Maritime Town, situated at the Mouth of the *Ilissus*. This was the ordinary Place of Retreat for the *Athenian* Ships; for the famous Port *Pyræus* was made afterwards by *Themistocles*.

They went down the River, accompany'd by *Araspes*, and several *Athenians*, in a Bark made on Purpose. While delightful Musick charm'd the Ear, and govern'd the Motion of the Oars, *Pisistratus* discours'd with the Prince, of the Strength of the *Athenian* Fleet; the Schemes he was laying to augment it; the Advantages which might be drawn from it, for the Security of *Greece*,

2

against

against foreign Invasions ; and lastly,
of the Usefulness of Commerce with
Regard to the Naval Force.

‘ Hitherto, said he, the *Athenians*
‘ have apply’d their Thoughts rather
‘ to grow rich than great ; and this
‘ has been the Source of our Luxury,
‘ Licentiousness, and popular Dis-
‘ cords. Where-ever a People carry
‘ on Commerce only to increase
‘ their Wealth, the State is no longer
‘ a Republick, but a Society of Mer-
‘ chants, who have no other Bond
‘ of Union, but the Desire of Gain.
‘ The generous Love of their Coun-
‘ try is no longer thought of, and
‘ they imagine they may renounce it,
‘ when the publick Good interferes
‘ with their private Interest.

‘ I have endeavour’d to prevent
‘ these Mischiefs. Mariners are bred
‘ up in our Merchant Ships, who are
‘ always in a Readiness to Man our
‘ Fleets.

‘ Fleets. These Vessels subsist by
 ‘ their Trade in Time of Peace, and
 ‘ are of Service in defending the
 ‘ Country, in Time of War. By
 ‘ this Means, Commerce contributes,
 ‘ not only to enrich the Subject, but
 ‘ to augment the Strength of the
 ‘ State. The publick Good unites
 ‘ with the Interest of each private
 ‘ Subject, and Trade does not in the
 ‘ least diminish military Virtue.’

In this Manner *Pisistratus* entertain’d *Cyrus*, till they arriv’d at *Phalerus*. This Port was in Form of a Crescent : great Chains went from one Side to the other, as a Barrier for the Ships ; while several Towers, at certain Distances, serv’d to defend the Mole.

Pisistratus had prepar’d a Sea-Fight. The Vessels are already rang’d in Order, a Forest of Masts forms on one Side three Lines of a vast length,
 while

while an opposite Fleet, in Figure of a Half-Moon, presents an opposite Foreft upon the Water. The heavy arm'd Soldiers are plac'd upon the Decks, the Bowmen and Slingers at the Prow and Poop.

The Combat lasted some Hours, to let the Prince see all the different Ways of working a Ship in a Sea-fight. As soon as it was over, *Cyrus* went down to the Port, to consider the Structure of the Vessels, and to learn the Names and Uses of all their several Parts.

The next Day, *Cyrus* return'd with *Pisistratus*, in a magnificent Chariot, by a Terrass which ran along the Banks of the River *Ilissus*. In the Way, he desir'd the King of *Athens* to give him a more particular Account, than he had done at first, of the various Revolutions which had happen'd under his Reign. *Pisistratus*

tus satisfy'd his Curiosity in the following Manner :

‘ You know that when I first
 ‘ form’d the Design of making my
 ‘ self King, the State was rent in Pieces
 ‘ by opposite Factions. *Megacles*
 ‘ was the Head of one Party, and
 ‘ *Lycurgus* led the other. *Solon*
 ‘ put an End to our Divisions by his
 ‘ wise Laws, and went soon after
 ‘ into *Asia*.

‘ In his Absence, I gain’d the
 ‘ Hearts of the People, and by
 ‘ Artifice and Address, obtain’d
 ‘ Guards for my Person. I made
 ‘ my self Master of the Fortrefs, and
 ‘ was proclaim’d King.

‘ In order to engage more
 ‘ throughly the Goodwill of the
 ‘ People, I slighted any Alliance with
 ‘ the Princes of *Greece*, and marry’d
 ‘ *Phya*, Daughter of a rich *Athe-*
 VOL. I. U *nian*,

‘ *nian*, of the *Pæanean* Tribe. Love
 ‘ united with Policy. Besides her
 ‘ surprizing Beauty, she had all the
 ‘ Qualities worthy of a Throne, and
 ‘ all the Virtues of a noble Soul.
 ‘ I had lov’d her in my Youth;
 ‘ but Ambition had diverted my Pas-
 ‘ sion.

‘ I govern’d in Peace for some
 ‘ Years; but at length the Incon-
 ‘ stancy of the *Athenians* shew’d
 ‘ it self anew. *Lycurgus* rais’d a
 ‘ Murmuring among the People
 ‘ against me, under Pretence that I
 ‘ had exhausted the publick Trea-
 ‘ sury, to maintain useless Fleets;
 ‘ and he laid a Plot to take away
 ‘ my Life. He communicated his
 ‘ Design to *Megacles*, who abhorr’d
 ‘ the Treason, and gave me Notice
 ‘ of it.

‘ I took all possible Precautions to
 ‘ avoid falling a Victim to the Jea-
 ‘ lousy

‘ lously of *Lycurgus*. The Traitor
 ‘ however found Means to cause an
 ‘ Insurrection, and the Fury of the
 ‘ People rose to such a Height, that
 ‘ they set Fire to my Palace in the
 ‘ Night. I ran to the Appartment
 ‘ of *Phya*, but it was already con-
 ‘ sumed by the Flames, and I had
 ‘ but just Time enough to save my
 ‘ self, with my Son *Hippias*. I
 ‘ escap’d in the Dark, and fled to the
 ‘ Island of *Salamis*, where I con-
 ‘ ceal’d myself for two whole Years.
 ‘ I doubted not but that *Phya* had
 ‘ perished in the Flames; and how
 ‘ great soever my Ambition was,
 ‘ her Death affected me infinitely
 ‘ more than the Loss of my Crown.

‘ In the mean while *Megacles* be-
 ‘ came jealous of *Lycurgus*, and
 ‘ their Differences threw the City
 ‘ again into the utmost Confusi-
 ‘ on. I gave *Megacles* Notice of
 ‘ my Escape, my Loss of *Phya*,
 U 2 ‘ and .

‘ and the Place of my Retreat. He
 ‘ sent a Proposal to me to return to
 ‘ *Athens*, and offer’d me his Daugh-
 ‘ ter in Marriage.

‘ In order to engage the *Atheni-*
 ‘ *ans* to come into our Measures, we
 ‘ had recourse to Religion, and cor-
 ‘ rupted the Priests of *Minerva*. I
 ‘ left the Island of *Salamis* ; but
 ‘ before I enter’d *Athens*, I stopt at
 ‘ a Temple, some Furlongs from
 ‘ the City : There I found *Megacles*,
 ‘ who waited for me, with divers
 ‘ Senators, and a Crowd of People.
 ‘ Sacrifices were offer’d, and the
 ‘ Entrails of the Victims examin’d,
 ‘ upon which the High-Priest declar-
 ‘ ed in the Name of the Goddess,
 ‘ that her City cou’d not be happy
 ‘ but by restoring me ; whereupon
 ‘ I was crown’d with Solemnity. The
 ‘ better to impose upon the People,
 ‘ *Megacles* chose out, from among
 ‘ the young Priestesses, her who was of
 ‘ the

‘ the most Majestick Stature. She
 ‘ was arm’d like the Daughter of
 ‘ *Jupiter*, the dreadful *Ægis* was
 ‘ upon her Breast, and she held in
 ‘ her Hand a shining Lance; but her
 ‘ Face was veil’d. I seated myself
 ‘ with her in a Triumphal Chariot,
 ‘ and we were conducted to the Ci-
 ‘ ty: Trumpeters and Heralds went
 ‘ before, and cried with a loud
 ‘ Voice, *People of Athens, Receive*
 ‘ *Pisistratus, whom Minerva, resolv-*
 ‘ *ing to honour above all other Mor-*
 ‘ *tals, brings back to you by her*
 ‘ *Priestess.*

‘ The Gates of the Town were
 ‘ immediately open’d, and we went
 ‘ directly to the Fortress, where my
 ‘ Marriage was to be celebrated.
 ‘ The Priestess stept down from her
 ‘ Chariot, and taking me by the
 ‘ Hand, led me into the Inner-Appar-
 ‘ tment of the Palace. As soon
 ‘ as we were alone, she took off her

U 3

‘ Veil,

‘ Veil, and I perceived that it was
 ‘ *Phya*. Imagine the Transports of
 ‘ my Joy. My Love and my
 ‘ Ambition were both crown’d the
 ‘ same Day. She gave me a brief
 ‘ Account of her escaping the
 ‘ Flames, of the Search she had
 ‘ made for me, the Report that had
 ‘ been spread abroad of my Death,
 ‘ and of her retiring to the Temple
 ‘ of *Minerva*.

‘ *Megacles*, seeing all his Projects
 ‘ disconcerted, employ’d his Thoughts
 ‘ to dispossess me again. He persuaded
 ‘ himself that I had acted in con-
 ‘ cert with *Phya* to deceive him by
 ‘ false Hopes. He spread a Rumour
 ‘ at *Athens*, that I had corrupted the
 ‘ Pontiff, and had employ’d Reli-
 ‘ gion to impose upon, and abuse, the
 ‘ People. They rose in Arms against
 ‘ me a second Time, and besieged
 ‘ the Fortrefs. *Phya*, seeing the cruel
 ‘ Extremities to which I was reduc’d,
 ‘ and

‘ and apprehending the Effects I
 ‘ might feel of the Fury of an en-
 ‘ raged Multitude, found Means to
 ‘ escape from the Fortrefs, leaving
 ‘ behind her this Letter.

‘ *It were unjust to deprive the*
 ‘ *Athenians of a King, like Pisistrat-*
 ‘ *us. He alone can preserve our*
 ‘ *Country from Destruction. I ought*
 ‘ *to sacrifice my self to its Happiness;*
 ‘ *and the Goddess inspires me to*
 ‘ *make this Sacrifice, in behalf of her*
 ‘ *Favourite City.*

‘ This Example of Generosity
 ‘ fill’d me with Admiration, over-
 ‘ whelm’d me with Sorrow, and re-
 ‘ doubled my Love. I made the
 ‘ bitterest Complaints.

‘ *Ah ! too generous, too cruel*
 ‘ *Phya, You undoubtedly deceive*
 ‘ *yourself. The Gods never com-*
 ‘ *mand any thing contrary to Duty ;*
 U 4 ‘ nor

‘ *nor does Religion cancel Obligations*
 ‘ *founded upon Virtue.*

‘ *Megacles*, being inform’d of
 ‘ *Phya’s* Flight, suspended the Siege,
 ‘ and offer’d me Peace, upon Con-
 ‘ dition, that I wou’d divorce the
 ‘ Queen, and marry his Daughter.
 ‘ But I resolv’d to sacrifice my Crown,
 ‘ rather than betray my Glory and
 ‘ my Love. The Siege was renew’d
 ‘ with more Vigour than ever, and
 ‘ after long Resistance, I was oblig’d
 ‘ to yield. I left *Attica*, and made
 ‘ my Escape to *Eubœa*.

‘ I wander’d a great while in that
 ‘ Country, till being discover’d and
 ‘ persecuted by *Megacles*, I retir’d
 ‘ into the Island of *Naxos*. I en-
 ‘ ter’d into the Temple of *Pallas*,
 ‘ situated near the Sea-Coast, to pay
 ‘ my Devotions to the Protectress of
 ‘ *Athens*. Just as I had ended my
 ‘ Prayer, I perceiv’d an Urn upon
 ‘ the

‘ the Altar, and going near it, I
‘ read this Inscription. *Here rest*
‘ *the Ashes of Phya, whose Love to Pi-*
‘ *filtratus and her Country made her*
‘ *a willing Victim to their Happi-*
‘ *ness.*

‘ This mournful Spectacle renew’d
‘ all my Sorrows ; yet cou’d I not
‘ tear my self away from that fatal
‘ Place. I often went to the Tem-
‘ ple to bewail my Misfortunes. It
‘ was my only remaining Consola-
‘ tion in this lonely Condition, in
‘ which I suffer’d Hunger, Thirst,
‘ the Inclemency of the Seasons, and
‘ all the Hardships of a banish’d Man,
‘ who dares not confide in any Per-
‘ son, nor has any Asylum, but in
‘ Forests among wild Beasts.

‘ One Day, while I was plung’d
‘ in the most melancholy Reflections,
‘ and in a profound Silence before
‘ the Altars, I know not whether in
‘ a

‘ a Vision or a divine Dream, but
‘ the Temple seem’d to shake,
‘ and the Top of it to open ; I be-
‘ held *Minerva* in the Air, in the
‘ same Form as when she came
‘ out of the Head of *Jupiter*, and
‘ I heard her pronounce these
‘ Words in a majestick and threat-
‘ ning Tone : *It is thus the*
‘ *Gods punish those who abuse Reli-*
‘ *gion, by making it subservient to*
‘ *their Ambition.* My Soul was
‘ seized with a sacred Horror. The
‘ Presence of the Goddess confound-
‘ ed me, and laid open before my
‘ Eyes all my Crimes. I continu’d
‘ a great while without Sense or
‘ Motion.

‘ From that Time my Heart was
‘ chang’d. I discern’d the true Source
‘ of all my Misfortunes. I detested
‘ that false Policy, which makes use
‘ of Wiles, Artifice, and mean Dis-
‘ simulation. I resolv’d to follow
‘ other

‘ other Maxims for the future ; to
 ‘ employ no Methods, but what were
 ‘ noble, just and magnanimous ; and
 ‘ to make it my Endeavour to ren-
 ‘ der the *Athenians* happy, in case
 ‘ I was restor’d. The Gods were
 ‘ appeas’d, and deliver’d me from
 ‘ my Exile.

‘ My Son *Hippias* engaged the
 ‘ *Argians*, and several Cities of
 ‘ *Greece*, to assist me ; I went and
 ‘ join’d him in *Attica*. I first took
 ‘ *Marathon*, and then advanc’d to-
 ‘ wards *Athens*. The *Athenians*
 ‘ came out of the City to give me
 ‘ Battle. I sent some Children on
 ‘ Horseback to them, to assure them
 ‘ that I did not come to invade their
 ‘ Liberties, but to restore the Laws
 ‘ of *Solon*. This Moderation re-
 ‘ mov’d their Fears, they receiv’d me
 ‘ with Acclamations of Joy ; I as-
 ‘ cended the Throne a third Time,
 ‘ and

‘ and my Reign has never since been
 ‘ disturb’d.’

While *Cyrus* staid at *Athens*, *Pisistratus* and *Solon* conducted him often to the Theatre. Stately Edifices, pompous Decorations, and the nice Rules, which have been since observed, were not then known. Tragedy was not in that Perfection to which it was brought by *Sophocles* ; but it answer’d all the Views of Policy, for which it was introduc’d.

The *Greek* Poets, in their Dramatic Performances, usually represented the Tyranny of Kings, in order to strengthen the Aversion which the *Athenians* had to Royalty : But *Pisistratus* directed the Deliverance of *Andromeda* to be acted. The Poet had scatter’d, throughout his Tragedy, several Strokes of Panegyrick, which were the more delicate, as they might be apply’d, not only to *Perseus*, but
 to

to *Cyrus*, who was descended from him. After this, *Solon* led the young Prince to *Areopagus*, to take a Repast there; which was more frugal than that at the Palace of *Pisistratus*, but not less agreeable. During the Entertainment, *Cyrus* desir'd the old Sage to explain to him the Nature, Design, and principal Parts, of Tragedy, which he did not yet understand. *Solon*, who was himself a Poet, answer'd:

‘ The Theatre is a living Picture
 ‘ of the Virtues and Passions of Men.
 ‘ Imitation deceives the Mind into a
 ‘ Belief, that the Objects are really
 ‘ present, and not represented.’

‘ You have formerly read our
 ‘ Poet, *Homer* ; the Drama is only
 ‘ an Abridgement of Epic-Poesy.
 ‘ The one is an Action recited, the
 ‘ other an Action represented. The
 ‘ one recounts the successive Tri-
 ‘ umphs

‘ umphs of Virtue and Courage over
 ‘ Vice and Fortune ; the other re-
 ‘ presents the unforeseen Mischiefs
 ‘ caus’d by the Passions. The one
 ‘ may abound with the *Marvellous*
 ‘ and *Supernatural*, because it treats
 ‘ of heroick Virtues, which the Gods
 ‘ alone inspire ; but in the other,
 ‘ where human Passions prevail, the
 ‘ *Natural* must be joined with the
 ‘ *Surprizing*, to shew the Effect and
 ‘ Sport of those Passions. The heaping
 ‘ Wonders upon Wonders, transports
 ‘ the Mind beyond the Limits of Na-
 ‘ ture, but it only excites Admiration.
 ‘ On the contrary, by describing the
 ‘ Effects of Virtue and Vice, both
 ‘ without and within us, Man is
 ‘ brought to see and know himself ;
 ‘ the Heart is touch’d, while the
 ‘ Mind is diverted.

‘ The *Virtuous*, the *Useful*, and
 ‘ the *Agreeable*, must be united, in
 ‘ order to reach the *Sublime*. The
 ‘ most

‘ most beautiful Flowers, Graces,
‘ and Paintings, only please the
‘ Imagination, without satisfying the
‘ Heart, or improving the Under-
‘ standing. Solid Principles, noble
‘ Sentiments, and various Characters
‘ must be dispers’d throughout, in
‘ order to display to us, Truth, Vir-
‘ tue, and Nature. Man must be
‘ represented as he is, and as he ap-
‘ pears ; in his native Colours, and
‘ under his Disguises; that the Picture
‘ may resemble the Original, in which
‘ there is always a Contrast of Vir-
‘ tues and Imperfections. Never-
‘ theless it is necessary to conform to
‘ the Weakness of Mankind. Too
‘ much Moralizing disgusts ; too
‘ much Reasoning tires. We must
‘ turn Maxims into Action, convey
‘ noble Sentiments by a single
‘ Word, and instruct rather by the
‘ Manners of the Hero, than by his
‘ Discourse.

‘ These

‘ These are the great Rules found-
‘ ed upon human Nature, and the
‘ Springs which must be put in Mo-
‘ tion to make Pleasure serviceable
‘ to Instruction. I foresee that one
‘ Day these Rules may be improv’d,
‘ by introducing into such Entertain-
‘ ments, all the Arts of Imitation,
‘ Painting, Musick, and Dancing,
‘ as well as Poesy. Hitherto I have
‘ contented my self with making the
‘ Theatre a School of Philosophy, for
‘ the young *Athenians*, and useful
‘ to their Education. It argues an
‘ Ignorance of human Nature, to at-
‘ tempt to lead it to Wisdom at once
‘ by Constraint and Severity. Du-
‘ ring the Sprightliness and Fire of
‘ Youth, there is no fixing the At-
‘ tention of the Mind, but by amu-
‘ sing it. This Age is always upon
‘ its Guard against Precepts ; and
‘ it is therefore necessary to disguise
‘ them, under the Form of Pleasure.’

Cyrus comprehended by this the great Designs, both Political and Moral, of the Theatre; and saw clearly at the same Time, that the principal Rules of Tragedy are not arbitrary, but taken from Nature. He thought he could not better shew his Thankfulness to *Solon* for his Instructions, than by letting him see the Impression they had made upon him.

‘ I now perceive, said he, that the
 ‘ *Egyptians* are much in the wrong
 ‘ to despise the *Greeks*, and especial-
 ‘ ly you *Athenians*. They look up-
 ‘ on your Graces, your Delicacies,
 ‘ and your ingenious Turns, as fri-
 ‘ volous Thoughts, superfluous Or-
 ‘ naments, and childish Prettinesses,
 ‘ which denote a Puerility of Mind,
 ‘ and a Weakness of Genius, which
 ‘ will not suffer you to rise higher. But
 ‘ I see that you have finer Sentiments
 VOL. I. X ‘ than

‘ than other Nations ; that you
‘ are well acquainted with hu-
‘ man Nature ; and know how to
‘ make Pleasures instructive. The
‘ People of other Countries are
‘ only affected with masculine
‘ Thoughts, violent Motions, and
‘ bloody Catastrophes. It is for
‘ want of Sensibility that we do not
‘ distinguish, like you, the different
‘ Shades of human Thought and
‘ Passion. We are not acquainted
‘ with those soft and sweet Pleasures,
‘ which arise from delicate Senti-
‘ ments.’

Upon this *Solon* could not forbear embracing him, and saying : ‘ Hap-
‘ py the Nation that is govern’d by
‘ a Prince who travels over the Earth
‘ and Seas, to carry back into his
‘ Country all the Treasures of Wis-
‘ dom. Remember, O *Cyrus* ! re-
‘ member one Day the Sentiments
‘ with which the Gods now inspire
‘ you.

‘ you. I repeat to you what I said
 ‘ to *Cræsus* King of *Lydia* : No
 ‘ Man can be call’d HAPPY till he
 ‘ is dead. I foresee his Misfortunes
 ‘ and your Conquests. Successes
 ‘ are far more to be dreaded than
 ‘ Adversities. Always remember
 ‘ that the true Glory of a King
 ‘ consists in reigning over Men,
 ‘ whom he renders happy by his
 ‘ Beneficence, and good by his Vir-
 ‘ tues.’

The young Prince, at parting,
 made the same Promise to *Pisistratus*,
 which he had made to *Chilo* and
Leonidas, of being ever a faithful
 Ally to *Greece*. He embark’d, with
Araspes, at the Port of *Phalerus*, in
 a *Rhodian* Vessel, which was bound
 for *Crete*.

Cyrus’s Design in going thither,
 was not only to study the Laws of

X 2

Minos,

Minos, but likewise to see *Pythagoras*, who had stopp'd there in his Way to *Croton*. All the Eastern *Magi*, whom that Sage had seen in his Travels, had spoken of him to the Prince with Encomiums. He was esteem'd the greatest Philosopher of his Age, and to understand, best of all Men, the ancient Religion of *Orpheus*. His Dispute with *Anaximander*, the Naturalist, had fill'd all *Greece* with his Fame, and divided all the Learned. *Araspes* had been inform'd of this Matter by the Philosophers of *Athens*, and during the Voyage, gave *Cyrus* the following Account of it :

‘ *Pythagoras*, who was descended
 ‘ from the ancient Kings of the Island
 ‘ of *Samos*, had been captivated with
 ‘ the Charms of Wisdom from his tenderest Years. He discover'd, even
 ‘ from that Time, a superior Genius, and a sovereign Taste for
 ‘ Truth.

‘ Truth. Not finding at *Samos* any
 ‘ Philosopher, who cou’d satisfy his
 ‘ eager Thirst for Knowledge, he
 ‘ left it at Eighteen Years of Age, to
 ‘ seek elsewhere what he could not
 ‘ meet with in his own Country.
 ‘ After having travell’d for several
 ‘ Years in *Egypt* and *Asia*, he re-
 ‘ turned Home, fraught with all the
 ‘ Sciences of the *Chaldeans*, *Egypt-*
 ‘ *tians*, *Gymnosophists*, and *He-*
 ‘ *breans*.

‘ The Sublimity of his Genius was
 ‘ equal to the Extent of his Learning,
 ‘ and the excellent Qualities of his
 ‘ Heart surpass’d both. His lively and
 ‘ fertile Imagination did not hinder
 ‘ the Justness of his Reasoning.

‘ *Anaximander* had gone from his
 ‘ own Country, *Miletus*, to the
 ‘ Island of *Samos*. He had all the
 ‘ Talents which can be acquir’d by
 ‘ Study ; but his Understanding was
 ‘ more

‘ more subtile than solid, his No-
 ‘ tions more learned than luminous,
 ‘ and his deluding Eloquence full of
 ‘ Sophistry. He was impious in the
 ‘ very Bottom of his Soul, yet af-
 ‘ fected all the outward Appearances
 ‘ of an extravagant Superstition. He
 ‘ held, as *Divine Truths*, all the
 ‘ Fables of the Poets, and stuck to
 ‘ the literal Sense of their Alle-
 ‘ gories. He adopted all the vulgar
 ‘ Opinions as Principles, in order to
 ‘ degrade Religion, and make it
 ‘ monstrous. His Impiety did not
 ‘ proceed only from the Vanity of
 ‘ making himself the Head of a new
 ‘ Sect, but from ill Nature. He
 ‘ hated Mankind, and to gratify his
 ‘ Humour, endeavour’d to destroy
 ‘ all the true Pleasures of the Mind,
 ‘ and all the sweet Hopes which the
 ‘ Idea of Immortality inspires.

‘ *Pythagoras* loudly oppos’d his
 ‘ mischievous Maxims, and endea-
 ‘ your’d

‘ your’d to purge Religion of those
‘ absurd Opinions which dishonour
‘ it. *Anaximander*, covering him-
‘ self with the Veil of a deep Hypo-
‘ crisy, took Occasion from thence
‘ to accuse him of Impiety.

‘ He secretly made use of all Arts
‘ to incense the People, and alarm
‘ *Polycrates*, who then reign’d at
‘ *Samos*. He address’d himself to
‘ all the Sects of Philosophers, and
‘ to the Priests of the different Di-
‘ vinities, to persuade them that the
‘ *Samian Sage*, by teaching the
‘ Unity of one sole Principle, de-
‘ stroy’d the Gods of *Greece*. The
‘ King esteem’d and lov’d *Pythago-*
‘ *ras*. Nevertheless he suffer’d him-
‘ self to be surpriz’d and impos’d
‘ upon, by the artful Representati-
‘ ons, which *Anaximander* contriv’d
‘ to have laid before him. The Sage
‘ was banish’d from Court, and
‘ obliged to quit his Country.’

This

This Story gave *Cyrus* a greater Desire to see the Philosopher, and to learn the Particulars of his Dispute.

The END of the First Volume.



THE
TRAVELS
OF
CYRUS.

IN TWO VOLUMES.

To which is annex'd,
A DISCOURSE
UPON THE
Theology *and* Mythology
Of the *ANCIENTS*.

By the *Chevalier* RAMSAY.

VOL. I.

THE SECOND EDITION.

LONDON,

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M.DCC.XXVII



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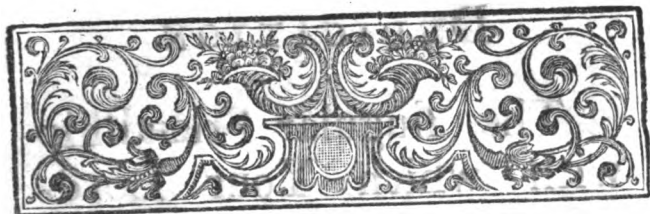
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To the Right Honourable

T H E

Lord *LANSDOWN*.

My LORD,



H E most amiable
Virtues, and the
brightest Talents,
form'd the Character of that
H E R O whose Travels I re-
late: And to whom cou'd I
offer the Picture of so fine
a Genius, and so generous a
Mind, but to a Person of
Your Lordship's Taste?

The

t

The singular Friendship with which Your Lordship honours me, gave Rise to this Undertaking ; and my Obligations are of such a Nature, that to let pass the present Opportunity of acknowledging them, wou'd be the highest Injustice, as well as Ingratitude. Accept this Mark of the inviolable Attachment, and profound Respect, of,

My LORD,
Your Lordship's most Obliged,
Most Obedient, And
Most Humble Servant,

Andrew Ramfay.



PREFACE.



ENOPHON, *having said nothing, in his Cyropædia, of what happen'd from the 16th to the 40th Year of Cyrus, I have taken the Liberty to fill up a Part of this Chasm by making him travel. The Relation of his Travels gives me an Opportunity of describing the Religion, Manners, and Policy of the several Countries thro' which he passes ; as also the great Revolutions, which happen'd in that Hero's Time, in Egypt, Greece, Tyre, and Babylon.*

The Discourse at the End will shew, that I have ascrib'd nothing to the Antients, with regard to Religion, which

which is not authoriz'd by express Passages, not only of their Poets, but of their Philosophers.

I have departed as little as was possible from the most exact Chronology. Mr. Freret, an eminent Member of the Academy of Inscriptions at Paris, has written a Letter to me on that Subject, which I cannot withhold from the Publick without Injustice; and to that Letter I refer the Reader. He there discusses the Matter with a Brevity and Perspicuity to which I could never have attained.

As to the Style of this Work, it is rather that of an Historian, than of a Poet. I am incapable of pouring the Beauties of antient Poesy into a modern Language. Besides, the Author of TELEMACHUS has render'd such Attempts, not only rash, but useless. The Model is too perfect to be imitated.

T H E



THE
TRAVELS
OF
CYRUS.

BOOK I.



HE *Assyrian* Empire, having been for many Ages extended over all *Asia*, was at length dismembred, upon the Death of *Sardanapalus*.

* *Arbaces*, Governor of *Media*, entered into a League with *Belesis*, Governor of *Babylon*, to dethrone that

* Diod. Sic. B. 2. Athenæus B. 12. Herod. B. 1.
Justin. B. 1.

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effemi-

effeminate Monarch. They besiege him in his Capital, where the unfortunate Emperor, to avoid being made a Prisoner, and to hinder his Enemies from becoming Masters of his immense Riches, set Fire to his Palace, threw himself into the Flames, and perished with all his Treasures. *Ninus*, the true Heir, succeeded him in the Throne, and reign'd at *Nineveh*. But *Arbaces* took Possession of *Media*, with all its Dependencies; and *Belesis* of *Chaldea*, with the neighbouring Territories.

Thus was that antient Empire divided into three Monarchies, the Capitals of which were *Nineveh*, *Ecbatana*, and *Babylon* *.

* This happen'd many Years before the Foundation of *Rome*, and the Institution of the *Olympiads*. was in the Time of *Ariphron*, 9th Archon of *Athen* and almost 900 Years before the Christian *Æra*.

Th

The Successors of *Arbaces* made considerable Conquests, and brought, by degrees, under Tribute several other Provinces and Nations, particularly *Persia*.

Such was the State of *Asia* when *Cyrus* was born. His Father *Cambyses* was King of *Persia*. *Mandana* his Mother was Daughter of *Astyages*, Emperor of the *Medes*. *

He was educated from his tender Years, after the Manner of antient *Persia*, where the young *Satrapes* were inur'd to Hardship, Fatigue, and a military Life. Hunting and War were their only Exercises, and they look'd upon the one as an Image of the other.

The *Persians* were hitherto rough, but virtuous. They were not vers'd

* Xenoph. Cyrop. B. I.

in those Arts and Sciences which polish the Minds and Manners. But they were great Masters of the sublime Science of being content with simple Nature, of despising Death for the Love of their Country, and of flying all Pleasures which emasculate the Mind, and enervate the Body.

The Youth were educated in public Schools, where they were early instructed in the Knowledge of the Laws, and accustom'd to hear Causes, pass Sentence, and mutually to do one another Justice; and hereby they discovered their Dispositions, Penetration, and Capacity for Employments in a riper Age.

The Virtues which their Masters were principally careful to inspire, were *Truth* and *Goodness*, *Sobriety* and *Obedience*. The two former make us resemble the Gods; the two latter

latter are necessary to the Preservation of Order. *

The chief Aim of the Laws in antient *Persia*, was to prevent the Corruption of the Heart: And for this Reason, the *Persians* punish'd Ingratitude, a Vice against which there is no Provision made by the Laws of other Nations. Whoever was capable of forgetting a Benefit, or of refusing to do a good Office when it was in his Power, was looked upon as an Enemy to Society.

Cyrus had been educated according to these wise Maxims. And though it was impossible to conceal from him his Rank and Condition, yet he was treated like the rest of his Companions, and with the same Severity as if he had not been born to reign. He was taught to practise an exact Obedience,

* Xenoph. Cyrop. B. 1.

that he might afterwards know how to command.

When he arrived at the Age of Sixteen, *Astyages* press'd to see him.* *Mandana* could not avoid complying, but was uneasy at the Thought of being oblig'd to carry her Son to the Court of *Ecbatana*.

For the Space of two hundred Years, the Bravery of the Kings of *Media* had extended their Conquests; and Conquests had begot Luxury, which is always the Fore-runner of the Fall of Empires. *Valour, Conquest, Luxury, Anarchy.* This is the fatal Circle, and these are the different Periods of the politick Life, in almost all States. The Court of *Ecbatana* was then in its Splendor; but this Splendor had nothing in it of Solidity.

* See Mr. *Freret's* Letter, p. 5.

The

The Days were spent in Effeminacy, or in Flattery. The Love of Glory, strict Probity, severe Honour, were no longer in Esteem. Solid Knowledge was looked upon as contrary to Delicacy of Manners. Agreeable Trifling, fine-spun Thoughts, and lively Sallies of Imagination, were the only Kinds of Wit admired there. No sort of Writings pleas'd, but amusing Fictions; where a perpetual Succession of Events surprized by their Variety, without improving the Understanding, or enobling the Heart.

Love was without Delicacy. Blind Pleasure was its only attractive Charm. The Women thought themselves despised when no Attempts were made to ensnare them. That which contributed to encrease this Corruption of Mind, Manners, and Sentiments, was the new Doctrine, spread every where by the *Magi, That Pleasure*

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is

is the only moving Spring of Man's Heart. For as each Man was free to place his Pleasure according to his Fancy, this Maxim authorized Virtue or Vice according to every one's Taste, Humour, or Complexion.

This Depravity, however, was not then so universal in *Media*, as it became afterwards under the Reigns of *Artaxerxes* and *Darius Codomanus*. Corruption takes its Rise in Courts, and extends itself gradually thro' all the Parts of a State. There were in the Provinces, and in the Troops, several military Men who were not corrupted by the infectious Air of *Ecbatana*, but had preserv'd in themselves all the Virtues which flourish'd in the Reigns of *Deioces* and *Phraortes*.

Mandana was thoroughly sensible of all the Dangers to which she should expose young *Cyrus*, by carrying him
to

to a Court, the Manners of which were so different from those of the *Persians*. But the Will of *Cambyfes*, and the Orders of *Astyages*, obliged her to undertake the Journey.

She set out, attended by a Body of the young Nobility of *Persia*, under the Command of *Hystaspes*, to whom the Education of *Cyrus* had been committed. She was in a Chariot with her Son, and it was the first time he had seen himself distinguish'd from his Companions.

Mandana was a Princess of uncommon Virtue. Her Mind was cultivated and adorned, and she had a *Genius* much above her Sex. She made it her Business, during the Journey, to inspire *Cyrus* with the Love of Virtue, by entertaining him with Fables according to the Eastern Manner. The Minds of young Persons
are

are not gained by difficult and refined Reasonings, they must be enticed by agreeable and familiar Images. To make Truth lovely to them, it must be exhibited by sensible and beautiful Representations.

Mandana had observed that *Cyrus* was often too full of himself, and that he discovered some Tokens of a rising Vanity, which might one Day obscure his great Qualities. She endeavoured to make him sensible of the Deformity of that Vice, by relating to him the Fable of *Sozares*, a Prince of the antient Empire of *Assyria*. It resembles the Story of the *Grecian Narcissus*, who perished by the foolish Love of himself. For thus it is that the Gods punish; they only give us over to our own Passions, and we immediately commence Unhappy.

She

She then painted to him the Beauty of those noble Virtues which lead to Heroism, by the generous forgetting of one's-self. She related to him the Fable of the first *Hermes*, a divine Youth, who was beautiful without knowing it, had Wit without thinking so, and who was unacquainted with his own Virtue, because he was ignorant that there were Vices.

It was thus that *Mandana* instructed her Son during the Journey; one Fable gave Rise to another. The Questions of the Prince furnished the Queen with new Matter to entertain him, and with Opportunities of teaching him the Sense of the *Egyptian* Fables, the Taste for which had prevailed very much in the *East*, since the Conquests of *Sesostris*. †

As they passed one Day by a Mountain, consecrated to the great
Oromazes,

Oromazes *, *Mandana* stopp'd her Chariot, alighted, and drew near to the sacred Place. It was the Day of a solemn Festival, and the High Priest was already preparing the Victim, crown'd with Flowers. He was of a sudden seiz'd with a Divine Spirit, and interrupting the Silence and Solemnity of the Sacrifice, cryed out in a Transport; *I see a young Laurel rising. It will soon spread its Branches over all the East. The Nations will come in Crowds to assemble together under its Shadow.* At the very same Instant a Spark of Fire flew out from the Pile, and moved about the Head of *Cyrus*.

Mandana made deep Reflections upon this Event, and after she was again in her Chariot, said to her Son, *The Gods sometimes send these Auguries to animate Heroick Souls: They*

* The great God of the *Persians*. See the Disc. at the End of the second Volume, Pag. 5,

are

are Presages of what may happen, and by no means certain Predictions of a Futurity, which must always depend upon their Virtue.

Being arrived upon the Frontiers of *Media*, *Astyages*, with all his Court, came out to meet them. He was a Prince of great Beneficence and Humanity, but his natural Goodness made him often too Easy, and his Propensity to Pleasure had brought the *Medes* into the Taste of Luxury and Effeminacy *.

Cyrus, soon after his Arrival at the Court of *Ecbatana*, gave Proofs of a Wit and Judgment far beyond his Age. *Astyages* put divers Questions to him concerning the Manners, Laws, and Method of educating Youth among the *Persians*. He was struck with Astonishment at the lively and

* Xenoph. Cyrop. B. 1. Herod. B. 2.

noble

†

noble Answers of his Grandson. All the Court admired the bright Parts of *Cyrus*, infomuch that he began to be intoxicated with Praise. A secret Presumption steals into his Heart. He talks a little too much, and does not hearken enough to others. He decides with an Air of Sufficiency, and seems too fond of Wit.

Mandana, to remedy this Fault, contrived to set before him his own Picture, by certain Passages of History; for she still proceeded in his Education, upon the same Plan on which she had begun it. She related to him the Story of *Logis* and *Sygeus*.

‘ My Son, said she, it was formerly the Custom at *Thebes*, in
 ‘ *Bæotia*, to raise to the Throne, after
 ‘ the Death of the King, him, of
 ‘ all his Children, who had the best
 ‘ Parts. When a Prince has fine Parts
 ‘ he can chuse able Ministers, make
 ‘ proper

‘ proper Use of their Talents, and
‘ govern those who govern under
‘ him. This is the great Secret of
‘ the Art of Reigning.

‘ Among the King’s Sons there
‘ were two who discovered a supe-
‘ rior Geni-
‘ us. The elder loved
‘ Talking, the younger was more
‘ silent. The eloquent Prince, named
‘ *Logis*, made himself admired by
‘ the Charms of his Wit. The silent
‘ Prince, named *Sygeus*, made him-
‘ self loved by the Goodness of his
‘ Heart. The first shew’d plainly,
‘ even while he endeavoured to con-
‘ ceal it, that he spoke only to shine.
‘ The second hearkned readily to
‘ others, and looked upon Conversa-
‘ tion, as a sort of Commerce, where
‘ each Person ought to bring some-
‘ thing of his own. The one made
‘ the most thorny and perplexed Af-
‘ fairs agreeable by a peculiar Grace
‘ in the manner of treating them:
‘ The

‘ The other threw Light upon the ob-
 ‘ scureſt Points, by reducing every
 ‘ Thing to ſimple Principles. *Logis*
 ‘ affected Myſtery without being ſe-
 ‘ cret, and his Politicks were full of
 ‘ Stratagems and Artifices. *Sygeus*
 ‘ had Addreſs without Falſhood, and
 ‘ great Penetration, while he was
 ‘ himſelf impenetrable. He ſurmount-
 ‘ ed all Obſtacles by his Prudence
 ‘ and Courage, and by purſuing
 ‘ ſteadily the moſt juſt and noble
 ‘ Views.

‘ After the King’s Death, the Peo-
 ‘ ple were aſſembled in a large En-
 ‘ cloſure to chuſe a Succeſſor to the
 ‘ Throne. Twelve old Men preſided
 ‘ at their Council to correct the Judg-
 ‘ ment of the Multitude, who ſel-
 ‘ dom fail to be carry’d away by
 ‘ Prejudice, Appearance, or Paſſion.
 ‘ The eloquent Prince made a long,
 ‘ but fine Harangue, wherein he ſet
 ‘ forth all the Duties of a King, in
 ‘ order

‘ order to insinuate that one who was
 ‘ so well acquainted with them, would
 ‘ undoubtedly fulfil them. Prince
 ‘ *Sygeus* in few Words laid before them
 ‘ the many Dangers to which Sovereign
 ‘ Power is liable, and confess’d
 ‘ an Unwillingness to expose himself
 ‘ to them. *It is not*, added he, *that*
 ‘ *I would avoid any Difficulties to*
 ‘ *serve my Country, but I am afraid*
 ‘ *of being found unequal to the Task*
 ‘ *of Governing.*

‘ The old Men decided in favour
 ‘ of *Sygeus* ; but the young People,
 ‘ and those of superficial Understand-
 ‘ ings, took the Part of the elder Bro-
 ‘ ther, and raised by degrees a Re-
 ‘ bellion, under Pretext that Injus-
 ‘ tice had been done to *Logis*.
 ‘ Troops were levy’d on both Sides;
 ‘ *Sygeus* proposed to yield his Right
 ‘ to his Brother, in order to hinder
 ‘ the Effusion of the Blood of his
 VOL. I. C ‘ Country-

‘ Countrymen, but his Army would
‘ not consent to it.

‘ The chief Men of both Parties,
‘ seeing the Miseries with which the
‘ State was ready to be overwhelmed,
‘ thought it adviseable to prefer a less
‘ Evil to a greater, and propos’d the
‘ Expedient of letting both the Bro-
‘ thers reign, each a Year, by Turns.
‘ This Form of Government has ma-
‘ ny Inconveniencies, but it was pre-
‘ ferr’d before a Civil War, the great-
‘ est of all Calamities. The two
‘ Brothers applauded the Proposal for
‘ Peace, and *Logis* mounted the
‘ Throne. He changed, in a little
‘ time, all the antient Laws of the
‘ Kingdom, was always listening to
‘ new Projects; and to have a lively
‘ Imagination was sufficient to raise
‘ a Man to the highest Employments.
‘ That which seemed excellent in
‘ Speculation could not be executed
‘ but with Difficulty and Confusion.
‘ His

‘ His Ministers, who had no Expe-
‘ rience, knew not that precipitate
‘ Changes, how useful soever they
‘ may appear, are always dangerous.

‘ The neighbouring Nations took
‘ occasion from this weak Admini-
‘ stration to invade the State; and had
‘ it not been for the Prudence and
‘ Bravery of *Sygeus*, all had been lost,
‘ and the People must have submit-
‘ ted to a foreign Yoke. But this
‘ Prince engag’d, defeated, and drove
‘ the Enemy out of the Country.

‘ It was then decided in the su-
‘ preme Council of the old Men,
‘ That the King to be chosen for the
‘ future, should not be the Person who
‘ gave Proofs of the quickest Parts,
‘ but of the soundest Judgment.
‘ They were of Opinion, that to talk
‘ eloquently, or to be fruitful in
‘ Expedients, were not Talents so
‘ essential to a good Governour, as

- ‘ a just Discernment in chusing, and
- ‘ a Steadiness and Courage in pur-
- ‘ suing the best and wisest Counsels.’

Cyrus usually confess’d his Faults without seeking to excuse them. He listened to this Story with Attention, perceived the Design of *Mandana* in telling it him, and resolved to correct himself.

Soon after this, he gave a notable Proof of his Genius and Courage. He was scarce Seventeen Years of Age when *Merodac* Son of *Nabuchodonosor* King of *Assyria* assembled some Troops under pretence of Hunting, and made an Irruption into *Media*. He left his Infantry upon the Frontiers, and marching in Person with twelve thousand Horse towards the first strong Places belonging to the *Medes*, encamped near them, and from thence sent out Detachments
every

every Day to scour and ravage the Country.

Astyages had early Notice that the Enemy was enter'd into his Dominions, and after having given the necessary Orders for assembling his Army, he set out with his Son *Cyaxares* and young *Cyrus*, followed only by some Squadrons levy'd in haste, to the Number of eight thousand Horse.

When he was come near the Borders of his own Country, he encamp'd upon a rising Ground, from whence he discover'd the Plain which *Merodac* ravaged by his Detachments. *Astyages* ordered two of his General Officers to go and observe the Enemy. *Cyrus* desired leave to accompany them, in order to inform himself of the Situation of the Country, the advantageous Posts, and the Strength of the *Assyrian* Army.

C 3

Having

Having made his Observations, he came back, and gave an exact Account of all he had seen.

Astyages the next Day assembled a Council of War to deliberate upon the Motions he should make. The greatest Part of the General Officers, apprehending some Ambush if they should leave their Camp, advis'd the suspending all Action, till the Arrival of new Troops. *Cyrus*, who was impatient to engage, hearken'd to their Reasonings with Uneasiness, but observed a profound Silence out of Respect to the Emperor, and so many experienc'd Commanders ; till at length *Astyages* order'd him to speak. He then rose up in the midst of the Assembly, and with a noble and modest Air, said, *I discover'd Yesterday upon the Right of the Enemies Camp a great Wood : I have just caus'd it to be view'd. The Enemy have neglected this Post, and we may become Masters*
 1 of

of it, by passing secretly a Detachment thither thro' this Valley, which is at our Left. I will convey my self thither with Hyftaspes, if the Emperor approves it.

Cyrus held his peace, blush'd, and fear'd to have spoken too much. All admir'd his Genius for War, at such tender Years. *Astyages* was surpriz'd at the Juftness of his Thought, and immediately commanded that his Counsel should be follow'd.

Cyaxares marched strait to the Enemy, while *Cyrus*, accompanied by *Hyftaspes*, filed off with a Body of Cavalry, without being discover'd, and conceal'd himself in the Wood. The Prince of the *Medes* attack'd the *Affyrians* dispers'd in the Plain. *Merodac* left his Camp to sustain them. *Astyages* advanc'd with the rest of his Troops, while *Cyrus* came out of
C 4 the

the Wood, fell upon the Enemy, and with his Voice animated the *Medes*, who all followed him with Ardour. He cover'd himself with his Shield, pierc'd into the thickest of the Squadrons, and spread Terror and Slaughter where-ever he came. The *Affyrians* seeing themselves thus attack'd on all Sides, lost Courage, and fled in Disorder.

Cyrus, after the Battle, was sensibly touch'd with seeing the Field cover'd with dead Bodies. He took the same Care of the wounded *Affyrians*, as of the *Medes*, and gave the necessary Orders for their Cure. *They are Men*, said he, *as well as we, and are no longer Enemies when once they are vanquish'd.*

The Emperor, having taken his Precautions to prevent such Irruptions for the future, return'd to *Ecbatana*. *Mandana* soon after was oblig'd to
 1 leave

leave *Media*. She was desirous to carry back her Son with her, but *Astyages* opposed it: *Why will you, said he, deprive me of the Pleasure of seeing Cyrus? He will be the Support of my old Age: besides, he will here learn military Discipline, which is not yet known in Persia. I conjure you by the Tendernefs which I have always shewn you, not to refuse me this Consolation.*

Mandana could not yield her Consent, but with infinite Concern. She dreaded the leaving her Son in the midst of a Court, which was the Seat of Voluptuousness. Being alone with *Cyrus*, she was resolv'd to sound his Inclinations, and ask'd him, Whether he liked best to stay at *Ecbatana*, or to return to *Persia*. He answer'd, *I should be sincerely glad to return with you, but methinks I may here acquire a great deal of Instruction in*
the

the Art of War, which is not to be bad in Persia.

I fear, reply'd Mandana, that the Reason you offer is only a Pretence, and even a Beginning of Corruption. I fear lest the Purity of your Manners should be stain'd, and you should be intoxicated with idle Passions. The first Steps to Vice will seem to be only innocent Amusements, a well-bred Compliance with receiv'd Customs, and a Liberty which you must allow your self in order to please. Virtue will come, by degrees, to be thought too severe, an Enemy to Pleasure and Society, and even contrary to Nature, because it opposes Inclination. In a word, you will look upon it as a matter of mere Decency, a politick Phantom, a popular Prejudice, from which Men ought to get free, when they can indulge their Passions in secret. Thus you will go from one Step to another, till your Understanding

standing being blinded, lead your Heart astray, and precipitate you into all sorts of Crimes.

Leave Hyftaspes with me, reply'd Cyrus: he will teach me to avoid all these Dangers. His Virtue is not too severe. I have been long accustom'd to open my Heart to him, and he is not only my Counsellor, but the Confident of my Weaknesses.

Hyftaspes was an experienc'd Commander: He had serv'd many Years under Astyages, in his Wars against the Scythians, and the King of Lydia, and had all the Virtues of the antient Persians, together with the Politeness of the Medes. Being a great Politician, and a great Philosopher, a Man equally able and disinterested, he had risen to the first Employments of the State, without Ambition, and possess'd them with Modesty.

Mandana

Mandana being persuaded of the Virtue and Capacity of *Hystaspes*, as well as of the Advantages her Son might find, by living in a Court, that was no less brave and knowing in the Art of War, than polite, resolv'd to obey *Astyages*.

She began her Journey soon after, and *Cyrus* accompanied her some Leagues from *Ecbatana*. At parting she embrac'd him with Tenderness; *My Son*, said she, *remember that your Virtue alone can make me happy*. The young Prince melted into Tears, and stood silent. This was his first Separation from her. He follow'd her with his Eyes till she was out of Sight, and then return'd to *Ecbatana*.

Cyrus continued in a voluptuous Court, without being infected by it. This however was not owing to the Precautions of *Mandana*, the Counsels

sels of *Hystaspes*, or his own natural Virtue, but to *Love*.

There was then at the Court of *Ecbatan* a young Princess named *Cassandana*, a near Relation of *Cyrus*, and Daughter of *Pharnaspes*, who was of the Race of the *Achemenides**. Her Father, who was one of the principal *Satrapes* of *Persia*, had sent her to the Court of *Astyages*, to be there educated. She had all the Politeness of that Court, without any of its Faults. Her Wit was equal to her Beauty, and her Modesty heighten'd the Charms of both. Her Imagination was lively, but directed by her Judgment. A Justness of Thought was as natural to her as a Gracefulness of Expression. She spoke seldom; but when she did speak, one might perceive that she priz'd Virtue more than Wit. She had entertain'd

* Herod. B. i.

a particular Regard for *Cyrus* from the first Moment she saw him, but conceal'd her Sentiments so well, as not to be suspected.

Proximity of Blood gave *Cyrus* frequent Opportunities of seeing and discoursing with her. Her Conversation soften'd the Manners of the young Prince, and he insensibly acquir'd a Delicacy with which till then he had not been acquainted.

The Beauties and Virtues of this Princess produced by degrees in his Soul all the Motions of that noble Passion, which softens the Hearts of Heroes without lessening their Courage, and which places the principal Charm of Love in the Pleasure of *loving*. Precepts, Maxims, and severe Lessons, do not always preserve the Mind from the poison'd Arrows of Sensuality. 'Tis perhaps exacting too much from Youth, to require
that

that they should be insensible. And it often happens that nothing but a well-plac'd Love can be a Security from dangerous and criminal Passions.

Cassandana perceiv'd the Affection of *Cyrus*, but without seeming to observe it. And *Cyrus* enjoy'd in her Conversation all the Pleasures of the purest Friendship, without declaring his Love. His Youth and his Modesty made him timorous. And it was not long before he felt all the Disquiets, Pains, and Alarms, which ever tend upon such Passions, even when they are most innocent.

Cassandana's Beauty very soon created him a Rival. *Cyaxares* became enamour'd of this Princess. He was very near of the same Age with *Cyrus*, but of a very different Character. He had Wit and Courage, but was of an impetuous, haughty Disposition, and shew'd already but
too

too great a Propensity to all the Vices common to young Princes.

Cassandana could love nothing but Virtue, and her Heart had made its Choice. She dreaded more than Death an Alliance with the *Median* Prince, tho' it flatter'd so much her Ambition.

Cyaxares was unacquainted with the Delicacy of Love. His high Rank augmented his natural Haughtiness, and the Manners of the *Medes* authoriz'd his Presumption : So that he us'd little Precaution or Ceremony in letting the Princess know his Passion for her.

He immediately perceived her Indifference, sought for the Cause of it, and was not long in making the Discovery. In all publick Diversions she appear'd gay and free with him, but was more constrain'd with *Cyrus*.
The

The Guard she kept upon herself, gave her an Air of Reserve, which was not natural to her. She answer'd to all the Civilities of *Cyaxares*, with ready and lively Turns of Wit; but when *Cyrus* spoke, she could hardly conceal her Perplexity.

Cyaxares observ'd this different Behaviour, and guess'd the Reason of it: But young *Cyrus*, being little skill'd in the Secrets of Love, did not interpret the Conduct of *Cassandana* in the same manner. He imagin'd that she was pleas'd with the Passion of *Cyaxares*, and that her Eyes were dazzled with the Lustre of that Prince's Crown.

Cyrus experienc'd alternately, the Uncertainty and Hope, the Pains and Pleasures of a lively Passion. His Trouble was too great to be long conceal'd. *Hystaspes* perceiv'd it; and without knowing the Object of

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the

the Prince's Attachment, said to him,
 ' For some time past I observe that
 ' you are thoughtful and absent. I
 ' believe I see into the Cause of it.
 ' You are in Love, *Cyrus*. There
 ' is no way to get the better of Love,
 ' but Flight. The most Heroick
 ' Virtue is sometimes vanquish'd by
 ' the Force of its Illusions. The
 ' wisest of Men are seduc'd by it, if
 ' they neglect to crush it in its Birth.
 ' We have an Example of this, in
 ' the History of one of your An-
 ' cestors.

* ' In the Reign of *Cyaxares* Son
 ' of *Phraortes*, a bloody War was
 ' kindled between the *Sacæ* and the
 ' *Medes*. The Troops of *Cyaxares*
 ' were commanded by his Son-in-
 ' law *Stryangeus*, the bravest, hand-
 ' somest, and most accomplish'd
 ' Prince of all the *East*. He had

* This Story has its Foundation in Antiquity, and
 is taken from Nicolaus of Dam. Ctesias, and Diod. Sic.
 ' married

‘ married *Rhetea* the Emperor’s
 ‘ Daughter, who had both Beauty
 ‘ and Wit, and was of a most ami-
 ‘ able Temper. *Zarina*, Queen of
 ‘ the *Sacæ*, put herself at the Head
 ‘ of her own Troops; for she was
 ‘ not only adorn’d with all the
 ‘ Charms of her Sex, but was Mis-
 ‘ tress of the most Heroick Virtues.

‘ For two whole Years the Ad-
 ‘ vantages were equal on both Sides.
 ‘ Truces were often made in order
 ‘ to treat of Peace; and during these
 ‘ Cessations of Arms, the two Com-
 ‘ manders had frequent Interviews.
 ‘ The great Qualities which they dis-
 ‘ cover’d in each other, immediately
 ‘ produc’d Esteem, and under the
 ‘ Cover of that Esteem, Love soon
 ‘ insinuated it self into the Heart of
 ‘ *Stryangeus*. He no longer endea-
 ‘ vour’d to put an end to the War,
 ‘ for fear he should be separated from
 ‘ *Zarina*; but he made frequent
 D 2 ‘ Truces,

‘ Truces, in which Love had a greater
 ‘ Share than Policy.

‘ The Emperor at length sent Or-
 ‘ ders to give a decisive Battle. In
 ‘ the Heat of the Engagement the
 ‘ two Commanders met each other.
 ‘ *Stryangeus* would have avoided
 ‘ *Zarina*, but she attack’d him, and
 ‘ oblig’d him to defend himself, cry-
 ‘ ing out to him; *Let us spare the*
 ‘ *Blood of our Subjects: It belongs*
 ‘ *to us alone to put an End to the*
 ‘ *War.*

‘ Love and Glory by turns ani-
 ‘ mated the young Hero. He was
 ‘ equally afraid of conquering and of
 ‘ being conquer’d. He frequently
 ‘ expos’d his own Life by sparing
 ‘ *Zarina’s*, but at length found
 ‘ means to gain the Victory, with-
 ‘ out hurting his lovely Enemy. He
 ‘ threw his Javelin with a skilful
 ‘ Hand, and wounded the Queen’s
 ‘ Horse.

‘ Horse. The Horse fell, and the
 ‘ Queen with him : *Stryangeus* flies
 ‘ to her Relief, and will have no
 ‘ other Fruit of his Victory, than the
 ‘ Pleasure of saving what he loves.
 ‘ He offers her Peace with all sorts
 ‘ of Advantages, preserves her Do-
 ‘ minions to her, and swears in the
 ‘ Name of the Emperor an eternal
 ‘ Alliance with her, at the Head of
 ‘ the two Armies.

‘ After this he begg’d Permission
 ‘ to wait upon her to her Capital,
 ‘ to which she consented, but from
 ‘ a Motive very different from that
 ‘ which carried *Stryangeus* to make
 ‘ the Request. *Zarina’s* Thoughts
 ‘ were wholly taken up with the
 ‘ Care of testifying her Gratitude,
 ‘ while *Stryangeus* sought only an
 ‘ Opportunity of discovering his Love,
 ‘ He accompanied the Princess in her
 ‘ Chariot, who conducted him with
 ‘ Pomp to *Roxanacia*.

D 3

‘ Many

‘ Many Days were spent in Ban-
‘ queting and Rejoicings. *Zarina’s*
‘ Esteem began by little and little
‘ to grow into a Tenderness, without
‘ her perceiving it. She every Mo-
‘ ment suffer’d her Sentiments to be
‘ seen publickly, because she knew
‘ not as yet the Source of them.
‘ She tasted the secret Sweets of a
‘ young and growing Passion, and
‘ was unwilling to examine into the
‘ Motions of her own Heart. But
‘ at length she discover’d that Love
‘ had too great a Share in them. She
‘ blush’d at her Weakness, and re-
‘ solv’d to get the better of it. She
‘ press’d the Departure of *Stryangeus* ;
‘ but the young *Mede* could not
‘ leave *Roxanacia* : He was no lon-
‘ ger mindful of Glory : He forgot
‘ all his Affection for *Rhetea* : He
‘ yielded himself up entirely to a
‘ blind Passion, sigh’d, complain’d,
‘ and being no longer Master of him-
‘ self,

‘ self, discover’d his Love to *Zarina*
 ‘ in the strongest and most passionate
 ‘ Terms.

‘ The Queen did not seek to hide
 ‘ the Situation of her Mind. She
 ‘ answer’d with a noble Freedom,
 ‘ and without affected Evasions, or
 ‘ Mystery ; *I am indebted to you*
 ‘ *for my Life, and for my Crown ;*
 ‘ *my Love is equal to my Gratitude,*
 ‘ *and my Heart is no less touch’d*
 ‘ *than yours ; but I will sooner die*
 ‘ *than betray my Virtue, or suffer*
 ‘ *that your Glory should receive the*
 ‘ *least Blemish. Consider, dear*
 ‘ *Stryangeus, that you are the Hus-*
 ‘ *band of Rhetea, whom I love :*
 ‘ *Honour and Friendship oblige me*
 ‘ *equally to sacrifice a Passion, which*
 ‘ *would prove my Shame, and her*
 ‘ *Misfortune.*

‘ As she ended these Words, she
 ‘ retired. *Stryangeus* remain’d con-

‘ founded, and in Despair : He shut
 ‘ himself up in his Apartment, and
 ‘ felt, by turns, all the contrary Mo-
 ‘ tions of an Heroick Soul, that is
 ‘ combated, conquer’d, and insulted
 ‘ by a violent and tyrannical Pas-
 ‘ sion.

‘ One while he is jealous of *Zari-*
 ‘ *na’s* Glory, and resolves to imitate
 ‘ her : The next Moment, cruel Love
 ‘ sports with his Resolutions, and
 ‘ even with his Virtues. In this
 ‘ Tempest of Passions, his Under-
 ‘ standing is clouded, his Reason
 ‘ forsakes him, and he resolves to
 ‘ kill himself ; but first writes these
 ‘ Words to *Zarina*.

I *Saved your Life ; and you take*
away mine : I fall the Victim of
my Love and of your Virtue, being
unable to conquer the one or to imitate
the other. Death alone can put an
end

end to my Crime, and to my Torment. Farewel for ever.

‘ He sends this Letter to the
‘ Queen : She flies to the Apartment
‘ of the young *Mede* ; but he had
‘ already plung’d the Sword into his
‘ Breast, and she sees him swimming
‘ in his Blood. She falls into a
‘ Swoon, comes again to herself,
‘ bedews his Face with her Tears,
‘ and calls back his Soul that was
‘ ready to take its Flight. He sighs,
‘ opens his Eyes, sees the Grief of
‘ *Zarina*, and consents to have his
‘ Wound taken care of, which for
‘ many Days was thought mortal.

‘ *Rhetea*, inform’d of this tra-
‘ gical Adventure, soon arrives at
‘ *Roxanacia*. *Zarina* relates to her
‘ all that had happen’d, without con-
‘ cealing either her Weakness or her
‘ Resistance. Such noble Simplicity
‘ cannot

‘ cannot be understood or relished,
‘ but by great Souls. These two
‘ Princesses had lov’d each other from
‘ their Infancy. The War between
‘ the *Sacæ* and the *Medes* had inter-
‘ rupted their Correspondence, with-
‘ out lessening their Friendship. Not-
‘ withstanding the Delicacy of their
‘ Situation, they knew and esteem’d
‘ each other too well, to be suscep-
‘ tible of Distrust or Jealousy.

‘ *Rhetea* was excessively fond of
‘ *Stryangeus*, and always beheld him
‘ with the Eyes of a Lover: She
‘ lamented and compassionated his
‘ Weakness, because she saw it was
‘ involuntary. As soon as he was
‘ heal’d of his Wound, *Zarina* press’d
‘ his Departure, but he was not able
‘ to tear himself away from that
‘ fatal Place. His Torments and his
‘ Passion were renew’d.

‘ *Rhetea*

‘ *Rhetea* perceives it, falls into a
 ‘ deep Sadness, and suffers all the
 ‘ most cruel Agitations of Soul :
 ‘ Grief for being no longer lov’d by
 ‘ a Man, whom alone she loves;
 ‘ Compassion for a Husband given
 ‘ up to his Despair ; Esteem for a
 ‘ Rival whom she cannot hate. She
 ‘ sees herself every Day between a
 ‘ Lover hurried away by his Passion,
 ‘ and a virtuous Friend whom she
 ‘ admires ; and that her Life is the
 ‘ Misfortune of both. How severe
 ‘ a Situation for a generous and
 ‘ tender Heart ! The more she con-
 ‘ ceals her Pain, the more she is op-
 ‘ press’d by it. She sinks at last
 ‘ under the Weight, and falls into
 ‘ a dangerous Sickness. One Day
 ‘ when she was alone with *Zarina*
 ‘ and *Stryangeus*, she dropt these
 ‘ Words ; *I am dying ; but I die*
 ‘ *content, since my Death will make*
 ‘ *you happy.*

2

‘ *Zarina*

‘ *Zarina* melts into Tears, and
‘ withdraws. These Words pierce
‘ the Heart of *Stryangeus* : He looks
‘ upon *Rhetea*, and sees her pale,
‘ languishing, and ready to expire
‘ with Grief and Love. The Prin-
‘ cess’s Eyes are fix’d, and immo-
‘ veably fasten’d upon the Prince :
‘ His own are open’d. In a word,
‘ he is like a Man who awakes from
‘ a profound Sleep, or comes out of
‘ a *Delirium*, where nothing had
‘ appear’d in its natural Shape. He
‘ had seen her every Day, without
‘ perceiving the cruel Condition to
‘ which he had reduc’d her. He
‘ sees her at present with other Eyes :
‘ It awakens all his Virtue, and
‘ kindles again all his former Ten-
‘ derness. He acknowledges his Er-
‘ ror, and throws himself at her Feet,
‘ and embraces her, repeating often
‘ these Words, interrupted by Tears
‘ and Sighs; *Live, my dear Rhetea,*
‘ *live*

‘ live to give me the Pleasure of re-
‘ pairing my Fault ; I am now ac-
‘ quainted with all the Value of your
‘ Heart.

‘ These Words bring her again
‘ to Life : Her Beauty returns by
‘ degrees with her Strength. She de-
‘ parts for *Ecbatana* with *Stryangeus*,
‘ and from that Time nothing ever
‘ disturb’d their Union.

‘ You see by this, continued *Hys-*
‘ *taspes*, to what Extremities Love
‘ may bring the greatest Heroes.
‘ You see likewise the Power of Re-
‘ solution and Courage, in conquer-
‘ ing the most violent Passions, when
‘ we have a sincere Desire to get the
‘ Victory.

‘ I should fear nothing for you,
‘ if there were at this Court such
‘ Persons as *Zarina* ; but Heroick
‘ Virtue, like hers, would now be
‘ thought

‘ thought Romantick, or rather a
 ‘ savage Insensibility. The Manners
 ‘ of the *Medes* are very much chang’d,
 ‘ and *Cassandana* is the only Person
 ‘ I see here, who is worthy of your
 ‘ Affection.’

Hitherto *Cyrus* had observ’d a profound Silence ; but finding that *Hystaspes* approv’d of his Passion, he cried out with Transport : ‘ You
 ‘ have named the dear Object of
 ‘ my Love ! *Cassandana* is the Mistress of my Heart ; but I fear that
 ‘ hers is prepossessed in favour of
 ‘ another : This is the Source of my
 ‘ Misery.’

Hystaspes, overjoy’d to learn that *Cyrus* had made so worthy a Choice, embraced him, and made him this Answer. ‘ *Cassandana* deserves all
 ‘ your Affection : Her Heart is as
 ‘ pure as her Understanding is bright :
 ‘ One cannot love her without loving
 ‘ Virtue :

‘ Virtue : Her Beauty is the least of
‘ her Charms. I was in fear lest
‘ you might be engaged by some
‘ dangerous Inclination : But I re-
‘ cover my self, I approve of your
‘ Passion, and even venture to think
‘ that it will be successful. Have
‘ you seen the *Greek* Fable of *En-*
‘ *dymion*, which that Princess has re-
‘ presented in a Piece of rich Em-
‘ broidery ? Methinks that Shepherd
‘ has all your Features ; but she has
‘ taken care to make *Diana* turn
‘ away her Head to hide her Face.
‘ Can you not guess the Reason of
‘ it ? She loves you without doubt ;
‘ but have a care of letting her see
‘ that you perceive it : She would
‘ fly you ; and rather than expose
‘ her Virtue to the least Reproach,
‘ would be equally cruel to you and
‘ to her self.’ These Words were a
great Consolation to *Cyrus*, and re-
stor’d him to his Tranquillity.

Not

Not long after, *Cambyfes* having Notice of *Cyrus's* Love for *Cassandana*, recalled him to *Persia*; for he had other Views for his Son, which agreed better with his Politicks. *Pharnaspes* was at the same time inform'd of the Sentiments of *Cyaxares*. His Ambition was flatter'd by the Hope of such an Alliance, and he sent Orders to his Daughter to stay at the Court of *Ecbatana*.

Cyrus and *Cassandana* were inform'd of their Fathers Intentions, and saw the Necessity of a Separation. Their Grief was proportionable to their Love. But the Prince flatter'd himself that he should be able, by the Help of *Mandana*, to move *Cambyfes* and *Pharnaspes*, at his Return to the Court of *Persia*. And this Hope hindered him from sinking under the Sorrow of so cruel a Situation.

The

The young Nobility would accompany him to the Frontiers of *Persia*. Of all the rich Presents which *Astyages* had given him at parting, he kept only some *Median* Horses, in order to propagate the Breed of them in *Persia*: The rest he distributed among his Friends whom he left at the Court of *Ecbatana*; and either by his Looks, Words or Bounties, express'd a due Regard for every one, according to his respective Rank, Merit, or Services.

He was no sooner arrived at the Court of *Persia*, but he communicated the Condition of his Heart to *Mandana*: ‘ *I have, said he, follow’d your Counsels at the Court of Ecbatana; I have liv’d insensible to all the most enticing Charms of Voluptuousness: But I owe nothing to my self on this account; I owe*
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‘ all to the *Daughter of Pharnaspes* :
 ‘ *I love her, and this Love has pre-*
 ‘ *serv’d me from all the Errors and*
 ‘ *Extravagances of Youth. Do not*
 ‘ *think that my Attachment to her is*
 ‘ *only a transient Liking, which may*
 ‘ *alter : I have never lov’d any*
 ‘ *other than Cassandana, and I feel*
 ‘ *that I never can love but her alone.*
 ‘ *I know that my Father’s Intention*
 ‘ *is to marry me to the Daughter*
 ‘ *of the King of Armenia ; but will*
 ‘ *you suffer the Happiness of my Life*
 ‘ *to be made a Sacrifice to political*
 ‘ *Views ?*’ *Mandana* encourag’d him,
 and engag’d to use her utmost En-
 deavours to make *Cambyfes* change
 his Sentiments.

In the mean while the young *Per-*
sians, seeing *Cyrus* return’d, said one
 to another ; ‘ *He comes from living*
 ‘ *delicately at the Median Court : He*
 ‘ *will never be able to undergo our*
 ‘ *Military Discipline, nor to ac-*
 ‘ *custom*

‘ *custom himself to our simple Manner
of Life.*’ But when they saw
him content himself with their or-
dinary Diet, more sober and abste-
mious than themselves, and that he
shew’d more Skill and Courage in
all his Exercises, they were struck
with Admiration, and cry’d out ;
‘ *He is worthy to reign over us, and
has yet a juster Title to the Throne
by his Merit than by his Birth.*’

Cassandana liv’d still at the Court
of *Ecbatana*, but she always receiv’d
Cyaxares with great Coldness : He
ow’d all the Complaisance, she had
shewn him, to *Cyrus*’s Presence. The
Pleasure of seeing her Lover, of
loving him, and being lov’d by him,
fill’d her Soul with a secret Joy, that
diffus’d it self thro’ all her Actions :
But after the Departure of the young
Prince, her Conversation, which was
before so gay and chearful, is chang’d
into a mournful Silence : Her lively

Wit seems extinguish'd, and all her natural Charms disappear.

In the mean while *Pharnaspes* fell dangerously ill at the Court of *Persia*, and desir'd to see his Daughter. She left *Ecbatana* in haste, to pay the last Duties to her Father.

Several Ladies of the Court regretted her, but the greater Part rejoiced at the Absence of a Princess, whose Manners were too perfect a Model of discreet Conduct : ‘ *It is a Happiness*, said they, *to be rid of that Stranger, whom the severe Education of the Persians has made insensible.*

Cyaxares saw the Departure of *Cassandana* with inexpressible Dissatisfaction : Spite, Jealousy, Hatred against *Cyrus*, all the Passions which arise from despis'd Love, tyrannized
over

over his Heart. He gave Orders to young *Araspes* the Son of *Harpagus*, to go privately thro' By-ways, and stop *Cassandana*, and to conduct her to a solitary Place on the Borders of the *Caspian* Sea.

Araspes had given himself up to all the Pleasures of a voluptuous Court, but in the midst of Sensuality had preserv'd noble and generous Sentiments, and sincerely abhorr'd every Thing that was dishonourable and unjust : All his Faults proceeded rather from Easiness and Complaisance than Vice : He had an excellent Understanding ; and being born for Arms, as well as form'd for a Court, was qualified for every thing both in Peace and War.

He communicated the Orders given him by *Cyaxares* to his Father *Harpagus*, who loved *Cyrus*. *Harpagus*, after

E 3

having

having signaliz'd his Courage in War,
 lived at the Court of *Ecbatana*, without
 being corrupted with the ordinary
 Vices of Courtiers : He saw with
 Concern the Manners of the Age,
 but kept Silence, and contented him-
 self with condemning them rather
 by his Conduct than by his Discourse :
 ' *I foresee, said he to Araspes, all*
 ' *the Misfortunes which Virtue will*
 ' *bring upon us ; but have a care,*
 ' *my Son, of gaining the Prince's*
 ' *Favour by a Crime.*

He commanded him at the same
 time to go and impart the whole
 Matter to *Astyages*. The Emperor
 approv'd of the prudent Counsels of
Harpagus, and fearing lest the Prince
 should find some other Means to
 execute his Purpose, ordered *Araspes*,
 instead of oppressing Innocence, to
 make haste to its Succour.

Araspes

Araspes departed with Expedition, overtook the Princess near *Aspadana*, told her the Orders of *Cyaxares*, and offer'd to conduct her into *Persia* : She wept with Joy to see the Generosity of *Araspes*, and made haste to gain the Frontiers of her own Country.

Pharnaspes died before his Daughter could reach the Court of *Cambyfes*. After having given all the Time which Nature and the Laws required, to lament her Father's Death, she at length saw *Cyrus*, and inform'd him of the generous Proceeding of *Araspes*. The Prince from that Moment conceiv'd a tender Friendship for him, which lasted to the End of their Lives.

Cyaxares resolv'd to revenge himself of *Araspes* in a Manner equally
E 4 cruel

cruel and shameful to human Nature. He caused *Harpagus's* second Son to be murdered *, and having invited the Father to a great Feast, he made the Limbs of the young Boy be serv'd up before him among other Dishes. After the Father had eaten plentifully of them, he ordered the Head and Hands to be brought, and said to *Harpagus*, with a barbarous Coolness and Serenity, '*It is thus that I punish the Treason of one Brother by the Death of another.*'

The Report of so great a Cruelty, stirr'd up the Indignation of all the *Medes*: But *Astyages*, being blinded by paternal Affection, wink'd at *Cyaxares's* Crime, and did not punish it. He fear'd the violent Temper of his Son, and durst not avow the secret Orders he had given to *Araspes*: And thus a Prince, who was natu-

* Herod. B. 1.

rally Beneficent, countenanc'd all Vices by a shameful Weakness: He knew not the Value of Virtue, and was only good by Complexion.

Harpagus being utterly disconsolate, retir'd from Court, and went privately into *Persia*, where *Cambyfes* granted him all the Advantages and Honours he was able, to compensate him for his Losses in *Media*,

Cassandana liv'd in Tranquillity at the Court of *Persia*, being in hopes that *Mandana* would prevail with *Cambyfes* to alter his Mind. A Turn of Politicks soon after chang'd that Prince's Sentiments. He learnt that the Daughter of the King of *Armenia* was just given in Marriage to the King of *Babylon's* Son, and that those two Princes had enter'd into a secret Alliance against the Empire of the *Medes*. This News disconcerted

concerted all his Schemes, and determin'd him at length to consent to the Happiness of *Cyrus* and *Cassandana*. The Marriage was celebrated according to the Manners of the Age, and of the Country.

They were conducted to the Top of a high Mountain, consecrated to the great *Oromazes*. A Fire of odoriferous Wood was there kindled. The High Priest first bound together the flowing Robes of the Prince and Princess, as a Symbol of their Union. Then the two Lovers, holding each other by the Hand, and surrounded by the *Estales*, danc'd about the Sacred Fire, singing the *Theogonia* (according to the Religion of the antient *Persians*); that is to say, the Birth of the *Jyngas*, *Amiliētes*, *Cosmogoges*, and of the pure *Genii*, who were all *Emanations* from the first Principle: They afterwards sung the Fall of
Spirits

Spirits into mortal Bodies : Then the Combats of *Mythras*, in order to lead Souls back to the *Empyreum* : And lastly, the total Destruction of the evil Principle *Arimanius*, who diffuses every where Envy, Hatred, and the hellish Passions *.

* See the Discourse, Page 116, &c.



T H E



THE
TRAVELS
OF
CYRUS.

BOOK II.



AS Cyrus advanc'd in Years, his Understanding opened and improved. His Taste and his Genius led him to the Study of the sublime Sciences. He had often heard speak of the famous School of the *Magi*, who had quitted their Retreat upon the Banks of the River *Oxus*, in *Bactria*, and were settled near the *Persian Gulf*.
As

As those Sages rarely left their Solitude, and had little Intercourse with other Men, he had never seen any one of them. The Thirst of Knowledge begot in him a strong Desire of conversing with them.

He undertook this Journey with *Cassandana*, attended by several *Satrapes*, and crossing the Plain of *Pasagarda*, went thro' the Country of the *Mardi*, and arrived upon the Banks of the *Arofis*. They enter'd by a narrow Pass into a large Valley, encompass'd with high Mountains, the Tops of which were covered with Oaks, Fir-trees, and lofty Cedars. Below were rich Pastures, in which all Sorts of Cattle were feeding. The Plain look'd like a Garden, water'd by many Rivulets, which came from the Rocks all around, and emptied themselves into the *Arofis*. This River lost it self between two little Hills, which as they opened,

†

opened, made the Objects seem to fly away, and discovered a Prospect of fruitful Fields, vast Forests, and the *Caspian* Sea, which bounded the Horizon.

Cyrus and *Cassandana*, as they advanc'd in the Valley, were invited into a neighbouring Grove by the Sound of harmonious Musick. There, they beheld, by the side of a clear Fountain, a great Number of Men of all Ages, and over against them a Company of Women, who form'd a Concert. They understood that it was the School of the *Magi*, and were surpriz'd to see, instead of austere, melancholy, and thoughtful Men, an agreeable and polite People. These Philosophers look'd upon Musick as something heavenly, and proper to calm the Passions, for which reason they always began and finish'd the Day by Concerts *.

* Strabo, B. 17.

After

After they had given some little time in the Morning to this Exercise, they led their Disciples thro' agreeable Places to the Sacred Mountain, observing all the while a strict Silence: There, they offer'd their Homages to the Gods, rather by the Voice of the Heart, than of the Lips. Thus by Musick, pleasant Walks, and Prayer, they prepar'd themselves for the Contemplation of Truth, and put the Soul into a Serenity proper for Meditation: The rest of the Day was spent in Study. Their only Repast was a little before Sun-set, at which they eat nothing but Bread, and some Portion of what had been offer'd to the Gods, concluding all with Concerts of Musick.

Other Men begin not the Education of their Children till after they are born, but the *Magi* in a manner before: While their Wives were with Child,

Child, they took care to keep them always in Tranquillity, and a perpetual Chearfulness, by sweet and innocent Amusements, to the end that from the Mother's Womb the Fruit might receive none but agreeable Impressions.

Each Sage had his Province in the Empire of Philosophy ; some studied the Virtues of Plants, others the Metamorphoses of Insects ; some again the Conformation of Animals, and others the Course of the Stars : But they made use of all their Discoveries to come to the Knowledge of the Gods, and of themselves. They said, *That the Sciences were no further valuable than they served as Steps to ascend to the great Oromazes, and from thence to descend to Man.*

Tho' the Love of Truth was the only Bond of Society among these Philosophers, yet they were not without
out

out a Head : They called him the *Archimagus*. He, who then possessed that Honour, was named *Zardust*, or *Zoroaster* : He surpassed the rest more in Wisdom than in Age, for he was scarce fifty Years old : Nevertheless he was a consummate Master in all the Sciences of the *Chaldeans*, *Egyptians*, and even of the *Jews*, whom he had seen at *Babylon*.

When *Cyrus* and *Cassandana* entered into this Grove, the Assembly arose and worshipped them, bowing themselves to the Earth, according to the Custom of the *East* ; and then retiring, left them alone with *Zoroaster*.

The Philosopher led them to a Bower of Myrtle, in the midst of which was the Statue of a Woman, which he had carved with his own Hands. They all three sat down in this Place, where *Zoroaster* entertain'd the

Vol. I. F Prince

Prince and Princess with a Discourse of the Life, Manners, and Virtues of the *Magi*. While he was speaking, he frequently cast a Look upon the Statue, and as he beheld it, his Eyes were bathed in Tears. *Cyrus* and *Cassandana* observ'd his Sorrow at first with a respectful Silence, but afterwards the Princess could not forbear asking him the Reason of it.

‘ This, answer’d the Philosopher, is
 ‘ the Statue of *Selima*, who heretofore
 ‘ lov’d me, as you now love *Cyrus*. It
 ‘ is here that I come to spend my sweet-
 ‘ est and my bitterest Moments. In spite
 ‘ of Wisdom, which submits me to
 ‘ the Will of the Gods ; in spite of
 ‘ the Pleasures I taste in Philosophy ;
 ‘ in spite of the Insensibility I am in,
 ‘ with regard to all human Grandeur,
 ‘ the Remembrance of *Selima* often
 ‘ renews my Regrets and my Tears.
 ‘ True Virtue does not extinguish
 ‘ tender Sentiments by regulating the
 ‘ Passions.’ These Words gave *Cyrus*
 and

and *Cassandana* a Curiosity to know the History of *Selima*. The Philosopher perceived it, and prevented their Request, by beginning his Story in the following Manner :

‘ I am not afraid of letting you
‘ see my Weakness ; but I should
‘ avoid the Recital I am going to
‘ make, if I did not foresee that you
‘ might reap some useful Instruction
‘ from it.

‘ I was born a Prince ; my Father
‘ was Sovereign of a little Territory
‘ in the *Indies*, which is called the
‘ Country of the *Sophites*. Having
‘ lost my Way one Day when I was
‘ hunting, I chanced to see in the
‘ thick Part of a Wood, a young
‘ Maid, who was there reposing
‘ herself. Her surprizing Beauty im-
‘ mediately struck me. I became im-
‘ moveable and durst not advance.
‘ I imagin’d it was one of those aerial

F 2

‘ Spirits,

‘ Spirits, who descend sometimes from
 ‘ the Throne of *Oromazes*, to con-
 ‘ duct Souls back to the *Empyreum*.
 ‘ Seeing herself alone with a Man,
 ‘ she fled, and took Refuge in a
 ‘ Temple that was near the Forest.
 ‘ I durst not follow her ; but I learnt
 ‘ that she was Daughter of an old
 ‘ Brachman, who dwelt in that
 ‘ Temple, and that she was conse-
 ‘ crated to the Worship of the Fire.
 ‘ The Laws of the *Éstales* are so
 ‘ severe among the *Indians*, that a
 ‘ Father thinks it an Act of Religion,
 ‘ to throw his Daughter alive into the
 ‘ Flames, should she ever fall from that
 ‘ Purity of Manners which she has
 ‘ sworn to preserve. My Father was
 ‘ yet living, and I could not make use
 ‘ of Violence : But had I been
 ‘ King, Princes have no Right in that
 ‘ Country over Persons consecrated
 ‘ to Religion. However all these Dif-
 ‘ ficulties did but increase my Pas-
 ‘ sion ; and the Violence of it quicken’d
 ‘ my

‘ my Ingenuity. I left my Fa-
 ‘ ther’s Palace, was Young, was a
 ‘ Prince, and did not consult Reason.
 ‘ I disguis’d myself in the Habit of a
 ‘ Girl, and went to the Temple
 ‘ where the old Brachman lived. I
 ‘ deceived him by a feign’d Story, and
 ‘ became one of the *Estales*, under
 ‘ the Name of *Amana*. The King,
 ‘ my Father, who was disconsolate
 ‘ for my sudden leaving him, or-
 ‘ der’d search to be made for me
 ‘ every where, but to no purpose.

‘ *Selima* not knowing my Sex,
 ‘ conceived a particular Liking and
 ‘ Friendship for me. I never left
 ‘ her: We pass’d our Lives together,
 ‘ in Working, Reading, Walking,
 ‘ and Serving at the Altars. I often
 ‘ told her Fables and Stories, in
 ‘ order to paint to her the wonderful
 ‘ Effects of Friendship and of Love.
 ‘ My Design was to prepare her by
 ‘ Degrees, for the Discovery I was
 F 3 ‘ medi-

‘ meditating. I sometimes forgot
 ‘ myself while I was speaking, and
 ‘ was so carried away by my Viva-
 ‘ city, that she often interrupted me,
 ‘ and said, *One would think, Amana,*
 ‘ *to hear you speak, that you feel*
 ‘ *in this Moment, all that you de-*
 ‘ *scribe.*

‘ I liv’d in this Manner several
 ‘ Months with her, and it was not
 ‘ possible for her to discover either my
 ‘ Disguise, or my Passion. As my
 ‘ Heart was not corrupted, I had no
 ‘ criminal View ; I imagined, that if
 ‘ I could engage her to love me,
 ‘ she would forsake her State of Life,
 ‘ to share my Crown with me : For
 ‘ the *Indian Estates* can lawfully quit
 ‘ Celibacy, and marry. I was con-
 ‘ tinually waiting for a favourable
 ‘ Moment, to reveal to her my Sen-
 ‘ timents : But, alas ! that Moment
 ‘ never came.

‘ It

‘ It was a Custom among the
 ‘ *Estales*, to go divers times in the
 ‘ Year upon a high Mountain, there
 ‘ to kindle the Sacred Fire, and to
 ‘ offer Sacrifices : We all went up
 ‘ thither one Day, accompany’d only
 ‘ by the old Brachman.

‘ Scarce was the Sacrifice begun,
 ‘ when we were surrounded by a
 ‘ Body of Men, arm’d with Bows
 ‘ and Arrows, who carry’d away
 ‘ *Selima* and her Father. They were
 ‘ all on Horseback : I follow’d them
 ‘ some time, but they enter’d into a
 ‘ Wood, and I saw them no more.
 ‘ I did not return to the Temple,
 ‘ but stole away from the *Estales*,
 ‘ chang’d my Dress, took another
 ‘ Disguise, and forsook the *Indies*.
 ‘ I forgot my Father, my Country,
 ‘ and all my Obligations ; I wan-
 ‘ der’d over all *Asia* in Search of *Se-*
 F 4 ‘ *lima* :

‘ *lima*: What cannot Love do in a
 ‘ young Heart given up to its Passion?

‘ As I was one Day crossing the
 ‘ Country of the *Lycians*, I stopt in
 ‘ a great Forest, to shelter myself
 ‘ from the Heat. I presently saw a
 ‘ Company of Hunters pass by, and
 ‘ a little after several Women, among
 ‘ whom I thought I discover’d *Selima*:
 ‘ She was in a hunting Dress, mount-
 ‘ ed upon a proud Courser, and di-
 ‘ stinguish’d from all the rest by a
 ‘ Crown of Flowers. She pass’d by
 ‘ me so swift, that I could not be
 ‘ sure whether my Conjectures were
 ‘ well founded; but I went strait to
 ‘ the Capital.

‘ The *Lycians* were at that time
 ‘ govern’d by Women, which Form
 ‘ of Government was establish’d
 ‘ among them upon the following
 ‘ Occasion.

‘ Some

‘ Some Years ago, the Men became
‘ so effeminate during a long Peace,
‘ that their Thoughts were wholly
‘ taken up about their Dress. They
‘ affected the Discourse, Manners,
‘ Maxims, and all the Imperfections
‘ of Women, without having either
‘ their Sweetness or Delicacy: And
‘ while they gave themselves up to
‘ infamous Laziness, the most abo-
‘ minable Vices took the Place of
‘ lovely Passions. They despis’d the
‘ *Lycian* Women, and treated them
‘ like Slaves. A foreign War came
‘ upon them. The Men being grown
‘ cowardly and effeminate, were
‘ not able to defend their Country.
‘ They fled and hid themselves in
‘ Caves and Caverns. The Women,
‘ being accustomed to Fatigue, by
‘ the Slavery they had undergone,
‘ took Arms, drove away the Enemy,
‘ became Mistresses of the Country,
‘ and establish’d themselves in Autho-
‘ rity by an immutable Law.

‘ From

‘ From that time the *Lycians* ac-
‘ customed themselves to this Form
‘ of Government, and found it the
‘ easiest and most convenient.
‘ Their Queens had a Council of
‘ Senators, who assisted them with
‘ their Advice : The Men proposed
‘ good Laws, but the Women caus’d
‘ them to be executed. The Sweetness
‘ and Mildness of the Sex prevented
‘ all the Mischiefs of Tyranny ;
‘ and the Counsel of the wise Sena-
‘ tors, qualify’d that Inconstancy,
‘ with which Women are reproach’d.

‘ I understood that the Mother of
‘ *Selima*, having been dethroned by
‘ the Ambition of a Kinswoman,
‘ her first Minister had fled to the
‘ *Indies* with the young Princess ; that
‘ he had liv’d there several Years as a
‘ Brachman, and she as an *Estale* ;
‘ that this old Man having always
‘ maintained a Correspondence with
‘ the

‘ the Friends of the Royal Family,
‘ the young Queen had been restor’d
‘ to the Throne after the Death of
‘ the Usurper ; that she govern’d
‘ with the Wisdom of a Person who
‘ had experienc’d Misfortunes : And
‘ lastly, that she had always express’d
‘ an invincible Dislike to Marriage.

‘ This News gave me an inexpressible Joy ; I thank’d the Gods
‘ for having conducted me by such
‘ wonderful Ways, near the Object
‘ of my Heart ; I implor’d their Help,
‘ and promis’d never to love but
‘ once, if they would favour my
‘ Passion.

‘ I consider’d of several Methods
‘ whereby to make myself known to
‘ the Queen ; and seeing that War
‘ was the most proper, I engag’d in
‘ the Troops. There, I distinguish’d
‘ myself very soon ; for I refus’d no
‘ Fatigue, I sought the most hazardous
‘ Enter-

‘ Enterprizes, and expos’d myself
‘ every where. Upon a Day of
‘ Battle, which was to be decisive of
‘ the Liberty of the *Lycians*, the
‘ *Carians* put our Troops into Dis-
‘ order : ’Twas in a large Plain, out
‘ of which there was but one narrow
‘ Pass. I gain’d this Pass, and
‘ threatned to pierce with my Jave-
‘ lin, any Man who should attempt
‘ to force it. In this Manner I rally’d
‘ our Troops, and returned to charge
‘ the Enemy ; I routed them, and
‘ obtained a complete Victory. This
‘ Action drew the Attention of all
‘ the Army upon me : Nothing was
‘ spoken of but my Courage ; and all
‘ the Soldiers call’d me the Deliverer
‘ of their Country. I was conducted
‘ to the Queen’s Presence, who could
‘ not recollect me ; for we had been
‘ separated six Years, and Grief and
‘ Fatigue had alter’d my Features.

‘ She

‘ She ask’d me my Name, and
 ‘ my Country, and examined me
 ‘ with Attention. I thought I dis-
 ‘ covered in her Eyes a secret Emo-
 ‘ tion, which she endeavour’d to
 ‘ conceal. Strange Capriciousness of
 ‘ Love ! Heretofore I had thought
 ‘ her an *Estale* of mean Birth ; yet
 ‘ nevertheless I resolved to share my
 ‘ Crown with her. This Moment
 ‘ I conceiv’d a Design of making
 ‘ myself be lov’d, as I had lov’d ; I
 ‘ conceal’d my Country, and my
 ‘ Birth, and told her, I was born in
 ‘ a Village of *Bactria*, of a very
 ‘ obscure Family. Upon which she
 ‘ suddenly withdrew, without an-
 ‘ swering me.

‘ Soon after this, she gave me, by
 ‘ the Advice of her Senators, the
 ‘ Command of the Army ; by
 ‘ which Means I had free Access to
 ‘ her Person. She us’d frequently to
 ‘ send

‘ send for me, under pretence of
‘ Business, when she had nothing to
‘ say. She took a Pleasure in dis-
‘ coursing with me ; and I painted
‘ my Sentiments under borrow’d
‘ Names. The *Greek* and *Egyptian*
‘ *Mythology*, which I had learn’d in
‘ my Travels, furnish’d me with
‘ ample Matter, to prove that the
‘ Gods heretofore were enamour’d
‘ with Mortals ; and that Love makes
‘ all Conditions equal.

‘ I remember that one Day, while
‘ I was relating to her a Story of that
‘ kind, she left me in a great Emo-
‘ tion, by which I discover’d her hid-
‘ den Sentiments ; and it gave me
‘ an inexpressible Pleasure, to find
‘ that I was lov’d, as I had lov’d.
‘ I had frequent Conversations with
‘ her, by which her Confidence in
‘ me increased daily. I sometimes
‘ made her call to Mind the Misfor-
‘ tunes of her Infancy ; and she then
‘ gave

‘ gave me an Account of her living
 ‘ among the *Estates*, her Friendship
 ‘ for *Amana*, and their mutual Af-
 ‘ fection. Scarce was I able to con-
 ‘ tain myself when I heard her speak :
 ‘ I was just ready to throw off my
 ‘ Disguise ; but my false Delicacy re-
 ‘ quir’d that *Selima* should do for me,
 ‘ what I would have done for her. I was
 ‘ very soon satisfy’d ; for an extraor-
 ‘ dinary Event made me experience
 ‘ all the Extent and Power of her
 ‘ Love.

‘ According to the Law among the
 ‘ *Lycians*, the Person who governs,
 ‘ is not permitted to marry a Stranger.
 ‘ *Selima* sent for me one Day, and
 ‘ said to me, *My Subjects are de-*
 ‘ *sirous that I should marry. Go tell*
 ‘ *them from me, That I will consent,*
 ‘ *upon Condition that they leave me*
 ‘ *free in my Choice.* She spoke these
 ‘ Words with a majestick Air, and
 ‘ scarce looking upon me.

‘ At

‘ At first I trembled, then flatter’d
 ‘ myself, then fell into Doubt ; for I
 ‘ knew the Attachment which the
 ‘ *Lycians* had to their Law. I went
 ‘ nevertheless to execute *Selima’s* Or-
 ‘ ders. When the Council was as-
 ‘ sembled, I laid before them the
 ‘ Queen’s Pleasure, and after much
 ‘ Dispute, it was agreed, That she
 ‘ should be left free to chuse herself a
 ‘ Husband.

‘ I carried her back the Result of
 ‘ their Deliberation : Upon which she
 ‘ order’d me to assemble the Troops
 ‘ in the same Plain where I had ob-
 ‘ tain’d the Victory over the *Carians* ;
 ‘ and to hold myself ready to obey
 ‘ her Orders. She commanded at the
 ‘ same time, all the principal Men of
 ‘ the Nation to repair to the same
 ‘ Place, where a magnificent Throne
 ‘ was erected. The Queen came,
 ‘ and being encircled by her Cour-
 ‘ tiers,

‘ tiers, spoke to them in the follow-
‘ ing manner :

‘ *People of Lycia, Ever since I be-*
‘ *gan my Reign, I have strictly ob-*
‘ *serv’d your Laws: I have appear’d at*
‘ *the Head of your Armies, and have*
‘ *obtain’d several Victories. My only*
‘ *Study has been to make you free and*
‘ *happy. Is it just, that she who has*
‘ *been the Preserver of your Liberty,*
‘ *should be herself a Slave? Is it*
‘ *equitable, that she who continually*
‘ *seeks your Happiness, should be her-*
‘ *self miserable? There is no Unhap-*
‘ *pinefs equal to that of doing Violence*
‘ *to one’s own Heart. When the*
‘ *Heart is under a Constraint, Gran-*
‘ *deur and Royalty serve only to give*
‘ *us a quicker Sense of our Slavery. I*
‘ *demand therefore to be free in my*
‘ *Choice.*

‘ The whole Assembly applauded
‘ her Wisdom, and cried out, *You are*
V O L. I. G ‘ free,

‘ free, you are dispens’d from the
‘ Law. The Queen sent me Orders
‘ to advance at the Head of the
‘ Troops. When I was near the
‘ Throne she rose ; *There is my*
‘ *Husband*, said she, (pointing to me
‘ with her Hand) *He is a Stranger,*
‘ *but his Services make him the Fa-*
‘ *ther of the Country ; he is not a*
‘ *Prince, but his Merit puts him upon*
‘ *a Level with Kings.*

‘ *Selima* then order’d me to come
‘ up upon the Throne. I prostrated
‘ myself at her Feet, and took all the
‘ usual Oaths. I promis’d to re-
‘ nounce my Country for ever, to
‘ look upon the *Lycians* as my Chil-
‘ dren ; and above all, never to love
‘ any other than the Queen.

‘ After this, she stepp’d down from
‘ the Throne, and we were con-
‘ ducted back to the Capital with
‘ Pomp, amidst the Acclamations of
‘ the

‘ the People. Assoon as we were
‘ alone, *Ab Selima* ! said I, *have*
‘ *you then forgot Amana* ? She was
‘ transported with Surprize, Ten-
‘ derness and Joy. She then knew
‘ me, and conjectur’d all the rest.
‘ I had no need to speak ; and we
‘ both were a long time silent. At
‘ length I told her my Story, with
‘ all the Effects that Love had pro-
‘ duc’d in me.

‘ She very soon assembled her
‘ Council, and acquainted them with
‘ my Birth. Embassadors were sent
‘ to the *Indies*. I renounced my
‘ Crown and Country for ever ; and
‘ my Brother was confirmed in the
‘ Possession of my Throne.

‘ This was an easy Sacrifice ; I was
‘ in Possession of *Selima*, and my
‘ Happiness was complete. But,
‘ alas ! this Happiness was of no long
‘ Continuance. In giving myself up

‘ to my Passion, I had renounced my
 ‘ Country ; I had forsaken my Father,
 ‘ who made me the Consolation of
 ‘ his Old Age ; I had withdrawn from
 ‘ my Duty. My Love, which
 ‘ seem’d so delicate, so generous, and
 ‘ was the Admiration of Men, was
 ‘ not approv’d of by the Gods. Ac-
 ‘ cordingly, they punish’d me for it
 ‘ by the greatest of all Misfortunes ;
 ‘ for they took *Selima* from me : She
 ‘ dy’d within a few Days after our
 ‘ Marriage. I gave myself over to
 ‘ all the Excesses of Sorrow ; but the
 ‘ Gods did not abandon me.

‘ I enter’d deeply into myself. Wif-
 ‘ dom descended into my Heart ; she
 ‘ open’d the Eyes of my Understand-
 ‘ ing ; and I then discover’d a great
 ‘ Mystery in the Conduct of *Oro-
 ‘ mazes*. It is observ’d, that Virtue
 ‘ is often unhappy. This is what
 ‘ shocks the Reason of blind Men,
 ‘ who are ignorant, that the transient
 ‘ Evils

‘ Evils of this Life, are design’d by
‘ the Gods to expiate the *secret*
‘ Faults of those who appear the
‘ most Virtuous.

‘ These Reflections determin’d me
‘ to consecrate the rest of my Days to
‘ the Study of Wisdom. *Selima* was
‘ dead; my Bonds were broken; I
‘ was no longer attach’d to any thing
‘ in Nature. The whole Earth ap-
‘ pear’d to me a Desert. I could not
‘ reign in *Lycia* after *Selima*; and I
‘ would not remain in a Country
‘ where every thing continually re-
‘ new’d the Remembrance of my
‘ Loss.

‘ I return’d to the *Indies*, and
‘ went to live among the Brachmans.
‘ There, I form’d a Plan of Happi-
‘ ness, free from that Subjection and
‘ Slavery, which always accompan-
‘ ies Grandeur. I establish’d within
‘ myself an Empire over my Passions,

‘ more glorious than the false Lustre of
‘ Royalty. But notwithstanding this
‘ Retirement, and Disengagement
‘ from the World, my Brother conceiv’d a Jealousy against me, as if I
‘ had been desirous to ascend the
‘ Throne; and I was obliged to leave
‘ the *Indies*.

‘ My Exile prov’d a new Source
‘ of Happiness to me. It depends
‘ upon ourselves to reap Advantage
‘ from Misfortunes. I visited the
‘ Wise Men of *Asia*, and conversed
‘ with the Philosophers of different
‘ Countries : I learn’d their Laws,
‘ and their Religion ; and was
‘ charm’d to find, That the great
‘ Men of all Times, and of all Places,
‘ had the same Ideas of the Divinity,
‘ and of Morality. At last, I came
‘ here upon the Banks of the *Arosis*,
‘ where the *Magi* have chosen me
‘ for their Head.’

Here

Here *Zoroaster* ended. *Cyrus* and *Cassandana* were too much affected to be able to speak. After some Moments of Silence, he discours'd to them of the Happiness which the Gods are preparing for those who preserve a pure and unspotted Heart ; and of the Pleasures which true Lovers enjoy in the *Empyreum*, when they meet again there. He then concluded with these Wishes : ‘ *May you*
 ‘ *long feel the Happiness of mutual*
 ‘ *and undivided Love ! May the*
 ‘ *Gods preserve you from that de-*
 ‘ *praved Taste, which makes Plea-*
 ‘ *asures cease to be such, when once*
 ‘ *they become lawful ! May you, after*
 ‘ *the Transports of a lively and pure*
 ‘ *Passion in your younger Years, ex-*
 ‘ *perience, in a more advanc'd Age,*
 ‘ *all the Charms of that Union, which*
 ‘ *diminshes the Pains of Life, and*
 ‘ *augments its Pleasures, by sharing*
 ‘ *them ! May a long and agreeable*
 ‘ *old Age, let you see your distant Poste-*

‘ rity, multiplying the Race of Heroes
 ‘ upon Earth! May at last, one and
 ‘ the same Day unite the Ashes of
 ‘ both, to exempt you from the Mis-
 ‘ fortune of bewailing like me, the
 ‘ Loss of what you Love! I comfort
 ‘ myself with the Hope of seeing Se-
 ‘ limia again, in the Sphere of Fire,
 ‘ the pure Element of Love. Souls
 ‘ make Acquaintance only, here below;
 ‘ it is above, that their Union is con-
 ‘ summated. O Selima, Selima!
 ‘ our Flame will be eternal. I know
 ‘ that in those superior Regions, your
 ‘ Happiness will not be complete till
 ‘ I shall share it with you. Those
 ‘ who have lov’d each other purely,
 ‘ will love for ever. True Love is
 ‘ Immortal.’

The Story of *Zoroaster* made a
 strong Impression upon the Prince
 and Princess; it confirm’d them in
 their mutual Tenderness, and in their
 Love of Virtue.

While

While *Cassandana* was agreeably entertaining herself in the Conversation of the Women, and with their harmonious Concerts, *Zoroaster* initiated *Cyrus* into all the Mysteries of the Eastern Wisdom. The *Chaldeans*, the *Egyptians*, and the *Gymnosophists*, had a wonderful Knowledge of Nature; but they wrapp'd it up in Allegorical Fables: And this, doubtless, is the Reason, that venerable Antiquity has been reproach'd with Ignorance, in natural Philosophy.

Zoroaster laid open before *Cyrus*, all the Secrets of Nature; not merely to amuse him, but to make him observe the Marks of an infinite Wisdom, diffus'd throughout the Universe; and thereby to prepare him for more sublime Instructions relating to the Divinity and Religion.

One

One while he made him admire
 the Structure of the Human Body,
 the Springs of which it is compos'd,
 and the Liquors that flow in it ; the
 Canals, the Pumps, and the Basons,
 which are form'd by the mere inter-
 weaving of the Nerves, Arteries, and
 Veins, in order to separate, purify,
 conduct, and reconduct the Liquids
 into all the Extremities of the Body,
 Then the Levers, the Cords, and
 the Pullies, form'd by the Bones,
 Muscles, and Cartilages, for the
 causing of all the Motions of the
 Solids.

‘ It is thus, said the Philosopher,
 ‘ that our Body is but one surprizing
 ‘ Complication of numberless Pipes,
 ‘ which have a Communication with
 ‘ one another, are divided, and sub-
 ‘ divided without End ; while dif-
 ‘ ferent and suitable Liquors are in-
 ‘ sinuated into them, and are there
 ‘ prepar’d

‘ prepar’d according to the Rules of
‘ the most exact Mechanism.’ By
this he made him comprehend, that
an Infinity of small imperceptible
Springs, the Construction and Mo-
tions of which we are ignorant of,
are continually playing in our Bo-
dies ; and consequently, that none
but a sovereign Intelligence could
produce, adjust, and preserve so
compounded, so delicate, and so
admirable a Machine.

At another time he explain’d to
him the Configuration of Plants, and
the Transformation of Insects. They
had not then our *Optick* Glasses, to
magnify Objects, and bring them
near ; but the penetrating Spirit of
Zoroaster, inlightened by a long Tra-
dition of physical Experiments, saw
further than the Eye can reach to by
their Help.

‘ Each

‘ Each Seed, said he, contains
‘ within it a Plant of its own Species;
‘ This Plant another Seed; and
‘ this Seed another little Plant; and
‘ so on without End. Fruitful Nature
‘ is inexhaustible. The Growth
‘ of Vegetables is but the unfolding
‘ of the Fibres, Membranes, and
‘ Branches, by the flowing of the
‘ Moisture of the Earth into them.
‘ The Pressure of the Air makes that
‘ nourishing Moisture, which is pregnant
‘ with Salts, Sulphur, and Oils,
‘ enter into the Tubes of the Roots.
‘ The Action of the Sun in the Day-
‘ time draws upwards the subtil Part
‘ of the Sap; and the Coolness of
‘ the Night fixes, condenses, and
‘ ripens it, in order to produce
‘ Leaves, Flowers and Fruits; and
‘ to form all those Riches of Nature;
‘ which charm the Sight, the Smell,
‘ and the Taste.

‘ The

‘ The Fruitfulness of Nature in the
‘ Multiplication of Insects, is no less
‘ admirable. Their Eggs, scatter’d
‘ in the Air, upon the Earth, and in
‘ the Waters, meet in each with pro-
‘ per Receptacles, and wait only for
‘ a favourable Ray of the Sun to
‘ hatch them. Wise Nature sets an
‘ infinite Number of Springs at Work
‘ in these almost invisible Machines,
‘ which furnish Liquors suited to
‘ their Wants.’

He then recounted to him all their different Metamorphoses. Now they are Worms which crawl upon the Earth ; then Fishes swimming in Liquors ; and at last, they get Wings, and rise into the Air.

Another time, the Sage carried the Thoughts of *Cyrus* up into the higher Regions, to contemplate all the extraordinary

ordinary Appearances which happen there.

He shew'd him the wonderful Qualities of that subtil and invifible Fluid, which encompaffes the Earth ; how useful and neceffary it is to the Life of Animals, the Growth of Plants, the Flying of Birds, the Forming of Sounds, and all the Ufes of Life.

‘ This Fluid, faid he, being agitated,
 ‘ heated, cooled again, comprefs’d,
 ‘ rarify’d, fometimes by the Rays of
 ‘ the Sun, or fubterraneous Fires ;
 ‘ fometimes by the Salts and Sul-
 ‘ phurs which float in it ; fometimes
 ‘ by Nitres which fix and congeal it ;
 ‘ fometimes by Clouds which com-
 ‘ prefs it ; and fometimes by other
 ‘ Caufes which deftroy the Equili-
 ‘ brium of its Parts ; produces all
 ‘ forts of Winds : the moft impetuous
 ‘ of which ferve to difpel the noxious
 ‘ Vapours ;

‘ Vapours ; while the softer Breezes
‘ temper the excessive Heats.

‘ At other times, the Rays of the
‘ Sun, insinuating themselves into the
‘ little Drops of Water which cover
‘ the Surface of the Earth, rarify them,
‘ and thereby make them lighter than
‘ the Air ; so that they ascend into
‘ it, form Vapours, and float there
‘ at different Heights, according as
‘ they are more or less heavy.

‘ The Sun having drawn up these
‘ Vapours loaded with Sulphur,
‘ Minerals, and different Kinds of
‘ Salts, they kindle in the Air, put it
‘ into a Commotion, and cause
‘ Thunder and Lightning.

‘ Other Vapours that are lighter,
‘ gather together into Clouds, and float
‘ in the Air : But when they become
‘ too heavy, they fall in Dews,
‘ Showers of Rain, Snow and Hail,
‘ according

‘ according as the Air is more or less
 ‘ heated.

‘ Those Vapours which are daily
 ‘ drawn from the Sea, and carried in
 ‘ the Air by the Winds to the Tops
 ‘ of Mountains, fall there, soak into
 ‘ them, and meet in their inward
 ‘ Cavities, where they continue till
 ‘ they find a Vent, and so become
 ‘ abundant Sources of living Water,
 ‘ to quench the Thirst of Men. By
 ‘ these are form’d Rivulets, of which
 ‘ the smaller Rivers are compos’d;
 ‘ and these latter again form the great
 ‘ Rivers, which return into the Sea,
 ‘ to repair the Loss it had suf-
 ‘ fered by the ardent Rays of the
 ‘ Sun.

‘ Thus it is, that all the Irregu-
 ‘ larities and Intemperances of the
 ‘ Elements, which seem to destroy
 ‘ Nature in one Season, serve to re-
 ‘ vive

' vive it in another. The immoderate Heats of the Summer, and
 ' the excessive Colds of the Winter,
 ' prepare the Beauties of the Spring,
 ' and the rich Fruits of Autumn.
 ' All these Vicissitudes, which seem
 ' to superficial Minds the Effects of a
 ' fortuitous Concourse of irregular
 ' Causes, are regulated according to
 ' Weight and Measure, by that Sovereign Wisdom who holds the Universe in his Hand; and who weighs the Earth as a Grain of Sand; and the Sea as a Drop of Water.

After this *Zoroaster* rais'd the Thoughts of *Cyrus* to contemplate the Coelestial Bodies; and explain'd to him the admirable Proportion in their Distances, Magnitudes and Revolutions.

' The *First Mover*, said he, is
 ' not an *Immense restless Matter*,
 ' which gives itself all sorts of Forms,
 VOL. I. H by

‘ by the necessary Law of a blind
 ‘ Mechanism. It is the great *Oromazes* himself, whose Essence is
 ‘ *Love*; and who has impress’d this
 ‘ Character upon all his Creatures,
 ‘ Animate and Inanimate. The
 ‘ Laws of the Material and Visible
 ‘ World resemble those of the In-
 ‘ visible and Intellectual. And as
 ‘ the *First Mover* draws all Spirits
 ‘ to himself, and by his Almighty
 ‘ Attraction unites them in different
 ‘ Societies; so does he likewise con-
 ‘ tinually act upon all Bodies, give
 ‘ them a Tendency towards each other,
 ‘ and thereby range them with Order
 ‘ into different Systems.

‘ Hence it is, that the Parts of
 ‘ Matter cohere and form those vast
 ‘ Globes of Fire, the *fix’d Stars*,
 ‘ which are so many Images of the
 ‘ *Great Oromazes*, whose Body is
 ‘ *Light*, and whose Soul is *Truth*.*

* See the Disc. p. 36.

‘ It

‘ It is by the same attractive
‘ Power, that the Planets are retain’d
‘ in their *Orbits* ; and instead of
‘ shooting forward for ever in right
‘ Lines, through the immense Spaces,
‘ move eternally round those Lumi-
‘ nous Centers, from which, as their
‘ great Benefactors, they derive their
‘ Light and Heat.

‘ But not only the Beauty and
‘ Harmony of the great Systems are
‘ owing to this Principle of Attra-
‘ ction, but likewise the Cohesion
‘ and Motion of the lesser Bodies,
‘ whether Solid or Fluid. The same
‘ Cause produces numberless, and
‘ even contrary Effects, yet without
‘ any Confusion in so infinite a Va-
‘ riety of Motions.

He came at length to explain to
him how the Distances, Magnitudes
and Motions of the Planets were suited

to the Nature of their Inhabitants. For the *Magi* believ'd all the Stars to be peopled, either with good or evil *Genii*.

‘ We are surpriz’d, continues the
‘ Philosopher, to see all these Won-
‘ ders of Nature, which discover
‘ themselves to our feeble Sight.
‘ What would it be if we could
‘ transport ourselves into those
‘ Ætherial Spaces, and pass through
‘ them with a rapid Flight? Each
‘ Star would appear an Atom in
‘ Comparifon of the Immensity with
‘ which it is furrounded: What
‘ would it be, if, descending after-
‘ wards upon Earth, we could ac-
‘ commodate our Eyes to the Minute-
‘ ness of Objects, and pursue the
‘ fmalleft Grain of Sand through its
‘ infinite Divifibility? Each Atom
‘ would appear a World, in which
‘ we fhould doubtless discover new
‘ Beauties. It is thus that there is
‘ nothing

‘ nothing great, nothing little in it-
‘ self; both the *Great* and the *Little*
‘ disappear by turns, to present every
‘ where an Image of Infinity thro’
‘ all the Works of *Oromazes*.

‘ But, all that we know of Nature
‘ here below, continu’d the Philoso-
‘ pher, regards only its superficial Pro-
‘ perties. We are not allow’d to pe-
‘ netrate into the intimate Essence of
‘ Things. This Point of Immensity
‘ to which we are banish’d, since our
‘ animating of mortal Bodies, is not
‘ what it was heretofore. The
‘ moving Power of the first Principle
‘ is suspended in its Action. All is
‘ become deform’d, obscure, and ir-
‘ regular, like the Intelligences who
‘ dwell in it, and who were drawn
‘ into the Rebellion of *Arimanius*.’

Cyrus was charm’d with these In-
structions. New Worlds seem’d to
open themselves to his Mind. ‘ Where
‘ have I liv’d, said he, till now?’

H 3

‘ The

‘ The simplest Objects contain Won-
 ‘ ders which escape my Sight.’ But
 his Curiosity was especially rais’d
 when he heard mention of the great
 Change that had happen’d in the Uni-
 verse ; and turning to *Araspes*, who
 was present at these Discourses, said to
 him ;

‘ What we have been taught
 ‘ hitherto of *Oromazes*, *Mythras*,
 ‘ and *Arimanius* ; of the Con-
 ‘ tention between the good and evil
 ‘ Principles ; of the Revolutions which
 ‘ have happen’d in the higher Spheres ;
 ‘ and of Souls precipitated into mor-
 ‘ tal Bodies, was mix’d with so many
 ‘ absurd Fictions ; and wrapp’d up in
 ‘ such impenetrable Obscurities, that
 ‘ we look’d upon them as vulgar and
 ‘ contemptible Notions, unworthy of
 ‘ the eternal Nature. Vouchsafe,
 ‘ said he to *Zoroaster*, vouchsafe to
 ‘ unfold to us those Mysteries un-
 ‘ known to the People. I now see
 ‘ that

‘ that a Contempt for Religion can
‘ arise only from Ignorance.

‘ After all that I have shew’d you
‘ to Day, reply’d the Sage, I should
‘ fatigue your Attention too much,
‘ if I was to enter upon those Parti-
‘ culars. It is necessary to repose
‘ yourself this Night. After having
‘ refresh’d your Body by Sleep, and
‘ calm’d your Senses by Musick and
‘ the Morning-Sacrifice, I will lead
‘ you into that invisible World, which
‘ has been unveil’d to me by the
‘ Tradition of the Ancients.

The next Day *Zoroaster* con-
ducted *Cyrus* and *Araspes* into a
gloomy and solitary Forest, where
the Sight could not be distracted by
any sensible Object, and then said to
him ;

‘ It is not to enjoy Pleasures in
‘ Solitude, that we forsake for ever

H 4

‘ the

‘ the Society of Men. This Retirement would in such Case have no View, but to gratify a frivolous Indolence, unworthy the Character of Wisdom : But by this Separation, the *Magi* disengage themselves from Matter, rise to the Contemplation of Cœlestial Things, and commence an Intercourse with the pure Spirits, who discover to them all the Secrets of Nature. It is, indeed, but a very small Number of the Sages, and such only as had gain’d a complete Victory over all the Passions, who have enjoy’d this Privilege. Impose therefore Silence upon your Senses, raise your Mind above all visible Objects, and listen to what the *Gymnosophists* have learn’d by their Commerce with the pure Intelligences.’ Here he was silent for some time, seem’d to collect himself inwardly, and then continu’d.

‘ In

‘ * In the Spaces of the *Empyreum*, a pure and divine Fire expands itself; by means of which, not only Bodies, but Spirits, become visible. In the midst of this Immensity is the great *Oromazes*, first Principle of all Things. He diffuses himself every where; but it is there that he is manifested after a more glorious Manner.

‘ Near him is seated the God *Mythras*, the chief and most antient Production of his Power. Around his Throne are an infinite Number of *Genii* of different Orders. In the first Rank are the *Jyngas*, the most sublime and luminous Intelligences. In the most distant Spheres, are the *Synoebes*, the *Teletarches*, the *Ami-lictes*, the *Cosmogoges*, and an endless Number of *Genii* of all the lower Degrees.

* See the Disc. page 116.

‘ *Arimanius*

‘ *Arimanius* chief of the *Jyngas*,
 ‘ aspir’d to an Equality with the God
 ‘ *Mythras*; and by his Eloquence,
 ‘ persuaded all the Spirits of his Order
 ‘ to disturb the universal Harmony,
 ‘ and the Peace of the Heavenly
 ‘ Monarchy. How exalted soever
 ‘ the *Genii* are, they are always
 ‘ Finite, and consequently may be
 ‘ dazzled and deceiv’d. Now the
 ‘ Love of one’s own Excellence is
 ‘ the most delicate, and most imper-
 ‘ ceptible kind of Delusion.

‘ To prevent the other *Genii* from
 ‘ falling into the like Crime, and to
 ‘ punish those audacious Spirits, *Oro-*
 ‘ *mazes* only withdrew his Rays,
 ‘ and immediately the Sphere of *Ari-*
 ‘ *manius* became a Chaos, and an
 ‘ eternal Night. To that pure Light,
 ‘ succeeded an immortal Fire of Dis-
 ‘ cord, Hatred, and Confusion.

‘ Those

‘ Those Etherial Substances would
‘ have eternally tormented them-
‘ selves, if *Oromazes* had not miti-
‘ gated their Miseries. He is never
‘ cruel in his Punishments, nor acts
‘ from a Motive of Revenge, for it
‘ is unworthy of his Nature. He
‘ had Compassion of their Condi-
‘ tion, and lent them his Power to
‘ dissipate the Chaos.

‘ Of a sudden the Atoms which
‘ were confusedly mingled, are sepa-
‘ rated ; the Elements are disin-
‘ tangled, and rang’d in Order. In
‘ the midst of the Abyss is amass’d
‘ together an Ocean of Fire, which
‘ we now call *the Sun*. Its Bright-
‘ ness is but Obscurity, when com-
‘ par’d with that Light which illu-
‘ minates the *Empyreum*.

‘ Seven Globes of an Opaque Sub-
‘ stance roll about this flaming Cen-
‘ tre,

' tre, to borrow its Light. The
 ' Seven *Genii*, who were the chief
 ' Ministers, and the Companions of
 ' *Arimanius*, together with all the
 ' inferior Spirits of his Order, be-
 ' came the Inhabitants of these new
 ' Worlds, and gave them their
 ' Names. The *Greeks* call them
 ' *Saturn, Jupiter, Mars, Venus, Mer-*
 ' *cury, the Moon, and the Earth.*

' The slothful gloomy *Genii*,
 ' who love Solitude and Darkness,
 ' who hate Society, and waste their
 ' Days in an eternal Discontent, re-
 ' tired into *Saturn*. From hence flow
 ' all hellish, malicious Projects, per-
 ' fidious Treasons, and murderous
 ' Devices.

' In *Jupiter* dwell the impious
 ' and learn'd *Genii*, who broach
 ' monstrous Errors, and endeavour
 ' to persuade Men that the Universe
 ' is not govern'd by an eternal Wis-
 ' dom;

‘ dom; that the *Great Oromazes* is
‘ not a luminous Principle, but a
‘ blind Nature, which by a con-
‘ tinual Agitation within itself, pro-
‘ duces an eternal Revolution of
‘ Forms, without Harmony or Me-
‘ thod.

‘ In *Mars* are the *Genii* who are
‘ Enemies of Peace, and blow up
‘ every where the Fire of Discord,
‘ inhuman Vengeance, implacable
‘ Anger, distracted Ambition; false
‘ Heroism, which is insatiable of con-
‘ quering what it cannot govern;
‘ furious Dispute, which seeks Do-
‘ minion over the Mind, and to op-
‘ press where it cannot convince;
‘ and is more cruel in its Transports
‘ than all other Vices.

‘ *Venus* is inhabited by the impure
‘ *Genii*, whose affected Graces, and
‘ unbridled Appetites are without
‘ Taste, Friendship, noble or tender
‘ Sentiments,

‘ Sentiments, or any other View than
 ‘ the Enjoyment of Pleasures which
 ‘ engender the most fatal Calamities.

‘ In *Mercury* are the weak Minds,
 ‘ ever in Uncertainty, who believe
 ‘ without Reason, and doubt without
 ‘ Reason; the Enthusiasts, and the
 ‘ Free-Thinkers, whose Credulity and
 ‘ Incredulity proceed equally from
 ‘ the Excesses of a disorder’d Imagination: It dazzles the Sight of
 ‘ some, so that they see that which
 ‘ *is not*; and it blinds others in such
 ‘ a manner, that they see not that
 ‘ which *is*.

‘ In the *Moon* dwell the humour-
 ‘ some, fantastick, and capricious
 ‘ *Genii*, who will, and will not;
 ‘ who hate at one time, what they
 ‘ lov’d excessively at another; and
 ‘ who, by a false Delicacy of Self-
 ‘ love, are ever distrustful of themselves, and of their best Friends.

‘ All

‘ All these *Genii* regulate the Influence of the Stars. They are subject to the *Magi*, whose Call they obey, and discover to them all the Secrets of Nature. These Spirits had all been *voluntary* Accomplices of *Arimanius*’s Crime. There yet remain’d a Number of all the several Kinds who had been carry’d away thro’ Weakness, Inadvertency, Levity, and (if I may venture so to speak) *Friendship* for their Companions. They were of all the *Genii*, of the most limited Capacities, and consequently the least Criminal.

‘ *Oromazes* had Compassion on them, and made them descend into mortal Bodies. They retain no Remembrance of their former State, or of their ancient Happiness. It is from this Number of *Genii* that the Earth is peopled; and it

‘ it is hence that we see Minds of
 ‘ *all* Characters.

‘ The God *Mythras* is incessantly
 ‘ employ’d to cure, purify, exalt,
 ‘ and make them capable of their first
 ‘ Felicity. Those who love Virtue,
 ‘ fly away after Death into the *Empy-*
 ‘ *reum*, where they are re-united to
 ‘ their Origin. Those who debase
 ‘ and corrupt themselves, sink deeper
 ‘ and deeper into Matter, fall succes-
 ‘ sively into the Bodies of the meanest
 ‘ Animals ; run thro’ a perpetual
 ‘ Circle of new Forms, till they are
 ‘ purged of their Crimes by the Pains
 ‘ which they undergo.

‘ The Evil Principle will con-
 ‘ found every Thing for Nine thou-
 ‘ sand Years ; but at length there will
 ‘ come a Time, fix’d by Destiny, when
 ‘ *Arimanius* will be totally destroy’d
 ‘ and exterminated. The Earth will
 ‘ change its Form, the universal Har-
 ‘ mony

‘ many will be restor’d, and Men
‘ will live happy without any bodily
‘ Want. Until that time, *Oromazes*
‘ reposes himself, and *Mythras* com-
‘ bats. This Interval seems long to
‘ Mortals, but, to a God, it is only
‘ as a Moment of Sleep.’

Cyrus was seiz’d with Astonish-
ment at the hearing of these sublime
Things, and cry’d out, ‘ I am then
‘ a Ray of Light emitted from its
‘ Principle, and I am to return to it.
‘ You raise within me an inexhausti-
‘ ble Source of Pleasures. Adver-
‘ sities may hereafter distress me, but
‘ they will never overwhelm me.
‘ All the Misfortunes of Life will ap-
‘ pear to me as transient Dreams.
‘ All human Grandeur vanishes; I see
‘ nothing *great* but to imitate the Im-
‘ mortals, that I may enter again after
‘ Death into their Society. O my Fa-
‘ ther, tell me by what way it is that
‘ Heroes re-ascend to the *Empyreum*?

VOL. I.

I

‘ How

‘ How joyful am I, reply’d *Zoro-*
‘ *after*, to see you relish these Truths ;
‘ you will one Day have need of
‘ them. Princes are oftentimes sur-
‘ rounded by impious and profane
‘ Men, who reject every thing, that
‘ they may indulge their Passions.
‘ They will endeavour to make you
‘ doubt of *eternal Providence*, from
‘ the Miseries and Disorders which
‘ happen here below. They know
‘ not that the whole Earth is but
‘ a single Wheel of the great Ma-
‘ chine. Their View is confin’d to
‘ a small Circle of Objects, and they
‘ see nothing beyond it. Neverthe-
‘ less they will reason and pronounce
‘ upon every thing. They judge of
‘ Nature, and of its Author, as a
‘ Man born in a deep Cavern, would
‘ judge of Objects which he had
‘ never seen, but by the faint Light of
‘ a dim Taper.

‘ Yes,

‘ Yes, *Cyrus*, the Harmony of the Universe will be one Day restor’d, and you are destin’d to that sublime Immortality ; but you can come to it only by Virtue ; and the Virtue, becoming your State, is to make other Men happy.’

These Discourses of *Zoroaster* made a strong Impression on the Mind of *Cyrus*. He would have staid much longer with the *Magi* in their Solitude, if his Duty had not call’d him back to the Court of *Persia*.

His Happiness increas’d every Day. The more he was acquainted with *Cassandana*, the more he discover’d in her *Mind*, her *Sentiments*, and her *Virtues*, those Charms which are ever new, and which are not to be found in Beauty alone. Neither Marriage, which often weakens the strongest Passions ; nor that almost

I 2

invin-

invincible Inclination in human Nature to change, diminish'd in the least the mutual Tenderneſs of theſe happy Lovers. They liv'd thus ſeveral Years together, and *Caffandana* brought *Cyrus* two Sons, *Cambyſes* and *Smerdis*, and two Daughters, *Meroe* and *Ariſtona*, and then died, tho' in the Flower of her Age. None but thoſe who have experienc'd the Force of true Love, founded upon Virtue, can imagine the diſconſolate Condition of *Cyrus*. In loſing *Caffandana*, he loſt all. Taſte, Reaſon, Pleaſure, and Duty were all united to augment his Paſſion. In loving her he had experienc'd all the Charms of Love, without knowing either its Pains, or the Diſguſts with which it is often attended. He feels the Greatneſs of his Loſs, and reſuſes all Conſolation. It is neither the ſudden Revolutions in States, nor the ſevere Stroaks of adverſe Fortune, which oppreſs the Minds of Heroes. Noble
and

and generous Souls are touch'd by those Misfortunes only which concern the Objects of their softer Passions. *Cyrus* gives himself wholly up to Grief, not to be alleviated by weeping or complaining. Great Passions are always mute. This profound Silence is at length succeeded by a Torrent of Tears. *Mandana* and *Araspes*, who never left him, endeavour'd to comfort him no other way, than by weeping with him. Reasoning and Persuasion furnish no Cure for Sorrow; nor can Friendship yield Relief, but by sharing it.

After he had long continu'd in this Dejection, he return'd to see *Zoroaster*. The Conversation of that great Man contributed much to mollify the Anguish of his Mind; but it was by Degrees that he recover'd himself, and not till he had travell'd for some Years.



THE
TRAVELS
OF
CYRUS.

BOOK III.



THE Empire of the *Medes* was at this time in a profound Peace. And *Cambyses* thinking that *Cyrus* could not better improve such a Season, than by going from *Persia*, to learn the Manners, Laws, and Religions of other Nations; he sent for him one Day, and spoke to him to this Effect;

‘ You

‘ You are destin’d by the *Great*
 ‘ *Oromazes* to stretch your Conquests
 ‘ over all *Asia*. You ought to put
 ‘ your self in a Condition to make the
 ‘ Nations happy by your Wisdom,
 ‘ when you shall have subdu’d them
 ‘ by your Valour. I design that you
 ‘ should travel into *Egypt*, which is
 ‘ the Mother of Sciences. From
 ‘ thence into *Greece*, where are many
 ‘ famous Republicks. You shall go
 ‘ afterwards into *Crete*, to study the
 ‘ Laws of *Minos*. You shall return
 ‘ at last by *Babylon*; and so bring
 ‘ back into your own Country all
 ‘ the Kinds of Knowledge, necessary
 ‘ to polish the Minds of your Sub-
 ‘ jects, and to make you capable of
 ‘ accomplishing your high Destiny.
 ‘ Go, my Son, go see, and study
 ‘ human Nature under all its different
 ‘ Forms. This little Corner of the
 ‘ Earth, which we call *our Country*,

I 4

‘ is

‘ is too small a Picture, to form there-
 ‘ by a true and perfect Judgment of
 ‘ Mankind.’

Cyrus obey'd his Father's Orders, and very soon left *Persia*, accompany'd by his Friend *Araspes*. Two faithful Slaves were all his Attendants, for he desir'd to be unknown. He went down the River *Agradatus*, embark'd upon the *Persian* Gulf, and soon arriv'd at the Port of *Gerra*, upon the Coast of *Arabia Felix*.

The next Day he continu'd his Way towards the City of *Macoraba*. The Serenity of the Sky, the Mildness of the Climate, the Perfumes which embalm'd the Air, the Variety, Fruitfulness, and smiling Appearance of Nature in every Part, charm'd all his Senses.

While the Prince was admiring the Beauty of the Country, he saw a
 Man

Man walking with a grave and slow Pace, and who seem'd bury'd in some profound Thought. He was already come near *Cyrus*, without having perceiv'd him. The Prince interrupted his Meditation to ask him the Way to *Nabata*, where he was to embark for *Egypt*.

Amenophis (for that was his Name) saluted the Travellers with great Civility, and having represented to them, that the Day was too far spent to continue their Journey, hospitably invited them to his rural Habitation. He led them through a By-way, to a little Hill not far off, where he had form'd with his own Hands, several rustick Grotto's. A Fountain rose in the middle, whose Stream water'd a little Garden at some Distance, and form'd a Rivulet, whose sweet Murmur was the only Noise that
could

could be heard in this Abode of Peace and Tranquillity.

Amenophis set before his Guests some dry'd Fruits, and delicious Wines; and entertain'd them agreeably during their Repast. An unaffected and serene Joy was to be seen upon his Countenance. His Discourse was full of good Sense, and of noble Sentiments. He had all the Politeness of a Man educated at the Courts of Kings; which gave *Cyrus* a great Curiosity to know the Cause of his Retirement. In order to engage *Amenophis* to a greater Freedom, he discover'd to him who he was, and the Design of his Travels; and at the same time let him see his Desire, but with that modest Respect, which one ought to have for the Secret of a Stranger. *Amenophis* perceiving it, began the History of his Life and Misfortunes in the following Manner :

‘ Tho’ I am descended from one
‘ of the antientest Families in *Egypt*;
‘ nevertheless by the sad Vicissitude of
‘ human Things, the Branch, from
‘ which I come, is fallen into great
‘ Poverty. My Father liv’d near
‘ *Diospolis*, a City of *Upper-Egypt*.
‘ He cultivated his paternal Farm
‘ with his own Hands, and brought
‘ me up to the Taste of true Plea-
‘ sures, in the Simplicity of a Coun-
‘ try Life; to place my Happiness
‘ in the Study of Wisdom, and to
‘ make Agriculture, Hunting, and
‘ the liberal Arts my sweetest Occu-
‘ pations.

‘ It was the Custom of King
‘ *Apries*, from time to time to make
‘ a Progress thro’ the different Pro-
‘ vinces of his Kingdom. One Day
‘ as he pass’d thro’ a Forest near the
‘ Place where I liv’d, he perceiv’d me
‘ under the Shade of a Palm-tree,
‘ where

‘ where I was reading the Sacred
‘ Books of *Hermes*.

‘ I was then but Sixteen Years of
‘ Age, and my Youth and Air drew
‘ the King’s Attention. He came
‘ up to me, ask’d me my Name,
‘ my Condition, and what I was
‘ reading. He was pleas’d with my
‘ Answers, order’d me to be con-
‘ ducted to his Court, and neglected
‘ nothing in my Education.

‘ The Liking which *Apries* had
‘ for me, changed, by Degrees, into
‘ a Confidence, which seem’d to
‘ augment, in Proportion as I ad-
‘ vanc’d in Years; and my Heart
‘ was full of Affection and Grati-
‘ tude. Being young, and without
‘ Experience, I thought that Princes
‘ were capable of Friendship; and
‘ I did not know that the Gods have
‘ refus’d them that sweet Consola-
‘ tion;

‘ tion, to counterballance their Gran-
‘ deur.

‘ After having attended him in
‘ his Wars against the *Sidonians* and
‘ *Cyprians*, I became his only Fa-
‘ vourite. He communicated to me
‘ the most important Secrets of the
‘ State, and honour’d me with the
‘ first Posts about his Person.

‘ I never lost the Remembrance
‘ of that Obscurity from whence the
‘ King had drawn me : I did not
‘ forget that I had been poor, and I
‘ was afraid of being rich. Thus I
‘ preserv’d my Integrity in the midst
‘ of Grandeur, and I went from
‘ time to time into *Upper-Egypt*,
‘ of which I was Governour, to see
‘ the Place of my Birth. Above all,
‘ I visited, with Pleasure, the Grove
‘ where *Apries* had found me : *Blest*
‘ *Solitude*, said I within myself,
‘ *where I first learn’d the Maxims*
‘ of

‘ of true Wisdom ! How unhappy
 ‘ shall I be if I forget the Innocence
 ‘ and Simplicity of my first Years,
 ‘ when I felt no mistaken Desires,
 ‘ and was unacquainted with the
 ‘ Objects that excite them.

‘ I was often tempted to quit all,
 ‘ and stay in that charming Solitude.
 ‘ It was doubtless a Pre-sentiment
 ‘ of what was to happen to me ; for
 ‘ *Apries* soon after suspected my Fi-
 ‘ delity.

‘ *Amasis*, who ow’d me his For-
 ‘ tune, endeavour’d to inspire him
 ‘ with this Distrust. He was a Man
 ‘ of mean Birth, but great Bravery :
 ‘ He had all sorts of Talents, both
 ‘ natural and acquir’d ; but the hid-
 ‘ den Sentiments of his Heart were
 ‘ corrupt. When a Man has Wit
 ‘ and Parts, and esteems nothing
 ‘ sacred, it is easy to gain the Favour
 ‘ of Princes.

‘ Suspicion

‘ Suspicion was far from my Heart.
‘ I had no distrust of a Man whom
‘ I had loaded with Benefits ; and
‘ the easier to betray me, he conceal’d himself under the Veil of a
‘ profound Dissimulation.

‘ I had no Taste for gross Flattery,
‘ but I was not insensible to delicate
‘ Praise. *Amasis* soon perceiv’d my
‘ Weakness, and artfully made his
‘ Advantage of it. He affected a
‘ Candour, a Nobleness of Soul, and
‘ a Disinterestedness, which charm’d
‘ me. In a Word, he so gain’d my
‘ Confidence, that he was to me,
‘ the same that I was to the King.
‘ I presented him to *Apries*, as a Man
‘ very capable of serving him ; and
‘ it was not long before he was allow’d a free Access to the Prince.

‘ The King had great Qualities,
‘ but he would govern by his arbitrary

‘ trary Will : He had already freed
 ‘ himself from all Subjection to the
 ‘ Laws, and hearken’d no longer to
 ‘ the Council of the thirty Judges.

‘ My Love for Truth was not al-
 ‘ ways regulated by an exact Pru-
 ‘ dence, and my Attachment to the
 ‘ King led me often to speak to
 ‘ him in too strong Terms, and with
 ‘ too little Guard.

‘ I perceiv’d by Degrees his Cold-
 ‘ ness to me, and the Confidence he
 ‘ was beginning to have in *Amasis*.
 ‘ Far from being alarm’d at it, I
 ‘ rejoiced at the Rise of a Man,
 ‘ whom I thought not only my
 ‘ Friend, but zealous for the publick
 ‘ Good.

‘ *Amasis* often said to me, with
 ‘ a seemingly sincere Concern; *I can*
 ‘ *taste no Pleasure in the Prince’s Fa-*
 ‘ *vour, since you are depriv’d of it.*
 ‘ No

‘ *No Matter*, answer’d I, *by whom*
 ‘ *the Good is done*, *provided it be*
 ‘ *done.*

‘ All the principal Cities of *Upper*
 ‘ *Egypt* address’d their Complaints to
 ‘ me, upon the extraordinary Sub-
 ‘ sidies which the King exacted. I
 ‘ wrote Circular Letters to pacify
 ‘ the People. *Amasis* caus’d them
 ‘ to be intercepted, and counterfeit-
 ‘ ing exactly my Hand-writing, he
 ‘ sent others in my Name to the
 ‘ Inhabitants of *Diospolis*, my Coun-
 ‘ try, in which he told them, *That*
 ‘ *if I could not gain the King by*
 ‘ *Persuasion*, *I would put myself at*
 ‘ *their Head*, *and oblige him to treat*
 ‘ *them with more Humanity.*

‘ These People were naturally in-
 ‘ clin’d to Rebellion ; and imagining
 ‘ that I was the Author of those Let-
 ‘ ters, believ’d they were in a secret
 ‘ Treaty with me. *Amasis* carry’d
 VOL. I. K on

‘ on this Correspondence in my
 ‘ Name for several Months. At
 ‘ length, thinking that he had suf-
 ‘ ficient Proofs, he went and threw
 ‘ himself at the Prince’s Feet, laid open
 ‘ to him the pretended Conspiracy,
 ‘ and shew’d him the forg’d Letters.

‘ I was immediately arrested, and
 ‘ put into a close Prison. The Day
 ‘ was fix’d when I was to be execu-
 ‘ ted in a publick Manner. *Amasis*
 ‘ came to see me: At first he seem’d
 ‘ doubtful and uncertain what he
 ‘ should think, suspended in his Judg-
 ‘ ment by the Knowledge he had of
 ‘ my Virtue, yet shaken by the Evi-
 ‘ dence of the Proofs, and much af-
 ‘ fected with my Misfortune.

‘ After having discours’d with
 ‘ him some time, he seem’d con-
 ‘ vinc’d of my Innocence, promis’d
 ‘ me to speak to the Prince, and to
 ‘ endea-

‘ endeavour to discover the Authors
‘ of the Treachery.

‘ The better to conceal his dark
‘ Designs, he went to the King, and
‘ by faintly endeavouring to engage
‘ him to pardon me, made him be-
‘ lieve that he acted more from Gra-
‘ titude and Compassion for a Man
‘ to whom he ow’d all, than from
‘ a Conviction of my Innocence.
‘ Thus he artfully confirm’d him in
‘ the Persuasion of my being cri-
‘ minal ; and the King being natu-
‘ rally suspicious, was inexorable.

‘ The Noise of my Perfidiousness
‘ spread itself throughout all *Egypt*.
‘ The People of the different Pro-
‘ vinces ran together to *Sais*, to see
‘ the tragical Spectacle which was
‘ preparing. At length the fatal Day
‘ being come, several of my Friends
‘ appear’d at the Head of a numerous
‘ Crowd, and deliver’d me by Force
K 2 ‘ from

‘ from the Death which was ordain’d
 ‘ me. The King’s Troops made
 ‘ some Resistance at first, but the
 ‘ Multitude increas’d, and declar’d
 ‘ for me. It was then in my Power
 ‘ to have caus’d the same Revolution
 ‘ which *Amasis* has done since ; but
 ‘ I made no other Use of this happy
 ‘ Conjuncture, than to justify my-
 ‘ self to *Apries*. I sent one of my
 ‘ Deliverers to assure him, that his
 ‘ Injustice did not make me forget
 ‘ my Duty ; and that my only De-
 ‘ sign was to convince him of my
 ‘ Innocence.

‘ He order’d me to come to him
 ‘ at his Palace ; which I might safely
 ‘ do, the People being under Arms,
 ‘ and surrounding it. *Amasis* was
 ‘ with him : And this perfidious Man,
 ‘ continuing his Dissimulation, ran
 ‘ to meet me with Eagerness. As he
 ‘ presented me to the King ; *How*
 ‘ joyful am I, said he to him, *to see,*
 ‘ that

‘ *that the Conduct of Amenophis*
‘ *leaves you no room to doubt of his*
‘ *Fidelity. I see very well, an-*
‘ *swer’d Apries coldly, that he does*
‘ *not aspire to Royalty, and I for-*
‘ *give him his Desire of bounding my*
‘ *Authority, in order to please his*
‘ *Countrymen. I answer’d the King,*
‘ *That I was innocent of the Crime*
‘ *imputed to me, and was ignorant*
‘ *of the Author of it. Amasis then*
‘ *endeavour’d to make the Suspicion*
‘ *fall upon the King’s best Friends,*
‘ *and most faithful Servants.*

‘ *I perceived that the Prince’s*
‘ *Mind was not cur’d of his Distrust,*
‘ *and therefore to prevent any new*
‘ *Accusations, having first persuaded*
‘ *the People to disperse themselves, I*
‘ *retired from Court, and return’d to*
‘ *my former Solitude, whither I car-*
‘ *ry’d nothing back but my Inno-*
‘ *cence and Poverty.*

K 3

‘ *Apries*

‘ *Apries* sent Troops to *Diospolis*,
 ‘ to hinder an Insurrection there, and
 ‘ order’d that my Conduct should be
 ‘ observ’d. He imagin’d, without
 ‘ Doubt, that I should never be able
 ‘ to content my self with a quiet and
 ‘ peaceful Life, after having been in
 ‘ the highest Employments.

‘ In the mean while, *Amasis* gain’d
 ‘ an absolute Ascendant over the
 ‘ King’s Mind. This Favourite made
 ‘ him suspect and banish his best
 ‘ Friends, in order to remove from
 ‘ about the Throne, those who might
 ‘ hinder the Usurpation which he was
 ‘ projecting. And an Occasion very
 ‘ soon offer’d to put his black De-
 ‘ signs in Execution.

* ‘ The *Cyrenians*, a Colony of
 ‘ *Greeks*, who were settled in *Africa*,

* Herodotus, B. I, and 2.

‘ having

‘ having taken from the *Libyans* a
 ‘ great Part of their Lands, the latter
 ‘ submitted themselves to *Apries*, in
 ‘ order to obtain his Protection. He
 ‘ march’d a great Army, chiefly com-
 ‘ pos’d of Malecontents, into *Libya*,
 ‘ to make War against the *Cyrenians*.
 ‘ This Army being cut in Pieces, the
 ‘ *Egyptians* imagin’d that he had sent
 ‘ it there only to be destroy’d, that
 ‘ he might reign more Despotically.
 ‘ This Thought provok’d them, and
 ‘ a League was form’d in *Lower-*
 ‘ *Egypt*, which rose up in Arms.

‘ The King sent *Amasis* to quiet
 ‘ them, and to make them return to
 ‘ their Duty. It was then that the
 ‘ Designs of that perfidious Minister
 ‘ broke out. Instead of pacifying
 ‘ them, he incensed them more and
 ‘ more, put himself at their Head,
 ‘ and was proclaim’d King. The
 ‘ Revolt became universal : *Apries*

K 4

‘ was

‘ was obliged to leave *Sais*, and to
‘ make his Escape into *Upper-Egypt*.

‘ He retired to *Diospolis*, and I
‘ prevail’d upon the Inhabitants of
‘ that City to forget the Injustices he
‘ had done them. All the time that
‘ he continued there, I had free Access
‘ to his Person ; but I carefully
‘ avoided saying any thing which
‘ might recall to his Mind the Dis-
‘ graces he had made me undergo.

‘ He fell into a deep Melancholy.
‘ That Spirit, which had been so
‘ haughty in Prosperity, and had
‘ boasted that it was not in the
‘ Power of the Gods themselves to
‘ dethrone him, could not support
‘ Adversity. That Prince, so re-
‘ nown’d for his Bravery, had not the
‘ true Courage of the Mind. He
‘ had a thousand and a thousand times
‘ despis’d Death, but he could not
‘ condemn Fortune. I endeavour’d
‘ to

‘ to calm and support his Mind, and
 ‘ to remove from it those melancholy
 ‘ Ideas which overwhelm’d him. I
 ‘ frequently read to him the Books of
 ‘ *Hermes Trismegistus*. He was par-
 ‘ ticularly struck with that famous
 ‘ Passage: *When the Gods love Prin-*
 ‘ *ces, they pour into the Cup of Fate,*
 ‘ *a Mixture of Good and Ill, that*
 ‘ *they may not forget that they are*
 ‘ *Men.*

‘ These Ideas alleviated by Degrees
 ‘ his Vexations; and I felt an un-
 ‘ speakable Pleasure to see, that he
 ‘ began to relish Virtue; and that it
 ‘ gave him Peace in the midst of his
 ‘ Misfortunes.

‘ He then applied himself with
 ‘ Vigour and Courage, to get out of
 ‘ the unhappy Situation into which
 ‘ he was fallen. He got together
 ‘ Thirty thousand *Carians* and *Ionians*,
 ‘ who had formerly settled in *Egypt*
 ‘ under

‘ under his Protection. We march’d
‘ against the Usurper, and gave him
‘ Battle near *Memphis* ; but having
‘ only foreign Troops, we were intire-
‘ ly defeated. To prevent further
‘ Disturbances, the principal Officers
‘ of our Army were condemn’d to
‘ perpetual Imprisonment. *Amasis*
‘ made me be sought for every where;
‘ but a Report being spread of my
‘ Death, he believed it, so that I was
‘ confounded with the other Com-
‘ manders, and put into a high
‘ Tower at *Memphis*.

‘ The King was conducted to
‘ *Sais*, where *Amasis* did him great
‘ Honours for some Days. In order
‘ to sound the Inclinations of the
‘ People, he propos’d to them the
‘ restoring him to the Throne, but
‘ secretly form’d the Design of taking
‘ away his Life. All the *Egyptians*
‘ demanded the Prince’s Death, and
‘ *Amasis* yielded him to their Pleasure.
‘ He

‘ He was strangled in his own Palace,
‘ and the Usurper crown’d with
‘ Solemnity.

‘ Scarce were the People quieted,
‘ when they gave way to that In-
‘ constancy which is natural to the
‘ Multitude. They began to despise
‘ the mean Birth of the new King,
‘ and to murmur against him. But
‘ this able Politician successfully made
‘ use of his Address to prevent a
‘ Rebellion.

‘ He had a golden Cistern, in
‘ which he and his Courtiers used to
‘ wash their Hands upon solemn
‘ Festivals. He caus’d it to be made
‘ into a Statue of *Serapis*, and ex-
‘ pos’d it to be worshipp’d by the
‘ People. He beheld with Joy, the
‘ Homages which they ran eagerly to
‘ pay it from all Parts ; and having
‘ assembled the *Egyptians*, made
‘ them the following Harangue :

2

‘ *Hearken*

‘ Harken to me, Countrymen ;
 ‘ This Statue which you worship at
 ‘ present, serv’d you heretofore for
 ‘ the meanest Uses. Thus it is that
 ‘ all depends upon your Choice and
 ‘ Opinion. All Authority resides Ori-
 ‘ ginally in the People. You are the ab-
 ‘ solute Arbitrators of Religion and of
 ‘ Royalty ; and create both your Gods
 ‘ and your Kings. I set you free
 ‘ from the idle Fears both of one and
 ‘ of the other, by letting you know
 ‘ your just Rights. All Men are
 ‘ born equal ; it is your Will alone
 ‘ which makes a Distinction. When
 ‘ you are pleas’d to raise any one to
 ‘ the highest Rank, he ought not to
 ‘ continue in it, but because it is your
 ‘ Pleasure, and so long only as you
 ‘ think fit. I hold my Authority only
 ‘ from you ; you may take it back,
 ‘ and give it to another who will
 ‘ make you more happy than I. Shew
 ‘ me that Man, and I shall imme-
 ‘ diately

*diately descend with Pleasure among
the Multitude.*

Amasis, by this impious Discourse, which flatter'd the People, solidly fix'd his Authority: They conjur'd him to remain upon the Throne, and he seem'd to accept the Royalty as a Favour done to the People. He is ador'd by the *Egyptians*, whom he governs with Mildness and Moderation. Good Policy requires it, and his Ambition is satisfy'd. He lives at *Sais*, in a Splendor which dazzles those who approach him. Nothing seems wanting to his Happiness: But I am assur'd, that inwardly he is far different from what he appears outwardly. He thinks that every Man about him is like himself, and would betray him, as he betray'd his Master. These continual Distrusts hinder him from enjoying the Fruit of his Crime;
and

‘ and it is thus that the Gods punish
 ‘ him for his Usurpation. Cruel
 ‘ Remorses rend his Heart, and dark
 ‘ gloomy Cares hang upon his Brow.
 ‘ The Anger of the *Great Osiris* pur-
 ‘ sues him every where. The Splen-
 ‘ dor of Royalty cannot make him
 ‘ happy, because he never tastes
 ‘ either Peace of Mind, or that ge-
 ‘ neros Confidence in the Friendship
 ‘ of Men, which is the sweetest
 ‘ Charm of Life.’

Here *Cyrus* interrupted *Amenophis*,
 to ask him how *Amasis* could get
 such an Ascendant over the Mind of
Apries.

‘ The King, reply’d *Amenophis*,
 ‘ wanted neither Talents nor Virtues,
 ‘ but he did not love to be contra-
 ‘ dicted : Even when he order’d his
 ‘ Ministers to tell him the Truth,
 ‘ he never forgave those who obey’d
 ‘ him. He lov’d Flattery while he
 ‘ affected

‘ affected to hate it. *Amasis* per-
‘ ceiv’d this Weakness, and manag’d
‘ it with Art. When *Apries* made
‘ any Difficulty of giving in to the
‘ Despotick Maxims which that per-
‘ fidious Minister would have inspir’d
‘ him with ; he insinuated to the
‘ King, that the Multitude, being in-
‘ capable of Reasoning, ought to be
‘ govern’d by absolute Authority ;
‘ and that Princes, being the Vice-
‘ gerents of the Gods, may act like
‘ them, without giving a Reason of
‘ their Conduct. He season’d his
‘ Counsels with so many seeming
‘ Principles of Virtue, and such de-
‘ licate Praise, that the Prince, being
‘ seduc’d, made himself hated by his
‘ Subjects, without perceiving it.

Cyrus, deeply struck with these Re-
flections, and with the unhappy Con-
dition of Kings, could nor forbear
saying to *Amenophis*, ‘ *Methinks*
‘ *Apries* is more to be lamented than
‘ *blam’d*.

‘ *blam’d. How should Princes be*
 ‘ *able to discover Treachery, when it*
 ‘ *is conceal’d with so much Art?*

‘ The Happiness of the People,
 ‘ answer’d *Amenophis*, makes the
 ‘ Happiness of the Prince. Their
 ‘ true Interests are necessarily united,
 ‘ whatever Pains are taken to separate
 ‘ them. Whosoever attempts to in-
 ‘ spire Princes with contrary Maxims,
 ‘ ought to be look’d upon as an
 ‘ Enemy of the State.

‘ Moreover, Kings ought always
 ‘ to be apprehensive of a Man who
 ‘ never contradicts them, and who
 ‘ tells them only such Truths as will
 ‘ be agreeable. There needs no
 ‘ further Proof of the Corruption of
 ‘ a Minister, than to see him pre-
 ‘ fer his Master’s Favour, to his
 ‘ Glory.

‘ In

‘ In short, a Prince should know
 ‘ how to make Advantage of the
 ‘ Talents of his Ministers; but he
 ‘ ought never to yield himself up
 ‘ blindly to their Counsels. He
 ‘ may lend himself to Men, but
 ‘ not give himself absolutely to them.

‘ Ah how unhappy, cry’d out
 ‘ *Cyrus*, is the Condition of Kings !
 ‘ *They may lend themselves to Men*
 ‘ (you say) *but not give themselves*
 ‘ *absolutely to them.* They will
 ‘ never be acquainted then with the
 ‘ Charms of Friendship. How much
 ‘ is my Situation to be lamented, if
 ‘ the Splendor of Royalty be inse-
 ‘ parable from the greatest of all
 ‘ Calamities ?

‘ When a Prince, well born, re-
 ‘ ply’d *Amenophis*, does not forget
 ‘ that he is a *Man*, he may find
 ‘ Friends, and Friends who will not
 VOL. I. L forget

‘ forget that he is a *King* : But even
 ‘ then, he ought never to be in-
 ‘ fluenc’d by Taste and Inclination in
 ‘ Affairs of State. As a private Per-
 ‘ son, he may enjoy the Pleasures of
 ‘ a tender Friendship ; but as a Prince,
 ‘ he must resemble the Immortals,
 ‘ who have no Passion.’

After these Reflections, *Amenophis*
 continued his Story : ‘ I remain’d un-
 ‘ known, *said he*, some Years in my
 ‘ Prison at *Memphis*. My Confine-
 ‘ ment was so close, that I could not
 ‘ converse with, or see any Person.
 ‘ Being thus left in Solitude, and
 ‘ without any Comfort, I suffer’d
 ‘ the cruel Torments of tiresome
 ‘ Loneliness. Man finds nothing
 ‘ within himself but a frightful Void,
 ‘ which renders him utterly discon-
 ‘ solate. His Happiness oftentimes
 ‘ proceeds only from the Amuse-
 ‘ ments which hinder him from feel-
 ‘ ing his natural Insufficiency. I ar-
 ‘ dently

‘ dently desir’d Death, but I re-
‘ spected the Gods, and durst not
‘ procure it myself, because I was
‘ persuaded, that those who gave me
‘ Life, had the sole Right to take it
‘ away.

‘ One Day, when I was over-
‘ whelmed with the most melancholy
‘ Reflections, I heard of a sudden a
‘ Noise, as if somebody was open-
‘ ing a Way thro’ the Wall of my
‘ Prison. It was a Man who endea-
‘ vour’d to make his Escape ; and in
‘ a few Days he had made the Pas-
‘ sage wide enough to get into my
‘ Chamber. This Prisoner, though
‘ a Stranger, spoke the *Egyptian*
‘ Tongue perfectly well. He inform’d
‘ me, that he was of *Tyre*, his
‘ Name *Arobal* ; that he had serv’d
‘ *Apries* in the *Carian* Troops, and
‘ had been taken Prisoner at the same
‘ time with me. I never saw a Man
‘ of a more easy, witty, and agreeable

L 2

‘ Con-

‘ Conversation. He deliver’d him-
‘ self with Spirit, Delicacy, and
‘ Gracefulness. When he recounted
‘ again the same Things, it was
‘ without Repetition. We related to
‘ each other our Adventures and Mis-
‘ fortunes. The Pleasure which I
‘ found in the Conversation of this
‘ Stranger, made me forget the Loss
‘ of my Liberty.

‘ We were soon after releas’d from
‘ Prison, but it was only to undergo
‘ new Sufferings ; for we were con-
‘ demn’d to the Mines. We no
‘ longer hop’d for Relief but from
‘ Death. Friendship, however, soften’d
‘ our Miseries, and we preserv’d
‘ Courage enough to create ourselves
‘ Amusements, even in the midst
‘ of Slavery, by observing the
‘ Wonders hidden in the Bowels of
‘ the Earth.

‘ Nothing

‘ Nothing is produc’d by Chance :
‘ All is the Effect of a Circulation
‘ which connects, nourishes, and
‘ continually renews all the Parts of
‘ Nature. Stones and Metals are
‘ organiz’d Bodies, which are cherish’d
‘ and grow like Plants. The Fires
‘ and Waters, inclos’d in the Cavities
‘ of the Earth, furnish, like our Sun
‘ and Rains, a Warmth, and a nour-
‘ ishing Moisture to this admirable
‘ Kind of Vegetables. We walk’d
‘ with Pleasure among these Beauties;
‘ unknown to the generality of Men ;
‘ but, alas ! the Light of the Day was
‘ wanting, and we could distinguish
‘ nothing but by the Glimmering of
‘ Lamps. We were already begin-
‘ ning to accustom ourselves to this
‘ new kind of Misfortune, when
‘ Heaven restor’d us to Liberty, by
‘ a Stroke equally terrible and un-
‘ expected.

‘ The Subterraneous Fires some-
‘ times break their Prisons with a
‘ Violence that seems to shake Na-
‘ ture even to its Foundations. We
‘ frequently felt those terrible Con-
‘ vulsions. One Day the Shocks re-
‘ doubled, the Earth seem’d to groan.
‘ We expected nothing but Death,
‘ when the impetuous Fires open’d a
‘ Passage into a spacious Cavern ;
‘ and that which seem’d to threaten
‘ us with Loss of Life, procur’d us
‘ Liberty.

‘ We walk’d a long time by the
‘ Light of our Lamps before we
‘ saw the Day ; but at length the
‘ subterraneous Passage ended at an
‘ old Temple, which we knew to
‘ have been consecrated to *Osiris*, by
‘ the Bas-Reliefs which were upon
‘ the Altar. We prostrated ourselves
‘ and ador’d the Divinity of the
‘ Place. We had no Victims to
‘ offer,

‘ offer, nor any thing wherewith to
‘ make Libations; but instead of all
‘ Sacrifice, we made a solemn Vow
‘ for ever to love *Virtue*.

‘ This Temple was situated near
‘ the *Arabian* Gulf. We embark’d
‘ in a Vessel which was bound for
‘ *Nabata*. We cross’d a great Part
‘ of *Arabia Felix*, and at length ar-
‘ riv’d at this Solitude. The Gods
‘ seem to have conceal’d the most
‘ beautiful Places of the Earth, from
‘ those who know not how to prize
‘ a Life of Peace and Tranquillity.
‘ We found Men in these Woods and
‘ Forests of sweet and humane Dispo-
‘ sitions, full of Truth and Justice.

‘ We soon made ourselves famous
‘ among them. *Arobal* taught them
‘ how to draw the Bow, and throw the
‘ Javelin to destroy the wild Beasts
‘ which ravag’d their Flocks. I in-
‘ structed them in the Laws of *Her-*
‘ mes,

‘ *mes*, and cur’d their Diseases by the
 ‘ Knowledge I had of Simples.
 ‘ They look’d upon us as Divine
 ‘ Men ; and we every Day ad-
 ‘ mir’d the Motions of beautiful
 ‘ Nature, which we observ’d in them ;
 ‘ their unaffected Joy, their in-
 ‘ genuous Simplicity, and their af-
 ‘ fectionate Gratitude.

‘ We then saw that great Cities, and
 ‘ magnificent Courts, have only serv’d
 ‘ too much to corrupt the Manners and
 ‘ Sentiments of Mankind ; and that by
 ‘ uniting a Multitude of Men in the
 ‘ same Place, they often do but unite
 ‘ and multiply their Passions. We
 ‘ thank’d the Gods for our being un-
 ‘ deceiv’d with regard to those false
 ‘ Pleasures, and even false Virtues,
 ‘ both Political and Military, which
 ‘ Self-love has introduc’d into nume-
 ‘ rous Societies, to deceive Men, and
 ‘ make them Slaves to their Ambition.

‘ But,

‘ But, alas ! how weak and incon-
 ‘ stant is the Mind of Man. *Arobal*,
 ‘ that virtuous, affectionate, and
 ‘ generous Friend, who had supported
 ‘ Imprisonment and Slavery with so
 ‘ much Resolution, could not con-
 ‘ tent himself with a simple and uni-
 ‘ form Life. Having a Genius for
 ‘ War, he sigh’d after great Exploits,
 ‘ and being more a Philosopher in
 ‘ Speculation than in Reality, con-
 ‘ fess’d to me, that he could no lon-
 ‘ ger bear the Calm of Retirement :
 ‘ He left me at last, and I have
 ‘ never seen him since.

‘ I seem to myself a Being left
 ‘ alone upon the Earth. *Apries* uses
 ‘ me ill, *Amasis* betrays me, *Arobal*
 ‘ forsakes me. I find every where a
 ‘ frightful Void. I know at present
 ‘ the Value of Men. I experience
 ‘ that Friendship, the greatest of all
 ‘ Felicities, is hard to be met with.
 ‘ Passions,

‘ Passions, Frailties, a thousand Con-
 ‘ trarieties, either cool or discom-
 ‘ pose it. Men love *themselves* too
 ‘ much to love a *Friend* well: Never-
 ‘ theless I do not hate Men, but I
 ‘ cannot esteem them ; I have a sin-
 ‘ cere Benevolence for them, and
 ‘ would do them good without hope
 ‘ of Recompence.

While *Cyrus* was listening to this
 Story, one might see upon his Coun-
 tenance the Sentiments and Passions,
 which all these various Events should
 naturally raise in him. He conceiv’d
 a high Esteem for *Amenophis*, and
 could not without Reluctance resolve
 to leave him.

In the mean while *Araspes* was
 preparing for their Departure. *Cyrus*,
 before he took his leave of the Phi-
 losopher, said to him ; ‘ If I were
 ‘ born a private Man, I should think
 ‘ myself happy to pass the Remainder
 ‘ of

‘ of my Days with you in this Retirement. But Heaven destines me to the Toils of Empire, and I obey its Orders, not so much methinks to please my Ambition, as that I may contribute to the Happiness of my Country.’ After this *Cyrus* and *Araspes* continu’d their Way, and cross’d the Country of the *Sabæans*.

Araspes during their Journey, was sometimes sad and thoughtful, which *Cyrus* perceiving, ask’d him the Reason. *Araspes* answer’d, ‘ You are a Prince, I dare not speak my Heart to you.’ *Let us forget the Prince, said Cyrus, and converse like Friends.* ‘ Well then, said *Araspes*, I obey. Every thing which *Amenophis* has said upon the Instability of the Heart of Man in Friendship, terrifies me. I often feel those Contrarieties he has spoken of. Your Manners, which are too averse to Pleasure, sometimes offend me ; and without
‘ doubt,

‘ doubt, my Imperfections make you
‘ uneasy in their Turn. How un-
‘ happy should I be, if this Diffe-
‘ rence of Character could make a
‘ Change in our Friendship !

‘ All Men have their Frailties, *re-*
‘ *ply’d* Cyrus. Whoever looks for
‘ a Friend without Imperfections,
‘ will never find what he seeks. We
‘ are not always equally content with
‘ ourselves, how should we be so
‘ with our Friend ? We love our-
‘ selves, nevertheless, with all our
‘ Faults, and we ought to love our
‘ Friend in like manner. You have
‘ *your* Weaknesses, and I have *mine* ;
‘ but our Frankness in confessing our
‘ Errors, and our Indulgence in ex-
‘ cusing each other, ought to be the
‘ Bond of our Friendship. It is
‘ treating one’s Friend like another
‘ *Self*, thus to shew him our Soul
‘ quite naked ; and this Ingenuity
‘ transforms all its Defects into Vir-
‘ tues.

‘ tues. With other Men it is suffi-
 ‘ cient to be *sincere*, by never af-
 ‘ fecting to appear what we are not :
 ‘ But with a Friend we must be
 ‘ *simple*, so as to shew ourselves
 ‘ even such as we are.’

In this manner they discours’d to-
 gether, till they arriv’d upon the Shore
 of the *Arabian Gulf*, where they em-
 bark’d for *Egypt*.

Cyrus was surpriz’d to find in
Egypt a new kind of Beauty, which
 he had not seen in *Arabia Felix*.
There, all was the Effect of simple
 Nature ; but *Here*, every thing was
 improv’d by Art.

* It seldom rains in *Egypt* : But
 the *Nile*, which waters it by its re-
 gular Overflowings, supplies it with
 the Rains and melted Snows of other

* All that is said here, is taken from *Diod. Sic.*
B. 1. Sect. 2. Herod. B. 2. Strabo, B. 17.

Countries.

Countries. An infinite Number of Canals were cut cross it, in order to multiply so useful a River. The *Nile* carried Fruitfulness every where with its Waters, made a Communication between the Cities, join'd the *Great-Sea* with the *Red-Sea*, and by that Means maintained both Foreign and Domestick Commerce.

The Cities which had been rais'd by immense Labours, appear'd like Islands in the midst of the Waters, and with Joy beheld all the Plain overflow'd and fertiliz'd by that beneficent River. When it swell'd too much, great Basons, made on Purpose, stretch'd their vast Bosoms to receive those fructifying Waters, which were let loose, or shut up by Sluices, as Occasion required. Such was the Use of the Lake *Meris*, dug by one of the antient Kings of *Egypt*, whose Name it bore. Its Circuit was a Hundred and fourscore Leagues.
The

The Cities of *Egypt* were numerous, well Peopled, spacious, and full of magnificent Temples, and stately Palaces, adorn'd with Statues and Pillars.

Cyrus took a cursory View of all these Beauties, and went afterwards to see the famous Labyrinth built by the twelve Nomarchs. It was not a single Palace, but twelve magnificent Palaces regularly dispos'd. Three thousand Chambers, which had a Communication by Terrasses, were rang'd round twelve Halls; and whoever enter'd there without a Guide, could never find his Way out. There were as many Buildings under Ground, and these were allotted for the Burial-Places of the Kings.

The Pavement of all these Apartments was of Marble, as likewise the Walls, upon which were Carvings in Bas-Relief, representing the History

2 of

of the Kings. The Princes who were bury'd underneath, seem'd to live again in these Sculptures. So that the same Palace contain'd Monuments, which set before Monarchs both their Grandeur and their Nothingness.

Besides the Temples and Palaces allotted for the Worship of the Gods, and the Habitation of Mortals, there were throughout all *Egypt*, and especially near *Mémphis*, Pyramids, which serv'd for the Tombs of great Men. This wise People thought it proper to lodge the Dead as magnificently as the Living, in order to immortalize Merit, and perpetuate Emulation.

The most famous of these Pyramids was that of *Hermes*. It was of polish'd Stone, and its Height more than Six hundred Feet. Neither Winds nor Earthquakes could injure it. The Taste of the *Egyptians* was
more

more for Solidity than Ornament. Thro' each Door of this Pyramid was an Entrance into seven Apartments, call'd by the Names of the Planets. In each of them was a golden Statue. The biggest was in the Apartment of the Sun, or *Osiris*. It had a Book upon its Forehead, and its Hand upon its Mouth. Upon the Outside of the Book was written this Inscription, *I must be read in a profound Silence*, to signify, say the *Egyptian* Priests, that we cannot come to know the Divine Nature, but by imposing Silence upon the Senses and Imagination.

Cyrus, after taking a View of all these Wonders, apply'd himself to learn the History, Policy, and Laws of antient *Egypt*, which were the Model of those of *Greece*.

He found that the *Egyptian* Priests had compil'd their History of an un-
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bounded Succession of Ages. They took a Pleasure in losing themselves in that infinite Abyss of Duration, when *Osiris* govern'd Mankind himself. All the Fictions with which they have fill'd their Annals, about the Reign of the Gods and Demi-Gods, are but Allegories to express the first State of Souls before their Descent into mortal Bodies.

According to them, *Egypt* was then the favourite Abode of the Gods, and the Place of the Universe with which they were most delighted. After the Origin of Evil, and the great Revolution which happen'd by the Rebellion of the Monster *Typhon*, they believ'd that their Country was the least chang'd and disfigur'd of any. Being watered by the *Nile*, it continued fruitful, while all Nature besides was barren. They look'd upon *Egypt* as the Mother of Men and all Animals.

Their

Their first King was nam'd *Menes*. Their History from his Time is confin'd within reasonable Bounds, and is reduc'd to three Ages. The first, from *Menes* to the Shepherd-Kings, takes in Five hundred Years. The second, from the Shepherd-Kings to *Sesostris*, is of the same Duration. The third, from *Sesostris* to *Amasis*, contains six Centuries. *

During the first Age, *Egypt* was divided into several *Dynastys*, or Governments, which had each its King. Their principal Residences were at *Memphis*, *Thanis*, *This*, *Elephantis*, and *Thebes*. This last *Dynasty* swallow'd up all the rest, and became Mistress. *Egypt*, in those earliest Times, had no foreign Commerce, but confin'd itself to Agriculture and a Pastoral Life.

* See *Marsham's Canon. Chronicum*.

Shepherds were then Heroes, and Kings Philosophers. In those Days lived the first *Hermes*, who penetrated into all the Secrets of Nature, and of Divinity. It was the Age of occult Sciences. The *Greeks*, said the *Egyptians*, imagine that the World in its Infancy was ignorant; but they think so, only because they themselves are Children.* They know nothing of the Origin of the World, its Antiquity, and the Revolutions which have happen'd in it. The Men of *Mercury's* Time had yet a Remembrance of their first State, and had diverse traditional Lights which we have lost. The Arts of Imitation, Poesy, Musick, Painting, every thing within the Province of the Imagination, are but Sports of the Mind, in Comparison of the sublime Sciences known by the first Men. Nature was then obedient to the Voice of the Sages. They could put all its hid-

* An Expression of *Plato*. See the Disc. p. 91.
den

den Springs in Motion. They produc'd the most amazing Prodigies whenever they pleas'd. The Aerial *Genii* were subject to them.* They had frequent Intercourse with the Ætherial Spirits, and sometimes with the pure Intelligences that inhabit the *Empyreum*. ' We have lost, said
' the Priests to *Cyrus*, this exalted
' kind of Knowledge. We have
' only remaining some Traces of it
' upon our antient Obelisks, which
' are, so to speak, the Registers of
' our Divinity, Mysteries, and Tradition, relating to the Deity and to
' Nature, and in no wise the Annals
' of our Civil History, as the Ignorant imagine.'

The second Age was that of the Shepherd - Kings, who came from *Arabia*. They over-ran *Egypt* with Two hundred thousand Men. The

* See Iamblichus de mysteriis Ægyptiorum.

Barbarity of these unpolish'd and ignorant *Arabians*, made the sublime and occult Sciences be despis'd and forgotten. Their Imagination could receive nothing but what was Material and Sensible. From their Time the Genius of the *Egyptians* was intirely chang'd, and turn'd to the Study of Arts, Architecture, Commerce, War, and all the superficial kinds of Knowledge, which are useless to those who can content themselves with simple Nature. It was then that Idolatry came into *Egypt*. Sculpture, Painting and Poesy obscur'd all pure Ideas, and transformed them into sensible Images. The Vulgar stop there, without seeing into the hidden Meaning of the Allegories.

Some little time after this Invasion of the *Arabians*, several *Egyptians*, who could not support the Yoke of Foreigners, left their Country, and settled themselves in Colonies in all Parts of
the

the World. From thence came all the great and famous Men in other Nations. The *Babylonian Belus*, the *Athenian Cecrops*, the *Bæotian Cadmus*. Thence it is, that all the Nations of the Universe owe their Laws, Sciences, and Religion to *Egypt*. In this manner spoke the Priests to *Cyrus*.

In this Age liv'd the second *Hermes*, call'd *Trismegistus*. He was the Restorer of the antient Religion. He collected the Laws and Sciences of the first *Mercury*, in Forty-two Volumes, which were call'd, *The Treasure of Remedies for the Soul*, because they cure the Mind of its Ignorance, the Source of all Evils.

The third Age was that of Conquests and Luxury. Arts were perfected more and more; Cities, Edifices, and Pyramids multiplied. The Father of *Sesostris* caus'd all the

Children who were born the same Day with his Son, to be brought to Court, and educated with the same Care as the young Prince. Upon the Death of the King, *Sesostris* levy'd a formidable Army, and appointed the young Men who had been educated with him, to be the Officers to command it. There were near Two thousand of them, who were able to inspire all the Troops with Courage, military Virtues, and Attachment to the Prince. They consider'd him both as their Master and their Brother. He form'd a Design of conquering the whole World, and penetrated into the *Indies*, farther than either *Bacchus* or *Hercules*. The *Scythians* submitted to his Empire. *Thrace* and *Asia Minor* are full of the Monuments of his Victories. Upon those Monuments are to be seen the proud Inscriptions of, *Sesostris King of Kings, and Lord of Lords*. Having extended his Conquests

quests from the *Ganges* to the *Danube*, and from the River *Tanais* to the Extremities of *Africa*, he return'd after Nine Years Absence, loaded with the Spoils of all the conquer'd Nations, and drawn in a Chariot by the Kings whom he had subdu'd.

His Government was altogether Military and Despotical. He lessen'd the Authority of the Pontiffs, and transferr'd their Power to the Commanders of the Army. After his Death Divisions arose among those Chiefs. They were become too powerful to continue united under one Master. Under *Anisis* the *Blind*, *Sabacon* the *Ethiopian* took Advantage of their Discords, and invaded *Egypt*. This Religious Prince re-establish'd the Power of the Priests, reign'd fifty Years in a profound Peace, and then return'd into his own Country, to obey the Oracles of his Gods. The Kingdom thus forsaken, fell into the
Hands

Hands of *Sethon* the High-Priest of *Vulcan*, who entirely destroyed the Art of War among the *Egyptians*, and despised the Military Men. The Reign of Superstition, which enfeebles Courage, succeeded that of despotick Power, which had too much depress'd it. From that time *Egypt* was supported only by foreign Troops, and it fell by degrees into *Anarchy*. Twelve Nomarchs, chosen by the People, shar'd the Kingdom between them. One of them, named *Psammetichus*, made himself Master of all the rest. *Egypt* recover'd itself a little, and continued pretty powerful for five or six Reigns; till at length this ancient Kingdom became tributary to *Nabuchodonosor* King of *Babylon*.

The Conquests of *Sesostris* were the Source of all these Calamities. Princes who are insatiable of Conquering, are Enemies to their Posterity. By seeking to extend their Dominion
too

too far, they sap the Foundation of their Authority.

From that time the antient Laws were no longer in Force. *Cyrus* collected the Principal of them from his Conversation with all the great Men and old Sages who were then living. These Laws are reduced to three, upon which all the rest depend. The First relates to Kings, the Second to Polity, and the Third to Civil Justice.

The Kingdom was Hereditary, but the Kings were obliged to observe the Laws with greater Exactness than others. The *Egyptians* esteemed it a criminal Usurpation upon the Rights of the *Great Osiris*, and as a mad Presumption in a Man to give his Will for a Law.

As soon as the King rose in the Morning, which was at the Break of Day,

Day, when the Understanding is clearest, and the Soul most serene, an exact and distinct Idea was given him of all Matters upon which he was to decide that Day. But before he pronounc'd Judgment, he went to the Temple to invoke the Gods, and to offer Sacrifice. Being there, surrounded by all his Court, and the Victims standing at the Altar, he assisted at a Prayer, full of Instruction ; the Form of which was as follows :

‘ Great Osiris ! *Eye of the World,*
 ‘ *and Light of Spirits ! Grant to the*
 ‘ *Prince, your Image, all Royal*
 ‘ *Virtues, that he may be religious*
 ‘ *towards the Gods, and benign*
 ‘ *towards Men ; moderate, just,*
 ‘ *magnanimous, generous, an Enemy*
 ‘ *of Falshood, Master of his Passions,*
 ‘ *punishing less than the Crime*
 ‘ *deserves, and rewarding beyond*
 ‘ *Merit.*’

After this, the High-Priest represented to him the Faults he had committed against the Laws; but it was always suppos'd that he fell into them by Surprize, or through Ignorance; and the Ministers, who had given him evil Counsels, or had disguis'd the Truth, were loaded with Imprecations.

After the Prayer and the Sacrifice, they read to him the Actions of the Heroes and great Kings, that the Monarch might imitate their Example, and maintain the Laws which had render'd his Predecessors illustrious, and their People happy.

What is there that might not be hop'd for from Princes accusom'd, as an essential Part of their Religion, to hear Daily the strongest and most salutary Truths? Accordingly, the greater Number of them were so dear
to

to their People, that each private Man bewail'd their Death like that of a Father.

The Second Law related to Polity, and the Subordination of Ranks. The Lands were divided into three Parts. The First was the King's Domain; the Second belong'd to the Chief Priests; and the Third to the Military Men. For it seem'd absurd to employ Troops for the Defence of a Country, who had no Interest in its Preservation.

The common People were divided into three Classes, Husbandmen, Shepherds, and Artizans. These three Sorts made great Improvements, each in their Professions: Being brought up to them from Generation to Generation, they made Advantage of the Experience of their Ancestors. Each Family transmitted its Knowledge and Skill to the Children of it.

No Person was allow'd to go out of his Rank, or to forsake his hereditary Employment. By this means Arts were cultivated and brought to a great Perfection; and the Troubles, occasion'd by the Ambition of those who seek to rise above their natural Condition, were prevented.

To the End that no Person might be asham'd of the Lowness of his State and Degree, Arts were held in Honour. In the Body Politick, as in the Natural, all the Members contribute something to the common Life. It seem'd a Madness in *Egypt* to despise a Man because he serves his Country in a more laborious Employment. And thus was a due Subordination of Ranks preserv'd, without Envy in one Sort, or Contempt in the other.

The Third Law regard Civil Justice. Thirty Judges, drawn out of the principal Cities, compos'd the
supreme

supreme Council, which judg'd the Kingdom. The Prince assign'd them Revenues sufficient to free them from Domestic Cares, that they might give their whole Time to the composing good Laws, and making them be observ'd. They had no further Profit of their Labours ; except the Glory and Pleasure of serving their Country in the noblest Way.

To avoid Surprize in giving Judgment, the Pleaders were forbidden that delusive Eloquence, which dazzles the Understanding, and moves the Passions. They expos'd the Matters of Fact with a clear and nervous Brevity, stript of the false Ornaments of Reasoning. The President of the Senate wore a Collar of Gold and precious Stones, at which hung a small Figure without Eyes, which was call'd *Truth*. He apply'd it to the Forehead and Heart of him who was to gain his Cause ; for that was the
the

the Manner of pronouncing Judgment.

There was in *Egypt* a sort of Justice unknown to other Nations. As soon as a Man had yielded his last Breath, he was brought into Judgment, and the publick Accuser was heard against him. In case it appear'd that the Behaviour of the Deceas'd had been contrary to the Laws, his Memory was branded, and he was refus'd Burial. If he was not accus'd of any Crime against the Gods, or his Country, his Panegyrick was made, and he was entomb'd honourably.

Before he was carry'd to the Sepulchre, his Bowels were taken out, and put into an Urn ; which the Pontiff raising towards the Sun, made this Prayer in the Name of the Deceas'd *.

* Porphyry de Abſtinentia, B. 4. Sect. 10.

‘ Great Osiris! *Life of all Beings!*
‘ *Receive my Manes, and reunite*
‘ *them to the Society of the Immortals.*
‘ *While I liv’d, I endeavour’d to*
‘ *imitate You by Truth and Goodness.*
‘ *I have never committed any Crime*
‘ *contrary to Social Duty. I have*
‘ *respected the Gods of my Fathers,*
‘ *and have honour’d my Parents. If*
‘ *I have committed any Fault through*
‘ *human Weakness, Intemperance, or*
‘ *a Taste for Pleasure, these base*
‘ *Spoils of my mortal Nature have*
‘ *been the Cause of it.*’ As he pronounc’d these last Words, he threw the Urn into the River; and the rest of the Body, (which was embalm’d) was deposited in the Pyramids.

Such were the Notions of the ancient *Egyptians*. Being full of the Hopes of Immortality, they imagin’d that human Frailties were expiated by our Separation from the mortal
Body;

Body; and that nothing but Crimes committed against the Gods and Society, hinder'd the Soul from being re-united to its Origin.

These Things gave *Cyrus* a great Desire to instruct himself throughly in the Religion of antient *Egypt*. For this Purpose he went to *Thebes*. This famous City, whose hundred Gates have been sung by *Homer*, might dispute with all the Cities in the Universe for Magnificence, Extent and Power. 'Tis said, that it was able heretofore, to march out of each of its Gates Ten thousand fighting Men. Doubtless there is something of poetical Fiction in this, but all agree that its Inhabitants were exceedingly numerous.

Cyrus had been directed by *Zoroaster* to *Sonchis* the High-Priest of *Thebes*, to be instructed by him in all the religious Mysteries of his
N 2 Country.

Country. *Sonchis* conducted him into a spacious Hall, where were three hundred Statues of *Egyptian* Pontiffs. This long Succession for so many Ages, gave the Prince a high Notion of the Antiquity of the Religion of *Egypt*, and a great Curiosity to know the Principles of it.

‘ To make you acquainted, said
 ‘ the Pontiff, with the Origin of our
 ‘ Worship, Symbols, and Mysteries,
 ‘ I must give you the History of
 ‘ *Hermes Trismegistus*, who was the
 ‘ Founder of them.

‘ *Hermes*, the second of the Name,
 ‘ was of the Race of our first Sove-
 ‘ reigns. While his Mother was
 ‘ with Child of him, she went by
 ‘ Sea to *Libya*, to make a Sacrifice
 ‘ to *Jupiter Hammon*. As she coast-
 ‘ ed along *Africa*, a sudden Storm
 ‘ arose, and the Vessel perish’d near
 ‘ a Desert Island. She was, by a
 ‘ particular

‘ particular Protection of the Gods,
‘ cast upon the Island all alone.
‘ There she liv’d a solitary Life, un-
‘ til her Delivery, at which Time she
‘ died. The Infant remain’d expos’d
‘ to the Inclemency of the Weather,
‘ and the Fury of the wild Beasts :
‘ But Heaven, which intended him
‘ for great Purposes, preserv’d
‘ him in the midst of these Misfor-
‘ tunes. A young She-Goat, of
‘ which there were great Plenty in
‘ this Island, hearing his Cries, came
‘ and suckled him till he was past In-
‘ fancy. For some Years he fed up-
‘ on the tender Grass, with his Nurse,
‘ but afterwards upon Dates and
‘ wild Fruits, which seem’d to him
‘ a more proper Food.

‘ He perceived by the first Rays
‘ of Reason, which began to shine
‘ in him, *That he was not of the*
‘ *same Make with the Beasts ; that*
‘ *he had more Understanding, Inven-*
‘ *tion,*

‘ *tion, and Address than they ; and*
 ‘ *thence he suspected, That he might*
 ‘ *be of a different Nature.*

‘ The She-Goat, which had nou-
 ‘ rished him, died of old Age. He
 ‘ was surpriz’d at this new Phæno-
 ‘ menon, of which he had never ob-
 ‘ serv’d the like before. He could
 ‘ not comprehend why she continu’d
 ‘ so long cold, and without Motion.
 ‘ He compar’d all he saw in her with
 ‘ what he felt in himself, and per-
 ‘ ceiv’d that he had a Beating in his
 ‘ Breast, and a Principle of Motion
 ‘ in him, which was no longer in
 ‘ her. He saw her by Degrees pu-
 ‘ trify, grow dry, and fall to Pieces.
 ‘ Nothing remain’d but the Bones.
 ‘ The Mind speaks to its self, with-
 ‘ out knowing the arbitrary Names
 ‘ which we have affixed to our Ideas.
 ‘ *Hermes* reason’d thus : *The Goat*
 ‘ *did not give itself that Principle*
 ‘ *of*

‘ *of Life, since it has lost it, and*
‘ *cannot restore it to itself.*

‘ He sought a long Time what
‘ might be the Cause of this Change.
‘ He observ’d that the Plants and
‘ Trees seem’d to dye, and to re-
‘ vive every Year, by the going
‘ away and return of the Sun, and
‘ imagin’d that this Star was the Prin-
‘ ciple of all Things.

‘ He gather’d up the Bones of his
‘ Mother-Nurse, and expos’d them
‘ to the Rays of the Sun; but Life
‘ did not return. By this he saw
‘ that he had been mistaken, and
‘ *that the Sun did not give Life to*
‘ *Animals.*

‘ He examin’d whether it might
‘ not be some other Star; but he ob-
‘ serv’d that in the Night the Stars
‘ had neither so much Heat nor
‘ Light as the Sun, and that all Na-

‘ ture seem’d to languish in the Ab-
 ‘ sence of the Day. He concluded
 ‘ therefore, *That the Stars were not*
 ‘ *the first Principles of Life.*

‘ As he advanced in Age, his Un-
 ‘ derstanding ripen’d, and his Re-
 ‘ flections became more profound.

‘ He had remark’d, that inanimate
 ‘ Bodies could not move of them-
 ‘ selves; that Animals did not re-
 ‘ store Motion to themselves when
 ‘ they had lost it, and that the Sun
 ‘ did not revive dead Bodies.

‘ Thence he concluded, *That the*
 ‘ FIRST MOVER *was something*
 ‘ *greater than the Sun or the*
 ‘ *Stars.*

‘ Reflecting afterwards upon him-
 ‘ self, and upon all the Remarks
 ‘ which he had made from the first
 ‘ Use of his Reason, he observ’d,
 ‘ *That*

*‘ That there was something in him
‘ which felt, which thought, and
‘ which compared his Thoughts to-
‘ gether. After having meditated
‘ whole Years upon all those Opera-
‘ tions of his Mind, he concluded at
‘ length, That the First Mover had
‘ Understanding as well as Force,
‘ and that his Wisdom was equal to his
‘ Power.*

*‘ Man in the midst of Beings who
‘ can give him no Succour, is in a
‘ frightful Situation. But when he
‘ discovers the Idea of something
‘ which is able to make him happy,
‘ there is nothing which can compare
‘ with his Hopes and his Joy.*

*‘ The Desire of Happiness, inse-
‘ parable from our Nature, made
‘ Hermes wish to see that First Mo-
‘ ver, to know him, and to con-
‘ verse with him. If I could, said
‘ he, make him understand my
‘ Thoughts,*

‘ *Thoughts, and my Desires, doubt-*
 ‘ *less he would render me more happy*
 ‘ *than I am.*

‘ His Hopes and his Joy were
 ‘ soon disturb’d by great Doubts.
 ‘ *Alas! said he, if the First Mover*
 ‘ *be as good and beneficent as I ima-*
 ‘ *gine him, why do I not see him?*
 ‘ *Why has he not made himself known*
 ‘ *to me? And above all, Why am I*
 ‘ *in this mournful Solitude, where I*
 ‘ *see nothing like myself, nothing*
 ‘ *which seems to reason as I do, no-*
 ‘ *thing which can give me any Assi-*
 ‘ *stance.*

‘ In the midst of these Per-
 ‘ plexities, his weak Reason was
 ‘ silent, and could answer him no-
 ‘ thing. His Heart spoke, and turn-
 ‘ ing itself to the first Principle, said
 ‘ to him, in that mute Language
 ‘ which the Gods understand better
 ‘ than Words: *Life of all Beings!*
 ‘ *shew*

‘ *shew thy self to me ; make me know*
‘ *who Thou art, and what I am ;*
‘ *come and succour me in this my so-*
‘ *litary and miserable State.*

‘ The great *Osiris* loves a pure
‘ Heart, and always hearkens to its
‘ Desires. He order’d the first *Her-*
‘ *mes*, or *Mercury*, to take a human
‘ Form, and to go and instruct him.

‘ One Day, as young *Trismegi-*
‘ *stus* was sleeping at the Foot of a
‘ Tree, *Hermes* came and sat down
‘ by him. *Trismegistus* was sur-
‘ priz’d, when he awak’d, to behold
‘ a Figure like his own. He utter’d
‘ some Sounds, but they were not
‘ articulate. He discover’d all the
‘ different Motions of his Soul, by
‘ the Transports, Earnestness, and
‘ ingenuous and artless Signs, where-
‘ by Nature teaches Men to express
‘ what they strongly feel.

‘ *Mercury*

‘ *Mercury* in a little Time taught
 ‘ the Savage Philosopher the *Egyptian*
 ‘ Language. Afterwards he inform’d
 ‘ him what he was, and what he
 ‘ was to be, and instructed him in
 ‘ all the Sciences, which *Trismegistus*
 ‘ since taught the *Egyptians*. He
 ‘ then began to discern several Marks,
 ‘ which he had not observed before,
 ‘ of an infinite Wisdom and Power,
 ‘ diffus’d throughout all Nature :
 ‘ And thereby perceiv’d the Weakness
 ‘ of human Reason, when left to it-
 ‘ self, and without Instruction. He
 ‘ was astonish’d at his former Igno-
 ‘ rance, but his new Discoveries pro-
 ‘ duc’d new Perplexities.

‘ One Day, when *Mercury* was
 ‘ speaking to him of the noble De-
 ‘ stiny of Man, the Dignity of his
 ‘ Nature, and the Immortality which
 ‘ awaits him, he answer’d ; *If the*
 ‘ *great Osiris ordains Mortals to so*
 ‘ *perfect*

‘ perfect a Felicity, whence is it that
 ‘ they are born in such Ignorance ?
 ‘ Whence comes it that he does not
 ‘ shew himself to them, to dispel
 ‘ their Darknefs ? Alas ! if you had
 ‘ not come to enlighten me, I should
 ‘ have sought long without discover-
 ‘ ing the first Principle of all Things,
 ‘ such as you have made him known
 ‘ to me. Upon this Mercury unfold-
 ‘ ed to him all the Secrets of the
 ‘ Egyptian Divinity, in the follow-
 ‘ ing manner :

* ‘ The primitive State of Man
 ‘ was very different from what it is
 ‘ at present. *Without*, all the Parts
 ‘ of the Universe were in a perfect
 ‘ Harmony : *Within*, all was in Sub-
 ‘ jection to the immutable Laws of
 ‘ Reason. Every one carried his
 ‘ Rule within his own Breast, and
 ‘ all the Nations of the Earth were
 ‘ but *one Republick of Sages*.

* See the *Egyptian Theology*, in the Disc. p. 105.

‘ Man-

†

‘ Mankind liv’d then without Dis-
 ‘ cord, Ambition, or Luxury, in a
 ‘ perfect Peace, Equality, and Sim-
 ‘ plicity. Each Man, however,
 ‘ had his particular Qualities and
 ‘ Passions; but all Passions were sub-
 ‘ servient to the Love of Virtue;
 ‘ and all Talents applied to the
 ‘ Discovery of Truth. The Beau-
 ‘ ties of Nature, and of its Author,
 ‘ were the Diversion, Enter-
 ‘ tainment, and Study of the first
 ‘ Men.

‘ The Imagination, being well re-
 ‘ gulated, presented nothing then
 ‘ but agreeable Ideas. The Passions,
 ‘ being in Subjection to Reason, did
 ‘ not disturb the Heart: And the
 ‘ *Love of Pleasure* was always in
 ‘ Conformity to the *Love of Order*.
 ‘ The God *Osiris*, the Goddess *Isis*,
 ‘ and their Son *Orus*, came and con-
 ‘ versed

‘ versed with Men, and taught them
‘ all the Mysteries of Wisdom.

‘ This terrestrial Life, how happy
‘ soever, was nevertheless but the
‘ Infancy of our Beings, in which
‘ Souls were prepar’d for a successive
‘ unfolding of Intelligence and Happiness. After having liv’d a certain Time upon Earth, Men chang’d
‘ their Form without dying, and flew
‘ away to the Stars, where they enjoy’d new Pleasures and new Knowledge, new Senses, and new Light.
‘ From thence they were rais’d to
‘ another World, then to a Third ;
‘ and so passed through the immense
‘ Spaces by endless Metamorphoses.

‘ A whole Age, and, according to
‘ some, many Ages, pass’d in this
‘ Manner. At length there happened a sad Change both in Spirits
‘ and in Bodies. *Typhon* and his
‘ Companions inhabited heretofore

' fore this happy Dwelling; but be-
 ' ing swell'd with Pride, and for-
 ' getting themselves so far as to re-
 ' solve to scale Heaven, they were
 ' thrown down headlong, and bu-
 ' ried in the Centre of the Earth.
 ' They came out of their Abyſs,
 ' broke thro' *the Egg of the World*,
 ' diffus'd Evil through it, and cor-
 ' rupted the Minds, Hearts, and
 ' Manners of its Inhabitants. The
 ' Soul of the great *Osiris* forſook
 ' his Body, which is NATURE,
 ' and it became a Carcaſs. *Typhon*
 ' tore it in Pieces, dispers'd its
 ' Members, and blaſted all its Beau-
 ' ties.

' From that Time the Body be-
 ' came ſubject to Diſeaſes and Death,
 ' the Mind to Error and to Paſſions.
 ' The Imagination of Man preſents
 ' him now with nothing but Chi-
 ' mera's. His Reaſon ſerves only to
 ' contradict his Inclinations, without
 ' being

‘ being able to rectify them. The
‘ greatest Part of his Pleasures are
‘ false and deceitful ; and all his
‘ Pains, even his imaginary ones, are
‘ real Evils. His Heart is an abun-
‘ dant Source of restless Desires,
‘ frivolous Fears, vain Hopes, dis-
‘ orderly Inclinations, which succes-
‘ sively torment him. A Crowd of
‘ wild Thoughts, and turbulent Pas-
‘ sions, cause an intestine War with-
‘ in him, make him continually
‘ take Arms against himself, and ren-
‘ der him, at the same Time, both
‘ an Idolater, and an Enemy of his
‘ own Nature.

‘ That which each Man feels in him-
‘ self is a lively Image of what pas-
‘ ses in human Society. Three dif-
‘ ferent Empires rise in the World,
‘ and divide all Characters. The
‘ Empire of OPINION, that of
‘ AMBITION, and that of SENSU-
‘ ALITY. *Error* presides in the First;
VOL. I. O *Force*

‘ *Force* has the Dominion in the
 ‘ Second ; and *Vanity* reigns in the
 ‘ Third.

‘ Such is the present State of hu-
 ‘ man Nature. The Goddess *Isis*
 ‘ goes over all the Earth, seeking the
 ‘ dispers’d, deluded Souls, to con-
 ‘ duct them back to the *Empyreum* :
 ‘ while the God *Orus* continually
 ‘ attacks the Evil Principle. ’Tis
 ‘ said, that he will at last re-establish
 ‘ the Kingdom of *Osiris*, and will
 ‘ banish for ever the Monster *Ty-*
 ‘ *phon*. Until that Time good Prin-
 ‘ ces may alleviate the Miseries of
 ‘ Men, but they cannot entirely
 ‘ cure them.

‘ You, continu’d *Mercury*, are of
 ‘ the antient Race of the Kings of
 ‘ *Egypt*, and are destin’d by the
 ‘ great *Osiris* to reform that King-
 ‘ dom by your wise Laws. He has
 ‘ preserv’d you only that you may
 ‘ one

‘ one Day make other Men happy.
‘ My dear *Trismegistus*, you will
‘ very soon see your own Country.

‘ He said, and of a sudden rises in-
‘ to the Air ; his Body becomes trans-
‘ parent, and disappears by Degrees,
‘ like the Morning Star, which flies
‘ at the Approach of *Aurora*. He
‘ had a Crown upon his Head,
‘ Wings at his Feet, and held in his
‘ Hand a *Caduceus*. Upon his flow-
‘ ing Robe were all the Hierogly-
‘ phicks, which *Trismegistus* after-
‘ wards made use of, to express the
‘ Mysteries of Divinity, and of Na-
‘ ture.

‘ *Meris*, who then reign’d in
‘ *Egypt*, being admonish’d by the
‘ Gods in a Dream, of all that pass’d
‘ in the Desert Island, sent to
‘ fetch the Savage Philosopher,
‘ and perceiving the Conformity
‘ between his Story and the di-

‘ vine Dream, adopted him for his
 ‘ Son. *Trismegistus*, after the Death
 ‘ of that Prince, ascended the Throne,
 ‘ and made *Egypt* for a long Time
 ‘ happy, by the Wisdom of his
 ‘ Laws.

‘ He wrote several Books, which
 ‘ contain’d the Divinity, Philosophy,
 ‘ and Policy of the *Egyptians*. The
 ‘ first *Hermes* had invented the inge-
 ‘ nious Art of expressing all Sorts
 ‘ of Sounds by the different Combi-
 ‘ nations of a few Letters ; an In-
 ‘ vention most wonderful for its
 ‘ Simplicity, but not sufficiently
 ‘ admired because it is common.
 ‘ Besides this Manner of writing,
 ‘ there was another, which was con-
 ‘ secrated to divine Things, and
 ‘ which few Persons understood.

‘ *Trismegistus* express’d the Vir-
 ‘ tues and Passions of the Soul, the
 ‘ Actions and Attributes of the Gods,
 ‘ by

‘ by the Figures of Animals, Insects,
‘ Plants, Stars, and divers other
‘ Symbolical Characters. Hence it
‘ is that we see Cows, Cats, Rep-
‘ tiles and Crocodiles in our an-
‘ cient Temples, and upon our Obe-
‘ lisks; but they are not the Objects
‘ of our Worship, as the *Greeks*
‘ foolishly imagine.

‘ *Trismegistus* conceal’d the My-
‘ steries of Religion under Symbols,
‘ Hieroglyphicks, and Allegories; and
‘ expos’d nothing to the Eyes of the
‘ Vulgar but the Beauties of his Mo-
‘ rality. This has been the Method
‘ of the Sages in all Times, and of
‘ the great Legislators in all Coun-
‘ tries. These divine Men knew,
‘ that corrupted Minds could not re-
‘ lish sublime Truths, till the Heart
‘ was purg’d of its Passions: For
‘ which Reason they spread over Re-
‘ ligion a sacred Veil, which opens,
‘ is rent asunder, and vanishes,

O 3

‘ when

‘ when the Eyes of the Understand-
 ‘ ing are able to support its Bright-
 ‘ nels. This is the Substance of the
 ‘ Inscription, which is to be seen at
 ‘ Sais, upon a Statue of *Isis*, *I am*
 ‘ *all that is, has been, and shall be,*
 ‘ *and no Mortal has ever yet re-*
 ‘ *mov’d the Veil which covers me.*’

Cyrus understood by this History of *Hermes*, that the *Osiris*, *Orus*, and *Typhon* of the *Egyptians*, were the same with the *Oromazes*, *Mythras*, and *Arimanius* of the *Persians*; that the Mythology of these two Nations was founded upon the same Principles, and express’d the same Ideas by different Names.

After *Sonchis* had entertain’d *Cyrus* in this Manner, he conducted him to the Temple, where he let him into all the Ceremonies and Mysteries of the *Egyptian* Worship; a Privilege which had never been granted to any
 Stranger,

Stranger, till he had gone through a severe Probation.

The *Persian* Prince spent several Days with the Pontiff, but at length parted from *Thebes*, and left *Egypt*, without making himself known to *Amasis*, whose Character and Usurpation he abhorr'd.





THE
TRAVELS
OF
CYRUS.

BOOK IV.



YRUS upon his leaving
Egypt, resolv'd to pass
into *Greece*. He went
down the *Nile* from
Memphis to the Mouth of that River,
and embark'd upon the *Great Sea* in a
Phœnician Vessel, which was bound
for the Country of *Argolis*.

While

While a favourable Wind fill'd the Sails, *Araspes* calling to Mind the Notions of *Zoroaster* and the *Magi*, discours'd with *Cyrus* upon all the Wonders which are discoverable in the vast Empire of the Waters; of the Conformation of its Inhabitants, which is suited to their Element; of the Use of their Fins, which they employ sometimes as Oars to divide the Water, and sometimes as Wings to stop themselves by extending them; of the delicate Membranes which they have in their Bodies, and which they distend or contract, to make themselves more or less heavy, according as they would go upwards or downwards in the Water; of the admirable Structure of their Eyes, which are perfectly round, to refract and unite more readily the Rays of Light, without which they could not see in the humid Element.

After

After this they discours'd of the Beds of Salts and bituminous Matter, hid in the Bottom of the Sea. The Weight of each Particle of these Salts is regulated in such a Manner, that the Sun cannot draw them upwards : whence it is, that the Vapours and Rains which fall again upon the Earth, not being overcharged with them, become plenteous Sources of sweet Waters.

Then they reason'd upon the Ebbing and Flowing of the Tide, which is only discernable in the great *Ocean*; of the Influence of the Moon which causes those regular Motions, and of the Distance and Magnitude of that Planet, which are wisely adjusted to answer all our Wants. ‘ If it was
‘ bigger, *said they*, or nearer to us,
‘ or if there were many of them, the
‘ Pressure, being thereby augmented,
‘ would raise the Tides too high,
‘ and

‘ and the Earth would be every Mo-
‘ ment overflow’d by Deluges. If
‘ there was no Moon, or if it was
‘ less, or at a greater Distance, the
‘ Ocean would soon become a Mass
‘ of stagnated Waters; and its pesti-
‘ ferous Exhalations, diffusing them-
‘ selves every where, would destroy
‘ Plants, Beasts, and Men.’ At
length they came to discourse of that
Sovereign Power, which has dispos’d
all the Parts of the Universe with so
much Symmetry and Art.

After some Days sailing, the Vessel enter’d the *Saronic* Gulph, and soon arrived at *Epidaurus*, from whence the Prince made haste to get to *Sparta*.

This famous City was of a circular Form, and resembled a Camp.

It

It was situated in a wild and barren Valley ; the *Eurotas* flow'd through it, and often laid waste the whole Country by its Inundations. This Valley was hemm'd in on one side by inaccessible Mountains, and on the other by little Hills, which were stor'd, not with those Riches which are the Beauties of Nature, but with every thing that is necessary to supply Mens Wants. The Situation of the Country had contributed very much to the Warlike and Savage Genius of its Inhabitants. As *Cyrus* enter'd the City, he beheld only plain and uniform Buildings, very different from the stately Palaces he had seen in *Egypt*. Every thing still spoke the primitive Simplicity of the *Spartans*. But their Manners were upon the Point of being corrupted under the Reign of *Ariston* and *Anaxandrides*, if *Chilo*, one of the
the

the Seven Sages of *Greece*, had not prevented it.

Those two Kings, of the antient Race of the *Heraclides*, shar'd the Sovereign Power between them. One govern'd the State, the other commanded the Troops.

Ariston being naturally gracious, affable, and beneficent, put an equal Confidence in all those who were about him. *Anaxandrides* was of a quite contrary Character, dark, suspicious, and distrustful.

Prytanis, the Favourite of *Ariston*, had been debauch'd in his Youth by conversing with ill Women at *Athens*. As he had a great deal of pleasant Wit, he had the Secret of making even his Faults agreeable. He knew how to suit himself to all Tastes, and to speak the Language of all Characters. He was sober with the *Spartans*,
polite

polite with the *Athenians*, he drank with the *Thracians*, and reason'd with the *Egyptians*. He put on all Shapes by turns ; not to deceive (for he was not wicked) but to gratify his prevailing Passion, which was the Desire of Pleasing, and of being the Idol of Men. In a Word, he was a Compound of whatever is most agreeable and irregular. *Ariston* lov'd him, and was entirely govern'd by him.

This Favourite led his Master into all Sorts of Voluptuousness. The *Spartans* began to grow effeminate. The wise Laws of *Lycurgus* were violated with Impunity. The King bestow'd his Favours without Distinction or Discernment.

Anaxandrides observ'd a quite different Conduct, but equally ruinous to the State. As he knew not how to distinguish sincere and honest Hearts, he believ'd all Men false,
and

and that the Good only added Hypocrisy to their hidden Malice. He entertain'd Suspensions of the best Officers of his Army, and especially of *Leonidas*, the principal and most able of his Generals, a Man of strict Probity, and distinguish'd Bravery. *Leonidas* lov'd Virtue sincerely, but had not enough of it to bear with the Faults of others. He despis'd Men too much, and was regardless both of their Praises and Favours. He humour'd neither Princes, nor their Courtiers. His Hatred of Vice render'd his Manners fierce and savage, like those of the first *Spartans*. He look'd for Perfection in every thing ; and as he never found it, he had no intimate Friendship with any Person. No body lov'd him, but all fear'd him, and all esteem'd him upon Account of his great Qualities. In a Word, he was an Abridgment of all those Virtues which make Men most *respected*, and most *avoided*. *Anaxandrides*

andrides grew weary of him, and banish'd him. Thus did this Prince weaken the Strength of *Sparta*, while *Ariston* corrupted his Manners.

Chilo, who had educated the two young Princes, went and spoke to them in the following Manner :
 ‘ My Age, my long Services, and
 ‘ the Care I have taken of your Education, give me a Right to speak
 ‘ to you with Freedom. You both
 ‘ ruin yourselves by contrary Faults.
 ‘ *Ariston* exposes himself to be often
 ‘ deceiv'd by flattering Favourites ;
 ‘ and you, *Anaxandrides*, expose
 ‘ yourself to the Misfortune of never
 ‘ having a true Friend.

‘ To treat Men always with the
 ‘ utmost Rigour they deserve, is
 ‘ Brutality, and not Justice : But, on
 ‘ the other hand, too general a
 ‘ Goodness, which knows not how
 ‘ to punish Evil with Firmness, or
 ‘ to

‘ to reward Merit with Distinction,
 ‘ is not a Virtue, but a Weakness. It
 ‘ frequently produces as great Mis-
 ‘ chiefs as Malice itself.

‘ As for you, *Anaxandrides*, your
 ‘ Distrust does more Hurt to the State,
 ‘ than the too easy Goodness of
 ‘ *Ariston*. Why do you entertain
 ‘ a Diffidence of Men upon bare Sur-
 ‘ mises, when their Talents and
 ‘ Capacities have render’d them ne-
 ‘ cessary to you? When a Prince has
 ‘ once honour’d a Minister with his
 ‘ Confidence, for good Reasons, he
 ‘ ought never to withdraw it, with-
 ‘ out manifest Proofs of Perfidious-
 ‘ ness. It is impossible for him to do
 ‘ every thing himself, and he must
 ‘ therefore have the Courage to hazard
 ‘ sometimes the being deceiv’d, ra-
 ‘ ther than miss the Opportunities
 ‘ of acting. He should know how
 ‘ to make a wise Use of Men,
 ‘ without yielding himself up to them
 V O L. I. P. ‘ blindly

‘ blindly like *Ariston*. There is a
 ‘ Medium between an excessive Dif-
 ‘ fidence, and too universal a Confi-
 ‘ dence. You must both correct your-
 ‘ selves ; otherwise, your Govern-
 ‘ ment will not long subsist.’

Reflection and Experience rectify’d
 by Degrees the Faults of *Ariston*,
 and he dismiss’d *Prytanis*; but the
 morose Temper of *Anaxandrides*
 could be corrected only by Misfor-
 tunes. Being often defeated in his
 Wars with the *Athenians*, he found
 the Necessity of recalling *Leonidas*.

Cyrus made himself known to the
 young Kings, who receiv’d him with
 greater Humanity than was usual for
 the *Spartans* to shew to Strangers.
 The savage Manners of this Nation
 began to be softned.

Chilo was then one of the *Ephori*.
 He had acquir’d by his Wisdom great
 Credit

Credit with the Kings, the Senate, and the People; and was look'd upon as a second *Lycurgus*, without whom nothing was done at *Lacedæmon*.

To give *Cyrus* a living Representation of their Laws, Manners, and Form of Government, he first led him to the Council of Senators, instituted by *Lycurgus*.

* Before that Legislator's Time, the Kings of *Sparta* had been absolute. But *Eurytion*, one of those Kings, having yielded some Part of his Prerogatives to please the People, a Republican Party was thereupon form'd, which became audacious and turbulent. The Kings would have resum'd their antient Authority, but the People would not suffer it; and this continual Struggle between opposite Powers rent the State to pieces.

* See *Plut.* Life of *Lycurgus*.

To establish an even Ballance of the Kings and Peoples Power, which lean'd alternately to Tyranny and Anarchy, *Lycurgus* instituted a Council of Twenty eight Senators; whose Authority being in a Mean betwixt the two Extremes, deliver'd *Sparta* from its domestick Diffentions. Thirty Years after him, *Theopompus* having observ'd, that what had been resolv'd by the Kings and their Council, was not always agreeable to the Multitude, establish'd certain annual Magistrates, call'd *Ephori*, who were chosen by the People, and consented in their Name to whatever was determin'd by the King and Senate. Each private Man look'd upon these unanimous Resolutions as made by himself. And in this Union of the Head with the Members, consisted the Life of the Body Politick at *Sparta*.

Cyrus

Cyrus saw the two Kings sitting in their supreme Council, which was held in a Hall hung with Matt, that the Magnificence of the Place might not divert the Senators Attention. This Council of about forty Persons, was not liable to the Tumult and Confusion which frequently reign'd in the Consultations of the People at *Athens*.

After *Lycurgus* had regulated the Form of the Government, he gave the *Spartans* such Laws as were proper to prevent the Disorders occasion'd by Avarice, Ambition, and Love.

In order to expel Luxury and Envy from *Sparta*, he resolv'd to banish for ever, both Riches and Poverty. He persuaded his Countrymen to make an equal Distribution of all their Wealth, and of all their Lands; decry'd the Use of Gold and

P 3

Silver,

Silver, and ordain'd that they should have only Iron Money, which was not current in foreign Countries. He chose rather to deprive the *Spartans* of the Advantages of Commerce with their Neighbours, than to expose them to the Misfortune of bringing home from other Nations, those Instruments of Luxury which might corrupt them.

To prevent the Ambition of private Men, and to fix and strengthen an Equality among the Citizens, they ate together in Publick Halls, but separate. Each Company had Liberty to choose its own Guests. No one was admitted there but with the Consent of all ; to the End, that Peace might not be disturb'd by Difference of Humours ; a necessary Precaution for Men naturally fierce and warlike.

Cyrus

Cyrus went into these Publick Halls, where the Men were seated without any Distinction but that of their Age. They were surrounded by Children, who waited on them. Their Temperance and Austerity of Life was so great, that other Nations used to say, *It was better to die, than to live like the Spartans.* During the Repast, they discours'd together on grave and serious Matters; the Interests of their Country, the Laws of *Sparta*, the Lives of the Great Men, the Difference of a good and bad Citizen, and of whatever might form Youth to the Taste of military Virtues. Their Discourse contain'd much Sense in few Words; for which Reason the *Laconick* Style has been admir'd in all Nations. By imitating the Rapidity of Thought, it gave the Pleasure of hearing all in a Moment, and of discovering a profound Meaning which was unexpress'd. The

P 4

graceful,

graceful, fine and delicate Turns of the *Athenians* were unknown at *Lacedæmon*. The *Spartans* were for Strength in the Mind as well as in the Body.

Upon a Solemn Festival, *Cyrus* and *Araspes* desir'd to be present at the Assemblies of the young *Lacedæmonians*, which were held within a large Inclosure, surrounded with diverse Seats of Turf rais'd one above another, in Form of an Amphitheatre. There they beheld young Girls, almost naked, contending with Boys in Running, Wrestling, Dancing, and all Sorts of laborious Exercises. The Boys were not permitted to marry any but such as they had vanquish'd at these Games.

Cyrus was shock'd to see the Liberty, which reign'd in these Publick Assemblies, between Persons of different Sexes ; and could not forbear representing it to *Chilo*.
 ' There

‘ There seems, *said he*, to be a
 ‘ great Inconsistency in the Laws of
 ‘ *Lycurgus*. His Aim was to have
 ‘ a Republick only of Warriors,
 ‘ inur’d to all Sorts of Labours; yet
 ‘ nevertheless, he has not been afraid
 ‘ to expose them to Sensuality, which
 ‘ may weaken their Courage.

‘ The Design of *Lycurgus* in
 ‘ establishing these Festivals, *reply’d*
 ‘ *Chilo*, was to preserve and per-
 ‘ petuate military Virtue in his Re-
 ‘ publick. That great Law-giver
 ‘ had a profound Knowledge of
 ‘ human Nature. He knew what
 ‘ Influence the Inclinations and Dis-
 ‘ positions of Mothers have upon
 ‘ their Children. His Design was to
 ‘ make the *Spartan* Women Heroines,
 ‘ that they might bring the Repub-
 ‘ lick none but Heroes.

‘ Besides, *continued Chilo*, gross
 ‘ Sensuality and delicate Love are
 ‘ equally

‘equally unknown at *Lacedæmon*.
‘’Tis only in these publick Festivals,
‘which are seldom celebrated, that
‘the Familiarity, which so much of-
‘fends you, is allow’d. At all
‘other Times the Women are very
‘reserv’d. Nay, it is not permitted,
‘according to our Laws, for new-
‘marry’d Persons to see one another
‘often in private. And thus our
‘Youth are accustom’d to Tempe-
‘rance and Moderation, even in the
‘most lawful Pleasures,

‘On the other Hand, Love
‘and Inclination have little Share
‘in our Marriages; so that stollen
‘Amours and Jealousy are banish-
‘ed from *Sparta*. Husbands, who
‘are sick, or advanc’d in Years, lend
‘their Wives to others, and after-
‘wards take them again without
‘Scruple. Wives look upon them-
‘selves as belonging to the State
‘more than to their Husbands.
‘The

‘ The Children are educated in com-
‘ mon, and often without knowing
‘ any other Mother than the Repub-
‘ lick, or any other Fathers than the
‘ Senators.

Here *Cyrus*, struck with a lively Remembrance of *Cassandana*, and of the pure Pleasures of their mutual Love, sigh’d within himself, and felt an Abhorrence of these odious Maxims. He despis’d Effeminacy, but he could not relish the *Spartan* Roughness, which sacrific’d the sweetest Charms of Society to Ambition, and knew not how to reconcile military Virtues with tender Passions. However, as he was sensible that *Chilo* would little understand what he meant by such Sentiments, he contented himself with saying,

‘ Paternal Love seems to me a
‘ Source of great Advantages to a
‘ State. Fathers take more Care of
‘ the

‘ the Education of their Children ;
‘ and this Education obliges Chil-
‘ dren to Gratitude. These are the
‘ original Bands of Society. Our
‘ Country is but the Union of many
‘ Families. If Family - Love be
‘ weaken’d, what will become of
‘ the Love of one’s Country, which
‘ depends upon it ? Ought we not to
‘ be afraid of such Establishments as
‘ destroy Nature, under Pretence of
‘ improving it ?

‘ The *Spartans*, *answer’d Chilo*,
‘ all constitute but one Family.
‘ *Lycurgus* had experienc’d, that
‘ Fathers are often unworthy, and
‘ Children ungrateful ; that both are
‘ wanting to their reciprocal Duties ;
‘ and he therefore trusted the Educa-
‘ tion of the Children to a Number
‘ of old Men, who, considering them-
‘ selves as the common Fathers, have
‘ an equal Care of all. ’

In

In reality, great Care was taken of the Education of Children at *Sparta*. They were chiefly taught to obey, to undergo Labour, to conquer in Combats, and to face Pain and Death with Courage. They went with their Heads and Feet naked, lay upon Rushes, and ate very little; and this little they were obliged to procure by Dexterity, in the publick Banqueting Rooms. Not that the *Spartans* authorized Thefts and Robberies; for as all was in common in this Republick, those Vices could have no Place there: But the Design was to accustom Children, who were destin'd for War, to surprize the Vigilance of those who watch'd over them, and to expose themselves courageously to the severest Punishments, in case they fail'd of that Dexterity which was exacted of them.

Lycurgus had remark'd, that subtle Speculations, and all the Refinements

ments of Science, serv'd often only to spoil the Understanding, and corrupt the Heart; for which Reason he made little Account of them. Nothing, however, was neglected, to awaken in Children the Taste of pure Reason, and to give them a Strength of Judgment; but all Kinds of Studies, which were not serviceable to good Manners, were look'd upon as useless and dangerous Occupations. The *Spartans* were of Opinion, that in the present State of human Nature, Man is form'd rather for Action than Knowledge, and better qualify'd for Society than Contemplation.

Cyrus, after this, went to the *Gymnases*, where the Youth did their Exercises. It was *Lycurgus* who renew'd the Olympick Games, instituted by *Hercules*, and who dictated to *Iphitus* the Statutes and Ceremonies to be observed in them.

These

These Games came, by Degrees, to be celebrated through all *Greece*. Religion, warlike Genius, and Policy united to render them universal. They serv'd, not only to do Honour to the Gods, to celebrate the Virtues of Heroes, to prepare the Body for the Fatigues of a military Life; but also to draw together from Time to Time, in the same Place, and unite by common Sacrifices, diverse Nations, whose Strength was in their Union.

The *Spartans* employ'd themselves in no sort of Labour but these Exercises. The *Helots*, who were their Slaves, manur'd their Lands, and were the only Mechanicks among them: For they esteem'd it a vile Thing to be employ'd about what regarded only a Provision for the Body.

Cyrus

Cyrus having learnt this Maxim of the *Lacedæmonians*, said to *Chilo*, ‘ Agriculture and the Arts, ‘ seem to me absolutely necessary, ‘ to preserve a People from Idleness, which begets Discord, Effeminacy, and all the Evils destructive of Society. *Lycurgus* seems ‘ to depart a little too much from ‘ Nature in all his Laws.

‘ The Tranquillity and sweet ‘ Leisure of a rural Life, *reply’d* ‘ *Chilo*, were thought by *Lycurgus* ‘ to be contrary to a warlike Genius. ‘ Besides, the *Spartans* are never ‘ idle; they are continually employ’d ‘ in all those Exercises, that are Images ‘ of War; in marching, encamping, ‘ ranging Armies in Order of Battle, ‘ defending, attacking, building, and ‘ destroying Fortresses.

‘ By

‘ By this Means a noble Emula-
 ‘ tion is kept up in their Minds
 ‘ without Enmity ; and the De-
 ‘ sire of Conquest, preserved with-
 ‘ out shedding Blood. Every one
 ‘ disputes the Prize with Ardour,
 ‘ and the Vanquish’d take a Pride in
 ‘ crowning the Victors. The Plea-
 ‘ sures which accompany these Ex-
 ‘ ercises, make them forget the Fa-
 ‘ tigue ; and this Fatigue prevents
 ‘ their Courage from suffering any
 ‘ Prejudice in Times of Peace.

This Discourse rais’d in *Cyrus* a
 Curiosity to know the military Dis-
 cipline of the *Spartans*, and he signi-
 fy’d it to *Chilo*. The next Day the
 Kings of *Sparta* order’d *Leonidas* to
 assemble the *Lacedæmonian* Troops in
 a spacious Plain near the City, that
 they might pass in Review before
Cyrus, and let him see the *Exercise*
 in use among the *Greeks*.

VOL. I.

Q

Leonidas

Leonidas appear'd in a military Drefs. His Cask was adorn'd with three Birds, of which that in the Middle was the Crest. Upon his Cuirafs was the Head of *Medusa*. All the Attributes of the God *Mars* were represented upon his Shield, which was a *Hexagon*; and he held in his Hand a Staff of Command.

Cyrus and *Araspes*, being mounted upon two proud Steeds, rode out of the City with the *Spartan* General, who knowing how fond the Prince was of Instruction, entertain'd him in the Way, after the following Manner :

‘ *Greece* is divided into several
 ‘ Republicks, each of which main-
 ‘ tains an Army in Proportion to its
 ‘ Extent. We do not affect to bring
 ‘ prodigious Armies into the Field,
 ‘ like the *Asiatics*, but to have
 ‘ well-

‘ well-disciplin’d Troops. Numerous
‘ Bodies are difficult to manage, and
‘ are too expensive to a State. Our
‘ invariable Rule is to encamp so,
‘ that we may never be oblig’d to
‘ fight against our Will. A small
‘ Army, well practis’d in War, may,
‘ by entrenching itself, oblige a very
‘ numerous one to disperse its Troops,
‘ which would otherwise soon be de-
‘ stroy’d for Want of Provisions.

‘ When the common Cause of
‘ *Greece* is to be defended, all these
‘ separate Bodies unite, and then no
‘ State dares attack us. At *Lacedæmon*
‘ all the Citizens are Soldiers. In the
‘ other Republicks, all sorts of Peo-
‘ ple are not promiscuously admitted
‘ into the Soldiery, but the best Men
‘ are chosen out for the Army, such as
‘ are bold, robust, in the Flower of
‘ their Age, and inur’d to laborious
‘ Exercises. The Qualities requir’d
‘ in their Leaders are Birth, Intrep-
‘ dity,

‘ dity, Temperance and Experience.
 ‘ They are obliged to pass thro’ the
 ‘ most rigid Tryals, before they can
 ‘ be rais’d to a Command. They
 ‘ must have given signal Proofs of
 ‘ all the different Sorts of Courage,
 ‘ by enterprizing, executing, and
 ‘ above all by shewing themselves
 ‘ superior to the most adverse
 ‘ Fortune. By this Means each
 ‘ Republick has always a regular Mi-
 ‘ litia, commanded by able Officers ;
 ‘ Soldiers accustom’d to Fatigue ;
 ‘ Armies, not numerous, but invin-
 ‘ cible.

‘ The *Spartans*, in Time of War,
 ‘ abate somewhat of the Severity of
 ‘ their Exercises, and Austerity of
 ‘ Life. They are the only People in
 ‘ the World to whom War is a kind
 ‘ of Repose. We then enjoy all
 ‘ those Pleasures which are forbidden
 ‘ us in Time of Peace.

‘ Upon

‘ Upon a Day of Battle we dispose our Troops in such a Manner, that they do not all fight at once, like the *Egyptians*, but succeed and support one another, without Confusion or Disorder. We never draw up our Men in the same Manner as the Enemy; and we always place our bravest Soldiers in the Wings, that they may extend themselves, and enclose the opposite Army.

‘ When the Enemy is routed, *Lycurgus* has forbidden us either to kill or to pursue. We exercise all Acts of Clemency towards the Vanquish’d, not only out of Humanity, but Policy; for hereby we render our Enemies less fierce, while they fight only from a Motive of Glory, and not of Despair.’

While *Leonidas* was speaking, they arriv’d in the Plain, where the Troops

Q 3

were

were assembled, and he made them pass before *Cyrus*. They were divided into diverse Bodies of Horse and Foot. At their Head were the *Polemarchi*, and the Commanders of the several Corps. They all march'd with the Sound of Flutes, their Heads crown'd with Flowers, and singing the Hymn of *Castor*. They were cloath'd in Red, that in the Heat of Action the Sight of their own Blood might not terrify them, or alarm their Companions. *

Leonidas gives the Word, and immediately the Troops halt. Upon the least Signal of their Commanders, the different Cohorts unite, separate, mix, extend themselves, double, redouble, open, close, and range themselves, by various Evolutions and Windings, into perfect Squares, oblong Squares, Lozenges, and Trian-

* A Remark of *Ælianus*.

gular Figures, to open the Ranks of the Enemy.

After this, the Army forming in two separate Bodies, prepares for Battle, with their Pikes ported. Each Phalanx advances in close Order, Buckler join'd to Buckler, Helmet to Helmet, Man to Man. They attack, mix, fight, break through each others Ranks, till, after a stout Resistance, one Party proves victorious, and forces the Vanquished to save themselves in a neighbouring Citadel.

The Engines of War, invented for attacking Towns, were not then known to the *Greeks*. They disposed their Men in a certain Form which they called the *Tortoise*.

Leonidas commands; the victorious Troops draw up, and covering themselves with their square Bucklers, approach the Fort. Then, gradually bending, form a kind of
Q 4 sloping

sloping Roof, impenetrable to the Weapons of the Besieged. Three different Stories, in the like Figure of a *Tortoise*, rise above each other to the very Top of the Walls. Stones, Darts, and whatever can offend, are showered down upon them like a Storm of Hail. So lively is this Image of War, that Slaughter seems to spread itself every where. At length the Besieged give way, and the Besiegers become Masters of the Place.

Cyrus, at his Return to *Sparta*, resolv'd in his Mind all that he had seen and heard ; formed great Ideas relating to the Art of War, which he resolv'd to improve one Day in *Persia* ; and thus expressed his Judgment, of the *Spartan* Government, to *Araspes*, when they were alone.

‘ The Republick of *Sparta* seems
 ‘ to be a Camp always subsisting, an
 ‘ Assembly of Warriors always un-
 ‘ der

‘ der Arms. How great a Respect
 ‘ soever I have for *Lycurgus*, I can-
 ‘ not admire this Form of Govern-
 ‘ ment. Men educated only for
 ‘ War, who have no other Exercise,
 ‘ Study, or Profession, but to make
 ‘ themselves able and dexterous in
 ‘ destroying other Men, ought to be
 ‘ look’d upon as Enemies to Society.
 ‘ Good Policy ought to provide, not
 ‘ only for the Liberty of each State,
 ‘ but for the common Security of all
 ‘ the neighbouring ones. To set
 ‘ ourselves loose from the rest of
 ‘ Mankind, to look upon ourselves
 ‘ as made to conquer them, is to arm
 ‘ all Nations against us. ’Tis here
 ‘ again that *Lycurgus* has departed
 ‘ both from Nature and Justice.
 ‘ When he accustom’d each private
 ‘ Citizen to Frugality, he should
 ‘ have taught the whole Nation to
 ‘ confine its Ambition. The *Spar-*
 ‘ *tan* Conduct is like that of a Miser,
 ‘ who is greedy of whatever he has
 ‘ not,

‘ not, while he refuses himself the
‘ Enjoyment of what he has.’

After *Cyrus* had thoroughly studied the Laws, Manners, and Military Art of the *Spartans*, he left *Lacedæmon* to visit the other famous Republicks of *Greece*.

Chilo and *Leonidas* conducted him to the Frontiers of their Country. He swore an eternal Friendship to them, and promis’d always to maintain an Alliance with their Republick ; and was faithful to his Word ; for the *Persians* had never any War with the *Greeks*, in that Conqueror’s Time.

Cyrus resolv’d, before he left *Pe-
loponnesus*, to visit all its principal Ci-
ties. He went first to *Argos*, then
to *Mycenæ*, (where *Perseus*, from
whom the young Hero was descend-
ed, formerly reign’d) then to *Sicyon*,
and

and at length stopt at *Corinth*, which was the most flourishing Republick of *Greece*, after those of *Sparta* and *Athens*.

As he enter'd the Town, he beheld all the People in Mourning. Several Players upon Flutes marched at the Head of a Funeral Proceſſion, and increas'd the publick Sorrow by their plaintive Sounds. A Company of young Girls bare-footed, their Hair diſhevel'd, and cloathed in long white Robes, ſurrounded the Bier, and melted into Tears when they ſung the Praises of the Dead. A little after follow'd the Soldiers, with a ſlow Pace, a ſorrowful Air, their Pikes revers'd, and their Eyes upon the Ground. At their Head march'd a venerable old Man. His noble and military Air, his tall and majeſtick Stature, and the bitter Grief that was painted upon his Face, drew the Attention of *Cyrus*. The young Prince
having

having ask'd his Name, understood that it was King *Periander*, who was conducting his Son *Lycophron* to his Tomb.

Cyrus and *Araspes* join'd themselves with the Crowd, which was going to a Fortrefs call'd *Acrocorinthus*. It was built upon the Summit of a high Mountain, from whence might be seen a vast Extent of Country, together with the *Ægean* and *Ionian* Seas ; for which Reason it was call'd *the Eye of Greece*.

Being come to the Fortrefs, which was the Burial Place of the Kings, *Periander*, first of all, pour'd Wine, Milk, and Honey upon the Body of his Son. He then lighted with his own Hands the Funeral Pile, upon which had been strew'd Incense, Aromatick Spices, and sweet Odors. He remain'd mute, immoveable, and with his Eyes drown'd in Tears,
while

while the devouring Flames consumed the Body. After having sprinkled the yet smoaking Ashes with perfum'd Liquors, he gathered them together into a Golden Urn ; and then making a Sign to the People that he was going to speak, he thus broke Silence. ‘ *People of Corinth, the Gods themselves have taken Care to revenge you of my Usurpation, and to deliver you from Slavery. Lycophron is dead. My whole Race is extinct, and I will reign no longer. Countrymen, resume your Rights and your Liberties.*’

As soon as he had said these Words, he order'd all the Assembly to retire, cut off his Hair to denote his Sorrow, and shut himself up in the Tomb with his Son. This Event gave Cyrus a great Desire to know the Cause of it, and he received the following Account :

‘ *Corinth*

* ‘ *Corinth* was at first go-
 ‘ vern’d by Kings, but Monarchy
 ‘ being abolish’d, *Prytanes*, or
 ‘ annual Magistrates were establish’d
 ‘ in their Place. This popular
 ‘ Government continu’d for a whole
 ‘ Age, and *Corinth* increased Daily
 ‘ in Wealth and Splendor, until
 ‘ *Cypselus* the Father of *Periander*
 ‘ usurp’d the Regal Authority. After
 ‘ having reign’d above Thirty Years,
 ‘ his Passions being satisfy’d, he be-
 ‘ gan to be troubled with Remorse.
 ‘ Reason resum’d its Empire, he
 ‘ reflected with Horror upon the
 ‘ Crime he had committed, and re-
 ‘ solved to free the *Corinthians* from
 ‘ their Slavery: but Death prevented
 ‘ him. A little before he expir’d,
 ‘ he call’d *Periander* to him, and
 ‘ made him swear to restore his
 ‘ Countrymen their Liberty. The

* The Foundation of this Story is to be found in
Herod. B. 3. and *Diog. Laertius’s Life of Periander.*

‘ young

‘ young Prince, blinded by his Ambition, quickly forgot his Oath ;
 ‘ and this was the Source of all
 ‘ his Misfortunes.

‘ The *Corinthians* sought to de-
 ‘ throne him, and rose in Arms
 ‘ against him several times ; but he
 ‘ subdu’d the Rebels, and strengthen’d
 ‘ his Authority more and more. In
 ‘ order to secure himself against these
 ‘ popular Insults, he sought an Alli-
 ‘ ance with *Melissa*, Heiress of *Arcadia*,
 ‘ and married her. She was the most
 ‘ beautiful Princess of her Time, of
 ‘ consummate Virtue, and great
 ‘ Courage.

‘ Several Years after his Marriage,
 ‘ *Periander* declared War against the
 ‘ *Corcyreans*, and put himself at the
 ‘ Head of his Troops. The *Corin-*
 ‘ *thians* in his Absence revolted
 ‘ anew. *Melissa* shut herself up in
 ‘ the Fortrefs, vigorously sustained
 ‘ the

‘ the Siege of it ; and sent to demand
 ‘ Succour of *Procles* King of *Epi-*
 ‘ *daurus*, who had always seem’d a
 ‘ faithful Ally to *Periander*.

‘ But *Procles*, who had long form’d
 ‘ a Project of extending his Dominion
 ‘ over all *Greece*, took Advantage
 ‘ of this Juncture to seize upon
 ‘ *Corinth*. He consider’d it as a
 ‘ City very proper to be the Capital
 ‘ of a great Empire. He came be-
 ‘ fore it with a numerous Army,
 ‘ and took it in a few Days.

‘ *Meliffa*, who was ignorant of his
 ‘ Designs, open’d the Gates of the
 ‘ Fortrefs, and receiv’d him as her
 ‘ Deliverer, and the Friend of her
 ‘ Husband. *Procles* seeing himself
 ‘ Master of *Corinth*, establish’d his
 ‘ Residence there ; and gave *Perian-*
 ‘ *der* to understand, that he must
 ‘ content himself with reigning at
 ‘ *Corcyra*,

‘ *Cercyra*, which that Prince had just
‘ conquer’d.

‘ *Melissa* quickly found that Usur-
‘ pation was not the only Crime of
‘ which *Procles* was capable. He
‘ had entertain’d a violent Passion for
‘ her, and he try’d all Means to satisfy
‘ it. After having in vain employ’d
‘ both Caresses and Threatnings, he
‘ inhumanly caus’d her to be shut
‘ up with her Son *Lycophron*, in a
‘ high Tower, situated upon the Bor-
‘ ders of the Sea.

‘ In the mean while, *Periander*
‘ was inform’d of *Procles*’s Treachery,
‘ and of his Love for *Melissa*. He
‘ was at the same time assur’d, that
‘ she had not only favour’d the per-
‘ fidious Designs of the Tyrant, but
‘ that she answer’d his Passion.

‘ The King of *Corinth* listen’d too
‘ easily to these Calamities. Jealousy
V o l. I. R took

‘ took Possession of his Heart, and
‘ he yielded himself up to its Fury.
‘ He equipp’d a great Fleet, and em-
‘ bark’d for *Corinth*, before *Procles*
‘ could put himself in a Posture of
‘ Defence. He was just entring the
‘ Port when a violent Storm rose and
‘ dispers’d the Ships. *Melissa* knew
‘ not the Sentiments of *Periander*,
‘ and was already blessing the Gods
‘ for her approaching Deliverance,
‘ when she saw part of the Fleet
‘ perish before her Eyes. The rest
‘ being driven on the Coast of *Africa*,
‘ were there cast away ; and that
‘ Vessel only in which *Periander*
‘ was, escap’d the Fury of the
‘ Tempest.

‘ He return’d to *Corcyra*, where
‘ he fell into a deep Melancholy. His
‘ Courage had enabled him to bear up
‘ under the Loss of his Dominions, but
‘ he could not support the Thoughts
‘ of *Melissa*’s imagin’d Crime. He
‘ had

‘ had lov’d her, and her only ; he
 ‘ sunk under the Weight of his Grief
 ‘ and his Mind was disturb’d to a
 ‘ Degree of Distraction.

‘ In the mean while *Melissa*, who
 ‘ was still shut up in the Tower,
 ‘ believ’d *Periander* dead, and wept
 ‘ bitterly for him. She saw herself
 ‘ expos’d afresh to the Insults of a
 ‘ barbarous Prince, who had no Hor-
 ‘ ror at committing even the greatest
 ‘ Crimes. While she was imploring
 ‘ the Help of the Gods, and con-
 ‘ juring them to protect her Inno-
 ‘ cence ; the Person under whose
 ‘ Charge *Procles* had left her, being
 ‘ touch’d with her Misfortunes, enter’d
 ‘ the Prison, inform’d her that *Perian-*
 ‘ *der* was living, and offer’d to con-
 ‘ duct her, with her Son, to *Corcyra*.
 ‘ They all three escap’d by a subter-
 ‘ raneous Passage. They travell’d
 ‘ all Night thro’ By-ways, and in a
 ‘ few Days got out of the Territory

R. 2

‘ of

‘ of *Corinth* ; but they wander’d long
‘ upon the Coast of the *Ægean* Sea,
‘ before they could pass over to
‘ *Corcyra*.

‘ *Procles*, mad with Rage and
‘ Despair, at the Escape of the Queen
‘ contriv’d Means to confirm *Perian-*
‘ *der* in his Suspensions, and to give
‘ him Notice, that *Melissa* would
‘ very soon arrive in the Island of
‘ *Corcyra*, in order to poison him.
‘ The unfortunate King of *Corinth*
‘ listen’d with Greediness to every
‘ Thing that might inflame his Jeal-

‘ In the mean while, *Melissa* and
‘ *Lycophron* arriv’d with their Con-
‘ ductor at *Corcyra*, and hasten’d to
‘ see *Periander*. He was not in his
‘ Palace, but in a gloomy Forest,
‘ whither he often retir’d to indulge his
‘ Grief. As soon as he sees *Melissa*
‘ at a great Distance, Jealousy and
‘ Fury

‘ Fury seize his Mind. He runs to-
 ‘ wards her, and she stretches out her
 ‘ Arms to receive him; but as soon as
 ‘ he comes near her, he draws his
 ‘ Dagger and plunges it into her Bo-
 ‘ som. She falls with these Words,
 ‘ *Ab Periander! is it so that you re-*
 ‘ *ward my Love and my Fidelity?* She
 ‘ would have proceeded, but Death
 ‘ put an End to all her Misfortunes;
 ‘ and her Soul flew away to the
 ‘ *Elysian* Fields, there to receive the
 ‘ Recompence of her Virtue.

‘ *Lycophron* sees his Mother swim-
 ‘ ming in her Blood; he melts into
 ‘ Tears, and cries out, *Revenge, just*
 ‘ *Gods, revenge the Death of an in-*
 ‘ *nocent Mother, upon a barbarous*
 ‘ *Father, whom Nature forbids me*
 ‘ *to punish!* This said, he ran
 ‘ into the Wood, and would never
 ‘ see his Father more. The faithful
 ‘ *Corinthian* who had accompany’d
 ‘ him to *Corcyra*, let *Periander* then
 R 3 ‘ know

‘ know the Innocence and Fidelity of
‘ *Melissa*, and all the Miseries which
‘ *Procles* had made her suffer in her
‘ Imprisonment.

‘ The wretched King perceived
‘ his Credulity too late ; gave way
‘ to his Despair, and stabb’d himself
‘ with the same Poignard ; but the
‘ Stroke was not mortal. He was
‘ going to lift up his Arm a second
‘ time, but was with-held. He threw
‘ himself upon the Body of *Melissa*,
‘ and often repeated these Words :
‘ Great Jupiter ! complete by thy
‘ Thunderbolts the Punishment which
‘ Men hinder me from finishing ! Ah
‘ *Melissa ! Melissa ! ought the ten-*
‘ *dereſt Love to have concluded thus*
‘ *with the moſt barbarous Cruelty !*

‘ As he utter’d theſe Words he
‘ endeavour’d to tear open his Wound,
‘ but was hinder’d, and conducted
‘ to his Palace. He continu’d to
‘ reſuſe

‘ refuse all Consolation, and re-
‘ proach’d his Friends with Cruelty,
‘ for seeking to preserve a Life which
‘ he detested.

‘ There was no way to calm his
‘ Mind, but by representing to him
‘ that he alone could punish the
‘ Crimes of *Procles*. This Hope
‘ quieted him, and he suffer’d himself
‘ to be cur’d.

‘ As soon as his Health was re-
‘ stor’d, he went among all his Allies,
‘ representing his Disgraces and Af-
‘ fronts. The *Thebans* lent him
‘ Troops. He besieg’d *Corinth*,
‘ took *Procles* Prisoner, and sacrific’d
‘ him upon *Melissa’s* Tomb.

‘ But *Lycophron* remain’d still at
‘ *Corcyra*, and refus’d to return to
‘ *Corinth*, that he might not see a
‘ Father, who had murder’d a vir-
‘ tuous Mother, whom he tenderly
‘ lov’d.

‘ lov’d. *Periander* dragg’d on the
 ‘ rest of his unhappy Life without
 ‘ enjoying his Grandeur. He had
 ‘ stabb’d a Wife whom he ador’d.
 ‘ He lov’d a Son who justly hated
 ‘ him. At length, he resolv’d to
 ‘ lay down his Royalty, crown his
 ‘ Son, and retire into the Island of
 ‘ *Corcyra*, there for ever to lament
 ‘ his Misfortunes, and expiate, in
 ‘ Retirement, the Crimes he had com-
 ‘ mitted. In order to execute this
 ‘ Design, he order’d a Vessel to
 ‘ *Corcyra*, to fetch *Lycophron* home,
 ‘ instructing the Messenger to per-
 ‘ suade him to return to *Corinth*, by
 ‘ telling him, that his Father would
 ‘ set him upon the Throne. He
 ‘ flatter’d himself that he should
 ‘ pacify the Prince’s Hatred by this
 ‘ Sacrifice, and was already preparing
 ‘ to place the Diadem on his Head.
 ‘ He was impatient for his Arrival,
 ‘ and went often to the Sea-side.
 ‘ The Ship at length appear’d. *Pe-*
 ‘ *riander*

‘ *Periander* ran with Eagerness to
 ‘ embrace his only Son; but how
 ‘ great was his Surprize and Grief,
 ‘ when he beheld *Lycophron* in a
 ‘ Coffin !

‘ The *Corcyreans*, groaning under
 ‘ the Yoke of *Periander*, whose
 ‘ Cruelties they abhorr’d, had revolt-
 ‘ ed ; and to extinguish for ever the
 ‘ Tyrant’s Race, the Son was made
 ‘ the innocent Victim of their En-
 ‘ mity against the Father. These
 ‘ barbarous Islanders assassinated the
 ‘ young Prince, and sent his dead
 ‘ Body in the Vessel, as a Testimo-
 ‘ ny of their eternal Hatred.

‘ *Periander*, struck with this sad
 ‘ Spectacle, enters deeply into him-
 ‘ self, discovers the Wrath of Hea-
 ‘ ven, and cries out ; *I have violated*
 ‘ *the Oath made to a dying Father.*
 ‘ *I have refus’d to restore Liberty to*
 ‘ *my Countrymen.* O *Melissa ! O*
 ‘ *Lycophron !*

‘ Lycophron ! O vengeful Gods !
 ‘ I have but too well deserv’d all
 ‘ these Calamities which overwhelm
 ‘ me ! He then appointed a pom-
 ‘ pous Funeral, and commanded all
 ‘ the People to be present at it.

Cyrus, who had been at those Ob-
 sequies, understood, some Days after,
 that *Periander* had order’d two
 Slaves to go by Night to a certain
 Place, and kill the first Man they
 should meet, and then throw his
 Body into the Sea. The King went
 thither himself, was murder’d, and his
 Body never found, to receive the
 Honours of Burial. Having given
 himself over to a Despair beyond
 Example, he resolv’d to punish himself
 in this Manner, that his Shade might
 continually wander upon the Banks
 of *Styx*, and never enter the Abode
 of Heroes. What a dreadful Series
 of Crimes and Misfortunes ! The
 Husband stabs his Wife, rebellious
 Subjects

Subjects assassinate the innocent Son, and the King procures his own Murder ! The vindictive Justice of the Gods, after having extinguish'd the Tyrant's whole Family, pursues him beyond the Grave. How dreadful a Spectacle, and how instructive a Lesson for *Cyrus* !

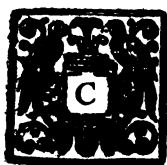
He made haste to leave a Place so full of Horror, went to *Thebes*, and saw there new Monuments of the Misfortunes of Kings. He visited the Tomb of *Oedipus* and *Jocasta* ; and learnt the History of their unfortunate Race, deliver'd up to eternal Discord. Above all, he remark'd, that this famous City had chang'd its Form of Government, which was become Popular. He had seen the like Alteration in several Cities of *Greece*. All those little States had been at first Monarchical, but by the Weakness or Corruption of Princes, were chang'd into Republicks.

THE



THE
TRAVELS
OF
CYRUS.

BOOK V.



YRUS leaving *Thebes*, and crossing *Bœotia*, went into *Attica*, and at length arriv'd at *Athens*. *Pisistratus*, who then reign'd there, receiv'd the young Prince with all the *Athenian* Politeness, and conducted him to his Palace, which was of a noble,

noble, but simple Kind of Architecture. Upon the Freezes were represented the Labours of *Hercules*, the Exploits of *Theseus*, the Birth of *Pallas*, and the Death of *Codrus*. They enter'd by a vast Portico of Pillars of the *Ionick* Order, into a great Gallery adorn'd with Paintings, Brass and Marble Statues, and with every thing which cou'd engage and charm the Sight.

Cyrus sat down by *Pisistratus*. Several Senators and young *Athenians* seated themselves round them upon rich Carpets. A magnificent Repast, according to the Mode of the Country, was serv'd up. The most delicious Wines were pour'd into Golden Cups, finely wrought ; but the *Attick Salt*, and *Athenian* Politeness, which season'd the Conversation of *Pisistratus*, were the principal Delicacies of the Entertainment. During the Regale, the King entertain'd

entertain'd *Cyrus* with a general Account of the Revolutions, which had happen'd in the State, in his Time ; of his Exile, Misfortunes, and Restauration, after having been twice dethron'd. He painted, in the most lively Colours, all the Disorders of a popular Government, that he might create an Abhorrence of it. He season'd his Discourse with historical Remarks, agreeable Descriptions, and ingenious Turns, which delighted all the Assembly.

Thus *Pisistratus* artfully made use of the Charms of Conversation, and of the Freedom usual at Banquets, to confirm his Authority, and gain the good Will of the Citizens. The Senators, and young *Athenians*, who heard him, seem'd to forget their natural Aversion to Kings.

Cyrus perceiv'd with Pleasure, by this Example, the Ascendant which Princes,

Princes, by their amiable Qualities, may gain over the Hearts of those who have the greatest Aversion to Regal Authority.

The next Day *Cyrus* signify'd to *Pisistratus* his Impatience to be acquainted with *Solon*, whose Reputation was spread over all *Asia*.

This Philosopher, after his Travels, had refus'd at first to return to *Athens*, because *Pisistratus* had caused himself to be declared King. But having understood with how much Wisdom and Moderation he govern'd, he was reconcil'd to him.

The Sage had chosen his Habitation upon *Mars-Hill*, where was held the famous Council of *Areopagus*. *Pisistratus* wou'd himself conduct the young Prince, and present him to the *Athenian* Law-giver, *Solon*, though in a very advanc'd
2 Age,

Age, still preserv'd the Remains of his lively Chearfulness, and those Beauties of the Mind which never grow old. He embrac'd *Cyrus* with that affectionate Tenderness which is natural to old Men, when young Persons seek their Counsels and Conversation, in order to learn Wisdom. *Pisistratus* knowing that the Prince's Design in visiting *Solon*, was to inform himself throughly of the *Athenian* Laws, retir'd, and left them alone.

That they might discourse with the greater Liberty, and more agreeably, the Sage conducted him to the Top of the Hill, where they found a delightful Verdure, and seated themselves at the Foot of a great Oak.

From this Place they beheld the fertile Plains and craggy Mountains of *Attica*, which bounded the View on one Side with an agreeable Mixture of every Thing most smiling and
wild

wild in Nature: On the other Side, the *Saronic* Gulph, widening by Degrees, open'd a Prospect of several Islands which seem'd to float upon the Waves. At a greater Distance the rising Coasts of *Argolis* seem'd to lose themselves in the Clouds, while the Sea, which appear'd to touch the Skies, terminated the View, and reliev'd the Eye, weary with surveying so great a Variety of Objects.

Below, was the City of *Athens*, which extended itself upon the Declivity of a Hill. The numerous Buildings rose one above another, and their different Structure shew'd the different Ages of the Republick; its first Simplicity in the heroick Ages, and its rising Magnificence in the Time of *Solon*. In one Part might be seen Temples with sacred Groves, magnificent Palaces with Gardens, and a great Number of stately Houses of a regular Architecture. In another a

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great

great many Towers, high Walls, and little irregular Buildings, which discover'd the warlike and rustick Taste of antient Times. The River *Ilissus*, which flow'd near the City, and winded through the Meadows, added a thousand natural Beauties to those of Art.

It was in this agreeable Place that *Cyrus* desir'd *Solon* to give him an Idea of the State of *Greece*, and particularly of *Athens*. He thought it would please the old Man, to furnish him with an Opportunity of recounting the Services he had done his Country ; and the wise Lawgiver satisfy'd his Curiosity in the following manner :

‘ All the *Grecian* Families are descended from *Hellen* Son of *Deucalion*, whose three Children gave their Names to the three Sorts of *Greeks* ; *Æolians*, *Dorians*, and *Ionians*. These People built themselves

‘ selves several Cities, and from those
 ‘ Cities came *Hercules, Theseus,*
 ‘ *Minos*, and all those first Heroes, to
 ‘ whom Divine Honours are given, in
 ‘ order to shew that Virtue can be
 ‘ rewarded only in Heaven.

‘ *Egypt* first inspir’d the *Greeks*,
 ‘ with a Taste for Arts and Sciences,
 ‘ initiated them into her Mysteries,
 ‘ and gave them both Gods and
 ‘ Laws. *Greece* being thus civiliz’d,
 ‘ form’d itself by Degrees into several
 ‘ Republicks. The supreme Council
 ‘ of the *Amphictyones*, compos’d of
 ‘ the Deputies of the principal Cities,
 ‘ united them all in the same View,
 ‘ which was, to preserve Indepen-
 ‘ dance Abroad, and Union at
 ‘ Home.

‘ This excellent Conduct kept
 ‘ them clear of an unbridled Licen-
 ‘ tiousness, and inspir’d them with
 ‘ the Love of a Liberty regulated by

‘ Laws. But these pure Maxims
‘ did not always subsist. Every
‘ Thing degenerates among Men.
‘ Wisdom and Virtue have their
‘ Vicissitudes in the Body Politick,
‘ as Health and Strength have in the
‘ Natural.

‘ Among all these Republicks,
‘ *Athens* and *Lacedæmon* are with-
‘ out Comparifon the Principal. The
‘ Character of *Athens* is graceful Wit,
‘ refin’d Politenefs, all the amiable
‘ and converfable Virtues. That
‘ of the *Spartans* is Magnanimity,
‘ Temperance, military Virtue,
‘ and Reason ftrip’d of all Orna-
‘ ment. The *Athenians* love the
‘ Sciences and Pleasures: Their great
‘ Propensity is to Voluptuousnefs.
‘ The Life of the *Spartans* is labo-
‘ rious and auftere; all their Paflions
‘ have a Turn to Ambition. From
‘ the different Genius of these Nations
‘ have proceeded the different Forms
‘ and

‘ and Revolutions of their Govern-
‘ ments.

‘ *Lycurgus* follow’d the Austerity
‘ of his natural Temper, and the
‘ rugged Genius of his Fellow Citizens,
‘ when he reform’d Abuses at *Lace-*
‘ *dæmon*. He considered the Happi-
‘ ness of his Country as placed in
‘ Conquest and Dominion ; and
‘ upon that Plan, form’d all the Laws
‘ of *Sparta*, in which you have been
‘ instructed. It was impossible for
‘ me to imitate him.

‘ *Athens* in the Beginning had
‘ Kings, but they were such only in
‘ Name. The Genius of this People
‘ was so different from that of the *La-*
‘ *cedæmonians*, that it made Royalty
‘ insupportable to them. The Power
‘ of their Kings being almost wholly
‘ confin’d to the Command of their
‘ Armies, vanish’d in time of Peace.
‘ We reckon ten from *Cecrops* to
S 3 ‘ *Theseus*,

‘ *Theseus*, and seven from *Theseus*
 ‘ to *Codrus*, who made a Sacrifice of
 ‘ himself to the Safety of his Country.
 ‘ His Children *Medon* and *Nileus*,
 ‘ disputed for the Throne. The
 ‘ *Athenians* took this Occasion to
 ‘ abolish intirely the Regal Power,
 ‘ and declared *Jupiter* sole King of
 ‘ *Athens*; a specious Pretext to favour
 ‘ Rebellion, and to shake off the
 ‘ Yoke of all settled Authority.

‘ In the Place of the Kings, they
 ‘ created perpetual Governors, under
 ‘ the Name of *Archons*; but this
 ‘ being an Image of Royalty,
 ‘ appear’d odious. That they might
 ‘ not leave so much as a Shadow of
 ‘ Regal Power, they establish’d *De-*
 ‘ *cennial Archons*; but their restless
 ‘ Humour was not yet satisfy’d.
 ‘ They reduc’d the Duration of these
 ‘ Magistracies to one Year, that they
 ‘ might the oftner take into their
 ‘ own Hands the Supreme Authority,
 ‘ which

‘ which they never transferr’d to their
‘ Magistrates but with Regret.

‘ So limited a Power was but ill
‘ qualify’d to keep such restless Spirits
‘ within Bounds. Factions, In-
‘ trigues, and Cabals sprung up every
‘ Day. Each Man, with a Book of
‘ Laws in his Hand, would dispute
‘ about the Sense of them. The
‘ Men of the most lively Imagina-
‘ tions are commonly the least solid,
‘ and the most apt to create Broils.
‘ They think every thing due to their
‘ superficial Talents. Under pretence
‘ that all Men are born equal, they
‘ endeavour to confound all Ranks,
‘ and preach up a chimerical Equality,
‘ only that they themselves may get
‘ the Ascendant.

‘ The Council of *Areopagus*, insti-
‘ tuted by *Cecrops*, reverenc’d through-
‘ out all *Greece*, and so famous for its
‘ Integrity, that the Gods are said to

S 4

‘ have

‘ have respected its Decisions, had no
 ‘ longer any Authority. The People
 ‘ judg’d of every Thing in the last
 ‘ Resort; but their Resolutions were
 ‘ not fix’d and steady, because the
 ‘ Multitude is always Humoursome
 ‘ and Inconstant. The smallest
 ‘ Umbrages heightned the Presump-
 ‘ tion, provok’d the Folly, and arm’d
 ‘ the Fury, of a Multitude corrupted
 ‘ by an excessive Liberty.

‘ *Athens* continu’d thus a long
 ‘ time under an Impossibility of
 ‘ growing more considerable; happy,
 ‘ in being able to preserve itself from
 ‘ total Destruction, amidst Dissen-
 ‘ tions which rent it in Pieces. Such
 ‘ was the Situation of my Country
 ‘ when I undertook to remedy its
 ‘ Calamities.

* ‘ In my first Years I had given
 ‘ myself over to Luxury, Intem-

* *Plur. Life of Solon.*

‘ perance,

‘ perance, and all the Passions of
‘ Youth, and was cur’d of them by
‘ the Love of Science, for which the
‘ Gods had given me a Taste from
‘ my Infancy. I apply’d myself to
‘ the Study of Morality and Policy,
‘ in which I found Charms, which
‘ soon gave me a Disgust for a loose
‘ and disorderly Life.

‘ The Intoxication of my Passions
‘ being dispell’d by serious Re-
‘ flections, I beheld, with Concern,
‘ the sad Condition of my Country.
‘ I form’d by Degrees a Design of
‘ providing a Remedy, and com-
‘ municated my Scheme to *Pisistratus*,
‘ who was likewise come off
‘ from the Follies of Youth.

‘ You see, said I to him, the
‘ Miseries which threaten us. An
‘ unbridled Licentiousness has taken
‘ the Place of true Liberty. You
‘ are descended from *Cecrops*, and I
‘ from

‘ from *Codrus*. We have more
‘ Right to pretend to the Royal
‘ Power than any other, but let us
‘ take care not to aspire to it. It
‘ would be a dangerous Exchange of
‘ Passions, to forsake Sensuality, which
‘ hurts only ourselves, in order to
‘ pursue Ambition, which might be
‘ the Ruin of our Country. Let us
‘ endeavour to be serviceable to it,
‘ without attempting to bring it under
‘ our Dominion.

‘ An Occasion soon presented to
‘ facilitate my Projects. The *Athe-*
‘ *nians* chose me to be Chief of an
‘ Expedition against the *Megarians*,
‘ in order to recover from them the
‘ Island of *Salamis*. I embark’d
‘ with Five hundred Men, made a
‘ Descent upon the Island, took the
‘ City, and drove away the Ene-
‘ my. They still insisted on the
‘ Justice of their Pretensions, and
‘ chose the *Lacedæmonians* to be
‘ Judges

‘ Judges of it. I pleaded the com-
‘ mon Cause, and gain’d it.

‘ Having by these Actions acquir’d
‘ an universal Reputation, the
‘ *Athenians* press’d me to accept
‘ of the Royalty; but I refus’d
‘ it, and apply’d myself to cure
‘ the publick Evils in Quality of
‘ *Archon*.

‘ The first Source of all those
‘ Evils, was the excessive Power of
‘ the People. Monarchical Autho-
‘ rity, moderated by a Senate, was
‘ the primitive Form of Government
‘ in all wise Nations. I was desi-
‘ rous to imitate *Lycurgus* in the
‘ Establishment of it, but was too
‘ well acquainted with the natural
‘ Temper of my Countrymen, to
‘ undertake it. I knew that if they suf-
‘ fered themselves to be stripp’d of the
‘ Sovereign Power, they would soon
‘ take it back again by open Vio-
‘ lence.

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‘ lence. I therefore contented myself with setting Bounds to it.

‘ I was throughly sensible, that
 ‘ no State can subsist without some
 ‘ Subordination. I distributed the
 ‘ People into four Classes, and chose
 ‘ an hundred Men out of each
 ‘ Class, whom I added to the Council
 ‘ of *Areopagus*. I shew’d these
 ‘ Chiefs, that sovereign Authority,
 ‘ of what Kind soever, is but a necessary Evil, for preventing greater
 ‘ Evils; and that it ought only to
 ‘ be employ’d to restrain Mens Passions. I represented to the People
 ‘ the Mischiefs they had suffer’d by
 ‘ giving themselves up to their own
 ‘ Fury. By this Means, I dispos’d the
 ‘ one, to command with Moderation;
 ‘ and the other, to obey with Readiness.

‘ I caused

‘ I caused those to be punish’d severely, who taught, *That all Men are born equal ; that Merit only ought to regulate Ranks ; and that the greatest Merit a Man can have is Wit.* I made them sensible of the fatal Consequences of such false Maxims.

‘ I prov’d to them, that the natural Equality, which those Men talk’d of, is a Chimera, founded upon the Poetical Fables of the Companions of *Cadmus*, and the Children of *Deucalion* ; that there never was a Time, in which Men rose in that Manner out of the Earth, in a State of perfect Manhood ; that it was ridiculous to offer the Sports of the Imagination for Principles ; that ever since the Golden Age, the Order of Generation had made a necessary Dependence and a natural Inequality among

‘ among Men : And lastly, that paternal Authority had been the first Model of all Governments.

‘ I made a Law, by which it was ordained, *That every Man who had given no other Proof of his good Sense, but lively Sallies of Imagination, florid Discourses, and the Talent of Talking upon all Subjects, without going to the Bottom of any Thing, should be incapable of publick Employments.*

Here Cyrus interrupted Solon, and said to him, ‘ But after all, methinks Merit is what ought to make the Distinction among Men. Wit is the lowest Sort of Merit, because it is always dangerous when alone : But Wisdom, Virtue, and Valour, give a natural Right to govern. He alone ought to command others, who has most Wisdom to discover what is just, most Virtue to ad-
‘ here

‘ here to it, and most Courage to
‘ put it in Execution.

‘ Merit, reply’d *Solon*, essentially
‘ distinguishes Men, and ought sole-
‘ ly to determine Ranks : But Igno-
‘ rance and Passions often hinder us
‘ from discerning it. Self-Love
‘ makes each Man attribute it to
‘ himself. The most Deserving are
‘ the most Modest, and never seek
‘ to rule. Besides, that which ap-
‘ pears to be Virtue, is sometimes
‘ nothing but a deceitful Mask.

‘ Disputes, Discord, and Illusion,
‘ would be endless, if there was not
‘ some Rule more fix’d, certain, and
‘ palpable, than Merit alone, where-
‘ by to distribute Ranks and De-
‘ grees.

‘ These Ranks are regulated in
‘ small Republicks by Election, and
‘ in great Monarchies by Birth. I
‘ confess

‘ confess it is an Evil to grant Dignities where there is no real Merit,
 ‘ but it is an Evil which is necessary,
 ‘ to prevent greater. You see here
 ‘ the Source of almost all political
 ‘ Establishments, and the Difference
 ‘ between Natural and Civil Right.
 ‘ The one is always conformable to
 ‘ the most perfect Justice ; the other
 ‘ is often unjust in the Consequences,
 ‘ but is necessary to prevent Confusion and Disorder.

‘ Ranks and Dignities are but the
 ‘ Shadows of real Grandeur. The external Respect and Homage, which
 ‘ is paid to them, is likewise but the
 ‘ Shadow of that Esteem which belongs
 ‘ to Virtue alone. Is it not an Instance
 ‘ of great Wisdom in the first Lawgivers, to have preserv’d Order in
 ‘ Society by establishing such Regulations, that those who have only
 ‘ the Shadow of Virtue, are satisfy’d
 ‘ with the Shadow of Esteem ?

‘ I

‘ I understand you, *said Cyrus*;
‘ Sovereignty and Ranks are necessary
‘ Evils to keep the Passions within
‘ Bounds. The lower Sort ought
‘ to be content with meriting the in-
‘ ternal Esteem of Men, by their
‘ simple and modest Virtue; and
‘ the Great should be persuaded that
‘ nothing but outward Homage will
‘ be paid them, unless they have true
‘ Merit. By this Means, the one
‘ Sort will not be dejected with their
‘ low Condition; nor the other
‘ pride themselves too much, in their
‘ Grandeur. Men will become sen-
‘ sible, that Kings are necessary; and
‘ Kings will not forget, that they are
‘ Men. Each Man will keep him-
‘ self within his own Sphere, and the
‘ Order of Society will not be di-
‘ sturb’d. I see clearly the Beauty
‘ of this Principle, and am very im-
‘ patient to know your other Laws.

‘ The second Source of the
‘ Miseries of *Athens*, said *Solon*, was
‘ the excessive Riches of some,
‘ and the extreme Poverty of
‘ others. This terrible Inequality in
‘ a popular Government, occasion’d
‘ eternal Disorders. I durst not at-
‘ tempt to remedy this Disorder, by
‘ establishing a Community of Goods
‘ as at *Sparta*. The Genius of the
‘ *Athenians*, which carries them to
‘ Luxury and Pleasures, would never
‘ have suffered such an Equality : But
‘ in order to diminish our Evils, I
‘ abolish’d all Debts ; I began by
‘ remitting those which were due to
‘ me. I enfranchis’d all my Slaves,
‘ and forbad any one for the future,
‘ to pledge his Liberty for what he
‘ borrow’d.

‘ I never tasted so much Pleasure,
‘ as in relieving the Miserable. I
‘ retain’d enough for my own Per-
‘ son,

‘ son, and was therefore rich; but
 ‘ I esteem’d my self poor, because I had
 ‘ not sufficient to distribute something
 ‘ to all the Unfortunate. I spread
 ‘ abroad at *Athens* this useful Maxim,
 ‘ *That all the Members of the same*
 ‘ *Common-wealth ought to feel and*
 ‘ *compassionate the Miseries of one*
 ‘ *another, as Parts of the same*
 ‘ *Body.*

‘ The third Source of our Mis-
 ‘ chiefs, was the Multiplicity of
 ‘ Laws, which is as evident a Token
 ‘ of the Corruption of a State, as
 ‘ a Diversity of Medicines is of the
 ‘ Distempers of Bodies.

‘ Here again I could not imitate
 ‘ *Lycurgus*. Community of Goods,
 ‘ and an Equality of all the Mem-
 ‘ bers of a Republick, render use-
 ‘ less a great many Laws and Forms,
 ‘ which are absolutely necessary,
 ‘ where there is an Inequality of

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‘ Ranks

‘ Ranks and Property. I contented
 ‘ my self with abolishing all those
 ‘ Laws, which serv’d only to exer-
 ‘ cise the subtle Genius of the So-
 ‘ phists, and the Skill of the Law-
 ‘ yers; reserving only a small Num-
 ‘ ber of such as were simple, short,
 ‘ and clear. By this Means I avoid-
 ‘ ed contentious Chicane, that Mon-
 ‘ ster, produc’d by the idle Subtlety
 ‘ of Men, to elude Justice. I fix’d
 ‘ certain Times for the final Deter-
 ‘ mination of Law-Suits, and or-
 ‘ dain’d severe and disgraceful Pu-
 ‘ nishments for the Magistrates, who
 ‘ should lengthen them beyond the
 ‘ Bounds prescrib’d. Lastly, I abo-
 ‘ lish’d the too severe Laws of *Draco*,
 ‘ which punish’d the smallest Weak-
 ‘ ness, and the greatest Crime, equally
 ‘ with Death, and I proportion’d the
 ‘ Punishment to the Offence.

‘ The fourth Source of Evils,
 ‘ was the bad Education of Chil-
 ‘ dren.

‘ dren. None but superficial Qua-
 ‘ lities, Wit, bright Imagination, and
 ‘ Gallantry, were cultivated in young
 ‘ Persons. The Heart, Reason, no-
 ‘ ble Sentiments, and solid Virtues,
 ‘ were neglected. The Value, both
 ‘ of Men and Things, was rated
 ‘ by Appearances, and not by Rea-
 ‘ lity. The *Athenians* were serious
 ‘ about Trifles, and look’d upon
 ‘ solid Matters as too abstracted.

‘ In order to prevent these Mis-
 ‘ chiefs, I ordain’d that the Council of
 ‘ *Areopagus* should super-intend the
 ‘ Education of Children. I would
 ‘ not have them educated in such
 ‘ Ignorance, as the *Spartans*, nor
 ‘ confin’d, as before, to the Study
 ‘ of Eloquence, Poesy, and those
 ‘ Sciences, which serve only to adorn
 ‘ the Imagination. I would have
 ‘ them apply their Thoughts to all
 ‘ those Kinds of Knowledge which
 ‘ help to fortify Reason, to habituate

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‘ the

‘ the Mind to Attention, and are
‘ serviceable, for acquiring Penetra-
‘ tion and Judgment : The Pro-
‘ portion of Numbers, the Calcula-
‘ tion of the Cœlestial Motions, the
‘ Structure of the Universe, the great
‘ Art of knowing how to mount up
‘ to first Principles, to descend to
‘ Consequences, and to open the
‘ whole Chain of Truths.

‘ These speculative Sciences never-
‘ theless, serve only to exercise and
‘ cultivate the Mind, in the Time of
‘ Youth. The *Athenians*, in a riper
‘ Age, apply themselves to the Study
‘ of the Laws, Policy, and History,
‘ to learn the Revolutions of Empires,
‘ the Causes of their Rise, and the
‘ Occasions of their Fall ; in a Word,
‘ to every Thing which may con-
‘ tribute to the Knowledge of Man,
‘ and of Men.

‘ The

‘ The fifth and last Source of our
 ‘ Evils, was an unbridled Taste for
 ‘ Pleasures. I knew that the Genius
 ‘ of the *Athenians* required Amuse-
 ‘ ments and publick Shews. I was
 ‘ sensible that I could not subdue
 ‘ those Republican and untractable
 ‘ Souls, but by making use of their
 ‘ Inclination towards Pleasure, to
 ‘ captivate and instruct them.

‘ In the publick Shews, I caused
 ‘ to be represented the fatal Conse-
 ‘ quences of their Disunion, and of
 ‘ all the Vices prejudicial to Society.
 ‘ By this Means, multitudes of Men,
 ‘ assembled in the same Place, were
 ‘ induced to spend whole Hours in
 ‘ hearing Lessons of a sublime Mora-
 ‘ lity. They would have been dis-
 ‘ gusted with dry Precepts and cold
 ‘ Maxims, and there was no way to
 ‘ instruct, unite, and correct them, but
 ‘ under Pretence of amusing them.

T 4

‘ I

‘ I see very well, said *Cyrus*,
‘ that you have consulted Nature
‘ more than *Lycurgus* has done.
‘ But on the other Hand, have you
‘ not been too indulgent to human
‘ Weakness ? It seems dangerous in a
‘ Republick, which has always been
‘ inclin’d to Voluptuousness, to en-
‘ deavour the uniting Men by their
‘ Taste for Pleasures.

‘ I could not, reply’d *Solon*,
‘ change the Nature of my Country-
‘ men ; my Laws are not perfect, but
‘ are the best which they could bear.
‘ *Lycurgus* found, in his *Spartans*,
‘ a Genius, apt to all heroick Virtues.
‘ I found, in the *Athenians*, a Bent
‘ towards all the Vices, which make
‘ Men effeminate. I will venture to
‘ say, that the Laws of *Sparta*, by
‘ carrying the Virtues to an Extreme,
‘ transform them into Faults. My
‘ Laws, on the contrary, tend to
‘ render

‘ render even the Weaknesses of Men
‘ useful to Society. This is all that
‘ Policy can do. It does not change
‘ Mens Hearts ; it only restrains their
‘ Passions.

‘ I thought, continu’d *Solon*, to
‘ have prevented, or remedied, the
‘ greatest Part of our Evils, by the
‘ Establishment of these Laws ; but
‘ the Restlessness of a People, accu-
‘ stom’d to Licentiousness, occasion’d
‘ me daily Vexations. Some blam’d
‘ my Regulations ; others pretended
‘ not to understand them : Some were
‘ for making Additions to them ;
‘ others for retrenching them. I per-
‘ ceiv’d then how useless the most
‘ excellent Laws are, without a
‘ fix’d and stable Authority, to put
‘ them in Execution. How unhappy
‘ is the Lot of Mortals ! By endea-
‘ vouring to avoid the terrible Evils
‘ of popular Government, they run
‘ a Risque of falling into Slavery :
‘ By

‘ By flying the Inconveniencies of
 ‘ Regal Power, they become ex-
 ‘ pos’d, by Degrees, to Anarchy.
 ‘ The Path of just Policy is border’d
 ‘ on both Sides with Precipices. I
 ‘ sigh’d within my self. I saw, that
 ‘ as yet I had done nothing, and find-
 ‘ ing *Pisistratus*, I said to him ;

‘ You see all that I have done, in
 ‘ order to cure the Distempers of the
 ‘ State. My Remedies are all use-
 ‘ less, for want of a Physician to
 ‘ apply them. This People is so im-
 ‘ patient under a Yoke, that they dread
 ‘ the Authority of Laws, and even
 ‘ the Empire of Reason itself. Every
 ‘ one would reform them after his own
 ‘ Fashion. I am going to absent my-
 ‘ self from my Country Ten Years. I
 ‘ shall avoid, by that Means, the
 ‘ Perplexity and Trouble I am daily
 ‘ expos’d to, of adding to, multiply-
 ‘ ing, and spoiling, the Simplicity of
 ‘ my Laws. Endeavour to accustom
 ‘ the

‘ the Athenians to them in my Ab-
 ‘ sence, and suffer no Alteration in
 ‘ them. I have refus’d to accept the
 ‘ Royalty, which was offer’d me.
 ‘ A true Legislator ought to be dis-
 ‘ interested. But for you, Pisistratus,
 ‘ your military Virtues qualify
 ‘ you for subduing Mens Passions,
 ‘ and your natural Humanity will
 ‘ hinder you, from abusing your Au-
 ‘ thority. Make the Athenians sub-
 ‘ ject, without being Slaves; and re-
 ‘ strain their Licentiousness, without
 ‘ taking away their Liberty. Avoid
 ‘ the Title of King, and content your-
 ‘ self with that of Archon.

‘ After having taken this Resolu-
 ‘ tion, I travel’d into *Egypt* and *Asia*.
 ‘ *Pisistratus*, in my Absence, mount-
 ‘ ed the Throne, notwithstanding the
 ‘ Aversion of the *Athenians* to Regal
 ‘ Power. His Address and his Cou-
 ‘ rage rais’d him to it, and his Mild-
 ‘ ness and Moderation maintain him
 ‘ in

‘ in it. He distinguishes himself from
 ‘ his Country-men, chiefly by an ex-
 ‘ act Submission to the Laws; and he
 ‘ leads a simple Life, without affect-
 ‘ ing Pomp. Besides, the *Athenians*
 ‘ respect him, as he is descended from
 ‘ *Cecrops*, and has only resum’d the
 ‘ Authority of his Ancestors, for the
 ‘ Good of his Country. As for me,
 ‘ I spend my Days here in Soli-
 ‘ tude, without meddling with the
 ‘ Government. I content myself with
 ‘ presiding in the Senate of *Areopagus*,
 ‘ and explaining my Laws, when
 ‘ any Dispute arises about their Mean-
 ‘ ing.’

The Prince of *Persia* saw clearly,
 by the Discourse of *Solon*, the Incon-
 veniencies of a popular Government,
 and that despotic Power in a Multi-
 tude is more insupportable, than ab-
 solute Authority in a single Person.

Cyrus

Cyrus having instructed himself in the Laws of *Solon*, and the Government of the *Athenians*, apply'd himself afterwards to learn their military Strength. It consisted chiefly in their Fleets. *Pisistratus* conducted him to *Phalerus*, a Maritime Town, situated at the Mouth of the *Ilissus*. This was the ordinary Place of Retreat for the *Athenian* Ships; for the famous Port *Pyræus* was made afterwards by *Themistocles*.

They went down the River, accompany'd by *Araspes*, and several *Athenians*, in a Bark made on Purpose. While delightful Musick charm'd the Ear, and govern'd the Motion of the Oars, *Pisistratus* discours'd with the Prince, of the Strength of the *Athenian* Fleet; the Schemes he was laying to augment it; the Advantages which might be drawn from it, for the Security of *Greece*,

2

against

against foreign Invasions ; and lastly,
of the Usefulness of Commerce with
Regard to the Naval Force.

‘ Hitherto, said he, the *Athenians*
‘ have apply’d their Thoughts rather
‘ to grow rich than great ; and this
‘ has been the Source of our Luxury,
‘ Licentiousness, and popular Dis-
‘ cords. Where-ever a People carry
‘ on Commerce only to increase
‘ their Wealth, the State is no longer
‘ a Republick, but a Society of Mer-
‘ chants, who have no other Bond
‘ of Union, but the Desire of Gain.
‘ The generous Love of their Coun-
‘ try is no longer thought of, and
‘ they imagine they may renounce it,
‘ when the publick Good interferes
‘ with their private Interest.

‘ I have endeavour’d to prevent
‘ these Mischiefs. Mariners are bred
‘ up in our Merchant Ships, who are
‘ always in a Readiness to Man our
‘ Fleets.

‘ Fleets. These Vessels subsist by
 ‘ their Trade in Time of Peace, and
 ‘ are of Service in defending the
 ‘ Country, in Time of War. By
 ‘ this Means, Commerce contributes,
 ‘ not only to enrich the Subject, but
 ‘ to augment the Strength of the
 ‘ State. The publick Good unites
 ‘ with the Interest of each private
 ‘ Subject, and Trade does not in the
 ‘ least diminish military Virtue.’

In this Manner *Pisistratus* entertain’d *Cyrus*, till they arriv’d at *Phalerus*. This Port was in Form of a Crescent : great Chains went from one Side to the other, as a Barrier for the Ships ; while several Towers, at certain Distances, serv’d to defend the Mole.

Pisistratus had prepar’d a Sea-Fight. The Vessels are already rang’d in Order, a Forest of Masts forms on one Side three Lines of a vast length,
 while

while an opposite Fleet, in Figure of a Half-Moon, presents an opposite Foreft upon the Water. The heavy arm'd Soldiers are plac'd upon the Decks, the Bowmen and Slingers at the Prow and Poop.

The Combat lasted some Hours, to let the Prince see all the different Ways of working a Ship in a Sea-fight. As soon as it was over, *Cyrus* went down to the Port, to consider the Structure of the Vessels, and to learn the Names and Uses of all their several Parts.

The next Day, *Cyrus* return'd with *Pisistratus*, in a magnificent Chariot, by a Terrass which ran along the Banks of the River *Ilissus*. In the Way, he desir'd the King of *Athens* to give him a more particular Account, than he had done at first, of the various Revolutions which had happen'd under his Reign. *Pisistratus*

tus satisfy'd his Curiosity in the following Manner :

‘ You know that when I first
 ‘ form’d the Design of making my
 ‘ self King, the State was rent in Pieces
 ‘ by opposite Factions. *Megacles*
 ‘ was the Head of one Party, and
 ‘ *Lycurgus* led the other. *Solon*
 ‘ put an End to our Divisions by his
 ‘ wise Laws, and went soon after
 ‘ into *Asia*.

‘ In his Absence, I gain’d the
 ‘ Hearts of the People, and by
 ‘ Artifice and Address, obtain’d
 ‘ Guards for my Person. I made
 ‘ my self Master of the Fortrefs, and
 ‘ was proclaim’d King.

‘ In order to engage more
 ‘ throughly the Goodwill of the
 ‘ People, I slighted any Alliance with
 ‘ the Princes of *Greece*, and marry’d
 ‘ *Phya*, Daughter of a rich *Athe-*
 VOL. I. U *nian*,

‘ *nian*, of the *Pæanean* Tribe. Love
 ‘ united with Policy. Besides her
 ‘ surprizing Beauty, she had all the
 ‘ Qualities worthy of a Throne, and
 ‘ all the Virtues of a noble Soul.
 ‘ I had lov’d her in my Youth;
 ‘ but Ambition had diverted my Pas-
 ‘ sion.

‘ I govern’d in Peace for some
 ‘ Years; but at length the Incon-
 ‘ stancy of the *Athenians* shew’d
 ‘ it self anew. *Lycurgus* rais’d a
 ‘ Murmuring among the People
 ‘ against me, under Pretence that I
 ‘ had exhausted the publick Trea-
 ‘ sury, to maintain useless Fleets;
 ‘ and he laid a Plot to take away
 ‘ my Life. He communicated his
 ‘ Design to *Megacles*, who abhorr’d
 ‘ the Treason, and gave me Notice
 ‘ of it.

‘ I took all possible Precautions to
 ‘ avoid falling a Victim to the Jea-
 ‘ lousy

‘ lously of *Lycurgus*. The Traitor
 ‘ however found Means to cause an
 ‘ Insurrection, and the Fury of the
 ‘ People rose to such a Height, that
 ‘ they set Fire to my Palace in the
 ‘ Night. I ran to the Appartment
 ‘ of *Phya*, but it was already con-
 ‘ sumed by the Flames, and I had
 ‘ but just Time enough to save my
 ‘ self, with my Son *Hippias*. I
 ‘ escap’d in the Dark, and fled to the
 ‘ Island of *Salamis*, where I con-
 ‘ ceal’d myself for two whole Years.
 ‘ I doubted not but that *Phya* had
 ‘ perished in the Flames; and how
 ‘ great soever my Ambition was,
 ‘ her Death affected me infinitely
 ‘ more than the Loss of my Crown.

‘ In the mean while *Megacles* be-
 ‘ came jealous of *Lycurgus*, and
 ‘ their Differences threw the City
 ‘ again into the utmost Confusi-
 ‘ on. I gave *Megacles* Notice of
 ‘ my Escape, my Loss of *Phya*,
 U 2 ‘ and .

‘ and the Place of my Retreat. He
 ‘ sent a Proposal to me to return to
 ‘ *Athens*, and offer’d me his Daugh-
 ‘ ter in Marriage.

‘ In order to engage the *Atheni-*
 ‘ *ans* to come into our Measures, we
 ‘ had recourse to Religion, and cor-
 ‘ rupted the Priests of *Minerva*. I
 ‘ left the Island of *Salamis* ; but
 ‘ before I enter’d *Athens*, I stopt at
 ‘ a Temple, some Furlongs from
 ‘ the City : There I found *Megacles*,
 ‘ who waited for me, with divers
 ‘ Senators, and a Crowd of People.
 ‘ Sacrifices were offer’d, and the
 ‘ Entrails of the Victims examin’d,
 ‘ upon which the High-Priest declar-
 ‘ ed in the Name of the Goddess,
 ‘ that her City cou’d not be happy
 ‘ but by restoring me ; whereupon
 ‘ I was crown’d with Solemnity. The
 ‘ better to impose upon the People,
 ‘ *Megacles* chose out, from among
 ‘ the young Priestesses, her who was of
 ‘ the

‘ the most Majestick Stature. She
 ‘ was arm’d like the Daughter of
 ‘ *Jupiter*, the dreadful *Ægis* was
 ‘ upon her Breast, and she held in
 ‘ her Hand a shining Lance; but her
 ‘ Face was veil’d. I seated myself
 ‘ with her in a Triumphal Chariot,
 ‘ and we were conducted to the Ci-
 ‘ ty: Trumpeters and Heralds went
 ‘ before, and cried with a loud
 ‘ Voice, *People of Athens, Receive*
 ‘ *Pisistratus, whom Minerva, resolv-*
 ‘ *ing to honour above all other Mor-*
 ‘ *tals, brings back to you by her*
 ‘ *Priestess.*

‘ The Gates of the Town were
 ‘ immediately open’d, and we went
 ‘ directly to the Fortress, where my
 ‘ Marriage was to be celebrated.
 ‘ The Priestess stept down from her
 ‘ Chariot, and taking me by the
 ‘ Hand, led me into the Inner-Appar-
 ‘ tment of the Palace. As soon
 ‘ as we were alone, she took off her

U 3

‘ Veil,

‘ Veil, and I perceived that it was
 ‘ *Phya*. Imagine the Transports of
 ‘ my Joy. My Love and my
 ‘ Ambition were both crown’d the
 ‘ same Day. She gave me a brief
 ‘ Account of her escaping the
 ‘ Flames, of the Search she had
 ‘ made for me, the Report that had
 ‘ been spread abroad of my Death,
 ‘ and of her retiring to the Temple
 ‘ of *Minerva*.

‘ *Megacles*, seeing all his Projects
 ‘ disconcerted, employ’d his Thoughts
 ‘ to dispossess me again. He persuaded
 ‘ himself that I had acted in con-
 ‘ cert with *Phya* to deceive him by
 ‘ false Hopes. He spread a Rumour
 ‘ at *Athens*, that I had corrupted the
 ‘ Pontiff, and had employ’d Reli-
 ‘ gion to impose upon, and abuse, the
 ‘ People. They rose in Arms against
 ‘ me a second Time, and besieged
 ‘ the Fortrefs. *Phya*, seeing the cruel
 ‘ Extremities to which I was reduc’d,
 ‘ and

‘ and apprehending the Effects I
 ‘ might feel of the Fury of an en-
 ‘ raged Multitude, found Means to
 ‘ escape from the Fortress, leaving
 ‘ behind her this Letter.

‘ *It were unjust to deprive the*
 ‘ *Athenians of a King, like Pisistrat-*
 ‘ *us. He alone can preserve our*
 ‘ *Country from Destruction. I ought*
 ‘ *to sacrifice my self to its Happiness;*
 ‘ *and the Goddess inspires me to*
 ‘ *make this Sacrifice, in behalf of her*
 ‘ *Favourite City.*

‘ This Example of Generosity
 ‘ fill’d me with Admiration, over-
 ‘ whelm’d me with Sorrow, and re-
 ‘ doubled my Love. I made the
 ‘ bitterest Complaints.

‘ *Ah ! too generous, too cruel*
 ‘ *Phya, You undoubtedly deceive*
 ‘ *yourself. The Gods never com-*
 ‘ *mand any thing contrary to Duty ;*
 U 4 ‘ *nor*

‘ *nor does Religion cancel Obligations*
 ‘ *founded upon Virtue.*

‘ *Megacles*, being inform’d of
 ‘ *Phya’s* Flight, suspended the Siege,
 ‘ and offer’d me Peace, upon Con-
 ‘ dition, that I wou’d divorce the
 ‘ Queen, and marry his Daughter.
 ‘ But I resolv’d to sacrifice my Crown,
 ‘ rather than betray my Glory and
 ‘ my Love. The Siege was renew’d
 ‘ with more Vigour than ever, and
 ‘ after long Resistance, I was oblig’d
 ‘ to yield. I left *Attica*, and made
 ‘ my Escape to *Eubœa*.

‘ I wander’d a great while in that
 ‘ Country, till being discover’d and
 ‘ persecuted by *Megacles*, I retir’d
 ‘ into the Island of *Naxos*. I en-
 ‘ ter’d into the Temple of *Pallas*,
 ‘ situated near the Sea-Coast, to pay
 ‘ my Devotions to the Protectress of
 ‘ *Athens*. Just as I had ended my
 ‘ Prayer, I perceiv’d an Urn upon
 ‘ the

‘ the Altar, and going near it, I
‘ read this Inscription. *Here rest*
‘ *the Ashes of Phya, whose Love to Pi-*
‘ *filtratus and her Country made her*
‘ *a willing Victim to their Happi-*
‘ *ness.*

‘ This mournful Spectacle renew’d
‘ all my Sorrows ; yet cou’d I not
‘ tear my self away from that fatal
‘ Place. I often went to the Tem-
‘ ple to bewail my Misfortunes. It
‘ was my only remaining Consola-
‘ tion in this lonely Condition, in
‘ which I suffer’d Hunger, Thirst,
‘ the Inclemency of the Seasons, and
‘ all the Hardships of a banish’d Man,
‘ who dares not confide in any Per-
‘ son, nor has any Asylum, but in
‘ Forests among wild Beasts.

‘ One Day, while I was plung’d
‘ in the most melancholy Reflections,
‘ and in a profound Silence before
‘ the Altars, I know not whether in
‘ a

‘ a Vision or a divine Dream, but
‘ the Temple seem’d to shake,
‘ and the Top of it to open ; I be-
‘ held *Minerva* in the Air, in the
‘ same Form as when she came
‘ out of the Head of *Jupiter*, and
‘ I heard her pronounce these
‘ Words in a majestick and threat-
‘ ning Tone : *It is thus the*
‘ *Gods punish those who abuse Reli-*
‘ *gion, by making it subservient to*
‘ *their Ambition.* My Soul was
‘ seized with a sacred Horror. The
‘ Presence of the Goddess confound-
‘ ed me, and laid open before my
‘ Eyes all my Crimes. I continu’d
‘ a great while without Sense or
‘ Motion.

‘ From that Time my Heart was
‘ chang’d. I discern’d the true Source
‘ of all my Misfortunes. I detested
‘ that false Policy, which makes use
‘ of Wiles, Artifice, and mean Dis-
‘ simulation. I resolv’d to follow
‘ other

‘ other Maxims for the future ; to
 ‘ employ no Methods, but what were
 ‘ noble, just and magnanimous ; and
 ‘ to make it my Endeavour to ren-
 ‘ der the *Athenians* happy, in case
 ‘ I was restor’d. The Gods were
 ‘ appeas’d, and deliver’d me from
 ‘ my Exile.

‘ My Son *Hippias* engaged the
 ‘ *Argians*, and several Cities of
 ‘ *Greece*, to assist me ; I went and
 ‘ join’d him in *Attica*. I first took
 ‘ *Marathon*, and then advanc’d to-
 ‘ wards *Athens*. The *Athenians*
 ‘ came out of the City to give me
 ‘ Battle. I sent some Children on
 ‘ Horseback to them, to assure them
 ‘ that I did not come to invade their
 ‘ Liberties, but to restore the Laws
 ‘ of *Solon*. This Moderation re-
 ‘ mov’d their Fears, they receiv’d me
 ‘ with Acclamations of Joy ; I as-
 ‘ cended the Throne a third Time,
 ‘ and

‘ and my Reign has never since been
‘ disturb’d.’

While *Cyrus* staid at *Athens*, *Pisistratus* and *Solon* conducted him often to the Theatre. Stately Edifices, pompous Decorations, and the nice Rules, which have been since observed, were not then known. Tragedy was not in that Perfection to which it was brought by *Sophocles* ; but it answer’d all the Views of Policy, for which it was introduc’d.

The *Greek* Poets, in their Dramatic Performances, usually represented the Tyranny of Kings, in order to strengthen the Aversion which the *Athenians* had to Royalty : But *Pisistratus* directed the Deliverance of *Andromeda* to be acted. The Poet had scatter’d, throughout his Tragedy, several Strokes of Panegyrick, which were the more delicate, as they might be apply’d, not only to *Perseus*, but
to

to *Cyrus*, who was descended from him. After this, *Solon* led the young Prince to *Areopagus*, to take a Repast there; which was more frugal than that at the Palace of *Pisistratus*, but not less agreeable. During the Entertainment, *Cyrus* desir'd the old Sage to explain to him the Nature, Design, and principal Parts, of Tragedy, which he did not yet understand. *Solon*, who was himself a Poet, answer'd:

‘ The Theatre is a living Picture
 ‘ of the Virtues and Passions of Men.
 ‘ Imitation deceives the Mind into a
 ‘ Belief, that the Objects are really
 ‘ present, and not represented.’

‘ You have formerly read our
 ‘ Poet, *Homer* ; the Drama is only
 ‘ an Abridgement of Epic-Poesy.
 ‘ The one is an Action recited, the
 ‘ other an Action represented. The
 ‘ one recounts the successive Tri-
 ‘ umphs

‘ umphs of Virtue and Courage over
 ‘ Vice and Fortune ; the other re-
 ‘ presents the unforeseen Mischiefs
 ‘ caus’d by the Passions. The one
 ‘ may abound with the *Marvellous*
 ‘ and *Supernatural*, because it treats
 ‘ of heroick Virtues, which the Gods
 ‘ alone inspire ; but in the other,
 ‘ where human Passions prevail, the
 ‘ *Natural* must be joined with the
 ‘ *Surprizing*, to shew the Effect and
 ‘ Sport of those Passions. The heaping
 ‘ Wonders upon Wonders, transports
 ‘ the Mind beyond the Limits of Na-
 ‘ ture, but it only excites Admiration.
 ‘ On the contrary, by describing the
 ‘ Effects of Virtue and Vice, both
 ‘ without and within us, Man is
 ‘ brought to see and know himself ;
 ‘ the Heart is touch’d, while the
 ‘ Mind is diverted.

‘ The *Virtuous*, the *Useful*, and
 ‘ the *Agreeable*, must be united, in
 ‘ order to reach the *Sublime*. The
 ‘ most

‘ most beautiful Flowers, Graces,
‘ and Paintings, only please the
‘ Imagination, without satisfying the
‘ Heart, or improving the Under-
‘ standing. Solid Principles, noble
‘ Sentiments, and various Characters
‘ must be dispers’d throughout, in
‘ order to display to us, Truth, Vir-
‘ tue, and Nature. Man must be
‘ represented as he is, and as he ap-
‘ pears ; in his native Colours, and
‘ under his Disguises; that the Picture
‘ may resemble the Original, in which
‘ there is always a Contrast of Vir-
‘ tues and Imperfections. Never-
‘ theless it is necessary to conform to
‘ the Weakness of Mankind. Too
‘ much Moralizing disgusts ; too
‘ much Reasoning tires. We must
‘ turn Maxims into Action, convey
‘ noble Sentiments by a single
‘ Word, and instruct rather by the
‘ Manners of the Hero, than by his
‘ Discourse.

‘ These

‘ These are the great Rules found-
‘ ed upon human Nature, and the
‘ Springs which must be put in Mo-
‘ tion to make Pleasure serviceable
‘ to Instruction. I foresee that one
‘ Day these Rules may be improv’d,
‘ by introducing into such Entertain-
‘ ments, all the Arts of Imitation,
‘ Painting, Musick, and Dancing,
‘ as well as Poesy. Hitherto I have
‘ contented my self with making the
‘ Theatre a School of Philosophy, for
‘ the young *Athenians*, and useful
‘ to their Education. It argues an
‘ Ignorance of human Nature, to at-
‘ tempt to lead it to Wisdom at once
‘ by Constraint and Severity. Du-
‘ ring the Sprightliness and Fire of
‘ Youth, there is no fixing the At-
‘ tention of the Mind, but by amu-
‘ sing it. This Age is always upon
‘ its Guard against Precepts ; and
‘ it is therefore necessary to disguise
‘ them, under the Form of Pleasure.’

Cyrus comprehended by this the great Designs, both Political and Moral, of the Theatre; and saw clearly at the same Time, that the principal Rules of Tragedy are not arbitrary, but taken from Nature. He thought he could not better shew his Thankfulness to *Solon* for his Instructions, than by letting him see the Impression they had made upon him.

‘ I now perceive, said he, that the
 ‘ *Egyptians* are much in the wrong
 ‘ to despise the *Greeks*, and especial-
 ‘ ly you *Athenians*. They look up-
 ‘ on your Graces, your Delicacies,
 ‘ and your ingenious Turns, as fri-
 ‘ volous Thoughts, superfluous Or-
 ‘ naments, and childish Prettinesses,
 ‘ which denote a Puerility of Mind,
 ‘ and a Weakness of Genius, which
 ‘ will not suffer you to rise higher. But
 ‘ I see that you have finer Sentiments
 VOL. I. X ‘ than

‘ than other Nations ; that you
‘ are well acquainted with hu-
‘ man Nature ; and know how to
‘ make Pleasures instructive. The
‘ People of other Countries are
‘ only affected with masculine
‘ Thoughts, violent Motions, and
‘ bloody Catastrophes. It is for
‘ want of Sensibility that we do not
‘ distinguish, like you, the different
‘ Shades of human Thought and
‘ Passion. We are not acquainted
‘ with those soft and sweet Pleasures,
‘ which arise from delicate Senti-
‘ ments.’

Upon this *Solon* could not forbear embracing him, and saying : ‘ Hap-
‘ py the Nation that is govern’d by
‘ a Prince who travels over the Earth
‘ and Seas, to carry back into his
‘ Country all the Treasures of Wis-
‘ dom. Remember, O *Cyrus* ! re-
‘ member one Day the Sentiments
‘ with which the Gods now inspire
‘ you.

‘ you. I repeat to you what I said
 ‘ to *Cræsus* King of *Lydia* : No
 ‘ Man can be call’d HAPPY till he
 ‘ is dead. I foresee his Misfortunes
 ‘ and your Conquests. Successes
 ‘ are far more to be dreaded than
 ‘ Adversities. Always remember
 ‘ that the true Glory of a King
 ‘ consists in reigning over Men,
 ‘ whom he renders happy by his
 ‘ Beneficence, and good by his Vir-
 ‘ tues.’

The young Prince, at parting,
 made the same Promise to *Pisistratus*,
 which he had made to *Chilo* and
Leonidas, of being ever a faithful
 Ally to *Greece*. He embark’d, with
Araspes, at the Port of *Phalerus*, in
 a *Rhodian* Vessel, which was bound
 for *Crete*.

Cyrus’s Design in going thither,
 was not only to study the Laws of

X 2

Minos,

Minos, but likewise to see *Pythagoras*, who had stopp'd there in his Way to *Croton*. All the Eastern *Magi*, whom that Sage had seen in his Travels, had spoken of him to the Prince with Encomiums. He was esteem'd the greatest Philosopher of his Age, and to understand, best of all Men, the ancient Religion of *Orpheus*. His Dispute with *Anaximander*, the Naturalist, had fill'd all *Greece* with his Fame, and divided all the Learned. *Araspes* had been inform'd of this Matter by the Philosophers of *Athens*, and during the Voyage, gave *Cyrus* the following Account of it :

‘ *Pythagoras*, who was descended
 ‘ from the ancient Kings of the Island
 ‘ of *Samos*, had been captivated with
 ‘ the Charms of Wisdom from his tenderest Years. He discover'd, even
 ‘ from that Time, a superior Genius, and a sovereign Taste for
 ‘ Truth.

‘ Truth. Not finding at *Samos* any
 ‘ Philosopher, who cou’d satisfy his
 ‘ eager Thirst for Knowledge, he
 ‘ left it at Eighteen Years of Age, to
 ‘ seek elsewhere what he could not
 ‘ meet with in his own Country.
 ‘ After having travell’d for several
 ‘ Years in *Egypt* and *Asia*, he re-
 ‘ turned Home, fraught with all the
 ‘ Sciences of the *Chaldeans*, *Egypt-*
 ‘ *tians*, *Gymnosophists*, and *He-*
 ‘ *brews*.

‘ The Sublimity of his Genius was
 ‘ equal to the Extent of his Learning,
 ‘ and the excellent Qualities of his
 ‘ Heart surpass’d both. His lively and
 ‘ fertile Imagination did not hinder
 ‘ the Justness of his Reasoning.

‘ *Anaximander* had gone from his
 ‘ own Country, *Miletus*, to the
 ‘ Island of *Samos*. He had all the
 ‘ Talents which can be acquir’d by
 ‘ Study ; but his Understanding was
 ‘ more

‘ more subtile than solid, his No-
 ‘ tions more learned than luminous,
 ‘ and his deluding Eloquence full of
 ‘ Sophistry. He was impious in the
 ‘ very Bottom of his Soul, yet af-
 ‘ fected all the outward Appearances
 ‘ of an extravagant Superstition. He
 ‘ held, as *Divine Truths*, all the
 ‘ Fables of the Poets, and stuck to
 ‘ the literal Sense of their Alle-
 ‘ gories. He adopted all the vulgar
 ‘ Opinions as Principles, in order to
 ‘ degrade Religion, and make it
 ‘ monstrous. His Impiety did not
 ‘ proceed only from the Vanity of
 ‘ making himself the Head of a new
 ‘ Sect, but from ill Nature. He
 ‘ hated Mankind, and to gratify his
 ‘ Humour, endeavour’d to destroy
 ‘ all the true Pleasures of the Mind,
 ‘ and all the sweet Hopes which the
 ‘ Idea of Immortality inspires.

‘ *Pythagoras* loudly oppos’d his
 ‘ mischievous Maxims, and endea-
 ‘ your’d

‘ your’d to purge Religion of those
‘ absurd Opinions which dishonour
‘ it. *Anaximander*, covering him-
‘ self with the Veil of a deep Hypo-
‘ crisy, took Occasion from thence
‘ to accuse him of Impiety.

‘ He secretly made use of all Arts
‘ to incense the People, and alarm
‘ *Polycrates*, who then reign’d at
‘ *Samos*. He address’d himself to
‘ all the Sects of Philosophers, and
‘ to the Priests of the different Di-
‘ vinities, to persuade them that the
‘ *Samian Sage*, by teaching the
‘ Unity of one sole Principle, de-
‘ stroy’d the Gods of *Greece*. The
‘ King esteem’d and lov’d *Pythago-*
‘ *ras*. Nevertheless he suffer’d him-
‘ self to be surpriz’d and impos’d
‘ upon, by the artful Representati-
‘ ons, which *Anaximander* contriv’d
‘ to have laid before him. The Sage
‘ was banish’d from Court, and
‘ obliged to quit his Country.’

This

This Story gave *Cyrus* a greater Desire to see the Philosopher, and to learn the Particulars of his Dispute.

The END of the First Volume.





Jo. Grisony. in.

A. Baron scul.

THE
TRAVELS
OF
CYRUS.

IN TWO VOLUMES.

To which is annex'd,
A DISCOURSE
UPON THE
Theology and Mythology
Of the ANCIENTS.

By the *Chevalier* RAMSAY.

VOL. II.

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THE
TRAVELS
OF
CYRUS.

BOOK VI.



CYRUS soon arriv'd in
Crete, and went strait to
Cnossus, the Capital of
that Island, where he be-
held many stately Edifices. The
most wonderful of them all, were
B 2 the

the famous Labyrinth made by *Dædalus*, and a Temple of *Jupiter Olympius*. The *Cretans* represented that God without Ears, to denote that the Sovereign Lord of the Universe has no need of bodily Organs to hear the Complaints and Prayers of his Creatures*.

This magnificent Building stood within a large Enclosure, in the midst of a sacred Wood. The Entrance into it was through a *Portico* of twenty Pillars of Oriental *Grenate*. The Gate was of Brass, finely carv'd. Two large Figures adorn'd the Portal, the one representing *Truth*, the other *Justice*. The Temple was an immense Arch, which let in the Light only above, in order to hide from the Eye all Objects abroad, except the Heavens. The inside was a Peristyle of *Porphyry* and *Numidian Marble*.

* Plut. of Isis & Osiris.

At certain Distances one from another, were several Altars consecrated to the Celestial Gods, with the Statues of Terrestrial Divinities between the Pillars. The Dome was cover'd on the outside with Plates of Silver, and adorn'd on the inside with the Images of Heroes, who had been deify'd for their Merit.

Cyrus enters this Temple. The Silence and Majesty of the Place fill him with Awe and Respect. He prostrates himself, and adores the Divinity present. He had learnt from *Zoroaster*, that the *Jupiter* of the *Greeks* was the same with the *Oromazes* of the *Persians*, and the *Osiris* of the *Egyptians*.

He then cast his Eye over all the Wonders of Art which were to be seen in this Place. He was less struck with the Richness and Magnificence

of the Altars, than with the Nobleness and Expression of the Statues. As he had learnt the *Greek* Mythology, he could easily distinguish all the Divinities by their Attributes, and discern the Mysteries of Religion, in the allegorical Figures which were before him.

That which drew his Attention more especially, was, that each of the Celestial Deities held in his Hand a Tablet of massy Gold, upon which were written all the exalted Ideas of *Minos* in Religion. They were the Answers which different Oracles had given that Lawgiver, when he consulted them about the Nature of the Gods, and the Worship they requir'd.

Upon that of *Jupiter Olympius* were to be read these Words: *I give Being, Life and Motion, to all Creatures**.

tures*. No one can know me but he who seeks to resemble me†.

Upon that of Pallas; The Gods make themselves known to the Heart, and conceal themselves from those who endeavour to comprehend them by the Understanding alone†.

Upon that of the Goddess Urania; The Divine Laws are not Chains to fetter us, but Wings to raise us to the bright Olympus††.

Upon that of the Pythian Apollo, was this antient Oracle: The Gods take less Delight to dwell in Heaven, than in the Soul of the Just, which is their true Temple††.

While Cyrus was meditating on

* See the Discourse p. 37.

† Plato's *Timæus*.

†† Plato's Banquet.

Golden Verses of Pythagoras.

† Ibid.

†† Hierocles on the

the sublime Sense of these Inscripti-
ons, a venerable old Man enters the
Temple, prostrates himself before
the Statue of *Harpocrates*, and re-
mains there a long time in profound
Silence. *Cyrus* suspects it to be *Py-
thagoras*, but dares not interrupt his
Devotion, and continues to read what
he sees written upon the golden Ta-
blets.

Pythagoras, (for it was he,) ha-
ving paid his Homage to the Immor-
tals, rises, and perceives the two
Strangers. He imagines, that in the
Air and Mien of *Cyrus*, he sees the
same Marks which *Solon* had describ'd,
when he gave him Notice of the
young Prince's Departure for *Crete*.
He accosts him with a Salutation,
makes himself known, and quickly
understands that it is *Cyrus*.

The *Samian* Sage, that he might
no longer interrupt the Silence, which
ought

ought to be observ'd in a Place dedicated to the Adoration of the Immortal Gods, led *Cyrus* and *Araspes* into the sacred Wood adjoining to the Temple.

Cyrus then said to him, ‘ That
 ‘ which I have seen upon the golden
 ‘ Tablets, gives me a high Notion
 ‘ of your Religion: I have made
 ‘ haste to come hither, not only to
 ‘ be instructed in the Laws of *Minos*,
 ‘ but to learn from you the
 ‘ Doctrine of *Orpheus* about the
 ‘ Golden Age. I am told, that it
 ‘ resembles that of the *Persians*, con-
 ‘ cerning the Empire of *Oromazes*,
 ‘ and that of the *Egyptians*, relating
 ‘ to the Reign of *Osiris*. ’Tis a
 ‘ Pleasure to see the Traces of those
 ‘ great Truths in all Nations.
 ‘ Vouchsafe to unfold to me your
 ‘ antient Traditions.

‘ *Solon*, reply’d *Pythagoras*, ac-
 ‘ quainted

‘ acquainted me with your Departure
 ‘ for this Island. I was going to
 ‘ *Croton*, but I have put off my
 ‘ Voyage, to have the Pleasure of
 ‘ seeing a Hero, whose Birth and
 ‘ Conquests have been foretold by
 ‘ the Oracles of almost all Nations.
 ‘ I will conceal nothing from you of
 ‘ the Myſteries of Wiſdom, becauſe
 ‘ I know that you will one Day be
 ‘ the Lawgiver of *Aſia*, as well as
 ‘ its Conqueror.’

After this they ſat down near a
 Statue of *Minos*, which was in the
 miſt of the ſacred Wood, and the
 Philoſopher rehears’d to them all the
 Mythology of the firſt *Greeks*, ma-
 king uſe of the poetick Style of *Or-
 pheus*, which by its Paintings and
 Images render’d ſenſible the ſublimeſt
 Truths.

‘ * In the Golden Age, the Inha-

* See the Diſc. p. 93, &c.

‘ bitants

‘ bitants of the Earth liv’d in a per-
‘ fect Innocence. Such as are the
‘ *Elysian Fields* for Heroes, such was
‘ then the happy Abode of Men.
‘ The Intemperances of the Air, and
‘ the War of the Elements, were
‘ unknown. The North Winds were
‘ not yet come forth from their deep
‘ Grotto’s. The Zephyrs only en-
‘ liven’d all Things with their soft
‘ and gentle Breezes. Neither the
‘ scorching Heats of Summer, nor
‘ the Severities of Winter, were ever
‘ felt. The Spring, crown’d with
‘ Flowers, and the Autumn, loaded
‘ with Fruits, reigned together. Death,
‘ Diseases and Crimes, durst not ap-
‘ proach these happy Places.

‘ Sometimes these first Men, re-
‘ posing themselves in odoriferous
‘ Groves, upon the ever-verdant
‘ Turf, tasted all the purest Plea-
‘ sures of Love and Friendship. Some-
‘ times they sat at the Table of the
‘ Gods,

‘ Gods, and were feasted with *Nec-*
 ‘ *tar* and *Ambrosia* ; at other times
 ‘ *Jupiter*, attended by all the Divi-
 ‘ nities, harness’d his wing’d Chariot,
 ‘ and conducted them above the Hea-
 ‘ vens. The Poets have not cele-
 ‘ brated, nor known that highest
 ‘ Place. It was there that Souls be-
 ‘ held Truth, Justice, and Wisdom
 ‘ in their Source. It was there that,
 ‘ with the Eyes of the pure Spirit,
 ‘ they contemplated the first Essence,
 ‘ of whose Brightness, *Jupiter*, and
 ‘ the other Gods, are but so many
 ‘ Rays. There they were nourished
 ‘ with beholding that Object, till
 ‘ being no longer able to support its
 ‘ Splendor, they descended again to
 ‘ their ordinary Abode.

‘ The Gods; at that time, fre-
 ‘ quented the Gardens of *Hesperia*,
 ‘ and took a Pleasure in conversing
 ‘ with Men. The Shepherdesses
 ‘ were loved by the Gods, and the
 ‘ Goddesses

‘ Goddesses did not disdain the Love
‘ of Shepherds. The Graces accom-
‘ panied them every where, and
‘ these Graces were the Virtues them-
‘ selves. But, alas! this Golden Age
‘ was of no long Duration.

‘ One Day Men neglected to fol-
‘ low *Jupiter’s* Chariot, and staid
‘ in the Fields of *Hecate*, got drunk
‘ with *Nectar*, lost their Taste for
‘ pure Truth, and separated the Love
‘ of Pleasure from the Love of Or-
‘ der. The Shepherdesses viewed
‘ themselves in Fountains, and be-
‘ came enamour’d of their own Beau-
‘ ty. Each had her Thoughts whol-
‘ ly taken up about her self. Love
‘ return’d no more upon Earth, and
‘ together with him all the Celestial
‘ Divinities disappear’d. The *Syl-*
‘ *van* Gods were changed into *Satyrs*,
‘ the *Napææ* into *Bacchæ*, and the
‘ *Nayads* into *Syrens*. The *Vir-*
‘ *tues*, and the *Graces* were no longer
‘ the

‘ the same ; and Self-love, the Pa-
 ‘ rent of all Vices, begot Sensuality,
 ‘ the Source of all Mileries.

‘ All Nature is transformed in
 ‘ this lower Sphere. The Sun has
 ‘ no longer the same Force, nor the
 ‘ same Mildness : Its Light is obscu-
 ‘ red. The Earth contracts a thick,
 ‘ dark, and ugly Crust. The Gar-
 ‘ dens of *Hesperia* vanish ; our
 ‘ Globe falls to ruins ; the Abyſs is
 ‘ open’d, and over-flows it. It is
 ‘ divided by Seas, into Islands and
 ‘ Continents. The fruitful Hills be-
 ‘ come craggy Rocks, and the de-
 ‘ lightful Vallies frightful Precipices.
 ‘ Nothing remains but the Ruins of
 ‘ the old World drown’d in the
 ‘ Waters.

‘ The Wings of the Soul are clipt.
 ‘ Its subtile Vehicle is broken ; and
 ‘ Spirits are precipitated into mortal
 ‘ Bodies, where they undergo divers
 2 ‘ Trans-

‘ Transmigrations, till they are pur-
 ‘ ged of their Crimes by expiatory
 ‘ Pains. It was thus that the Iron
 ‘ Age succeeded to the Golden, and
 ‘ it will last ten Thousand Years;
 ‘ during which time *Saturn* conceals
 ‘ himself in an inaccessible Retreat :
 ‘ But in the End, he will resume
 ‘ the Reins of his Empire, and re-
 ‘ store Order to the Universe. All
 ‘ Souls will then be re-united to their
 ‘ Principle.

‘ This, continued *Pythagoras*, is
 ‘ the Allegory by which *Orpheus*
 ‘ and the *Sibyls* have made us un-
 ‘ derstand the first Condition of Man,
 ‘ and the Misery into which he is fal-
 ‘ len. Our mortal Body is the Dis-
 ‘ grace of our Nature, and the Dis-
 ‘ order of our Heart is an evident
 ‘ Proof of our being degraded.’

‘ I perceive, said *Cyrus*, that in
 ‘ the main the Principles of *Zoro-*
 2 ‘ after,

‘ after, *Hermes*, and *Orpheus*, are
 ‘ the same. All their Allegories a-
 ‘ bound with the sublimest Truths.
 ‘ Why then will your Priests reduce
 ‘ all to an outward Worship? They
 ‘ have spoken to me of *Jupiter*, on-
 ‘ ly as of a Law-giver, who promises
 ‘ his *Nectar* and *Ambrosia*, not to
 ‘ solid Virtues, but to the Belief of
 ‘ certain Opinions, and the Obser-
 ‘ vance of some Ceremonies, which
 ‘ are of no use, either to enlighten
 ‘ the Mind, or to purify the Heart.’

‘ The Corruption and Avarice of
 ‘ the Priests, reply’d *Pythagoras*, is
 ‘ the Source of all these Mischiefs.
 ‘ The Ministers of the Gods, who
 ‘ were establish’d at first to make
 ‘ Men good, turn the Priesthood in-
 ‘ to a vile Trade. They stick to
 ‘ the outward shew of Religion. Vul-
 ‘ gar Minds, not understanding the
 ‘ mysterious Meaning of the sacred
 ‘ Rites, fall into a gross Supersti-
 ‘ tion,

‘ tion, while bold and inconsiderate
 ‘ Men give themselves up to an Ex-
 ‘ cess of Impiety.

‘ This is the Source of the differ-
 ‘ ent Sects which fill all *Greece*.
 ‘ Some despise even the purest An-
 ‘ tiquity ; others deny the Necessity
 ‘ of an outward Worship ; others at-
 ‘ tack the eternal Wisdom, because
 ‘ of the Evils and Crimes which hap-
 ‘ pen here below. *Anaximander*,
 ‘ and his audacious School, actually
 ‘ spread abroad at this time through-
 ‘ out *Greece*, that *Nature and God*
 ‘ *are the same thing*. Every one
 ‘ forms a System after his own Fa-
 ‘ shion, without respecting the Doc-
 ‘ trine of the Antients.’

When *Cyrus* heard him name *A-*
naximander, he said to him, ‘ I have
 ‘ been inform’d of the Cause of your
 ‘ Disgrace and Exile ; but have a
 ‘ great Desire to know the Particu-

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C

‘ lars

‘ lars of your Dispute with the *Mi-*
‘ *lesian* Philosopher. Tell me in
‘ what Manner you combated his
‘ Doctrine. It will perhaps be of
‘ use to preserve me from those dan-
‘ gerous Maxims. I have already
‘ seen at *Ecbatan* several *Magi*, who
‘ talk the same Language with *Anax-*
‘ *imander*. The Errors of the hu-
‘ man Mind are pretty near the
‘ same, in all Countries and in all
‘ Times.’

‘ The Particulars of that Dispute,
‘ answer’d *Pythagoras*, will be long;
‘ but I shall not affect to shorten
‘ them, lest I should become ob-
‘ scure.

‘ Upon my Return to *Samos*, con-
‘ tinued the Philosopher, after my
‘ long Travels, I found that *Anax-*
‘ *imander* had already spread every
‘ where his impious Doctrine. The
‘ young People had embrac’d it; the
‘ Taste

‘ Taste of Novelty, the Inclination
 ‘ to flatter their Passions, the Vani-
 ‘ ty of thinking themselves wiser
 ‘ than other Men, had blinded their
 ‘ Understandings and drawn them in-
 ‘ to those Errors.

‘ In order to prevent such Mis-
 ‘ chiefs, I attack’d the Principles of
 ‘ the *Milesian*. He made me be
 ‘ cited before a Tribunal of Pontiffs
 ‘ in a Temple of *Apollo*, where the
 ‘ King and all the Grantees were
 ‘ assembled. He began by repre-
 ‘ senting my Doctrine under the
 ‘ most odious Form, gave false and
 ‘ malicious Turns to my Words,
 ‘ and endeavoured to make me sus-
 ‘ pected of the Impiety of which he
 ‘ himself was guilty. I then rose
 ‘ and spoke in the following Manner :

‘ O King ! Image of the great
 ‘ *Jupiter* ! Priests of *Apollo* ! and
 ‘ you Princes assembled ! Harken to
 C 2 me,

‘ me, and judge of my Innocence. I
‘ have travell’d among all the differ-
‘ ent Nations of the Universe, to
‘ learn Wisdom, which is only to
‘ be found in the Tradition of
‘ the Antients. I have discover’d,
‘ that from the Origin of Things,
‘ Men ador’d but one sole, eternal
‘ Principle ; that all the Gods of
‘ *Greece* are but different Names to
‘ exprefs the Attributes of the Di-
‘ vinity, the Properties of Nature,
‘ or the Virtues of Heroes.

‘ I find that it is a stedfast Max-
‘ im in all Nations, that Men are
‘ not what they were in the Golden
‘ Age ; that they are debas’d and de-
‘ graded ; and that Religion is the
‘ only Means to restore the Soul to
‘ its original Grandeur, to make its
‘ Wings grow again, and to raise it
‘ to the ethereal Regions, from whence
‘ it is fallen.

‘ It is necessary first to become
 ‘ *Man*, by civil and social Virtues,
 ‘ and then to resemble the Gods, by
 ‘ that Love of absolute Beauty and
 ‘ Perfection, the Love of Virtue for
 ‘ it self. This is the only Worship
 ‘ worthy of the Immortals, and this
 ‘ is all my Doctrine.

‘ *Anaximander* then rose in the
 ‘ midst of the Assembly, and said. *Py-*
 ‘ *thagoras* destroys Religion by his
 ‘ Refinements. His Love of Perfecti-
 ‘ on is a *Chimera*. Let us consult
 ‘ Nature, let us search into all the
 ‘ secret Recesses of Man’s Heart,
 ‘ let us interrogate Men of all Na-
 ‘ tions; we shall find, that Self-love
 ‘ is the Source of all our Actions,
 ‘ our Passions, and even of our Vir-
 ‘ tues. *Pythagoras* loses himself in
 ‘ his refin’d Reasonings. I keep to
 ‘ simple Nature, and there I find my
 ‘ Principles. The Feeling and Sen-

C 3

‘ timent

‘ timent of all Hearts, authorizes
 ‘ my Doctrine, and this kind of
 ‘ Proof is the shortest and most con-
 ‘ vincing.

Anaximander, answer’d I, sub-
 ‘ stitutes irregular Passions in the
 ‘ Room of noble Sentiments. He
 ‘ affirms boldly, but he proves no-
 ‘ thing. This is not my Method ;
 ‘ my Proofs are these :

‘ The Soul is a Particle of the
 ‘ Divine Nature, and therefore may
 ‘ imitate the Gods. The Gods do
 ‘ good for the sole Love of Good ;
 ‘ consequently she may love it as
 ‘ they do. Such was the primitive
 ‘ Nature of Man. *Anaximander*
 ‘ cannot deny it without over-throw-
 ‘ ing Religion.

‘ This Doctrine has an Influence
 ‘ upon all the social Duties. If we
 ‘ can love nothing but with reference

‘ to our selves, each Member of So-
 ‘ ciety will come by Degrees, to
 ‘ consider himself, as an independent
 ‘ Being, made for himself. There
 ‘ will be no Reason to sacrifice pri-
 ‘ vate Interest to publick Good. No-
 ‘ ble Sentiments and heroick Virtues
 ‘ will be destroy’d. Nor is this all :
 ‘ Every conceal’d Crime will soon
 ‘ be authoriz’d. If Virtue be not
 ‘ amiable for it self, each Man will
 ‘ forsake it, when he can hide him-
 ‘ self from the Eyes of the Publick.
 ‘ He will commit all Crimes with-
 ‘ out Remorse, when Interest carries
 ‘ him to it ; and he is not with-held
 ‘ by Fear : And thus is all Society
 ‘ dissolv’d. Whether therefore you
 ‘ consider Religion or Policy, both
 ‘ conspire to prove my Doctrine.

‘ Here *Anaximander* answer’d. *Py-*
 ‘ *thagoras* is not only unacquainted
 ‘ with human Nature, but is like-
 ‘ wise ignorant of the History of the
 C 4 ‘ Gods.

‘ Gods. He says, that we must re-
 ‘ semble them. They swim in De-
 ‘ lights above, and nothing disturbs
 ‘ their Repose. To imitate them,
 ‘ we likewise must love Pleasure.
 ‘ They give us Passions, only that
 ‘ we may satisfy them. *Jupiter*
 ‘ himself shews us an Example.
 ‘ Pleasure is the great Law, both of
 ‘ mortal and immortal Natures. Its
 ‘ attractive Force is irresistible, and
 ‘ it is the only moving Spring of
 ‘ Man’s Heart.’

‘ We always love *with Pleasure*,
 ‘ answer’d I, but we do not always
 ‘ love *for the sake of Pleasure*. We
 ‘ may love Justice for the *Good*
 ‘ *which it procures us*, and we may
 ‘ also love it *for it self*. It is this
 ‘ which makes the Difference between
 ‘ heroick and common Virtue. The
 ‘ true Hero does noble Actions from
 ‘ noble Motives.

‘ O Sa-

‘ O *Samians* ! *Anaximander* en-
 ‘ deavours not only to cloud your
 ‘ Minds, but to corrupt your Man-
 ‘ ners. He deceives you by stick-
 ‘ ing to the literal Sense of your
 ‘ Mythology. The Gods, who are
 ‘ exempt from human Weaknesses,
 ‘ do not descend upon Earth to satis-
 ‘ fy their Passions. All that wise
 ‘ Antiquity tells us of the Amours
 ‘ of *Jupiter* and the other Divini-
 ‘ ties, are but Allegories, to repre-
 ‘ sent the pure Commerce of the
 ‘ Gods with Mortals in the Golden
 ‘ Age. But the Poets, who seek
 ‘ only to please, and to strike the
 ‘ Imagination, by heaping Wonders
 ‘ upon Wonders, have disfigured
 ‘ your Mythology by their Fictions.

‘ *Anaximander* then interrupting
 ‘ me, cry’d out, Will you suffer, O
 ‘ *Samians* ! your Religion to be
 ‘ thus destroy’d, by turning its My-
 ‘ sterics

‘ steries into Allegories, blaspheming
 ‘ against your Poets, and denying
 ‘ the most undoubted Facts of Tra-
 ‘ dition? *Pythagoras* overthrows your
 ‘ Altars, your Temples, and your
 ‘ Priesthood, that he may lead you
 ‘ to Impiety, under pretence of de-
 ‘ stroying Superstition.’

‘ A confused Murmur immedi-
 ‘ ately rose in the Assembly. They
 ‘ were divided in their Sentiments.
 ‘ The greatest part of the Priests
 ‘ treated me as an impious Person,
 ‘ and an Enemy of Religion. Per-
 ‘ ceiving then the deep Dissimulation
 ‘ of *Anaximander*, and the blind
 ‘ Zeal of the People, who were de-
 ‘ luded by Sophistry, it was impos-
 ‘ sible for me to contain my self;
 ‘ and raising my Voice, I said,

‘ O King, Priests, and *Samians* !
 ‘ hearken to me for the last time. I
 ‘ would not at first lay open the
 ‘ Mysteries

‘ Myſteries of *Anaximander’s* mon-
 ‘ ſtrous System, nor endeavour in a
 ‘ publick Aſſembly to render his
 ‘ Perſon odious, as he has endeavou-
 ‘ red to do mine. But now that I
 ‘ ſee the Abyſs into which he ſeeks
 ‘ to lead you, I can no longer be ſi-
 ‘ lent, without betraying the Gods
 ‘ and my Country.

‘ *Anaximander* ſeems to you to
 ‘ be zealous for Religion, but in re-
 ‘ ality he endeavours to deſtroy it.
 ‘ Hear what his Principles are, which
 ‘ he teaches in ſecret to thoſe who
 ‘ will liſten to him.

‘ In the fruitful Boſom of an *in-*
 ‘ *finite Matter*, every thing is pro-
 ‘ duc’d by an eternal Revolution of
 ‘ Forms. The Deſtruction of ſome
 ‘ is the Birth of others. The differ-
 ‘ ent ranging of the Atoms makes
 ‘ the different Sorts of Minds: But
 ‘ all is diſſipated and plung’d again
 ‘ into

‘ into the same Abyss after Death.
‘ According to *Anaximander*, that
‘ which is now Stone, Wood, Me-
‘ tal, may be dissolv’d into Water,
‘ Air, pure Flame, and reasonable
‘ Soul. This is the eternal Circle
‘ in which the Atoms roll. Accord-
‘ ing to him, our own idle Fears
‘ have dug the infernal Pit, and our
‘ own scared Imagination is the Source
‘ of those famous Rivers which flow
‘ in gloomy *Tartarus*. Our Super-
‘ stition has peopled the Celestial
‘ Regions with Gods and Demi-
‘ Gods, and it is our Vanity which
‘ makes us imagine that we shall
‘ one Day drink *Nectar* with them.
‘ According to him, Goodness and
‘ Malice, Virtue and Vice, Justice
‘ and Injustice, are but Names
‘ which we give to Things, as they
‘ please or displease us. Men are
‘ born vicious or virtuous, as Bears
‘ are born fierce, and Lambs mild.
‘ All is the Effect of an invincible
‘ Fata-

‘ Fatal, and we think that we
‘ chuse, only because the Sweetness
‘ of Pleasure hides the Force which
‘ irresistibly draws us. This, O Sa-
‘ mians! is the dreadful Precipice to
‘ which he would lead you.

‘ While I am speaking the Gods
‘ declare themselves. The Thun-
‘ ders rattle, and the impetuous
‘ Winds mix and confound the Ele-
‘ ments. The whole Assembly is
‘ fill’d with Horror and Dread. I
‘ prostrate my self at the Foot of
‘ the Altar, and cry out, O Celestial
‘ Powers! give Testimony to the
‘ Truth, the Love of which you a-
‘ lone inspire. Immediately the Storm
‘ is succeeded by a profound Calm.
‘ All Nature is hush’d and silent. A
‘ divine Voice seems to come from
‘ the furthest part of the Tem-
‘ ple, and to say; *The Gods do good*
‘ *for the sole Love of Good. You*
‘ *cannot*

‘ cannot honour them worthily, but
 ‘ by resembling them*.

‘ The Pontiffs, the Priests, and the
 ‘ Multitude, who were more struck
 ‘ with the *Prodigy* than they had
 ‘ been with the *Truth*, chang’d their
 ‘ Sentiments, and declar’d in my
 ‘ Favour. *Anaximander* perceived
 ‘ it, and hiding himself under a new
 ‘ kind of Hypocrisy, said to the
 ‘ Assembly, The Oracle has spoken,
 ‘ and I must be silent. I believe, but
 ‘ I am not yet enlighten’d. My
 ‘ Heart is touch’d, but my Under-
 ‘ standing is not yet convinced. I
 ‘ desire to discourse with *Pythago-*
 ‘ *ras* in private, and to be instructed
 ‘ by his Reasonings.

‘ Being moved and affected with
 ‘ *Anaximander*’s seeming Sincerity,

* *Hier.* on the Golden Verses of *Pythagoras*.

‘ I embraced him in the Presence of
 ‘ the King and the Pontiffs, and con-
 ‘ ducted him to my own House.
 ‘ The impious Wretch imagining
 ‘ that it was impossible for a Man of
 ‘ Sense not to think as he did, be-
 ‘ liev’d that I affected this Zeal for
 ‘ Religion, only to throw a Mist be-
 ‘ fore the Eyes of the People. We
 ‘ were no sooner alone, than he
 ‘ changed his Style, and said to
 ‘ me,

‘ The Dispute between us is re-
 ‘ duc’d to this Question; Whether
 ‘ the *Eternal Nature* acts with *Wis-*
 ‘ *dom* and *Design*, or takes all Sorts
 ‘ of Forms by a *blind Necessity*.
 ‘ Let us not dazzle our Eyes with
 ‘ vulgar Prejudices. A Philosopher
 ‘ cannot believe but when he is for-
 ‘ ced to it by a complete Evidence.
 ‘ I reason only upon what I see; and
 ‘ I see nothing in all Nature but an
 ‘ *immense Matter*, and an *infinite*
 ‘ *Acti-*

‘ *Activity.* This *active Matter* is
 ‘ *eternal.* Now an *infinite active*
 ‘ *Force* must in an *eternal Duration*
 ‘ of *Necessity* give all sorts of *Forms*
 ‘ to an *immense Matter.* The Uni-
 ‘ verse, such as we see it, is one of
 ‘ those *Forms.* It has had others,
 ‘ and it will take new ones. Every
 ‘ thing has chang’d, and does change,
 ‘ and will change; and this is enough
 ‘ to account for the Production not
 ‘ only of this World, but of innu-
 ‘ merable Worlds.

‘ What you offer, reply’d I, is
 ‘ nothing but *Sophistry* instead of
 ‘ *Proof.* You see nothing in Na-
 ‘ ture, say you, but an *infinite Acti-*
 ‘ *vity* and an *immense Matter.* I
 ‘ allow it: But does it follow from
 ‘ thence, that the *infinite Activity* is
 ‘ a *Property* of *Matter*? *Matter* is
 ‘ *eternal*, (add you) and it may be
 ‘ so, because the *infinite Force* which
 ‘ is always acting, may have always
 ‘ produced

produced it : But do you conclude from thence that it is the only existing Substance? I shall agree also that an *all-powerful Force* may in an *eternal Duration* give all sorts of Forms to an *immense Matter*. But is this a Proof that *that Force* acts by a blind Necessity and without Design? Tho' I shou'd admit your Principles, I must deny your Consequences, which seem to me absolutely false. My Reasons are these :

The Idea which we have of *Matter*, does not necessarily include that of *Activity*. Matter does not cease to be Matter when in a perfect Rest. It cannot restore Motion to it self when it has lost it. From thence I conclude, that it is not *active of it self*, and consequently that *infinite Force* is not one of its Properties.

‘ Further, I perceive in my self
‘ and in several Beings with which I
‘ am encompass’d, a reasoning Prin-
‘ ciple which *feels, thinks, compares*
‘ and *judges*. Now it is absurd to sup-
‘ pose that Matter without Thought
‘ and Sensation, can become sensible
‘ and intelligent, meerly by *shifting*
‘ *its Place*: There is no Connection
‘ between these Ideas. I allow that
‘ the Quickness of our Sensations de-
‘ pends often upon the Motion of
‘ the Humours in the Body; and
‘ this proves that Spirit and Body
‘ may be *united*, but by no Means
‘ that they are the *same*; and from
‘ the whole I conclude, that there is
‘ in Nature another Substance be-
‘ sides Matter, and consequently that
‘ there may be a *Sovereign Intellect*,
‘ much superior to yours, to mine,
‘ and to all those with which we are
‘ acquainted.

‘ In

‘ In order to know whether there
 ‘ be such an Intellect, I run over all
 ‘ the Wonders of the Universe. I
 ‘ observe the Constancy and Regu-
 ‘ larity of its Laws, the Fruitfulness
 ‘ and Variety of its Productions,
 ‘ the Connection and Agreement of
 ‘ its Parts, the Conformation of A-
 ‘ nimals, the Structure of Plants,
 ‘ the Order of the Elements, and
 ‘ the Revolutions of the Heavenly
 ‘ Bodies. I cannot doubt but that
 ‘ all is the Effect of Art, Contrivance,
 ‘ and an infinite Wisdom.
 ‘ And from this I conclude, that the
 ‘ *infinite Force* which you acknow-
 ‘ ledge to be in Nature, is a sove-
 ‘ reign Mind.

‘ I remember, said *Cyrus*, (inter-
 ‘ rupting him here) that *Zoroaster*
 ‘ laid open to me all those Beau-
 ‘ ties and wonderful Appearances.
 ‘ A superficial View of them might

D z

‘ leave

‘ leave the Mind in some Uncer-
 ‘ tainty ; but when we descend to
 ‘ Particulars, when we enter into the
 ‘ Sanctuary of Nature, and study
 ‘ its Secters to the Bottom, it is im-
 ‘ possible any longer to hesitate. I
 ‘ do not see how *Anaximander* cou’d
 ‘ resist the Force of your Arguments.
 ‘ How did he answer you ?

‘ After having laid before him,
 ‘ reply’d *Pythagoras*, the Motives
 ‘ which induc’d me to believe, I de-
 ‘ fir’d him to tell me his Objections.

‘ A Being infinitely wise and pow-
 ‘ erful, said he, must have all kinds
 ‘ of Perfection. His Goodness must
 ‘ be answerable to his Wisdom, and
 ‘ his Justice equal to his Power.
 ‘ Nevertheless, according to your
 ‘ System, the Universe is full of Im-
 ‘ perfections and Vices. All Na-
 ‘ ture abounds with Beings unhap-
 ‘ py and wicked. Now I cannot
 ‘ conceive

The TRAVELS of CYRUS.

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‘ conceive how Sufferings and Crimes
‘ can begin or subsist under the Em-
‘ pire of a Being supremely good,
‘ wise, and powerful. The Idea of
‘ a Cause infinitely perfect seems in-
‘ consistent with Effects so contrary
‘ to his beneficent Nature. This is
‘ the Reason of my Doubts.

‘ How, answer’d I, will you de-
‘ ny what you see clearly, because
‘ you do not see further? The smal-
‘ lest *Light* engages us to *believe*,
‘ but the greatest *Obscurity* is not a
‘ sufficient Reason for *denying*. In
‘ this Twilight of human Life, the
‘ Eye of the Understanding is too
‘ weak to discover even *First Princi-*
‘ *ples* in their perfect Evidence. We
‘ only get a Glimpse of them at a
‘ Distance, and, as it were, by a
‘ chance Ray, which suffices to con-
‘ duct us; but it is not a Light which
‘ dispels all Obscurity. Will you

D 3

‘ reject

' reject the most convincing Proofs
 ' of the *Existence* of a sovereign
 ' Intelligence, because you see not
 ' the secret Reasons of his *Conduct*?
 ' Will you deny *eternal Wisdom*,
 ' merely because you cannot con-
 ' ceive how *Evil* can subsist under
 ' its Government? O *Anaximander*!
 ' is this reasoning?

' You do me Injustice, reply'd
 ' *Anaximander*. I neither *affirm* nor
 ' *deny* any thing, but *I doubt* of e-
 ' very thing, because I see nothing
 ' *demonstrated*. I find my self in
 ' the Necessity of fluctuating for e-
 ' ver in a Sea of Uncertainties.

' I perceiv'd that his Blindness
 ' was going to lead him into all
 ' sorts of Absurdities. I resolv'd to
 ' follow him to the very brink of
 ' the Precipice, and shew him all the
 ' Horrors of it, in order to bring
 ' him

‘ him back. Let us follow, said I,
 ‘ Step by Step, the Consequences of
 ‘ your System.

‘ To *demonstrate* is to prove, not
 ‘ only that a Thing is, but the Im-
 ‘ possibility of its not being. You
 ‘ cannot prove in this Manner the
 ‘ Existence of Bodies. Shall this be
 ‘ sufficient to make you doubt whe-
 ‘ ther there are Bodies? One may
 ‘ *demonstrate* the Connection of
 ‘ *Ideas*, but *Facts* can be proved on-
 ‘ ly by the Testimony of the Senses.
 ‘ To require *Demonstration* in Mat-
 ‘ ters of *Sensation*, and to appeal to
 ‘ *Sensation* where *Demonstration* is
 ‘ necessary, is to over-turn the Na-
 ‘ ture of Things. ’Tis the same
 ‘ Folly as to desire to see Sounds and
 ‘ hear Colours.

‘ When there are strong Reasons
 ‘ for *believing*, and nothing obliges us
 ‘ to *doubt*, the Mind should yield to

D 4 ‘ this

‘ this Evidence. It is not a Geometrical *Demonstration*, neither is it a
 ‘ mere *Probability*, but such a *Proof*
 ‘ as is sufficient for deciding*.

‘ The Senses, said *Anaximander*,
 ‘ often deceive us, and their Testi-
 ‘ mony is not to be relied on. Life
 ‘ is perhaps but a continued Dream,
 ‘ where all is Illusion.

‘ I agree, reply’d I, that the Sen-
 ‘ ses often deceive us; but is this a
 ‘ Proof that they always do so, or
 ‘ that they are never to be rely’d on?
 ‘ I believe that there are Bodies, not
 ‘ upon the Testimony of one or
 ‘ more Senses, but from the unani-
 ‘ mous Consent of all our Sensations
 ‘ in all Times and in all Places.

* The Source of *Pyrrhonism* is frequently the not distinguishing between *Demonstration*, *Proof* and *Probability*. A *Demonstration* is where the contradictory is impossible. A *Proof* where there are strong Reasons for believing, and none against it. A *Probability*, where the Reasons for believing are stronger than those for doubting.

‘ Now

‘ Now as universal and immutable
 ‘ Ideas are Demonstrations in the
 ‘ Sciences, so the continual Harmo-
 ‘ ny, and almost infinite Combina-
 ‘ tion of our Sensations are Proofs
 ‘ in points of Fact.

‘ I have brought you now, repli-
 ‘ ed *Anaximander*, where I would
 ‘ have you. Our Ideas are as un-
 ‘ certain as our Sensations. There
 ‘ is no such thing as Demonstration,
 ‘ or as immutable and universal
 ‘ Truths. I know not indeed whe-
 ‘ ther there exist any other Beings
 ‘ besides my self. But if there do,
 ‘ what appears true to some, may
 ‘ seem false to others. It does not
 ‘ follow that a thing is true because
 ‘ it appears so. A Mind which is
 ‘ deceived often, may be deceived
 ‘ always. And this Possibility is suf-
 ‘ ficient alone to make me doubt of
 ‘ every thing.

‘ Such

‘ Such is the Nature of our Un-
 ‘ derstanding, reply’d I, that we can-
 ‘ not refuse to do Homage to Truth
 ‘ when it is clearly discern’d; we are
 ‘ forced to acquiesce; we are no longer
 ‘ free to doubt. Now this Impossi-
 ‘ bility of doubting, is what Men
 ‘ call *Evidence, Proof, Demonstra-*
 ‘ *tion.* The Mind of Man can go
 ‘ no further.

‘ O *Anaximander*, you think that
 ‘ you reason better than other Men;
 ‘ but by too much refining you de-
 ‘ stroy pure Reason. Observe the
 ‘ Inconstancy and Contradiction of
 ‘ your Discourse.

‘ You was at first for *demonstra-*
 ‘ *ting* that there is no sovereign In-
 ‘ telligence. When I shew’d you
 ‘ that your pretended Demonstrations
 ‘ were only loose Suppositions, you
 ‘ then took Refuge in a *general*
 ‘ *Doubt-*

‘ *Doubting* ; and now at last your
‘ Philosophy terminates in destroy-
‘ ing Reason, rejecting all Evidence,
‘ and maintaining that there is no
‘ Rule whereby to make any settled
‘ Judgments. It is to no purpose
‘ therefore to reason longer with
‘ you.’

‘ Here I was silent, to listen to
‘ what he would answer ; but finding
‘ that he did not speak, I thus resum’d
‘ my Discourse.

‘ I suppose that you doubt seri-
‘ ously ; but is it want of Light, or
‘ the Fear of being convinced, which
‘ causes your Doubts ? Enter into
‘ your self. Truth is better felt
‘ than understood. Harken to the
‘ Voice of Nature which speaks
‘ within you. She will soon rise up
‘ against all your Subtilties. Your
‘ *Heart*, which is born with an in-
‘ satiable Thirst of Happiness, will
‘ give

‘ give your *Understanding* the Lie,
 ‘ when it rejoices in the unnatural
 ‘ Hope of its approaching Extinction.
 ‘ Once again, I say, enter into your
 ‘ self. Impose Silence upon your
 ‘ Imagination. Purify your Heart
 ‘ of its Passions, and you will there
 ‘ find an inward *Sentiment* and *Feel-*
 ‘ *ing* of the Divinity, and an invin-
 ‘ cible *Desire of Happiness*, which
 ‘ will not suffer you to doubt. It is
 ‘ by hearkning to these that your Un-
 ‘ derstanding and your Heart will be
 ‘ reconciled. On their Reconcile-
 ‘ ment depends the Peace of the Soul,
 ‘ and it is in this Tranquillity alone
 ‘ that we can hear the Voice of Wis-
 ‘ dom, which supplies the Defects
 ‘ of our Reasonings.’

Here *Pythagoras* ceas’d, and *Cy-*
rus said.

‘ You join the most affecting Con-
 ‘ siderations with the most solid
 ‘ Argu-

‘ Arguments. Whether we consult
 ‘ the Idea of the first Cause, or the
 ‘ Nature of its Effects, the Happi-
 ‘ nels of Man, or the Good of So-
 ‘ ciety, Reason or Experience, all
 ‘ conspire to prove your System.
 ‘ But to believe That of *Anaximan-*
 ‘ *der*, we must *take for granted* what
 ‘ can never with the least Reason be
 ‘ imagin’d: That Motion is an es-
 ‘ sential Property of Matter, that
 ‘ Matter is the only existing Substance,
 ‘ and that *infinite Force* acts without
 ‘ Knowledge or Design; notwith-
 ‘ standing all the Marks of Wisdom
 ‘ that shine throughout the Uni-
 ‘ verse.

‘ I do not conceive how Men can
 ‘ hesitate between the two Systems.
 ‘ The one is obscure to the Under-
 ‘ standing, denies all Consolation to
 ‘ the Heart, and is destructive of
 ‘ Society. The other is full of
 ‘ Light and of comfortable Ideas,
 ‘ pro-

‘ produces noble Sentiments, and
 ‘ strengthens all the Duties of civil
 ‘ Life.

‘ But this is not all. Methinks
 ‘ you have been too modest upon
 ‘ the Strength of your Arguments.
 ‘ They seem to me invincible and
 ‘ demonstrative. One of the two
 ‘ Systems must be true. The eter-
 ‘ nal Nature is either *blind Matter*
 ‘ or a *wise Intelligence*: There is
 ‘ no Medium. You have shewn
 ‘ that the first Opinion is absurd:
 ‘ The other therefore is evidently
 ‘ true and solid. Make haste to tell
 ‘ me, O wise *Pythagoras*, what Im-
 ‘ pression your Discourses made up-
 ‘ on *Anaximander*.’

‘ He withdrew, answer’d the Phi-
 ‘ losopher, in Confusion and De-
 ‘ spair, and with a Resolution to
 ‘ ruin me. As weak Eyes which
 ‘ the Sun dazles and blinds, such was
 ‘ the

‘ the Heart of *Anaximander*. Nei-
‘ ther Prodigies nor Proofs, nor
‘ touching Considerations, can move
‘ the Soul, when Error has seiz’d up-
‘ on the Understanding by the Cor-
‘ ruption of the Heart.

‘ Since my Departure from *Samos*,
‘ I hear that he is fallen into the wild
‘ Extravagance, which I had fore-
‘ seen. Being resolv’d to believe no-
‘ thing which could not be demon-
‘ strated with geometrical Evidence,
‘ he is come not only to doubt of the
‘ most certain Truths, but to believe
‘ the greatest Absurdities. He main-
‘ tains, without any Allegory, that
‘ all he sees is but a Dream; that all
‘ the Men who are about him are
‘ Phantoms; that it is he himself
‘ who speaks to and answers himself,
‘ when he converses with them; that
‘ the Heaven and the Earth, the
‘ Stars and the Elements, Plants and
‘ Trees, are only Illusions; and in
‘ a

‘ a Word, that there is nothing real
 ‘ but himself. At first he was for
 ‘ destroying the divine Essence to
 ‘ substitute a blind Nature in its
 ‘ Place. At present he has destroy’d
 ‘ that Nature itself, and maintains
 ‘ that he is the only existent Being.’

Thus ended the Conversation between *Cyrus* and *Pythagoras*. The Prince was touch’d with the Consideration of the Weakness of human Understanding. He saw by the Example of *Anaximander*, that the most subtle *Genius’s* may go gradually from Impiety to Extravagance, and fall into a Philosophical *Delirium*, which is as real a Madness as any other.

Cyrus went the next Day to see the Sage, in order to put some Questions to him about the Laws of *Minos*.

‘ The

‘ The profound Peace, said he to
 ‘ *Pythagoras*, which is at present in
 ‘ *Persia*, gives me Leisure to travel.
 ‘ I am going over the most famous
 ‘ Countries to collect useful Know-
 ‘ ledge. I have been in *Egypt*,
 ‘ where I have inform’d my self in
 ‘ the Laws and Government of that
 ‘ Kingdom. I have travell’d over
 ‘ *Greece*, to acquaint my self with
 ‘ the different Republicks which com-
 ‘ pose it, especially those of *Lacede-
 ‘ mon* and *Athens*.

‘ The antient Laws of *Egypt* seem
 ‘ to me to have been excellent, and
 ‘ founded upon Nature ; but its
 ‘ Form of Government was defective.
 ‘ The Kings had no Bridle to re-
 ‘ strain them. The thirty Judges
 ‘ did not share the supreme Autho-
 ‘ rity with them. They were but
 ‘ the Interpreters of the Laws. De-
 ‘ spotick Power and Conquests at last
 ‘ destroy’d that Empire.

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E

‘ I

‘ I fear that *Athens* will be ruin’d
 ‘ by a contrary Fault. Its Govern-
 ‘ ment is too popular and tumultu-
 ‘ ous. The Laws of *Solon* are good,
 ‘ but he has not had sufficient Au-
 ‘ thority to reform the Genius of a
 ‘ People, which have an unbounded
 ‘ Inclination for Liberty, Luxury
 ‘ and Pleasure.

‘ *Lycurgus* has provided a Reme-
 ‘ dy for the Defects which ruin’d
 ‘ *Egypt*, and will destroy *Athens*.
 ‘ But his Laws are too contrary to
 ‘ Nature. Equality of Ranks, and
 ‘ Community of Goods cannot sub-
 ‘ sist long. Besides, his Laws, while
 ‘ they restrain the Passions on one
 ‘ Side, flatter them too much on
 ‘ another; and while they pro-
 ‘ scribe Sensuality, they favour Am-
 ‘ bition.

‘ None of these three Forms of
 ‘ Govern-

‘ Government seem to me to be perfect. I have been told, that *Minos* heretofore establish’d wise Laws in *Crete*, which were free from the Defects I have mention’d.

Pythagoras admir’d the young Prince’s Penetration, and conducted him to the Temple, where the Laws of *Minos* were kept in a golden Box.

Cyrus saw there all that regarded Religion, Morality and Policy, and whatever might contribute to the Knowledge of the Gods, himself, and other Men. He found in this sacred Book all that was excellent in the Laws of *Egypt*, *Sparta*, and *Athens*, and thereby perceiv’d, that as the *Egyptian* Knowledge had been useful to *Minos*, so *Lycurgus* and *Solon* were indebted to the *Cretan* Lawgiver for the most valuable Parts of their Institutions: And it was upon this Model also that *Cyrus* form’d

E 2

those

those admirable Laws, which he establish'd in his Empire, after having conquer'd *Asia*.

Pythagoras, after this, explain'd to him the Form of Government of antient *Crete*, and how it provided equally against despotick Power and Anarchy.

‘ One would think, added the
 ‘ Philosopher, that a Government, so
 ‘ perfect in all its Parts, should have
 ‘ subsisted for ever. And indeed the
 ‘ Successors of *Minos* reign'd for
 ‘ some Ages, like worthy Children
 ‘ of such a Father; but by degrees
 ‘ they degenerated. They did not
 ‘ think themselves great enough,
 ‘ while they were only the Pro-
 ‘ tectors of the Laws; they would
 ‘ substitute their arbitrary Will in
 ‘ the Place of them. The *Cretans*
 ‘ oppos'd the Innovation. From
 ‘ thence sprung Discords and Civil
 ‘ Wars.

‘ Wars. In these Tumults the
‘ Kings were dethron’d, exil’d, or
‘ put to Death; and Usurpers took
‘ their Place. These Usurpers, to
‘ flatter the People, weaken’d the
‘ Authority of the Nobles. The
‘ *Comes*, or Deputies of the People,
‘ invaded the sovereign Authority;
‘ Monarchy was abolish’d, and the
‘ Government became popular.

‘ Such is the sad Condition of
‘ human Things. The Desire of
‘ unbounded Authority in Princes,
‘ and the Love of Independence in
‘ the People, expose all Kingdoms
‘ to inevitable Revolutions. No-
‘ thing is fix’d or stable among Men.
‘ Their Passions, sooner or later, get
‘ the better of the best Laws.’

Cyrus understood by this, that the
Safety and Happiness of a Kingdom
do not depend so much upon the
Wisdom of Laws, as upon that of

Kings. Neither is it the Form of Government which makes Nations happy. All depends on the Conduct of Governors, their steady Execution of the Laws, and their own strict Observance of them. All sorts of Government are good, when those who govern seek only the publick Welfare; but they are all defective, because the Governors, being but Men, are imperfect.

After several such Conversations with the wise *Samian*, the Prince prepar'd to continue his Travels, and at parting said to him, ' I am extremely concern'd to see you abandon'd to the Cruelty of capricious Fortune! How happy should I be, to spend my Life with you in *Persia*? I will not offer you Pleasures, or Riches, which flatter other Men. I know you would be little mov'd by them: You are above the Favours of Kings, because

‘ cause you see the Vanity of hu-
 ‘ man Grandeur. But I offer you,
 ‘ in my Dominions, Peace, Liber-
 ‘ ty, and the sweet Leisure which
 ‘ the Gods grant to those who love
 ‘ Wisdom.

‘ I should have a sincere Joy, re-
 ‘ ply’d *Pythagoras*, to live under
 ‘ your Protection with *Zoroaster* and
 ‘ the *Magi*; but I must follow the
 ‘ Orders given me by the Oracle of
 ‘ *Apollo*. A mighty Empire is ri-
 ‘ sing in *Italy*, which will one Day
 ‘ become Master of the World; its
 ‘ Form of Government is like that
 ‘ establish’d at *Crete* by *Minos*. The
 ‘ Genius of the People is as warlike
 ‘ as that of the *Spartans*. The ge-
 ‘ nerous Love of their Country, the
 ‘ Esteem of personal Poverty, in or-
 ‘ der to augment the publick Trea-
 ‘ sure, the noble and disinterested
 ‘ Sentiments which prevail among
 ‘ the Citizens, their Contempt of
 E 4 ‘ Plea-

‘ Pleasure, and their ardent Zeal
‘ for Liberty, render them fit to
‘ conquer the whole World. I am
‘ to introduce there the Knowledge
‘ of the Gods, and of Laws. I must
‘ leave you, but I will never forget
‘ you: My Heart will follow you
‘ every where. You will doubtless
‘ extend your Conquests, as the O-
‘ racles have foretold. May the
‘ Gods preserve you then from be-
‘ ing intõxicated by sovereign Autho-
‘ rity! May you long feel the Plea-
‘ sure of reigning only to make other
‘ Men happy! Fame will inform me
‘ of your Successes. I shall often
‘ ask, *Has not Grandeur made a*
‘ *Change in the Heart of Cyrus?*
‘ *Does he still love Virtue? Does*
‘ *he continue to fear the Gods?*
‘ Though we now must part, we
‘ shall meet again in the Abode of
‘ the Just. I shall doubtless descend
‘ thither before you. I will there
‘ expect your *Manes*. Ah *Cyrus!*
‘ how

‘ how joyful shall I be to see you
‘ again after Death, among the good
‘ Kings, who are crown’d by the
‘ Gods with an immortal Glory!
‘ Farewel, Prince, farewel, and re-
‘ member that you never employ
‘ your Power , but to spread every
‘ where the Marks of your Good-
‘ ness.’

Cyrus was so much affected, that he could not speak. He respectfully embraced the old Man, and bedew’d his Face with Tears. But, in short, they must separate. *Pythagoras* parted very soon for *Italy*, and *Cyrus* embark’d in a *Phœnician* Vessel for *Tyre*.

As they were sailing from *Crete*, and the Coasts of *Greece* began to disappear, he felt an inward Regret, and calling to mind all he had seen and heard in those Countries, said to *Araspes*: ‘ What ! is this the Nation
‘ that

‘ that has been represented to me, as
 ‘ so superficial and trifling? I have
 ‘ found there great Men of all Kinds,
 ‘ profound Philosophers, able Cap-
 ‘ tains, wise Politicians, and *Genius’s*
 ‘ capable of reaching to all Heights,
 ‘ and of going to the Bottom of
 ‘ Things.

‘ It is true, they love the agree-
 ‘ able Kinds of Knowledge, more
 ‘ than abstract Ideas; the Arts of
 ‘ Imitation more than nice Specula-
 ‘ tions; but they do not despise the
 ‘ sublime Sciences. On the contra-
 ‘ ry, they excel in them, when they
 ‘ apply their Minds to the Study of
 ‘ them.

‘ They love Strangers more than
 ‘ other Nations, for which their
 ‘ Country deserves to be stiled the
 ‘ *common Country of Mankind*. They
 ‘ seem indeed to be sometimes ta-
 ‘ ken up too much with Trifles and
 ‘ Amuse-

‘ Amusements; but the great Men
 ‘ among them have the Secret of
 ‘ preparing the most important Af-
 ‘ fairs, even while they are diverting
 ‘ themselves. They are sensible that
 ‘ the Mind has need now and then of
 ‘ Rest; but in these Relaxations they
 ‘ can put in Motion the greatest Ma-
 ‘ chines by the smallest Springs.
 ‘ They look upon Life as a kind
 ‘ of Sport, but such as resembles the
 ‘ *Olympick* Games, where mirthful
 ‘ Dancing is mix’d with laborious
 ‘ Exercises.

‘ I admire, said *Araspes*, the Po-
 ‘ liteness of the *Greeks*, and all their
 ‘ conversible Qualities. But I can-
 ‘ not esteem them for their Talents
 ‘ or their Sciences. The *Chaldeans*
 ‘ and *Egyptians* surpass them exceed-
 ‘ ingly in all solid Knowledge.

‘ I am of a very different Senti-
 ‘ ment from you, reply’d *Cyrus*. It
 ‘ is

‘ is true indeed, we find sublime
 ‘ Ideas, and learned Discoveries a-
 ‘ mong the *Chaldeans* and *Egyptians* ;
 ‘ but their pretended Depth is often
 ‘ full of Obscurity. They know
 ‘ not, like the *Greeks*, how to come
 ‘ at *hidden* Truths, by a chain of
 ‘ *known* and *easy* Truths. That in-
 ‘ genious Method of ranging each
 ‘ Idea in its proper Place, of leading
 ‘ the Mind by degrees from the most
 ‘ simple Truths to the most com-
 ‘ pounded, with Order, Perspicuity,
 ‘ and Brevity, is a Secret with which
 ‘ the *Chaldeans* and *Egyptians*, who
 ‘ boast of having more of ori-
 ‘ ginal *Genius*, are little acquainted.
 ‘ This, nevertheless, is the true
 ‘ Science, by which Man is taught
 ‘ the Extent and Bounds of his own
 ‘ Mind; and it is for this Reason
 ‘ that I prefer the *Greeks* to other
 ‘ Nations, and not because of their
 ‘ Politeness;

‘ True

‘ True Politeness is common to
 ‘ delicate Souls of all Nations, and
 ‘ does not belong to any one People
 ‘ in particular. External Civility is
 ‘ but the Form establish’d in the dif-
 ‘ ferent Countries for expressing that
 ‘ Politeness of the Soul. I prefer
 ‘ the Civility of the *Greeks* to that
 ‘ of other Nations, because it is more
 ‘ simple, and less troublesome. It
 ‘ excludes all superfluous Formality.
 ‘ Its only Aim is to render Compa-
 ‘ ny and Conversation easy and a-
 ‘ greeable. But internal Politeness
 ‘ is very different from that superfi-
 ‘ cial Civility.

‘ You were not present that Day,
 ‘ when *Pythagoras* spoke to me up-
 ‘ on this Head. I will tell you his
 ‘ Notion of Politeness, to which
 ‘ his own Practice is answerable.
 ‘ It is an Evenness of Soul which
 ‘ excludes at the same time both In-
 ‘ sensibility

‘ sensibility and too much Earnest-
 ‘ ness. It supposes a quick Discern-
 ‘ ment, to perceive immediately the
 ‘ different Characters of Men ; and
 ‘ by a sweet Condescension, adapts it
 ‘ self to each Man’s Taste, not to flat-
 ‘ ter, but to calm his Passions. In
 ‘ a word, it is a forgetting of our
 ‘ selves, in order to seek what may
 ‘ be agreeable to others ; but in so
 ‘ delicate a manner as to let them
 ‘ scarce perceive that we are so em-
 ‘ ploy’d. It knows how to contradict
 ‘ with Respect, and to please with-
 ‘ out Adulation, and is equally re-
 ‘ mote from an insipid Complaisance,
 ‘ and a low Familiarity.’

In this Manner did Cyrus and A-
 raspes discourse together, while the
 Winds fill’d the Sails, and carry’d
 the Vessel upon the Coasts of Phœ-
 nicia, and in a few Days they landed
 at Tyre.

T H E



THE
TRAVELS
OF
CYRUS.

BOOK VII.



THE King of *Babylon* had destroy'd antient *Tyre*, after a thirteen-Year's Siege. The *Tyrians* foreseeing that their City would be taken, had built another in a neighbouring Island, thirty Furlongs from the Shore. This Island stretched it self in Form of a Crescent,

Crescent, and enclos'd a Bay, where the Ships were in Shelter from the Winds. Divers Rows of Trees beautify'd the Port; and on each Side was a Fortrefs for the Security of the Town and of the Shipping.

In the Middle of the Mole was a Portico of twelve Rows of Pillars, with several Galleries, where, at certain Hours of the Day, the People of all Nations assembled to buy and sell. There, one might hear all Languages spoken, and see the Manners and Habits of all the different Nations; so that *Tyre* seem'd the Capital of the Universe.

An infinite Number of Vessels were floating upon the Water; some going, others arriving. A prodigious Throng of People cover'd the Keys. In one Place they were cutting the tall Cedars of *Libanus*. In another they were launching new-built

built Vessels with loud Shouts, that made the Shore resound: Some were furling their Sails, while the weary Rowers enjoy'd Repose: Others were hastening to leave the Port. Some again were busy in unloading Ships: Some in transporting Merchandize: And others in filling the Magazines. All were in Motion, earnest at work, and eager in promoting Trade.

Cyrus observ'd with Pleasure this Scene of Hurry and Business, and advancing towards one End of the Mole, met a Man, whom he thought he knew. 'Am I deceiv'd, cry'd
'out the Prince, or is it *Amenophis*,
'who has left his Solitude, to come
'into the Society of Men?' 'It is
'I, reply'd the sage *Egyptian*. I
'have chang'd my Retreat in *Ara-*
'*bia* for another at the Foot of
'Mount *Libanus*.' Cyrus surpris'd
at this Alteration, ask'd him the Reason. 'Arobal, said *Amenophis*,
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‘ is the Cause of it. That *Arobal*,
 ‘ of whom I spoke to you formerly,
 ‘ who was Prisoner with me at *Mem-*
 ‘ *phis*, and my Fellow-Slave in the
 ‘ Mines of *Egypt*, has ascended the
 ‘ Throne of his Ancestors. His true
 ‘ Name is *Ecnibal*. He was Son
 ‘ to the King of *Tyre*, but knew not
 ‘ his Birth. I enjoy a perfect Tran-
 ‘ quillity in his Dominion. Come,
 ‘ and see a Prince, who is worthy of
 ‘ your Friendship.’ ‘ Inform me
 ‘ first, replied *Cyrus*, of all that has
 ‘ happen’d to him since his Depar-
 ‘ ture from *Arabia*. What you for-
 ‘ merly related to me of him, gives
 ‘ me a great Curiosity to know the
 ‘ other Events of his Life.

They then both sat down toge-
 ther with *Araspes*, in the Hollow of
 a Rock, from whence they had a
 View of the Sea, the City of *Tyre*,
 and the fertile Country about it. On
 one Side Mount *Libanus* bounded
 the

the Prospect, and on the other, the Isle of *Cyprus* seem'd to fly away upon the Waters. *Amenophis*, after having made the Prince observe the Beauties of the Place, thus began his Relation.

‘ While *Ecnibal* was yet a Child
 ‘ in his Cradle, his Father dy’d.
 ‘ His Uncle *Itobal* aspiring to the
 ‘ Royalty, resolv’d to rid himself
 ‘ of the young Prince. But *Ba-*
 ‘ *bal*, to whom his Education was
 ‘ committed, spread a Report of his
 ‘ Death, to preserve him from the
 ‘ Cruelty of the Tyrant, and sent
 ‘ him to a solitary Part of the Coun-
 ‘ try, at the Foot of Mount *Libanus*,
 ‘ where he made him pass for his
 ‘ own Son, under the Name of *Aro-*
 ‘ *bal*. There, he went frequently to
 ‘ see and to discourse with the Prince,
 ‘ but without discovering to him his
 ‘ Birth. When he was in his four-
 ‘ teenth Year, *Babal* form’d the

‘ Design of placing him upon the
 ‘ Throne. But the Usurper being ap-
 ‘ priz’d of the Projects of the faith-
 ‘ ful *Tyrian*, shut him up in a close
 ‘ Prison, and threaten’d him with the
 ‘ most cruel Death, if he did not
 ‘ deliver up the young Prince into
 ‘ his Hands. *Bahal*, however, kept
 ‘ Silence, and was resolv’d to die ra-
 ‘ ther than betray his Duty and Af-
 ‘ fection for *Arobal*.

‘ In the mean while, the Tyrant
 ‘ seeing that the Heir of the Crown
 ‘ was yet living, was greatly di-
 ‘ sturb’d and incens’d. In order to
 ‘ satiate his Rage, and calm his Dis-
 ‘ quiets, he gave Order to extinguish
 ‘ the whole Race of *Bahal*. But a
 ‘ faithful Slave having private Notice
 ‘ of it, contriv’d *Ecnibal*’s Escape; so
 ‘ that he left *Phoenicia*, without
 ‘ knowing the Secret of his Birth.

‘ *Bahal* got out of Prison, by
 ‘ throw-

‘ throwing himself from a high
 ‘ Tower into the Sea, gain’d the
 ‘ Shore by swimming, and retir’d to
 ‘ *Babylon*, where he made himself
 ‘ known to *Nabuchodonosor*. He
 ‘ stirr’d up that Conqueror to make
 ‘ War upon *Itobal*, and to undertake
 ‘ the long Siege of *Tyre*. The King
 ‘ of *Babylon* being inform’d of the
 ‘ Bravery and Capacity of *Babal*,
 ‘ chose him to command in chief at
 ‘ that Siege. *Itobal* was kill’d, and
 ‘ after the Town was taken, *Babal*
 ‘ was rais’d to the Throne of *Tyre* by
 ‘ *Nabuchodonosor*, who in that Man-
 ‘ ner recompens’d his Services and
 ‘ Fidelity.

‘ *Babal* did not suffer himself to be
 ‘ dazzled by the Lustre of Royalty.
 ‘ His first Care was to send over all
 ‘ *Asia* to seek *Arobal*, but he could
 ‘ learn no News of him, for we
 ‘ were then in the Mines of *Egypt*.

‘ The young Prince having wander’d a long time in *Africa*, and lost
 ‘ the Slave who conducted him, engag’d himself in the *Carian* and
 ‘ *Ionian* Troops, being resolv’d either to end his Days, or to distinguish himself by some glorious Action. I have formerly given you
 ‘ an Account of our first Acquaintance, our mutual Friendship, our
 ‘ common Slavery, and our Separation.

‘ After having left me, he went
 ‘ to *Babylon*, where he was inform’d
 ‘ of the Revolution which had happen’d at *Tyre*, and that *Bahal*,
 ‘ whom he believ’d his Father, was rais’d to the Throne. He speedily
 ‘ left the Court of *Nabuchodonosor*,
 ‘ and soon arriv’d in *Phoenicia*, where
 ‘ he was introduc’d to *Bahal*.

‘ The good old Man, loaded with
 ‘ Years, was reposing himself upon

: a

‘ a rich Carpet. Joy gives him
 ‘ Strength. He rises, runs to *Aro-*
 ‘ *bal*, examines him, recalls all his
 ‘ Features; and in a Word, knows
 ‘ him to be the same. He can no
 ‘ longer contain himself, falls upon
 ‘ his Neck, embraces him in his
 ‘ Arms, bedews his Face with Tears,
 ‘ and cries out with Transport: It
 ‘ is then you whom I see, it is *Ecni-*
 ‘ *bal* himself, the Son of my Ma-
 ‘ ster, the Child whom I sav’d from
 ‘ the Tyrant’s Hands, the innocent
 ‘ Cause of my Disgrace, and the
 ‘ Subject of my Glory. I can then
 ‘ shew my Gratitude towards the
 ‘ King, who is no more, by resto-
 ‘ ring his Son. Ah Gods! it is thus
 ‘ that you recompence my Fidelity.
 ‘ I die content.

‘ He dispatch’d Embassadors to
 ‘ the Court of *Babylon*, to ask Per-
 ‘ mission of the King to resign the
 ‘ Crown, and recognize *Ecni-bal* for

F 4

‘ his

‘ his lawful Master. Thus the Prince
 ‘ of *Tyre* ascended the Throne of his
 ‘ Ancestors, and *Babal* died soon
 ‘ after.

‘ As soon as *Arobal* was restor’d,
 ‘ (which was a little time after your
 ‘ Departure for *Egypt*) he sent a
 ‘ *Tyrian* to me in my Solitude, to
 ‘ inform me of his Fortune, and to
 ‘ press me to come and live at his
 ‘ Court. I was charm’d to hear of
 ‘ his Happiness, and to find that he
 ‘ still lov’d me. I express’d my Joy
 ‘ in the most lively Manner, and
 ‘ signify’d to the *Tyrian*, that all my
 ‘ Desires were satisfy’d, since my
 ‘ Friend was happy: But I absolute-
 ‘ ly refus’d to leave my Retirement.
 ‘ He sent to me again, to conjure
 ‘ me to come and assist him in the
 ‘ Labours of Royalty. My An-
 ‘ swer was, that he was sufficiently
 ‘ knowing to fulfil all his Obliga-
 ‘ tions, and that his past Misfortunes
 4 ‘ would

‘ would enable him to shun the
‘ Dangers to which supreme Autho-
‘ rity is expos’d.

‘ At last, seeing that nothing could
‘ move me, he left *Tyre*, under pre-
‘ tence of going to *Babylon* to do
‘ Homage to the *Affyrian* King, and
‘ arriv’d very soon at my Solitude.

‘ We embrac’d each other a long
‘ while with Tenderness. You
‘ thought, without doubt, said he to
‘ me, that I had forgot you ; that
‘ our Separation proceeded from the
‘ Cooling of my Friendship ; and
‘ that Ambition had seduc’d my
‘ Heart ; but you were deceiv’d. It
‘ is true, that when I left you, I
‘ could no longer support Retire-
‘ ment. I had no Peace in it. This
‘ Restlessness, no doubt, proceeded
‘ from the Gods themselves. They
‘ drew me away to accomplish the
‘ Designs of their Wisdom. I could en-
‘ joy

‘ joy no Repose while I resisted them.’
 ‘ ’Tis thus that they have conducted
 ‘ me to the Throne by unknown
 ‘ Paths. Grandeur has not chang’d
 ‘ *my* Heart; shew me that Absence
 ‘ has not diminish’d *your* Friend-
 ‘ ship. Come and support me in
 ‘ the midst of the Toils and Dan-
 ‘ gers, in which Royalty engages
 ‘ me.

‘ Ah! said I to him, do not force
 ‘ me to quit my Solitude. Suffer
 ‘ me to enjoy the Repose which the
 ‘ Gods have granted me. Grandeur
 ‘ excites the Passions. Courts are
 ‘ stormy Seas. I have been al-
 ‘ ready shipwreck’d, and have hap-
 ‘ pily escap’d. Expose me not to
 ‘ the like Misfortune a second Time.

‘ I perceive your Thoughts, re-
 ‘ ply’d *Ecnibal*. You apprehend
 ‘ the Friendship of Kings. You
 ‘ have experienc’d their Inconstancy.
 ‘ You

‘ You have found that their Favour
 ‘ is frequently but the Forerunner of
 ‘ their Hatred. *Apries* lov’d you
 ‘ once, and forsook you afterwards.
 ‘ But alas ! should you compare me
 ‘ with *Apries* ?

‘ No, no, reply’d I, I shall al-
 ‘ ways distrust the Friendship of a
 ‘ Prince, brought up in Luxury and
 ‘ Splendor, like the King of *Egypt* ;
 ‘ but for you, who have been edu-
 ‘ cated far from a Throne, and in
 ‘ Ignorance of your Rank, and have
 ‘ since been try’d by all the Disgra-
 ‘ ces of adverse Fortune, I do not
 ‘ fear that Royalty should alter your
 ‘ Sentiments. The Gods have con-
 ‘ ducted you to the Throne. You
 ‘ must fulfil the Duties incumbent
 ‘ upon a King, and sacrifice your
 ‘ self to the publick Good : But for
 ‘ me, nothing obliges me to engage
 ‘ a-new in Tumult and Trouble. I
 ‘ have no Thought but to die in So-
 ‘ litude,

‘ litude, where Wisdom nourishes
 ‘ my Heart, and where the Hope of
 ‘ being soon reunited to the great
 ‘ *Osiris*, makes me forget all my
 ‘ past Misfortunes.

‘ Here a Torrent of Tears ob-
 ‘ lig’d us to Silence, which *Ecnibal*
 ‘ at length breaking, said to me :
 ‘ Has the Study of Wisdom then
 ‘ serv’d only to make *Amenophis* in-
 ‘ sensible? Well, if you will grant
 ‘ nothing to Friendship, come at
 ‘ least to defend me from the Frail-
 ‘ ties of human Nature. Alas! per-
 ‘ haps I shall one Day forget that I
 ‘ have been unfortunate. Perhaps I
 ‘ shall not be touch’d with the Mi-
 ‘ series of Men. Perhaps supreme
 ‘ Authority will poison my Heart,
 ‘ and render me like other Princes.
 ‘ Come, and preserve me from the
 ‘ Errors, to which my State is ever
 ‘ liable. Come, and fortify me in
 ‘ all the Maxims of Virtue, with
 ‘ which

‘ which you have formerly inspir’d
‘ me. I feel that I have more need
‘ of a Friend than ever. No, I can-
‘ not live without you.

‘ He melted me with these Words,
‘ and I consented to follow him, but
‘ upon Condition, that I should not
‘ live at Court, that I should never
‘ have any Employment there, and
‘ that I should retire into some soli-
‘ tary Place near *Tyre*; I have only
‘ changed one Retreat for another,
‘ that I might have the Pleasure of
‘ being nearer my Friend.

‘ We parted from *Arabia Felix*,
‘ went to *Babylon*, and saw there
‘ *Nabuchodonosor*; but alas! how
‘ different is he now from what he
‘ was heretofore! He is no longer
‘ that Conqueror, who reign’d in
‘ the Midst of Triumphs, and asto-
‘ nish’d the Nations with the Splen-
‘ dor of his Glory. For some time
‘ past

‘ past he has lost his Reason. He
 ‘ flies the Society of Men, and wand-
 ‘ ders about in the Mountains and
 ‘ Woods like a wild Beast ; how
 ‘ terrible a Fate for so great a Prince !

‘ When we arriv’d at *Tyre*, I re-
 ‘ treated to the Foot of Mount *Li-*
 ‘ *banus*, in the same Place where
 ‘ *Ecnibal* was brought up. I come
 ‘ sometimes here to see him, and he
 ‘ goes frequently to my Solitude.
 ‘ Nothing can impair our Friendship,
 ‘ because Truth is the only Bond of
 ‘ it. I see by this that Royalty is
 ‘ not, as I imagin’d, incompatible
 ‘ with tender Sentiments. All de-
 ‘ pends on the first Education of
 ‘ Princes. *Adversity* is the best
 ‘ School for them. It is even there
 ‘ that Heroes are form’d. *Apries* had
 ‘ been spoil’d by Prosperity in his
 ‘ Youth. *Arobal* is confirm’d in
 ‘ Virtue by Misfortunes.’

After this, *Amenophis* conducted the Prince of *Persia* and his Friend to the King's Palace, and presented them to him. *Cyrus* was entertain'd for many Days with extraordinary Magnificence, and often express'd his Astonishment to *Amenophis*, at the Splendor which reign'd in this little State.

‘ Be not surpriz'd at it, answer'd
‘ the *Egyptian*; wherever Commerce
‘ flourishes, under the Protection of
‘ wise Laws, Plenty becomes quick-
‘ ly universal, and Magnificence is
‘ no Expence to the State.’

The King of *Tyre* ask'd *Cyrus* divers Questions about his Country, his Travels, and the Manners of the different Nations he had seen. He was charm'd with the noble Sentiments and delicate Taste, which discover'd themselves in the Discourse
of

of the young Prince, who, on the other hand, admir'd the good Sense and Virtue of *Ecnibal*. He spent some Days at his Court, to instruct himself in the Rules of Commerce, and desir'd the King of *Tyre* to explain to him, how he had brought his State into such a flourishing Condition in so short a Time.

‘ *Phœnicia*, said *Ecnibal*, has always been renown’d for Commerce.
 ‘ *Tyre* is happily situated: The
 ‘ *Tyrians* understand Navigation better than other People. At first,
 ‘ Trade was perfectly free, and
 ‘ Strangers look’d upon themselves
 ‘ as Citizens of *Tyre*: But under
 ‘ the Reign of *Itobal* all fell to Ruin.
 ‘ Instead of keeping our Ports open,
 ‘ according to the old Custom, he
 ‘ shut them out of political Views.
 ‘ This King form’d a Design of
 ‘ changing the fundamental Constitution of *Phœnicia*, and of rendering

‘ dring a Nation warlike, which had
‘ always shunn’d having any Part in
‘ the Quarrels of its Neighbours.
‘ By this Means Commerce lan-
‘ guish’d, our Strength diminish’d,
‘ we drew upon us the Wrath of the
‘ King of *Babylon*, who raz’d our an-
‘ cient City, and made *this* Tributary.

‘ As soon as *Babal* was placed up-
‘ on the Throne, he endeavour’d to
‘ remedy these Mischiefs. I have but
‘ follow’d the Plan which that good
‘ Prince left me.

‘ I begun by opening my Ports to
‘ Strangers, and by restoring the
‘ Freedom of Commerce. I de-
‘ clar’d that my Name should ne-
‘ ver be made use of in it, but to
‘ support its Rights, and make its
‘ Laws be observ’d. The Autho-
‘ rity of Princes is too formidable
‘ for other Men to enter into Part-
‘ nership, or to have any Dealings
‘ with them.

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‘ The

‘ The publick Treasure had been
 ‘ exhausted by long Wars. There was
 ‘ no Fund wherewith to employ the
 ‘ People at Work. Arts were despis’d,
 ‘ and Agriculture it self neglected.
 ‘ I engag’d the principal Merchants
 ‘ to advance considerable Sums to
 ‘ the Artizans, while the former
 ‘ traffick’d together upon sure Cre-
 ‘ dit; but this Credit never took
 ‘ Place among the Labourers and
 ‘ Mechanicks. Coin is not only a
 ‘ common Measure for regulating
 ‘ the Price of the several Kinds of
 ‘ Merchandize, but it is a sure Pledge,
 ‘ which answers to their Value. I
 ‘ would not have this Pledge ever
 ‘ taken out of the Hands of the Peo-
 ‘ ple, because they have need of it,
 ‘ to secure themselves against the
 ‘ Power of Kings, Corruption of Mi-
 ‘ nisters, and Oppression of the Rich.

‘ In order to encourage the Ty-
 ‘ rians

‘ *rians* to work, I not only left every one in the free Possession of his Gain, but I allotted great Rewards for those who should excel by their Genius, or distinguish themselves by any new Invention.

‘ I built great Work-houses for Manufactures. I lodg’d there all those who were eminent in their respective Arts: and that their Attention might not be taken off by uneasy Cares, I supply’d all their Wants, and flatter’d their Ambition, by granting them the Honours of the Magistracy in my Capital.

‘ I took off the exorbitant Imposts, and forbad all Monopolies of necessary Wares and Provisions: So that both Buyers and Sellers are equally exempt from Vexations and Constraint. Trade being left free, my Subjects endeavour with Emulation, to import hither in Abundance all

‘ the best Things which the Universe
 ‘ affords, and they sell them at rea-
 ‘ sonable rates. All sorts of Provision
 ‘ pay me a very small Tribute at en-
 ‘ tering. The less I fetter Trade, the
 ‘ more my Treasures increase. The
 ‘ Diminution of Imposts diminishes
 ‘ the Price of Merchandize. The
 ‘ less dear Things are, the more are
 ‘ consum’d of them; and by this
 ‘ Consumption, my Revenues ex-
 ‘ ceed greatly what they would be,
 ‘ by laying excessive Duties. Kings,
 ‘ who think to enrich themselves by
 ‘ their Exactions, are not only Ene-
 ‘ mies of their People, but ignorant
 ‘ of their own Interests.

‘ I perceive, said *Cyrus*, that Com-
 ‘ merce is a Source of great Advan-
 ‘ tages in all States. I believe that it
 ‘ is the only Secret to create Plenty
 ‘ in great Monarchies. Numerous
 ‘ Troops quickly exhaust a King-
 ‘ dom, if we know not how to draw
 ‘ Sub-

‘ Subsistence for them from foreign
‘ Countries, by a flourishing Trade.

‘ Have a Care, said *Amenophis*,
‘ that you do not confound Things.
‘ Commerce ought not to be neg-
‘ lected in great Monarchies, but it
‘ must be regulated by other Rules
‘ than in petty Republicks.

‘ *Phœnicia* carries on Commerce,
‘ not only to supply her own Wants,
‘ but to serve other Nations. As
‘ her Territories are small, her
‘ Strength consists in making her self
‘ useful, and even necessary, to all
‘ her Neighbours. Her Merchants
‘ bring, from the remotest Islands, the
‘ Riches of Nature, and distribute
‘ them afterwards among other Na-
‘ tions. It is not her own Super-
‘ fluities, but those of other Coun-
‘ tries, which are the Foundation of
‘ her Trade.

‘ In a City like *Tyre*, where Com-
‘ merce is the only Support of the
‘ State, all the principal Citizens are
‘ Traders. The Merchants are the
‘ Princes of the Republick. But in
‘ great Empires, where military Vir-
‘ tue and Subordination of Ranks
‘ are absolutely necessary, all the
‘ Subjects cannot be Merchants; and
‘ Commerce ought to be encourag’d,
‘ without being universal. In a
‘ fruitful, spacious, populous King-
‘ dom, and abounding with Sea-
‘ Ports, the People may be em-
‘ ploy’d to cultivate the Ground, and
‘ draw from the fruitful Bosom of
‘ the Earth immense Riches; which
‘ are lost by the Negligence and
‘ Sloth of its Inhabitants. By im-
‘ proving those Productions of Na-
‘ ture by Manufactures, the national
‘ Riches are augmented. And it is
‘ by carrying these Fruits of Industry
‘ to other Nations, that a solid
‘ Com-

‘ Commerce is establish’d in a great
 ‘ Empire. But nothing should be
 ‘ exported to other Countries but its
 ‘ Superfluities, nor any Thing im-
 ‘ ported from them, but what is
 ‘ purchas’d with those Superfluities.

‘ By this Means the State will
 ‘ never contract any Debts abroad,
 ‘ the Ballance of Trade will be al-
 ‘ ways on its Side, and it will draw
 ‘ from other Nations, wherewith to
 ‘ defray the Expences of War. Great
 ‘ Advantages will be reap’d from
 ‘ Commerce, without diverting the
 ‘ People from their proper Business,
 ‘ or weakening military Virtue.’

Cyrus comprehended by the Dis-
 course of *Amenophis*, that the chief
 Study of a Prince should be to know
 the Genius of his People, and the
 Maxims proper for the Kingdom
 which he governs, that he may con-
 form himself to them.

Some Days after this, *Cyrus* accompany'd the King of *Tyre* to *Byblos*, to see the Ceremonies us'd in the Celebration of the Death of *Adonis*. All the People clad in Mourning went into a deep Cavern, where was the Representation of a young Man, lying dead upon a Bed of sweet Flowers, and of all Plants that are agreeable or useful to Mankind. Whole Days were spent in Fasting, Prayer and Lamentations; after which the publick Sorrow was of a sudden changed into Gladness. Songs of Joy succeeded to Weeping, and they all tun'd this sacred Hymn *.

‘ *Adonis* is return'd to Life. *Urania* weeps no more. He is re-ascended to Heaven. He will soon come down again upon Earth, to banish

* See *Lucian de Dea Syria*. *Jul. Firmicus de Nupt. The Discourse*, pag. 132.

‘ thence

‘ thence both Crimes and Misery for
‘ ever.’

By this *Cyrus* perceiv’d, that all Nations ador’d a Middle-God, who was to restore Innocence and Peace to the Universe; and that the *Tyrian* Worship was an Imitation of the *Egyptian*, in relation to the Death of *Osiris*, and the Tears of *Isis*.

While he was yet at *Tyre*, Couriers came from *Persia*, to give him Notice that *Mandana* was dying. This News oblig’d him to suspend his Journey to *Babylon*, and to leave *Phoenicia* in haste. Embracing the King and *Amenophis*, ‘ O *Ecnibal!*’ said he, I envy neither your Riches nor Magnificence. To be perfectly happy, I desire only such a Friend as *Amenophis*.

Cyrus and *Araspes* cross’d *Phoenicia*, *Arabia Deserta*, and a Part of
Chal-

Chaldea. They pass'd the *Tygris*, near the Place where it joins the *Euphrates*; and entering *Susiana*, arriv'd in a few Days at the Capital of *Persia*.

Cyrus hasten'd to see his Mother, found her dying, and gave himself up to the most bitter Grief. The Queen, mov'd and affected with the Sight of her Son, endeavour'd to moderate his Affliction by these Words.

‘ Comfort your self, my Son :
 ‘ Souls never die. They are only
 ‘ condemn'd for a Time, to animate
 ‘ mortal Bodies, that they may ex-
 ‘ piate the Faults they have commit-
 ‘ ted in a former State. The Time
 ‘ of my Expiation is at an end. I
 ‘ am going to re-ascend the Sphere
 ‘ of Fire. *There* I shall see *Per-*
 ‘ *seus, Arbaces, Dejoces, Phraortes,*
 ‘ and all the Heroes, from whom you
 ‘ are descended. I will tell them that
 ‘ you

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‘ you resolve to imitate them. *There*
‘ I shall see *Cassandana*. She loves
‘ you still. Death changes not the
‘ Sentiments of virtuous Souls. We
‘ shall be often with you, though
‘ invisible ; and will descend in a
‘ Cloud, to do you the Office of
‘ protecting *Genii*. We will accom-
‘ pany you in the midst of Dangers.
‘ We will bring the Virtues to you.
‘ We will keep the Vices from
‘ coming near you, and will preserve
‘ you from all the Errors which cor-
‘ rupt the Hearts of Princes. One
‘ Day your Empire will be extend-
‘ ed, and the Oracles accomplish’d,
‘ O my Son! my dear Son! remem-
‘ ber then, that you ought to have
‘ no other View in conquering Na-
‘ tions, than to establish among them
‘ the Empire of Reason.’

As she utter’d these last Words,
she turn’d pale ; a cold Sweat spreads
it self over all her Limbs ; Death
closes

closes her Eyes, and her Soul flies away to the *Empyreum*. She was long lamented by all *Persia*; and *Cambyfes* erected a stately Monument to her Memory. *Cyrus's* Grief did not wear off but by degrees, and as Necessity oblig'd him to apply himself to Affairs.

Cambyfes was a religious and pacifick Prince. He had never been out of *Persia*, the Manners of which were innocent and pure, but austere and rugged. He knew how to chuse Ministers capable of supplying what was defective in his own Talents: but he sometimes abandon'd himself too much to them, by a Diffidence of his own Understanding.

He prudently resolv'd, that *Cyrus* should himself enter into the Administration of Affairs; and having sent for him one Day, said to him;

‘ Hitherto

‘ Hitherto you have only been
 ‘ learning. It is time now that you
 ‘ begin to act. Your Travels, my
 ‘ Son, have improv’d your Know-
 ‘ ledge, and you ought to employ
 ‘ it for the Good of your Country.
 ‘ You are destin’d not only to go-
 ‘ vern this Kingdom, but also, one
 ‘ Day, to give Law to all *Asia*. You
 ‘ must learn betimes the Art of
 ‘ Reigning. This is a Study to which
 ‘ Princes seldom apply themselves.
 ‘ They ascend the Throne before
 ‘ they know the Duties of it. I
 ‘ intrust you with my Authority,
 ‘ and will have you exercise it under
 ‘ my Inspection. The Talents of
 ‘ *Soranes* will not be useless to you.
 ‘ He is the Son of an able Mini-
 ‘ ster, who serv’d me many Years
 ‘ with Fidelity. He is young, but
 ‘ indefatigable, knowing, and qua-
 ‘ lify’d for all sorts of Employ-
 ‘ ments.’

Under

Under the Government of *Cambyfes* this Minister had found the Necessity of appearing virtuous, nay, he thought himself really so; but his Virtue had never been put to the Trial. *Soranes* did not himself know the Excess to which his boundless Ambition could carry him.

When *Cyrus* apply'd himself to learn the State and Condition of *Persia*, its military Strength, and its Interests, both foreign and domestick, *Soranes* quickly saw with Concern, that he was going to lose much of his Authority, under a Prince, who had all the Talents necessary for governing by himself. He endeavour'd to captivate the Mind of *Cyrus*, and studied him a long time to discover his Weaknesses.

The young Prince feeling himself not insensible to Praise, was upon his Guard

Guard against it, but lov'd to deserve it. He had a Taste for Pleasure, without being under its Dominion. He did not dislike Magnificence, but he could refuse himself every Thing, rather than oppress his People. Thus he was inaccessible to Flattery, and averse to Voluptuousness and Pomp.

Soranes perceiv'd that there was no Means to preserve his Credit with *Cyrus*, but by making himself necessary to him. He display'd all his Talents, both in publick and private Councils. He shew'd that he was Master of the Secrets of the wisest Policy, and above all, that he understood that *Detail*, which is the chief Science for a Minister. He prepar'd and digested Matters with so much Order and Clearness, that he left the Prince little to do. Any other but *Cyrus* would have been charm'd to see himself excus'd from
all

all Application to Business: But he resolv'd to see every Thing with his own Eyes. He had a Confidence in his Father's Ministers, but would not blindly yield himself up to their Conduct.

When *Soranes* perceiv'd that the Prince would himself see every Thing to the Bottom, he study'd to throw Obscurity over the most important Affairs, that he might make himself yet more necessary. But *Cyrus* manag'd this able and jealous Minister with so much Delicacy, that he drew from him by degrees, what he endeavour'd so artfully to conceal. When the Prince thought himself sufficiently instructed, he let *Soranes* see, that he would himself be his Father's first Minister; and in this Manner, he reduc'd that Favourite to his proper Place, without giving him any just Cause of Complaint.

Soranes's Ambition was nevertheless

theless offended by this Conduct of *Cyrus*. His Pride could not bear, without mortal Uneasiness, to see his Credit lessening, and himself no longer necessary. This was the first Source of his Discontent, which might have prov'd fatal to *Cyrus*, if his Virtue, Prudence and Address had not preserv'd him from its Effects.

Persia had for some Ages been in Subjection to *Media*, but upon the Marriage of *Cambyses* with *Mandana*, it had been stipulated that the King of *Persia* should for the future pay only a small annual Tribute as a Mark of Homage.

From that Time the *Medes* and *Persians* had lived in perfect Amity, till the Jealousy of *Cyaxares* kindled the Fire of Discord. The *Median* Prince was incessantly calling to mind, with Vexation, the Oracles which

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were spread abroad concerning the future Conquests of young *Cyrus*. He consider'd him as the Destroyer of his Power, and imagin'd already, that he saw him entring *Ecbatan* to dethrone him. He was every Moment solliciting *Astyages*, to prevent those fatal Predictions, to weaken the Strength of *Persia*, and to reduce it to its former Dependance.

Mandana, while she liv'd had so dextrously manag'd her Father, as to hinder an open Rupture between him and *Cambyfes*. But as soon as she was dead, *Cyaxares* renew'd his Sollicitations with the *Median* Emperor.

Cambyfes was inform'd of *Cyaxares*'s Designs, and sent *Hystaspes* to the Court of *Ecbatan*, to represent to *Astyages* the Danger of mutually weakening each other's Power, while the *Assyrians*, their common Enemy, were

were forming Schemes, to extend their Dominion over all the East. *Hystaspes*, by his Address, put a Stop to the Execution of *Cyaxares*'s Projects, and gain'd *Cambyfes* Time to make his Preparations, in case of a Rupture.

The Prince of *Media*, seeing that the wise Counsels of *Hystaspes* were favourably listen'd to by his Father, and that there was no Means suddenly to kindle a War, attempted by other Ways to weaken the Power of *Persia*. Being inform'd of *Soranes*'s Discontent, he endeavour'd to gain him, by an Offer of the first Dignities of the Empire.

Soranes at first was shock'd at the very Thought; but afterwards being deceiv'd by his Resentment, he knew not himself the secret Motives upon which he acted. His Heart was not yet become insensible to Vir-

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tue,

tue, but his lively Imagination transform'd Objects, and represented them to him in the Colours necessary to flatter his Ambition. In the End, he got the better of his Remorse, under Pretext, that *Cyaxares* would one Day be his lawful Emperor, and that *Cambyfes* was but a tributary Master. There is nothing which we cannot persuade our selves to think, when blinded and drawn away by strong Passions. Thus he came by degrees into a strict Correspondence with *Cyaxares*, and secretly employ'd all Means to render *Cyrus's* Administration odious to the *Persians*.

Cyrus had rais'd *Araspes* to the first Dignities in the Army, upon Account of his Capacity and Talent for War: But he would not bring him into the Senate, because the Laws and Customs of *Persia* did not allow Strangers to sit in the supreme Council. The perfidious *Soranes* never-

nevertheless, press'd the young Prince to infringe these Laws, knowing that it would be a sure Means to excite the Jealousy of the *Persians*, and to stir them up against *Cyrus*. ' You have need, *said he to him*, of a Man like *Araspes* in your Councils. I know that good Policy and the Laws forbid the intrusting Strangers, either with the Command of the Army, or the Secrets of State. But a Prince may dispense with the Laws, when he can fulfil the Intention of them by more sure and easy Ways; and he ought never to be the Slave of Rules and Customs. Men ordinarily act either from Ambition or Interest. Load *Araspes* with Dignities and Riches; by that Means you will make *Persia* his Country, and will have no reason to doubt his Fidelity.'

Cyrus was not aware of *Soranes's*

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Designs, but he lov'd Justice too well to depart from it. ' I am persuaded, answer'd the Prince, of the Fidelity and Capacity of *Araspes*. I love him sincerely ; but though my Friendship were capable of making me break the Laws in his Favour, he is too much attach'd to me, ever to accept a Dignity, which might excite the Jealousy of the *Persians*, and give them Cause to think, that I acted from Inclination and Affection in Affairs of State.'

Soranes having in vain attempted to ingage *Cyrus* to take this false Step, endeavour'd to surprize him another way, and to raise an Uneasiness between him and his Father. He artfully made him observe the King's Imperfections, his want of Capacity and Genius, and the Necessity of pursuing other Maxims than his. ' The mild and peaceful Government of *Cambyses*, said he to him,

is

- ‘ is incompatible with noble Views.
- ‘ If you content your self, like him,
- ‘ with a pacifick Reign, how will
- ‘ you become a Conqueror?

Cyrus made no other Use of these Insinuations, but to avoid the Rocks upon which *Cambyfes* had split. It did not lessen his Docility and Submission to a Father whom he tenderly lov'd. He respected him, even in his Failings, which he endeavour'd to conceal. He did nothing without his Orders ; but consulted him in such a manner, as at the same time to give him a just Notion of Things. He frequently talk'd to him in private, that the King might be able to decide in publick. *Cambyfes* had Judgment enough to distinguish, and make himself Master of the excellent Advices of his Son, who employ'd the Superiority of his Genius only to make his Father's Commands respected, and made use of his Ta-

lents only to strengthen the King's Authority. *Cambyfes* redoubled his Affection and Esteem for *Cyrus*, and his Confidence in him, when he saw his prudent Conduct: But the Prince took no Advantage of it, and thought he did nothing but his Duty.

Soranes, seeing all his Schemes frustrated, endeavour'd secretly to raise a Distrust in the Minds of the *Satrapes*, as if the Prince would intrench upon their Rights, and ruin their Authority; and in order to augment their Jealousy, he endeavour'd to inspire *Cyrus* with despotick Principles.

‘ The Gods have destin’d you,
 ‘ *said he*, to stretch your Empire
 ‘ one Day over all the East. In order
 ‘ to execute this Design successfully,
 ‘ you must accustom the *Persians*
 ‘ to a blind Obedience. Cap-
 ‘ tivate the *Satrapes* by Dignities and
 ‘ Plea-

‘ Pleasures. Put them under a Ne-
‘ cessity of frequenting your Court,
‘ if they would partake of your Fa-
‘ vours. By this Means get the
‘ sovereign Authority by degrees in-
‘ to your own Hands. Abridge the
‘ Rights of the Senate. Leave it
‘ only the Privilege of giving you
‘ Counsel. A Prince should not a-
‘ buse his Power, but he ought ne-
‘ ver to share it with his Subjects.
‘ Monarchy is the most perfect Kind
‘ of Government. The true Strength
‘ of a State, Secrecy in Councils,
‘ and Expedition in Enterprizes, de-
‘ pend upon the sovereign Power’s
‘ being lodg’d in a single Person. A
‘ petty Republick may subsist under
‘ the Government of many Heads,
‘ but great Empires can be form’d
‘ only by having absolute Authori-
‘ ty lodg’d in one. Other Principles
‘ are the chimerical Ideas of weak
‘ Minds, who are conscious of their
‘ want of Capacity to execute great
‘ Designs.’

Cyrus

Cyrus was shock'd at this Discourse, but conceal'd his Indignation out of Prudence, and dextrously breaking off the Conversation, left *Soranes* in a Persuasion, that he relish'd his Maxims.

As soon as *Cyrus* was alone, he made profound Reflections on all that had pass'd. He call'd to mind the Conduct of *Amasis*, and began to suspect *Soranes's* Fidelity. He had not indeed any certain Proofs of his Perfidiousness; but a Man who had the Boldness to inspire him with such Sentiments, seem'd at least very dangerous, though he should not be a Traitor. The young Prince by degrees excluded this Minister from the Secret of Affairs, and sought for Pretences to remove him from about his Person; yet without doing any thing to affront him openly.

Soranes

Soranes quickly perceiv'd this Change, and carry'd his Resentment to the last Extremities. He persuaded himself, that *Araspes* was going to be put in his Place; that *Cyrus* had a Design to make himself absolute Master in *Persia*; and that this was the Prince's secret View in disciplining his Troops with so much Exactness.

His lively Imagination and suspicious Temper first work'd up his Passions to the Height, and then Jealousy and Ambition blinded him to such a Degree, that he imagin'd he did his Duty in practising the blackest Treasons.

He inform'd *Cyaxares* of all that pass'd in *Persia*; the Augmentation of its Forces, the Preparations which were making for War, and *Cyrus's* Design of extending his Empire

over all the East, under Pretext of accomplishing certain pretended Oracles, by which he impos'd upon the People. *Cyaxares* made Advantage of these Advices, to alarm *Astyages*, and to insinuate Uneasiness and Distrust into his Mind. *Hystaspes* was order'd away from the Court of *Ec-batan*, and the Emperor threaten'd *Cambyfes* with a bloody War, if he did not consent to pay the antient Tribute, and return to the same Dependence, from which *Persia* was set free, upon his Marriage with *Mandana*. *Cambyfes's* Refusal was the Signal of the War, and Preparations were made on both Sides.

In the mean while, *Soranes* endeavour'd to corrupt the chief Officers of the Army, and weaken their Courage, by insinuating, that *Astyages* was their lawful Emperor; that the ambitious Designs of *Cyrus* would ruin their Country; and that they

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could never make Head against the *Median* Troops, who would overwhelm them with Numbers.

He continu'd likewise to increase the Distrust of the Senators, by artfully spreading a Rumour among them, that *Cyrus* undertook this unnatural War against his Grandfather, only to weaken their Authority, and to usurp an absolute Power.

He conceal'd all his Plots with such Art, that it was almost impossible to discover them. Every Thing he said was with so much Caution, that there was no seeing into his secret Intentions. Nay, there were certain Moments, in which he did not see them himself; but thought that he was sincere and zealous for the publick Good. His first Remorses return'd from time to time, but he stifled them, by persuading himself that the ill Designs which he imputed to the Prince, were real. Cy-

Cyrus was quickly inform'd of the Murmurs of the People, the Discontent of the Army, and that it was doubtful whether the Senate wou'd give the necessary Subsidies. The Emperor of the *Medes* was upon the Point of entring *Persia*, at the Head of sixty thousand Men. The Prince seeing his Father reduc'd to the most cruel Extremities, and the Necessity of taking Arms against his Grandfather *, was in the greatest Perplexity. Which *Cambyfes* observing said to him, ' You know, my Son, ' all that I have done to stifle the ' first Seeds of our Discord; but I ' have labour'd to no purpose. The ' War is inevitable. Our Coun- ' try ought to be preferr'd to our ' Family. Hitherto you have assisted ' me in Business, you must now ' give Proofs of your Courage.

* Herod. B. 8.

' Would

‘ Would my Age allow me to appear
‘ at the Head of our Troops, yet
‘ my Presence is necessary here, to
‘ keep the People in awe. Go, my
‘ Son, go, and fight for your Coun-
‘ try. Shew your self the Defender
‘ of its Liberty, as well as the Pre-
‘ server of its Laws: Second the
‘ Designs of Heaven. Render your
‘ self worthy to accomplish its Ora-
‘ cles. Begin by delivering *Persia*,
‘ before you think of extending your
‘ Conquests over the East. Let the
‘ Nations see the Effects of your
‘ Courage, and admire your Mo-
‘ deration in the midst of Triumphs,
‘ that they may not hereafter fear
‘ your Victories.’

Cyrus being encourag’d by the
magnanimous Sentiments of *Camby-
ses*, and aided by the Counsels of
Harpagus and *Hystapes*, two Gene-
rals of equal Experience, form’d an
Army of thirty thousand Men,
com-

compos'd of Commanders, with whose Fidelity he was acquainted, and veteran Troops, of known Bravery.

As soon as the Preparations were made, Sacrifices were offer'd, and other religious Ceremonies perform'd. *Cyrus*, after this, drew up his Troops in a spacious Plain near the Capital, assembled the Senate and the *Satrapes*, and with a sweet and majestic Air, thus harangued the Officers of his Army.

‘ War is unlawful, when it is not
 ‘ necessary. That which we at pre-
 ‘ sent undertake, is not to satisfie
 ‘ Ambition, or the Desire of Domi-
 ‘ nion, but to defend our Liberties,
 ‘ upon which an Attempt is made,
 ‘ contrary to the Faith of Treaties.
 ‘ I am well enough acquainted with
 ‘ your Enemies, to assure you that
 ‘ you have no Reason to be afraid of
 ‘ them.

‘ them. They know indeed how to
 ‘ handle their Arms; they understand
 ‘ military Discipline, and they surpass
 ‘ us in Number: But they are soft-
 ‘ en’d by Luxury and a long Peace.
 ‘ Your severe Life has accusom’d
 ‘ you to Fatigue. Your Souls are
 ‘ full of that noble Ardour, which
 ‘ despises Death when you are to
 ‘ fight for Liberty. Nothing is im-
 ‘ possible to thole, whom no Suf-
 ‘ ferings or difficult Enterprizes can
 ‘ dishearten. As for me, I will di-
 ‘ stinguish my self from you in no-
 ‘ thing, but in leading the way
 ‘ through Labours and Dangers. All
 ‘ our Prosperities, and all our Mis-
 ‘ fortunes shall be common.’

He then turn’d to the Senators,
 and with a resolute and severe Coun-
 tenance said, ‘ *Cambyfes* is not ig-
 ‘ norant of the Intrigues at the
 ‘ Court of *Ecbatan*, to sow Dis-
 ‘ trust in your Minds. He knows
 VOL. II. I ‘ that

‘ that you intend to refuse him Sub-
 ‘ sidies. He might, with an Ar-
 ‘ my devoted to him, force you
 ‘ to a Compliance with his Desires;
 ‘ but having foreseen the War, he
 ‘ has taken his Precautions. One
 ‘ Battle will decide the Fate of *Per-*
 ‘ *sia*. He does not want your As-
 ‘ sistance. However, remember that
 ‘ the Liberty of your Country is at
 ‘ present in Question. Is this Liber-
 ‘ ty less secure in the Hands of my
 ‘ Father, your lawful Prince, than
 ‘ in those of the Emperor of the
 ‘ *Medes*, who holds all the neigh-
 ‘ bouring Kings in an absolute Depen-
 ‘ dence? If *Cambyfes* should be van-
 ‘ quish’d, your Privileges are lost
 ‘ for ever. If he prove victorious,
 ‘ you have every Thing to fear,
 ‘ from a Prince whom you have in-
 ‘ cens’d by your secret Cabals.

The Prince, by this Discourse,
 intimidated some, confirm’d others
 in

in their Duty, and united all in one Design, of contributing to the Preservation of their Country. *Soranes* appear'd more zealous than any, and earnestly requested to have some Command in the Army. But as *Cyrus* had not conceal'd from *Cambyses* his just Suspicions of that Minister, the King did not suffer himself to be impos'd upon by Appearances. Under Pretext of providing for the Security of the Kingdom, he kept him near his Person; but gave Orders to watch his Conduct: So that *Soranes* was a Prisoner in the Capital without perceiving it.

Cyrus having learnt, that *Astyages* intended to cross *Caramania*, in order to enter *Persia*, prevented him by an unheard of Diligence. He pass'd over craggy Mountains, and through such Ways as were impassable by any other, than an Army

accustom'd to Fatigue, and conducted by so active a General.

He gain'd the Plains of *Passagarda*, seized the best Posts, and encamp'd near a Ridge of Mountains, which defended him on one Side, fortifying himself on the other by a double Entrenchment. *Astyages* quickly appear'd, and encamp'd in the same Plain near a Lake.

The two Armies continued in sight of each other for several Days. *Cyrus* could not, without great Concern, look forward to the Consequences of a War against his Grandfather, and employ'd this time, in sending to *Astyages's* Camp, a *Satrap*, named *Artabafus*, who spoke to him in the following Manner.

‘ *Cyrus*, your Grandson, has an
 ‘ Abhorrence of the War which he
 ‘ has been forc’d to undertake a-
 ‘ gainst

‘ gainst you. He has neglected nothing to prevent it, nor will refuse any Means to put an End to it. He is not deaf to the Voice of Nature, but he cannot sacrifice the Liberty of his People. He would be glad, by an honourable Treaty, to reconcile the Love of his Country with filial Affection. He is in a Condition to make War ; but at the same time is not asham’d to ask Peace.’

The Emperor, still irritated by *Cyaxares*, persisted in his first Resolution, and *Artabafus* return’d, without succeeding in his Negotiation.

Cyrus seeing himself reduc’d to the Necessity of hazarding a Battle, and knowing of what Importance it is, in Affairs of War, to deliberate with many, to decide with few, and to execute with Speed, assembled

I 3 his

his principal Officers, and heard all their Opinions. He then took his Resolution, which he communicated only to *Hystaspes* and *Harpagus*.

The Day following he caus'd a Rumour to be spread abroad, that he intended to retire, not daring to engage with unequal Forces. Before he left the Camp, he caus'd Sacrifices to be offer'd, made the usual Libations, and all the Chiefs did the same. He gave the Word, *Mythras the Conductor and Saviour*, and then mounting Horse, commanded each Man to take his Rank. All the Soldiers had Iron Cuirasses of divers Colours, made like the Scales of Fish. Their Casques or Tiara's were of Brass, with a great white Feather. Their Shields were made of Willow; below which hung their Quivers. Their Darts were short, their Bows long, and their Arrows made of Canes. Their Scymitars hung

hung at their Belts upon their right Thighs. The royal Standard was a golden Eagle, with its Wings expanded. It was the same of which the Kings of *Persia* have ever since made use.

He decamp'd by Night, advanced in the Plains of *Passagarda*, and *Astyages* made haste to meet him, by Sun-rising. *Cyrus* immediately drew up his Army in order of Battle, only twelve deep, that the Javelins and Darts of the last Rank might reach the Enemy; and that all the Parts might support and assist each other without Confusion. Further, he chose out of each of the Battalions a select Troop, of which he form'd a triangular *Phalanx*, after the Manner of the *Greeks*. He placed this Body of Reserve behind his Army, commanding them not to stir till he himself should give Orders.

The North-Wind blew hard. The Plain was cover'd with Dust and Sand. *Cyprus* posted his Army so advantagiously, that the rising Dust was driven full in the Faces of the *Medes*, and favour'd his Stratagem. *Harpagus* commanded the right Wing, *Hystaspes* the left, *Araspes* the Center, and *Cyrus* was present every where.

The Army of the *Medes* was compos'd of several square Battalions, thirty in front, and thirty deep, all standing close, to be the more impenetrable. In the Front of the Army were the Chariots, with great Scythes fasten'd to the Axletrees.

Cyrus order'd *Harpagus* and *Hystaspes* to extend the two Wings by degrees, in order to inclose the *Medes*. While he is speaking he
hears

hears a Clap of Thunder. ‘ We
‘ follow the great *Oromazes*,’ cry’d
he, and in the same Instant begun
the Hymn of Battle, to which all the
Army answer’d with loud Shouts, in-
voking the God *Mythras*.

Cyrus’s Army presented their Front
in a strait Line to deceive *Astyages*;
but the Center marching slower, and
the Wings faster, the whole *Persian*
Army was soon form’d into a Cres-
cent. The *Medes* pierce the first
Ranks of the Center, and advance to
the last. They began already to cry,
Victory! when *Cyrus*, at the Head
of his Body of Reserve, falls upon
the *Medes*, while *Harpagus* and *Hy-*
aspes surround them on all Sides,
upon which the Battle is renew’d.

The triangular *Phalanx* of the
Persians opens the Ranks of the
Medes, and turns aside their Cha-
riots. *Cyrus*, mounted on a foam-
ing

ing Steed, flies from Rank to Rank; The Fire of his Eyes animates the Soldiers, and the Serenity of his Countenance banishes all Fear. In the Heat of the Battle he is active, calm, and present to himself; speaks to some, encourages others by Signs, and keeps every one in his Post. The *Medes* surrounded on all Sides, are attack'd in Front, in Rear, and in Flank. The *Persians* close in upon them, and cut them in pieces. Nothing is heard but the Clashing of Arms, and the Groans of the dying. Streams of Blood cover the Plain. Despair, Rage and Cruelty spread Slaughter and Death every where. *Cyrus* alone feels a generous Pity and Humanity. *Astyages* and *Cyaxares* being taken Prisoners, he gives Orders to sound a Retreat, and put an End to the Pursuit.

Cyaxares, inflam'd with Rage and all the Passions which take hold of a
proud

proud Mind, when fallen from its Hopes, would not see *Cyrus*. He pretended to be wounded, and ask'd Permission to go to *Ecbatan*.

Astyages was conducted with Pomp to the Capital of *Persia*, not like a conquer'd Prince, but a victorious one. Being no longer importun'd by the ill Counsels of his Son, he made a Peace, and *Persia* was declar'd a free Kingdom for ever. This was the first Service which *Cyrus* did his Country.

The Success of this War, so contrary to the Expectations of *Soranes*, open'd his Eyes. If the Event had been answerable to his Desires, he would still have continu'd his Perfidiousness. But finding that he was not free to escape, that his Projects were disconcerted, and that it was not possible to conceal them any longer, he shrunk with Horror to behold the dreadful Condition into which he had brought

brought himself, the Crimes he had committed, and the certain Disgrace which would follow. Not able therefore to endure this Prospect, he falls into Despair, kills himself, and leaves a sad Example to Posterity, of the Excesses to which mad Ambition may carry the greatest *Genius's*, even when their Hearts are not entirely corrupted.

After his Death *Cyrus* was inform'd of all the Particulars of his Treachery. The Prince, without applauding himself for having early seen into the Character of this Minister, beheld with Concern, and lamented, the unhappy Condition of Man; who often loses all the Fruit of his Talents, and sometimes precipitates himself into the greatest Crimes, by giving way to a headstrong Imagination and a blind Passion.

As soon as the Peace was concluded,

ded, *Astyages* return'd to *Media*.
After his Departure *Cyrus* assembled
the Senators, *Satrapes*, and all the
Chiefs of the People, and said to
them, in the Name of the King,

‘ My Father’s Arms have deliver’d
‘ *Persia*, and set it free from all fo-
‘ reign Dependance. He might now
‘ abridge your Rights and Privi-
‘ leges, and even destroy your Au-
‘ thority, and govern absolutely:
‘ But he abhors such Maxims. It is
‘ only under the Empire of *Arima-*
‘ *nus*, that Force alone presides.
‘ The great *Oromazes* does not go-
‘ vern in that Manner. His sove-
‘ reign Reason is the Rule of his
‘ Will. Princes are his Images.
‘ They ought to imitate his Conduct.
‘ The Laws should be their only
‘ Rule. One single Man is not suf-
‘ ficient for making good Laws.
‘ How wise and just soever Princes
‘ are, they are still but Men, and
‘ con-

‘ consequently have Prejudices and
 ‘ Passions. Nay, were they exempt
 ‘ from these, they cannot see and
 ‘ hear every Thing. They have
 ‘ need of faithful Counsellors, to in-
 ‘ form and assist them. ’Tis thus
 ‘ that *Cambyses* resolves to govern.
 ‘ He will reserve no more Power
 ‘ than is necessary to do good; and
 ‘ chuses to have such Restraints as may
 ‘ stop and hinder him from doing ill.
 ‘ Senators, banish your Fears, lay a-
 ‘ side your Distrusts, recognize your
 ‘ King. He preserves all your Rights
 ‘ to you. Assist him in making the
 ‘ *Persians* happy. He desires to
 ‘ reign over free Children, and not
 ‘ over Slaves.’

At these Words Joy was diffus’d
 through the whole Assembly. Some
 cry’d out, ‘ Is not this the God
 ‘ *Mythras* himself, come down from
 ‘ the *Empyreum*, to renew the Reign
 ‘ of *Oromazes*.’ Others dissolv’d
 in

in Tears, and were unable to speak. The old Men look'd on him as their Son; the young Men call'd him Father. All *Persia* seem'd but one Family.

Thus did *Cyrus* avoid all the Snares of *Soranes*, triumph over the Plots of *Cyaxares*, and restore Liberty to the *Persians*. He never had Recourse to Artifice, mean Diffimulation, or a tricking Policy, unworthy of great Souls.

Astyages dy'd soon after his return home, and left the Empire to *Cyaxares*. *Cambyfes* foreseeing, that the turbulent and jealous Spirit of that Prince would soon excite new Disturbances, resolv'd to seek an Alliance with the *Affyrians*. The Kings of *Affyria* and the Emperors of the *Medes*, had been for three Ages past, the two rival Powers of the East. They were continually endeavouring to weaken

weaken each other, in order to become Masters of *Asia*.

Cambyſes, who knew his Son's Abilities, propos'd to him, that he ſhould go in Perſon to the Court of *Nabuchodonofor*, to treat with *Amytis*, the Wife of that Prince, and Siſter of *Mandana*. She govern'd the Kingdom during the King's Madneſs.

Cyrus had been hinder'd from going thither, a Year before, by his Mother's Sickneſs. He was exceedingly pleas'd with a Journey to *Babylon*, not only that he might ſerve his Country, but likewiſe to converſe with the *Jews*, whoſe Oracles (as he had learn'd from *Zoroaſter*;) contain'd Predictions of his future Greatneſs; and he had no leſs a Deſire to ſee the miſerable Condition of King *Nabuchodonofor*, the Report of which was ſpread over all the Eaſt. He left *Persia*, croſs'd *Suſiana*, and ſoon arrived at *Babylon*. THE



THE
TRAVELS
OF
CYRUS.

BOOK VIII.



EMIRAMIS had founded the City of *Babylon*; but *Nabuchodonosor* had given it its principal Beauties. Having finish'd his Wars abroad, and being in full Peace at home, he had apply'd his Thoughts

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to make his Capital one of the Wonders of the World, and with that View transported thither a great Number of Captives, of all the Nations he had conquer'd.

* It was situated in a vast Plain, water'd by the *Euphrates*. The Fruitfulness of the Soil was so great, that it yielded the King as much as the half of his Empire, and produc'd two hundred times more than was sown.

The Walls of the City were built of large Brick, cemented together with *Bitumen*, or a Slime arising out of the Earth, which in time became harder than Marble. They were fourscore Foot thick, three hundred and fifty high, and form'd a perfect Square, twenty Leagues in Compass. A hun-

* *The following Particulars are to be found in Herodotus, who had been upon the Spot. B. 1. Diod. Sic. B. 2. Quint. Curt. B. 5. Prideaux Connexion.*

dred

dred and fifty Towers were rais'd at certain Distances upon these inaccessible Walls, and commanded all the Country round about.

In the Sides of these Walls were a hundred Gates of Brass, through which might be seen passing to and fro an innumerable Throng of People, of all Nations. Fifty great Streets travers'd the City from Side to Side, and by crossing each other, form'd above six hundred large Divisions, in which were stately Palaces, delightful Gardens, and magnificent Squares.

The *Euphrates* flow'd through the Middle of the City; and over this River was a Bridge, built with surprising Art. At its two Extremities were two Palaces: The old one to the East, the new one to the West. Near the old Palace was the Temple of *Belus*. From the Center

K 2

of

of this Building rose a Pyramid, more prodigious than those of *Egypt*. It was six hundred Foot high, and compos'd of eight Towers, one above another. The uppermost was the holy Place, where the principal Mysteries were celebrated. From the Top of this Tower, the *Babylonians* observ'd the Motions of the Stars, which was their favourite Study, and by which they made themselves famous in other Nations.

At the other End of the Bridge stood the new Palace, which was eight Miles in Circuit. Its famous hanging Gardens, which were so many large Terrasses one above another, rose like an Amphitheatre to the Height of the City Walls. The whole Mass was supported by divers Arches built upon other Arches, all cover'd with broad Stones strongly cemented, and over them was first a Layer of Reed, mix'd with *Bitumen*,
then

then two Rows of Bricks, and over these were laid thick Sheets of Lead, which made the whole impenetrable to Rain, or any Moisture. The Mould which cover'd all was of that Depth, as to have room enough for the greatest Trees to take Root in it. In these Gardens were long Walks, which ran as far as the Eye could reach; Bowers, green Plots, and Flowers of all Kinds; Canals, Basins, and Aqueducts, to water and adorn this Place of Delights. A most surprising Collection of all the Beauties of Nature and Art.

The Author, or rather the Creator, of so many Prodigies, equal to *Hercules* in Bravery, and superior to the greatest Men by his Genius, was, after incredible Successes, fallen into a kind of Madness. He imagin'd himself transform'd into a Beast, and had all the Fierceness of one.

As soon as *Cyrus* was arriv'd at *Babylon*, he went to see Queen *Amytis*. This Princess had, for near seven Years, been plung'd in a deep Sadness ; but she was beginning to moderate her Grief, because the *Jews*, who were then Captives in the City, had promis'd her that the King should be cur'd in a few Days. The Queen was waiting that happy Moment with great Impatience. The Wonders which she had seen perform'd by *Daniel*, had made her confide in what he said. *Cyrus*, from a respectful Consideration of the Affliction of *Amytis*, avoided speaking to her concerning the principal Design of his Journey. He was sensible, that it was not a favourable Conjunction to treat of political Affairs, and waited, like the Queen, for the King's Cure; but not with the same Hopes. In the mean while, he endeavour'd to satisfy his Curiosity of knowing the
Reli-

Religion and Manners of the *Israelites*.

Daniel was not then at *Babylon*, but was gone to visit and console the *Jews*, dispers'd throughout *Assyria*. *Amytis* made *Cyrus* acquainted with an illustrious *Hebrew*, named *Eleazer*, for whom she had a particular Esteem. The Prince being inform'd by him, that the People of God did not look upon the King's Frenzy as a natural Distemper, but as a Punishment from Heaven, enquir'd of him the Cause of it.

Nabuchodonosor, *said the Hebrew Sage*, ' being led away by impious Men who were about him, ' came at length to such an Excess of ' Irreligion, that he blasphem'd against *The most High*; and to crown ' his Impiety, he made, of our sacred Vessels, and of the Riches ' which he had brought from his

‘ Expedition into *Judea*, a golden
 ‘ Statue, of an enormous Size, and
 ‘ resembling his own Person. He had
 ‘ it erected, and consecrated, in the
 ‘ Plain of *Dura*, and commanded
 ‘ that it should be ador’d, by all the
 ‘ Nations whom he had subdu’d.

‘ He was admonish’d by divine
 ‘ Dreams, that he should be punish’d
 ‘ for his Idolatry and Pride in this
 ‘ Life. A *Hebrew*, nam’d *Daniel*,
 ‘ a Man famous for Science, Virtue,
 ‘ and his Knowledge of Futurity, ex-
 ‘ plain’d to him those Dreams, and
 ‘ denounc’d God’s Judgments upon
 ‘ him, which were ready to break
 ‘ forth.

‘ The Words of the Prophet made
 ‘ some Impression upon the King’s
 ‘ Mind; but being surrounded by
 ‘ prophane Men, who despis’d the
 ‘ heavenly Powers, he neglected the
 ‘ divine Admonition, and gave
 ‘ him-

‘ himself up anew to his Im-
 ‘ piety.

‘ At the End of the Year, while he
 ‘ is walking in his Gardens, admiri-
 ‘ ring the Beauty of his own Works,
 ‘ the Splendor of his Glory, and the
 ‘ Greatness of his Empire; he exalts
 ‘ himself above Humanity, and be-
 ‘ comes an Idolater of his own
 ‘ proud Imaginations. He hears a
 ‘ Voice from Heaven, saying, *O*
 ‘ *King Nabuchodonosor, to thee it is*
 ‘ *spoken, The Kingdom is departed*
 ‘ *from thee, and they shall drive thee*
 ‘ *from Men, and thou shalt eat*
 ‘ *Grass as the Beasts of the Field, till*
 ‘ *seven Years are past, and until thou*
 ‘ *know that The Most High ruleth o-*
 ‘ *ver all the Kingdoms of the Uni-*
 ‘ *verse, and giveth them to whom-*
 ‘ *soever he will.*

‘ In the same Hour was the Thing
 ‘ fulfill’d, and his Reason was taken
 ‘ from

‘ from him. He was seiz’d with a
 ‘ Frenzy, and with Fits of raging
 ‘ Madness. In vain they attempted
 ‘ to hold him by Chains. He broke
 ‘ all his Irons, and ran away into
 ‘ the Mountains and Plains, roaring
 ‘ like a Lion. No one can ap-
 ‘ proach him, without running the
 ‘ Hazard of being torn to pieces. He
 ‘ has no Repose, except one Day in
 ‘ the Week, which is the *Sabbath*.
 ‘ Then his Reason returns, and he
 ‘ holds Discourses worthy of Admi-
 ‘ ration*. It is now almost seven
 ‘ Years that he has been in this Con-
 ‘ dition, and we are expecting his
 ‘ total Deliverance in a few Days,
 ‘ according to the divine Prediction.’

Here *Cyrus* sigh’d, and could not
 forbear saying to *Araspes*: ‘ In all
 ‘ the Countries through which I pass,
 ‘ I see nothing but sad Examples of
 ‘ the Weakness and Misfortunes of

* See Josephus.

‘ Princes.

‘ Princes. In *Egypt*, *Apries* is de-
 ‘ thron’d, and made a Sacrifice by
 ‘ his blind Friendship for a perfidi-
 ‘ ous Favourite. At *Sparta*, two
 ‘ young Kings were going to ruin
 ‘ the State, if not prevented by the
 ‘ Wisdom of *Chilo*. At *Corinth*,
 ‘ *Periander* makes himself and his
 ‘ whole Family miserable. At *A-*
 ‘ *thens*, *Pisistratus* is twice dethron’d,
 ‘ as a Punishment from the Gods
 ‘ for his Artifice. At *Samos*, *Poly-*
 ‘ *crates* suffers himself to be impos’d
 ‘ upon so far, as to persecute Inno-
 ‘ cence. At *Crete*, the Successors of
 ‘ *Minos* have destroy’d the most per-
 ‘ fect of all Governments. Here,
 ‘ *Nabuchodonosor* draws upon himself
 ‘ the Wrath of Heaven, by his Im-
 ‘ piety. Great Oromazes! was it
 ‘ only in your Anger then, that you
 ‘ gave Kings to Mortals? Are Gran-
 ‘ deur and Virtue incompatible?

The Morning of the Sabbath, Cy-
 rus,

rus, accompany'd by *Eleazer*, went to the Place which the King of *Babylon* frequented. They beheld the unfortunate Prince come out of the *Euphrates*, and lie down under some Willows, which were upon the Banks of the River. They approach'd him with Silence. He was stretch'd upon the Grass, his Eyes turn'd towards Heaven; and sending forth from time to time deep Sighs, accompany'd with bitter Tears. In the midst of his Misfortunes there was still upon his Face an Air of Greatness, which shew'd, that *The Most High*, in punishing, had not entirely forsaken him. They forbore, out of Respect, to speak to him, or to interrupt the profound Grief, in which he seem'd to be plung'd.

Cyrus, deeply struck with the sad Situation of this great Prince, stood immoveable, and on his Countenance appeared all the Tokens of

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a Soul seiz'd with Terror and
 Compassion. The King of *Babylon*
 observ'd it, and without knowing
 who he was, said to him: ' Hea-
 ' ven suffers me to have Intervals
 ' of Reason, to make me sensible, that
 ' I do not possess it as a Property ;
 ' that it comes from another; that a
 ' superior Being takes it from me,
 ' and restores it, when he pleases; and
 ' that he who gives it me is a sove-
 ' reign Intelligence, who holds all
 ' Nature in his Hand, and can dis-
 ' pose it in order, or overturn it,
 ' according to his Pleasure.

' Heretofore, being blinded by
 ' Pride, and corrupted by Prosperi-
 ' ty, I said within my self, and to
 ' all the false Friends who were a-
 ' bout me ; *We are born, as it*
 ' *were by Chance, and after Death*
 ' *we shall be, as if we had never*
 ' *been. The Soul is a Spark of Fire,*
 ' *which goes out when the Body is*

‘ reduc’d to Ashes. Come, let us en-
 ‘ joy the present Good, let us make
 ‘ haste to exhaust all Pleasures. Let
 ‘ us drink the most delicious Wines,
 ‘ and perfume our selves with odori-
 ‘ ferous Oils. Let us crown our selves
 ‘ with Roses before they wither. Let
 ‘ Strength be our only Law, and
 ‘ Pleasure the Rule of our Duty.
 ‘ Let us make the Just fall into our
 ‘ Snares, because he dishonours us
 ‘ by his Virtue. Let us examine
 ‘ him with Affronts and Torments, that
 ‘ we may see whether he be sincere.
 ‘ Thus it was that I blasphem’d a-
 ‘ gainst Heaven, and this is the Source
 ‘ of my Miseries. Alas! I have but
 ‘ too much deserv’d them.’

Scarce had he pronounced these
 Words, when he started up, ran away,
 and hid himself in the neighbouring
 Forest. This sad Spectacle aug-
 mented the young Prince’s Respect
 for the Deity, and redoubled his De-
 fire

fire of being fully instructed in the Religion of the *Hebrews*.

He frequently saw *Eleazer*, with whom he came by degrees into a strict Friendship. The *Eternal*, being watchful over *Cyrus*, whom he had chosen, to bring about the Deliverance of his People, thought fit, by his Conversation with this *Hebrew* Sage, to prepare him to receive, soon after, the Instructions of the Prophet *Daniel*.

Ever since the Captivity of the *Israelites*, the *Hebrew* Doctors, who were dispers'd in the several Nations, had apply'd themselves to the Study of the profane Sciences, and endeavour'd to reconcile Religion with Philosophy. In order thereto, they embrac'd, or forsook the literal Sense of the sacred Books, according as it suited with their Notions, or was repugnant to them. They taught,
2 that

that the *Hebrew* Traditions were often folded up in Allegories, according to the Eastern Custom; but they pretended to explain them. This was what gave Rise afterwards to that famous Sect among the *Hebrews*, call'd the *Allegorists*.

Eleazer was of the Number of those Philosophers, and was, with Reason, esteem'd one of the greatest *Genius's* of his Age. He was vers'd in all the Sciences of the *Chaldeans* and *Egyptians*, and had held several Disputes with the Eastern *Magi*, to prove, that the Religion of the *Jews* was not only the most antient, but the most conformable to Reason.

Cyrus having divers times discours'd with *Eleazer*, upon all he had learnt in *Persia*, *Egypt*, and *Greece*, concerning the great Revolutions which had happen'd in the Universe, desir'd him one Day to explain to him the
Doc-

Doctrine of the *Hebrew* Philosophers,
concerning *the three States* of the
World.

‘ We adore, *answered* Eleazer,
‘ but *One only God*, infinite, eternal
‘ immense. He has defin’d himself,
‘ HE WHO IS, to denote, that he
‘ exists of himself, and that all other
‘ Beings exist only by him. Being
‘ rich by the Riches of his own Na-
‘ ture, and happy by his own su-
‘ preme Felicity, he had no need to
‘ produce other Substances. Never-
‘ theless, by a noble and free Effort
‘ of his beneficent Will, he has
‘ thought fit to create divers Orders
‘ of Intelligences, to make them
‘ happy.

‘ Man first forms the Plan of his
‘ Work before he executes it; but
‘ *The Eternal* conceives, produces,
‘ and disposes every Thing in order,
‘ by the same Act, without Labour

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‘ or

‘ or Succession. He *thinks*, and im-
 ‘ mediately all the possible Ways
 ‘ of representing himself outwardly,
 ‘ appear before him. A World of
 ‘ Ideas is form’d in the divine In-
 ‘ tellect. He *wills*, and instantly
 ‘ real Beings, resembling those Ideas,
 ‘ fill his Immensity. The whole
 ‘ Universe, and the vast Expanse of
 ‘ Nature, distinct from the divine
 ‘ Essence, is produc’d.

‘ The Creator has represented
 ‘ himself two ways, by simple Pic-
 ‘ tures, and by living Images. Hence
 ‘ there are two sorts of Creatures es-
 ‘ sentially different, *material Nature*,
 ‘ and *intelligent Nature*. The one
 ‘ represents only some Perfections of
 ‘ its Original. The other knows
 ‘ and enjoys it. There are an in-
 ‘ finite Number of Spheres, full of
 ‘ such intelligent Beings.

‘ Sometimes these Spirits plunge
 ‘ them-

‘ themselves into the unfathomable
 ‘ Depths of the Divine Nature, to
 ‘ adore its Beauties, which are ever
 ‘ new. At other times they ad-
 ‘ mire the Perfections of the Crea-
 ‘ tor in his Works. This is their
 ‘ two-fold Happiness. They can-
 ‘ not incessantly contemplate the
 ‘ Splendor of the divine Essence.
 ‘ Their weak and finite Nature re-
 ‘ quires that he should sometimes
 ‘ veil himself from their Eyes. This
 ‘ is the Reason why the *material*
 ‘ *World* was created; the Refresh-
 ‘ ment of the *Intellectual*.

‘ Two sorts of Spirits lost this
 ‘ Happiness by their Disloyalty.
 ‘ The one, call’d *Cherubim*, were of
 ‘ a superior Order, and are now in-
 ‘ fernal Spirits. The other call’d
 ‘ *Ischim*, were of a less perfect Na-
 ‘ ture. These are the Souls which
 ‘ actually inhabit mortal Bodies.

‘ The Chief of the Cherubim ap-
 L 2 ‘ proach’d

‘ proach’d nearer to the Throne than
 ‘ the other Spirits. He was crown’d
 ‘ with the most excellent Gifts of
 ‘ *The Most High*; but lost his Wis-
 ‘ dom by a vain Complacency in
 ‘ himself. Being enamour’d with his
 ‘ own Beauty, he beheld and con-
 ‘ sider’d himself, and was dazzled
 ‘ with the Lustre of his own Light.
 ‘ He first grew proud, then rebell’d,
 ‘ and drew into his Rebellion all the
 ‘ *Genii* of his Order.

‘ The *Ischim* became too much
 ‘ attach’d to material Objects, and
 ‘ in the Enjoyment of created Plea-
 ‘ sures, forgot the supreme Beati-
 ‘ tude of their Nature. The first
 ‘ were elated with Pride, the others
 ‘ debas’d by Sensuality.

‘ Upon this there happen’d a great
 ‘ Revolution in the Heavens. The
 ‘ Sphere of the *Cherubim* became a
 ‘ dark *Chaos*, where those unhappy
 ‘ In-

‘ Intelligences deplore, without Con-
 ‘ solation, the Felicity they have lost
 ‘ by their own Fault.

‘ The *Ischim*, being less guilty,
 ‘ because they had sinn’d through
 ‘ Weakness, were condemn’d by *The*
 ‘ *Almighty* to animate mortal Bo-
 ‘ dies. God suffer’d them to fall
 ‘ into a kind of Lethargy, that they
 ‘ might forget their former State :
 ‘ Nevertheless, as a Punishment of
 ‘ their Crime, he ordain’d that their
 ‘ Abode should be an uneasy Prison.

‘ The Earth, which was before
 ‘ luminous, chang’d its Form. It
 ‘ was no longer a Place of Delights,
 ‘ but of a painful Banishment, where
 ‘ the continual War of the Elements
 ‘ subjected Men to Diseases and
 ‘ Death. This is the hidden Mean-
 ‘ ing of the first Allegory of the
 ‘ *Hebrew* Law-giver, concerning the
 ‘ Terrestrial Paradise, and the Fall

‘ of our first Parents. *Adam* does
 ‘ not represent one single Man, but
 ‘ all Mankind.

‘ Souls, being once disunited from
 ‘ their Origin, had no longer any
 ‘ fix’d Principle of Union. The
 ‘ Order of Generation, mutual Wants,
 ‘ and Self-love, became, here be-
 ‘ low, the only Bonds of our tran-
 ‘ sient Society, and took the Place
 ‘ of Justice, Friendship, and divine
 ‘ Love, which unites the heavenly
 ‘ Spirits.

‘ Divers other Changes happen’d
 ‘ in this mortal Abode, suitable to
 ‘ the State of Souls who suffer, and
 ‘ deserve to suffer, and are to be
 ‘ cur’d by their Sufferings.

‘ In the End, the great Prophet,
 ‘ whom we call the *Messiah*, will
 ‘ come and renew the Face of the
 ‘ Earth. It is *He*, who is the Head,
 ‘ and

‘ and the Conductor of all intelligent
‘ Natures. He is the First-born of all
‘ Creatures. The Deity has united
‘ himself to him in an intimate
‘ manner, from the Beginning of
‘ the World. It is *He*, who con-
‘ vers’d with our Fathers under a
‘ human Form. It is *He*, who ap-
‘ pear’d to our Law-giver upon
‘ the Holy Mount. It is *He*, who
‘ spoke to the Prophets under a vi-
‘ sible Appearance. It is *He*, who
‘ is call’d every where *The Desire of*
‘ *Nations*; because he has been im-
‘ perfectly known to them, by an
‘ antient Tradition, with the Ori-
‘ gin of which they are unacquaint-
‘ ed. To conclude, it is *He*, who
‘ will come in Triumph upon the
‘ Clouds, to restore the Universe to
‘ its primitive Splendor and Felicity.
‘ The Foundation of the whole
‘ Law, and of all the Prophecies, is
‘ the Idea of *A Nature, pure in its*

‘ *Original, corrupted by Sin, and to
‘ be one Day restor’d.*’

Cyrus, almost transported with hearing this Account, was unwilling to interrupt the Philosopher; but seeing that he had done speaking, he said, ‘ You
‘ give me a much higher Idea of the
‘ Divinity, than the Philosophers of
‘ other Nations. They have represented the first Principle to me,
‘ only as a sovereign Intellect,
‘ who separated and reduc’d to Order, the *Chaos* of an *eternal Matter*. But you teach me, that HE
‘ WHO IS, has not only *regularly dispos’d* that Matter, but *produc’d*
‘ it; that he has given it *Being*, as well as *Motion*; and has fill’d his
‘ Immensity with new *Substances*, as well as new *Forms*. The *Ami-
‘ lictes*, *Jyngas*, *Cosmogoges*, all the
‘ *Genii* which inhabit the *Empyreum*, and all the subordinate Divinities, ador’d in other Countries,
‘ are

‘ are not Parts of his Substance, but
 ‘ Images of his Greatness, and mere
 ‘ Effects of his Power. You shew
 ‘ me, that in all Nature there is
 ‘ but one supreme Deity, who gives
 ‘ Existence, Life and Reason to all
 ‘ Beings. This then is the God of
 ‘ *Israel*, so superior to those of all
 ‘ other Nations.

‘ I see that the Doctrine of the
 ‘ *Persians, Egyptians, and Greeks*,
 ‘ concerning the three States of the
 ‘ World, is perfectly conformable
 ‘ to your Theology.

‘ *Zoroaster*, being instructed in
 ‘ the Sciences of the *Gymnosophists*,
 ‘ spoke to me of the first Empire of
 ‘ *Oromazes*, before the Rebellion of
 ‘ *Arimanius*, as of a State in which
 ‘ Spirits were happy and perfect. In
 ‘ *Egypt*, the Religion of *Hermes*
 ‘ represents the Reign of *Osiris*, be-
 ‘ fore the Monster *Typhon* broke
 ‘ through

‘ through the *Mundane Egg*, as a
 ‘ State exempt from Miseries and
 ‘ Passions. *Orpheus* has sung the
 ‘ golden Age as a State of Simplici-
 ‘ ty and Innocence. Each Nation
 ‘ has formed an Idea of this primitive
 ‘ World, according to its Genius.
 ‘ The *Magi*, who are all Astrono-
 ‘ mers, have plac’d it in the *Stars*.
 ‘ The *Egyptians*, who are all Philo-
 ‘ sophers, have fancy’d it *A Repub-*
 ‘ *lick of Sages*. The *Greeks*, who
 ‘ delight in rural Scenes, have de-
 ‘ scrib’d it as *A Country of Shep-*
 ‘ *berds*.

‘ The *Sibyls* have foretold the
 ‘ coming of a Hero, who is to
 ‘ descend from Heaven, to bring
 ‘ back *Astræa* to the Earth. The
 ‘ *Persians* call him *Mythras*; the
 ‘ *Egyptians*, *Orus*; the *Greeks*, *Jupi-*
 ‘ *ter, the Conductor, and Saviour*. It
 ‘ is true they differ in their Descripti-
 ‘ ons, but all agree in the same Truths.

‘ They are all sensible, that Man is
 ‘ not now what he was, and believe
 ‘ that he will one Day assume a
 ‘ more perfect Form. God cannot
 ‘ suffer an eternal Blemish in his
 ‘ Work. Evil had a Beginning, and
 ‘ it will have an End. Then will
 ‘ be the Triumph of Light over
 ‘ Darkness. *That* is the Time fix’d
 ‘ by Destiny, for the total Destruction
 ‘ of *Typhon, Arimanius, and*
 ‘ *Pluto.* *That* is the prescrib’d Pe-
 ‘ riod for re-establishing the Reign
 ‘ of *Oromazes, Osiris and Saturn.*

‘ Nevertheless, there arises one
 ‘ great Difficulty, which no Philo-
 ‘ sopher has yet been able to solve
 ‘ me. *I do not conceive how Evil*
 ‘ *could happen under the Government*
 ‘ *of a God, who is good, wise and*
 ‘ *powerful. If he be wise, he might*
 ‘ *have foreseen it. If he be power-*
 ‘ *ful, he might have hinder’d it:*
 ‘ *And if he be good, he would have*
 ‘ *pre-*

‘ *prevented it. Help me to answer*
 ‘ *this great Difficulty. Shew me*
 ‘ *which way to justify the eternal*
 ‘ *Wisdom. Why has God created*
 ‘ *free Beings capable of Evil? Why*
 ‘ *has he bestow’d on them so fatal a*
 ‘ *Gift?*’

‘ *Liberty, answered Eleazer, is a*
 ‘ *necessary Consequence of our rea-*
 ‘ *sonable Nature. To be free, is*
 ‘ *to be able to chuse. To chuse, is*
 ‘ *to prefer. Every Being capable of*
 ‘ *Reasoning and Comparing can*
 ‘ *prefer, and consequently chuse.*
 ‘ *This is the essential Difference be-*
 ‘ *tween Bodies and Spirits: The one*
 ‘ *are necessarily transported where-*
 ‘ *ever the moving Force carries them;*
 ‘ *The other are mov’d only by a*
 ‘ *Reason which enlightens them.*
 ‘ *God could not give us Intelligence,*
 ‘ *without giving us Liberty.*’

‘ *But could he not, reply’d Cy-*
 ‘ *rus,*

‘ *rus*, have hinder’d us from abusing
 ‘ our Liberty, by shewing us Truth
 ‘ with so clear an Evidence, that it
 ‘ would have been impossible to
 ‘ mistake ? When the sovereign
 ‘ Beauty displays his infinitely at-
 ‘ tractive Charms, they seize and en-
 ‘ gross the whole Will, and make all
 ‘ inferior Amiability vanish, as the
 ‘ rising Sun dispels the Shades of Night.

‘ The purest Light, *answered E-*
 ‘ *leazer*, does not illuminate those
 ‘ who will not see. Now, every fi-
 ‘ nite Intelligence may turn his Eyes
 ‘ from the Truth. I have already
 ‘ told you that Spirits cannot incef-
 ‘ santly contemplate the Splendors of
 ‘ the divine Essence ; they are ob-
 ‘ lig’d from time to time to cover
 ‘ their Faces. ’Tis then that Self-
 ‘ love may seduce and make them
 ‘ take an apparent Good for a real
 ‘ one. And this false Good may
 ‘ dazzle and draw them away from

‘ the true Good. Self-love is inse-
 ‘ parable from our Nature. God,
 ‘ in loving himself, essentially loves
 ‘ *Order*, because he is *Order* ; but
 ‘ the Creature may love it self with-
 ‘ out loving *Order* ; and hence eve-
 ‘ ry created Spirit is necessarily and
 ‘ essentially fallible. To ask why
 ‘ God has made fallible Intelligences,
 ‘ is to ask why he has made them
 ‘ finite, or why he has not created
 ‘ Gods as perfect as himself ? A
 ‘ Thing impossible.

‘ Cannot God, *continu’d Cyrus*,
 ‘ employ his Almighty Power, to
 ‘ force free Intelligences to see and
 ‘ relish Truth ?’

‘ Under the Empire of God him-
 ‘ self, *answer’d Eleazer*, despotick
 ‘ Rule and Liberty are incompatible.
 ‘ Inclination, Will, and Love, are
 ‘ never forc’d. God does every
 ‘ Thing he pleases in Heaven and
 ‘ upon

‘ upon Earth; but he *will not* em-
 ‘ ploy his absolute Power to destroy
 ‘ the free Nature of intelligent Be-
 ‘ ings. If he did so, they would
 ‘ act no longer from Inclination and
 ‘ Choice, but by Force and Necessi-
 ‘ ty. They would obey, but they
 ‘ would not love. Now *Love* is
 ‘ what God demands, and it is the
 ‘ only Worship worthy of him. He
 ‘ does not require it for any Advan-
 ‘ tage to himself, but for the Good
 ‘ of his Creatures. He will have
 ‘ them happy, and contribute to
 ‘ their own Happiness; happy by
 ‘ Love, and by a Love of pure
 ‘ Choice. It is thus that their Me-
 ‘ rit augments their Felicity.’

‘ I begin to understand you, *said*
 ‘ *Cyrus*. Moral Evil does not come
 ‘ from the supremely good, wise,
 ‘ and powerful Being, who cannot
 ‘ be wanting to his Creatures, but
 ‘ from the Weakness inseparable from
 ‘ our

‘ our limited Nature, which may be
 ‘ dazzled and deceiv’d. *But what*
 ‘ *is the Cause of natural Evil?*
 ‘ *Might not the Goodness of God*
 ‘ *have brought back his offending*
 ‘ *Creatures to Order, without making*
 ‘ *them suffer? A good Father will*
 ‘ *never make use of Punishments,*
 ‘ *when he can gain his Children by*
 ‘ *Mildness.*’

‘ I have already told you, *an-*
 ‘ *swer’d Eleazer,* that we are capa-
 ‘ ble of a twofold Happiness. If
 ‘ God, after our Rebellion, con-
 ‘ tinu’d to us the Enjoyment of
 ‘ created Pleasure, we should never
 ‘ aspire to an Union with the Creator.
 ‘ We should content our selves with
 ‘ an inferior Happiness, without any
 ‘ Endeavours to attain to the su-
 ‘ preme Beatitude of our Nature.
 ‘ The only Means to give free Be-
 ‘ ings a Dislike and Detestation of
 ‘ their Disorder, is to make them
 ‘ feel,

‘ feel, for a time, the fatal Consequences of their wandering from him. God owes it to his Justice, to punish the Guilty, that he may not countenance Crimes; and his Goodness likewise requires it, in order to correct and reform the Criminal. *Natural Evil is necessary to cure moral Evil: Suffering is the only Remedy for Sin.*’

‘ I comprehend you, *said Cyrus.*
‘ God could not deprive Spirits of Liberty, without depriving them of Intelligence; nor hinder them from being fallible, without making them infinite; nor restore them after their Fall, but by expiatory Pains, without violating his Justice and Goodness. Exempt from all Passion, he has neither Anger, nor Revenge. He chastises, only to amend; and punishes, only to cure.’

‘ Yes, *answered Eleazer*, all will
‘ suffer more or less, as they are
‘ more or less gone astray. Those
‘ who have never departed from
‘ their Duty, will for ever excel the
‘ rest in Knowledge and in Happi-
‘ ness. Those who delay their Re-
‘ turn to it, will be always inferior
‘ to the other in Perfection and Fe-
‘ licity. The Return of Spirits to
‘ their first Principle, resembles the
‘ Motion of Bodies towards their
‘ Center. The nearer they approach
‘ to it, the more their Velocity aug-
‘ ments.

This is the Order established by
‘ eternal Wisdom, the immutable
‘ Law of distributive Justice; from
‘ which God cannot deviate, without
‘ being essentially wanting to him-
‘ self, countenancing Rebellion, and
‘ exposing all finite and fallible Be-
‘ ings to the Danger of disturbing the
‘ universal Harmony. ‘ The

‘ The Conduct of God shocks
 ‘ us, only because we are *finite*
 ‘ and *mortal*. Let us raise our
 ‘ Thoughts above this Place of
 ‘ Banishment. Let us run over all
 ‘ the Celestial Regions. We shall
 ‘ see Disorder and Evil no where
 ‘ but in this Corner of the Universe.
 ‘ The Earth is but an *Atom* in com-
 ‘ parison of *Immensify*. The whole
 ‘ Extent of Time is but a *Moment*
 ‘ in respect of *Eternity*. These two
 ‘ infinitely small Points will one
 ‘ Day disappear. Yet a little Mo-
 ‘ ment, and Evil will be no more.
 ‘ But our limited Minds, and our
 ‘ Self-love, magnify Objects, and
 ‘ make us look upon that *Point*,
 ‘ which divides the two Eternities, as
 ‘ something great.’

‘ This, *continu’d Eleazer*, is what
 ‘ even the Understanding of Man can
 ‘ answer, to justify the Ways of
 M 2 ‘ God.

‘ God. It is thus that we confound
 ‘ Reason by Reason it self. It is by
 ‘ these Principles that our Doctors
 ‘ silence the Philosophers of the
 ‘ Gentiles, who blaspheme against
 ‘ the sovereign Wisdom, because of
 ‘ the Evils and Crimes which hap-
 ‘ pen here below. But yet our Re-
 ‘ ligion does not consist in these
 ‘ Speculations. It is not so much a
 ‘ philosophical System, as a superna-
 ‘ tural Establishment. *Daniel* will
 ‘ instruct you in it. He is at pre-
 ‘ sent the Prophet of *The Most High*.
 ‘ The *Eternal* sometimes shews him
 ‘ Futurity as present, and lends him
 ‘ his Power to work Prodigies. He
 ‘ is soon to return to *Babylon*. He
 ‘ will shew you the Oracles con-
 ‘ tain’d in our sacred Books, and
 ‘ teach you what are the Purposes
 ‘ for which God intends you.’

It was in this Manner that *Eleazer* instructed *Cyrus*. The *Hebrew Sage*

endeavour'd to justify the incomprehensible Ways of Providence by Reasonings merely philosophical. And what was defective in his Opinions, was set right by the more simple and sublime Instructions of *Daniel*, who came back to *Babylon* a few Days after.

It was the Time fix'd by the Prophets for the Deliverance of *Nabuchodonosor*. His Frenzy ceas'd, and his Reason was restor'd to him. Before he return'd to his Capital, he resolv'd to pay a publick Homage to the God of *Israel*, in the same Place where he had given the notorious Instance of his Impiety.

He order'd *Daniel* to assemble the Princes, Magistrates, Governors of Provinces, and all the Nobles of *Babylon*, and to conduct them to the Plains of *Dura*, where he had some Years before erected the famous golden Statue. Cloath'd with

M 3 his

‘ Work of Mens Hands. *The Most*
 ‘ *High*, to punish this Excess of
 ‘ Irreligion condemned me to eat
 ‘ Grass with the Beasts for seven
 ‘ whole Years. The Times are ac-
 ‘ complish’d. I have lifted up my
 ‘ Eyes to Heaven, and acknowledg’d
 ‘ his Power. My Reason and my
 ‘ Understanding are restored me.
 ‘ Your God, (*continued he*, turning
 ‘ towards *Daniel*,) is in Truth the
 ‘ GOD OF GODS, and KING OF
 ‘ KINGS. All the Inhabitants of the
 ‘ Earth are, before him, as nothing,
 ‘ and he does according to his Will
 ‘ both in Heaven and in Earth. His
 ‘ Wisdom is equal to his Power, and
 ‘ all his Ways are full of Justice.
 ‘ Those that walk in Pride he is a-
 ‘ ble to abase, and he raises again
 ‘ those whom he had humbled. O
 ‘ Princes and People, learn to render
 ‘ Homage to his Greatness!’

At these Words the Assembly sent up
 M 4 Shouts

Shouts of Joy, and fill'd the Air with Acclamations, in Honour of the God of *Israel*. *Nabuchodonosor* was conducted back with Pomp to his Capital, and resum'd the Government of his Kingdom. Soon after, he rais'd *Daniel* to the highest Dignities, and the *Jews* were honour'd with the first Posts throughout his vast Empire.

Some Days after, *Amytis* presented *Cyrus* to *Nabuchodonosor*, who receiv'd the young Prince in a most friendly Manner, and gave him a favourable Hearing. However, the Nobles of *Babylon*, who sat in the King's Council, represented to him in very strong Terms; That great Inconveniences might attend the provoking the *Median* Court, at the present Juncture, when notwithstanding the prudent Conduct of *Amytis*, during the King's Illness, the Forces of the Kingdom were much lessen'd,

lessen'd, and its Treasure exhausted :
And that it would be better Policy
to foment the Divisions between the
Medes and *Persians*, in order to
make them mutually weaken each o-
ther's Strength, and so give the King
of *Babylon* a fair Occasion of ex-
tending his Conquests.

But *Nabuchodonosor*, who by the
Misfortunes he had suffer'd, was
cur'd of all such false Maxims, did
not suffer himself to be dazzled by the
ambitious Projects of his Ministers.
And *Cyrus* observing his good Dis-
positions, took that Opportunity to
lay before him the Advantages he
might find by an Alliance with
Cambyses. He represented to him,
that the *Medes* were the only Rivals
of his Power in the East ; That it
could not be for the Interest of the
King of *Babylon*, to let them grow
more considerable, by subjecting and
oppressing the *Persians* ; but that he
should

should rather make the latter his Friends, who might serve as a Barrier to his Empire against the Enterprises of the *Median* Prince. And in fine, that *Persia* lay very convenient for the *Babylonian* Troops to march through it into *Media*, in case *Cyaxares* should resolve upon a Rupture.

The *Prince of Persia* spoke both in publick and private Assemblies, with so much Eloquence and Strength of Reason ; he shew'd during the Course of his Negotiation, (which lasted some Months) so much Candor and Truth ; he manag'd the Nobles with so much Prudence and Delicacy ; that in the End he brought them all over. An Alliance was sworn in a solemn Manner, and *Nabuchadonosor* continued faithful to it the rest of his Life.

Cyrus being impatient to see the
sacred

sacred Books of the *Jews*, which contain'd Oracles relating to his future Greatness, convers'd every Day with *Daniel*; and the Prophet endeavour'd to instruct the young Prince in the *Hebrew* Religion. He open'd the Books of *Isaiah*, which had mention'd *Cyrus* by Name, a hundred and fifty Years before his Birth, as a Prince whom God had destin'd to be the Conqueror of *Asia*, and Deliverer of his People.

Cyrus was seiz'd with Astonishment, to see so clear and circumstantial a Prediction, a Thing unknown in other Nations, where the Oracles were always obscure and doubtful.

‘ Eleazer, *said he to the Prophet,*
 ‘ has already shewn me, that the
 ‘ great Principles of your Religion
 ‘ concerning *the three States of the*
 ‘ *World*, agree with those of other
 ‘ Nations. He has given me the
 ‘ Idea

‘ Idea of a GOD-CREATOR, which I
 ‘ have not found among the other
 ‘ Philosophers. He has answer’d all
 ‘ my Difficulties about the Origin
 ‘ of Evil, by the free Nature of
 ‘ Spirits. He shuts the Mouth of
 ‘ Impiety by his sublime Ideas con-
 ‘ cerning the Pre-existence of Souls,
 ‘ their voluntary Fall, and their to-
 ‘ tal Restoration. But he has said
 ‘ nothing to me of the supernatural
 ‘ Establishment of your Law. I con-
 ‘ jure you, by the God of *Israel*, to
 ‘ answer my Questions. *Has your*
 ‘ *Tradition the same Source with that*
 ‘ *of other Nations? Has it been trans-*
 ‘ *mitted to you by a purer Channel?*
 ‘ *Was your Law-giver a mere Phi-*
 ‘ *losopher, or a divine Person?*

I know, *answer’d Daniel*, all the
 ‘ Endeavours which our Doctors use,
 ‘ to sute Religion to the Taste of the
 ‘ Philosophers. But they go astray,
 ‘ and lose themselves in a Crowd of
 ‘ un-

‘ uncertain Opinions. The Origin
‘ and Continuance of Evil, under
‘ the Government of a good, wise,
‘ and powerful Creator, is an *Æ-*
‘ *nigma*, which has always exercis’d
‘ the Speculations of the Learned.
‘ It is vain and fruitless to attempt to
‘ explain it. We are certain that
‘ God has permitted Evil, only that
‘ he may draw from it an infinite
‘ Good; but how he will execute his
‘ Purpose, is a secret which no Mor-
‘ tal can penetrate. The *Chaldean*,
‘ the *Egyptian*, the *Greek*, and even
‘ our *Hebrew* Philosophers, are
‘ puzzled and confounded by the
‘ Multiplicity of their own Reason-
‘ ings upon this Matter. They waste
‘ themselves in toiling about those
‘ intricate Questions, without being
‘ able to unravel them. Who can
‘ know the Designs of God, or pe-
‘ netrate into his secret Purposes?
‘ Our Thoughts are weak, and our
‘ Conjectures vain. The Body weighs
‘ down

‘ down the Soul, and will not suffer
 ‘ it to reach those Heights to which
 ‘ it fondly aspires.

‘ The Curiosity of seeing into
 ‘ every Thing, explaining every
 ‘ Thing, and adjusting it to our
 ‘ weak Ideas, is the most dangerous
 ‘ Disease of the human Mind. The
 ‘ most sublime Act of our feeble
 ‘ Reason, is to keep it self silent be-
 ‘ fore the *Sovereign Reason*, to sub-
 ‘ mit, and to leave to God the Care
 ‘ of justifying, one Day, the in-
 ‘ comprehensible Ways of his Pro-
 ‘ vidence. Our Pride and Impatience
 ‘ will not suffer us to wait for this
 ‘ Unravelling. We would go *before*
 ‘ the Light, and by so doing we
 ‘ lose the Use of it.

‘ Forget therefore all the subtle
 ‘ Speculations of the Doctors. I
 ‘ shall speak to you a more sure and
 ‘ simple Language. I shall propose
 ‘ no-

‘ nothing to you but palpable Facts,
‘ of which the Eyes, Ears, and all
‘ the Senses of Men are Judges.

‘ You have already learn’d by
‘ the universal Doctrine of all Na-
‘ tions, that Man is fallen from the
‘ Purity of his Original. By dis-
‘ continuing to be just, he ceas’d to
‘ be immortal. Sufferings follow’d
‘ close upon Crimes, and Men were
‘ condemn’d to a State of Pain and
‘ Misery, in order to make them
‘ breathe perpetually after a better
‘ Life.

‘ For the first Ages after the Fall,
‘ Religion was not written. The
‘ moral Part of it was found in Reason
‘ it self, and the Mysteries of it were
‘ transmitted by Tradition from the
‘ Antients. As Men liv’d then se-
‘ veral Ages, it was easy to preserve
‘ that Tradition in its Purity.

‘ But

‘ But the sublime Knowledge of
‘ the first Men having serv’d only to
‘ increase the Corruption of their
‘ Hearts, the whole Race of Man-
‘ kind, except one Family, was de-
‘ stroy’d, in order to stop the Course
‘ of Impiety, and the multiplying of
‘ Vices. The Fountains of the great
‘ Abyss were broken up, and the
‘ Waters cover’d the Earth with an
‘ universal Deluge, of which there
‘ are yet some Traces in all Na-
‘ tions. The Constitution of the
‘ World, which had been chang’d by
‘ the Fall, was impair’d a-new. The
‘ Juices of the Earth were impo-
‘ verish’d and spoil’d by this Inunda-
‘ tion. The Herbs and Fruits had
‘ no longer the same Virtue. The
‘ Air, loaded with an excessive Moi-
‘ sture, strengthen’d the Principles of
‘ Corruption, and the Life of Man
‘ was shortned.

‘ From

‘ The Descendants of *Noah*, who
 ‘ spread themselves over the Face
 ‘ of the whole Earth, quickly forgot
 ‘ him who made them; they corrupt-
 ‘ ed their Ways, and gave themselves
 ‘ up to all Wickedness.

‘ It was then that the ETERNAL
 ‘ chose a peculiar People to be the
 ‘ Depositary of Religion, Morality,
 ‘ and all divine Truths, that they
 ‘ might not be debas’d, and intirely
 ‘ obscur’d, by the Imagination, Pas-
 ‘ sions, and vain Reasonings of Men.

‘ *Abraham*, by his Faith and
 ‘ Obedience, was found worthy to
 ‘ be the Head and the Father of this
 ‘ happy People. THE MOST HIGH
 ‘ promised him, That his Posterity
 ‘ should be multiplied as the Stars
 ‘ of Heaven; That they should one
 ‘ Day possess the Land of *Canaan*;
 VOL II. N and

‘ and That of his Seed should come
 ‘ the *Messiah*, in the fulness of time.

‘ The rising Family of this Patri-
 ‘ arch, feeble in its Beginnings, go
 ‘ down to *Egypt*, where they be-
 ‘ come very numerous, awaken the
 ‘ Jealousy of the *Egyptians*, and are
 ‘ reduced to a State of Slavery. But
 ‘ having been tried and purified by
 ‘ all Sorts of Afflictions, for the space
 ‘ of 200 Years, God raises up *Moses*
 ‘ to deliver them.

‘ THE MOST HIGH, after having
 ‘ inspired our Deliverer with the purest
 ‘ Wisdom, lends him his Almighty
 ‘ Power to prove his divine Mission
 ‘ by the most signal Wonders. These
 ‘ Wonders are nothing less than a
 ‘ frequent and instantaneous changing
 ‘ of the Order and Course of Nature.

‘ The haughty King of *Egypt* re-
 ‘ fuses to obey the Orders of the
 ‘ AL-

ALMIGHTY. *Moses* terrifies his Court with repeated Signs of the Vengeance of Heaven. He stretches out his Arm, and ten mortal Wounds make the Kingdom feel its Power. Rivers are turn'd into Blood; swarms of venomous Insects spread every where Diseases and Deaths; prodigious Lightnings, with Storms of Hail, destroy Men, Beasts and Plants; a thick Darkness hides for three Days, all the Luminaries of Heaven; and an exterminating Angel destroys in one Night all the First-born of *Egypt*.

At length the People of God leave the Land of their Captivity. *Pharaoh* pursues them with a formidable Army. A Pillar of Fire is out Guide by Night, and a thick Cloud by Day conceals our March from the Pursuers. *Moses* speaks, the Sea divides, the *Israelites* go through it on dry Ground, and are no

‘ sooner pass’d than the Sea returns
 ‘ to its Strength, and its impetuous
 ‘ Waves swallow up the Infidel Nation.

‘ Our Fathers wander in the De-
 ‘ sert, where they suffer Hunger,
 ‘ Thirst, and the Inclemency of the
 ‘ Seasons. They murmur against
 ‘ God. *Moses* speaks again: A mi-
 ‘ raculous Food descends from Hea-
 ‘ ven; dry Rocks become Foun-
 ‘ tains of living Water; the Earth
 ‘ opens and swallows up those, who
 ‘ refuse to believe the Promises, un-
 ‘ less they see their Accomplishment.

‘ It is in Solitude that God speaks
 ‘ to the Heart of Man; and it was in
 ‘ this Desert, that he himself pub-
 ‘ lish’d his holy Law, and dictated
 ‘ all the Rites, Statutes, and Sacrifices
 ‘ of our Religion. He calls up our
 ‘ Conductor to the Top of Mount
 ‘ *Sinai*; the Mountain trembles, and
 ‘ the Voice of the ETERNAL is heard
 ‘ in

‘ in Thunders and Lightnings. He
‘ displays his dreadful Power to make
‘ an Impression upon Hearts, more
‘ disposed to be affected by Fear than
‘ Love.

‘ But the GOD appears no less in
‘ the Wonders of his Goodness, than
‘ in those of his Power. The High
‘ and Lofty One, who inhabits Eter-
‘ nity, condescends to dwell amongst
‘ the Children of *Israel*, and to di-
‘ rect them in all their Ways. A
‘ moveable Sanctuary, the Ark of
‘ the Covenant, is form’d and erected
‘ by his Order, and the Altar is sanc-
‘ tified by the Presence of the Glory
‘ of THE MOST HIGH.

‘ The Rays of a Heavenly Light
‘ encompass the Tabernacle ; God
‘ sits between the Cherubim, and
‘ from thence declares his Will.

‘ After this, our great Lawgiver,
N 3 by

‘ by the Command of God himself,
 ‘ commits to Writing our Law and
 ‘ our History, the everlasting Proofs
 ‘ of his supreme Goodness, and of
 ‘ our Ingratitude. *Moses*, before his
 ‘ Death, puts this Book into the Hands
 ‘ of all the People. It was necessary
 ‘ at every instant to consult it, in Or-
 ‘ der to know not only the Religious,
 ‘ but Civil Laws. Each *Hebrew* is
 ‘ obliged to read it over once a
 ‘ Year, and to transcribe the whole,
 ‘ at least once in his Life. It was
 ‘ impossible to alter or corrupt these
 ‘ sacred Annals, without the Impos-
 ‘ ture’s being discovered and punish’d
 ‘ as High Treason against God, and
 ‘ an Attempt against the Civil Au-
 ‘ thority.

‘ *Moses* dies : our Fathers leave
 ‘ the Desert; Nature is obedient to
 ‘ the Voice of *Joshua*, our new Con-
 ‘ ductor; Rivers run back to their
 ‘ Fountain-head; the Sun suspends its
 ‘ Course;

‘ Course; the Walls of a strong City
 ‘ fall down at the Approach of the
 ‘ Ark; and the most courageous and
 ‘ warlike Nations fly before the tri-
 ‘ umphant Armies of *Israel*, who at
 ‘ length take Possession of the pro-
 ‘ mis’d Land.

‘ Scarce is this ungrateful and in-
 ‘ constant People settled in that
 ‘ Land of Delights, but they grow
 ‘ weary of being under the imme-
 ‘ diate Government of *JEHOVAH*,
 ‘ and are desirous of having a King
 ‘ to go before them, like the Nations
 ‘ about them. God gives them a
 ‘ King in his Anger. *Saul* is the first
 ‘ of our Monarchs; he proves diso-
 ‘ bedient, and is rejected. He is
 ‘ succeeded by *David*, the Man af-
 ‘ ter God’s own Heart, who extends
 ‘ his Conquests, and the Throne is
 ‘ establish’d in his Family; yet he is
 ‘ not permitted to build a Temple
 ‘ to the Lord at *Jerusalem*. This

N 4

‘ Favour

‘ Favour is reserv’d for *Solomon* his
 ‘ Son, the wisest and most pacifick of
 ‘ our Princes. He erects a stupen-
 ‘ dous Structure upon Mount *Sion* :
 ‘ The God of Peace fixes his Habi-
 ‘ tation there. The Miracle of the
 ‘ Ark is perpetuated, the Glory of
 ‘ the Divine Majesty fills the Sanc-
 ‘ tuary, and Oracles are heard from
 ‘ The Most Holy Place, as often as
 ‘ the High Priest goes thither to en-
 ‘ quire of the Lord.

‘ In order to perpetuate the Me-
 ‘ mory of so many Miracles, and to
 ‘ demonstrate the Truth of them to
 ‘ all future Ages, *Moses*, *Joshua*,
 ‘ our Judges, and our Kings esta-
 ‘ blish solemn Festivals and august
 ‘ Ceremonies. A whole Nation con-
 ‘ curs loudly, and successively to give
 ‘ Testimony to them by the most
 ‘ publick and lasting Monuments.

‘ While the *Israelites* persevere in
 ‘ their

' their Obedience, THE LORD OF
 ' Hosts is their Protector, and ren-
 ' ders them invincible as he had
 ' promised ; but as soon as they de-
 ' part from the Law of their God,
 ' he gives them up a Prey to their
 ' fierce Enemies. Nevertheless he
 ' chastises them like a Father, and
 ' does not utterly forsake them. In
 ' every Age he raises up Prophets,
 ' who threaten, instruct, and reform
 ' us. These Sages being separated
 ' from all Terrestrial Pleasures unite
 ' themselves to the Sovereign Truth.
 ' The Eyes of the Soul which have
 ' been shut since the Origin of Evil,
 ' are open'd in these Divine Men to
 ' look into the Counsels of Provi-
 ' dence, and to know all its Secrets.

' The heavy Judgments of God
 ' fall often upon the stubborn and
 ' untractable *Hebrews*, and as often
 ' this chosen People is brought back
 ' by the Prophets to own and adore
 ' the

‘ the God of their Fathers. At length
 ‘ they are wholly carried away by
 ‘ that wretched Inclination in all Mor-
 ‘ tals to corporalize the Deity, and
 ‘ to form to themselves a God with
 ‘ Passions like their own. The God
 ‘ of *Abraham*, faithful in his Threat-
 ‘ nings as in his Promises, has hum-
 ‘ bled us for many Years under the
 ‘ Yoke of *Nabuchodonosor*. *Jeru-*
 ‘ *salem* is become desolate, and the
 ‘ Holy Temple a Heap of Stones.
 ‘ Vagabonds and Captives in a strange
 ‘ Land, we wander upon the Banks
 ‘ of the *Euphrates*, and silently mourn,
 ‘ when we remember *Sion*.

‘ But God having first made use
 ‘ of that proud Conqueror to accom-
 ‘ plish his eternal Purposes, then a-
 ‘ bascd him in his Anger. You have
 ‘ been Witness both of his Punish-
 ‘ ment and his Deliverance. Ne-
 ‘ vertheless the Measure of the Di-
 ‘ vine Judgments upon the Race of
 ‘ *Jacob*

‘ *Jacob* is not yet fill’d up: It is
 ‘ you, O *Cyrus*, who are ordain’d,
 ‘ by THE MOST HIGH to be their
 ‘ Deliverer. *Jerusalem* will be re-
 ‘ peopled, the House of the Lord re-
 ‘ built; and the Glory of the latter
 ‘ Temple, which will one Day be
 ‘ honoured with the Presence of the
 ‘ *Messiah*, shall be greater than the
 ‘ Glory of the former.

The Prince of *Persia* was astonish’d
 at this Discourse. His Mind fluctuated
 between so many Proofs and so much
 Obscurity. He saw the Truth only
 through a Cloud, and did not yet
 comprehend the Grandeur and Digi-
 nity of the *Hebrew* Law; and there-
 fore said to *Daniel*,

But what is the Design of this
 Law, dictated by God himself with
 so much Pomp, preserved by your
 Fore-Fathers with so much Care, re-
 new’d and confirm’d by your Prophets
 with

with so many Miracles ? In what does it differ from the Religion of other Nations ?

‘ The Design of the Law and
 ‘ the Prophets, reply’d *Daniel*, and
 ‘ of all the Parts of our Worship,
 ‘ is to shew, That all Creatures
 ‘ were pure in their Original, and
 ‘ had nothing contagious or mortal
 ‘ in them ; That all Men are at
 ‘ present born sick, corrupt, and ig-
 ‘ norant, even to the Degree of
 ‘ not knowing their Disease ; and That
 ‘ human Nature cannot be restor’d to
 ‘ its Perfection, but by the Coming
 ‘ of a *Messiah*. All the Ceremonies
 ‘ and Sacrifices of our Religion are
 ‘ but the Shadows of these three
 ‘ Celestial Truths. The History of
 ‘ our Nation is writ with such divine
 ‘ Art, that the Facts, strictly true
 ‘ in themselves, are likewise Images
 ‘ of those other Truths. The Bon-
 ‘ dage of the *Israelites* in *Egypt* ;
 ‘ their

‘ their Journey through the Desert,
 ‘ and their Arrival in the promis’d
 ‘ Land, represent to us the Fall of
 ‘ Souls, their Sufferings in this mor-
 ‘ tal Life, and their Return to their
 ‘ heavenly Country. All other Na-
 ‘ tions have their Allegories, we have
 ‘ ours. Those who stop at the Letter,
 ‘ are sometimes offended: They
 ‘ find Expressions, which seem too
 ‘ much to *humanize*, and even
 ‘ to *corporalize*, the Divinity. But
 ‘ the true Sage penetrates their pro-
 ‘ found Meaning, and discovers
 ‘ Mysteries of the highest Wisdom.

‘ These three Ideas, the Traces of
 ‘ which are to be observ’d in all
 ‘ Religions, have been transmitted
 ‘ from Age to Age, from the De-
 ‘ luge to our Time. *Noah* taught
 ‘ them to his Children, whose Po-
 ‘ sterity spread them afterwards over
 ‘ all the Earth. But in passing from
 ‘ Mouth to Mouth, they have been
 ‘ alter’d

‘ alter’d and obscur’d, by the Imagi-
 ‘ nation of the Poets, the Supersti-
 ‘ tion of the Priests, and the different
 ‘ Genius of each Nation. We find
 ‘ more remarkable Footsteps of them
 ‘ among the Eastern Nations and the
 ‘ *Egyptians*, than any where else;
 ‘ because *Abraham*, our first Patri-
 ‘ arch, was famous in *Asia*; and
 ‘ because the People of God were a
 ‘ long time in Captivity; on the
 ‘ Borders of the *Nile*. But those
 ‘ antient Truths have been no where
 ‘ preserv’d in their perfect Purity,
 ‘ except in the Oracles written by
 ‘ our Law-giver, our Historians, and
 ‘ our Prophets.

‘ But this is not all. There is a
 ‘ Mystery peculiar to our Religion,
 ‘ of which I would not speak to you,
 ‘ O *Cyrus*, if you were not the An-
 ‘ ointed of THE MOST HIGH, and
 ‘ his Servant, chosen for the Deliver-
 ‘ ance of his People,

‘ The

‘ The Prophecies mention two
‘ Advents of the Messiah: One in
‘ *Suffering*; the other in *Glory*.
‘ *The Desire of all Nations* will,
‘ many Ages before his triumphant
‘ Appearance in the Clouds, live here
‘ upon Earth in a State of Humilia-
‘ tion. He will expiate Sin by the Sacri-
‘ fice of himself, before he restores the
‘ Universe to its primitive Splendor.

‘ God has no need of a bloody
‘ Victim to appease his Wrath. But
‘ he would offend his Justice, if he
‘ pardon’d the Criminal without
‘ shewing his Abhorrence of the
‘ Crime. This is what the Mes-
‘ siah will do. The great EMANUEL,
‘ God-Man, will descend upon
‘ Earth, to shew by his Sufferings the
‘ infinite Aversion of THE MOST
‘ HIGH, to the Violation of *Order*.
‘ ’Tis thus that he will reconcile the
‘ divine Justice and Mercy.

‘ I see

‘ I see from far that Day which
‘ will be the Consolation of the Just;
‘ and the Joy of Angels. All the
‘ heavenly Powers, all the Spirits
‘ who inhabit Immensity, will be
‘ present at this Mystery, and adore
‘ its Depth. Mortals will see no-
‘ thing but the Shell and the Out-
‘ side, the Sufferings of a *Man of*
‘ *Sorrows, and acquainted with*
‘ *Grief: But we shall be healed by*
‘ *his Wounds.* This is the great My-
‘ stery unknown in all other Religi-
‘ ons, because none but that of the
‘ *Hebrews* teaches what is due to the
‘ infinite Purity of the divine Nature.

‘ Those *Jews* who expect only
‘ a triumphant *Messiah*, will not
‘ comprehend this *first* Advent.
‘ The Pretenders to Wisdom in all
‘ Nations, who judge only by
‘ Appearances, will blaspheme a-
‘ gainst what they understand not.
‘ Nay,

‘ Nay, *The most just among Men*
 ‘ *will, in this Life, see, only as*
 ‘ *through a Cloud, the Beauty, Ex-*
 ‘ *tent, and Necessity, of that GREAT*
 ‘ SACRIFICE.

‘ At length the *Messiah* will come
 ‘ in his Glory, to renew the Face of
 ‘ the Earth, and restore the Universe
 ‘ to its primitive Brightness. *Then all*
 ‘ Spirits, in Heaven, on Earth, and
 ‘ in Hell below, will bow the Knee
 ‘ before him. And the Prophecies
 ‘ will be accomplish’d in their full
 ‘ Extent.’

Here *Daniel* ceas’d, and *Cyrus*
 cry’d out, ‘ *Zoroaster, Hermes, Or-*
 ‘ *pheus, Pythagoras, all your Dis-*
 ‘ coveries are but imperfect Traces
 ‘ and chance Rays of the Religion of
 ‘ the *Hebrews*. In *Persia, Egypt,*
 ‘ *Greece*, and in all other Nations,
 ‘ I have found only oral, uncertain,
 ‘ and loose Traditions; but you, O
 ‘ *Daniel*, have antient Books, the
 O Authority

‘ Authority of which is incontest-
 ‘ able. Your Law-giver prov’d his
 ‘ Mission by publick Miracles; you
 ‘ have Predictions, of which I am
 ‘ my self the Accomplishment. Books,
 ‘ Prodigies, and Prophecies like these,
 ‘ are not to be found elsewhere.

‘ O *Cyrus*, reply’d *Daniel*, you
 ‘ do not comprehend these Truths
 ‘ in all their Extent. Religion is
 ‘ not a System of Philosophical O-
 ‘ pinions, nor yet a History of Mira-
 ‘ cles, or supernatural Events; but
 ‘ an experimental Science which
 ‘ God reveals only to Souls who
 ‘ love Truth for its own sake. We
 ‘ may admire its Doctrines, and be
 ‘ struck with its Prodigies, and yet
 ‘ be Strangers to its Spirit. To
 ‘ know its Secrets, and feel its E-
 ‘ nergy, a superior Power must de-
 ‘ scend and take Possession of your
 ‘ Heart. This happy Moment is
 ‘ not yet come, but it draws near *.

* See Theodoret de fide.

‘ In

‘ In the mean while be content with
 ‘ knowing that the God of *Israel*
 ‘ loves you, will go before you,
 ‘ and will accomplish his Will by
 ‘ you. Make haste to verify his
 ‘ Oracles, and return with Speed to
 ‘ *Persia*, where your Presence is
 ‘ necessary.

The young Hero, soon after, left *Babylon*, and the Year following *Nabuchodonosor* dy’d. His Successors broke the Alliance sworn between the *Assyrians* and *Persians*. *Cyrus* spent twenty whole Years in War with the *Assyrian* Kings and their Allies. At length he took *Babylon*, which made him Master of all the East, from the River *Indus* to *Greece*, and from the *Caspian* Sea to *Egypt*.

In the Midst of his Wars and Victories, he never forgot the Instructions of the Prophet : But seeing the Oracles of *Isaiah* accomplish’d,

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plish'd, chose *Daniel* for his first Minister, deliver'd the *Hebrews* from their Captivity, and loudly acknowledg'd the God of *Israel* by this solemn Edict, for Rebuilding the Temple of *Jerusalem*.

Thus saith *Cyrus*, King of *Persia*. ‘ The Lord God of
 ‘ Heaven hath given me all
 ‘ the Kingdoms of the Earth;
 ‘ and he hath charg'd me to
 ‘ build him a House at *Je-*
 ‘ *rusalem*, which is in *Judah*.
 ‘ Whoever among you is of
 ‘ his People, his God be with
 ‘ him: And let him go up to
 ‘ *Jerusalem*, and build the
 ‘ House of the Lord God of
 ‘ *Israel*. HE IS THE GOD.

F I N I S.

LETTRE de Mr. Freret à l'Auteur, sur la Chronologie de son Ouvrage.

Monsieur,

L'Histoire de Cyrus, & la Chronologie des Roys de Babylone, est peut être la partie de toute l'antiquité sur laquelle on a imaginé le plus de Systemes differens, mais tous ces Systemes sont si defectueux & si mal liez avec les evenemens contemporains, que l'on se trouve arrêté presque à chaque pas par les contradictions & les embarras de ces Hypotheses : c'est ce qu'on éprouve en lisant les ouvrages de Scaliger, de Petau, d'Usser, de Marsham, de l'Evêque de Meaux, & de Prideaux.

Dans votre ouvrage, Monsieur, vous avez sagement évité ces embarras, & vous avez imaginé ce qu'il y avoit de mieux pour concilier les narrations opposées de Herodote, de Ctésias, de Xenophon, & des autres anciens au sujet de Cyrus.

Vous avez conservé la Guerre de ce Prince contre Astyages son grand Pere. Cette Guerre est un point constant dans l'antiquité & reconnu par Xenophon luy meme dans sa

A LETTER from Mr. *Freret* (Member of the *Academy of Inscriptions at Paris*) to the Author, concerning the Chronology of his Work.

SIR,

THERE have perhaps been more different Systems formed, to settle the History of Cyrus, and the Chronology of the Kings of Babylon, than for any other part of antient Story. But these Hypotheses are all so defective, and so ill connected with cotemporary Events, that we are stopped almost at every step, by the Contradictions and Inconsistencies we meet with in them. This every Man's Experience shews him to be true, who reads the Writings of Scaliger, Petau, Usher, Marsham, the Bishop of Meaux, and Prideaux.

But in your Work, you have wisely avoided these Difficulties, and have hit upon the best Method of reconciling the contradictory Accounts, which Herodotus, Ctesias, Xenophon, and other ancient Writers, give us of Cyrus.

You have preserved this Prince's War with his Grandfather Astyages; a War which the Ancients allow to be certain: and Xenophon himself acknowledges it, in his Nar-

retraitte des dix milles. Il n'a supprimé ce fait dans sa Cyropedie, que pour ne pas de-figurer le portrait de Cyrus par une Guerre qu'il croyoit contraire aux devoirs de la nature. Prideaux apres Xenophon acrû la devoir supprimer aussy. Marſham a imaginé un veritable Roman, & a supposé deux differens Royaumes des Medes sur lesquels regnoient en meme temps deux Aſtyages, l'un grand Pere de Cyrus, & l'autre son Ennemi. Le party que vous avez pris est plus ſimple & plus conforme à l'ancienne Histoïre. Vous avez préparé cette Guerre, & vous l'avez conduite de telle façon qu'elle ne ternit en rien le Caractere de votre Heros.

La Suppreſſion d'un Evenement ſi conſiderable a obligé Xenophon à faire deux anachroniſmes pour remplir les premieres années de Cyrus. Il a avancé la priſe de Sardis de 25 ans, & celle de Babylone de 28.

Comme cet Histoïrien n'avoit en vûe pour former ſon Heros que les Vertus Militaires & les Qualités d'un bon Citoyen; il ne trouva point dans le plan de ſon ouvrage les memes reſſources que vous avez eûes pour remplir la Jeuneſſe de Cyrus. Il ne penſa, ni à luy donner des principes ſûrs pour le garantir des dangers, qui aſſiegent la vertu des Princes; ni à le premunir contre la Corruption des faux politiques, & des faux philo-

rative of The Retreat of the ten thousand. He suppressed this Fact, in his Cyropædia, only to avoid throwing a Blemish on Cyrus's Character, by a War, which he thought contrary to natural Duty. Prideaux has likewise thought fit to omit it. Marlham has invented a mere Romance, and supposes, that there were two different Kingdoms of the Medes, which were, at the same Time, governed by two Astyages's, one the Grand-father, and the other the Enemy, of Cyrus. The Method you have taken, is more simple, and more agreeable to ancient Story. You have paved the Way for this War, and conducted it in such a Manner, that it does in no wise stain the Character of your Hero.

The Omission of so considerable an Event, led Xenophon into two Anachronisms, in order to find Employment for Cyrus, in his younger Years. This Author antedates the taking of Sardis, 25 Years; and that of Babylon, 28.

As this Historian had nothing in view but military Virtues and the Qualities of a true Patriot, whereby to form his Hero; his Scheme did not furnish him with the same Materials, to fill up Cyrus's Youth, as yours does. He had no Thoughts of instilling into his Mind, such Principles as would most effectually secure him from the Dangers which beset the Virtue of Princes; or of guarding him beforehand, against the Cor-
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ruption

philosophes ; deux Genres de Corruption dont les suites sont également funestes pour la Société.

Xenophon élevé dans la Grece ne connoissoit que les Rouyames de Sparte & de Macedoine, où les Roys n'étoient à proprement parler que les premiers Citoyens de l'Etat, & où les Magistrats étoient leurs Collegues plutot que leurs ministres. Il n'imaginoit point les abus du despotisme, & n'avoit point pensé à les prevenir. Dans votre plan, comme il s'agit de former un Roy plutôt qu'un Conquerant, & un prince qui sache encore mieux rendre les peuples heureux sous son Gouvernement, que les contraindre à se soumettre à ses loix, vous avez trouvé de quoy remplir la Jeunesse de Cyrus en le faisant voyager sans rien deranger dans la véritable Chronologie.

Cyrus est mort l'an 218 de Nabonassar, 530 ans avant Jesus Christ. C'est un point que je ne m'arreteray pas à prouver. Il est constant parmy tous les Chronologistes. Ce Prince étoit alors âgé de 70 ans, selon Dinon, auteur d'une Histoire de Perse tres estimée ; (*) donc il étoit né l'an 148 de Nabonassar, 600 ou 599 ans avant l'Ere Chretienne. Il avoit regné neuf ans à Babylone suivant le Canon astronomique ; donc la prise de

(*) Cic. de Divin. Lib I. C. 23.

cette

ruption of false Politicks and false Philosophy, which are, in their consequences, equally fatal to Society.

Xenophon having been educated in Greece, was acquainted only with the Kingdoms of Sparta and Macedon, whose Kings were, properly speaking, nothing more than the chief Persons in the State; and the Magistrates were rather their Collegues, than their Ministers. He had no Notion of the Abuses of despotick Power, and therefore could have no thoughts of preventing them. Whereas your Design being to form a King, rather than a Conqueror, a Prince better qualify'd to make his People happy under his Government, than to force them to submit to his Laws; you are thereby enabled to give Cyrus full Employment in his Youth, by making him travel: and that very consistently with true Chronology.

Cyrus died the 218th Year of Nabonassar, and 530 Years before the Christian Æra, which I shall not lose time in proving, because acknowledged by all Chronologers. This Prince was then 70 Years of Age, according to Dinon, the Author of a celebrated History (1) of Persia. He was therefore born in the 148th Year of Nabonassar, 600, or 599 Years before Christ. He had reigned, according to the Astronomical Canon,

(1) Cic. de Divin. B. 1. ch. 23.

cette ville tomboit à la 61 année de son age à la 209 de Nabonassar & 539 avant Jesus Christ.

La prise de Sardis tombe suivant Socrate dans Diogene Laerce ^(b) & suivant Solin ^(c) à la quatrième année de la Cinquante huitième Olympiade. Selon Eusebe, c'est la première année de la même Olympiade. Cette année est donc la 545 ou la 548 avant l'Ere Chrétienne la 52 ou la 55 de la Vie de Cyrus.

Il avoit régné 30 ans sur les Medes & sur les Perses, selon Herodote & Ctesias, ayant 40 ans lors qu'il monta sur le Throne, selon le Temoignage précis de Dinon, ce qui donne pour l'Epoque du Commencement de son regne l'an 188 de Nabonassar, & la première année de la 55 Olympiade, 560 ans avant Jesus Christ.

Eusebe nous apprend que cette même année de la 55 Olympiade étoit celle où tous les Chronologistes s'accordoient à placer le Commencement du regne de Cyrus sur les Medes & sur les Perses. ^(d) L'Histoire ne nous apprend point combien avoit duré la Guerre de Cyrus contre les Medes ni de quels Evenemens avoient été remplis les 40 premières années de sa Vie, & vous avez

^(b) Diog. Laerce Liv. I. perian. ^(c) Cap. VIII.

^(d) Euseb. prepar. Evang. Lib. X.

nine Years at Babylon. This City was therefore taken in the 61st Year of his Age, the 209th of Nabonassar, and the 539th before Christ.

** Sardis was taken, according to Sosticrates (2) in Diogenes Laertius, and according to (3) Solinus, in the 4th Year, of the 58th Olympiad; but according to Eusebius, in the first Year of that Olympiad: and consequently, either in the 545th or 548th Year before Christ, and the 52d, or 55th Year of Cyrus's Life.*

He had reigned 30 Years over the Medes and Persians, according to Herodotus and Ctesias, and he was 40 Years old, according to Dinon, when he mounted the Throne; which fixes the beginning of his Reign to the 188th Year of Nabonassar, the first Year of the 55th Olympiad, and the 560th Year before Christ.

Eusebius (4) tells us that all Chronologists agreed in placing the Beginning of Cyrus's Reign over the Medes and Persians, in this Year of the 55th Olympiad. But Historians have neither told us, how many Years Cyrus's War with the Medes lasted, nor any Particulars of what happened in the first forty Years of his Life. You are therefore at full Liberty to fill up this Space,

(2) Diog. Laer. B. I. Periand. (3) Chap. VIII.

(4) Præpar Evang. B. X.

with

le champ libre pour imaginer tous ceux qui conviendront au but que vous vous êtes proposé. Votre Chronologie est donc non seulement conforme à celle des Grecs, & des Perses, mais encore à celle des Babylonien.

Xenophon a changé toute cette chronologie. Selon luy, Cyrus à l'age de douze ans va à la Cour de Medie, y reste 4 ans & revient à 16. Il entre à 17 dans la Classe des adolescens & y reste 10 ans. L'historien ajoute qu' Astyages mourut dans cet intervalle, ce qui est contraire à la Verité; car ce Prince regna jusques à l'an 560 qu'il fut Vaincu par Cyrus & ne mourut que quelques années après. Vous vous etes écarté de Xenophon & vous avez bien fait

Selon le meme Auteur, Cyrus agé de 28 ans passa en Medie a la tête d'une armée de 30 mille hommes, à 29 il soumit les Armeniens, à 30 il marcha contre les Lydiens & prit Sardis, & à 31 il se rendit maitre de Babylone vers l'année 567. Cette année qui est la 179 de Nabonassar est la 36 de Nabucodonosor qui regna encore sept ans, ces 7 ans joint aux 23 des quatre Roys qui ont régné a Babylone après luy font les 28 années d'anachronisme dont j'ay parlé plus haut.

Le reste de la Chronologie de Xenophon est indifferant à votre ouvrage. Cet Historien

with whatever you judge most proper to your Design; and your Chronology is not only agreeable to that of the Greeks and Persians, but likewise to that of the Babylonians.

Xenophon indeed has changed all this Chronology. According to him, Cyrus went to the Court of Media, at 12 Years of Age, stay'd there 4 Years, returned in his sixteenth Year, entered into the Class of the ἑφηβοί or Young-men, in his seventeenth, and continued in it 10 Years: to which he adds that Astyages died in this Interval. But this is not true; for that Prince reigned till he was conquered by Cyrus, in the Year 560, and did not die till some Years after. You have therefore done well in not following Xenophon.

According to him, Cyrus enter'd Media at the Head of 30000 Men, when he was 28 Years of Age; subdued the Armenians at 29; marched against the Lydians, and took Sardis, at 30; and made himself Master of Babylon, at 33, about the Year 567. This is the 179th Year of Nabonassar, and the 36th of Nabuchodonosor, who reigned seven Years after it. These 7 Years added to the 21 Years of the four Kings who reigned in Babylon after him, make the 28 Years of the Anachronism abovementioned.

The rest of Xenophon's Chronology is of no Importance to your Work. He does not

rien ne determine pas le temps de la mort de Mandane, ni de Cambyse, & vous a laissé une pleine liberté de placer ces Evenemens de la maniere la plus convenable à votre plan.

La ville de Tyr ne fut prise que la 19 année de Nabucodonosor après un siege de 13 ans qui avoit commencé la septieme année du Regne de ce Prince, comme Joseph l'avoit lû dans les annales Pheniciennes. Le Prophete Ezechiel l'année meme de la prise de Jerusalem qui etoit la 18 de Nabucodonosor menace Tyr d'une ruine prochaine ; donc elle n'etoit pas encore prise. Cyrus avoit alors 15 ans ; Or comme le temps où il retrouve Amenophis à Tyr peut aller jusques à 15 années de plus ; & comme les voyages de Cyrus se font depuis la 28 jusques à la 32 année de son age, vous ne faites icy aucun anachronisme.

Nous n'avons aucun passage positif pour fixer le temps de la demence de Nabucodonosor. Cette demence est constante par le temoignage de Daniel ; & il y a beaucoup d'apparence qu'elle arriva vers la fin de sa vie. Voicy surquoy je me fonderois pour le prouver.

La deportation de Joachim arriva la 8 année du Regne de Nabucodonosor sur la Judée & la quatrieme de son regne à Babylone

not determine the time of the Death, either of Mandana, or Cambyfes; and you are therefore entirely at Liberty, to place these as will best suit with your Design.

The City of Tyre was not taken, till the 19th Year of Nabuchodonosor, after a thirteen-Years-siege, which began the seventh Year of that Prince's Reign, according to the Phœnician Annals, which Josephus had read. In the Year Jerusalem was taken, which was the 18th Year of Nabuchodonosor, the Prophet Ezechiel threatens Tyre with approaching ruin; it therefore was not taken at that time. Cyrus was then 15 Years of Age. Now, as the Time when Cyrus met with Amenophis again at Tyre, might be about 15 Years later than this; and as the Travels of Cyrus are all placed between the 28th and 32d Year of his Age; you are therefore guilty of no Anachronism in this particular.

We have no where any express Passage, whereby to fix the Time of Nabuchodonosor's Madness. That he was mad, is certain, from Daniel: And it is very probable, it happened towards the End of his Life. My Reasons for it are these.

Jehoiachin was carried into Captivity, in the 8th Year of Nabuchodonosor's reign over Judea, and the 4th of his reign in Babylon;

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bylone ; c'est à dire l'an 148 de Nabonassar, 600 avant J. Christ, & l'année meme de la naissance de Cyrus.

Nous lisons dans Jeremie ^(a) & dans le 4^{me} livre des Roys ^(b) que la 37^e année de la deportation de Joachim, Evilmerodac monta sur le Throne de Babylone & tira Joachim de prison pour l'admettre à sa Table, & le combler d'honneurs. Cette année étoit la 184^e de Nabonassar, la 564^e avant J. C. & la 37^e de la Vie de Cyrus, cependant Nabucodonosor étoit encore vivant puisqu'il n'est mort que l'an 186^e de Nabonassar à la 39^e de Cyrus. Donc non seulement Evilmerodac est monté sur le trône du vivant de son pere, mais il gouvernoit sans le consulter avec assez d'Independance, pour ne pas craindre de l'irriter, en tenant une conduite opposée a la sienne, & en comblant d'honneurs un Prince qu'il avoit toujours retenu dans les fers. Berosé donne 10 ans de Regne a ce Prince qu'il nomme *Evilmaradoch*. Le Canon astronomique luy en donne seulement deux & le nomme Ilovarodam. L'Ecriture, le fait monter sur le throne trois ans avant la morte de son pere.

Tous ces embarras disparoîtront si l'on suppose que la demence de Nabucodonosor

(^a) Chap. LII. ver. 31. (^b) Chap. XXV. ver. 27.

bylon ; *that is, the 148th Year of Nabonassar, 600 Years before Christ, and the Year Cyrus was born.*

We are told in Jeremiah (5) and in the (6) second Book of Kings, that in the 37th Year of Jehoiachin's Captivity, Evilmerodach ascended the Throne of Babylon, took Jehoiachin out of Prison, admitted him to his own Table, and bestowed many Honours upon him. This was the 148th Year of Nabonassar, the 564th before Christ, and the 37th of Cyrus's Age; at which time Nabuchodonosor was yet alive, since he did not die till the 188th of Nabonassar, and the 39th of Cyrus. Evilmerodach therefore did not only mount the Throne in his Father's Lifetime, but he governed without consulting him, and with so little dependance upon him, as not to fear provoking him, by taking quite different Measures from his, and heaping Honours on a Prince, whom his Father had all along kept in Fetters. Berosus makes the Prince, whom he calls Evilmerodach to have reigned 10 Years. The Astronomical Canon allows him but two, and calls him Ilovarodam. The Scripture places him upon the Throne, three Years before the Death of his Father.

All these Difficulties will vanish if we suppose, that Nabuchodonosor's Madness

(5) Chap. lii. ver 31.

(6) xxv. 27.

for a commencé 8 ans avant sa mort & que des lors son fils Evilmerodac fut regardé comme Roy, se mit à la tête des Conseils, & gouverna l'Empire avec les ministres de son pere. Ces 8 ans joints aux deux qu'il regna seul apres la mort de Nabucodonosor font les dix ans de Berosc. L'Ecriture sainte commence plû tard son regne, & sans doute du temps au quel il se debarrassa des ministres dont les conseils le gênoient : ce qui n'arriva que la troisieme année avant la mort de Nabucodonosor. La demence de ce Prince ne dura que sept ans, & ayant recouvert son bon sens, il gouverna par luy même & donna un Edit en faveur des Juifs qui est rapporté dans Daniel. Ou n'avoit jamais cessé de mettre son nom dans les actes publics ; c'est pour cela que le Canon astronomique ne donne que deux ans de Regne à son fils Ilovarodam. Ce Canon avoit été dressé sur les actes publics.

La demence de Nabucodonosor a dû produire de grandes revolutions à la Cour de Babylone, & nous pouvons nous en former une Idée, sur ce qui se passa à la Cour de France pendant celle de Charles VI. où les affaires estoient tantot entre les mains de sa femme, tantot entre celles de ses Enfants, tantot entre celles des Grands Seigneurs & des Princes de son Sang.

began 8 Years before his Death, and that his Son Evilmerodac was from that Time looked upon as King, placed himself at the Head of Affairs, and governed the Empire with his Father's Ministers. These 8 Years, joined with the two he reigned alone after his Father's Death, make up the 10 Years of Berosus. The Holy Scriptures begin his Reign later, doubtless from the Time that he removed the Ministers, who made him uneasy, which did not happen till the third Year before the Death of Nabuchodonosor. This Prince's Madness continued but 7 Years; after that time he recovered his Senses, reassumed the government, and published an Edict in favour of the Jews, which is related in Daniel. His Name had all along been made Use of in the publick Acts; and for this Reason, the Astronomical Canon makes his Son Ilovarodam to have reigned but 2 Years. This Canon was drawn up from the publick Acts.

Nabuchodonosor's Madness must have produced great Revolutions, in the Court of Babylon, and we may form an Idea of them, from what passed at the Court of France, during that of Charles VI: when the Management of Affairs was sometimes lodged in the Hands of the Queen, sometimes in those of her Children, and sometimes in those of the great Lords and Princes of the Blood.

Suivant cette Supposition également simple & necessaire la demence de Nabucodonosor sera arrivée l'an de Nabonassar 179, avant J. C. 569^e & la 32^e. année de la Vie de Cyrus. Ce Prince doit en avoir été instruit, car cet Evenement étoit d'une grande Importance. On ne peut meme douter qu'il n'ait influé dans la Guerre des Medes & des Perses. Les Babylonien étoient allicz des Medes & de leurs Roys, car Nabucodonosor avoit Epousé une Fille d'Astyages. Ils auroient pris quelque part a cette Guerre, sans la Mediation d'Amytis, qu'on peut supposer avoir travaillé à concilier les Medes & les Perses; sans la foiblesse du Gouvernement des Babylonien causée par la demence de leur Roy; & sans les Divisions qui regnoient à la cour entre les differens Partis qui se disputoient la premiere Place dans les Conseils.

Le Spectacle d'un Conquerant si fameux réduit dans cet Etat déplorable étoit bien capable d'instruire Cyrus, & vous avez eû grande Raison de ne le pas negliger. Cyrus revint de ces Voyages selon votre Chronologie vers la 32^e année de son Age. La demence de Nabucodonosor étoit déjà commencée. Il passe pres de sept ans dans la Perse gouvernant sous son pere. C'est pendant cet Espace de Temps qu'arrivent toutes les Intrigues entre Cyaxare & Soranes, que Cambyse fait la Guerre aux
Medes

Upon this Supposition, which is both easy and necessary, Nabuchodonosor's Madness will have happened, in the 179 Year of Nabonassar, the 569th before Christ, and the 32d of Cyrus. This Prince must have been informed of that Event, for it was of great Importance to him to know it. It is not to be doubted but it had its Influence in the War of the Medes and Persians. The Babylonians were allied to the Medes and their Kings: For Nabuchodonosor had married a Daughter of Astyages. They would have taken some Part in this War, (had it not been for the Mediation of Amytis; whom we may suppose to have labour'd to reconcile the Medes and Persians;) the Weakness of the Babylonian Government; occasioned by the Madness of the King, and the Divisions which prevailed at Court, among the different Parties, who contended for the Direction of Affairs.

The Sight of so famous a Conqueror reduced to so deplorable a Condition, must have been a very proper Spectacle for the Instruction of Cyrus, and you had great Reason not to neglect it. He returned from his Travels, according to your Chronology, about the 32d Year of his Age, after Nabuchodonosor's Madness had already seized him. Cyrus spent 7 Years, under his Father's Government, in Persia, during which Time, all the Intrigues between Cyaxares and Soranes were carried on; Cambyses
made

Medes; qu'Astyages meurt & que Cyrus va à Babylone pour negotier avec Amytis vers la fin de la Maladie de Nabucodonosor. Ce Temps est bien choisy pour rendre le Spectacle plus touchant & plus Instruëtif.

Votre Chronologie sur les Evenemens politiques & sur les Revolutions arrivées du Temps de Cyrus est donc parfaitement conforme à celle des Grecs, des Babyloniens, & des Hebreux. Examinons maintenant si les Grands Hommes que vous faites voir à Cyrus pendant ses Voyages ont été ses Contemporains. Vous pouvez vous permettre un peu plus de Liberté dans le second cas que dans le premier.

Vous savez combien les anciens sont opposez entre eux sur le Temps où Zoroastre a vécu, ce qui vient sans doute de ce que l'on a donné le nom de Zoroastre à tous ceux qui ont reformé en differens temps la Religion des Mages: Le dernier est le plus fameux de tous, & le seul qui ait été connu sous ce nom ou sous celui de Zardouscht par les Orientaux, Mr. Prideaux le fait Contemporain de Cambyse & de Darius fils d'Hystaspe. Mais Il y à beaucoup d'apparence qu'il étoit un peu plus ancien.

Les Orientaux comme on le peut voir dans l'Ouvrage de Mr. Hyde le font viure sous
Gustaspes

made War with the Medes; Astyages died and Cyrus went to Babylon, to negotiate Affairs with Amytis, a little before Nabuchodonosor's Madness left him. This time was judiciously chosen, to make the Sight more affecting and instructive.

Your Chronology, with regard to political Affairs, and the Revolutions which happened in Cyrus's Time, is therefore perfectly agreeable to that of the Greeks, Babylonians, and Hebrews. Let us now enquire, whether the Great Men, whom you make Cyrus to have seen in his Travels; were his Contemporaries. You may indeed be allowed a greater Liberty in this Case than in the former.

You know how the Antients contradict one another with regard to the Time when Zoroaster lived; which doubtless proceeds from hence, that the Name of Zoroaster was given to all those, who, at different Times, reform'd the Religion of the Magi. The last of these was the most famous, and is the only one, who is known by that Name, or by the Name of Zardouscht, in the East. Prideaux makes him cotemporary with Cambyfes, and Darius the Son of Hystaspes But it is very probable he lived some Time before them.

The Eastern Writers, as may be seen in Dr. Hyde's Work, make him to have lived
under

Gustaspes, ou Hyftaspes pere de Darab qui est le Darius premier des Grecs. Ce Gustaspes etoit plus agé que Cyrus, & pouvoit etre le meme que celui que vous faites son Gouverneur. D'où il suit necessairement que la reforme de la Religion des Mages a du se faire pendant le Regne de ce Prince, & que c'étoit alors que Zoroaster vivoit. La Reforme faite par Darius suppose que les Mages s'étoient arrogés une tres grande Autorité dont il les depouilla. Il altera meme la pureté de la Religion de Zoroastre par le melange de l'Idolatrie Estrangere. Ce fut sous son Regne que le Culte d'Anaitis s'introduisit dans la Perse, & cela ne s'accorde pas avec les Hypotheses de Mr. Prideaux. Le Party que vous avez pris est plus conformé à la suite de l'Histoire telle qu'elle resulte des faits qui sont communs aux Grecs, & aux Historiens Persans & Arabes.

Cyrus a pû epouser Cassandane a l'Age de 18 ans, & vivre avec elle neuf ou dix ans; de cette façon il a pû passer en Egypte vers la 29^e Année de son Age. Votre Chronologie s'accorde parfaitement avec l'Age d'Amasis. Son Regne a finy de l'aven de tous le Chronologistes un an avant l'Expedition de Cambyse, c'est à dire vers l'an 525 avant J. Christ, & la 63^e Olympiade. Herodote ne donne que 44 ans de durée

under Gustaspes or Hystaspes, the Father of Darab, who is the first Darius of the Greeks. This Gustaspes was older than Cyrus, and may have been the same Person, whom you make his Governor. Whence it necessarily follows, that the Reformation of the Religion of the Magi must have been made during his Reign, and that Zoroaster lived at that Time. The Reformation made by Darius supposes that the Magi had assumed to themselves very great Authority, which he took away from them. He likewise corrupted the Purity of Zoroaster's Religion, by a Mixture of foreign Idolatry. In his Reign, the Worship of Anaitis was first brought into Persia, contrary to the Hypotheses of Dr. Prideaux. Your Scheme is more agreeable to the Course of the History, as it results from those Facts, which are related by the Persian and Arabian Historians, as well as by the Grecian.

Cyrus may have married Cassandana at 18 Years of Age, and have lived with her nine or ten Years; so that he may have travelled into Egypt, about the 29th Year of his Age. Your Chronology agrees exactly with the Age of Amasis. All Chronologists agree, that his Reign ended a Year before Cambyse's Expedition, that is about the 525th Year before Christ, and the 63d Olympiad. Herodotus makes his Reign to have lasted

durée au Regne d'Amasis, & par Consequent il le fait commencer en l'année 569 avant Jesus Christ & à la 52 Olympiade, vers la 30^e année de Cyrus.

Diodore qui donne 55 ans de Regne à Amasis suppose qu'il monta sur le Throne l'an 579 ou 580 avant l'Ere Chretienne, & la 20 année de l'Age de Cyrus : Mais ces deux Opinions sont faciles à concilier. Herodote a commencé le Regne d'Amasis à la fin de la Revolution qui le mit sur le Throne, & Diodore a compté du Commencement de sa Revolte.

Apries vivoit encore peu après la prise de Jerusalem puisque le Prophete Jeremie (*) predit sa mort sous le nom de Pharaon Hophra, comme un evenement qui devoit arriver dans peu de Temps. Cette année est la 589 avant J. C. & la 36^e avant la fin d'Amasis, & montre que les Divisions de l'Egypte avoient deja commencé. Dans votre Systeme Amasis etoit maitre tranquille de toute l'Egypte lors que Cyrus y passa, & il y avoit deja plusieurs années qu'Apries etoit mort. Ce qui est conforme à l'Histoire profane & sacrée; Cyrus ayant 28 à 30 ans lors de ses Voyages.

La Chronologie Grecque souffrira un peu plus de difficulté, mais l'anachronisme ne passera pas 12 ou 14 ans.

(*) Chap. XLIV. ver. derni.

lasted 44 Tears ; and consequently places the beginning of it in the 569th Year before Christ, and the 52d Olympiad, and about the 30th Year of Cyrus.

Diodorus indeed, who makes Amasis to have reigned 55 Tears, supposes that he ascended the Throne in the 579th, or 580th Year before Christ, and the 20th Year of Cyrus's Age : But these two Opinions are easily reconciled. Herodotus begins Amasis's Reign at the end of the Revolution, which placed him on the Throne, and Diodorus at the beginning of his Revolt.

Apries must have lived but a little time after the taking of Jerusalem since the Prophet Jeremiah, (7) foretells his Death, under the Names of Pharaoh Hophra, as what must soon happen. Jerusalem was taken in the Year 589 before Christ, and the 63d before Amasis's Death, which shews that the Troubles in Egypt were already begun. According to your System, Amasis governed all Egypt, in Tranquillity, when Cyrus went thither ; and Apries had already been dead several Tears ; which is agreeable both to prophane and sacred History. Cyrus being between 28 and 30 Tears of Age when he Travelled.

The Greek Chronology indeed will not be so easily reconciled to yours ; but the A-

(7) xliv. the last Verse.

Chilon étoit déjà avancé en Age au Temps de la 52^e Olympiade ainſy que le rapportoit Hermippus cité par Diogene Laerce ; ^(b) cette Olympiade commença l'an 573 avant J. C. & finit l'an 570, la 30^e année de Cyrus. Le Temps de son Ephorat eſt poſterieur, Pamphyla le plaçoit à la 56^e Olympiade, mais ce paſſage eſt manifeſtement corrompû. L'annoyme Auteur de la Chronologie des Olympiades determine le Temps de la Magiſtrature de Chilon par celui de l'Archontat d'Euthydemes à Athens, c'eſt à dire par l'année 81 avant le paſſage de Xerxes ſelon la Chronologie ^(c) des Marbres d'Arondel. Ce qui donne l'an 561 avant J. Chriſt, & la 38 année de Cyrus, ce qui s'accorde parfaitement avec votre Chronologie ; car huit ans auparavant, Cyrus a pû voir Chilon en paſſant à Sparte, à l'Age de 30 ans.

Periandre mourut, ſelon Soſicrate ^(d) à la fin de la 48 Olympiade l'an 585, & la 16^e année de Cyrus. Les Anciens nous apprennent qu'il avoit regné 40 ans & qu'il avoit commencé à fleurir vers la 38^e Olympiade. Vouz reculez la fin de ſa Vie de 12 ou 14 ans, mais comme vous ne le faites que pour

^(b) Diogene Laerce Liv. i. ^(c) Marm. Oxon. Chron. Epoch.
^(d) Diogen. Laerce. Liv. I.

nachronism, will not exceed 12, or 14, Years.

Chilo was, according to Hermippus, as quoted by (8) Diogenes Laertius, advanced in Age, at the time of the 52d Olympiad. This Olympiad began in the 573d Year before Christ, and ended in the 570th, which was the 30th of Cyrus. This was before his Ephorate, which Pamphyla places in the 56th Olympiad, but this Passage is manifestly corrupted. The Anonymous Author of the Chronology of the Olympiads, fixes the time of the Magistracy of Chilo, to that of the Archonship of Euthydemes, at Athens; that is, to the 81st Year before Xerxes's Passage into Asia, according to the Chronology of the (9) Arundelian Marbles. This was the 561st Year before Christ, and the 38th of Cyrus, which agrees perfectly well with your Chronology; for Cyrus might have seen Chilo 8 Years before, as he went to Sparta, and when he was 30 Years of Age.

Periander died, according to (10) Socrates, at the end of the 48th Olympiad, the 585th Year before Christ, and the 16th of Cyrus. The Ancients tell us he had reigned 40 Years, and began to flourish about the 38th Olympiad. You postpone his Death 12, or 14 Years; but as you do this, only to

(8) B. I. (9) Marm. Oxon. Chron. Epoch. 42.

(10) Diog. Laert B. I.

make

rendre Cyrus témoin de sa mort désespérée ;
L'Anachronisme fait une beauté, & il est
d'ailleurs peu Important.

La Royauté de Pisistrate sur les Atheniens n'a commencé que l'an 560 avant J. Christ 71 ans avant la Bataille de Marathon selon Thucydide (e) & 100 ans avant la Tyrannie des 400 à Athenes. Cyrus avoit alors 40 ans ; ce n'est qu'un Anachronisme de 9 à 10 ans. Il n'y en a point à l'égard de Solon. Son Archontat & sa Réformation du Gouvernement d'Athenes sont de l'an 597 & la 3^e année de l'Olympiade 46^e. (f) Il passa un Temps considérable à Voyager & ne revint à Athenes que dans un âge avancé qui ne luy permettoit plus de se mêler des Affaires publiques. Il mourut âgé de 80 ans, la seconde année du Règne de Pisistrate selon Phanias d'Erese, & la 41^e année de la Vie de Cyrus. Ce Prince a très facilement pu s'entretenir avec luy neuf ou dix ans auparavant.

Vous devez être également tranquille sur le Synchronisme de Pythagore & de Cyrus. Denys d'Halicarnasse nous apprend (g) que ce fut seulement vers la 50^e Olympiade qu'il

(e) Lib. VI. p. 442, 452, & Lib. VIII. p. 601. Arist. Pol. Lib. V. p. 12. (f) Diog. Laërce. & Plutar. Vie de Solon. (g) Den. d'Hal. Liv. 12.

passa

make Cyrus a Witness of his desperate Death, the Anachronism is a Beauty, and is, otherwise, of little Importance.

Pisistratus's Reign over the Athenians did not begin, till 560 Years before Christ, 71 before the Battle of Marathon, according to Thucydides, ⁽¹¹⁾ and 100 before the Tyranny of the 400, at Athens. Cyrus was then 40 Years old; so that your Anachronism here is only of 9, or 10 Years. And with regard to Solon, you are guilty of no Anachronism at all. His Archonship and his Reformation of the Government of Athens, was in the Year 597 before Christ, and the 3d Year of ⁽¹²⁾ the 46th Olympiad. He spent a considerable Time in travelling, and did not return to Athens, till he was advanced in Years; which would not suffer him to be concerned in publick Affairs any more. He died at the Age of 80 Years, in the second Year of Pisistratus's Reign, according to Phanias of Eresia, and in the 41st Year of Cyrus: Who might therefore have conversed with him, nine or ten Years before.

You ought likewise to give your self as little concern about the bringing Pythagoras and Cyrus together. Dionysius Halicarnassensis tells us, ⁽¹³⁾ that the former went

⁽¹¹⁾ B. VI. p. 449, 452. and B. VIII. p. 601. Arist. Pol. B. V. p. 12. ⁽¹²⁾ Diog. Laer. and Plut. Life of Solon. ⁽¹³⁾ D. Hal. B. XII.

Q

into

passa en Italie, c'est adire vers l'an 577. Il se sert du mot (environ) *κατά*, ce qui montre que ce terme se peut etendre. En effet Diogene Laerce nous montre qu'il fleurissoit vers la 60^e Olympiade. C'est a dire 40 ans après, & en prenant cela du Temps où il est mort agé de 80 ans, il auroit eu 50 ans lors qu'il passa en Italie & seroit né vers l'an 520. Si le Philosophe Pythagore étoit le meme que celui qui se presenta aux Jeux Olympiques pour Combattre parmy les Enfans & qui ayant été rejetté demanda à être receu parmy les Hommes, & remporta le prix la 48^e Olympiade, il avoit 16 ou 17 ans en 585 & n'étoit gueres plus Agé que Cyrus. C'est le Sentiment de Mr. Bentley qui peut se defendre malgré les Objections, qu'on luy a faites. Mais sans entrer dans cette discussion, il vous suffit que Pythagore ait été de retour de ses Voyages, & en état de conferer avec Cyrus, lors que ce Prince passa dans la Grece en 565. Or c'est ce que l'on ne sauroit vous refuser dans aucun de ces Systemes qui partagent les sçavans sur le Temps de Pythagore.

Vous

into Italy, about the 50th Olympiad, that is, about the 577th Year before Christ. He makes use of the Word *κατά*, (about) which shews that this date need not be strictly taken. And indeed, Diogenes Laertius shews us, that he flourished about the 60th Olympiad, that is, about 40 Years after; which if we understand of the Time of his Death, which was at the Age of 80, he will then have been 50 Years old, when he went into Italy; and he will appear to have been born, about the 520th Year before Christ: if Pythagoras the Philosopher be the same with him, who offered to fight, at the Olympic Games, among the Children, and upon being rejected, desired to be received among the Men, and gained the Prize, in the 48th Olympiad. He was 16 or 17, in the Year 585 before Christ, and was scarce older than Cyrus. This is the Opinion of Dr. Bentley, who is able to defend himself against all the Objections, which have been made to him. But, without entring into this Dispute, it is sufficient for your Vindication, that Pythagoras was returned from his Travels, and capable of conferring with Cyrus, when this Prince went into Greece, in the Year 565 before Christ; which cannot be denied, on any of the different Systems, which the Learned have formed, concerning the Time of Pythagoras's Life.

Vous êtes encore fondé à le mettre aux mains avec Anaximandre. Ce Philosophe a dû voir Pythagore quoy qu'il fut plus âgé que luy, ayant 64 ans la seconde année de la 48^e Olympiade, selon le temoignage d'Apollodore dans Diogenes Laërce. C'est à dire l'an 585. Et c'est encore une Beauté dans votre ouvrage de voir le jeune Pythagore triompher des Sophismes du Materialiste. On ne peut douter que le Philosophe Milesien n'ait été le premier Auteur de la Doctrine des Atomistes. Selon le temoignage d'Aristote (^a), de Cicéron (^b), de Plutarque (^c), & de Simplicius (^d), le *τὸ ἀπειρον* d'Anaximandre étoit une Matière infinie. Sa Doctrine est la même que celle de Spinoza.

Vous voyez, Monsieur, que la Complaisance n'avoit aucune part à l'Approbation que j'ay donnée à la Chronologie de votre ouvrage. Vous n'aviez pas besoin d'une attention si scrupuleuse *au Vray*, vous pouvez vous contenter *au vray semblable*. La Nature de votre ouvrage n'en exigeoit pas d'avantage. Je suis persuadé cependant que cette Exactitude ajoutera de nouvelles beautés aux yeux de ceux qui sont instruits de l'anci-

(^a) Phil. Liv. I. Cap. 4.

(^b) De Nat. Deor. Lib. I.

(^c) Placit. Phil. Lib. I. Cap. 3.

(^d) Comm. in Epict.

You have likewise good Reason for bringing him into a dispute with Anaximander. This Philosopher must have seen Pythagoras though he was older than he, being, according to Apollodorus in Diogenes Laertius 64 Years of Age, in the 2d Year of the 48th Olympiad, that is in the Year 585 before Christ. And it is likewise a Beauty in your Work to see the young Pythagoras triumphing over the Sophistry of the Materialist. It is not to be doubted, but the Milesian Philosopher was the first Inventor of the Doctrine of the Atomists. According to (14) Aristotle, (15) Cicero, (16) Plutarch, and (17) Simplicius, the τὸ ἀπειρον of Anaximander, was an infinite matter. His Doctrine is the same with that of Spinoza.

Thus you see, Sir, that Complaisance has no part, in my Approbation of the Chronology of your Book. You need not have adhered so scrupulously to Truth, you might have contented your self with Probability. The nature of your Work did not require more. Nevertheless this Exactness will, I am persuaded, give it new Beauties, in the Opinion of those who are versed in ancient History. Exactness is not necessarily

(14) Phys. B. I. Ch. 4. (15) De Nat Deor. B. I.
(16) Placit. Phil. B. I. Ch. 3. (17) Comment. in Epict.

excluded

(17)

ent Histoire l'Exactitude n'est pas incompatible avec l'Agrement, & ne produit la Secheresse que dans les Esprits froids & pesants.

Je suis avec, &c.



excluded from Works of Wit and Imagination; It produces Driness, only when a Writer is of a cold and heavy Genius.

I am, &c.





A
DISCOURSE
UPON THE
THEOLOGY
AND
MYTHOLOGY
OF THE
ANTIENS.



Y first Design was to inter-
perse some Notes in the
Body of the Book ; but as
the attending to such critical Re-
marks would divert the Mind too
R often

often from the principal Story, I thought it would be more agreeable to the Reader to digest them into the Form of a Discourse, which I divide into two Parts.

In the *first* I shall shew, that the Philosophers of all Ages and all Countries have had a Notion of a SUPREME DEITY *distinct and different from Matter.*


From the *second* it will appear, that there are Traces of the principal Doctrines of *revealed Religion* with regard to the *three States of Nature* to be found in the Mythology of all Nations.

PART



PART I.

Of the THEOLOGY of the ANTIENTS.

 O begin with the *Magi* or *Persian* Philosophers: According to the Testimony of *Herodotus**, the antient *Persians* had neither Statues, nor Temples, nor Altars: ‘ They think it ridiculous, (says this Author,) to fancy, like the *Greeks*, that the Gods have an human Shape, or derive their Original from Men. They chuse the highest Mountains for the Place

* Herod. Clio. lib. 1. p. 56. §. 131. Edit. Francof. 1608.

‘ of their Sacrifice : They use nei-
 ‘ ther Libations, nor Musick, nor
 ‘ hallow’d Bread ; but when any
 ‘ one has a mind to sacrifice, he leads
 ‘ the Victim into a clean Place, and
 ‘ wearing a Wreath of Myrtle about
 ‘ his Head, invokes the God to
 ‘ whom he intends to offer it. The
 ‘ Priest is not allow’d to pray for his
 ‘ own private Good, but for that of
 ‘ the Nation in general, each parti-
 ‘ cular Member finding his Benefit in
 ‘ the Prosperity of the Whole.

Strabo * gives the same Account
 of the antient *Persians*. ‘ They
 ‘ neither erected Statues nor Altars,
 ‘ says this Historian ; ‘ they sacrificed
 ‘ in a clean Place, and upon an Emi-
 ‘ nence, where they offered up a
 ‘ Victim crowned. When the Priest
 ‘ had cut it into small Pieces, every
 ‘ one took his share. They left no

* *Strabo* lib. 15. p. 732. Ed. Paris, 1620.

‘ Portion

‘ Portion of it for the Deities, say-
 ‘ ing, that God desires nothing but
 ‘ the Soul of the Victim.’

The *Eastern* People, full of the Notion of Transmigration, imagined, that the Victim was animated by a Soul in a State of Punishment, whose expiatory Pains were compleated by the Sacrifice.

The *Persians* indeed, as well as other *Pagans*, worshipped the Fire, the Sun, and the Stars : But we shall see that they consider’d them only as visible Images and Symbols of a supreme God, whom they believed to be the Sovereign Lord of Nature.

Plutarch has left us in his Treatise of *Isis* and *Osiris*, a Fragment of the Theology of the *Magi*. This philosophical Historian assures us, that they called the Great God, *Oromazes*, or the Principle of Light
 R 3 that

*that produced every thing, and worketh all in all**. They admitted however another God, but of an inferior Nature and Order, whom they called *Mythras* or the *Middle God*. They did not think him a Being co-eternal with the supreme Divinity, but the first Production of his Power, the chief of all Spirits, and placed by him in Authority over them. This will appear from the following Passages.

The finest Definition we have of the Deity among all the Writings of the Antients, is that of *Zoroaster*. It has been transmitted down to us by *Eusebius* in his *Præparatio Evangelica*: an Author so far from being over favourable to the Pagans, that he makes it his Business continually to expose and degrade their Philosophy. And yet he says, that he had read the following Words *verbatim*

* Plut. de Isid. & Osir. Edit. Paris, 1624. p. 370.

in

in a Book of *Zoroaster* that was extant in his Time, and known by the Title of *The Sacred Collection of Persian Monuments*.

† ‘ God is the first of all incorruptible Beings, eternal and unbegotten : He is not compounded of Parts. There is none like nor equal to him. He is the Author of all good, and entirely disinterested, the most excellent of all excellent Beings, and the wisest of all intelligent Natures ; the Father of Equity, the Parent of good Laws, Self-instructed, Self-sufficient, and the first Former of Nature.’

The modern Writers among the *Arabians* and *Persians*, who have preserved to us what Remains are left of the antient Doctrine of *Zoroaster* among the *Guebrii* or Worshippers

† Euseb. Præp. Evang. lib. I. p. 42. Edit. Paris.

of Fire, maintain, that the first *Magi* admitted only one eternal Principle of all things.

Abulfeda, cited by the famous Dr. *Pocock*, says, that according to the primitive Doctrine of the *Persians**, ‘ God was prior to both
‘ Light and Darknes, and had ex-
‘ isted from all Eternity in an ado-
‘ rable Solitude, without any Com-
‘ panion or Rival.’

Saristhani, quoted by Dr. *Hyde*, says, ‘ That the first *Magi* † did
‘ not look upon the good and evil
‘ Principles as both of them co-eter-
‘ nal, but thought that the Light
‘ was indeed eternal, and that the
‘ Darknes was produced in time by
‘ the Disloyalty of *Abriman*, Chief
‘ of the *Genii*.’

* Pocock Specim. Hist. Arab. p. 148.

† Hyde Relig. Ant. Persar. cap. 9. p. 161. & cap. 22. p. 290.

Such

Such was the Theology of the antient *Persians*, which in the foregoing Work I have put in the Mouth of *Zoroaster*.

M. *Bayle* says in his Dictionary, that the antient *Persians* were all *Manichæans*; however he came to entertain this Notion, he must certainly have given it up, if he had consulted the original Authors: a Method which that famous Critick did not always take. He had a Genius capable of going to the bottom of any Subject whatever: but he wrote sometimes in a hurry, and treated superficially the gravest and most important Subjects. Besides, there is no clearing him from the Charge of loving too much the dismal Obscurity of Scepticism. He is always upon his guard against the pleasing Ideas of Immortality. He shews with Art and Subtlety all the
dark

dark Sides of a Question: but he very rarely represents it in that Point of Light, which shines with Evidence. What Encomiums would he not have merited, had he employed his admirable Talents more for the Benefit of Mankind?

The *Egyptians* had much the same Principles as the oriental Nations. There is nothing more absurd than the Notion generally given us of their Theology; nor is any thing more extravagant than the allegorical Sense which certain Authors fancy they have discovered in their Hieroglyphicks.

On one hand, it is hard to believe that human Nature could ever sink so low as to adore Insects, Reptiles, and Plants, which they see produced, growing, and dying every day, without ascribing certain divine Virtues to them, or considering them as Symbols

bols of some invisible Power. In the most barbarous Countries we still find some Knowledge of a superior Being, which is the Object of the Hope and Fear of the most stupid Savages. But though we should suppose there are some Nations in the World sunk into so gross an Ignorance as to have no Notion of a Deity, yet it is certain that *Egypt* cannot be charged with this Ignorance. All Historians, as well sacred as profane, agree in speaking of this People as the wisest of all Nations; and one of the Encomiums that the Holy Spirit gives to *Moses*, is, that *he was learned in all the Wisdom of the Egyptians*. Would the Holy Ghost ever have spoken in such a manner of a Nation that was fallen into so senseless and barbarous an Ignorance, as to worship Onions, Crocodiles, and the most despicable Reptiles?

On

On the other hand, there are certain modern Writers who exalt the Theology of the *Egyptians* too high, and fancy that they find in their Hieroglyphicks all the Mysteries of the Christian Religion. After the Deluge, *Noah* doubtless would not leave his Children ignorant of the great Principles of Religion, with regard to the *three States of Mankind*: and that Tradition might have been spread from Generation to Generation over all Nations of the World. But we should not infer from thence, that the Heathens had as clear Notions of the Divine Nature and the *Messias*, as the *Jews* had themselves. Such a Supposition, far from doing Honour to Holy Writ, would only derogate from its Dignity. I shall endeavour to keep the just Medium between these two Extremes.

2

Plutarch

Plutarch in his Treatise of *Isis* and *Osiris*, tells us*, ‘ That the Theology of the *Egyptians* had two Meanings; the one holy and symbolical, the other vulgar and literal; and consequently that the Figures of Animals which they had in their Temples, and which they seemed to adore, were only so many Hieroglyphicks to represent the Divine Attributes.’

Pursuant to this Distinction, he says, that *Osiris* signifies the active Principle, or the most holy Being†; *Isis* the Wisdom or Rule of his Operation, *Orus* the first Production of his Power, the Model or Plan by which he produced every thing, or the Archetype of the World.

It would be rash to assert, that

* Plut. de Isid. & Osir. p. 354.

† Ibid. p. 373, 374, 375.

.. the

the Pagans ever had any Knowledge of a Trinity of distinct Persons in the indivisible Unity of the Divine Nature. But it is plain that the *Chaldeans* and *Egyptians* believed that all the Attributes of the Deity might be reduced to three, *Power*, *Understanding*, and *Love*. They distinguished also three sorts of Worlds, the *sensible* World, the *aerial* World, and the *etherial* World. In each of these Worlds they asserted likewise three principal Properties, *Figure*, *Light*, and *Motion*: *Matter*, *Form*, and *Activity*: and on this account the antient Philosophers looked upon the Number *three* as mysterious.

If any Man reads with attention the aforementioned Tract of *Plutarch*, the Works of *Jamblichus*, and what Accounts are left of the Religion of the *Orientals* and *Egyptians*,

* See Athan. Kirch. Oedip Egypt. tom. 1. p. 144, &c. to p. 151. & tom. 2. p. 132.

he will easily see, that the Mythology of those Nations chiefly regards the *internal Operations*, and the *Attributes of the Deity*, as that of the Greek does his *external Operations*, or the *Properties of Nature*. The *Oriental*s and *Egyptians* had a more refining and metaphysical Genius than the *Greeks* and *Romans*, who were fondest of the Sciences that depend on *Imagination* and *Sense*. This Key may contribute a great deal towards understanding the antient Mythologies.

Plutarch concludes his Treatise of *Isis* and *Osiris* in this manner: * ‘ As
 ‘ he that reads the Works of *Plato*
 ‘ may be said to read *Plato*, and he
 ‘ that acts the Comedy of *Menander*
 ‘ may be said to act *Menander*: so
 ‘ the Antients gave the Name of
 ‘ Gods to the various Productions

* Pag. 377, & 378.

‘ of

‘ of the Deity. (*Plutarch* had said
‘ a little before,) that care should be
‘ taken not to transform, dissolve
‘ and scatter the Divine Nature into
‘ Rivers, Winds, Vegetables, or
‘ bodily Forms and Motions. This
‘ would be as ridiculous as to ima-
‘ gine, that the Sails, the Cables,
‘ the Rigging and the Anchor are the
‘ Pilot ; or that the Thread, the
‘ Woof, and the Shittle are the Wea-
‘ ver. Such senseless Notions are an
‘ Indignity to the Heavenly Powers,
‘ whom they blaspheme whilst they
‘ give the Name of Gods to Beings
‘ of an insensible, inanimate, and
‘ corruptible Nature. Nothing, as
‘ he goes on, that is without a Soul,
‘ nothing that is material and to be
‘ perceived by our Senses, can be
‘ God. Nor yet must we imagine
‘ that there are different Gods ac-
‘ cording to the different Countries
‘ of *Greeks* and *Barbarians*, *Nor-*
‘ *thern* and *Southern* People. As
the

‘ the Sun is common to all the World,
 ‘ tho’ called by different Names in
 ‘ different Places ; so there is but
 ‘ one sole supreme Mind or Reason,
 ‘ and one and the same Providence
 ‘ that governs the World, tho’ he is
 ‘ worshipped under different Names,
 ‘ and has appointed some inferior
 ‘ Powers for his Ministers.’ Such,
 according to *Plutarch*, was the Doc-
 trine of the first *Egyptians* with re-
 gard to the Divine Nature.

Origen, who was co-temporary
 with *Plutarch*, follows the same Prin-
 ciples in his Book against *Celsus*, a
 Pagan Philosopher, who pretended to
 understand Christianity, because he
 knew some Ceremonies of that Reli-
 gion, tho’ he never entered into the
 Spirit of it. Now *Origen* expresses
 himself in this manner: * ‘ The
 ‘ *Egyptian* Philosophers have sublime

* Orig. contra Cels. lib. 1. p. 11.

‘ Notions with regard to the Divine
 ‘ Nature, which they keep secret, and
 ‘ never discover to the People but
 ‘ under a Veil of Fables and Allego-
 ‘ ries. *Celsus* is like a Man who has
 ‘ travelled into that Country ; and
 ‘ tho’ he has conversed with none
 ‘ but the ignorant Vulgar, yet
 ‘ takes it into his Head, that he
 ‘ understands the *Egyptian* Religion.
 ‘ All the *Eastern* Nations, (continues
 ‘ he) the *Persians*, the *Indians*, the
 ‘ *Syrians* conceal secret Mysteries
 ‘ under their religious Fables. The
 ‘ wise Men of all those Religions see
 ‘ into the Sense and true Meaning of
 ‘ them, whilst the Vulgar go no fur-
 ‘ ther than the exterior Symbol, and
 ‘ see only the Bark that covers
 ‘ them.’

Let us next hear the Testimony of
Jamblichus, who had studied the Re-
 ligion of the *Egyptians*, and under-
 stood it thoroughly. He lived in
 the

the beginning of the third Century, and was a Disciple of the famous *Porphyry*. As both St. *Clement* * and St. *Cyril* of *Alexandria* † assure us, there were at that time a great many *Egyptian* Books extant, which have been since lost: Several of these were highly respected for their Antiquity, and ascribed to *Hermes Trismegistus*, or one of his first Disciples. *Jamblichus* had read these Books, which had been translated by the *Greeks*; and this is the Account that he gives of the Theology which they taught.

‘ According to the *Egyptians*, the
 ‘ first God existed in his solitary Uni-
 ‘ ty before all Beings ‡. He is the
 ‘ Fountain and Original of every thing
 ‘ that either has Understanding or is
 ‘ to be understood. He is the first
 ‘ Principle of all things, Self-suffi-

* Strom. l. 6. p. 133.

† Contra Julian. lib. 1.

‡ Jambli. de Myst. Egypt. Ed. Lugd. 1552. p. 153, 154.

‘cient, Incomprehensible, and the
 ‘Father of all Essences.’

‘*Hermes* says likewise, (as *Jamblichus* goes on to tell us) ‘that this
 ‘supreme God has constituted another God, called *Emeph*, to be
 ‘Head over all Spirits, whether *Ethereal*, *Empyrean*, or *Celestial*; and
 ‘that this second God, whom he
 ‘stiles the *Guide*, is a Wisdom that
 ‘transforms and converts into himself all spiritual Beings. He makes
 ‘nothing superior to this *God-Guide*,
 ‘but only the first *Intelligent*, and
 ‘first *Intelligible*, who ought to be
 ‘adored in Silence.’

He adds, ‘That the Spirit which
 ‘produceth all things, has different
 ‘Names according to its different
 ‘Properties and Operations; that he
 ‘is called in the *Egyptian* Language
 ‘*Amoun*, as he is wise; *Ptha*, as he
 ‘is the Life of all things; and *Osiris*,
 ‘*ris*,

‘*ris*, as he is the Author of all
‘ Good.’

Such, according to *Jamblichus*,
was the Doctrine of the *Egyptians*;
and it is evident from thence, that
they admitted only one Principle,
and a middle God, like the *Mythras*
of the *Persians*.

The Notion of a Spirit constitu-
ted by the supreme God, to be the
Head and Guide of all Spirits, is very
antient. The *Hebrew* Doctors be-
lieved that the Soul of the *Messias*
was created from the Beginning of
the World, and appointed to preside
over all the Orders of Intelligences.
This Opinion was founded on a No-
tion, that finite Natures cannot
incessantly contemplate the Bright-
ness and Glories of the Divine Es-
sence, and must necessarily some-
times turn off their View, and adore
the Creator in his Works; that at

such Times there must be an Head to lead Spirits thro' all the Regions of Immensity, and shew them all its Beauties and Wonders.

To have a more perfect Knowledge of the Theology of the *Orientals* and *Egyptians*, it may not be improper to examine that of the *Greeks* and *Romans*, which is derived originally from it. The Philosophers of *Greece* went to study Wisdom in *Asia* and *Egypt*. *Thales*, *Pythagoras*, *Plato*, drew the best of their Knowledge from thence. The Traces of the *Oriental* Tradition are now indeed in a manner worn out, but as there are several Monuments of the Theology of the *Greeks* still preserved, we may judge of the Masters by their Disciples.

We must however distinguish between the Gods of the Poets, and those of the Philosophers. Poetry deifies

deifies all the various Parts of Nature, and gives Spirit to Bodies, as well as Body to Spirits: It expresses the Operations and Properties of Matter by the Actions and Passions of such invisible Powers, as the Pagans supposed to be Directors of all the Motions and Events that we see in the Universe. The Poets pass in a Moment from Allegory to the literal Sense, and from the literal Sense to Allegory; from real Gods to fabulous Deities: and this occasions that Jumble of their Images, that Absurdity in their Fictions, and that Indecorum in their Expressions, which are so justly condemned by the Philosophers.

Notwithstanding this Multiplication of inferior Deities, these Poets however acknowledged, that there was but one only supreme God. This will appear from the very antient Traditions which we still have left

of the Philosophy of *Orpheus*. I am very far from thinking that *Orpheus* was the Author of those Works which go under his Name. I believe with the famous *Grotius*, that those Books were wrote by the *Pythagoreans*, who professed themselves Disciples of *Orpheus*. But whoever is the Author of these Writings, 'tis certain that they are older than *Herodotus* and *Plato*, and were in great Esteem among the Heathens; so that by the Fragments of them still preserved, we may form a Judgment of the antient Theology of the *Greeks*.

I shall begin with the Abridgment which *Timotheus* the Cosmographer gives us of the Doctrine of *Orpheus*. This Abridgment is preserved in *Suidas**.

‘ There is one unknown Being

* *Suidas de Orph.* p. 350.

‘ exalted

‘ exalted above and prior to all Be-
 ‘ ings, the Author of all Things,
 ‘ even of the *Æther*, and of every
 ‘ thing that is below the *Æther*:
 ‘ This exalted Being is Life, Light,
 ‘ and Wisdom; which three Names
 ‘ express only one and the same
 ‘ Power, which has created all Be-
 ‘ ings, visible and invisible, out of
 ‘ nothing.’

It appears by this Passage, that the
 Doctrine of the *Creation*, that is, of
 the Production of Substances, was
 not unknown to the Heathen Philo-
 sophers. We shall soon find it laid
 down in *Plato*.

Proclus has transmitted down to
 us this extraordinary Passage of the
 Theology of *Orpheus**. ‘ The
 ‘ Universe was produced by *Jupiter*,
 ‘ the *Empyræum*, the deep *Tartarus*,

* *Proclus de Timæo*. p. 95.

‘ the

‘ the Earth, and the Ocean, the Im-
 ‘ mortal Gods and Goddesſes ; all
 ‘ that is, all that has been, and all
 ‘ that ſhall be, was contained ori-
 ‘ ginally in the fruitful Boſom of
 ‘ *Jupiter*. *Jupiter* is the Firſt and
 ‘ the Laſt, the Beginning and the
 ‘ End. All Beings derive their Ori-
 ‘ gin from him. He is the Primi-
 ‘ tive Father, and the Immortal Vir-
 ‘ gin. He is the Life, the Cauſe,
 ‘ and the Energy of all Things.
 ‘ There is but one only Power, one
 ‘ only God, and one ſole univerſal
 ‘ King of all.’

I ſhall conclude the Theology of
Orpheus with a famous Paſſage of
 the Author of the *Argonautica*, who
 is looked upon to be a Diſciple of
 his*. ‘ We will ſing firſt an Hymn
 ‘ upon the antient *Chaos*, how the
 ‘ Heavens, the Sea, and the Earth

* *Argon.* apud Steph. p. 71. Edit. Tuegger. An. 1566.

were

‘ were formed out of it. We will
 ‘ sing likewise that Eternal, Wise,
 ‘ and Self-perfect Love, which re-
 ‘ duced this *Chaos* into Order *.

‘Tis clear enough from the Doc-
 trine of the Theogony, or Birth of
 the Gods, which is the same as the
 Cosmogony, or Generation of the
 Universe, that the antient Poets as-
 cribed it entirely to a First Being,
 from whom all other Beings derived
 theirs. The Poem of the *Theogonia*,
 which is ascribed to *Hesiod* †, speaks
 of Love ‘ as the first Principle which
 ‘ brought the *Chaos* into Order ; ††
 and from that *Chaos* sprung the
 Night, from the Night the *Æther*,
 from the *Æther* the Light ; then the
 Stars, the Planets, the Earth, and at
 last the Deities that govern all.

* ψ 423. Πρεσβύτατόν τε, ἢ αὐτοτελῇ πολύ-
 μητιν ἔρωτα.

† Hesiod. Theog. Edit. Steph. ψ 120.

† † ψ 120. Ἡ δ' Ἔρος ὃς κάλλιστος ἐν ἀθανάτοισι
 θεῶισι.

Ovid speaks likewise to the same Effect in the first Book of his *Metamorphoses**. ‘ Before there was
 ‘ a Sea and an Earth, says he, be-
 ‘ fore there was any Heaven to cover
 ‘ the World, universal Nature was
 ‘ but one indigested sluggish Mass,
 ‘ called a *Chaos*. The Seeds of all
 ‘ things jumbled together were in a
 ‘ perpetual Discord, till a beneficent
 ‘ Deity put an end to the Difference.’
 Words which shew plainly that the
Latin Poet who followed the *Greek*
 Tradition makes a Distinction be-
 tween the *Chaos*, and God who by
 his Wisdom brought it out of Con-
 fusion into Order.

I ought however in this Place to observe, that the *Greek* and *Roman* Mythology in relation to the *Chaos* is much more imperfect than that of the *Orientals* and the *Egyptians*, who

* *Ovid. Metam. l. i. p. i.*

tell us, that there was an happy and perfect State of the World prior to the *Chaos* ; that the good Principle could never produce any thing that was evil ; that his first Work could not be Confusion and Disorder ; and in a word, that physical Evil is nothing else but a Consequence of moral Evil. 'Twas the Imagination of the *Greek Poets* that first brought forth the monstrous *Manichean* Doctrine about two co-eternal Principles, a supreme Intelligence and a blind Matter, Light and Darkness, an indigested *Chaos*, and a Deity to range it in Order.

I pass from *Hesiod* and *Ovid* to speak of the Theology of *Homer* and his Imitator *Virgil*. Let any one read these two Epick Poets with a proper Attention, and he will see that the *Marvellous* which runs thro' their Fable is founded upon these three Principles. 1. That there
is

is one supreme God, whom they every where call *the Father, and the Sovereign Lord of Men and Gods, the Architect of the World, the Prince and Governour of the Universe, the First God, and the Great God.* 2. That universal Nature is full of subordinate Spirits, which are the Ministers of that supreme God. 3. That Good and Evil, Virtue and Vice, Knowledge and Error, arise from the different Influence and Inspiration of the good and evil *Genii*, who dwell in the Air, the Sea, the Earth, and the Heavens.

The Tragick and Lyrick Poets exprefs themselves after the same manner as the Epick Poets. *Euripides* exprefsly acknowledges the Dependence of all Beings upon one sole Principle: ‘ O Father, and King
 ‘ of Men and Gods! says he; why
 ‘ do we miserable Mortals fancy
 ‘ that we know or do any thing?
 ‘ Our

‘ Our Fate depends upon your
‘ Will *.’

Sophocles represents the Deity to us as a sovereign Intelligence, which is the Truth, the Wisdom, and the Eternal Law of all Spirits †. ’Tis not, says he, to any mortal Nature, that Laws owe their Origin. They come from above. They come down from Heaven itself. The *Olympian Jupiter* alone is the Father of them.

Pindar says ‡, that *Chiron* taught *Achilles* to adore *Jove*, who lances the Thunder, as superior to all the other Deities.

Plautus introduceth an inferior Deity speaking in this manner ** : ‘ I
‘ am a Citizen of the celestial City,
‘ of which *Jupiter*, the Father of

* Eurip. Supplic. Act. 3. ψ. 734, &c. Edit. Cant.

† In *Ædip. Tyran.*

‡ Pyth. Ode 6. p. 265. Ed. Oxon.

** Plaut. Rudens.

‘ Gods

‘ Gods and Men, is the Head. He
 ‘ commands the Nations, and sends
 ‘ us over all Kingdoms to take an
 ‘ Account of the Conduct and Ac-
 ‘ tions, the Piety and Virtue of Men.
 ‘ In vain do Mortals endeavour to
 ‘ bribe him with their Oblations and
 ‘ Sacrifices. They lose their Pains,
 ‘ for he abhors the Worship of im-
 ‘ pious Persons.’

‘ O Muse, says *Horace*, pur-
 ‘ suant to the Custom of our An-
 ‘ cestors, celebrate first the Great
 ‘ *Jove*. who rules over Gods and
 ‘ Men, the Earth, the Seas, and the
 ‘ whole Universe. There is nothing
 ‘ greater than he, nothing that is
 ‘ like, nothing that is equal to him*.’

I shall conclude my Quotations
 out of the Poets with a surprising
 Passage of *Lucan*. When *Cato*, af-
 ter crossing the Deserts of *Lybia*,

* B. 1. Ode 12.

arrives

arrives at the Temple of *Jupiter Ammon*, *Labienuſ* is for perſuading him to conſult the Oracle. Upon which Occaſion the Poet put this Answer into the Mouth of that philoſophical Hero. ‘ * Why do you, ‘ *Labienuſ*, propoſe to me to ask ‘ the Oracle whether we ſhould chuſe ‘ to die in a State of Freedom with ‘ Swords in our Hands, rather than ‘ ſee Tyranny enſlave our Country ? ‘ whether this mortal Life be only ‘ a *Remora* to a more laſting one ? ‘ whether Violence can hurt a good ‘ Man ? whether Virtue does not ‘ make us ſuperior to Miſfortunes ? ‘ and whether true Glory depends ‘ upon Succeſs ? We know theſe ‘ Truths already, and the Oracle ‘ cannot give us clearer Answers ‘ than what God makes us feel every ‘ Moment in the bottom of our ‘ Heart. We are all united to the

* Lucan. lib. 9. ψ. 566.

T

Deity.

Deity. He has no need of Words to convey his Meaning to us; and he told us at our Birth every thing that we have occasion to know. He hath not chosen the parched Sands of *Lybia* to bury Truth in those Desarts, that it might be understood only by a small Number. He makes himself known to all the World, he fills all Places, the Earth, the Sea, the Air, the Heavens. He makes his particular Abode in the Soul of the Just: Why then should we seek him elsewhere?

Let us pass from the Poets to the Philosophers, and begin with *Thales* the *Milesian*, Chief of the *Ionick* School*, who lived above six hundred Years before the Birth of Christ. We have none of his Works now left; but we have some of his Maxims, that have been transmitted

* Flor. Olymp. 50.

down

down to us by the most venerable Writers of Antiquity.

‘ God is the most antient of all
 ‘ Beings. He is the Author of the
 ‘ Universe, which is full of Won-
 ‘ ders*. He is the Mind which
 ‘ brought the *Chaos* out of Confu-
 ‘ sion into Order†. He is without
 ‘ Beginning and without Ending, and
 ‘ nothing is hid from him‡. No-
 ‘ thing can resist the Force of Fate ;
 ‘ but this Fate is nothing but the im-
 ‘ mutable Reason, and eternal Pow-
 ‘ er of Providence**.’

What is still more surprising in
Thales, is his Definition of the Soul :
 He calls it a ‘ *Self-moving Prin-*
 ‘ *ciple* ††, thereby to distinguish it
 ‘ from Matter.

* Diog. Laert. Vita Thal. lib. 1.

† Cicero de Nat. Deor. lib. 1. p. 1113. Ed. Amst. 1661.

‡ St. Clement. Alex. Strom. 5.

** Stob. Ecl. Phys. cap. 8.

†† Plut. de Plat. Phil. lib. 4. cap. 2. Stob. Ecl. Phys. cap. 40.

Pythagoras * is the second great Philosopher after *Thales*, and Chief of the *Italick* School. Every body knows the Abstinence, Silence, Retirement, and great Purity of Morals that he required of his Disciples. He was very sensible that human Understanding alone could never attain to the Knowledge of Divine Things, unless the Heart was purged of its Passions. Now these are the Notions which he has left us of the Deity.

‘ God is neither the Object of
 ‘ Sense, nor subject to Passion; but
 ‘ invisible, only intelligible †, and
 ‘ supremely intelligent ‡. In his Bo-
 ‘ dy he is like the Light, and in his
 ‘ Soul he resembles Truth **. He
 ‘ is the universal Spirit that pervades
 ‘ and diffuseth itself over all Nature.

* Flor. Olymp. 63.

† Plut. Vita Numæ.

‡ Diog. Laert. lib. 12.

** Vita Pyth. Porphy.

‘ All

‘ All Beings receive their Life from
 ‘ him*. There is but one only
 ‘ God, who is not, as some are apt
 ‘ to imagine, seated above the
 ‘ World, beyond the Orb of the
 ‘ Universe; but being himself all in
 ‘ all, he sees all the Beings that fill
 ‘ his Immensity, the only Principle
 ‘ the Light of Heaven, the Father of
 ‘ all. He produces every thing, He
 ‘ orders and disposes every thing;
 ‘ He is the Reason, the Life, and
 ‘ the Motion of all Beings†.

He taught, that, besides the First Principle, there were three sorts of intelligent Beings, *Gods*, *Heroes*, and *Souls*‡. He considered the first as the unalterable Images of the Sovereign Mind, human Souls as the least perfect of reasonable Substances, and Heroes as a sort of middle Beings placed between the two others, in

* Laet. Inst. lib. 5.

† St. Just. Serm.

‡ Diog. Laert. lib. 8.

order to raise up Souls to the Divine Union*.

Thus he represents to us the Divine Immensity as filled with Spirits of different Orders †. *Thales* had the same Notion; a Notion which those two Philosophers had learned in *Egypt*, where they thought it was to stint the Divine Power to suppose it less productive in intelligent Beings, than in material Ones.

This is the true Sense of that famous Expression ascribed to the *Pythagoreans*, that Unity was the Principle of all things, and that *from this Unity there sprung an infinite Duality*. We are not by this *Duality* to understand two Persons of the Christian Trinity, nor the two Principles of the *Manichées*; but a World of intelligent and corporeal Sub-

* Hierocl. Com. in Carm. Aurea Pyth.

† Laert. de Pyth. Cic. de Leg. 1. 2. p. 1197.

stances,

stances, which is the Effect whereof. Unity is the Cause*. This is the Sentiment of *Porphyry*, and it ought to be preferred before that of *Plutarch*, who is for ascribing the *Manichean* System to *Pythagoras*, without producing for it any Proof.

Pythagoras agreed with *Thales* in defining the Soul to be a Self-moving Principle†. He maintained further, ‘ that when it quits the Body, it is ‘ re-united to the Soul of the World ‡; ‘ That it is not a God, but the ‘ Work of an Eternal God**, and ‘ that it is immortal on account of ‘ its Principle ††.’

This Philosopher was of opinion, that Man was composed of three Parts, of a *pure Spirit*, of an *ethereal Matter*, (which he called the

* *Porphyr. Vita Pyth.* † *Plut. Plac. Phil.* 1. 4. cap. 2.

‡ *Cicer. de Senect.* c. 21. * *Ib. de Nat. Deor.* 1. 2.

†† *Tusc. lib.* 1. & *de Consol.* p. 1300.

subtile Vehicle of the Soul) and of a mortal or gross *Body*. He was indebted likewise for this Notion to the *Egyptians*, who borrow'd it from the *Hebrews*; these last in their Divinity distinguishing the pure * Spirit, the animal † Soul, and the terrestrial ‡ Body.

The *Pythagoreans* speaking of the subtile Vehicle or the celestial Body, frequently call it *the Soul*; because they consider it as the active Power which animates the terrestrial Body. This has made such as do not understand their Philosophy thoroughly, imagine, that they believed *the thinking Substance* to be material; whereas nothing is more false. They always distinguished between the Understanding or the *pure Spirit*, and the *animal Soul* or *ethereal Body*. They considered the one as the Source

* Πνεῦμα.

† Ψυχή.

‡ Σῶμα.

of

of our Thoughts, the other as the Cause of our Motions. They believed them to be two different Substances. *Anaxagoras*, as we shall soon see, rectified this Mistake,

The old *Greek* Poets had dressed up this Opinion in a different Guise; they called the ethereal Body the Representation, the Image, or the Shadow; because they fancy'd that this subtile Body, when it came down from Heaven to animate the terrestrial Body, assumed its Form just as melted Metal takes that of the Mold in which it is cast. They said, that after Death, the Spirit still clothed with this subtile Vehicle, flew up to the Regions of the Moon, where they placed the *Elysian* Fields. And there, as they imagined, a sort of second Death ensued by the Separation of the *pure Spirit* from its *Vehicle*. The one was united to the Gods, the other staid in the Abode
of

of the Shades. This is the Reason why *Ulysses* says in the *Odyssseis*,
 ‘ That he saw in the *Elysian* Fields
 ‘ the Divine *Hercules*; *i. e.* his
 ‘ Image, says the Poet; for as for
 ‘ him, he is with the Immortal Gods,
 ‘ and assists at their Banquets*.

Pythagoras did not adopt the Poetick Fiction of a second Death. He held, that the pure Spirit, and its subtile Vehicle being born together, were inseparable, and returned after Death to the Star from whence they descended.

I do not speak here of Transmigration, which only related to such Souls as were degraded and corrupted in mortal Bodies. I shall treat of it in the second Part of this Discourse.

* *Odyss.* l. 11. p. 167.

I can-

I cannot conclude this Article of *Pythagoras* better than with the Summary which *St. Cyril* gives us of the Doctrine of this Philosopher. ‘ We
 ‘ see plainly, says that Father, that
 ‘ *Pythagoras* maintained, that there
 ‘ was but one God, Principle and
 ‘ Cause of all things, who enlightens
 ‘ every thing, who animates every
 ‘ thing, from whom every thing
 ‘ proceeds, who has given Being to
 ‘ all things, and is the Source of all
 ‘ Motion*.

After *Pythagoras* comes *Anaxagoras* † of the *Ionick* Sect, born at *Clazomene*, and Master to *Pericles* the *Athenian* Hero. This Philosopher was the first after *Thales* in the *Ionick* School who perceived the Necessity of introducing a supreme Intelligence for the Formation of the

* *St. Cyril. contra Julian. lib. 1. p. 85.*

† *Flor. Olymp. 80.*

Universe. He rejected with Contempt, and with great Strength of Reason refuted the Doctrine of such as held, that * a blind Necessity, and the casual Motions of Matter had produced the World. He endeavoured to prove, that a pure and uncompounded Spirit presides over the Universe.

According to *Aristotle's* Account, the Reasoning of *Anaxagoras* was founded upon these two Principles:

‘ 1. That the Idea of Matter not including that of active Force, Motion could not be one of its Properties. We must therefore, said he, seek somewhere else to find out the Cause of its Activity. Now this Active Principle, as it was *the Cause of Motion*, he called *the Soul*, because it animates the Universe ‡.

* Plut. Vita Pyth.

‡ Arist. de Anim. lib. 1. cap. 2. p. 619. Ed. Paris 1629.

‘ 2. He distinguished between this
 ‘ universal Principle of Motion, and
 ‘ the *Thinking Principle*, which last
 ‘ he called the *Understanding* *.
 ‘ He saw nothing in Matter that had
 ‘ any resemblance to this Property;
 ‘ and from thence he inferred, that
 ‘ there was in Nature another Sub-
 ‘ stance besides Matter. But he ad-
 ‘ ded, that the *Soul* and *Spirit* were
 ‘ one and the same Substance, dis-
 ‘ tinguished by us only in regard of
 ‘ its different Operations, and that
 ‘ of all Essences, it was the most
 ‘ simple, the most pure, and the
 ‘ most exempt from all Mixture and
 ‘ Composition.’

This Philosopher passed at *Athens*
 for an Atheist, because he denied
 that the Stars and Planets were Gods †.
 He maintained, that the first were

* Ib. p. 620.

† Plat. de Legib. 10. p. 886.

Suns, and the latter habitable Worlds. So very antient is the System of a Plurality of Worlds, which has been generally thought to be modern.

Plato * accuses *Anaxagoras* of having explained all the *Phænomena* of Nature by Matter and Motion. *Descartes* has only revived this Opinion. I cannot but think it very unjust to attack the Philosopher of *Clazomenæ* or his Follower on this account, since they both lay it down for a Principle, that Motion is not a Property of Matter, and that the Laws of Motion are settled with Thought and Design. Supposing these two Principles, he gives us a nobler Idea, and one every way more worthy of the Deity, who maintains, that God being always himself present to his Work, gives Life, Being, and Motion to all Creatures, than he who

Plat. Phæd. p. 73.

imagines

imagines with the *Peripateticks*, that certain inferior Spirits, substantial Forms, or middle Beings, which they cannot define, produce all the various Modifications and Arrangements of Matter. *Aristotle* and his School, by multiplying second Causes, seem to have robbed the first Cause in some measure of his Power and Glory.

Socrates * follows close after *Anaxagoras*. The common Notion is, that he was a Martyr for the Unity of the Godhead, in having refused to pay his Homage to the Gods of *Greece*; but it is a Mistake. In the Apology that *Plato* makes for this Philosopher, *Socrates* acknowledgeth certain subordinate Deities, and teaches that the Stars and the Sun are animated by Intelligences that ought to be worshipped with Divine Honours.

* Flor. Olymp. 90.

The same *Plato* in his Dialogue upon Holiness * tells us, that *Socrates* was not punished for denying that there were inferior Gods, but for declaiming openly against the Poets who ascribed human Passions and enormous Crimes to those Deities.

Socrates however, whilst he supposed several inferior Gods, admitted all the while but only one Eternal Principle. *Xenophon* has left us an excellent Abridgment of the Theology of that Philosopher. 'Tis perhaps the most important Piece we have left of Antiquity. It contains the Conversation of *Socrates* with *Aristodemus*, who doubted of the Existence of God. *Socrates* makes him at first take notice of all the Characters of Design, of Art, and of Wisdom that appear all over the Universe, and particularly in the

* Plat. Eutyph. p. 5 & 6.

Mechanism of the human Body.

‘ * Do you believe, says he then to
 ‘ *Aristodemus*, can you believe that
 ‘ you are the only intelligent Being?
 ‘ You know that you possess but a
 ‘ little Particle of that Matter which
 ‘ composes the World, a small Por-
 ‘ tion of that Water which moistens
 ‘ it, a Spark of that Flame which
 ‘ animates it. Is Understanding pe-
 ‘ culiar to you alone? Have you
 ‘ so engrossed and confined it to
 ‘ yourself, that it is to be found no
 ‘ where else? Does blind Chance
 ‘ work every thing, and is there no
 ‘ such thing as Wisdom besides what
 ‘ you have?

‘ *Aristodemus* having reply’d, that
 ‘ he did not see that wise Architect
 ‘ of the Universe; *Socrates* answers
 ‘ him, Neither do you see the Soul
 ‘ which governs your own Body,

* Xen. Mem. Soc. Ed. Basil. 1579. lib. 1. p. 573.

‘ and regulates all its Motions: You
 ‘ might as well conclude, that you
 ‘ do nothing your self with Design
 ‘ and Reason, as maintain that every
 ‘ thing is done by blind Chance in
 ‘ the Universe.

Aristodemus at length acknowledging a supreme Being, is still in doubt as to Providence; not being able to comprehend how the Deity can see every thing at once. * *Socrates* replies, ‘ If the Spirit that resides in
 ‘ your Body moves and disposes it
 ‘ at its pleasure; why should not
 ‘ that sovereign Wisdom which pre-
 ‘ sides over the Universe, be able
 ‘ likewise to regulate and order every
 ‘ thing as it pleases? If your Eye
 ‘ can see Objects at the distance of
 ‘ several Furlongs; why should not
 ‘ the Eye of God be able to see
 ‘ every thing at once? If your Soul
 ‘ can think at the same time upon
 ‘ what is at *Athens*, in *Egypt*, and in
 ‘ *Sicily*;

‘ *Sicily* ; why should not the Divine
 ‘ Mind be able to take care of every
 ‘ thing, being every where present
 ‘ to his Work ?’

Socrates perceiving at last that the
 Infidelity of *Aristodemus* did not arise
 so much from his Reason as from his
 Heart, concludes with these Words:
 ‘ O *Aristomedus*, apply yourself sin-
 ‘ cerely to worship God ; he will
 ‘ enlighten you, and all your Doubts
 ‘ will soon be removed !’

Plato *, a Disciple of *Socrates*,
 follows the same Principles. He
 lived at a time when the Doctrine of
Democritus had made a great Pro-
 gress at *Athens*. The Design of all
 his Theology is to give us noble Sen-
 timents of the Deity, to shew us
 that Souls were condemned to ani-
 mate mortal Bodies, only in order

* Olym. 100.

to expiate Faults they had committed in a pre-existent State ; and in fine, to teach that Religion is the only Way to restore us to our first Glory and Perfection. He despises all the Tenets of the *Athenian* Superstition, and endeavours to purge Religion of them. The chief Object of this Philosopher is *Man in his immortal Capacity*, he only speaks of him in his *politick one*, to shew that the shortest Way to Immortality, is to discharge all the Duties of Civil Society for the Love of Virtue.

Plato in one of his Dialogues defines God, *the efficient Cause which makes things exist that had no Being before* *. A Definition which shews that he had an Idea of the Creation. Matter, in his Way of thinking, was not eternal in any Sense but as it was

* Ποιητικὴν πᾶσαν ἔφαμεν εἶναι δύναμιν ἣ τις αὖ αἰτία γίγνεται τοῖς μὴ πρότερον ὄντιν ὕστερον γίγνεσθαι. Plat. Sophist. p. 185. Ed. Franc. 1605.

created

created from Eternity. He never thought it either independent upon God, or any Emanation of his Substance, but a real Production *. Speaking indeed of the Divine Substance in his *Timæus Locrius*, he calls it *an uncreated Matter* †. But he distinguishes it always from the sensible Universe, which he considers merely as an Effect and a Production.

Nor is it surprising that *Plato*, who had only the Light of Nature to instruct him, should be convinced of the Creation. That Truth, however incomprehensible it may appear to finite Minds, does yet imply no Contradiction. In reality, when God creates, he does not draw a Being

* See Cic. *Tusc. Quæst.* lib. 1. p. 1059. Possumusne dubitare quin mundo præsit aliquis *Effector* ut Platoni videtur, vel Moderator tanti operis ut Aristoteli placet.

† Ἰδέαν ὕλαν αἰοδητόν τε ἔχονον τετάρων. Plat. *Tim. Loc.* pag. 1089.

out of nothing, as out of a Subject upon which he works; but he makes something exist which did not exist before. The Idea of infinite Power necessarily supposes that, of being able to produce new Substances, as well as new Forms. To make a *Substance* exist which did not exist before, has nothing in it more inconceivable than the making a *Form* exist which was not before; for in both Cases there is a new Being produced; and whatever Difficulties there are in conceiving the Passage *from Nothing to Being*, they are as puzzling in the one as in the other. As therefore it cannot be denied but that there is a *moving Power*, though we do not conceive how it acts; so neither must we deny that there is a *creating Power*, because we have not a clear Idea of it.

To return to *Plato*. * He calls

* Plat. de Rep. lib. 10. p. 749.

‘ God

‘ God the supreme Architect that
 ‘ created the Heavens, the Earth, and
 ‘ the Gods, and that does whatever
 ‘ he pleases in Heaven, in Earth, and
 ‘ in the Shades below.

He considers the Deity in his eternal Solitude before the Production of finite Beings. He says frequently like the *Egyptians*, ‘ That this first
 ‘ Source of the Deity is surrounded
 ‘ with thick Darkness, which no
 ‘ Mortal can penetrate, and that this
 ‘ inaccessible God is only to be ador-
 ‘ ed by Silence.’ ’Tis this first Principle which he calls in several Places *the Being, the Unity, the supreme Good*; * the same in the intelligent World, that the Sun is in the visible World. ’Tis in *Plato’s* Opinion, this Fountain of the Deity that the Poets called *Caelus*.

* De Rep. l. 6. p. 686.

This Philosopher afterwards represents to us this first Being as fallying out of his Unity to consider all the various Manners by which he might represent himself exteriorly; and thus the intelligible World, comprehending the Ideas of all Things, and the Truths which result thence, was formed in the Divine Understanding. *Plato* always distinguishes between the supreme Good, and that Wisdom which is only an Emanation from him. ‘ That which offers us Truth, says he, ‘ and that which gives us ‘ Reason is *the supreme Good*. He ‘ is the Cause and Source of Truth, ‘ † He hath begotten it like himself, ‘ * As the Light is not the Sun, but ‘ an Emanation of it; so Truth is ‘ not the first Principle but his Ema-

† De Rep. l. 6. p. 687.

* Ibid. Τῆτον τοίνυν φαναι με λέγειν τὸν τῷ ἀγαθῷ ἔκγονον ἐν τῷ ἀγαθῷ ἐγέννησεν ἀνάλογον ἑαυτῷ.

nation.

nation. As the Sun not only gives
 Light to Bodies, and makes them
 visible, but contributes likewise to
 their Generation and Growth; so
 the supreme Good not only gives
 Knowledge to Creatures, but gives
 them their Being and Existence
 too. This Emanation he calls *Sa-*
turn, or the Son of *Cœlus*.

In short, he considers the produc-
 tive Cause of all Things, as anima-
 ting the Universe, and giving it Life
 and Motion. In the tenth Book of
 his Laws, * he proves that the Cause
 of Motion cannot be corporeal, be-
 cause Matter is not active in its Na-
 ture; and supposes another Principle
 to put it in Motion. This first Mo-
 ver he calls the Soul of the World,
 and *Jupiter*, or the Son of *Saturn*.
 So that it is plain from hence, that
 the Trinity of *Plato* comprehends

* Lib. 10. p. 951, 952.

only

only three Attributes of the Deity,
and not three Persons.

Aristotle, *Plato's* Disciple, and Prince of the *Peripatetick* Philosophers, calls God * ‘ the eternal and living Being, the most noble of all Beings, a Substance entirely distinct from Matter, without Extension, without Division, without Parts, and without Succession; who understands every thing by one single Act, and continuing himself immoveable, gives Motion to all Things, and enjoys in himself a perfect Happiness, as knowing and contemplating himself with infinite Pleasure.’

In his *Metaphysicks* he lays it down for a Principle, that God † is a supreme Intelligence that acts

* *Arist.* Ed. Paris, 1629. *Metaph.* lib. 14. Cap. 7. p. 1000.

† *Metaph.* lib. 14. c. 10. p. 1005.

with

‘ with Order, Proportion and Design ; and is the Source of all that is good, excellent and just.’

In his Treatise of the Soul, he says, ‘ that *the supreme Mind* † is ‘ in its Nature prior to all Beings, ‘ that he has a sovereign Dominion ‘ over all.’ And in other Places he says, ‘ * that the first Principle is ‘ neither the Fire, nor the Earth, nor ‘ the Water, nor any thing that is ‘ the Object of Sense ; but that a ‘ spiritual Substance is the Cause of ‘ the Universe, and the Source of all ‘ the Order and all the Beauties, as ‘ well as of all the Motions and all ‘ the Forms which we so admire in ‘ it.’

These Passages shew that *Aristotle* held the Eternity of the World only

† Id. de Anim. 1. 1. c. 7. p. 628.

† Met. 1. 1. c. 2, 3. p. 844, 845.

in Consequence of his Notion that it was an Emanation posterior in Nature to the Divine Mind, who being all Act, and all Energy, could not rest in a State of Inactivity.

Besides this first and eternal Substance, he acknowledges several other intelligent Beings that preside over the Motions of the celestial Spheres. ' There is, says he, but one only ' Mover, and several inferior Deities. ‡ All that is added about ' the human Shape of these Deities, ' is nothing else but Fiction, invented on purpose to instruct the common People, and engage them to ' an Observance of good Laws. All ' must be reduced to *one only primitive Substance*, and to several inferior Substances, which govern in ' Subordination to the first. This is ' the genuine Doctrine of the An-

‡ Met. L. 14. c. 8. p. 1003.

' tients,

‘ tients, escaped from the Wreck of
‘ vulgar Errors and poetick Fables.

Cicero lived in an Age when Corruption of Manners and Scepticism were at their Height. The Sect of *Epicurus* had got the Ascendant at *Rome* over that of *Pythagoras*; and some of the greatest Men when they were reasoning about the Divine Nature, thought fit to suspend their Judgment and waver between the two Opinions of a *supreme Intelligence* and a *blind Matter*. *Cicero*, in his Treatise of the Nature of the Gods, pleads the Cause of the Academick Philosophers who doubted of every thing. It is however to be observed, that he refutes *Epicurus* with great Force of Reason in his first Book, and that the Objections which he makes in his third, as an Academick, are much weaker than the Proofs that he draws from the Wonders that appear in Nature, which he insists on in his
second

second Book, to demonstrate the Existence of a supreme Intelligence.

In his other Works, and particularly in his Book *de Legibus*, he describes the Universe to us ‘ †† as a
 ‘ Republick, of which *Jupiter* is the
 ‘ Prince and the common Father.
 ‘ The great Law imprinted in the
 ‘ Hearts of all Men is to love the
 ‘ Publick Good, and Members of the
 ‘ common Society as themselves; this
 ‘ Love of Order is the supreme Justice, and this Justice is amiable
 ‘ for its own Sake. To love it only for the Advantages it procures
 ‘ us, may be politick, but there’s
 ‘ little of Goodness in it. ’Tis the
 ‘ highest Injustice to love Justice
 ‘ only for the Sake of Recompence.
 ‘ In a Word, the universal, immutable and eternal Law of all intelli-

†† Cic. de Leg. Ed. Amst. 1661. L. I. p. 1188, 1189, 1190, 1191, &c.

gent Beings, is to promote the
Happinefs of one another like Chil-
dren of the ſame Father!

He next represents God to us as a So-
vereign Wiſdom, from whoſe Autho-
rity it is ſtill more impracticable for in-
telligent Natures to withdraw them-
ſelves than it is for corporeal ones.

‡ According to the Opinion of
the wiſeſt and greateſt Men, ſays
this Philoſopher, the Law is not
an Invention of human Under-
ſtanding, or the arbitrary Conſti-
tution of Men, but a Conſequence
of the eternal Reason that governs
the Univerſe.

The Rape which *Tarquin* com-
mitted upon *Lucretia*, continues
he, was not leſs criminal in its Na-
ture, becauſe there was not at that
time any written Law at *Rome* a-

‡ Cic. de Leg. l. 2. p. 1194.

gainſt

' gainst such sort of Violences. The
 ' Tyrant was guilty of a Breach of
 ' the eternal Law, the Obligation
 ' whereof did not commence from
 ' the time it was written, but from
 ' the Moment it was made. Now
 ' its Origin is as antient as the Di-
 ' vine Intellect, for the true, the pri-
 ' mitive, and the supreme Law is
 ' nothing else but the sovereign Rea-
 ' son of the great *Jove*. * This
 ' Law, says he in another Place, is
 ' universal, eternal, immutable. It
 ' does not vary according to Times
 ' and Places. It is not different now
 ' from what it was formerly. The
 ' same immortal Law is a Rule to
 ' all Nations, because it has no Au-
 ' thor but the one only God who
 ' brought it forth and promulged
 ' it.'

What a noble Idea does *Cicero*

* Frag. of the *Repub. of Cicero* preserved by *Lactantius*, lib. 6. cap. 8.

give

give us of the Nature of the Soul in his Treatise of Consolation. ‘ * *Thales*, says he, whom *Apollo* himself pronounced to be the wisest of all Men, always maintained that the Soul is a Particle of the Divine Substance, and that it returns to Heaven as soon as it gets rid of the mortal Body to which it is united here. All the Philosophers of the *Italic* School followed this Opinion. ’Tis their constant Doctrine that Souls come down from Heaven, and are not only the Work of the Deity, but a Participation of his Essence.

‘ If any one doubts of these Truths, continues he, ’tis easy to prove them. The immortal Nature of the Soul is demonstrated by two Properties that we discover in it, its Activity and its Simplicity.

* Cic. de Conf. p. 1300.

X

‘Tis

‘ ’Tis active of itself ; it is the
 ‘ Source of all its own Motions ; it
 ‘ has no Principle from whence it
 ‘ borrows its Power : It is therefore
 ‘ an Image of the Deity, and an E-
 ‘ manation of his Light. Now if
 ‘ God be immortal, how can the
 ‘ Soul perish that is a Part of him ?

‘ Besides the Soul is of a simple
 ‘ Nature, without any Mixture or
 ‘ Composition. It has nothing in
 ‘ common with the Elements, no-
 ‘ thing that resembles the Earth, the
 ‘ Water, the Air, or the Fire. We
 ‘ do not see in Matter any Property
 ‘ like the Memory which retains what
 ‘ is passed ; like the Reason which
 ‘ foresees what is to come ; or like
 ‘ the Understanding which apprehends
 ‘ what is present. All these Quali-
 ‘ ties are divine, and can come from
 ‘ none but God alone. The Soul
 ‘ which proceeds from God partakes
 ‘ of

‘ of his Eternity. ’Tis this Hope
 ‘ which makes wise Men easy at the
 ‘ Approaches of Death. ’Twas this
 ‘ Expectation which made *Socrates*
 ‘ drink the fatal Cup with Joy. Souls
 ‘ sunk in Matter are afraid of the
 ‘ Dissolution of this Body, because
 ‘ they dream of nothing but what is
 ‘ Terrestrial. O shameful Thought!
 ‘ such as Mortals ought to blush at
 ‘ entertaining. Man is the only
 ‘ Creature upon Earth, that is allied
 ‘ to the Deity, or hath any Know-
 ‘ ledge of him, and yet he is blind
 ‘ and senseless enough to forget his
 ‘ heavenly Original, and be afraid
 ‘ of returning to his native Coun-
 ‘ try.’

Such were the Reasonings of *Ci-
 cero* when he consulted natural Light,
 and was not carried away by a Fond-
 ness of shewing his Wit to defend the
 Doctrine of the *Scepticks*.

To come at last to *Seneca* the Stoick. He was *Nero's* Tutor, and lived in an Age when Christianity was not in Credit enough to engage the Heathens to borrow any philosophical Principles from thence.

‘ * ’Tis of very little Consequence, says he, by what Name you call the First Nature, and the Divine Reason that presides over the Universe, and fills all the Parts of it. He is still the same God. He is called *Jupiter Stator*, not as Historians say, because he stopped the *Roman* Armies as they were flying, but because he is the constant support of all Beings. They may call him *Fate*, because he is the first Cause on which all others depend. We Stoicks call him sometimes *Father Bacchus*, because he

* Senec. Ed. Antw. à Lipsio. 1632. de Benef. l. 4. p. 311.

‘ is the universal Life that animates
 ‘ Nature, *Hercules*, because his Power
 ‘ is invincible, *Mercury*, because he
 ‘ is the Reason, the Order, and the
 ‘ eternal Wisdom. You may give
 ‘ him as many Names as you please,
 ‘ provided you allow but *one sole om-*
 ‘ *nipresent Principle* that fills all that
 ‘ he hath made.’

Agreeable to *Plato's* Notions, he
 considers the Divine Understanding
 as comprehending in it self the Model
 of all things, which he stiles the im-
 mutable and almighty Ideas, † ‘ Eve-
 ‘ ry Workman, says he, hath a Mo-
 ‘ del by which he forms his Work.
 ‘ It signifies nothing whether this Mo-
 ‘ del exists outwardly and before
 ‘ his Eyes, or is formed within him
 ‘ by the Strength of his own Genius.
 ‘ So God produces within himself that
 ‘ perfect Model, which is the Pro-

† Sen. Ep. 65. p. 493.

‘ portion, the Order and the Beauty
 ‘ of all Beings.’

* ‘ The Antients, says he in another Place, did not think *Jove* such
 ‘ a Being as we represent him in the
 ‘ Capitol and in our other Buildings.
 ‘ But by *Jove* they meant the Guardian and Governor of the Universe, the Understanding and the Mind, the Master and the Architect of this Great Machine. All
 ‘ Names belong to him. You are
 ‘ not in the wrong if you call him
 ‘ *Fate*, for he is the Cause of Causes,
 ‘ and every thing depends on him.
 ‘ Would you call him *Providence*?
 ‘ you fall into no Mistake. ’Tis by
 ‘ his Wisdom that this World is governed. Would you call him *Nature*? you will not offend in doing
 ‘ so: ’Tis from him that all Beings
 ‘ derive their Origin; ’tis by him
 ‘ that they live and breathe.’

* lb. Natur. Quæst. lib. 2. p. 715.

There

There is no reading the Works of *Epictetus*, of *Arrian* his Disciple, and of *Marcus Antoninus* without Admiration. We find in them Rules of Morality worthy of Christianity; and yet those Disciples of *Zeno* believed like their Master, that there was but one Substance, that the supreme intelligent Being was material, and that its Essence was a pure *Æther* which filled all by local Diffusion. The Error of these Materialists does not in any wise prove them to be Atheists; a false Notion about the Deity being far from proving that they believed none at all. What constitutes an Atheist, is, not the maintaining with the Stoicks that Extension and Thought may be Properties of the same Substance; or with *Pythagoras* and *Plato* that Matter is an eternal Production of the Deity; but real Atheism consists in denying that there is a supreme Intelligence which made the

World by his Power, and governs it by his Wisdom.

For our fuller Satisfaction with regard to the Theology of the Heathens, let us see what the Fathers of the Church thought of it. They had sufficient Opportunities of knowing it throughly, by the frequent Disputes which they held with them. And as this is a Matter of a very nice Nature, I will not indulge any thing to my own Conjectures, but will cite their own Words,

Arnobius introduces the Heathens complaining of the Injustice of the Christians. ‘ * ’Tis a mere Calumny, say those Heathens, to charge us with such a Crime, as the denying of a supreme God. We call him *Jove*, the supremely Great, and sovereignly Good. We dedicate our most magnificent Structures and our Capitols to him, to

† *Arnob. lib. 1. p. 19.*

‘ shew

‘ shew that we exalt him above all
‘ other Deities.

‘ * St. *Paul* in his preaching at
‘ *Athens*, says St. *Clement* of *Alex-*
‘ *andria*, insinuates that the *Greeks*
‘ had a Knowledge of the Deity.
‘ He supposes that those People adore
‘ the same God as we do, though
‘ not in the same manner. He does
‘ not forbid us to adore the same
‘ God as the *Greeks*, but he forbids
‘ us to adore him after the same
‘ way. He orders us to change the
‘ Manner, and not the Object of our
‘ Worship.’

‘ † The Heathens, says *Lactan-*
‘ *tius*, who admit several Gods, say
‘ nevertheless that those subordinate
‘ Deities, though they preside over
‘ all the various Parts of the Universe,
‘ do it in such a manner, as that
‘ there is still but one sole Ruler

* Strom. 1. 6. p. 635. † Lib. 1. p. 16.

‘ and

‘ and supreme Governour. From
 ‘ whence it follows that all the other
 ‘ invisible Powers are not properly
 ‘ Gods, but Ministers or Deputies
 ‘ of the only great and almighty
 ‘ God, who appointed them Execu-
 ‘ tors of his Will and Pleasure.’

Eusebius of Cesarea goes further.
 ‘ * The Heathens own that there is
 ‘ but one only God, who fills, per-
 ‘ vades and presides over universal
 ‘ Nature; but maintain that as he is
 ‘ present to his Work only in an incor-
 ‘ poreal and invisible manner, they are
 ‘ therefore in the right to worship him
 ‘ in his visible and corporeal Effects.’

I shall conclude with a famous
 Passage of St. *Augustine*, who re-
 duces the Polytheism of the Hea-
 thens to the Unity of one sole Prin-
 ciple. ‘ † *Jupiter*, says this Father,

* Præp. Evang. l. 3. ch. 13. p. 105.

† St. Aug. de Civ. Dei. l. 4. ch. 19.

‘ is, according to the Philosophers,
 ‘ the Soul of the World, who takes
 ‘ different Names according to the
 ‘ different Effects which he produces.
 ‘ In the Æthereal Spaces he is called
 ‘ *Jupiter*, in the Air *Juno*, in the
 ‘ Sea *Neptune*, in the Earth *Pluto*,
 ‘ in Hell *Proserpina*, in the Ele-
 ‘ ment of Fire *Vulcan*, in the Sun
 ‘ *Phœbus* in Divination *Apollo*, in
 ‘ War *Mars*, in the Vintage *Bac-*
 ‘ *chus*, in the Harvest *Ceres*, in the
 ‘ Forests *Diana*, and in the Sciences
 ‘ *Minerva*. All that Crowd of
 ‘ Gods and Goddeses are only the
 ‘ same *Jupiter*, whose different Pow-
 ‘ ers and Attributes they express by
 ‘ different Names.’

It is therefore evident by the Te-
 stimony of profane Poets, Heathen
 Philosophers, and Fathers of the
 Church, that the *Pagans* acknow-
 ledged one supreme Deity. The
 Eastern People, the *Egyptians*, the
Greeks,

Greeks, the *Romans*, and all Nations agreed universally in teaching this Truth.

About the fifteenth Olympiad, six hundred Years before the Christian *Æra*, the *Greeks* having lost the traditional Knowledge of the *Oriental*s, began to lay aside the Doctrine of the Antients, and to reason about the Divine Nature from Prejudices which their Senses and Imagination suggested. *Anaximander* lived at that time, and was the first that set himself to destroy the Belief of a supreme Intelligence, in order to account for every thing from the Action of blind Matter, which by necessity assumes all Sorts of Forms. He was followed by *Leucippus*, *Democritus*, *Epicurus*, *Strato*, *Lucretius*, and all the School of the Atomical Philosophers.

Pythagoras, *Anaxagoras*, *Socrates*, *Plato*, *Aristotle*, and all the great Men

Men of *Greece*, opposed this impious Doctrine, and endeavoured to prove the antient Theology of the *Oriental*s. These Philosophers of a superiour Genius observed in Nature, *Motion, Thought and Design*. And as the Idea of Matter includes none of these three Properties, they inferred from thence, that there was another Substance different from Matter.

Greece being thus divided into two Sects, they disputed for a long time, without either Party being convinced. At length about the 120th Olympiad *Pyrrho* formed a third Sect whose great Principle was to doubt of every thing, and determine nothing. All the Atomists who had laboured in vain to find out a Demonstration of their false Principles, presently struck in with the *Pyrrhonian* Sect. They ran wildly into the System of an universal Doubt,
and

and carried it almost to such an Excess of Frenzy, that they doubted of the clearest and most sensible Truths. They maintained without any Allegory, that every thing we see is only an Illusion, and that the whole Series of Life is but a perpetual Dream of which those of the Night are only so many Images.

At last *Zeno* set up a fourth School about the 130th Olympiad. This Philosopher endeavoured to reconcile the Disciples of *Democritus* with those of *Plato*, by maintaining that the first Principle was indeed an infinite *Wisdom*, but his Essence was only a pure *Æther*, or a subtile Light, which diffus'd it self every where, to give Life, Motion, and Reason to all Beings.

In these last Ages the modern Free-thinkers have done nothing but revive the antient Errors. *Jordano Bruno,*

Bruno, Vannini, and Spinoza, have vamped up the monstrous System of *Anaximander*; and the last of the three has endeavoured to dazzle weak Minds, by dressing it up in a geometrical Form.

Some *Spinofists* finding that they were every Moment at a Loss for Evidence in the pretended Demonstrations of their Master, are fallen into a senseless sort of Scepticism, called *Egomism*, where every one fancies himself to be the only Being that exists.

Mr. *Hobbes* and several other Philosophers, without setting up for Atheists, have ventured to maintain, that Thought and Extension are Properties of the same Substance.

Des Cartes, F. Malebranche, Leibnitz, Dr. Bentley, Dr. Clarke, and several Philosophers of a Genius equally


qually subtle and profound, have endeavoured to refute these Errors, and brought Arguments to support the antient Theology. Besides the Proofs which are drawn from the Effects, they have insisted on others drawn from the Idea of the first Cause. They shew plainly that the Reasons of believing, are infinitely stronger than any Arguments there are for doubting. This is all that can be expected in metaphysical Discussions.

The History of former Times is like that of our own. Human Understanding takes almost the same Forms in different Ages, and loses its Way in the same Labyrinths.



PART II.

Of the MYTHOLOGY *of the* ANTIENTS.

 EN left to the Light of their Reason alone, have always looked upon moral and physical Evil, as a shocking Phænomenon in the Work of a Being infinitely wise, good, and powerful. To account for it, the Philosophers have had recourse to several Hypotheses.

Reason told them all, that what is supremely good could never produce any thing that was wicked or miserable. From hence they concluded

Y ded

ded that Souls are not now what they were at first; that they are degraded for some Fault committed by them in a former State; that this Life is a Place of Exile and Expiation; and in a Word, that all Beings are to be restored to their proper Order.

These philosophical Notions, however, had another Original. Tradition struck in with Reason to gain them a Reception, and that Tradition had spread over all Nations certain Opinions which they held in common, with regard to the three States of the World, as I shall shew in this second Part, which will be a sort of Abridgment of the traditional Doctrine of the Ancients.

I begin with the Mythology of the *Greeks* and *Romans*. All the Poets speaking of the Golden Age or Reign of *Saturn*, describe it to us as an happy State, where there were
neither

neither Calamities, nor Crimes, nor Labour, nor Pains, nor Diseases, nor Death *.

They represent to us on the contrary, the Iron Age, as the time when physical and moral Evil first appeared; when Vices, Sufferings, and all manner of Evils came forth of *Pandora's* fatal Box, and over-flowed the Face of the Earth †.

They speak to us of the Golden Age revived, as of a time when *Astræa* was to return upon Earth; when Justice, Peace and Innocence were to flourish again with their original Lustre; and when every thing was to be restored to its primitive Perfection ‡.

* See Hesiod. de Sæcul. aureo. Orpheus apud Proclum. Theol. Plat. lib. 5. cap. 10. Lucretius lib. 5. Ovid. Metam. lib. 1. fab. 3. Virgil. Georg. lib. 2. lin. 336.

† Ovid. Metam. lib. 1. fab. 4, 5, & 6. Virgil. Georg. lib. 1. lin. 126. Juvenal. Satyr. 6.

‡ Virg. Ecl. 4. Senec. Trag. OEdip. Act. 2.

In a Word, they sing on all Occasions the Exploits of a Son of *Jupiter*, who was to quit his heavenly Abode and live among Men. They give him different Names, according to his different Functions; sometimes he is *Apollo* fighting against *Python* and the *Titans*. Sometimes he is *Hercules* destroying Monsters and Giants, and purging the Earth of their Enormities and Crimes. One while he is *Mercury*, or the Messenger of *Jove*, flying about every where to execute his Decrees; and another while he is *Perseus* delivering *Andromeda* or human Nature, from the Monster that rose out of the great Deep to devour her. He is always some Son of *Jupiter* giving Battles and gaining Victories.

I lay no great Stress upon those poetical Descriptions, because they may perhaps be looked upon as
meer

meer Fictions, and a Machinery introduc'd to embellish a Poem and amuse the Mind. Allegorical Explications are liable to Uncertainty and Mistake. So that I shall pass directly to represent the Doctrine of the Philosophers, particularly that of *Plato*; who is the Source from whence *Plotinus*, *Proclus*, and the *Platonists* of the third Century drew their principal Notions.

To begin with the Dialogue of *Phædo*, or of Immortality, and give a short Analysis of it. *Phædo* gives his Friends an Account of the Condition that he saw *Socrates* in at the time of his Death. 'He quitted Life, (says he) 'with a peaceable Joy, and 'a noble Intrepidity.' His Friends asking him the Reason of it, 'I hope, (says *Socrates* in his Answer) 'to be 're-united to the good and perfect 'Gods, and to be associated with
Y 3 ' better

‘ better Men than those I leave upon
 ‘ Earth.’ *

When *Cebes* objects to him, that the Soul vanished after Death, like a Smoke, and was entirely annihilated, *Socrates* sets himself to refute that Opinion, and endeavours to prove that the Soul had a real Existence † in an happy State, before it informed an human Body.

This Doctrine he ascribes to *Orpheus* ‡. ‘ The Disciples of *Orpheus*, (says he) called the Body a Prison, because the Soul is here in a State of Punishment till it has expiated the Faults that it committed in Heaven.

‘ Souls (continues *Plato*) that are
 ‘ too much given to bodily Pleasures,
 ‘ and are in a manner besotted, wan-

* P. 48.

† P. 57.

‡ Plat. *Cratyl.* p. 276.

‘ der

‘ der upon the Earth, and are put
 ‘ into new Bodies. * For all Sen-
 ‘ suality and Passion bind the Soul
 ‘ more closely to Bodies, make
 ‘ her fancy that she is of the same
 ‘ Nature, and render her in a manner
 ‘ corporeal. So that she contracts
 ‘ an Incapacity of flying away into
 ‘ another Life, and being oppressed
 ‘ with the Weight of her Impurity
 ‘ and Corruption, sinks deeper into
 ‘ Matter, and becomes thereby dis-
 ‘ abled to re-mount towards the Re-
 ‘ gions of Purity, and attain to a
 ‘ Re-union with her Principle.

Upon this Foundation is built the
 Doctrine of the Transmigration of
 Souls, which *Plato* represents in his
Timæus Locrus as an Allegory, and
 at other times as a real State, where
 Souls that have made themselves un-
 worthy of the supreme Beatitude,

* Phæd. p. 61, 62, 63.

sojourn and suffer successively in the Bodies of different Animals, till they are purged at last of their Crimes by the Pains they undergo. This hath made some Philosophers believe that the Souls of Beasts are degraded Spirits.

‘ Pure Souls, adds *Plato*, that
 ‘ have exerted themselves here be-
 ‘ low to get the better of all Cor-
 ‘ ruption, and free themselves from
 ‘ the Impurities of their terrestrial
 ‘ Prison, retire after Death into an
 ‘ invisible Place, unknown to us,
 ‘ where the pure unites with the pure,
 ‘ the good cleaves to its like, and
 ‘ our immortal Essence is united to
 ‘ the divine.

He calls this Place the first Earth, where Souls made their Abode before their Degradation. ‘ The Earth, says he, ‘ is immense; we know and ‘ we inhabit only a small Corner of
 3 it.

‘ it *. The ethereal Earth, the an-
 ‘ tient Abode of Souls, is placed in
 ‘ the pure Regions of Heaven, where
 ‘ the fixed Stars are seated. We that
 ‘ live in this low Abyſs, are apt e-
 ‘ nough to fancy that we are in an
 ‘ high Place, and we call the Air
 ‘ the Heavens; juſt like a Man that
 ‘ from the Bottom of the Sea ſhould
 ‘ view the Sun and Stars through
 ‘ the Water, and fancy the Ocean
 ‘ to be the Firmament it ſelf. But
 ‘ if we had Wings to mount on high,
 ‘ we ſhould ſee that *there* is the true
 ‘ Heaven, the true Light, and the
 ‘ true Earth. As in the Sea every
 ‘ thing is changed, and diſfigured by
 ‘ the Salts that abound in it; ſo in
 ‘ our preſent Earth every thing is de-
 ‘ formed, corrupted, and in a ruin-
 ‘ ous Condition, if compared with
 ‘ the primitive Earth.’

* P. 81.

Plato

Plato gives afterwards a pompous Description of that aethereal Earth, of which ours is only a shattered Crust. He says, * that ‘ every thing there
 ‘ was beautiful, harmonious and
 ‘ transparent; Fruits of an exquisite
 ‘ Taste grew there naturally, and it
 ‘ was watered with Rivers of Nec-
 ‘ tar. They breathed there the Light
 ‘ as here we breathe the Air, and
 ‘ they drank Waters that were purer
 ‘ than Air it self.’

This Notion of *Plato* agrees in a great Measure with that of *Des Car-tes*, about the Nature of the Planets. This modern Philosopher thinks that they were at first Suns, which contracted afterwards a thick and opaque Crust; but he does not enter into the moral Reasons of this Change,

* P. 82.

his

his View being only to consider the World as a natural Philosopher.

This same Doctrine of *Plato* is likewise clearly explained in his *Timæus* *. There he tells us how *Solon* in his Travels discoursed with an *Egyptian* Priest about the Antiquity of the World, its Origin, and the Revolutions which had happened in it according to the Mythology of the *Greeks*. Upon which the *Egyptian* Priest says to him, ‘ O *Solon*, you
‘ *Greeks* are always Children, and
‘ you never come to an Age of Ma-
‘ turity : Your Understanding is
‘ young, and has no true Knowledge
‘ of Antiquity. There have been
‘ several Deluges and Conflagra-
‘ tions upon Earth, caused by
‘ Changes in the Motion of the
‘ heavenly Bodies. Your History
‘ of *Phaeton*, whatever Air it has

* Tim. p. 1043.

of

‘ of a Fable, is nevertheless not with-
 ‘ out a real Foundation. We *E-*
 ‘ *gyptians* have preserved the Me-
 ‘ mory of these Facts in our Monu-
 ‘ ments and Temples ; whereas it
 ‘ is but a very little while that
 ‘ the *Greeks* have had any Know-
 ‘ ledge of Letters, of the Muses,
 ‘ and of Sciences.’

This Discourse puts *Timeus* upon
 explaining to *Socrates* the Origin of
 Things, and the primitive State of
 the World. ‘ * Whatever has been
 ‘ produced, says he, has been pro-
 ‘ duced by some Cause. ’Tis no
 ‘ easy Matter to know the Nature of
 ‘ this Maker and Father of the Uni-
 ‘ verse; and though you should dis-
 ‘ cover it, it would be impossible
 ‘ for you to make the Vulgar com-
 ‘ prehend it.

* P. 1047.

‘ This

‘ This Architect of the World, continues he, ‘ had a Model by ‘ which he produced every thing, ‘ and this Model is himself. As he ‘ is good, and what is good *has* ‘ *not the least Tincture of Envy*, ‘ he made all Things, as far as ‘ was possible, like himself. He ‘ made the World perfect in the ‘ whole of its Constitution, perfect ‘ too in all the various Parts that ‘ compose it, which were subject neither to Diseases, nor to Decay of ‘ Age.’

In the Dialogue which bears the Title of *Politicus*, *Plato* mentioning this primitive State of the World, calls it the Reign of *Saturn*, and describes it in this Manner. ‘ * God ‘ was then the Prince and common

* P. 537, 538.

‘ Father

‘ Father of all. He governed the
 ‘ World by himself, as he governs
 ‘ it now by inferior Deities. Rage
 ‘ and Cruelty did not then reign up-
 ‘ on Earth. War and Sedition were
 ‘ not so much as known. God him-
 ‘ self took care of the Sustainance of
 ‘ Mankind, and was their Guardian
 ‘ and Shepherd. There were no
 ‘ Magistrates, nor Civil Polity, as
 ‘ there are now. In those happy Days
 ‘ Men sprung out of the Bosom of
 ‘ the Earth, which produced them
 ‘ of it self, like Flowers and Trees.
 ‘ The fertile Fields yielded Fruits and
 ‘ Corn without the Labour of Til-
 ‘ lage. Men had no Occasion for
 ‘ Clothes to cover their Bodies, be-
 ‘ ing troubled with no Inclemency
 ‘ of the Seasons; and they took
 ‘ their Rest upon Beds of Turf of
 ‘ a perpetual Verdure.

‘ Under the Reign of *Jupiter*,
 ‘ the Master of the Universe *Saturn*,
 ‘ having

having quitted as it were the Reins
 of his Empire, hid himself in an
 inaccessible Retreat. The inferior
 Gods that governed under him, re-
 tired too; the very Foundations of
 the World were shaken by Motions
 contrary to its Principle and its
 End, and it lost its Beauty and its
 Lustre. Then the Goods of Na-
 ture were mixed and blended with
 Evils. But in the End, lest the
 World should be plunged in an e-
 ternal Abyss of Confusion, God,
 the Author of the primitive Or-
 der, will appear again, and resume
 the Reins of Empire. Then he
 will change, amend, embellish and
 restore the whole Frame of Nature,
 and put an End to Decay of Age,
 to Diseases, and Death.'

In the Dialogue under the Title
 of *Phædrus*, Plato enquires into the
 secret Causes of *moral Evil*, which
 brought

brought in physical Evil. ‘ * There
 ‘ are in every one of us, says he,
 ‘ two leading and principal Springs
 ‘ of Action, the *Desire of Pleasure*,
 ‘ and the *Love of Virtue*, which are
 ‘ the Wings of the Soul. When
 ‘ these Wings are parted, when the
 ‘ Love of Pleasure and the Love of
 ‘ Virtue move contrary Ways, then
 ‘ Souls fall down into mortal Bo-
 ‘ dies.’ Let us see here his Notion
 of the Pleasures which Spirits taste
 in Heaven, and of the Manner
 how Souls fell from the happy State
 which they enjoy’d there.

‘ † The great *Jupiter*, (says he)
 ‘ pushing on his wing’d Chariot,
 ‘ marches first, followed by all the
 ‘ inferior Gods and *Genii*; thus they
 ‘ traverse the Heavens, admiring the

* P. 1216.

† P. 1222.

‘ infinite

' infinite Wonders thereof. But
 ' when they go to the great Ban-
 ' quet, they raise themselves to the
 ' Top of Heaven, and mount above
 ' the Spheres. None of our Poets
 ' ever yet sung, or can sing that *Super-celestial Place*. * There Souls
 ' with the Eyes of the Mind, con-
 ' template the truly existing Essence,
 ' which has neither Colour, nor Fi-
 ' gure, nor is the Object of any
 ' Sense, but is purely intelligible.
 ' There they see Virtue, Truth and
 ' Justice, not as they are here below,
 ' but as they exist in him who is the
 ' *Being* it self. There they are de-
 ' lighted with that Sight till they are
 ' no longer able to bear the Glory
 ' of it, and then they return back to
 ' Heaven, where they feed again on
 ' *Nectar* and *Ambrosia*. Such is the
 ' Life of the Gods.

* 'Υπερθεάνιος τόπος.

Z

' Now,

‘ Now, continues *Plato*, * every
 ‘ Soul that follows God faithfully
 ‘ into that super-celestial Place, con-
 ‘ tinues pure and without Blemish;
 ‘ but if it takes up with *Nectar* and
 ‘ *Ambrosia*, and does not attend on
 ‘ *Jupiter’s* Chariot to go and con-
 ‘ template Truth, it grows heavy
 ‘ and sluggish. It breaks its Wings,
 ‘ it falls upon the Earth, and enters
 ‘ into an human Body more or less
 ‘ vile, according as it has been more
 ‘ or less elevated. Souls less degra-
 ‘ ded than others, dwell in the Bo-
 ‘ dies of Philosophers. The most
 ‘ despicable of all animate the Bo-
 ‘ dies of Tyrants and evil Princes.
 ‘ Their Condition alters after Death,
 ‘ and becomes more or less happy,
 ‘ according as they have loved Vir-

* P. 1223.

‘ tue

‘ true or Vice in their lifetime. After
 ‘ ten thousand Years Souls will be
 ‘ re-united to their Principle. Dur-
 ‘ ing that space of time their Wings
 ‘ grow again and are renew’d.

Such was the Doctrine which *Plato* opposed to the profane Sect of *Democritus* and *Epicurus*, who denied an eternal Providence on Account of the physical and moral Evil which they saw in the World. This Philosopher gives us a fine Description of the Universe. He considers it as an Immensity filled with free Spirits, which inhabit and inform innumerable Worlds. These Spirits are qualified to enjoy a double Felicity ; the one consisting in the Contemplation of the Divine Essence, the other in admiring his Works. When Souls no longer make their Felicity consist in the Knowledge of Truth, and when lower Pleasures turn them off from the

Z 2

Love

Love of the Supreme Essence, they are thrown down into some Planet, there to undergo expiatory Punishments till they are cured by their Sufferings. These Planets are consequently according to *Plato's* Notion, like Hospitals or † *Places instituted* for the Cure of distempered Intelligences. This is the inviolable Law established * for the Preservation of Order in the Celestial Spheres.

This double Employment of Celestial Spirits, is one of the sublimest Notions of *Plato*, and shews the wonderful Depth of his Genius. This was the System adopted by the Heathen Philosophers, whenever they attempted to explain to us the Origin of Evil. And thus they reason ; if Souls could without

† Νοσοκομείοι.

* Θέσμος Ἀδεσείας.

Inter-

Intermission contemplate the Divine Essence by a direct View, they would be impeccable, the Sight of the supreme Good necessarily engaging all the Love of the Will. To explain therefore the Fall of Spirits, they were forced to suppose an Interval, when the Soul withdraws from the Divine Presence, and quits the supra-celestial Abode, in order to admire the Beauties of Nature, and entertain itself with *Ambrosia*, as a Food less delicate, and more suitable to a finite Being. 'Tis in these Intervals that she becomes false to her Duty.

Pythagoras had learned the same Doctrine among the *Egyptians*. We have still a very valuable Monument of it left in the Commentary of *Hierocles* upon the golden Verses ascribed to that Philosopher. ' As our
' Distance from God, says this Author, ' and the Loss of the Wings
Z 3 ' which

‘ which used to raise us up to hea-
 ‘ venly Things, have thrown us
 ‘ down into this Region of Death
 ‘ which is over-run with all manner
 ‘ of Evils ; so the stripping our
 ‘ selves of earthly Affections†, and
 ‘ the Revival of Virtues in us make
 ‘ our Wings grow again, and raise
 ‘ us up to the Mansions of Life,
 ‘ where true Good is to be found
 ‘ without any Mixture of Evil. The
 ‘ Essence of Man being in the Middle
 ‘ between Beings that contemplate
 ‘ God without ceasing, and such as
 ‘ are not able to contemplate him
 ‘ at all, he has it in his Power to raise
 ‘ himself up towards the one, or sink
 ‘ down towards the other.’

‘ * The wicked Man, says *Hie-*
rocles in another Place, ‘ does not
 ‘ care that the Soul should be im-

† Hierocles Com. in Aurea Carm. p. 187. Ed. Cant. 1709.

* Ib. Carm. p. 120.

mortal,

‘ mortal, for fear he should live after
 ‘ Death only to suffer Punishment.
 ‘ But the Judges of the Shades be-
 ‘ low, as they form their Judgment
 ‘ upon the Rules of Truth, do not
 ‘ decree, that the Soul should exist
 ‘ no longer, but that it should be
 ‘ no longer vicious. Their Business
 ‘ is to correct, and cure it, by pre-
 ‘ scribing Punishments for the Health
 ‘ of Nature, just as Physicians heal
 ‘ the most inveterate Ulcers by In-
 ‘ cisions These Judges punish the
 ‘ Crime in order to extirpate Vice.
 ‘ They do not annihilate the Essence
 ‘ of the Soul, but bring it back to
 ‘ its true and genuine Existence, pu-
 ‘ rifying it from all the Passions that
 ‘ corrupt it. And therefore when
 ‘ we have sinned, we should be glad
 ‘ to embrace the Punishment, as the
 ‘ only Remedy for Vice.’

‘Tis therefore evidently the Doc-
 trine of the most famous *Greek Phi-*

Z 4
losophers,

losophers, 1st, That Souls had a Pre-existence in Heaven. 2dly, That the *Jupiter* who marched at the Head of Souls before the Loss of their Wings; and he to whom *Saturn* gave the Reins of his Empire after the Origin of Evil is a distinct Being from the supreme Essence, and is very like the *Mythras* of the *Persians*, and the *Orus* of the *Egyptians*. 3dly, That Souls lost their Wings, and were thrust down into mortal Bodies, because that instead of following *Jupiter's* Chariot, they gave themselves too much up to the Enjoyment of lower Pleasures. 4thly, That at the end of a certain Period of time, the Wings of the Soul shall grow again, and *Saturn* shall resume the Reins of his Empire in order to restore the Universe to its original Perfection.

Let us now examine the *Egyptian* Mythology, the Source from whence
that

that of the *Greeks* was derived. I shall not offer to maintain the mystical Explications that *Kircher* gives of the famous Table of *Isis*, or of the *Obelisks* that are to be seen at *Rome* : I confine my self to *Plutarch*, who has preserved us an admirable Monument of that Mythology. To represent it in its real Beauties, it will be proper to give a short and clear Analysis of his Treatise of *Isis* and *Osiris*, which is a Letter written to *Clea*, Priestess of *Isis*.

‘ ‡ The *Egyptian* Mythology, says *Plutarch*, ‘ has two Senses, the
 ‘ one sacred and sublime, the other
 ‘ sensible and *palpable*. ’Tis for
 ‘ this Reason that the *Egyptians* put
 ‘ *Sphinxes* before the Door of their
 ‘ Temples; designing thereby to signify to us that their Theology contains the Secrets of Wisdom under enigmatical Words.’ This is also the

‡ Pag. 354.

Sense

‘ Sense of the Inscription upon a
 ‘ Statue of *Pallas* or *Isis* at *Sais*, *I*
 ‘ *am all that is, has been, and shall*
 ‘ *be, and no Mortal has ever yet re-*
 ‘ *moved the Veil that covers me.*’

‘ * He afterwards relates the *E-*
 ‘ *gyptian* Fable of *Isis* and *Osiris*.
 ‘ They were both born of *Rhea* and
 ‘ the *Sun* : Whilst they were still in
 ‘ their Mother’s Womb, they co-
 ‘ pulated and ingendered the God
 ‘ *Orus*, the living Image of their
 ‘ Substance. *Typhon* was not born,
 ‘ but burst violently through the Ribs
 ‘ of *Rhea*. He afterwards revolted
 ‘ against *Osiris*, filled the Universe
 ‘ with his Rage and Violence, tore
 ‘ the Body of his Brother in Pieces,
 ‘ mangled his Limbs, and scattered
 ‘ them about. Ever since that time
 ‘ *Isis* goes wandring about the Earth,
 ‘ to gather up the scattered Limbs of

* Pag. 365.

her

‘ her Brother and Husband. The
 ‘ eternal and immortal Soul of *Osiris*
 ‘ led his Son *Orus* to the Shades
 ‘ below, where he gave him Instruc-
 ‘ tions how to fight, and beat *Typhon*.
 ‘ *Orus* returned upon Earth,
 ‘ fought and defeated *Typhon*, but
 ‘ did not kill him. All that he did
 ‘ was to bind him, and take away
 ‘ his Power of doing Mischief. The
 ‘ wicked one made his Escape after-
 ‘ wards, and was going to renew his
 ‘ Malice : But *Orus* fought him in
 ‘ two bloody Battels, and destroyed
 ‘ him entirely.’

Plutarch goes on thus; * Who-
 ‘ ever applieth these Allegories to
 ‘ the blessed immortal Divine Na-
 ‘ ture, deserves to be treated with
 ‘ Contempt. We must not how-
 ‘ ever believe that they are mere
 ‘ Fables without any Meaning, like

* Pag. 358.

‘ those of the Poets. They repre-
 ‘ sent to us things that really hap-
 ‘ pened.

‘ It would be likewise a dange-
 ‘ rous Error, and manifest Impiety
 ‘ to interpret what is said of the
 ‘ Gods, as *Euemerus the Messenian*
 ‘ did, and apply it to the ancient
 ‘ Kings and great Generals. This
 ‘ would in the end serve to destroy
 ‘ Religion, and estrange Men from
 ‘ the Deity.’

‘ * There are others, adds he,
 ‘ much juster in their Notions, who
 ‘ have wrote, that whatever is re-
 ‘ lated of *Typhon, Osiris, Isis*, and
 ‘ *Orus* must be understood of *Genii*
 ‘ and *Dæmons*. ‡ This was the O-
 ‘ pinion of *Pythagoras, Plato, Xe-*
 ‘ *nocrates*, and *Chrysippus*, who fol-
 ‘ lowed the ancient Theologists in

* Pag. 358.

‡ Pag. 360.

‘ this

‘ this Notion, All those great Men
 ‘ maintained that these *Genii* were ve-
 ‘ ry powerful, and far superior to
 ‘ Mortals. They did not however
 ‘ partake of the Deity in a pure and
 ‘ simple manner, but were composed
 ‘ of a spiritual and corporeal Nature;
 ‘ and consequently capable of Plea-
 ‘ sures and Pains, Passions and Chan-
 ‘ ges; for there are Virtues and
 ‘ Vices among the *Genii* as well as
 ‘ among Men. Hence come the
 ‘ Fables of the *Greeks* about the *Ti-*
 ‘ *tans* and the Giants, the Engage-
 ‘ ments of *Python* against *Apollo*,
 ‘ the Furies and Extravagance of
 ‘ *Bacchus*, and several Fictions like
 ‘ those of *Osiris* and *Typhon*. Hence
 ‘ is it that *Homer* speaks of good
 ‘ and evil *Dæmons*. *Plato* calls the
 ‘ first *Tutelary-Deities*, because they
 ‘ are Mediators between God and
 ‘ Man, and carry up the Prayers of
 ‘ Mortals to Heaven, and bring us
 ‘ from thence the Knowledge and
 ‘ Reve-

‘ Revelation of secret and future
‘ Things.’

‘ †† *Empedocles*, continues he,
‘ says, that the evil *Dæmons* are pu-
‘ nished for the Faults they have
‘ committed. The Sun precipitates
‘ them at first into the Air, the Air
‘ casts them into the deep Sea. The
‘ Sea vomits them upon the Land,
‘ and from the Earth they are raised
‘ up at last towards Heaven. Thus
‘ are they transported from one Place
‘ to another, till being in the End
‘ punished and purified, they return
‘ to the Place adapted to their Na-
‘ ture.’

Plutarch, after having given such
a Theological Explanation of the *E-
gyptian* Allegories, gives likewise the
physical Explications thereof; but he
rejects them all, and returns to his

†† Pag. 361.

first

first Doctrine. ‘ † *Osiris* is neither
 ‘ the Sun, nor the Water, nor the
 ‘ Earth, nor the Heaven; but what-
 ‘ ever there is in Nature well dis-
 ‘ posed, well regulated, good and
 ‘ perfect, all *that* is the Image of
 ‘ *Osiris*. *Typhon* is neither scorch-
 ‘ ing Heat, nor the Fire, nor the
 ‘ Sea; but whatever is hurtful, in-
 ‘ constant and irregular.’

Plutarch goes farther in another
 Treatise, and enquires into the Cause of
 the origin of Evil: The Argument he
 makes use of on this Occasion is e-
 qually solid and subtile, and is ex-
 pressed thus: ‘ ‡ The Maker of the
 ‘ World being perfectly good formed
 ‘ all Things at first, as far as was
 ‘ possible, like himself. The World
 ‘ at its Birth received, from him that
 ‘ made it, all Sorts of good Things:
 ‘ Whatever it has at present unhappy

† Pag. 376. ‡ Plut. de Anim. form. p. 1015.

‘ and

‘ and wicked in it, comes from a
 ‘ Disposition foreign to its Na-
 ‘ ture. God cannot be the Cause of
 ‘ Evil, because he is sovereignly
 ‘ good; Matter cannot be the Cause
 ‘ of Evil, because it has no active
 ‘ Force. But Evil comes from a
 ‘ third Principle, neither so perfect
 ‘ as God, nor so imperfect as Mat-
 ‘ ter. This third Being is an intel-
 ‘ ligent Nature, which being self-
 ‘ moving, hath within itself a Source,
 ‘ a Principle, and a Cause of Mo-
 ‘ tion.’

I have already shewn that the
 Schools of *Pythagoras* and *Plato* as-
 serted Liberty of Will. The former
 expresses it by the Nature of the
 Soul, which can either raise or sink
 itself; the other by the *Wings of the*
Soul, which may move different ways
 and be parted. *Plutarch* follows
 the same Principles, and makes Li-
 berty consist in the Activity of the
 Soul.

Soul, by which it is the Source of its own Determinations.

This Opinion therefore ought not to be looked upon as modern. It is at once both natural and philosophical. The Soul can always separate and re-unite, recall and compare her Ideas, and on this Activity depends her Liberty. We can always think upon other Goods than those we are actually thinking of. We can always suspend our Consent to consider if the Good that we enjoy, be, or be not the true Good. Our Liberty does not consist in willing without any Reason for willing; nor in preferring a lesser Good to what appears to us to be a greater; but it consists in examining whether the present Good be a real or an imaginary Good. The Soul exerts its Liberty only when it is placed between two Objects that seem worthy of some Choice. It is never carried
A 2 away

away invincibly by the Impression of any finite Good, because it can think upon other Goods much greater than they, and thereby discover a superior Charm and Attraction that is sufficient to get the better of the apparent and deceitful Good.

It must be owned that the Passions by the lively Impressions which they make on us, sometimes take up all the Capacity of the Soul, and hinder it from reflecting. They darken its discerning Faculty, and hurry it on to an Assent: They transform Objects, and place them in a wrong Light. But strong as they are, they are never invincible; 'tis difficult indeed, but not impossible, to surmount them. 'Tis always in our Power to diminish their Force gradually, and prevent their Excess. This is the Warfare of Man on Earth, and this is the Triumph of Virtue.

The

The Heathens feeling this Tyranny of the Passions, were convinced by the Light of Nature alone, of the Necessity of a celestial Power to subdue them. They always represent Virtue to us as a *Divine Energy descending from Heaven*. They are continually bringing into their Poems Guardian Deities that inspire, enlighten and strengthen us, to shew that heroick Virtues can only proceed from the Gods. These were the Principles upon which the wise Antients went, in their Arguments against those Notions of *Fatality*, which are alike destructive to Religion, Morality and Society. To return to the *Egyptians*.

Their Doctrine, according to *Plutarch*, supposes 1. That the World was created without any physical or moral Evil, by a Being infinitely Good. 2. That several *Genii* a-

A a 2

busing

busing their Liberty, fell into Crimes, and consequently into Misery. 3. That these *Genii* must suffer expiatory Punishments till they are purified and restored to their first State. 4. That the God *Orus*, the Son of *Isis* and *Osiris*, and who fights with the evil Principle, is a subordinate Deity, like *Jupiter* the Son of *Saturn*.

Let us pass next into *Persia*, to consult the Mythology of the Orientals. The nearer we approach the first Origin of Nations, the clearer shall we find their Theology.

‘ * *Zoroaster*, says *Plutarch*,
 ‘ taught that there are two Gods
 ‘ contrary to each other in their O-
 ‘ perations, the one the Author of
 ‘ all the Good, the other of all the
 ‘ Evil in Nature. The good Prin-
 ‘ ciple he calls *Oromazes*, the other

• De Isid. & Osir. p. 370.

‘the

‘ the Dæmon *Arimanius* †. He says
 ‘ that the one resembles Light and
 ‘ Truth, the other Darkness and Ig-
 ‘ norance. There is likewise a mid-
 ‘ dle God between these two, named
 ‘ *Mythras* *, whom the *Persians*
 ‘ call the Intercessor or Mediator.
 ‘ The *Magi* add, that *Oromazes* is
 ‘ born of the purest Light, and *A-*
 ‘ *rimanius* of Darkness; that they
 ‘ make War upon one another, and
 ‘ that *Oromazes* made six *Genii*,
 ‘ Goodness, Truth, Justice, Wisdom,
 ‘ Plenty and Joy; and *Arimanius*
 ‘ made six others to oppose them,
 ‘ Malice, Falshood, Injustice, Folly,
 ‘ Want and Sadness. *Oromazes* hav-
 ‘ ing withdrawn himself to as great a
 ‘ Distance from the Sphere of *Ari-*
 ‘ *manius*, as the Sun is from the
 ‘ Earth, beautified the Heavens with
 ‘ Stars and Constellations. He cre-

† Ibid.

* Δίῳ καὶ Μίθρην Πέρσαι τὸν Μεσίτην ὀνομάζουσιν.

' ated afterwards four and twenty o-
 ' ther *Genii*, and put them into an
 ' Egg; (*by which the Ancients mean*
 ' *the Earth*) but *Arimanius* and his
 ' *Genii* pierced through this shining
 ' Egg, and immediately Evil was
 ' blended and confounded with Good:
 ' But there will come a Time ap-
 ' pointed by Fate, when *Arimanius*
 ' shall be entirely destroyed and ex-
 ' tirpated; the Earth shall change its
 ' Form, and become plain and even;
 ' and happy Men shall have only
 ' one and the same Life, Language
 ' and Government.

' *Theopompus* writes also, that accor-
 ' ding to the Doctrine of the *Magi*,
 ' these Gods must make War for nine
 ' thousand Years, the one destroying
 ' the other's Work, till at last Hell shall
 ' be taken away. Then Men shall
 ' be happy, and their Bodies be-
 ' come transparent. The God who
 ' was the Author of their Being,
 ' keeps

‘ keeps himself retired till that time;
 ‘ an Interval not too long for a
 ‘ God, but rather like a Moment of
 ‘ Sleep.

We have lost the ancient Books of the first *Persians*; so that in order to judge of their Mythology, we must have recourse to the oriental Philosophers of our own time, and see if there be still left among the Disciples of *Zoroaster* any Traces of the ancient Doctrine of their Master. The famous Dr. *Hyde*, a Divine of the Church of *England*, who had travelled into the East, and perfectly understood the Language of the Country, has translated the following Passages out of *Sharisthani*, an *Arabian* Philosopher of the fifteenth Century. ‘ * The first *Magi* did not
 ‘ look upon the two Principles as
 ‘ coeternal, but believed that the

* Hyde Rel. Ant. Pers. c. 9. p. 163. & c. 22. p. 294.

‘ Light was eternal, and that the
‘ Darkness was produced in time ;
‘ and the Origin of this evil Principle they account for in this Manner : Light can produce nothing
‘ but Light, and can never be the
‘ Origin of Evil ; how then was
‘ Evil produced, since there was nothing coequal or like the Light in
‘ its eternal Production ? Light, say they, produced several Beings, all
‘ of them spiritual, luminous and powerful. But their Chief, whose
‘ Name was *Abriman* or *Arimanius*,
‘ had an evil Thought contrary to the Light. He doubted, and by
‘ that Doubt he became dark. Hence
‘ arose all the Evils, the Dissention, the Malice, and every thing else
‘ of a contrary Nature to the Light.
‘ These two Principles made War upon one another, till at last Peace
‘ was made, upon Condition that the lower World should be in sub-
‘ jection to *Arimanius* for seven
‘ Thou-

‘ Thousand Years ; after which space
 ‘ of Time, he is to surrender back
 ‘ the World to the Light.’

Here we see the four Notions that
 I speak of in the foregoing Work :

1. A State before Good and Evil
 were blended and confounded toge-
 ther. 2. A State after they were so
 blended and confounded. 3. A State
 when Evil shall be entirely destroyed.
4. A middle God between the good
 and the evil Principle.

As the Doctrine of the *Persian
 Magi* is a Sequel of the Doctrine of
 the *Indian Brachmans*, we must con-
 sult the one to put the other in a
 clear Light. We have but few Tra-
 ces left of the antient Theology of
 the *Gymnosophists*, yet those which
Strabo has preserved, suppose the
 three different States of the World.

After

After that Historian has described the Life and Manners of the *Brachmans*, he adds, ‘ * Those Philosophers look upon the State of Men in this Life, to be like that of Children in their Mother’s Womb ; Death according to their Notion being a Birth to a true and an happy Life. They believe that whatever happens to Mortals here, does not deserve the Name either of *good or evil*. Agreeable to the *Greeks* in several Things, they think that the World had a Beginning, and that it will have an End ; that God who made it †, and who governs it, is every where present to his Work.’

The same Author goes on in this Manner ; ‘ *Onesecritus* being sent by *Alexander* the Great to learn

* Lib. 15. p. 713, 714. Ed. Paris 1620.

† Ibid.

‘ the

the Life, the Manners, and the Doctrine of those Philosophers, found a *Brachman* named *Calanus*, who taught him the following Principles. (1.) Formerly, Plenty reigned over all Nature; Milk, Wine, Honey and Oil, flowed in a continual Stream from Fountains. (2.) But Men having made an ill use of this Felicity, *Jupiter* deprived them of it, and condemned them to labour for the Sustenance of their Lives. (3.) When Temperance and the rest of the Virtues shall return upon Earth, then the antient Plenty shall be restored*.

For forming a better Judgment of the Doctrine of the ancient *Gymnosophists*, I have consulted what has been translated of the *Vedam*, which

* *ἵστημι* is the first Aorist of the Verb *ὑπάρχω* *sum*, and ought to be translated *fiat*, not *facta est*, as *Xylander* has rendered it, for want of understanding the Notion of *Calanus*.

is

is the sacred Book of the modern *Bramins*. Though its Antiquity is not perhaps so great as they affirm it to be, yet there is no denying but it contains the ancient Traditions of those People, and of their Philosophers.

'Tis plain by this Book, ‘ * That
 ‘ the *Bramins* acknowledge one sole
 ‘ and supreme God, whom they call
 ‘ *Vistnou*. That his first and most
 ‘ antient Production, was a second-
 ‘ ary God, named *Brama*, whom
 ‘ the supreme God formed out of a
 ‘ Flower that floated upon the Sur-
 ‘ face of the great Deep before the
 ‘ Creation of the World; and that
 ‘ *Vistnou* afterwards, on account of
 ‘ *Brama*’s Virtue, Gratitude and Fi-
 ‘ delity, gave him Power to create
 ‘ the Universe.’

* See Abrah. Roger, *of the Religion of the Bram.* Part 2. ch. 1. & Kircher Sina Illust.

They

They believe moreover, ‘ † That
‘ Souls are eternal Emanations of
‘ the Divine Essence, or at least that
‘ they were produced long before
‘ the Creation of the World; that
‘ they were originally in a State of
‘ Purity, but sinned, and have been
‘ ever since thrown down into the
‘ Bodies of Men and Beasts, accord-
‘ ing to their several Demerits; so
‘ that the Body, where the Soul re-
‘ sides, is a sort of Dungeon or Pri-
‘ son.’

In a Word, they hold, that ‘ af-
‘ ter a certain Number of Transmi-
‘ grations, all Souls shall be re-uni-
‘ ted to their Origin, shall be re-
‘ admitted into the Company of the
‘ Gods, and shall at last be dei-
‘ fied.’ *

† Ibid. Roger, Part 2. ch. 7.

* Ab. Kircher, Sina Illust.

I should

I should hardly have thought these Traditions authentick, or have brought my self to trust to the Translators of the *Vedam*, if this Doctrine had not been perfectly agreeable to that of *Pythagoras*, which I gave an Account of a little before. This Philosopher taught the *Greeks* nothing but what he had learned from the *Gymnosophists*.

The Discovery of these uniform and agreeing Sentiments in *Greece*, in *Egypt*, in *Persia*, and in the *Indies*, made me desirous to advance further into the *East*, and to carry my Searches as far as *China*. I applied my self accordingly to such as understood the Language of that Country, had spent several Years together in it, and were well versed in the original Books of that Nation. And in this Point particularly I have made great use of the Informations
I have

I have received from a Gentleman of a superior Genius, who does not care to be mentioned till he has published a large Work upon these Matters, which will be of Service to Religion, and do Honour to human Understanding. In the mean time he has allowed me to publish the following Passages, which he translated himself out of some antient *Chinese* Books that have been brought into *Europe*, and which may be seen both at *Paris* and at *Rome*; so that all who understand the Language, may judge of the Faithfulness of the Translation.

The Book *Yking*, i. e. the *Book of Changes*, is continually speaking of a double Heaven; a *primitive* Heaven, and a *posterior* Heaven. The first Heaven is there described in the following Manner :
 ‘ All Things were then in an happy
 ‘ State, every thing was excellent,
 ‘ every

‘ every thing was good, all Beings
 ‘ were perfect in their kind. In this
 ‘ happy Age Heaven and Earth em-
 ‘ ployed their Virtues jointly to em-
 ‘ bellish Nature. There was no jar-
 ‘ ring in the Elements, no Inclemen-
 ‘ cy in the Air. All Things grew
 ‘ without Labour, an universal Fer-
 ‘ tility reigned every where. The
 ‘ active and passive Virtues conspir-
 ‘ ed together without any Effort or
 ‘ Opposition, to produce and perfect
 ‘ the Universe.’

In the Books which the *Chinese*
 call *King* or *Sacred*, we read the fol-
 lowing Passage; ‘ Whilst the first
 ‘ State of Heaven lasted, a pure
 ‘ Pleasure and a perfect Tranquillity
 ‘ reigned over all Nature. There
 ‘ were neither Labour nor Fatigues,
 ‘ nor Pains, nor Crimes. Nothing
 ‘ made Opposition to the Will of
 ‘ Man.’

The

The Philosophers who stuck to these ancient Traditions, and particularly *Tchouangsé* says, ‘ That in ‘ the State of the first Heaven, Man ‘ was united inwardly to the supreme ‘ Reason, and outwardly he practised all the Works of Justice. The ‘ Heart rejoiced in Truth, and there ‘ was no Mixture of Falshood. Then ‘ the four Seasons of the Year succeeded each other regularly without ‘ Confusion. There were no impetuous Winds, nor excessive Rains. ‘ The Sun and the Moon without ‘ ever suffering an Eclipse, furnished ‘ a Light purer and brighter than ‘ at present. The five Planets kept ‘ on their Course without any Inequality. Nothing did Harm to ‘ Man, and Man did Harm to nothing. An universal Amity and ‘ Harmony reigned over all Nature.

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On

On the other side, the Philosopher *Hoainantsé* speaking of the latter Heaven, says, ‘ The Pillars of
 ‘ Heaven were broken, the Earth
 ‘ was shaken to its very Foundations.
 ‘ The Heavens sunk lower towards
 ‘ the North ; the Sun, the Moon,
 ‘ and the Stars, changed their Mo-
 ‘ tions ; the Earth fell to pieces ;
 ‘ the Waters enclosed within its Bo-
 ‘ som, burst forth with Violence,
 ‘ and overflowed it. The Earth re-
 ‘ belling against Heaven, the System
 ‘ of the Universe was quite disor-
 ‘ dered, the Sun was eclipsed, the
 ‘ Planets altered their Course, and
 ‘ the universal Harmony was dis-
 ‘ turbed.’

The Philosophers *Ventsé* and *Liet-
 etsé*, who lived long before *Hoai-
 nantsé*, express themselves almost in
 the same Terms. ‘ The universal
 ‘ Fertility of Nature, say these an-
 ‘ cient

‘ tient Authors, degenerated into an
 ‘ ugly Barrenness, the Plants faded,
 ‘ the Trees withered away, Nature
 ‘ desolate and in Mourning, refused
 ‘ to distribute her usual Bounty. All
 ‘ Creatures declared War against one
 ‘ another. Evils and Crimes over-
 ‘ flowed the Face of the Earth.’

All these Evils arose, says the Book
Likiryki, ‘ from Man’s despising the
 ‘ supreme Monarch of the Universe.
 ‘ He would needs dispute about
 ‘ Truth and Falshood, and these Dis-
 ‘ putes banished the eternal Reason.
 ‘ He then fixed his Looks on terref-
 ‘ trial Objects, and loved them to
 ‘ excess. Hence arose the Passions,
 ‘ and he became gradually transfor-
 ‘ med into the Objects he loved, and
 ‘ the celestial Reason abandoned him
 ‘ entirely. This was the original
 ‘ Source of all Crimes, which drew
 ‘ after them all manner of Evils sent

B b 2

‘ by

‘ by Heaven for the Punishment
‘ thereof.’

The same Books speak of a time when every thing is to be restored to its first Splendour, by the coming of an Hero called *Kiuntsé*, which signifies Shepherd and Prince, to whom they give likewise the Names of *The most Holy*, the *Universal Teacher*, and the *Supreme Truth*. He answers exactly to the *Mythras* of the *Persians*, the *Orus* of the *Egyptians*, the *Mercury* of the *Greeks*, and the *Brama* of the *Indians*.

The *Chinese* Books speak likewise of the Sufferings and Conflicts of *Kiuntsé*, just as the *Syrians* do of the Death of *Adonis*, who was to rise again to make Men happy *, and as the *Greeks* do of the Labours

* See the Description that *Julius Firmicus* gives of, the Feasts, Ceremonies and Mysteries of *Adonis*.

and

and painful Exploits of the Son of *Jupiter* who was to come down upon Earth. It looks as if the Source of all these Allegories was only an antient Tradition common to all Nations, that the Middle God, to whom they all give the Name of *Soter* or *Saviour*, was to put an end to Crimes by his great Sufferings. But I do not lay a Stress upon this Notion, my Design being only to speak of the Traces that appear in all Religions of a Nature *exalted, fallen, and to be repaired* again by a Divine Hero.

These Truths run equally throughout the Mythologies of the *Greeks*, the *Egyptians*, the *Persians*, the *Indians*, and the *Chinese*. 'Tis time to come at last to the *Jewish* Mythology.

I mean by it the Rabbinism or Philosophy of the *Jewish* Doctors,

B b 3

and

and particularly of the *Effenes*. These Philosophers asserted, according to the Testimony of *Philo* * and *Josephus* †, ‘ That the literal
 ‘ Sense of the sacred Text was only
 ‘ an Image of hidden Truths. They
 ‘ changed the Words and Precepts
 ‘ of Wisdom into Allegories, after
 ‘ the Custom of their Ancestors, who
 ‘ had left them several Books for
 ‘ their Instruction in this Science.’

’Twas the universal Taste of the *Oriental*s to make use of corporeal Images to represent the Properties and Operations of Spirits.

This symbolical Stile seems in a great Measure authorized by the sacred Writers. The Prophet *Daniel* represents God to us under the Image of the *Antient of Days*. The *He-*

* Phil. de Leg. Alleg. l. 2. p. 53.

† Joseph. de Bello Jud. lib. 2. c. 12.

brew

brew Mythologists and Cabbalists, who are a Succession of the School of the *Essenes*, took occasion from thence to explain the Divine Attributes, as Members of the Body of the *Antient of Days*. We see this Allegory carried to an Extravagance in the Books of the Rabbins. They speak there of the Dew that distilled from the Brain of the *Antient of Days*, from his Skull, his Hair, his Forehead, his Eyes, and especially from his wonderful Beard.

These Comparisons are undoubtedly absurd, and unbecoming the Majesty of God: But the Cabbalistical Philosophers pretend to authorize them by some very metaphysical Notions.

The Creation, according to them, is a Picture of the Divine Perfections. All created Beings are consequently Images of the supreme Being,

B b 4

ing, more or less perfect in proportion as they have more or less Conformity with their Original.

Hence it follows that all Creatures are in some Respect like one another, and that Man, or the *Microcosm*, resembles the great World or *Macrocosm*; the material World resembles the intelligible World, as the intelligible World does the Archetype, which is God.

These are the Principles upon which the allegorical Expressions of the Cabbalists are founded. If we strip their Mythology of this mysterious Language, we shall find in it sublime Notions very like those which we have before admired in the Heathen Philosophers. Now these are the four principal ones which I find clearly enough set forth in the Works of the Rabbins *Irirā*, *Moschech*, and *Fitzack*, which *Rittangelius*

gelius has translated in his *Cabbala denudata*.

1. ' All spiritual Substances, Angels, human Souls, and even the Soul of the *Messias**, were created from the Beginning of the World: And consequently our first Parent, of whom *Moses* speaks, represents not an individual Person, but all Mankind governed by one sole Head. In that primitive State every thing was glorious and perfect; there was nothing in the Universe that suffered, because there was no such thing as Crime. Nature was a real and a spotless Image of the Divine Perfections.' This answers to the Reign of *Osiris*, *Oromazes*, and *Saturn*.

2. ' The Soul of the *Messias*, by his Perseverance in the Divine

* Vision, Ezekielit. Mercar. Exp. apud Rittang. p. 225. T. 3.

' Love,

‘ Love, came to a strict Union with
 ‘ the pure Godhead, and was deser-
 ‘ vedly advanced to be the King,
 ‘ the Head and the Guide of all Spi-
 ‘ rits.

* This Notion has some Resem-
 blance to those which the *Persians*
 had of *Mythras*, the *Egyptians* of
Orus, and the *Greeks* of *Jove*, the
 Guide that led Souls into the supra-
 celestial Abode.

3. ‘ The Virtue, Perfection and
 ‘ Beatitude of Spirits or *Zephirots*,
 ‘ consisted in continually receiving
 ‘ and rendring back the Rays which
 ‘ flowed from the infinite Centre,
 ‘ that so there might be an eternal
 ‘ Circulation of Light and Happi-
 ‘ ness in all Spirits†. Two sorts of
 ‘ *Zephirots* failed in the Observance
 ‘ of this eternal Law. The Cheru-

* Ib. p. 226.
 Cap. I. p. 244.

† Ibid. de Revol. anim. Par. I.

‘ bim,

‘ bim, who were of a superior Or-
 ‘ der, did not render back this Light,
 ‘ but kept it within themselves, swel-
 ‘ led, and became like Vessels that
 ‘ are too full, till at last they burst
 ‘ in Pieces, and their Sphere was chan-
 ‘ ged into a gloomy *Chaos*. The
 ‘ *Ischim*, who were of an inferior Or-
 ‘ der, shut their Eyes against this
 ‘ Light, turning themselves towards
 ‘ sensible Objects*. They forgot the
 ‘ supreme Beatitude of their Nature,
 ‘ and took up with the Enjoyment
 ‘ of created Pleasures. They fell
 ‘ thereby into mortal Bodies.

4. ‘ Souls pass through several
 ‘ Revolutions before they return to
 ‘ their primitive State ; but after the
 ‘ coming of the *Messias*, all Spirits
 ‘ will be restored to their Rank,
 ‘ and be put in Possession of the an-
 ‘ cient Happiness which they enjoyed

* Phil. Cabbal. diff. 8va. 13. p. 173. T. 3.
 Rittang.

‘ before

‘ before the Sin of our first Pa-
 ‘ rent †,’

I leave the Reader to determine whether these four Notions do not resemble those which we have found in *Persia*, in *Egypt*, and in *Greece*. And this Resemblance I thought a sufficient Authority for me to give the four mythological Pictures which are inserted in the foregoing Work.

In all these Systems we see that the antient Philosophers, in order to refute the Objections of the Impious drawn from the Origin and Duration of Evil, adopted the Doctrine of the *Præ-existence of Souls*, and *their final Restoration*. Several Fathers of the Church have maintained the first Opinion, as the only philosophical Way of explaining original Sin. And *Origen* made use of the latter, to oppose the Libertines of his time.

† De Revól. Anim. p. 307.

It

It is far from my Intention to defend these two Opinions discountenanc'd by the Church. All the use I make of the Arguments which the wise Antients found out against Impiety, is to shew, that Reason alone furnishes Means sufficient to confound such Philosophers as refuse to *believe unless they can comprehend.*

'Tis for this Reason that I make *Daniel* speak a different Language from *Eleazer*. The Prophet advises *Cyrus* to lay aside all subtilè Speculations, and to leave to God the Care of justifying the incomprehensible Steps of his Providence. He plunges him again in an Obscurity more wholesome and more suitable to human Weakness, than all the Conjectures of Philosophers. He reduceth what we are to believe on this Subject, to these four principal Truths.

1. God

1. God being infinitely good, cannot produce wicked and miserable Beings; and therefore the moral and physical Evil which we see in the Universe, must come from the Abuse that Men make of their Liberty.

2. Human Nature is fallen from the first Purity in which it was created, and this mortal Life is a State of Trial, in which Souls are cured of their Corruption, and aspire to Immortality by their Virtue.

3. God is united to human Nature in order to expiate moral Evil by his Sacrifice. The *Messias* will come at last in his Glory to destroy physical Evil, and renew the Face of the Earth.

4. These Truths have been transmitted to us from Age to Age, from the time of the Deluge till now, by
an

an universal Tradition. Other Nations have obscured and altered this Tradition by their Fables. It has been preserved in its Purity no where but in the Holy Scriptures, the Authority of which cannot be disputed with any Shadow of Reason.

'Tis a common Notion that all the Footsteps of natural and reveal'd Religion which we see in the Heathen Poets and Philosophers, are originally owing to their having read the Books of *Moses*. But 'tis impossible to answer the Objections which are made against this Opinion. The *Jews* and their Books were too long concealed in a Corner of the Earth, to be reasonably thought the primitive Light of the *Gentiles*. We must go further back, even to the Deluge. 'Tis surprising that those who are convinced of the Authority of the sacred Books, have not made Advantage of this System to prove the Truth of the *Mosaick*

Mosaick History concerning the Origin of the World, the universal Deluge, and the re-peopling of the Earth by *Noah*. 'Tis hard to explain otherwise than by the Doctrine I have put in the Mouth of *Daniel*, that Uniformity of Sentiments which we find in the Religions of all Nations.

The four great Principles I have spoken of, seem to me the Foundation of Christianity. I have had a Pleasure in paying this small Homage to our Religion by endeavouring to justify its Tenets against the superstitious Prejudices of weak Minds, and the vain Subtilties of audacious Criticks, who cavil at eternal Wisdom.

F I N I S.