

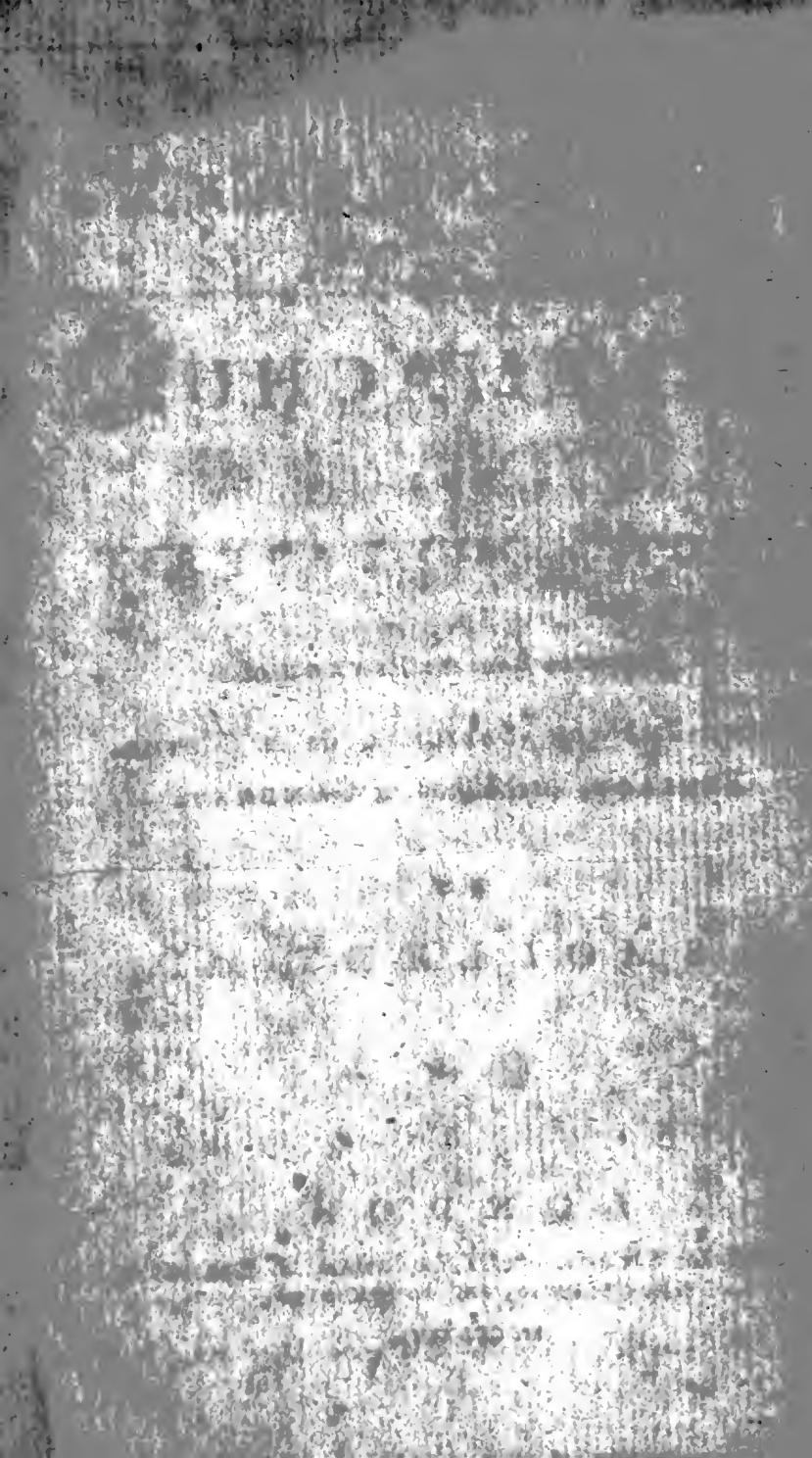




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T H E
A D V E N T U R E S
O F
T E L E M A C H U S,
T H E
S O N O F U L Y S S E S.

Translated from the FRENCH of

Messire FRANÇOIS SALIGNAC de la MOTHE-
FENELON, Archbishop of CAMBRAY.

B Y

T. S M O L L E T T, M. D.

V O L. I.

L O N D O N

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THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 309

LECTURE 10

THE HADRON SPECTRUM

PROFESSOR [Name]

LECTURE 10

PHYSICS 309

ADVENTURES

OF

TELEMACHUS.

BOOK I.

THE ARGUMENT.

Telemachus, conducted by Minerva under the figure of Mentor, after being shipwrecked, gets ashore in the island of the goddess Calypso, who still lamented the departure of Ulysses. The goddess gives him a favourable reception, becomes enamoured of him, offers him immortality, and desires to know his adventures. He entertains her with a relation of his voyage to Pylos and Lacedæmon; his shipwreck on the coast of Sicily; the risque he ran of being sacrificed to the manes of Anchises; the assistance which Mentor gave Acestes during an incursion of the barbarians; and the king's gratitude for that service, in bestowing upon them a Tyrian ship to return to their country.

CALYPSO remained inconsolable for the departure of Ulysses. Thus afflicted, she found herself miserable in being immortal.

Her grotto nō longer resounded with her songs. Her attendant nymphs were afraid to speak to her : she often walked solitary upon the flowery turf, which a perpetual spring had diffused around her island. But these charming retreats, far from asswaging her grief, served only to recall the melancholy remembrance of Ulysses, by whom she had been so often accompanied. Frequently did she stand motionless on the beach of the sea, which she watered with her tears, and her face was always turned towards that quarter, where the ship of Ulysses, ploughing the waves, had disappeared from her eyes. All of a sudden she perceived the wreck of a vessel, which had just perished ; the banks of rowers broke in pieces, the oars scattered here and there upon the sand, together with the rudder, mast, and cordage floating along the beach. Then she descried two men at a distance, one of them seemingly in years ; the other, though a youth, bore a strong resemblance to Ulysses. He had all his sweetness of countenance, mingled with his lofty look, together with his majestic make and portly demeanour. The goddess immediately discovered that it was Telemachus, the son of that hero ; but though the gods far surpass mankind in knowledge, she could not recognise that venerable man by whom Telemachus was accompanied. For the superior gods conceal
what-

whatever they please from the inferior deities ; and Minerva, who accompanied Telemachus in the form of Mentor, was resolved to remain unknown to Calypso. Mean while this goddess rejoiced at the shipwreck which had thrown on her isle the son of Ulysses so much the image of his father. Advancing towards him without pretending to know who he was, “ Whence,” said she, “ proceeds this rashness, of landing on my island ? Know, young stranger, that no person enters my empire with impunity.” Under these threatening words she endeavoured to conceal the joy of her heart, which, in spite of all her efforts, sparkled in her eyes. Telemachus thus replied, “ O you, whosoever you are, mortal, or goddess, though by your appearance you can be no other than a divinity, will you not sympathize with the misfortune of a son, who, in quest of his father, tossed at the mercy of the winds and waves, has seen his vessel wrecked upon your rocks ?” “ Who is that father you are in quest of ?” resumed the goddess. “ His name is Ulysses,” said Telemachus ; “ one of those kings who, after a ten years siege, have laid the famous city of Troy in ashes. His name was celebrated all over Greece and Asia for his valour in battle, but still more for his wisdom in council. At present roving through the whole extent of ocean, exposed to the most dreadful

perils, his country seems to fly before him. His wife Penelope, and I, who am his son, have lost all hope of seeing him again. I undergo the same dangers in order to learn where he is : But what do I say ! perhaps he is now buried in the profound abyss. Have pity on our misfortunes, O goddess ! and if you know what the destinies have accomplished, either to save or destroy Ulysses, vouchsafe to make his son Telemachus acquainted with his fate."

Calypso astonished, and affected by so much wisdom and eloquence in such early youth, surveyed him in silence, as if her eyes could never be satisfied. At length, "Telemachus," said she, "we will inform you of what has happened to your father ; but the story is long, and it is time for you to refresh yourself after all your fatigues : come to my habitation, where I will receive you as my own son : come, and be a comfort to me in this solitude. I will crown you with happiness, provided you are wise enough to enjoy your good fortune."

Telemachus followed the goddess, who was surrounded by a bevy of young nymphs, among whom she towered the tallest by the head, as a lofty forest-oak uprears his thick boughs above all the other trees that surround him. He admired the splendor of her beauty, the rich purple dye of her long and flowing robe, her hair that

that was tied behind with the most graceful negligence, the fire that sparkled in her eyes, and the sweetness of look that tempered their vivacity. Mentor, with down-cast eyes, followed Telemachus in modest silence. When they arrived at the entrance of Calypso's grotto, Telemachus was astonished to see such a profusion of all that could delight the view, mingled with the appearance of rural simplicity. True it is, here was neither gold nor silver, neither marble columns, pictures, nor statues: but the grotto was scooped out of the rock in arcades abounding with pebbles and shell-work; and it was lined with a young luxuriant vine, extending its pliant branches equally on every side. The balmy zephyrs here preserved a most delicious coolness, in spite of the sun's heat. Fountains, sweetly murmuring as they ran along the meadows, adorned with amaranths and violets, formed in different parts delightful baths, as pure and transparent as crystal. A thousand springing flowers enamelled the green carpet with which the grotto was surrounded. And here was seen a wood of those trees that bear the golden apple, which flower in every season, and diffuse the sweetest of all perfumes. This wood that seemed to crown those charming meads, produced a shade which the sun's rays could not penetrate. There nothing was ever heard but

the song of birds, or the sound of a rivulet, which gushing from a rock on high, and boiling and foaming as it fell, escaped across the adjacent meadow.

The grotto of the goddesses was situated upon the declivity of a little hill, from whence there was a prospect of the sea, sometimes clear and smooth as glass, sometimes as madly raging, dashing itself against the rocks with furious din, and spouting its billows mountain high. On the other side was the view of a river that formed a number of islands, bordered with flowering limes, and tall poplars that raised their lofty heads even to the clouds. The different streams by which the islands were formed, seemed to sport along the field; one rolling its crystal waves with rapidity, a second gliding with a gentle sleepy course; while others in long meanders returned as if they meant to revisit their source, and seemed incapable of leaving those enchanted scenes. At a distance appeared a number of hills and mountains, which seemed to lose themselves among the clouds, and whose fantastic figures formed an agreeable horizon to delight the view. The neighbouring mountains were covered with verdant vines hanging in festoons, and so loaded with fruit, that their leaves could not conceal the ripe clusters, more beautiful than the finest purple. The country was
covered

covered with all kind of trees, the fig, the olive, and the pomegranate; so that it looked like one extensive garden.

Calypso having shewn these natural beauties to Telemachus, "Repose yourself," said she; "your garments are wet, and it is necessary they should be changed: when you are refreshed we will visit you again, and tell you such things as will not fail to touch your tender heart." So saying, she introduced him and Mentor to the most remote and secret part of a grotto not far from her own habitation. There the nymphs had taken care to light a blazing fire of cedar, which diffused an agreeable odour all around, and left fresh garments for the new guests. Telemachus perceiving what was intended for him, to be a tunique of the finest wool, more white than drifted snow, and a purple robe embroidered with gold, surveyed this magnificence with those emotions of pleasure so natural to the mind of youth.

Mentor accosting him in a grave and solemn tone, "Are these then, O Telemachus! the thoughts which ought to possess the heart of the son of Ulysses? Rather revolve the means of supporting your father's reputation, and of surmounting that adverse fortune by which you are persecuted. A young man who delights in gaudy ornaments like a weak woman, is unworthy of

wisdom and of glory. Glory is the portion of that heart alone which can endure affliction, and spurn at pleasure with disdain." Telemachus sighing replied, "May the gods condemn me to perish, rather than suffer effeminate pleasure to take possession of my heart. No, no; the son of Ulysses shall never be vanquished by the charms of a base effeminate life. But by what favour of heaven have we found after our shipwreck this goddess, or mortal, who thus loads us with benefits?" "You have more reason to be afraid," replied Mentor, "of her overwhelming you with misfortunes; you have more reason to dread her deceitful caresses than those rocks and shallows on which our vessel was wrecked. Shipwreck and death are less fatal than those pleasures that attack virtue. Beware of believing what she is going to relate. Youth is presumptuous and self-sufficient in all things. Tho' frail, it believes itself all-powerful, and thinks it has nothing to fear. Its confidence is built upon the slightest grounds, and without any precaution. Take care how you listen to the soft and flattering speeches of Calypso, which will glide like a serpent under flowers. Dread that concealed poison; be diffident of yourself, and never take any resolution without first waiting for my advice." Then returning to Calypso, who expected them, the nymphs, clad in white,

white, with their plaited tresses, immediately served up a repast, which, though simple, was exquisite both for the taste and dressing. Here appeared no other viands than the birds they had taken in their snares, or the wild beasts they had pierced with their arrows at the chase: a wine more delicious than nectar was poured from large silver flaggons into cups of gold adorned with flowers. Baskets were brought loaded with all the fruits that spring had promised and autumn spread upon the face of the earth. At the same time, four young nymphs began to tune their voices; and first they sung the Battles of the Gods against the Giants; then the Amours of Jupiter and Semele; the Birth of Bacchus, and his Education conducted by old Silenus; the Race of Atalanta and Hippomanes, who came off conqueror by means of the golden apples gathered in the garden of Hesperides. At length the War of Troy was likewise sung, and the valour and wisdom of Ulysses extolled to the skies. The chief of the nymphs, who was called Leucothoe, accompanied with her lyre the charming voices of all the rest. When Telemachus heard his father's name mentioned, the tears ran down his cheeks, and added fresh lustre to his beauty. But Calypso perceiving that he could no longer eat, and was much affected, made a sign to the nymphs. At that in-

stant they began to sing the battle of the Centaurs with the Lapithæ, and the Descent of Orpheus into Hell to fetch from thence Eurydice.

After the repast the goddess taking Telemachus aside, addressed him to this effect: " You see, O son of the great Ulysses, the favourable reception you meet with at my hands. I am immortal. No man can enter this island without being punished for his rashness; and even the circumstance of your shipwreck should not screen you from my resentment, if I did not love you. Your father had the same good fortune; but, alas! he was not wise enough to enjoy it. I kept him a long time in this island, and it was in his option to live with me in a state of immortality: but a blind passion for returning to his miserable country, impelled him to renounce all these advantages. You see what he has lost for Ithaca, which he never more beheld. Obstinate bent upon leaving me, he departed, and I was revenged by means of a storm. His vessel, after having been long the sport of the winds, was buried in the waves. I advise you to profit by such a melancholy example. After his shipwreck you have nothing more to hope, neither to see him again, nor to reign his successor in the island of Ithaca: console yourself for the loss of him, since you here find

find a divinity ready to make you happy, with a kingdom in your reach." The goddesses added much more, to shew how happy Ulysses had been while he stayed with her : she recounted his adventures in the cave of the cyclops Polyphemus, and at the court of Antiphates king of the Lestrigons ; nor did she forget what befel him in the island of Circe, the daughter of the Sun, and the dangers to which he was exposed in his passage between Scylla and Charybdis. She described the last tempest which Neptune had raised against him, when he departed from her habitation. Her design was to make him believe, that his father had perished in the storm, for she suppressed his arrival in the island of the Pheacians. Telemachus, who had at first abandoned himself too suddenly to the joy of being so kindly treated by Calypso, at length perceived her artifice, and became sensible of the wisdom of that advice which he had just received from Mentor. He answered in a few words, " O goddess ! forgive my grief, which now I cannot help indulging ; perhaps, I shall hereafter be more able to enjoy the good fortune which you offer : allow me at present to lament my father ; you know better than I how much he deserved to be lamented !"

Calypso durst not at first press him farther upon the subject. She even pretended to sym-

pathise with his sorrow, and to be affected with the fate of Ulysses: but that she might the better understand the springs that moved the young man's heart, she asked in what manner he had suffered shipwreck, and by what adventure he was thrown upon that coast. "The recital of my misfortunes," said he, "would be tedious." "By no means," she replied; "I am impatient to know them, make haste and favour me with the relation." In fine, she pressed him so much, that he could no longer resist her importunity, and spoke to this effect: "I set sail from Ithaca, to learn tidings of my father, from the other kings that were returned from the siege of Troy. My mother Penelope's lovers were surpris'd at my departure, which I had carefully conceal'd from them, because I was well aware of their treachery. Neither Nestor, whom I visited at Pylos, nor Menelaus, who received me kindly at Lacedæmon, could inform me whether or no my father was still alive. Tired of living always in suspense and uncertainty, I resolv'd to go to Sicily, where I was told my father had been thrown by contrary winds. But the sage Mentor, whom you see here present, oppos'd that rash design. He represent'd on one side the Cyclops, those monstrous giants, who feed on human flesh; on the other, the fleet of Æneas and the Trojans, which

which was cruising on that coast. "Those Trojans, said he, are exasperated against all the Greeks: but they would have peculiar pleasure in shedding the blood of the son of Ulysses. Return to Ithaca: added he, perhaps, your father, favoured by the gods, will be there as soon as you: but if the destinies have decreed that he should perish, if he is never more to see his native country, at least you must go thither to revenge him, to deliver your mother, display your wisdom to the nations, and let all Greece behold in you a king as worthy to reign as ever was Ulysses himself." This was a salutary remonstrance, but I was not wise enough to profit by it: I gave ear to nothing but my passion. The sage Mentor carried his affection for me so far as to attend me in a rash voyage which I undertook against his advice; and the gods allowed me to commit one fault, which was to serve as a lesson to correct my presumption." While Telemachus delivered himself in these terms, Calypso surveyed Mentor with an eager look: she was astonished at his appearance, under which, she thought, she perceived something more than human; but as she could not unravel the confusion of her thoughts, she was filled with fear and suspicion, at sight of this person unknown: then apprehensive that her perturbation would be observed, she said to Telemachus,

Ulysses, "Proceed and satisfy my curiosity." Telemachus thus resumed the thread of his narration. "For some time we had a favourable wind for Sicily, but at last a gloomy tempest shrouded the face of heaven, and we were wrapped in the profoundest darkness. By the flashes of the lightning, however, we perceived a number of other ships exposed to the same danger, and soon discovered them to be the fleet of Æneas, which were no less dreadful to us than the rocks themselves. Then I discerned, tho' too late, that which the ardour of my imprudent youth had hindered me from considering with due attention. In this emergency, Mentor appeared not only firm and intrepid, but even more gay than usual. It was he who encouraged me, and I perceived he inspired me with invincible fortitude. He gave all the directions with ease and tranquillity, while the pilot was under the most violent perturbation. It was then I said to him, "Dear Mentor, why did I refuse to follow your advice? How wretched am I in having obstinately trusted to my own judgment, at an age which has neither foresight for what is to happen, nor experience of what is past, nor moderation to conduct the present? O if ever we escape this storm, I shall distrust myself as the most dangerous enemy; and in you, Mentor, I shall always confide." Mentor replied

replied with a smile, “ I have no intention to reproach you with the fault you have committed ; it is enough that you perceive it, and that it will serve to make you more temperate another time. But perhaps when danger is past, your presumption will return. Mean while we must support ourselves by our courage : we ought to foresee and be apprehensive of danger before we expose ourselves to it ; but once we are engaged, nothing is to be done but to face it with contempt. Approve therefore yourself a son worthy of Ulysses, and shew you have a heart still superior to the evils that assail you.” I was charmed with the courage and affability of the sage Mentor ; but still more surpris'd to see with what address he deliver'd us from the Trojans. At that very moment when the skies began to clear, and the Trojans, having now a nearer view, would not have fail'd to discover us, he observ'd one of their vessels not unlike our own, which the storm had separated from the rest, having her poop garnish'd with flowers. He forthwith prepar'd garlands of the same flowers, which he fasten'd on our poop with fillets of the same colour as those us'd by the Trojans. He order'd all our rowers to stoop as much as possible along their banks, that they might not be known by the enemy. In this manner we pass'd thro' the middle of their fleet, while

while they shouted with joy, as at sight of one of her consorts which they had given up for lost. We were even compelled by the violence of the sea, to keep them company for some length of time ; at last we dropt astern, and while they were driven by the impetuosity of the wind towards Afric, we exerted all our endeavours to reach, by dint of rowing, the neighbouring coast of Sicily. There indeed we arrived, but what we had so eagerly sought to find, was not less fatal to us than the fleet which we had strove to avoid. We found on this part of the coast another nest of Trojans, enemies to the Greeks, governed by old Acestes, who came from Troy. Scarce had we reached the shore, when the inhabitants, believing we were either people of another nation of the island, who had taken arms to surprize them, or strangers come to invade their territories, burnt our vessel in the first transports of that apprehension, butchered all our companions, and only preserved Mentor and me to be presented to Acestes, that he might learn from our own mouths whence we came, and what were our designs. We entered the city, with our hands tied behind our backs ; and our death was only delayed, in order to furnish out a spectacle for a barbarous people, as soon as ever it should be known that we were of the Greek nation. We were immediately

presented

presented to Acestes, who, with a golden sceptre in his hand, was administering justice to his people, and preparing for a great sacrifice. He asked with a severe accent what country we were of, and what was the occasion of our voyage. Mentor instantly replied, saying, "We come from the coast of the great Hesperia, and our country is far from thence." Thus he avoided discovering that we were Greeks. But Acestes, without hearing more, taking it for granted that we were strangers who concealed their true design, ordered us to be sent to a neighbouring forest, to serve as slaves under those who tended his flocks. Such a condition appearing to me more wretched than death, I exclaimed: "O king, let us rather die, than treat us with such indignity: know that I am Telemachus son of the sage Ulysses king of Ithaca: I am in quest of my father thro' the whole extent of seas; and as I can neither find him, nor return to my native country, nor avoid slavery, I beg to be deprived of life, which I cannot support." Scarce had I pronounced these words, when all the people cried with the utmost emotion: "Perish the son of that cruel Ulysses, whose arts have overthrown the city of Troy!" "Son of Ulysses, said Acestes, I cannot refuse your blood to the manes of so many Trojans whom your father hath sent untimely to the banks of the black Cocytus:

Cocytus : you and your conductor shall die.” At that instant an old man of the multitude proposed to the king, that we should be sacrificed upon the tomb of Anchises. “ Their blood, said he, will be agreeable to the shade of that hero : Æneas himself, when he shall hear of the sacrifice, will be pleased to find that you pay such respect to that which he held most dear in life.” This proposal met with universal applause; and nothing now was thought of but the sacrifice. Already we were conducted to the tomb of Anchises, where they had raised two altars, on which the sacred fire was kindled : the sword that was to shed our blood already glanced before our eyes ; we were crowned with garlands of flowers ; and no compassion could avail to save our lives : our fate seemed fixed, when Mentor with great tranquillity demanded an audience of the king, and addressed him in these words : “ O Acestes, if the misfortunes of young Telemachus, who never carried arms against the Trojans, cannot excite your compassion, at least have some regard to your own interest. By the skill which I have acquired in presages, and in foreseeing the will of heaven, I am enabled to foretell, that before three days shall be elapsed, you will be attacked by barbarous nations, rushing like a torrent from the tops of the mountains, to deluge your city, and lay your whole dominions

dominions waste. Make haste then to prevent them : put your people under arms, and lose not a moment to secure within your walls the numerous flocks that you have in the open country. If my prediction prove false, you will be at liberty to sacrifice us in three days ; if, on the contrary, it be verified, remember you ought not to deprive of life those to whom you owe your own existence." Acestes was astonished at these words, which Mentor pronounced with such an air of confidence as he had never observed in any other man. " I plainly perceive, O stranger," replied he, " that the gods, by whom you are so indifferently provided with the gifts of fortune, have in recompence granted you that wisdom which is more valuable than all the wealth of prosperity." At the same time he delayed the sacrifice, and diligently issued out the necessary orders to prevent the threatened attack. Nothing was now seen on every side, but trembling women, decrepid old men, and little children all in tears, hurrying into the city : the lowing oxen and bleating sheep, in numerous herds and flocks, quitting the rich pastures, without finding stalls sufficient to put them under cover. On every side were heard the confused noise of people crowding together, without being able to hear distinctly what each other said, who, in the midst of their perturbation,

bation, took any unknown stranger for their friend, and ran along without knowing whither they were going. But the principal inhabitants of the city, believing themselves wiser than the rest, looked upon Mentor as an impostor, who had uttered a false prediction to save his own life. Before the close of the third day, while they amused themselves with these reflections, a cloud of dust was perceived upon the declivity of the neighbouring mountains; then appeared a vast multitude of armed barbarians: those were the Hymerians, a savage race, together with the nations which inhabit the mountains of Nebrodes, and dwell upon the summit of Agragas, where reigns an eternal winter, which the zephyrs have never softened nor subdued. Those who despised the prediction lost their slaves and flocks. As for the king, addressing himself to Mentor, "I forget that you are Greeks," said he; "our enemies are now become our faithful friends: the gods have sent you hither to save us from destruction: I expect no less from your valour than the wisdom of your advice; make haste and fly to our assistance." Mentor's eyes sparkled with such vivacity of courage as confounds the boldest warriors. He seizes a buckler, helmet, sword, and lance: he arranges the soldiers of Acestes, and marching at their head, advances in good order against the enemy.

Acestes,

Acestes, tho' full of courage, could not in his old age keep pace with them, but followed at a distance ; for my part, I kept closer to him, but could not equal him in valour : in the fight his cuirass shone like the immortal ægis. Death stalked from rank to rank wherever he directed his blows. Like a Numidian lion impelled by savage hunger, who rushes amidst a flock of feeble sheep, he tears, he slays, he swims in blood ; and the shepherds, far from assisting their flock, fly trembling to escape his fury. Those barbarians who hoped to surprize the city, were themselves surprized and utterly disconcerted. The subjects of Acestes, animated by the voice and example of Mentor, exerted a vigour of which they thought themselves incapable. I overthrew with my lance the son of the king who reigned over that hostile nation : he was about my own age but taller than me ; for, those people were descended from a race of giants who had the same origin as the Cyclops. He despised an enemy who appeared so weak ; but without being confounded by his prodigious strength, or his fierce and brutal air, I thrust my lance into his breast, and made him vomit up his soul in sable torrents of blood. He had like to have crushed me in his fall : the sound of his arms echoed from the mountains : I seized his spoils and returned to Acestes. Mentor
having

having completed the disorder of the enemy, cut in pieces a great number, and drove the fugitives into the forest. In consequence of such unexpected success, Mentor was looked upon as a man favoured and inspired by heaven. Acestes, moved by the warmest sentiments of gratitude, communicated the apprehensions he had on our account, should the fleet of Æneas return to Sicily. He therefore supplied us with a ship, that we might return without delay to our own country, loaded us with presents, and pressed us to depart, in order to prevent all the misfortunes which he foresaw from our stay : but he would not give us either a pilot or rowers of his own nation, lest they should be too much exposed upon the coasts of Greece. He manned us however with a crew of Phœnicians, who, as they carried on an open trade with all the world, had nothing to fear ; and they were to bring back the ship to Acestes, after having landed us safe in Ithaca. But the gods, who make sport of human designs, reserved us for other dangers.”

THE
ADVENTURES
OF
TELEMACHUS.

BOOK II.

THE ARGUMENT.

Telemachus recounts the manner in which he was taken in the Tyrian vessel, by the fleet of Sesostris, and carried captive into Egypt. He describes the beauty of that country, and the wisdom of the king's administration. He proceeds to tell how Mentor was sent as a slave into Æthiopia: that he himself was reduced to the condition of a shepherd in the desert of Oasis: that Termosyris priest of Apollo consoled him in his distress by teaching him to imitate the example of Apollo, who had been formerly a shepherd under king Admetus; that Sesostris had at last been informed of all the wonders he had wrought among the shepherds; that, convinced of his innocence, he had recalled him to his court, and promised to send him safe to Ithaca: but the death of this king involved him in fresh disasters; that he was imprisoned in a tower upon the sea-shore, from whence

whence he beheld the new king Bocchoris lose his life in a battle against his own subjects, who had rebelled, and were assisted by the Tyrians.

THE Tyrians by their pride, had attracted the resentment of king Sesostris, who reigned in Egypt and subdued so many realms. The wealth they had acquired by commerce, and the strength of the impregnable city of Tyre, which was built in the sea, had inflated the hearts of those people : they refused to pay the tribute which Sesostris imposed upon them in his return from his conquests ; and they furnished troops to his brother, who had formed a design to assassinate him at his arrival in the midst of the rejoicings of a great festival. Sesostris, in order to abase their pride, had resolved to interrupt their commerce in all the different seas. His ships of war cruised every where in quest of the Phœnicians. An Egyptian fleet fell in with us, just as we began to lose sight of the mountains of Sicily. The harbour and the land seemed to fly behind us, and lose themselves in the clouds, when we descried the Egyptian navy approaching like a floating city. The Phœnicians soon discovered what they were, and endeavoured to bear away ; but it was too late. Their tackle was better than ours ; the wind favoured them, and their rowers were more numerous.

They

They boarded, took, and carried us prisoners into Ægypt. In vain did I represent to them that we were not Phœnicians ; scarce would they deign to hear me ; they looked upon us as slaves, of whom the Phœnicians make a traffic, and thought of nothing but the profit that such a prize would produce. Already we observed the white colour of the sea occasioned by a mixture of the waters of the Nile, and discerned the coast of Ægypt almost on a level with the ocean. We afterwards arrived at the island Pharos in the neighbourhood of the city of No, from whence we sailed up the Nile as far as Memphis.

If the grief arising from our captivity had not rendered us insensible to every species of pleasure, we should have been delighted with the view of this fertile country of Ægypt, which resembled a delicious garden watered with an infinite number of canals. We could not cast our eyes on either bank, without perceiving opulent cities, country-houses agreeably situated, lands that were every year covered with golden harvests without ever lying fallow, rich pastures filled with flocks, peasants loaded with the fruits which the earth discharged from her bosom, and shepherds who made all the neighbouring ecchoes resound with the agreeable notes of their flutes and pastoral pipes. “ Happy, said Mentor, are the people

governed by a sage monarch ! They live happy in the midst of abundance, and love their prince from whom their happiness is derived. It is thus, added he, O Telemachus, that you must reign, and make your people rejoice, if ever the gods grant you possession of your father's kingdom : love your subjects as your own children, enjoy the pleasure of being beloved by them ; and behave in such a manner that they shall never be sensible either of peace or happiness without remembering that it is their good king to whom they owe these rich presents. Those kings whose sole endeavour is to excite the fear of their subjects, that in being depressed they may become more submissive, are in effect the plagues of the human race : feared they are as they desire to be, but at the same time they are hated, detested, and have still more cause to dread their subjects, than their subjects have to be afraid of them." I replied to Mentor, "Alas ! the business now is not to think of maxims by which we ought to reign. With respect to us Ithaca is now no more : never more shall we behold our country or Penelope ; even should Ulysses return to his kingdom full of glory, he never will enjoy the pleasure of seeing me, nor I that of learning to govern, by practising obedience to his commands. Let us die, dear Mentor, we have nothing else
to

to think of : let us die, since the gods have no pity on our misfortunes." While I thus spoke, my words were interrupted with profound sighs : but Mentor, who dreaded misfortunes before they befell him, no longer feared them when they actually happened. "Unworthy son of the sage Ulysses !" cried he, "What ! allow yourself to be overcome by this disaster ! No, young man, you will one day return to Ithaca and see your mother Penelope. You will even see, in his pristine glory, him whom you never knew ; the invincible Ulysses, whom adverse fortune never could depress, and whose disasters, still greater than yours, ought to teach you never to despair. O ! if it was possible for him to learn, in those remote countries to which he has been driven by the storm, that his son is incapable to imitate either his patience or his courage, these tidings would overwhelm him with shame, and afflict him more severely than all the misfortunes he had suffered so long."

Mentor afterwards made me remark the joy and abundance that overspread the whole country of Ægypt, in which he reckoned no less than two and twenty thousand cities. He admired the wise police of those cities, the justice exercised in favour of the poor against the rich, the proper education of the children, who were accustomed to obedience, to labour, and sobriety,

to the love of arts and literature ; the precision with which all the ceremonies of religion were performed ; the disinterestedness, the love of honour, the honesty in their dealings with men, and the reverence for the gods, which every father infused into his children. There was no end of his admiring this excellent order. “ Happy the people, said he, without ceasing, who are thus governed by a wise sovereign ! but happier still is the king who makes so many nations happy ; and who finds his reward in his own virtue ! he holds mankind by a tie a hundred times stronger than that of fear, namely, the bond of love. He is not only obeyed, but obeyed with pleasure. He reigns in every heart ; and each individual, far from wishing to be rid of his dominion, would lay down his own life to save that of his sovereign.” I attentively listened to what Mentor said ; and felt my heart re-inspired with fresh courage at every word which that sagacious friend pronounced. As soon as we arrived at the opulent and magnificent city of Memphis, the governor ordered us to proceed to Thebes, that we might be presented to king Sesostris himself, who was resolved to examine every thing by his own senses, and was particularly incensed against the Tyrians. We therefore went farther up the Nile, to that famous Thebes with an hundred gates where this great king

king resided. The city appeared of a vast extent, more populous than the most flourishing towns of Greece. There the police is carried to perfection, with respect to the neatness of the streets, the course of the canals, the convenience of the baths, the cultivation of the arts, and the safety of the public. The squares are adorned with fountains and obelisks, the temples are built with marble, in a taste of architecture simple yet majestic. The prince's palace alone appears like a great city; for nothing is seen but marble columns, pyramids, and obelisks, colossal statues, and furniture of massy gold and silver. Our captors told the king that we had been found on board a Phœnician ship. Every day, at certain hours, he gave audience to all those of his subjects who had either complaints to make, or advice to offer. No person whatever met with either contempt or repulse: he looked upon himself as raised to the throne for no other purpose but the good of his subjects, whom he loved as his own children. As for strangers, he received them with affability, believing that he should always learn something useful in being made acquainted with the manners and customs of remote countries. This curiosity was the occasion of our being presented to the king. He was seated upon a throne of ivory with a golden sceptre in his hand; already advanced in years,

but agreeable, with a mixture of majesty and sweetness in his countenance; every day he heard causes with such patience and sagacity as were admired without adulation. After having fatigued himself all day in regulating his affairs and administering impartial justice, he unbent himself in the evening, in hearing the discourses of learned men, or in conversing with the most virtuous individuals, whom he well knew how to chuse, as companions worthy to be admitted into his familiarity. In his whole life he could not be justly reproached for any thing, except for having triumphed with too much pride over the kings whom he had vanquished, and with having bestowed his confidence on one of his subjects whom I shall presently describe. When he saw me, he seemed touched with my youth, and asked my name and country; while we stood astonished at the wisdom which flowed from his lips. I answered, “O mighty king, you have heard of the siege of Troy which lasted ten years; and its destruction, which cost such seas of blood to all the states of Greece: my father Ulysses, is one of the principal kings who destroyed that city. He now wanders through the watery main, without being able to regain the island of Ithaca, which is his kingdom: I being in quest of him, have, by misfortune that resembles his own, been taken and made captive. Restore me to my
father

father and country ; so may the gods preserve you to your children, and make them sensible of their happiness in living under the protection of such a worthy father." Sesostris still surveyed me with an eye of pity: but, determined to know if what I said was true, he sent us to the house of one of his officers, who had orders to enquire of those who took our ship, whether we were really Greeks or Phœnicians." If they are Phœnicians, said the king, they must be punished with double severity, not only as our enemies, but still more for having attempted to impose upon us by false pretences. If, on the contrary, they are Greeks, it is my pleasure that they should be favourably treated, and sent back to their own country in one of my ships ; for I love Greece, where divers Ægyptian legislators have flourished : I am no stranger to the virtue of Hercules ; the glory of Achilles has reached our dominions ; and I have heard with admiration what is reported of the wisdom of the unfortunate Ulysses : it is my greatest pleasure to succour virtue in distress." The officer to whom the king referred the examination of our affair, had a soul as deceitful and corrupt, as that of Sesostris was generous and sincere. His name was Metopis. The questions which he put, were made with a view to surprize us in some contradiction ; and as he perceived Mentor's an-

swers favoured more of wisdom than mine, he looked upon him with aversion and distrust; for the wicked are always incensed against the virtuous. He parted us therefore; and from that time I never could learn what was become of Mentor. I was thunder-struck at this separation. Metophis still hoped that interrogating us apart, he should find us contradicting one another: in particular, he thought to dazzle me with flattering promises, and make me confess what Mentor would have concealed. In a word, he did not really desire to know the truth; but wanted to find some pretext for telling the king that we were Phœnicians, that he might be able to enroll us in the number of his own slaves. And indeed, in spite of our innocence, in spite of the king's own wisdom, he found means to deceive him! alas! to what misrepresentations a king is exposed! even the wisest are often thus deceived. They are surrounded by artful and interested men: the virtuous withdraw, because they can neither fawn nor flatter: they wait till they are called, and few princes know where to find them. On the contrary, the wicked are bold, deceitful, insinuating, and complying, expert in dissimulation, and ready to fly in the face of honour and of conscience to gratify the passions of their sovereign. How wretched is the monarch exposed to the arts of wicked ministers!

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ruin is infallibly his portion, if he has not fortitude enough to resist flattery, and if he does not esteem those who boldly speak the truth. Such were the reflections I made in my misfortune ; for I recollected all that I had heard Mentor observe upon the subject. Mean while Metophis sent me with the slaves to the mountains in the desert of Oasis, as their fellow-servant in feeding his numerous flocks of sheep." Here Calypso interrupted Telemachus, saying, " Well, what step did you then take, you, who in Sicily had preferred death to slavery ?" " My misfortune," replied Telemachus, " every day increased ; and I had no longer the wretched consolation of chusing between slavery and death : I was compelled to be a slave, and to exhaust, if I may be allowed the expression, the whole severity of fortune : not the least dawn of hope remained, and I could not even speak one word with a view to effect my own deliverance. Mentor has since told me, that he was sold to certain Ethiopians, whom he attended as a slave to their country. As for me I arrived in those frightful deserts, where the plains are covered with burning sands ; and the snows that never melt, form an eternal winter upon the tops of the mountains. Nothing is to be found but some herbage among rocks that serves to feed the flocks. About midway up these steep and frightful moun-

tains, the vallies are so deep, as scarce to be penetrable by the light of day. I found nobody in this country but shepherds as savage as the desert itself. There I passed the night in bewailing my misfortune, and the day in tending my flock, that thus I might avoid the brutal fury of the first slave, who in hopes of obtaining his liberty, accused incessantly the rest, in order to make a merit with his master of his zeal and attachment to his interest. His name was Butis. I had like to have sunk under my misfortune on this occasion : oppressed with grief I one day forgot my flock, and stretched myself upon the grafs hard by a cavern, where I resolved to wait for death, no longer able to support the weight of my affliction. At that instant I beheld the whole mountain tremble ; the oaks and pines seemed to descend from its summit ; and not a breath of wind was heard ; then a hollow voice issuing from the cavern, addressed me in these words : “ Son of the sage Ulysses, thou must, like him become great by the exercise of patience. Princes who have never known adversity, are seldom worthy of their good fortune : they are corrupted with effeminacy, and intoxicated with pride. How happy wilt thou be, after having surmounted thy misfortunes, provided thou dost not lose the remembrance of what thou hast undergone ! thou shalt revisit Ithaca, and thy glo-

ry shall ascend to heaven. When thou shalt become master of the lives of other men, remember thou thyself hast been as weak, and poor, and miserable as they : take pleasure in relieving their necessities : love thy people ; detest flattery ; and know that thou can'st only be great in proportion to thy moderation, and the victory thou shalt obtain over thy own passions." These divine words made a deep impression upon my heart ; and re-inspired it with joy and fresh courage : I felt none of that horror which makes the hair stand on end, and the blood run cold in the veins, when the gods disclose themselves to mortals : I calmly rose, and kneeling with uplifted hands, adored Minerva, to whom I thought myself indebted for this oracle. At once I found myself a new man : my mind was enlightened by wisdom ; and I felt within me an agreeable energy sufficient to moderate all my passions, and restrain the impetuosity of my youth. I acquired the love of all the shepherds of the desert ; my affability, patience, and the exact discharge of my duty appeased at last the cruel Butis, who was vested with authority over the other slaves, and seemed at first inclined to treat me with the utmost rigour. The better to support the chagrin of captivity and solitude, I endeavoured to find books, for I was overwhelmed with melancholy for want of some instruction to support

my mind, and animate my spirits. "Happy are those," said I, "who, disgusted with violent pleasures, have philosophy enough to be satisfied with the sweets of an innocent life! happy are those who find amusement in search of instruction, and take pleasure in cultivating their understanding with science! wheresoever they are thrown by adverse fortune, they still carry along with them a fund of entertainment, and that chagrin, that preys on other men even in the midst of pleasures, is unknown to those who can employ themselves with reading. Happy are those who love reading, and are not, like me, deprived of books!" While I was engrossed by these reflections, I lost myself in a gloomy forest, where all of a sudden, I beheld an old man with a book in his hand. His forehead was ample and bald, but a little wrinkled; his white beard flowed down to his middle; his stature was lofty and majestic; his complexion still fresh and rosy; his eyes still keen and sparkling; his voice melodious, and his words fraught with the most engaging simplicity. I never beheld such a venerable old man: he was called Termofiris, and being priest of Apollo, he officiated in a marble temple which the kings of Ægypt had consecrated to the god in this forest. The book which he held in his hand was a collection of hymns in honour of the gods. He accosted me in the
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most friendly manner, and we entered into conversation : he recounted events so naturally that they seemed to pass before your eyes ; but his narrative was so succinct that I was never tired with hearing him : he dived into futurity by means of that profound sagacity which made him acquainted with the characters of mankind, and the designs of which they are capable. With all this prudence, he was gay, complacent, and in his decline of age had all that graceful ease by which the most sprightly youth is distinguished. He likewise loved young people when they had the spirit of docility, and a disposition to virtue. In a little time he conceived a tender affection for me, supplied me with books for my amusement ; and favoured me with the appellation of son. I often said to him, “ Father, the gods who deprived me of Mentor, have taken pity of my sufferings, and afforded me another support in you.” This man, like Orpheus or Linus, was doubtless insured by the gods. He recited to me verses of his own composing ; and favoured me with others, the works of several excellent poets, the favourites of the Muses. When he put on his flowing robe of snowy white, and began to touch his ivory lyre, the tygers, bears, and lions came to fawn upon him, and lick his feet. The satyrs quitting the forest, danced around him : the trees themselves seemed af-

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fectcd ; and you would have thought that even the rocks, softened by the charms of his enchanting notes, were going to descend from the summits of the mountains to the plain. He sung no other themes but the greatness of the gods, the virtue of heroes, and the wisdom of those men, who prefer true glory to the delights of sensual pleasure. He bid me often take courage, for the gods would never abandon Ulysses nor his son. He then assured me that I ought, after the example of Apollo, to teach the swains to cultivate the Muses. “ Apollo, said he, seeing with indignation, that Jupiter with his thunder overcast the fairest days, resolved to take vengeance on the Cyclops who forged his bolts, and flew them with his arrows. Immediately mount *Ætna* ceased to discharge its curling sheets of flame ; no longer was heard the din of those terrible hammers, which striking on the anvil, made the caverns of the earth and the abyss of sea resound with horrid noise. The iron and the brass no longer polished by the Cyclops began to rust. Vulcan enraged sallied from his smithy ; though lame he soon ascends to the summit of Olympus, and entering the assembly of the gods all covered over with sweat and dust, prefers his bitter complaints. Jupiter, incensed against Apollo, exiles him from heaven and throws him headlong down to earth. But his empty chariot,

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riot, performed of itself its usual course, that mankind might still enjoy the succession of night and day, together with the regular change of seasons. Apollo, shorn of his rays, was obliged to turn shepherd, and tend the flocks of king Admetus. While he played upon his flute, all the other shepherds came to listen under the shade of elms, on the banks of a transparent stream. 'Till that period they had led a brutal and a savage life. All they knew was how to tend their flocks, to shear their sheep, to milk their ewes, and convert their milk into cheese. The whole country was no better than a frightful desert. Apollo soon taught those swains the arts that serve to render life agreeable. He sung of the flowers that crown the spring; the perfumes that it diffuses around, and the verdure that shoots up under its feet. Then he descanted on the delightful nights of summer, when the cool zephyrs assuage the heat, and the dew refreshes the thirsty earth. He mingled also in his themes, the golden fruits with which autumn rewards the husbandman's toil, and the quiet-repose of winter, during which the sprightly youth of both sexes dance round the fire. In fine, he described the gloomy forests that shroud the mountains, and the crooked vallies through which the rivers wind in a thousand meanders amidst the flowery meads. He likewise taught

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the swains to know the charms of a country life, and to enjoy every delight which simple nature can produce. In a little time, the swains with their flutes found themselves happier than kings ; and their cottages attracted in crowds those pure pleasures that fly from gilded palaces. The sports, the laughing loves, and graces wanted in the train of the innocent shepherdesses. Every day was holiday : nothing now was heard but the warbling of birds, the soft breath of zephyr sporting among the boughs of trees, the murmuring lapse of a transparent streamlet sliding down some rock, and the songs with which the Muses inspired the swains that followed the footsteps of Apollo. This God taught them to win the prize in running, and to pierce with arrows the stags and fallow deer. The gods themselves grew jealous of the shepherds : that life appeared to them more agreeable than all their glory, and they re-called Apollo to Olympus. Son," continued he, " this story ought to serve you for instruction : since you are now in the same station which Apollo filled, cultivate these lands that never felt the plough, like him make the desert flourish, and teach all those shepherds the charms of harmony ; soften their savage hearts ; display the amiable side of virtue, and make them sensible how happy it is to enjoy amidst their solitude, those innocent pleasures
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which nothing can deprive them of. One day, my son, one day, the pains and cruel cares that environ royalty, will make you think with regret of a shepherd's life, even while you sit upon a throne."

So saying, Termofiris presented me with a flute of such a mellow tone, that the echoes of all those mountains that resounded on every side, soon collected around me all the neighbouring swains. My voice acquired a melody divine: I found myself transported by a supernatural impulse to sing those beauties with which nature has adorned the country. We passed whole days, and even part of the nights, in singing together. The swains, forgetting their cottages and flocks, stood motionless in pleasing suspense around me, while I poured forth instruction: nothing savage now appeared amidst those deserts. All was agreeable and chearful: the very lands themselves seemed to improve in proportion as the inhabitants were civilized. We often assembled to sacrifice in the temple of Apollo, where Termofiris officiated as priest: thither the swains repaired with crowns of laurel in honour of the god: while the shepherdesses went dancing all the way, adorned with chaplets of flowers, and bearing sacred presents in baskets on their heads. After the sacrifice, we formed a rural feast: our most delicate dishes

were composed of the milk of our goats and sheep, which we ourselves had milked, with fresh fruit gathered by our own hands, such as dates, and figs, and grapes : the green turf served us for seats ; and the tufted trees afforded us a shade more agreeable than the gilded roofs of royal palaces. But the following adventure served to render me completely famous among our shepherds. One day a hungry lion rushed upon the flock. Already he began a dreadful slaughter. I had nothing in my hand but my sheep-hook, nevertheless I boldly advanced : the lion bristling up his mane, disclosed his teeth and claws, and opened wide his throat all parched and inflamed : his blood-shot eyes seemed all on fire, while he lashed his sides with his long extended tail. I overthrew him on the plain : the light coat of mail, which I wore according to the custom of the Ægyptian shepherds, secured me from his claws : three times I threw him on the earth, as oft he rose again, and roared so loud that all the forests echoed with the sound. At length I stifled him in my grasp, and the shepherds who were witnesses of my victory, insisted upon my wearing the spoils of that terrible animal. The fame of this exploit, and the happy change I had effected among the shepherds, diffused itself thro' all Ægypt, and even reached the ears of king Sesostris. He was informed that one of the two

captives

captives, who were taken for Phœnicians, had recalled the golden age amidst his almost uninhabitable desarts. He resolved to see me; for he loved the Muses, and his great heart was touched by every thing that could improve mankind. He saw and heard me with pleasure: he discovered that Metopis had deceived him thro' avarice: he condemned him to perpetual imprisonment, and striped him of all the wealth he so unjustly possessed. "How wretched are kings," said he, "in being placed so far above the rest of mankind! it is not often that they can see the truth with their own eyes; and they are surrounded by individuals who carefully hinder it from reaching the throne: it is the interest of every one to deceive the sovereign; and each cloaks his own ambition under the appearance of zeal. They pretend to love the king, when in fact they have no attachment but to the riches which he bestows: far from loving him, they, in order to obtain his favours, first flatter and then betray him." Sesostris in the sequel, treated me with most tender friendship, and resolved to send me home to Ithaca, with ships and forces sufficient to deliver Penelope from the snares of all her lovers. The fleet was already equipped, and all our thoughts employed about the embarkation. I could not help admiring the sudden turns of fortune, which suddenly raises those whom it had

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before the most deeply depressed. My own experience inspired me with hope that Ulysses would return to his kingdom at the long run, how tedious soever his sufferings first might be. I likewise flattered myself with the opinion, that I should see Mentor again, altho' he had been carried away into the most remote province of Æthiopia. While I delayed a little my departure, endeavouring to learn tidings of him, Sesostris, who was very much advanced in years, died suddenly, and his death re-involved me in fresh disasters. All Ægypt appeared inconsolable upon this occasion: every family thought they had lost their best friend, their protector, and their father. The old men lifting up their hands to heaven exclaimed: "Never before had Ægypt such an excellent king: never more shall she behold his fellow. O ye gods! ye should either not have shewn him at all to mankind, or never have deprived them of the blessing: wherefore should we survive the great Sesostris!" The young people on the other hand, observed: "The hopes of Ægypt are now blasted: our fathers were happy in living under the protection of such a worthy king: as for us, we have just seen enough of him to be sensible of the loss we sustain by his death." His domestics passed the night and day in lamentation. When his funeral obsequies were performed for forty days, the people from
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the most distant provinces flocked thither. Every individual was desirous of seeing once more the body of Sesostris, that he might preserve in his remembrance the idea of his sovereign; and many wished to be interred with him in the same tomb. What still increased their grief for the loss of him, was, that his son Bocchoris possessed neither his humanity towards strangers, nor his taste for the sciences, nor his esteem for virtuous men, nor his love of glory. His father's greatness had contributed to render him so unworthy to reign: he had been bred up in effeminacy and brutal pride: he counted men as nothing, believing that they were made for no other purpose but to serve him, and that he himself was of a superior nature. He thought of nothing but how to gratify his passions, to dissipate the immense treasures that his father had saved with so much care; to oppress his subjects, and suck the blood of the unfortunate; in a word, to follow the flattering advice of some senseless young men that surrounded him, while he removed with contempt all the ancient sages who had enjoyed the confidence of his father. He was a monster, not a king: all Ægypt groaned beneath his yoke; and altho' the name of Sesostris, so dear to the Ægyptians, induced them to bear with the weak and cruel conduct of his son, that son ran headlong to his ruin; and a prince

prince so unworthy of the throne could not possibly reign for any length of time. For my part, I lost all hopes of returning to Ithaca: but I remained in a tower on the sea side near Pelusium, where our embarkation was to have taken place if Sesostris had not died. Metophis having had the address to obtain his discharge from prison, and even to re-establish his influence with the new king, ordered me to be confined in this tower, by way of revenging himself for his disgrace, which I had occasioned. I now passed my days and nights in a state of profound melancholy. All that Termosiris had predicted to me, and all that I had heard in the cavern, seemed now no other than an idle dream. I was plunged into an abyss of the most exquisite sorrow. I contemplated the billows, as they came to lash the foot of the tower where I was prisoner. I often amused myself with looking at the tempest-beaten ships which were in danger of being shattered among the rocks on which the tower was built. Far from pitying those men threatened with shipwreck, I envied their condition. "In a little time," said I to myself, "the misfortunes of their lives will end, or they will arrive in safety in their own country. Alas! as to me, I cannot hope for either part of that alternative." While I thus wasted myself in unavailing sorrow, I perceived a seeming forest
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of ship-masts. The sea was covered with sails inflated by the winds, while the water foamed beneath the strokes of oars, innumerable confused cries assailed my ears on every side: I perceived on the shore a body of Ægyptians running to arms in a fright, while others seemed to advance as friends to meet that navy which approached the coast. In a little time I discovered that those foreign ships were partly from Phœnicia, and partly from the island of Cyprus; for my misfortunes began to make me skilful in every thing that relates to navigation. The Ægyptians appeared divided among themselves. I could easily conceive that the senseless Bocchoris, had, by the violence of his conduct, occasioned a rebellion of his subjects, and kindled the torch of civil war. I stood upon the top of the tower spectator of a bloody battle. The Ægyptians who had called the foreigners to their assistance, after having favoured their descent, attacked their countrymen, who were headed by the king in person. I saw that prince encouraging his men by his example, dreadful as the god of war. Streams of blood gushed around him; his chariot wheels were dyed with purple gore congealed and foaming. Scarce could they make their way over the heaps of bodies which they had crushed to death. The young monarch was vigorous and handsome, of a proud and lofty mien,

mien, and his eyes sparkled with fury and despair: he was like a beautiful horse unbroke; his courage impelled him to rush forwards at random, for his valour was not regulated by wisdom. He could neither rectify his faults, nor give distinct orders, nor foresee the evils by which he was threatened, nor retain the good will of his people when he had the greatest occasion for their attachment. Not that he was destitute of genius: his capacity was equal to his courage; but he had never received the lessons of adversity. His disposition, naturally good, had been poisoned by the flattery of his masters. He was intoxicated with his power and good fortune; and believed that all things ought to yield to his impetuous desires. He was inflamed to rage by the least shadow of opposition: then away with reason; he was transported beside himself: his furious pride metamorphosed him into a savage beast: he was at once abandoned by his natural good humour, as well as by his rational powers: his most faithful servants were compelled to leave him; and he loved none but those who flattered his passions. Thus he rashly took his resolutions in extremes, ever contrary to his true interest: and obliged every man of sense and virtue to detest his frantic conduct. For a long time his valour supported him against the multitude of his enemies; but at last he

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was overwhelmed ; I saw him fall : a Phœnician javelin pierced his breast ; the reins dropped from his hands ; and he fell from his chariot under the horses' feet. A Cyprian soldier cut off his head, and seizing him by his gory locks, exposed it as a trophy to the whole victorious army. — I shall all my life remember the dismal sight of that head flowing with blood ; the eyes closed and extinguished ; the visage pale and disfigured ; the mouth half open, as if to complete the unfinished words ; and the haughty threatening air, which death itself could not efface. While I live, this picture will appear before my eyes ; and if ever the gods grant me to reign, I shall not forget so fatal an example, that a king is only worthy to command, and happy in his power, in proportion as he himself submits to the restraints of reason. Ah ! how wretched is that man destined to reign for the good of the public, if he thinks he is master of so many lives for no other reason but to make them miserable !

THE END OF THE SECOND BOOK.

T H E
A D V E N T U R E S
O F
T E L E M A C H U S.

B O O K III.

T H E A R G U M E N T.

Telemachus proceeds to relate that the successor of Bocchoris, restoring all the Tyrian prisoners, he (Telemachus) was carried to Tyre on board the ship of Narbal, who commanded the Tyrian fleet; that this Narbal described to him their king Pygmalion, from whose avarice every thing was to be feared: that Narbal afterwards made him acquainted with all the regulations of the Tyrian commerce: that he was just going to embark on board a Cyprian vessel, that he might sail from the island of Cyprus to Ithaca, when Pygmalion discovering that he was a foreigner, resolved to detain him captive: that when he was thus reduced to the brink of ruin, Astarbe, the tyrant's mistress, had saved his life, in order to sacrifice in his place a young man who had incurred her resentment by treating her with contempt.

CALYPSO listened with astonishment to words fraught with such sagacity. What chiefly pleased her, was to find Telemachus ingenuously recounting the faults he had committed through precipitation and want of due attention to the advice of the sage Mentor. She distinguished a surprising magnanimity in this young man, who frankly owned his own errors, and seemed to have profited so much by his indiscretion, as to become wise, provident, and modest. “ Proceed, said she, my dear Telemachus, I am impatient to know how you quitted Ægypt, and where you found again the sage Mentor, the loss of whom you so justly regretted.”

Telemachus thus resumed the thread of his discourse. “ The most virtuous and loyal part of the Ægyptians happened to be the weaker side, and seeing their monarch slain, were constrained to submit. A new king, called Termutis, was raised to the throne. The Phœnicians, together with the troops of Cyprus, retired, after having concluded an alliance with the new sovereign. He on his side restored all the Phœnician prisoners, in which number I was included. Being released from the tower, I embarked with the rest, and hope once more began to dawn within my breast. The favourable

wind already swelled our sails ; the rowers cleft the foaming billows : the vast ocean was covered with our ships ; the mariners shouted with joy ; the coast of Ægypt seemed to fly far behind us, and the hills and mountains diminished gradually to our view. We now scarce beheld any thing but sky and water, while the sun rising seemed to issue from the ocean with all his vivid fires : the tops of the mountains, still visible a little above the horizon, were gilded with his rays ; and the whole sky exhibiting an expanse of deep azure, seemed to promise an happy voyage. Although I had been embarked as a Phœnician, I was not known to any one person on board. Narbal, who commanded the ship to which I was allotted, asked me my name and country. “ From what town of Phœnicia are you, said he ? ” “ I am not of Phœnicia : I replied ; but the Ægyptians took me at sea on board of a Phœnician vessel : I have been detained captive in Ægypt as a Phœnician ; under that name I have suffered a long captivity ; under that name I am now delivered.” “ Of what country are you then ? ” resumed Narbal. I thus replied : “ I am Telemachus, the son of Ulysses, king of Ithaca in Greece ; my father is one of the most renowned of all the kings who besieged the city of Troy : but the gods have not granted him the favour of returning to his native country. I have sought him

him in different parts of the world, but, like him, I am persecuted by fortune; and you see in me an unhappy youth, who longs for nothing so much as the pleasure of returning to his friends, and finding his father safe." Narbal surveyed me with surprize; and thought he perceived in me certain happy traits proceeding from the gift of heaven, which are not to be found in the common run of mankind. Naturally generous and sincere, he was touched with my misfortunes, and spoke to me with a freedom and confidence inspired by heaven, in order to save me from the most imminent danger. "Telemachus," said he, "I do not doubt but you have told me the truth; I cannot doubt your veracity: that air of mildness and virtue so conspicuous in your countenance, will not suffer me to harbour the least suspicion or distrust. Nay, I perceive that you are beloved by the gods whom I have always served, and that it is their pleasure that I should likewise love you, as if you were my own son. I will now give you some salutary advice, and require of you nothing but secrecy in return." "Fear not," said I to him, "that I shall have any difficulty in keeping silence on every subject you shall please to communicate to me in confidence. Young though I be, I am grown old in the practice of never disclosing my own secrets; much less betraying on any account

whatsoever, the secrets of other men." "How have you been able," said he, "to accustom yourself to secrecy in such early youth? I should be glad to know by what means you acquired that good quality, which is the foundation of the wisest conduct, and without which all other talents are vain and useless." "When Ulysses," I replied, "departed on his expedition to Troy, he set me on his knees and pressed me to his breast, as I have been informed: having embraced me tenderly, he pronounced these words, though I was then too young to understand them: "O my son! may the gods never grant me the pleasure to see thee again; may the shears of the fates cut the thread of thy days, which is scarce yet formed, as the reaper with his sickle cuts the tender opening flower; may our enemies prevail and crush thee under the eyes of thy mother, and even in my view, rather than that thou shouldst one day be corrupted and abandon the paths of virtue! O my friends," added he, "I leave in your hands this child, so dear to my affection; watch over his infancy with care: if you love me, remove far from him the pernicious band of flatterers, teach him to gain a conquest over his passions: let him be like a young plant still tender, which will take any bent in order to be improved. Above all things, use all your endeavours to make him upright, beneficent, sincere,

sincere, trusty, and secret. He that can lie is unworthy to be called a man ; and the prince who cannot keep his own counsel, deserves not to reign." I mention these words to you, because care was taken to repeat them often in my hearing, until they penetrated to the very bottom of my heart. Nay to this hour I often repeat them to myself. My father's friends took care to exercise me betimes in the practice of secrecy. Even in my tender years, they communicated to me all the affliction they felt in seeing my mother exposed to a great number of insolent pretenders who wanted to espouse her. From thenceforward I was treated as a reasonable and trusty man. I was in private consulted on affairs of the greatest importance, and made acquainted with all the steps that were taken to remove those troublesome suitors. I was charmed with those marks of confidence, in consequence of which I thought myself already a man complete. Never did I abuse their trust : never did one word escape me that could discover the least secret : those pretenders often endeavoured to draw me into discourse, hoping that a child could not possibly conceal whatever circumstance of importance he might have heard : but I well knew how to answer them without lying, yet without telling them a tittle of that which it was my duty not to disclose." Narbal then spoke to this

effect. “ You see, Telemachus, the great power of the Phœnicians, who are formidable to all the neighbouring nations by their numerous fleets. From the trade they carry on as far as the Pillars of Hercules, they derive such wealth, as surpasses that of the most flourishing nations. The great king Sesostris, who could never have vanquished them by sea, found great difficulties in subduing them by land, with his armies which had conquered all the East : he imposed upon us a tribute, to the payment of which we did not long submit. The Phœnicians were too rich and powerful to bear patiently the yoke of subjection. We vindicated our liberty ; and death did not give Sesostris time to finish the war against us. True it is, we had every thing to fear, more from his wisdom than his power ; but that power devolving to his son, who was totally destitute of discretion, we concluded that we had nothing farther to apprehend. And, indeed, the Ægyptians, far from re-invading our country in an hostile manner, in order once more to subdue us, have been obliged to call us in to their assistance, in order to deliver them from that brutal, impious tyrant. Accordingly we have acted as their deliverers ; and thus added glory to the liberty and opulence of the Phœnicians. But while we deliver others, we are slaves ourselves. O Telemachus ! beware of falling into
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the hands of our king Pygmalion : he has bathed those cruel hands in the blood of Sicheus his sister Dido's husband. Dido enflamed with the desire of revenge, escaped from Tyre with several ships ; and being followed by the majority of those who had any regard to liberty and virtue, she has founded a noble city, called Carthage, on the coast of Afric. Meanwhile Pygmalion, tormented by an insatiable thirst after riches, becomes every day more and more miserable and hateful to his subjects. To be wealthy at Tyre is criminal : avarice rendering him distrustful, suspicious, cruel, he persecutes the rich, and fears the poor.

“ It is still more criminal at Tyre to be virtuous : for to such Pygmalion thinks himself insufferable on account of his baseness and injustice ; and as virtue condemns him, he hates and reviles her in return. Every thing disturbs, frets, and disquiets him ; he is afraid of his own shadow, and sleeps neither night nor day : to complete his misery, the gods heap riches upon him which he dares not enjoy. What he covets in order to make him happy, is the very circumstance that prevents his being so. As he regrets whatever he gives away, and is always afraid of losing what he has, so he torments himself continually to increase his wealth. He is scarce ever seen, but is generally alone, immur-

ed in the most secret part of his palace, melancholy and dejected. Even his friends dare hardly approach him, for fear of becoming the objects of his distrust ; and a terrible guard with naked swords and pikes extended continually surround his palace. There are thirty apartments that have a communication one with another, with each an iron door, and six strong bolts. In these he shuts himself up ; nor is it ever known in which of them he sleeps ; but it is said he never sleeps two nights successively in the same, for ~~fear~~ of being assassinated. He is a stranger to every sweet enjoyment ; and to friendship, the sweetest of all : if any one exhorts him to indulge in pleasure, he declines the attempt ; sensible that joy flies far from him, and will not take possession of his heart. His eyes that fiercely gleam with cruel fire, incessant roll about on every side : alarmed by the least noise that strikes his ear, he turns pale, and stands aghast ; and black corroding care is ever painted on his wrinkled face. He speaks little, sighs often, fetching deep groans from the bottom of his heart, and unable to conceal the remorse that preys upon his vitals. The most exquisite dishes can give him no pleasure ; and his children, far from being the objects of his hope, excite his fears, and thus become his most dangerous enemies : he has not been one moment during his whole
life

life in security and free from danger, and it is only by making away with all those whom he dreaded, that he hath hitherto preserved himself. Fool ! not to see that the cruelty, in which he trusts for his safety, will one day prove his ruin ! Some one of his domestics, as distrustful as himself, will not fail soon to deliver the world from such a monster. As for myself, I fear the gods ; be the consequence what it will, I will be faithful to the king whom they have set over me. I had rather lose my own life than take away his, or even refuse to assist in defending him. As for you, O Telemachus, beware of letting him know that you are the son of Ulysses ; for as he would not doubt but that Ulysses on his return to Ithaca would give him a great sum of money for your ransom, he would certainly commit you to prison."

When we arrived at Tyre, I followed Narbal's advice, and found that all he had told me was strictly true. I thought it was hardly possible for a man to render himself so completely miserable as Pygmalion appeared. A sight so frightful and unusual surprised me, and I said to myself: " here is a man that flattered himself with the hopes of happiness in the possession of riches and absolute power ; these he has attained, and yet has made himself miserable by them. Was he a shepherd, as I have lately been, he

would be as happy as I then was ; he would enjoy the innocent pleasures of the country, and those without remorse, without the terror of either steel or poison. He would love mankind, and be beloved by them in his turn. Though he would not possess that prodigious wealth, which is of no more service to him than as much sand, since he dares not touch it, yet he would enjoy without constraint the fruits of the earth, nor feel the inconvenience of any real want. He does in appearance whatever he pleases, and yet this is far from being the case ; for, he is a slave to his passions, and is continually preyed upon either by avarice, fear, or suspicion. He seems to command all other men, and yet has not the command of himself. He has as many masters and executioners, as he has violent and unruly passions." These were my thoughts concerning Pygmalion, though I had never seen him ; for he never appeared ; all that was seen were those lofty towers surrounded day and night with guards, in which he had shut himself up with his treasures as in a prison, and these were beheld with terror. I could not help comparing such an invisible king with Sesostris, so humane, so accessible, so affable, so eager to see strangers, so ready to hear every body, and so desirous to dive into men's hearts in order to discover the truth, which is generally concealed from kings. "Sesostris,"

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said I, “dreaded nothing, and had nothing to dread; all his subjects had access to him, for he regarded them as his children: but this man dreads every body, and with good reason; he is every moment exposed to a violent death, tho’ shut up in an inaccessible palace, surrounded with guards: on the contrary, the good king Sesostris lived in security amidst his numerous subjects, as a tender parent in his own house amidst his family.”

Pygmalion having given orders to send home the troops of the isle of Cyprus, which had come to join his in consequence of the alliance between the two nations, Narbal laid hold of that opportunity to set me at liberty. He made me pass for one of those soldiers when they were reviewed; for Pygmalion’s jealousy extended to the most trivial circumstances. It is the foible of good-natured indolent princes to repose a blind, unlimited confidence in corrupt artful favourites; but the foible of this tyrant, on the contrary, was to distrust men of the greatest honour and integrity. As he was not capable of distinguishing honest and upright men who act without disguise, so he had never seen any such, they always keeping at a distance from princes of so odious a character. Then he found in those whom he had employed since his accession to the throne, so much dissimulation, and treachery, such

such execrable vices disguised under the appearance of virtue, that he regarded all men as knaves and hypocrites. He thought there was no such thing in nature as sincerity and integrity, and consequently considered all men as much of a piece. When he found a man false and corrupt he did not give himself any trouble to look out for a better, persuaded the inquiry would be to no purpose. Nay, the good were accounted by him worse than the most openly vitious; because he looked upon them as equally abandoned, and more deceitful.

But to return to myself. I passed for a Cyprian, and by that means got off unsuspected by the king, notwithstanding his watchful jealousy. Narbal trembled for fear, lest I should be discovered, as it would have cost us both our lives. He was also extremely impatient to see us gone, notwithstanding we were obliged to remain a long time at Tyre, in consequence of contrary winds. This delay I laid hold of to make myself acquainted with the manners of the Phœnicians, a people so famous in all nations. I could not help admiring the happy situation of Tyre, in an island in the middle of the sea. The neighbouring coast is extremely beautiful and pleasant in consequence of its fertility, the exquisite fruits which it produces, the number of towns and villages that are almost joined one to another;

another, and lastly by the temperature of the climate ; for it is screened from the scorching south winds by mountains, and fanned by the north wind that blows from the sea. It lies at the foot of Lebanon, whose lofty top towering up to the stars is hid among the clouds : its brow is covered with everlasting ice, and rivers swelled by snow fall with amazing rapidity from the rocks surrounding its summit. Lower down is seen a vast forest of ancient cedars, that seem to vie with the ground on which they stand for age, and whose lofty branches reach almost to the clouds ; below the forest towards the bottom of the mountain are rich pastures, in which are seen bulls lowing and roaming about, and sheep with their tender lambs bleating and skipping upon the grass : here likewise appear a thousand streams of water, clear and transparent, gliding along. In fine, the foot of the mountain next to these pastures is like a garden, in which the spring and autumn make their appearance together, the one with its flowers, and the other with its fruits. Neither the pestilent breath of the south-wind, that parches and burns up every thing, nor the boisterous cold blasts of the north have ever been able to tarnish the lively colours of that garden. Near this delightful coast lies that island, on which the city of Tyre is built. That great city seems to float on the surface of
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the waters, and to be queen of the sea. Merchants from all parts of the world resort to it, nor are there any more renowned in the universe than its own inhabitants. Upon entering it, one is apt to imagine it is a city that appertaineth not to one people in particular, but to all nations in general, and the centre of their commerce. It is provided with two vast moles stretching out into the sea like two arms, forming the harbour, which is secured against all winds. Here we see a forest of masts, and such is the number of the ships, that scarce can any of the sea be seen on which they float. All the citizens apply themselves to commerce, nor do their great riches ever produce in them an aversion to the labour necessary to increase their store. In every part of the city may be seen the fine linen of Ægypt, and Tyrian purple twice dyed, of marvellous beauty : and so durable is this double dye, that time cannot efface it : it is used only in cloth of fine wool, which they further adorn with gold and silver embroidery. They carry on a trade with all nations as far as the straits of Cadiz ; nay they have even penetrated into the ocean that surrounds the whole earth : they also navigate the Red Sea, by which they pass to unknown islands, bringing home gold, spices, and diverse animals, not to be met with elsewhere. I was never weary with surveying
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that great city, where all was in motion. There I saw none of those idle curious men, who in Greece are continually either going in quest of news to the forum, or gazing at the strangers who arrive in the port. But there, on the contrary, they are constantly employed either in unloading their ships, transporting or selling their merchandize, laying them up in exact order in their warehouses, and keeping regular accounts of what was owing to them by their correspondents in foreign countries. As for the women, they too are never idle, but either spinning wool, making designs for embroidery, or folding rich stuffs. “Whence is it,” said I to Narbal, “that the Phœnicians have engrossed the whole commerce of the world, thus enriching themselves at the expence of all other nations?” “The reason,” he replied, “is obvious: our city, you see, is happily situated for commerce, and we have the glory of having invented navigation. The Tyrians were the first, if credit may be given to tradition from the most remote ages, who ventured to sea in ships long before the age of Typhis and the Argonauts, so boasted of in Greece. They were the first, I say, who had the courage to expose themselves in a frail vessel to the mercy of the winds and waves; to sound the depths of the ocean; to observe the stars, as directed by the Ægyptian and Babylonian astronomers: in fine,

to unite so many nations, whom the sea had separated. The Tyrians are industrious, patient, laborious, cleanly, sober, and frugal; they have a well-regulated police; there is no discord nor divisions among them; never was there a people more firm and steady, more candid, more loyal, more trusty, or more kind to strangers. What I have said," continued he, "without enlarging any further, will account for their having the empire of the sea, and such a flourishing commerce. Should discord and jealousy once prevail among them; should luxury and laziness get footing; should the first men in the nation begin to despise labour and frugality; should the arts cease to be accounted honourable; should good faith towards strangers be no longer practised; should the least alteration be made in the regulations respecting a free trade; should they neglect their manufactures, or forbear to advance the sums necessary to bring their commodities, each in its kind, to perfection; you would soon see this power, that now is so much the object of your admiration, dwindle away to nothing." "But," said I, "pray inform me of the proper methods of establishing one day in Ithaca a like commerce?" "Make use," replied he, "of the same methods that are employed here; give a ready and kind reception to all strangers; let them find in your havens security, convenience, and entire liberty; never

never suffer yourself to be blinded by avarice or pride. The true secret to gain a great deal, is never to grasp at too much, and to know how to lose with judgment. Endeavour to gain the love of all strangers: even overlook some misbehaviour on their part: beware of exciting jealousy by your haughtiness: steadily observe the rules of commerce, and see that they be simple and explicit: accustom your people to adhere to them invariably; punish with severity fraud in merchants, and even remissness and extravagance; these ruin commerce, by ruining those who carry it on. But above all things beware of cramping trade in order to make it favour your particular views. Princes ought not to be concerned in trade, but leave the whole profits of it to their subjects, who take all the pains; by acting otherwise, they will discourage them. They will derive advantage enough from it, by the great wealth it will bring into their dominions. It may be compared to certain springs, which, if diverted from their old channel, soon become dry. It is the prospect of gain and convenience alone that brings strangers into a country. If traffic is rendered less commodious and advantageous to them than before, they withdraw themselves insensibly, and never more return, because other states profiting by your imprudence, invite them to their country, and soon accustom them

them to think no more of you. I must even acknowledge to you, that the glory of Tyre itself has been for some time upon the decline. O! my dear Telemachus, had you seen it before the reign of Pygmalion, you would have been much more surpris'd. At present you see only the sad remains of a grandeur that seems to be near an end. O wretched Tyre! into what hands art thou fallen! formerly tribute was brought thee by sea from every nation in the world."

"Pygmalion dreads every thing both from strangers and his own subjects. Instead of opening his ports according to ancient usage to all nations, even the most remote, without the least constraint, he insists upon knowing the number of ships that enter them, and from what country, the names of all on board, the nature of their trade, the price and species of their merchandize, and the time they must remain at Tyre. But that is not the worst part of his conduct, he often employs artifice to ensnare the merchants, and confiscate their goods. He is perpetually plaguing those of them that he supposes to be rich, and introducing under various pretexts new imposts: he will be a merchant himself, though every body is afraid to have any connexion or dealings with him. Thus our commerce begins to languish and decline. Strangers by degrees forget the way to Tyre, though
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formerly so well known to them ; so that if Pygmalion does not alter his conduct, our power and glory must soon pass from us to a people better governed than we." I then asked Narbal by what means the Tyrians had rendered themselves so powerful by sea, for I had a desire to know every thing that regarded the good government of a kingdom. " We have," said he, " the forests of Lebanon to supply us with ship-timber, and we carefully reserve them for that use ; they are never touched but for the public ; and for the building of ships, we have the most expert and able workmen ?" " How, or where," said I, " did you find these workmen ?" " They were formed," he replied, " by degrees in the country. When those that distinguish themselves in any art are properly rewarded, some individuals are always found, who carry them to the highest degree of perfection ; for men of ingenuity and ability will always apply themselves to those arts to which the greatest advantages are annexed. Here we shew a particular regard to those who excell in the arts and sciences that contribute to the improvement of navigation. We esteem a good geometrician, or an able astronomer ; nor is a pilot that is eminent in his way, neglected ; nay, we do not think a good carpenter unworthy of our notice ; on the contrary, he is well paid and well treated ; dexterous rowers too are sure of
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being considered according to their merit, and of being handsomely rewarded for their services : they are well fed, and when sick, carefully tended ; and during their absence, their wives and families are not forgotten. If they happen to perish by shipwreck, their families are maintained by the public, and after having served a certain limited time, they are entitled to their discharge. In consequence of this treatment, we are never at a loss for them when there is occasion. Fathers are eager to breed their sons to such an agreeable calling, and therefore lose no time, but begin as early as possible to teach them to handle the oar, to manage the tackle, and to brave the winds and waves. 'Thus it is that men are led without constraint or reluctance by good treatment and good order. Authority alone will never do, nor is a bare submission sufficient ; men's hearts must be won, and they must be made to find their account in a cheerful compliance wherever their service is wanted.' After this conversation, Narbal shewed me all the magazines, arsenals, and artizans concerned in the building and equipment of ships. I begged of him a particular account of every thing, which I set down in writing, for fear I should forget some material circumstance. In the mean time Narbal, who knew Pygmalion, and loved me sincerely, waited with impatience for my departure, being afraid I should

I should be discovered by the tyrant's spies, who were continually going about the city, day and night : but the winds still prevented our embarking. While we were employed in attentively examining the harbour, and interrogating diverse merchants, we saw one of Pygmalion's officers, advance towards us, who thus accosted Narbal :
“ The king has been informed by one of the captains of the ships that came from Ægypt with you, that you brought a stranger with you, who passes for a Cyprian : he hath ordered him to be apprehended, that he may learn with certainty of what country he is ; and you must answer for him on pain of losing your head.” At that instant I was at a little distance, attentively examining the proportions of a ship which had been but lately built with so much skill and exactness in all her parts, that she was reckoned the best sailer that had ever entered the harbour, and asking some questions of the builder concerning her. Narbal, disconcerted and confounded, made answer : “ I will go immediately in quest of this stranger, who is of the isle of Cyprus.” But no sooner had he lost sight of the officer, than he came running to advertise me of my danger.
“ My dear Telemachus,” said he, “ what I but too certainly foresaw, hath happened ; we are undone. The king, whom distrust haunts and tortures day and night, suspects that you are no
Cyprian ;

Cyprian ; he hath ordered you to be arrested ; I must deliver you up to him, or lose my head. O God ! what shall we do ! inspire us with wisdom to extricate ourselves from our present danger. Telemachus, I am obliged to carry you to the king's palace, but be sure to maintain you are a Cyprian, of the city Amalontum, the son of a statuary of Venus, and I will declare that I formerly knew your father : perhaps, the king, without enquiring further into the matter, will let you go : this is the only expedient I can think of to save your life and mine." My reply to Narbal was this : " Do not give yourself any trouble, or run any risk for the sake of an unhappy wretch devoted to destruction ; I am not afraid, my dear Narbal, of death, and I am under too great obligations to you, to suffer you to endanger your life on my account. I cannot prevail upon myself to tell a lie. I neither am a Cyprian, nor will affirm that I am. The gods are witnesses of my sincerity ; they, if they will, preserve my life ; but I am determined not to save it by a lie." To this declaration Narbal replied : " There is nothing, Telemachus, criminal in such a lie ; the gods themselves cannot condemn it : nobody will suffer by it, and it will save the lives of two innocent persons ; while the king is deceived merely to prevent his committing a heinous crime. You carry the
love

love of virtue and the fear of wounding religion too far." "It is enough," said I, "that falsehood is falsehood, to be unworthy of a man who speaks in the presence of the gods, and who ought to sacrifice every consideration to virtue. He who trespasses against the truth, offends the gods, and even himself, by speaking against his conscience. Forbear, Narbal, to propose to me what is unworthy both of you and me. If the gods shall have pity on us, they can easily deliver us: if it is their will that we should perish, we shall then fall the victims of truth, and leave to mankind an example, that unblemished virtue is to be preferred to long life. As for mine, it hath lasted already too long, seeing it hath been so wretched. It is for you alone, my dear Narbal, that I am concerned: alas! that your friendship for an unhappy stranger should have occasioned you so much trouble." In this manner we contested a considerable time, till at last we saw a man come running up to us out of breath. He was another of the king's officers, dispatched to us by Astarbe. That woman was beautiful as a goddess; to the charms of her person she joined some engaging qualities of the mind; being sprightly, obliging, and insinuating. But, notwithstanding these deceitful charms, she, like the syrens, had a cruel and malignant heart, the depravity of which she knew how to disguise by

deep artifice and dissimulation. By her beauty, her wit, her fine voice, and her skill in touching the lyre, she had captivated the heart of Pygmalion, who, in consequence of his blind passion for her, had forsaken his queen Tophä, and stuck at nothing to gratify the desires of the ambitious Astarbe. His love for that woman was almost as fatal to him as his excessive avarice ; but notwithstanding the violence of his passion for her, she felt nothing but aversion and contempt for him. However, she concealed her real sentiments, and pretended to love him above all things, at the same time that she hated him in the highest degree. There was at Tyre a young Lydian, named Malachon, of extraordinary beauty, but soft, effeminate, and debauched. He thought of nothing but how to preserve the delicacy of his complexion, to adjust his fine flaxen hair that luxuriantly overspread his shoulders, to scent himself with perfumes ; to give a graceful air to his long flowing robe ; and to chant his amours to the sound of the lyre. Astarbe saw, and loved him to distraction ; but he neglected her advances with disdain, being passionately fond of another woman. Besides, he was afraid of exposing himself to the cruel jealousy of the king. Astarbe seeing herself slighted, gave way to her resentment. In her despair she took it into her head that she might be able to make

Malachon pass for the stranger, whom the king wanted to see, and whom, she was told, Narbal had already brought to the palace. She actually persuaded Pygmalion, that Malachon was he ; at the same time bribing all those who might have undeceived him. As he had no regard for good men, and did not know how to distinguish them, those about him were all mercenary and artful, still ready to execute his sanguinary and tyrannical commands. As they also dreaded the authority of Astarbe, they helped her to deceive the king, lest, by refusing, they should incur the displeasure of a haughty woman who had got entire possession of his confidence. Thus Malachon, though known by the whole city to be a Cretan, was taken up instead of the stranger whom Narbal had brought from Ægypt with him, and clapt in prison. Astarbe, in the mean time, afraid lest Narbal should go the king, and discover the trick put upon him, sent the officer immediately to Narbal with this message. “ It is Astarbe’s pleasure that you forbear telling the king who that stranger that you have with you, is ; all that she requires of you is silence ; and she promises to satisfy the king with regard to you : however, you must lose no time in sending away along with the Cyprians the young stranger, so that he may no more be seen in the city.” Narbal transported with joy that he should now be

able to save both his own life and mine, promised secrecy, and the officer satisfied with having gained my assent, returned to Astarbe to give an account how he had executed his commission. Narbal and I could not help admiring the goodness of the gods in rewarding our sincerity, and in protecting those who hazard their lives for the sake of virtue. We were struck with horror at the thoughts of a king entirely delivered up to pleasure and avarice. “That prince,” said we, “who is so extremely afraid of being deceived, deserves to be so, and generally is so in the grossest manner. He is distrustful of the good, and bestows an unreserved confidence on miscreants : he is the only person from whom the truth is hid. Observe Pygmalion, he is the sport of a woman lost to all shame. However, the gods make use of the insincerity and falsehood of the wicked to save the lives of the good, who would rather die than utter falsehood.” In the mean time we perceived the wind was changed and become favourable for the Cyprian fleet. “The gods,” cried Narbal, “declare themselves ; they are determined to remove you out of all danger : fly then from this cruel and accursed land. Happy he, who could follow you to regions the most unknown ! happy he who could live and die with you ! but my cruel destiny confines me to this unhappy country ; I must be content to suffer with

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with it, and perhaps to be buried under its ruins : it matters not, provided I always speak the truth, and maintain in my heart an invariable love for what is just and right. As for you, my dear Telemachus, may the gods, who lead you as it were by the hand, bestow upon you the most precious of all gifts, pure and unspotted virtue, to the end of your days. May you live to return to Ithaca, comfort Penelope, and deliver her from those insolent suitors. May your eyes see, and your arms embrace the sage Ulysses ; and may he find in you a son no ways inferior to himself in wisdom. But amidst your happiness, forget not the unhappy Narbal, nor ever cease to love me." When he had thus spoken, I embraced him and shed a flood of tears, without being able to make him any reply, my speech was interrupted by heaving sighs : our embraces were attended with a profound silence. He then accompanied me to the ship, and continued on the shore looking earnestly at me, whose eyes were fixed on him, till we lost sight of one another.

THE END OF THE THIRD BOOK.

THE
ADVENTURES
OF
TELEMACHUS.

BOOK IV.

THE ARGUMENT.

Calypso interrupts Telemachus, that he may take some repose. Mentor reproves him in secret for having undertaken to relate his adventures, but at the same time bids him proceed in his recital since he had begun. Telemachus tells how he had a dream in his passage from Tyre to the isle of Cyprus, in which he saw Minerva protecting him against Venus and Cupid; that he afterwards imagined he saw Mentor, who exhorted speedily to quit the isle of Cyprus: that when he awoke, the ship would have been lost in a storm, had he not taken the management of the helm himself, for that the Cyprians, being intoxicated with wine, were altogether incapable of saving her; that upon his arrival in the island, he had seen examples of the most dangerous and contagious nature; but that Hazael, a Syrian, whose slave Mentor was become, happening also to be there, had re-united the

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the two Greeks, and carried them with him on board his ship to Crete; and that in the passage they had been highly delighted with seeing Amphitrite in her car, drawn by sea-horses.

CALYPSO, who had thus far heard Telemachus recount his adventures, with the utmost attention and transport, now interrupted him, that he might take a little repose. “It is time,” said she, “that you refresh yourself with a little rest after such immense fatigue. Here you have nothing to make you uneasy; all is friendly and favourable. Let your heart then give way to joy; let it relish the quiet, and all the other gifts which the gods are going to pour down upon you. To-morrow, when Aurora with her rosy fingers shall begin to unlock the gilded gates of the east, and the horses of the sun issuing from the briny waves, shall spread abroad the light of day, driving before them all the stars of heaven, you shall resume the recital of your misfortunes. Your father is much your inferior in point of wisdom and courage. Neither Achilles, who vanquished Hector; nor Theseus, who returned from the infernal regions; nor even the great Alcides, who delivered the earth from so many monsters, ever discovered such fortitude and prowess as you have displayed. May balmy sleep make this night seem short to

you. But alas ! how tedious will it seem to me ! how shall I long to see you again, to hear you, to make you repeat what I already know, and to be informed of what I do not know ! withdraw, my dear Telemachus, with the sage Mentor, whom the gods have restored to you, withdraw into this retired grotto, which is furnished with every necessary for your repose. May Morpheus shed his gentle slumbers on your weary eye-lids, transfuse a divine balm into all your fatigued members, and send you pleasant dreams ; that, fluttering about you, may amuse your senses with the most agreeable images, and drive far from you every thing that might awake you too soon." The goddess herself conducted Telemachus into the detached grotto, which had as much the appearance of rustic simplicity, and was as agreeable as her own. A fountain issuing from one of the corners, produced a gentle murmuring that served to invite repose. There were two beds of a soft verdure prepared by the nymphs, on which were spread two fine skins, on one that of a lion for Telemachus, and on the other that of a bear for Mentor. Before Mentor suffered sleep to close his eyes, he thus addressed himself to Telemachus : " The pleasure of recounting the story of your life, hath seduced your heart ; you have charmed the goddess by your account of the dangers from which
you

you have been delivered by your own courage and dexterity : thus have you more and more inflamed her passion ; and prepared for yourself a more dangerous captivity. How can you expect that she will suffer you to quit her island, now that you have filled her with joy and admiration by the recital of your adventures ? the passion of vain glory hath betrayed you into this imprudence. She, having engaged to tell you stories, and to acquaint you with the fate of Ulysses, made shift to talk a long time without saying any thing to the purpose, and yet thereby induced you to inform her of all that she wanted to know ; such are the arts of deceitful women who indulge their passions. When, O Telemachus, will you be so wise, as never to speak out of vanity ; but to conceal whatever tends to your own praise, when your interest does not require that you should disclose it. Others admire your wisdom at an age, when the want of it would be pardonable ; as for me, I cannot pardon you any thing ; I am the only one who knows you, and who loves you so, as to advertise you of all your faults. How far short are you yet of your father's wisdom !”

“ What then,” said Telemachus, “ could I refuse Calypso the recital of my misfortunes ?” “ No,” replied Mentor, “ I do not disapprove of your relating them, but then it ought to have been

done so as to excite her compassion alone. You might very properly have told her how you was some time wandering from one place to another, some time a prisoner in Sicily, and some time in Ægypt. This was all you ought to have told her. The rest hath served only to increase the poison that preys upon heart. May the gods preserve your's from the like infection." "But," said Telemachus, with an humble submissive accent, "what am I to do then?" "It is now too late," replied Mentor, "to conceal from her what remains of your adventures: she already knows so much of them, that it is impossible to deceive her with respect to what remains; your reserve would only serve to inflame her curiosity: proceed therefore to-morrow to give her an account of what further the gods have done in your favour, and learn another time to speak more modestly of what you may have done deserving in any measure of applause." Telemachus taking this wholesome advice in good part, they both went to rest. No sooner had Phœbus spread abroad his first rays upon the earth, than Mentor, hearing the goddess call her nymphs in the wood, awoke Telemachus. "It is time," said he, "to shake off sleep; come, let us return to Calypso: but be upon your guard against her delusive words; beware of laying open your heart to her; dread the flattering poison of her praise.

praise. Yesterday she extolled you above your sage father, the invincible Achilles, the renowned Theseus, and Hercules exalted to a god. Was not you sensible how extravagant these praises were? did you believe what she said? be assured she did not even believe it herself. She praises you for no other reason but because she looks upon you as a simpleton, and vain enough to suffer yourself to be imposed upon by praises altogether disproportioned to your actions." After these words of Mentor's, they went together to the place where the goddesses waited for them. She smiled upon seeing them, disguising, under an appearance of joy, the fear and uneasiness that preyed upon heart; for she foresaw that Telemachus, being conducted by Mentor, would escape from her as Ulysses had done. "Come," said she, "Telemachus, make haste and satisfy my curiosity; I thought all night that I saw you departing from Phœnicia, and following your destiny to the island of Cyprus: pray then let me know, without loss of time, what befell you in that voyage." Upon this they all sat down upon the grass, that was interspersed with violets, under the shade of a thick grove. Calypso could not help continually eyeing Telemachus in a tender and passionate manner, nor being transported with indignation upon observing that Mentor narrowly watched her looks. All the nymphs

leaned forward in silence, forming a kind of semicircle, the better to hear and see; and the eyes of the whole company were steadfastly fixed upon young Telemachus, who, blushing with a downcast look, thus, in a very graceful manner, pursued the story of his adventures. “ Scarce had the favourable breeze filled our sails, when the coast of Phœnicia began to disappear. As the manners of the Cyprians, with whom I now was embarked, were unknown to me, I resolved with myself to observe in silence all that passed, and to act with the utmost discretion, in order to recommend myself to their esteem. While I thus kept silence, a deep sleep stole insensibly upon me; my senses were all locked up and suspended; a delightful quiet took possession of my heart. In a moment I thought I saw Venus cleaving the clouds, and descending thro’ the air in her chariot, drawn by two turtle doves. She appeared to me with all that superlative beauty, that blooming youth, those tender graces, that adorned her when she sprung from the froth of the ocean, and dazzled the eyes of Jupiter himself. She seemed to come with a rapid flight close up to me, when laying her hand with a smile upon my shoulder, and calling me by name, she thus addressed me. “ Young Greek, you are now bound for my empire, and will soon arrive in that happy island, the native seat of pleasure, mirth,

mirth, and frolick. There you shall burn incense upon my altars, and there shall you swim in a sea of delights. Open your heart to the most flattering hopes, and beware of resisting the most powerful of all the goddesses, who is disposed to make you happy." At the same I perceived the boy Cupid, flapping his wings, and fluttering about his mother. Although his countenance exhibited the tenderness, the sprightliness, and graces of childhood, yet there was in his piercing eyes something that frightened me, which I cannot describe. He laughed when he looked at me; but his laughter was malicious, scornful, and cruel. From his golden quiver he drew the sharpest of his arrows, bent his bow, and was going to let fly at me, when all of a sudden Minerva appeared and covered me with her ægis. In the face of that goddess there was nothing of that effeminate beauty, or that amorous languishment, which I had remarked in the air and attitude of Venus. On the contrary, her beauty was modest, negligent, unaffected; her whole demeanor was noble, grave, stately, spirited and majestic. Cupid's arrow was not able to penetrate the ægis, but dropped upon the ground; at which he was so enraged, that he wept bitterly: he was ashamed to see himself thus baffled. "Get you gone, cried Minerva, get you gone, rash boy; never will you subdue
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any but effeminate souls, who are more enamoured of your infamous pleasures than of wisdom, virtue, and glory." At these words, away flew Cupid in a rage, and Venus ascending towards Olympus, at length disappeared, after I had for a long time beheld her chariot with the two doves mounting in a cloud of gold and azure. Afterwards looking towards the ground, I found that Minerva was gone. Then methought I was transported into a delicious garden, such as the Elysian fields are described, in which I found Mentor, who thus accosted me : " Away from this cruel land, this pestilent isle, in which they breathe nothing but pleasure. The most resolute virtue is in danger in it, and can save itself only by flight." The moment I saw him, I endeavoured to throw myself upon his neck, to embrace him ; but I found that my feet would not move, that my legs failed me, and that my hands, when I sought to lay hold of Mentor, grasped a shadow which baffled all my efforts. These, however, occasioned my waking, when I perceived that this mysterious dream, was a warning from heaven. I found myself full of a determined resolution against pleasure, of diffidence in myself, and abhorrence of the effeminate life of the Cyprians. But what shocked me greatly, was, that I apprehended Mentor had lost his life, and having crossed the Stygian lake,

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was now in the happy retreat of the just. I was so affected by this thought, that I shed a flood of tears. Being asked the reason of it, I answered, that my weeping was not to be wondered at, being an unhappy stranger tost about without any hope of seeing his native country again. In the mean time, all the Cyprians on board gave themselves up to a foolish extravagant joy: the rowers, averse to labour, fell asleep upon their oars: the pilot forsook the helm, having on his head a crown of flowers, and in his hand a goblet which had been filled with wine, and which he had now almost emptied. He and all the rest, maddened by Bacchus, sung, in honour of Venus and Cupid, verses that must have shocked all that had any regard for virtue. While they thus forgot the dangers of the sea, a sudden storm began to envelop both the sky and ocean. The fierce winds howled among the sails, and the ship groaned under the gloomy waves that beat over her without ceasing. Some times we rode upon the top of a lofty towering billow; sometimes the sea opening, seemed to precipitate us into the abyss. In this condition we perceived, at no great distance, some rocks, against which the waves broke with a horrible noise. Then it was, that I found, by experience, the truth of what Mentor had often told me, namely, that effeminate men, devoted to pleasure, have
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not courage or resolution to face danger : for all the Cyprians, in the utmost despondency, wept like so many women. Nothing was to be heard but bitter wailings and lamentations, sad reflections upon the pleasures they were going to be deprived of, and vain ridiculous promises to sacrifice to the gods, provided they would bring them safe to land. There was not a single person on board who had resolution enough left either to direct or execute the steps that were necessary for our preservation. It then appeared to me high time to endeavour to save both myself and them : I therefore laid hold of the helm ; for the pilot, being intoxicated with wine, and raving like a Bacchanal, was not in a condition to be sensible of the danger of the vessel ; I animated the desponding sailors, and gave orders to furl the sails. The crew then vigorously plying their oars, we passed through among the rocks with the utmost hazard of our lives, and had a near view of death and all its horrors. This deliverance appeared like a dream to all those whose lives I had saved, and they gazed on me with wonder and amazement. We arrived in the isle of Cyprus in that month of the spring that is consecrated to Venus. “ That season of the year,” said the Cyprians, “ is peculiarly suited to the goddesses ; for it seems to animate all nature, and to give birth to pleasures,

as it does to flowers." When I arrived in the island, I found the air so mild and soft, as to render the body sluggish and inactive, though it inspired at the same time a gay frolicksome humour. I observed too, that though the country was naturally fertile and agreeable, it lay quite uncultivated, so averse were the inhabitants to labour. On all hands I saw women and young girls, gayly dressed, going to the temple of Venus to devote themselves to the service of the goddess, singing her praises as they went along: grace, beauty, joy, and the love of pleasure, were equally displayed in all their countenances; but there was too much affectation in their air: it had nothing of that noble simplicity, of that amiable modesty, which is the greatest recommendation of beauty. Every thing that I observed about these women disgusted me: their studied and effeminate airs, their gay, gaudy attire, their languid gait, their looks that strove to catch the attention of the other sex, their jealous emulation to excite the more violent passions; on all these accounts I could not help despising them: what was intended to attract my love and admiration, served only to inspire disgust. I was conducted to a temple of the goddess: she has many in the island; for instance, at Cythera, Idalium, and Paphos, where she is particularly honoured. It was to that of

Cythera

Cytheræ that I was conducted. It is built entirely of marble, and is an exact peristyle. It is a very majestic edifice, the columns being large and lofty : above the architrave and frieze, on each side, are grand pediments, in which are represented in bas relief all the most pleasant adventures of the goddess. At the gate of the temple is continually to be seen a great crowd of people, come to make their offerings. No victim is ever slain within the sacred precincts of the temple ; nor is the fat of heifers and bulls consumed by fire ; nor is their blood shed on these altars. The beasts to be offered are only presented ; and none can be so presented but such as are young, white, and without blemish. They are covered with fillets of purple embroidered with gold, and their horns gilt and adorned with odoriferous flowers. After having been presented before the altar, they are conveyed to a particular place detached from the temple ; and slaughtered for the entertainment and feasting of the priests. All sorts of perfumed liquors are also offered, and wine more delicious than nectar. The priests, who are clad in long white robes, with girdles, and fringes at the bottom of their robes, of gold, burn day and night on the altars the most exquisite perfumes of the East, which form a cloud as they ascend to heaven. All the columns of the temple are adorned with

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hanging festoons : all the vessels used in sacrificing, are of gold ; and a sacred wood of myrtles surrounds the edifice. None but young men and damsels of singular beauty can present the victims to the priests, or light the fire upon the altars ; but a temple so magnificent is disgraced by dissoluteness and obscenity. At first I could not behold these things without abhorrence, but that wore off insensibly. Vice no longer shocked me : every company inspired me with a greater propensity to debauchery, by rallying me upon my innocence ; for my continence and modesty served only for subjects of mirth and ridicule to that abandoned people. They stuck at nothing to stir up my passions, to ensnare me, and to awaken in me a love of pleasure. I found myself grow less firm and resolute every day ; the virtuous education I had received, was no longer able to support me : all my good purposes were forgotten ; I saw it would be impossible for me to resist the evil that assailed me on all sides ; nay, I was even absurd enough to be ashamed of virtue. My case not a little resembled that of a man swimming in a deep rapid river ; at first he stems the torrent, and advances : but, if the banks are steep and rocky, so that he cannot climb, and rest himself upon the shore ; he grows tired by degrees ; his strength fails him ; his wearied limbs become stiff, and he is carried away
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by the current ; thus did my eyes become dim, my heart feeble and irresolute, and I could neither recover the use of my reason, nor recall the memory of my father's virtues : so that the dream in which I fancied I had seen Mentor in the Elysian fields, discouraged me quite from making any further efforts. A secret soothing languor took possession of my soul. I was now enamoured of the agreeable poison that insinuated itself from vein to vein, and penetrated to the very marrow of my bones. Nevertheless I could not help still fetching deep sighs, weeping bitterly, and roaring, in my phrensy, like a lion. " O the wretchedness of youth !" cried I ; " O ye gods, who cruelly sport with men, why do ye make them pass through that period of life, which is a scene of folly, or a raging fever. O that I were covered with grey hairs, bending with years, and upon the brink of the grave, like my grandfather Laertes ! I would prefer death to the inglorious imbecillity into which I am fallen." Scarce had I uttered these words, when my grief abated, and my heart, intoxicated by a foolish passion, shook off all regard to modesty ; in consequence of which, I was overwhelmed with the deepest remorse. During my distraction, I ran up and down the sacred grove like a hind wounded by the huntsman : to ease her pain, she traverses the vast forests ; but the arrow that

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wounded her, sticking in her flank, pursues her still ; the deadly dart she carries with her whosoever she flies. Thus did I run about to divert the thoughts of my situation, but nothing was able to alleviate my uneasiness. At that very moment I descried a good way off, under the thick shade of the wood, the figure of the sage Mentor ; but so pale, melancholy and austere did his countenance appear, that I did not feel any joy at the sight. “ Is it you then,” cried I, “ O my dear friend, my only hope ? Is it you ? Indeed ! Is it you, your very self ? Does not a delusive phantom impose upon my sight ? Is it you, Mentor ? Or is it not your shade that still presents itself to my eyes ? Are you not among the number of those happy souls who enjoy the fruits of their virtue, and on whom the gods bestow pure pleasures and endless peace in the Elysiac fields ? Speak Mentor, are you still alive ? Am I so happy as to possess you, or is it only the shade of my friend !” As I spoke these words, I ran towards him all in a transport and out of breath ; while he, without any emotion, waited for me, not advancing a single step. O ye gods ! say, for you know, how great was my joy, when my hands felt and touched him. “ No,” cried I, “ it is not an empty shade ; I hold him, I embrace my dear Mentor :” then I shed a flood of tears as I hung upon his neck,

neck, and clasped him in my arms, without being able to speak; he, at the same time, regarding me with a melancholy air, and eyes full of tender compassion. At last I thus accosted him: "Alas! whence come you? What dangers did you leave me to encounter during your absence? And what could I now do without you?" Without replying to these my questions, "Fly!" said he, with a terrible tone, "Away, lose not a moment. This country produces nothing but poison; the very air you breathe is poisoned; the contagious inhabitants cannot converse together without communicating a mortal poison. Infamous effeminate pleasure, of all the plagues that issued from Pandora's box, the most dreadful! here enfeebles men's hearts, and suffers no virtue to exist. Away then, without delay: look not even behind you as you fly, and banish this execrable island entirely from your thoughts." Thus he spoke, and immediately I perceived, as it were, a thick cloud dissolve from my eyes and disperse, so that I beheld the pure light: a gentle joy, and an undaunted resolution sprung up again in my heart: it was a joy very different from that childish, effeminate delight with which my senses had been intoxicated: the latter is a drunken, turbid joy, chequered with furious passions, and cutting remorse; the former is a rational joy, fraught with something

thing blifsful and divine. It is always ferene, even, and inexhaustible : the more it is indulged, the more delightful it is : it ravifhes the foul without difquieting it. I then fhed tears of joy, and found that nothing is fo agreeable as to weep with fuch fenfations. Happy, faid I, are thofe men who have beheld virtue in all her charms ! for they who fee her, muft love her, and they who love her, muft be happy. “ I muft leave you,” faid Mentor ; “ I cannot ftay a moment longer : I have no more time to fpare.” “ Ah, whither are you going ?” faid I. “ There is no part of the world fo difmal and uninhabitable, to which I will not follow you. Think not that you can efcape from me ; I will rather die in the purfuit !” As I fpoke thus, I laid hold of him, and clafped him clofe in my arms with all my ftrength. “ In vain, faid he, do you attempt to detain me. You muft know, I was fold by the cruel Metophis to Æthiopians or Arabs. Thefe going to Damafcus in Syria, about their commercial affairs, refolved to difpofe of me, thinking to get a large fum for me from one Hazael, who wanted a Greek flave to inftroct him in the manners and fciences of the Greeks ; and indeed, Hazael purchafed me at a very high price. In confequence of what I told him relating to our manners, he had a curiofity to vifit the ifle of Crete, in order to ftudy the wife laws

laws of Minos. As we were on our way thither, the winds obliged us to put into the isle of Cyprus. Constrained to wait till the weather grows more favourable, he is come to make his offerings in this temple : see, there he is, just coming out ; the wind is now fair, it already swells our sails : adieu my dear Telemachus ; a slave who fears the gods, will diligently attend upon his master. I am no longer at my own disposal ; if I was, I should devote myself entirely to your service. Adieu, forget not the toils of Ulysses, nor the tears of Penelope, and remember the just gods. O ye celestial powers, protectors of the innocent, in what a dissolute country am I obliged to leave Telemachus !” “ No, no,” replied I, “ my dear Mentor, it is not your fault if I am left here to perish, rather than see you depart without me. Is this Syrian master of yours without any feelings ? Was he suckled by a tygress ? Will he tear you from my arms ? He must either put me to death, or allow me to follow you. You yourself exhort me to quit the island, and yet you will not suffer me to go along with you. I will go and speak to Hazael ; perhaps my youth and my tears may excite his pity : as he loves wisdom, and is going so far in quest of it, he cannot have a savage, unfeeling heart. I will throw myself at his feet, embrace his knees, and not let him go, till he has granted my request.

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My dear Mentor, I will make myself a slave, that I may be with you ; I will offer myself as such to your master : if he refuses to accept my offer, I am undone, I cannot survive it." At that instant Hazael called Mentor, and I fell down before him. He was surpris'd to see a person he did not know in that posture. " What is the matter," said he, " what would you have ?" " Life," replied I ; " for I must die, unless you permit me to accompany Mentor, who is your slave. I am the son of the great Ulysses, the wisest of all the kings of Greece, who have been at the siege of the superb city of Troy, famous through all Asia. I do not mention my birth out of vanity, but only to inspire you with some compassion for my misfortunes. I have been seeking my father all over the sea, in company with this man, who was to me another father ; but fortune, to fill up the measure of my woe, deprived me of him, and made him your slave ; suffer me to be so too. If you really love what is just and right, and are going to Crete to learn the laws of the good king Minos, harden not your heart against my sighs and tears. You see in me the son of a king, reduced to the necessity of petitioning for servitude as his only resource. Some time ago in Sicily, I preferred death to slavery. But my first misfortunes were no more than the feeble essays of outrageous fortune :

now I am in pain, lest my offers of servitude should be rejected. O ye gods! look upon my woes; O Hazael, remember Minos, whose wisdom you admire, and who will judge us both in the realms of Pluto." Hazael regarding me with looks of good-nature and humanity, reached me his hand, and lifted me up. "I am no stranger," said he, "to the wisdom and virtue of Ulysses: Mentor has often told me what glory he hath acquired among the Greeks; besides that, swift-footed fame hath proclaimed his name to all the nations of the East. Follow me, son of Ulysses, I will be a father to you, till such time as you meet again with him who gave you birth. Though neither the glory of your father, nor his and your misfortunes moved me, yet the friendship I have for Mentor would engage me to take care of you. It is true, I bought him as a slave, but I regard him as a faithful friend; by the money he cost me, I gained a friend the most dear and the most to be valued of any I have on earth. In him I have found wisdom, and to him I am indebted for the love I bear to virtue. From this moment I declare you both free, and I ask nothing in return from either of you but your affection." Thus did I enjoy an instantaneous transition from the deepest distress, to the most transporting joy that any mortal can feel. I saw myself safe from a most dread-

dreadful danger ; I was drawing near my own country ; I had found a friend to assist me in getting thither, and had the consolation and satisfaction to be in company with one who already loved me, purely from his love of virtue. In fine, I found every thing by finding Mentor, from whom I hoped never more to be separated. Hazael proceeded towards the shore, and we followed his steps. We immediately embarked, and the rowers began to ply their oars : the sea was smooth and calm ; a light breeze played about our sails, communicating an easy agreeable motion to the ship, so that we soon lost sight of the isle of Cyprus. Hazael, impatient to know my sentiments, asked me what I thought of the manners of that island. I frankly owned to him the danger my youth had exposed me to, and the distraction and conflict I had suffered in my mind. He was pleased with the abhorrence I expressed of vice, and thus exclaimed : “ O Venus ! I know by experience thy power, and that of thy son. I have burnt incense upon thy altars ; yet I cannot help detesting the infamous effeminacy of the inhabitants of thine isle, and the monstrous impudence with which they celebrate thy festivals.” Then Mentor and he began to discourse together of that supreme power that formed heaven and earth ; of that infinite, unchangeable light, which, though imparted to

all, is never exhausted ; of that sovereign, universal truth, which illuminates every mind, as the sun enlightens every body. “ The man,” said he, “ who hath never seen that light, is as blind as the man that is born without the sense of seeing: He passes his days in profound darkness, like those to whom the sun does not shine for several months of the year. He fancies that he is wise, though he is a fool · that he sees every thing, though he is altogether blind ; and he dies without having ever seen any thing : at least, all he perceives is only a false and dismal light, vain shadows and phantoms that have no reality. This is the case of all those who are led astray by sensual pleasure, or the delusions of the imagination. There are none that deserve the name of men, but those who consult, who love, and who are guided by that eternal reason. It is that which inspires our good thoughts, and reproves our bad. To it we are indebted for our understanding, no less than our life : it is, as it were, a vast ocean of light, and our souls are a sort of little rivulets, that issue from it, and that afterwards return to it, and are lost in its immensity.” Though I was not yet able perfectly to comprehend the wisdom of that discourse, yet I felt from it something of a pure and sublime pleasure that I cannot describe : my heart was warmed with it, and the truth
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seemed to me to shine through every word they pronounced. They proceeded then to talk of the origin of the gods, of heroes, poets, the golden age, the deluge, the first histories of mankind, the river of oblivion in which the souls of the dead are plunged, the eternal punishments prepared for the impious in the black gulph of Tartarus, and that happy peace which the just enjoy in the Elysian fields without any fear of forfeiting that blissful state. While Hazael and Mentor conversed together in this manner, we beheld dolphins covered with a shell that shone like gold and azure. In their sport and play they dashed about the foaming billows. After them came the tritons blowing their trumpets of crooked wreathed shells. They surrounded the chariot of Amphitrite, drawn by sea-horses whiter than snow, which cleaving the briny waves, left behind them a vast furrow in the sea. Their eyes were inflamed, and a smoke issued from their mouths. The car of the goddess was a shell of a wonderful figure; its whiteness surpassed that of snow, and its wheels were of gold. It seemed to fly upon the surface of the smooth waters. A great number of nymphs, crowned with flowers, swam behind the chariot; their fine hair hanging down their shoulders, and waving in the wind. In one hand the goddess held a golden sceptre to awe the waves; with the other,

ſhe embraced her ſon, the little god Palemon, whom, ſitting on her knees, ſhe ſuckled at her breasts. Her countenance diſplayed a mild, yet majeſtic ſerenity, that made the boiſterous winds and all the black tempeſts fly before her. The tritons conducted the horſes, and held the gilded reins. Over the chariot a large canopy of purple floated in the air, gently ſwelled by the breath of a multitude of little zephyrs, who ſtrove to blow it along. In the air appeared *Æolus*, eager, reſtleſs, and impatient. His wrinkled, peeviſh countenance, his threatening voice, his thick hanging eye-brows, his diſmal, fierce, fiery eyes, in ſilence huſhed the ſtormy winds, and diſperſing every cloud. The unweildy whales and other marine monſters, ſallied out from their profound grottos to ſee the goddeſs, making the briny waters ebb and flow with the breath of their noſtrils.

END OF THE FOURTH BOOK.

THE
ADVENTURES
OF
TELEMACHUS.

BOOK V.

THE ARGUMENT.

Telemachus relates that upon his arrival in the isle of Crete, he understood that Idomeneus the king of it, to perform an indiscreet vow he had made, had sacrificed his only son : that the Cretans taking up arms to revenge his death, had obliged the father to quit the island. That after much perplexity and uncertainty, they were come to a resolution to chuse another, and were assembled for that purpose. Telemachus adds, that he was admitted into the assembly ; that he bore away the prize in divers games, and explained the questions that Minos had left recorded in his law-books ; that the old men, who were the judges of the island, and the whole body of the people, in consideration of his wisdom, would have chosen him for their king.

AFTER having beheld this scene with admiration, we began to descry the mountains of Crete, which, however, we could hardly yet distinguish from the clouds and the billows. But we soon perceived the summit of Ida, towering above those of the other mountains of the island, as much as the branching horns of an old stag in the forest over-top those of the young fawns that follow in his train. By degrees we saw more distinctly the coasts of the island, which appeared to our eyes like an amphitheatre. As much as Cyprus seemed neglected and uncultivated, so much did Crete bear the marks of culture and improvement, and of being adorned with all sorts of fruits by the industry of its inhabitants. On all sides we espied villages well built, superb cities, and towns little inferior to them. We could not see a field, that did not bear the impression of the hand of the diligent husbandman. Deep furrows were every where left by the plough. Neither briars nor thorns, nor any other vegetables that uselessly incumber the ground, were any where to be met with in that country. We viewed with pleasure the deep vallies, where, in the rich pastures along the brooks, were herds of cattle feeding and lowing; flocks of sheep grazing upon the brows of the hills; vast plains covered with yellow grain,

grain, the rich presents of the fruitful Ceres ; and lastly, mountains adorned with vines and grapes already coloured, that promised the vintagers a profusion of the delicious gifts of Bacchus to banish the cares of man. Mentor told us that he had been in Crete before, and acquainted us with what he knew of it. “ This island,” said he, “ admired by all strangers, and famous for its hundred cities, maintains with ease all its inhabitants, although they are almost without number. The reason is, because the earth never fails to pour forth its riches upon those who cultivate it. Its fertile bosom can never be exhausted. The more people there is in a country, the greater plenty they enjoy, provided they are industrious : they never have occasion to be jealous of one another. The earth, that kind mother, multiplies her gifts according to the number of her children, who are intitled to her produce by their labour. The ambition and avarice of men are the only sources of their misfortunes. They covet every thing, and render themselves unhappy by grasping at superfluities : if they would live in a simple manner, and be content with satisfying their real wants, we should see plenty, joy, peace, and union reign every where. Of this truth, Minos the best and wisest of kings, was fully sensible. Whatsoever you shall see in this island most worthy

of your admiration, is the fruit of his laws. The education he ordained for children, renders their bodies hale and robust : they are inured betimes to a simple, frugal, and laborious life ; sensual pleasure of every kind is supposed to enervate both body and mind, and therefore no other is ever proposed or recommended to them, but that of being invincible through virtue, and of acquiring a great share of glory. They do not make courage consist solely in despising death amidst the dangers of war, but also in disdaining excessive wealth, and effeminate pleasures. Here three vices, which fall not under the cognizance of the laws in other countries, are severely punished, namely, ingratitude, dissimulation, and avarice. As for pomp and luxury, they have no occasion to take any measures to check them ; for they are not known in Crete : there nobody is idle, and yet nobody aims at wealth ; they all think themselves sufficiently repaid for their labour, by an agreeable regular life, in which they enjoy in peace and plenty all that is truly necessary. Neither rich furniture, nor costly attire, nor sumptuous entertainments, nor gilded palaces are suffered there. Their garments are of fine wool and beautiful colours, but quite plain and without embroidery. Their meals are sober and simple, little wine is drank ; and the principal part of them consists of good bread and
fruits,

fruits, which the trees themselves, as it were, present, together with the milk of their cattle. At their greatest entertainments, they eat only a little coarse meat without any high sauces : all their finest horned cattle are kept for the purposes of agriculture. Their houses are neat, commodious, and elegant, but without any ornaments. The splendor and magnificence of architecture is not unknown there ; but it is reserved for the temples of the gods, and no man must presume to have houses like those of the immortals. The riches of the Cretans consist chiefly in health, strength, courage, the peace and union of families, the liberty of all the citizens, the plenty of all necessaries, a contempt of superfluities, a habit of industry, and abhorrence of idleness ; an emulation in virtue, submission to the laws, and reverence towards the gods." I asked him wherein the authority of the king consisted ; and he answered : " His power over the people is absolute : but still he is subject to the laws. He is under no restraint in doing good, but his hands are tied up from doing wrong. The care of the people, the most important of all trusts, is committed to him by the laws, on condition that he be the father of his subjects. The intention of the laws is, that one man by his wisdom and moderation should promote the happiness of such numbers, and not

that such numbers by their misery and abject slavery should serve only to flatter the pride and luxury of a single man. A king ought not to enjoy any pre-eminence above other men, except in regard to what is necessary to ease and support him under the fatigue of business, and to impress the people with respect for him to whom the care and execution of the laws is entrusted. As to the rest, the king ought to be more sober, more averse to luxury and effeminacy, more free from pride and pageantry, than any other person. He is not to have more wealth and pleasure, but more wisdom, virtue, and glory than other men. Abroad he is to defend his people, and command their armies; and at home is to be their judge, to render them wise, good, and happy. It is not for himself that the gods have made him king, but for his subjects, whose welfare he is to study, and to whom he owes all his time, all his attention, and all his affection. He is no farther worthy of being king, than as he forgets and disregards his own private concerns, to devote himself entirely to the service of the public. Minos did not desire that his sons should reign after him, but upon condition that they observed these maxims: by which it appeared that he loved his people more than his own family. By such wisdom and moderation it was, that he rendered Crete so powerful and

happy,

happy, and eclipsed the glory of all those conquerors, who were for making the people serve only to promote their own glory, that is, their vanity. In fine, it was in consequence of his justice, that he became one of the judges of the dead in the regions below." While Mentor entertained us with this discourse, we had landed on the island: we viewed the famous labyrinth, built by the ingenious Dedalus, in imitation of the great labyrinth in Egypt. While we were examining that curious structure, we saw the shore covered with people crowding to a place pretty nigh the sea. We asked one, named Nauferates, whither they were hurrying, and for what? who gave us the following account. "Idomeneus, said he, the son of Deucalion, and grandson of Minos, went along with the other kings of Greece to the siege of Troy. After that renowned city was taken, he embarked on board a ship in order to return to Crete, but met with so violent a storm, that the pilot and all the experienced mariners thought shipwreck inevitable. Each individual had death before his eyes: each every moment beheld the watery abyss that opened wide to swallow him; and each deplored his unhappy fate, without even the melancholy hope or consolation of resting after death, like those ghosts, who, in consequence of sepulture, traverse the river Styx.

Idome-

Idomeneus lifting up his hands and eyes to heaven, thus invoked Neptune: "O thou mighty god," cried he, "who presidest over the sea, deign to hear me in my distress: if, notwithstanding the fury of the waves, thou shalt grant me once more to see the isle of Crete, I will sacrifice to thee the first person that my eyes shall behold, after my arrival." Meanwhile his son, impatient to behold him, ran in haste to meet and to embrace him at his return. Unhappy youth! he did not know that he was running headlong to his own destruction! His father, having weathered the storm, arrived at the wished-for haven, and returned Neptune thanks for having heard his vows: but he soon found what sorrow and distress these same vows had brought upon him. A foreboding of the misfortune that was about to befall him, made him heartily repent of his rash vow. He was afraid to go ashore among his own subjects, and trembled lest he should first see some of his dearest relations. But the cruel pitiless goddess Nemesis, who never neglects to punish men, especially proud haughty kings, impelled Idomeneus with a fatal invisible hand. When he arrived, he durst hardly lift up his eyes: he beholds his son! he starts with horror, and recoils.—He throws his eyes around, in hopes of seeing some other person less dear, to be his victim, but in vain. Meanwhile his
son

son throws himself on his neck, amazed at a reception so ill suited to his tenderness; and seeing him dissolved in tears, "Alas! father," cried he, "whence proceeds your sorrow? After so long an absence, are you sorry to find yourself returned to your own kingdom; and to make your son happy at seeing you again? What have I done? You turn your eyes from me, as if afraid to look at me!" To this address the father made no reply for some time; but at last, after many sighs and tears, he exclaimed: "Ah! Neptune, what did I promise you? how dear have you made me pay for delivering me from shipwreck! expose me again to the rocks and waves, and let them put an end to my unhappy days: but let my son live! O cruel god! here, receive my blood, but spare his life!" So saying, he drew his sword, in order to sheathe it in his own bosom: but those who were about him, held his hand. The old Sophronimus, interpreter of the will of the gods, assured him, that he might satisfy Neptune, without putting to death his son. "Your vow," said he, "was rash and imprudent: the gods will not be honoured by acts of cruelty; beware of adding to the guilt and folly of your vow, that of fulfilling it against the laws of nature; offer a hundred bullocks white as snow to Neptune; make their blood flow round his altar, crowned with flowers;

ers ; and burn sweet incense in honour of the god." Idomeneus heard these words with down-cast eyes, and without making any reply : his looks were full of fury : his pale and ghastly countenance changed colour every moment ; and he was seen to tremble in every limb. Meanwhile his son addressed him in these words : " Here I am, father ; your son is ready to submit to death to appease the god of the sea ; draw not down upon yourself his resentment : I shall die contented, if by my death your life may be secured. Plunge your sword, father, into my bosom, and do not be afraid to find in me a son that is unworthy of you, who dreads the stroke of death." At that instant, Idomeneus, quite beside himself, and, as it were, torn by the infernal furies, to the amazement of all that were about him, plunges his sword in the heart of his own child ; he withdraws it all reeking and bloody in order to dispatch himself, but was again prevented by his attendants. The youth sinks down amidst his flowing blood, and his eyes are covered with the shades of death ; he opens them again, in quest of light, but has no sooner found it, than, unable to support it longer, they are forever closed.—As a fair lily in the field, cut from the root by the keen trenchant plough, hangs down its head, and is no longer able to support itself ; it loses not at once that lovely white,

white, that splendid hue which charms the eyes ; but yet it lives no more, because no longer nourished by the fostering earth. Thus was the son of Idomeneus, like a tender flower, mowed down even in his early days. His father was deprived of reason by an extacy of grief ; he neither knew where he was, nor what he did, nor what he ought to do ; he moves with trembling steps towards the city, still calling for his son. In the mean time, the people, touched with compassion for the son, and shuddering with horror at the barbarous act of the father, exclaimed, that the just gods had abandoned him to the furies. Rage furnishes them with arms ; they snatch up staves and stones ; and discord blows a deadly poison into every heart. The Cretans, the wise Cretans forget the wisdom they so much adore : they no longer respect the descendant of the sage Minos. The friends of Idomeneus saw that there was no other way left to save him, but to carry him back to his ships, in which they embarked with him, put to sea, and bore away at the mercy of the winds and waves. Idomeneus recovering his senses, thanks them for having forced him away from a country he had stained with the blood of his son, and in which he could no longer bear to live. They were conducted by the winds to the coast of Hesperia, where they have just founded a new kingdom in
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the country of the Salentines. Mean while the Cretans, having no king to govern them, came to a resolution to elect a sovereign who should maintain the laws of Minos in their full vigour. The measures they adopted for that purpose were these : all the principal inhabitants of the hundred cities are here assembled. They have already begun to offer sacrifices ; and have engaged all the most celebrated sages of the neighbouring countries to attend, in order to examine and determine which of the several candidates is most worthy of the crown. They have prepared public games, in which each candidate must be personally engaged ; for the crown is to be the prize of him, who is pronounced superior to all the rest in the qualities both of body and of mind. They resolve to have a king dexterous, strong, and active, whose mind should be adorned with virtue and sagacity. Strangers of all countries are invited to put in for the prize." Naufocrates, after having recounted to us these strange events, " Strangers," said he, " make haste and join the assembly : you shall enter the lists along with the rest ; and if the gods grant either of you the victory, he shall reign over this country." We followed him, though we had no sort of ambition to gain the prize, but merely from a curiosity to see so extraordinary a spectacle. We soon arrived at a kind

kind of circus, surrounded with a thick forest : in the middle was the arena or spot allotted for the combatants, round which, in the form of an amphitheatre, were seats of green turf, to accommodate the spectators, who were almost innumerable. When we arrived, we were received in a respectful manner ; for there is not a people on earth that treat strangers with more politeness and hospitality, than the Cretans. They provided us with seats, and exhorted us to enter the lists as combatants. Mentor excused himself upon his great age, and Hazael upon his ill state of health ; but my youth and vigour left me without excuse. However, I cast a look at Mentor, to see whether he approved of my engaging as a combatant, and I perceived that he wished me to try my fortune. I therefore embraced the proposal ; and having undressed, the streams of smooth and glittering oil were diffused over all my limbs : thus prepared, I mixed among the combatants. A whisper ran through all the spectators, that the son of Ulysses was come to try to carry off the prize, and divers individuals, who had been at Ithaca, and seen me when a child, now recognized my features. The first was a wrestling match. A Rhodian, about thirty-five years of age, excelled all those who had encountered him : he was now in the prime of life and vigorous ; his arms were brawny

brawny and nervous ; on the least motion, all the muscles of his body swelled to view ; and he was as nimble and active as he was strong. He looked on me as not worth the vanquishing, and pitying me as a tender stripling, was going to retire ; but I stepped up, presented myself for the contest, closing immediately, we locked each other so hard, that scarcely could we breathe. We stood shoulder to shoulder, foot to foot, every sinew strained, and our arms intertwined like serpents, each striving to raise the other from the ground. Sometimes he tried to surprise me by pushing to the right ; sometimes he exerted his whole force to wrench me to the left. While he plyed me thus, I pushed him backwards with such violence, that the sinews of his loins gay way : he fell upon the sand, and pulled me after him. In vain he strove to get me under ; in spite of all his efforts, I kept him down. Then all the people shouted : “ Victory to the son of Ulysses ! ” I now assisted the disconcerted Rhodian to rise. The contest with the cestus, was much more difficult, and doubtful. The son of a rich citizen of Samos, had acquired the highest reputation in this kind of combat. None of the rest would venture to encounter him : I alone dared to hope for victory. He gave me at first such dreadful blows on the head and stomach, that I vomit-

vomited blood, and a thick cloud overspread my eyes. I was now staggering, and the Rhodian redoubling his blows, gave me no respite. At that instant, the voice of Mentor inspired me with fresh courage and vigour. "Son of Ulysses," cried he, "will you suffer yourself to be vanquished?" Shame and indignation supplied me with new strength. I dexterously avoided several blows that would have brought me to the ground. At last, the Samian having missed his aim, and his arm being extended without effect, I surpris'd him in that inclining attitude. Perceiving him recoil, I raised my cestus high, that it might fall with the greater force; which he endeavouring to avoid, and thereby losing his balance, gave me an opportunity of throwing him with ease. As soon as I saw him stretched at his full length on the ground, I offered to assist him in getting up; but he started up without help, all over smeared with blood and dust. Though he glowed with shame, he would not venture to renew the combat. Then began the races with chariots, which were distributed by lot. It was mine to have the chariot with the heaviest wheels, and the weakest horses. We started; immediately a cloud of dust arose, and enveloped the sky. I suffered all the rest, at first setting out, to get before me; and a young Lacedæmonian, named Crantor, distanced all the rest:

rest: close behind him was a Cretan, named Polycletes. Hippomachus, a relation of Idomeneus, and ambitious of succeeding him on the throne, giving his horses, that smoked with sweat, the reins, hung over their floating manes; and so rapid was the motion of his chariot-wheels, that they seemed to have none at all, like the wings of an eagle cleaving the air. My horses, by degrees, got wind and spirit; and I soon left behind me all those that had started with such eager impetuosity. Hippomachus, the kinsman of Idomeneus, over-driving his horses, the most vigorous of them fell down, and thereby put an end to his master's hopes of being king. Polycletes leaning too much over his horses, could not stand a jolt of the chariot; he fell, and quitting the reins, thought himself happy in escaping with life. Crantor's eyes gleaming with rage to see me almost up with him, he redoubled his efforts. Sometimes he invoked the gods; promising them rich offerings; sometimes he endeavoured to infuse new life and spirit into his horses. He was afraid lest I should get between him and the boundary; for my horses being better managed than his, were upon the point of leaving him behind. He had now no other resource but to block up the passage; and for that end resolved to risque running against the boundary, and accordingly broke one of his wheels.

I then

I then thought of nothing, but a dexterous turn that I might not be intangled in his disorder; and in a moment he saw me at the end of our career. The people shouted once more; "Victory to the son of Ulysses! it is he whom the gods have destined to reign over us." We were then conducted by the wisest and most illustrious among the Cretans to an ancient sacred wood, secluded from the sight of the profane; where the old men, whom Minos had ordained to be the judges of the people, and the guardians of the laws, ordered us to be brought before them. None but those who had been combatants, were called or admitted. The sages opened the books, containing a collection of all Minos's laws. I was struck with awe and reverence when I appeared before these old men, whom age had rendered venerable, without destroying the vigour of their minds. They sat with much order and gravity, each in his place; some of them had hoary locks, and some were almost bald. A solemn and serene wisdom appeared in their countenances; they did not shew any indecent impatience to speak; and said only what they had before resolved to say. When they differed in opinion, they urged their several sentiments with so much moderation, that one would have thought they were all of one mind. The experience they had acquired

quired in a long life, and their great application, enabled them to see far into every thing: but what contributed most to enlighten their judgment, was the tranquillity of their minds, now no longer subject to the follies and caprices of youth. Their conduct was entirely regulated by the dictates of wisdom, and by the long practice of virtue they had obtained such an absolute conquest of their passions and foibles, that they felt the calm and sublime pleasure of being always guided by reason. So much did I admire them, that I wished it had been in my power to forego a part of my life, in order to arrive speedily at so desirable an old age. I lamented the unhappiness of youth in being so much swayed by passion, and so unacquainted with such a calm and enlightened virtue. The chief among these sages opened the book of Minos. It was a large volume, generally kept in a perfumed box. Each of them kissed it in a very respectful manner; for they said, that next to the gods, from whom all our good laws come, nothing ought to be held by men in such veneration, as the laws, which are designed to render them good, wise, and happy. Those who are charged with the execution of the laws, and the government of states, ought always to submit to the laws themselves. It is the laws, and not men which ought to govern. Such were the

sentiments of these sages. Three questions were then proposed by the president, to be determined agreeably to the maxims of Minos. The first was, Who, of all men, was the freest? Some said that it was a king, whose authority was absolute, and who had been victorious over all his enemies. Others maintained that it was he, whose wealth was such, that he could gratify all his passions. Others again thought, that it was he who never married, and who spent his whole life in travelling from one country into another, without subjecting himself to the laws of any. It was the opinion of others, that it was a savage, who, living among the woods by hunting, was a stranger both to want and to government. Others fancied, that it was a man just made free, who, immediately after being eased of the yoke of servitude, is more sensible than any other of the value of liberty. There were others, who would have it to be a dying man, because death delivered him from every grievance, and no man had any more power over him. When it came to my turn, I knew how to answer the question immediately, not having forgot what I had so often heard from Mentor. “The freest man,” said I, “is he who can be free even in slavery. In whatever country or condition one is, he is perfectly free, provided he fears the gods, and them only. In a word,

to enjoy entire freedom, is to bid defiance to to fear, and every other passion, and to be subject to the gods alone and to reason." The old men looked at one another and smiled, not a little surpris'd to find my answer exactly the same as that of Minos. The second question propos'd was this : Who is the most wretched of all men ? To this every one made such answer as his understanding suggest'd. One said, it is a man, who has neither money, health, nor title. Another alledged, it was one that had no friend. Others thought it was a man whose children were ungrateful and unworthy of him. An old man, who came from the isle of Lesbos, said : " Of all men, he is the most unhappy, who thinks himself so ; for, misery arises not so much from what we suffer, as from our want of patience, which adds to it greatly." These words were applauded by the whole assembly, and every one thought the Lesbian would carry off the prize for that question. I was then asked my opinion ; and, accordingly to what Mentor had taught me, replied : " That the man of all others the most wretched, was a king, who thought himself happy in making others miserable : he is doubly wretched, in being so blind as not to see his misery ; and of this he cannot be cured, for he is even afraid of knowing it. The truth

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cannot reach him through such a crowd of flatterers. He is a slave to his passions, and altogether unacquainted with his duty. He never knew the pleasure of doing good, nor the charms of pure virtue : he is unhappy, and deserves to be so : his misery encreases every day : he runs headlong to destruction, and the gods will at last plunge him in an eternal abyfs of misery." Then the whole assembly acknowledged I had been more fortunate than the sage Lesbian, and that my sentiments coincided with those of Minos. The third question imported, Which was most eligible, a king victorious and invincible in war ; or one without any knowledge or experience in the art of war, but well qualified to govern a nation in time of peace ? The king invincible in war was preferred by the greater part. " What signifies it," said they, " having a king well versed in the arts of peace, if he knows not how to defend his dominions in time of war ? for, if that is the case, he will be vanquished by his enemies, and his people enslaved." There were some, on the other hand, who maintained, that the pacific prince deserved the preference, because, as he had an aversion to war, he would exert himself to the utmost to prevent it. It was further alledged in favour of the warlike king, that he would advance the glory of his people, at the same time that he extended his

own, that he would make other nations subject to them ; whereas a pacific king would habituate them to sloth and inactivity. Being asked my opinion, I replied thus : “ A king who knows how to govern a people either in peace only, or in war only, and who is not qualified for both, is but half a king. But if a king, who understands nothing but war, is compared to a wise king, who, though unacquainted himself with the art of war, can yet, when there is occasion, manage it by his generals ; the latter undoubtedly is to be preferred. A prince, whose turn is intirely for war, would be always for extending his glory and dominions, and thereby would ruin his people. Of what advantage is it to any state, that their king brings other nations under their yoke ; if, at the same time, they themselves are miserable under his administration ? Besides, long wars always occasion a number of disorders : in these times of confusion, even the conquerors are sufferers. See how dear the taking of Troy hath cost Greece ; this country having been thereby deprived of its kings during the space of ten years, and more. When war hath set a country all on fire, the laws, agriculture, and the arts droop and languish. The very best of princes, when they have a war to carry on, are obliged to give way to the greatest of evils, namely, the conniving at licentiousness,

and

and employing bad men. How many miscreants are there, whose audaciousness must be rewarded in time of war, that would suffer condign punishment in peaceable times? Never had any nation a king fond of war and conquest, without suffering by his ambition. A warlike prince, intoxicated with the love of glory, is little less fatal to his own subjects, though victorious, than to the countries which he hath subdued. A state cannot reap the benefit of its success in war, if its sovereign is not qualified for the administration of government in peaceable times. He is like a man, who should not only be able to defend his own field, but also take possession of that of his neighbour, and yet could neither till nor sow, nor consequently reap any harvest: such a king seems born to destroy, to ravage, and turn the world upside down; not to make his people happy by a wise administration. Now let us turn to the pacific prince. He is not, indeed, qualified for making great conquests; that is, nature has not fitted or disposed him to disturb the repose of his people, by aspiring at the conquest of other nations, to which he has no claim or right. But if he is well qualified to govern in peace, he will not be at a loss how to secure his people from the attacks of their enemies. For he will be just, moderate, and easy with regard to the neighbour-

bouring states : he will never do any thing that may tend to interrupt the harmony between him and them ; and he will be faithful to his engagements. His allies therefore will love him : they will not entertain any jealousy of him ; but will repose an intire confidence in his virtue. If there is any of his neighbours of a turbulent, haughty, and ambitious disposition ; all the rest, who for that reason are jealous of him, but not at all of the pacific prince, will assist the latter, to prevent his being crushed by the other. His probity, sincerity, and moderation, make all his neighbours refer their differences to his decision : and while the enterprising prince is hated by all others, and continually exposed to their confederacies and combinations, the other has the glory of being esteemed their common father and protector. Such are his advantages, with respect to foreign affairs. With regard to domestic considerations, they are still more considerable. As he is supposed well qualified to govern in peace, he must, in consequence, govern by wise laws. He will restrain luxury and effeminacy, and all those arts that serve only to foster and promote vice : but he will cherish and encourage those that are useful and necessary in life ; particularly, he will make his subjects apply themselves vigorously to agriculture, and thereby procure them plenty of all necessaries.

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The people being laborious, simple in their manners, plain and frugal in their way of living, and earning a subsistence easily by the culture of their lands, will multiply prodigiously. They will be almost without number, and at the same time healthy, stout, and strong; not enervated by pleasure, but invigorated by the exercise of virtue, averse to luxury and sloth, above the fear of death, ready to part with life rather than the liberty they enjoy under a wise king, who exerts himself to the utmost to support the authority of reason. Should a neighbouring warlike prince attack this king, perhaps he would not find him very skilful in encamping an army, or drawing it up in order of battle, or in directing a siege; but he would find him invincible in numbers, in courage, in bearing fatigue with patience, and enduring poverty from habit; by his courage in time of action, and his virtue, which adversity cannot subdue. Moreover, such a king, if he wants experience to command his armies in person, will make choice of proper persons for that purpose, without exposing himself to any danger of losing his authority. Besides, he would be assisted by his allies, and his own subjects, rather than fall under the dominion of a prince of a violent despotic temper, would support him with their lives and fortunes. In fine, the gods themselves would fight

for him. Such would his resources be amidst the greatest dangers. To conclude, a pacific prince, who is unacquainted with the art of war, is defective in his qualifications, since he cannot perform one of the principal functions of his office, namely, that of subduing his enemies; yet, I maintain that he is far superior to the warrior who is well versed in military affairs alone, and has no capacity to conduct matters properly in time of peace." I perceived that these notions were not relished by many in the assembly; for the greater part of mankind, dazzled with the splendor of shining actions, prefer them to what is simple, calm, and solid, as are the arts of peace and good government. However, all the old judges declared, that Minos was of the same way of thinking as I. Then the chief of them exclaimed: "I perceive that an oracle of Apollo, well known all over this island, is now accomplished. Minos having consulted that god to know how long his descendants would reign, according to the laws he had enacted, was answered thus: "Thy offspring will cease to reign, when a stranger shall come into thy isle, to put thy laws in force." We were apprehensive lest the meaning of this should be, that a stranger would come and make a conquest of the island; but the misfortune of Idomeneus, and the wisdom of the son of Ulysses, who under-

stands

stands the laws of Minos better than any other person, have discovered to us the true sense of the oracle. Why do we then delay to offer him the crown, whom the fates have ordained to be our king?"

END OF THE FIFTH BOOK.

T H E
A D V E N T U R E S
O F
T E L E M A C H U S.

B O O K VI.

T H E A R G U M E N T.

Telemachus relates that he refused the crown of Crete, in order to return to Ithaca : that he proposed their electing Mentor, who likewise excused himself : that at last, the assembly importuning Mentor to chuse for the whole nation, he acquainted them with what he had heard of the virtues of Aristodemus ; who, in consequence of that recommendation, was immediately proclaimed king : that Mentor and he then embarked for Ithaca ; but that Neptune, to gratify Venus, whom they had offended, had wrecked their ship, when they were received by the goddess Calypso in her island.

THE old men immediately quitted the sacred grove, and the chief of them taking me by the hand, acquainted the people, who waited with impatience for their decision, that I had gained

gained the prize. Scarce had he done speaking, when a confused noise ran through the whole assembly. Every one shouted for joy. The whole coast, and neighbouring mountains, echoed with these words: "May the son of Ulysses, who resembles Minos, reign over the Cretans." After waiting a while, I made a sign with my hand, to intimate my desire to be heard. In the mean time, Mentor whispered thus in my ear: "Are you going to renounce your country? Will the ambition of being a king, make you forget Penelope, who longs for you as her only remaining hope; and the great Ulysses, whom the gods intended to restore to you?" These words stung me to the heart, and fortified me against the vain desire of a crown. But observing that a profound silence had now taken the place of tumult in the assembly, I thus addressed them: "O illustrious Cretans, I am not worthy of being your king. The oracle, that was mentioned, expressly declares, that the race of Minos will cease to reign, when a stranger shall come into the island, and enforce the laws of that wise monarch. But it does not say that the stranger shall be king. It is not improbable that I may be the stranger meant by the oracle; since I have accomplished the prediction. I came a stranger into the island, and have shewn the true sense and import of the laws,

and I wish my explication may have the effect to make them reign under him whom you shall choose for your king. For my part, I prefer my country, the poor petty-island of Ithaca, to the hundred cities of Crete, and all the glory and opulence of this kingdom. Allow me to fulfil my destiny: if I entered the lists as a combatant in your games, it was not with any hope or view of being your king, but only to recommend myself to your esteem and compassion, and in consequence of that, be furnished with the means of returning speedily to my native land. I had rather execute the commands of my father Ulysses, and administer comfort to my mother Penelope, than be sovereign of the whole universe. Thus, O Cretans, have I communicated to you my real sentiments: we must part; but while I live, I will never forget my obligations to you. Yes, to his last breath shall Telemachus love the Cretans, and think himself no less concerned to promote their glory, than his own." I had no sooner done speaking, than a confused noise ensued, like that of the waves of the sea, rolling over one another in a storm. Some said: "Is it not a god under the form of a man?" Others affirmed, that they had seen me in other countries, and knew me again. There were others that would have compelled me to be king. At length, I resolved to
speak

Speak to them again, and no sooner did they perceive my design, than they all immediately forbore talking, not knowing whether I might not be going to accept of what I had before refused. I spoke to this effect: "Allow me, O Cretans, to disclose my sentiments to you. You are of all nations the wisest: yet, methinks, there is a precaution dictated by wisdom, which you overlook. It is not the man who argues best concerning laws, but he who is most steady and exact in the observance of them, whom you ought to choose for your king. As for me, I am young, and consequently without experience, and exposed to the violence of passion. At present, it is more proper that I should learn, by obeying, how to command one day, than I should command immediately. Let not then the man, who has gained the victory in the games in respect both of body and mind, be your choice; but he that has gained a conquest over himself; look out for a man who has your laws written in his heart, and who has made them the rule of his conduct through his whole life; let your choice be determined by actions, and not words." All the old men, charmed with what I had said, and finding the applause and admiration of the people still increasing, thus accosted me: "Since the gods do not permit us to hope to have you for our

king,

king, you will at least assist us in finding one that will observe and enforce our laws. Know you any person capable of government with such wisdom and moderation?" "Yes," said I, "and it is the man to whom I am indebted for all that you admire in me; it was his wisdom, and not my own, that taught me all I have been saying to you; and the answers I made to the several questions you proposed to me, flowed from the same source." The eyes of the whole assembly were now fixed upon Mentor, to whom I directed them by taking him by the hand, when I made the above reply. I told them how careful he had been of me, while a child; from what dangers he had delivered me; what misfortunes had befallen me, when I did not follow his advice. Before, they had not taken any notice of him, by reason of his plain, unadorned dress, his modesty, his almost uninterrupted silence, and his cold reserved air. But when they examined him more attentively, they discovered in his countenance something great and resolute: they took notice of the vivacity of his eyes, and the spirit he displayed even in the most trivial matters: they put some questions to him, which he answered in such a manner as to excite their admiration, and induce them to make him an offer of the crown. He declined it without any emotion: he said, he preferred the charms

charms of a private life to the splendor of royalty ; he observed, that the best of kings were unhappy, in that they hardly ever did the good they wished to do, and often, misled by the artifice and importunity of flatterers, did the ill they wished to avoid. He added, that if slavery was misery, royalty was no less so, since it was only slavery disguised. “ A king,” said he, “ depends on all those whom he must employ to execute his orders, and maintain his authority. Happy they who are not obliged to wear a crown ! it is to our country alone that we are bound to sacrifice our liberty, when, for the public good, we are vested with power and authority.” The Cretans then, still more surprised than before, asked him, whom he would have them choose for their king.” “ I would have you,” said he, “ choose one who knows you well, as he is to be your king ; and who, notwithstanding, is afraid to take the charge upon him. He that desires to be a king, knows not what royalty is : and how is he like to discharge the duties of it, who is an utter stranger to its nature ? He desires it for his own sake ; but the man you ought to wish for, should be one that accepts it for your sake alone.” The Cretans were all amazed to see two strangers refuse a crown, which the generality of mankind covet so much, and they had a great curiosity to know

know with whom they came into the island. Nauficrates, who had conducted us from the port to the circus, where the games were celebrated, shewed them Hazael, with whom we came from the isle of Cyprus. But their astonishment was still much greater, when they understood that Mentor had been Hazael's slave, and that Hazael, struck with his wisdom and virtue, had made him his dearest friend and counsellor ; that this slave, now free, was the same who had just refused their crown, and that Hazael, from his love of wisdom, was come from Damascus in Syria to make himself acquainted with the laws of Minos. The old men then addressed Hazael in these terms : " We dare not venture to propose to you the accepting of our crown, as we conclude, that your sentiments are the same as those of Mentor. You seem to despise men too much, to charge yourself with the government of them ; nor do you value riches and the splendor of royalty enough, to purchase them with the toils inseparable from government." Hazael replied : " Do not imagine, O Cretans, that I despise mankind. No, no ; I know how noble and praise-worthy a thing it is, to labour to make them good and happy : but that labour is attended with great danger and trouble. The pomp and splendor annexed to it, are vain and frivolous, and can dazzle none but

but weak minds. Life is short, and greatness inflames the passions more than it can gratify them : it was to learn how to be easy without these spurious blessings, and not how to attain them, that I came so far from home. Adieu. I have no thoughts but about returning to a life of privacy and retirement, where wisdom may nourish my heart, and where the hopes, that we derive from virtue, of a happier life after death, may support and comfort me under the infirmities of old age. Had I any thing further to wish for, it would be, not that I might be a king, but that I might never be separated from these two men there." The Cretans then again applied to Mentor : " Tell us," said they, " O thou, the wisest and greatest of all men, tell us, who we shall chuse for king. We will not suffer you to depart hence, till you have told us who it is that we ought to make choice of." To this declaration he replied : " While I was in the crowd among the spectators, I observed a man, who appeared quite calm and unconcerned. He was old, but vigorous. I asked who he was, and was answered, that his name was Aristodemus. I afterwards heard them tell him, that his two sons were in the number of the combatants ; but he discovered no joy at the news ; he said, that as for one of them, he did not wish him the dangers that attend royalty ;
and

and that he loved his country too well ever to consent to the other's being a king. By that specimen, I perceived, that he had a rational affection for one of them, who was virtuous, and that he did not flatter the other in his irregularities. My curiosity being roused, I asked, in what manner the old man had spent his days. One of your countrymen made answer: "He carried arms a long time, and his body is covered all over with wounds: but his sincerity, and aversion to flattery, rendered him disagreeable to Idomeneus; and for that reason he did not carry him with him to the siege of Troy. He dreaded a man who would give him wise counsel, which he had not the virtue or resolution to follow: he was even jealous of the glory that he would undoubtedly soon have acquired; he therefore forgot all his former services, and left him behind him, poor, and despised by the worthless and undiscerning, who value nothing but riches: yet, though he is poor, he is cheerful and contented, and lives in a retired part of the island; where he cultivates his small farm with his own hands. One of his sons lives with him, and assists him in his labour; and the greatest harmony subsists between them: their frugality and industry render them happy, having thereby plenty of every necessary that a plain simple way of life requires. The good old man distri-

distributes among the sick poor of his neighbourhood, all that his son or himself can spare. He sets all young people to work ; exhorts, and instructs them : he determines all the differences in his neighbourhood, and is the father of every family around. He is unfortunate, however, in having one son, who will take none of his advice. He bore with him a long time, in hopes of reclaiming him ; but was at last obliged to banish him from his house. This youth is extremely debauched and dissolute, and has a foolish absurd ambition. Such, O Cretans, was the information I received : how far it is true, you best can tell. But if he is such as he is represented, what occasion had you to ordain games, and assemble such a number of strangers ? You have among you a man who knows you, and whom you know ; who is acquainted with war, and who has manifested his courage, not only against darts and arrows, but against poverty and want ; who scorned to acquire wealth by flattery ; who loves labour and industry ; who knows of what advantage agriculture is to a state ; who detests pomp and vain glory ; who does not suffer himself to be misled by a blind partiality for his children, but loves the virtue of the one, and condemns the vices of the other ; in fine, a man who is already the father of his country. This is he whom you ought to make your king,

if you really wish to see the laws of the sage Minos duly enforced and executed." All the people cried—"It is true! Aristodemus is indeed such as you have described him, and therefore deserves the crown." Then the old men ordered him to be called. After some search, he was found in the crowd, among the dregs of the people. When he was told that he had been pitched upon for king, he discovered no emotion at the news, but said: "I will consent to it, only upon three conditions. First, that I shall be at liberty to resign the crown after two years, if I cannot make you better than you are at present, and find you unwilling to submit to the laws: secondly, that I be permitted to continue in my simple and frugal course of life: thirdly, that my children shall not be intitled to any rank or distinction; and that after my death, they shall be on the same footing with the other citizens, and treated according to their merit." He had no sooner pronounced these words, than the air resounded with shouts of joy. The chief of the old men, who were guardians of the laws, set the crown upon his head, and sacrifices were offered to Jupiter, and the other superior gods. He made us presents, noble and valuable indeed, but without the magnificence usual among kings. He gave Hazael a collection of the laws of Minos, written by the hand of Minos himself, and

a com-

a complete history of Crete, from the time of Saturn and the golden age ; he ordered his ship to be stored with all the best sorts of fruits that grew in Crete, but not in Syria ; and offered to supply him with every thing that he might have occasion for in his voyage. As Mentor and I were in haste to be gone, he ordered a vessel to be got ready for us with good rowers, some armed men, cloaths, and provisions. No sooner were these steps taken, than the wind began to blow fair for Ithaca, but being against Hazael, he was obliged to wait. As we were now ready to go on board, he took his leave of us, as of friends, whom he should never see again. “ The gods,” said he, “ are just ; they are witnesses of a friendship, that is not founded on interest : one day they will again bring us together, and in those happy fields, where the just are said to enjoy an eternal peace after death, shall our souls be reunited, never to be parted any more. O that my ashes might in like manner be united to yours ! as he spoke these words, a flood of tears ran down his cheeks, and his voice was stifled with sobbing. He then accompanied us on board, while we were no less affected, and wept as bitterly as he. As for Aristodemus, he addressed us thus : “ It is you, who have raised me to the throne : remember, in what a dangerous situation you have placed me. Pray to the gods to inspire me

me with true wisdom, and that I may as far surpass other men in moderation, as I do in power and authority. On my part, I pray, that you may be conveyed in safety to your native country; that the insolence of your enemies may be humbled; and that you may see Ulysses reigning in peace with his dear Penelope. I have given you, Telemachus, a stout ship, full of rowers and armed men, which you may employ against those wicked suitors that are so troublesome to your mother. As for you, Mentor, your wisdom is such, that I have nothing left to wish you. Adieu! live happy together; remember Aristodemus; and if ever the Ithacians should want the assistance of the Cretans, you may depend upon me to my last breath. He then embraced us tenderly; we thanked him for his kindness, and shed many tears. The wind now swelling up our sails, we promised ourselves a happy voyage. We soon lost sight of the coast, and mount Ida appeared like a little hill, while, at the same time, the coast of Peloponnesus seemed advancing to meet us in the sea. But all on a sudden a black storm overcast the skies, and roused all the billows of the main. The day was changed into night, and death presented itself before our eyes. It was you, O Neptune, who, by your awful trident, excited all the waters of your vast domain. For Ve-

nus,

nus, to be revenged of us for having despised her even in her temple at Cythera, had recourse to that god ; she appeared before him in great affliction ; her beautiful eyes were bathed in tears : at least, I was told so by Mentor, who is well acquainted with divine matters. “ Will you suffer,” said she, “ these impious wretches to make light of my power with impunity ? the gods themselves feel it ; and yet these audacious mortals have dared to condemn every thing that is done in my island. They pique themselves upon a wisdom that is proof against all temptation ; and love by them is accounted folly. Have you forgot that I was born in your empire ? why do you then delay a moment to bury in your profound abyss those two men, whom I cannot endure ?” She had no sooner done speaking, than Neptune lifted up his billows to the skies ; at which she laughed, thinking that we could not possibly avoid shipwreck. Our pilot, greatly alarmed, declared that it was not in his power to prevent our being driven by the fury of the winds against the rocks : a dreadful squall carried away our mast, and immediately after we struck on the rocks, the sharp points of which entered the bottom of the ship. The water then rushed in on all hands, and the vessel foundered : while the mariners invoked the gods in most lamentable cries. As for myself, I embraced

Mentor,

Mentor, faying, "Death, you fee, is now at hand; let us meet it undaunted. The gods have delivered us from fo many dangers, only that we might perifh to day. Let us die, Mentor, let us die. It is a comfort to me that I fhall die with you; it would be in vain to attempt to fave our lives in fuch a tempeft." Mentor replied: "True courage always finds fome resource. We ought not only to be ready to meet death, when unavoidable, with intrepidity, but likewise to ufe our utmoft efforts to efcape it. Let us then, both together, lay hold of one of thefe huge rowers' banks. While thefe men, in terror and perplexity, lament their fate, without endeavouring to find any expedient to fave themfelves, let us not lofe a moment in trying to preferve our lives. So faying, he feized a hatchet, and cuts away the maft, which being already broke, and hanging down into the fea, had laid the fhip on her fide; then pushing it into the fea, he fprung upon it; gets amidft the raging waves; thence calling me by name, and encouraging me to follow his example. As a huge tree affaulted by the united winds, ftands firm and fteady, fixed its roots profound, fo that the ftorm can only fhake its leaves, thus did Mentor, calm and intrepid, feem to command both the winds and waves. I leaped into the fea; and who would not have done it, encouraged

couraged as I was by him? We both then clung to the mast, and it was of great service, by affording us wherewithal to rest upon: for without it, our strength would have been soon exhausted in swimming, and struggling with the waves: but the raging of the sea continually rolling it about, we were often plunged into the abyss. We then swallowed the salt water in abundance, and great quantities of it ran from our mouths, ears, and nostrils. Thus overturned, we were oft obliged to struggle some time with the waves, before we could recover the mast. Sometimes a lofty billow, like a mountain, breaking over us, we were under a necessity of grasping it with all our strength, lest, losing our hold in such a violent shock, we should not be able to retrieve the only support on which our whole dependence was placed. While we remained in this dreadful situation, Mentor, who was as unconcerned as he now is, sitting upon that turf, accosted me thus: “Do you imagine, Telemachus, that your life is now at the mercy of the winds and waves? Do you imagine, they can deprive you of it, without the order or permission of the gods? No, no; it is the gods who dispose of every thing. It is the gods then, and not the sea, that you ought to be afraid of. Was you at the bottom of the deep, the hand of Jupiter could bring you thence in

safety. Was you in Olympus, and saw the stars under your feet, Jupiter could plunge in the abyss, or throw you headlong into the dismal flames of Tartarus." I heard, I admired these words of Mentor, which yielded me some comfort; but I was not enough master of myself, to make him any answer. It was now night, which we passed shivering with cold, and half-dead, neither seeing one another, nor knowing whither we were driven by the tempest. At last the wind began to abate, and the bellowing sea might be compared to one who had been long in a high passion, but who, after his rage has subsided, feels only a gentle emotion, the remains of his former perturbation. Thus there remained in the sea no other symptoms of the storm, besides a grumbling noise, and her billows were now no higher than ridges in a ploughed field. In the mean time, Aurora came to open the gates of heaven to Phœbus, and cheered us with the prospect of a fine day. The east was all on fire, and the stars, which had been so long hid from our eyes, made their appearance again, but fled immediately upon the approach of Phœbus. We descried the land at a distance, and the wind gently wafted us towards it. Hope began now again to spring up in my heart, and I looked about to see if I could discover any of our companions, but could not.

It

It is likely they all gave way to despair, and were swallowed up in the deep, together with the ship. When we drew near the land, the sea drove us against some pointed rocks, which would have been fatal to us, if Mentor had not presented the end of the mast to them, of which he made the same use, that an expert pilot does of a good helm. Thus did we avoid these frightful rocks, and found at last a smooth open beach, whither we swam, and landed on the shore. It was there that you, O mighty goddess, who inhabit this isle, first saw us; and there it was you favoured us with an hospitable reception.

THE END OF THE SIXTH BOOK.

T H E
A D V E N T U R E S
O F
T E L E M A C H U S.

B O O K VII.

T H E A R G U M E N T.

Calypso, struck with admiration of Telemachus and his adventures, uses all the means she can think of, to prevent his quitting the island, and to captivate his heart. Mentor, by his remonstrances, enables Telemachus to baffle both the artifices of the goddess, and of Cupid, whom Venus had sent to her assistance. Nevertheless, Telemachus and the nymph Eucharis become mutually enamoured of one another; which excites first the jealousy, and afterwards the anger of Calypso against the two lovers. She swears by Styx, that Telemachus shall quit her isle. Cupid comes and comforts her, and engages her nymphs to go and burn the bark which Mentor had built; and to which he was then in a manner dragging Telemachus, in order to put him on board, and carry him off. Telemachus feels a secret joy at seeing the bark on fire; which Men-

tor perceiving, pushes him into the sea, and throws himself in after him, in order to swim to another ship, that was but a little way from the shore.

WHEN Telemachus had finished the recital of his adventures, the nymphs, who had never taken their eyes off him all the time, and had been extremely attentive, now stared at one another. “Who,” said they to one another, greatly surpris’d, “are these two men, so much favoured by the gods? Were ever such marvellous adventures heard of before? The son of Ulysses already surpasses his father in eloquence, wisdom, and valour. What an air! what beauty! what sweetness! what modesty! nay, and what nobleness and magnanimity! if we did not know he is a mortal, we should be apt to take him for Bacchus or Mercury, or even the great Apollo! but who is that Mentor, who has the appearance of a plain, simple, ordinary person; yet, upon a nearer view, there appears in him something more than human?”

Calypso could not hear them talk in this manner without betraying great uneasiness. She was continually gazing, one while at Mentor, and another at Telemachus. Sometimes she would have the latter enter on the long story of his adventures anew; then she would begin to say something, and immediately break off. At last,

starting up, she took Telemachus hastily by the hand, and conducted him all alone into a myrtle grove, where she was extremely inquisitive, in order to learn from him, whether Mentor was not a divinity under the form of a man. But Telemachus could not satisfy her curiosity; for Minerva had never discovered herself to him, whilst she accompanied him under the appearance of Mentor, on account of his youth. She did not, as yet, confide enough in his secrecy, to communicate to him her designs. Besides, she intended to put him to the proof, by exposing him to the greatest dangers; but had he known that Minerva was his attendant, that would have supported him, and the most alarming accidents would have made no impression upon him. But as it was, he knew nothing of Mentor's being Minerva, and therefore all the artifice employed by Calypso to discover it, was altogether ineffectual.

In the mean time, all the nymphs crowding about Mentor, were busied in asking him questions. One begged to know what happened to him in his travels to Æthiopia; another was curious to learn what he had seen at Damascus; and a third asked him if he was acquainted with Ulysses, before he went to Troy. He answered them all with good nature and affability, and expressed himself in a simple, yet graceful manner.

ner. Calypso soon returned and joined them; and while the nymphs were gathering flowers, and singing to divert Telemachus, she took Mentor aside, to try if she could engage him to make a discovery. Balmy sleep does not more sweetly steal upon the heavy eyes, and diffuse its healing virtue through weary limbs, than did the flattering words of the goddess insinuate themselves to deceive and ensnare Mentor. But she always found in him a certain secret energy, that repelled all her efforts, and baffled the force of her charms. Like a high towering rock, whose summit is hid among the clouds, and which the most furious winds assail in vain, did Mentor remain unshaken in his purposes against all the attempts of the goddess. Sometimes he would make her fancy that she should be able to entangle him by her questions, and extract the secret from the inmost recesses of his soul. But, the moment she fondly hoped her curiosity would be satisfied, all her hopes vanished. What she thought she had a fast hold of, in an instant slipped away: and some concise reply of Mentor, reinvolved her in all her doubts and uncertainty. Thus, she passed days, sometimes flattering Telemachus, sometimes in endeavouring to detach him from Mentor, whom she now despaired of inveigling into a confession of the truth. She employed her most beautiful nymphs

to kindle the flame of love in the heart of young Telemachus, and a divinity more powerful than herself came to assist her in obtaining her wish.

Venus, still glowing with resentment for the contempt which Mentor and Telemachus had shewn of the worship paid her in the isle of Cyprus, was extremely mortified to find that these two rash mortals had escaped the fury of the winds and waves, in the storm raised by Neptune. She made heavy complaints of it to Jupiter; but the father of the gods would not let her know that the son of Ulysses had been saved by Minerva, under the appearance of Mentor: he only smiled, and gave her permission to search new expedients for completing her revenge. Thus authorized, she quitted Olympus, and mounted her chariot drawn by doves; but instead of steering her course for Paphos, Cythera, or Idalium, where sweet perfumes are burnt on her altars, she went and called her son, and thus accosted him, while grief diffused new charms upon her lovely countenance. “Do you see, my son, these two men, who despise both your power and mine? Who for the future will be our votaries? Go down with me to that island, and with thy arrows transfix these two unfeeling hearts, while I discourse with Calypso.” She had no sooner uttered these words, than cleaving the air in a golden cloud, she presented herself
before

before Calypso, who was then all alone by a fountain, at a considerable distance from her grotto. “Unhappy goddess!” said she, “you was despised by the ungrateful Ulysses; and now his son, still more insensible, would treat you in the same manner: but Cupid himself is come to revenge you on him; I shall leave him with you; he will be among your nymphs, as the infant god Bacchus was formerly among the nymphs of Naxos, by whom he was nursed. Telemachus will look upon him as no more than a child; he will entertain no suspicion of him, though he will soon be made sensible of his power.” Thus she spoke, and immediately regained the gilded cloud from which she had descended, leaving behind her an ambrosial odour, with which all Calypso’s groves were perfumed.

The god of love remained in the arms of Calypso, who, though a goddess, found that the flame had reached her heart. To ease herself, she gave him to the nymph who was next to her, named Eucharis. But alas! how heartily did she afterwards repent of having thus disposed of him. At first, nothing appeared more innocent, gentle, amiable, frank, and good-humoured than that child. To see him always sprightly, obliging, laughing, one would have thought that he never could be the occasion of any uneasiness: but no sooner was any confidence placed in his

careffes, than they were found to convey a kind of poison to the heart. The false malicious child employed those arts only, in order to betray, and never laughed, but on account either of the mischief he had done, or wished to do. Mentor's severity frightened him, so that he was afraid to go near him, having found him proof against all his arrows, and absolutely invulnerable. As for the nymphs, all of them soon felt the flames that the treacherous Cupid had lighted up; but they carefully concealed the deep wounds that rankled at their hearts. In the mean time, Telemachus, seeing the child playing with the nymphs, was struck with his beauty and good humour. Taking him up, he sometimes hugged him in his arms, sometimes dandled him on his knees. But he soon felt an uneasiness, the cause of which he could not discover; the more he sought innocent amusement, the more uneasy he grew, and the less resolution he had. "Have you observed," said he to Mentor, "these nymphs? What a difference there is between them and the women of the isle of Cyprus, whose want of modesty made their charms disgusting: but these immortal beauties display an innocence, modesty, and simplicity, replete with charms." While he spoke thus, he blushed, without knowing why he did so. He could not forbear talking; yet scarce had he
begun,

begun, when he stopped short, and could not proceed ; and his conversation, upon the whole, was broken, obscure, and often without any meaning at all.

Mentor's reply was this : “ O Telemachus ! the dangers to which you were exposed in the isle of Cyprus, were nothing, when compared to those, of which you have not at present the least apprehension. Gross impudence, and undisguised vice, excite abhorrence ; and are therefore less dangerous than modest beauty. In loving it, we imagine we only love virtue, and thus are insensibly caught by the delusive bait of a passion, which we are seldom aware of, till it is too late to get the better of it. Guard, my dear Telemachus, guard against those nymphs, who only affect modesty, that they may the more easily ensnare you. Guard against the dangers to which your youth exposes you ; but, above all, guard against that boy, who is really the god of love, though you know it not, and was brought hither by his mother Venus to take vengeance of you for despising her worship at Cythera. He hath shot his darts, not only into the heart of the goddess Calypso, who is passionately in love with you, but likewise of all her nymphs : nay, he has not even spared you, O unhappy young man ! though you are not sensible of the wound.”

Telemachus often interrupted Mentor, and said : “ Why do not we fix our residence in this island ? Ulysses must be dead : he must have been buried long ago in the sea. Penelope, not seeing either him or me return, must have yielded to the solicitations of some of her suitors. Her father Icarus has, without doubt, compelled her to take another husband. Shall I return to Ithaca, and see her engaged in new connexions, after having violated the faith she plighted to my father ? The Ithacians have forgot Ulysses. We cannot return thither without exposing ourselves to certain death, as Penelope’s lovers have, no doubt, secured all the avenues of the port, that they may be sure to destroy us at our return.

Mentor thus replied. “ Behold the effects of a blind passion. We are very ingenious in finding arguments to defend it, but cannot or will not see those that condemn our weakness. The only use we then make of our understandings, is, to deceive ourselves, and stifle our remorse. Have you forgot all that the gods have done, in order to restore you to your native country ? How did you escape from Sicily ? Did not the misfortunes you met with in Egypt, soon terminated in prosperity ? What unseen hand delivered you from all the dangers that threatened you in Tyre ? After so many wonderful escapes,

are

are you still to learn, what the destinies have in reserve for you? But what do I say? You are unworthy of it. As for me, I will stay no longer here: I know very well how to retire from the island. Base, effeminate son of so wise and generous a father, lead here an indolent, dishonourable life among women; and, in direct opposition to the will of the gods, do what your father counted unworthy of his name."

These reproaches stung Telemachus to the heart; and excited in him both shame and sorrow. He dreaded the displeasure and departure of so wise a man, to whom he was so greatly indebted. But he was no longer the same man, in consequence of the passion that was beginning to kindle in his heart; of which, however, he was not aware. "What then," said he to Mentor, with tears in his eyes, "do you reckon the immortality offered me by the goddesses, as nothing?" "Yes," replied Mentor, "I reckon as nothing whatever is contrary to virtue, and the will of the gods. Virtue calls you to your native country, to see Ulysses and Penelope, and forbids you to give way to a foolish passion; and it is the will of the gods, who have delivered you from so many dangers, to make your glory equal that of your father, that you should quit this isle. It is love alone, that shameful tyrant, that can make you wish to stay in it.

Alas!

Alas ! what would immortality signify to you, without liberty, virtue, or glory ? You would be only so much the more miserable in being immortal."

To these reflections Telemachus replied only by sighs. Sometimes he would have been glad that Mentor had carried him away by main force ; at other times he wished that he was gone, that he might not any more be upbraided with his weakness, by such a rigid austere friend. By such contrary thoughts as these was his heart agitated, and in a continual fluctuation, like the sea, when it becomes the sport of stormy winds. Sometimes he lay stretched and motionless upon the beach, sometimes in the middle of some gloomy wood, weeping bitterly, and roaring like a lion. His eyes were sunk, wild, and hollow, and he was become so meagre, pale, and dispirited, that one would have been apt to take him for another person. His beauty, his vivacity, and his noble graceful air, now vanished : in fine, his life decayed apace. As a flower, which blows in the morning, and diffuses its sweet perfumes all around, towards evening begins to fade and lose its colour ; its beautiful head drooping, and unable any longer to support itself. Thus did the son of Ulysses draw near the gates of death.

Mentor

Mentor, finding that Telemachus could not resist the violence of his passion, formed, with great sagacity, a scheme, to deliver him from so great a danger. He observed, that Calypso was deeply enamoured of the youth; and Telemachus no less captivated by the young nymph Eucharis; for the cruel Cupid, in order to torment poor mortals, has so decreed, that a mutual passion is seldom found to take place between two persons. He therefore resolved to excite the jealousy of Calypso. Accordingly, one day when Telemachus was engaged to go a-hunting with Eucharis, he said to Calypso: "I find Telemachus is grown very fond of the chase; a diversion which he never loved before. So enamoured is he of it, that he begins to lose all relish for any other: he takes delight in nothing so much as forests, and the wildest mountains. Is it you, O goddess, who have inspired him with this new taste?"

Calypso was extremely piqued at hearing this remark: and could not forbear giving vent to her chagrin. "That Telemachus," said she, who was proof against all the pleasures of the isle of Cyprus, cannot resist one of my nymphs, "who has but a moderate share of beauty. How can he have the assurance to boast of having performed so many wonderful exploits, he whose heart is enslaved and enervated by pleasure, and
who

who seems to have been born only to lead an obscure life among women ?” Mentor, observing with pleasure, that the heart of the goddess was distracted with jealousy, said no more at that time, lest she should conceive a distrust of him. Only he appeared melancholy and dejected. Therefore, when she saw any thing that made her uneasy, she was sure to acquaint Mentor with it, and was incessantly making fresh complaints to him. But the hunting, of which Mentor had advertised her, drove her quite to distraction. She saw it was a contrivance of Telemachus to get rid of the other nymphs, and have an opportunity of speaking to Eucharis alone. And now another hunting was proposed, with the same view, she imagined, as the first. But in order to defeat the youth’s design, she declared she would be of the party : yet, immediately after, unable to check her resentment, she thus accosted him. “ Was it for this, O rash young mortal, that thou came into my isle, and thereby saved yourself from the wrath of the gods, and from perishing in the storm that Neptune had deservedly brought upon you ? Was it, I say, to slight my power, and the love I have expressed for you, that you came into this isle, from which every mortal is excluded ? O ye divinities of Olympus and Styx, give ear to an unhappy goddess ! Destroy immediately this per-

fidious,

fidious, impious, and ungrateful man. As you are more cruel and unjust than your father, may your sufferings be greater and more lasting than his. No, no, may you never see again your native land, that poor wretched Ithaca, which, notwithstanding, you have had the assurance to prefer to immortality ; or rather, may you perish in the midst of the sea, while you are beholding it at a distance, and may your body, after being the sport of the waves, be cast upon the shore of this island ; may it never be buried, but may my eyes see it devoured by vultures. She too, whom you love, will see it, and will be distracted with the sight, and her despair will yield me inexpressible pleasure.”

Calypso's eyes, as thus she spoke, were fiery and enflamed, her looks were fierce and gloomy, perpetually shifting from one object to another : her quivering cheeks were full of black, livid spots, and she changed colour every moment : a death-like paleness often overspread her countenance : but she did not shed so many tears as formerly ; rage and despair having, seemingly, dried up their source ; only now and then a few drops might be seen stealing down her face : her voice was hoarse, broken, and faltering. Mentor observed all these emotions, but forbore speaking any more to Telemachus, whom he regarded as a patient given over by his physicians ; yet
 he

he would often look at him with tenderness and compassion.

Telemachus was sensible how much he was to blame, and how unworthy the friendship of Mentor. He was afraid to open his eyes, lest they should meet those of his friend, whose very silence, he saw, condemned him. Sometimes he had a strong inclination to go and throw himself upon his neck, and profess his sorrow, and repentance of his fault : but he was withheld, sometimes by a false shame, and sometimes by the fear of going farther than he had yet a mind to advance, in order to deliver himself from danger : for hitherto the danger seemed inviting ; and he could not yet resolve to disengage himself from his frantic passion. The celestial gods and goddesses assembled, and in profound silence, fixed their eyes upon the island of Calypso, to see who would prove victorious, Minerva or Cupid. Cupid by playing with the nymphs, had set the isle all on fire ; and Minerva, under the figure of Mentor, employed against the god of love, the jealousy inseparable from that passion. Jupiter resolved to remain neuter, and be only a spectator of the combat.

Mean while, Eucharis, afraid lest Telemachus should get the better of his passion for her, employed a thousand artifices to rivet his chains. The time appointed for the second chace being
come,

come, she dressed herself like Diana : so many new charms and graces had Venus and Cupid bestowed upon her, that her beauty that day eclipsed even that of Calypso herself. The goddess first looking at her, and then surveying her own image in the most transparent of her fountains, was quite ashamed when she observed the difference, and went and hid herself in the most secret part of her grotto, where she spoke thus all alone.

“ It was in vain then that I hoped to make a breach betwixt these two lovers, by declaring that I would accompany them. Shall I be as good as my word ? Shall I go with them, and make my beauty serve for a foil to her’s, and thereby contribute to her triumph ? Shall the sight of me have no other effect than to heighten the youth’s passion for Eucharis ? O unhappy goddess ! what hast thou done ? No, I will not go, nor shall they go ; I know very well how to prevent their pleasure. I will go and find Mentor, intreat him to carry off Telemachus, and make the best of his way with him to Ithaca. But what do I say ? What will become of me, when Telemachus is gone ? Where am I ? What yet remains to be done, O cruel Venus ! Venus, you have deceived me ; O what a perfidious present you sent me ! thou mischievous boy, thou pestilent Cupid ! I laid open my heart

to thee in expectation of being made happy by the love of Telemachus : but thou hast plunged me into trouble and despair. My nymphs have rebelled against me, and my divinity will now serve only to make my misery endless. O that I had it in my power to put an end to my woes by death ! but Telemachus, since I cannot die, you must. I will be avenged of thy ingratitude ; I will dispatch thee, and that too before the eyes of thy beloved nymph. But I rave ! wretched Calypso ! what is thy design ? Wouldst thou put to death an innocent youth, whom thou hast plunged into an abyss of misery ? For it was I, who lighted up the flame in the bosom of the chaste Telemachus. What innocence ! what virtue ! what abhorrence of vice ! what steadiness and resolution against infamous pleasures ! alas ! that I should have corrupted his heart : but otherwise he would have left me, and departed. Well ! but must I not part with him at last ? Or, shall I still see him despising me, and living only to make my rival happy ? No, no ; I have no just cause of complaint ! my sufferings are no more than I deserve. Begone, Telemachus ; convey yourself far beyond the sea ; leave Calypso comfortless, unable either to support life, or find relief in death. Leave her, I say, inconsolable, overwhelmed with shame and despair, to pass her
days

days with thy proud paramour Eucharis." Having thus vented her sorrows alone in her grotto, she suddenly sallied out, exclaiming: "Mentor, where are you? Is it thus you defend Telemachus against the assaults of vice, by which he is in danger of being overcome? While Cupid is active and watchful to seduce him, you are secure and asleep. I cannot any longer bear such base indifference. Will you always look on calmly and unconcerned, while the son of Ulysses is thus dishonouring his father, unmindful of his high destiny? Was it to you or me that his parents committed the care of him? Shall I endeavour to cure him of his passion, and will you do nothing? Towards the extremity of this forest are large poplars, of which a ship may be built; it was of such Ulysses built the ship in which he sailed from this isle. At the same place, in a deep cavern, you will find all the tools necessary for preparing and putting together the several parts of a vessel."

Scarce had she pronounced these words, than she repented. Mentor did not lose a moment, but going directly to the cavern, and finding the tools, he felled some poplars, and in one day fitted up a vessel for the sea. For such is the power and diligence of Minerva, that she requires but a short time to execute the greatest works.

Calypso was now very much perplexed in her mind : on the one hand, she wanted much to see how Mentor proceeded in his work ; on the other, she could not prevail on herself to relinquish the chace, and thereby leave Telemachus and Eucharis at full liberty. Her jealousy would not suffer her to let the two lovers go out of her sight : but she contrived to turn the chace towards the place where she knew Mentor was at work. At length, she heard the strokes of the hatchet and hammer. She listened with great anxiety, and trembled at every stroke. And at that very instant too she was uneasy, lest some sign or some glance of the eye from Telemachus to Eucharis, should have escaped her unobserved.

In the mean time, Eucharis said to Telemachus with a sneer : “ Are you not afraid lest Mentor should call you to an account, for presuming to go a-hunting without him ? How much you are to be pitied, in being subject to so rigid a master ! his austerity, it is impossible to mitigate ; he affects an aversion to all sorts of pleasure, and cannot bear that you should partake of any ; your most innocent actions he charges on you as crimes. You was not to blame, in suffering yourself to be guided by him while you was not in a condition to conduct yourself ; but after having displayed so much wisdom,

wisdom, you ought not to allow yourself to be treated as a child."

This artful remonstrance made a deep impression upon Telemachus, and incensed him against Mentor, whose yoke he resolved to shake off. He was so much mortified, that he made no reply to Eucharis, and was afraid of seeing Mentor. In fine, the chace, which had passed in continual constraint on both sides, being over, they returned by a corner of the forest, adjoining to the place where Mentor had been at work all day. There Calypso saw the ship at a distance, in appearance quite finished; and no sooner did she observe her, than a thick darkness, like that of death, overspread her eyes. Her trembling limbs sunk under her, and a cold sweat broke out all over her body, so that she was obliged to lean upon the nymphs about her: but Eucharis, among the rest, offering her hand, she pushed her away, and at the same time darted at her a dreadful look.

Telemachus having observed the vessel, but not Mentor, who, after having finished his work, had retired; asked the goddess who she belonged to, and what she was intended for? At first, she could make no reply: but at last said: "I ordered her to be built to carry Mentor home; you will no longer be under any constraint from that austere friend, who prevents your being
happy,

happy, and is jealous of your becoming immortal." Mentor is going to forsake me, I am undone ! cried Telemachus. Eucharis, if Mentor forsakes me, you are the only person that I regard besides." These words escaped him in the transport of his passion, before he had time to reflect on the consequences, and he was immediately sensible of his error. All the nymphs were struck dumb with surprise at what he had said. Eucharis, blushing and in great confusion, stood behind the rest, and was afraid to shew herself. Yet, while shame glowed upon her countenance, joy dilated her heart. Telemachus was quite confounded, and could not conceive how he could be so rash and inconsiderate. What he had done, appeared to him like a dream, but at the same time gave him much uneasiness.

Calypso, more furious than a lioness robbed of her whelps, traversed the forest without minding any path, or knowing whither she went. At last, however, she found herself at the entry of her grotto, where Mentor was waiting for her. "Get out of my isle," said she, "ye strangers ; you have robbed me of my tranquillity : away with you, foolish boy ; and you, imprudent old man, you too shall know what it is to incur the resentment of a goddess, if you do not immediately take him away. I will see him no more, nor suffer any of my nymphs to see

see

see him or speak to him. I swear to it by Styx, an oath at which the gods themselves tremble. But know, Telemachus, thy misfortunes are not at an end: ungrateful boy! thou shalt quit my isle, only to be the prey of new disasters; and thou shalt live to regret Calypso in vain: I'll be revenged! Neptune, still incensed against thy father, who offended him in Sicily, and solicited by Venus, whom thou hast treated with contempt in the isle of Cyprus, is preparing more storms for thy devoted head. Thy father is not dead, and thou wilt see him again; but thou shalt see him, without knowing who he is; nor shalt thou join him in Ithaca again, till after having been the sport of the most cruel, unrelenting fortune. Go: may the celestial powers be my avengers! Mayst thou, hanging from a rock in the middle of the sea, and blasted by the thunder, in vain invoke Calypso, who will be over-joyed at thy sufferings."

Having thus vented her indignation, such was the distraction and fluctuation of her mind, that she was ready to take new resolutions, directly contrary to the former. Cupid again excited in her heart a desire to detain Telemachus. "Let him live," said she to herself, "let him continue here; perhaps, he will at last be sensible how much he is indebted to me. Eucharis cannot, like me, bestow upon him immortality. O

short-sighted Calypso ! you have ruined yourself by your oath : you are now fast bound ; and as you have sworn by the waters of Styx, there remains no more hope for you." Nobody heard these words : but the furies appeared in her countenance, and all the poison of black Cocytus seemed to exhale from her heart.

Telemachus was struck with horror at the sight of her. This she perceived, (for what is there that can escape the penetration of a lover ?) and his horror served only to increase her rage. As a bacchanal, who fills the air with howling until the lofty mountains of Thrace re-echo with the sound, so did the goddess traverse the woods with a dart in her hand, calling all her nymphs, and threatening to put to death whoever did not follow her. Terrified with this menace, they all ran after her together. Even Eucharis followed with tears in her eyes, looking at Telemachus, to whom she no longer durst speak. The goddess shuddered when she saw her among the rest ; and instead of being appeased by her submission, she became more outrageous, finding that Eucharis's beauty was heightened by distress.

In the mean time, Telemachus, being left alone with Mentor, fell down before him, and clasped his knees ; for he was afraid to embrace him otherwise, or even to look at him. He shed
a flood

a flood of tears, and would have spoke, but his voice faltered. Besides, he did not know what he should say, or do, nor indeed what he was doing, or what he would be at. At last he exclaimed, "O Mentor! my true father, deliver me from so many woes. I am not able to prevail upon myself either to forsake you, or to follow you. Deliver me from so many woes: deliver me from myself, and put me to death."

Mentor embraces, comforts, and encourages him, and without flattering his passion, teaches him to support his character. He addressed him thus: "Son of the sage Ulysses," said he, "whom the gods have so much loved, and still regard, it is in consequence of that regard you now suffer such dreadful woes. He who is a stranger to his own weakness, and the violence of his passions, cannot be said to be wise; as he is unacquainted with himself, and knows not what it is to distrust himself. The gods have led you, as it were, by the hand, to the very brink of the precipice; to shew you the height of it, without suffering you to fall down. You may now learn what, without experience, you never would have comprehended. It would have been in vain, before to have talked to you of the delusions of love, which flatters only to destroy, and which, under an appearance of pleasure, conceals the most exquisite pain and uneasiness.

The charming boy Cupid came attended with smiles, sports, and graces. You saw him: and when he stole your heart, you was pleased with the theft. You industriously sought pretences to render you insensible of the wound he had made in your heart. You endeavoured also to deceive me, while you flattered yourself, and you had no apprehension of any danger. Behold now the effects of your rashness: you wish for death, and from that alone you hope relief. The distracted, despairing goddess raves like an infernal fury, and Eucharis is consumed by a flame more insupportable than the agonies of death. All the nymphs are ready, from jealousy, to tear one another in pieces, and these are the doings of the treacherous Cupid, who yet appears so innocent and engaging. Resolve to be no longer a slave, and to act with your wonted courage and resolution. How much do the gods love you, since they point out a way to you, by which you may escape from Cupid, and once more see your native land? Calypso hath bound herself by oath to banish you from her isle, and the ship is quite finished and ready: why then do we delay a moment to quit this isle, where virtue cannot inhabit?"

So saying, Mentor took him by the hand, and pulled him towards the shore. Telemachus followed with reluctance, continually looking behind,

hind, and gazing at Eucharis as she withdrew. As he could not see her face, he marked her fine braided hair, her flowing robe, and noble mien. He would have thought himself happy, could he have kissed her footsteps. After he had lost sight of her, he listened attentively, fancying he heard her voice, and though he saw her no more, thought she was yet before him. She was still present to his imagination, and he even imagined he was talking to her, not knowing where he was, nor hearing Mentor, when he spoke to him. At last, waking as from a deep sleep, he thus accosted Mentor: "I am determined to go along with you, but I have not yet bid adieu to Eucharis. I would rather die, than depart in such an ungrateful manner. Wait till I see her once more, and bid her an eternal farewell. At least, suffer me to say thus much to her: "O nymph, the cruel gods, jealous of my happiness, oblige me to depart: but sooner shall they make me cease to live, than cease to remember you." O my father, either grant me this so reasonable request and consolation, or put an end to my life this instant. No, I will neither abide in this island, nor abandon myself to love. It is not love, but only friendship and gratitude that my heart feels for Eucharis. Allow me to bid her only once adieu, and I will go along with you without any farther delay.

“How much I pity you!” said Mentor: “your passion is so violent, that you are not sensible of it. You pretend your heart is altogether unaffected, and yet say, you would rather die than not see her once more. Can you have the assurance to maintain, that love has not made a conquest of you, when you cannot bear the thoughts of parting from the nymph? You neither see nor hear any thing but her: to every thing else you are blind and deaf. Thus does a man in the delirium of a fever, say, I am not sick. O Telemachus, how has love blinded you! you would have renounced Penelope, who longs for your return; Ulysses, whom it is decreed that you shall see again; Ithaca, where you are one day to reign; and the glory and high destiny, which it appears that the gods have in reserve for you, by the many miracles they have wrought in your favour! all these great and good things would you have renounced, to live in dishonour with Eucharis! and will you, after all, deny that you are in love with her? What is it then that makes you uneasy? Why do you wish for death? How came you to speak with such emotion before the goddess? I do not accuse you of falsehood and insincerity, but lament your blindness. Fly, Telemachus, fly. It is only by flight that love is to be overcome. Against such an enemy, to fear and to fly, is

true

true courage ; and to fly too, without deliberating, and without ever taking time so much as to look back. You have not, I hope, forgot with what care and anxiety I have watched over you since you was a child, and how many dangers you have escaped by following my advice : either be guided by me, or let me go, and leave you to yourself. Did you know how it grieves me, to see you run thus to ruin ; did you know what I suffered, while I forbore speaking to you ; you would allow that the pangs of the mother which bore you, were short of mine : I devoured my chagrin, and was silent, still hoping that you would, of your own accord, repent and return to me. O my son, my dear son, comfort my heart, and give me back again that which is dearer to me than life. Give me back Telemachus, whom I have lost, and resume again the command of yourself, which you have lost. If your wisdom shall get the better of your love, I shall live and be happy ; but if love shall triumph over your wisdom, Mentor cannot survive.”

While Mentor spoke thus, he was still advancing towards the shore ; and though Telemachus was not yet so much master of himself as to follow him of his own accord, yet he was calm enough to suffer himself to be led along without making any resistance. Minerva still

disguised under the figure of Mentor, by covering Telemachus with her ægis, though invisible, and diffusing a ray of divinity around, inspired him with a species of fortitude and resolution, that he had never experienced since he came into the isle. They at last arrived at a part of the sea-coast that was steep and craggy, a rock, continually beaten by the foaming waves. From the top of this, looking to see if the ship, that Mentor had built, was still in the same place, they beheld a dismal spectacle.

Cupid was extremely chagrined to find that the old stranger not only bid defiance to his darts himself, but had rescued Telemachus from his snares. He wept with vexation, and went in quest of Calypso, who was roaming through the gloomy forests. At sight of him she shuddered; and found all the wounds in her heart began to bleed afresh. Cupid accosted her thus: "You are a goddess, and yet you suffer yourself to be overcome by a weak mortal, who is a prisoner in your isle. Why will you suffer him to escape?" "O, mischievous Cupid!" she replied, "I will no longer listen to thy pernicious counsels: it is thou, who hast robbed me of a profound and sweet tranquillity, to plunge me into an abyss of misery. Nay, I cannot, if I would, listen to thee; for I have sworn by the waters of Styx, that I will let Telemachus go: and
even

even Jupiter himself, with all his power, dare not infringe that tremendous oath. Telemachus, begone out of my isle; and thou, mischievous boy, take thyself likewise away; thou hast done me more prejudice than he." Cupid, wiping away his tears, replied with an ironical and malicious sneer: "Here is a mighty difficulty indeed! I do not desire you should break your oath, or oppose his departure; only oppose not me. Neither I, nor your nymphs, have sworn by the waters of Styx, that we will let him go. I will persuade them to set fire to that ship which Mentor has built in such a hurry. His diligence, which surpris'd you, will signify nothing. He shall be surpris'd in his turn, and shall not have it in his power to deprive you of Telemachus.

These flattering words inspir'd the heart of Calypso with fresh hope and joy. The same effect produced by the cooling zephyr, in refreshing the panting flocks that faint beneath the summer's heat, on the banks of a translucent stream, now flow'd from his proposal in soothing the anguish of the goddess. Her looks resumed their serenity, her eyes their sweetness; and the violent uneasiness that preyed upon her heart, was for a little while suspended. She paused, smiled, and caress'd the gamesome, little

god ; and by those careffes brought new trouble on herfelf.

Cupid, glad that he had obtained her confent, went next in queft of the nymphs, in order to engage them in the defign. They were difperfed all over the mountains, like a flock of fheep, purfued by famifhed wolves, and driven far from the fhepherd. Cupid brought them together, and accofted them thus : “ Telemachus is ftill in your power. Haffe, burn the veffel which the prefumptuous Mentor has built to convey him hence.” They forthwith light the torches ; and ran raging to the fhore, fcreaming aloud and toffing their difhevelled locks like bacchanals. Already the curling flame afcends and preys upon the veffel, compofed of dry, feafoned timber, fmeared with pitch ; a cloud of mingled fmoke and fire mounts upwards to the clouds.

From the fummit of the rock, Telemachus and Mentor beheld the flames, and heard the fhouting nymphs. Telemachus felt fomewhat like joy on this occafion ; for his heart was not yet cured ; and Mentor perceived his paffion, like a fire ill-extinguifhed, which breaks out from time to time, from underneath its afhes, and fiercely fparkles as it burns. “ Now,” faid Telemachus, “ am I again entangled in the toils of love. No hope remains of being able to quit this ifle.”

Mentor

Mentor saw plainly that Telemachus was going to relapse into all his former weakneſſes, and that there was not a moment to be loſt. He perceived a little out at ſea a ſhip at anchor, not daring to approach the iſland, as all the pilots knew it was inacceſſible to every mortal. The ſage conductor, without further heſitation, puſhed Telemachus into the ſea, as he ſat upon the edge of a rock, and threw himſelf headlong into the ſame abyſs. Telemachus, at firſt, being quite confounded and diſconcerted with the fall, was toſſed about by the waves, and ſwallowed bitter draughts of ſea-water. But, recollecting himſelf, and ſeeing Mentor holding out his arm to aſſiſt him in ſwimming, he thought of nothing now, but vigorouſly to cleave his way far from this fatal iſle.

The nymphs, who thought they held their captives ſafe, now ſeeing that they could not hinder their eſcape, broke out in furious exclamations. Calypſo, inconſolable, retired within her grotto, which echoed with her diſmal ſhrieks and lamentations. Cupid, finding his promiſed triumph changed into a ſhameful overthrow, ſprang upwards to the middle air, and with expanded wings flew to the Idalian grove; where his cruel mother waited his return. Her offspring ſtill more cruel, conſoled himſelf by laughing with her for the miſchief they had

done. In proportion as Telemachus advanced from the island, he found his courage and his love of virtue revive. "I now experience," said he, "the truth of what you told me, and which, for want of experience, I could not believe; namely, that vice can only be conquered by flight. O my father, what love have the gods manifested to me, in granting me your advice and assistance! but I own, I deserved to have been deprived of them, and left to myself. I now fear neither storms, winds, nor seas. It is my passions alone I fear. Cupid alone is more to be dreaded than a thousand shipwrecks."

THE END OF THE SEVENTH BOOK.

THE
ADVENTURES
OF
TELEMACHUS.

BOOK VIII.

THE ARGUMENT.

Mentor and Telemachus are kindly received on board the ship, which was from Tyre, and commanded by Adoam the brother of Narbal. The captain soon knew Telemachus again, and informed him of the tragical death of Pygmalion and Astarbe, and that Baleazar, whom the tyrant, his father, had disgraced at the instigation of that woman, had been advanced to the throne. During an entertainment he gave Mentor and Telemachus, Achitoas sung so charmingly, that he drew the tritons, nereids, and the other sea-gods and goddesses about the ship. Mentor, taking a lyre, far excels Achitoas in playing upon it. Adoam then recounts the wonders of Bœtica, describing the mild temperature of the air, with other advantages and beauties of the country; where the inhabitants lead a calm, peaceable life, with a great simplicity of manners.

THE ship at anchor, towards which they swam, was from Phœnicia, and bound to Epirus. The people on board had seen Telemachus in the passage from Egypt to Tyre, but they could not recognize him amidst the waves. Mentor, having approached near enough the ship to be heard, raised his head above the water, and, with a loud voice, thus addressed himself to those on board: “O Phœnicians, whose humanity is known to all nations, refuse not to save the lives of two men, who expect it from your goodness. If you entertain any veneration for the gods, take us on board; we will accompany you whithersoever you are bound.” The master of the ship replied thus: “We will take you on board with pleasure; we are not to learn, how much it is our duty to succour strangers in such distresses.” Accordingly they took them on board. They were scarce admitted, when, their breath being quite exhausted, they fainted away; having swam a great way, and struggled hard with the waves. By degrees, however, they recovered their strength and spirits, after having changed their cloaths, which were so thoroughly wet, that the water poured from them in abundance. As soon as they were in a condition to speak, the Phœnicians crowded about them, impatient to hear their adven-

adventures ; and the master addrested them in these terms : “ How did you get footing in that island, from whence you came ? It is said to be inhabited by a cruel goddess, who suffers nobody to land in it. Besides, it is surrounded with frightful rocks, against which the sea beats furiously, so that there is no approaching it without being shipwrecked.

Mentor replied : “ We were cast upon it ; we are Greeks, and the place of our nativity is Ithaca, which is not far from Epirus, whither you are bound. If you do not intend to put into Ithaca by the way, you are welcome to carry us to Epirus ; we will find friends enough there to convey us to Ithaca, as it is not far off, and we shall always think ourselves obliged to you, for our seeing again, what we long for above all things in the world.”

Thus Mentor was the speaker, and Telemachus kept silence, without taking offence ; for the faultiness of his conduct in the isle of Calypso, had made him much wiser and more cautious than he was before. He was more sensible of his own weakness, and saw how necessary it was for his happiness, always to follow the sage counsels of Mentor ; so that when at any time it was not proper to ask his advice, he consulted his eyes, and endeavoured thereby to discover his sentiments,

The Phœnician commander fixing his eyes upon Telemachus, thought he remembered to have seen him before, but could not recollect when or where. "Allow me," said he, "to ask you, if you remember to have seen me before, as I have a notion that I have seen you. Your face is so familiar to me, that it struck me at first sight; but I know not where I might have seen you: perhaps, your memory is better than mine, and will clear up the difficulty."

Telemachus replied with surprize and joy: "The sight of you has the same effect upon me. I have seen you somewhere; I remember your features: but I cannot recollect whether it was at Tyre or in Egypt." Then the Phœnician, like a man, who, when he wakes in the morning, by degrees recollects the fleeting dream that had vanished with his sleep, exclaimed immediately: "You are Telemachus, for whom Narbal conceived a friendship, in our passage from Egypt. I am his brother; without doubt, he must have often spoke of me to you. I left you with him in Tyre, after our return from Egypt, being obliged to embark for the famous Bœtica, near the Pillars of Hercules, far beyond the sea. Thus having had but just a sight of you, it is no wonder if I could not easily recollect you." "I find," said Telemachus, "you are Adoam. I had scarce an opportunity of seeing you

you at that time ; but I know you by the conversation I had with Narbal. O what joy it gives me, that I can be informed by you concerning a man, that shall ever be dear to me ! is he still at Tyre ? Is he not suffering some cruel treatment from the jealous, barbarous Pygmalion ?” Adoam interrupted him, and replied : “ Telemachus, be assured, fortune hath put you into the hands of one, who will take the utmost care of you. I will carry you to the isle of Ithaca, before I go to Epirus ; and you shall find as good a friend in Narbal’s brother, as you did in Narbal himself.” As he spoke thus, perceiving that a breeze, which he waited for, was springing up, he ordered the anchors to be weighed, the sails to be hoisted, and the oars to be plied. Then he retired to have some private conversation with Mentor and Telemachus, which he opened in this manner.

“ I am now going, Telemachus, to satisfy your curiosity. Know then, that Pygmalion is now no more ; the just gods have delivered mankind from that tyrant. As he trusted in nobody, so nobody could trust in him ; the good contented themselves with lamenting and guarding against his cruelties, but would not be concerned in any design upon his life. On the other hand, the wicked thought they could not otherwise secure their own lives, but by putting
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an end to his. There was not a person at Tyre, that was not every day in danger of becoming an object of his jealousy ; but his guards were, in a particular manner, exposed to this danger. For, as his life was in their hands, he dreaded them much more than others ; and, upon the least suspicion, sacrificed them to his fears. Thus, by endeavouring to secure his person against all danger, he exposed it to the greatest. His guards lived in continual apprehensions, in consequence of his jealousy ; and they had no other way to rid themselves of that, than by cutting off the tyrant.”

“ The first, however, that formed a design to take away his life, was the wicked Astarbe, of whom you must have often heard. She being passionately in love with a rich young Tyrian, named Joazar, flattered herself with the hopes of being able to set him upon the throne. In order to succeed in this design, she made the king believe, that his eldest son, named Phadael, from an impatience to mount the throne, had conspired against his life ; and she procured false witnesses to confirm the information by oath. The unhappy king, in consequence of this intelligence, put his innocent son to death. The second son, named Baleazar, was sent to Samos, in order, as was pretended, to instruct himself in the manners and sciences of Greece ; but in reality,

reality, because Astarbe had told the king, that it was necessary to send him away, to prevent him forming connections with the malecontents. But, when the ship, in which the prince had embarked, had got out to sea, those that commanded on board, having been bribed by the cruel Astarbe, made shift to sink her in the night; they threw the young prince into the sea, and then swam to some foreign barks that waited to take them up.

“ In the mean time, nobody was unacquainted with Astarbe’s amours, but Pygmalion alone; who imagined that he was the only object of her love. Thus did that prince, otherwise so distrustful, blindly repose an entire confidence in that wicked woman; and this was owing to the violence of his passion. In the mean time, his avarice prompted him to seek pretexts for putting to death Joazar, with whom Astarbe was so desperately in love; and the desire of getting possession of the young man’s wealth was his only motive.

“ While Pygmalion was thus a prey to avarice, love, and distrust, Astarbe was contriving how to make away with him. She was apprehensive that he might, perhaps, have made some discovery with regard to her intrigues with Joazar: besides, she knew that avarice alone was sufficient to determine him to take off that young man,
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and therefore she resolved to lose no time, to be beforehand with him. The principal officers about court, she saw were ready to imbrue their hands in the king's blood ; and she heard every day of some new conspiracy : however, she was afraid to communicate her design to any individual, lest she should have been betrayed. She resolved therefore to take him off by poison, as the surest and safest way. He had generally nobody at table with him, besides her, and what he intended for his own eating, he dressed himself, as he could not trust any other person. In order the better to conceal his distrust, and that he might not be seen while he was dressing his victuals, he shut himself up in the most retired part of his palace ; and thus was he obliged to forego almost all the pleasures of the table, being entirely confined to such dishes as he knew how to prepare himself. Consequently he was excluded from all pastry and ragouts, prepared by the hands of professed cooks ; nay, he durst not even make any use of wine, bread, salt, oil, milk, or other ordinary food, but was fain to content himself with the fruits which he gathered with his own hands in his garden, or pulse which he had sown and boiled for his own eating. His only drink was water, which he drew himself from a well in a corner of the palace, that had a door leading to it, the key of which he

he always kept. Whatever confidence he might seem to repose in Astarbe, he took care to guard against any ill designs she might have ; for he made her always first taste whatever he was to eat or drink, that if he was poisoned, she might be so too ; and not have any hopes of surviving him. But, having taken an antidote, which an old woman, who was the confidante of her amours, and, still more wicked than herself, had furnished her with, she was no longer afraid to give the king poison. The manner in which she executed her purpose, was this. The old woman, whom I just now mentioned, all of a sudden made a noise at the gate, at the very instant they were sitting down to table. The king, always apprehensive of a design upon his life, was alarmed, and ran immediately to the gate, to see if it was fast. In the mean time, the old woman had retired, and the king was in great perplexity, not knowing what to make of it, and not daring to open the gate to see what was the matter. Astarbe endeavours to compose his fears, caressing him, and pressing him to eat ; for she had thrown some poison into his golden cup, while he went to the gate. Pygmalion, according to custom, bid her drink first, which she did without hesitation, trusting to the antidote. He then drank himself, and soon after swooned away. As Astarbe knew, that he would
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make no scruple to put her to death upon the least suspicion, she immediately fell a-tearing her cloaths, and hair, and shrieking most hideously ; she embraced the dying king, and hugged him in her arms, shedding at the same time a flood of tears, which she had at command, and cost her nothing. At last, when she saw that the king was, in appearance, ready to expire, and almost in the agony of death, to prevent all possibility of his recovering, and attempting to take away her life, she passed in a moment from caresses, and the strongest outward marks of tenderness, to the most savage fury ; for she flew directly upon him, and strangled him. Then taking the ring from his finger, and the diadem from his head, she sent for Joazar, and gave them to him ; flattering herself, that all those, who had been her adherents, would indulge her passion, and proclaim him king. But these, her adherents, were a set of mean, mercenary wretches, altogether incapable of a sincere attachment. Besides, they were destitute of courage, and dreaded the effects of the popular hatred, that Astarbe had drawn upon herself ; and still more, her own haughtiness, dissimulation, and cruelty. In fine, every one, for his own security, wished, that a woman so profligate and abandoned, might be cut off.

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“The palace, in the mean time, was become a dreadful scene of noise and tumult, people running about on all hands, and crying out : “The king is dead !” Some were struck, as with a panic ; while others ran to arms. However, every body seemed to be pleased with the news, though apprehensive of the consequences. The report of the king’s death flew like lightning all over the vast city of Tyre, but there was not a single person that regretted him ; on the contrary, his demise was counted a deliverance, and occasioned universal joy. Narbal received the news with great emotion. He lamented, like a good man, the infatuation of Pygmalion, in betraying himself, by a blind, implicit submission to the wicked Astarbe ; and in chusing rather to be an execrable tyrant, than to discharge the duty of his office, and be the father of his people. Then taking into serious consideration the public danger, he resolved to lose no time, but to engage all good men to unite immediately in opposing Astarbe, whose tyranny would be still more insupportable, than that of the late reign.

“Narbal knew that Baleazar was still alive ; though he had been thrown into the sea. Those, who told Astarbe that he was dead, actually believed that he was so : but he had saved himself by swimming in the dark, and had been taken

on board a bark by some Cretan merchants, who pitied his situation. He did not venture to return to his father's dominions, suspecting that there was a design upon his life, and fearing no less the cruel jealousy of his father, than the intrigues of Astarbe. He wandered about a long time in disguise upon the coast of Syria, where the Cretan merchants had left him ; nay, he was even obliged, for a subsistence, to turn shepherd. At last he found an opportunity to make known his situation to Narbal, to whom, as a man of approved virtue, he thought he run no risk in communicating the secret. Although Narbal had been ill-used by the father, he did not for that hate the son, or neglect his interests ; but he took care of them, so as to hinder him effectually from violating the duty he owed his father ; he even engaged him to bear his sufferings with patience.

“ Baleazar had wrote to Narbal in these terms :
 “ When you think I may venture to come to Tyre, send me a gold ring, and I shall set out immediately after I receive the intimation.”
 During the life of Pygmalion, Narbal did not think proper to send for him, as he would thereby have exposed both the prince and himself to great danger, so difficult was it to elude the jealousy and vigilance of Pygmalion. But no sooner had that unhappy king made an exit
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suitable to his crimes, than Narbal dispatched a messenger with the gold ring; upon the receipt of which, Balazar set out directly, and arrived at Tyre when the whole city was in suspense and fear, in regard to the person that should succeed. He was soon recognized by the principal Tyrians, and the whole body of the people, who loved him much; not as the son of the late king, whom they all detested, but on account of his own moderation and humanity. His misfortunes too recommended him greatly, and gave an additional lustre to all his virtues, by melting every heart with compassion towards him. The chief citizens, the old men who composed the council, and the priests of the great goddess of Phœnicia, having been assembled by Narbal, Balazar was declared king, and the heralds ordered to proclaim him. Then every place rung with joyful acclamations, which were heard even by Astarbe in the most secret part of the palace, where she was shut up with her infamous paramour Joazar. All the wicked instruments which she had employed during the life of Pygmalion, had now forsaken her; for the bad fear and distrust the bad, and like not to see them vested with power and authority; knowing, from the depravity of their own hearts, how much they would abuse them, and how tyrannical they would be. But they can readily

submit to be governed by the good, hoping, at least, to find in them moderation and lenity. Astarbe, therefore, had now no other adherents than certain accomplices in the most atrocious crimes, and who, for that reason, could expect no mercy.

“When an attempt was made to force the palace, these miscreants made little resistance, and soon betook themselves to flight. Astarbe thought to escape in the disguise of a slave, but was known by a soldier; and when she was discovered and taken, it was with great difficulty that the enraged people were kept from tearing her in pieces. They had already begun to drag her through the mud of the streets, when Narbal came and rescued her out of their hands. Then she begged to be allowed to speak to Balezar, fancying she might dazzle him with the charms of her beauty, and make him believe that she could discover secrets of importance. Balezar could not refuse her a hearing. At first, she assumed such a mild, modest air, as, together with her beauty, were sufficient to disarm the rage of her most inveterate enemies. She flattered Balezar with the utmost delicacy and address; took notice how much Pygmalion had loved her; by whose ashes she conjured him to have compassion upon her; she invoked the gods, as if she had been a sincere worshipper of them,

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and shed a flood of tears, throwing herself at the same time at the king's feet. Then she endeavoured to excite in his breast jealousy and hatred against his most affectionate servants. She accused Narbal of having been engaged in a plot against Pygmalion, and of having tampered with the people, to get himself advanced to the throne, in prejudice of Baleazar: she even charged him with an intention to poison that young prince, and forged calumnies of the like nature against every other virtuous Tyrian, hoping to find the heart of Baleazar no less susceptible of distrust and suspicion, than that of Pygmalion had been. But that prince, shocked at her rancour and malignity, could not bear her any longer, and called his guards. By them she was conducted to prison; and some old men, eminent for wisdom, had orders to make a severe scrutiny into her whole conduct.

“ Upon her examination, it appeared, that she had first poisoned, and then stifled Pygmalion; and that her whole life had been a continual succession of the blackest crimes. In consequence of this conviction, she was to have been sentenced to suffer the punishment inflicted in Phœnicia only on the greatest criminals; namely, to be burnt with a slow fire. But when she found that she had no mercy to expect, she became outrageous, and raved like a fury. Then

she took the dose of poison, which she used always to carry about her, in order to make away with herself, in case she should be doomed to a death of lingering torment. Those who attended her, perceived, that she suffered the most excruciating pains, and signified their readiness to give her what relief they could; but she made them no answer, except by signs, intimating, that she declined all assistance. They spoke to her of the vengeance of the gods, whom she had offended; but, instead of discovering the penitence that her guilt required, she looked towards heaven with a kind of arrogance and contempt, as it were to insult the gods.

“ In her dying countenance were delineated impiety and rage, and there remained no traces of that beauty, by which such numbers had been ensnared. Her charms were all vanished, and so was the lustre of her eyes; in which there appeared a savage wildness and fierceness, as they rolled in her head. Her lips were agitated with a convulsive motion, and her mouth gaped in a most frightful manner. Her countenance was shrivelled up, and hideously distorted; her body was all over pale, cold, and livid; and, though she seemed sometimes to recover strength, she quickly sunk down again with shrieks and groans. At last, she expired; leaving all those who were about her in the utmost horror and
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amazement. Her impious manes went, without doubt, to those dismal regions, where the cruel Danaids are eternally drawing water in sieves; where Ixion is for ever turning his wheel; where Tantalus, though up to the chin in water, in vain endeavours to quench extreme thirst; where Sisyphus is incessantly employed in rolling a huge stone up a mountain, which always falls back again; and where the vulture will be eternally devouring the liver of Tityus, which grows up afresh, as fast as it consumes.

“As soon as Baleazar found himself delivered from that monster, he offered a great number of sacrifices, as a thanksgiving to the gods. His behaviour, at the beginning of his reign, hath been very different from that of Pygmalion. He endeavours to make commerce flourish again, which was decaying every day more and more; he consults Narbal in all matters of importance, but is not blindly led by him; for he will see every thing with his own eyes. He hears every advice and opinion which is offered, and then adopts that which appears to him most eligible. He is loved by his people, and thereby possesses a greater treasure, than his father could amass by his avarice and cruelty; for there is not a family in his dominions that would not be ready, upon an emergency, to assist him with its whole substance: so that it is more at his disposal,

than if he took it from them by violence. He has no occasion to take any measures for the security of his person ; for he has the best of all guards, and the most to be depended upon, namely, the love of his people. There is not one of his subjects that would not be sorry for the loss of him, and who would not risk his own life to preserve that of so good a king. He is happy, and so is his people. On the one hand, he is afraid of laying too great burthens on the subject ; they, on the other, are afraid lest they should not make him an offer of what is sufficient : and though he indulges them in the enjoyment of wealth and plenty, yet they are not thereby rendered idle or insolent, but continue still industrious ; applying themselves diligently to commerce, and adhering steadily to their ancient laws. Thus is Phœnicia arrived at the highest pinnacle of glory and grandeur ; and it is to her young king that she is indebted for all her prosperity.

“ The administration of the government under the king, is chiefly in the hands of Narbal. O Telemachus, with what pleasure would he load you with presents, was you now his guest ! how happy would he be in conveying you in a magnificent manner to your native land ! must not I then be happy in having an opportunity to do what he would be over-joyed to do himself,

self, I mean, to carry the son of Ulysses to Ithaca, and set him on the throne ; on which he would acquit himself with no less wisdom and dignity, than Baleazar displays at Tyre !”

When Adoam had finished his narrative, Telemachus embraced him tenderly ; extremely delighted both with the tidings he had communicated, and still more affected with the kindness he had shewn him in his distress. Adoam then begged to be informed, how he had ventured into Calypso’s isle. To satisfy him in this particular, Telemachus gave him an account how he had left Tyre ; how he afterwards went to Cyprus ; how he found Mentor again ; and, together with him, visited Crete ; where games had been ordained for the election of a king, in place of Idomeneus, who had abandoned the throne ; how Venus had been offended ; how they had been shipwrecked ; with what joy Calypso had received them ; how jealous she had been of one of her nymphs ; and how Mentor had thrown him into the sea, when he discovered the Phœnician ship. After their curiosity was thus mutually satisfied, Adoam regaled them with a magnificent entertainment ; and to manifest the more joy, and render it more complete, he united every pleasure that could be enjoyed on the occasion. While they were at table, where they were served by young Phœnicians,

clad in white, and crowned with flowers; the most exquisite perfumes of the East were burnt. The seats of the rowers were filled with musicians, who played upon the flute; and they were interrupted from time to time by Achitoas, who touched the lyre, and sung in so ravishing a manner, as would have charmed the gods, and even Apollo himself. The tritons, nereids, and the other marine gods and goddesses, and even the sea-monsters, quitting their deep and humid grottos, gathered round the ship, to hear such exquisite music. Some young Phœnicians, of singular beauty, and clad in linen whiter than the snow, danced a long time; first, according to the fashion of their own country; then after that of Egypt; and lastly, in the manner of Greece: and every now and then the sound of trumpets was returned in echoes from distant coasts. To enhance the pleasure of this elegant entertainment, the night was still; the sea was calm, the trembling light of the moon played upon the waters, and the azure sky was bespangled with stars.

Though Telemachus, from his natural vivacity and sensibility, was much delighted with all these different objects, yet he durst not discover an immoderate joy. Since the mortifying proof he had experienced in the isle of Calypso, how violent the passions of youth are, he was afraid

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even of the most innocent pleasures, and the slightest indulgence. He was now, therefore, often looking at Mentor, with a view to discover his sentiments, in regard to these entertainments. Mentor was not sorry to perceive his embarrassment, but seemed at first to take no notice of it. At last, much pleased with his moderation, he said to him with a smile: "I see what it is that you are afraid of, and I commend you for it: but such fear may be carried too far. There is not a person living that wishes you more pleasure than I; but it is such as will neither intoxicate, nor enervate you. The pleasures to be indulged, are such as will unbend the mind, yet leave you in possession of yourself; not such as will bewitch and enslave you. The pleasures I wish you, are calm and serene; not such as turn a man into a savage brute. You may now, with propriety, unbend your mind after the many hardships you have undergone. Enjoy the amusements, then, that Adoam hath procured you, with gratitude and good-humour. Be joyful, Telemachus, be joyful. True wisdom disclaims all austerity and affectation: all true pleasure is derived from her: she alone can make it genuine and durable; she alone knows how to blend mirth and sport with serious and important business; amusement with application; and diversion with labour; thus season-

ing and sweetening both by a constant succession. Wisdom is not ashamed, upon occasion, to appear easy and chearful."

After this preamble, Mentor took a lyre, and played upon it in so masterly a manner, that Achitoas, stung with jealousy, and in great confusion, dropped his instrument : he changed colour ; his eyes sparkled with fire, and his shame and disorder were so visible, that they must have been observed by all that were present, had not their attention been engaged by Mentor's performance. Hardly durst they venture to breathe, for fear of interrupting the silence, and losing some of these divine touches ; they were in pain too, lest he should stop too soon. Mentor's voice had nothing of an effeminate softness in it, but was strong, pliant, sweet, and affecting.

He first sung the praises of Jupiter, the father and king of gods and men ; who, with a nod, shakes the vast universe. His next subject was Minerva, who sprung from Jupiter's head ; by which is meant the wisdom that is formed therein, and which from thence descends to illuminate such as are open to instruction. Mentor sung her maxims with so affecting a voice, and so much piety, that the whole assembly thought themselves transported to the highest summit of Olympus, and in the presence of Jupiter, whose looks are more awful than his thunder. In the next place, he

he fung the unhappy fate of Narciffus, who, being enamoured of his own beauty, and continually gazing at it in a fountain, pined away with grief, and was changed into a flower that bears his name. Laftly, he fung the tragical death of the beautiful Adonis, who was torn to pieces by a wild-boar; and whom Venus, who was paffionately in love with him, could never reftore to life, though fhe complained of it bitterly to the gods.

All thofe that heard him now burft into tears, and even felt a fort of pleasure in weeping. When he had done finging, the Phœnicians flood amazed, and gazed at one another: one faid, “It is Orpheus; it was thus that he tamed wild-beafts, and drew the rocks and woods after him; it was thus that he charmed Cerberus, fufpended the pains of Ixion and the Danaids, and foothed the inexorable Pluto, fo that he permitted him to take the beautiful Eurydice with him from the infernal regions.”

One exclaimed: “This is Linus, the fon of Apollo!” another faid, he was miftaken; for it was Apollo himfelf. Telemachus was no lefs furprifed than the reft; for he did not know, that Mentor could fing and play upon the lyre in fo mafterly a manner. Achitoas too, having had time to recollect himfelf, and to difguife his jealoufy, began now to extol Mentor: but

he blushed in praising him, and was not able to conclude his panegyric. Mentor, observing his confusion, took up the discourse, as if he would have interrupted him; and endeavoured to make him easy, by giving him all the praise that he deserved. But Achitoas was not satisfied: for he perceived that Mentor surpassed him still more in modesty than in his talent for music. Meanwhile Telemachus turned to Adoam: "I remember," said he, "you mentioned a voyage you had made to Bætica, after your return from Egypt. Bætica is a country, of which such wonders are told, as seem scarce credible. Be so kind as to inform me, what credit is due to these stories." "I will with pleasure," said Adoam, "give you an account of that famous country; it is deservedly an object of your curiosity; for it even far exceeds what fame hath published concerning it." Accordingly, he thus began: "The river Bætis runs through a fertile country, and the climate is always serene and temperate. From this river, which falls into the great Ocean, near the Pillars of Hercules, where, once upon a time, the impetuous sea, breaking over its bounds, parted the land of Tarsis from the vast continent of Africa, does the country take its name. In it the golden age seems still to exist: for the winters are mild; the cold north winds never blow; and in summer,

mer, the air is always cooled and tempered by refreshing breezes that spring up about noon. Thus the whole year seems to consist of spring and autumn, without any other intervening season.

“ The lands, both in the vallies, and wide extended plains, bear, every year, two crops ; and the high-ways are lined with laurels, pomegranates, jessamines, and other trees, always green, and always in blossom. The mountains are covered with flocks of sheep, whose fine wool is in great request amongst all nations ; and there are several mines of gold and silver in the country. But, the inhabitants, simple in their manners, and happy in that simplicity, do not reckon them as any part of their wealth. They account nothing such, that does not serve to supply the real wants of men. When we first began to trade with them, we found gold and silver employed for the same purposes as iron ; as, for instance, to make plough-shares. Destitute of foreign traffic, they had no occasion for money. They are all either shepherds, or husbandmen. There are but few artificers to be seen in the country, for no other arts are allowed, but such as minister to the real wants of life. The inhabitants being mostly husbandmen and and shepherds, and leading a simple, frugal life, have generally skill enough to perform themselves

selves all the handicraft work they have occasion for.

“ The women spin their wool, and make stuffs of it, exceeding white and fine ; they bake the bread, and dress the victuals ; which is attended with no great trouble, for their diet consists chiefly of the fruits of the earth and milk ; and but seldom of flesh meat. Of their sheep-skins they make a light sort of shoes and stockings for themselves, their husbands, and children. They likewise make tents, either of the bark of trees, or of waxed leather. All the cloathing of the family is made and washed by them, and the houses are kept extremely neat and clean. Their garments are easy to make ; for in that mild climate they only wear a piece of fine light stuff, not shaped and adjusted to the body, but wrapped about it in long folds, and in the form every one likes best, provided it be consistent with modesty.

“ The only arts in which the men are employed, besides the culture of their lands, and the tending of their flocks, are those of working wood and iron. But of iron they make no great use, except for the implements of husbandry. All the arts that have any relation to architecture, are to them entirely useles ; for they never build any houses. It discovers, they say, too great an attachment to the earth, to erect houses
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upon it much more durable than ourselves; to guard against the injuries of the air is sufficient, As for the other arts in request among the Greeks, Egyptians, and other polite nations, they detest them, as the inventions of vanity and luxury.

“When they are told of nations that have the art of raising magnificent buildings, of making gold and silver plate, stuffs enriched with embroidery and precious stones, exquisite perfumes, delicacies for the table, and musical instruments that breathe enchanting sounds; their reply is this: “These nations are very unhappy in having taken so much pains to corrupt themselves; for these superfluities enervate, intoxicate, and torment those who possess them; while they tempt those that are destitute of them, to have recourse to violence and injustice to acquire them. Can a superfluity that serves only to make a man vicious, be deemed a source of happiness? Are the inhabitants of those countries more healthy and robust than we? Are they longer lived? Are they more united? Do they enjoy greater liberty, tranquillity or contentment? On the contrary, they must be jealous of one another; mean, spiteful, and envious; and continually harrassed by avarice, fear, and ambition; incapable of true, genuine pleasure, as being enslaved by so many imaginary wants, on the supply of which they make their happiness depend.”

“Such,”

“Such,” said Adoam, “are the sentiments of these sages; who are indebted to simple nature alone for their wisdom and philosophy. Our politeness is extremely shocking to them; and it must be owned, they have a great deal, though their manners are simple. The lands are not the property of individuals, but common to all; and every family is governed by its chief, who is in reality its king. Every father of a family may punish any of his children or grandchildren for any misdemeanor; but, before he does so, he always takes the advice of the rest of the family. But such punishments are rare; for that happy country is the habitation of innocence, sincerity, obedience to parents, and abhorrence of vice. It would seem, that Astræa, who is said to have quitted the earth, and retired to heaven, is still in this lower world, and concealed among that people. They have no occasion for judges, being judged by their own consciences. Every thing is common among them; and the fruit of the trees and of the earth is in such plenty, together with the milk of herds and flocks, and the people are so sober, and so easily satisfied, that there is no necessity to make any partition. Every family moves from one part of this charming country to another, after having consumed the fruits and pasturage of the place where they had pitched their tents. Thus, having no opposite

interests

interests to pursue, they love one another with a brotherly affection, that is never interrupted. And, it is to their contempt of superfluities, and delusive pleasures, that they are indebted for this their union, peace, and liberty. They are all free, and all equal; there being no other distinction to be found among them, but what results from the experience of the ancient sages, or the uncommon wisdom of some young men, who are not inferior to these sages in consummate virtue. In this happy country, the horrid, cruel voice of fraud, violence, perjury, chicane, and war, is never heard. Never did human blood stain the land; and even that of lambs but seldom. When they are told of the bloody battles, the rapid conquests and revolutions that happen in other nations, they are quite lost in wonder and amazement. "What," say they, "are not mankind short-lived enough by nature, but they must hurry one another to a premature death! life is short, yet it would seem to appear to them too long. Was it to massacre, and make one another miserable, that they were sent into the world?"

"Again, these inhabitants of Bætica cannot conceive how conquerors, and such as bring mighty empires under their yoke, come to be so much admired. What madness, say they, to place one's happiness in ruling strangers; a task so difficult
and

and troublesome, if it is performed according to the dictates of reason and justice ! but how can they take pleasure in compelling them to submit to their government ? It is all a wise man can be supposed to do, to submit to govern a tractable people, over whom the gods have set him ; or a people who solicit him to be their father and ruler. But to assume the government of a people by force, is to make one's self very miserable, to have the false glory of keeping them in subjection. A conqueror is a man, whom the gods, incensed against mankind, have, in their wrath, sent into the world, to ravage kingdoms, to spread far and wide terror, misery, and despair ; and to banish liberty from the earth. If a man is ambitious of glory, will he not find sufficient, in ruling, with wisdom, those whom God hath committed to his charge ? Does he imagine, that, to merit praise, he must become unjust, violent, proud, a tyrant, and an usurper ? War ought never to be thought of, but for the defence of liberty. Happy he, who is neither a slave himself, nor is madly ambitious of making slaves of others. These mighty conquerors, of whose glory so much is said, may be compared to rivers, which have overflowed their banks, and appear so majestic ; though, at the same time, they have desolated all those fields which they ought only to have watered and fertilized." After Adoam

had

had thus described Bætica and its inhabitants, Telemachus, who was charmed with the description, put several questions to him. “Do these people,” said he, “drink wine?” “They never drink any,” replied Adoam, “nor make any; not that they want grapes, for there is no country that produces better; but they are satisfied with eating them, as they do other fruits, and are afraid of wine, as tending to corrupt the human race. It is, say they, a kind of poison, that makes men mad; and though it does not kill them, it turns them into beasts. Health and strength may be preserved without it; but those who indulge it, not only endanger their health but their morals.”

Telemachus then said: “I should be glad to know what are the rules in regard to marriage in that country.” “No man,” said Adoam, “must have more than one wife; and he must keep her as long as she lives. The honour of the men, in that country, depends as much upon their fidelity to their wives, as the honour of the women in other countries depends upon their fidelity to their husbands. In no nation are married persons truer to one another, or more jealous of the honour of the marriage bed. The women are beautiful and agreeable, but without dissimulation; modest and industrious. The consequence of marriage in that coun-

country is a numerous issue, tranquillity, and unspotted chastity. The husband and wife seem to be but one person in two bodies, and each of them bears a part in all the cares and concerns of the family. The husband manages every thing without doors, and the wife confines herself to the œconomy of the household within: she studies to ease and comfort her husband; and her whole ambition is to please him; thus she gains his confidence, and engages his affection more by her virtue, than her beauty; and their mutual tenderness and attachment continue unimpaired till death. The people are long lived, being subject to few diseases, in consequence of their sobriety, moderation, and regularity. Old men may be seen aged a hundred, or a hundred and twenty years, who are still hearty and vigorous."

"I have one question more to ask," said Telemachus, "and that is, by what means they guard against wars with their neighbours." "Nature," said Adoam, "hath separated them from other nations; on one side by the sea, and on the other by high mountains towards the north: besides, the neighbouring nations respect them on account of their virtues. It hath often happened, that the neighbouring states, when they could not amicably terminate their differences, have chosen them for arbitrators, and as such, put them

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in possession of the controverted territories and cities. As they never insult or incroach upon their neighbours, these entertain no sort of jealousy of them. They cannot forbear laughing, when they are told of kings, who cannot agree in settling their frontiers. "Are they afraid," say they, "that the earth should become too scanty for its inhabitants? There will always be more land than can be cultivated. As long as there are among us lands unoccupied and uncultivated, we would not even defend those we possess, should our neighbours think proper to seize them." As the people of Bætica are entirely free from pride, vanity, deceit, and all desire of extending their territories, their neighbours have nothing to apprehend from them; and, indeed, as little to hope from attacking them; and therefore they never make the least attempt against them. They would submit to the loss of their lives or their country, rather than be made slaves. They are equally incapable of enslaving others, and of being enslaved themselves; in consequence of which disposition, a profound peace subsists between them and their neighbours."

Adoam concluded with an account of the trade which the Phœnicians carried on with Bætica. "They were much surpris'd," said he, "to see strangers come by sea from a country so remote;
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and they gave us liberty to build a city in isle of Cadiz. We were treated with great kindness, and had part of all their effects, without paying any thing for it. Further, they generously offered us gratis all the wool that they should not have occasion for themselves, and actually sent us a very valuable present of it. They take pleasure in giving away their superfluities to strangers. As for their mines, they yielded them up to us without the least hesitation ; for they were of no use to them. They thought those men had no great pretensions to wisdom, who, with such infinite labour, penetrated into the bowels of the earth, in quest of what could not make them happy, nor satisfy any real want." "Do not," said they to us, "dig so deep into the earth ; be contented with ploughing it, and it will yield you true riches, by supplying you with food ; the fruits it will produce, are of more value than gold or silver, since it is to procure food for the support of life, that these metals are coveted."

"We have often offered to teach them navigation, and to carry their young men with us to Phœnicia ; but they would never consent to their learning to live in our manner. "They would," said they, "thereby learn to want whatever is become necessary to you. They could not dispense

pense with them ; and would therefore quit the path of virtue, and take indirect methods to obtain them. They would become like a man, who had good legs, but who, by not using them, and being carried about like a sick man in a chair, thinks at last he cannot live without that convenience. As for navigation, they admire the ingenuity and industry of it ; but think it of dangerous tendency. “ If,” say they, “ those nations who practise it, have, in their own country, wherewithal to satisfy nature, what do they go to other countries for ? For what do they seek more than is sufficient to supply their real wants ? They deserve to perish, who risk their lives amidst storms and tempests, to glut the avarice of merchants, and flatter the passions of other men.”

Telemachus listened to Adoam with infinite pleasure ; and was very glad to find that there was yet a people on the earth, who, by following nature and right reason, were, at the same time, so wise, and so happy. “ O how widely,” said he, “ do the manners of these people differ from the silly, conceited, and affected manners of those nations that are accounted the wisest. To such a degree are we spoiled and corrupted, that we can hardly believe, that a simplicity, so agreeable to nature, is any where to be found.

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We regard descriptions of the manners of such a people, as entertaining fables; and they, on their part, may well regard ours as wild extravagant dreams.”

END OF THE EIGHTH BOOK.

THE

T H E
A D V E N T U R E S
O F
T E L E M A C H U S.

B O O K IX.

T H E A R G U M E N T.

Venus, still breathing revenge against Telemachus, applies to Jupiter, to have him destroyed. But the fates, not allowing of that, she goes and consults with Neptune, how to prevent his reaching Ithaca, whither Adoam was carrying him. In order to this they employ a deceitful divinity to mislead the pilot Athamas; who, while he imagined he was arrived at Ithaca, entered the port of the Salentines on full sail. Idomeneus, the king of that people, receives Telemachus in his new city, where he was busy in making preparations for a sacrifice, to be offered to Jupiter, for success in a war against the Mandurians. The priest, upon consulting the intrails of the victim, promises Idomeneus great success; and tells him, that he would be indebted for it to the two strangers, who were just arrived.

WHILE Telemachus and Adoam were thus engaged in conversation, never thinking of sleep, nor perceiving that the night was already half spent ; a malicious, deceitful divinity carried them far from Ithaca, which the pilot Athamas endeavoured to make in vain. Neptune, though he favoured the Phœnicians, yet could not digest Telemachus's escape in the tempest, which had driven him upon the rocks in Calypso's isle. Venus was still more exasperated against him, for his having triumphed over Cupid, and all the powers of beauty. So violent was her chagrin, that she bid adieu to Paphos, Cythera, Idalium, and all the honours which are paid her in the isle of Cyprus. She could no longer bear the sight of those places in which Telemachus had made light of her power. She ascends towards the bright Olympus, where the gods were assembled about the throne of Jupiter. From thence the heavenly bodies are seen revolving under their feet. This globe appears no bigger than a little mole hill, and the immense seas upon it, look like drops of water. The largest empires are but as grains of sand upon the surface of it ; and the vastest multitudes, and most numerous armies, appear but as ants contending about a blade of grass. The immortal gods make a jest of the most serious and important affairs,

affairs, with which weak mortals are agitated, and count them no better than children's play. What men call grandeur, glory, power, and deep policy; in the eye of these supreme divinities, is nothing more than misery and folly.

It is in this exalted region that Jupiter hath fixed his immoveable throne; his eyes penetrate the abyss, and illuminate the darkest corners of the heart; as his smiles diffuse joy and peace throughout the whole universe. On the other hand, when he shakes his awful locks, both the heaven and the earth tremble. Even the gods, dazzled with the glory that surrounds him, cannot approach him without awe and dread.

The celestial divinities were then assembled around him, when Venus, adorned with every grace and charm, presented herself before his throne. Her flowing robe displayed a greater and brighter variety of colours, than all the tints of Iris, when she appears amidst the dark gloomy clouds, to give notice to affrighted mortals of the cessation of tempests, and the return of fair weather. It was bound by that famous girdle, which is the seat of the graces. Her hair hung down with a graceful negligence behind, tied with a golden fillet. The gods were all struck with admiration of her beauty, as if they had never seen her before; and their eyes were dazzled in the same manner as those of mortals

are, when, after a long night, the rays of Phœbus suddenly flash upon them. They looked at one another quite amazed, though they could hardly take their eyes off Venus. But they quickly perceived, that she shed tears, and that grief was evidently expressed on her countenance. In the mean time, she advanced towards the throne of Jupiter, with soft, but hasty steps; as a bird, in its rapid flight, darts through the immense space of air. He beheld her with a soft complacent smile, and rising, received her with a tender embrace. “My dear daughter,” said he, “what occasions your uneasiness? I cannot behold your tears without emotion. Unbosom yourself to me without constraint. You are no stranger to my tenderness and indulgence.” Venus replied in a soft accent, interrupted by deep sighs: “Father of gods and men! can you, who see all things, be ignorant of the cause of my uneasiness? Minerva, not satisfied with having razed to the foundations the superb city of Troy, which I defended, and with having revenged herself on Paris, who preferred my beauty to hers; conducts, over the whole face of the earth, by sea and land, the son of Ulysses, that cruel destroyer of Troy. Telemachus is accompanied by Minerva; and this is the true reason, why she does not now appear to fill her place, among the other divinities.

nities. She brought the rash youth into the isle of Cyprus, in order to affront me : there he slighted my power, and would not so much as deign to burn incense upon my altars. He testified an abhorrence of the festivals that are celebrated to my honour, and shut his heart against all the pleasures of love. In vain did Neptune, at my request, pursue him with winds and waves : for, after he had been cast, by a dreadful tempest, upon the isle of Calypso, he triumphed over Cupid himself, whom I sent thither on purpose to try to make an impression upon his heart. Neither the youth nor charms of Calypso, and her nymphs, nor the fiery darts of Cupid, have been able to defeat the stratagems of Minerva, or prevent her carrying him off the island. Thus have I been baffled ; and thus a boy hath triumphed over all my power !”

Jupiter, in order to assuage her grief, replied : “ It is, indeed, true, my daughter, that Minerva defends the heart of that young Greek, against all your son’s attacks ; and has such glory in reserve for him, as no young man ever merited before. I am sorry that he despised your altars, but I cannot subject him to your power. I consent, from the love I bear you, that he continue still to wander over sea and land, far from his native country, exposed to hardships and dangers of every kind : but the destinies do not admit

of his perishing, or being overcome by those pleasures, with which you allure mankind. Make yourself easy then, my dear daughter, and be contented with holding in your chains so many other heroes and immortals." In pronouncing these words, he indulged Venus with another smile, replete with majesty and grace, a gleam that emulated the keenest flash of lightning, darted from his eyes. He then embraced her tenderly, diffusing, at the same time, an ambrosial odour, that perfumed the whole extent of Olympus. The goddesses could not but be satisfied with this mark of tenderness from the most mighty of all the gods. In spite of her grief and her tears, joy diffused itself through every feature: she veiled her lovely countenance in order to conceal her glowing cheeks, and agitation. The whole assembly of the gods applauded what Jupiter had said, and Venus went immediately in quest of Neptune, to concert with him the properest methods of taking vengeance on Telemachus.

When she repeated to Neptune what Jupiter had said: "I knew," said he, "before, the unalterable decrees of the fates: but, if we cannot plunge Telemachus in the abyss of the sea, let us, however, omit nothing that may contribute to make him miserable, and retard his return to Ithaca. But I cannot consent to the destroying the Phœnician ship, in which he is embarked;

barked ; I love the Phœnicians. They are my peculiar people ; and, above all other nations, cultivate my empire. By this means the sea is become the bond of society which holds the nations of the earth together. They are continually, in honour of me, offering sacrifices upon my altars ; they are just, sagacious, and active in the prosecution of commerce ; and they diffuse plenty, and the conveniencies of life, all over the earth. No, goddess, I will not suffer one of their ships to be wrecked ; but I will make the pilot mistake his course, and steer wide of Ithaca, whither he is just now bound." Venus was satisfied with this promise, and laughed with a malicious joy ; then mounting her flying chariot, she returned to the flowery lawns of Idalium, where the graces, sports, and smiles, testified how glad they were to see her again, by dancing around her on the flowers, with which that charming retreat is perfumed.

Neptune immediately dispatched a deceitful divinity, resembling a dream, except that dreams deceive only during sleep ; whereas, that divinity imposes on the senses of those who are awake. This malicious god, amidst an infinite number of winged lies, that flutter around him, went, and shed some drops of a subtle, fascinating liquor, upon the eyes of the pilot Athamas, while he was attentively observing the moon

shining bright, the course of the stars, and the coast of Ithaca, whose craggy rocks he descried at no great distance. From that moment, all he beheld, was mere illusion. Neither the heaven, nor the earth that appeared to him, were real ; and the stars seemed to have changed their courses, and turned back. Olympus looked, as if it moved altogether by new laws, and even the earth appeared to be changed. The pilot, to amuse him, had a false Ithaca continually presented to his eyes, while he was departing farther and farther from the real coast. As he advanced, this phantom retreated, still flying before him ; so that he did not know what to think of it. Sometimes he imagined he heard the noise that is usual in a port, and according to the orders he had received, was going to put into a little island that lies hard by the other, in order to conceal the return of Telemachus from Penelope's lovers, his professed enemies. Sometimes he was apprehensive of the shelves which lie along that coast, and fancied he heard the waves roaring, and dashing against them. Then, in a moment, the land seemed at a great distance, and the mountains appeared no bigger than the little clouds, that sometimes darken the horizon, at the setting of the sun. Thus was Athamas in great perplexity ; and felt, in consequence of the deceitful deity's illusion, a kind of delirium,

to which he had been hitherto a stranger. He even began to fancy that he was not awake, but asleep, and dreaming. In the mean time, Neptune commanded the east wind to spring up, in order to carry the ship to the coast of Hesperia. This wind obeyed the injunction with such violence, that the vessel soon reached the destined coast.

Aurora now began to usher in the day, and the stars, which dread, and are jealous of the sun's rays, were going to conceal their dull fires in the ocean, when the pilot thus exclaimed: "Now I can no longer doubt of it, we are almost close up with Ithaca; now, Telemachus, give a loose to joy, in an hour you will be blessed with the sight of Penelope, and, perhaps, of Ulysses returned, and seated again upon his throne.

Telemachus, who before was fast locked in the arms of sleep, at this exclamation awoke, arose, embraced the pilot, and laid hold of the helm; surveying, at the same time, with eager attention, the neighbouring coast, though his eyes were yet hardly open. But, soon perceiving that it was not the coast of his native country, he fetched a deep sigh. "Alas! where are we?" said he. "This is not my dear Ithaca. You are mistaken, Athamas, and seem to be but ill acquainted with this coast, which is far from

my native land." "No, no," said Athamas, "I cannot be mistaken in the coasts of that island. Have I not been often in your port? There is not a rock, how small soever, that I am not acquainted with; even the coast of Tyre is not better known to me. Do not you recollect that mountain, that advances towards us? Or that rock, that towers above the waters? Do not you hear the waves rolling and dashing against these other rocks, that overhang the sea, and threaten every moment to tumble into it? But do not you observe that temple of Minerva, which rises to the clouds? See there the fortress and palace of your father Ulysses."

"You are under a mistake, Athamas," replied Telemachus; "on the contrary, I see a coast pretty high, but flat; and a city, but it is not Ithaca. O gods! is it thus you sport with wretched mortals!" While he pronounced these words, the charm suddenly dissolved before the eyes of Athamas. He saw the coast such as it really was, and acknowledged his mistake: "I own it, O Telemachus," said he; "some hostile divinity enchanted my eyes: I imagined I saw Ithaca, and had the image of it full and distinct before me; but this moment it vanished like a dream. I now see another city, which is doubtless Salentum in Hesperia, founded by Idomeneus, who lately fled from Crete. I can discern

cern the rising walls as yet not finished ; and I perceive the harbour, the fortifications of which are not yet complete.”

While Athamas was viewing the several edifices lately erected in this new city, and Telemachus deploring his misfortune, the wind, that Neptune had raised, carried them on full sail into a road, where they found themselves safe, and at no great distance from the port.

Mentor, as he knew both Neptune's rage, and Venus's cruel artifice, only smiled at the mistake of Athamas. When they were safe at anchor in the road, he thus addressed Telemachus : “ Jupiter aims not at your destruction, but only proves you ; and he proves you only in order to lead you to glory. Remember the labours of Hercules, and never lose sight of those of your father. Whoever is incapable of suffering adversity, is destitute of all greatness of mind. You must, by resolution and patience, tire out the cruel fortune that persecutes you. I dread not so much the consequences of Neptune's rage against you, as I did those of the flattering caresses of the goddess, in whose isle you lately sojourned. Why do we hesitate a moment to enter the port ? The inhabitants of the place are Greeks, and consequently friends : Idomeneus, having himself experienced the rigours of fortune, will be apt to feel for the unfortunate.”

They immediately entered the harbour of Salentum, into which the Phœnician vessel was admitted without any difficulty ; the Phœnicians maintaining a friendly intercourse and trade with all the nations of the world.

Telemachus could not behold this upstart city without admiration. As a young tender plant, nourished by the gentle dews of night, feels the sun's morning rays, by which it is adorned ; it shoots up ; opens its tender buds ; expands its green leaves ; and, when it blows, displays in its fragrant flowers, a thousand charming colours, so as to disclose new beauties every moment. So did the new-built city of Idomeneus flourish upon the margin of the sea. Every day, and every hour it became more magnificent, and exhibited to those at a distance on the sea new ornaments of architecture towering up to heaven. The whole coast echoed with the noise of the workmen, and the sound of hammers. Stones were seen suspended in the air by ropes and cranes. At break of day, all the chiefs of the people attended, to animate and encourage them in the prosecution of the works ; and even Idomeneus went about and gave orders himself, so that they advanced in a surprising manner. As soon as the Phœnician ship arrived, Telemachus and Mentor were received by the Cretans with marks of the sincerest friendship ; and
a mes-

a messenger was immediately dispatched to acquaint Idomeneus with their arrival. "What," said he, "the son of Ulysses arrived? Of Ulysses, that dear friend of mine, that wise hero, through whom we at last laid Troy level with the ground! bring him hither, that I may let him see how much I loved his father."

Accordingly Telemachus was brought and presented to him; when he told him his name, and begged his protection. Idomeneus, with a serene smiling countenance replied: "Though I had not been told who you was, I believe I should have known you. In you I behold Ulysses himself; his piercing eyes, and stedfast look; his first appearance breathing cold reserve, which yet concealed a rich fund of vivacity and elegance. I recognize that artful smile, that careless demeanour, that elocution so soft, so simple, yet insinuating, which won assent ere caution had time to be upon its guard. Yes, you are undoubtedly the son of Ulysses, and you shall be mine also. O my son, my dear son! what accident hath brought you hither? Are you in quest of your father? Alas! I can give you no account of him. Both he and I have been persecuted by unrelenting fate: his misfortune consists in not being able to find his country, and mine in finding it only to feel the heavy indignation

tion of the gods." While Idomeneus spoke thus, he eyed Mentor attentively, as a man whose face he knew, though he could not recollect his name. Meanwhile, Telemachus, while the tears bedewed his cheeks, replied. " Pardon my grief, O King, which I am not able to suppress even now, when I ought to manifest nothing but joy and gratitude for your goodness and humanity. By the concern you express for the loss of Ulysses, you teach me to feel the misfortune of not being able to find my father. I have now been wandering in quest of him a long time, from sea to sea. The offended gods do not permit me to see him again; nor to learn whether he hath been shipwrecked; nor to return to Ithaca, where Penelope languishes with the most eager desire of seeing herself delivered from her importunate lovers. I thought to have found you in Crete, where I was informed of your cruel destiny, but never imagined I should touch upon the coast of Hesperia, where you have founded your new kingdom. But fortune, that sports with the miseries of mankind, and keeps me wandering about in countries remote from Ithaca, hath brought me at last upon your coast. Among all the evils fate hath detailed upon me, this is what I most willingly endure. If it detain me at a distance from my native country, I must also acknowledge

ledge it hath introduced, and made me known to the most generous of princes."

Idomeneus, hearing these words, tenderly embraced Telemachus ; and, having led him by the hand to his palace, addressed him thus : " Who is that sage old man that accompanies you ? Methinks I have often seen him before." It is Mentor, replied (Telemachus ;) the friend of Ulysses, who committed my infancy to his charge ; a circumstance from which you may conceive the extent of my obligations to his care and affection.

Idomeneus, at this intimation, advancing towards Mentor, took him by the hand, saying : " We have seen one another before. Do not you remember the visit you made me at Crete ; and the good advice you gave me ? But I was then hurried away by the impetuosity of youth, and the love of idle amusements. There was a necessity for my being taught by misfortune, what I would not then believe. O, would to heaven I had given ear to your salutary counsels, most venerable sage ! but I observe with astonishment, that you are very little, if at all altered, in such a long course of years ! your complexion is as fresh, you walk as upright, and seem as vigorous as you was then ; all the difference I perceive, is, that your hair begins to adopt a silver hue—."

“ Great

“ Great king,” replied Mentor, “ was I a flatterer, I would tell you in my turn, that you still retained that glow of youth which animated your features before the siege of Troy. But I had rather run the risk of offending you, than violate the truth : besides, I perceive by your judicious discourse, that you are averse to adulation ; and that there is no danger in speaking to you with sincerity. I must tell you then, that you are much altered, and that I should hardly have known you again. I am well acquainted with the cause of that alteration ; namely, the repeated misfortunes you have undergone : yet you have still been a gainer by these misfortunes, since they have taught you wisdom. We have very little cause to be concerned for the wrinkles that take possession of the forehead, while the heart improves and grows stronger in the exercise of virtue. Besides, you must observe, that kings wear faster than other men. In adversity, the extraordinary fatigues both of body and mind, bring upon them an early old age. In prosperity, the pleasures of an effeminate life waste them much faster than even the toils of war. Nothing so much impairs the health and constitution as immoderate pleasure. Thus it happens, that kings in peace have pleasures, and in war fatigues, that hasten the approach of old age, before the natural date of its arrival. A sober, moderate,

moderate, regular, active life, free from violent uneasiness and passion, maintains, in the constitution of a wise man, a youthful vigour; that otherwise is ever ready to vanish on the wings of time."

Idomeneus, charmed with Mentor's discourse, would have heard him with pleasure a long time, if he had not been called away to assist at a sacrifice to Jupiter. He was followed by Mentor and Telemachus, and a great multitude of people, who surveyed these strangers with great eagerness and attention. "There is a great difference," said they to one another, "between these men. The younger has something very sprightly and amiable in his air and countenance; and his person is adorned with all the graces of youth and beauty; but it is a beauty neither languid nor effeminate: even in the tender blossom of early youth, he appears vigorous, hardy, and robust. The other, though much older, enjoys all his strength and faculties unimpaired: at first sight his mien seems less noble, and his look not so engaging; but, upon a nearer view, under the appearance of simplicity, one discovers marks of uncommon sagacity and virtue, mingled with a striking air of conscious dignity. Doubtless, when the gods came down to the earth to converse with mortals, they assumed the forms of such travellers and strangers."

Mean-

Meanwhile they arrive at the temple of Jupiter, which Idomenus, who was descended from that god, had adorned in a very magnificent manner. It was encompassed with a double row of columns of jasper, whose capitals were of silver, and incrufted all over with marble, representing in bas reliefs Jupiter metamorphosed into a bull ; the Rape of Europa, and her passing through the waves to Crete. Jupiter seemed to be treated with respect, though under a strange form. Besides these, there was a representation of the birth and youth of Minos, and also of his more advanced age, when he gave laws to the whole island, to make it flourish and prosper to all ages. There Telemachus also observed the principal events of the Trojan war, in which Idomeneus had acquired the reputation of a great warrior. Among these representations of battles, he endeavoured to find his father, and at last discovered him seizing the horses of Rhesus, whom Diomedes had slain ; then disputing with Ajax, the armour of Achilles, before all the Grecian chiefs assembled ; and lastly, descending from the belly of the fatal horse, to shed such torrents of Trojan blood.

Telemachus recognized him immediately by these renowned exploits, which he had often heard recounted, even by Mentor himself. The tears now began to trickle down his cheeks, his colour

colour changed, and he seemed greatly affected. Idomeneus perceiving it, though Telemachus turned another way in order to conceal his emotion: "Do not be ashamed," said he, "to let us see how much you are affected by the glory and misfortunes of your father." In the meantime, the people flocked in crowds under those vast porticos, formed by the double row of columns that surrounded the temple. There were two choirs of boys and girls, who sung hymns in praise of the God who wields the thunder. These young singers were distinguished by the beauty and elegance of their persons, and their fine hair that overspread their shoulders. Their heads were crowned with roses, and perfumed; and they were all clothed in white. Idomeneus, upon this occasion, sacrificed a hundred oxen to Jupiter, to render him propitious in a war he had undertaken against his neighbours. On all hands the blood of victims smoked, while it flowed into large goblets of gold and silver.

The ancient Theophanes, who was priest of the temple, and beloved of the gods, during the sacrifice, covered his head with the skirt of his purple robe. Then he consulted the intrails of the victims that were still panting. Finally, mounting the sacred tripod, he exclaimed:

claimed : “ O ye gods ! who are then these two strangers, whom heaven hath sent hither ? But for them, the war we have undertaken would have proved fatal to us, and Salentum would have been laid in ruins before it was half finished. I see a young hero, whom wisdom leads by the hand ; to say more is not permitted to mortal mouth.”

While he pronounced these words, his eyes sparkled, and his looks grew wild ; he seemed to see other objects than those that were before him ; his countenance was bloated and inflamed ; he was agitated by a transport of phrenzy ; his hair stood on end, his mouth foamed, and his arms were extended and motionless : his hoarse voice sounded more than human ; he panted for breath, and struggled with the god, unable to restrain the divine spirit that possessed him.

“ O happy Idomeneus,” cried he, “ what do I see ? What misfortunes escaped ? What profound peace at home, but abroad what battles ! what victories ! O Telemachus ! thy exploits surpass those of thy father ; the proud enemy lies groaning in the dust under thy sword ! the gates of brass, and the inaccessible ramparts fall at thy feet ! O thou great goddess, whom his father O young man ! thou shalt behold at last.” Here his speech failed in spite

of

of all his efforts ; and he stood intranced in silent astonishment.

The people were struck with horror and amazement.—Idomeneus trembling in every limb, had not courage to desire the priest to proceed. Telemachus himself was so surpris'd, that he could scarce comprehend what he had heard ; nay, he could scarce believe his own senses, that such important oracles were really uttered. Mentor was the only person whom the divine spirit had not disconcerted. “ You hear,” said he to Idomeneus, “ the will of the gods. With whatever nation you shall engage in battle, you shall come off victorious ; and, for that success, you will be indebted to the young son of your friend. Do not be jealous of him, but make the most of the advantages which the gods offer you by his means.” Idomeneus, who had not yet recovered from his confusion, in vain endeavoured to speak : his tongue refused its office. But Telemachus, who was not so much disturbed, said to Mentor : “ What can these last words mean : you shall again see ? Is it my father, or only Ithaca ? Alas ! why did he break off thus, and leave me in greater uncertainty than I was in before. O Ulysses ! O my father ! is it you whom I shall see again ? Shall this really come to pass ? But I flatter myself with vain hopes ; cruel oracle ! thou takest pleasure

sure in making sport of an unhappy wretch ; a word more would have made me completely happy." " Respect what the gods have been pleased to disclose." said Mentor, " and attempt not to discover what they have thought fit to conceal. A rash curiosity deserves to be disappointed and punished. It is an effect of the wisdom and goodness of the gods, that the destinies of weak mortals are wrapped up in impenetrable darkness. It is an advantage to foresee whatever is controulable by our will ; but it is no less for our good and quiet to be ignorant of what is independent of our will, and of the fate for which we are reserved by the decrees of heaven." These words made an impression upon Telemachus, though he could not suppress his curiosity without reluctance. On the other hand, Idomeneus being now come to himself, broke out in praises to almighty Jupiter, who had sent him the young Telemachus, and the sage Mentor, to render him victorious over his enemies. After the sacrifice, he entertained these two strangers in a magnificent manner, and then addressed them in the following terms.

" I own that I was not sufficiently acquainted with the art of government when I returned from the siege of Troy to Crete. You know, my dear friends, the tragical events that obliged me
to

to quit that isle; for, you have told me you were there since my departure. Yet, I may still be happy, if these heavy calamities serve as lessons to me, and teach me moderation. After bidding adieu to Crete, I traversed the seas, like a fugitive pursued by the vengeance of gods and men. All my past grandeur now served only to make my fall more disgraceful and insupportable. I fled for refuge with my household gods to this desert coast, which I found altogether uncultivated, over-run with briars and thorns, or forests as ancient as the earth itself, and rocks almost inaccessible, which were the habitations of wild beasts. I was fain to be contented with a few soldiers, and others who were willing to share my ill fortune, to take up my abode and settle on this uncultivated land, as I could not hope ever to see again that happy isle, where the gods destined me to see the light, and afterwards to reign. Alas! said I to myself, what a change! what a terrible example am I made to all those who exercise the sovereign power! I ought to be held up as a lesson to all who reign, that they may take warning by my fate. They imagine they have nothing to fear, as being exalted so high above the rest of mankind. Alas! it is on that very account they ought to fear. I was myself dreaded by my enemies, and loved by my subjects. I reigned over a powerful and

warlike nation, and fame had wafted my name to the moft remote nations. I had for my realm a fertile and pleafant ifland; a hundred cities paid me an annual tribute out of their wealth; and I was acknowledged the descendant of Jupiter, who was born in Crete. I was beloved too, as the grandfon of the fage Minos, whose laws had rendered them fo powerful and fo happy. What elfe was wanting to complete my happinefs, but fenfe to enjoy it with moderation. Pride, however, and the flattery to which I liftened, have overturned my throne. And thus will all kings fall, who give a loofe to paffion, and liften to the voice of adulation. In the day-time I endeavoured to difplay a chearful countenance, elate with hope, in order to keep up the fpirits of thofe who had followed my fortunes. Let us, faid I, erect a new city, that may confole us for all that we have loft. We have a noble example fet us for fuch an undertaking, by all the neighbouring nations. There is Tarentum rifing at no great diftance: Phalantus, with a colony of Lacedæmonians, founded that new kingdom. There is another great city on the fame coaft built by Philoctetes, and named Petilia. A third colony planted there is called Metapontum. Shall not we imitate all thefe ftrangers, whose fortunes refemble our own?

own? Our lot hath not been more calamitous than theirs.

“While I thus endeavoured to soothe the affliction of my companions, the most violent grief preyed upon my own heart. It was to me a consolation to see the day at an end, and to be enveloped in the shades of night, that I might in freedom deplore my unhappy fate. A flood of bitter tears ran down my cheeks, and balmy sleep was a stranger to my eyes. Yet next day I resumed my labours with fresh ardour. Thus, Mentor, you may see how I came to look so old, and to be so much altered.”

When Idomeneus had given this account of his misfortunes and sufferings, he solicited the assistance of Mentor and Telemachus in the war in which he was engaged. “As soon,” said he, “as the war is over, you shall be transported to Ithaca. In the mean time, I will dispatch ships to all countries, even the most distant, to make enquiry about Ulysses. I will find him out, and bring him home, into what part soever of the known world, either storms, or the wrath of any god, may have conveyed him. Heaven grant he may be still alive! As for you, I will send you home in some of the best ships ever built in the isle of Crete, the wood of which actually grew upon mount Ida, where Jupiter was born.

Ships of that sacred wood cannot be lost in the waves ; for it is revered and respected even by the winds and rocks. Neptune, in his greatest rage, dare not rouse his billows to assault it. Rest assured, therefore, that you will happily and easily return to Ithaca ; and that it will not be any longer in the power of any hostile divinity to keep you wandering over so many stormy seas. Besides, the passage from hence is short and easy. Send away the Phœnician vessel that brought you hither, and let the only object of your thoughts be, the acquiring the glory of establishing Idomeneus in his new kingdom, and repairing his losses. Thus, and thus only, O son of Ulysses, will you be accounted worthy of your father. Should the inexorable destinies have already dismissed him to the gloomy realms of Pluto, yet will all Greece, with joy, believe they see him revived in you."

Here Telemachus interrupting Idomeneus, " Let us," said he, " send away the Phœnician vessel. Let us take arms immediately, and attack your enemies : they are now ours also. If we were victorious, when we fought in Sicily for Acestes, a Trojan, and the enemy of Greece, shall we not be still more successful, as we shall be more hearty and more favoured by the gods, when we fight for one of the Grecian heroes, who

who took and destroyed the unjust city of Priam?
Of this, the oracle we heard but just now, leaves
us no room to doubt.

THE END OF THE NINTH BOOK.

THE
ADVENTURES
OF
TELEMACHUS.

BOOK X.

THE ARGUMENT.

Idomeneus informs Mentor of the occasion of the war with the Mandurians. He tells him, that at his arrival, this people had ceded to him that part of the coast of Hesperia, where he had founded his city; and had themselves retired to the neighbouring mountains: that some of them having afterwards been ill used by a party of his men, had deputed to him two old men, with whom he had settled articles of peace; that after an infraction of the treaty had been committed by some of his people who were unacquainted with it, the Mandurians immediately prepared for war. While Idomeneus proceeded in his narrative, these Mandurians, who had been very expeditious in taking up arms, appeared all of a sudden before the gates of Salentum. Nestor, Philoetetes, and Phalantus, who Idomeneus supposed would have observed a neutrality, were found to be in arms against him
among

among the Mandurians. Mentor goes from Salentum all alone, to propose to the enemy conditions of peace.

MENTOR, looking with a mild and pleasant countenance at Telemachus, who discovered a noble ardour for the fight, addressed him thus: “ Son of Ulysses, I am very glad to find you animated with such a noble passion for glory; but then you ought to remember that it was by shewing himself to be the wisest and most moderate among them, that your father acquired so much among the Greeks at the siege of Troy. Achilles, though invincible and invulnerable, carrying terror and death wherever he charged, yet, was never able of himself to reduce the city of Troy. He even perished under its walls, which triumphed over the conqueror of Hector. But Ulysses, whose valour was guided by prudence, carried fire and sword into the very heart of Troy, and he it was who laid level with the ground those proud lofty towers, that for ten years threatened destruction to the united forces of all Greece. As far as Minerva surpasses Mars, so far does cool, deliberate valour surpass the courage of headlong, blind ferocity. Let us then begin with informing ourselves of the circumstances of the war we are going to engage in. I decline no danger; but methinks, O Idome-

neus, you ought first to satisfy us with respect to the justice of the war ; then tell us with whom it is to be carried on ; and lastly, on what forces and resources your prospect of success is founded.”

Idomeneus replied to this effect : “ At our arrival upon this coast, we found it inhabited by a savage race, who roamed through the forests, and lived by hunting, and the fruits which the trees spontaneously produced. These people, who are called Mandurians, were greatly surprised and alarmed at sight of our ships and arms. They retired to the mountains : but our soldiers, going to view the country, and hunt deer, were met by some of these savage fugitives, whose chiefs accosted them thus : “ We quitted, for you, the pleasant sea-coast ; so that we have nothing left but these almost inaccessible mountains : of these, at least, we might reasonably expect you would leave us the free and undisturbed possession. We have found you straggling up and down, and unable to defend yourselves against us, so that we might, if we had a mind, cut you all to pieces ; and even take such precautions as would prevent your companions from having the least intimation of your misfortune. But we will not embroil our hands in the blood of those who are men like ourselves. Go, and remember that you owe your
lives

lives to our humanity, and that it was a people, whom you call rude and savage, that treated you with so much gentleness and generosity." Those of our men, who had been dismissed in this manner by these barbarians, returned to our camp and gave an account of what had happened to them. Our soldiers were greatly enraged and mortified, that Cretans should owe their lives to a parcel of fugitives, who appeared to them to resemble bears more than men. They went, therefore, a-hunting in greater numbers than before, and provided with all sorts of arms. In a short time they met and attacked the savages: the encounter was obstinate and bloody, and the arrows fell thick on both sides, as hail-stones in a field during a storm. But at last the savages were obliged to retire to their craggy mountains, whither our men durst not hazard the pursuit.

"In a little time after this transaction, these people deputed to me two of their wisest old men, to sue for peace. They brought me some presents, consisting of the skins of wild beasts, and the fruits of the country. When they had delivered these presents, they addressed me thus: "O king, we have, you see, in one hand the sword, and in the other an olive branch. (And they actually had both in their hands.) We offer you either peace or war, chuse which you will.

will. We, for our part, should prefer peace. It was on that account we were not ashamed to leave you in possession of the pleasant sea-coast, which the sun fertilizes, and which produces so many fine fruits. But peace is sweeter than these fruits, and on that account we retired to these lofty mountains, which are always covered with ice and snow, and where neither the flowers of the spring, nor the rich fruits of autumn, are ever seen : we abhor that brutality, which, under the gaudy names of ambition and glory, madly ravages whole provinces, and sheds the blood of men, who are all brethren. If you are ambitious of this false glory, we envy you not, but pity you, and pray to the gods we may be preserved from the like madness. If the sciences, to which the Greeks apply themselves so closely, and the politeness on which they value themselves so highly, inspire them with such an absurd, detestable ambition, we cannot but think ourselves happy in being destitute of such advantages. We will always glory in being ignorant barbarians, while, at the same time, we are just, humane, faithful, and disinterested ; can be satisfied with a little, and despise that vanity and delicacy that cannot be gratified without wealth. The things we value are these ; health, frugality, liberty, and vigour of body and mind ; the love of virtue, the fear of the gods,

a kind

a kind disposition towards our neighbours, attachment to our friends, fidelity to all the world, moderation in prosperity, fortitude in adversity, courage always boldly to speak the truth, and abhorrence of flattery. Such is the people, whom we offer you for neighbours and allies. If the offended gods so far blind you, as to make you reject the offer of peace, you will find, when it is too late, that the people who are moderate and lovers of peace are the most formidable when obliged to engage in war.”

“ While these old men harangued in this manner, I could not help surveying them with insatiable curiosity. Their beards were long, and uncombed; their hair shorter, but white; they had thick eye-brows, lively eyes, and a bold resolute look; they spoke with gravity and authority, and their manners were simple and ingenuous. The furs, with which they were clad, were tied together about their shoulders; so that their arms being naked, we observed they were more brawny and muscular than those of our stoutest wrestlers. In answer to what they had proposed, I told them I was desirous of peace. Accordingly we agreed on several articles, with a sincere intention to observe them; which we called all the gods to witness. Then, after having received some presents from me, they returned home. But the gods, who had driven me from

the throne of my ancestors, were not yet weary of persecuting me. That very day, a party of our men, who had been hunting, and whom it was not possible so soon to apprize of the peace which had been concluded, met a considerable number of these barbarians, as they were returning with the two envoys from our camp, attacked them furiously, killed some, and drove the rest into the woods. Thus the war was renewed. The barbarians thought they could not depend either upon our promises, or oaths. The better to ensure success in this war, they have called to their assistance the Locrians, Apulians, Lucanians, Brutians, together with the inhabitants of Crotona, Neritus, and Brundisium. The Lucanians come in chariots armed with scythes; the Apulians are clad, each with the skin of some wild beast which he hath slain. They are armed with huge knotty clubs, pointed with iron. Their stature is almost gigantic, and so robust are they in consequence of the laborious exercises to which they are accustomed, that the very sight of them is terrible. The Locrians, who came originally from Greece, still retain something of the manners of that country, and are more civilized than the rest: but to the exact discipline of the Greeks they have joined the vigour and hardiness of the barbarians; so that they are invincible. They use light bucklers made of
ozier

ozier covered with skins, and swords of an immoderate length. The Brutians are swift of foot, and in running equal the stag or deer. They seem hardly to touch the grass they run over, and the print of their feet is scarce visible in the sand. They fall upon their enemies like lightning, and disappear as suddenly. The people of Crotona are dexterous bowmen. An ordinary man among the Greeks could not bend the bows commonly used by the Crotoniates; if they should ever apply themselves to our exercises, they would certainly carry off the prizes at the games. Their arrows are dipped in the juice of certain herbs, which, it is said, grow on the banks of Avernus, and contain a mortal poison. As for the inhabitants of Neritus, Messapium, and Brundisium, they are remarkable for nothing but strength of body and artless valour. At sight of their enemy, they yell in a hideous frightful manner. They are pretty expert slingers, darkening the air, when they engage, with showers of stones; but they fight without any order. Thus, Mentor, I have endeavoured to give you the satisfaction you required. You now know the occasion of the war, and who and what our enemies are."

After this explanation, Telemachus, impatient for the fight, was going directly to take arms; but Mentor stopped him, and thus addressed Ido-

meneus : “ I should be glad to know, how it happens that the Locrians, who came originally from Greece, have joined the barbarians against the Greeks ; and how it happens, that so many Greek colonies flourish on this coast, without having the same wars to maintain as you. O Idomeneus ! you say that the gods are not yet weary of persecuting you : but I say, they have not yet finished your instruction. The many misfortunes you have undergone, have not yet taught you how to act in order to prevent a war. What you have said yourself of the good faith of these barbarians plainly shews that you might have lived in peace with them : but pride and haughtiness give rise to the most dangerous wars. You might have exchanged hostages ; and you might have easily sent some of your officers along with their envoys to conduct them safely back to their country. Even after the war had broke out afresh, you might have easily pacified them, by representing to them, that those by whom they had been attacked were ignorant of the alliance which had been concluded. You should have offered them all the security they could desire, and threatened to punish those with the utmost severity who should be guilty of the least infraction of the treaty. But, pray what hath happened since the war was renewed ? ” “ I thought,” replied Idomeneus, “ it would be
stoop-

stooping too low, to endeavour to pacify these barbarians, who had now mustered all their people that were able to carry arms, and sent to implore the assistance of all the neighbouring states, in whom they excited a hatred and jealousy of us. I resolved, therefore, as the most prudent step I could take, immediately to make sure of certain passes in the mountains which were but slightly guarded. We got possession of them without any difficulty, and consequently have it in our power to lay waste their country. I have fortified them with towers, from whence the garrisons can easily overpower with darts all that attempt to enter our country from the mountains. On the other hand, we can invade their country whenever we have a mind, and ravage their principal settlements. Hence, with forces far inferior, we can resist that innumerable multitude of enemies that surround us. And now it is become very difficult to bring about a peace betwixt us : for we cannot evacuate these forts, without exposing ourselves to their incursions ; and they look upon them as citadels, built with a view to inflave them.”

Mentor made this reply to Idomeneus : “ You are a wise king, and desire to have the truth told you without disguise. You are not one of those weak men, who are afraid of it, and who, as they have not the greatness of mind

to own and correct their errors, employ all their authority to support the faults they have committed. Know then, that these barbarians gave you an admirable lesson, when they came to sue for peace. Was it from a sense of their weakness that they made it their request? Did they want courage, or resources wherewith to maintain the war against you? You see they do not, since they are so brave a people, and supported by so many formidable neighbours. Why did not you imitate their moderation? But a false shame, and false notions of honour, led you into this error and misfortune. You was afraid of making your enemy proud and insolent, but you was not afraid of making them too powerful, by bringing so many states to unite against you, in consequence of your haughty, unjust conduct. What purpose can these forts, of which you boast so much, serve, but that of laying all your neighbours under a necessity either of destroying you, or being themselves destroyed, to prevent their being made slaves. You erected them, with a view to secure you against all danger, and yet you have thereby exposed yourself to the greatest. The best bulwarks to a state are justice, moderation, good faith, and the confidence of your neighbours, that you are incapable of encroaching upon their territories. The strongest walls may be demolished by many unforeseen accidents,

cidents, and fortune is very capricious and inconstant in war. But the love and confidence of your neighbours, when once they have experienced your moderation, secure your dominions from being subdued, and almost from being attacked. But if they should be attacked by an unjust neighbour, all the rest, who are interested in protecting them, immediately take arms for their defence. Thus supported by so many states, who would have found it their interest to espouse your cause, you would have been much more powerful than these forts can make you; which, in fact, render your misfortunes irretrievable. If you had taken care at first, not to give any umbrage to your neighbours, your new city would have flourished in a happy peace, and all the nations of Hesperia would have referred their differences to your decision. But let us now consider, how you are to act for the future, in order to repair past errors. You told me, I think, that there were several Greek colonies settled upon this coast. These, I should imagine, would be inclined to assist you. They cannot have forgot, either the great name of Minos, the son of Jupiter, or your exploits at the siege of Troy, where you distinguished yourself so much among the other chiefs in the common cause of Greece. Why then do not you endea-

your

your to engage these colonies to arm in your defence?"

"They have all," replied Idomeneus, "taken a resolution to stand neuter. They had, it is true, some inclination to assist me; but the promising appearance of this city, from its foundation, alarmed them. These Greek colonies, as well as the other states, were apprehensive that we had a design upon their liberty. They were persuaded, that if we should subdue these savages of the mountains, we would be ambitious of extending our conquests still farther. In short, they are one and all against us. Even those who are not avowedly against us, yet would be glad to see us humbled: so that jealousy has not left us a single ally."

"What an extremity!" exclaimed Mentor: "by aiming at appearing too powerful, you have ruined your power; for, while abroad, you are the object of the hatred and jealousy of your neighbours, you exhaust yourself at home in the efforts and preparations necessary to maintain a war against them. O unhappy, doubly unhappy Idomeneus, whom such a dangerous situation hath but half instructed! must you fall a second time to learn to foresee the dangers that threaten the greatest kings? But leave me to act for the best: meanwhile, give me a particular account of these Grecian cities."

"The

“The chief,” replied Idomeneus, “is Tarentum; it was founded three years ago by Phalantus, who, for that end, assembled in Laconia a great number of young men, the offspring of those wives, that, during the war of Troy, had forgot their absent husbands. When the husbands returned, the wives thought of nothing but pacifying them, and disavowing their faults. Hence that great number of young men, who were born out of wedlock, being disowned both by father and mother, became extremely licentious and abandoned. But the magistrate interposing and checking these disorders, they made choice of Phalantus, a bold, intrepid, ambitious, artful man, for their conductor, came and settled on this coast, and of Tarentum have made a second Lacedæmon. On another part of the coast, but in the neighbourhood, hath Philoctetes, who gained so much glory at the siege of Troy, by carrying thither the arrows of Hercules, built the city Petilia; less powerful indeed, but better governed than Tarentum. Finally, we have, at no great distance from us, Metapontum, which was founded by the sage Nestor, and his Pylians.”

“What,” said Mentor, “have you Nestor in Hesperia, and yet could not engage him in your interests? Nestor, who saw you so often encounter the Trojans, and was then your friend?”

“I lost him,” replied Idomeneus, “by the artifice

tifice of those people who are barbarians only in name. They had address enough to persuade him that I wanted to bring all Hesperia under my yoke." "We will undeceive him," replied Mentor. "Telemachus saw him at Pylos, before he had made any settlement on this coast, and before we had made any considerable voyage in quest of Ulysses. He cannot have yet forgot that hero, nor the love and regard he expressed for his son: but the difficulty will be, to remove his jealousy. It is the umbrage you have given your neighbours that hath lighted up this war, which can be quenched only by removing the cause. But I say once more, leave that task to me."

Here Idomeneus was so much affected, that he immediately embraced Mentor, but was not able to speak. At last, however, he made shift to pronounce these words. "O wise old man, sent by the gods to repair all my faults! I own, I should have been offended with any others who had spoke to me with the same freedom; and that no one else could have persuaded me to make an offer of peace: for I had taken a resolution either to perish, or subdue all my enemies. But it is better to listen to your sage counsels, than obey the dictates of my own unruly passions. O happy Telemachus! you never bewilder yourself as I have been bewildered, while you have
such

such a guide and instructor ! Mentor, you shall command on this occasion ! you possess all the wisdom of the gods. Not even Minerva herself could have given more salutary advice. Go, promise, negotiate, make all the concessions you think proper ; Idomeneus will approve of every step you take.”

While this conversation passed between Mentor and Idomeneus, their ears were suddenly invaded by a confused noise of rattling chariots, neighing horses, and frightful shouts of men, intermingled with the warlike sound of trumpets echoing from hill to dale. The cry was now : “ The enemy is at hand ! they have fetched a great compass, to avoid the guarded defiles in the mountains : they are coming to besiege Salentum.” The women and old men were struck with consternation : “ Alas !” said they, “ did we quit our dear country, the fertile Crete, and follow an unhappy king across so many seas, to found a city, that will soon be laid in ashes as Troy was !” From the walls but lately built were seen glittering in the sun all over the plain, so as to dazzle the eye, the helmets, cuirasses, and bucklers of the enemy. The plain too was covered all over with bristling pikes, as the fields of Enna in Sicily are in summer by a rich crop which Ceres is preparing to reward the toils of the husbandman. Already all those chariots
armed

armed with scythes appeared ; and the several nations engaged in the war were easily distinguished.

Mentor, in order to view their disposition, ascended an high tower, and was followed by Idomeneus and the son of Ulysses. Scarce had he reached the top, when he descried on one side Philoctetes, and on the other Nestor, with his son Pisistratus. Nestor was easily distinguished by his venerable old age. “What !” exclaimed Mentor, “you thought then, O Idomeneus, that Philoctetes and Nestor would be satisfied with not affording you assistance ! lo, there they are in arms against you ; and, if I am not deceived, these troops that march so slowly, and in so good order, are the Lacedæmonians, commanded by Phalantus ; so that all your neighbours, without exception, are your enemies, though you had no intention to make them so.” So saying, Mentor descended hastily from the tower, and repaired to one of the city gates on that side towards which the enemy was advancing, he commanded the guards to open it ; and Idomeneus, struck with the majesty of his demeanour, durst not ask what he intended. Mentor made a sign with his hand, that nobody should presume to follow him, and advanced towards the enemy, who were amazed to see a single man approach their army. While yet at a distance,

distance, he held up to them an olive-branch in token of peace ; and, when near enough to be heard, he desired that all the chiefs might be assembled. Immediately they did assemble, and he harangued them thus : “ Ye generous men, assembled here from various states, that flourish in the rich Hesperia, I know you are come hither only in order to maintain your common liberty. Your zeal is laudable ; but allow me to propose a method by which you may easily preserve your liberty and the glory of your people, without the effusion of human blood.

“ Nestor, sagacious Nestor, whom I perceive in this assembly, you are not ignorant how fatal war is, even to those who undertake it with justice on their side, and under the protection of the gods. War is one of the greatest calamities with which the gods afflict mankind. You never can forget what Greece suffered by the ten years siege of the ill-fated Troy. What divisions among the chiefs ! what reverses of fortune ! what slaughter of the Greeks by the hand of Hector ! what disasters in all the principal cities, occasioned by the war, and the long absence of the kings. Of these, some in returning suffered shipwreck at the promontory of Caphareum, and others were murdered in the arms of their consorts. O ye gods ! it was in your wrath then that you armed the Greeks for
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that famous expedition. O people of Hesperia ! may the gods never grant you so fatal a victory. Troy, it is true, is laid in ashes : but it would have been better for Greece that it had been still in being, and in all its glory, and that the effeminate Paris were still carrying on his infamous intrigues with Helen. You, Philoctetes, who were so long unhappy, and forsaken in the isle of Lemnos, do you not dread the return of the like calamities, in such another war ? I know too, that the Lacedæmonians were not without a share of the disasters occasioned by the long absence of the princes, officers, and soldiers, that went to the siege of Troy. O ye Greeks who are now settled in Hesperia, all of you are come hither only by a train of those calamities which the Trojan war produced." After this preamble, Mentor advanced towards the Pylians ; and Nestor, who now recognized him, advanced at the same time to meet and salute him as a friend. " O Mentor," said he, " I rejoice to see you again. A great many years are elapsed since I first saw you in Phocis ; you was then but fifteen years old, yet, even then, I foresaw you would one day be the wise man you have approved yourself in the sequel. But what accident hath brought you to this part of the world ? What is the expedient you have to propose for putting an end to this war ? We were all desirous
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of peace ; it was the interest of us all to desire it : but Idomeneus laid us under a necessity of attacking him ; for we could not otherwise have preserved our independency. He hath violated every treaty made with his neighbours. Peace with him, would, in effect, be no peace at all : it would only afford him means to dissolve our confederacy, which is our only security. He hath plainly shewn his ambitious design of bringing all his neighbours under the yoke, and left them no other expedient to defend their own liberty, but that of overturning the new kingdom which he hath founded. By his insincerity and breach of good faith, we are reduced to the necessity of either accomplishing his destruction, or of seeing ourselves enslaved by his ambition. If you know of any expedient that will secure his performance of the articles that shall be agreed upon, so that we may hope for a lasting peace, all the different nations you see here will gladly lay down their arms, and readily acknowledge your superior wisdom.”

Mentor thus replied : “ Sage Nestor, you know that Ulysses entrusted to me the care of his son Telemachus. The young man, impatient to know what was become of his father, visited you at Pylos, and you received him with all the friendship he could expect from his father’s faithful friend ; you even gave him your

own son for his conductor. He afterwards made several long voyages to Sicily, Egypt, Cyprus, and Crete. The winds, or rather the destinies, have driven him upon this coast, in his purposed return to Ithaca: and I hope we are come very seasonably, to spare you the horrors of a bloody war. It is no longer Idomeneus, but Telemachus and I, who will be answerable for the performance of all the articles to which we shall agree."

While Mentor thus communed with Nestor in the midst of the confederate troops, Idomeneus, Telemachus, and all the Cretans in arms, kept their eyes fixed on him from the walls of Salentum. They were eager to discover how Mentor was received, and would have been glad to hear what passed between these two sages. Nestor had been always thought to have the most experience and eloquence of all the kings of Greece. It was he, who, during the siege of Troy, checked and tempered the fierce wrath of Achilles, the pride of Agamemnon, the haughtiness of Ajax, and the impetuosity of Diomedes: the words of persuasion, gentle and insinuating, dropped like honey from his mouth. His voice alone was listened to by all those heroes: all was silence and attention as soon as he opened his mouth; and there was none besides him who could soothe the rage of discord in the camp.

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He began to feel the infirmities of chilling old age: but his words were still replete with energy and wisdom. He recounted past events, that youth might profit by his experience. His manner was still graceful; but his narrative a little tedious and circumstantial.

This old man, so much admired by all Greece, seemed to have lost all his dignity of elocution, when Mentor appeared. His old age seemed quite faded and oppressed, when compared with that of Mentor, in whom time itself seemed to respect the strength and vigour of natural constitution. Mentor's words, though grave and simple, were animated with that vivacity and force, which those of Nestor had, in a great measure, lost. All he spoke was perspicuous, nervous, and concise. He never made any repetitions; he never mentioned any circumstance that was not absolutely necessary to illustrate the subject which was to be discussed. If he was obliged to speak more than once upon the same point, in order to inculcate or persuade, he always made use of new figures and apposite modes of comparison. He possessed a certain fund of sprightliness and good humour, when he thought proper to adapt himself to the occasion, and wanted to insinuate some important truth. These two men, so venerable for age and wisdom, afforded a very interesting spectacle to all the

different nations then assembled. While these allies, the enemies of Salentum, were pressing close on one another, in order to enjoy a nearer view of their persons, and hear the tenour of their wise discourse; Idomeneus and his people expressed the utmost eagerness and curiosity to discover, by their looks and gestures, the nature of their conference.

THE END OF THE TENTH BOOK.

THE

T H E

A D V E N T U R E S

O F

T E L E M A C H U S.

B O O K X I.

T H E A R G U M E N T.

Telemachus seeing Mentor in the midst of the allies, is desirous to know what passed between them. He therefore causes one of the gates of Salentum to be opened, and goes directly to Mentor ; and his presence contributes to induce the allies to accept of the terms of peace which that sage had offered on the part of Idomeneus. The kings all enter Salentum as friends, and Idomeneus ratifies all the articles that had been agreed on. Both sides give hostages, and a sacrifice is offered for both, between the city and the camp, as a confirmation of the treaty.

MEANWHILE, the impatient Telemachus, withdrawing privately from the crowd that surrounded him, ran to the gate by which Mentor had gone forth, and, with an air of authority, commanded it to be opened. In

a moment Idomeneus, who thought he was still standing by him, is surpris'd to see him advancing over the fields towards Nestor. Nestor recognises him, and hastens to receive him, though with a slow and heavy pace. Telemachus, throwing his arms about his neck, holds him fast locked in his embrace without being able to speak. At last, however, he exclaimed: "O my father, for I am not afraid to call you so, my misfortune in not being able to find my real parent, and the goodness I have already experienced at your hands, give me a sort of right to call you by that tender name. My father, my dear father, I have the happiness to see you once more! O that I could thus behold Ulysses! Could any thing comfort me for the want of him, it would be to find in you such another."

At these words, Nestor could not refrain from tears; and he felt a secret joy when he saw them trickle with unspeakable grace adown the cheeks of Telemachus. The beauty, engaging mien, and noble confidence of this youth unknown, who traversed without fear so many troops of armed foes, astonish'd all the allies. "Is not this," said they, "the son of the old man who hath been parleying with Nestor? Without doubt, for the same wisdom appears in both, notwithstanding the great disparity of their ages. In the

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the one, wisdom is only in blossom ; but in the other, she bears fruit in plenty and perfection." Mentor, seeing with pleasure how tenderly Nestor received Telemachus, and resolved to lay hold of this favourable disposition. " Behold," said he, addressing himself to Nestor, " the son of Ulysses, so dear to all Greece, and so dear to you in particular, O venerable Nestor ! Behold, I surrender him as an hostage, and the most valuable pledge we can offer for the good faith of Idomeneus. You may well believe, I would not wish, that the son should be lost, as well as the father, and that the unhappy Penelope should have occasion to reproach me with having sacrificed her son to the ambition of the new king of Salentum. Such a surety having come of his own accord, to offer himself ; or rather the gods, who love peace, having sent him, I shall proceed, O ye nations, so various, here assembled, to lay before you overtures for establishing a lasting peace."

At the mention of peace, a confused noise was heard to run through all the ranks. All these different nations were fired with indignation, thinking all the time they were kept from fighting, entirely lost, and that the design of these conferences was only to abate their ardour, and rob them of their prey. The Mandurians, especially, were extremely incensed that

Idomeneus should hope to deceive them once more. They often endeavoured to interrupt Mentor, fearing lest, by his sagacity, he should persuade their allies to desert them. They even began to be suspicious of all the Greeks in the assembly. This jealousy Mentor perceived, and resolved to improve, in order to introduce discord and division among them. "I own," said he, "the Mandurians had reason to complain, and to demand some satisfaction for the wrongs they had suffered: but there is no good reason why the Greeks, who plant colonies on this coast, should be hated or suspected by the ancient inhabitants of the country. On the contrary, the Greeks ought to stand by one another, in order to secure good treatment from the rest of mankind. At the same time they ought to be moderate, and never unjustly invade the territories of their neighbours. I know that Idomeneus hath had the misfortune to give you umbrage, but all your jealousies may be easily removed. Telemachus and I offer ourselves as hostages, to answer for that prince's good faith, and to remain with you till all the promises made in his behalf shall be duly performed. What provokes you most, O ye Mandurians," cried he, "is, that the Cretan troops have seized by surprise the passes of the mountains, so as to be able, in spite of all your efforts, as often as they please,

please, to make irruptions into that part of the country to which you retired, leaving them to take possession of the champain sea-coast. The high towers, then, which the Cretans have built and garrisoned, to command the passes of the mountains, are the true causes of the war. Answer me, is there any other?"

Then the chief of the Mandurians stepping forward, spoke to this effect: "What have we not done to avoid this war? The gods are witnesses for us, that we never resigned the hopes of peace, until we lost it without resource thro' the restless ambition of the Cretans, and their rendering it impossible for us any longer to rely upon their oaths and engagements. Infatuated nations! to reduce us to the hard necessity of taking a desperate resolution against them, and of destroying them, in order to save ourselves. While they keep possession of these passes, we must always conclude that they have a design to invade our country, and enslave our people. If they really intended to live in peace with their neighbours, they would be satisfied with what we, of our own accord, relinquished to them, and would not seek to secure a passage into a country, on whose liberty they had no ambitious design. But, believe me, O venerable sage, you do not know their real character. As for us, we have learned it to our cost. Cease

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then,

then, O stranger, beloved of heaven, to oppose a just and necessary war, without which Hesperia can never hope for a lasting peace. O ungrateful, cruel, and deceitful nation, whom the offended gods sent hither to disturb our peace, and to punish us for our offences ! but after you have punished us, O ye gods, you will also be our avengers. Your justice will not be less conspicuous in punishing our enemies, than in chastizing us."

At these words the whole assembly appeared in commotion. Mars and Bellona seemed to stalk from rank to rank, lighting up in their breasts anew the flame of war, that Mentor endeavoured to extinguish. He thus resumed the thread of his discourse.

"Had I nothing to offer but promises, you might reject them with distrust ; but what I offer is solid and already ascertained. If you do not chuse to accept of Telemachus and me for hostages, I will procure for you twelve of the most considerable and most valiant Cretans. But it is just that you also should give an equal number ; for, though Idomeneus is sincerely desirous of peace, he desires it without fear or meanness. He desires it, as you say you did, from moderation and wisdom ; but not from the love of an effeminate life, nor from a dastardly weakness, at the prospect of dangers inseparable from war.

He

He is prepared either to conquer, or to die; but he prefers peace to the most glorious victories. Though he would be ashamed to discover any fear of being conquered, yet, he is afraid of being unjust, and not ashamed to profess himself ready and willing to correct his errors. Though prepared for war, yet he offers you peace, and that without pretending haughtily to impose conditions: for he makes no account of a peace that is founded on constraint. He desires such a peace, as may please all parties, extinguish all jealousy and distrust, and put an end to all animosities. In fine, Idomeneus is animated by such sentiments as I am sure you would wish him to entertain. The only remaining difficulty is to persuade you of his sincerity, and even that difficulty will be easily surmounted, if you will hear me coolly and dispassionately.

“ Hear then, ye people famed for valour, and ye chiefs so wise and so united, what I have to offer you on the part of Idomeneus. It is not fit that he should have it in his power to invade when he pleases the country of his neighbours; nor is it reasonable that they should have that advantage over him. He consents, therefore, that the forts built to secure the passes shall be garrisoned by neutral troops. Although you, Nestor, and you, Philoctetes, are Greeks by birth;

yet you have upon this occasion declared against Idomeneus. You cannot, therefore, be suspected of partiality in his concerns. What touches you is the general interest, peace, and liberty of Hesperia. Be you yourselves the depositaries and guardians of those passes which have occasioned the war. It is no less your interest to prevent the native inhabitants of Hesperia from destroying Salentum, a new Greek colony, like that which you yourselves have planted, than to restrain Idomeneus from invading the territories of his neighbours. Hold ye the ballance even between him and them. Instead of carrying fire and sword among a people, whom you ought to love, assume the glorious character of mediators and peace-makers. To these offers, you will say, you should have no objection, could you be assured that Idomeneus would fulfil them with honour and good faith : I shall, therefore, endeavour to satisfy you in that particular.

“ The hostages which I mentioned will be a security to both sides, till such time as you are put in possession, by way of deposit, of all passes. When the safety of all Hesperia, and even of Salentum and Idomeneus, shall be at your mercy; will you then be satisfied? Of whom can you be jealous for the future, of yourselves? You cannot trust Idomeneus; and yet so far is he from desiring to deceive you, that he is willing to

to confide in you.—Yes, he is willing to trust you with the life, liberty, and repose of himself and his people ! If you, indeed, desire no more, as you pretend, than a safe and advantageous peace ; such a peace I now offer as precludes every pretence for rejecting it. But, I tell you again, do not imagine that it is owing to fear that Idomeneus makes you these offers. It is prudence, and his regard to justice, that induce him to take this resolution, without giving himself any concern, even should you impute to weakness, what is the effect of virtue. At first, he was in the wrong ; and he glories in acknowledging his misconduct by the voluntary advances he now makes towards an accommodation. It is weakness, it is vanity, and gross ignorance of one's own interest, to hope to be able to conceal one's faults by persisting in them with pride and obstinacy. He who acknowledges his faults to his enemy, and offers to atone for them, shews himself incapable of repeating the same errors, and demonstrates that his enemy has every thing to fear from a conduct so wise, in case he should reject his offers of peace. Take care then, that by so doing, you do not give him an opportunity of charging you, in his turn, with being in the wrong. Should peace and justice now solicit in vain, they will certainly have their revenge. In that case,

Idomeneus will have the gods, whom before he had reason to fear were offended at him, on his side, and Telemachus and I will fight on the side of justice. I take all the gods, celestial and infernal, to witness the fair and just proposals I have made."

As he pronounced these last words, Mentor lifted up his arm, to shew the several nations there assembled the olive-branch, which he held in his hand as a signal of peace. The chiefs, who stood near him, were dazzled and amazed at the divine fire that sparkled in his eyes. He appeared with an air of majesty and authority, far superior to that which distinguishes beyond any thing of the greatest among the sons of men. There was a force and magic in his words that rendered them altogether irresistible. They resembled those charms, which, in the dead of night, controul the moon and stars, appease the ruffled sea, silence the winds and waves, and avert the most rapid rivers in their course.

Mentor, in the midst of those furious nations, resembled Bacchus surrounded by fierce tygers, which, forgetting their natural cruelty, and tamed by the irresistible power of his eloquence, came and licked his feet, and fawned upon him, in token of submission. At first, the whole army was hushed in profound silence. The chiefs looked at one another, as they could neither

resist

resist his eloquence, nor conceive who he was; and the troops stood all motionless, with their eyes fixed upon him. They were afraid to speak, lest he should have yet something to say, and they should prevent his being heard; and, though they could not conceive what he might have to say further, yet they were sorry he had done speaking. All that he had hitherto said, was, in a manner, engraved upon their hearts. By speaking, he gained both their love and their assent; and every one discovered the utmost eagerness and attention to catch every word that fell from his mouth.

At last, after a pretty long silence, a gentle murmur was heard spreading itself on all hands. It was not now the confused harsh noise occasioned by rage and indignation; but, on the contrary, a soft, gentle murmur. There was a serenity and satisfaction visible in every countenance. The Mandurians, who, but a little before were so much enraged, now felt themselves insensibly disarmed; and the fierce Phalantus, with his Lacedæmonians, were amazed to find their own hearts so mollified. Nor were the other nations, that composed the army of the allies, less favourably disposed. Philoctetes in particular, who had suffered so much by war, was so overjoyed at the prospect of peace, that he could not refrain from tears. Nestor was so
much

much affected with what Mentor had said, that he could not utter one word; but embraced him tenderly. And all the multitude, as if by concert, exclaimed: "O venerable sage! you have disarmed us quite,—peace! peace! now happy peace shall be restored!"

A little after this exclamation, Nestor was going to speak; but the whole army, impatient for peace, and apprehensive that he was about to start some new difficulty, cried out again, Peace! peace! nor could they be silenced till all the commanders had joined them in the cry.

Nestor, perceiving it would be in vain to attempt to make a regular speech, said only, "You see, Mentor, how powerful the words of the wise and virtuous are. When wisdom and virtue speak, they easily triumph over all the passions. Our just resentment is now changed into a sincere desire of amity and peace, and we accept of that which you have offered." At the same time, all the chiefs immediately held out their hands, to signify their consent and approbation.

Then Mentor hastening to the gate of Salentum, ordered it to be opened, and sent word to Idomeneus to come out directly, without the least hesitation or fear. Nestor, in the meantime, embracing Telemachus, "Amiable son of the wisest of all the Greeks," said he,
 "may

“ may you be as wise, and more happy than your sire : but have you never yet made any discovery with respect to his fate ? The remembrance of your father, whom you greatly resemble, hath contributed to stifle our indignation.” Philantus, though naturally fierce and hard-hearted, and though he never saw Ulysses, yet could not help sympathizing with his misfortunes, and those of his son. And now they were pressing Telemachus to relate his adventures, when Mentor returned with Idomeneus, attended by all the Cretan youth.

At sight of Idomeneus, the indignation of the allies was re-kindled anew : but Mentor smothered the flame, just ready to blaze out. “ Why,” said he, “ do we delay concluding this solemn treaty, of which the gods will be witnesses and guarantees ? Should any impious wretch ever dare to violate it, may the gods take vengeance on him ; and while those nations that are innocent, and have been true to their engagements, live in peace and safety ; may all the horrible calamities of war overtake that execrable, ambitious, perjured prince, who shall break the sacred bands of this accommodation. May he be detested both by gods and men ; may he never enjoy the fruits of his perfidy ; may the furies, under the most hideous figures, drive him to despair and distraction : may he fall unpitied,
with-

without hope of sepulture ! may his body be a prey to dogs and vultures, and may he in the infernal regions and profound abyſs of Tartarus ſuffer more cruel tortures than Tantalus, Ixion, and the daughters of Danaus. But rather may this peace be laſting, like the rocks of Atlas that ſupport the canopy of heaven ; may all nations revere it, and reap the fruits of it, from generation to generation ; may thoſe who made it be held in eſteem and veneration by our lateſt poſterity ; may this peace, founded on juſtice, and good faith, be the model of all thoſe that ſhall henceforth be concluded in any part of the world ; and may all thoſe ſtates who ſhall, for the future, reſolve to make themſelves happy by re-eſta bliſhing peace and friendſhip, propoſe for their imitation the people of Heſperia.”

After this ſolemn attestation, Idomeneus and all the other kings ſwore to fulfil the articles of the peace, as they had been agreed upon, and twelve hoſtages were reciprocally given. Telemachus, at his own deſire, was one of thoſe whom Idomeneus pledged : the allies, however, would not conſent that Mentor ſhould be another ; but inſiſted on his remaining with Idomeneus, to ſuperintend his conduct and that of his counſellors, till the treaty ſhould be executed in its full extent. Between the city and the army of the allies, were ſacrificed an hundred heifers,

heifers, and as many oxen, white as snow, whose horns were gilded and adorned with flowers. The frightful bellowings of the victims, as they fell under the sacred knife, were re-echoed from the neighbouring mountains, and the reeking blood gushed out in rivulets on every side. Abundance of exquisite wine was poured in libations, and the aruspices consulted the intrails of the victims, while they were still panting. The smoke of the incense that was burnt by the priests upon the altar, formed a thick cloud; and the sweet odour of it perfumed the air all around.

In the mean time, the soldiers on both sides, no longer regarding one another as enemies, began mutually to relate their adventures, to enjoy themselves after their toils, and to taste already the sweets of peace. Divers individuals, who had followed Idomeneus to the siege of Troy, recognized some of those belonging to Nestor, who had served in the same war. They tenderly embraced one another, and mutually recounted all that had happened to them, since the sack and destruction of that proud city, the most magnificent in all Asia. Having adorned their heads with chaplets of flowers, they laid themselves down upon the grass, and made merry with the wine that was brought from the city in large vessels, to celebrate so happy a day.

Mentor,

Mentor, in the midst of their exultation, suddenly harangued them to this effect : “ O ye kings and commanders, here assembled ! your several nations for the future will be but one, under different names and governors. Thus it is, that the just gods, who formed and love the human race, would have them united in an everlasting bond of perfect amity and concord. All mankind are but one family dispersed over the face of the whole earth, and all nations are brethren, and ought to love one another as such. May shame and infamy overtake those impious wretches who seek a cruel unnatural glory, by shedding the blood of their brethren, which they ought to regard as their own. War, it is true, is sometimes necessary : but it reflects disgrace on human nature, that it should be unavoidable on certain occasions. O ye kings ! do not say that it is desirable for the sake of acquiring glory ; for true glory cannot exist independent of humanity. Whoever gratifies his passion for glory, at the expence of humanity, is a proud monster, and not a man : and the glory that he acquires must be false ; for true glory can be acquired only by moderation and goodness. His ridiculous vanity may be flattered ; but when people disclose their real sentiments in private, they will always say : “ His claim to glory is the more absurd, as it is founded on lawless and unjust
unjust

unjust ambition." Men ought not to admire or esteem him, seeing he made so little account of them, and was so prodigal of their blood, to gratify a brutal vanity. Happy the king, who loves his people, and is beloved by them; who trusts his neighbours, and is trusted by them; who, far from making war upon them, prevents their going to war with one another, and who makes the happiness his subjects enjoy under his government, to be envied by all other nations. Take a resolution then, O ye who govern the most powerful cities of Hesperia; to meet together from time to time, let there be a general assembly every three years, when all the kings here present may attend, to take a new oath, inviolably to observe the engagements now contracted; to confirm the treaty, and deliberate on their common interests. While you continue united, you will enjoy at home in this delightful country, glory, peace, and plenty; and abroad you will be found invincible. Nothing but discord, that infernal fury, that causes such distraction and confusion among men, can disturb or interrupt the happiness that the gods prepare for your acceptance."

To these remarks old Nestor thus replied: "You see by the facility with which we have embraced the proffered peace, how far we are from making war through motives of vain glory,

or any unjust desire to aggrandize ourselves at the expence of our neighbours. But what is to be done, when it is our misfortune to have for a neighbour a prince of violent passions, who knows no law but his own interest ; and lets no opportunity slip of invading the dominions of other states ? Do not imagine I speak of Idomeneus : no, I now entertain a better opinion of his integrity. It is Adraftus, king of the Daunians, from whom we have every thing to apprehend. He despises the gods, and thinks the whole race of mankind were born for no other purpose but to be his slaves, and to promote his glory. It is not enough for him to have subjects, and to be the king and father of his people ; he will have slaves and worshippers : and actually causes divine honours to be paid him. Hitherto, blind fortune hath favoured him, even in his most unjust enterprizes. We used great expedition to come and lay siege to Salentum, that having got rid of the weakest of our enemies, who had but lately come to settle upon the coast, we might afterwards turn our arms against the other and more formidable. He hath already taken several cities from our allies ; and the people of Crotona have been twice defeated by his arms. He sticks at nothing to gratify his ambition ; and employs force and artifice indifferently, and without scruple, provided he can crush his enemies.

He

He hath amassed great wealth : his troops are well disciplined and brave ; he hath able, experienced officers, and is well served ; for he keeps a watchful eye on all those who act under him, and execute his orders. He punishes the least faults with severity, and liberally rewards those who do him any service. By his own valour, he animates and inspirits those of his troops. He would be an accomplished prince, were his conduct regulated by justice and good faith : but he neither fears the gods, nor the reproaches of his own conscience. He has no regard to reputation, looking upon it as a vain phantom, that influences weak minds only. To possess great wealth, to be feared, and to have all mankind in subjection to him, are the only advantages which he looks upon as solid and substantial. In a little time his army will enter our territories ; and if so many nations united are not able to make head against him, all hope of defending our liberties will vanish. It is no less the interest of Idomeneus than ours, to defeat the ambitious designs of a neighbour, who would destroy the liberties of all the states around him if he could. If we should be subdued, Salentum would be in the most imminent danger. Let us then immediately join our forces, and oppose him with our united strength." While Nestor spoke to this effect, they were advancing
towards

towards the city, where Idomeneus had invited all the kings and principal chiefs to pass the night.

THE END OF THE FIRST VOLUME.

