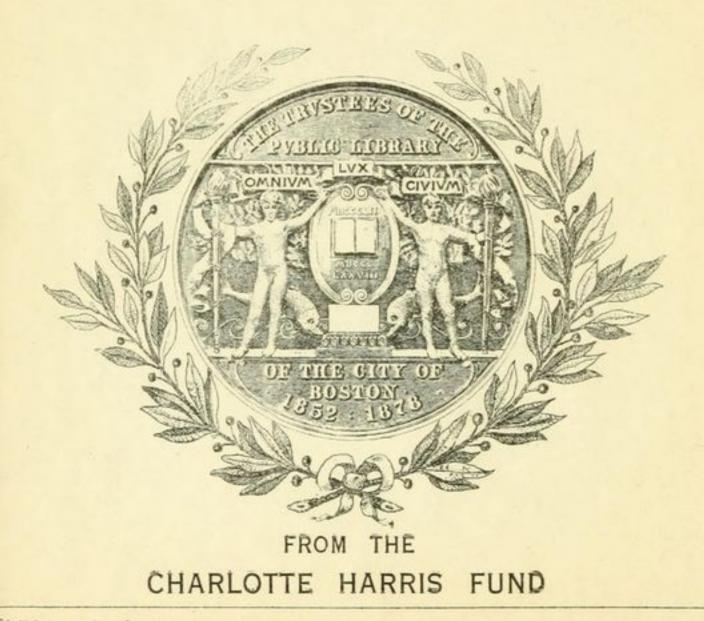


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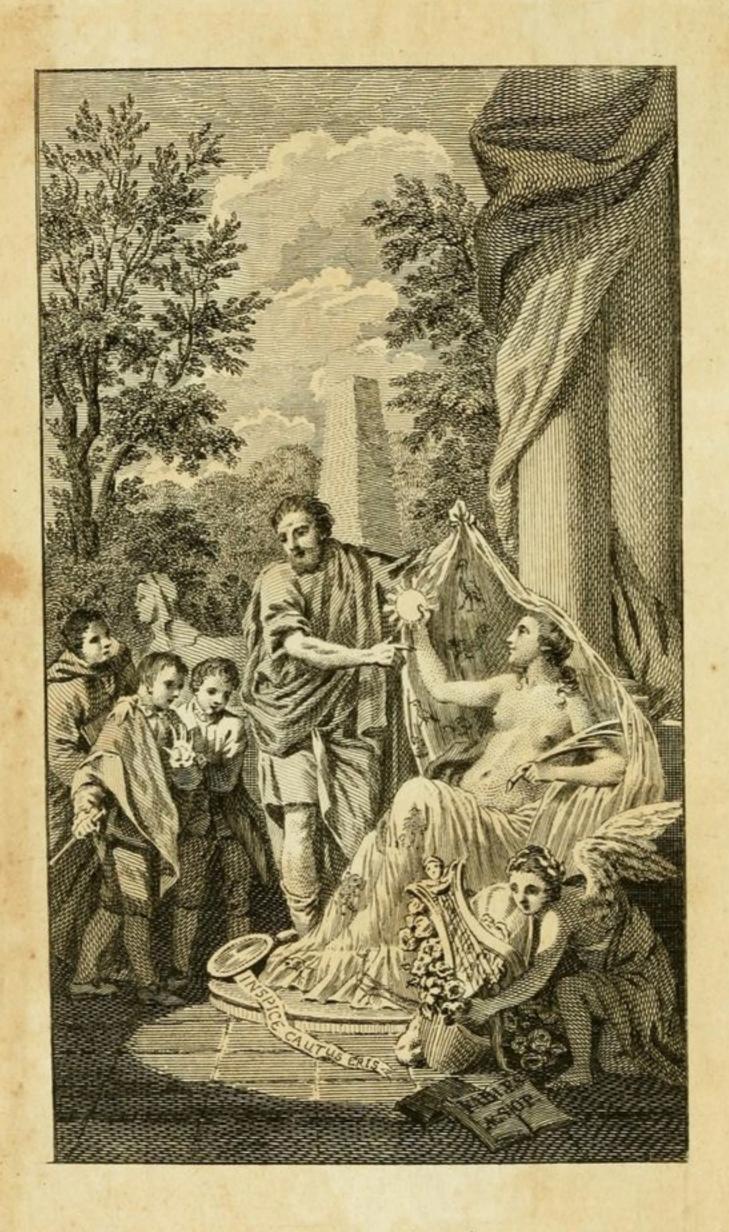


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11: Llana

#### SELECT FABLES

OF

# E S O P

AND

#### OTHER FABULISTS.

IN THREE BOOKS.

——Is not the earth
With various living creatures, and the air
Replenished, and all these at thy command
To come and play before thee? Knowest thou not
Their language and their ways? They also know,
And reason not contemptibly: with these
Find pastime.

Paradise Lost, B. 8. 1. 370.



BIRMINGHAM,
Printed by JOHN BASKERVLLE, for
R. and J. DODSLEY in Pall-mall. 1764.

Charlotte Harris Fund. Nov-13,1963

#### THE

# PREFACE.

HE fables of Esop have always been esteemed the best lessons for youth, as being well adapted to convey the most useful maxims, in a very agreeable manner. Accordingly, many writers both in verse and prose, have endeavoured to clothe them in an English dress. It would ill become the Author of this work to animadvert upon their labours: but he thinks it may be faid with truth, and he also hopes with modesty, that nothing of this kind, which has been published in prose, can justly discourage him from the present undertaking.

In forming this collection, he has endeavoured to distinguish, by two separate books, the respective compositions of

the

the earlier and later mythologists; and he trusts it will not be found that he has often been mistaken in this distribution, though an error of that kind might perhaps appear of no great importance. His principal aim was to select such Fables as would make the strongest and most useful impressions on the minds of youth; and then to offer them in such unaffected language, as might have some tendency to improve their Style. If in this he should be allowed to have at all succeeded; the work, it is presumed, will not be unserviceable to young readers, nor wholly unentertaining to persons of maturer judgment.

To these he has ventured to add a third Book consisting entirely of original Fables; and he offers it to the public with all the diffidence which ought to accompany every modern production, when it appears

pears in conjunction with writings of established reputation. Indeed, whatever hopes he has, that the present work may be favourably received, arise chiefly from the consideration, that he has been asfifted in it by gentlemen of the most distinguished abilities; and that several, both of the old and new Fables, are not written by himself, but by authors, with whom it is an honour to be connected; and who having condescended to favour him with their affistance, have given him an opportunity of making some attonement for his own defects.

The life of Esop prefixed to this collection, is taken from Mons. de Meziriac, a very learned and ingenious Frenchman; who being disgusted with the gross forgeries of that lying monk Planudes, published in 1632, the best account he could collect from ancient a 3 writers

writers of good authority. But this little book, soon after became so extremely scarce, that Mons. Bayle, in the first edition of his dictionary, laments he never could get a fight of it; Dr. Bentley in his difsertation on Esop's Fables makes much the same complaint; nor does it appear that Sir Roger Lestrange or Dr. Croxal, ever so much as heard of Meziriac's name. The work indeed in the original has continued equally scarce to this day; but an English translation of it falling into the writer's hands, he hath endeavoured in some measure to correct the language; adding notes from several authors, particularly from Boyle's and Bentley's controversy on the subject; and he is persuaded that the judicious reader will not condemn him for adopting it, instead of the fictitious and absurd relation of Planudes.

#### THE

# LIFE of ESOP,

COLLECTED FROM

ANCIENT WRITERS.

By Monf. DE MEZIRIAC.

Translated into ENGLISH.

WITH NOTES.

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ELFELOS ES DE

COLLECTED FROM

ANCIENT. WRITER

W Mood DE MEZIRING.

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WITH NOTES.

#### THE

## LIFE of ESOP.

#### CHAP. I.

Of the place of his birth.

TT happened to Homer, the prince of Grecian poets, that the place of his nativity was never certainly known; and it would be as difficult to afcertain the country which gave birth to Esop, so much have ancient authors differed also upon this subject. Some have thought him a 1 Lydian, born in the city of Sardis, the capital of that kingdom; others have believed he drew his origin from the island of 2 Samos. Some have maintained that he was a 3 Thracian, of the city of Mesembria: but 4 authors are now, for the most part, agreed, that he was a native of Phrygia, either of 5 Amorium, or 6 Cotiæum, both towns in the same province. However, as it may be allowable to conjecture on a point so dubious, I imagine they who have thought him a Lydian, or a Samian,

### viii The LIFE of ESOP.

mian, have grounded their opinion on the probability of his being born in one of these places where he spent the greatest part of his life; and 'tis certain, that during his slavery, his common habitation was in the island of 7 Samos; and after he was made free, he lived almost wholly in the court of Cræsus king of Lydia. But though this opinion is not totally destitute of a plausible appearance, the probability of his being a 8 Phrygian, as it is sounded on the common consent of many ancient writers, and supported by the most credible authority, is now generally received and established.

#### NOTES.

\* Maximus Tyrius, Dissert. XX. 2 Suidas. 3 The Scholiast on Aristophanes. Heraclides in Gronov. Thes. Grac. Tom. VI. p. 2827. 4 Maximus Tyrius. Dissert. XXXIII. Lucian's True History, Book II. Stobaeus. Suidas. A. Gellius. Phaedrus. 5 Planudes. 6 Suidas. Fabricius. 7 Jadmon at least, his last Master, was of this island. Suidas says expressly, that Xanthus was a Lydian. Fabricius indeed calls him a Samian, but quotes no authority for it, nor can I find any. 8 Phrygia is a province of Asia Minor.

### The LIFE of ESOP. ix

It may perhaps be acceptable to some readers, and not improper in this place, to add a passage from the learned Mr. Sale, in his notes to the Koran, concerning the Eastern fabulist Lokman, who has been imagined by some writers to be the same person with our Esop. The Arabian writers, says he, affirm that Lokman was the son of Bauvan, who was the son or grandson of a fifter or aunt of Job; and that he lived several centuries, even to the time of David, with whom he was conversant in Palestine. According to the description they give of his person, he must have been deformed enough; for they say he was of a black complexion, (whence some call him an Ethiopian) with thick lips, and fplay feet: but in return, he received from God, wisdom and eloquence, in a great degree; which, some pretend, were given him in a vision, on his making choice of wisdom preferable to the gift of prophecy, either of which were offered him. The generality of the Mohammedans therefore hold him to have been no prophet, but only a wife man. As to his condition, they fay he was a flave, but obtaining his liberty on the following occasion. His Master having one day given him a bitter melon to eat, he paid him such exact obedience as to eat it all; at which his master being surprised, asked him, How he could eat so bitter a fruit? To which he replied, It was no wonder, that he should for once accept a bitter fruit from the same hand from which he had received so many favours. The commentators mention several quick repartees

partees of Lokman, which, together with the circumstances above mentioned, agree so well with what Maximus Planudes had written of Esop, that from thence, and from the fables attributed to Lokman by the Orientals, the last has been generally thought to be no other than the Esop of the Greeks. However that be, (for I think the matter will bear a dispute) I am of opinion that Planudes borrowed great part of his life of Esop, from the tradition he met with in the East concerning Lokman, concluding them to have been the same person, because they were both slaves, and supposed to be the writers of those fables which go under their respective names, and bear a great resemblance to one another; for it has long been observed by learned men, that the greater part of that monk's performance is an abfurd romance, and Supported by no evidence of ancient writers.

Sale's Koran. p. 335.

A collection of Lokman's fables may be found in Erpenius's Arabic Grammar, between thirty and forty in number, printed in Arabic, with a Latin translation. They very much resemble the fables of Esop, and have most of them been inserted in our collections: particularly, the Stag drinking—The old Man and Death—The Hare and the Tortoise—The Sun and the Wind—with many others, all of which are in Erpenius's collection, under the name of Lokman. The fables of Pil-

#### The LIFE of ESOP. xi

pay, the other Eastern, are of quite a different cast, long, tedious, and frequently interwoven one with another. I have inserted in this collection, only one fable from Pilpay, The Falcon and the Hen, in the second book.

#### xii The LIFE of ESOP.

#### CHAP. II.

Of his person, talents, and disposition.

IS allowed by all, that Efop was a flave from his youth, and that in this condition, he ferved feveral masters: but I am ignorant where Planudes has authority for afferting that he was the most deformed of all men living, exactly refembling Homer's Thersites; I find no 'ancient author who thus describes him. What Planudes adds, that the word Esop fignifies the fame with AEthiop, and was given him on account of the blackness of his visage, may be very justly contradicted: for though some grammarians are of opinion, that from the verb aetho, which fignifies to fcorch, and from the noun ops, which fignifies vifage, the word AEthiop may be formed; yet we learn from Eustathius, that aetho (in the future aeso) fignifies to shine, as well as to burn; and that ops with an o long fignifies the eye: fo that the name Esop signifies a man with sparkling eyes. Neither do I give credit

credit to the same author, when he says, that Esop had such an impediment in his tongue, that he could scarcely utter articulate sounds; as he seems to have attributed this imperfection to him, only to have fome ground for the fabulous account which he afterwards gives, of Fortune's appearing to him in a dream, and bestowing on him the gift of speech. Altogether as void of probability is the story which Apollonius tells in 2 Philostratus; that Mercury, having distributed to other persons the knowledge of all the sciences, had nothing left for Esop but the art of making fables, with which he endowed him. But a principal reason which prevents me from affenting to what Planudes advances, is, that it cannot be supported by authority from any 3 ancient author: on the contrary, 'tis afferted in a Greek fragment of his life, found in the works of Aphthonius, that Esop had an excellent dispofition, and universal talents; in particular, a great inclination and aptitude for music; which is not very confistent with his having a bad voice, and being dumb.

NOTES.

### xvi The LIFE of ESOP.

to his memory: but had he been such a monster as Planudes has made of him, a statue had been no better, than a monument of his ugliness; it had been kinder to his memory to let that alone. The Greeks have several proverbs about persons deformed; our Esop, if so very ugly, had been in the first rank of them, especially when his statue stood there, to put every body in mind of it. He was a great savourite of Crasus king of Lydia; who employed him as his ambassador to Corinth and Delphi: but would such a monster as Planudes has set out, be a sit companion for a prince? or a proper ambassador? I wish I could do that justice to the memory of Esop, as to oblige the painters to change their pencil; for 'tis certain he was no deformed person, and 'tis probable he was very handsome.

Bentley on Esop's Fables.

many ages? In Putarch's Convivium our

In answer to all this, Mr. Boyle cites a passage from Eustathius, an author who wrote two hundred years before Planudes was born, which he thinks is evidently built on a supposition that Esop was ugly, and implies that that opinion was common in Eustathius's time. He surther tells us, that Lucian, in his True History, says, they used Esop in the Fortunate Islands for a buffoon, or jester, one that made them sport: meaning, I suppose, that he did it as well by his person and outside, as by his ingenious and divertive fables; and, indeed, rather by the first than the latter, as his fables of themselves, though

### The LIFE of ESOP. xvii

though they entertain and please us extremely, do not give us that fort of pleasure that causes laughter; but nothing is so divertive, or raises laughter so much as deformity, especially when wit goes along with it. We may observe, that when Homer has a mind to excite this light passion in his serious poem, he does it by the means of an ugly man, and an ugly god, Thersites and Vulcan .- But Dr. Bentley's conduct with regard to Efop, is very odd. He is extremely concerned to have him thought handsome, at the time that he is endeavouring all he can to prove him no author. He hopes by his civilites to his person, to attone for the injuries which he does him in his writings: which is just such a compliment to Esop's memory, as it would be to Sir William Davenant's, should a man, in defiance of common fame, pretend to make out, that he had always a good nofe on his face; but however, he did not write Gondibert. Boyle against Bentley.

I shall here leave the reader to consider the opinion of these two gentlemen, and to take that which seemeth to him the most probable: only observing, that Mr. Alsop, though a writer at that time in favour of Boyle on the general subject of Esop's Fables, yet, when he afterwards published a collection of those Fables, thought proper to make Esop in the frontispiece, a very handsome person.

made profession of the speculative sciences,

#### xviii The LIFE of ESOP.

#### CHAP. III.

Of his condition, and the course of his studies.

ESOP's first master, as may be gathered from the before mentioned Aphthonius, was Zemarchus, or Demarchus, furnamed Carefias, a native and inhabitant of Athens: and his paffing some part of his youth in this famous city, the mother and nurse of science and polite learning, was of no small advantage to him. 'Tis probable alfo, that his master, perceiving in him a good understanding, agreeable manners, lively genius, and a general capacity; and finding also that he served him with much affection and fidelity; 'tis probable, I fay, that he might take care to get him instructed. It was from Athens then, as from the fountain head, that he drew the purity of the Greek language. It was there too, that he acquired the knowledge of moral philosophy, which at that time was the fashionable study; there being but few persons who made profession of the speculative sciences,

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### The LIFE of ESOP. xix

as may be concluded by the feven fages of Greece, the most celebrated men of that age, amongst whom Thales, the Milesian, alone had the curiofity to inquire into the fecrets of natural philosophy, and into the subtilties of mathematical learning: The rest were not reputed wife for any other reason, than their publishing certain grave and moral fentences, the truth of which they established, and rendered of some authority, by their prudent and virtuous lives. Efop, indeed, did not follow their method; he wisely confidered, that the meanness of his birth, and his fervile condition, would not permit him to speak with sufficient authority in the way of fentence and precept; he therefore composed fables, which by a narration pleafing and full of novelty, fo charms the minds, even of the most ignorant, that through the pleafure which they receive from it, they taste imperceptibly the moral fense which lies concealed underneath.

I know very well that Esop was not the first inventor of those fables, in which the

### XX The LIFE of ESOP.

use of speech is given to animals. The honour of this invention, as 2 Quintilian alledges, is justly due to the poet Hesiod, who in the first book of his Works and Days, relates very prettily the fable of the 3 hawk and the nightingale. Be this as it may-Esop has advanced so far before every competitor, that all fables of this kind are called Esopic, because a great number of them are of his composing; and the choicest precepts of moral philosophy, are by his means, conveyed to us in this agreeable manner. And indeed, I very highly approve the opinion of Apollonius, who maintains that the fables of Esop are much more useful for the instruction of youth, than the fables of the poets: and his reasons for this affertion are very pertinent, as may be feen in Philostratus. But that Esop composed all his fables during the time that he was a flave at Athens, I will not however affirm: I only think it probable, that it was there he first became enamoured of morality, and laid the plan of teaching the most beautiful and useful maxims of philosophy, under the veil of fables:

### The LIFE of ESOP. xxi

fables: which nevertheless he might not publish till long afterwards, when he had obtained his freedom, had acquired the reputation of being one of the wifest and ablest men of Greece, and was arrived to great esteem, not only among the common people, but even with princes and kings.

#### NOTES.

I Whatever honour may arise from being the inventor of this kind of fable, it seems neither to be due to Hesod, nor to Esop; as Jotham's fable of the trees is certainly more ancient than either of them: and it is for that reason, placed at the head of this collection.

CHAP.

3 The said fable is thus rendered by Cooke.

Whilst now my fable from the birds I bring,
To the great rulers of the earth I sing.
High in the clouds a mighty bird of prey
Bore a melodious nightingale away;
And to the captive, shivering in despair,
Thus, cruel, spoke the tyrant of the air,

<sup>2</sup> Book v. chap. 11.

### xxii The LIFE of ESOP.

Why mourns the wretch in my fuperior power? Thy voice avails not in the ravish'd hour; Vain are thy cries: at my despotic will, Or I can set thee free: or I can kill. Unwisely who provokes his abler soe, Conquest still slies him, and he strives for woe.

Cook's Hesiod, B. I.

To the great rulers of the carry thing.

And to the captive, Imvering in despair,

Thus, cruel, spoke the tyrant of the air,

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### The LIFE of ESOP. xxiii

# CHAP. IV.

Of his different masters, and of his fellow servant, the famous courtezan, Rhodopis.

Let us now resume the thread of our narration. In process of time, Esop was fold to Xanthus, a native of the island of 1 Samos; and after he had ferved him for a certain time, he was again disposed of to the 2 philosopher Idmon or Jadmon, who was likewife of that country; and had at the same time for his slave, that 3 Rhodopis, who was afterwards fo famous as a courtezan. This woman was endowed with very extaordinary beauty, and happening to be carried into Egypt, Charaxus, the brother of Sappho, the poetels, fell fo deeply in love with her, that he fold all he had, and reduced himself to extreme poverty, in order to redeem and fet her at liberty. She afterwards rose to such eminence in her vocation, and amassed such heaps of wealth, that of the tythe of her gain, she caused great numbers of large 4 spits of iron to be made,

### xxiv The LIFE of ESOP.

made, which she sent as an offering to the temple of Apollo at Delphi. And if we may credit certain authors, she amassed such immense treasure, as enabled her to build one of the celebrated 5 pyramids of Egypt. So much, by the way, of this samous courtezan, who was sellow servant with Esop while he lived with Jadmon; to shew how these two persons born, in a servile condition, arrived by very different methods to a more splendid fortune; the one by his merit and the beauties of his mind, the other by the infamous traffic of her personal charms.

For the rest, 'tis certain that it was Jadmon who gave Esop his liberty; whether as a reward for his faithful services, or that he was ashamed to keep longer in servitude a person whose superior qualities rendered him more worthy to command, may be difficult to determine: but the fact is to be proved, by the implied testimony of the scholiast of Aristophanes, on the comedy of the Birds, as well as by the authority of Herodotus

made.

courtesan. This woman was endowed with

and

#### The LIFE of ESOP. xxv

and Plutarch; for it follows by necessary confequence from what they fay, as I shall shew particularly when I come to speak of the death of Esop. Planudes therefore deferves no credit, when he affirms that Xanthus was the last master of Esop, and the person who gave him his liberty, Very little also must be believed of what he relates concerning Efop while he was in the fervice of Xanthus, as he makes him fay and do fo many impertinent and ridiculous things, that none can receive them for true, without imagining Esop an idle buffoon, rather than a serious Philosopher. And in fine, fince nothing of this ridiculous stuff is to be found in ancient writers, I think one may with justice affirm, that they are no better than idle tales, and mere 6 fooleries.

#### NOTES.

The Sholiast on Aristophanes, on which Meziriac builds his authority for this, does not say so.

<sup>2</sup> Neither Herodotus, nor Plutarch, nor Suidas, call him a philosopher: it was a title unknown in the time

### xxviii The LIFE of ESOP.

# C H A P. V

Klusten the in-

Of his advancement to the court of Crasus king of Lydia, and of his meeting the seven sages there.

WHATEVER may be doubtful in the life of Esop, there is nothing more certain, than, that after recovering his liberty, he foon acquired a very great reputation amongst the Greeks, being held in almost equal estimation with any of the seven fages, who flourished at this time, that is, the fifty-fecond olympiad. The fame of his wisdom reaching the ears of Croesus, that monarch fent for him to his court, admitted him to his friendship, and so obliged him by his favours, that he 2 engaged himfelf in his fervice to the end of his days. His residence in the court of this mighty king, rendered him more polite than most of the other philosophers of his time; more complaifant to the humour of princes, and more reconciled to monarchical government, of which he gave evident proofs on divers occasions. For instance; when Crœsus had prevailed

### The LIFE of ESOP. xxix

prevailed with the feven fages to meet in his capital city of Sardis; after having shewn them the magnificence of his court, and his vast riches, he asked them, whom they thought the happiest man of all they had known: Some named one person, and some another? Solon, in particular, gave this praise to 3 Tellus, an Athenian; and also to 4 Cleobis and Biton, Argians, concluding, that no one could be pronounced happy before his death. Efop, perceiving the king was not well datisfied with any of their answers, spoke in his turn, and faid-For my part, I am perfuaded that Croefus hath as much pre-eminence in happiness over all other men, as the fea hath over all the rivers. The king was fo pleafed with this judgment, that he eagerly pronounced that sentence, which has continued ever fince a common proverb-The Phrygian has hit the mark! When Solon , therefore, took leave of Groefus, who difmiffed him very coolly; Esop being forry that Solon had spoken to the king with so little complaifance, faid to him, as he accompanied him part of the way, O NOTES. Solon,

### XXX The LIFE of ESOP.

Solon, either we must not speak to kings, or we must fay what pleases them. On the contrary, answered Solon, we must either not fpeak to kings at all, or we must give them good and useful advice. Another time, as Esop was travelling over Greece, either to fatisfy his curiofity, or about the particular affairs of Cræfus, it happened that he paffed through Athens, just after 5 Pisistratus had usurped the fovereign power, and abolished the popular state: seeing that the Athenians bore the yoke very impatiently, longing to recover their liberty, and to rid themselves of Pifistratus, though his government was eafy and moderate, Efop related to them the fable of the frogs that intreated Jupiter to give them a king; exhorted them to submit chearfully to so good a prince as Pisistratus, lest in changing they should fall under the power of some mischievous and cruel ty-When Solon therefore took leave of there

fus, who difmified him very coolly; Blops being forey that Solon had spoken to the king with so little complaisance, said to him as he accompanied him part of the way. O

Solon

NOTES.

### The LIFE of ESOP. xxxi

#### NOTES.

- Laertius, in the life of Chilon.
- 2 Suidas.
- 3 Tellus was a poor Athenian, but a man of great probity; who, upon account of having given his children a good education, and lost his own life in the field of battle, fighting for his country, had this noble testimony given to his happiness, by Solon.

Plutarch. Diog. Leartius.

4 Cleobis and Biton were sons to the priestess of Juno, who, when their mother wanted horses for her chariot, set their shoulders to it, and drew it to the temple, which was 48 furlongs. The old lady, being much affected with this instance of silial duty, prayed the goddess Juno to favour them with the greatest blessing that could be bestowed upon mankind: the next morning they were both found dead in the temple. Herod. B. I. Val. Max. B. V. And the story is mentioned also by Cicero in his Tusculan Questions, to shew, that death is to be looked upon rather as an advantage than an evil.

OIN

<sup>5</sup> Phaedrus.

### xxxii The LIFE of ESOP.

#### CHAP. VI.

Some detached particulars of his life, and the improbability of Planudes's account of his travels into Egypt and Babylon.

THERE are not many other particulars found concerning Esop, in authors worthy of credit; except it be, that he once again met with the feven fages of Greece, in the court of 1 Periander, king of Corinth. However, I dare not affirm whether it was here, or in some other place, that falling into discourse with Chilon, who had asked him, What 2 God was doing? He answered, that he was humbling high things, and exalting low. Some also relate, that to shew how the life of man abounds with mifery, and that one pleasure is accompanied with a thousand pains; Esop was wont to say, that 3 Prometheus having taken earth to form a man, had tempered and moistened it, not with water, but with tears.

I reject as pure falshood and invention, all that Planudes writes of Esop's travels

### The LIFE of ESOP xxxiii

into Egypt and Babylon, because he intermixes stories altogether incredible; and adds to them certain circumstances, which are repugnant to the truth of history, or which wholly overturn the order of time. I shall content myfelf with alledging two fignal falfities, on which he builds all the rest of his narration. He fays, that the king who reigned in Babylon when Esop went thither, was called Lycerus. But who has ever read or heard of fuch a king? Let the catalogue of all the kings of Babylon, from Nabonasser to Alexander the Great, be examined, and you shall not find one amongst them whose name is at all like Lycerus. On the other hand, by the exactest chronology it will appear, that in Esop's time there could be no other king in Babylon, but Nebuchadnezer, and his father Nebopolasser; fince Nebopolasser reigned one and twenty years, and Nebuchadnezer forty three, who died the same year with Esop, being the first of the fifty-fourth olympiad. Neither is it more possible to believe, that Esop went into Egypt in the time of king Nectanebus,

C 2 as

# xxxiv The LIFE of ESOP.

as Planudes afferts; fince this king did not begin to reign till two hundred years after the death of Efop: that is to fay, in the hundred and fourth olympiad. And one need not be very learned in chronology, to be certain, that Efop lived partly under the reign of Apries, and partly under that of his Successor Amasis, king of Egypt.

#### NOTES.

Plutarch affures us, in Convivio Sapientum, that Cræsus sent Esop to Periander the tyrant of Corinth, as well as to the oracle at Delphi: but how does this agree with Laertius, who, in the life of Periander, tells us, that according to Sosicrates, Periander died many years before the reign of Cræsus?

years, and Nebuchatherer bury ince, who

died the fame year with filon, being the first

of the fifty-fourth olympind. Neither is it

wore pollible to believe, that Llop went in-

to Egypt in the time of king Neclanebus,

<sup>2</sup> Laertius, in the life of Chilon.

3 Themist. Orat. XXXII.

### The LIFE of ESOP. xxxv

#### CHAP. VII.

Of his death.

TITHAT Planudes relates about the death of Esop, comes nearer to the truth, than any thing which he has written concerning his life. However, it is still fafer to rely on what ancient authors have faid on the subject; and they record it thus. Efop, being fent by Cræfus to the 'city of Delphi, with a large fum of gold, in order to offer magnificent facrifices to Apollo, and to distribute to each citizen four minæ of filver; it happened that 2 differences arose between him and the townsmen, to such a degree, that he spoke of them in very provoking terms. Among other things, he reproached them with having hardly any arable land, and that were it not for the great concourse of strangers, and the frequent sacrifices that were offered in their temple, they would foon be reduced to die of hun-Not fatisfied with offending them in words, he proceeded to deeds: having performed C 3

# xxxvi The LIFE of ESOP.

formed the facrifices in the manner that Cræfus had ordered, he fent back the rest of the money to the city of Sardis, as judging the Delphians unworthy to partake of the king's liberality. This irritated them against him to fuch a degree, that they confulted how they might be revenged on him, and conspired by a notorious villany to take away his life. They hid amongst his baggage one of the 3 golden vessels consecrated to Apollo; and as Efop departed towards Phocis, they fent immediate messengers after him, who fearthing his baggage, found the veffel which they themselves had there deposited. On this, they presently drag him to prison, accuse him of sacrilege, and sentence him to be precipitated from the rock Hyampia, which was the punishment commonly inflicted on facrilegious persons. As they were on the point of throwing him off, in order to deter them from so execrable an act, by the apprehension of divine justice, which fuffers no wickedness to go unpunished, he told them the 4 fable of the eagle and the beetle. But the Delphians paying

# The LIFE of ESOP. xxxvii

no regard to his fable, pushed him down the precipice. It is recorded, however, that their land was rendered barren, and that they were afflicted with many strange diftempers, for feveral years afterwards. In this diffress they consulted the oracle, and were answered, that all their miseries were owing to the unjust condemnation and death of Esop. On this, they caused it to be proclaimed by found of trumpet, at all the public feafts and general meetings of the Greeks, that if there were any of the kindred of Esop, who would demand satisfaction for his death, he was defired to come and exact it of them, in what 5 manner he pleased. But no one was found that pretended any right in this affair, till the third generation; when a Samian prefented himfelf, named Jadmon, grandson of that Jadmon, who had been master to Esop in the island of Samos: and the Delphians having made him some satisfaction, were delivered from their calamities. 'Tis faid, that after this time, they transferred the punishment of facrilegious persons from the rock Hyam-

pia

# xxxviii The LIFE of ESOP.

pia to that of Nauplia. From hence it appears, as I hinted above, to be the opinion of Herodotus and Plutarch, that Jadmon was the last master of Esop, and he that set him free; because otherwise, neither he nor any of his descendents could have any interest in his death, nor pretend to any right of seeking reparation, or receiving satisfaction.

#### NOTES.

1 Scholiast on Aristophanes. Vsep. v. 1437.

2 On what occasion these differences arose, we are not expressly told: yet some circumstances lead one to imagine, that Esop's expectations were not quite satisfied with regard to the Delphians. From the great concourse of sensible men, who were dispatched from all parts of Greece to their city; he had probably been led to expect in them some superior degree of virtue or wisdom; but found them, upon a nearer acquaintance, to be not only lazy, but ignorant: his reproaching them for depending so much on the benefits arising from sacrifices, as to neglect the cultivation of their lands, seems an intimation of the first; and his comparing the curiosity that brought him thither, to that of people

# The LIFE of ESOP. xxxix

at the sea side, who seeing somewhat come floating towards them a great way off at sea, take it at first to be some mighty matter; but upon its driving nearer and nearer to the shore, find it at last to be only a heap of weeds and rubbish—is almost a consirmation of the latter. Indeed, what authority Sir Roger Lestrange had for making Esop relate this fable to the Delphians, he has not been so kind as to inform us.

3 Aristophanes. Heraclides, in Gronov. Thes. Graec. Tom. VI. p. 2830.

4 The eagle and the beetle was one of the most noted fables of Esop: Aristophanes mentions it several times. The circumstances of it, as far as they may be colletted from him, are as follows: "That the beetle flew up to heaven; and out of hatred to the eagle, rolled his eggs out of the nest, and so revenged himself of the injury which the eagle had done him." In Pace, y. 177. he says, "That Esop told this fable to the Delphians, when they had accused him of sacrilege. Vesp. v. 1437. And when they were about to throw him down the rock," fays the Scholiast. The Scholiast upon these passages gives us these farther particulars: "It is related in the fables of Esop, that the eagle and the beetle were at enmity together, and they destroyed one another's eggs: that the eagle having feized and eaten up the young ones of the beetle, and so given the first

# x1 The LIFE of ESOP.

first provocation, the beetle got by stealth at the eagle's eggs, and rolled them out of the nest; following him even into the presence of Jupiter: the eagle making his complaint, Jupiter ordered him to make his nest in his lap: while Jupiter had the eggs in his lap, the beetle came flying about him; and Jupiter rifing up unawares, to drive the beetle away from his head, threw down the eggs and broke them." Suidas, plainly quoting the same fable, says also, "That he rose up to drive away the beetle flying about his head." Aristophanes in another place uses the proverbal saying, "I will be your midwife, as the beetle was to the eagle." Lyfistrata, \$. 695. Upon which the Scholiast remarks, "That the beetles destroy the eagles eggs by rolling them out of the nest:" and Suidas Says, "That the proverb is used of those, who revenge themselves of such as have first used them ill, though they are much more powerful;" and adds likewise, "That the beetle is said to destroy the eagle's eggs," as a thing that commonly happens.

It is plain from hence, that the fable of the eagle and beetle, as we have it now, differs very much from the original fable of Esop. There is no mention at all of the hare; the provocation given by the eagle, was his destroying the beetle's eggs, or young ones; and the beetle made Jupiter throw the eggs out of his lap, not by throwing a ball of dung into his lap, but by flying

### The LIFE of ESOP. xli

flying about his head. What is added in the prefent fable, of Jupiter's endeavouring to reconcile the two parties, but in vain; and then, to preferve the race of eagles, ordering them to lay their eggs in a feafon in which no beetles appear; is quite befide Efop's purpose, and the occasion of the fable. The moral, which he intended to express, and which the occassion required, is, agreeable to Suidas's interpretation of the proverb, that the weak often find means to revenge themselves of the powerful, who without provocation have injured them. The latter circumstance relating to the season in which the eagle breeds, is contrary to the observation of the Scholiast on Aristophanes, and Suidas; and, I suppose, is not true in fast.

The genuine fable of Esop is certainly lost: and that which we have may probably have been invented by Planudes; it is in his collection, and stands the sourth in that edition of them, which was printed by Robert Stephens in 1546. That the reader may judge for himself, I will here insert a literal translation of it, given me by the same learned friend, who favoured me with the above observations.

#### The Eagle and the Beetle.

A Hare being pursued by an Eagle, betook himself for refuge to the nest of the Beetle, whom he intreated

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to fave him. The Beetle therefore interceded with the Eagle, begging of him not to kill the poor suppliant Hare; and conjuring him by the almighty Jupiter, not to flight and difregard his intercession, because he was so small an animal. But the Eagle in great wrath gave the Beetle a flap with his wing, and immediately Seized the Hare, and devoured him. When the Eagle flew away, the Beetle flew after him, so far as to learn where his nest was; and then getting to it, rolled down his eggs out of it, and broke them. The Eagle grieved and enraged to think that any one should attempt so audacious a thing, built his nest the next time in a higher place; but the Beetle got to it again, and ferved him just in the same manner. The Eagle greatly distressed, and not knowing what to do, flew up to Jupiter, (to whom he is accounted sacred) and placed her third brood of eggs as a deposite in the lap of the God, begging him to guard them. Upon this the Beetle, having made a ball of dung, flew up, and dropped it in Jupiter's lap; who rifing on a sudden to shake it off, unawares threw down the eggs with it, which were thus again broken. Jupiter being informed by the Beetle, that he had done this to be revenged of the Eagle, who had not only behaved injuriously to him, (the Beetle) but even impiously towards the God himself, told the Eagle when he came to him, that the Beetle was the party aggrieved, and that he complained not without reason: but being unwilling that the race of Eagles should be diminished.

### The LIFE of ESOP. xliii

diminished, he advised the Beetle to come to an accommodation with the Eagle. As the Beetle would not agree to this, he transferred the Eagle's breeding to another season, when there are no Beetles to be seen.

# Abfurdities in the forgoing Fable.

The Hare's flying to the Beetle for protection; or to the Beetle's nest for refuge:—utterly improbable.

The Beetle's rolling the Eagle's eggs out of the nest;
——impossible.

The only moral of the fable is, that no protection, however powerful, shall exempt the oppressive and injurious from the vengeance of the sufferers, however weak. The circumstance added, that Jupiter transferred the Eagle's breeding to a season when there are no Beetles, destroys this moral; and is probably also false in fact.

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3 Herodotus. Plutarch.

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#### CHAP. VIII.

Of the honours done him after his death.

ND now I will readily agree with Planudes, that Esop was regretted by the greatest and wifest men of Greece, who teftified to the Delphians how much they refented his death. But I add, that the Atheneans, in particular, had Esop in so much honour, that they erected for him a magnificent statue in their city; regarding more the greatness of his personal merit, than the meanness of his race and condition. I further fay, that the opinion which all the world had conceived of his wisdom and probity, encouraged the poets to make the people believe, that the 1 gods had raifed him again to life, as they had done Tyndarus, Hercules, Glaucus, and Hypolitus. Nay, fome have not scrupled to affirm, that he lived many years after his 2 refurrection, and fought twice on the fide of the Greeks, against the Persians, in the straits of Thermopyla, which

# The LIFE of ESOP. xlv

which must have been above eighty years after his death. But these are such manifest absurdities, as confute themselves. Neither is it probable, as some have afferted, that he wrote 3 two books concerning what happened to him in the city of Delphi, unless it be supposed that he made two voyages thither, and wrote of the first: for in the last, it is very improbable he should have any time for fuch a work; neither can it be grounded on the testimony of any author worthy of credit. 'Tis indeed most probable, that he left nothing in writing but his 4 fables; which, either for the elegance of the narration, or the usefulness of their morality, have always been fo much esteemed, that many of them have preserved themfelves in the memories of men for above two thousand years. Yet I do not affert, that those which Planudes has published, are the 5 very fables which Esop wrote, as Planudes has given us too many occasions to doubt of his fincerity; and also, as he has omitted in his collection many fables, which ancient authors have attributed to Esop. If

### xlvi The LIFE of ESOP.

we could be certain that it is the genuine work of Efop, we must doubtless confess, that we have no writings in prose more ancient, except the books of Moses, and some others of the Old Testament.

#### NOTES.

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- 1 Scholiast on Aristophanes, Aves, y. 471. Sui-
  - 2 Ptolomaeus. Hephestion in Photius et Biblioth.
  - 3 Suidas.

4 Dr. Bentley afferts, that it is very uncertain whether Esop left any fables behind him in writing, to which Mr. Boyle answers, that the phrase of antiquity is the same when they mention any thing of Esop's, as it would have been, had they thought Esop really to have written it: the ancients quote him just as they do other authors.

Boyle against Bentley.

There is a passage in Plato's Phaedo, where Socrates says, Among the fables of Esop which I had at hand, and knew to be his, I put those into verse that first occurred

# The LIFE of ESOP. xlvii

curred to me. Which words imply, that Socrates made use of a written book of Esop's fables.

Ibid.

Of three passages, proceeds the same writer, which the Doctor has brought to prove Esop no author, two of them prove the direct contrary; and the other proves only, that Dr. Bentley has read somebody, that has read Aristophanes. And is this the irresistible evidence, with which he has taken upon him to confront the opinion of two thousand years? Is ti fit that men should make use of their little skill in letters, their conjectures, their fancies, their dreams, to attack the reputation of our first masters in writing? Is it grateful, with such groundless suspicions as these, to fall upon the father of moral fable, whose happy way of conveying knowledge has been ever spoken of with so much respect, and been of such standing use to mankind?

Ibid.

Stephens, in his Thesaurus Linguae Graecae, never cited Esop's fabes; which shews that he took them for the work of a modern Greek. It seems probable, nay, almost certain, says he, that Planudes collected the fables of Esop, partly from his ancestors, and partly from reading several authors; that some were his own invention, that he added

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# xlviii The LIFE of ESOP.

the moral and explication, often agreeable to his own fancy, and that the whole was put into his own form and words. He confirms his conjecture by the conformity of style which may be observed between the life of Esop, and the fables: and no one is ignorant that Planudes is the author of that life. Vavassor further observes, that mention is made of the Piraeus in one of Esop's fables. Now the Piraeus was not built till the 76th olympiad; before that time the Phalerum was the port of the Athenians: so that as Esop died in the 54th olympiad, long before Themistocles had built the Piraeus, it would have been the Phalerum, and not the Piraeus, that Esop would have mentioned.

But father Vavassor is not the first who has taken Planudes for the author of Esop's fables now extant. Nevelet, who published a collection of fables in 1610, declared himself of this opinion. Of all the manuscripts in my possession, says he, not one had the fables of Esop which now are published, which I imagine to be written by Planudes, as well as Esop's Life. The manuscripts he speaks of, were in the library of Heidelberg, and had surnished him with about 136 fables, which he added to those of Esop already printed, which are about 150; so that Nevelet's collection consisted of 286 fables.

Bayle.

### The LIFE of ESOP. xlix

The late Dr. Bentley was also of this opinion. I shall examine, says he, those Greek fables now extant, that affume the name of Esop himself. There are two parcels of the present fables; the one, which are more ancient, 136 in number, were first published out of the Heidelberg library, by Nevelet in 1610. The editor himself well observed, that they were falsely ascribed to Esop, because they mention holy monks. To which I will add, fays the Doctor, another remark, that there is a sentence out of Job-Naked we all came, and naked shall we return. But because these two pasfages are in the epimythion, (the moral) and belong not to the fable itself; they may justly be supposed to be additions only, and interpolations of the true book. Ishall therefore give some better reasons to prove they are a recent work. That they cannot be Esop's own, the 181st fable is a demonstrative proof: for that is a story of Demades the rhetor, who lived about 200 years after our Phrygians's time. The 193 is about Momus's carping at the works of the gods. He there finds this fault in the bull, That his eyes were not placed in his horns, that he might see where he pushed. But Lucian, speaking of the same fable, has it thus, That his horns were not placed right before his eyes. And Ariftotle has it a third way, That his honrs were not placed about his shoulders, where he might make the strongest push; but in the tenderest part, his head. I think it probable from hence, that Esop did not write a book of d 2 his

### The LIFE of ESOP.

his fables; for then there would not have been such a difference in the telling .- There is great reason to believe they were drawn up by Planudes, a monk of Con-Stantinople, who died in the year 1370: for there is no manuscript, any where, above 300 years old, that has the fables according to that copy .- This ideot of a monk has also given us a book, which he calls a life of Esop, that perhaps cannot be matched in any language, for ignorance and nonfense. He had picked up two or three true stories; that Esop was a slave to one Xanthus, carried a burthen of bread, conversed with Crasus, and was put to death at Delphi: but the circumstances of these, and all his other tales, are pure invention. makes Xanthus, an ordinary Lydian, or Samian, to be a philosopher; which word was not heard of in those days, but invented afterwards by Pythagoras. 'Twas the king of Ethiopia's problem to Amasis, king of Egypt, to drink up the fea: but Planudes makes it a wager of Xanthus with one of his scholars. To say nothing of his chronological errors, mistakes of an hundred or two hundred years, who can read with patience that filly discourse between Xanthus and his man Esop; not a bit better than our penny merriments printed at London bridge.

Bentley on Esop's fables.

### The LIFE of ESOP. li

In answer to what Dr. Bentley has said above, concerning the fables of Esop being not written by himself, Mr. Boyle thus argues. Nobody ever imagined that all, or half the fables, that have gone under the name of Esop, are his: or that any of them almost, are in the very same words and syllables, that they were in when they came out of his hands. They have doubtless undergone great alterations, some more and some less; but if under all these changes, still the same little story in its chief circumstances, the same simplicity in telling it, the same humorous turn of thought, and in a good measure the same words too, have been preserved; there is enough of Esop left, whereby we may make a true judgment of his spirit, and genius, and manner of performance. When Dr. Bentley Shall clearly have made out, either that none of these fables came from Esop himself; or, if they did, yet that in the very form and cast of them, as well as the expression, they have been since so totally altered, that they deferve not to be called the same; it will then be time enough to own, that we are unable to judge of Esop's merit by any thing in the present collection: but till that is done, we may safely enjoy our opinions, and they that have admired Esop, may venture to go on, and admire him still.

As for what the Doctor has said of Planudes, I must confess, says Mr. Boyle, I have not the deepest veneration for his character; but neither can I think so despidely

eably of him as the lofty Dr. Bentley does, because I find him well spoken of by men of good knowledge and judgment, and even by his adversaries themselves. Nay, Dr. Bentley, I think, gives an account of him, not at all to his disadvantage, where he says, that the set of fables he put out, was of his own drawing up: among ft which, there are several so well turned, so exactly copyed from nature, and built on such a true knowledge of human life and affairs, that 'tis plain he was neither an ideot nor a monk, that composed them. But the only reason Dr. Bentley gives for his believing them to be drawn up by Planudes, is, that there is no manuscript, any where, above 300 years old, that has the fables according to that copy. No manuscript! any where! Very extensive words: 'tis pretty difficult to answer for all the libraries of Europe. But this was an affertion fit to be laid down by Dr. Bentley, because impossible to be proved; and I believe not difficult to be disproved: for, as much out of the way of these things as I live, I have cafually heard of a manuscript, older than Planudes, that has the fables according to his copy; Vossius's manuscript I mean, which, though I kave not seen it myself, yet better judges than I am, who have seen it, assure me, that it is about 500 years old, and that Vossius himself always esteemed it so. 'Tis at Leyden.

Boyle against Bentley-

### The LIFE of ESOP. liii

Fabricius doubts of this manuscript of Vossius mentioned by Boyle; it requires, he says, further examination. Montfaucon promised, (in his Diarium Italicum) that he would publish from a manuscript of the monastry of St. Mary at Florence, the life of Esop, with the fables, as they were extant before the time of Planudes, more at large: (in a diffuse style) for that Planudes had omitted some fables, and had written both the life and the fables in a very different style, and after his own manner.

Fabricius.

I suppose Montfaucon never fulfilled his promise.

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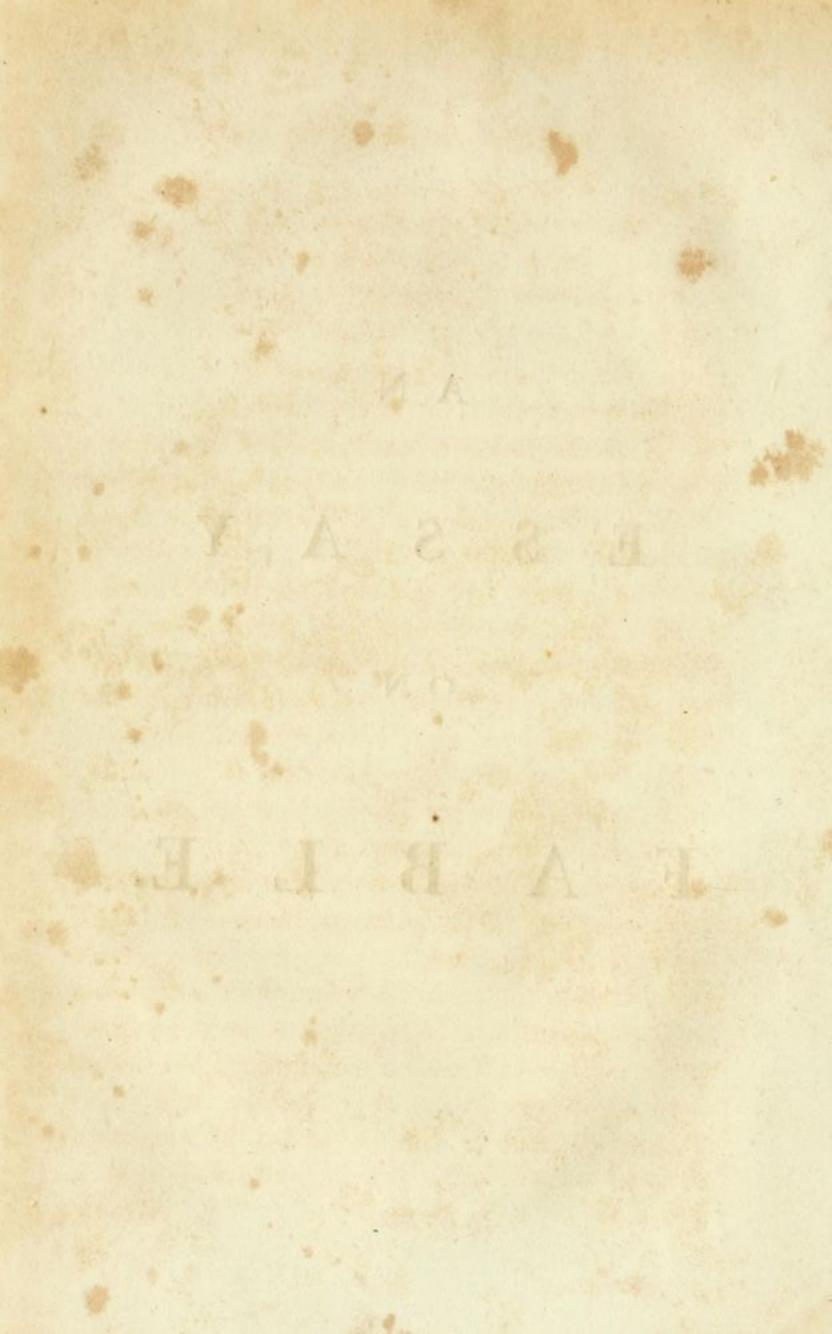
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ON

FABLE.



#### AN

### ESSAY on FABLE.

#### Introduction.

HOEVER undertakes to compose a fable, whether of the sublimer and more complex kind, as the epick and dramatick; or of the lower and more simple, as what has been called the Esopean; should make it his principal intention to illustrate some one moral or prudential maxim. To this point the composition in all its parts must be directed; and this will lead him to describe some action proper to enforce the maxim he has chosen. In feveral respects therefore the greater fable and the less agree. It is the business of both to teach some particular moral, exemplified by an action, and this enlivened by natural incidents. alike must be supported by apposite and proper characters, and both be furnished with sentiments and language fuitable to the character thus employed. I would by no means however infer, that, to produce one of these small pieces requires the same degree of genius, as to form an epick or dramatick Fable. All I would infinuate, is, that

#### lviii An ESSAY on FABLE.

that the apologue has a right to some share of our esteem, from the relation it bears to the poems before mentioned: as it is honourable to spring from a noble stem, although in ever so remote a branch. A perfect sable, even of this inferior kind, seems a much stronger proof of genius than the mere narrative of an event. The latter indeed requires judgment: the sormer, together with judgment, demands an effort of the imagination.

Having thus endeavoured to procure these little compositions as much regard as they may fairly claim, I proceed to treat of some particulars most essential to their character.

#### SECT I.

Of the Truth or Moral of a Fable.

fome Moral or useful Truth, beneath the shadow of an allegory. It is this chiefly that distinguishes a Fable from a Tale; and indeed gives it the pre-eminence in point of use and dignity. A Tale may consist of an event either serious or comic; and, provided it be told agreeably, may be excellent in its kind, though it should imply no fort of Moral. But the action of a Fable is contrived on purpose to teach and to imprint some Truth;

#### An ESSAY on FABLE. lix

Truth; and should clearly and obviously include the illustration of it in the very catastrophe.

The Truth to be preferred on this occasion should neither be too obvious, nor trite, nor trivial. Such would ill deserve the pains employed in Fable to convey it. As little also should it be one that is very dubious, dark, or controverted. It should be of such a nature, as to challenge the assent of every ingenious and sober judgment; never a point of mere speculation; but tending to inform or remind the reader, of the proper means that lead to happiness, or at least, to the several duties, decorums, and proprieties of conduct, which each particular Fable endeavours to enforce.

The reason why Fable has been so much esteemed in all ages and in all countries; is perhaps owing to the polite manner in which its maxims are conveyed. The very article of giving instruction supposes at least, a superiority of wisdom in the adviser; a circumstance by no means savourable to the ready admission of advice. Tis the peculiar excellence of Fable to wave this air of superiority: it leavs the reader to collect the moral; who by thus discovering more than is shewn him, finds his principle of self-love gratified,

fied, instead of being difgusted. The attention is either taken off from the adviser; or, if otherwise, we are at least flattered by his humility and address.

Besides, instruction, as conveyed by Fable, does not only lay aside its losty mien and supercilious aspect, but appears drest in all the smiles and graces which can strike the imagination, or engage the passions. It pleases in order to convince; and it imprints its moral so much the deeper, in proportion as it entertains; so that we may be said to seel our duties at the very instant we comprehend them.

I am very fensible with what difficulty a Fable is brought to a strict agreement with the foregoing account of it. This however ought to be the writer's aim. 'Tis the simple manner in which the Morals of Esop are interwoven with his Fables, that distinguishes him, and gives him the preference to all other mythologists. His Mountain delivered of a Mouse, produces the Moral of his Fable, in ridicule of pompous pretenders; and his Crow, when she drops her cheese, lets fall, as it were by accident, the strongest admonition against the power of slattery. There is no need of a separate sentence to explain it; no possibility

#### An ESSAY on FABLE. 1xi

possibility of impressing it deeper, by that load we too often see of accumulated reslections. Indeed the Fable of the Cock and the Precious Stone is in this respect very exceptionable. The lesson it inculcates is so dark and ambiguous, that different expositors have given it quite opposite interpretations; some imputing the Cock's rejection of the Diamond to his wisdom, and others to his ignorance.

Strictly speaking then, one should render needless any detached or explicit moral. Esop, the father of this kind of writing, disclaimed any such affistance. 'Tis the province of Fable to give it birth in the mind of the person for whom it is intended: otherwise the precept is direct, which is contrary to the nature and end of allegory. However, in order to give all necessary assistance to young readers, an Index is added to this collection, containing the subject or moral of each Fable, to which the reader may occasionally apply.

After all, the greatest fault in any composition (for I can hardly allow that name to riddles) is obscurity. There can be no purpose answered by a work that is unintelligible. Annibal Caracci and Raphael himself, rather than risque so unpardonable

\* It was probably intended

#### Ixii An ESSAY on FABLE.

pardonable a fault, have admitted verbal explanations into some of their best pictures. It must be confessed, that every story is not capable of telling its own Moral. In a case of this nature, and this only, it should be expressly introduced. Perhaps also, where the point is doubtful, we ought to shew enough for the less acute, even at the hazard of shewing too much for the more sagacious; who, for this very reason, that they are more sagacious, will pardon a supersluity which is such to them alone.

But, on these occasions, it has been matter of dispute, whether the moral is better introduced at the end or beginning of a Fable. Efop, as I faid before, univerfally rejected any separate Moral. Those we now find at the close of his Fables, were placed there by other hands. Among the ancients, Prædrus; and Gay, among the moderns, inferted theirs at the beginning: La Motte prefers them at the conclusion; and Fontaine disposes of them indiscriminately, at the beginning or end, as he sees convenient. If, amidst the authority of fuch great names, I might venture to mention my own opinion, I should rather prefix them as an introduction, than add them as an appendage. For I would neither pay my reader nor myself so bad a compliment, as to suppose,

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after he had read the Fable, that he was not able to discover its meaning. Besides, when the Moral of a Fable is not very prominent and striking, a leading thought at the beginning puts the reader in a proper track. He knows the game which he purfues: and, like a beagle on a warm fcent, he follows the fport with alacrity, in proportion to his intelligence. On the other hand, if he has no previous intimation of the defign, he is puzzled throughout the Fable; and cannot determine upon its merit without the trouble of a fresh perusal. A ray of light, imparted at first, may shew him the tendency and propriety of every expression as he goes along; but while he travels in the dark, no wonder if he stumble or mistake his way.

#### SECT. II.

Of the Action and Incidents proper for a Fable.

I N chusing the action or allegory, three conditions are altogether expedient. I. It must be clear: that is, it ought to shew without equivocation, precifely and obvioufly, what we intend should be understood. II. It must be one and entire. That is, it must not be composed of separate and independent actions, but must tend in all its circumstances to the completion of one fingle event. III. It must be natural; that is, founded,

#### lxiv An ESSAY on FABLE.

founded, if nor on Truth, at least, on Probability; on popular opinion; on that relation and analogy which things bear to one another, when we have gratuitously endowed them with the human faculties of speech and reason. And these conditions are taken from the nature of the human mind; which cannot endure to be embarrassed, to be bewildered, or to be deceived.

A Fable offends against prespicuity, when it leaves us doubtful what Truth the Fabulist intended to convey. We have a striking example of this in Dr. Croxall's Fable of the creaking wheel. coachman, fays he, hearing one of his wheels creak, was furprifed; but more especially, when he perceived that it was the worst wheel of the whole fet, and which he thought had but little pretence to take fuch a liberty. But, upon his demanding the reason why it did so, the wheel replied, that it was natural for people who laboured under any affliction or calamity to complain." Who would imagine this Fable defigned, as the author informs us, for an admonition to reprefs, or keep our complaints to ourselves, or if we must let our forrows speak, to take care it be done in folitude and retirement. The story of this Fable is not well imagined: at least, if meant to support the Moral which the author has drawn from it.

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#### An ESSAY on FABLE. lxv

A Fable is faulty in respect to unity; when the feveral circumstances point different ways; and do not center, like so many lines, in one distinct and unambiguous Moral. An example of this kind is furnished by La Motte in the observation he makes on Fontaine's two pigeons. "Thefe pigeons had a reciprocal affection for each other. One of them shewing a desire to travel, was earneftly opposed by his companion, but in vain. The former fets out upon his rambles, and encounters a thousand unforeseen dangers; while the latter fuffers almost as much at home, through his apprehensions for his roving friend. However, our traveller, after many hair-breadth escapes, returns at length in safety back, and the two pigeons are, once again, mutually happy in each other's company." Now the application of this Fable is utterly vague and uncertain, for want of circumstances to determine, whether the author defigned principally to represent the dangers of the Traveller: his friend's anxiety during his absence; or their mutual happiness on his return. Whereas, had the travelling pigeon met with no difasters on his way, but only found all pleasures insiped for want of his friend's participation; and had he returned from no other motive, than a defire of feeing him again, the whole then had happily closed in this one conspicuous inference, e 2

#### 1xvi An ESSAY on FABLE.

inference, that the presence of a real friend is the most desirable of all gratifications.

The last rule I have mentioned, that a Fable should be natural, may be violated several ways. 'Tis opposed, when we make creatures enter into unnatural affociations. Thus the sheep or the goat must not be made to hunt with the lion; and it is yet more abfurd, to represent the lion as falling in love with the forester's daughter. 'Tis infringed, by afcribing to them appetites and passions that are not consistent with their known characters; or elfe by employing them in fuch occupations, as are foreign and unfuitable to their respective natures. A fox should not be faid to long for grapes; an hedgehog pretend to drive away flies; nor a partridge offer his service to delve in the vineyard. A ponderous iron and an earthen vase should not swim together down a river; and he that should make his goose lay golden eggs, would shew a luxuriant fancy, but very little judgment. In short, nothing besides the faculty of speech and reason, which Fable has been allowed to confer even upon inanimates, must ever contradict the nature of things, or at least, the commonly received opinion concerning them.

#### An ESSAY on FABLE. Ixvii

Opinions indeed, although erroneous, if they either are, or have been univerfally received, may afford fufficient foundation for a Fable. The mandrake, here, may be made to utter groans; and the dying fwan, to pour forth her elegy. The fphinx and the phænix, the fyren and the centaur, have all the existence that is requisite for Fable. Nay, the goblin, the fairy, and even the man in the moon, may have each his province allotted him, provided it be not an improper one. Here the notoriety of opinion supplies the place of fact, and in this manner truth may fairly be deduced from falsehood.

Concerning the incidents proper for Fable, it is a rule without exception, that they ought always to be few; it being foreign to the nature of this composition to admit of much variety. Yet a Fable with only one single incident may possibly appear too naked. If Esop and Phædrus are herein sometimes too sparing, Fontaine and La Motte are as often too profuse. In this, as in most other matters, a medium certainly is best. In a word, the incidents should not only be few, but short; and like those in the Fables of "the swallow and other birds," "the miller and his son," and "the court and country-mouse," they

must

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must naturally arise out of the subject, and serve to illustrate and enforce the Moral.

#### SECT. III.

Of the Persons, Characters, and Sentiments of Fable.

They are indeed a species that aproaches, in many respects, so near to our own, that we need only lend them speech, in order to produce a striking resemblance. It would however be unreasonable, to expect a strict and universal similitude. There is a certain measure and degree of analogy, with which the most discerning reader will rest contented: for instance, he will accept the properties of animals, although necessary and invariable, as the images of our inclinations, tho never so free. To require more than this, were to sap the very soundations of allegory; and even to deprive ourselves of half the pleasure that slows from poetry in general.

Solomon sends us to the ant, to learn the wisdom of industry: and our inimitable ethic poet introduces nature herself as giving us a similar kind of counsel. Thus then to Man the voice of Nature Spake;

"Go, from the Creatures thy instructions take-

"There all the forms of focial union find,

"And thence, let reason late instruct mankind."

He fupposes that animals in their native characters, without the advantages of speech and reason which are designed them by the Fabulists, may in regard to Morals as well as Arts, become examples to the human race. Indeed, I am afraid we have so far deviated into ascititious appetites and fantastic manners, as to find the expediency of copying from them that simplicity we ourselves have lost. If animals in themselves may be thus exemplary, how much more may they be made instructive, under the direction of an able Fabulist; who by conferring upon them the gift of language, contrives to make their instincts more intelligible and their examples more determinate!

But these are not his only actors. The Fabulist has one advantage above all other writers whatsoever; as all the works both of art and nature are more immediately at his disposal. He has, in this respect, a liberty not allowed to epick, or dramatick writers; who are undoubt-

edly

edly more limited in the choice of perfons to be employed. He has authority to press into his service every kind of existence under heaven: not only beasts, birds, insects, and all the animal creation; but slowers, shrubs, trees, and all the tribe of vegetables. Even mountains, sossils, minerals, and the inanimate works of nature, discourse articulately at his command, and act the part which he assigns them. The virtues, vices, and every property of beings, receive from him a local habitation and a name. In short he may personify, bestow life, speech and action, on whatever he thinks proper.

It is eafy to imagine what a fource of novelty and variety this must open, to a genius capable of receiving, and of employing, these ideal perfons in a proper manner; what an opportunity it affords him to diversify his images, and to treat the fancy with change of objects; while he strengthens the understanding, or regulates the passions, by a succession of Truths. To raise beings like these into a state of action and intelligence, gives the Fabulist an undoubted claim to that first character of the poet, a Creator. I rank him not, as I said before, with the writers of epick or dramatick poems; but the maker of pins or needles is as much an artist, as an anchor-smith:

# An ESSAY on FABLE. lxxi

fmith: and a painter in miniature may shew as much skill, as he who paints in the largest proportions.

When these persons are once raised, we must carefully injoin them proper tasks; and assign them sentiments and language suitable to their several natures, and respective properties.

A raven should not be extolled for her voice. nor a bear be represented with an elegant shape. 'Twere a very obvious instance of absurdity, to paint an hare, cruel; or a wolf, compassionate. An ass were but ill qualified to be General of an army, though he may well enough ferve perhaps for one of the trumpeters. But so long as popular opinion allows to the lion, magnanimity; rage, to the tiger; strength, to the mule; cunning, to the fox; and buffoonery, to the monkey; why may not they support the characters of an Agamemnon, Achilles, Ajax, Ulysses and Thersites? The truth is, when Moral actions are with judgment attributed to the brute creation. we scarce perceive that nature is at all violated by the Fabulist. He appears, at most, to have only translated their language. His lions, wolves, and foxes, behave and argue as those crea-

# lxxii An ESSAY on FABLE

tures would, had they originally been endowed with the human faculties of speech and reason.

But greater art is yet required, whenever we personify inanimate beings. Here the copy so far deviates from the great lines of nature, that, without the nicest care, reason will revolt against the fiction. However, beings of this fort, managed ingeniously and with address, recommend the Fabulist's invention by the grace of novelty and of variety. Indeed the analogy between things natural and artificial, animate and inanimate, is often fo very striking, that we can, with feeming propriety, give passions and sentiments to every individual part of existence. Appearance favours the deception. The vine may be enamoured of the elm; her embraces testify her passion. The fwelling mountain may, naturally enough, be delivered of a mouse. The gourd may reproach the pine, and the sky-rocket infult the stars. The axe may follicit a new handle of the forest; and the moon, in her female character, request a fashionable garment. Here is nothing incongruous; nothing that shocks the reader with impropriety. On the other hand, were the axe to defire a fine perriwig, and the moon petition for a new pair of boots; probability would then be violated, and the abfurdity become too glaring. SECT.

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#### SECT. IV.

On the Language of Fable.

THE most beautiful Fables that ever were invented, may be disfigured by the Language in which they are clothed. Of this, poor Esop, in some of his English dresses, affords a melancholy proof. The ordinary style of Fable should be familiar, but it should also be elegant. Were I to instance any style that I should prefer on this occasion, it should be that of Mr. Addison's little tales in the Spectator. That ease and simplicity, that conciseness and propriety, that subdued and decent humour he so remarkably discovers in those compositions; seem to have qualished him for a Fabulist, almost beyond any other writer. But to return.

The Familiar, fays Mr. La Motte, to whose ingenious Essay I have often been obliged in this discourse, is the general tone or accent of Fable. It was thought sufficient, on its sirst appearance, to lend the animals our most common language. Nor indeed have they any extraordinary pretensions to the sublime; it being requisite they should speak with the same simplicity that they behave.

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The familiar also is more proper for infinuation, than the elevated; this being the language of reflection, as the former is the voice of fentiment. We guard ourselves against the one, but lie open to the other; and instruction will always the most effectually sway us, when it appears least jealous of its rights and privileges.

The familiar style however that is here required, notwithstanding that appearance of Ease which is its character, is perhaps more difficult to write, than the elevated or sublime. A writer more readily perceives when he has rifen above the common language; than he perceives, in speaking this language, whether he has made the choice that is most suitable to the occasion: and it is nevertheless, upon this happy choice that all the charm of the familiar depends. Moreover, the elevated style deceives and seduces, although it be not the best chosen; whereas the familiar can procure itself no sort of respect, if it be not easy, natural, just, delicate, and unaffected. A Fabulist must therefore bestow great attention upon his style: and even labour it so much the more, that it may appear to have cost him no pains at all.

The authority of Fontaine justifies this opinion in regard to style. His Fables are perhaps the best

# An ESSAY on FABLE. IXXV

best examples of the genteel familiar, as Sir Roger L'Estrange affords the grossest, of the indelicate and low. When we read that "while the frog and the mouse were disputing it at sword's point, down comes a kite powdering upon them in the interim, and gobbets up both together to part the fray." And where the fox reproaches "a bevy of jolly goffiping wenches making merry over a dift of pullets, that, if he but peeped into a hen-rooft, they always made a bawling with their dogs and their bastards; while you yourselves, says he, can lie stuffing your guts with your hens and your capons, and not a word of the pudding." This may be familiar, but is also coarse and vulgar; and cannot fail to difgust a reader that has the least degree of tafte or delicacy.

The style of Fable then must be simple and familiar; and it must likewise be correct and elegant. By the former, I would advise that it should not be loaded with sigure and metaphor; that the disposition of words be natural; the turn of sentences, easy; and their construction, unembarrassed. By elegance, I would exclude all coarse and provincial terms; all assected and puerile conceits; all obsolete and pedantick phrases. To this I would adjoin, as the word perhaps implies, a certain sinishing polish, which gives

# lxxvi An ESSAY on FABLE.

a grace and spirit to the whole; and which, tho' it have always the appearance of nature, is almost ever the effect of art.

But, notwithstanding all that has been said, there are some occasions on which it is allowable, and even expedient to change the flyle. language of a Fable must rife or fall in conformity to the fubject. A Lion, when introduced in his regal capacity, must hold discourse in a strain fomewhat more elevated than a Country-Mouse. The lioness then becomes his Queen, and the beasts of the forest are called his Subjects: a method that offers at once to the imagination, both the animal and the person he is designed to reprefent. Again, the buffoon-monkey should avoid that pomp of phrase, which the owl employs as her best pretence to wisdom. Unless the style be thus judiciously varied, it will be impossible to preserve a just distinction of character.

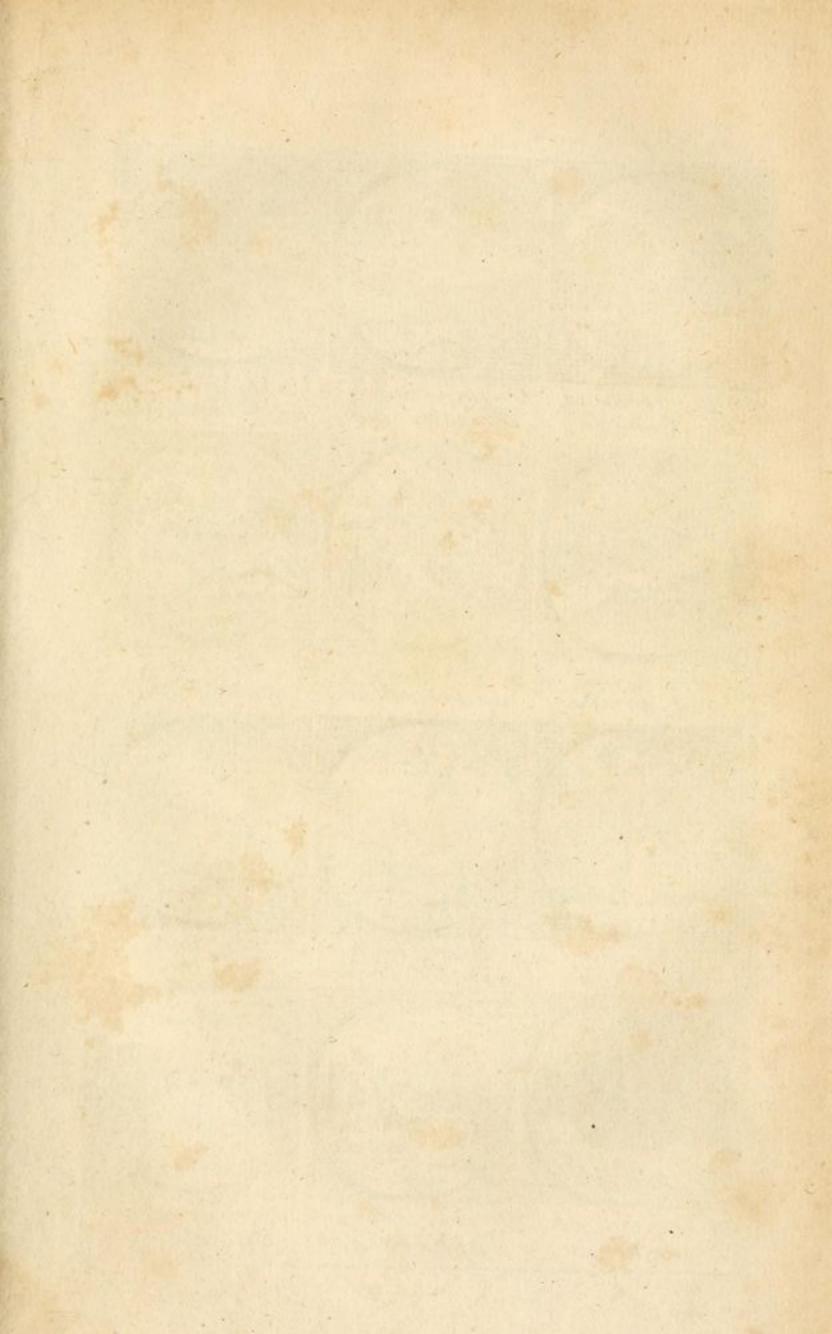
Descriptions, at once concise and pertinent, add a grace to Fable; but are then most happy, when included in the action: whereof the Fable of Boreas and the Sun affords us an example. An epithet well chosen is often a description in itself; and so much the more agreeable, as it the less retards us in our pursuit of the catastrophe.

# An ESSAY on FABLE. lxxvii

I might enlarge much further on the subject, but perhaps I may appear to have been too diffuse already. Let it suffice to hint, that little strokes of humour, when arising naturally from the fubject; and incidental reflections, when kept in due fubordination to the principal, add a value to these compositions. These latter however should be employed very sparingly, and with great address; be very few and very short: It is scarcely enough that they naturally refult from the subject: they should be such as may appear necessary and essential parts of the Fable. And when these embellishments, pleasing in themselves, tend to illustrate the main action, they then afford that nameless grace remarkable in Fontaine and some few others; and which persons of the best discernment will more easily conceive, than they can explain.

R. DODSLEY.

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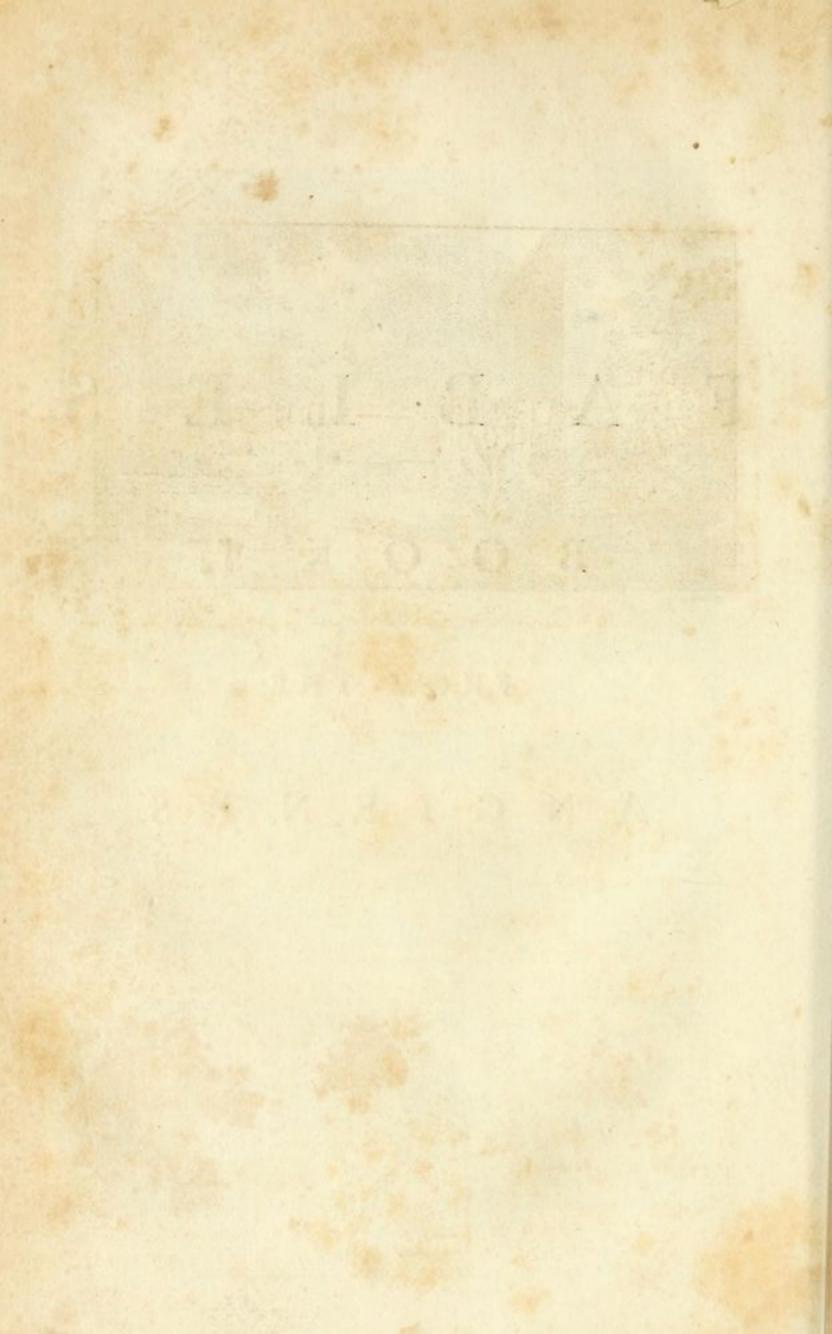


# FABLES.

BOOK I.

FROM THE

ANCIENTS.





# FABLE I.

The Trees and the Bramble.

HE Israelites, ever murmuring and discontented under the reign of Jehovah, were desirous of having a king, like the rest of the nations. They offered the kingdom to Gideon their deliverer; to him, and to his posterity after him: he generously resused their offer, and reminded them, that Jehovah was their king. When Gideon was dead, Abimelech, his son by a concubine, slew all his other sons to the number of seventy, Joatham alone escaping; and by the affistance of the Shechemites made himself king. Joatham, to represent

# 4 ANCIENT FABLES.

fent to them their folly, and to shew them, that the most deserving are generally the least ambitious, whereas the worthless grasp at power with eagerness, and exercise it with insolence and tyranny, spake to them in the following manner.

Hearken unto me, ye men of Shechem, fo may God hearken unto you. The Trees, grown weary of the state of freedom and equality in which God had placed them, met together to chuse and to anoint a king over them: and they faid to the Olive-tree, Reign thou over us. But the Olive-tree faid unto them, Shall I quit my fatness wherewith God and man is honoured, to disquiet myself with the cares of government, and to rule over the Trees? And they faid unto the Fig-tree, Come thou, and reign over us. But the Fig-tree faid unto them, Shall I bid adieu to my fweetness and my pleasant fruit; to take upon me the painful charge of royalty, and to be fet over the Trees? Then faid the Trees unto the Vine, Come thou and reign over us. But the Vine faid also unto them, Shall I leave my wine which honoureth God and cheareth man, to bring upon myself nothing but trouble and anxiety, and to become king of the Trees? we are happy in our present lot: seek some other to reign over you. Then faid all the Trees unto the Bramble,

Bramble, Come thou and reign over us. And the Bramble faid unto them, I will be your king; come ye all under my shadow, and be safe; obey me, and I will grant you my protection. But if you obey me not, out of the Bramble shall come forth a fire, which shall devour even the cedars of Lebanon.

# FABLE II.

The Frogs petitioning Jupiter for a King.

A S Esop was travelling over Greece, he hap-pened to pass thro' Athens just after Pifistratus had abolished the popular state, and usurped a fovereign power; when perceiving that the Athenians bore the yoke, tho' mild and eafy, with much impatience, he related to them the following fable.

The commonwealth of Frogs, a difcontented, variable race, weary of liberty, and fond of change, petitioned Jupiter to grant them a king. The good-natured deity, in order to indulge this their request, with as little mischief to the petitioners as possible, threw them down a log. At first they regarded their new monarch with great reverence, and kept from him at a most respectful distance: but perceiving his tame and peace-

able disposition, they by degrees ventured to approach him with more familiarity, till at length they conceived for him the utmost contempt. In this disposition, they renewed their request to Jupiter, and intreated him to bestow upon them another king. The Thunderer in his wrath fent them a crane, who no fooner took possession of his new dominions, than he began to devour his subjects one after another in a most capricious and tyrannical manner. They were now far more diffatisfied than before; when applying to Jupiter a third time, they were difmissed with this reproof, that the evil they complained of, they had imprudently brought upon themselves; and that they had no other remedy now but to fubmit to it with patience.

# FABLE III.

The Wolf and the Shepherds.

If OW apt men are to condemn in others, what they practife themselves without scruple!

A Wolf, fays Plutarch, peeping into a hut, where a company of Shepherds where regaling themselves with a joint of mutton; Lord, said he, what a clamour would these men have raised, if they had catched me at such a banquet!

FABLE

# FABLE IV.

The Belly and the Limbs.

MENENIUS AGRIPPA, a Roman conful, being deputed by the fenate to appeare a dangerous tumult and fedition of the people, who refused to pay the taxes necessary for carrying on the business of the state; convinced them of their folly, by delivering to them the following fable.

My friends and country men, faid he, attend to my words. It once happened that the members of the human body, taking some exceptions at the conduct of the Belly, refolved no longer to grant him the usual supplies. The Tongue first, in a fedtious speech, aggravated their grievances; and after highly extolling the activity and diligence of the Hands and Feet, fet forth how hard and unreasonable it was, that the fruits of their labour should be squandered away upon the infa. tiable cravings of a fat and indolent Paunch, which was entirely useless, and unable to do any thing towards helping himfelf. This fpeech was received with unanimous applause by all the Members. Immediately the Hands declared they would work no more; the Feet determined to B 4 carry

carry no farther the load of Guts with which they had hitherto been oppressed; nay, the very Teeth refused to prepare a single morfel more for his use. In this distress, the Belly befought them to confider maturely, and not foment fo fenfeless a rebellion. There is none of you, says he, can be ignorant that whatfoever you bestow upon me, is immediately converted to your use, and dispersed by me for the good of you all into every Limb. But he remonstrated in vain; for during the clamours of passion, the voice of reason is always difregarded. It being therefore impossible for him to quiet the tumult, he starved for want of their affistance, and the body wasted away to a skeleton. The Limbs, grown weak and languid were fenfible at last of their error, and would fain have returned to their respective duties; but it was now too late, death had taken possession of the whole, and they all perished together.

# FABLE V.

The Fox and the \* Swallow.

A RISTOTLE informs us that the following fable was spoken by Esop to the Samians, on a debate upon changing their ministers, who were accused of plundering the commonwealth.

A Fox swimming across a river, happened to be entangled in some weeds that grew near the bank, from which he was unable to extricate himself. As he lay thus exposed to whole swarms of slies, who were galling him and sucking his blood; a Swallow observing his distress, kindly offered to drive them away. By no means, said the Fox; for if these should be chased away, who are already sufficiently gorged, another more hungry swarm would succeed, and I should be robbed of every remaining drop of blood in my veins.

<sup>\*</sup>Instead of the Swallow, it was originally a Hedgehog: but as that creature seemed very unfit for the business of driving away slies, it was thought more proper to substitute the Swallow.

# FABLE VI.

The Fox and the Raven.

A Fox observing a Raven perched on the branch of a tree, with a fine piece of cheese in her mouth, immediately began to consider how he might possess himself of so delicious a morfel. Dear madam, faid he, I am extreamely glad to have the pleafure of feeing you this morning: your beautiful shape, and shining feathers, are the delight of my eyes; and would you condescend to favour me with a fong, I doubt not but your voice is equal to the rest of your accomplishments. Deluded with this flattering speech, the transported Raven opened her mouth, in order to give him a fpecimen of her pipe, when down droped the cheefe: which the Fox immediately fnatching up, bore it away in triumph, leaving the Raven to lament her credulous vanity at her leifure.

## FABLE VII.

The Fox and the Stork.

THE Fox, tho' in general more inclined to roguery than wit, had once a strong inclination to play the wag with his neighbour the Stork.

Stork. He accordingly invited her to dinner in great form; but when it came upon the table, the Stork found it confifted intirely of different foups, ferved up in broad shallow dishes, so that she could only dip in the end of her bill, but could not possibly fatisfy her hunger. The Fox lapped it up very readily, and every now and then, addressed himself to his guest, desired to know how she liked her entertainment; hoped that every thing was feafoned to her mind; and protested he was very forry to see her eat so sparingly. The Stork, perceiving she was played upon, took no notice, but pretended to like every dish extremely: and at parting pressed the Fox so earnestly to return her visit, that he could not in civility refuse. The day arrived, and he repaired to his appointment; but to his great mortification, when dinner appeared, he found it composed of minced meat, ferved up in long narrownecked glaffes; fo that he was only tantalized with the fight of what it was impossible for him to taste. The Stork thrust in her long bill, and helped herfelf very plentifully; then turning to Reynard, who was eagerly licking the outfide of a jarr where some fauce had been spilled-I am very glad, faid she smiling, that you feem to have so good an appetite; I hope you will make as hearty a dinner at my table as I did the other day day at yours. Reynard hung down his head, and looked very much displeased.—Nay, nay, said the Stork, don't pretend to be out of humour about the matter: they that cannot take a jest should never make one.

# FABLE VIII.

The Daw with borrowed Feathers.

WHEN a pert young templer, or city apprentice, fets up for a fine gentleman, with the affiftance of an imbroidered waiftcoat and Drefden ruffles, but without one qualification proper to the character; how frequently does it happen, that he is laughed at by his equals, and despifed by those whom he prefumed to imitate!

A pragmatical Jackdaw was vain enough to imagine, that he wanted nothing but the coloured plumes, to render him as elegant a bird as the Peacock. Puffed up with this wife conceit, he dreffed himfelf with a fufficient quantity of their most beautiful feathers, and in this borrowed garb, forsaking his old companions, endeavoured to pass for a Peacock. But he no sooner attempted to associate with these genteel creatures, than an affected strut betrayed the vain pretender.

pretender. The offended Peacocks, plucking from him their degraded feathers, foon striped him of his finery, reduced him to a mere Jackdaw, and drove him back to his brethren; by whom he was now equally despised, and justly punished with derision and contempt.

#### FABLE IX.

The Wolf and the Lamb.

WHEN cruelty and injustice are armed with power, and determined on oppression, the strongest pleas of innocence are preserved in vain.

A Wolf and a Lamb were accidentally quenching their thirst togther at the same rivulet. The Wolf stood towards the head of the stream, and the Lamb at some distance below. The injurious beast, resolved on a quarrel, siercely demands—How dare you disturb the water which I am drinking? The poor Lamb, all trembling, replies, How, I befeech you, can that possibly be the case, since the current sets from you to me? Disconcerted by the force of truth, he changes the accusation. Six months ago, says he, you vilely slandered me. Impossible, returns the Lamb, for I was not then born. No matter, it

# 14 ANCIENT FABLES.

was your father then, or some of your relations; and immediately seizing the innocent Lamb, he tore him to pieces.

# FABLE X.

The Mountain in Labour.

A Rumour once prevailed, that a neighbouring Mountain was in Labour; it was affirmed that she had been heard to utter prodigious groans; and a general expectation had been raised, that some extraordinary birth was at hand. Multitudes slocked with much eagerness to be witnesses of the wonderful event: one expecting her to be delivered of a giant; another of some enormous monster; and all were suspended in earnest expectation of somewhat grand and astonishing. When, after waiting with great impatiance a considerable time, behold!—out crept a Mouse.

# FABLE XI.

The Boys and the Frogs.

On the margin of a large lake, which was inhabited by a great number of Frogs, a company of Boys happened to be at play. Their diversion was duck and drake; and whole vollies

of stones were thrown into the water, to the great annoyance and danger of the poor terrified Frogs. at length one of the most hardy, lifting up his head above the surface of the lake; Ah, dear children, said he, why will ye learn so soon the cruel practices of your race? Consider, I beseech you, that tho' this may be sport to you, it is death to us.

#### FABLE XII.

The Lark and her Young.

A Lark having built her nest in a sield of corn, it grew ripe before her Young were well able to fly. Apprehensive for their fafety, The enjoined them, while the went out in order to provide for their sublistence, to listen very attentively to any discourse they might hear about reaping the field. At her return they told her, that the farmer and his fon had been there, and had agreed to fend to some of their neighbours, to affift them in cutting it down the next day. And so they depend, it feems, upon neighbours, faid the mother: very well: then I think we have no occasion to be afraid of tomorrow. The next day she went out, and left them the same injunction as before. When she returned, they acquainted her that the farmer and his fon had again

again been there, but as none of their neighbours came to their affistance, they had deferred reaping till the next day, and intended to fend for help to their friends and relations. I think we may still venture another day, fays the mother; but however be careful as before, to let me know what passes in my absence. They now inform her, that the farmer and his fon had a third time vifited the field; and finding that neither friends nor relations had regarded their fummons, they were determined to come the next morning and cut it down themselves. Nay, then, replied the Lark, it is time to think of removing: for as they now depend only upon themselves for doing their own business, it will undoubtedly be performed.

## FABLE XIII.

The Stag drinking.

A Stag quenching his thirst in a clear lake, was struck with the beauty of his horns, which he saw reslected in the water. At the same time, observing the extreme slenderness of his legs; What pity it is, said he, that so sine a creature should be surnished with so despicable a set of spindle shanks! what a truely noble animal I should be, were my legs in any degree answerable

# ANCIENT FABLES. 17

fwerable to my horns! In the midst of this soliloquy, he was alarmed with the cry of a pack of hounds. He immediately slies through the forest, and leaves his pursuers so far behind, that he might probably have escaped; but taking into a thick wood, his horns were entangled in the branches, where he was held till the hounds came up, and tore him in pieces. In his last moments, he thus exclaimed—How ill do we judge of our own true advantages! the legs which I despited would have borne me away in safety, had not my favourite antlers betrayed me to ruin.

#### FABLE XIV.

The Swallow and other Birds.

A Swallow observing an husbandman employed in sowing hemp, called the little Birds together, and informed them what the farmer was about. He told them that hemp was the material from which the nets, so fatal to the seathered race, were composed; and advised them unanimously to join in picking it up, in order to prevent the consequences. The Birds either disbelieving his information, or neglecting his advice, gave themselves no trouble about the matter. In a little time the hemp appeared above ground: the friendly Swallow again addressed himself

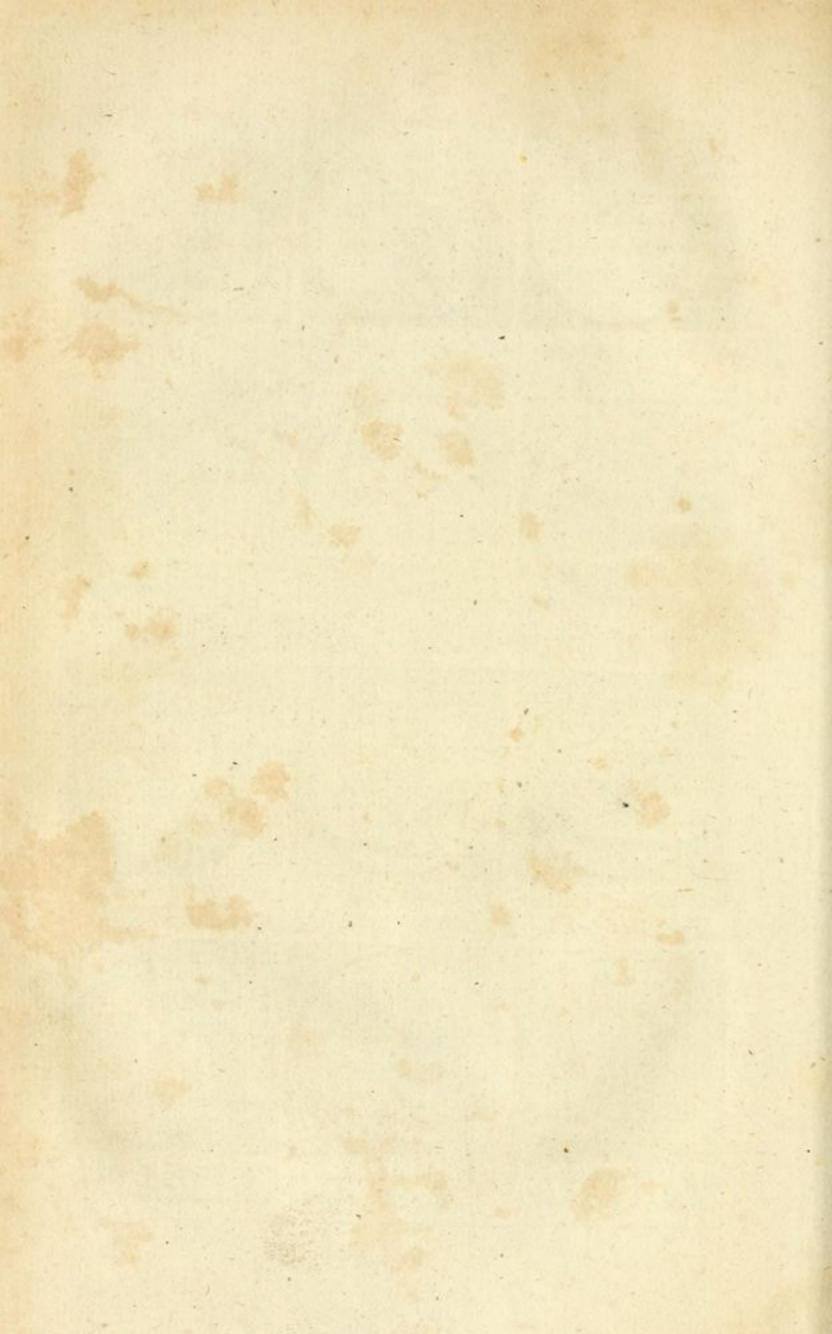
himself to them, told them it was not yet too late, provided they would immediately fet about the work, before the feeds had taken too deep root. But they still rejecting his advice, he forfook their fociety, repaired for fafety to towns and cities, there built his habitation and kept his residence. One day, as he was skimming along the streets, he happened to see a large parcel of those very Birds, imprisoned in a cage, on the shoulders of a bird-catcher. Unhappy wretches, faid he, you now feel the punishment of your former neglect. But those, who, having no forefight of their own, despise the wholesome admonition of their friends, deferve the mischief which their own obstinacy or negligence brings upon their heads.

# FABLE XV.

The Ass and the Lap-dog.

A N Afs, who lived in the fame house with a favourite Lap-dog, observing the superior degree of affection which the little minion enjoyed, imagined he had nothing more to do, in order to obtain an equal share, in the good graces of the samily, than to imitate the Lap-dog's playful and endearing caresses. Accordingly, he began to frisk about before his master, kicking up his





his heels and braying, in an aukward affectation of wantonness and pleasantry. This strange behaviour could not fail of raising much laughter, which the Ass mistaking for approbation and encouragement, he proceeded to leap upon his master's breast, and began very samiliarly to lick his face: but he was presently convinced by the force of a good cudgel, that what is sprightly and agreeable in one, may in another be justly censured as rude and impertinent; and that the furest way to gain esteem, is for every one to act suitably to his own natural genius and character.

# FABLE XVI.

The Lion and the Mouse.

A Lion by accident laid his paw upon a poor innocent Mouse. The frighted little creature, imagining she was just going to be devoured, begged hard for her life, urged that clemency was the fairest attribute of power, and earnestly intreated his majesty not to stain his illustrious paws with the blood of so insignificant an animal: upon which, the Lion very generously set her at liberty. It happened a few days afterwards, that the Lion ranging for his prey, fell into the toils of the hunter. The Mouse heard his roarings, knew the voice of her benefactor,

factor, and immediately repairing to his affiftance gnawed in pieces the meshes of the net, and by delivering her preserver, convinced him that there is no creature so much below another, but may have it in his power to return a good office.

# FABLE XVII.

The Wolf and the Crane.

A Wolf having with too much greediness swallowed a bone, it unfortunately stuck in his throat; and in the violence of his pain he applied to several animals, earnestly intreating them to extract it. None cared to hazard the dangerous experiment, except the Crane; who, perfuaded by his solemn promises of a gratuity, ventured to thrust her enormous length of neck down his throat, and having successfully performed the operation, claimed the recompence. See the unreasonableness of some creatures, said the Wolf: have I not suffered thee safely to draw thy neck out of my jaws, and hast thou the conscience to demand a further reward!

# FABLE XVIII.

The Countryman and the Snake.

A N honest Countryman oberved a Snake ly-ing under a hedge, almost frozen to death. He was moved with compassion; and bringing it home, he laid it near the fire, and gave it fome new milk. Thus fed and cherished, the creature presently began to revive: but no sooner had he recovered strength enough to do mischief, than he sprung upon the Contryman's wife, bit one of his children, and in short, threw all the whole family into confusion and terror. Ungreatful wretch! faid the man, thou hast fufficiently taught me how ill-judged it is, to confer benefits on the worthless and undeferving. So faying, he fnatched up a hatchet, and cut the Snake in pieces.

#### FABLE XIX.

The Dog and the Shadow.

N hungry Spaniel, having stolen a piece of flesh from a butchers's shop, was carrying it across a river. The water being clear, and the fun shining brightly, he saw his own Image in the stream, and fancied it to be another dog,

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with a more delicious morfel: upon which, unjustly and greedily opening his jaws to fnatch at the shadow, he lost the substance.

#### FABLE XX.

The Sun and the Wind.

PHOEBUS and AEolus had once a dispute, which of them could soonest prevail with a certain traveller to part with his cloak. AEolus began the attack, and affaulted him with great violence. But the man wrapping his cloak still closer about him, doubled his efforts to keep it, and went on his way. And now Phœbus darted his warm infinuating rays, which melting the traveller by degrees, at length obliged him to throw aside that cloak, which all the rage of AEolus could not compel him to resign. Learn hence, said Phœbus to the blustering god, that soft and gentle means will often accomplish, what sorce and sury can never effect.

# FABLE XXI.

The Wolf and the Mastiff.

A Lean half-starved wolf inadvertently strolled in the way of a strong well-fed Mastiss. The Wolf being much too weak to act upon the offensive,

offensive, thought it most prudent to accost honest Towser in a friendly manner: and among other civilities, very complaifantly congratulated him on his goodly appearance. Why, yes, returned the Mastiff, I am indeed in tolerable case; and if you will follow me, you may foon be altogether in as good a plight. The Wolf pricked up his ears at the propofal, and requested to be informed what he must do to earn such plentiful meals. Very little, replied the Mastiff; only drive away beggars, carefs my master, and be civil to his family. To these conditions the hungry Wolf had no objection, and very readily consented to follow his new acquaintance whereever he would conduct him. As they were trotting along, the Wolf observed that the hair was worn in a circle round his friend's neck; which raifed his curiofity to enquire what was the occafion of it. Nothing, answered the Mastiff, or a mere trifle; perhaps the collar to which my chain is fometimes fastened. Chain! replied the Wolf, with much furprize; it should feem then that you are not permitted to rove about where and when you please. Not always, returned Towfer, hanging down his head; but what does that fignify? it fignifies fo much, rejoined the Wolf, that I am resolved to have no share in

your dinners; half a meal with liberty, is in my estimation, preferable to a full one without it.

#### FABLE XXII.

Fortune and the School-boy.

A School-boy, fatigued with play, threw himfelf down by the brink of a deep pit, where he fell fast asleep. Fortune happening to pass by, saw him in this dangerous situation, and kindly gave him a tap on the shoulder: My dear child, said she, if you had fallen into this pit, I should have borne the blame; though in sact, the accident would have been wholly owing to your own carelessness.

Misfortune, faid a celebrated cardinal, is but another word for imprudence. The maxim is by no means absolutely true: certain however, it is, that mankind suffer more evils from their own imprudence, than from events which it is not in their power to controul.

#### FABLE XXIII.

The Frog and the Ox.

A Frog being wonderfully struck with the size and majesty of an Ox, that was grazing in the marshes, could not forbear endeavouring to expand

expand herself to the same portly magnitude. After puffing and fwelling for some time: "What think you, fister," faid she, "will this do?" Far from it. "Will this?" By no means. "But this furely will." Nothing like it. In short, after many ridiculous efforts to the fame fruitless purpose, the simple Frog burst her skin, and miserably expired upon the spot.

#### FABLE XXIV.

The Lion and other Beafts hunting in partnership.

A Leopard, a Lynx, and a Wolf were ambitious of the honour of hunting with the Lion. His favage majesty graciously condescended to their defire, and it was agreed that they should all have an equal share in whatever might be taken. They scour the forest, are unanimous in the purfuit; and, after a very fine chafe, pulled down a noble stag. It was divided with great dexterity by the Lynx, into four equal parts; but just as each was going to secure his share-Hold, fays the Lion, let no one presume to serve himself, till he hath heard our just and reasonable claims. I feize upon the first quarter by virtue of my prerogative; the fecond I think is due to my fuperior conduct and courage; I cannot forego the third on account of the necessities of my den;

and if any one is inclined to dispute my right to the fourth, let him speak. Awed by the majesty of his frown, and the terror of his paws, they silently withdrew, resolving never to hunt again but with their equals.

#### FABLE XXV.

The Ant and the Fly.

N Ant and a Fly had once a ridiculous con-A test about precedency, and were arguing which of the two was the more honourable: fuch disputes most frequently happen amongst the lowest and most worthless creatures. The Fly expressed great resentment, that such a poor crawling infect should presume to lie basking in the fame funshine, with one so much her superior! Thou hast not furely the insolence, said she, to imagine thyfelf of an equal rank with me. I am none of your mechanic creatures who live by their industry; but enjoy in plenty, and without labour, every thing that is truely delicious. I place myfelf uncontrouled upon the hands of kings; I kiss with freedom the lips of beauties; and feast upon the choicest sacrifices that are offered to the gods. To eat with the gods, replyed the Ant, and to enjoy the favours of the fair and the powerful, would be great honour indeed

indeed to one who was an invited, or a welcome guest; but an impertinent intruder, who is driven out with aversion and contempt where-ever he appears, has not much cause methinks to boast of his privileges. And as to the honour of not labouring for your subsistence; here too your boast is only your disgrace; for hence it is, that one half of the year you are destitute even of the common necessaries of life; whilst I, at the same time, returning to the hoarded granaries which my honest industry has filled, enjoy every satisfaction, independent of the favour, either of beauties or of kings.

#### FABLE XXVI.

The Bear and the two Friends.

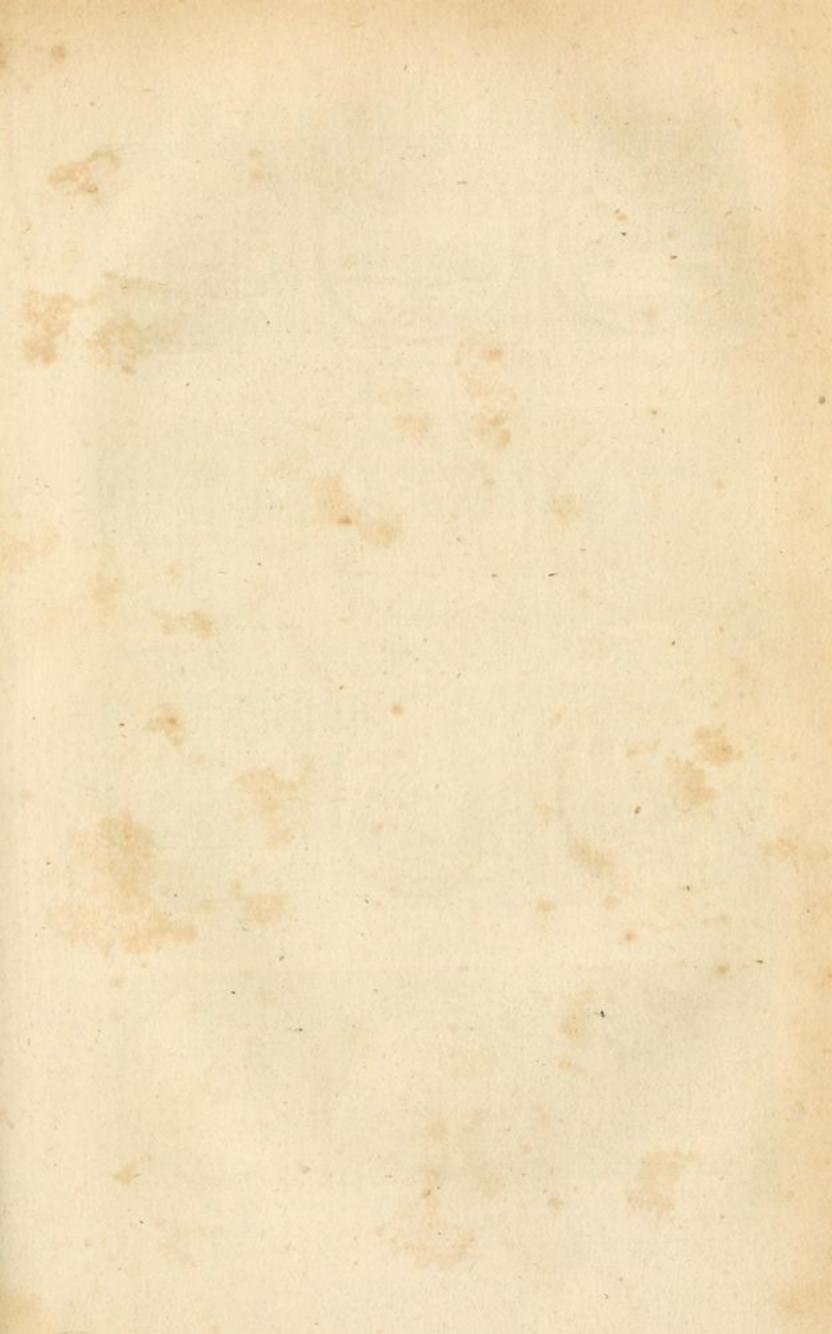
journey which led through a dangerous forest, mutually promised to assist each other, if they should happen to be assaulted. They had not proceeded far, before they perceived a Bear making towards them with great rage. There were no hopes in slight; but one of them, being very active, sprung up into a tree; upon which, the other, throwing himlest flat on the ground, held his breath, and pretended to be dead; remembering to have heard it asserted, that this crea-

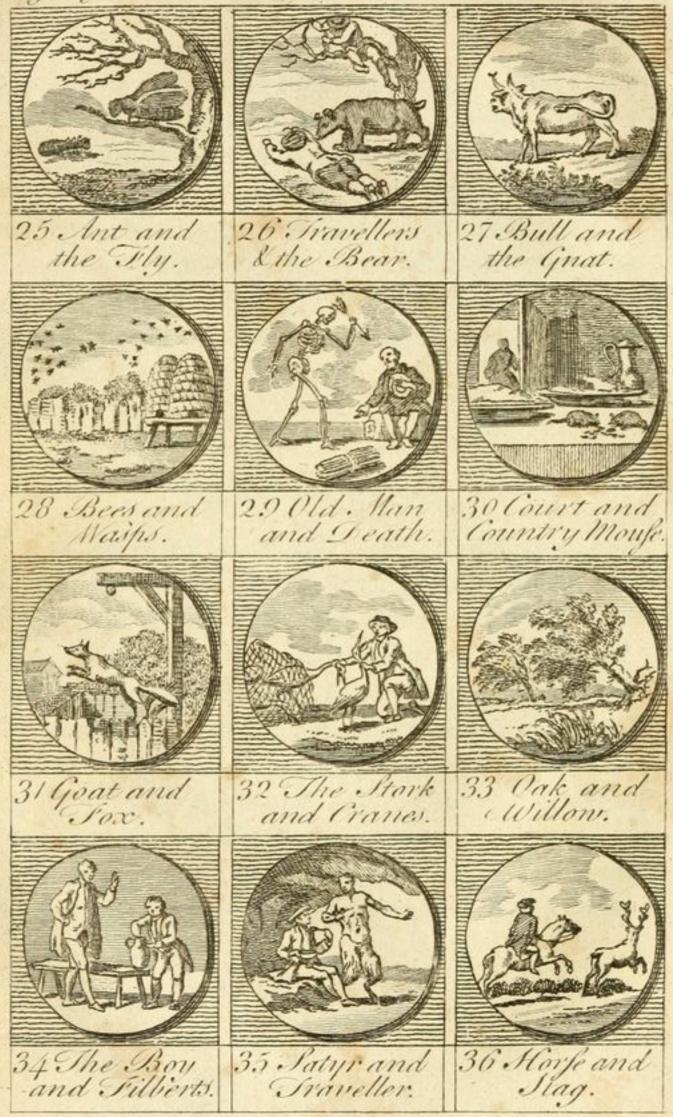
ture will not prey upon a dead carcafe. The Bear came up, and after smelling to him some time, left him, and went on. When he was fairly out of sight and hearing, the hero from the tree calls out—Well, my Friend, what said the Bear? He seemed to whisper you very closely. He did so, replied the other, and gave me this good piece of advice; never to associate with a wretch, who in the hour of danger will desert his Friend.

#### FABLE XXVII.

The Bull and the Gnat.

A Conceited Gnat, fully perfuaded of his own importance, having placed himself on the horn of a Bull, expressed great uneasiness lest his weight should be incommodious; and with much ceremony begged the Bull' spardon for the liberty he had taken; assuring him that he would immediately remove, if he pressed too hard upon him. Give yourself no uneasiness on that account, replied the Bull, I beseech you: for as I never perceived when you sate down, I shall probably not miss you whenever you think sit to rise up.





#### FABLE XXVIII.

The Wasps and the Bees.

PRETENDERS of every kind are best detected by appealing to their works.

Some honey-combs being claimed by a swarm of Wasps, the right owners protested against their demand, and the cause was referred to a Hornet. Witnesses being examined, they deposed that certain winged creatures, who had a loud hum, were of a yellowish colour, and somewhat like Bees, were observed a considerable time hovering about the place where this nest was found. But this did not fufficiently defide the question; for these characteristics, the Hornet observed, agreed no less with the Bees than with the Wasps. At length a sensible old Bee offered to put the matter upon this decisive issue; Let a place be appointed, by the court, faid he, for the plaintiffs and defendants to work in: it will then foon appear which of us are capable of forming fuch regular cells, and afterwards of filling them with fo delicious a fluid. The Wasps refuling to agree to this proposal, sufficiently convinced the judge on which fide the right lay: and he decreed the honey-combs accordingly.

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#### FABLE XXIX.

The Old Man and Death.

A Feeble Old Man, quite spent with carrying a burthen of sticks, which with much labour he had gathered in a neighbouring wood, called upon Death to release him from the satigues he endured. Death hearing the invocation, was immediately at his elbow, and asked him what he wanted. Frighted and trembling at the unexpected appearance—O good sir! said he, my burthen had like to have slipt from me, and being unable to recover it myself, I only implored your assistance to replace it on my shoulders.

#### FABLE XXX.

The Court and Country-Mouse.

A Contented Country-Mouse had once the honour to receive a visit from an old acquaintance belonging to the Court. The Country-Mouse, extremely glad to see her guest, very hospitably set before her the best cheese and bacon which her cottage afforded; and as to their beverage, it was the purest water from the spring. The repast was homely indeed, but the welcome hearty: they sate and chatted away the evening together

together very agreeably, and then retired in peace and quietness each to her little cell. The next morning when the guest was to take her leave, the kindly preffed her country friend to accompany her; fetting forth in very pompous terms, the great elegance and plenty in which she lived at Court. The Country-Mouse was easily prevailed upon, and they fet out together. It was late in the evening when they arrived at the palace; however, in one of the rooms, they found the remains of a fumptuous entertainment. There were creams, and jellies, and fweetmeats; and every thing, in short, of the most delicate kind: the cheese was Parmesan: and they wetted their whiskers in exquisite Champaign. But before they had half finished their repast, they were alarmed with the barking and fcratching of a lapdog; then the mewing of a cat frightened them almost to death; by and by, a whole train of fervants burst into the room: and every thing was fwept away in an instant. Ah! my dear friend, faid the Country-Mouse, as soon as she had recovered courage enough to speak, if your fine living is thus interrupted with fears and dangers, let me return to my plain food, and my peaceful cottage; for what is elegance without ease; or plenty, with an aching heart.

#### FABLE XXXI.

The Fox and the Goat.

A Fox and a Goat travelling together, in a very A fultry day, found themselves exceedingly thirsty; when looking round the country in order to discover a place where they might probably meet with water, they at length descried a clear fpring at the bottom of a pit. They both eagerly descended, and having sufficiently allayed their thirst, began to consider how they should get out. Many expedients for that purpose were mutually proposed, and rejected. At last the crafty Fox cried out with great joy, I have a thought just struck into my mind, which I am confident will extricate us out of our difficulty ! do you, faid he to the Goat, only rear yourfelf up upon your hinder legs, and rest your fore feet against the side of the pit. In this posture, I will climb up to your head, from whence, I shall be able, with a fpring, to reach the top: and when I am once there, you are fensible it will be very eafy for me to pull you out by the horns. The fimple Goat liked the propofal well; and immediately placed himself as directed: by means of which, the Fox without much difficulty, gained the top. And now, faid the Goat, give me the affistance

affiftance you promifed. Thou old fool, replied the Fox, hadft thou but half as much brains as beard, thou wouldft never have believed that I would hazard my own life to fave thine. However, I will leave with thee a piece of advice, which may be of fervice to thee hereafter, if thou shouldst have the good fortune to make thy escape; "Never venture into a pit again, before thou hast well considered how to get out of it."

#### FABLE XXXII.

The Farmer, the Cranes, and the Stork.

A Stork was unfortunately drawn into company with some Cranes, who were just setting out on a party of pleasure, as they called it, which in truth was to rob the fish-ponds of a neighbouring Farmer. Our simple Stork agreed to make one; and it so happened, that they were all taken in the fact. The Cranes having been old offenders, had very little to say for themselves, and were presently dispatched: but the Stork pleaded hard for his life. He urged that it was his first fault, that he was not naturally addicted to stealing sish, that he was famous for piety to his parents, and in short, for many other virtues. Your piety and virtue, said the Farmer, may for aught I know be exemplary; but your being

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in company with thieves renders it very fuspicious; and you must therefore submit with patience to share the same punishment with your companions.

#### FABLE XXXIII.

The Oak and the Willow.

A Conceited Willow had once the vanity to challenge his mighty neighbour the Oak, to a trial of strength. It was to be determined by the next storm; and AEolus was addressed by both parties, to exert his most powerful efforts. This was no fooner asked than granted; and a violent hurricane arose: when the pliant Willow, bending from the blaft, or shrinking under it, evaded all its force: while the generous Oak, disdaining to give way, opposed its fury, and was torn up by the roots. Immediately the Willow began to exult and to claim the victory: when thus the fallen Oak interrupted his exultation. Callest thou this a trial of strength? Poor wretch! not to thy strength, but weakness; not to thy boldly facing danger, but meanly skulking from it, thou owest thy present safety. I am an Oak, though fallen; thou still a Willow, though unhurt: but who, except fo mean a wretch as thyfelf, would prefer an ignominious life, preferved by craft or cowardice, to the glory of meeting death in an FABLE honourable caufe.

#### FABLE XXXIV.

The Boy and the Filberts.

A Certain Boy, as Epictetus tells the fable, put his hand into a pitcher, where great plenty of Figs and Filberts were deposited: he grasped as many as his sist could possible hold, but when he endeavoured to pull it out, the narrowness of the neck prevented him. Unwilling to lose any of them, but unable to draw out his hand, he burst into tears, and bitterly bemoaned his hard fortune. An honest fellow who stood by, gave him this wise and reasonable advice;—Grasp only half the quantity, my Boy, and you will easily succeed.

#### FABLE XXXV.

The Satyr and the Traveller.

A Poor Man travelling in the depth of winter, through a dreary forest, no inn to receive him, no human creature to befriend or comfort him, was in danger of being starved to death. At last however he came to the cave of a Satyr, where he intreated leave to rest a while, and shelter himself from the inclemency of the weather. The Satyr very civilly complied with his

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request.

request. The Man had no sooner entered, than he began to blow his singers. His host, surprized at the novelty of the action, was curious to know the meaning of it. I do it, said the Traveller, to warm my frozen joints, which are benumbed with cold. Presently afterwards the Satyr having perpared a mess of hot gruel to refresh his guest, the Man sound it necessary to blow his porridge too. What, inquired the Satyr, is not your gruel hot enough? Yes, replied the Traveller, too hot; and I blow it to make it cooler. Do you so? quoth the Satyr, then get out of my cave as fast as you can; for I desire to have no communication with a creature that blows hot and cold with the same breath.

#### FABLE XXXVI.

The Horfe and the Stag.

BEFORE the use of Horses was known in the world, one of these noble animals, having been insulted by a Stag, and finding himself unequal to his adversary, applied to a man for assistance. The request was easily granted, and the man putting a bridle in his mouth, and mounting upon his back, soon came up with the Stag, and laid him dead at his enemy's seet. The Horse having thus gratisted his revenge, thanked

his auxiliary: And now will I return in triumph, faid he, and reign the undifputed lord of the forest. By no means, replied the man; I shall have occasion for your services, and you must go home with me. So faying, he led him to his hovel, where the unhappy Steed spent the remainder of his days in a laborious servitude; fenfible too late, "That how pleafing foever revenge may appear, it always costs more to a generous mind than the purchase is worth."

#### FABLE XXXVII.

The Farmer and his Sons.

A Wealthy old Farmer, who had for some time declined in his health, perceiving that he had not many days to live, called his Sons together to his bed fide. My dear Children, faid the dying Man, I leave it with you as my last injunction, not to part with the farm which has been in our family these hundred years: for, to disclose to you a secret which I received from my father, and which I now think proper to communicate to you, there is a treasure hid somewhere in the grounds; though I never could discover the particular spot where it lies concealed. However, as foon as the harvest is got in, spare no pains in the fearch, and I am well affured

affured you will not lofe your labour. The wife old Man was no fooner laid in his grave, and the time he mentioned arrived, than his Sons went to work, and with great vigour and alacrity, turned up again and again every foot of ground belonging to their farm: the consequence of which was, although they did not find the object of their pursuit, that their lands yielded a far more plentiful crop than those of their neighbours. At the end of the year, when they were fettling their accounts, and computing their extraordinary profits, I would venture a wager, faid one of the brothers more acute than the rest, that this was the concealed wealth my father meant. I am fure, at least, we have found by experience, that " Industry is itself a treasure."

#### FABLE XXXVIII.

The Lion and Gnat.

AVAUNT! thou paltry, contemptible infect! faid a proud Lion one day to a Gnat that was frisking about in the air near his den. The Gnat, enraged at this unprovoked infult, vowed revenge, and immediately darted into the Lion's ear. After having fufficiently teized him in that quarter, she quitted her station and retired under his belly; and from thence made

her last and most formidable attack in his nostrils, where stinging him almost to madness, the Lion at length fell down, utterly spent with rage, vexation, and pain. The Gnat having thus abundantly gratisted her refentment, slew off in great exultation: but in the heedless transports of her success, not sufficiently attending to her own security, she sound herself unexpectedly entangled in the web of a spider; who rushing out instantly upon her, put an end to her triumph and her life.

This fable instructs us, never to suffer success so far to transport us, as to throw us off our guard against a reverse of fortune.

## FABLE XXXIX.

The Mifer and his Treasure.

A Miser having scraped together a considerable sum of money, by denying himself the common conveniencies of life, was much embarrassed where to lodge it most securely. After many perplexing debates with himself, he at length sixed upon a corner in a retired field, where he deposited his Treasure, and with it his heart, in a hole which he dug for that purpose. His mind was now for a moment at ease; but he had not proceeded

proceeded many paces in his way home, when all his anxiety returned; and he could not forbear going back to fee that every thing was fafe. This he repeated again and again; till he was at last observed by a labourer who was mending a hedge in an adjacent meadow. The fellow concluding that fomething extraordinary must be the occasion of these frequent visits, marked the spot; and coming in the night in order to examine it, he discovered the prize, and bore it off unmolested. Early the next morning, the Miser again renewed his vifit; when finding his Treafure gone, he broke out into the most bitter exclamations. A traveller, who happened to be paffing by at the fame time, was moved by his complaints to enquire into the cause of them. Alas! replied the Mifer, I have fustained the most cruel and irreparable loss! some villain has robbed me of a fum of money, which I buried under this stone no longer ago than yesterday. Buried! returned the traveller with furprize; a very extraordinary method truly of disposing of your riches! Why did you not rather keep them in your house, that they might be ready for your daily occasions? Daily occasions! refumed the Mifer, with an air of much indignation; do you imagine I so little know the value of money, as to fuffer it to be run away with by occasions? on the contrary, contrary, I had prudently resolved not touch a single shilling of it. If that was your wife resolution, answered the traveller, I see no sort of reason for your being thus afflicted: it is but putting this stone in the place of your Treasure, and it will answer all your purposes sull as well.

#### FABLE XL.

Minerva's Olive.

have each of them their favourite tree. Jupiter preferred the Oak, Venus the Myrtle, and Phæbus the Laurel; Cybele the Pine, and Hercules the Poplar. Minerva, continues the mythologists, surprized they should choose barren trees, asked Jupiter the reason.—It is, said he, to prevent any suspicion that we confer the honour we do them, from an interested motive. Let folly suspect what it pleases, returned Minerva; I shall not scruple to acknowledge that I make choice of the Olive for the usefulness of its fruit. O daughter, replied the father of the gods, it is with justice that men esteem thee wise; for nothing is truly valuable that is not useful.

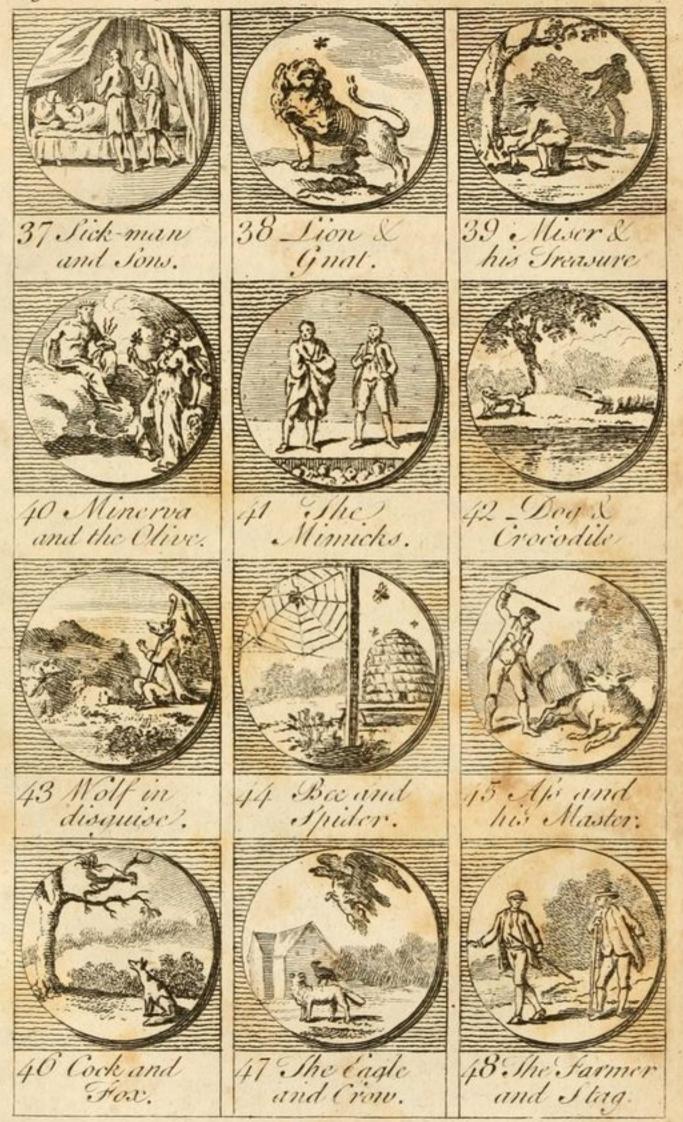
#### FABLE XLI.

The Mimick and the Countryman.

IN EN often judge wrong from some soolish prejudice; and whilst they persist in the desence of their mistakes, are sometimes brought to shame by incontestible evidence.

A certain wealthy patrician, intending to treat the Roman people with fome theatrical entertainments, published a reward to any one who could furnish a new or uncommon diversion. Excited by emulation, the artists assembled from all parts; among whom, a Mimick, well known for his arch wit, gave out that he had a kind of entertainment that had never yet been produced upon any stage.

This report being spread about, brought the whole city together. The theatre could hardly contain the number of spectators. And when the artist appeared alone upon the stage, without any apparatus, without any prompter or assistant, curiosity and suspence kept the spectators in a profound silence.





On a fudden the performer thrust down his head into his bosom, and mimicked the squeaking of a young pig so naturally, that the audience insisted upon it, he had one under his cloak, and ordered him to be searched. Which being done, and nothing appearing, they loaded the man with encomiums, and honoured him with the most extravagant applause.

A Country fellow observing what passed—
"Faith, says he, I can do this better than he:"
and immediately gave out that he would perform
the same much better the next day. Accordingly, greater crowds assembled: prepossessed
however in sayour of the first artist, they sit prepared to laugh at the Clown, rather than to
judge fairly of his performance.

They both came out upon the stage. The Mimick grunts away sirst, is received with vast applause, and the loudest acclamations. Then the Countryman pretending that he concealed a little pig under his cloak, (which in fact he did) pinched the ear of the animal, till he made him squeak. The people exclaimed aloud that the first performer had imitated the pig much more naturally, and would have hissed the Countryman off the stage: but he produced the real pig

from his bosom, and convinced them by a visible proof of their ridiculous error; See, Gentlemen, said he, What pretty sort of judges you are!

#### FABLE XLII.

The Dog and the Crocodile.

W E can never be too carefully guarded against a connection with persons of an ill character.

As a Dog was courfing the banks of the Nile, he grew thirsty; but, searing to be seized by the monsters of that river, he would not stop to satiate his drought, but lapped as he ran. A Crocodile, raising his head above the surface of the water, asked him, Why he was in such a hurry? He had often, he said, wished for his acquaintance, and should be glad to embrace the present opportunity. You do me great honour, said the Dog, but it is to avoid such companions as you, that I am in so much haste.

#### FABLE XLIII.

The Wolf in Difguise.

DESIGNING hypocrites frequently lay themselves open to discovery, by over-acting their parts.

A Wolf who by his frequent vifits to a flock of sheep in his neighbourhood, began to be extremely well known to them, thought it expedient, for the more fuccefsfully carrying on his depredations, to appear in a new character. To this end he difguifed himfelf in a shepherd's habit; and resting his fore-feet upon a stick, which ferved him by way of crook, he foftly made his approaches towards the fold. It happened that the shepherd and his dog were both of them extended on the grafs, fast asleep; so that he would certainly have succeeded in his project, if he had not imprudently attempted to imitate the shepherd's voice. The horrid noise awakened them both: when the Wolf, encumbered with his difguife, and finding it impossible either to resist or to flee, yielded up his life an eafy prey to the shepherd's dog.

#### FABLE XLIV.

The Bee and the Spider.

THE Bee and the Spider once entered into a warm debate, which was the better artist. The Spider urged her skill in the mathematics; and afferted that no one was half fo well acquainted as herfelf with the construction of lines, angles, squares, and circles: that the web she daily wove was a specimen of art inimitable by any other creature in the universe: and besides, that her works were derived from herfelf alone, the product of her own bowels; whereas the boafted honey of the Bee was stolen from every herb and flower of the field; nay, that she had obligations even to the meanest weeds. To this the Bee replied, that she was in hopes the art of extracting honey from the meanest weeds would at least have been allowed her as an excellence; and that as to her flealing fweets from the herbs and flowers of the field, her skill was there so conspicuous, that no flower ever fuffered the least diminution of its fragrance from fo delicate an operation. Then, as to the Spider's vaunted knowledge in the construction of lines and angles, she believed she might fafely rest the merits of her cause, on the regularity alone of her combs; but fince she could add

add to this, the sweetness and excellence of her honey, and the various purposes to which her wax was employed, she had nothing to fear from a comparison of her skill with that of the weaver of a slimfy cobweb; for the value of every art, she observed, is chiefly to be estimated by its use.

#### FABLE XLV.

The Ass and his Master.

A Diligent Ass, daily loaded beyond his strength by a severe Master, whom he had long served, and who kept him at very short commons, happened one day in his old age to be oppressed with a more than ordinary burthen of earthen-ware. His strength being much impaired, and the road deep and uneven, he unfortunately made a trip, and unable to recover himfelf, fell down, and broke all the vessels to pieces. His Master transported with rage, began to beat him most unmercifully Against whom the poor Ass, lifting up his head as he lay on the ground, thus strongly remonstrated: Unfeeling wretch! to thy own avaricious cruelty, in first pinching me of food, and then loading me beyond my strength, thou owest the misfortune which thou fo unjustly imputest to me.

#### FABLE XLVI.

The Cock and the Fox.

A N experienced old Cock was fettling himself to rooft upon a high bough, when a Fox appeared under the tree. I'am come, faid the artful hypocrite, to acquaint you in the name of all my brethren, that a general peace is concluded between your whole family and ours. Descend immediately I befeech you, that we may mutually embrace upon so joyful and unexpected an event. My good friend, replied the Cock, nothing could be more agreeable to me than this news: and to hear it from you increases my fatisfaction. But I perceive two hounds at a distance coming this way, who are probably dispatched as couriers with the treaty: as they run very fwiftly, and will certainly be here in a few minutes, I will wait their arrival, that we may all four embrace together. Reynard well knew, if that was the case, it was no time for him to remain there any longer: pretending therefore to be in great haste; Adieu, said he, for the present; we will refer our rejoicing to another opportunity: upon which he darted into the woods with all imaginable expedition. Old Chanticleer no fooner faw him depart, than he crowed abundantly

in the triumph of his artifice: for by a harmless stratagem to disappoint the malevolent intentions of those who are endeavouring to deceive us to our ruin, is not only innocent, but laudable.

#### FABLE XLVII.

The Eagle and the Crow.

O mistake our own talents, or over-rate our abilities, is always ridiculous, and sometimes dangerous.

An Eagle, from the top of a high mountain, made a stoop at a lamb, pounced it, and bore it away to her young. A Crow, who had built her nest in a cedar near the foot of the rock, obferving what passed, was ambitious of performing the same exploit: and darting from her nest, sixed her talons in the sleece of another lamb. But neither able to move her prey, nor disentangle her seet, she was taken by the shepherd, and carried away for his children to play with: who eagerly enquiring what bird it was,—An hour ago, said he, she sancied herself an Eagle; however, I suppose she is by this time convinced that she is but a Crow.

#### FABLE XLVIII.

The Farmer and the Stag.

A Stag, who had left at some distance a pack of hounds, came up to a Farmer, and defired he would fuffer him to hide himfelf in a little coppice which joined to his house. The Farmer, on condition that he would forbear to enter a field of wheat, which lay before him, and was now ready for the fickle, immediately gave him leave, and promifed not to betray him. The squire with his train instantly appeared, and enquired whether he had not feen the Stag; No, faid the Farmer, he has not passed this way, I affure you: but, in order to curry favour at the fame time with his worship, he pointed stilly with his finger to the place where the poor beaft lay concealed. This however, the sportsman, intent on his game, did not observe, but passed on with his dogs across the very field. As soon as the Stag perceived they were gone, he prepared to steal off, without speaking a word. Methinks, cryed the Farmer, you might thank me, at least, for the refuge I have afforded you: yes, faid the Stag, and had your hands been as honest as your tongue, I certainly should; but all the return that

a double dealer has to expect, is a just indignation and contempt.

#### FABLE XLIX.

The Lion, the Tyger, and the Fox.

Lion and a Tyger jointly feized on a young A fawn, which they immediately killed. This they had no fooner performed, than they fell a fighting, in order to decide whose property it should be. The battle was so bloody, and so obstinate, that they were both compelled, thro' weariness and loss of blood, to desist; and lye down by mutual confent, totally difabled. At this instant, a Fox unluckily came by; who, perceiving their fituation, made bold to feize the contested prey, and bore it off unmolested. As foon as the Lion could recover breath-How foolish, said he, has been our conduct! Instead of being contented as we ought, with our respective shares; our fenfeless rage has rendered us unable to prevent this rafcally Fox from defrauding us of the whole.

#### FABLE L.

The Lion and the Ass.

A Conceited Ass had once the impertinence to bray forth some contemptuous speeches against the Lion. The suddenness of the infult, at first raised some emotions of wrath in his breast; but turning his head and perceiving from whence it came, they immediately fubfided; and he very fedately walked on, without deigning to honour the contemptible creature, even fo much as with an angry word.

### FABLE LI.

The Snake and the Hedge-hog.

T is by no means prudent to join interests with fuch as have it in their power to impose upon us their own conditions.

By the intreaties of a Hedge-hog half starved with cold, a Snake was once perfuaded to receive him into her cell. He was no fooner entered, than his prickles began to be very uneafy to his companion: upon which, the Snake defired he would provide himfelf another lodging, as she found her apartment was not large enough

to accommodate both. Nay, faid the Hedge-hog, let them that are uneasy in their situation exchange it; for my own part, I am very well contented where I am; and if you are not, you are welcome to remove whenever you think proper.

#### FABLE LII.

The Trumpeter.

A Trumpeter in a certain army, happened to be taken prisoner. He was ordered immediately to execution, but pleaded in excuse for himself, that it was unjust a person should suffer death, who, far from an intention of mischief, did not even wear an offensive weapon. So much the rather, replied one of the enemy, shalt thou die; since without any design of sighting thyself, thou excitest others to the bloody business: for he that is the abettor of a bad action, is at least equally guilty with him that commits it.

#### FABLE LIII.

\* Vice and Fortune.

FORTUNE and Vice, according to Plutarch had once a violent contest, which of them had it most in their power to make mankind unhappy. Fortune boasted that she could take from men every external good; and bring upon them every external evil. Be it so, replied Vice; but this is by no means sufficient to make them miserable without my assistance: whereas without yours, I am able to render them completely so; nay, in spite too of all your endeavours to make them happy.

#### FABLE LIV.

The Bear and the Bees.

A Bear happened to be stung by a Bee; the pain was so acute, that in the madness of revenge he ran into the garden, and overturned the hive, vowing the destruction of the whole race. This outrage provoked their anger to a high degree, and brought the sury of the whole

<sup>\*</sup>This fable is abridged from Plutarch, by Lord Bolingbroke, in his Philosophical Tracts.

fwarm upon him. They attacked him with fuch violence, that his life was in danger, and it was with the utmost difficulty that he made his escape, wounded from head to tail. In this desperate condition, lamenting his misfortune, and licking his sores, he could not forbear reslecting, how much more adviseable it had been to have patiently acquiesced under one injury, than thus by an unprofitable resentment to have provoked a thousand.



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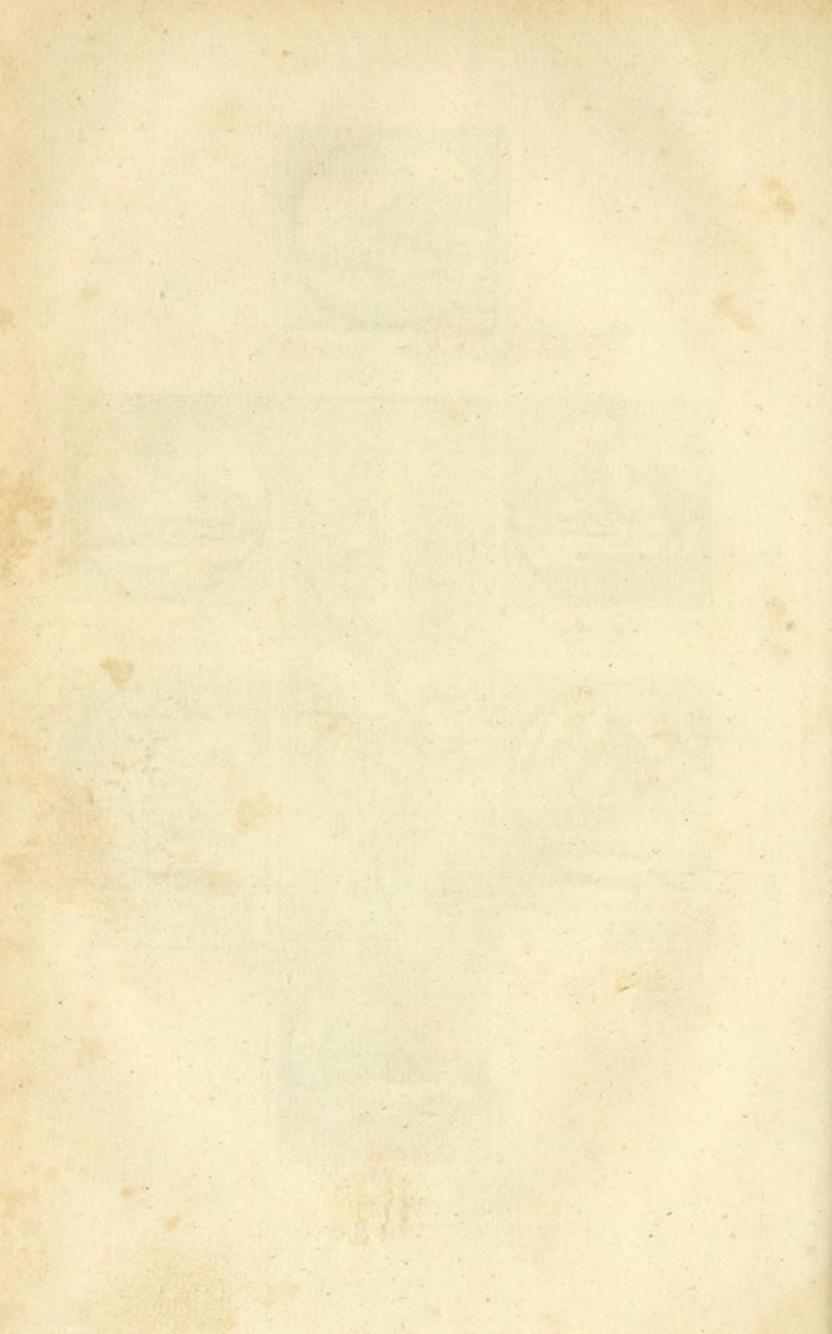


52 Trumpeter taken prisoner:

50 Ass and Lion.



54 Bear and Beas.

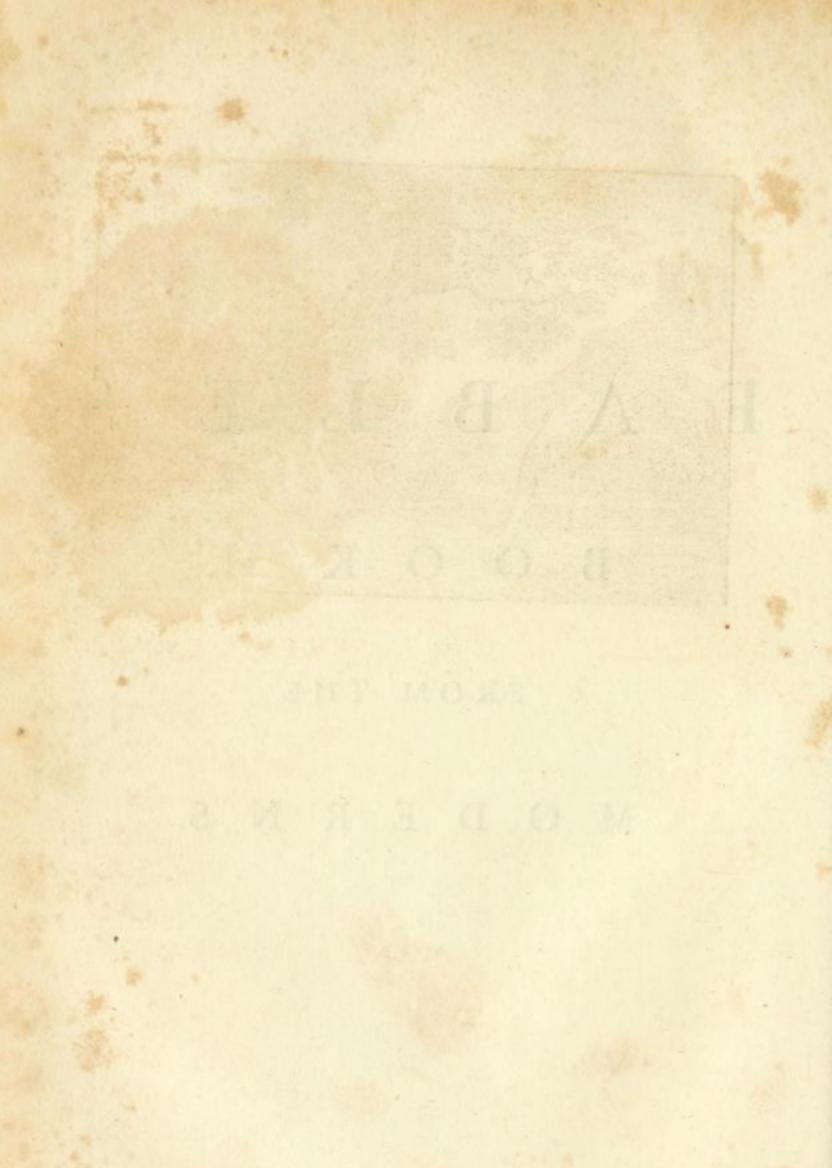


# FABLES.

BOOK II.

FROM THE

MODERNS.





#### FABLE I.

The Miller, his Son, and their Afs.

A Miller and his Son were driving their Afs to market, in order to fell him: and that he might get thither fresh and in good condition, they drove him on gently before them. They had not gone far, when they met a company of travellers. Sure, say they, you are mighty careful of your Ass: methinks one of you might as well get up and ride, as suffer him to walk on at his ease, while you trudge after him on foot. In compliance with this advice, the Old Man set his Son upon the beast. They had scarce advanced a quarter of a mile further, when

they met another company. You idle young rogue, faid one of the party, why don't you get down, and let your poor father ride? Upon this, the Old Man made his Son difmount, and got up himfelf. While they were marching in this manner, a third company began to infult the father. You hard-hearted, unnatural wretch, fay they, how can you fuffer that poor lad to wade through the dirt, while you like an alderman ride at your ease? The good-natured Miller flood corrected, and immediately took his Son up behind him. And now, the next man they met exclaimed with more vehemence, than all the rest. Was there ever such a couple of lazy boobies? to overload in fo unconscionable a manner, a poor dumb creature, who is far less able to carry them than they are to carry him! The complying Old Man would have been half inclined to make the trial, had not experience by this time fufficiently convinced him, that there cannot be a more fruitless attempt, than to endeavour to please all mankind.

#### FABLE II.

The Sorcerefs.

NIGHT and silence had now given repose to the whole world; when an old illnatured Sorceress, in order to exercise her infernal arts, entered into a gloomy wood, that trembled at her approach. The scene of her horrid incantations was within the circumference of a large circle; in the center of which an altar was raised, where the hallowed vervain blazed in trianglar flames, while the mischievous Hag pronounced the dreadful words, which bound all hell in obedience to her charms. She blows a raging peftilence from her lips into the neighbouring folds; the innocent cattle die, to afford a fit facrifice to the infernal deities. The moon, by powerful spells drawn down from her orb, enters the wood: legions of spirits from Pluto's realms appear before the altar, and demand her pleasure. Tell me, faid she, where I shall find what I have lost, my favourite little dog. How! cryed they all, enraged-Impertinent Beldame! must the order of nature be inverted, and the repose of every creature disturbed, for the fake of thy little dog?

#### FABLE III.

The Camelion.

TWO travellers happened on their journey to be engaged in a warm dispute about the colour of the Camelion. One of them affirmed it was blue; that he had feen it with his own eyes, upon the naked branch of a tree, feeding on the air, in a very clear day. The other strongly afferted it was green, and that he had viewed it very closely and minutely on the broad leaf of a fig-tree. Both of them were positive, and the dispute was rising to a quarrel: but a third perfon luckily coming by, they agreed to refer the question to his decision. Gentlemen, said the arbitrator with a smile of great self-satisfaction, you could not have been more lucky in your reference, as I happen to have caught one of them last night: but indeed you are both mistaken, for the creature is totally black. Black! impossible! Nay, quoth the umpire, with great affurance; the matter may foon be decided, for I immediately enclosed my Camelion in a little paper box, and here it is. So faying, he drew it out of his pocket, opened his box, and behold, it was as white as fnow. The positive disputants looked equally furprifed, and equally confounded: while the

the fagacious reptile, affuming the air of a philofopher, thus admonished them: Ye children of
men, learn diffidence and moderation in your opinions. 'Tis true, you happen, in this present
instance, to be all in the right, and have only
considered the subject under different circumstances: but pray, for the suture, allow others
to have eye-sight as well as yourselves; nor wonder if every one presers the testimony of his own
senses, to that of another's.

# FABLE IV.

The Wolf and the Lamb.

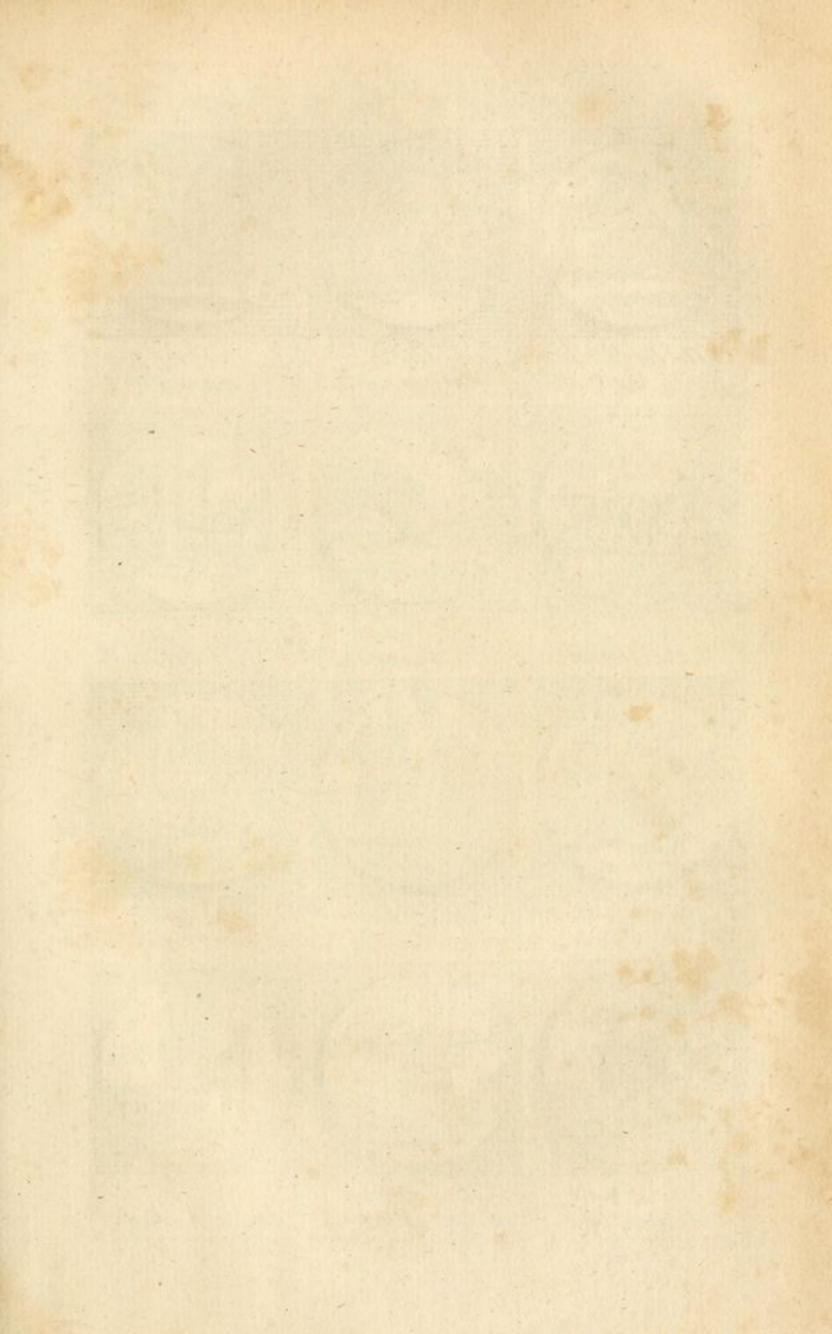
A Flock of sheep were feeding in a meadow, while their dogs were asleep, and their shepherd at a distance, playing on his pipe, beneath the shade of a spreading elm. A young unexperienced Lamb, observing a half-starved Wolf peeping through the pales of the enclosure, entered into conversation with him. Pray, what are you seeking for here? faid the Lamb. I am looking, replied the Wolf, for some tender grass; for nothing you know is more pleasant than to feed in a fresh pasture, and to slake ones thirst at a crystal stream: both which, I perceive, you enjoy within these pales in their utmost perfection. Happy creature! continued he, how much

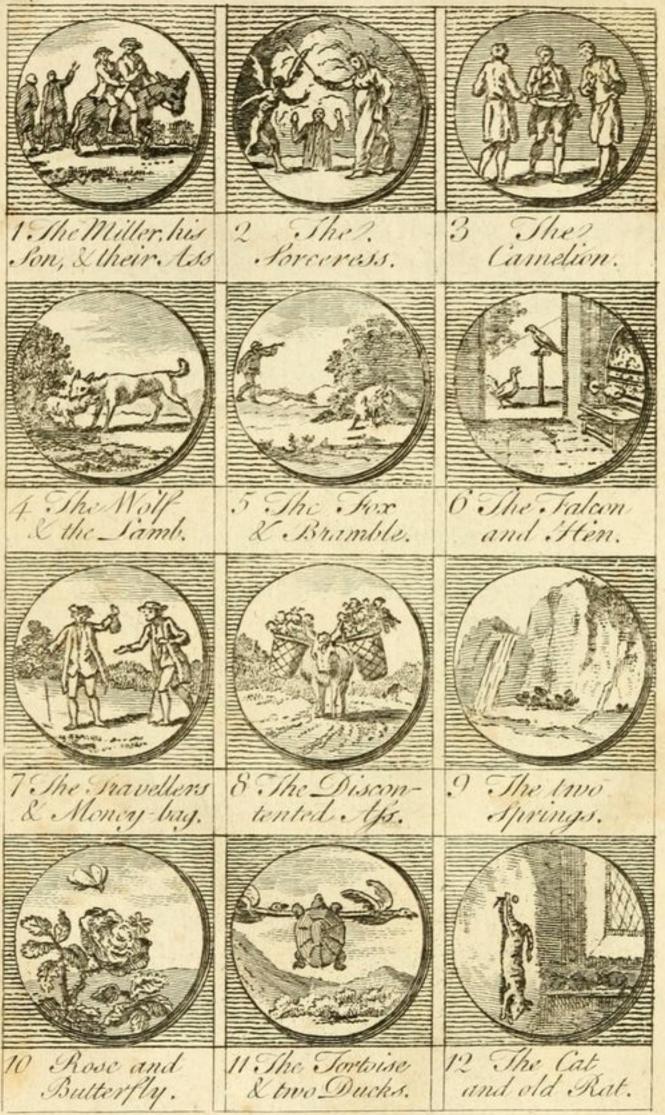
I envy your lot! who are in full possession of the utmost I desire: for philosophy has long taught me to be satisfied with a little. It seems then, returned the Lamb, those who say you seed on slesh, accuse you salsely, since a little grass will easily content you. If this be true, let us for the future live like brethren, and feed together. So saying, the simple Lamb imprudently crept through the sence, and became at once a prey to our pretended philosopher, and a sacrifice to his own inexperience and credulity.

# FABLE V.

The Fox and the Bramble.

A fox closely pursued by a pack of dogs, took shelter under the covert of a Bramble. He rejoiced in this asylum, and for a while was very happy: but soon found, that if he attempted to stir, he was wounded by thorns and prickles on every side. However, making a virtue of necessity, he forbore to complain; and comforted himself with reslecting, that no bliss is perfect; that good and evil are mixt, and slow from the same fountain. These briars indeed, said he, will tear my skin a little, yet they keep off the dogs. For the sake of the good then, let me bear the evil with patience; each bitter has its sweets, and these





these Brambles though they wound my flesh, preserve my life from danger.

### FABLE VI.

The Falcon and the Hen.

DIFFERENT circumstances make the same action right or wrong, a virtue or a vice.

Of all the creatures I ever knew, faid a Falcon to a Hen, you are certainly the most ungrateful. What instance of ingratitude, replied the Hen, can you justly charge upon me? The greatest, returned the Falcon; ingratitude to your highest benefactors, men. Do they not feed you every day, and shelter you every night? Nevertheless, when they endeavour to court you to them, you ungratefully forget all their kindness, and fly from them as from an enemy. Now I, who am wild by nature, and no way obliged to them; yet upon the least of their caresses, fuffer myfelf to be taken, and go, or come at their command. All this is very true, replied the Hen, but there may be a fufficient reason both for my fear, and for your familiarity: I believe you never faw a fingle Falcon roafting at the fire; whereas I have feen an hundred Hens truffed for that purpose.

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# FABLE VII.

The Travellers and the Money-bag.

S two men were travelling on the road, one A of them espied a bag of Money lying on the ground, and picking it up, I am in luck this morning, faid he, I have found a Bag of Money. Yes, returned the other; though, methinks, you should not fay I, but We have found it: for when two friends are travelling together, they ought equally to share in any accidental good fortune that may happen to attend them. No, rejoined the former, it was I that found it, and I must infift upon keeping it. He had no sooner spoken the words than they were alarmed with a hue and cry after a thief, who had that morning taken a purfe upon the road. Lord, fays the finder, this is extremely unfortunate, we shall certainly be feized. Good Sir, replied the other, be pleased not to say We, but I: as you would not allow me a share in the prize, you have no right to make me a partner in the punishment.

# FABLE VIII.

The discontented Ass.

I N the depth of winter, a poor Ass prayed heartily for the spring, that he might exchange a cold lodging, and a heartless truss of straw, for a little warm weather and a mouthful of fresh gass. In a short time, according to his wish, the warm weather, and the fresh grass came on; but brought with them fo much toil and bufinels, that he was foon as weary of the fpring as before of the winter; and he now became impatient for the approach of fummer. Summer arrives: but the heat, the harvest-work, and other drudgeries and inconveniences of the feason, set him as far from happiness as before; which he now flattered himself would be found in the plenty of autumn. But here too he is disappointed; for what with the carrying of apples, roots, fewel for the winter, and other provisions, he was in autumn more fatigued than ever. Having thus trod round the circle of the year, in a course of restless labour, uneafiness and disappointment; and found no season, nor station of life, without its business and its trouble; he was forced at last to acquiesce in the comfortless season of winter, where his complaint F 2 began:

began: convinced that in this world, every fituation has its inconvenience.

# FABLE IX.

The two Springs.

I WO Springs, which issued from the same fountain, began their course together: one of them took her way in a filent and gentle stream, while the other rushed along with a founding and rapid current. Sifter, faid the latter, at the rate you move, you will probably be dried up before you advance much farther: whereas, for myfelf, I will venture a wager, that within two or three hundred furlongs I shall become navigable, and after distributing commerce and wealth wherever I flow, I shall majestically proceed to pay my tribute to the ocean: so farewel, dear sister, and patiently submit to your fate. Her sister made no reply; but calmly descending to the meadows below, increased her stream by numberless little rills, which she collected in her progress, till at length she was enabled to rife into a considerable river: whilst the proud Stream, who had the vanity to depend folely upon her own fufficiency, continued a shallow brook, and was glad at last to be helped forward, by throwing herself into the arms of her despised sister.

FABLE

# FABLE X.

The Rose and the Butterfly.

A Fine powdered Butterfly fell in love with a beautiful Rose, who expanded her charms in a neighbouring parterre. Matters were foon adjusted between them, and they mutually vowed eternal fidelity. The Butterfly, perfectly fatisfied with the fuccess of his amour, took a tender leave of his mistress, and did not return again till noon. What! faid the Rose, when she faw him approach, is the ardent passion you vowed, fo foon extinguished? It is an age since you paid me a visit. But no wonder: for I observed you courting by turns every flower in the garden. You little coquet, replied the Butterfly, it well becomes you truely, to reproach me with my gallantries; when in fact I only copy the example which you yourself have set me. For, not to mention the fatisfaction with which you admitted the kiss of the fragrant Zephyr; did I not fee you difplaying your charms to the bee, the fly, the wasp, and in short, encouraging and receiving the addresses of every buzzing insect that fluttered within your view? If you will be a coquet, you must expect to find me inconstant.

#### FABLE XI.

The Tortoise and two Ducks.

VANITY and idle curiofity are qualities which generally prove destructive to those who suffer themselves to be governed by them.

A Tortoife, weary of passing her days in the fame obscure corner, conceived a wonderful inclination to visit foreign countries. Two Ducks, whom the simple Tortoise acquainted with her intention, undertook to oblige her upon the occasion. Accordingly they told her, that if she would fasten her mouth to the middle of a pole, they would take the two ends, and transport her whitherfoever she chose to be conveyed. The Tortoife approved of the expedient; and every thing being prepared, the Ducks began their flight with her. They had not travelled far in the air, when they were met by a crow, who enquiring what they were bearing along, they replied, The queen of the Tortoifes. The Tortoife, vain of the new and unmerited appellation, was going to confirm the title, when opening her mouth for that purpose, she let go her hold, and was dashed to pieces by her fall.

#### FABLE XII.

The Cat and the old Rat.

Certain Cat had made fuch unmerciful havoc among the vermin of her neighbourhood, that not a fingle Rat or Moufe dared venture to appear abroad. Puss was soon convinced, that if affairs remained in their present situation, fhe must be totally unsupplied with provision. After mature deliberation therefore, she resolved to have recouse to stratagem. For this purpose, she suspended herself from a hook with her head downwards, pretending to be dead. The rats and mice observing her, as they peeped from their holes, in this dangling attitude, concluded she was hanged for some misdemeanour; and with great joy immediately fallied forth in quest of their prey. Pufs, as foon as a fufficient number were collected together, quitting her hold, dropped into the midst of them; and very few had the fortune to make good their retreat. This artifice having fucceeded fo well, she was encouraged to try the event of a fecond. Accordingly she whitened her coat all over, by rolling herfelf in a heap of flour, and in this difguise lay concealed in the bottom of a meal tub. This stratagem was executed, in general, with the same F 4 effect

effect as the former. But an old experienced Rat, altogether as cunning as his adversary, was not so easily ensured. I don't much like, said he, that white heap yonder; something whispers me, there is mischief concealed under it. Tis true, it may be meal; but it may likewise be something that I shall not relish quite so well. There can be no harm, at least, in keeping at a proper distance: for caution, I am sure, is the parent of security.

# FABLE XIII.

The Country Maid and her Milk-pail

HEN men suffer their imaginations to amuse them with the prospect of distant and uncertain improvements of their condition; they frequently sustain real losses, by their inattention to those affairs in which they are immediately concerned.

A Country Maid was walking very deliberately with a Pail of Milk upon her head, when the fell into the following train of reflections. The money, for which I shall fell this Milk, will enable me to increase my stock of eggs to three hundred. These eggs, allowing for what may prove addle, and what may be destroyed by ver-

min, will produce at least, two hundred and fifty chickens. The chickens will be fit to carry to market about Christmas, when poultry always bear a good price: fo that by May-day, I cannot fail of having money enough to purchase a new gown. Green-let me confider,-yes, green becomes my complexion best, and green it shall be. In this drefs I will go to the fair, where all the young fellows will strive to have me for a partner: but I shall perhaps refuse every one of them, and with an air of disdain toss from them -Transported with this triumphant thought, she could not forbear acting with her head, what thus passed in her imagination; when down came the Pail of Milk, and all her imaginary happiness vanished in a moment.

# FABLE XIV.

The Cormorant and the Fishes.

I T is very imprudent to trust an enemy, or even a stranger, so far as to put one's self in his power.

A Cormorant whose eyes were become so dim by age, that he could not discern his prey at the bottom of the waters, bethought himself of a stratagem to supply his wants. Hark you, friend,

faid he to a Gudgeon, whom he observed swimming near the furface of a certain canal, if you have any regard for yourfelf or your brethren, go this moment and acquaint them from me, that the owner of this piece of water is determined to drag it a week hence. The Gudgeon immediately fwam away, and made his report of this terrible news to a general affembly of the Fishes; who unanimously agreed to fend him back as their embaffador to the Cormorant. The purport of his commission was to return him their thanks for the intelligence; and to add their intreaties, that, as he had been fo good as to inform them of their danger, he would be gracioufly pleafed to put them into a method of efcaping it. That I will most readily, returned the artful Cormorant, and affift you with my best fervices into the bargain. You have only to collect yourselves together at the top of the water, and I will undertake to transport you one by one to my own residence, by the side of a folitary pool, to which no creature but myfelf ever found the way. The project was perfectly well approved by the unwary Fishes, and with great expedition performed by the deceitful Cormorant; who having placed them in a shallow water, the bottom of which his eye could eafily difcern,

they were all devoured by him in their turns, as his hunger or luxury required.

# FABLE XV.

The Athiest and the Acorn.

I T was the fool who faid in his heart, There is no God: into the breast of a wise man, such a thought could never have entered. One of those refined Reasoners, commonly called Minute Philosophers, was fitting at his ease beneath the shade of a large oak, while at his side the weak branches of a pumpion were trailed upon the ground. This threw our great logician into his old track of reasoning against providence. Is it confistent with common sense, faid he, that infinite wisdom should create so large and stately a tree, with branches of fuch prodigious strength, only to bear fo fmall and infignificant a fruit as an Aeorn? Or that fo weak a stem, as that of a pumpion, should be loaded with fo disproportioned a weight? A child may fee the abfurdity of it. In the midst of this curious speculation, down dropt an Acorn, from one of the highest branches of the oak, full upon his head. How fmall a trifle may overturn the fystems of mighty philosophers! Struck with the accident, he could

not help crying out, How providential it is that this was not a pumpion!

#### FABLE XVI.

The Lynx and the Mole.

INDER the covert of a thick wood, at the foot of a tree, as a Lynx lay whetting his teeth, and waiting for his prey; he espied a Mole, half buried under a hilloc of her own raising. Alas, poor creature, said the Lynx, how much I pity thee! Surely Jupiter has been very unkind, to debar thee from the light of the day, which rejoices the whole creation. Thou art certainly not above half alive; and it would be doing thee a fervice, to put an end to fo unanimated a being. I thank you for your kindnefs, replied the Mole, but I think I have full as much vivacity, as my state and circumstances require. For the rest, I am perfectly well contented with the faculties which Jupiter has allotted me, who I am fure wants not our direction in distributing his gifts with propriety. I have not, 'tis true, your piercing eyes; but I have ears which answer all my purposes full as well. Hark! for example, I am warned, by a noise which I hear behind you, to fly from danger. So faying, he flunk into the earth; while

a javelin from the arm of a hunter, pierced the quick-fighted Lynx to the heart.

### FABLE XVII.

The Spider and the Silk-worm.

THOSE arts are most valuable, which are of greatest use.

A Spider, busied in spreading his web from one side of a room to the other, was asked by an industrious Silk-worm, to what end he spent so much time and labour, in making such a number of lines and circles? The Spider angrily replied, Do not disturb me, thou ignorant thing: I transmit my ingenuity to posterity, and same is the object of my wishes. Just as he had spoken, Susan the chambermaid, coming into the room to feed her Silk-worms, saw the spider at his work; and with one stroke of her broom, swept him away, and destroyed at once his labours, and hopes of same.

# FABLE XVIII.

The Bee and the Fly.

A Bee observing a Fly frisking about her hive, asked him in a very passionate tone, what he did there? Is it for fuch fcoundrels as you, faid she, to intrude into the company of the queens of the air? You have great reason truly, replied the Fly, to be out of humour: I am fure they must be mad, who would have any concern with fo quarrelfome a nation. And why fo? thou faucy malapert, returned the enraged Bee: we have the best laws, and are governed by the best policy in the world. We feed upon the most fragrant flowers, and all our business is to make honey? honey, which equals nectar, thou tafteless wretch, who livest upon nothing but putrefaction and excrement. We live as we can, rejoined the Fly: poverty, I hope, is no crime; but passion is one, I am sure. The honey you make, is fweet I grant you; but your heart is all bitterness: for to be revenged on an enemy, you'll destroy your own life; and are so inconsiderate in your rage, as to do more mischief to yourself, than to your adversary. Take my word for it, one had better have less considerable talents, and use them with more discre-FABLE tion.

#### FABLE XIX.

Genius, Virtue, and Reputation.

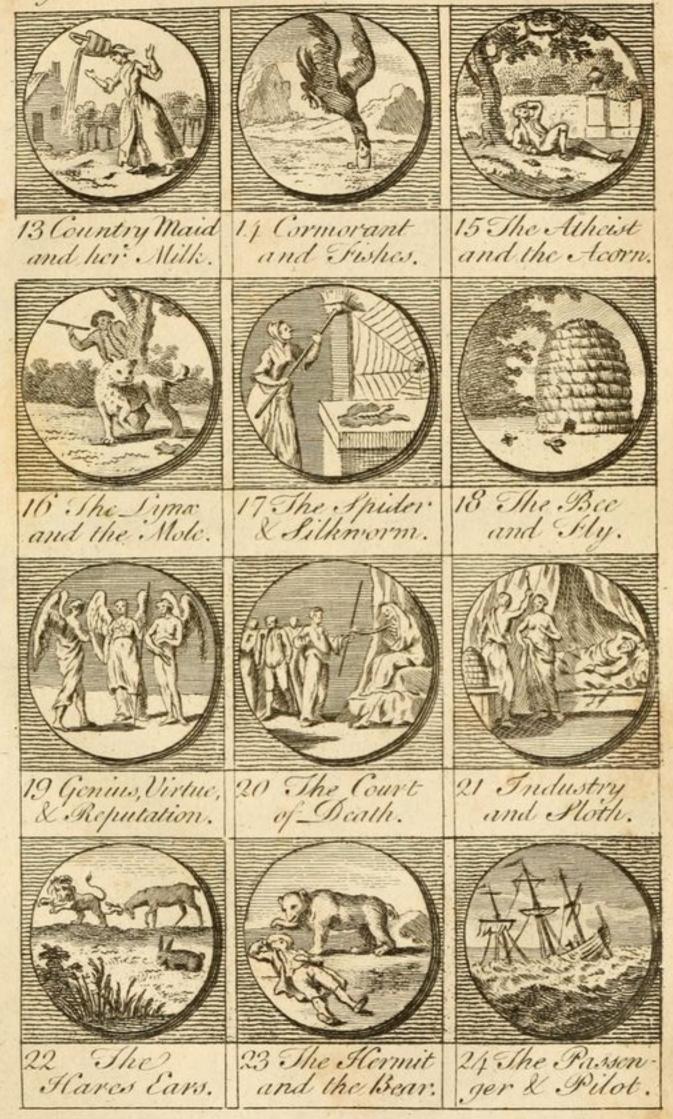
GENIUS, Virtue, and Reputation, three intimate friends, agreed to travel over the island of Great Breton, to see whatever might be worthy of observation. But as some missortune, faid they, may happen to separate us; let us consider before we set out, by what means we may find each other again. Should it be my ill fate, faid Genius, to be severed from my friends, which heaven forbid! you may find me kneeling in devotion before the tomb of Shakefpear; or rapt in some grove where Milton talked with angels; or musing in the grotto where Pope caught inspiration. Virtue, with a figh, acknowledged that her friends were not very numerous: but were I to lofe you, she cryed, with whom I am at prefent so happily united; I should chuse to take fanctuary in the temples of religion, in the palaces of royalty, or in the flately domes of ministers of state: but as it may be my ill fortune to be there denied admittance, enquire for fome cottage where Contentment has a bower, and there you will certainly find me. Ah, my dear companions, faid Reputation very earnestly, you I perceive, when missing, may possibly be

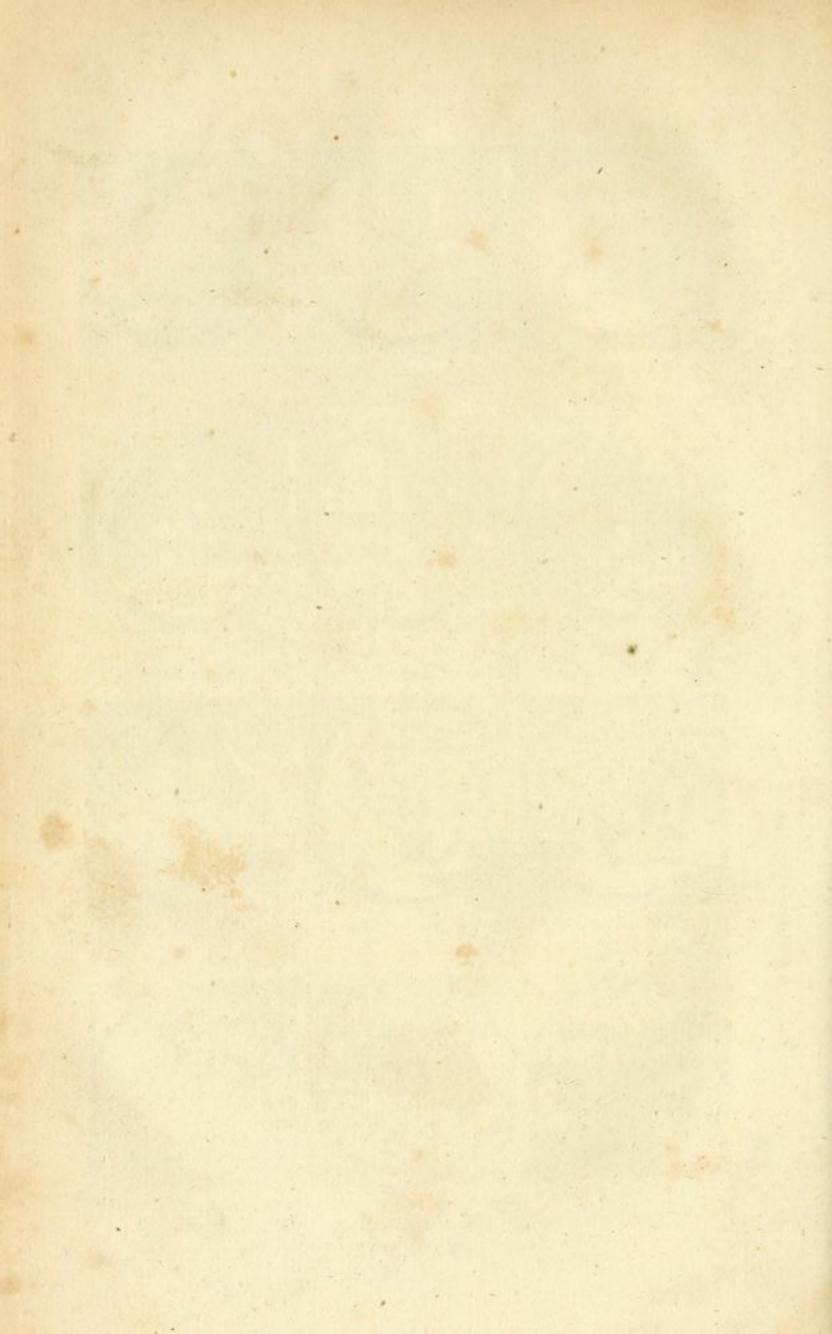
be recovered; but take care, I intreat you, always to keep fight of me, for if I am once lost, I am never to be retrieved.

# FABLE XX.

The Court of Death.

DEATH, the king of terrors, on the anni-versary of his coronation, was determined to chuse his prime minister. His pale courtiers, the ghaftly train of diseases, were all summoned to attend: when each preferred his claim to the honour of this illustrious office. Fever urged the numbers he destroyed; cold Palfy set forth his pretentions, by shaking all his limbs; and Dropfy, by his swelled unwieldly carcase. Gout hobbled up, and alledged his great power in racking every joint; and Asthma's inability to speak, was a strong, though filent argument in favour of his claim. Stone and Cholic pleaded their violence; Plague, his rapid progress in destuction; and Confumption tho' flow, infifted that he was fure. In the midst of this contention, the court was disturbed with the noise of music, dancing, feafting, and revelry; when immediately entered a lady with a bold lascivious air, and a flushed and jovial countenance: she was attended on one hand by a troop of cooks and bacchanals;





bacchanals; and on the other by a train of wanton youths and damfels, who danced half naked to the foftest musical instruments; her name was INTEMPERANCE. She waved her hand, and thus addressed the crowd of Diseases. Give way, ye sickly band of pretenders, nor dare to vie with my superior merits in the service of this great Monarch. Am not I your parent? the author of your beings? Do you not derive your power of shortening human life almost wholly from me? Who then so fit as myself for this important office? The grissy Monarch grinned a smile of approbation, placed her at his right hand, and she immediately became his prime savourite, and principal minister.

#### FABLE XXI.

Industry and Sloth.

If they had never been born! They pass through life, like a bird through the air, and leave no track behind them: waste the prime of their days in deliberating what they shall do; and bringing them to a period, without coming to any determination.

G

An indolent young man, being asked why he lay in bed so long, jocosely and carelessly answered—Every morning of my life I am hearing causes, I have two sine girls, their names are Industry and Sloth, close at my bed side, as soon as ever I awake, pressing their different suits. One intreats me to get up, the other persuades me to lie still: and then they alternately give me various reasons, why I should rise, and why I should not. This detains me so long, as it is the duty of an impartial judge to hear all that can be said on either side, that before the pleadings are over, it is time to go to dinner.

### FABLE XXII.

The Hare's Ears.

AN Elk having accidently gored a Lion, the monarch was so exasperated, that he sent forth an edict, commanding all horned beasts, on pain of death, to depart his dominions. A Hare observing the shadow of her Ears, was much alarmed at their long and losty apperance; and running to one of her friends, acquainted him that she was resolved to quit the country. For should I happen, said she, however undesignedly, to give offence to my superiors, my Ears may be construed to come within the horn-act.

Her

Her friend smiled at her apprehensions: and asked, how it was possible that Ears could be mistaken for horns? Had I no more Ears than an offrich, replied the Hare, I would not trust them in the hands of an informer: for truth and innocence are arguments of little force, against the logic of power and malice in conjunction.

#### FABLE XXIII.

The Hermit and the Bear.

A N imprudent friend often does as much mifchief by his too great zeal, as the worst enemy could effect by his malice.

A certain Hermit having done a good office to a Bear, the grateful creature was fo fensible of his obligation, that he begged to be admitted as the guardian and companion of his folitude. The Hermit willingly accepted his offer; and conducted him to his cell, where they passed their time together in an amicable manner. One very hot day, the Hermit having laid him down to sleep, the officious Bear employed himself in driving away the slies from his patron's face. But in spite of all his care, one of the slies perpetually returned to the attack, and at last, settled upon the Hermit's nose. Now I shall have you most certainly,

certainly, faid the Bear; and with the best intentions imaginable, gave him a violent blow on the face; which very effectually indeed demolished the fly, but at the same time most terribly bruised the face of his benefactor.

#### FABLE XXIV.

The Paffenger and the Pilot.

Thad blown a violent storm at sea, and the I whole crew of a veffel were in imminent danger of shipwreck. After the rolling of the waves was fomewhat abated, a certain Passenger who had never been at fea before, observing the Pilot to have appeared wholly unconcerned, even in their greatest danger, had the curiofity to ask him what death his father died. What death? faid the Pilot; why he perished at sea, as my grandfather did before him. And are not you afraid of trufting yourfelf to an element that has proved thus fatal to your family? Afraid! by no means; why, we must all die: is not your father dead? Yes, but he died in his bed. And why then are not you afraid of trufting yourfelf to your bed? Because I am there perfectly secure. It may be fo, replied the Pilot; but if the hand of providence is equally extended over all places, there is no more reason for me to be afraid

afraid of going to fea, than for you to be afraid of going to bed.

#### FABLE XXV.

The partial Judge.

Farmer came to a neighbouring Lawyer, ex-I pressing great concern for an accident which he faid had just happened. One of your oxen, continued he, has been gored by an unlucky bull of mine, and I should be glad to know how I am to make you reparation. Thou art a very honest fellow, replied the Lawyer, and wilt not think it unreasonable, that I expect one of thy oxen in return. It is no more than justice, quoth the Farmer, to be fure: but what did I fay?-I miftake-It is your bull that has killed one of my oxen. Indeed! fays the Lawyer, that alters the case: I must enquire into the affair; and if—And if! faid the Farmer—the business I find would have been concluded without an if; had you been as ready to do justice to others, as to exact it from them.

#### FABLE XXVI.

The Fox that had lost his Tail.

A Fox having been unwarily caught in a trap, with much strugling and difficulty, at length disengaged himself; not however without being obliged to leave his Tail behind him. The joy he felt at his escape, was somewhat abated when he began to confider the price he had paid for it: and he was a good deal mortified by reflecting on the ridiculous figure he should make among his brethren, without a Tail. In the agitation of his thoughts upon this occasion, an expedient occurred to him, which he resolved to try, in order to remove this difgraceful fingularity. With this view he affembled his tribe together, and fet forth in a most elaborate speech, how much he had at heart, whatever tended to the public weal: he had often thought, he faid, on the length and bushiness of their Tails; was verily perfuaded that it was much more burthenfome, than ornamental, and rendered them befides an eafier prey to their enemies. He earnestly recommended it to them, therefore, to discharge themselves of so useless and dangerous an incumbrance. My good friend, replied an old Fox, who had liftened very attentively to his

his harangue, we are much obliged to you, no doubt, for the concern you express upon our account: but pray turn about before the company, for I cannot, for my life, help suspecting, that you would not be quite so sollicitous to ease us of our Tails, if you had not unluckily loft your own.

#### FABLE XXVII.

The Nobleman and his Son.

Certain Nobleman, much infected by super-I stition, dreamed one night that his only Son, a youth about fifteen years of age, was thrown from his horse as he was hunting, and killed upon the fpot. This idle dream made fo strong an impression upon the weak and credulous father, that he formed a refolution never more to fuffer his Son to partake of this his favourite diversion. The next morning that the hounds went out, the young man requested permission to follow them; but instead of receiving it, as usual, his father acquainted him with his dream, and peremptorily enjoined him to forbear the sport. The youth, greatly mortified at this unexpected refufal, left the room much difconcerted, and it was with fome difficulty that he restrained his passion from indecently breaking out in his father's presence. But upon his return

return to his own apartment, passing through a gallery of pictures, in which was a piece reprefenting a company of gypfies telling a country girl her fortune.—'Tis owing, faid he, to a ridiculous fuperstition of the same kind, with that of this fimple wench, that I am debarred from one of the principal pleafures of my life: at the fame time, with great emotion, he struck his hand against the canvas; when a rusty old nail, behind the picture, ran far into his wrist. The pain and anguish of the wound threw the youth into a violent fever, which proved too powerful for the skill of the physicians, and in a few days put an end to his life: illustrating an observation, that an over-cautious attention to avoid evils, often brings them upon us; and that we are frequently thrown headlong into misfortunes, by the very means we make use of to avoid them.

#### FABLE XXVIII.

Jupiter and the Herdsman.

Herdsman missed a young heiser out of his grounds, and, after having diligently fought for it in vain, when he could by no other means gain intelligence of it, betook himself at last to his prayers. Great Jupiter, faid he, shew me but the villain who has done me this injury, and I will give thee in facrifice the finest kid from my flock. He had no sooner uttered his petition, than turning the corner of a wood, he was struck with the fight of a monstrous lion, preying on the carcase of his heiser. Trembling and pale, O Jupiter, cried he, I offered thee a kid if thou wouldst grant my petition: I now offer thee a bull, if thou wilt deliver me from the consequence of it.

#### FABLE XXIX.

The Eagle and the Owl.

A league of mutual amity, one of the articles of their treaty was, that the former should not prey upon the younglings of the latter. But tell me, faid the Owl, should you know my little ones, if you were to see them? Indeed I should not, replied the Eagle; but if you describe them to me, it will be sufficient. You are to observe then, returned the Owl, in the first place, that the charming creatures are perfectly well-shaped; in the next, that there is a remarkable sweetness and vivacity in their countenances; and then there is something in their voices so peculiarly melodious—'Tis enough, interrupted the Eagle; by these marks I cannot fail of distinguishing them:

them: and you may depend upon their never receiving any injury from me. It happened not long afterwards, as the Eagle was upon the wing in quest of his prey, that he discovered amidst the ruins of an old castle, a nest of grim-faced, ugly birds, with gloomy countenances, and a voice like that of the furies. These undoubtedly, faid he, cannot be the offspring of my friend, and fo I shall venture to make free with them. He had scarce finished his repast and departed, when the Owl returned; who, finding nothing of her brood remaining but some fragments of the mangled carcafes, broke out into the most bitter exclamations against the cruel and perfidious author of her calamity. A neighbouring bat, who over-heard her lamentations, and had been witness to what had passed between her and the Eagle; very gravely told her, that she had nobody to blame for this misfortune, but herfelf: whose blind prejudices in favour of her children, had prompted her to give fuch a description of them, as did not refemble them in any one fingle feature or quality.

Parents should very carefully guard against that weak partiality towards their children, which renders them blind to their failings and imperfections: as no disposition is more likely to prove prejudicial to their suture welfare.

#### FABLE XXX.

The Plague among the Beafts.

A Mortal distemper once raged among the Beasts, and swept away prodigious numbers. After it had continued fome time without abatement, it was concluded in an affembly of the brute creation to be a judgment inflicted upon them for their fins, and a day was appointed for a general confession; when it was agreed, that he who appeared to be the greatest sinner, should suffer death, as an atonement for the rest. The Fox was appointed father confessor upon the occasion; and the Lion with great generofity, condescended to be the first in making public confession. For my part, said he, I must own I have been an enormous offender; I have killed many innocent sheep in my time; nay once, but it was a case of necessity, I made a meal of the shepherd. the Fox, with much gravity, acknowledged, that these in any other than the King, would have been inexpiable crimes; but that his majesty had certainly a right to a few filly sheep, nay, and to the shepherd too, in case of necesfity. The judgment of the Fox was applauded

by all the superior savages; and the Tyger, the Leopard, the Bear, and the Wolf, made confeffion of many enormities of the like fanguinary nature: which were all palliated or excused with the fame lenity and mercy; and their crimes accounted fo venial, as scarce to deferve the name of offences. At last, a poor penitent Ass, with great contrition acknowledged, that once going through the parfon's meadow, being very hungry, and tempted by the fweetness of the grafs, he had cropt a little of it, not more however in quantity, than the tip of his tongue: he was very forry for the mifdemeanour, and hoped-Hope! exclaimed the Fox with fingular zeal, what canft thou hope for, after the commission of so heinous a crime? What! eat the parson's grafs! O facrilege! This, this is the flagrant wickedness, my brethren, which has drawn the wrath of heaven upon our heads, and this the notorious offender, whose death must make atonement for all our transgressions. So saying, he ordered his entrails for facrifice, and the rest of the Beasts went to dinner upon his carcafe.

### FABLE XXXI.

The Cat, the Cock, and the young Moufe.

A Young Mouse, who had seen very little of the world, came running one day to his mother in great hafte-O mother, faid he, I am frighted almost to death! I have seen the most extraordinary creature that ever was. He has a fierce angry look, and struts about upon two legs. A strange piece of slesh grows upon his head, and another under his throat, as red as blood. He flapped his arms against his sides, as if he intended to rife into the air; and stretching out his head, he opened a sharppointed mouth fo wide, that I thought he was preparing to fwallow me up: then he roared at me fo horribly, that I trembled every joint, and was glad to run home as fast as I could. If I had not been frightened away by this terrible monster, I was just going to scrape acquaintance with the prettiest creature you ever faw. She had a foft furr fkin, thicker than ours, and all beautifully streaked with black and grey; with a modest look, and a demeanour fo humble and courteous, that methought I could have fallen in love with her. Then fhe had a fine long tail, which she waved about fo prettily, and looked fo earnestly at me, that

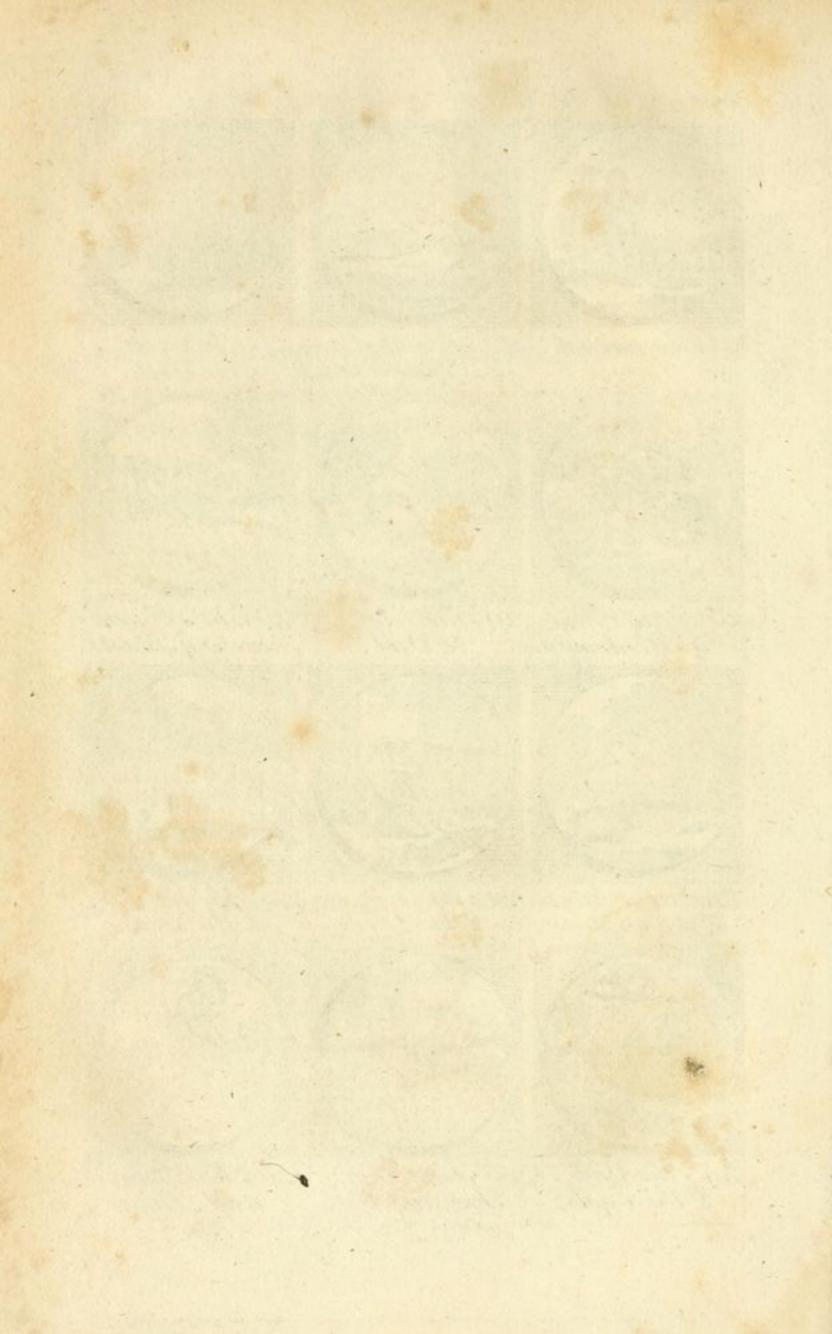
I do believe she was just going to speak to me, when the horrid monster frightened me away. Ah, my dear child, said the mother, you have escaped being devoured, but not by that monster you was so much assaid of: which in truth was only a bird, and would have done you no manner of harm. Whereas the sweet creature, of whom you seem so fond, was no other, than a Cat; who, under that hypocritical countenance, conceals the most inveterate hatred to all our race, and subsists entirely by devouring Mice. Learn from this incident, my dear, never whilst you live to rely on outward appearances.

### FABLE XXXII.

The Farmer and his Dog.

A Farmer who had just stepped into his field to mend a gap in one of his sences, sound at his return, the cradle, where he had less this only child asseep, turned upside down, the clothes all torn and bloody, and his Dog lying near it beforeared also with blood. Immediately conceiving that the creature had destroyed his child, he instantly dashed out his brains with the hatchet in his hand: when turning up the cradle, he found his child unhurt, and an enormous serpent lying dead on the floor, killed by that faithful Dog,





Dog, whose courage and fidelity in preserving the life of his fon, deferved another kind of reward. These affecting circumstances afforded him a striking lesson, how dangerous it is too hastily to give way to the blind impulse of a sudden passion.

### FABLE XXXIII.

The Gnat and the Bee.

A Gnat half starved with cold, and pinched with hunger, came early one morning to a Bee-hive, begging the relief of charity, and offered to teach music in the family, on the humble terms of diet and lodging. The Bee received her petitioner with a cold civility, and defired to be excused. I bring up all my children, faid she, to my own usual trade, that they may be able when they grow up, to get an honest livelihood by their industry. Besides, how do you think I could be fo imprudent as to teach them an art, which I see has reduced its Professor to indigence and beggary?

# FABLE XXXIV.

The Owl and the Eagle.

A N Owl fate blinking in the trunk of a hollow tree, and arraigned the brightness of the sun. What is the use of its beams, said she, but to dazzle ones eyes so that one cannot see a mouse? For my part, I am at a loss to conceive for what purpose so glaring an object was created. We had certainly been much better without it. O sool! replied an Eagle perched on a branch of the same tree, to rail at excellence which thou canst not taste; and not to perceive that the fault is not in the sun, but in thyself. All, 'tis true, have not faculties to understand, or powers to enjoy the benefit of it; but must the business and the pleasures of the world be obstructed, that an Owl may catch mice?

### FABLE XXXV.

The fick Lion, the Fox, and the Wolf.

A Lion, having furfeited himself with feasting too luxuriously on the carcase of a wild boar, was seized with a violent and dangerous disorder. The beasts of the forest slocked in great numbers to pay their respects to him upon the occasion, and

and scarce one was absent except the Fox. The Wolf, an illnatured and malicious beaft, seized this opportunity to accuse the Fox of pride, ingratitude, and difaffection to his majesty. In the midst of his invective, the Fox entered; who having heard part of the Wolf's accufation, and observing the Lion's countenance to be kindling into wrath, thus adroitly excused himself, and retorted upon his accuser. With a tone of zealous loyalty he addressed the assembly thus: May the King live for ever! then turning to the Lion -I fee many here, who, with mere lip-fervice, have pretended to shew you their loyalty: but for my part, from the moment I heard of your majesty's illness, neglecting useless compliments, I employed myselfday and night to enquire among the most learned physicians, an infallable remedy for your disease, and have at length happily been informed of one. It is a plaister made from part of the skin of a Wolf, taken warm from his back, and laid to your majesty's stomach. This remedy was no fooner proposed, than it was determined that the experiment should be tried: and whilst the operation was performing; the Fox, with a farcastic smile, whispered this useful maxim in the Wolf's ear-If you would be safe from harm yourself, learn for the future, not to meditate mischief against others.

#### FABLE XXXVI.

The Blind Man and the Lame.

IS from our wants and infirmities that almost all the connections of society take their rife.

A Blind Man, being stopped in a bad piece of road, meets with a Lame Man, and intreats him to guide him through the difficulty he was got into. How can I do that, replied the Lame Man, since I am scarce able to drag myself along? but as you appear to be very strong, if you will carry me, we will seek our fortunes together. It will then be my interest to warn you of any thing that may obstruct your way: your seet shall be my feet, and my eyes yours. With all my heart, returned the Blind Man; let us render each other our mutual services. So taking his lame companion on his back, they by means of their union, travelled on with safety and pleasure.

#### FABLE XXXVII.

The Lion, the Bear, the Monkey, and the Fox.

THE Tyrant of the forest issued a proclama-tion, commanding all his subjects to repair immediately to his royal den. Among the rest, the Bear made his appearance: but pretending to be offended with the steams which issued from the monarch's apartment, he was imprudent enough to hold his nose in his majesty's presence. This infolence was fo highly refented, that the Lion in a rage laid him dead at his feet. The Monkey, observing what had passed, trembled for his carcafe; and attempted to conciliate favour by the most abject flattery. He began with protesting, that for his part, he thought the apartments were perfumed with Arabian spices; and exclaiming against the rudeness of the Bear, admired the beauty of his majesty's paws, fo happily formed, he faid, to correct the infolence of clowns. This fulfome adulation, instead of being received as he expected, proved no less offensive. than the rudeness of the Bear: and the courtly Monkey was in like manner extended by the fide of Sir Bruin. And now his majesty cast his eye upon the Fox. Well, Reynard, faid he, and what scent do you discover here? Great prince, replied H 2

replied the cautious Fox, my nose was never esteemed my most distinguishing sense: and at present I would by no means venture to give my opinion, as I have unfortunately got a terrible cold.

### FABLE XXXVIII.

The Owl and the Nightingale.

A Formal folemn Owl had many years made his habitation in a grove amongst the ruins of an old monastery, and had pored so often on fome mouldy manuscripts, the stupid relicks of a monkish library, that he grew infected with the pride and pedantry of the place; and miftaking gravity for wisdom, would sit whole days with his eyes half shut, fancying himself profoundly learned. It happened, as he fate one evening, half buried in meditation, and half in fleep, that a Nightingale, unluckily perching near him, began her melodious lays. He started from his reverie, and with a horrid screech interrupted her fong-Be gone, cried he, thou impertinent minstrel, nor distract with noisy dissonance, my fublime contemplations; and know, vain fongster, that harmony consists in truth alone, which is gained by laborious study; and not in languishing notes, fit only to footh the ear of a love-fick maid. Conceited pedant! returned

turned the Nightingale, whose wisdom lies only in the feathers that musse up thy unmeaning face; music is a natural and rational entertainment, and though not adapted to the ears of an Owl, has ever been relished and admired by all who are possessed of true taste and elegance.

### FABLE XXXIX.

The Ant and the Caterpillar.

As a Caterpillar was advancing very flowly along one of the alleys of a beautiful garden, he was met by a pert lively Ant, who toffing up her head with a fcornful air, cried, prithee get out of the way, thou poor creeping animal, and do not prefume to obstruct the paths of thy superiors, by wriggling along the road, and befmearing the walks appropriated to their footsteps. Poor creature! thou lookest like a thing half made, which nature, not liking, threw by unfinished. I could almost pity thee, methinks; but it is beneath one of my quality to talk to such little mean creatures as thou art: and so, poor crawling wretch, adieu.

The humble Caterpillar struck dumb with this disdainful language, retired, went to work, wound himself up in a silken cell, and at the appointed

H<sub>3</sub> time

was iffuing forth, he observed the scornful Ant passing by. Proud insect, said he, stop a moment, and listen to what I shall say. Let me advise you never to despise any one for his condition, as there are none so mean, but they may one day change their fortune. You behold me now exalted in the air, whereas you must creep as long as you live.

#### FABLE XL.

The two Foxes.

Two Foxes formed a stratagem to enter a hen-roost: which having successfully executed, and killed the cock, the hens, and the chickens, they began to feed upon them with singular satisfaction. One of the Foxes, who was young and inconsiderate, was for devouring them all upon the spot: the other, who was old and covetous, proposed to reserve some of them for another time. "For experience, child, said he, has made me wise, and I have seen many unexpected events since I came into the world. Let us provide, therefore, against what may happen, and not consume all our stores at one meal." "All this is wonderous wise, replied the young Fox; but for my part, I am resolved not to stir

till I have eaten as much as will ferve me a whole week: for who would be mad enough to return hither? when it is certain the owner of these fowls will watch for us, and if he should catch us, would certainly put us to death." After this short discourse, each pursued his own scheme: the young Fox eat till he burst himself, and had scarcely strength to reach his hole before he died. The old one, who thought it much better to deny his appetite for the present, and lay up provision for the suture, returned the next day, and was killed by the farmer. Thus every age has its peculiar vice: the young suffer by their insatiable thirst after pleasure; and the old, by their incorrigible and inordinate avarice.

#### FABLE XLI.

The conceited Owl.

A Young Owl having accidentally feen himfelf in a crystal fountain, conceived the highest opinion of his personal persections. 'Tis time, said he, that Hymen should give me children as beautiful as myself, to be the glory of the night, and the ornament of our groves. What pity would it be, if the race of the most accomplished of birds should be extinct for my want of a mate! Happy the semale who is destined to H 4 spend

fpend her life with me! Full of these self-approving thoughts, he intreated the Crow to propose a match between him and the royal daughter of the Eagle. Do you imagine, faid the Crow, that the noble Eagle, whose pride it is to gaze on the brightest of the heavenly luminaries, will consent to marry his daughter to you, who cannot fo much as open your eyes whilft it is day-light? But the felf-conceited Owl was deaf to all that his friend could urge; who after much perfuasion, was at length prevailed upon to undertake the commission. His proposal was received in the manner that might be expected: the king of birds laughed him to fcorn. However, being a monarch of some humour, he ordered him to acquaint the Owl, that if he would meet him the next morning at fun-rife in the middle of the fky, he would confent to give him his daughter in marriage. The prefumptuous Owl undertook to perform the condition; but being dazzled with the fun, and his head growing giddy, he fell from his height upon a rock; from whence being purfued by a flight of birds, he was glad at last to make his escape into the hollow of an old oak; where he paffed the remainder of his days in that obscurity, for which nature designed him.

#### FABLE XLII.

The Fox and the Cat.

NOTHING is more common than for men to condemn the very fame actions in others, which they practife themselves whenever occasion offers.

A Fox and a Cat having made a party to travel together, beguiled the tediousness of their journey by a variety of philosophical conversations. Of all the moral virtues, exclaimed Reynard, mercy is fure the noblest! What fay you, my fage friend, is it not fo? Undoubtedly, replied the Cat, with a most demure countenance; nothing is more becoming, in a creature of any fensibility, than a compassionate disposition. While they were thus moralizing, and mutually complimenting each other on the wisdom of their respective reflections; a Wolf darted out, from a wood, upon a flock of sheep which were feeding in an adjacent meadow; and without being in the least affected by the moving lamentations of a poor lamb, devoured it before their eyes. Horrible cruelty! exclaimed the Cat; why does he not feed on vermin, instead of making his barbarous meals

meals on fuch innocent creatures? Reynard agreed with his friend in the observation: to which he added several very pathetic remarks on the odiousness of a sanguinary temper. Their indignation was rising in its warmth and zeal, when they arrived at a little cottage by the way-side; where the tender-hearted Reynard immediately cast his eye upon a fine cock that was struting about in the yard. And now, adieu moralizing: he leaped over the pales, and without any fort of scruple demolished his prize in an instant. In the mean while, a plump mouse which ran out of the stable, totally put to slight our Cat's philosophy, who fell to the repast without the least commisseration.

#### FABLE XLIII.

The two Horses.

Ther; one loaded with a fack of flour, the other with a fum of money. The latter, proud of his fplendid burthen, toffed his head with an air of confcious fuperiority, and every now and then caft a look of contempt upon his humble companion. In paffing through a wood, they were met by a gang of highwaymen, who immediately feized upon the Horfe that was carry-

ing the treasure: but the spirited steed, not being altogether disposed to stand so quietly as was necessary for their purpose, they beat him most unmecifully; and after plundering him of his boafted load, left him to lament at his leifure the cruel bruifes he had received. Friend, faid his despised companion to him, who had now reason to triumph in his turn, distinguished posts are often dangerous to those who possess them: if you had ferved a miller, as I do, you might have travelled the road unmolested

#### FABLE XLIV.

The Dove and the Ant.

17 E should be always ready to do good offices, even to the meanest of our fellow creatures; as there is no one to whose affistance we may not, upon some occasion or other, be greatly indebted.

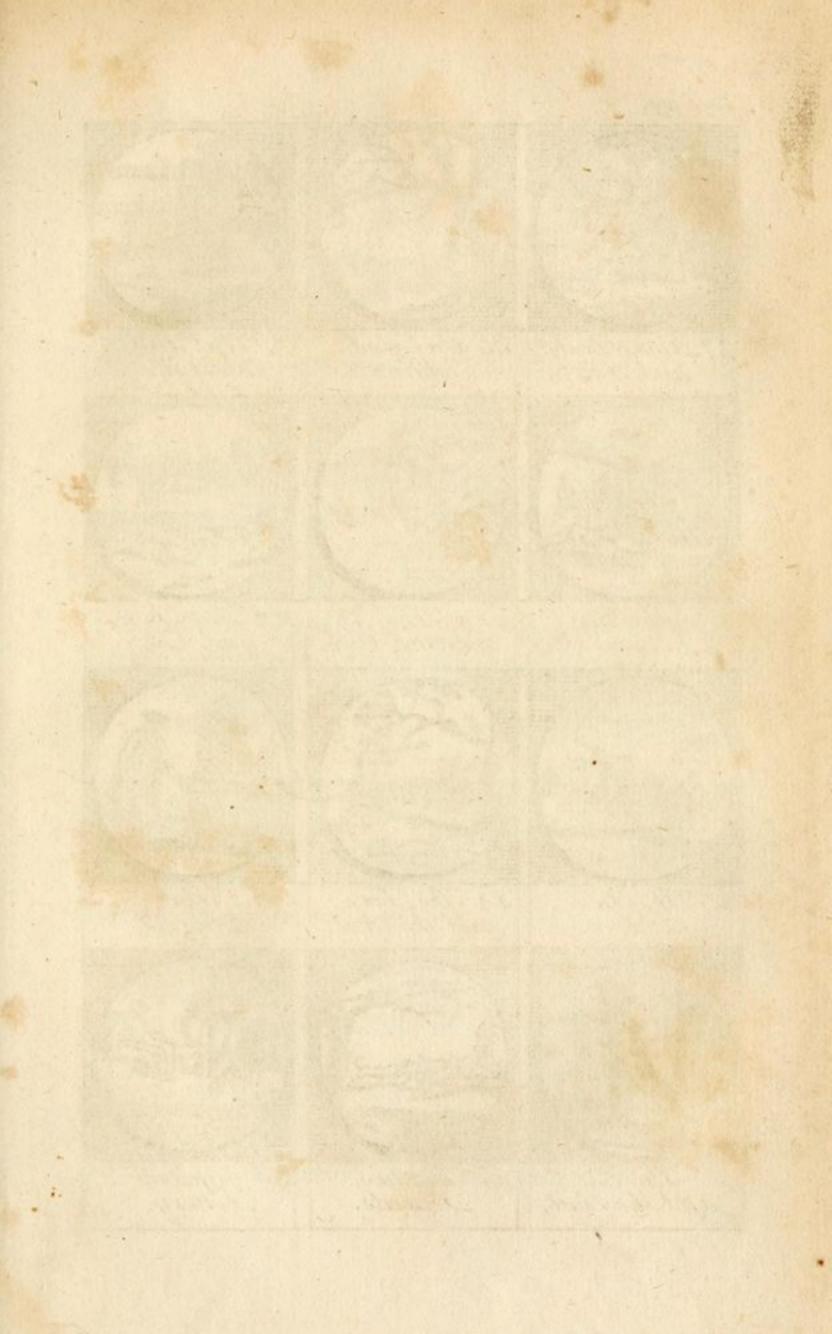
A Dove was fipping from the banks of a rivulet, when an Ant, who was at the same time trailing a grain of corn along the edge of the brook, inadvertently fell in. The Dove observing the helpless insect struggling in vain to reach the shore, was touched with compassion; and plucking a blade of grafs, dropped it into the stream; by means

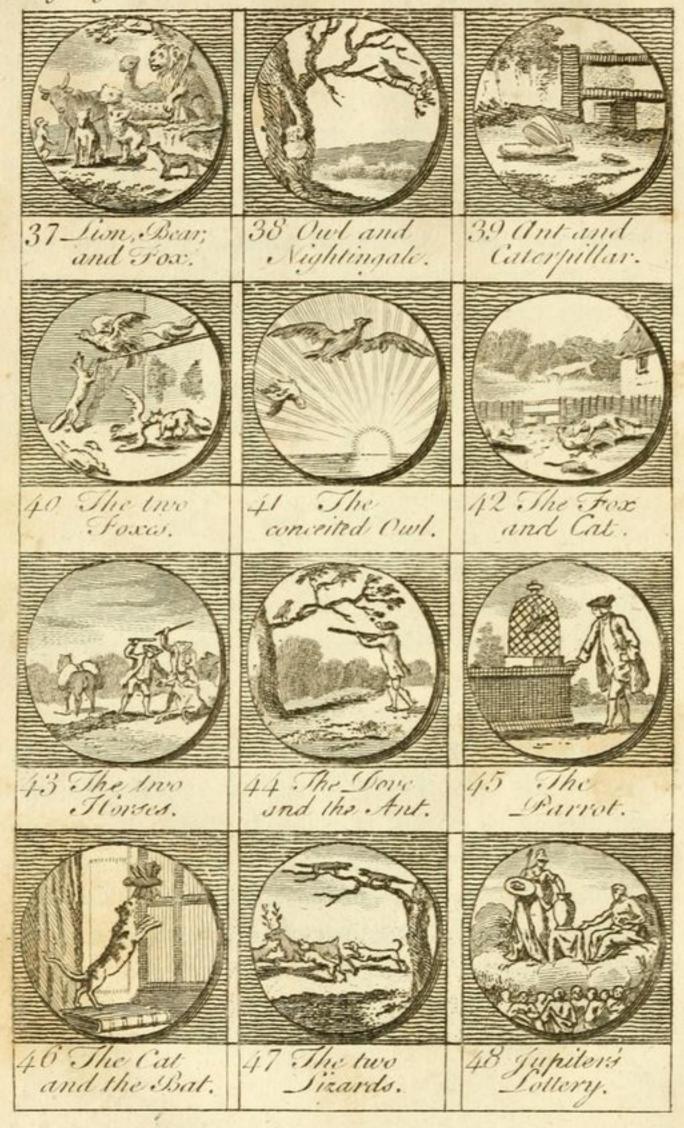
means of which the poor Ant, like a ship-wrecked failor upon a plank, got safe to land. She had scarcely arrived there, when she perceived a sowler just going to discharge his piece at her deliverer: upon which she instantly crept up his soot and stung him on the ankle. The sportsman starting, occasioned a rusling among the boughs, which alarmed the Dove, who immediately sprung up, and by that means escaped the danger with which she was threatened.

### FABLE XLV.

#### The Parrot.

A Certain Widower, in order to amuse his solitary hours, and in some measure supply the conversation of his departed helpmate of loquacious memory, determined to purchase a Parrot. With this view he applied to a dealer in birds, who shewed him a large collection of Parrots of various kinds. Whilst they were exercising their talkative talents before him, one repeating the cries of the town, another asking for a cup of sack, and a third bawling out for a coach, he observed a green Parrot, perched in a thoughtful manner at a distance upon the foot of a table: And so you, my grave gentleman, said he, are quite silent. To which the Parrot replied, like





a philosophical bird, "I think the more." Pleased with this sensible answer, our Widower immediately paid down his price, and took home the bird; conceiving great things from a creature, who had given so striking a specimen of his parts. But after having instructed him during a whole month, he found to his great disappointment, that he could get nothing more from him than the satiguing repetition of the same dull sentence, "I think the more." I find, said he in great wrath, that thou art a most invincible sool: and ten times more a fool was I, for having formed a favourable opinion of thy abilities upon no better foundation, than an affected solemnity.

#### FABLE KLVI.

The Cat and the Bat.

A Cat having devoured her master's favourite bullfinch, over-heard him threatning to put her to death the moment he could find her. In this distress she preferred a prayer to Jupiter; vowing, if he would deliver her from her present danger, that never while she lived would she eat another bird. Not long afterwards a bat most invitingly slew into the room where Puss was purring in the window. The question was, how to ast upon so tempting an occasion? Her appe-

tite pressed hard on one side; and her vow threw some scruples in her way on the other. At length she hit upon a most convenient distinction to remove all difficulties, by determining that as a bird indeed it was unlawful prize, but as a mouse she might very conscientiously eat it; and accordingly without further debate fell to the repast.

Thus it is that men are apt to impose upon themselves by vain and groundless distinctions, when conscience and principle are at variance with interest and inclination.

#### FABLE XLVII.

The two Lizards.

A S two Lizards were basking under a south wall, How contemptible, said one of them, is our condition! We exist, 'tis true, but that is all; for we hold no fort of rank in the creation, and are utterly unnoticed by the world. Cursed obscurity! Why was I not rather born a stag, to range at large, the pride and glory of some royal forest? It happened that in the midst of these unjust murmurs, a pack of hounds was heard in sull cry after the very creature he was envying, who being quite spent with the chace, was torn in pieces by the dogs in sight of our two Lizards.

And

And is this the lordly stag, whose place in the creation you wished to hold? faid the wiser Lizard to his complaining friend: Let his sad fate teach you to bless providence for placing you in that humble situation, which secures you from the dangers of a more elevated rank.

#### FABLE XLVIII.

Jupiter's Lottery.

TUPITER, in order to please mankind, directed Mercury to give notice that he had established a Lottery, in which there were no blanks: and that, amongst a variety of other valuable chances, Wisdom was the highest prize. It was Jupiter's command, that in this Lottery, some of the gods should also become adventurers. The tickets being disposed of, and the wheels placed, Mercury was employed to prefide at the drawing. It happened that the best prize fell to Minerva: upon which a general murmur ran thro' the affembly, and hints were thrown out, that Jupiter had used some unfair practices to secure this defirable lot to his daughter. Jupiter, that he might at once both punish and silence these impious clamours of the human race, presented them with Folly in the place of Wisdom; with which they went away perfectly well contented:

and from that time the greatest Fools have always looked upon themselves as the Wisest Men.

#### FABLE XLIX.

The litigious Cats.

TWO Cats having stolen some cheese, could not agree about dividing the prize. In order therefore to fettle the dispute, they consented to refer the matter to a Monkey. The proposed arbitrator very readily accepted the office, and producing a ballance, put a part into each scale. "Let me fee-(faid he) ay-this lump outweighs the other:" and immediately bit off a confiderable piece in order to reduce it, he observed, to an equilibrium. The opposite scale was now become the heaviest; which afforded our conscientious judge an additional reason for a second mouthful. Hold, hold, faid the two Cats, who began to be alarmed for the event, -give us our respective shares and we are satisfied. If you are fatisfied, returned the Monkey, justice is not: a cause of this intricate nature is by no means so foondetermined. Upon which he continued to nibble first one piece and then the other, till the poor Cats feeing their cheefe gradually diminishing, intreated him to give himself no farther trouble, but deliver to them what remained. Not so fast,

I befeech ye friends, replied the Monkey; we owe justice to ourselves as well as to you: what remains is due to me in right of my office. Upon which, he crammed the whole into his mouth, and with great gravity dismissed the court.

#### FABLE L.

The two Dogs.

ASTY and inconsiderate connexions are generally attended with great disadvantages: and much of every man's good or ill fortune depends upon the choice he makes of his friends.

A good-natured Spaniel overtook a furly Maftiff, as he was travelling upon the high road. Tray, although an entire stranger to Tyger, very civily accosted him: And if it would be no interruption, he said, he should be glad to bear him company on his way. Tyger, who happened not to be altogether in so growling a mood as usual, accepted the proposal: and they very amicably pursued their journey together. In the midst of their conversation, they arrived at the next village; where Tyger began to display his malignant disposition, by an unprovoked attack upon every dog he met. The villagers immediately

ately sallied forth with great indignation to refcue their respective favourites; and falling upon our two friends, without distinction or mercy, poor Tray was most cruelly treated, for no other reason, but his being found in bad company.

#### FABLE LI.

Death and Cupid.

TUPITER fent forth Death and Cupid to travel round the world, giving each of them a bow in his hand, and a quiver of arrows at his back. It was ordered by the supreme disposer of all events, that the arrows of Love should only wound the young, in order to supply the decays of mortal men; and those of Death were to strike old age, and free the world of an useless charge. Our travellers, being one day extremely fatigued with their journey, rested themselves under the covert of a wood, and throwing down their arrows in a promiscuous manner before them, they both fell fast asleep. They had not reposed themfelves long, before they were awakened by a fudden noise; when hastily gathering up their arms, each in the confusion took by mistake some of the darts that belonged to the other. By this means, it frequently happened that Death vanquished the young, and Cupid subdued the old. Jupiter

Jupiter observed the error, but did not think proper to redress it; foreseeing that some good might arise from their unlucky exchange. And in fact, if men were wise, they would learn from this mistake to be apprehensive of death in their youth, and to guard against the amorous passions in their old age.

#### FABLE LII.

The Mock-bird.

THERE is a certain Bird in the West-Indies, which has the faculty of mimicking the notes of every other songster, without being able himself to add any original strains to the concert. As one of these Mock-birds was displaying his talents of ridicule among the branches of a venerable wood: 'Tis very well, said a little warbler, speaking in the name of all the rest, we grant you that our music is not without its faults: but why will you not favour us with a strain of your own?

## FABLE LIII

The Spectacles.

YOW strangely all mankind differ in their A opinions! and how strongly each is attached to his own!

Jupiter, one day, enjoying himfelf over a bowl of nectar, and in a merry humour, determined to make mankind a prefent. Momus was appointed to convey it to them; who mounted on a rapid car, was prefently on earth. Come hither, fays he, ye happy mortals; great Jupiter has opened for your benefit his all-gracious hands. 'Tis true, he made you somewhat shortfighted, but to remedy that inconvenience, behold, how he has favoured you! So faying, he unloofed his portmanteau; when an infinite number of Spectacles tumbled out, and were picked up by the crowd with all the eagerness imaginable. There was enow for all, every man had his pair. But it was foon found that thefe Spectacles did not represent objects to all mankind alike: for one pair was purple, another blue; one was white, and another black: some of the glaffes were red, some green, and some yellow. In fhort, there were of all manner of colours, and

# MODERN FABLES. 117

every shade of colour. However, notwithstanding this diversity, every man was charmed with his own, as believing it the best; and enjoyed in opinion, all the satisfaction of truth.

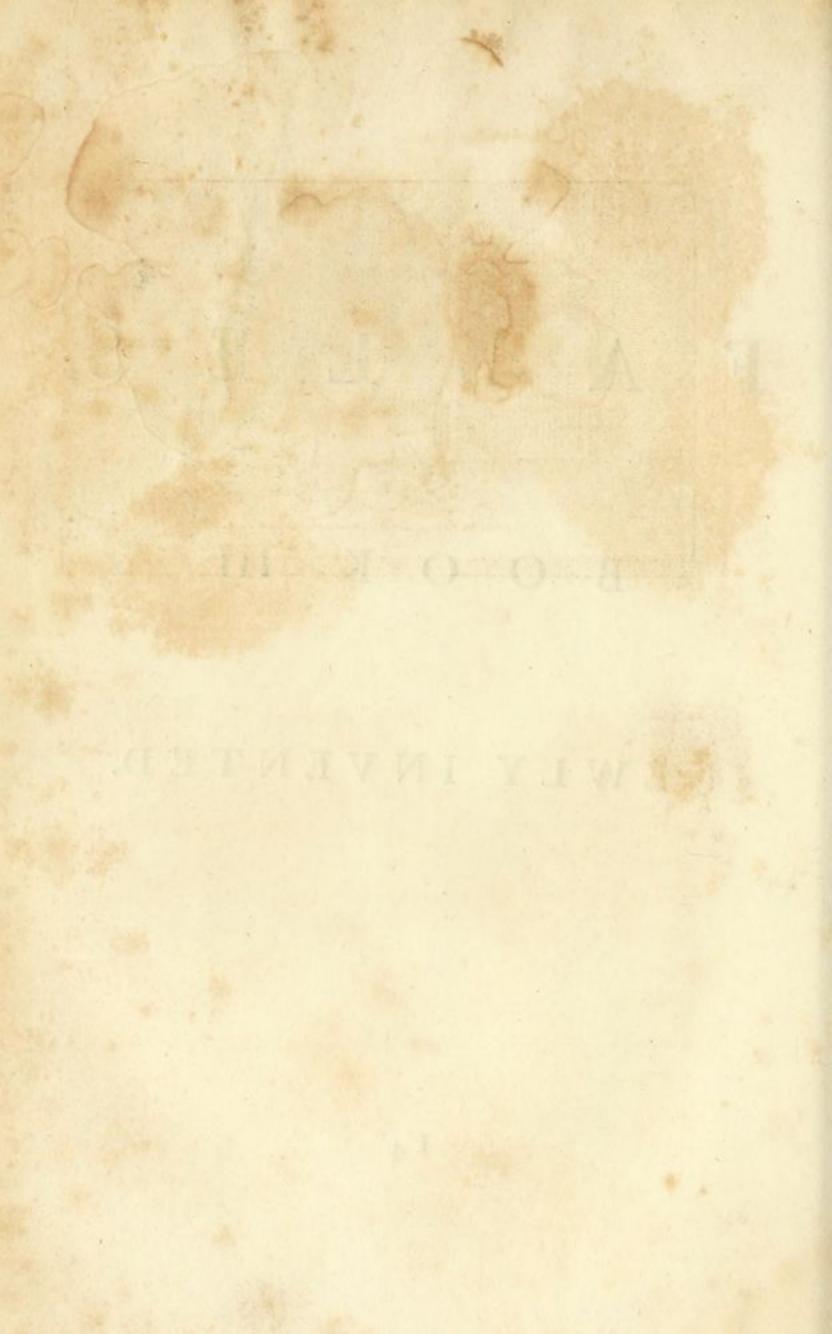




# FABLES.

BOOK III.

NEWLY INVENTED.





#### FABLE I.

The Red-breast and Sparrow.

A Red-breaft was finging on a tree by the fide of a rural cottage, a Sparrow perched upon the thatch took occasion thus to reprimand him. And dost thou, said he, with thy dull autumnal note presume to emulate the Birds of Spring? Can thy weak warblings pretend to vie with the sprightly accent of the Thrush and the Blackbird? with the various melody of the Lark or Nightingale? Whom other birds, far thy superiors, have been long content to admire in silence. Judge with candour at least, replied the Robin; nor impute those efforts to ambition solely, which

may fometimes flow from Love of the Art. I reverence indeed, but by no means envy, the birds whose fame has stood the test of ages. Their songs have charmed both hill and dale; but their season is past, and their throats are silent. I feel not, however, the ambition to surpass or equal them: my efforts are of a much humbler nature; and I may surely hope for pardon, while I endeavour to chear those forsaken valleys, by an attempt to imitate the strains I love.

#### FABLE II.

The two Bees.

O N a fine morning in May, two Bees fet forward in quest of honey; the one wise and temperate, the other careless and extravagant. They soon arrived at a garden enriched with aromatic herbs; the most fragrant flowers, and the most delicious fruits. They regaled themselves for a time on the various dainties that were spread before them: the one loading his thigh at intervals with provisions for the hive against the distant winter; the other, revelling in sweets without regard to any thing but his present gratification. At length they sound a wide-mouthed phial, that hung beneath the bough of a peachtree, filled with honey ready tempered, and exposed

posed to their taste in the most alluring manner. The thoughtless Epicure, spite of all his friend's remonstrances, plunged headlong into the vessel. refolving to indulge himlelf in all the pleafures of fenfuality. The Philosopher, on the other hand, fipped a little with caution, but being suspicious of danger, flew off to fruits and flowers; where by the moderation of his meals, he improved his relish for the true enjoyment of them. evening, however, he called upon his friend, to enquire whether he would return to the hive; but found him furfeited in fweets, which he was as unable to leave, as to enjoy. Clogged in his wings, enfeebled in his feet, and his whole frame totally enervated, he was but just able to bid his friend adieu, and to lament with his latest breath, that though a taste of pleasure might quicken the relish of life, an unrestrained indulgence is inevitable destruction.

#### FABLE III.

The Diamond and the Glow-worm.

A Diamond happened to fall from the folitaire of a young lady, as she was walking one evening on a terrace in the garden. A Glowworm who had beheld it sparkling in its descent, soon as the gloom of night had eclipsed its lustre, began

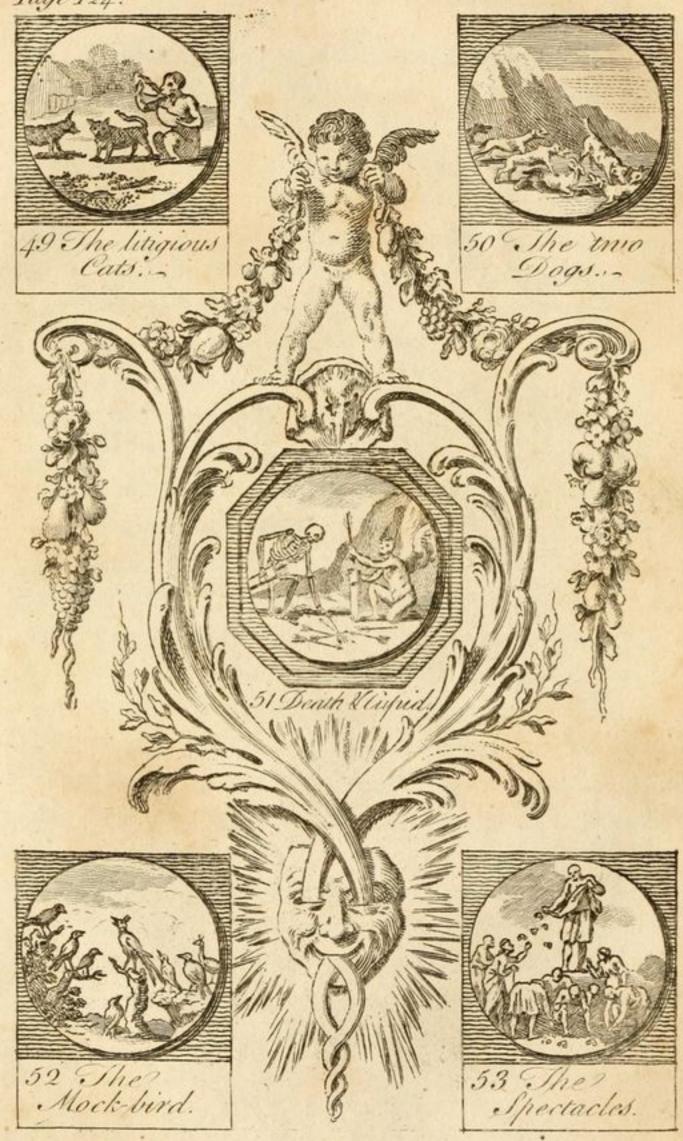
began to mock and to infult it. Art thou that wonderous thing, that vauntest of such prodigious brightness? Where now is all thy boasted brilliancy? Alas, in evil hour has fortune thrown thee within the reach of my superior blaze. Conceited insect, replied the Gem, thou owest thy seeble glimmer to the darkness that surrounds thee: know, my lustre bears the test of day, and even derives its chief advantage from that distinguishing light, which discovers thee to be no more than a dark and paltry Worm.

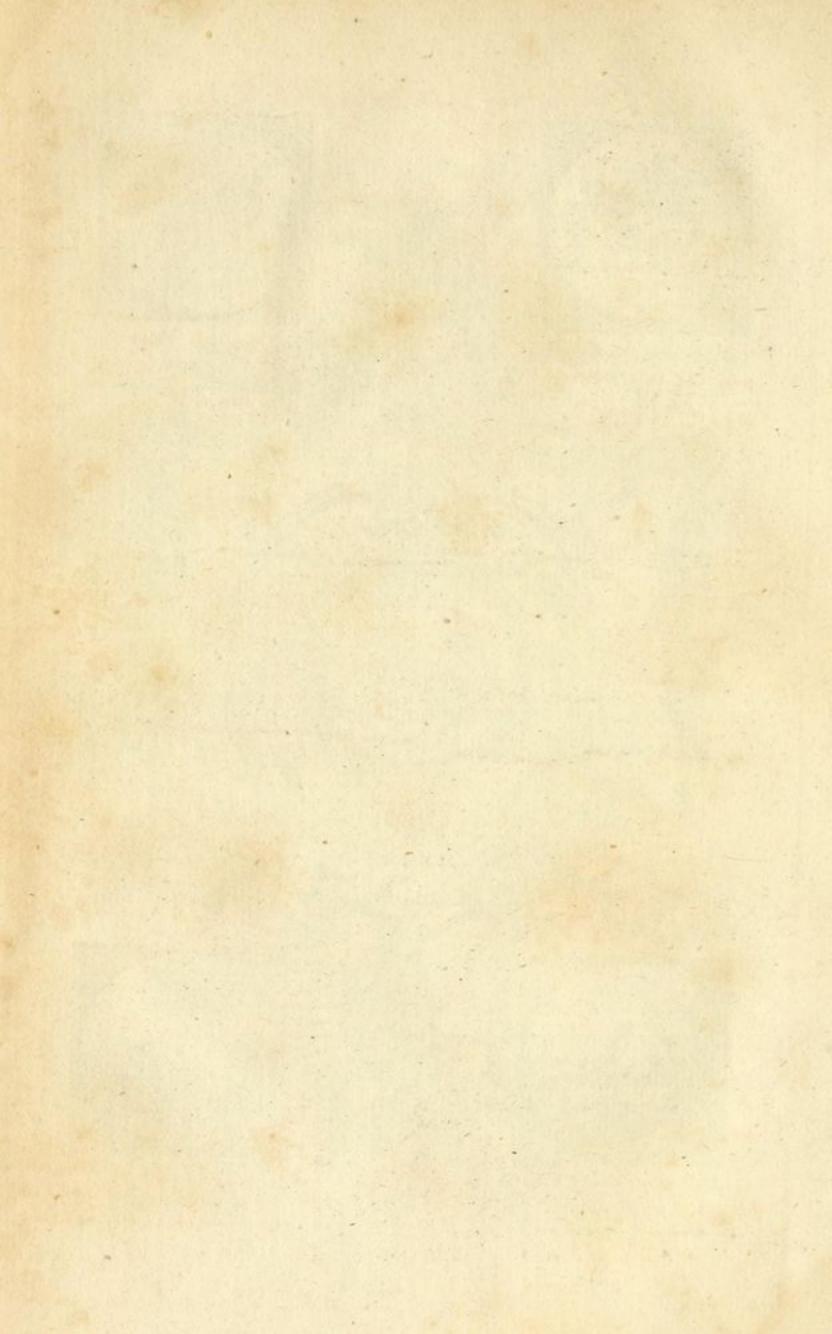
### FABLE IV.

The Oftrich and the Pelican.

observing her breast all bloody, Good God! says she to her, what is the matter? What accident has befallen you? You certainly have been seized by some savage beast of prey, and have with difficulty escaped from his merciless claws. Do not be surprised, friend, replied the Pelican: no such accident, nor indeed, any thing more than common, hath happened to me. I have only been engaged in my ordinary employment of tending my nest, of feeding my dear little ones, and nourishing them with the vital blood from my bosom. Your answer, returned the Oftrich,

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trich, astonishes me still more than the horrid figure you make. What! is this your practice, to tear your own flesh, to spill your own blood, and to facrifice yourfelf in this cruel manner to the important cravings of your young ones? I know not which to pity most, your misery, or your folly. Be advised by me; have some regard for yourself; and leave off this barbarous custom of mangling your own body: as for your children, commit them to the care of providence, and make yourfelf quite eafy about them. My example may be of use to you. I lay my eggs upon the ground, and just cover them lightly over with fand: if they have the good luck to escape being crushed by the tread of man or beast, the warmth of the fun broods upon, and hatches them; and in due time my young ones come forth: I leave them to be nurfed by nature, and fostered by the elements; I give myself no trouble about them, and I neither know nor care what becomes of them. Unhappy wretch, fays the Pelican, who art hardened against thy offspring, and through want of natural affection renderest thy travail fruitless to thyself! who knowest not the sweets of a parent's anxiety, the tenderdelight of a mother's fufferings! It is not I, but thou that art cruel to thy own flesh. Thy infenfibility may exempt thee from a tem-

porary inconvenience, and an inconsiderable pain; but at the same time it makes thee inattentive to a most necessary duty, and incapable of relishing the pleasure that attends it: a pleasure, the most exquisite that nature hath indulged to us; in which pain itself is swallowed up and lost, or only serves to heighten the enjoyment.

### FABLE V.

The Hounds in Couples.

Huntsman was leading forth his Hounds A one morning to the chase, and had linked feveral of the young Dogs in Couples, to prevent their following every fcent, and hunting diforderly, as their own inclinations and fancy should direct them. Among others, it was the fate of Jowler and Vixen to be thus yoked together. Jowler and Vixen were both young and unexperienced; but had for some time been constant companions, and seemed to have entertained a great fondness for each other; they used to be perpetually playing together, and in any quarrel that happened, always took one another's part; it might have been expected therefore, that it would not be difagreeable to them to be still more closely united. However in fact it proved otherwise: they had not been long joined together

ther before both parties were observed to express uneasiness at their present situation. Different inclinations and opposite wills began to discover and to exert themselves: if one chose to go this way, the other was as eager to take the contrary; if one was preffing forward, the other was fure to lag behind; Vixen pulled back Jowler, and Jowler dragged along Vixen, Jowler growled at Vixen, and Vixen snapped at Jowler: till at last it came to a downright quarrel between them; and Jowler treated Vixen in a very rough and ungenerous manner, without any regard to the inferiority of her strength, or the tenderness of her fex. As they were thus continually vexing and tormenting one another, an old Hound, who had observed all that passed, came up to them, and thus reproved them: "What a couple of filly Puppies you are, to be perpetually worrying yourselves at this rate! What hinders your going on peaceably and quietly together? Cannot you compromise the matter between you, by each confulting the other's inclination a little! at least, try to make a virtue of necessity, and fubmit to what you cannot remedy: you cannot get rid of the chains; but you may make them fit eafy upon you. I am an old Dog, and let my age and experience instruct you: when I was in the same circumstance with you, I soon found,

that thwarting my companion, was only tormenting myfelf; and my yoke-fellow happily came into the fame way of thinking. We endeavoured to join in the fame purfuits, and to follow one another's inclinations; and fo we jogged on together, not only with eafe and quiet, but with comfort and pleafure. We found by experience, that mutual compliance not only compenfates for liberty, but is even attended with a fatisfaction and delight, beyond what liberty itself can give."

### FABLE VI.

The Miser and the Magpye.

As a Miser sate at his desk, counting over his heaps of gold; a Magpye eloping from his cage, picked up a guinea, and hopped away with it. The Miser, who never sailed to count his money over a second time, immediately missed the piece, and rising up from his seat in the utmost consternation, observed the selon hiding it in a crevice of the sloor. And art thou, cried he, that worst of thieves, who hast robbed me of my gold, without the plea of necessity, and without regard to its proper use? But thy life shall attone for so preposterous a villany. Soft words, good master, quoth the Magpy. Have I then injured you, in any other sense than

than you defraud the public? And am I not using your money in the same manner you do your-self? If I must lose my life for hiding a single guinea, what do you, I pray, deserve, who secrete so many thousands?

#### FABLE VII.

The Sensitive Plant and the Thistle.

A Thistle happened to spring up very near to a Sensitive Plant. The former observing the extreme bashfulness and delicacy of the latter, addressed her in the following manner. Why are you so modest and referved, my good neighbour, as to withdraw your leaves at the approach of strangers? Why do you shrink as if you were afraid, from the touch of every hand? Take example and advice from me: if I liked not their familiarity, I would make them keep their distance, nor should any fawcy finger provoke me unrevenged. Our tempers and qualities, replied the other, are widely different. I have neither the ability nor inclination to give offence: you it feems are by no means destitute of either. My defire is to live peaceably in the station wherein I am placed; and though my humility may now and then cause me a moment's uneafiness, it tends on the whole to preserve my tranquility. K

tranquility. The case is otherwise with you, whose irritable temper, and revengesul disposition, will probably one time or other be the cause of your destruction. While they were thus arguing the point, the gardiner came with his little spaddle, in order to lighten the earth round the stem of the Sensitive Plant; but perceiving the Thissle, he thrust his instrument thro' the root of it, and directly tossed it out of his garden.

### FABLE VIII.

The Poet and the Death-watch.

As a Poet fate in his closet, feasting his imagination on the hopes of fame and immortality; he was startled on a sudden with the ominous sound of a Death-watch. However, immediately recollecting himself—Vain insect, faid he, cease thy impertinent forebodings, sufficient indeed to frighten the weakness of women or of children: but far beneath the notice of a Poet and a Philosopher. As for me, whatever accident may threaten my life; my same, spite of thy prognostics, shall live to suture ages. May be so, replied the insect, I find at least, thou had'st rather listen to the Moggot in thy head, than to the Worm beneath thy table; but know,

that the fuggestions of vanity are altogether as deceitful as those of superstition.

#### FABLE IX.

Pythagoras and the Critic.

PYTHAGORAS was one day very earnestly engaged in taking an exact measure of the length of the olympic course. One of those conceited Critics, who aim at every thing, and are ready to interpose with their opinion upon all subjects, happened to be present; and could not help fmiling to himfelf to fee the Philosopher so employed, and to observe what great attention and pains he bestowed upon such a bufinefs. And pray, fays he, accosting Pythagoras, may I prefume to ask, with what design you have given yourfelf this trouble? Of that, replied the Philosopher; I shall very readily inform you. We are affured, that Hercules when he instituted the olympic games, himself laid out this course by measure, and determined it to the length of fix hundred feet, meafuring it by the standard of his own foot. Now by taking an exact measure of this space, and seeing how much it exceeds the meafure of the same number of feet now in use, we can find how much the foot of Hercules, and in proportion his whole K 2 stature.

stature, exceeded that of the present generation. A very curious speculation truly, fays the Critic, and of great use and importance, no doubt! And so you will demonstrate to us, that the bulk of this fabulous hero was equal to his extravagant enterprises and his marvellous exploits. And pray Sir, what may be the refult of your enquiry at last? I suppose, you can now tell me exactly to a hair's breadth, how tall Hercules was. The refult of my enquiry, replied the Philosopher, is this; and it is a conclusion of greater use and importance, than you feem to expect from it; that if you will always estimate the labours of the philosopher, the defigns of the patriot, and the actions of the hero, by the standard of your own narrow conceptions, you will ever be greatly mistaken in your judgment concerning them.

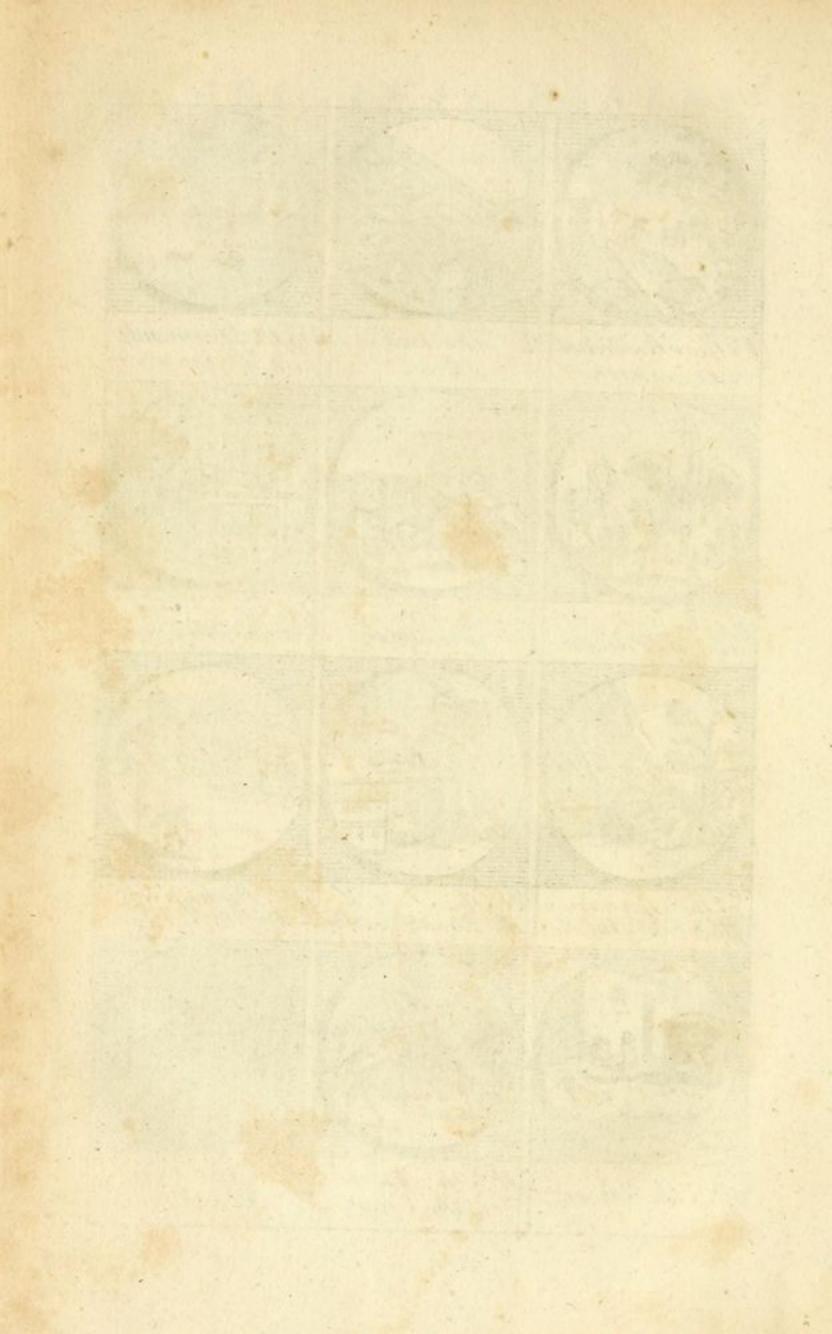
### FABLE X.

#### The Bear.

A Bear who was bred in the favage defarts of Siberia, had an inclination to fee the world. He travelled from forest to forest, and from one kingdom to another, making many profound observations in his way. Among the rest of his excurtions, he came by accident into a farmer's yard, where he saw a number of poultry stand-

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ing to drink by the fide of a pool. Observing that after every fip they turned up their heads toward the sky, he could not forbear enquiring the reason of so peculiar a ceremony. They told him, that it was by way of returning thanks to heaven for the benefits they received; and was indeed an ancient and religious custom, which they could not, with a fafe conscience, or without impiety, omit. Here the Bear burst into a fit of laughter, at once mimicking their gestures, and ridiculing their fuperstition, in the most contemptuous manner. On this, the Cock, with a spirit suitable to the boldness of his character, addressed him in the following words. As you are a stranger, Sir, you perhaps may be excufed the indecency of this behaviour; yet give me leave to tell you, that none but a Bear would ridicule any religious ceremonies whatfoever, in the presence of those who believe them of importance.

#### FABLE XI.

The Stork and the Crow.

A Stork and a Crow had once a strong contention, which of them stood highest in the favour of Jupiter. The Crow alledged his skill in omens, his infallibility in prophecies, and K3 his

his great use to the priests of that deity in all their facrifices and religious ceremonies. The Stork urged only his blameless life, the care he took to preferve his offspring, and the affiftance he lent his parents under the infirmities of age. It happened, as it generally does in religious disputes, that neither of them could confute the other; fo they both agreed to refer the decision to Jupiter himself. On their joint application, the god determined thus between them. Let none of my creatures despair of my regard: I know their weakness; I pity their errors; and whatever is well meant, I accept as it was intended. Yet facrifices or ceremonies are in themselves of no importance, and every attempt to penetrate the counsels of the gods, is altogether as vain as it is prefumptuous: but he who pays to Jupiter a just honour and reverence, who leads the most temperate life, and who does the most good in proportion to his abilities; as he best answers the end of his creation, will affuredly stand highest in the favour of his creator.

#### FABLE XII.

Echo and the Owl.

HE vain hear the flatteries of their own imagination, and fancy them to be the voice of fame.

A folemn Owl puffed up with vanity, fate repeating her screams at midnight, from the hollow of a blafted oak. And whence, cryed she, proceeds this awful filence, unless it be to favour my fuperior melody? Surely the groves are husht in expectation of my voice, and when I fing, all nature listens. An Echo resounding from an adjacent rock, replied immediately, "all nature listens." The nightingale, resumed she, has usurped the sovereignty by night: her note indeed is mufical, but mine is fweeter far. The voice confirming her opinion, replied again, "is fweeter far." Why then am I diffident, continued she, why do I fear to join the tuneful choir? The Echo still flattering her vanity repeated, "join the tuneful choir. "Roufed by this empty phantom of encouragement, she on the morrow mingled her hootings with the harmony of the groves. But the tuneful fongsters, difgusted with her noise, and affronted by her impudence, K 4

pudence, unanimously drove her from their society, and still continue to pursue her whereever she appears.

### FABLE XIII.

Prometheus.

PROMETHEUS formed man of the finest clay, and animated his work with fire stolen from heaven. He endowed him with all the faculties that are to be found amongst the animal creation: he gave him the courage of the lion, the fubtlety of the fox, the providence of the ant, and the industry of the bee; and he enabled him, by the superiority of his understanding, to fubdue them all, and to make them fubfervient to his use and pleasure. He discovered to him the metals hidden in the bowels of the earth, and shewed him their several uses. He instructed him in every thing that might tend to cultivate and civilize human life: he taught him to till the ground, and to improve the fertility of nature; to build houses, to cover himself with garments, and to defend himfelf against the inclemencies of the air and the feafons; to compound medicines of falutary herbs, to heal wounds, and to cure difeases; to construct ships, to cross the seas, and to communicate to every country

country the riches of all. In a word, he indued him with fense and memory, with sagacity and invention, with art and science: and to crown all, he gave him an insight into suturity. But, alas! this latter gift, instead of improving, wholly destroyed the proper essed of all the former. Furnished with all the means and instruments of happiness, man nevertheless was miserable; through the knowledge and dread of suture evil, he was incapable of enjoying present good. Prometheus saw, and immediately resolved to remedy this inconvenience: he essedually restored man to a capacity of happiness, by depriving him of prescience, and giving him hope in its stead.

### FABLE XIV.

#### Momus.

ing and ridiculing whatever he faw. Even the works of the gods themselves could not escape his universal censure. The eyes of the bull, he said, were so placed by Jupiter, that they could not direct his horns in pushing at his enemies. The houses which Minerva had instructed men to build, were contrived so very injudiciously, that they could not be removed from a bad neighbourhood, nor from any other inconvenience.

In short, the frame of man himself was in his opinion extremely defective; having no window in his bosom, that might demonstrate his sincerity, or betray his wicked purpofes and prevent their execution. These and many other faults were found in the productions of nature; but when he furveyed the works of art, there was no end of his altercation. Jupiter, being refolved to try how far his malice would proceed, fent his daughter Venus to desire that he would give his opinion of her beauty. She appeared accordingly before the churlish god, trembling at the apprehension of his known severity. He examined her proportions with all the rigour of an envious critic. But her shape and complexion were fo striking, and her smiles and graces fo very engaging, that he found it impossible to give the least colour to any objection he could make. Yet, to shew how hard malevolence will struggle for a cavil; as she was retiring from his presence, he begged she would acquaint her father, that whatever graces might be in her motion, yet-her slippers were too noify.

#### FABLE XV.

The Butterfly, the Snail, and the Bee.

A leaves of a French marygold, was boasting the vast extent and variety of his travels. I have ranged, said he, over the graceful and majestic scenes of \* Hagley, and have feasted my eyes with elegance and variety at † The Leasowes. I have wandered through regions of Eglantine and Honey-suckle, I have revelled in kisses on beds of Violets and cowslips, and have enjoyed the delicious fragrance of Roses and Carnations. In short, my fancy unbounded, and my slights unrestrained, I have visited with perfect freedom all the slowers of the field or garden, and must be allowed to know the world, in a superlative degree.

A Snail, who hung attentive to his wonders on a cabbage-leaf, was struck with admiration; and concluded him, from all this experience, to be the wisest of animal creation.

It happened that a Bee purfued her occupation on a neighbouring bed of marjoram, and having heard

<sup>\*</sup> Lord Lyttelton's. + Mr. Shenstone's.

heard our oftentatious vagrant, reprimanded him in this manner. Vain, empty flutterer, faid she, whom instruction cannot improve, nor experience itself enlighten! Thou hast rambled over the world; wherein does thy knowledge of it consist? Thou hast seen variety of objects; what conclusions hast thou drawn from them? Thou hast tasted of every amusement; hast thou extracted any thing for use? I too am a traveller: go and look into my hive; and let my treasures intimate to thee, that the end of travelling is, to collect materials either for the use and emolument of private life, or for the advantage of the community.

### FABLE XVI.

The Tuberofe and the Sun-flower.

A Tuberose in a bow-window on the north-side of a stately villa, addressed a Sun-slower which grew on a slope, that was contiguous to the house. Pray, says he, neighbour Turnsole, to what purpose do you pay all this devotion to that sictitious deity of yours, the Sun? Why are you continually distorting your body, and casting up your eyes to that glaring luminary? What superstition induces you to think, that we slowers exist only through his influence? Both

you and I are furely indebted to the hot-bed, and to the diligence of the gardiner, for our production and support. For my part, I shall referve my homage, together with my fweets, for that benevolent mafter who is continually watering and refreshing me: nor do I desire ever to see the face of that Sun you fo vainly idolize, while I can enjoy the cool shade of this magnificent saloon. Truce with thy blasphemies, replied the Sun-flower: why dost thou revile that glorious being, who dispenses life and vigour, not only to us, but to every part of the creation? Without this, alas! how ineffectual were the skill and vigilance of thy boafted mafter, either to fupport thy tender frame, or even to preferve his ewn! But this must ever be the case with such contracted understandings: sufficient, indeed, to point out our more immediate benefactors, without regarding the original fource, from which all beneficence proceeds.

### FABLE XVII.

The Magpye and the Raven.

HERE was a certain Magpye, more bufy and more loquacious than any of his tribe. His tongue was in perpetual motion, and himfelf continually upon the wing; fluttering from place

place to place, and very feldom appearing twice together in the fame company.

Sometimes you faw him with a flock of pigeons, plundering a field of new fown corn; anon, perched upon a cherry-tree with a parcel of tom-tits: the next moment, you would be furprifed to find the fame individual bird engaged with a flight of crows, and feafting upon a carcafe.

He took it one day into his head to visit an old Raven who lived retired among the branches of a venerable oak; and there, at the foot of a lonely mountain, had passed near half a century.

I admire, faid the prating bird, your most romantic situation, and the wildness of these rocks and precipices around you: I am absolutely transported with the murmur of that water-fall: methinks it disfuses a tranquility, surpassing all the joys of publick life. What an agreeable sequestration from worldly bustle and impertinence! what an opportunity of contemplating the divine beauties of nature! I shall most certainly, quit the gaieties of town, and for the sake of these rural scenes, and my good friend's conversation, pass the remainder of my days in the solitude he has chosen.

Well, Sir, replies the Raven, I shall be at all times glad to receive you in my old-fashioned way; but you and I should certainly prove most unsuitable companions. Your whole ambition is to shine in company, and to recommend your-felf to the world by universal complaisance; whereas my greatest happiness consists in ease and privacy, and the select conversation of a sew whom I esteem. I prefer a good heart to the most voluble tongue; and tho' much obliged to you for the politeness of your professions, yet I see your benevolence divided among so numerous an acquaintance, that a very slender share of it can remain for those you are pleased to honour with the name of friend.

### FABLE XVIII.

The Diamond and the Loadstone.

A Diamond of great beauty and lustre, observing, not only many other gems of a lower class ranged together with him in the same cabinet, but a Loadstone likewise placed not far from him; began to question the latter how he came there; and what pretensions he had to be ranked among the precious stones: he, who appeared to be no better than a mere flint; a forry, coarse, rusty-looking pebble; without any the

least shining quality to advance him to such an honour: and concluded with desiring him to keep his distance, and pay a proper respect to his superiors. I find, faid the Loadstone, you judge by external appearances; and it is your interest, that others should form their judgment by the fame rule. I must own I have nothing to boast of in that respect; but I may venture to fay, that I make amends for my outward defects, by my inward qualities. The great improvement of navigation in these latter ages is intirely owing to me. It is owing to me, that the distant parts of the world are known and acceffible to each other; that the remotest nations are connected together, and all in a manner united into one common fociety; that by a mutual intercourse they relieve one another's wants, and all enjoy the feveral bleffings peculiar to each. Great Britain is indebted to me for her wealth, her fplendour, and her power; and the arts and sciences are in a great measure obliged to me for their late improvements, and their continual increafe. I am willing to allow you your due praise in its full extent; you are a very pretty bawble; I am mightily delighted to fee you glitter and sparkle; I look upon you with pleafure and furprise: but I must be convinced that you are of some fort of use, before I acknowledge

ledge that you have any real merit, or treat you with that respect which you seem to demand.

#### FABLE XIX.

The Boy and the Nettle.

A Little Boy playing in the fields, chanced to be flung by a Nettle, and came crying to his father: he told him, he had been hurt by that nafty weed feveral times before; that he was always afraid of it: and that now he did but just touch it, as lightly as possible, when he was so severely stung. Child, said he, your touching it so gently and timorously is the very reason of its hurting you. A Nettle may be handled safely, if you do it with courage and resolution: if you seize it boldly, and gripe it sast, be assured it will never sting you; and you will meet with many sorts of persons, as well as things in the world, which ought to be treated in the very same manner.

#### FABLE XX.

The Monster in the Sun.

A N Astronomer was observing the Sun thro' a Telescope, in order to take an exact draught of the several spots, which appear upon the face of

of it. While he was intent upon his observations, he was on a fudden furprifed with a new and aftonishing appearance; a large portion of the furface of the Sun was at once covered by a Monster of enormous fize, and horrible form; it had an immense pair of wings, a great number of legs, and a long and vast proboscis; and that it was alive, was very apparent, from its quick and violent motions, which the observer could, from time to time, plainly perceive. Being fure of the fact, (for how could he be mistaken in what he faw fo clearly?) our Philosopher began to draw many furprifing conclusions from premises so well established. He calculated the magnitude of this extraordinary animal; and found that he covered about two square degrees of the Sun's furface; that placed upon the earth he would spread over half one hemesphere of it; and that he was feven or eight times as big as the moon. But what was most astonishing, was the prodigious heat that he must endure: it was plain that he was something of the nature of the falamander, but of a far more fiery temperament; for it was demostrable from the clearest principles, that in his present situation he must have acquired a degree of heat two thousand times exceeding that of red-hot iron. It was a Problem worth confidering, whether he fubfifted upon the

the gross vapours of the Sun, and so from time to time cleared away those spots which they are perpetually forming, and which would otherwife wholly obscure and incrustate its face; or whether it might not feed on the folid substance of the orb itself, which by this means, together with the constant expence of light, must soon be exhausted and confumed; or whether he was not now and then supplied by the falling of some eccentric Comet into the Sun. However this might be, he found by computation, that the earth would be but short allowance for him for a few months: and farther, it was no improbable conjecture, that as the earth was destined to be destroyed by fire, this fiery flying Monster would remove hither at the appointed time, and might much more easily and conveniently effect a conflagration, than any other Comet, hitherto provided for that fervice. In the earnest purfuit of these, and many the like deep and curious speculations, the Astronomer was engaged, and was preparing to communicate them to the public. In the mean time, the discovery began to be much talked of; all the virtuofi gathered together to fee fo strange a fight. They were equally convinced of the accuracy of the observation, and of the conclusions so clearly deduced from it. At last, one, more cautious than the rest, was re-L 2 folved,

folved, before he gave a full affent to the report of his fenfes, to examine the whole process of the affair, and all the parts of the instrument: he opened the Telescope, and behold! a small Fly was inclosed in it, which having settled on the center of the object-glass, had given occasion to all this marvellous Theory.

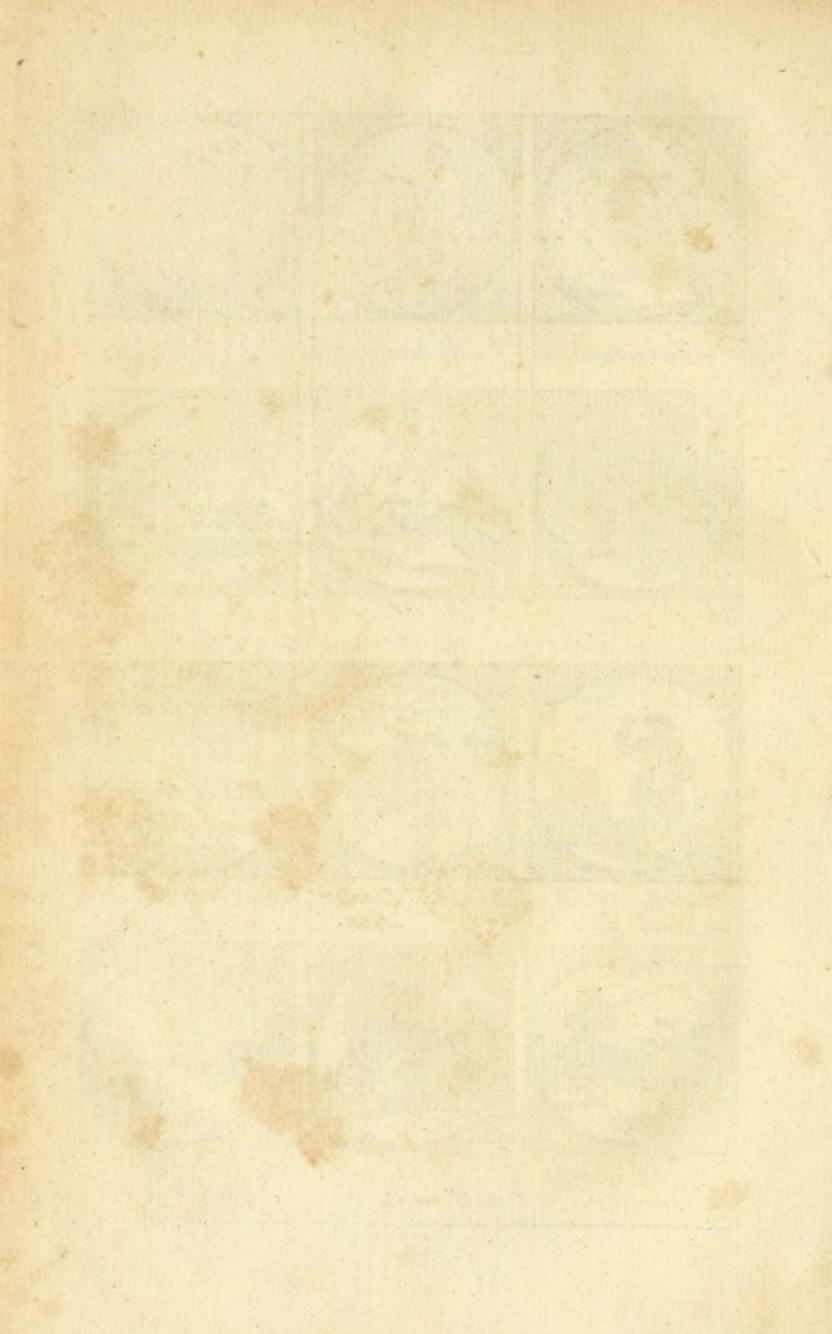
How often do men, thro' prejudice and paffion, thro' envy and malice, fix upon the brightest and most exalted characters, the grossest and most improbable imputations. It behoves us upon such occasions to be upon our guard, and to suspend our judgments; the fault perhaps is not in the object, but in the mind of the observer.

### FABLE XXI.

The discontented Bee.

A Bee complained to Jupiter, of the numerous evils to which her condition was exposed. Her body, she said, was weak and seeble, yet was she condemned to get her living by perpetual toil; she was benumbed by the cold of winter, and relaxed by the heat of summer. Her haunts were insested with poisonous weeds, and her slights obstructed by storms and tempests. In short,





fhort, what with dangers from without, and difeafes from within, her life was rendered one continual scene of anxiety and wretchedness. Behold now, faid Jupiter, the frowardness and folly of this unthankful race! The flowers of the field I have spread before them as a feast, and have endeavoured to regale them with an endless variety. They now revel on odoriferous beds of thyme and lavender, and now on the still more fragrant banks of violets and roses. The business they complain of, is the extraction of honey; and, to alleviate their toil, I have allowed them wings, which readily transport them from one banquet to another. Storms, tempests, and noxious weeds, I have given them fagacity to shun; and if ever they are misled, 'tis thro' the preverseness of their inclinations. But thus it is with Bees, and thus with Men: they misconstrue the benevolence of my defigns, and then complain that my decrees are rigid: they ungratefully overlook all the advantages, and magnify all the inconveniences of their station. But let my creatures purfue their happiness, thro' the paths marked out by nature; and they will then feel no pains, which they have not pleasures to compensate.

#### FABLE XXII.

The Snipe Shooter.

As a sportsman ranged the fields with his gun, attended by an experienced old Spaniel, he happened to spring a Snipe; and almost at the same instant, a covey of Partridges. Surprised at the accident, and divided in his aim, he let sly too indeterminately, and by this means missed them both. Ah, my good Master, said the Spaniel, you should never have two aims at once. Had you not been dazzled and seduced by the extravagant hope of Partridge, you would most probably have secured your Snipe.

#### FABLE XXIII.

The Beggar and his Dog.

A Beggar and his Dog fate at the gate of a noble Courtier, and were preparing to make a meal on a bowl of fragments from the Kitchenmaid. A poor Dependant of his Lordship's, who had been sharing the singular favour of a dinner at the steward's table, was struck with their appearance, and stopped a little to observe them. The Beggar, hungry and voracious as any Courtier in Christendom, seized with greediness the choicest

choicest morfels, and swallowed them himself; the refidue was divided into portions for his children. A scrag was thrust into one pocket for honest Jack, a crust into another for bashful Tom, and a luncheon of cheese was wrapt up with care for the little favourite of his hopeful family. In short, if any thing was thrown to the Dog, it was a bone fo closely picked, that it fcarce afforded a pittance to keep life and foul together. How exactly alike, faid the Dependant, is this poor Dog's case and mine! He is watching for a dinner from a Master who cannot spare it; I for a place from a needy Lord, whose wants perhaps are greater than my own; and whose relations, more clamorous than any of this Beggar's brats. Shrewdly was it faid by an ingenious writer, a Courtier's Dependant is a Beggar's Dog.

## FABLE XXIV.

The Sun and the Vapour.

In the evening of a fummer's day, as the Sun descended behind the western hills, he beheld a thick and unwholesome Vapour extending itself over the whole face of the vallies. Every shrub and every slower immediately folded up its leaves, and shrunk from the touch of this detested enemy. Well hast thou chosen, said the God of day,

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this the hour of my departure, to spread thy pestilential influence, and taint the beauties of the creation. Enjoy for a short space the notable triumphs of thy malignity. I shall return again with the morning, repair thy mischiefs, and put an end to thy existence. May the Slanderer in thy fate discern his own, and be warned to dread the return of the Truth.

#### FABLE XXV.

#### Love and Folly.

In the most early state of things, and among the eldest of beings, existed that God, as the poets entitle him, or rather that Dæmon, as Plato calls him, whose name is Love. He was assisting to the father of the Gods in reducing Chaos into order, in establishing the harmony of the universe, and in regulating and putting in execution the laws, by which the operations of nature are performed, and the frame of the world subsists. Universal good seemed to be his only study, and he was the supreme delight both of Gods and men. But in process of time, among other disorders that arose in the universe, it appeared, that Love began to deviate very often from what had seemed, till now, to be his chief pursuit: he would raise frequent disturbances and consusion

in the course of nature; though it was always under the pretence of maintaining order and agreement. It feems he had entered into a very intimate acquaintance with a person, who had but lately made her appearance in the world. This person was Folly, the daughter of Pride and Ignorance. They were often together, and, as often as they were, some mischief was fure to be the consequence. By degrees he introduced her into the heavens; where it was their great joy by various artifices to lead the Gods into fuch measures, as involved them in many inconveniences, and exposed them to much ridicule. They deluded them all in their turns, except Minerva, the only divinity that escaped their wiles. Even Jupiter himself was induced by them to take some steps not at all suitable to the dignity of his character. Folly had gotten the intire ascendant over her companion; however, she was resolved to make still more sure of him, and engross him wholly to herself: with this defign she infused a certain intoxicating juice into his nectar, the effects of which were so powerful, that in the end it utterly deprived him of his fight. Love was too much prejudiced in her favour, to happrehend her to be the cause of his misfortune; nor indeed did he feem to be in the least sensible of his condition. But his mother Venus

Venus foon found it out: and in the excess of her grief and rage carried her complaint to Jupiter, conjuring him to punish the forceress, who had blinded her fon. Jupiter, willing to clear the heavens of such troublesome company, called both parties before him, and inquired into their conduct. after a full hearing, he determined, that Folly should make some fort of reparation for the injury done to Love: and being resolved to punish both for the many irregularities which they had lately introduced, he condemned Love to wander about the earth, and ordered Folly to be his guide.

#### FABLE XXVI.

The Eclipse.

O NE day when the Moon was under an Eclipse, she complained thus to the Sun of the discontinuance of his favours. My dearest friend, said she, why do you not shine upon me as you used to do? Do I not shine upon thee? said the Sun; I am very sure that I intend it. O no, replies the Moon, but I now perceive the reason. I see that dirty planet, the Earth, is got between us.

The good influences of the great world would perhaps be more diffusive, were it not for their mischievous dependants, who are so frequently suffered to interpose.

#### FABLE XXVII.

The Boy and the Butterfly.

A Boy, greatly fmitten with the colours of a Butterfly, purfued it from flower to flower with indefatigable pains. First he aimed to furprife it among the leaves of a rofe; then to cover it with his hat, as it was feeding on a daify; now hoped to secure it, as it rested on a sprig of myrtle; and now grew fure of his prize, perceiving it loiter on a bed of violets. But the fickle Fly, continually changing one bloffom for another, still eluded his attempts. At length, observing it half buried in the cup of a tulip, he rushed forward, and snatching it with violence, crushed it all to pieces. The dying insect, seeing the poor Boy fomewhat chagrined at his difappointment, addressed him with all the calmness of a stoic, in the following manner.-Behold, now the end of thy unprofitable follicitude! and learn, for the benefit of thy future life, that all pleafure is but a painted Butterfly: which, although it may ferve to amuse thee in the purfuit,

fuit, if embraced with too much ardour, will erish in thy grasp.

## FABLE XXVIII.

The Toad and Ephemeron.

A S fome workmen were digging marble in a mountain of Scythia, they discerned a Toad of an enormous fize in the midst of a solid rock. They were very much furprifed at fo uncommon an appearance, and the more they confidered the circumstances of it, the more their wonder increafed. It was hard to conceive by what means this creature had preserved life and received nourishment in so narrow a prison; and still more difficult to account for his birth and existence in a place so totally inaccessible to all of his species. They could conclude no other, than that he was formed together with the rock in which he had been bred, and was coeval with the mountain itself. While they were pursuing these speculations, the Toad fate swelling and bloating, till he was ready to burst with pride and felf-importance; to which at last he thus gave vent:-Yes, fays he, you behold in me a specimen of the Antediluvian race of animals. I was begotten before the flood; and who is there among the present upftart race of mortals, that fhall

shall dare to contend with me in nobility of birth, or dignity of character? An Ephemeron, sprung that morning from the river Hypanis, as he was flying about from place to place, chanced to be present, and observed all that passed with great attention and curiofity. Vain boafter, fays he, what foundation hast thou for pride, either in thy descent, merely because it is ancient, or thy life, because it hath been long? What good qualities hast thou received from thy ancestors? Infignificant even to thyfelf, as well as useless to others, thou art almost as insensible as the block in which thou wast bred. Even I, that had my birth only from the fcum of the neighbouring river, at the rifing of this day's fun, and who shall die at its fetting, have more reason to applaud my condition, than thou hast to be proud of thine. I have enjoyed the warmth of the fun, the light of the day, and the purity of the air: I have flown from stream to stream, from tree to tree, and from the plain to the mountain: I have provided for pofterity, and shall leave behind me a numerous offspring to people the next age of to-morrow: in short, I have fulfilled all the ends of my being, and I have been happy. My whole life, 'tis true, is but of twelve hours: but even one hour of it is to be preferred to a thousand years

of mere existence: which have been spent, like thine; in sloth, ignorance, and stupidity.

## FABLE XXIX.

The Peacock.

only by a creft of feathers, preferred a petition to Juno, that he might be honoured also with a train. As the bird was a particular favourite, Juno readily enough affented; and his train was ordered to surpass that of every fowl in the creation. The Minion, conscious of his superb appearance, thought it requisite to assume a proportionable dignity of gait and manners. The common poultry of the farm-yard were quite associated at his magnificence; and even the pheasants themselves, beheld him with an eye of envy.—But when he attempted to fly, he perceived himself to have facrificed all his assivity to ostentation; and that he was encumbered by the pomp in which he placed his glory.

## FABLE XXX.

The Fly in St. Paul's Cupola.

As a Fly was crawling leifurely up one of the columns of St. Paul's Cupola, she often stopped, surveyed, examined, and at last broke forth into the following exclamation. Strange! that any one who pretended to be an artist, should ever leave so superba structure, with so many roughnesses unpolished! Ah, my friend! said a very learned architect, who hung in his web under one of the capitals, you should never decide of things beyond the extent of your capacity. This losty building was not erected for such diminutive animals as you or I; but for a certain fort of creatures, who are at least ten thousand times as large: to their eyes, it is very possible, these columns may seem as smooth, as to you appear the wings of your favourite Mistress.

#### FABLE XXXI.

The Elm-tree and the Vine.

A N extravagant young Vine, vainly ambitious of independency, and fond of rambling at large, despised the alliance of a stately Elm that grew near, and courted her embraces. Having risen

rifen to some small height without any kind of fupport, she shot forth her slimsey branches to a very uncommon and superfluous length; calling on her neighbour to take notice how little she wanted his affistance. Poor infatuated shrub, replied the Elm, how inconfistent is thy conduct! Would'st thou be truly independent, thou should'st carefully apply those juices to the enlargement of thy stem, which thou lavishest in vain upon unneceffary foliage. I shortly shall behold thee groveling on the ground; yet countenanced, indeed, by many of the human race, who, intoxicated with vanity, have despised economy; and who, to support for a moment their empty boast of independence, have exhausted the very source of it in frivolous expences.

#### FABLE XXXII.

The Laurustinus and the Rose-tree.

In the quarters of a shrubbery, where deciduous plants and ever-greens were intermingled with an air of negligence, it happened that a Rose grew not far from a Laurustinus. The Rose, enlivened by the breath of June, and attired in all its gorgeous blossoms, looked with much contempt on the Laurustinus; who had nothing to display but the dusky verdure of its leaves. What

a wretched neighbourhood, cryed she, is this! and how unworthy to partake the honour of my company! Better to bloom and die in the defert, than to affociate myself here with such low and dirty vegetables. And is this my lot at last, whom every nation has agreed to honour, and every Poet conspired to reverence, as the undoubted fovereign of the field and garden? If I really am so, let my subjects, at least, keep their distance, and let a circle remain vacant round me, fuitable to the state my rank requires. Here, Gardiner, bring thy hatchet; prithee cut down this Laurustinus; or at least remove it to its proper sphere. Be pacified, my lovely Rose, replied the Gardiner; enjoy thy fovereignty with moderation, and thou shalt receive all the homage which thy beauty can require. But remember that in winter, when neither thou nor any of thy tribe produce one flower or leaf to chear me, this faithful shrub, which thou despisest, will become the glory of my garden. Prudence therefore, as well as gratitude, is concerned, in the protection of a friend, that will shew his Friendship in adversity. your Grong Lent quite overpowers me. Friends

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the) little moved by to unmannerly an attack;

#### FABLE XXXIII.

The Sensitive Plant and the Palm-tree.

THE Sensitive Plant being brought out of the greenhouse on a fine summer's day, and placed in a beautiful grove, adorned with the finest forest trees and the most curious plants, began to give himself great airs, and to treat all that were about him with much petulance and disdain. Lord! says she, how could the Gardiner think of fetting me among a parcel of Trees; grofs, inanimate things, mere vegetables, and perfect stocks! Sure he does not take me for a common plant, when he knows, that I have the fense of feeling in a more exquisite degree than he has himfelf. It really shocks me to see into what wretched low company he has introduced me: 'tis more than the delicacy of my constitution, and the extreme tenderness of my nerves, can bear. Pray, Mrs. Acacia, stand a little farther off, and don't perfume quite fo much upon your idle pretence of being my coufin. Good Mr. Citron, keep your distance, I beseech you; your strong scent quite overpowers me. Friend Palm-tree, your offensive shade is really more than I am able to support. The lofty Palm-tree, tho' little moved by fo unmannerly an attack, condescended FABLE

condescended to rebuke the impertinent creature in the following manner. Thou vegetable fribble! Learn to know thyfelf, and thy own worthleffness and infignificancy. Thou valuest thyself on a vicious foftness, a false delicacy, the very defect and imbecility of thy nature. What art thou good for, that shrinkest at a touch, and droopest at a breath of air; feeble and barren, a perpetual torment to thyfelf, and wholly ufeless to others. Whereas we, whom thou treatest with fuch disdain, make a grateful return to man for his care of us: fome of us yield him fruit; others are ferviceable to him by their strength and firmness; we shade him from the heat of the fun, and we defend him from the violence of the winds. I am particularly distinguished for my hardiness and perseverance, my steadiness and constancy: and on account of those very qualities which thou wantest and affectest to despise, have the honour to be made the emblem of conquest, and the reward of the Conqueror.

## FABLE XXXIV.

The Tentyrites and the Ichneumon.

A Crocodile of prodigious fize, and uncommon fierceness, insested the banks of the Nile, and spread desolation through all the neighbouring

bouring country. He seized the shepherd together with the sheep, and devoured the herdsman as well as the cattle. Emboldened by fuccess, and the terror which prevailed wherever he appeared, he ventured to carry his incursions even into the island of Tentyra, and to brave the people, who boast themselves the only tamers of his race. The Tentyrites themselves were struck with horror, at the appearance of a monster fo much more terrible than they had ever feen before: even the boldest of them dared not to attack him openly; and the most experienced long endeavoured with all their art and address to furprise him, but in vain. As they were confulting together, what they should do in these circumstances, an Ichneumon stepped forth, and thus addressed them. I perceive your destress, neighbours: and tho' I cannot affift you in the present difficulty, yet give me leave to offer you some advice that may be of use to you for the future. A little prudence is worth all your art and your courage: it may be glorious to overcome a great evil, but the wifest way is to prevent it. You despise the Crocodile while he is fmall and weak; and do not fufficiently consider, that, as he is a long-lived animal, so 'tis his peculiar property to grow as long as he lives. You see I am a poor, little, feeble creature; yet am I much

much more terrible to the Crocodile, and more useful to the country, than you are. I attack him in the egg; and while you are contriving for months together, how to get the better of one Crocodile, and all to no purpose, I effectually destroy fifty of them in a day.

#### FABLE XXXV.

The Tulip and the Rofe.

A Tulip and a Rose happened to be near neighbours in the same garden. They were both indeed extremely beautiful; yet the Rose engaged confiderably more than an equal share of the gardiner's attention. Enamoured, as in truth he was, of the delicious odour it diffused; he appeared, in the eye of the Tulip to be always kiffing and careffing it. The envy and jealoufy of rival beauties are not easily to be concealed. The Tulip, vain of its external charms, and unable to bear the thought of being forfaken for another, remonstrated in these words against the Gardiner's partiality. Why are my beauties thus neglected? Are not my colours more bright, more various, and more inviting, than any which that red-faced Thing has to display? Why then is the to engross your whole affection, and thus for ever to be preferred?—Be not dissatisfied,

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my fair Tulip, faid the Gardiner, I acknowledge thy beauties, and admire them as they deferve. But there are found in my favourite Rose such attractive odours, such internal charms, that I enjoy a banquet in their fragrance, which no mere beauty can pretend to furnish.

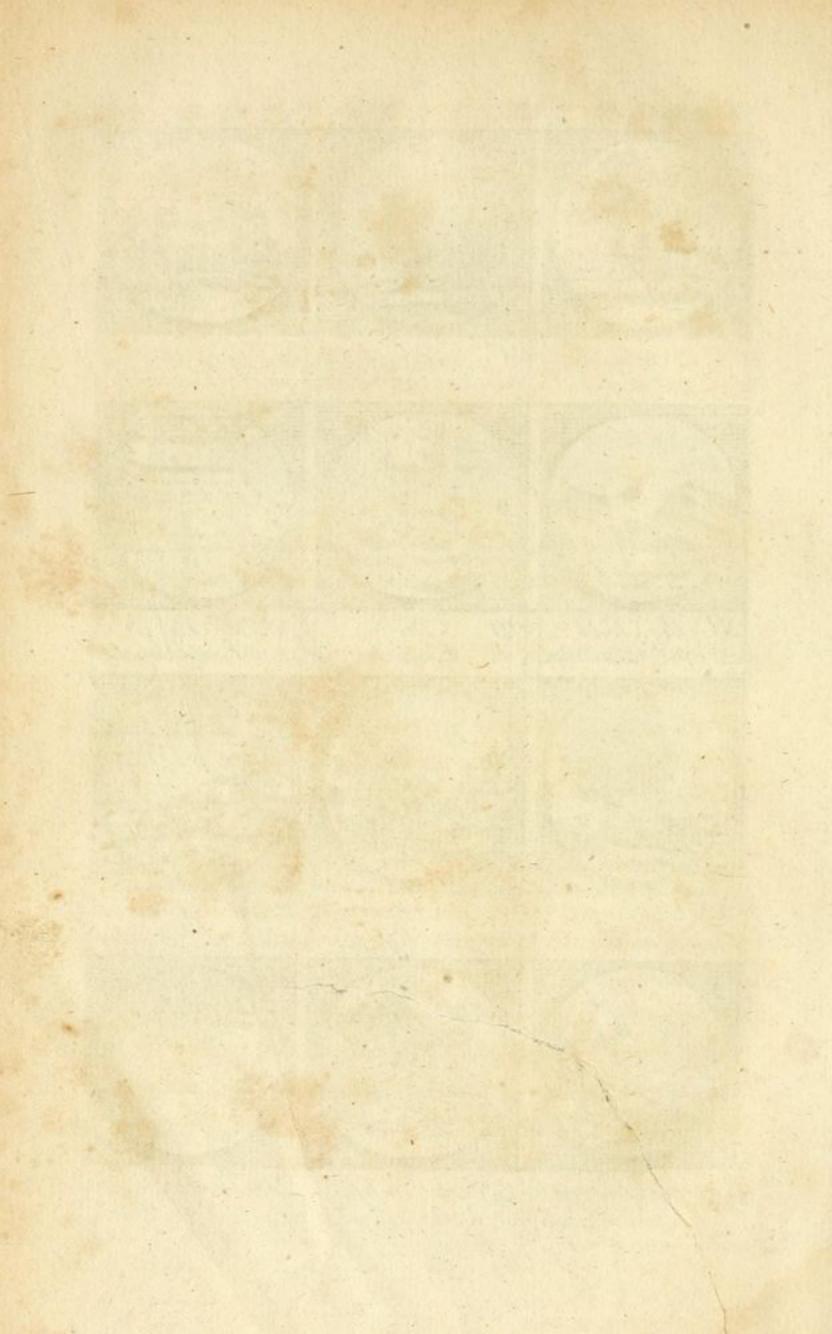
#### FABLE XXXVI.

The Woodcock and the Mallard.

A Woodcock and a Mallard were feeding together in some marshy ground at the tail of a mill-pond. Lard, says the squeamish Woodcock, in what a voracious and beastly manner do you devour all that comes before you! Neither snail, frog, toad, nor any kind of silth, can escape the sury of your enormous appetite. All alike goes down, without measure and without distinction.—What an odious vice is Gluttony!

Good-lack! Replied the Mallard, pray how came you to be my accuser? And whence has your excessive delicacy a right to censure my plain eating? Is it a crime to fatisfy one's hunger? Or is it not indeed a Virtue rather, to be pleased with the food which nature offers us? Surely I would sooner be charged with gluttony, than with that finical and sickly appetite, on which you are pleased





pleased to ground your superiority of taste.— What a filly vice is Daintiness.

Thus endeavouring to palliate their respective passions, our epicures parted with a mutual contempt. The Mallard hasting to devour some garbage, which was in reality a bait, immediately gorged an hook thro' mere greediness and oversight: while the Woodcock, slying thro' a glade, in order to seek his favourite juices, was entangled in a net, spread across it for that purpose: falling each of them a facrifice to their different, but equal, soibles.

#### FABLE XXXVII.

The two Trouts and the Gudgeon.

A Fisherman, in the month of May, stood angling on the banks of Thames, with an artificial fly. He threw his bait with so much art, that a young Trout was rushing towards it, when she was prevented by her mother. Never, said she, my child, be too precipitate, where there is a possibility of danger. Take due time to consider, before you risk an action that may be satal. How know you whether you appearance be indeed a fly, or the snare of an enemy?—Let some one else make the experiment before you.

If

If it be a fly, he very probably will elude the first attack: and then the second may be made, if not with success, at least with safety.—She had no sooner uttered this caution, than a Gudgeon seized upon the pretended fly, and became an example to the giddy daughter, of the great importance of her mother's counsel.

## FABLE XXXVIII.

The Stars and the Sky-Rocket.

A S a Rocket, on a rejoicing night, ascended thro' the air, and observed the stream of light that distinguished his passage, he could not forbear exulting in his elevation, and calling upon the Stars to do him reverence. Behold, faid he, what gazing multitudes admire the lustre of my train, whilst all your feeble sparks of light pass unobserved, or difregarded! The Stars heard his empty boast with a silent indignation: the Dog-Star only vouchfafed to answer him. How weak are they, faid he, who value themfeves on the voice of popular applause! 'Tis true, the novelty of thy appearance may procure to thee more admiration than is allotted to our daily courfe, although indeed a lafting miracle. But do not estimate thy importance by the capricious fancy of ill-judging mortals. Know thyfelf to be the

the useless pageant, the frail production of a mortal hand. Even while I speak, thy blaze is extinguished, and thou art sunk into oblivion. We, on the other hand, were lighted up by heaven, for the advantage of mankind; and our glory shall endure for ever.

#### FABLE XXXIX.

The Farmer and his three Enemies.

A Wolf, a Fox, and a Hare, happened one evening to be foraging in different parts of a Farmer's yard. Their first effort was pretty fuccessful, and they returned in safety to their feveral quarters: however not fo happy, as to be unperceived by the Farmer's watchful eye; who, placing feveral kinds of fnares, made each of them his prisoner in the next attempt. He first took the Hare to talk, who confessed she had eaten a few turnip-tops, merely to fatisfy her hunger: befought him piteously to spare her life, and promifed never to enter his grounds again. He then accosted the Fox; who in a fawning obfequious tone, protested, that he came into his premises, thro' no other motive, than pure goodwill, to restrain the Hares and other vermin from the plunder of his corn; and that, whatever evil tongues might fay, he had too great a regard, both

both for him and for justice, to be in the least capable of any dishonest action. He last of all examined the Wolf, what business brought him within the purlieus of a Farmer's yard. The Wolf very impudently declared, it was with a view of destroying his lambs, to which he had an undoubted right: that the Farmer himself was the only selon, who robbed the community of Wolves of what was meant to be their proper food. That this, at least, was his opinion: and what ever sate attended him, he should not scruple to risque his life in the pursuit of his lawful prey.

The Farmer having heard their pleas, determined the cause in the following manner. The Hare, said he, deserves compassion, for the penitence he shews, and the humble confession he has made:—As for the Fox and Wolf, let them be hanged together; their crimes themselves alike deserve it, and are equally heightened by the aggravations of hypocrify and of impudence.

#### FABLE XL.

The Snail and the Statue.

A Statue of the Medicean Venus was erected in a grove, facred to beauty and the fine arts. Its modest attitude, its elegant proportions, affifted by the fituation in which it was placed, attrackted the regard of every delicate observer .-A Snail, who had fixed himself beneath the moulding of the pedellal, beheld with an evil eye the admiration it excited. Accordingly, watching his opportunity, he strove, by trailing his filthy flime over every limb and feature, to obliterate those beauties which he could not endure to hear fo much applauded. An honest Linnet, however, who observed him at his dirty work, took the freedom to affure him, that he would infallibly lofe his labour: For although, faid he, to an injudicious eye, thou mayest fully the perfections of this finished piece, yet a more accurate and close inspector, will discover its beauty, thro' all the blemishes with which thou hast endeavoured to disguise it.

neares count as this expense? Four not, my kind

advifera

#### FABLE XLI.

The Water-fall.

FROM the head of a narrow valley that is wholly overshaded by the growth of trees, a large Cascade bursts forth with a luxuriance unexpected. First the current rushes down a precipice with headlong impetuosity; then dashed from rock to rock, and divided as it rolls along by fragments of stones or trunks of trees, it assumes a milk-white appearance, and sparkles thro' the gloom. All is intricacy; all is profusion: and the tide, however ample, appears yet more considerable by the fantastic growth of roots that hide the limits of its channel. Thus bounding down from one descent to another, it no sooner gains the level, than it sinks beneath the earth, and buries all its glory at our feet.

A spectator, privy to the scanty source which furnished out this grand appearance, stood one day in a musing posture, and began to moralize on its prodigality. Ah silly stream! said he, why wilt thou hasten to exhaust thy source, and thus wilfully incur the contempt that waits on poverty? Art thou ignorant that thy sunds are by no means equal to this expence? Fear not, my kind adviser,

adviser, replied the generous Cascade; the gratitude I owe my master, who collected my rills into a stream, induces me to entertain his friends in the best manner I am able: when alone, I act with more occonomy.

## FABLE XLII.

The Oak and the Sycamore.

A Sycamore grew beside an Oak; and being not a little elevated by the first warm days in fpring, began to shoot forth his leaves apace, and to despise the naked Oak for insensibility, and want of spirit. The Oak, conscious of its superior nature, made this philosophical reply. Be not, my friend, so much delighted with the first address of every fickle zephyr: consider the frosts may yet return: and if thou covetest an equal share with me in all the glories of the rifing year, do not afford them an opportunity to nip thy beauties in their bud. As for myself, I only wait to fee this genial warmth a little confirmed: and, whenever this is the cafe, I shall perhaps display a majesty that will not easily be shaken. But the tree that appears too fuddenly affected by the first favourable glance of fpring, will ever be the first to shed its verdure, and to drop beneath the frowns of winter.

#### FABLE XLIII.

The Wolf and the Shepherd's Dog.

A Wolf ranging over the forest, came within the borders of a sheep-walk; when meeting with the Shepherd's Dog, that with a furly fort of growl, demanded his business there, he thought proper to put on as innocent an appearance as he could, and protested upon his honour, that he meant not the least offence. I am afraid, faid the Dog, the pledge of your honour is but a poor deposite for your honesty: you must not take it amiss, if I object to the Security. No slur upon my reputation, replied the Wolf, I beg of you. My sense of honour is as delicate, as my great atchievements are renowned. I would not leave a stain upon my memory for the world. The fame of what are commonly called great atchievements is very precious, to be fure, returned the Dog; almost equal to the character of an excellent butcher, a gallant highwayman, or an ex-While the Dog was yet speaking, pert affaffin. a lamb happened to stray within reach of our hero. The temptation was stronger than he was able to refift: He fprung upon his prey, and was fcouring hastily away with it. However, the Dog feized and held him, till the arrival of the Shepherd,

Shepherd, who took measures for his execution. Just as he was going to dispatch him; I observe, says the Dog, that one of your noble atchievements, is the destruction of the innocent. You are welcome to the renown, as you are also to the reward of it. As for me, I shall prefer the credit of having honestly defended my master's property, to any same you have acquired by thus heroically invading it.

#### FABLE XLIV.

The Mushroom and the Acorn.

A N Acorn fell from the top of an old venerable Oak, full on the head of a Mushroom that unhappily sprung up beneath it. Wounded by the blow, the Mushroom complained of the incivility. Impertinent upstart, replied the Acorn, why didst thou, with familiar boldness, approach fo near to thy fuperiors? Shall the wretched offfpring of a dunghill presume to raise its head. on a spot ennobled by my ancestors for so many generations? I do not mean, returned the Mushroom, to dispute the honour of thy birth, or to put my own in competition with it. On the contrary, I must acknowledge that I hardly know from whence I fprung. But fure 'tis merit, and not mere ancestry, that obtains the regard of those, whofe

whose approbation is truly valuable: I have little perhaps to boast, but surely thou who hast thus insulted me, canst have no pretence to boast any. I please the palates of mankind, and give a poignant flavour to their most elegant entertainments; while thou, with all the pride of thy ancestry, art sit only to fatten Hogs.

## FABLE XLV.

Wisdom and Selfishness.

A S Wisdom, in the form of a beautiful young lady, was travelling along the road, it happened on a time, that she was benighted and lost her way. She had not however wandered far, when perceiving a light glimmer from a window at some distance, she endeavoured to direct her steps towards the house where it appeared. This proved to be no other, than the miserable abode of Selfishness; who, beneath the semblance of a churlish and close-fisted peasant, had long taken up his residence in this lonesome habitation. She knocked at the door, to enquire her way. The Lout opened it with caution; but, being immediately struck with the uncommon lustre of so fine a figure, he found his appetite awake, and became impatient for the gratification of it. Wisdom, on the other hand, feeling

an utter detestation for him, would have willingly withdrawn herself; but alas! it was too late. He forced

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weriver auch arquinereyou, to be to be p, unto whom she never could be induced to shew any marks of natural affection. She would not even own him for her proper offspring; and he was put into the hands of Dullness, to be nursed and educated at her discretion. As he arrived to years of maturity, he was known by the name of Cunning. Some faint resemblance which he bore of his Mother, procured him a degree of respect among persons of small discernment; and he shewed fomewhat of her address in regard to the means by which he gained his ends; but he had fo much of the Father, as never to extend his aims to any truly noble or focial atchievement.

## FABLE XLVI.

The Toad and the Gold-fish.

S a Gold-fish, newly brought from the warm regions of the east, displayed his beauties in the fun; a Toad, who had long eyed him with no fmall degree of envy, broke out into this exclamation. How partial and how fantastic is the favour of mankind! regardless of FABLE

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every excellency that is obvious and familiar; and only struck with what is imported form a distant climate at a large expence! What a pompous bason is here constructed, and what extreme fondness is here shewn, for this insignificant stranger! While a quadrupede of my importance is neglected, shunned, and even perfecuted. Surely were I to appear in China, I should receive the same, or perhaps greater honours, than are lavished here upon this tinsel savourite.

The Gold-fish, conscious of his real beauty, and somewhat angry to be thus insulted by so very unfightly and deformed a creature, made this rational reply. It must be confessed, that the opinions of men, are fometimes guided by the caprice you mention. Yet, as for me and the rest of my tribe, it is well known that if we are admired in England, we are not less admired at home: being there esteemed by the greatest mandarins, fed by stated officers, and lodged in basons as superb as any your nation has to boast. Perhaps then, notwithstanding your fage remark, there are fome virtues and fome qualities that please or disgust almost universally; and as innocence joined to beauty seldom fails to procure esteem, so malice added to deformity will cause as general a detestation.

## FABLE XLVII.

The Hermit.

A fummit of a lofty mountain, from whence he had an opportunity of furveying a large extent both of fea and land. He fate one evening, contemplating with pleasure on the objects that lay diffused before him. The woods were drest in the brightest verdure; the thickets adorned with the gayest blossoms. The birds caroled beneath the branches; the lambs frolicked around the meads; the peasant whistled beside his team; and the ships driving by the gentle gales were returning safely into their proper harbours. In short, the arrival of spring had doubly enlivened the whole scene before his eye; and every object yielded a display either of beauty or of happiness.

On a fudden arose a violent storm. The winds mustered all their sury, and whole forests of oak lay scattered on the ground. Darkness instantly succeeded; hail-stones and rain were poured forth in cataracts, and lightning and thunder added horror to the gloom.

And

grown threes perched upon the bough of a

more, flicting as it were wrapt in deep con-

templation:

And now the sea piled up in mountains bore aloft the largest vessels; while the horrid uproar of its waves drowned the shrieks of the wretched mariners. When the whole tempest had exhausted its sury, it was instantly followed by the shock of an earthquake.

he had an opportunity of follycraing a

The poor inhabitants of the beighbouring villages flocked in crowds to our Hermit's cave; religiously hoping, that his well-known fanctity would be able to protect them in their distress. They were, however, not a little surprised at the profound tranquility that appeared in his countenance. "My friends, said he, be not dismayed. Terrible to me, as well as to you, would have been the war of elements we have just beheld; but that I have meditated with so much attention on the various works of Providence, as to be persuaded that his goodness is equal to his power".

# FABLE XLVIII.

# The Dove.

A Dove that had a mate and young ones, happening to fpy her cage door open, was driven by a fudden impulse to fly out into an adjacent grove. There, perched upon the bough of a fycamore, she sate as it were wrapt in deep contemplation;

templation; not recovering from her reverie, until the owner drew nigh unfeen, and brought her back to her little family.

Art thou not ashamed then, says her mate, thus to desert thy helpless offspring? Art thou not base to abandon me, for the company of birds to whom thou art a stranger? Could I have harboured such a thought? I, who have been ever constant to our first engagement; and must have died of mere despair, hadst thou not returned to my embraces? But how, alas, returned! Not, as it seems by choice; but ensnared by dint of artistice, and brought hither by constraint.

Have patience, replied the rambler, and hear the plea of thy repentant mate. Witness all ye powers of wedlock, ye that know what paffes in the hearts of Doves, if ever, before this unhappy moment, I felt a wish to part from thee! The door so seldom open, allowed but one moment for deliberation, and I happened to decide amiss: When removed to yonder wood, the air of liberty breathed fo very sweet, that, with horror I speak it, I felt a suspense about returning to the cage. Pardon, I pray thee, this one crime, and be well affured I will never repeat it. And that thou may'ft be the more induced to pardon FABLE N 3 me,

me, know that the love of liberty burns ever the strongest, in bosoms that are most open to conjugal affection and the love of young.

# FABLE XLIX.

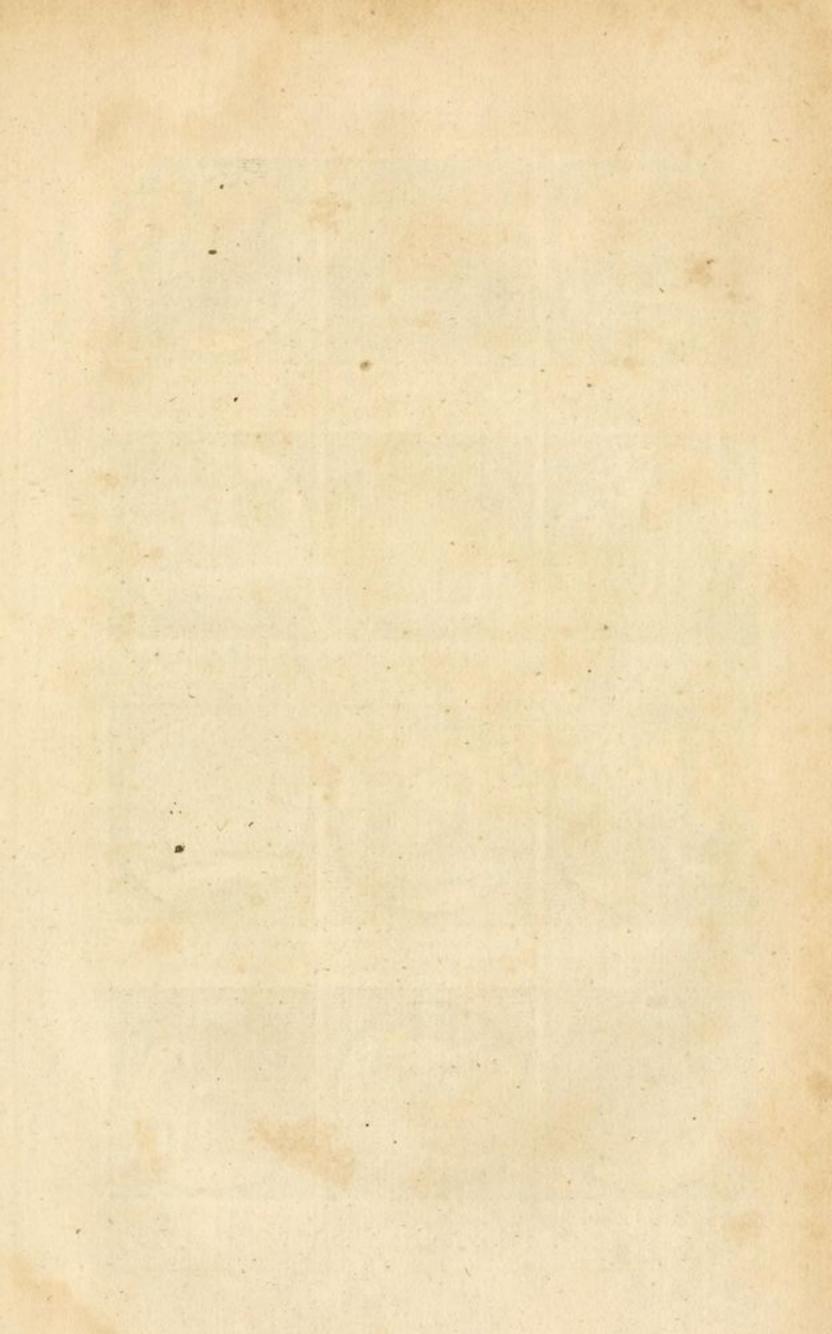
The Nightingale and Bullfinch.

A Nightingale and a Bullfinch occupied two cages in the same appartment. The Nightingale perpetually varied her fong, and every effort she made, afforded fresh entertainment. The Bullfinch always whiftled the fame dull tune that he had learnt, 'till all the family grew weary of the difgustful repetition. What is the reason, faid the Bullfinch one day to his neighbour, that your fongs are always heard with peculiar attention, while mine, I observe, are almost as wholly difregarded? The reason, replied the Nightingale, is obvious; your audience are fufficiently acquainted with every note you have been taught, and they know your natural abilities too well, to expect any thing new from that quarter. How then can you suppose they will listen to a songfter, from whom nothing native or original is to be expected? woods the all I si keep I the cage. Pardon Apply the withis one crime,

and betwell afforced I will never repent to And

that thou may it be the more induced to murden

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# FABLE L.

The Fighting Cocks and the Turkey.

TWO Cocks of the genuine game-breed, met by chance upon the confines of their respective walks. To fuch great and heroic fouls, the fmallest matter imaginable affords occasion for dispute. They approached each other with pride and indignation; they looked defiance; they crow a challenge; and immediately commences a long and bloody battle. It was fought on both fides with fo much courage and dexterity; they gave and they received fuch deep and desperate wounds; that they both lay down upon the turf utterly spent, blinded, and disabled. While this was their fituation, a Turkey that had been a spectator of all that passed between them, drew near to the field of battle, and reproved them in this manner. "How foolish and abfurd has been your quarrel, my good neighbours! A more ridiculous one could fcarce have happened, amongst the most contentious of all creatures, men. Because you have crowed perhaps in each other's hearing, or one of you have picked up a grain of corn upon the territories of his rival, you have both rendered yourselves miserable for the reminder of your days, sal ymblind or ion , sebiled moin

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# EABLE ALL.

The King-fisher and the Sparrow.

A Sa King-fisher was futing beneath the shade, upon the banks of a river; she was surprised on a fudden by the fluttering of a Sparrow, that had eloped from the neighbouring town, to vifit her. When the first compliments were over, "How is it possible, faid the Sparrow, that a bird fo finely adorned, can think of fpending all her days in the very depth of retirement! The golden plumage of your breaft, the shining azure of your pinions, were never given you to be concealed, but to attract the wonder of beholders. Why then should you not endeavour to know the world, and be, at the same time, yourself, both known and admired?" You are very complaifant at least, replied the King-fisher, to conclude that my being admired, would be the confequence of my being known. But it has fometimes been my lot, in the lonesome valleys that I frequent, to hear the complaints of beauty that has been neglected; and of worth that has been defpifed. Poffibly it does not always happen, that even superior excellence is found to excite admiration, or obtain encouragement. I have learned besides, not to build my happiness upon the opi-FABLE nion

nion of others, fo much as upon my own felf-conviction, and the approbation of my own heart. Remember, I am a King-fisher; these woods and streams are my delight; and so long as they are free from winds and tempests, believe me, I am perfectly content with my situation. Why therefore should I court the noise and bustle of the world, which I find so little agreeable to my native disposition? It may be the joy of a Sparrow to include his curiosity, and to display his eloquence. I, for my part, love silence, privacy, and contemplation; and think that everyone should consult the native biass of his temper, before he chuses the way of life in which he expects to meet with happiness.

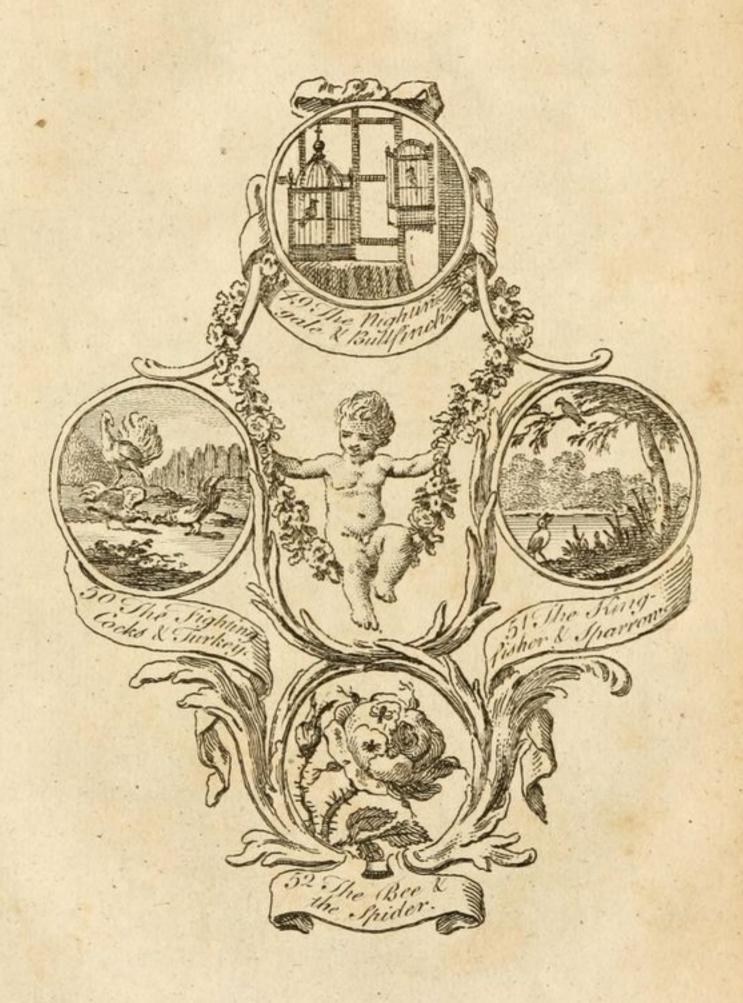
# FABLE III.

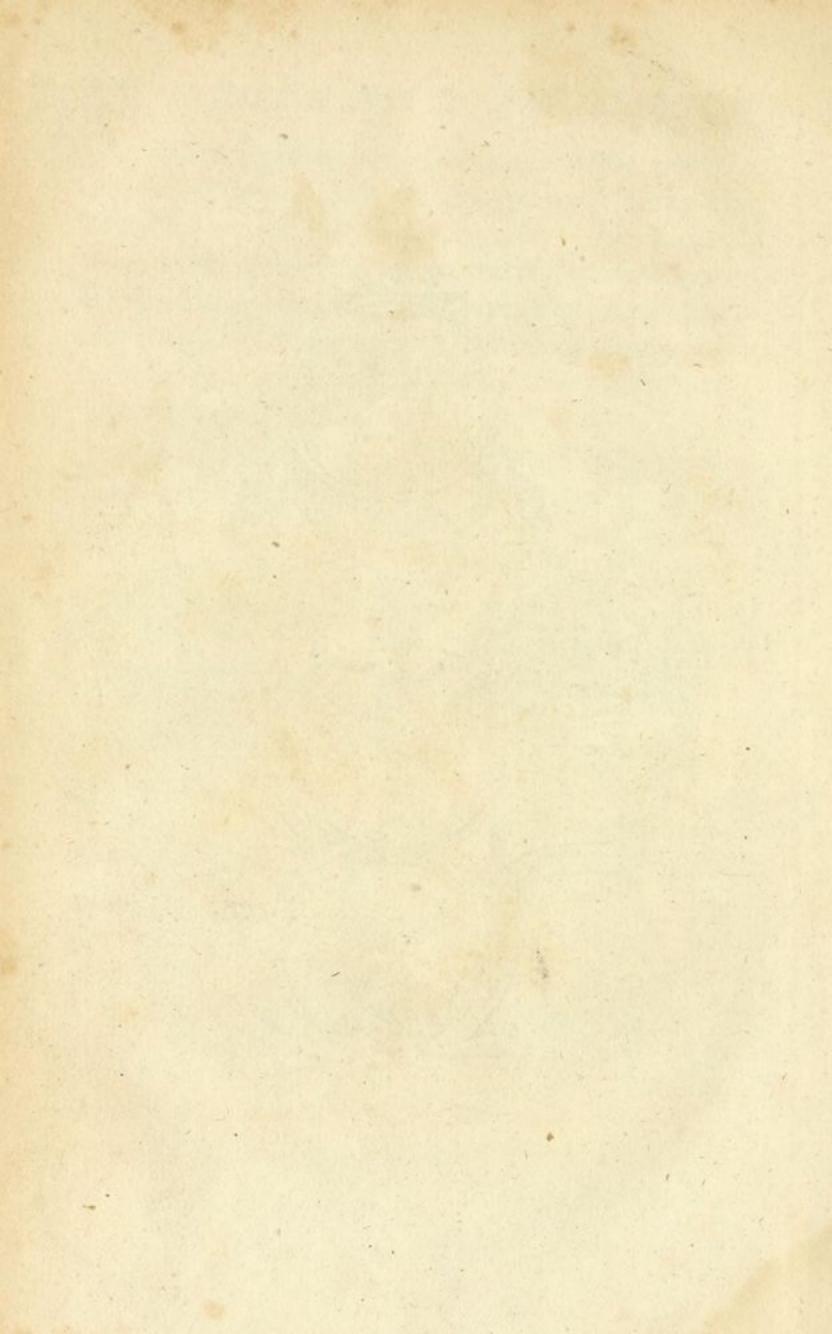
The Bee and the Spider.

On the leaves and flowers of the fame shrub, a Spider and a Bee pursued their several occupations; the one covering her thighs with honey; the other distending his bag with poison. The Spider, as he glanced his eye obliquely at the Bee, was ruminating with spleen on the superiority of her production. And how happens it, said he, in a peevish tone, that I am able to collect nothing but poison from the self-same plant,

plant, that supplies thee with honey? My pains and industry are not less than thine; in those respects, we are each indefatigable. It proceeds only, replied the Bee, from the different disposition of our nature: mine gives a pleasing flavour to every thing I touch; whereas thine converts it to poison, what by a different process had been the purest honey.







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'Tis common for men to wish others reduced to their own level; and we ought to guard against such advice, as may proceed from this principle.

#### FABLE XXVII.

The Nobleman and his Son.

The means suggested by superstition to secure us from misfortune, often bring it upon our heads.

#### FABLE XXVIII.

Jupiter and the Herdsman.

Were our ill-judged prayers to be always granted, how many would be ruined at their own request!

#### FABLE XXIX.

The Eagle and the Owl.

The partiality of parents often makes themselves ridiculous, and their children unhappy.

#### FABLE XXX.

The Plague among the Beafts.

The poor and helpless undergo those punishments for small and trivial offences; which the rich and powerful escape, for crimes of a much blacker nature.

#### FABLE XXXI.

The Cat, the Cock, and the young Mouse.

It is not safe to trust to outward appearances.

#### FABLE XXXII.

The Farmer and his Dog.

The greater room there appears for resentment; the more careful should we be, not to accuse an innocent person.

# FABLE XXXIII.

The Gnat and the Bee.

Men expostulate to little purpose, when their own example confutes their argument.

#### FABLE XXXIV.

The Owl and the Eagle.

Narrow minds think the system of the universe should have been contrived to suit themselves alone.

### FABLE XXXV.

The Lion, the Wolf, and the Fox.

Men, who meditate mischief, suggest the same to others; and generally pay dear for their froward gratifications.

### FABLE XXXVI.

The Blind Man and the Lame.

The wants and weaknesses of individuals form the connections of society.

#### FABLE XXXVII.

The Lion, the Bear, the Monkey, and the Fox.

It is often more prudent to suppress our sentiments, than either to flatter or to rail.

#### FABLE XXXVIII.

The Owl and the Nightingale.

'Tis natural for a pedant to despise those arts, which polish our manners, and would extirpate pedantry.

#### FABLE XXXIX.

The Ant and the Caterpillar.

Boys of no very promising appearance often become the greatest men.

#### FABLE XL.

The two Foxes.

We should ever guard against those vices, that are chiefly incident to our times of life: excess and riot, whilst we are young; and egregious parsimony, as we grow in years.

#### FABLE XLI.

The conceited Owl.

Schemes of ambition, without proper talents, always terminate in difgrace.

#### FABLE XLII.

The Fox and the Cat

Persons may write fine systems of morality, who never practised a single virtue.

#### FABLE XLIII.

The two Horses.

The object of our pride is often the cause of our misfortunes.

### FABLE XLIV.

The Dove and the Ant.

The most important actions are often performed by the most unlikely instruments.

#### FABLE XLV.

The Parrot.

Gravity, the formetimes the mien of wisdom, is often found to be the mask of ignorance.

### FABLE XLVI.

The Cat and the Bat.

It is easy to find reasons to justify any thing we are inclined to do.

#### FABLE XLVII.

The two Lizards.

The superior safety of an obscure and humble station is a ballance for the honours of high and envyed life.

#### FABLE XLVIII

Jupiter's Lottery.

Folly, passing with men for wisdom, makes each contented with his own share of understanding.

#### FABLE XLIX.

The Litigious Cats.

The scales of Judicature are seldom poised, 'till there is little or nothing remains in either.

#### FABLE L.

The two Dogs.

Our own moderation will not secure us from disturbance, if we connect ourselves with men of turbulent and litigious dispositions.

#### FABLE LI.

Death and Cupid.

The young should not act, as the they were exempt from Death: nor the old forget to guard against the fooleries of Love.

### FABLE LII.

The Mock-bird.

Ridicule appears with a very ill grace, in persons who possess no one talent beside.

### FABLE LIII.

The Spectacles.

Our opinions of things are altogether as various, as if each saw them thro' a different medium; our attachment to these opinions are as fixed and firm, as if all saw them thro' the medium of truth.

TO THE

# THIRDBOOK.

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IMITATION may be pardonable, where emulation would be presumptuous.

### FABLE II.

The two Bees.

Moderation and intemperance reward and punish themselves.

#### FABLE III.

The Diamond and the Glow-worm.

A strong point of light is as favourable to merit, as it is destructive to imposture.

#### FABLE IV.

The Oftrich and the Pelican.

The pleasures of parental fondness make large amends for its anxieties.

#### FABLE V.

The Hounds in Couples.

Mutual compliances are necessary to matrimonial happiness.

#### FABLE VI.

The Mifer and the Magpye.

Men are seldom found to condemn themselves; otherwise than by the censure they pass upon their own faults in other people.

### FABLE VII.

The Sensitive Plant and the Thistle.

Both a mild disposition, and a vindictive temper, generally meet with suitable returns.

#### FABLE VIII.

The Poet and the Death-watch.

The suggestions of vanity are as delusive as those of superstition.

### FABLE IX.

Pythagoras and the Critic.

To estimate the works of others by the sole standard of our own conceptions is always presumptuous, and often ridiculous.

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The Bear.

Religious opinions are by no means the proper objects of ridicule.

### FABLE XI.

The Stork and the Crow.

We should never place the effence of religion in the mere observance of rites and ceremonies.

#### FABLE XII.

Echo and the Owl.

The vain believe their imaginary perfections engrofs the attention of all mankind.

#### FABLE XIII.

Prometheus.

The blessing of hope is better adapted to the state of mortals, than the gift of prescience.

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Momus.

It is hardly possible to deprive malevolence of every occasion for a cavil.

#### FABLE XV.

The Butterfly, the Snail, and the Bee.

Fops may boast of their extensive travels, but 'tis only a few discerning persons that make a proper use of them.

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The Tuberofe and the Sun-flower.

To rest in second causes without reference to the first, is both impious and absurd.

### FABLE XVII.

The Magpye and the Raven.

The fop who prides himself upon a large acquaintance is but seldom capable of real friendship.

#### FABLE XVIII.

The Diamond and the Load-stone.

The greatest merit is often concealed under the most unpromising appearances.

#### FABLE XIX.

The Boy and the Nettle.

There are certain persons who require to be treated rather with spirit and resolution, than either tender-ness or delicacy.

#### FABLE XX.

The Monster in the Sun.

The fault we many times impute to a character, is only to be found in the mind of the observer.

#### FABLE XXI.

The discontented Bee.

The pleasures of life would be a ballance for the pains; did we not increase the latter by our own perverseness.

#### FABLE XXII.

The Snipe Shooter.

We often miss our point by dividing our attention.

#### FABLE XXIII.

The Beggar and his Dog.

Tis misery to depend upon patrons, whose circumstances make their charity necessary at home.

#### FABLE XXIV.

The Sun and the Vapour.

Truth, tho' vanished, returns again; slander is never of a durable nature.

#### FABLE XXV.

Love and Folly.

Folly has often too great an influence in the direction of our amours.

### FABLE XXVI.

The Eclipse.

The favours of the great are too often obstructed by the invidious offices of their mean dependents.

#### FABLE XXVII.

The Boy and the Butterfly.

An immoderate pursuit of pleasures is generally destructive of its object.

#### FABLE XXVIII.

The Toad and the Ephemeron.

A lazy reliance on the antiquity of a family, is by far less honourable than an honest industry.

### FABLE XXIX.

The Peacock.

The parade and ceremony belonging to the great, are often a restraint upon their freedom and activity.

#### FABLE XXX.

The Fly in St. Paul's Cupola.

We should never estimate things beyond our reach, by the narrow standard of our own capacities.

#### FABLE XXXI.

The Elm-tree and the Vine.

People who pride themselves upon their independence, often slight aconomy, the sole foundation of it.

#### FABLE XXXII.

The Laurustinus and the Rose.

That friend is highly to be respected at all times, whose friendship is chiefly distinguished in adversity.

### FABLE XXXIII.

The Sensitive Plant and the Palm-tree.

An excess of delicacy is to be considered rather as an infirmity, than as a virtue.

#### FABLE XXXIV.

The Tentyrites and the Ichneumon.

We conquer many evils at first with facility, which being long neglected become unsurmountable.

### FABLE XXXV.

The Tulip and the Rose.

Extreme beauty will often captivate; but 'tis internal merit that secures the conquest.

#### FABLE XXXVI.

The Woodcock and the Mallard.

A voracious appetite, and a fondness for dainties, equally take off our attention from more material concerns.

#### FABLE XXXVII.

The two Trouts and the Gudgeon.

A person can hardly be deemed too cautious, where the first mistake is irretrievable, or fatal.

#### FABLE XXXVIII.

The Stars and the Sky-Rocket.

Pretenders to merit are always more vain than those who really possess it.

#### FABLE XXXIX.

The Farmer and his three Enemies.

Humility extenuates any crime, of which hypocrify and impudence are equal aggravations.

#### FABLE XL.

The Snail and the Statue.

'Tis the fate of envy to attack those characters, that are superior to its malice.

#### FABLE XLI.

The Water-fall.

A generous nature will find resources in aconomy, for the occasional exertion of beneficence and hospitality.

### FABLE XLII.

The Oak and the Sycamore.

He who is puffed up with the least gale of prosperity, will as suddenly sink beneath the blasts of misfortune.

#### FABLE XLIII.

The Wolf and the Shepherd's Dog.

Common honesty is a better principle, than what we often compliment with the name of heroism.

### FABLE XLIV.

The Mushroom and the Acorn.

The man who values himself too highly upon his birth, has seldom much claim to any other merit.

### FABLE XLV.

Wisdom and Selfishness.

Cunning seems to differ from wisdom, more in the end that it proposes to itself, than in the means that it employs

### FABLE XLVI.

The Toad and the Gold-fish.

Beauty joined with innocence is univerfally respected; malice added to deformity, as universally abhorred.

#### FABLE XLVII.

The Hermit.

The goodness of Providence apparent in his works, is a proper motive for our tranquility amidst every exertion of his power.

### FABLE XLVIII.

The Dove.

The love of liberty, in well constituted minds, holds a place little inferior to that of natural affection.

### FABLE XLIX.

The Nightingale and Bullfinch.

Learning is undoubtedly of the utmost advantage to real genius: yet, when put in competition, the funds of the one are limited; and of the other inexhauftible.

### FABLE L.

The Fighting Cocks and the Turkey.

Litigious persons seldom consider before they go to law, whether the conquest will be worth the cost.

#### FABLE LI.

The King-fisher and the Sparrow,

Men's natural tempers will best direct them to their proper sphere, in the pursuit of happiness.

#### FABLE LII.

The Spider and the Bee.

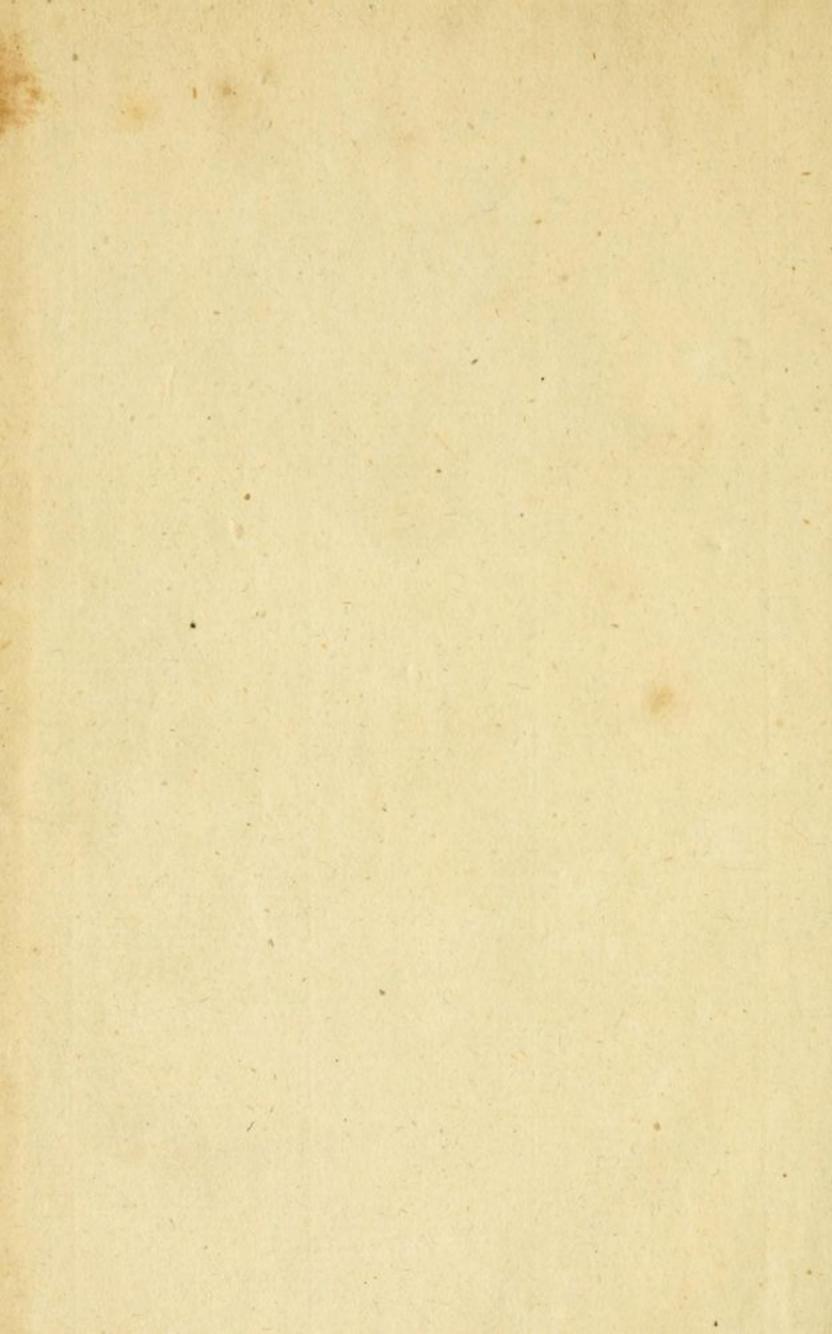
The candid reader will reap improvement, where the froward critic finds only matter of censure.

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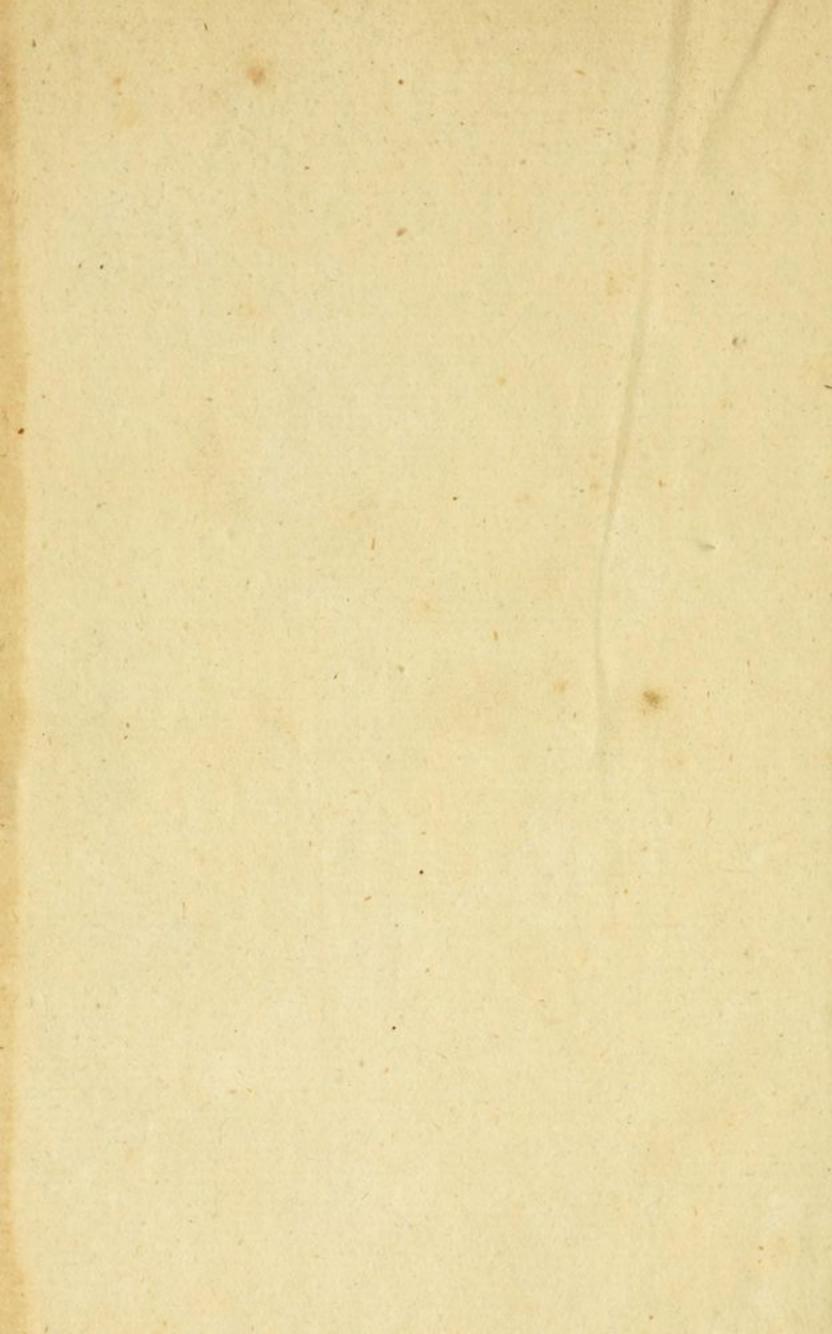












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