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THE
TRAVELS
OF
CYRUS.

In Two VOLUMES.

To which is annex'd, A

DISCOURSE

UPON THE

Theology *and* Mythology
of the ANCIENTS.

By the *Chevalier* RAMSAY.

VOL. I. *and* II.

DUBLIN:

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TO THE
RIGHT HONOURABLE

THE
LORD LANSDOWN,

My LORD,



HE most amiable Vir-
tues, and the brightest
Talents, form'd the
Character of that H E R O
whose

DEDICATION.

whose Travels I relate : And to whom cou'd I offer the Picture of so fine a Genius, and so generous a Mind, but to a Person of Your Lordship's Taste ?

T H E singular Friendship with which Your Lordship honours me, gave Rise to this Undertaking ; and my Obligations are of such a Nature, that to let pass the present Opportunity of acknowledging them, wou'd be the highest Injustice, as well as Ingratitude.

Accept

DEDICATION.

Accept this Mark of the inviolable Attachment, and profound Respect, of,

My LORD,

Your Lordship's most Obliged,

Most Obedient, and

Most Humble Servant,

ANDREW RAMSAY.

LET-

*LETTRE de Mr. Freret à l'Auteur, sur
la Chronologie de son Ouvrage.*

Monsieur,

L'Histoire de Cyrus, & la Chronologie des Roys de Babylone, est peut être la partie de toute l'antiquité sur laquelle on a imaginé le plus de Systemes differens, mais tous ces Systemes sont si defectueux & si mal liez avec les evenemens contemporains, que l'on se trouve arrêté presque à chaque pas par les contradictions & les embarras de ces Hypotheses: c'est ce qu'on éprouve en lisant les ouvrages de Scaliger de Petau, d'Uffer, de Marsham, de l'Evêque de Meaux, & de Prideaux.

Dans votre ouvrage, Monsieur, vous avez sagement évité ces embarras, & vous avez imaginé ce qu'il y avoit de mieux pour concilier les narrations opposées de Herodote; de Ctesias, de Xenophon, & des autres anciens au sujet de Cyrus.

Vous avez conservé la Guerre de ce prince contre Astyages son grand pere. Cette Guerre est un point constant dans l'antiquité & reconnu par Xenophon luy meme dans sa retraite des dix milles. Il n'a supprimé ce fait dans sa Cyropédie, que pour ne pas défigurer le portrait de Cyrus par ne Guerer qu'il croyoit contraire aux devoirs de la nature. Prideaux apres Xenophon acrû la devoir supprimer aussy. Marsham a imaginé un veritable Roman, & a supposé deux differens Royaumes des Medes sur lesquels regnoient en meme temps deux Astyages, l'un Grand pere de Cyrus, & l'autre son Ennemi. Le party que vous avez pris est plus simple & plus conforme à l'ancienne histoire. Vous avez préparé cette Guerre, & vous l'avez conduite de telle façon qu'elle ne ternit en rien le Caractere de votre Heros.

A LETTER from Mr. Freret (Member of the *Academy of Inscriptions at Paris*) to the Author, concerning the Chronology of his Work.

S I R,

THESE have perhaps been more different Systems formed, to settle the *History of Cyrus, and the Chronology of the Kings of Babylon*, than for any other part of *ancient Story*. But these *Hypotheses* are all so defective, and so ill connected with *cotemporary Events*, that we are stopped almost at every Step, by the *Contradictions and Inconsistencies* we meet with in them. This every Man's Experience shows him to be true, who reads the *Writings of Scaliger, Usher, Marinam, the Bishop of Meaux, and Prideaux*.

But in your Work, you have wisely avoided these Difficulties, and have hit upon the best Method of reconciling the *contradictory Accounts*, which *Herodotus, Ctesias, Xenophon, and other antient Writers*, give us of *Cyrus*.

You have preserved this Prince's War with his Grandfather *Astyages*; a War which the *Ancients* allow to be certain: and *Xenophon* himself acknowledges it, in his *Narrative of The Retreat of the ten thousand*. He suppressed this Fact, in his *Cyropædia*, only to avoid throwing a *Blemish* on *Cyrus's Character*, by a War, which he thought contrary to *natural Duty*. *Prideaux* has likewise thought fit to omit it. *Marsham* has invented a mere *Romance*, and supposes, that there were two different Kingdoms of the *Medes*, which were, at the same Time, governed by two *Astyages's*, one the *Grand-father*, and the other the *Enemy of Cyrus*. The Method you have taken, is more simple, and more agreeable to *ancient Story*. You have paved the Way for this War, and conducted it, in such a Manner, that it does in no wise stain the *Character of your Hero*.

La Suppression d'un Evenement si considerable a obligé Xenophon à faire deux anachronismes pour remplir les premieres années de Cyrus. Il a avancé la prise de Sardis de 25 ans, & celle de Babylone de 28.

Comme cet historien n'avoit en vüe pour former son Heros que les Vertus Militaires & les qualites d'un bon Citoyen ; il ne trouva point dans le plan de son ouvrage les memes ressources que vous avez eües pour remplir la Jeunesse de Cyrus. Il ne pensa, ni à luy donner des principes sûrs pour le garantir des dangers, qui assiegent la vertu des princes ; ni à le premunir contre la Corruption des faux politiques, & des faux philosophes ; deuz Genres de Corruption dont les suites son également funestes pour la Societé.

Xenophon elevé dans la Grece ne connoissoit que les Royaumes de Sparte & de Macedoine, où les Roys n'estoient à proprement parler que les premiers Citoyens de l'Etat, & où les Magistrats estoient leurs Collegues plutot que leurs ministres. Il n'imaginoit point les abus du despotisme, & n'avoit point pensé à les prevenir. Dans votre plan, comme il s'agit de former un Roy plûtôt qu'un Conquerant, & un prince qui sçache encore mieux rendre les peuples heureux sous son Gouvernement, que les contraindre à se soumettre à ses loix, vous avez trouvé de quoy remplir la Jeunesse de Cyrus en le faisant voyager sans rien deranger dans la veritable Chronologie.

Cyrus est mort l'an 218 de Nabonassar, 530 ans avant Jesus Christ. C'est un point que je ne m'arreteray pas à prouver. Il est constant parmy tous les Chronologistes. Ce Prince estoit alors agé de 70 ans, selon Dinon, auteur d'une Histoire de Perse tres Estimée ; (a) donc il estoit né l'an 148 de Nabonassar, 600 ou 599 ans avant l'Ere Chretienne. Il avoit regné neuf ans à Babylone suivant le Canon astronomique ; donc la prise de cette ville tomboit à la 61 année de son age à la 209 de Nabonassar & 539 avant Jesus Christ.

(a) Cic. de Divin. Lib. II.

The Omission of so considerable an Event, led Xenophon into two Anachronisms, in order to find Employment for Cyrus, in his younger Years. This Author antedates the taking of Sardis, 25 Years; and that of Babylon, 28.

As this Historian had nothing in view but military Virtues and the Qualities of a true Patriot, whereby to form his Hero; his Scheme did not furnish him with the same Materials, to fill up Cyrus's youth, as yours does. He had no Thoughts of instilling into his Mind, such Principles as would most effectually secure him from the Dangers which beset the Virtue of Princes; or of guarding him beforehand, against the Corruption of false Politicks and false Philosophy, which are, in their consequences, equally fatal to Society.

Xenophon having been educated in Greece, was acquainted only with the Kingdoms of Sparta and Macedon, whose Kings were, properly speaking, nothing more than the chief Persons in the State; and the Magistrates were rather their Collegues, than their Ministers. He had no Notion of the Abuses of despotick Power, and therefore could have no thoughts of preventing them. Whereas, your Design being to form a King, rather than a Conqueror, a Prince better qualify'd to make his People happy under his Government, than to force them to submit to his Laws; you are thereby enabled to give Cyrus full Employment in his youth, by making him Travel: and that very consistently with true Chronology.

Cyrus died the 218th Year of Nabonassar, and 530 Years before the Christian Era, which I shall not lose time in proving, because acknowledged by all Chronologers. This Prince was then 70 Years of Age, according to Dinon, the Author of a celebrated History (1) of Persia. He was therefore born in the 148th Year of Nabonassar, 600, or 599 Years before Christ. He had reigned, according to the Astronomical Canon, nine Years at Babylon. This City was therefore taken in the 61st Year of his Age, the 209th of Nabonassar, and the 539th before Christ.

(1) Cic. de Divin. B. II.

La prise de Sardis tombe suivant Soficrate dans Diogene Laerce (b) & suivant Solin (c) à la quatrième année de la Cinquante huitième Olympiade. Selon Eusebe, c'est la première année de la même Olympiade. Cette année est donc la 545 ou la 548 avant l'Ere Chrétienne la 52 ou la 55 de la Vie de Cyrus.

Il avoit regné 30 ans sur les Medes & sur les Perses, selon Herodote & Ctesias, ayant 40 ans lors qu'il monta sur le Throne, selon le Temoignage précis de Dinon, ce qui donne pour l'Epoque du Commencement de son regne l'an 188 de Nabonassar, & la première année de la 55 Olympiade, 560 ans avant Jesus Christ.

Eusebe nous apprend que cette même année de la 55 Olympiade étoit celle où tous les Chronologistes s'accordoient à placer le Commencement du regne de Cyrus sur les Medes & sur les Perses. (d) L'Histoire ne nous apprend point combien avoit duré la Guerre de Cyrus contre les Medes ni de quels Evenemens avoient été remplis les 40 premières années de sa Vie, & vous avez le champ libre pour imaginer tous ceux qui conviendront au but que vous vous êtes proposé. Votre Chronologie est donc non seulement conforme à celle des Grecs, & des Perses, mais encore à celle des Babylonniens.

Xenophon a changé toute cette chronologie. Selon lui, Cyrus à l'âge de douze ans va à la Cour de Medie, y reste 4 ans & revient à 16. Il entre à 17 dans la Classe des adolescens & y reste 10 ans. L'historien ajoute qu'Astyages mourut dans cet intervalle, ce qui est contraire à la Verité; car ce Prince regna jusques à l'an 560 qu'il fut vaincu par Cyrus & ne mourut que quelques années après. Vous vous êtes écarté de Xenophon & vous avez bien fait.

Selon le même Auteur, Cyrus âgé de 28 ans passa en Medie à la tête d'une armée de 30 mille hommes, à 29 il

(b) Diog. Laerci Lib. I. periand. (c) Cap. VIII, (d) Euseb. præpar. Evang. Lib. X,

Sardis was taken, according to Soficrates (2) in Diogenes Laertiſius, and according to (3) Solinus, in the 4th Year, of the 58th Olympiad; but according to Eusebius, in the first Year of that Olympiad: and consequently, either in the 545th or 548th Year before Christ, and the 52d, or 55th Year of Cyrus's Life.

He had reigned 30 Years over the Medes and Persians, according to Herodotus and Ctesias, and he was 40 Years old, according to Dinon, when he mounted the Throne; which fixes the beginning of his reign to the 188th Year of Nabonassar, the first Year of the 55th Olympiad, and the 560th Year before Christ.

Eusebius (4) tells us, that all Chronologists agreed in placing the Beginning of Cyrus's Reign over the Medes and Persians, in this Year of the 55th Olympiad. But Historians have neither told us, how many Years Cyrus's War with the Medes lasted, nor any Particulars of what happened in the first forty Years of his Life. You are therefore at full Liberty to fill up this Space, with whatever you judge most proper to your Design; and your Chronology is not only agreeable to that of the Greeks and Persians, but likewise to that of the Babylonians.

Xenophon indeed has changed all this Chronology. According to him, Cyrus went to the Court of Media, at 12 Years of Age, stay'd there 4 Years, returned in his sixteenth Year, entered into the Class of the $\epsilon\phi\upsilon\beta\omicron\iota$ or Young-men, in his seventeenth, and continued in it 10 Years: To which he adds that Astyages died in this Interval. But this is not true; for that Prince reigned till he was conquer'd by Cyrus, in the Year 560, and did not die till some Years after. You have therefore done well, in not following Xenophon.

According to him, Cyrus enter'd Medea, at the Head of 30000 Men, when he was 28 Years of Age; subdued the

(2) Diog. Laer. B. I. Periand. (3) Chap. VIII. (4) Præpar. Evang. B. X.

oumit les Armeniens, à 30 il marcha contre les Lydiens & prit Sardis, & à 31 il se rendit maître de Babylone vers l'année 567. Cette année qui est la 179 de Nabonassar est la 36 de Nabucodonosor qui regna encore sept ans, ces 7 ans joint aux 23 des quatre Roys qui ont régné à Babylone après luy font les 28 années, d'anachronisme dont j'ay parlé plus haut.

Le reste de la Chronologie de Xenophon est indifférent à votre ouvrage. Cet Historien ne détermine pas le temps de la mort de Mandane, ni de Cambyse, & vous a laissé une pleine liberté de placer ces Evénemens de la manière la plus convenable à votre plan.

La ville de Tyr ne fut prise que la 19 année de Nabucodonosor après un siège de 13 ans qui avoit commencé la septième année du Règne de ce Prince comme Joseph l'avoit lû dans les annales Pheniciennes. Le Prophete Ezechiel l'année même de la prise de Jerusalem qui étoit la 18 de Nabucodonosor menace Tyr d'une ruine prochaine; donc elle n'étoit pas encore prise. Cyrus avoit alors 15 ans; Or comme le temps où il retrouve Amenophis à Tyr peut aller jusques à 15 années de plus; & comme les voyages de Cyrus se font depuis la 28 jusques à la 32 année de son âge, vous ne faites icy aucun anachronisme.

Nous n'avons aucun passage positif pour fixer le temps de la démence de Nabucodonosor. Cette démence est constante par le témoignage de Daniel; & il y a beaucoup d'apparence qu'elle arriva vers la fin de sa vie. Voicy surquoy je me fonderois pour le prouver.

La deportation de Joachim arriva la 8 année du Règne de Nabucodonosor sur la Judée & la quatrième de son règne à Babylone; c'est à dire l'an 148 de Nabonassar, 600 avant J. Christ, & l'année même de la naissance de Cyrus.

Armenians, at 29; marched against the Lydians, and took Sardis, at 30; and made himself Master of Babylon, at 33, about the Year 567. This is the 179th Year of Nabonassar, and the 36th of Nabuchodonosor, who reigned seven Years, after it. These 7 Years, added to the 21 Years of the four Kings, who reigned in Babylon after him, make the 28 Years of the Anachronism abovementioned.

The rest of Xenophon's Chronology, is of no importance to your Work. He does not determine the time of the Death, either of Mandana, or Cambyfes; and you are therefore entirely at Liberty, to place these as will best suit with your Design.

The City of Tyre was not taken, till the 19th Year of Nabuchodonosor, after a thirteen-Years-Siege, which began the seventh Year of that Prince's Reign, according to the Phœnician Annals, which Josephus had read. In the Year Jerusalem was taken, which was the 18th Year of Nabuchodonosor; the Prophet Ezechiel threatens Tyre with approaching ruin; it therefore was not taken at that Time. Cyrus was then 15 Years of Age. Now, as the Time when Cyrus met with Amenophis again at Tyre, might be about 15 Years later than this; and as the Travels of Cyrus are all placed between the 28th and 32d Years of his Age; you are therefore guilty of no Anachronism in this particular.

We have no where any express Passage, whereby to fix the Time of Nabuchodonosor's Madness, That he was mad, is certain, from Daniel: And it is very probable, it happened towards the End of his Life. My Reasons for it are these.

Jehoiachin was carried into Captivity, in the 8th Year of Nabuchodonosor's Reign over Judea, and the 4th of his Reign in Babylon; that is, the 148th Year of Nabonassar, 600 Years before Christ, and the Year, Cyrus was born.

Nous lisons dans Jeremie (a) & dans le 4^{me} livre des Roys (b) que la 37^e année de la deportation de Joachim, Evilmerodac monta sur le Throne de Babylone & tira Joachim de prison pour l'admettre à sa Table, & le combler d'honneurs. Cette année étoit la 18^{4e} de Nabonassar, la 564^e avant J. C. & la 37^e de la Vie de Cyrus cependant Nabucodonosor étoit encore vivant puisqu'il n'est mort que l'an 186^e de Nabonassar à la 39^e de Cyrus. Donc non seulement Evilmerodac est monté sur le thrône du vivant de son pere, mais il gouvernoit sans le consulter avec assez d'Independance, pour ne pas craindre de l'irriter, en tenant une conduite opposée à la sienne, & en comblant d'honneurs une Prince qu'il avoit toujours retenu dans les fers. Berose donne 10 ans de Regne a ce Prince qu'il nomme *Evilmaradoch*. Le Canon astronomique luy en donne seulement deux & le nomme Ilovarodam. L'Escriture le fait monter sur le throne trois ans avant la mort de son pere.

Tous ces embarras disparoîtroit si l'on suppose que la demence de Nabucodonosor a commencé 8 ans avant sa mort & que des lors son fils Evilmerodac fut regardé comme Roy, se mit à la tête des Conseils, & gouverna l'Empire avec les ministres de son pere. Ces 8 ans joints aux deux quil regna seul apres la mort de Nabucodonosor font des dix ans de Berose. L'Escriture sainte commence plû tard son regne, & sans doute du temps au quel il se débarassa des ministres dont les conseils le gênoient, ce qui n'arriva que la troisieme année avant la mort de Nabucodonosor. La demence de ce Prince ne dura que sept ans, & ayant recouvert son bon sens, il gouverna par luy même & donna un Edit en faveur des Juifs qui est rapporté dans Daniel. Ou n'avoia jamais cessé de mettre son nom dans les actes publics; c'est pour cela que le Canon astronomique ne donne que deux ans de Regne à son fils Ilovarodam. Ce Canon avoit été dressé sur les actes publics.

(a) Chap. LII. ver. 31.

(b) Chap. XXV. ver. 27.

We are told in Jeremiah (5) and in the (6) second Book of Kings that in the 37th Year of Jehoiachin's Captivity, Evilmerodach ascended the Throne of Babylon, took Jehoiachin out of Prison, admitted him to his own Table, and bestow'd many Honours upon him. This was the 184th Year of Nabonassar, the 564th before Christ; and the 37th of Cyrus's Age; at which time Nabuchodonosor was yet alive, since he did not die till the 188th of Nabonassar, and the 39th of Cyrus. Evilmerodach therefore did not only mount the Throne in his Father's Life-time, but he governed without consulting him, and with so little Dependence upon him, as not to fear provoking him, by taking quite different Measures from his, and heaping Honours on a Prince, whom his Father had all along kept in Fetters. Berofus makes the Prince, whom he calls Evilmerodach to have reigned 10 Years. The Astronomical Canon allows him but two, and calls him Ilovarodam. The Scripture places him upon the Throne, three Years before the Death of his Father.

All these Difficulties will vanish, if we suppose, that Nabuchodonosor's Madness began 8 Years before his Death; and that his Son Evilmerodach was from that Time looked upon as King, placed himself at the Head of Affairs, and governed the Empire with his Father's Ministers. These 8 Years, joined with the two he reigned alone, after his Father's Death, make up the 10 Years of Berofus. The Holy Scriptures begin his Reign later, doubtless from the Time that he removed the Ministers, who made him uneasy, which did not happen till the third Year before the Death of Nabuchodonosor. This Prince's Madness continued but 7 Years; after that Time he recovered his Senses, reassumed the Government, and published an Edict in favour of the Jews, which is related in Daniel. His Name had all along been made Use of in the publick Acts; and for this Reason, the Astronomical Canon, makes his Son Ilovarodam to have reigned but 2 Years. This Canon was drawn up from the publick Acts:

La demence de Nabucodonosor a dû produire de grandes revolutions à la Cour de Babylone, & nous pouvons nous en former une Idée, sur ce qui se passa à la Cour de France pendant celle de Charles VI. où les affaires estoient tantot entre les mains de sa femme, tantot entre celles de ses Enfans, tantot entre celles des Grands Seigneurs & des Princes de son Sang.

Suivant cette Supposition également simple & necessaire la demence de Nabucodonosor sera arrivée l'an de Nabonassar 179, avant J. C. 599e & la 32e. anée de la Vie de Cyrus. Ce Prince doit en avoir été instruit, car cet Evenement étoit d'une grande Importance. On ne peut meme douter qu'il n'ait influé dans la Guerre des Medes & des Perfes. Les Babyloniens estoient aliez des Medes & de leurs Roys, car Nabucodonosor avoit Epouse une Fille d'Astyages. Ils auroient pris quelque part a cette Guerre, sans la Mediation d'Amytis, qu'on peut supposer avoir travaillé à concilier les Medes & les Perfes; sans la foiblesse du Gouvernement des Babyloniens causée par la demence de leur Roy; & sans les Divisions qui regnoient à la cour entre les differens Partis qui se disputoient la premiere Place dans les Conseils.

Le Spectacle d'un Conquerant si fameux réduit dans cet Etat deplorable étoit bien capable d'instruire Cyrus, & vous avez eû grande Raison de ne le pas negliger. Cyrus revint de ces Voyages selon votre Chronologie vers la 32e année de son Age. La demence de Nabucodonosor étoit deja commencée. Il passe pres de sept ans dans la Perse gouvernant sous son pere. C'est pendant cet Espace de Temps qu'arrivent toutes les Intrigues entre Cyaxare & Soranes; que Cambyse fait la Guerre aux Medes; qu'Astyages meurt & que Cyrus va à Babylone pour negotier avec Amytis vers la fin de la Maladie de Nabucodonosor. Ce Temps est bien choisy pour rendre le Spectacle plus touchant & plus Instructif.

Votre Chronologie sur les Evenemens politiques & sur les Revolutions arrivées du Temps de Cyrus est donc parfaitement

Nabuchodonosor's *Madness* must have produced great *Revolutions*, in the Court of Babylon, and we may form an *Idea* of them, from what passed at the Court of France, during that of Charles VI: when the *Management* of Affairs was sometimes lodged in the Hands of the Queen, sometimes in those of her Children, and sometimes in those of the great Lords and Princes of the Blood.

Upon this *Supposition*, which is both easy and necessary, Nabuchodonosor's *Madness* will have happened, in the 179 Year of Nabonassar, the 569th before Christ, and 32d of Cyrus. This Prince must have been informed of that *Event*, for it was of great Importance to him to know it. It is not to be doubted, but it had its Influence in the War of the Medes and Persians. The Babylonians were allied to the Medes and their Kings: For Nabuchodonosor had married a Daughter of Astyages. They would have taken some Part in this War, (had it not been for the Mediation of Amytis; whom we may suppose to have laboured to reconcile the Medes and Persians;) the Weakness of the Babylonian Government; occasioned by the *Madness* of the King, and the Divisions which prevailed at Court, among the different Parties, who contended for the Direction of Affairs.

The Sight of so famous a Conqueror reduced to so deplorable a Condition, must have been a very proper Spectacle for the Instruction of Cyrus, and you had great Reason not to neglect it. He returned from his Travels, according to your Chronology, about the 32d Year of his Age, after Nabuchodonosor's *Madness* had already seized him. Cyrus spent 7 Years, under his Father's Government, in Persia, during which Time, all the Intrigues between Cyaxares and Soranes were carried on; Cambyses made War with the Medes; Astyages died and Cyrus went to Babylon, to negotiate Affairs with Amytis, a little before Nabuchodonosor's *Madness* left him. This time was judiciously chosen, to make the Sight more affecting and instructive.

Your Chronology, with regard to political Affairs, and the *Revolutions* which happened in Cyrus's Time, is therefore

faitement conforme à celle des Grecs, des Babyloniens, & des Hebreux. Examinons maintenant si les Grands Hommes que vous faites voir à Cyrus pendant ses Voyages ont été ses Contemporains. Vous pouvez vous permettre un peu plus de Liberté dans le second cas que dans le premier.

Vous savez combien les anciens sont opposez entre eux sur le Temps où Zoroastre a vécu, ce qui vient sans doute de ce que l'on a donné le nom de Zoroastre à tous ceux qui ont reformé en differens temps la Religion des Mages : Le dernier est le plus fameux de tous, & le seul qui ait été connu sous ce nom ou sous celui de Zardouscht par les Orientaux, Mr. Prideaux le fait Contemporain de Cambyse & de Darius fils d'Hyftaspe. Mais Il y a beaucoup d'apparence qu'il étoit un peu plus ancien.

Les Orientaux comme on le peut voir dans l'Ouvrage de Mr. Hyde le font vivre sous Gustaspes, ou Hyftaspes pere de Darab qui est le Darius premier des Grecs. Ce Gustaspes étoit plus âgé que Cyrus, & pouvoit être le même que celui que vous faites son Gouverneur. D'où il suit nécessairement que la reforme de la Religion des Mages a dû se faire pendant le Regne de ce Prince, & que c'étoit alors que Zoroaster vivoit. La Reforme faite par Darius suppose que les Mages s'étoient arrogés une très grande Autorité dont il les depouilla. Il altera même la pureté de la Religion de Zoroastre par le mélange de l'Idolatrie Estrangere. Ce fut sous son Regne que le Culte d'Anaitis s'introduisit dans la Perse, & cela ne s'accomode pas avec les Hypotheses de Mr. Prideaux. Le Party que vous avez pris est plus conforme à la suite de l'Histoire telle qu'elle résulte des faits qui sont communs aux Grecs, & aux Historiens Persans & Arabes.

Cyrus a pû épouser Cassandane à l'Age de 18 ans, & vivre avec elle neuf ou dix ans ; de cette façon il a pû passer en Egypte vers la 29e Année de son Age. Votre Chronologie s'accorde parfaitement avec l'Age d'Amasis. Son Regne a finy de l'ayen de tous les Chronologistes un an a-

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perfectly agreeable to that of the Greeks, Babylonians, and Hebrews. Let us now enquire, whether the Great Men, whom you make Cyrus to have seen in his Travels, were his Cotemporaries. You may indeed be allowed a greater Liberty in this Case than in the former.

You know how the Ancients contradict one another with regard to the Time when Zoroaster lived; which doubtless proceeds from hence, that the Name of Zoroaster was given to all those, who, at different Times, reform'd the Religion of the Magi. The last of these was the most famous, and is the only one who is known by that Name, or by the Name of Zardouscht, in the East. Prideaux makes him cotemporary with Cambyfes, and Darius the Son of Hy-staspes. But it is very probable he lived some Time before them.

The Eastern Writers, as may be seen, in Dr. Hyde's Work, make him to have lived under Gustaspes or Hy-staspes, the Father of Darab, who is the first Darius of the Greeks. This Gustaspes was older than Cyrus, and may have been the same Person, whom you make his Governor. Whence it necessarily follows, that the Reformation of the Religion of the Magi must have been made during his Reign, and that Zoroaster lived at that Time. The Reformation made by Darius supposes that the Magi had assumed to themselves very great Authority, which he took away from them. He likewise corrupted the Purity of Zoroaster's Religion, by a mixture of foreign Idolatry. In his Reign, the Worship of Anaitis was first brought into Persia, contrary to the Hypotheses of Dr. Prideaux. Your Scheme is more agreeable to the Course of the History, as it results from those Facts, which are related by the Persian and Arabian Historians, as well as by the Grecian.

Cyrus may have married Cassandana at 18 Years of Age, and have lived with her nine or ten Years; so that he may have travelled into Egypt, about the 29th Year of his Age. Your Chronology agrees exactly with the Age of Amasis. All Chronologists agree, that his Reign ended a Year before Cambyfes's

vant l'Expedition de Cambyse, c'est à dire vers l'an 525 avant J. Christ, & la 63^e Olympiade. Herodote ne donne que 44 ans de durée au Regne d'Amasis, & par conséquent il le fait commencer en l'année 569 avant Jesus Christ & à la 52 Olympiade, vers la 30^e année de Cyrus.

Diodore qui donne 55 ans de Regne à Amasis suppose qu'il monta sur le Throne l'an 579 ou 580 avant l'Ere Chretienne, & la 20^e année de l'Age de Cyrus : Mais ces deux Opinions sont faciles à concilier. Herodote a commencé le Regne d'Amasis à la fin de la Revolution qui le mit sur le Throne, & Diodore a compté du Commencement de sa Revolte.

Apries vivoit encore peu après la prise de Jerufalem puisque le Prophete Jeremie (a) predit sa mort sous le nom de Pharaon Hophra, comme un evenement qui devoit arriver dans peu de Temps. Cette année est la 589 avant J. C. & la 63^e avant la fin d'Amasis, & montre que les Divisions de l'Egypte avoient deja commencé. Dans votre Systeme Amasis etoit maitre tranquille de toute l'Egypte lors que Cyrus y passa, & il y avoit deja plusieurs années qu'Apries etoit mort. Ce qui est conforme à l'Histoire profane & sacrée ; Cyrus ayant 28 à 30 ans lors de ses Voyages.

La Chronologie Grecque souffrira un peu plus de difficulté, mais l'anachronisme ne passera pas 12 ou 14 ans.

Chilon etoit deja avancé en Age au Temps de la 52^e Olympiade ainsy que le rapportoit Hermippus cité par Diogene Laerce ; (b) cette Olympiade commença l'an 573 avant J. C. & finit l'an 570, la 30^e année de Cyrus. Le Temps de son Ephorat est posterieur, Pamphyla le plaçoit à la 56^e Olympiade. mais ce passage est manifestement Corrompu. L'anonyme Auteur de la Chronologie des Olympiades determine le Temps de la Magistrature de Chilon par celui de l'Archontat d'Euthydemes à Athenes, c'est à dire par l'année 81 avant le passage de Xerxes selon

(a) Chap. XLIV. ver. derni.

(b) Diogene Laerce Liv. I.

byfes's Expedition, that is, about the 525th Year before Christ, and the 63d Olympiad. Herodotus makes his Reign to have lasted 44 Years; and consequently places the beginning of it in the 569th Year before Christ, and the 52d Olympiad, and about the 30th Year of Cyrus.

Diodorus indeed, who makes Amasis to have reigned 55 Years, supposes that he ascended the Throne in the 579th, or 580th Year before Christ, and the 20th Year of Cyrus's Age: But these two Opinions are easily reconciled. Herodotus begins Amasis's reign at the end of the Revolution, which placed him on the Throne, and Diodorus at the beginning of his Revolt.

Apries must have lived but a little time after the taking of Jerusalem, since the Prophet Jeremiah, (7) foretells his Death, under the Names of Pharoah Hophra, as what must soon happen. Jerusalem was taken in the Year 589 before Christ, and the 63d before Amasis's Death, which shews that the Troubles in Egypt were already begun. According to your System, Amasis governed all Egypt, in Tranquillity, when Cyrus went thither; and Apries had already been dead several Years; which is agreeable both to prophane and sacred History. Cyrus being between 28 and 30 Years of Age when he Travelled.

The Greek Chronology indeed will not be so easily reconciled to yours; but the Anachronism, will not exceed 12, or 14, Years.

Chilo was, according to Hermippus, as quoted by (8) Diogenes Laertius, advanced in Age, at the time of the 52d Olympiad. This Olympiad began in the 573d Year before Christ, and ended in the 570th, which was the 30th of Cyrus. This was before his Ephorate, which Pamphyla places in the 56th Olympiad, but this Passage is manifestly corrupted. The Anonymous Author, of the Chronology of the Olympiads, fixes the time of the Magistracy of Chilo, to that of the Archonship of Euthydemes, at Athens; that is, to the 81st Year before Xerxes's Passage into Asia, according to

(7) xliv. the last Verse.

(8) B. I.

la Chronologie (c) des Marbres d'Arondel. Ce qui donne l'an 561 avant J. Christ, & la 38 année de Cyrus, ce qui s'accorde parfaitement avec votre Chronologie; car huit ans auparavant, Cyrus a pû voir Chilon en passant à Sparte; à l'Age de 30 ans.

Periandre mourut, selon Soficrate (d) à la fin de la 48 Olympiade l'an 585, & la 16e année de Cyrus. Les Anciens nous apprennent qu'il avoit regné 40 ans & qu'il avoit commencé à fleurir vers la 38e Olympiade. Vous reculez la fin de sa Vie de 12 ou 14 ans, mais comme vous ne le faites que pour rendre Cyrus témoin de sa mort desespérée; L'Anachronisme fait une beauté, & il est d'ailleurs peu Important.

La Royauté de Pisistrate sur les Atheniens n'a commencé que l'an 560 avant J. Christ 71 ans avant la Bataille de Marathon selon Thucydide (e) & 100 ans avant la Tyrannie des 400 à Athenes. Cyrus avoit alors 40 ans; ce n'est qu'un Anachronisme de 9 à 10 ans. Il n'y en a point à legard de Solon. Son Archontat & sa Reformation du Gouvernement d'Athenes font de l'an 597 & la 3e année de l'Olympiade 46e. (f) Il passa un Temps considerable à Voyager & ne revint à Athenes que dans un age avancé qui ne luy permettoit plus de se mêler des Affaires publiques. Il mourut agé de 80 ans, la seconde année du Regne de Pisistrate selon Phantias d'Erese; & la 41e année de la Vie de Cyrus. Ce Prince a tres facilement pû s'entretenir avec luy neuf ou dix ans auparavant:

Vous devez etre également tranquille sur le Synchronisme de Pythagore & de Cyrus. Denys d'Halicarnasse nous apprend (g) que ce fut seulement vers la 50e Olympiade qu'il passa en Italie, c'est adire vers l'an 577. Il se sert du mot (environ) *Κεῖρα*, ce qui montre que ce terme se peut etendre. En effet Diogene Laerce nous montre qu'il fleurissoit vers la 60e Olympiade. C'est a dire 40 ans après, &

(c) Marm. Oxon. Chron. Epoch. (d) Diog. Laerce. Liv. I. (e) Lib. VI. page 442. 452. & Lib. VIII. p. 601. Arist. pol Lib. V. p. 12. (f) Diog. Laerce. & Plutar. Vie de Solon. (g) Den d'Hal. Liv. 12.

the Chronology of the (9) Arundelian Marbles. This was the 561st Year before Christ, and the 38th of Cyrus, which agrees perfectly well with your Chronology; for Cyrus might have seen Chilo 8 Years before, as he went to Sparta, and when he was 30 Years of Age.

Periander died, according to (10) Socrates, at the end of the 48th Olympiad, the 585th Year before Christ, and the 16th of Cyrus. The Ancients tell us he had reigned 40 Years, and began to flourish about the 38th Olympiad. You postpone his Death 12, or 14 Years; but as you do this, only to make Cyrus a Witness of his desperate Death, the Anachronism is a Beauty, and is, otherwise, of little Importance.

Pisistratus's reign over the Athenians did not begin, till 560 Years before Christ, 71 before the Battle of Marathon, according to Thucydides, (11) and 100 before the Tyranny of the 400, at Athens. Cyrus was then 40 Years old; so that your Anachronism here is only of 9, or 10 Years. And with Regard to Solon, you are guilty of no Anachronism at all. His Archonship and his Reformation of the Government of Athens, was in the Year 597 before Christ, and the 3d Year of (12) the 46th Olympiad. He spent a considerable Time in travelling, and did not return to Athens till he was advanc'd in Years; which would not suffer him to be concern'd in publick Affairs any more. He died at the Age of 80 Years, in the second Year of Pisistratus's reign, according to Phanias of Eresæ, and in the 41st Year of Cyrus: Who might therefore have conversed with him, nine or ten Years before.

*You ought likewise to give your self as little concern about the bringing Pythagoras and Cyrus together. Dionysius Halicarnassæus tells us, (13) that the former went into Italy, about the 50th Olympiad, that is, about the 577th Year before Christ. He makes use of the Word *ὠτά* (about) which shews that this date need not be strictly taken. And indeed, Diogenes Laertius shews us, that he flourished about*

(9) Marm. Oxon. Chron. Epoch. 42. (10) Diog. Laert. B. I.
 (11) B. VI. p. 449, 452. and B. VIII. p. 601. Arist. Pol. B. V. p. 12. (12)
 Diog. Laer. and Plut. Life of Solon. (13) D. Hal. B. XII.

en prenant cela du Temps où il est mort âgé de 80 ans, il auroit eu 50 ans lors qu'il passa en Italie & seroit né vers l'an 520. Si le Philosophe Pythagore croit le meme que celui qui se presenta aux Jeux Olympiques pour Combattre parmi les Enfans & qui ayant été rejetté demanda à être receu parmi les Hommes, & remporta le prix la 48e Olympiade, il avoit 16 ou 17 ans en 585 & n'étoit gueres plus Agé que Cyrus. C'est le Sentiment de Mr. Bentley qui peut se defendre malgré les Objections, qu'on luy a faites. Mais sans entrer dans cette discussion, il vous suffit que Pythagore ait été de retour de ses Voyages, & en état de conferer avec Cyrus, lors que ce Prince passa dans la Grece en 565. Or c'est ce que l'on ne sauroit vous refuser dans aucun de ces Systemes qui partagent les savans sur le Temps de Pythagore.

Vous êtes encore fondé à le metre aux mains avec Anaximandre. Ce Philosophe a dû voir Pythagore quoy qu'il fut plus âgé que luy, ayant 64 ans la seconde année de la 38e Olympiade, selon le temoignage d'Appolodore dans Diogenes Laerce. C'est à dire l'an 585. Et c'est encore une Beauté dans votre ouvrage de voir le jeune Pythagore triomfer des Sophismes du Materialiste. On ne peut douter que le Philosophe Milesien n'ait été le premier Auteur de la Doctrine des Atomistes. Selon le temoignage d'Aristote (*a*), de Ciceron (*b*), de Plutarque (*c*), & de Simplicius (*d*), le *τὸ ἀείρον* d'Anaximandre étoit une Matière infinie. Sa Doctrine est la meme que celle de Spinoza.

Vous voyez, Monsieur, que la Complaisance n'avoit aucune part à l'Approbation que j'ay donnée à la Chronologie de votre ouvrage. Vous n'aviez pas besoin d'une at-

(*a*) Phis. Liv. I. Cap. 4. (*b*) De Nat. Deor. Lib. I. (*c*) Placit. Phil. Lib. I. Cap. 3. (*d*) Comm. in Epict.

the 60th Olympiad, that is, about 40 Years after; which if we understand of the Time of his Death, which was at the Age of 80, he will then have been 50 Years old, when he went into Italy; and he will appear to have been born, about the 520th Year before Christ: if Pythagoras the Philosopher be the same with him, who offered to fight, at the Olympic Games, among the Children, and upon being rejected, desired to be received among the Men, and gained the Prize, in the 48th Olympiad. He was 16 or 17, in the Year 585 before Christ, and was scarce older than Cyrus. This is the Opinion of Dr. Bently, who is able to defend himself against all the Objections, which have been made to him. But, without entering into this Dispute, it is sufficient for your Vindication, that Pythagoras was returned from his Travels, and capable of conferring with Cyrus, when this Prince went into Greece, in the Year 565 before Christ; which cannot be denied, on any of the different Systems, which the Learned have formed, concerning the Time of Pythagoras's Life.

You have likewise good reason for bringing him into a dispute with Anaximander. This Philosopher must have seen Pythagoras though he was older than he, being, according to Apollodorus in Diogenes Laertiüs 64 Years of Age, in the 2d Year of the 48th Olympiad, that is in the Year 585 before Christ. And it is likewise a Beauty in your Work to see the young Pythagoras triumphing over the Sophistry of the Materialist. It is not to be doubted, but the Milesian Philosopher was the first Inventor of the Doctrine of the Atomists. According to (14) Aristotle, (15) Cicero, (16) Plutarch, and (17) Simplicius, τὸ ἀπειρον of Anaximander, was an infinite matter. His Doctrine is the same with that of Spinoza.

Thus you see, Sir, that Complaisance has no part, in my Approbation of the Chronology of your Book. You need not have adhered so scrupulously to Truth, you might have con-

(14) Phys. B I. Ch. 4. (15) De Nat. Dior. B. I. (16) Placit. Phil. B. I. Ch. 3. (17) Comment. in Epict.

tention si scrupuleuse au Vray, vous pouvez vous contenter au vray semblable. La Nature de votre ouvrage n'en exigeoit pas d'avantage. J'esuis persuadé cependant que cette Exactitude ajoutera de nouvelles beautés aux yeux de ceux qui sont instruits de l'ancienne Histoire, l'Exactitude n'est pas incompatible avec l'Agrement, & ne produit la Secheresse que dans les Esprits froids & pesants.

J'esuis avec, &c.

ented your self with Probability. The nature of your Work did not require more. Nevertheless this Exactness will, I am persuaded, give it new Beauties, in the Opinion of those who are versed in ancient History. Exactness is not necessarily excluded from Works of Wis and Imagination; It produces Driness, only when a Writer is of a cold and heavy Genius.

I am, &c.





THE
TRAVELS
OF
CYRUS.

BOOK I.



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

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

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

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

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

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

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

The *Persians* were hitherto rough, but virtuous. They were not vers'd in those Arts and Sciences which polish the Mind and Manners. But they were great Masters of the sublime Science of being content with simple Nature, of despising Death for the Love of their Country, and of flying all Pleasures which emasculate the Mind, and enervate the Body.

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

* This happened many Years before the Foundation of *Rome*, and the Institution of the *Olympiads*. It was in the Time of *Ariphron*, 9th Archon of *Athens*, and almost 900 Years before the Christian *Æra*.

† Xenoph. *Cyrop.* B. 1.

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

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

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

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

For the Space of two hundred Years, the Bravery of the Kings of *Media* had extended their Conquests; and Conquests had begot Luxury, which is always the Fore-runner of the Fall of Empires. *Valour*, *Conquest*, *Luxury*, *Anarchy*. This is the fatal Circle, and these are the different Periods of the politick Life, in almost all States. The

* Xenoph. Cyrop. B. 1.

† Xenoph. Cyrop. B. 1.

Court of *Ecbatana* was then in its Splendor; but this Splendor had nothing in it of Solidity.

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

Love was without Delicacy. Blind Pleasure was its only attractive Charm. The Women thought themselves despis'd when no Attempts were made to ensnare them. That which contributed to encrease this Corruption of Mind, Manners, and Sentiments, was the new Doctrine, spread every where by the *Magi*, *That Pleasure is the only moving Spring of Man's Heart*. For as each Man was free to place his Pleasure according to his Fancy, this Maxim authorized Virtue or Vice according to every one's Taste, Humour, or Complexion.

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

Mandana was throughly sensible of all the Dangers to which she should expose young *Cyrus*, by carrying him to a Court, the Manners of which were so different from those

of the *Persians*. But the Will of *Cambyses*, and the Orders of *Astyages*, obliged her to undertake the Journey.

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

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

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

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

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

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

Mandana made deep Reflections upon this Event, and after she was again in her Chariot, said to her Son, *The Gods sometimes send these Auguries to animate Heroick Souls: They are Presages of what may happen, and by no means certain Predictions of a Futurity, which must always depend upon their Virtue.*

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

* The great God of the *Persians*. See the Disc. at the End of the second Volume, Pag. 2.

had brought the *Medes* into the Taste of Luxury and Effeminacy *

Cyrus, soon after his Arrival at the Court of *Ecbatana*, gave Proofs of a Wit and Judgment far beyond his Age. *Astyages* put divers Questions to him concerning the Manners, Laws, and Method of educating Youth among the *Persians*. He was struck with Astonishment at the lively and noble Answers of his Grandson. All the Court admired the bright Parts of *Cyrus*, insomuch that he began to be intoxicated with Praise. A secret Presumption steals into his Heart. He talks a little too much, and does not hearken enough to others. He decides with an Air of Sufficiency, and seems too fond of Wit.

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

‘ My Son, said she, it was formerly the Custom at *Thebes*,
 ‘ in *Bæotia*, to raise to the Throne, after the Death of the
 ‘ King, him, of all his Children, who had the best Parts.
 ‘ When a Prince has fine Parts he can chuse able Ministers,
 ‘ make proper Use of their Talents, and govern those who
 ‘ govern under him. This is the great Secret of the Art of
 ‘ Reigning.

‘ Among the King’s Sons there were two who discover-
 ‘ ed a superior Genius. The elder loved Talking, the
 ‘ younger was more silent. The eloquent Prince, named
 ‘ *Logis*, made himself admired by the Charms of Wit.
 ‘ The silent Prince, named *Sygeus*, made himself loved by

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

• the Goodness of his Heart. The first shewed plainly
 • ever while he endeavour'd to conceal it, that he spoke
 • only to shine. The second hearkned readily to others,
 • and looked upon Conversation as a sort of Commerce,
 • where each Person ought to bring something of his own.
 • The one made the most thorny and perplex'd Affairs
 • agreeable by a peculiar Grace in the manner of treating
 • them : The other threw Light upon the obscurest
 • Points, by reducing every Thing to simple Principles.
 • *Logis* affected Mystery without being secret, and his
 • Politicks were full of Stratagems and Artifices: *Sygens*
 • had Address without Falshood, and great Penetration,
 • while he was himself impenetrable. He surmounted all
 • Obstacles by his Prudence and Courage, and by pursu-
 • ing steadily the most just and noble Views.

• After the King's Death, the People were assembled in
 • a large Enclosure to chuse a Successor to the Throne.
 • Twelve old Men presided at their Council to correct
 • the Judgment of the Multitude, who seldom fail to be
 • carry'd away by Prejudice, Appearances, or Passion. The
 • eloquent Prince made a long, but fine Harangue, where-
 • in he set forth all the Duties of a King, in order to in-
 • sinuate that one who was so well acquainted with them,
 • would undoubtedly fulfil them. Prince *Sygens* in few
 • Words laid before them the many Dangers to which
 • Sovereign Power is liable, and confess'd an unwillingness
 • to expose himself to them. *It is not*, added he, *that I*
 • *would avoid any Difficulties to serve my Country, but I am*
 • *afraid of being found unequal to the Task of Governing.*

• The old Men decided in favour of *Sygens*; but the
 • young People, and those of superficial Understandings
 • took the Part of the elder Brother, and raised by degrees
 • a Rebellion, under Pretext, that Injustice had been done
 • to *Logis*. Troops were levy'd on both Sides; *Sygens*
 • propos'd to yield his Right to his Brother, in order to
 • hinder

hinder the Effusion of the Blood of his Countrymen,
but his Army would not consent to it.

The chief Men of both Parties, seeing the Miseries
with which the State was ready to be overwhelmed,
thought it adviseable to prefer a less Evil to a Greater,
and propos'd the Expedient of letting both the Brothers
reign, each a Year, by Turns. This Form of Govern-
ment has many Inconveniencies, but it was preferred be-
fore a Civil War, the greatest of all Calamities. The
two Brothers applauded the Proposal for Peace, and *Logis*
mounted the Throne. He changed, in a little time, all
the antient Laws of the Kingdom, was always listening
to new Projects; and to have a lively Imagination was
sufficient to raise a Man to the highest Employments:
That which seem'd excellent in Speculation could not be
executed but with Difficulty and Confusion. His Mi-
nisters, who had no Experience, knew not that precipi-
tate Changes, how useful soever they may appear, are
always dangerous:

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

It was then decided in the supreme Council of the old
Men, That the King to be chosen for the future, should
not be the Person who gave Proofs of the quickest Parts;
but of the soundest Judgment. They were of Opinion
that to talk eloquently, or to be fruitful in Expedients,
were not Talents so essential to a good Governour, as a just
Discernment in chusing; and a Steadiness and Courage in
pursuing the best and wisest Counsels.

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

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

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

When he was come near the Borders of his own Country, he incamp'd upon a rising Ground, from whence he discover'd the Plain which *Merodac* ravaged by his Detachments. *Astyages* ordered two of his General Officers to go and observe the Enemy. *Cyrus* desired leave to accompany them, in order to inform himself of the Situation of the Country, the advantageous Posts, and the Strength of the *Assyrian* Army. Having made his Observations, he came back, and gave an exact Account of all he had seen.

Astyages the next Day assembled a Council of War to deliberate upon the Motions he should make. The greatest Part of the General Officers, apprehending some Ambush if they should leave their Camp, advis'd the suspending all Action, till the Arrival of new Troops. *Cyrus*, who was impatient

impatient to engage, hearken'd to their Reasonings with Uneasiness, but observed a profound Silence out of Respect to the Emperor, and so many experienc'd Commanders; till at length *Astyages* order'd him to speak. He then rose up in the midst of the Assembly, and with a noble and modest Air, said, *I discover'd Yesterday upon the Right of the Enemies Camp a great Wood: I have just caus'd it to be view'd. The Enemy have neglected this Post, and we may become Masters of it, by passing secretly a Detachment thither thro' this Valley, which is at our Left. I will convey my self thither with Hystaspes, if the Emperor approves it.*

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

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

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

The Emperor, having taken his Precautions to prevent such Irruptions for the Future, return'd to *Ecbatana*. *Mandana* soon after was oblig'd to leave *Media*. She was desirous to carry back her Son with her, but *Astyages* opposed it: *Why will you*, said he, *deprive me of the Pleasure of seeing Cyrus? He will be the Support of my old Age: besides, he will here learn military Discipline, which is not yet known in Persia. I conjure you by the Tenderneſs which I have always ſhewn you, not to re- fuſe me this Conſolation.*

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

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

Leave Hyſtaſpes with me, reply'd *Cyrus*: *he will teach me to avoid all theſe Dangers. His Virtue is not too ſevere. I have been*

been long accusom'd to open my Heart to him, and he is not only my Counsellor, but the Confident of my Weaknesses.

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

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

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

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

There was then at the Court of *Ecbatana* a young Princess named *Cassandana*, a near Relation of *Cyrus*, and Daughter of *Pharnaspes*, who was of the Race of the *Achemenides* *. Her Father, who was one of the principal *Satrapes* of *Persia*, had sent her to the Court of *Astyages*, to be there educated. She had all the Politeness of that Court, without any of its

* Herod. B. 1.

Faults. Her Wit was equal to her Beauty, and her Modesty heighten'd the Charms of both. Her Imagination was lively, but directed by her Judgment. A Justness of Thought was as natural to her as a Gracefulness of Expression. She spoke seldom; but when she did speak, one might perceive that she priz'd Virtue more than Wit. She had entertain'd a particular Regard for *Cyrus* from the first Moment she saw him, but conceal'd her Sentiments so well, as not to be suspected.

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

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

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

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

haughty Disposition, and shew'd already but too great a Propensity to all the Vices common to young Princes.

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

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

He immediately perceiv'd her Indifference, sought for the Cause of it, and was not long in making the Discovery. In all publick Diversions she appear'd gay and free with him, but was more constrain'd with *Cyrus*. The Guard she kept upon her self, gave her an Air of Reserve, which was not natural to her. She answer'd to all the Civilities of *Cyaxares*, with ready and lively Turns of Wit; but when *Cyrus* spoke she could hardly conceal her Perplexity.

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

Cyrus experienc'd alternately, the Uncertainty and Hope, the Pains and Pleasures of a lively Passion. His Trouble was too great to be long conceal'd. *Hystaspes* perceiv'd it; and without knowing the Object of the Prince's Attachment, said to him, ' For some time past I observe that you are thoughtful and absent. I believe I see into the Cause of it. You are in Love, *Cyrus*. There is no way to get the better of Love, but Flight. The most Heroick Virtue is some-
' times

• times vanquish'd by the Force of its Illusions. The wisest
 • of Men are seduc'd by it, if they neglect to crush it in its
 • Birth. We have an Example of this, in the History of
 • one of your Ancestors.

• * In the Reign of *Cyaxares* Son of *Phraortes*, a bloody
 • War was kindled between the *Saci* and the *Medes*. The
 • Troops of *Cyaxares* were commanded by his Son-in-law
 • *Stryangens*, the bravest, handsomest, and most accomplish'd
 • Prince of all the *East*. He had married *Rhetea* the Empe-
 • ror's Daughter, who had both Beauty and Wit; and was of
 • a most amiable Temper. *Zarina*, Queen of the *Saci*, put
 • her self at the Head of her own Troops; for she was not
 • only adorn'd with all the Charms of her Sex, but was Mi-
 • stress of the most Heroick Virtues:

• For two whole Years the Advantages were equal on both
 • Sides. Truces were often made in order to treat of Peace;
 • and during these Cessations of Arms, the two Commanders
 • had frequent Interviews. The great Qualities which they
 • discover'd in each other, immediately produc'd Esteem;
 • and under the Cover of that Esteem, Love soon insinuated
 • it self into the Heart of *Stryangens*. He no longer endea-
 • vour'd to put an end to the War, for fear he should be sepa-
 • rated from *Zarina*; but he made frequent Truces, in which
 • Love had a greater Share than Policy:

• The Emperor at length sent Orders to give a decisive Bat-
 • tle. In the Heat of the Engagement the two Commanders
 • met each other. *Stryangens* would have avoided *Zarina*,
 • but she attack'd him, and oblig'd him to defend himself,
 • crying out to him; *Let us spare the Blood of our Subjects;*
 • *It belongs to us alone to put an end to the War.*

• Love and Glory by turns animated the young Hero. He

• * This Story has its Foundation in Antiquity, and is taken from *Nicolaus of Dam.* *Ctelias*, and *Diod. Sic.*

6 was equally afraid of conquering and of being conquer'd:
 6 He frequently expos'd his own Life by sparing *Zarina*;
 6 but at length found means to gain the Victory, without
 6 hurting his lovely Enemy. He threw his Javelin with a
 6 skilful Hand, and wounded the Queen's Horse. The
 6 Horse fell, and the Queen with him: *Stryangens* flies to her
 6 Relief, and will have no other Fruit of his Victory, than
 6 the Pleasure of saving what he loves. He offers her Peace
 6 with all sorts of Advantages, preserves her Dominions to
 6 her, and swears in the Name of the Emperor an eternal Al-
 6 liance with her, at the Head of the two Armies:

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

6 Many Days were spent in Banqueting and Rejoicings:
 6 *Zarina's* Esteem began by little and little to grow into a Ten-
 6 derness, without her perceiving it, she every Moment
 6 suffered her Sentiments to be seen publickly, because she
 6 knew not as yet the Source of them. She tasted the secret
 6 Sweets of a young and growing Passion; and was unwilling
 6 to examine into the Motions of her own Heart. But at
 6 length she discover'd that Love had too great a Share in
 6 them. She blush'd at her Weakness, and resolv'd to get
 6 the better of it. She press'd the Departure of *Stryangens*;
 6 but the young *Mede* could not leave *Roxanacia*: He was
 6 no longer mindful of Glory: He forgot all his Affection
 6 for *Rhetea*: He yielded himself up entirely to a blind Pas-
 6 sion, sigh'd, complain'd, and being no longer Master of
 6 himself, discover'd his Love to *Zarina* in the strongest and
 6 most passionate Terms:

‘ The Queen did not seek to hide the Situation of her
 ‘ Mind. She answer’d, with a noble Freedom, and with-
 ‘ out affected Evasions, or Mystery, *I am indebted to you*
 ‘ *for my Life, and for my Crown; my Love is equal to my*
 ‘ *Gratitude, and my Heart is no less touch’d than yours; but*
 ‘ *I will sooner die than betray my Virtue, or suffer that your*
 ‘ *Glory should receive the least Blemish. Consider, dear Stry-*
 ‘ *angeus, that you are the Husband of Rhetea, whom I love:*
 ‘ *Honour and Friendship oblige me equally to sacrifice a Passion*
 ‘ *which would prove my Shame, and her Misfortune.*

‘ As she ended these Words, she retired. *Stryangeus* re-
 ‘ main’d confounded, and in Despair: He shut himself up
 ‘ in his Apartment, and felt, by turns, all the contrary Mo-
 ‘ tions of an Heroick Soul, that is combated, conquer’d,
 ‘ and insulted by a violent and tyrannical Passion.

‘ One while he is jealous of *Zarina’s* Glory, and resolves
 ‘ to imitate her: The next Moment, cruel Lovesports with
 ‘ his Resolutions, and even with his Virtues. In this Tem-
 ‘ pest of Passions, his Understanding is clouded, his Rea-
 ‘ son forsakes him, and he resolves to kill himself; but first
 ‘ writes these Words to *Zarina*.

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

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

‘ *Rhetea*

‘ *Rhetea*, inform’d of this tragical Adventure, soon arrives
 ‘ at *Roxanacia*. *Zarina* relates to her all that had happen’d,
 ‘ without concealing either her Weakness or her Resistance.
 ‘ Such noble Simplicity cannot be understood or relished, but
 ‘ by great Souls. These two Princesses had loved each other
 ‘ from their Infancy. The War between the *Saci* and the
 ‘ *Medes* had interrupted their Correspondence, without less-
 ‘ ening their Friendship. Notwithstanding the Delicacy
 ‘ of their Situation, they knew and esteem’d each other too
 ‘ well, to be susceptible of Distrust or Jealousy.

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

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

‘ *Zarina* melts into Tears, and withdraws. These Words
 ‘ pierce the Heart of *Stryangens*: He looks upon *Rhetea*, and
 ‘ sees her pale, languishing, and ready to expire with Grief
 D 2 and

and Love. The Princess's Eyes are fix'd and immoveably
 fasten'd upon the Prince: His own are open'd. In a word,
 he is like a Man who awakes from a profound Sleep, or
 comes out of a *Delirium*, where nothing had appear'd in
 its natural Shape. He had seen her every Day, without
 perceiving the cruel Condition to which he had reduc'd her.
 He sees her at present with other Eyes; It awakens all his
 Virtue, and kindles again all his former Tendernefs. He
 acknowledges his Error, throws himself at her Feet, and
 embraces her, repeating often these Words, interrupted by
 Tears and Sighs; *Live, my dear Rhetea, live to give me the
 Pleasure of repairing my Fault; I am now acquainted with all
 the Value of your Heart.*

These Words bring her again to Life: Her Beauty re-
 turns by degrees with her Strength. She departs for *Ec-
 batana* with *Stryangens*, and from that Time nothing ever
 disturb'd their Union.

You see by this, continued *Hystaspes*, to what Extremi-
 ties Love may bring the greatest Heroes. You see likewise
 the Power of Resolution and Courage, in conquering the
 most violent Passions, when we have a sincere Desire to get
 the Victory.

I should fear nothing for you, if there were at this Court
 such Persons as *Zarina*; but Heroick Virtue, like hers,
 would now be thought Romantick, or rather a savage In-
 sensibility. The Manners of the *Medes* are very much
 chang'd, and *Cassandana* is the only Person I see here, who
 is worthy of your Affection.

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

The TRAVELS of CYRUS.

Hystaspes, overjoy'd to learn that *Cyrus* had made so worthy a Choice, embraced him, and made him this Answer. ' *Cassandana* deserves all your Affection : Her Heart is as pure as her Understanding is bright : One cannot love her without loving Virtue : Her Beauty is the least of her Charms. I was in fear lest you might be engaged by some dangerous Inclination : But I recover my self, I approve of your Passion, and even venture to think that it will be successful. Have you seen the *Greek* Fable of *Endymion*, which that Princess has represented in a Piece of rich Embroidery ? Methinks that Shepherd has all your Features : but she has taken care to make *Diana* turn away her Head to hide her Face. Can you not guess the Reason of it ? She loves you without doubt, but have a Care of letting her see that you perceive it : She would fly you ; and rather than expose her Virtue to the least Reproach, would be equally cruel to you and to her self.' These Words were a great Consolation to *Cyrus*, and restor'd him to his Tranquillity.

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

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

The young Nobility would accompany him to the Frontiers of *Persia*. Of all the rich Presents which *Astyages* had given

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

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

In the mean while the young *Persians*, seeing *Cyrus* return'd, said one to another; ‘ He comes from living delicately at the *Median* Court: He will never be able to undergo our Military Discipline, nor to accustom himself to our simple Manner of Life.’ But when they saw him content himself with their ordinary Diet, more sober and abstemious than themselves, and that he shew'd more Skill and Courage in all his Exercises, they were struck with Admiration, and cry'd out; ‘ He is worthy to reign over us, and has yet a juster Title to the Throne by his Merit than by his Birth.

Cassandana liv'd still at the Court of *Ecbatana*, but she always receiv'd *Cjaxares* with great Coldness: He ow'd all the Complaisance, she had shewn him, to *Cyrus's* Presence.

The

The Pleasure of seeing her Lover, of loving him, and being lov'd by him, fill'd her Soul with a secret Joy, that diffus'd it self thro' all her Actions : But after the Departure of the young Prince, her Conversation, which was before so gay and chearful, is chang'd into a mournful Silence : Her lively Wit seems extinguish'd, and all her natural Charms disappear.

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

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

Cyaxares saw the Departure of *Cassandana* with inexpresible Dissatisfaction : Spite, Jealousy, Hatred against *Cyrus*, all the Passions which arise from despis'd Love, tyrannized over his Heart. He gave Orders to young *Araspes* the Son of *Harpagus*, to go privately thro' By-ways, and stop *Cassandana*, and to conduct her to a solitary Place on the Borders of the *Caspian* Sea.

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

He communicated the Orders given him by *Cyaxares* to his Father *Harpagus*, who loved *Cyrus*. *Harpagus*, after having signaliz'd his Courage in War, lived at the Court of *Ecbatana*,

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

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

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

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

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

* Herod. B. 1.

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

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

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

They were conducted to the Top of a high Mountain, consecrated to the great *Oromazes*. There, they made a Fire of odoriferous Wood. The High Priest first bound together the flowing Robes of *Cyrus* and *Cassandana*, as a Symbol of their Union. Then the two Lovers, holding each other by the Hand, and surrounded by the *Estules*, danc'd about the Sacred Fire, singing the *Theogonia* (according to the Religion of the antient *Persians*), that is to say, the Birth of the *Jyngas*, *Amilictes*, *Cosmogoges*,

and of the pure *Genii*, who were all *Emanations* from the first Principle: They afterwards sung the Fall of Spirits into mortal Bodies: Then the Combats of *Mythras*, in order to carry back Souls to the *Empyreum*: And lastly, the total Destruction of the evil Principle *Arimanius*, who diffuses every where Envy, Hatred, and the hellish Passions*.

* See the Discourse, Page 50, &c.





THE
TRAVELS
OF
CYRUS.

BOOK II.



AS *Cyrus* advanc'd in Years, his Understanding opened and improved. His Taste and his Genius led him to the Study of the sublime Sciences. He had often heard speak of the famous School of the *Magi*, who had quitted their Retreat upon the Banks of the River *Oxus*, in *Bactria*, and were settled near the *Persian Gulf*. As those Sages rarely left their Solitude, and had little Intercourse with other Men, he had never seen any one of them. The Thirst of Knowledge begot in him a strong Desire of conversing with them.

He undertook this Journey with *Cassandana*, attended by several *Satrapes*, and crossing the Plain of *Passagarda*, went thro' the Country of the *Mardi*, and arrived upon the Banks of the *Arofis*. They enter'd by a narrow Pass
E 2 into

into a large Valley, encompass'd with high Mountains, the Tops of which were covered with Oaks, Fir-trees, and lofty Cedars : Below were rich Pastures, in which all Sorts of Cattle were feeding : The Plain look'd like a Garden, water'd by many Rivulets, which came from the Rocks all around, and emptied themselves into the *Arosis*. This River lost it self between two little Hills, which as they opened, made the Objects seem to fly away, and discovered a Prospect of fruitful Fields, vast Forests, and the *Caspian* Sea, which bounded the Horizon.

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

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

* Strabo, B. 17.

Other Men begin not the Education of their Children till after they are born, but the *Magi* in a manner before: While their Wives were with Child, they took care to keep them always in Tranquillity, and a perpetual Cheerfulness, by sweet and innocent Amusements, to the end that from the Mother's Womb the Fruit might receive none but agreeable Impressions.

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

Tho' the Love of Truth was the only Bond of Society among these Philosophers, yet they were not without a Head: They called him the *Archimagus*. He, who then possessed that Honour, was named *Zardust*, or *Zoroaster*: He surpassed the rest more in Wisdom than in Age, for he was scarce fifty Years old: Nevertheless he was a consummate Master in all the Sciences of the *Chaldeans*, *Egyptians*, and even of the *Jews*, whom he had seen at *Babylon*.

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

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

tues of the *Magi*. While he was speaking, he frequently cast a Look upon the Statue, and as he beheld it, his Eyes were bathed in Tears. *Cyrus* and *Cassandana* observed his Sorrow at first with a respectful Silence, but afterwards the Princess could not forbear asking him the Reason of it.

‘ This, answer’d the Philosopher, is the Statue of *Selima*, who heretofore loved me, as you now love *Cyrus*.

‘ It is here that I come to spend my sweetest and my bitterest Moments. In spite of Wisdom, which submits me to the Will of the Gods; in spite of the Pleasures I taste in Philosophy; in spite of the Insensibility I am in, with regard to all human Grandeur, the Remembrance of *Selima* often renews my Regrets and my Tears. True Virtue does not extinguish tender Sentiments by regulating the Passions.’ These Words gave *Cyrus* and *Cassandana* a Curiosity to know the History of *Selima*. The Philosopher perceived it, and prevented their Request, by beginning his Story in the following Manner:

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

‘ I am born a Prince; my Father was Sovereign of a little Territory in the *Indies*, which is called the Country of the *Sophites*. Having lost my Way one Day when I was hunting, I chanced to see in the thick Part of a Wood, a young Maid, who was there reposing herself. Her surprizing Beauty immediatly struck me, I became immoveable and durst not advance. I imagin’d it was one of those aerial Spirits, who descend sometimes from the Throne of *Oromazes*, to conduct back Souls to the *Empyrum*. Seeing herself alone with a Man, she fled, and took Refuge in a Temple that was near the Forest. I durst not follow her; but I learnt that she was Daughter of an old Brachman, who dwelt in that Temple, and that she was consecrated to the Worship of the Fire.

‘ The

‘ The Laws of the *Eftates* are fo fevere among the *Indians*,
 ‘ that a Father thinks it an Act of Religion, to throw his
 ‘ Daughter alive into the Flames, ſhould ſhe ever fall from
 ‘ that Purity of Manners which ſhe has ſworn to preferve.
 ‘ My Father was yet living, and I could not make uſe of
 ‘ Violence : But had I been King, Princes have no Right
 ‘ in that Country over Perſons conſecrated to Religion.
 ‘ However all theſe Difficulties did but increaſe my Paſſi-
 ‘ on ; and the Violence of it quicken’d my Ingenuity.
 ‘ I left my Father’s Palace, was young, was a Prince, and
 ‘ did not conſult Reason. I diſguiſed my ſelf in the Ha-
 ‘ bit of a Girl, and went to the Temple where the old
 ‘ Brachman lived. I deceived him by a feign’d Story,
 ‘ and became one of the *Eftates*, under the Name of *Ama-*
 ‘ *na*. The King, my Father, who was diſconſolate for
 ‘ my ſudden leaving him, order’d ſearch to be made for me
 ‘ every where, but to no purpoſe.

‘ *Selima* not knowing my Sex, conceived a particular
 ‘ Liking and Friendſhip for me. I never left her : We
 ‘ paſſ’d our Lives together, in working, reading, walk-
 ‘ ing, and ſerving at the Altars, I often told her Fables
 ‘ and Stories, in order to paint to her the wonderful Ef-
 ‘ fects of Friendſhip and of Love. My Deſign was to
 ‘ prepare her by Degrees, for the Diſcovery I was medita-
 ‘ ting. I ſometimes forgot myſelf while I was ſpeaking,
 ‘ and was ſo carried away by my Vivacity, that ſhe often
 ‘ interrupted me, and ſaid, One would think, *Amana*,
 ‘ to hear you ſpeak, that you feel, in this Moment, all
 ‘ that you deſcribe.

‘ I liv’d in this Manner ſeveral Months with her, and
 ‘ it was not poſſible for her to diſcover either my Diſguiſe,
 ‘ or my Paſſion. As my Heart was not corrupted, I had
 ‘ no criminal View ; I imagin’d, that if I could engage
 ‘ her to love me, ſhe would forſake her State of Life, to
 ‘ ſhare my Crown with me : For the *Indian Eftates* can
 ‘ lawfully quit Celibacy, and marry. I was continually
 ‘ waiting

waiting for a favourable Moment to reveal to her my Sentiments : But, alas ! that Moment never came !

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

Scarce was the Sacrifice begun, when we were surrounded by a Body of Men, arm'd with Bows and Arrows, who carry'd away *Selima* and her Father. They were all on Horseback : I followed them some time, but they enter'd into a Wood, and I saw them no more. I did not return to the Temple, but stole away from the *Eftales*, chang'd my Dress, took another Disguise, and forsook the *Indies*. I forgot my Father, my Country, and all my Obligations ; I wander'd over all *Asia* to seek *Selima*. What cannot Love do in a young Heart given up to its Passion ?

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

The *Lycians* were at that time governed by Women, which Form of Government was establish'd among them upon the following Occasion ; Some Years ago, the Men became so effeminate during a long Peace, that their Thoughts were wholly taken up about their Dress. They affected the Discourse, Manners, Maxims, and all the Imperfections of Women, without having either their Sweetness or Delicacy : In giving themselves up to infamou

6 mous Laziness, the most abominable Vices took the Place
 6 of lovely Passions. They despis'd the *Lycian* Women,
 6 and treated them like Slaves. A foreign War came up-
 6 on them. The Men being grown cowardly and effe-
 6 minate, were not able to defend their Country. They
 6 fled and hid themselves in Caves and Caverns. The
 6 Women, being accustomed to fatigue, by the Slavery
 6 they had undergone; took Arms, drove away the Ene-
 6 my, became Mistresses of the Country, and establish'd
 6 themselves in Authority by an immutable Law.

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

6 I understood that the Mother of *Selima*, having been
 6 dethroned by the Ambition of a Kinswoman, her first
 6 Minister had fled to the *Indies* with the young Princess;
 6 that he had liv'd there several Years as a Brachman, and
 6 she as an *Estale*; that this old Man having always main-
 6 tained a Correspondence with the Friends of the Royal
 6 Family, the young Queen had been restor'd to the
 6 Throne after the Death of the Usurper; that she go-
 6 vern'd with the Wisdom of a Person who had experien-
 6 ced Misfortunes: And lastly, that she had always ex-
 6 press'd an invincible Dislike to Marriage.

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

‘ I consider’d of several Methods whereby to make my-
 ‘ self known to the Queen ; and seeing that War was the
 ‘ most proper, I engag’d in the Troops. There, I di-
 ‘ stinguish’d myself very soon ; for I refus’d no Fatigue,
 ‘ I fought the most hazardous Enterprizes, and expos’d
 ‘ myself every where. Upon a Day of Battle, which
 ‘ was to be decisive of the Liberty of the *Lycians*, the
 ‘ *Carians* put our Troops into Disorder : ’Twas in a large
 ‘ Plain, out of which there was but one narrow Pass. I
 ‘ gain’d this Pass, and threaten’d to pierce with my Jave-
 ‘ lin, any Man who should attempt to force it. In this
 ‘ Manner I rally’d our Troops, and return’d to charge the
 ‘ Enemy ; I routed them, and obtained a complete Vi-
 ‘ ctory. This Action drew the Attention of all the Ar-
 ‘ my upon me : Nothing was spoken of but my Courage ;
 ‘ and all the Soldiers call’d me the Deliverer of their Coun-
 ‘ try. I was conducted to the Queen’s Presence, who
 ‘ could not recollect me, for we had been separated six
 ‘ Years, and Grief and Fatigue had alter’d my Features.

‘ She ask’d me my Name, and my Country, and exa-
 ‘ mined me with Attention. I thought I discovered in
 ‘ her Eyes a secret Emotion, which she endeavour’d to
 ‘ conceal. Strange Capriciousness of Love! Heretofore
 ‘ I had thought her an *Estale* of mean Birth ; yet never-
 ‘ theless I resolv’d to share my Crown with her. This
 ‘ Moment I conceiv’d a Design of making myself be
 ‘ lov’d, as I had lov’d : I conceal’d my Country, and my
 ‘ Birth, and told her, I was born in a Village of *Bactria*,
 ‘ of a very obscure Family. Upon which she suddenly
 ‘ withdrew, without answering me.

‘ Soon after this, she gave me, by the Advice of her
 ‘ Senators, the Command of the Army ; by which Means
 ‘ I had free Access to her Person. She us’d frequently to
 ‘ send for me, under pretence of Business, when she had
 ‘ nothing to say. She took a Pleasure in discoursing with
 ‘ me ;

‘ me ; and I painted my Sentiments under borrow’d
 ‘ Names. The *Greek* and *Egyptian Mythology*, which I
 ‘ had learn’d in my Travels, furnish’d me with ample
 ‘ Matter, to prove that the Gods heretofore were ena-
 ‘ mour’d with Mortals ; and that Love makes all Condi-
 ‘ tions equal.

‘ I remember that one Day, while I was relating to her
 ‘ a Story of that kind, she left me in a great Emotion, by
 ‘ which I discover’d her hidden Sentiments ; and it gave
 ‘ me an inexpressible Pleasure, to find that I was lov’d as I
 ‘ had lov’d. I had frequent Conversations with her, by
 ‘ which her Confidence in me increased daily. I some-
 ‘ times made her call to Mind the Misfortunes of her In-
 ‘ fancy ; and she then gave me an Account of her living
 ‘ among the *Estates*, her Friendship for *Amana*, and their
 ‘ mutual Affection. Scarce was I able to contain myself
 ‘ when I heard her speak : I was just ready to throw off
 ‘ my Disguise ; but my false Delicacy requir’d that *Selima*
 ‘ should do for me, what I would have done for her.
 ‘ I was very soon satisfy’d ; for an extraordinary Event
 ‘ made me to experience all the Extent and Power of her
 ‘ Love,

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

‘ At first I trembled, then flatter’d myself, then fell in-
 ‘ to Doubt ; for I knew the Attachment which the *Lyci-
 ‘ ans* had to their Law. I went nevertheless to execute
 ‘ *Selima’s* Orders. When the Council was assembled, I
 ‘ laid before them the Queen’s Pleasure, and after much

Dispute, it was agreed, That she should be left free to chuse herself a Husband.

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

People of Lycia, Ever since I began my Reign, I have strictly observed your Laws : I have appear'd at the Head of your Armies, and have obtain'd several Victories. My only Study has been to make you free and happy. Is it just, that she who has been the Preserver of your Liberty, should be herself a Slave ? Is it equitable, that she who continually seeks your happiness, should be herself miserable ? There is no Unhappiness equal to that of doing Violence to one's own Heart. When the Heart is under a Constraint, Grandeur and Royalty serve only to give us a quicker Sense of our Slavery. I demand therefore to be free in my Choice.

The whole Assembly applauded her Wisdom, and cried out, *You are free, you are dispens'd from the Law.* The Queen sent me Orders to advance at the Head of the Troops. When I was near the throne she rose ; *There is my Husband,* said she (pointing to me with her Hand) *He is a Stranger, but his Services make him the Father of the Country ; he is not a Prince, but his Merit puts him upon a Level with Kings.*

Selima then order'd me to come up upon the Throne. I prostrated my self at her Feet, and took all the usual Oaths. I promised to renounce my Country for ever,

to look upon the *Lycians* as my Children ; and above all,
never to love any other than the Queen.

After this, she stepp'd down from the Throne, and
we were conducted back to the Capital with Pomp, a-
midst the Acclamations of the People. As soon as we
were alone, *Ab Selima!* said I, *have you then forgot A-*
mana? She was transported with Surprize, Tenderness
and Joy. She then knew me, and conjectur'd all the
rest. I had no need to speak ; and we both were a long
time silent. At length I told her my Story, with all
the Effects that Love had produc'd in me.

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

This was an easy Sacrifice ; I was in Possession of *Se-*
lima, and my Happiness was complete. But, alas ! this
Happiness was of no long Continuance. In giving my-
self up to my Passion, I had renounced my Country ;
I had forsaken my Father, who made me the Consolati-
on of his Old Age ; I had withdrawn from my Duty,
My Love, which seem'd so delicate, so generous, and
was the Admiration of Men, was not approv'd of by
the Gods. Accordingly, they punish'd me for it by
the greatest of all Misfortunes ; for they took *Selima*
from me : She dy'd within a few Days after our Mar-
riage. I gave myself over to all the Excesses of Sorrow ;
but the Gods did not abandon me.

I enter'd deeply into myself. Wisdom descended in-
to my Heart ; she open'd the Eyes of my Understand-
ing ; and I then discover'd a great Mystery in the Con-
duct of *Oromazes.* It is observ'd, that Virtue is often
unhappy. This is what shocks the Reason of blind
Men.

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

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

‘ I return’d to the *Indies*, and went to live among the
 ‘ Brachmans. There, I form’d a Plan of Happiness, free
 ‘ of that Subjection and Slavery, which always accom-
 ‘ panies Grandeur. I establish’d within myself an Em-
 ‘ pire over my Passions, more glorious than the false Lu-
 ‘ stre of Royalty. But notwithstanding this Retirement,
 ‘ and Disengagement from the World, my Brother conceiv’d a Jealousy against me, as if I had been desirous to
 ‘ ascend the Throne ; and I was obliged to leave the
 ‘ *Indies*.

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

Here *Zoroaster* ended. *Cyrus* and *Cassandana* were too
 much affected to be able to speak. After some Moments
 of Silence, he discours’d to them of the Happiness which
 the Gods are preparing for those who preserve a pure and
 unspotted Heart ; and of the Pleasures which true Lovers
 enjoy

enjoy in the *Empyreum*, when they meet again there. He then concluded with these Wishes: ‘ *May you long feel the Happiness of mutual and undivided Love! May the Gods preserve you from that depraved Taste, which makes Pleasures cease to be such, when once they become lawful! May you, after the Transports of a lively and pure Passion in your younger Years, experience, in a more advanc’d Age, all the Charms of that Union, which diminishes the Pains of Life, and augments its Pleasures, by sharing them! May a long and agreeable old Age, let you see your distant Posterity, multiplying the Race of Heroes upon Earth! May at last, one and the same Day unite the Ashes of both, to exempt you from the Misfortune of bewailing, like me, the Loss of what you Love! I comfort myself with the Hope of seeing Selima again, in the Sphere of Fire, the pure Element of Love. Souls make Acquaintance only here below; it is above, that their Union is consummated. O Selima, Selima! our Flame will be eternal. I know that in those superior Regions, your Happiness will not be complete till I shall share it with you. Those who have lov’d each other purely, will love for ever. True Love is Immortal.*’

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

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

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

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

‘ It is thus, said the Philosopher, that our Body is but one surprizing Complication of numberless Pipes, which have a Communication with one another, are divided, and sub-divided without End; while different and suitable Liquors are insinuated into them, and are there prepar'd according to the Rules of the most exact Mechanism.’ By this he made him comprehend, that an Infinity of small imperceptible Springs, the Construction and Motions of which we are ignorant of, are continually playing in our Bodies; and consequently, that none but a sovereign Intelligence could produce, adjust, and preserve so compounded, so delicate, and so admirable a Machine.

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

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

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

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

Another time, the Sage carry'd the Thoughts of *Cyrus*
 up into the higher Regions, to contemplate all the extra-
 ordinary Appearances which happen there.

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

‘ This Fluid, said he, being agitated, heated, cooled
 ‘ again, compress’d, rarify’d, sometimes by the Rays of
 ‘ the Sun, or subterraneous Fires; sometimes by the Salts
 ‘ and Sulphurs which float in it; sometimes by Nitres
 ‘ which fix and congeal it; sometimes by Clouds which
 ‘ compress it; and sometimes by other Causes, which de-
 ‘ stroy the Equilibrium of its Parts; produces all sorts of
 ‘ Winds, the most impetuous of which serve to dispel the
 ‘ noxious Vapours; while the softer Breezes temper the
 ‘ excessive Heats.

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

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

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

‘ Those Vapours which are daily drawn from the Sea,
 ‘ and carried in the Air by the Winds to the Tops of
 ‘ Mountains, fall there, soak into them, and meet in their
 ‘ inward Cavities, where they continue till they find a
 ‘ Vent to issue at; and thereby form abundant Sources of
 ‘ living Water, to quench the Thirst of Men. By these
 ‘ are form’d Rivulets, of which the smaller Rivers are
 ‘ compos’d; and these latter again from the great Rivers,
 ‘ which

which return into the Sea, to repair the Loss it had suffer'd by the ardent Rays of the Sun.

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

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

The *First Mover*, said he, is not an *Immense restless Matter*, which gives itself all sorts of Forms, by the necessary Law of a blind Mechanism. It is the great *Oromazes* himself, whose Essence is *Love*; and who has impress'd this Character upon all his Creatures, Animate and Inanimate. The Laws of the material and visible World resemble those of the Invisible and Intellectual. And as the *First Mover* draws all Spirits to himself, and by his Almighty Attraction unites them in different Societies; so does he likewise continually act upon all Bodies, give them a Tendency towards each other; and thereby range them with Order into different Systems.

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

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

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

He came at length to explain to him how the Distances,
 Magnitudes and Motions of the Planets were suited to the
 Nature of their Inhabitants. For the *Magi* believ’d all
 the Stars to be peopled, either with good or evil *Genii*.

‘ We are surpriz’d, continues the Philosopher, to see
 ‘ all these Wonders of Nature, which discover themselves
 ‘ to our feeble Sight. What would it be if we could trans-
 ‘ port ourselves into those *Ætherial* Spaces, and pass
 ‘ through them with a rapid Flight? Each Star would ap-
 ‘ pear an Atom in Comparison of the Immensity with
 ‘ which it is surrounded: What would it be, if, de-
 ‘ scending afterwards upon Earth, we could accommodate
 ‘ our Eyes to the Minuteness of Objects, and pursue the
 ‘ smallest Grain of Sand through its infinite Divisibility?
 ‘ Each Atom would appear a World, in which we should
 ‘ doubtless discover new Beauties. It is thus that there is
 ‘ nothing great, nothing little in itself; both the *Great*
 ‘ and the *Little* disappear by turns, to present every
 ‘ where an Image of Infinity thro’ all the Works of *Oro-*

' But, all that we know of Nature here below, conti-
 ' nu'd the Philosopher, regards only its superficial Proper-
 ' ties. We are not allow'd to penetrate into the intimate
 ' Effence of Things. This Point of Immensity to which
 ' we are banish'd, since our animating of mortal Bodies,
 ' is not what it was heretofore. The moving Power of
 ' the first Principle is suspended in its Action. All is be-
 ' come deform'd, obscure, and irregular, like the Intelli-
 ' gences who dwell in it, and who were drawn into the
 ' Rebellion of *Arimanius*.

Cyrus was charm'd with these Instructions. New
 Worlds seem'd to open themselves to his Mind. ' Where
 ' have I liv'd, said he, till now? The simplest Objects
 ' contain Wonders which escape my Sight.' But his Cu-
 ' riosity was especially rais'd when he heard mention of the
 ' great Change that had happen'd in the Universe; and turn-
 ' ing to *Araspes*, who was present at these Discourses, said
 ' to him.

' What we have been taught hitherto of *Oromazes*,
 ' *Mythras*, and *Arimanius*; of the Contention between
 ' the good and evil Principles; of the Revolutions which
 ' have happen'd in the higher Spheres; and of Souls pre-
 ' cipitated into mortal Bodies, was mix'd with so many
 ' absurd Fictions; and wrapp'd up in such impenetrable
 ' Obscurities, that we look'd upon them as vulgar and
 ' contemptible Notions, unworthy of the eternal Nature.
 ' Vouchsafe, said he to *Zoroaster*, vouchsafe to unfold to
 ' us those Mysteries unknown to the People. I now see
 ' that a Contempt for Religion can arise only from Igno-
 ' rance.

' After all that I have shewed you to Day, reply'd the
 ' Sage, I should fatigue your Attention too much, if I
 ' was to enter upon those Particulars. It is necessary to
 ' repose yourself this Night. After having refresh'd
 ' your

‘ your Body by Sleep, and calm’d you Senses by Musick
 ‘ and the Morning-Sacrifice, I will lead you into that in-
 ‘ visible World, which has been unveil’d to me by the
 ‘ Tradition of the Ancients.’

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

‘ It is not to enjoy Pleasures in Solitude, that we forsake
 ‘ for ever the Society of Men. This Retirement would
 ‘ in such Case have no View, but to gratify a frivolous In-
 ‘ dolence, unworthy the Character of Wisdom : But by
 ‘ this Separation, the *Magi* disengage themselves from
 ‘ Matter, rise to the Contemplation of Cœlestial Things,
 ‘ and commence an Intercourse with the pure Spirits, who
 ‘ discover to them all the Secrets of Nature. It is, in-
 ‘ deed, but a very small Number of the Sages, and such
 ‘ only as had gain’d a complete Victory over all the Passi-
 ‘ ons, who have enjoy’d this Priviledge. Impose there-
 ‘ fore Silence upon your Senses, raise your Mind above
 ‘ all visible Objects, and listen to what the *Gymnosophistes*
 ‘ have learn’d by their Commerce with the pure Intelligen-
 ‘ ces.’ Here he was silent for some time, seem’d to col-
 ‘ lect himself inwardly, and then continu’d.

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

‘ Near him is seated the God *Mythras*, the chief and
 ‘ most ancient Production of his Power. Around his

* See the Dis. page 51.

Throne are an infinite Number of *Genii* of different Orders. In the first Rank are the *Fyngas*, the most sublime and luminous Intelligences. In the more distant Spheres, are the *Synoches*, the *Teletarches*, the *Amilictes*, the *Cosmogoges*, and an endless Number of *Genii* of all the lower Degrees.

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

To prevent the other *Genii* from falling into the like Crime, and to punish those audacious Spirits, *Oromazes* only withdrew his Rays, and immediately the Sphere of *Arimanius* became a Chaos, and an eternal Night. To that pure Light, succeeded an immortal Fire of Discord, Hatred, and Confusion.

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

Of a sudden the Atoms which were confusedly mingled, are separated; the Elements are disintangled, and rang'd in Order. In the midst of the Abyss is amass'd together an Ocean of Fire, which we now call *the Sun*. Its Brightness is but Obscurity, when compar'd with that Light which illuminates the *Empyreum*.

6 Seven Globes of an Opaque Substance roll about this
 6 flaming Centre, to borrow its Light. The Seven *Genii*;
 6 who were the chief Ministers, and the Companions of
 6 *Arimanius*, together with all the inferior Spirits of his
 6 Order, became the Inhabitants of these new Worlds,
 6 and gave them their Names. The *Greeks* call them *Ju-*
 6 *piter, Mars, Venus, Mercury, the Moon, and the Earth.*

6 The slothful gloomy *Genii*, who love Solitude and
 6 Darkness, who hate Society, and waste their Days in an
 6 eternal Discontent, retired into *Saturn*. From hence
 6 flow all hellish, malicious Projects, perfidious Treasons,
 6 and murderous Devices:

6 In *Jupiter* dwell the impious, and learn'd *Genii*, who
 6 broach monstrous Errors, and endeavour to persuade Men
 6 that the Universe is not govern'd by an eternal Wisdom;
 6 that the *Great Oromazes* is not a luminous Principle, but
 6 a blind Nature, which by a continual Agitation within
 6 itself, produces an eternal Revolution of Forms, with-
 6 out Harmony or Method.

6 In *Mars* are the *Genii* who are Enemies of Peace, and
 6 blow up every where the Fire of Discord, inhuman Ven-
 6 geance, implacable Anger, distracted Ambition; false
 6 Heroism, which is insatiable of conquering what it can-
 6 not govern; furious Dispute, which seeks Dominion
 6 over the Mind, and to oppress where it cannot convince;
 6 and is more cruel in its Transports than all other Vices.

6 *Venus* is inhabited by the impure *Genii*, whose affected
 6 Graces, and unbridled Appetites are without Taste,
 6 Friendship, noble or tender Sentiments, or any other
 6 View than the Enjoyment of Pleasures which engender
 6 the most fatal Calamities.

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

6 In the *Moon* dwell the humeresome, fantastick, and
 6 capricious *Genii*, who will, and will not, who hate at
 6 one time, what they lov'd excessively at another; and
 6 who, by a false Delicacy of Self-love, are ever distrust-
 6 ful of themselves, and of their best Friends.

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

6 *Oromazes* had Compassion on them, and made them
 6 descend into mortal Bodies. They retain no Remem-
 6 brance of their former State, or of their ancient Hap-
 6 piness. It is from this Number of *Genii* that the Earth
 6 is peopled; and it is hence that we see Minds of all Cha-
 6 racters:

6 The God *Mythras* is incessantly employ'd to cure,
 6 purify, exalt, and make them capable of their first Fe-
 6 licity. Those who love Virtue, fly away after Death
 6 into the *Empireum*, where they are re-united to their
 6 Origin. Those who debase and corrupt themselves,

‘ sink deeper and deeper into Matter, fall successively into
 ‘ the Bodies of the meanest Animals; run thro’ a perpet-
 ‘ tual Circle of new Forms, till they are purged of their
 ‘ Crimes by the Pains which they undergo.

‘ The Evil Principle will confound every Thing for
 ‘ Nine thousand Years; but at length there will come a
 ‘ Time, fix’d by Destiny, when *Arimanius* will be totally
 ‘ destroy’d and exterminated. The Earth will change its
 ‘ Form, the universal Harmony will be restor’d, and Men
 ‘ will live happy without any bodily Want. Until that
 ‘ time, *Oromazes* reposes himself, and *Mythras* combats.
 ‘ This Interval seems long to Mortals, but, to a God, it
 ‘ is only as a Moment of Sleep.’

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

‘ How joyful am I, reply’d *Zoroaster*, to see you re-
 ‘ lish these Truths; you will one Day have need of them.
 ‘ Princes are oftentimes surrounded by impious and pro-
 ‘ fane Men, who reject every thing, that they may in-
 ‘ dulse their Passions. They will endeavour to make you
 ‘ doubt of *eternal Providence*, from the Miseries and Dis-
 ‘ orders which happen here below. They know not that
 ‘ the whole Earth is but a single Wheel of the great Ma-
 ‘ chine. Their View is confin’d to a small Circle of Ob-
 ‘ jects, and they see nothing beyond it. Nevertheless
 ‘ they will reason and pronounce upon every thing. They
 ‘ judge

‘ judge of Nature, and of its Author, as a Man born in a
 ‘ deep Cavern, would judge of Objects which he had
 ‘ never seen, but by the faint Light of a dim Taper.

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

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

His Happiness increas’d every Day. The more he was acquainted with *Cassandana*, the more he discover’d in her Mind, her Sentiments, and her Virtues, those Charms which are ever new, and which are not to be found in Beauty alone. Neither Marriage, which often weakens the strongest Passions; nor that almost invincible Inclination in human Nature to change, diminish’d in the least the mutual Tenderness of these happy Lovers. They liv’d thus several Years together, and *Cassandana* brought *Cyrus* two Sons, *Cambyses* and *Smerdis*, and two Daughters, *Meroe* and *Aristona*, and then died, tho’ in the Flower of her Age. None but those who have experienc’d the Force of true Love, founded upon Virtue, can imagine the disconsolate Condition of *Cyrus*. In losing *Cassandana*, he lost all. Taste, Reason, Pleasure, and Duty, were all united to augment his Passion. In loving her he had experienc’d all the Charms of Love, without knowing either its Pains, or the Disgusts with which it is often attended. He feels the Greatness of his Loss, and refuses all Consolation. It is neither the great Revolutions in State Affairs, nor the severe Stroaks of adverse Fortune, which oppress the Minds of Heroes. Noble and generous Souls are touch’d by those Misfortunes only which

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

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





THE
TRAVELS
OF
CYRUS.

BOOK III.



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

• You are destin'd by the *Great Oromazes* to stretch
• your Conquests over all *Asia*. You ought to put your-
• self in a Condition to make the Nations happy by your
• Wisdom, when you shall have subdu'd them by your
• Valour. I design that you should travel into *Egypt*,
• which is the Mother of Sciences. From thence into
• *Greece*, where are many famous Republicks. You shall
• go

‘ go afterwards into *Crete*, to study the Laws of *Minos*.
 ‘ You shall return at last by *Babylon*; and so bring back
 ‘ into your own Country all the Kinds of Knowledge,
 ‘ necessary to polish the Minds of your Subjects, and
 ‘ to make you capable of accomplishing your high Desti-
 ‘ ny. Go, my Son, go see, and study human Nature un-
 ‘ der all its different Forms. This little Corner of the
 ‘ Earth, which we call *our Country*, is too small a Picture,
 ‘ to form thereby a true and perfect Judgment of Man-
 ‘ kind.’

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

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

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

Amenophis (for that was his Name) saluted the Travel-
 lers with great Civility, and having represented to them,
 that the Day was too far spent to continue their Journey,
 hospitably invited them to his rural Habitation. He led
 them through a By-way, to a little Hill not far off, where
 he had form'd with his own Hands, several rustick Grot-
 to's. A Fountain rose in the middle, whose Stream wa-
 ter'd

ter'd a little Garden at some Distance, and form'd a Rivulet, whose sweet Murmur was the only Noise that could be heard in this Abode of Peace and Tranquillity.

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

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

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

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

‘ The Liking which *Apries* had for me, changed, by
 ‘ Degrees, into a Confidence, which seem’d to augment,
 ‘ in Proportion as I advanc’d in Years; and my Heart was
 ‘ full of Affection and Gratitude. Being young, and
 ‘ without Experience, I thought that Princes were capa-
 ‘ ble of Friendship; and I did not know that the Gods
 ‘ have refus’d them that sweet Consolation, to counterbal-
 ‘ lance their Grandeur.

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

‘ I never lost the Remembrance of that Obscurity from
 ‘ whence the King had drawn me: I did not forget that
 ‘ I had been poor, and I was afraid of being rich. Thus
 ‘ I preserv’d my Integrity in the midst of Grandeur, and
 ‘ I went from time to time into *Upper-Egypt*, of which
 ‘ I was Governour, to see the Place of my Birth. Above
 ‘ all I visit’d, with Pleasure, the Grove where *Apries*
 ‘ had found me: *Blest Solitude*, said I within myself, *where*
 ‘ *I first learn’d the Maxims of true Wisdom! How unhappy*
 ‘ *shall I be if I forget the Innocence and Simplicity of my first*
 ‘ *Years, when I felt no mistaken Desires, and was unacquain-*
 ‘ *ted with the Objects that excite them.*

‘ I was often tempted to quit all, and stay in that charm-
 ‘ ing Solitude. It was doubtless a Pre-sentiment of what
 ‘ was

was to happen to me; for *Apries* soon after suspected my Fidelity.

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

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

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

The King had great Qualities, but he would govern by his arbitrary Will: He had already freed himself from all Subjection to the Laws, and hearken'd no longer to the Council of the thirty Judges.

My Love for Truth was not always regulated by an exact Prudence, and my Attachment to the King led me often to speak to him in too strong Terms, and with too little Guard.

I perceiv'd by Degrees his Coldness to me, and the Confidence he was beginning to have in *Amasis*. Far

‘ from being alarm’d at it, I rejoicèd at the Rise of a Man,
 ‘ whom I thought not only my Friend, but zealous for
 ‘ the publick Good.

‘ *Amasis* often said to me, with a seemingly sincere Con-
 ‘ cern; *I can taste no Pleasure in the Prince’s Favour, since*
 ‘ *you are depriv’d of it. No Matter, answer’d I, by whom*
 ‘ *the Good is done, provided it be done.*

‘ All the Principle Cities of *Upper-Egypt* address’d their
 ‘ Complaints to me, upon the extraordinary Subsidies
 ‘ which the King exacted. I wrote Circular Letters to
 ‘ pacify the People. *Amasis* caus’d them to be intercep-
 ‘ ted, and counterfeiting exactly my Hand-writing, he
 ‘ sent others in my Name to the Inhabitants of *Diospolis*,
 ‘ my Country, in which he told them, *That if I could not*
 ‘ *gain the King by Persuasion, I would put myself at their*
 ‘ *Head, and oblige him to treat them with more Hu-*
 ‘ *manity.*

‘ These People were naturally inclin’d to Rebellion;
 ‘ and imagining that I was the Author of those Letters,
 ‘ believ’d they were in a secret Treaty with me. *Amasis*
 ‘ carry’d on this Correspondence in my Name for several
 ‘ Months. At length, thinking that he had sufficient
 ‘ Proofs, he went and threw himself at the Prince’s Feet,
 ‘ laid open to him the pretended Conspiracy, and shew’d
 ‘ him the forg’d Letters.

‘ I was immediately arrested, and put into a close Prison.
 ‘ The Day was fix’d when I was to be executed in a pub-
 ‘ lick Manner. *Amasis* came to see me: At first he seem’d
 ‘ doubtful and uncertain what he should think, suspended
 ‘ in his Judgment by the Knowledge he had of my Virtue,
 ‘ yet shaken by the Evidence of the Proofs, and much
 ‘ affected with my Misfortune.

‘ After

‘ After having discours’d with him some time, he seem’d convinc’d of my Innocence, promis’d me to speak to the Prince, and to endeavour to discover the Authors of the Treachery.

‘ The better to conceal his dark Designs, he went to the King, and by faintly endeavouring to engage him to pardon me, made him believe that he acted more from Gratitude and Compassion for a Man to whom he ow’d all, than from a Conviction of my Innocence. Thus he artfully confirm’d him in the Persuasion of my being Criminal; and the King being naturally suspicious, was inexorable.

‘ The Noise of my Perfidiousness spread itself throughout all *Egypt*. The People of the different Provinces ran together to *Sais*, to see the tragical Spectacle which was preparing. At length the fatal Day being come, several of my Friends appear’d at the Head of a numerous Crowd, and deliver’d me by Force from the Death which was ordain’d me. The King’s Troops made some Resistance at first, but the Multitude increas’d, and declar’d for me. It was then in my Power to have caus’d the same Revolution which *Amasis* has done since; but I made no other Use of this happy Conjuncture, than to justify myself to *Apries*. I sent one of my Deliverers to assure him, that his Injustice did not make me forget my Duty; and that my only Design was to convince him of my Innocence.

‘ He order’d me to come to him at his Palace; which I might safely do, the People being under Arms, and surrounding it. *Amasis* was with him: And this perfidious Man, continuing his Dissimulation, ran to meet me with Eagerness. As he presented me to the King; *How joyful am I*, said he to him, *to see, that the Conduct of Amenophis leaves you no room to doubt of his*

6 *Fidelity.* I see very well, answer'd *Apries* coldly, that
 6 he does not aspire to *Royalty*, and I forgive him his Desire of
 6 bounding my Authority, in order to please his Countrymen.
 6 I answer'd the King, That I was innocent of the Crime
 6 imputed to me, and was ignorant of the Author of it.
 6 *Amasis* then endeavour'd to make the Suspicions of his
 6 Treason fall upon the King's best Friends, and most
 6 faithful Servants.

6 I perceiv'd that the Prince's Mind was not cur'd of
 6 his Distrust, and therefore to prevent any new Accusa-
 6 tions, having first persuaded the People to disperse them-
 6 selves, I retired from Court, and return'd to my former
 6 Solitude, whither I carry'd nothing back but my Inno-
 6 cence and Poverty.

6 *Apries* sent Troops to *Diospolis*, to hinder an Infur-
 6 rection there, and order'd that my Conduct should be
 6 observ'd. He imagin'd, without Doubt, that I should
 6 never be able to content my self with a Quiet and peace-
 6 fu' Life, after having been in the highest Employments.

6 In the mean while, *Amasis* gain'd an absolute Ascen-
 6 dant over the King's Mind. This Favourite made him
 6 suspect and banish his best Friends, in order to remove
 6 from about the Throne, those who might hinder the U-
 6 surpation which he was projecting. And an Occasion
 6 very soon offer'd to put his black Designs in Execution.

* 6 The *Cyrenians*, a Colony of *Greeks*, who were set-
 6 tled in *Africa*, having taken from the *Libyans* a great Part
 6 of their Lands, the latter submitted themselves to *Apries*,
 6 in order to obtain his Protection. He march'd a great
 6 Army, chiefly compos'd of Malecontents, into *Libya*,
 6 to make War against the *Cyrenians*. This Army being
 6 cut in Pieces, the *Egyptians* imagin'd that he had sent it
 6 there only to be destroy'd, that he might reign more de-

spotically. This Thought provok'd them, and a League was form'd in *Lower-Egypt*, which rose up in Arms.

The King sent *Amasis* to quiet them, and to make them return to their Duty. It was then that the Designs of that perfidious Minister broke out. Instead of pacifying them, he incens'd them more and more, put himself at their Head, and was proclaim'd King. The Revolt became universal : *Apries* was oblig'd to leave *Sais*, and to make his Escape into *Upper-Egypt*.

He retir'd to *Diospolis*, and I prevail'd upon the Inhabitants of that City to forget the Injustices he had done them. All the time that he continu'd there, I had free Access to his Person ; but I carefully avoided saying any thing which might recal to his Mind the Disgraces he had made me undergo.

He fell into a deep Melancholy. That Spirit, which had been so haughty in Prosperity, and had boasted that it was not in the Power of the Gods themselves to dethrone him, could not support Adversity. That Prince, so renown'd for his Bravery, had not the true Courage of the Mind. He had a thousand and a thousand times despis'd Death, but he could not contemn Fortune. I endeavour'd to calm and support his Mind, and to remove from it those melancholy Ideas which overwhelm'd him. I frequently read to him the Books of *Hermes Trismegistus*. He was particularly struck with that famous Passage : *When the Gods love Princes, they pour into the Cup of Fate, a Mixture of Good and Ill, that they may not forget that they are Men.*

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

‘ Hethen apply’d himself with Vigour and Courage,
 ‘ to get out of the unhappy Situation into which he was
 ‘ fallen. He got together Thirty thousand *Carians* and *I-*
 ‘ *onians*, who had formerly settled in *Egypt* under his Pro-
 ‘ tection. We march’d against the Usurper, and gave
 ‘ him Battle near *Memphis* ; but having only foreign
 ‘ Troops, we were intirely defeated. To prevent further
 ‘ Disturbances, the principal Officers of our Army were
 ‘ condemn’d to perpetual Imprisonment. *Amasis* made
 ‘ me be sought for every where ; but a Report being spread
 ‘ of my Death, he believ’d it, so that I was confounded
 ‘ with the other Commanders, and put into a high Tower
 ‘ at *Memphis*.

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

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

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

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

' Amasis, by this impious Discourse, which flatter'd
 ' the People, solidly fix'd his Authority: They conjur'd
 ' him to remain upon the Throne; and he seem'd to ac-
 ' cept the Royalty as a Favour done to the People. He is
 ' ador'd by the Egyptians, whom he governs with Mild-
 ' ness and Moderation. Good Policy requires it, and his
 ' Ambition is satisfy'd. He lives at Sais, in a Splendor
 ' which dazzles those who approach him. Nothing seems
 ' wanting to his Happiness: But I am assur'd, that in-
 ' wardly he is far different from what he appears outward-
 ' ly. He thinks that every Man about him is like him-
 ' self, and would betray him, as he betray'd his Master.
 ' These continual Distrusts hinder him from enjoying the
 ' Fruit of his Crime; and it is thus that the Gods punish
 ' him for his Usurpation. Cruel Remorses rend his Heart,
 ' and dark gloomy Cares hang upon his Brow. The An-
 ' ger of the Great Osiris pursues him every where. The
 ' Splendor of Royalty cannot make him happy, because
 ' he never tastes either Peace of Heart, the Friendship of
 ' Men or that sweet Confidence which makes the princi-
 ' pal Charm of Life.

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

‘ The King, reply’d *Amenophis*, wanted neither Talents
 ‘ nor Virtues but did not love to be contradicted: Even
 ‘ when he order’d his Ministers to tell him the Truth, he
 ‘ never forgave those who obey’d him. He lov’d Flattery
 ‘ while he affected to hate it. *Amasis* perceiv’d this Weak-
 ‘ ness, and manag’d it with Art. When *Apries* made any
 ‘ Difficulty of giving in to the Despotick Maxims which
 ‘ that perfidious Minister would have inspir’d him with;
 ‘ he insinuated to the King, that the Multitude, being in-
 ‘ capable of Reasoning, ought to be govern’d by absolute
 ‘ Authority; and that Princes being the Vicegerents of
 ‘ the Gods, may act like them without giving a Reason
 ‘ of their Conduct. He season’d his Counsels with so
 ‘ many seeming Principles of Virtue, and such delicate
 ‘ Praise, that the Prince, being seduc’d, made himself
 ‘ hated by his Subjects, without perceiving it:

Cyrus, deeply struck with these Reflections, and with
 the unhappy Condition of Kings, could not forbear say-
 ing to *Amenophis*, ‘ *Metinks* *Apries* is more to be lamented
 ‘ than blam’d. How should Princes be able to discover Trea-
 ‘ chery, when it is conceal’d with so much Art?

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

‘ Moreover, Kings ought always to be apprehensive of
 ‘ a Man, who never contradicts them, and who tells them
 ‘ only

‘ only such Truths as will be agreeable. There needs no
 ‘ further Proof of the Corruption of a Minister, than
 ‘ to see him prefer his Master’s Favour to his Glory.

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

‘ Ah how unhappy, cry’d out *Cyrus*, is the Condition
 ‘ of Kings! *They may lend themselves to Men* (you say)
 ‘ *but not give themselves absolutely to them.* They will ne-
 ‘ ver be acquainted then with the Charms of Friendship.
 ‘ How much is my Situation to be lamented, if the Splen-
 ‘ dor of Royalty be inseparable from the greatest of all
 ‘ Calamities?

‘ When a Prince, well born reply’d *Amenophis*, does
 ‘ not forget that he is a *Man*, he may find Friends and
 ‘ Friends who will not forget that he is a *King*: But even
 ‘ then he ought never to be influenc’d by Taste and Inclina-
 ‘ tion in Affairs of State. As a private Person, he may
 ‘ enjoy the Pleasures of a tender Friendship; but as a Prince,
 ‘ he must resemble the Immortals who have no Passion.’

After these Reflections, *Amenophis* continued his Story:
 ‘ I remain’d unknown, *said he*, some Years in my Prison
 ‘ at *Memphis*. My Confinement was so close, that I
 ‘ could not converse with, or see any Person. Being thus
 ‘ left in Solitude, and without any Comfort, I suffer’d
 ‘ the cruel Torments of tiresome Loneliness. Man finds
 ‘ nothing within himself but a frightful Void, which ren-
 ‘ ders him utterly disconsolate. His Happiness often-
 ‘ times proceeds only from the Amusements which hinder
 ‘ him from feeling his natural Insufficiency. I ardently
 ‘ desir’d Death, but I respected the Gods, and durst not
 ‘ procure

‘ procure it myself, because I was perswaded, that those
 ‘ who gave me Life had the sole Right to take it away.

‘ One Day, when I was overwhelm’d with the most
 ‘ melancholy Reflections, I heard of a sudden a Noise,
 ‘ as if somebody was opening a Way thro’ the Wall of my
 ‘ Prison. It was a Man who endeavour’d to make his Es-
 ‘ cape; and in a few Days he had made the Passage wide
 ‘ enough to get into my Chamber. This Prisoner, though
 ‘ a Stranger, spoke the *Egyptian* Tongue perfectly well.
 ‘ He inform’d me, that he was of *Tyre*, his Name *Arobal*;
 ‘ that he had serv’d *Apries* in the *Carian* Troops, and had
 ‘ been taken Prisoner at the same time with me. I never
 ‘ saw a Man of a more easy, witty, and agreeable Con-
 ‘ versation. He deliver’d himself with Spirit, Delicacy,
 ‘ and Gracefulness. When he recounted again the same
 ‘ Things, it was without Repetition. We related to each
 ‘ other our Adventures and Misfortunes. The Pleasure
 ‘ which I found in the Conversation of this Stranger,
 ‘ made me forget the Loss of my Liberty.

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

‘ Nothing is produc’d by Chance: All is the Effect of
 ‘ a Circulation which connects, nourishes, and continu-
 ‘ ally renews all the Parts of Nature. Stones and Metals
 ‘ are organiz’d Bodies, which are cherish’d and grow like
 ‘ Plants. The Fires and Waters, inclos’d in the Cavities
 ‘ of the Earth, furnish, like our Sun and Rains, a
 ‘ Warmth, and a nourishing Moisture to this admirable
 ‘ Kind of Vegetables. We walk’d with Pleasure among
 ‘ these Beauties, unknown to the generality of Men;
 ‘ but,

but, alas! the Light of the Day was wanting, and we could distinguish nothing but by the Glimmering of Lamps. We were already beginning to accustom ourselves to this new kind of Misfortune, when Heaven restor'd us to Liberty, by a Stroke equally terrible and unexpected.

The Subterraneous Fires sometimes break their Prisons with a Violence that seems to shake Nature even to its Foundations. We frequently felt those terrible Convulsions. One Day the Shocks redoubled, the Earth seem'd to groan. We expected nothing but Death, when the impetuous Fires open'd a Passage into a spacious Cavern; and that which seem'd to threaten us with Loss of Life, procur'd us Liberty.

We walk'd a long time by the Light of our Lamps before we saw the Day; but at length the subterraneous Passage ended at an old Temple, which we knew to have been consecrated to *Osiris*, by the Bas-Reliefs which were upon the Altar. We prostrated ourselves and ador'd the Divinity of the Place. We had no Victims to offer, nor any thing wherewith to make Libations; but instead of all Sacrifice, we made a solemn Vow for ever to love *Virtue*.

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

We soon made ourselves famous among them, *Arabal* taught them how to draw the Bow, and throw the

' Javelin to destroy the wild Beasts which ravag'd their
 ' Flocks. I instructed them in the Laws of *Hermes*,
 ' and cur'd their Diseases by the Knowledge I had of Sim-
 ' ples. They look'd upon us as Divine Men; and we e-
 ' very Day admir'd the Motions of beautiful Nature,
 ' which we observ'd in them; their unaffected Joy, their
 ' ingenious Simplicity, and their affectionate Gratitude.

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

' But, alas! how weak and inconstant is the Mind of
 ' Man. *Arobal*, that virtuous, affectionate, and gene-
 ' rous Friend, who had supported Imprisonment and Slave-
 ' ry with so much Resolution, could not content him-
 ' self with a simple and uniform Life. Having a Genius
 ' for War, he sigh'd after great Exploits, and being more
 ' a Philosopher in Speculation than in Reality, confess'd
 ' to me, that he could no longer bear the Calm of Retire-
 ' ment: He left me at last, and I have never seen him
 ' since.

' I seem to myself a Being left alone upon the Earth.
 ' *Apries* uses me ill, *Amasis* betrays me, *Arobal* fortakes
 ' me. I find every where a frightful Void. I know at
 ' present the Value of Men. I experience that Friend-
 ' ship, the greatest of all Felicities, is hard to be met with.
 ' Passions, Frailties, a thousand Contrarieties, either cool
 ' or discompose it. Men love *themselves* too much to love
 ' a *Friend* well: Nevertheless I do not hate Men, but I
 ' cannot esteem them; I have a sincere Benevolence for
 ' them,

‘ them, and wou’d do them good without hope of Re-
‘ compence.’

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

In the mean while *Araspes* was preparing for their Departure. *Cyrus*, before he took his leave of the Philosopher, said to him; ‘ If I were born a private Man, I
‘ should think myself happy to pass the Remainder of my
‘ Days with you in this Retirement. But Heaven destines
‘ me to the Toils of Empire, and I obey its Orders, not
‘ so much methinks to please my Ambition, as that I may
‘ contribute to the Happiness of my Country.’ After this *Cyrus* and *Araspes* continu’d their Way, and cross’d the Country of the *Sabeans*.

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

‘ All Men have their Frailties, reply’d *Cyrus*. Who-
‘ ever looks for a Friend without Imperfections, will never find what he seeks. We are not always equally con-
‘ tent

' tent with ourselves, how should we be so with our
 ' Friend? We love ourselves, nevertheless, with all our
 ' Faults, and we ought to love our Friend in like manner.
 ' You have *your* Weaknesses, and I have *mine*; but our
 ' Frankness in confessing our Errors, and our Indulgence
 ' in excusing each other, ought to be the Bond of our
 ' Friendship. It is treating one's Friend like another *Self*,
 ' thus to shew him our Soul quite naked; and this Inge-
 ' nuity transforms all its Defects into Virtues. With o-
 ' ther Men it is sufficient to be *sincere*, by never affecting
 ' to appear what we are not: But with a Friend we must
 ' be *simple*, so as to shew ourselves even such as we are.'

In this manner they discours'd together, till they ar-
 riv'd upon the Shore of the *Arabian* Gulf, where they
 embark'd for *Egypt*.

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

* It seldom rains in *Egypt*: But the *Nile*, which waters
 it by its regular Overflowings, supplies it with the Rains
 and melted Snows of other Countries. An infinite Num-
 ber of Canals were cut cross it, in order to multiply so
 useful a River. The *Nile* carried Fruitfulness every where
 with its Waters, made a Communication between the Ci-
 ties, join'd the *Great-Sea* with the *Red-Sea*, and by that
 Means maintain'd both Foreign and Domestick Com-
 merce.

The Cities which had been rais'd by immense Labours,
 appear'd like Islands in the midst of the Waters, and with
 Joy beheld all the Plain overflow'd and fertiliz'd by that

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

beneficent River. When it swell'd too much, great Basons, made on Purpose, stretch their vast Bosoms to receive those fructifying Waters, which were let loose, or shut up by Sluices, as Occasion required. Such was the Use of the Lake *Meris*, dug by one of the antient Kings of *Egypt*, whose Name it bore. Its Circuit was a Hundred and fourscore Leagues. The Cities of *Egypt* were numerous, well Peopled, spacious, and full of magnificent Temples, and stately Palaces, adorn'd with Statues and Pillars.

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

The Pavement of these Apartments was of Marble, as likewise the Walls, upon which were Carvings in Bas-Relief, representing the History of the Kings. The Princes who were bury'd underneath, seem'd to live again in these Sculptures. So that the same Palace contain'd Monuments, which set before Monarchs both their Grandeur and their Nothingness.

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

The most famous of these Pyramids was that of *Hermes*. It was of polish'd Stone, and its Height more than Six
hun-

hundred Feet. Neither Winds nor Earthquakes could injure it. The Taste of the *Egyptians* was more for Solidity than Ornament. Thro' each Door of this Pyramid was an Entrance into seven Apartments, call'd by the Names of the Planets. In each of them was a golden Statue. The biggest was in the Apartment of the Sun, or *Osiris*. It had a Book upon its Forehead, and its Hand upon its Mouth. Upon the Outside of the Book was written this Inscription, *I must be read in a profound Silence*, to signify, say the *Egyptian* Priests, that we cannot come to know the Divine Nature, but by imposing Silence upon the Senses and Imagination.

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

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

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

Their first King was nam'd *Menes*. Their History from his Time is confin'd within reasonable Bounds, and

is reduc'd to three Ages. The first, from *Menes* to the Shepherd-Kings, takes in Five hundred Years. The second, from the Shepherd-Kings to *Sesostris*, is of the same Duration. The third, from *Sesostris* to *Amasis*, contains six Centuries.*

During the first Age, *Egypt* was divided into several *Dynastys*, or Governments, which had each its King. Their principal Residences were at *Memphis*, *Thanis*, *This*, *Elephantis*, and *Thebes*. This last *Dynasty* swallow'd up all the rest, and became Mistress. *Egypt*, in those earliest Times, had no foreign Commerce, but confin'd itself to Agriculture and a Pastoral Life. Shepherds were then Heroes, and Kings Philosophers. In those Days liv'd the first *Hermes*, who penetrated into all the Secrets of Nature, and of Divinity. It was the Age of occult Sciences. The *Greeks*, said the *Egyptians*, imagine that the World in its Infancy was ignorant; but they think so, only because they themselves are Children. † They know nothing of the Origin of the World, its Antiquity, and the Revolutions which have happen'd in it. The Men of *Mercury's* Time had yet a Remembrance of their first State, and had diverse traditional Lights which we have lost. The Arts of Imitation, Poesy, Musick, Painting, every thing within the Province of the Imagination, are but Sports of the Mind, in Comparison of the sublime Sciences known by the first Men. Nature was then obedient to the Voice of the Sages. They could put all its hidden Springs in Motion. They produc'd the most amazing Prodigies whenever they pleas'd. The Aerial *Geniæ* were subject to them. § They had frequent Intercourse with the *Ætherial* Spirits, and sometimes with the pure Intelligences that inhabit *Empyreum*. ‘ We have lost, ‘ said the Priests to *Cyrus*, this exalted kind of Knowledge.

* See *Marsham's Canon Chronicum*.

† An Expression of *Plato*. See the Disc. p. 46.

§ See *Iamblichus de mysteriis Ægyptiorum*.

‘ We have only remaining some Traces of it upon our antient Obelisks, which are, so to speak, the Registers of our Divinity, Mysteries, and Tradition, relating to the Deity and to Nature, and in no wise the Annals of our Civil History, as the Ignorant imagine.’

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

Some little time after this Invasion of the *Arabians*, several *Egyptians*, who could not support the Yoke of Foreigners, left their Country, and settled themselves in Colonies in all Parts of the World. From thence came all the great and famous Men in other Nations. The *Babylonian Belus*, the *Athenian Cecrops*, the *Bæotian Cadmus*. Thence it is, that all the Nations of the Universe owe their Laws, Sciences, and Religion to *Egypt*. In this manner spoke the Priests to *Cyrus*.

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

The third Age was that of Conquests and Luxury. Arts were perfected more and more; Cities, Edifices, and Pyramids multiply'd. The Father of *Sesostris* caus'd all the Children who were born the same Day with his Son, to be brought to Court, and educated with the same Care as the young Prince. Upon the Death of the King, *Sesostris* levy'd a formidable Army, and appointed the young Men who had been educated with him, to be the Officers to command it. There were near Two thousand of them, who were able to inspire all the Troops with Courage, military Virtues, and Attachment to the Prince. They consider'd him both as their Master and their Brother. He form'd a Design of conquering the whole World, and penetrated into the *Indies*, farther than either *Bacchus* or *Hercules*. The *Scythians* submitted to his Empire. *Thrace* and *Asia Minor* are full of the Monuments of his Victories. Upon those Monuments are to be seen the proud Inscriptions of, *Sesostris King of Kings, and Lord of Lords*. Having extended his Conquests from the *Ganges* to the *Danube*, and from the River *Tanais* to the Extremities of *Africa*, he return'd after Nine Years Absence, loaded with the Spoils of all the conquer'd Nations, and drawn in a Chariot by the Kings whom he had subdu'd,

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

pis'd the Military Men. The Reign of Superstition, which enfeebles Courage, succeeded that of despotick Power, which had too much depress'd it. From that time *Egypt* was supported only by foreign Troops, and it fell by Degrees into *Anarchy*. Twelve Nomarchs, chosen by the People, shar'd the Kingdom between them. One of them named *Psammetichus*, made himself Master of all the rest. *Egypt* recover'd itself a little, and continu'd pretty powerful for five or six Reigns, till at length this antient Kingdom became tributary to *Nabuchodonosor* King of *Babylon*.

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

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

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

As soon as the King rose in the Morning, which was at the Break of Day, when the Understanding is clearest, and the Soul most serene, an exact and distinct Idea was given him of all Matters upon which he was to decide that Day. But before he pronounc'd Judgment, he went to the Temple to invoke the Gods, and to offer Sacrifice. Being there, surrounded by all his Court, and the Victims standing

standing at the Altar, he assisted at a Prayer, full of Instructions; the Form of which was as follows:

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

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

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

What is there that might not be hop'd for from Princes accusom'd, as an essential Part of their Religion, to hear daily the strongest and most salutary Truths? Accordingly, the greater Number of them were so dear to their People, that each private Man bewail'd their Death like that of a Father.

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

The common People were divided into three Classes, Husbandmen, Shepherds, and Artizans. These three Sorts made great Improvements, each in their Professions : Being brought up to them from Generation to Generation, they made Advantage of the Experience of their Ancestors. Each Family transmitted its Knowledge and Skill to the Children of it. No Person was allow'd to go out of his Rank, or to forsake his hereditary Employment. By this means Arts were cultivated and brought to a great Perfection ; and the Troubles, occasion'd by the Ambition of those who seek to rise above their natural Condition, were prevented.

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

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

To avoid Surprize in giving Judgment, the Pleaders were forbidden that delusive Eloquence, which dazzles the Understanding, and moves the Passions. They expos'd the Matters of Fact with a clear and nervous Precision, stript of the false Ornaments of Reasoning. The President

dent of the Senate wore a Collar of Gold and precious Stones, at which hung a small Figure without Eyes, which was call'd *Truth*. He apply'd it to the Forehead and Heart of him who was to gain his Cause; for that was the Manner of pronouncing Judgment.

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

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

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

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

* Porphyry de Abstinencia. B. 4. Sect. 19.

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

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

Cyrus had been directed by *Zoroaster* to *Sonchis* the High-Priest of *Thebes*, to be instructed by him in all the religious Mysteries of his Country. *Sonchis* conducted him into a spacious Hall, where were three hundred Statues of *Egyptian* Pontiffs. This long Succession for so many Ages, gave the Prince a high Notion of the Antiquity of the Religion of *Egypt*, and a great Curiosity to know the Principles of it.

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

‘ *Hermes*, the second of the Name, was of the Race
 ‘ of our first Sovereigns. While his Mother was with
 ‘ Child of him, she went by Sea to *Lybia*, to make a Sa-
 ‘ crifice to *Jupiter Hammon*. As she coasted along *Afri-*
 ‘ *ca*, a sudden Storm arose, and the Vessel perish'd near a
 ‘ Desert Island. She was, by a particular Protection of
 ‘ the Gods, cast upon the Island all alone. There she
 ‘ liv'd a solitary Life, until her Delivery, at which Time
 ‘ she dy'd. The Infant remain'd expos'd to the Incle-
 ‘ mency

' mency of the Weather, and the Fury of the wild Beasts :
 ' But Heaven, which intended him for great Purposes,
 ' preserv'd him in the midst of these Misfortunes. A
 ' young She-Goat, of which there was Plenty in this
 ' Island, hearing its Cries, came and suckled him till he
 ' was past Infancy. For some Years he fed upon the ten-
 ' der Grass, with his Nurse, but afterwards upon Dates
 ' and wild Fruits, which seem'd to him a more proper
 ' Food.

' He perceiv'd by the first Rays of Reason, which be-
 ' gan to shine in him, *That he was not of the same Make*
 ' *with the Beasts ; that he had more Understanding, inven-*
 ' *tion, and Address than they ;* and thence he suspected,
 ' *That he might be of a different Nature.*

' The She-Goat, which had nourish'd him, died of
 ' old Age. He was surpriz'd at this new Phænomenon,
 ' of which he had never observed the like before. He
 ' could not comprehend why she continu'd so long cold,
 ' and without Motion. He compar'd all he saw in her
 ' with what he felt in himself, and perceiv'd that he had
 ' a Beating in his Breast, and a Principle of Motion in
 ' him, which was no longer in her. He saw her by De-
 ' grees putrify, grow dry, and fall to Pieces. Nothing
 ' remain'd but the Bones. The Mind speaks to itself,
 ' without knowing the arbitrary Names which we have
 ' affixed to our Ideas. *Hermes* reason'd thus : *The Goat*
 ' *did not give itself that Principle of Life, since it has lost it,*
 ' *and cannot restore it to itself.*

' He sought a long Time what might be the Cause of
 ' this Change. He observ'd that the Plants and Trees
 ' seem'd to dye, and to revive every Year, by the going
 ' away and return of the Sun, and imagin'd that this Star
 ' was the Principle of all Things.

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

‘ He examin’d whether it might not be some other
 ‘ Star; but he observ’d that in the Night the Stars had
 ‘ neither so much Heat nor Light as the Sun, and that all
 ‘ Nature seem’d to languish in the Absence of the Day.
 ‘ He concluded therefore, *That the Stars were not the first*
 ‘ *Principle of Life.*

‘ As he advanc’d in Age, his Understanding ripen’d,
 ‘ and his Reflections became more profound.

‘ He had remark’d, that inanimate Bodies could not
 ‘ move of themselves; that Animals did not restore Mo-
 ‘ tion to themselves when they had lost it, and that the
 ‘ Sun did not revive dead Bodies.

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

‘ Reflecting afterwards upon himself, and upon all the
 ‘ Remarks which he had made from the first Use of his
 ‘ Reason, he observ’d, *That there was something in him*
 ‘ *which felt, which thought, and which compar’d his*
 ‘ *Thoughts together.* After having meditated whole Years
 ‘ upon all those Operations of his Mind, he concluded
 ‘ at length, *That the First Mover had Understanding as*
 ‘ *well as Force, and that his Wisdom was equal to his Power.*

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

‘ The Desire of Happiness, inseparable from our Nature, made *Hermes* wish to see that *First Mover*, to know him, and to converse with him. *If I could*, said he, *make him understand my Thoughts, and my Desires, doubtless he would render me more happy than I am.*

‘ His Hopes and his Joy were soon disturb’d by great Doubts. *Alas!* said he, *if the First Mover be as good and beneficent as I imagine him, why do not I see him? Why has he not made himself known to me? And above all, Why am I upon this mournful Solitude, where I see nothing like my self, nothing which seems to reason as I do, nothing which can give me any Assistance.*

‘ In the midst of these Perplexities, his weak Reason was silent, and could answer him nothing. His Heart spoke, and turning itself to the first Principle, said to him, in that mute Language which the Gods understand better than Words: *Life of all Beings! shew thy self to me; make me know who Thou art, and what I am; come and succour me in this my solitary and miserable State.*

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

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

‘ *Mercury*, in a little Time, taught the Savage Philosopher the *Egyptian* Language. Afterwards he inform’d

◊ him what he was, and what he was to be, and instructed
 ◊ him in all the Sciences, which *Trismegistus*, since taught
 ◊ the *Egyptians*. He then began to discern several Marks,
 ◊ which he had not observed before, of an infinite Wisdom
 ◊ and Power, diffus'd throughout all Nature : and there-
 ◊ by perceiv'd the Weakness of human Reason, when
 ◊ left to itself and without Instruction. He was asto-
 ◊ nish'd at his former Ignorance, but his new Discoveries
 ◊ produc'd new Perplexities.

◊ One Day, when *Mercury* was speaking to him of the
 ◊ noble Destiny of Man, the Dignity of his Nature, and
 ◊ the Immortality which awaits him, he answer'd ; *If the*
 ◊ *great Osiris ordains Mortals to so perfect a Felicity, whence*
 ◊ *is it that they are born in such Ignorance. Whence comes it*
 ◊ *that he does not shew himself to them, to dispel their Dark-*
 ◊ *ness? Alas ! if you had not come to enlighten me, I should*
 ◊ *have sought long without discovering the first Principle of all*
 ◊ *Things, such as you have made him known to me. Upon*
 ◊ *this Mercury unfolded to him all the Secrets of the Eryp-*
 ◊ *tian Divinity, in the following Manner :*

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

◊ Mankind liv'd then without Discord, Ambition, or
 ◊ Luxury, in a perfect Peace, Equality, and Simplicity.
 ◊ Each Man, however, had his particular Qualities and
 ◊ Passions ; but all Passions were subservient to the Love
 ◊ of Virtue ; and all Talents applied to the Discovery of
 ◊ Truth. The Beauties of Nature, and of its Author,

* See the *Egyptian Theology*, in the Disc. p. 46.

‘ were the Diversion, Entertainment, and Study of the
‘ first Men.

‘ The Imagination, being well regulated, presented no-
‘ thing then but agreeable Ideas. The Passions, being in
‘ Subjection to Reason, did not disturb the Heart : And
‘ the *Love of Pleasure* was always in Conformity to the
‘ *Love of Order*. The God *Osiris*, the Goddess *Isis*, and
‘ their Son *Orus*, came and conversed with Men, and
‘ taught them all the Mysterics of Wisdom.

‘ This terrestrial Life, how happy soever, was never-
‘ theless but the Infancy of our Beings, in which Souls
‘ were prepar’d for a successive unfolding of Intelligence
‘ and Happiness. After having liv’d a certain Time upon
‘ Earth, Men chang’d their Form without dying, and flew
‘ away to the Stars, where they enjoy’d new Pleasures
‘ and new Knowledge, new Senses, and new Light.
‘ From thence they were rais’d to another World, then to
‘ a Third ; and so pass’d through the immense Spaces by
‘ endless Metamorphoses.

‘ A whole Age, and, according to some, many Ages,
‘ pass’d in this Manner. At length there happened a sad
‘ Change both in Spirits and in Bodies. *Typhon* and his
‘ Companions inhabited heretofore this happy Dwelling ;
‘ but being swelled with Pride, and forgetting themselves
‘ so far as to resolve to scale Heaven, they were thrown
‘ down headlong, and burried in the Center of the Earth.
‘ They came out of their Abyss, broke thro’ *the Egg of*
‘ *the World*, diffus’d Evil through it, and corrupted the
‘ Minds, Hearts, and Manners of its Inhabitants. The
‘ Soul of the great *Osiris* forsook his Body, which is
‘ NATURE, and it became a Carcass. *Typhon* tore it in
‘ Pieces, dispers’d its Members, and blasted all its Beau-
‘ ties.

‘ From that Time the Body became subject to Diseases
 ‘ and Death, the Mind to Error and to Passions. The
 ‘ Imagination of Man presents him now with nothing but
 ‘ Chimera’s. His Reason serves only to contradict his
 ‘ Inclinations, without being able to rectify them. The
 ‘ greatest Part of his Pleasures are false and deceitful ; and
 ‘ all his Pains, even his imaginary ones, are real Evils.
 ‘ His Heart is an abundant Source of restless Desires, fri-
 ‘ volous Fears, vain Hopes, disorderly Inclinations, which
 ‘ successively torment him. A Crowd of wild Thoughts,
 ‘ and turbulent Passions, cause an intestine War within
 ‘ him, make him continually take Arms against himself,
 ‘ and render him, at the same Time, both an Idolater,
 ‘ and an Enemy of his own Nature.

‘ That which each Man feels in himself is a lively I-
 ‘ mage of what passes in human Society. Three differ-
 ‘ ent Empires rise in the World, and divide all Charac-
 ‘ ters. The Empire of OPINION, that of AMBITION,
 ‘ and that of SENSUALITY. *Error* presides in the First ;
 ‘ *Force* has the Dominion in the Second ; and *Vanity* reigns
 ‘ in the Third.

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

‘ You, continu’d *Mercury*, are of the ancient
 ‘ Race of the Kings of *Egypt*, and are destin’d by the
 ‘ great *Osiris* to reform that Kingdom by your wise Laws.
 ‘ He has preserv’d you only that you may one Day make
 ‘ other

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

He said, and of a sudden rises into the Air; his Body becomes transparent, and disappears by Degrees, like the Morning Star, which flies at the Approach of *Aurora*. He had a Crown upon his Head, Wings at his Feet, and held in his Hand a *Caduceus*. Upon his flowing Robe were all the Hieroglyphicks, which *Trismegistus* afterwards made use of, to express the Mysteries of Divinity, and of Nature.

Meris, who then reign'd in *Egypt*, being admonished by the Gods in a Dream, of all that passed in the Desert Island, sent to fetch the Savage Philosopher, and perceiving the Conformity between his Story and the divine Dream, adopted him for his Son. *Trismegistus*, after the Death of that Prince, ascended the Throne, and made *Egypt* for a long Time happy, by the Wisdom of his Laws.

He wrote several Books, which contain'd the Divinity, Philosophy, and Policy of the *Egyptians*. The first *Hermes* had invented the ingenious Art of expressing all Sorts of Sounds by the Different Combinations of a few Letters; an Invention most wonderful for its Simplicity, but not sufficiently admired because it is common. Besides this Manner of writing, there was another, which was consecrated to divine Things, and which few Persons understood.

Trismegistus express'd the Virtues and Passions of the Soul, the Actions and Attributes of the Gods, by the Figures of Animals, Insects, Plants, Stars, and diverse other Symbolical Characters. Hence it is that we see Cows, Cats, Reptiles and Crocodiles in our ancient Temples, and upon our Obelisks; but they are not the Objects of our Worship, as the *Greeks* foolishly imagine.

• *Trismegistus* conceal'd the Mysteries of Religion un-
 • der Symbols, Hieroglyphicks, and Allegories; and ex-
 • pos'd nothing to the Eyes of the Vulgar but the Beau-
 • ties of his Morality. This has been the Method of the
 • Sages in all times, and of the great Legislators in all
 • Countries. These divine Men knew, that corrupted
 • Minds could not relish sublime Truths, till the Heart
 • was purg'd of its Passions: For which Reason they
 • spread over Religion a sacred Veil, which opens, is rent
 • asunder, and vanishes, when the Eyes of the Under-
 • standing are able to support its Brightness. This is the
 • Substance of the Inscription, which is to be seen at *Sais*,
 • upon a Statue of *Isis*, *I am all that is, has been, and shall*
 • *be, and no Mortal has ever yet remov'd the Veil which co-*
 • *vers me.*

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

After *Sonchis* had entertain'd *Cyrus* in this Manner, he
 conducted him to the Temple, where he let him into all
 the Ceremonies and Mysteries of the *Egyptian* Worship,
 a Priviledge which had never been granted to any Stranger,
 till he had gone through a severe Probation.

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



THE
TRAVELS
OF
CYRUS.

BOOK IV.



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

While a favourable Wind fill'd the Sails, *Araspes* calling to Mind the Notions of *Zoroaster* and the *Magi*, discours'd with *Cyrus* upon all the Wonders which are discoverable in the vast Empire of the Waters; of the Conformation of its Inhabitants, which is suited to their Element; of the Use of their Fins, which they employ sometimes as Oars to divide the Water, and sometimes as Wings to stop themselves by extending them; of the delicate Mem-

branes which they have in their Bodies, and which they distend or contract, to make themselves more or less heavy, according as they would go upwards or downwards in the Water; of the admirable Structure of their Eyes, which are perfectly round, to refract and unite more readily the Rays of Light, without which they could not see in the humid Element.

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

Then they reason'd upon the Ebbing and Flowing of the Tide, which is only discernable in the great *Ocean*; of the Influence of the Moon which causes those regular Motions, and of the Distance and Magnitude of that Planet, which are wisely adjusted to answer all our Wants. ' If it
' was bigger, *said they*, or nearer to us, or if there were
' many of them, the Pressure, being thereby augmented,
' would raise the Tides too high, and the Earth would be
' every Moment overflow'd by Deluges. If there was
' no Moon, or if it was less, or at a greater Distance, the
' Ocean would soon become a Mass of stagnated Waters;
' and its pestiferous Exhalations, diffusing themselves eve-
' ry where, would destroy Plants, Beasts, and Men.' At length they came to discourse of that Sovereign Power, which has dispos'd all the Parts of the Universe with so much Symmetry and Art.

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

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

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

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

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

Prytanis, the Favourite of *Ariston*, had been debauch'd in his Youth by conversing with ill Women at *Athens*. As he had a great deal of pleasant Wit, he had the Secret of making even his Faults agreeable. He knew how to suit himself to all Tastes, and to speak the Language of all Characters. He was sober with the *Spartans*, polite with the *Athenians* he drank with the *Thracians*, and reason'd with the *Egyptians*. He put on all Shapes by turns; not

to deceive (for he was not wicked) but to gratify his prevailing Passion, which was the Desire of Pleasing, and of being the Idol of Men. In a Word, he was a Compound of whatever is most agreeable and irregular. *Ariston* lov'd him, and was entirely govern'd by him,

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

Anaxandrides observ'd a quite different Conduct, but equally ruinous to the State. As he knew not how to distinguish sincere and honest Hearts, he believ'd all Men false, and that the Good only added Hypocrisy to their hidden Malice. He entertain'd Suspicions of the best Officers of his Army, and especially of *Leonidas*, the principal and most able of his Generals, a Man of strict Probity, and distinguish'd Bravery. *Leonidas* lov'd Virtue sincerely, but had not enough of it to bear with the Faults of others. He despis'd Men too much, and was regardless both of their Praises and Favours. He humour'd neither Princes, nor their Courtiers. His Hatred of Vice render'd his Manners fierce and savage, like those of the first *Spartans*. He look'd for Perfection in every thing; and as he never found it, he had no intimate Friendship with any Person. Nobody lov'd him, but all fear'd him, and all esteem'd him upon Account of his great Qualities. In a Word, he was an Abridgment of all those Virtues which make Men most respected, and most avoided. *Anaxandrides* grew weary of him, and banish'd him. Thus did this Prince weaken the Strength of *Sparta*, while *Ariston* corrupted its Manners.

Chylo, who had educated the two young Princes, went and spoke to them in the following Manner: ' My Age,
' my

‘ my long Services, and the Care I have taken of your
 ‘ Education, give me a Right to speak to you with Free-
 ‘ dom. You both ruin yourselves by contrary Faults,
 ‘ *Ariston* exposes himself to be often deceiv’d by flattering
 ‘ Favourites; and you, *Anaxandrides*, expose yourself
 ‘ to the Misfortune of never having a true Friend.

‘ To treat Men always with the utmost Rigour they
 ‘ deserve, is Brutality, and not Justice: But, on the o-
 ‘ ther hand, too general a Goodness, which knows not
 ‘ how to punish Evil with Firmness, or to reward Merit
 ‘ with Distinction, is not a Virtue, but a Weakness. It
 ‘ frequently produces as great Mischiefs as Malice itself.

‘ As for you, *Anaxandrides*, your Distrust does more
 ‘ Hurt to the State, than the too easy Goodness of *Ariston*.
 ‘ Why do you entertain a Diffidence of Men upon bare
 ‘ Surmises, when their Talents and Capacities have ren-
 ‘ der’d them necessary to you? When a Prince has once
 ‘ honour’d a Minister with his Confidence, for good Rea-
 ‘ sons, he ought never to withdraw it, without manifest
 ‘ Proofs of Perfidiousness. It is impossible for him to do
 ‘ every thing himself, and he must therefore have the Cou-
 ‘ rage to hazard sometimes the being deceiv’d, rather than
 ‘ miss the Opportunities of acting. He should know
 ‘ how to make a wise Use of Men, without yielding
 ‘ himself up to them blindly like *Ariston*. There is a Me-
 ‘ dium between an excessive Diffidence, and too univer-
 ‘ sal a Confidence. You must both correct yourselves;
 ‘ otherwise, your Government will not long subsist.’

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

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

Chilo was then one of the *Ephori*. He had acquir'd by his Wisdom great Credit with the Kings, the Senate, and the People; and was look'd upon as a second *Lycurgus*, without whom nothing was done at *Lacedæmon*.

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

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

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

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

himself. And in this Union of the Head with the Members, consisted the Life of the Body Politick at *Sparta*.

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

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

In order to expel Luxury and Envy from *Sparta*, he resolv'd to banish for ever, both Riches and Poverty. He persuaded his Country-men to make an equal Distribution of all their Wealth, and of all their Lands; decry'd the Use of Gold and Silver, and ordain'd that they should have only Iron Money, which was not current in foreign Countries. He chose rather to deprive the *Spartans* of the Advantages of Commerce with their Neighbours, than to expose them to the Misfortune of bringing home from other Nations, those Instruments of Luxury which might corrupt them.

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

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

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

Cyrus was shock'd to see the Liberty, which reign'd in these publick Assemblies, between Persons of different Sexes; and could not forbear representing it to *Chilo*.
 ' There seems, *said he*, to be a great Inconsistency in the
 ' Laws of *Lycurgus*. His Aim was to have a Republick
 ' only of Warriors, inur'd to all Sorts of Labours;
 ' yet

yet nevertheless, he has not been afraid to expose them to Sensuality, which may weaken their Courage.

The Design of *Lycurgus* in establishing these Festivals, *reply'd Chilo*, was to preserve and perpetuate military Virtue in his Republick. That great Law-giver had a profound Knowledge of human Nature. He knew what Influence the Inclinations and Dispositions of Mothers have upon their Children. His Design was to make the *Spartan* Women Heroines, that they might bring the Republick none but Heroes.

Besides, *continued Chilo*, gross Sensuality and delicate Love are equally unknown at *Lacedæmon*. 'Tis only in these publick Festivals, which are seldom celebrated, that the Familiarity, which so much offends you, is allow'd. At all other Times the Women are very reserv'd. Nay, it is not permitted, according to our Laws, for new-marry'd Persons to see one another often in private. And thus our Youth are accusom'd to Temperance and Moderation, even in the most lawful Pleasures.

On the other Hand, Love and Inclination have little Share in our Marriages; so that stolen Amours, and Jealousy are banished from *Sparta*. Husbands, who are sick, or advanc'd in Years, lend their Wives to others, and afterwards take them again without Scruple. Wives look upon themselves as belonging to the State more than to their Husbands. The Children are educated in common, and often without knowing any other Mother than the Republick; or any other Fathers than the Senators.

Here *Cyrus*, struck with a lively Remembrance of *Cassandana*, and of the pure Pleasures of their mutual Love, sigh'd within himself, and set it an Abhorrence of these odious Maxims. He despis'd Effeminacy, but he could

not relish the *Spartan* Roughness, which sacrific'd the sweetest Charms of Society to Ambition, and knew not how to reconcile military Virtues with tender Passions. However, as he was sensible that *Chilo* would little understand what he meant by such Sentiments, he contented himself with saying,

‘ Paternal Love seems to me a Source of great Advan-
 ‘ tages to a State. Fathers take more Care of the Educa-
 ‘ tion of their Children ; and this Education obliges Chil-
 ‘ dren to Gratitude. These are the original Bands of So-
 ‘ ciety. Our Country is but the Union of many Fami-
 ‘ lies. If Family-Love be weaken'd, what will become
 ‘ of the Love of one's Country, which depends upon it ?
 ‘ Ought we not to be afraid of such Establishments as de-
 ‘ stroy Nature, under Pretence of improving it ?

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

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

courageously to the severest Punishments, in case they fail'd of that Dexterity which was exacted of them.

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

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

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

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

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

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

‘ By this Means a noble Emulation is kept up in their Minds without Enmity; and the Desire of Conquest, preserved without shedding Blood. Every one disputes the Prize with Ardour, and the Vanquish’d take a Pride in crowning the Victors. The Pleasures which accompany these Exercises, make them forget the Fatigue; and this Fatigue prevents their Courage from suffering any Prejudice in Times of Peace.

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

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

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

‘ *Greece* is divided into several Republicks, each of which maintains an Army in Proportion to its Extent. We do not affect to bring prodigious Armies into the Field like the *Asiatics*, but to have well-disciplin'd Troops. Numerous Bodies are difficult to manage, and are too expensive to a State. Our invariable Rule is to encamp so, that we may never be oblig'd to fight against our Will. A small Army, well practis'd in War, may, by entrenching itself, oblige a very numerous one to disperse its Troops, which would otherwise soon be destroyed for want of Provisions.

‘ When the common Cause of *Greece* is to be defended, all these separate Bodies unite, and then no State dares attack us. At *Lacedaemon* all the Citizens are Soldiers. In the other Republicks, all sorts of People are not promiscuously admitted into the Soldiery, but the best Men are chosen out for the Army, such as are bold, robust, in the Flower of their Age and inur'd to laborious Exercises. The Qualities requir'd in their Leaders are Birth, Intrepidity, Temperance and Experience. They are obliged to pass through the most rigid Tryals, before they can be rais'd to a Command. They must have given signal Proofs of all the different Sorts of Courage, by enterprising, executing, and above all by shewing themselves superior to the most adverse Fortune. By this Means each Republick has always a regular Militia, commanded by able Officers; Soldiers accusom'd to Fatigue; Armies, not numerous, but invincible.

‘ The *Spartans*, in Time of War, abate somewhat of the Severity of their Exercises, and Austerity of Life. They are the only People in the World to whom War

‘ is a kind of Repose. We then enjoy all those Pleasures
 ‘ which are forbidden us in Time of Peace.

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

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

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

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

* A Remark of *Ælianus*.

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

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

Leonidas commands; the victorious Troops draw up, and covering themselves with their square Bucklers, approach the Fort. Then, gradually bending, form a kind of sloping Roof, impenetrable to the Weapons of the Besieged. Three different Stories, in the like Figure of a *Tortoise* rise above each other to the very Top of the Walls. Stones, Darts, and whatever can offend, are showered down upon them like a Storm of Hail. So lively is this Image of War, that Slaughter seems to spread itself every where. At length the Besieged give way, and the Besiegers become Masters of the Place.

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

‘ The Republick of *Sparta* seems to be a Camp always
 ‘ subsisting, an Assembly of Warriors always under Arms.
 ‘ How great a Respect soever I have for *Lycurgus*, I can-
 ‘ not admire this Form of Government. Men educated
 ‘ only for War, who have no other Exercise, Study, or
 ‘ Profession, bur to make themselves able and dexterous in

‘ destroying other Men, ought to be look’d upon as Enemies to Society. Good Policy ought to provide; not only for the Liberty of each State, but for the common Security of all the neighbouring ones. To set ourselves loose from the rest of Mankind, to look upon ourselves as made to conquer them, is to arm all Nations against us. ’Tis here again that *Lycurgus* has departed both from Nature and Justice. When he accusom’d each private Citizen to Frugality, he should have taught the whole Nation, to confine its Ambition. The *Spartan* Conduct is like that of a Miser, who is greedy of whatever he has not, while he refuses himself the Enjoyment of what he has.’

After *Cyrus* had throughly studied the Laws, Manners; and military Art of the *Spartans*, he left *Lacedemon* to visit the other famous Republicks of *Greece*:

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

Cyrus resolv’d, before he left *Peloponnesus*, to visit all its principal Cities. He went first to *Argos*, then to *Mycene*, (where *Persens*; from whom the young Hero was descended, formerly reign’d) then to *Sicyon*, and at length stopt at *Corinth*, which, was the most flourishing Republick of *Greece*, after those of *Sparta* and *Athens*.

As he enter’d the Town, he beheld all the People in Mourning. Several Players upon Flutes march’d at the Head of a Funeral Procession, and increas’d the publick Sorrow by their plaintive Sounds. A Company of young Girls bare-footed, their Hair dishevel’d, and cloath’d in long white Robes, surrounded the Bier, and melted into
Tears

Tears when they sung the Praises of the Dead. A little after follow'd the Soldiers, with a slow Pace, a sorrowful Air, their Pikes revers'd; and their Eyes upon the Ground. At their Head march'd a venerable old Man. His noble and military Air, his tall and majestick Stature, and the bitter Grief that was painted upon his Face, drew the Attention of *Cyrus*. The young Prince having ask'd his Name, understood that it was King *Periander*, who was conducting his Son *Lycophon* to his Tomb.

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

Being come to the Fortrefs, which was the Burial-Place of the Kings, *Periander*, first of all, pour'd Wine, Milk, and Honey upon the Body of his Son. He then lighted with his own Hands the Funeral Pile, upon which had been strew'd Incense, Aromatick Spices, and sweet Odours: He remain'd mute, immoveable, and with his Eyes drown'd in Tears, while the devouring Flames consumed the Body. After having sprinkled the yet smoaking Ashes with perfum'd Liquors, he gather'd them together into a Golden Urn; and then making a Sign to the People that he was going to speak, he thus broke Silence. ‘ *People of Corinth, the Gods themselves have taken Care to revenge you of my Usurpation, and to deliver you from Slavery: Lycophon is dead. My whole Race is extinct, and I will reign no longer. Countrymen, resume your Rights and your Liberties.*

As soon as he had said these Words, he order'd all the Assembly to retire, cut off his Hair to denote his Sorrow; and shut himself up in the Tomb with his Son. This

Event gave *Cyrus* a great Desire to know the Cause of it, and he received the following Account :

* * *Corinth* was at first govern'd by Kings, but Monarchy being abolish'd, *Prytanes*, or annual Magistrates were establish'd in their Place. This popular Government continu'd for a whole Age, and *Corinth* increas'd Daily in Wealth and Splendor, until *Cypselus* the Father of *Periander* usurp'd the Regal Authority. After having reign'd above Thirty Years, his Passions being satisfy'd, he began to be troubled with Remorse. Reason resum'd its Empire, he reflected with Horror upon the Crime he had committed, and resolv'd to free the *Corinthians* from their Slavery : but Death prevented him. A little before he expir'd, he call'd *Periander* to him, and made him swear to restore his Countrymen their Liberty. The young Prince, blinded by his Ambition, quickly forgot his Oath ; and this was the first Source of all his Misfortunes.

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

* Several Years after his Marriage, *Periander* declar'd War against the *Corcyreans*, and put himself at the Head of his Troops. The *Corinthians* in his Absence revolted anew. *Melissa* shut herself up in the Fortrefs, vigorously sustain'd the Siege of it ; and sent to demand

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

‘ Succour of *Procles* King of *Epidaurus*, who had always
 ‘ seem’d a faithful Ally to *Periander*.

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

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

‘ *Melissa* quickly found that Usurpation was not the
 ‘ only Crime of which *Procles* was capable. He had en-
 ‘ tertain’d a violent Passion for her, and he try’d all Means
 ‘ to satisfy it. After having in vain employ’d both Ca-
 ‘ reffes and Threatnings, he inhumanly caus’d her to be
 ‘ shut up with her Son *Lycophron*, in a high Tower, situa-
 ‘ ted upon the Borders of the Sea.

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

‘ The King of *Corinth* listen’d too easily to these Ca-
 ‘ lumnies, Jealousy took Possession of his Heart, and he
 ‘ yielded himself up to its Fury. He equipp’d a great
 ‘ Fleet, and embark’d for *Corinth*, before *Procles* could
 ‘ put himself in a Posture of Defence. He was just en-
 ‘ tring the Port when a violent Storm rose and dispers’d his

‘ Ships. *Melissa* knew not the Sentiments of *Periander*,
 ‘ and was already blessing the Gods for her approaching
 ‘ Deliverance, when she saw part of the Fleet perish be-
 ‘ fore her Eyes. The rest being driven on the Coast of
 ‘ *Africa*, were there cast away; and that Vessel only in
 ‘ which *Periander* was, escap’d the Fury of the Tem-
 ‘ pest.

‘ He return’d to *Corcyra*, where he fell into a deep Me-
 ‘ lancholy. His Courage had enabled him to bear up un-
 ‘ der the Loss of his Dominions, but he could not sup-
 ‘ port the Thoughts of *Melissa*’s imagin’d Crime. He
 ‘ had lov’d her, and her only; he sunk under the Weight
 ‘ of his Grief, and his Mind was disturb’d to a Degree of
 ‘ Distraction.

‘ In the mean while *Melissa*, who was still shut up in
 ‘ the Tower, believ’d *Periander* dead, and wept bitterly
 ‘ for him. She saw herself expos’d afresh to the Insults
 ‘ of a barbarous Prince, who had no Horror at committing
 ‘ even the greatest Crimes. While she was imploring the
 ‘ Help of the Gods, and conjuring them to protect her
 ‘ Innocence; the Person under whose Charge *Procles* had
 ‘ left her, being touch’d with her Misfortunes, enter’d
 ‘ the Prison, inform’d her that *Periander* was living, and
 ‘ offer’d to conduct her, with her Son, to *Corcyra*. They
 ‘ all three escap’d by a subterraneous Passage. They tra-
 ‘ vell’d all Night thro’ By-ways, and in a few Days got
 ‘ out of the Territory of *Corinth*; but they wander’d
 ‘ long upon the Coast of the *Aegean* Sea, before they
 ‘ could pass over to *Corcyra*.

‘ *Procles*, mad with Rage and Despair, at the Escape of
 ‘ the Queen, contriv’d Means to confirm *Periander* in his
 ‘ Suspicions, and to give him Notice, that *Melissa* would
 ‘ very soon arrive in the Island of *Corcyra*, in order to
 ‘ poison him. The unfortunate King of *Corinth* listen’d
 ‘ with

with Greediness to every Thing that might inflame his Jealousy, and redouble his Fury.

In the mean while, *Melissa* and *Lycophron* arriv'd with their Conductor at *Corcyra*, and hasten'd to see *Periander*. He was not in his Palace, but in a gloomy Forest, whither he often retir'd to indulge his Grief. As soon as he sees *Melissa* at a great Distance, Jealousy and Fury seize his Mind. He runs towards her, she stretches out her Arms to receive him; but as soon as he comes near her, he draws his Dagger and plunges it into her Bosom. She falls with these Words, *Ab Periander! is it so that you reward my Love and my Fidelity?* She would have proceeded, but Death put an End to all her Misfortunes; and her Soul flew away to the *Elysian* Fields, there to receive the Recompence of her Virtue.

Lycophron sees his Mother swimming in her Blood, he melts into Tears, and cries out, *Revenge, just Gods, revenge the Death of an innocent Mother, upon a barbarous Father, whom Nature forbids me to punish!* This said, he ran into the Wood, and would never see his Father more. The faithful *Corinthian* who had accompany'd him to *Corcyra*, let *Periander* then know the Innocence and Fidelity of *Melissa*, and all the Miseries which *Procles* had made her suffer in her Imprisonment.

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

‘ As he utter’d these Words he endeavour’d to tear o-
 ‘ pen his Wound, but was hinder’d, and conducted to
 ‘ his Palace. He continu’d to refuse all Consolation, and
 ‘ reproach’d his Friends with Cruelty, for seeking to pre-
 ‘ serve a Life which he detested.

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

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

‘ But *Lycophron* remain’d still at *Corcyra*, and refus’d to
 ‘ return to *Corinth*, that he might not see a Father, who
 ‘ had murder’d a virtuous Mother whom he tenderly
 ‘ lov’d. *Periander* dragg’d on the rest of his unhappy
 ‘ Life without enjoying his Grandeur. He had stabb’d a
 ‘ Wife whom he ador’d. He lov’d a Son who justly ha-
 ‘ ted him. At length, he resolv’d to lay down his Roy-
 ‘ alty, crown his Son, and retire into the Island of *Cor-*
 ‘ *cyra*, there for ever to lament his Misfortunes, and expi-
 ‘ ate, in Retirement, the Crimes he had committed. In
 ‘ order to execute this Design, he order’d a Vessel to *Cor-*
 ‘ *cyra*, to fetch *Lycophron* home, instructing the Messen-
 ‘ ger to persuade him to return to *Corinth*, by telling him,
 ‘ that his Father would set him upon the Throne. He
 ‘ flatter’d himself that he should pacify the Prince’s Ha-
 ‘ tred by this Sacrifice, and was already preparing to place
 ‘ the Diadem on his Head. He was impatient for his Ar-
 ‘ rival, and went often to the Sea-side. The Ship at
 ‘ length appear’d. *Periander* ran with Eagerness to em-
 ‘ brace

brace his only Son ; but how great was his Surprize and Grief, when he beheld *Lycophron* in a Coffin !

The *Corcyreans*, groaning under the Yoke of *Periander*, whose Cruelties they abhorr'd, had revolted : and to extinguish for ever the Tyrant's Race, the Son was made the innocent Victim of their Enmity against the Father. These barbarous Islanders assassinated the young Prince, and sent his dead Body in the Vessel, as a Testimony of their eternal Hatred.

Periander, struck with this sad Spectacle, enters deeply into himself, discovers the Wrath of Heaven and cries out ; *I have violated the Oath made to a dying Father. I have refus'd to restore Liberty to my Countrymen. O Melissa ! O Lycophron ! O vengeful Gods ! I have but too well deserv'd all these Calamities which overwhelm me !* He then appointed a pompous Funeral, and commanded all the People to be present at it.

Cyrus, who had been at those Obsequies, understood, some Days after, that *Periander* had order'd two Slaves to go by Night to a certain Place, and kill the first Man they should meet, and then throw his Body into the Sea. The King went thither himself, was murder'd, and his Body never found, to receive the Honours of Burial. Having given himself over to a Despair beyond Example, he resolv'd to punish himself in this Manner, that his Shade might continually wander upon the Banks of *Styx*, and never enter the Abode of Heroes. What a dreadful Series of Crimes and Misfortunes ! The Husband stabs his Wife, rebellious Subjects assassinate the innocent Son, and the King procures his own Murder ! The vindictive Justice of the Gods, after having extinguish'd the Tyrant's whole Family, pursues him beyond the Grave. How dreadful a Spectacle, and how instructive a Lesson for *Cyrus* !

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





THE
TRAVELS
OF
CYRUS.

BOOK V.



YRUS leaving *Thebes*, and crossing *Bœetia*, went into *Attica*, and at length arriv'd at *Athens*. *Pisistratus* who then reign'd there, receiv'd the young Prince with all the *Athenian* Politeness, and conducted him to his Palace, which was of a noble, but simple Kind of Architecture. Upon the Freezes were represented the Labours of *Hercules*, the Exploits of *Theseus*, the Birth of *Pallas*, and the Death of *Coærus*. They enter'd by a vast Portico of Pillars of the *Ionick* Order, into a great Gallery, adorn'd with Paintings, Brass and Marble Statues, and with every thing which cou'd engage and charm the Sight.

Cyrus sat down by *Pisistratus*. Several Senators and young *Athenians* seated themselves round them upon rich Carpets. A magnificent Repast, according to the Mode of the Country, was serv'd up. The most delicious Wines were pour'd into Golden Cups, finely Wrought; but the *Attick Salt*, and *Athenian* Politeness, which season'd the Conversation of *Pisistratus*, were the principal Delicacies of the Entertainment. During the Regale, the King entertain'd *Cyrus* with a general Account of the Revolutions, which had happen'd in the State, in his Time; of his Exile, Misfortunes, and Restauration, after having been twice dethron'd. He painted, in the most lively Colours, all the Disorders of a popular Government, that he might create an Abhorrence of it. He season'd his Discourse with historical Remarks, agreeable Descriptions, and ingenious Turns, which delighted all the Assembly.

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

Cyrus perceiv'd with Pleasure, by this Example, the Ascendant which Princes, by their amiable Qualities, may gain over the Hearts of those who have the greatest Aversion to Regal Authority.

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

This Philosopher, after his Travels, had refus'd to return to *Athens*, because *Pisistratus* had caused himself to be declared King. But having understood with how
much

much Wisdom and Moderation he govern'd, he was reconcil'd to him.

The Sage had chosen his Habitation upon *Mars-Hill*, where was held the famous Council of the *Areopagus*. *Pisistratus* wou'd himself conduct the young Prince, and present him to the *Athenian* Law-giver. *Solon*, though in a very advanc'd Age, still preserv'd the Remains of his lively Cheerfulness, and those Beauties of the Mind which never grow old. He embrac'd *Cyrus* with that affectionate Tenderness, which is natural to old Men, when young Persons seek their Counsels and Conversation, in order to learn Wisdom. *Pisistratus* knowing that the Prince's Design in visiting *Solon*, was to inform himself throughly of the *Athenian* Laws, retir'd, and left them alone.

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

From this Place they beheld the fertile Plains and craggy Mountains of *Attica*, which bounded the View on one Side with an agreeable Mixture of every Thing most smiling and wild in Nature: On the other Side, the *Saronic* Gulph, widening by Degrees, open'd a Prospect of several Islands which seem'd to float upon the Waves. At a greater Distance the rising Coasts of *Argolis* seem'd to lose themselves in the Clouds, while the Sea which appear'd to touch the Skies, terminated the View, and reliev'd the Eye, weary with surveying so great a Variety of Objects.

Below, was the City of *Athens*, which extended itself upon the Declivity of a Hill. The numerous Buildings rose one above another, and their different Structure shew'd the different Ages of the Republick; its first Simplicity in the heroick Ages, and its rising Magnificence in

the Time of *Solon*. In one Part might be seen Temples with sacred Groves, magnificent Palaces with Gardens, and a great Number of stately Houses of a regular Architecture. In another a great many Towers, high Walls, and little irregular Buildings, which discover'd the warlike and rustick Taste of antient Times. The River *Illissus*, which flow'd near the City, and winded through the Meadows, added a thousand natural Beauties to those of Art.

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

‘ All the *Greecian* Families are descended from *Hellen* Son of *Deucalion*, whose three Children gave their Names to the three Sorts of *Greeks*; *Aeolians*, *Dorians*, and *Ionians*. These People built themselves several Cities; and from those Cities came *Hercules*, *Theseus*, *Minos*, and all those first Heroes, to whom Divine Honours are given, in order to shew that Virtue can be rewarded only in Heaven.

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

‘ This excellent Conduct kept them clear of an unbridled Licentiousness, and inspir'd them with the Love of a Liberty regulated by Laws. But these pure
 ‘ Maxims

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

† Among all these Republicks, *Athens* and *Lacedæmon* are without Comparison the Principle. The Character of *Athens* is graceful Wit, refin'd Politeness, all the amiable and conversable Virtues. That of the *Spartans* is Magnanimity, Temperance, military Virtue, and Reason stript of all Ornament. The *Athenians* love the Sciences and Pleasures: Their great Propensity is to Voluptuousness. The Life of the *Spartans*, is laborious and austere; all their Passions have a Turn to Ambition. From the different Genius of these Nations have proceeded the different Forms and Revolutions of their Governments.

† *Lycurgus* follow'd the Austerity of his natural Temper, and the rugged Genius of his Fellow Citizens, when he reform'd Abuses at *Lacedæmon*. He consider'd the Happiness of his Country as plac'd in Conquest and Dominion; and upon that Plan, form'd all the Laws of *Sparta*, in which you have been instructed. It was impossible for me to imitate him.

† *Athens* in the Beginning had Kings, but they were such only in Name. The Genius of this People was so different from that of the *Lacedæmonians*, that it made Royalty insupportable to them. The Power of their Kings being almost wholly confin'd to the Command of their Armies, vanish'd in time of Peace. We reckon ten from *Cecrops* to *Theseus*, and seven from *Theseus* to *Codrus*, who made a Sacrifice of himself to the Safety of his Country. His Children *Medon* and *Nileus*, disputed for the Throne. The *Athenians* took this Occasion to abolish intirely the Regal Power, and declar'd

Jupiter.

‘ *Jupiter* sole King of *Athens*; a specious Pretext to favour
 ‘ Rebellion, and to shake off the Yoke of all settled Au-
 ‘ thority.

‘ In the Place of the Kings, they created perpetual Go-
 ‘ vernors, under the Name of *Archons*; but this being
 ‘ an Image of Royalty, appear’d Odious. That they
 ‘ might not leave so much as a Shadow of Regal Power,
 ‘ they establish’d *Decennial Archons*; but their restless
 ‘ Humour was not yet satisfy’d. They reduc’d the Du-
 ‘ ration of these Magistracies to one Year, that they might
 ‘ the oftner take into their own Hands the Supreme Au-
 ‘ thority, which they never transferr’d to their Magi-
 ‘ strates but with Regret.

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

‘ The Council of *Areopagus*, instituted by *Cecrops*, re-
 ‘ verenc’d throughout all *Greece*, and so famous for its In-
 ‘ tegrity, that the Gods are said to have respected its De-
 ‘ cisions, had no longer any Authority. The People
 ‘ judg’d of every Thing in the last Resort; but their
 ‘ Resolutions were not fix’d and steady, because the Mul-
 ‘ titude is always humerfome and inconstant. The smal-
 ‘ lest Umbrages heightned the Presumption, provok’d
 ‘ the Folly, and arm’d the Fury, of a Multitude corrup-
 ‘ ted by an excessive Liberty.

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

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

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

‘ You see, said I to him, the Miseries which threaten
 ‘ us. An unbridled Licentiousness has taken the Place of
 ‘ true Liberty. You are descended from *Cecrops*, and I
 ‘ from *Codrus*. We have more Right to pretend to the
 ‘ Royal Power than any other, but let us take care not to
 ‘ aspire to it. It would be a dangerous Exchange of Pas-
 ‘ sions, to forsake Sensuality, which hurts only ourselves,
 ‘ in order to pursue Ambition, which might be the Ruin
 ‘ of our Country. Let us endeavour to be serviceable to
 ‘ it, without attempting to bring it under our Dominion.

‘ An Occasion soon presented to facilitate my Projects.
 ‘ The *Athenians* chose me to be Chief of an Expedition
 ‘ against the *Megarians*, in order to recover from them

* *Plut. Life of Solon.*

‘ the Island of *Salamis*. I embark’d with Five hundred
 ‘ Men, made a Descent upon the Island, took the City
 ‘ and drove away the Enemy. They still insisted on the
 ‘ Justice of their Pretensions, and chose the *Lacedemonians*
 ‘ to be Judges of it. I pleaded the common Cause, and
 ‘ gain’d it.

‘ Having by these Actions acquir’d an universal Reputa-
 ‘ tion, the *Athenians* press’d me to accept of the Royal-
 ‘ ty; but I refus’d it, and apply’d myself to cure the pub-
 ‘ lick Evils in Quality of *Archon*.

‘ The first Source of all those Evils, was the excessive
 ‘ Power of the People. Monarchical Authority, mode-
 ‘ rated by a Senate, was the primitive Form of Govern-
 ‘ ment in all wise Nations. I was desirous to imitate *Ly-*
 ‘ *curgus* in the Establishment of it, but was too well ac-
 ‘ quainted with the natural Temper of my Countrymen,
 ‘ to undertake it. I knew that if they suffered themselves
 ‘ to be stripp’d of the Sovereign Power, they would soon
 ‘ take it back again by open Violence. I therefore con-
 ‘ tented myself with setting Bounds to it.

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

‘ I caused those to be punish’d severely, who taught,
 ‘ That all Men are born equal; that Merit only ought to re-
 ‘ gulate

‘ *gulate Ranks; and that the greatest Merit a Man can have is Wit.* I made them sensible of the fatal Consequences of such false Maxims.

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

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

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

‘ Merit, reply’d *Solon*, essentially distinguishes Men, and ought solely to determine Ranks: But Ignorance and Passions often hinder us from discerning it. Self-Love makes each Man attribute it to himself. The most deserving are the most Modest, and never seek to rule.

‘ B. fides, that which appears to be Virtue, is sometimes
 ‘ nothing but a deceitful Mask.

‘ Disputes, Discord, and Illusion, would be endless,
 ‘ if there was not some Rule more fix’d, certain, and pal-
 ‘ pable, than Merit alone, whereby to distribute Ranks
 ‘ and Degrees.

‘ These Ranks are regulated in small Republicks by E-
 ‘ lection, and in great Monarchies by Birth. I confess
 ‘ it as an Evil to grant Dignities where there is no real Me-
 ‘ rit, but it is an Evil which is necessary, to prevent grea-
 ‘ ter. You see here the Source of almost all political E-
 ‘ stablishments, and the Difference between Natural and
 ‘ Civil Right. The one is always conformable to the
 ‘ most perfect Justice ; the other is often unjust in the
 ‘ Consequences, but is necessary to prevent Confusion
 ‘ and Disorder.

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

‘ I understand you, *said Cyrus*, Sovereignty and Ranks
 ‘ are necessary Evils, to keep the Passions within Bounds.
 ‘ The lower Sort ought to be content with meriting the
 ‘ internal Esteem of Men, by their simple and modest
 ‘ Virtue ; and the Great should be persuadèd that nothing
 ‘ but outward Homage will be paid them, unless they
 ‘ have true Merit. By this Means, the one Sort will not be
 ‘ dejectèd with their low Condition ; nor the other pride
 ‘ themselves too much, in their Grandeur. Men will
 ‘ become sensible, that Kings are necessary ; and Kings
 ‘ will

' will not forget, that they are Men. Each Man will
 ' keep himself within his own Sphere, and the Order of
 ' Society will not be disturb'd. I see clearly the Beauty
 ' of this Principle, and am very impatient to know your
 ' other Laws.

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

' I never tasted so much Pleasure, as in relieving the
 ' Miserable. I retain'd enough for my own Person, and
 ' was therefore rich; but I esteem'd my self poor, because
 ' I had not sufficient to distribute something to all the
 ' Unfortunate. I spread abroad at *Athens* this useful
 ' Maxim, *That all the Members of the same Common-*
 ' *wealth ought to feel and compassionate the Miseries of one a-*
 ' *nother, as Parts of the same Body.*

' The third Source of our Mischiefs, was the Multi-
 ' plicity of Laws which is as evident a Token of the
 ' Corruption of a State, as a Diversity of Medicines is of
 ' the Distempers of Bodies.

' Here again I could not imitate *Lycurgus*. Community of
 ' Goods, and an Equality of all the Members of a Repub-
 ' lick, render useles a great many Laws and Forms which
 ' are absolutely necessary, where there is an Inequality of
 ' Ranks and Property. I contented my self with abolish-

‘ ing all those Laws, which serv’d only to exercise the
 ‘ subtle Genius of the Sophists, and the Skill of the Law-
 ‘ yers; reserving only a small Number of such as were
 ‘ simple, short, and clear. By this Means I avoided con-
 ‘ tentious Chicane, that Monster, produc’d by the idle
 ‘ Subtlety of Men, to elude Justice. I fix’d certain
 ‘ Times for the final Determination of Law-Suits, and
 ‘ ordain’d severe and disgraceful Punishments for the
 ‘ Magistrates, who should lengthen them, beyond the
 ‘ Bounds prescrib’d. Lastly, I abolish’d the too severe
 ‘ Laws of *Draco*, which punish’d the smallest Weakness,
 ‘ and the greatest Crime equally with Death, and I pro-
 ‘ portion’d the Punishment to the Offence.

‘ The fourth Source of Evils, was the bad Education
 ‘ of Children; none but superficial Qualities, Wit, bright
 ‘ Imagination, and Gallantry, were cultivated in young
 ‘ Persons. The Heart, Reason, noble Sentiments, and
 ‘ solid Virtues, were neglected. The Value, both of
 ‘ Men and Things, was rated by Appearances, and not by
 ‘ Reality. The *Athenians* were serious about Trifles, and
 ‘ look’d upon solid Matters as too abstracted.

‘ In order to prevent these Mischiefs, I ordain’d that
 ‘ the Council of *Arcopagus* should super-intend the E-
 ‘ ducation of Children. I would not have them educa-
 ‘ ted in such Ignorance, as the *Spartans*, nor confin’d as
 ‘ before, to the Study of Eloquence, Poesy, and those
 ‘ Sciences, which serve only to adorn the Imagination. I
 ‘ would have them apply their Thoughts to all those Kinds
 ‘ of Knowledge which help to fortify Reason, to habitu-
 ‘ ate the Mind to Attention, and are serviceable, for ac-
 ‘ quiring Penetration and Judgment: The Proportion
 ‘ of Numbers, the Calculation of the Cœlestial Motions,
 ‘ the Structure of the Universe, the great Art of know-
 ‘ ing how to mount up to first Principles, to descend to
 ‘ Consequences, and to open the whole Chain of Truths,

‘ These speculative Sciences nevertheless, serve only to
 ‘ exercise and cultivate the Mind, in the Time of Youth.
 ‘ The *Athenians*, in a riper Age, apply themselves to the
 ‘ Study of the Laws, Policy, and History, to learn the
 ‘ Revolutions of Empires, the Causes of their Rise, and
 ‘ the Occasions of their Fall; in a Word, to every Thing
 ‘ which may contribute to the Knowledge of Man, and
 ‘ of Men.

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

‘ In the publick Shews, I caus’d to be represented the
 ‘ fatal Consequences of their Disunion, and of all the
 ‘ Vices prejudicial to Society. By this Means, Multi-
 ‘ tudes of Men, assembled in the same Place, were indu-
 ‘ ced to spend whole Hours in hearing Lessons of a sublime
 ‘ Morality. They would have been disgusted with dry
 ‘ Precepts and cold Maxims, and there was no way to in-
 ‘ struct, unite, and correct them, but under Pretence of
 ‘ amusing them.

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

‘ I could not, reply’d *Solon*, change the Nature of my
 ‘ Countrymen; my Laws are not perfect, but are the best
 ‘ which

' which they cou'd bear. *Lycurgus* found, in his *Spar-*
 ' *tans*, a Genius, apt to all heroick Virtues. I found, in
 ' the *Athenians*, a Bent towards all the Vices, which make
 ' Men effeminate. I will venture to say, that the Laws
 ' of *Sparta*, by carrying the Virtues to an Extreme,
 ' transform them into Faults. My Laws, on the con-
 ' trary, tend to render even the Weaknesses of Men use-
 ' ful to Society. This is all that Policy can do. It does
 ' not change Mens Hearts; it only restrains their Pas-
 ' sions.

' I thought, continu'd *Solon*, to have prevented, or
 ' remedied, the greatest Part of our Evils, by the Esta-
 ' blishment of these Laws; but the Restlessness of a Peo-
 ' ple, accusom'd to Licentiousness, occasion'd me daily
 ' Vexations. Some blam'd my Regulations; others pre-
 ' tended not to understand them: Some were for making
 ' Additions to them; others for retrenching them. I per-
 ' ceiv'd then how useles the most excellent Laws are,
 ' without a fix'd and stable Authority, to put them in
 ' Execution. How unhappy is the Lot of Mortals! By
 ' endeavouring to avoid the terrible Evils of popular Go-
 ' vernment, they run a Risque of falling into Slavery:
 ' By flying the Inconveniencies of Regal Power, they
 ' become expos'd, by Degrees, to Anarchy. The Path
 ' of just Policy is border'd on both Sides with Precipices.
 ' I sigh'd within my self. I saw, that as yet I had done
 ' nothing, and finding *Pisistratus*, I said to him;

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

' *Laws.* Endeavour to accustom the Athenians to them in
 ' my Absence, and suffer no Alteration in them. I have
 ' refus'd to accept the Royalty, which was offer'd me. A
 ' true Legislator ought to be dis-interested. But for you, Pi-
 ' sistratuſ, your military Virtues qualify you for ſubduing
 ' Mens Paſſions, and your natural Humanity will hinder you,
 ' from abuſing your Authority. Make the Athenians ſub-
 ' ject, without being Slaves; and reſtrain their Licentiouſneſs,
 ' without taking away their Liberty. Avoid the Title of
 ' King, and content yourſelf with that of Archon.

' After having taken this Reſolution, I travel'd into
 ' Egypt and *Asia*. *Piſiſtratuſ*, in my Abſence, mounted
 ' the Throne, notwithstanding the Aversion of the *Athe-*
 ' *nians* to Regal Power. His Addreſs and his Courage
 ' rais'd him to it, and his Mildneſs and Moderation main-
 ' tain him in it. He diſtinguiſhes himſelf from his Coun-
 ' try-Men, chiefly by an exact Submiſſion to the Laws;
 ' and he leads a ſimple Life, without affecting Pomp. Be-
 ' ſides, the *Athenians* reſpect him, as he is deſcended from
 ' *Cecrops*, and has only reſum'd the Authority of his
 ' Anceſtors, for the Good of his Country. As for me,
 ' I ſpend my Days here in Solitude, without meddling
 ' with the Government. I content myſelf with preſid-
 ' ing in the Senate of *Arcopagus*, and explaining my Laws,
 ' when any Diſpute ariſes, about ther Meaning.

The Prince of *Persia* ſaw clearly, by the Diſcourſe of
Solon, the Inconveniencies of a popular Government, and
 that deſpotic Power in a Multitude is more inſupportable,
 than abſolute Authority in a ſingle Perſon.

Cyrus having inſtructed himſelf in the Laws of *Solon*,
 and the Government of the *Athenians*, apply'd himſelf
 afterwards to learn their military Strength. It conſiſted
 chiefly in their Fleets. *Piſiſtratuſ* conducted him to *Pha-*
leruſ, a Maritime Town, ſituated at the Mouth of the
Iliffuſ. This was the ordinary Place of Retreat for the
Athenian

Athenian Ships; for the famous Port *Pyraus* was made afterwards by *Themistocles*.

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

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

‘ I have endeavour'd to prevent these Mischiefs. Mariners are bred up in our Merchant Ships, who are always in a Readiness to Man our Fleets. These Vessels subsist by their Trade in Time of Peace, and they serve to the Defence of the Country, in Time of War. By this Means, Commerce contributes, not only to enrich the Subject, but to augment the Strength of the State. The publick Good unites with the Interest of each private Subject, and Trade does not in the least diminish military Virtue.’

In this Manner *Pisistratus* entertain'd *Cyrus*, till they arriv'd at *Phalerus*. This Port was in Form of a Crescent,

ſcent, great Chains went from one Side to the other, as a Barrier for the Ships; while ſeveral Towers, at certain Diſtances, ſerv'd to defend the Mole.

Piſiſtratus had prepar'd a Sea-Fight. The Veſſels are already rang'd in Order, a Foreſt of Maſts forms on one Side three Lines of a vaſt length, while an oppoſite Fleet, in Figure of a Half-Moon, preſents an oppoſite Foreſt upon the Water. The heavy arm'd Soldiers are plac'd upon the Decks, the Bowmen and Slingers at the Prow and Poop.

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

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

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

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

‘ In order to engage more throughly the Good-will of
 ‘ the People, I flighted any Alliance with the Princes of
 ‘ Greece, and marry’d *Phya*, Daughter of a rich *Atheni-*
 ‘ *an*, of the *Pheanean* Tribe. Love united with Policy,
 ‘ Besides her surprizing Beauty, she had all the Qualities
 ‘ worthy of a Throne, and all the Virtues of a noble
 ‘ Soul. I had lov’d her in my Youth; but Ambition
 ‘ had diverted my Passion.

‘ I govern’d in Peace for some Years; but at length the
 ‘ Inconstancy of the *Athenians* shew’d itself anew. *Ly-*
 ‘ *curgus* rais’d a Murmuring among the People against me,
 ‘ under Pretence that I had exhausted the publick Trea-
 ‘ sury, to maintain useles Fleets; and he laid a Plot to
 ‘ take away my Life. He communicated his Design to
 ‘ *Megacles*, who abhorr’d the Treason, and gave me No-
 ‘ tice of it.

‘ I took all possible Precautions to avoid falling a Victim
 ‘ to the Jealousy of *Lycurgus*. The Traitor however
 ‘ found Means to cause an Insurrection, and the Fury of
 ‘ the People rose to such a Height, that they set Fire to my
 ‘ Palace in the Night. I ran to the Apartment of *Phya*,
 ‘ but it was already consum’d by the Flames, and I had but
 ‘ just Time enough to save myself, with my Son *Hippias*.
 ‘ I escap’d in the Dark, and fled to the Island of *Salamis*,
 ‘ where I conceal’d myself for two whole Years. I
 ‘ doubted not but that *Phya* had perish’d in the Flames;
 ‘ and how great soever my Ambition was, her Death af-
 ‘ fected me infinitely more than the Loss of my Crown.

‘ In the mean while *Megacles* became jealous of *Lycur-*
 ‘ *gus*, and their Differences threw the City again into the
 ‘ utmost Confusion. I gave *Megacles* Notice of my E-
 ‘ scape, my Loss of *Phya*, and the Place of my Retreat.
 ‘ He sent a Proposal to me to return to *Athens*, and offer’d
 ‘ me his Daughter in Marriage.

' In order to engage the *Athenians* to come into our
 ' Measures, we had recourse to Religion, and corrupted
 ' the Priests of *Minerva*. I left the Island of *Salamis*;
 ' but before I enter'd *Athens*, I stop'd at a Temple, some
 ' Furlongs from the City : There I found *Megacles* who
 ' waited for me, with divers Senators, and a Crowd of
 ' People. Sacrifices were offer'd, and the Entrails of the
 ' Victims examin'd, upon which the High-Priest declared
 ' in the Name of the Goddess, that her City cou'd not
 ' be happy but by restoring me ; whereupon I was crown'd
 ' with Solemnity. The better to impose upon the Peo-
 ' ple, *Megacles* chose out, from among the young Priest-
 ' esses, her who was of the most Majestick Stature. She
 ' was arm'd like the Daughter of *Jupiter*, the dreadful
 ' *Aegis* was upon her Breast, and she held in her Hand a
 ' shining Lance ; but her Face was veil'd. I seated my-
 ' self with her in a Triumphal Chariot, and we were con-
 ' ducted to the City : Trumpeters and Heralds went be-
 ' fore, and cried with a loud Voice, *People of Athens,*
 ' *Receive Pisistratus, whom Minerva, resolving to honour*
 ' *above all other Mortals, brings back to you by her Priestess.*

' The Gates of the Town were immediately open'd,
 ' and we went directly to the Fortrefs, where my Marriage
 ' was to be celebrated. The Priestess stept down from her
 ' Chariot, and taking me by the Hand, led me into the
 ' Inner-Appartment of the Palace. As soon as we were a-
 ' lone, she took off her Veil, and I perceiv'd that it was
 ' *Phya*. Imagine the Transports of my Joy. My Love
 ' and my Ambition were both crown'd the same Day. She
 ' gave me a brief Account of her escaping the Flames, of
 ' the Search she had made for me, the Report that had been
 ' spread abroad of my Death, and of her retiring to the
 ' Temple of *Minerva*.

' *Megacles*, seeing all his Projects disconcerted, em-
 ' ploy'd his Thoughts to dispossess me again. He per-

' suaded himself that I had acted in concert with *Phya* to
 ' deceive him by false Hopes. He spread a Rumour at
 ' *Athens*, that I had corrupted the Pontiff, and had em-
 ' ploy'd Religion to impose upon, and abuse, the People.
 ' They rose in Arms against me a second Time, and be-
 ' sieged the Fortress. *Phya*, seeing the cruel Extremities
 ' to which I was reduc'd, and apprehending the Effects I
 ' might feel of the Fury of an enraged Multitude, found
 ' Means to escape from the Fortress, leaving behind her
 ' this Letter.

' *It were unjust to deprive the Athenians of a King, like*
 ' *Pisistratus. He alone can preserve our Country from De-*
 ' *struction. I ought to sacrifice myself to its Happiness; and*
 ' *the Goddess inspires me to make this Sacrifice, in behalf of*
 ' *her Favourite City.*

' This Example of Generosity fill'd me with Admira-
 ' tion, overwhelm'd me with Sorrow, and redoubled my
 ' Love. I made the bitterest Complaints.

' *Ah! too generous, too cruel Phya, You undoubtedly de-*
 ' *ceive yourself. The Gods never command any thing contra-*
 ' *ry to Duty; nor does Religion cancel Obligations founded*
 ' *upon Virtue.*

' *Megacles*, being inform'd of *Phya's* Flight, suspend-
 ' ed the Siege, and offer'd me Peace, upon Condition,
 ' that I wou'd divorce the Queen, and marry his Daugh-
 ' ter. But I resolv'd to sacrifice my Crown, rather than
 ' betray my Glory and my Love. The Siege was renew'd
 ' with more Vigour than ever, and after long Resistance,
 ' I was oblig'd to yield. I left *Attica*, and made my E-
 ' scape to *Eubœe*.

' I wander'd a great while in that Countty, till being
 ' discover'd and persecuted by *Megacles*, I retir'd into the
 ' Island of *Naxos*. I enter'd into the Temple of *Pallas*,
 ' situated

6 situated near the Sea-Coast, to pay my Devotions to the
 6 Protectress of *Athens*. Just as I had ended my Prayer,
 6 I perceiv'd an Urn upon the Altar, and going near it, I
 6 read this Inscription. *Here rest the Ashes of Phya, whose*
 6 *Love to Pisistratus and her Country made her a willing*
 6 *Victim to their Happiness.*

6 This mournful Spectacle renew'd all my Sorrows; yet
 6 cou'd I not tear myself away from that fatal Place. I
 6 often went to the Temple to bewail my Misfortunes.
 6 It was my only remaining Consolation in this lonely
 6 Condition, in which I suffer'd Hunger, Thirst, the In-
 6 clemency of the Seasons, and all the Hardships of a ba-
 6 nish'd Man, who dares not confide in any Person, nor
 6 has any Asylum, but in Forests among wild Beasts.

6 One Day, while I was plung'd in the most melanco-
 6 ly Reflections, and in a profound Silence before the Al-
 6 tars, I know not whether in a Vision or a divine Dream,
 6 but the Temple seem'd to shake, and the Top of it to
 6 open; I beheld *Minerva* in the Air, in the same Form as
 6 when she came out the Head of *Jupiter*, and I heard her
 6 pronounce these Words in a majestick and threatening
 6 Tone: *It is thus the Gods punish those who abuse Religion,*
 6 *by making it subservient to their Ambition.* My Soul was
 6 seiz'd with a sacred Horror. The Presence of the God-
 6 des confounded me, and laid open before my Eyes all
 6 my Crimes. I continu'd a great while without Sense
 6 or Motion.

6 From that Time my Heart was chang'd. I discern'd
 6 the true Source of all my Misfortunes. I detested that
 6 false Policy, which makes use of Wiles, Artifice, and
 6 mean Dissimulation. I resolv'd to follow other Maxims
 6 for the Future; to employ no Methods, but what were
 6 noble, just and magnanimous; and to make it my Endea-
 6 vour to render the *Athenians* happy, in Case I was resto-
 6 red. The Gods were appeas'd, and deliver'd me from my
 6 Exile.

6 My

‘ My Son *Hippias* engaged the *Argians*, and several
 ‘ Cities of *Greece*, to assist me; I went and join’d him in
 ‘ *Attica*. I first took *Marathon*, and then advanc’d to-
 ‘ wards *Athens*. The *Athenians* came out of the City to
 ‘ give me Battle. I sent some Children on Horseback to
 ‘ them, to assure them that I did not come to invade their
 ‘ Liberties, but to restore the Laws of *Solon*. This Mo-
 ‘ deration remov’d their Fears, they receiv’d me with Ac-
 ‘ clamations of Joy; I ascended the Throne a third Time,
 ‘ and my Reign has never since been disturb’d.

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

The *Greek* Poets, in their Dramatic Performances, usu-
 ally represented the Tyranny of Kings, in order to
 strengthen the Aversion which the *Athenians* had to Roy-
 alty: But *Pisistratus* directed the Deliverance of *Andro-
 meda* to be acted. The Poet had scatter’d, throughout his
 Tragedy, several Strokes of Panegyrick, which were the
 more delicate, as they might be apply’d, not only to *Per-
 sesus*, but to *Cyrus*, who was descended from him. After
 this, *Solon* led the young Prince to *Areopagus*, to take a
 Repast there; which was more frugal than that at the Pa-
 lace of *Pisistratus*, but not less agreeable. During the En-
 tertainment, *Cyrus* desir’d the old Sage to explain to him the
 Nature, Design, and principal Parts, of Tragedy, which
 he did not yet understand. *Solon*, who was himself a Po-
 et, answer’d:

‘ The Theatre is a living Picture of the Virtues and
 ‘ Passions of Men. Imitation deceives the Mind into a
 ‘ Relief,

‘ Belief, that the Objects are really present, and not re-
 ‘ presented.’

‘ You have formerly read our Poet, *Homer*; the Dra-
 ‘ ma is only an Abridgment of Epic-Poesy. The one is
 ‘ an Action recited, the other an Action represented. The
 ‘ one recounts the successive Triumphs of Virtue and
 ‘ Courage over Vice and Fortune; the other represents
 ‘ the unforeseen Mischiefs caus’d by the Passions. The
 ‘ one may abound with the *Marvellous* and *Supernatural*;
 ‘ because it treats of heroick Virtues, which the Gods a-
 ‘ lone inspire; but in the other, where human Passions
 ‘ prevail, the *Natural*, must be joined with the *Surpri-*
 ‘ *zing* to shew the Effect and Sport of those Passions. The
 ‘ heaping Wonders upon Wonders, transports the Mind
 ‘ beyond the Limits of Nature, but it only excites Ad-
 ‘ miration. On the contrary, by describing the Effects
 ‘ of Virtue and Vice, both without and within us, Man
 ‘ is brought to see and know himself; the Heart is touch’d
 ‘ while the Mind is diverted.

‘ The *Virtuous*, the *Useful*, and the *Agreeable*, must
 ‘ be united, in order to reach the *Sublime*. The most
 ‘ beautiful Flowers, Graces, and Paintings, only please
 ‘ the Imagination, without satisfying the Heart, or im-
 ‘ proving the Understanding. Solid Principles, noble
 ‘ Sentiments, and various Characters must be dispers’d
 ‘ throughout, in order to display to us, Truth, Virtue,
 ‘ and Nature. Man must be represented as he is, and as
 ‘ he appears; in his native Colours, and under his Disgui-
 ‘ ses; that the Picture may resemble the Original, in which
 ‘ there is always a Contrast of Virtues and Imperfections.
 ‘ Nevertheless it is necessary to conform to the Weakness
 ‘ of Mankind. Too much moralizing disgusts; too
 ‘ much Reasoning tires. We must turn Maxims into A-
 ‘ ction, convey noble Sentiments by a single Word, and
 ‘ instruct rather by the Manners of the Hero, than by
 ‘ his Discourse.

‘ These

• These are the great Rules founded upon human Na-
 • ture, and the Springs which must be put in Motion to
 • make Pleasure serviceable to Instruction. I foresee that
 • one Day these Rules may be improv'd, by introducing
 • into such Entertainments, all the Arts of Imitation,
 • Painting; Musick, and Dancing, as well as Poesy. Hi-
 • therto I have contented my self with making the Thea-
 • tre a School of Philosophy; for the young *Athenians*,
 • and useful to their Education. It argues an Ignorance
 • of human Nature, to attempt to lead it to Wisdom at
 • once by Constraint and Severity. During the Sprightli-
 • ness and Fire of Youth, there is no fixing the Attention
 • of the Mind, but by amusing it. This Age is always
 • upon its Guard against Precepts; and it is therefore ne-
 • cessary to disguise them, under the Form of Pleasure.

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

• I now perceive, said he; that the *Egyptians* are much
 • in the wrong to despise the *Greeks*, and especially you
 • *Athenians*. They look upon your Graces; your Deli-
 • cacies, and your ingenious Turns, as frivolous Thoughts;
 • superfluous Ornaments, and childish Prettinesses, which
 • denote a Puerility of Mind, and a Weakness of Genius,
 • which will not suffer you to rise higher: But I see that
 • you have finer Sentiments than other Nations; that you
 • are well acquainted with human Nature; and know how
 • to make Pleasures instructive. The People of other
 • Countries are only affected with masculine Thoughts,
 • violent Motions, and bloody Catastrophes. It is for
 • want of Sensibility that we do not distinguish, like you,
 • the

‘ the different Shades of human Thought and Passion:
 ‘ We are not acquainted with those soft and sweet Plea-
 ‘ sures, which arise from delicate Sentiments.’

Upon this *Solon* could not forbear embracing him, and saying : ‘ Happy the Nation that is govern’d by a Prince
 ‘ who travels over the Earth and Seas, to carry back into
 ‘ his Country all the Treasures of Wisdom. Remember,
 ‘ O *Cyrus* ! remember one Day the Sentiments with which
 ‘ the Gods now inspire you. I repeat to you what I said
 ‘ to *Cræsus*, King of *Lydia* : No Man can be call’d H A P-
 ‘ P Y till he is dead. I foresee his Misfortunes and your
 ‘ Conquests. Successes are far more to be dreaded than
 ‘ Adversities. Always remember that the true Glory of
 ‘ a King consists in reigning over Men, whom he renders
 ‘ happy by his Beneficence, and good by his Virtues.’

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

Cyrus’s Design in going thither, was not only to study the Laws of *Minos*, but likewise to see *Pythagoras*, who had stopp’d there in his Way to *Croton*. All the Eastern *Magi*, whom that Sage had seen in his Travels, had spoken of him to the Prince with Encomiums. He was esteem’d the greatest Philosopher of his Age, and to understand, best of all Men, the ancient Religion of *Orpheus*. His Dispute with *Anaximander*, the Naturalist, had fill’d all *Greece* with his Fame, and divided all the Learned. *Araspes* had been inform’d of this Matter by the Philosophers of *Athens*, and during the Voyage, gave *Cyrus* the following Account of it :

‘ *Pithagoras*, who was descended from the ancient Kings
 ‘ of the Island of *Samos*, had been captivated with the
 V O L. I. T Charmes

Charmis of Wisdom from his tenderest Years. He discover'd, even from that Time, a superior Genius, and a sovereign Taste for Truth. Not finding at *Samos* any Philosopher, who cou'd satisfy his eager Thirst for Knowledge, he left it at Eighteen Years of Age, to seek elsewhere what he could not meet with in his own Country. After having travell'd for several Years in *Egypt* and *Asia*, he return'd Home, fraught with all the Sciences of the *Chaldeans*, *Egyptians*, *Gymnosophistes*, and *Hebrews*.

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

Anaximander had gone from his own Country, *Miletus*, to the Island of *Samos*. He had all the Talents which can be acquir'd by Study; but his Understanding was more subtile than solid, his Notions more learned than luminous, and his deluding Eloquence full of Sophistry. He was impious in the very Bottom of his Soul, yet affected all the outward Appearances of an extravagant Superstition. He held, as *Divine Truths*, all the Fables of the Poets, and stuck to the literal Sense of their Allegories. He adopted all the vulgar Opinions as Principles, in order to degrade Religion, and make it monstrous. His Impiety did not proceed only from the Vanity of making himself the Head of a new Sect, but from ill Nature. He hated Mankind, and to gratify his Humour, endeavour'd to destroy all the true Pleasures of the Mind, and all the sweet Hopes which the Idea of Immortality inspires.

Pythagoras loudly oppos'd his mischievous Maxims, and endeavour'd to purge Religion of those absurd Opinions which dishonour it. *Anaximander*, covering himself with the Veil of a deep Hypocrisy, took Occasion from thence to accuse him of Impiety. He

• He secretly made use of all Arts to incense the Peo-
• ple, and alarm *Polycrates*, who then reign'd at *Samos*.
• He address'd himself to all the Sects of Philosophers,
• and to the Priests of the different Divinities, to per-
• suade them that the *Samian Sage*, by teaching the
• Unity of one sole Principle, destroy'd the Gods of
• Greece. The King esteem'd and lov'd *Pythagoras*. Ne-
• vertheless he suffer'd himself to be surpriz'd and impos'd
• upon, by the artful Representations, which *Anaximan-*
• *der* contriv'd to have laid before him. The Sage was
• banish'd from Court, and oblig'd to quit his Coun-
• try.

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

The END of the First Volume.



TRAVELERS

TRAVELERS

DISCOUNT

Travelers

Travelers

Travelers

THE
TRAVELS
OF
CYRUS.

In Two VOLUMES.

To which is annex'd, A

DISCOURSE

UPON THE

Theology and Mythology

Of the ANCIENTS.

By the *Chevalier* RAMSAY.

V O L. II.

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C Y R U S.

B O O K VI.



Y R U S soon arriv'd in *Crete*, and went strait to *Cnossus*, the Capital of that Island, where he beheld many stately Edifices. The most wonderful of them all, were the famous Labyrinth made by *Dædalus*, and a Temple of *Jupiter Olympius*. The *Cretons* represented that God without Ears, to denote that the Sovereign Lord of the Universe has no need of bodily Organs to hear the Complaints and Prayers of his Creatures*.

This magnificent Building stood within a large Enclosure, in the midst of a sacred Wood. The Entrance into it was thro' a *Portico* of twenty Pillars of oriental *Grenate*. The Gate was of Brass finely carv'd. Two large Figures adorn'd the Portal, the one representing *Truth*, the other *Justice*. The Temple was an immense Arch, which let in the Light only above, in order to hide from the Eye all Objects abroad, except the Heavens. The Inside was a *Peristyle* of *Porphyry* and *Numidian* Marble.

At certain Distances one from another, were several Altars consecrated to the Celestial Gods, with the Statues of Terrestrial Divinities between the Pillars. The Dome was covered on the Outside with Plates of Silver, and adorn'd on the Inside with the Images of Heroes who had been deify'd for their Merit.

Cyrus enters this Temple. The Silence and Majesty of the Place fill him with Awe and Respect. He prostrates himself, and adores the Divinity present. He had learnt from *Zoroaster*, that the *Jupiter* of the *Greeks* was the same with the *Oromazes* of the *Persians*, and the *Osiris* of the *Egyptians*.

He then cast his Eye over all the Wonders of Art which were to be seen in this Place. He was less struck with the Richness and Magnificence of the Altars, than with the Nobleness and Expression of the Statues. As he had learnt the *Greek* Mythology, he could easily distinguish all the Divinities by their Attributes, and discern the Mysteries of Religion, in the allegorical Figures which were before him

That which drew his Attention more especially, was to see that each of the Celestial Deities held in his Hand a Tablet of massy Gold, upon which were written all the exalted Ideas of *Minos* upon Religion. They were the Answers which different Oracles had given that Law-giver, when he consulted them about the Nature of the Gods, and the Worship they requir'd.

Upon that of *Jupiter Olympius* were to be read these Words: *I give Being, Life and Motion, to all Creatures**. *No one can know me but he who seeks to resemble me* ||.

Upon that of *Pallas*; *The Gods make themselves known to the Heart, and conceal themselves from those who endeavour to comprehend them by the Understanding alone* †.

Upon that of the Goddess *Urania*; *The Divine Laws are not Chains to fetter us but Wings to raise us to the bright Olympus* ††.

Upon that of the *Pythian Apollo*, was this antient Oracle: *The Gods take less Delight to dwell in Heaven than in the Soul of the Just, which is their true Temple* ††.

While *Cyrus* was meditating on the sublime Sense of these Inscriptions, a venerable old Man enters the Temple, prostrates himself before the Statue of *Harpocrates*, and remains there a long time in pro-

* Verse of *Epimenides* cited by *St. Paul*.

|| *Plato's Timæus*.

†† *Plato's Banquet*.

Golden Verses of *Pythagoras*.

† *ibid*.

†† *Hierocles* on the

found Silence. *Cyrus* suspects it to be *Pythagoras*, but dares not interrupt his Devotion, and continues to read what he sees written upon the golden Tablets.

Pythagoras, (for it was he,) having paid his Homage to the Immortals, rises, and perceives the two Strangers. He imagines, that in the Air and Mien of *Cyrus*, he sees the same Marks which *Solon* had describ'd, when he gave him Notice of the young Prince's Departure for *Crete*. He accosts him with a Salutation, makes himself known, and quickly understands that it is *Cyrus*.

The *Samian* Sage, that he might no longer interrupt the Silence, which ought to be observ'd in a Place dedicated to the Adoration of the Immortal Gods, led *Cyrus* and *Araspes* into the sacred Wood adjoining to the Temple.

Cyrus then said to him, ' That which I have
' seen upon the golden Tablets, gives me a high
' Notion of your Religion: I have made haste to
' come hither, not only to be instructed in the
' Laws of *Minos*, but to learn from you the Doctrine
' of *Orpheus* about the Golden Age. I am told,
' that it resembles that of the *Perjians*, concerning
' the Empire of *Oromazes*, and that of the *Egyptians*,
' relating to the Reign of *Osiris*. 'Tis a Pleasure
' to see the Traces of those great Truths in all Na-
' tions. Vouchsafe to unfold to me your antient
' Traditions.

' *Solon*, reply'd *Pythagoras*, acquainted me with
' your Departure for this Island. I was going to
' *Croton*, but I have put off my Voyage, to have the
' Pleasure of seeing a Hero, whose Birth and Con-
' quests have been foretold by the Oracles of almost all
' Nations. I will conceal nothing from you of the
Mysteries

‘ Mysteries of Wisdom, because I know that you
 ‘ will one Day be the Lawgiver of *Asia*, as well as its
 ‘ Conqueror.’

After this they sat down near a Statue of *Minos*, which was in the midst of the sacred Wood, and the Philosopher rehears’d to them all the Mythology of the first *Greeks*, making use of the poetick Style of *Orpheus*, which by its Paintings and Images render’d sensible the sublimest Truths.

‘ * In the Golden Age, the Inhabitants of the
 ‘ Earth liv’d in a perfect Innocence. Such as are
 ‘ the *Elysian Fields* for Heroes, such was then the
 ‘ happy Abode of Men. The Intemperances of
 ‘ the Air, and the War of the Elements, were un-
 ‘ known. The North Winds were not yet come
 ‘ forth from their deep Grotto’s. The Zephyrs
 ‘ only enliven’d all Things with their soft and gen-
 ‘ tle Breezes. Neither the scorching Heats of Sum-
 ‘ mer, nor the Severities of Winter, were ever felt.
 ‘ The Spring, crown’d with Flowers, and the Au-
 ‘ tumn, loaded with Fruits, reigned together. Death,
 ‘ Diseases and Crimes, durst not approach these hap-
 ‘ py Places.

‘ Sometimes these first Men, reposing themselves
 ‘ in odoriferous Groves, upon the ever-verdant
 ‘ Turf, tasted all the purest Pleasures of Love and
 ‘ Friendship. Sometimes they sat at the Table of the
 ‘ Gods, and were feasted with *Nectar* and *Ambrosia* ;
 ‘ at other times *Jupiter*, attended by all the Divi-
 ‘ nities, harness’d his wing’d Chariot, and conduc-
 ‘ ted them above the Heavens. The Poets have
 ‘ not celebrated, nor known that highest Place. It
 ‘ was there that Souls beheld Truth, Justice, and
 ‘ Wisdom in their Source. It was there that, with
 the

* See the Disc. p. 93, &c.

‘ the Eyes of the pure Spirit; they contemplated
 ‘ the first Effence, of whose Brightness, *Jupiter*,
 ‘ and the other Gods, are but so many Rays. There
 ‘ they were nourished with beholding that Object,
 ‘ till being no longer able to support its Splendor,
 ‘ they descended again to their ordinary Abode.

‘ The Gods, at that time, frequented the Gar-
 ‘ dens of *Hesperia*, and took a Pleasure in conver-
 ‘ sing with Men. The Shepherdeses were loved
 ‘ by the Gods, and the Goddesses did not disdain
 ‘ the Love of Shepherds. The Graces accompa-
 ‘ nied them every where, and these Graces were the
 ‘ Virtues themselves. But alas! this Golden Age
 ‘ was of no long Duration.

‘ One Day Men neglected to follow *Jupiter*’s Cha-
 ‘ riot, and staid in the Fields of *Hecate*, got drunk
 ‘ with *Nectar*, lost their Taste for pure Truth, and
 ‘ separated the Love of Pleasure from the Love of
 ‘ Order. The Shepherdeses viewed themselves in
 ‘ Fountains, and became enamour’d of their own
 ‘ Beauty. Each had her Thoughts wholly taken up
 ‘ about her self. Love return’d no more upon Earth,
 ‘ and together with him all the Celestial Divinities
 ‘ disappear’d. The *Sylvan* Gods were changed into
 ‘ *Satyrs*, the *Napææ* into *Bacchæ*, and the *Nayads* into
 ‘ *Syrens*. The *Virtues* and the *Graces* were no longer
 ‘ the same; and Self-love, the Parent of all Vices,
 ‘ begot Sensuality, the Source of all Miseries.

‘ All Nature is transformed in this lower Sphere.
 ‘ The Sun has no longer the same Force, nor the
 ‘ same Mildness: Its Light is obscured. The Earth
 ‘ contracts a thick, dark, and ugly Crust. The
 ‘ Gardens of *Hesperia* vanish; our Globe falls to
 ‘ ruins; the Abyss is open’d, and over-flows it.
 ‘ It is divided by Seas, into Islands and Continents.

‘ The

‘ The fruitful Hills become craggy Rocks, and
 ‘ the delightful Vallies frightful Precipices. No-
 ‘ thing remains but the Ruins of the old World
 ‘ drown’d in the Waters.

‘ The Wings of the Soul are clipt. Its subtile
 ‘ Vehicle is broken; and Spirits are precipitated
 ‘ into mortal Bodies, where they undergo divers
 ‘ Transmigrations, till they are purged of their
 ‘ Crimes by expiatory Pains. It was thus that the
 ‘ Iron Age succeeded to the Golden, and it will
 ‘ last ten Thousand Years; during which time *Sa-*
 ‘ *turn* conceals himself in an inaccessible Retreat:
 ‘ But in the End, he will resume the Reins of his
 ‘ Empire, and restore Order to the Universe. All
 ‘ Souls will then be re-united to their Principle.

‘ This, continued *Pythagoras*, is the Allegory by
 ‘ which *Orpheus* and the *Sibyls* have made us un-
 ‘ derstand the first Condition of Man, and the Mi-
 ‘ sery into which he is fallen. Our mortal Body
 ‘ is the Disgrace of our Nature, and the Disorder
 ‘ of our Heart is an evident Proof of our being de-
 ‘ graded.’

‘ I perceive, said *Cyrus*, that in the main the
 ‘ Principles of *Zoroaster*, *Hermes*, and *Orpheus*, are
 ‘ the same. All their Allegories abound with the
 ‘ sublimest Truths. Why then will your Priests
 ‘ reduce all to an outward Worship? They have
 ‘ spoken to me of *Jupiter*, only as of a Law-giver,
 ‘ who promises his *Nectar* and *Ambrosia*, not to
 ‘ solid Virtues, but to the Belief of certain Opini-
 ‘ ons, and the Observance of some Ceremonies,
 ‘ which are of no use, either to enlighten the Mind,
 ‘ or to purify the Heart.’

‘ The Corruption and Avarice of the Priests, re-
 ‘ ply’d *Pythagoras*, is the Source of all these Mis-
 ‘ chiefs. The Ministers of the Gods, who were
 ‘ establish’d at first to make Men good, turn the
 ‘ Priesthood into a vile Trade. They stick to the
 ‘ outward shew of Religion. Vulgar Minds, not
 ‘ understanding the mysterious Meaning of the sa-
 ‘ cred Rites, fall into a gross Superstition, while
 ‘ bold and inconsiderate Men give themselves up to
 ‘ an Excess of Impiety.

‘ This is the Source of the different Sects which
 ‘ fill all *Greece*. Some despise even the purest Anti-
 ‘ quity; others deny the Necessity of an outward
 ‘ Worship; others attack the eternal Wisdom,
 ‘ because of the Evils and Crimes which happen
 ‘ here below. *Anaximander*, and his audacious School,
 ‘ actually spread abroad at this time throughout
 ‘ *Greece*, that *Nature and God are the same thing*. Every
 ‘ one forms a System after his own Fashion, with-
 ‘ out respecting the Doctrine of the Antients.’

When *Cyrus* heard him name *Anaximander*, he
 said to him, ‘ I have been inform’d of the Cause of
 ‘ your Disgrace and Exile; but have a great Desire
 ‘ to know the Particulars of your Dispute with the
 ‘ *Milesian* Philosopher. Tell me in what Manner
 ‘ you combated his Doctrine. It will perhaps be
 ‘ of use to preserve me from those dangerous Maxims.
 ‘ I have already seen at *Ecbatan* several *Magi*, who
 ‘ talk the same Language with *Anaximander*. The
 ‘ Errors of the human Mind are pretty near the
 ‘ same, in all Countries and in all Times.’

‘ The Particulars of that Dispute, answer’d *Py-
 ‘ thagoras*, will be long; but I shall not affect to
 ‘ shorten them, lest I should become obscure.

‘ Upon my Return to *Samos*; continued the Philosopher, after my long Travels, I found that *Anaximander* had already spread every where his impious Doctrine. The young People had embrac’d it; the Taste of Novelty; the Inclination to flatter their Passions, the Vanity of thinking themselves wiser than other Men; had blinded their Understandings and drawn them into those Errors.

‘ In order to prevent such Mischiefs, I attack’d the Principles of the *Milesian*. He made me be cited before a Tribunal of Pontiffs in a Temple of *Apollo*; where the King and all the Grandees were assembled. He began by representing my Doctrine under the most odious Form, gave false and malicious Turns to my Words, and endeavoured to make me suspected of the Impiety of which he himself was guilty. I then rose and spoke in the following Manner:

‘ O King! Image of the great *Jupiter*! Priests of *Apollo*! and you Princes assembled! Hearken to me, and judge of my Innocence. I have travell’d among all the different Nations of the Universe, to learn Wisdom, which is only to be found in the Tradition of the Antients. I have discover’d, that from the Origin of Things, Men ador’d but one sole, eternal Principle; that all the Gods of *Greece* are but different Names to express the Attributes of the Divinity, the Properties of Nature, or the Virtues of Heroes:

‘ I find that it is a steadfast Maxim in all Nations; that Men are not what they were in the Golden Age; that they are debas’d and degraded; and that Religion is the only Means to restore the Soul to it’s original Grandeur, to make its Wings grow

‘ again, and to raise it to the ætherial Regions, from
 ‘ whence it is fallen.

‘ It is necessary first to become *Man*, by civil and
 ‘ social Virtues, and then to resemble the Gods, by
 ‘ that Love of absolute Beauty and Perfection, the
 ‘ Love of Virtue for it self. This is the only Wor-
 ‘ ship worthy of the Immortals, and this is all my
 ‘ Doctrinc.

‘ *Anaximander* then rose in the midst of the Assem-
 ‘ bly, and said, *Pythagoras* destroys Religion by his
 ‘ Refinements. His Love of Perfection is a *Chimera*.
 ‘ Let us consult Nature, let us search into all the se-
 ‘ cret Recesses of Man’s Heart, let us interrogate
 ‘ Men of all Nations; we shall find, that Self-love is
 ‘ the Source of all our Actions, our Passions, and
 ‘ even of our Virtues. *Pythagoras* loses himself in
 ‘ his refin’d Reasonings. I keep to simple Nature,
 ‘ and there I find my Principles. The Feeling and
 ‘ Sentiment of all Hearts, authorizes my Doctrinc,
 ‘ and this kind of Proof is the shortest and most con-
 ‘ vincing.

‘ *Anaximander*, answer’d I, substitutes irregular
 ‘ Passions in the Room of noble Sentiments. He af-
 ‘ firms boldly, but he proves nothing. This is not
 ‘ my Method; my Proofs are these :

‘ The Soul is a Particle of the Divine Nature, and
 ‘ therefore may imitate the Gods. The Gods do good
 ‘ for the sole Love of Good consequently she may
 ‘ love it as they do. Such was the primitive Nature
 ‘ of Man. *Anaximander* cannot deny it without o-
 ‘ ver-throwing Religion.

‘ This Doctrinc has an Influence upon all the so-
 ‘ cial Duties. If we can love nothing but with refe-
 ‘ rence

' rence to our selves, each Member of Society will
 ' come by Degrees, to consider himself, as an inde-
 ' pendent Being, made for himself. There will be no
 ' Reason to sacrifice private Interest to the publick
 ' Good. Noble Sentiments and heroick Virtues
 ' will be destroy'd. Nor is this all: Every conceal'd
 ' Crime will soon be authoriz'd. If Virtue be not
 ' amiable for it self, each Man will forsake it, when
 ' he can hide himself from the Eyes of the Publick.
 ' He will commit all Crimes without Remorse, when
 ' Interest carries him to it; and he is not with-held
 ' by Fear: And thus is all Society dissolv'd. Whe-
 ' ther therefore you consider Religion or Policy,
 ' both conspire to prove my Doctrine.

' Here *Anaximander* answer'd. *Pythagoras* is not
 ' only unacquainted with human Nature, but is like-
 ' wise ignorant of the History of the Gods. He says,
 ' that we must resemble them. They swim in De-
 ' lights above, and nothing disturbs their Repose. To
 ' imitate them, we likewise must love Pleasure. They
 ' give us Passions, only that we may satisfy them.
 ' *Jupiter* himself shews us an Example. Pleasure is
 ' the great Law, both of mortal and immortal Na-
 ' tures. Its attractive Force is irresistible, and it is
 ' the only moving Spring of Man's Heart.'

' We always love *with Pleasure*, answer'd I, but
 ' we do not always love *for the sake of Pleasure*. We
 ' may love Justice for the *Good which it procures us*,
 ' and we may also love it *for it self*. It is this which
 ' makes the Difference between heroick and com-
 ' mon Virtue. The true Hero does noble Actions
 ' from noble Motives.

' O *Samians!* *Anaximander* endeavours not only to
 ' cloud your Minds, but to corrupt your Manners.
 ' He deceives you by sticking to the literal Sense of

your Mythology. The Gods, who are exempt from human Weaknesses, do not descend upon Earth to satisfy their Passions. All that wise Antiquity tells us of the Amours of *Jupiter* and the other Divinities, are but Allegories, to represent the pure Commerce of the Gods with Mortals in the Golden Age. But the Poets, who seek only to please and to strike the Imagination, by heaping Wonders upon Wonders, have disfigured your Mythology by their Fictions.

Anaximander then interrupting me, cry'd out, Will you suffer, O *Samians!* your Religion to be thus destroy'd, by turning its Mysteries into Allegories, blaspheming against your Poets, and denying the most undoubted Facts of Tradition? *Pythagoras* overthrows your Altars, your Temples, and your Priesthood, that he may lead you to Impiety, under pretence of destroying Superstition.

A confused Murmur immediately rose in the Assembly. They were divided in their Sentiments. The greatest part of the Priests treated me as an impious Person, and an Enemy of Religion. Perceiving then the deep Dissimulation of *Anaximander* and the blind Zeal of the People, who were deluded by Sophistry, it was impossible for me to contain my self; and raising my Voice, I said,

O King, Priests, and *Samians!* hearken to me for the last time. I would not at first lay open the Mysteries of *Anaximander's* monstrous System, nor endeavour in a publick Assembly to render his Person odious, as he has endeavoured to do mine. But now that I see the Abyss into which he seeks to lead you, I can no longer be silent, without betraying the Gods and my Country.

‘ *Anaximander* seems to you to be zealous for
 ‘ Religion, but in reality he endeavours to destroy
 ‘ it. Hear what his Principles are, which he teach-
 ‘ es in secret to those who will listen to him.

‘ In the fruitful Bosom of an *infinite Matter* e-
 ‘ very thing is produc’d by an eternal Revolution
 ‘ of Forms. The Destruction of some is the Birth
 ‘ of others. The different ranging of the Atoms
 ‘ makes the different Sorts of minds: But all is
 ‘ dissipated and plung’d again into the same Abyss
 ‘ after Death. According to *Anaximander*, that
 ‘ which is now Stone, Wood, Metal, may be dis-
 ‘ solv’d into Water, Air, pure Flame, and reasona-
 ‘ ble Soul. This is the eternal Circle in which
 ‘ the Atoms roll. According to him, our own
 ‘ idle Fears have dug the infernal Pit, and our own
 ‘ scared Imagination is the Source of those famous
 ‘ Rivers which flow in gloomy *Tartarus*. Our Su-
 ‘ perstition has peopled the Celestial Regions with
 ‘ Gods and Demi-Gods, and it is our Vanity which
 ‘ makes us imagine that we shall one Day drink
 ‘ *Nectar* with them. According to him, Goodness
 ‘ and Malice, Virtue and Vice, Justice and Injustice,
 ‘ are but Names which we give to things, as they
 ‘ please or displease us. Men are born vicious or
 ‘ virtuous, as Bears are born fierce, and Lambs
 ‘ mild. All is the Effect of an invincible Fatality,
 ‘ and we think that we chuse, only because the
 ‘ Sweetness of Pleasure hides the Force which ir-
 ‘ resistibly draws us. This, O *Samians!* is the
 ‘ dreadful Precipice to which he would lead you.

‘ While I am speaking the Gods declare them-
 ‘ selves. The Thunders rattle, and the impetuous
 ‘ Winds mix and confound the Elements. The
 ‘ whole Assembly is fill’d with Horror and Dread.
 ‘ I prostrate my self at the Foot of the Altar, and
 ‘ cry

‘ cry out, O Celestial Powers! give Testimony to
 ‘ the Truth, the Love of which you alone inspire.
 ‘ Immediately the Storm is succeeded by a pro-
 ‘ found Calm. All Nature is hush’d and silent.
 ‘ A divine Voice seems to come from the further-
 ‘ most part of the Temple, and to say; *The Gods*
 ‘ *do good for the sole Love of Good. You cannot hon-*
 ‘ *our them worthily, but by resembling them* *.

‘ The Pontiffs, the Priests, and the Multitude,
 ‘ who were more struck with the *Prodigy* than
 ‘ they had been with the *Truth*, chang’d their Sen-
 ‘ timents, and declar’d in my Favour. *Anaximan-*
 ‘ *der* perceived it, and hiding himself under a new
 ‘ kind of Hypocrisy, said to the Assembly, The
 ‘ Oracle has spoken, and I must be silent. I be-
 ‘ lieve, but I am not yet enlighten’d. My Heart
 ‘ is touch’d, but my Understanding is not yet con-
 ‘ vinced. I desire to discourse with *Pythagoras* in
 ‘ private, and to be instructed by his Reasonings.

‘ Being moved and affected with *Anaximander’s*
 ‘ seeming Sincerity, I embraced him in the Pre-
 ‘ sence of the King and the Pontiffs, and con-
 ‘ ducted him to my own House. The impious
 ‘ Wretch imagining that it was impossible for a
 ‘ Man of Sense not to think as he did, believ’d
 ‘ that I affected this Zeal for Religion, only to
 ‘ throw a Mist before the Eyes of the People. We
 ‘ were no sooner alone, than he changed his Style,
 ‘ and said to me,

‘ The Dispute between us is reduc’d to this
 ‘ Question; Whether the *Eternal Nature* acts with
 ‘ *Wisdom* and *Design*, or takes all Sorts of Forms
 ‘ by a *blind Necessity*. Let us not dazzle our Eyes

* *Hier.* on the Golden Verses of *Pythagoras*.

with vulgar Prejudices. A Philosopher cannot believe but when he is forced to it by a complete Evidence. I reason only upon what I see; and I see nothing in all Nature but an *immense Matter*, and an *infinite Activity*. This *active Matter* is *eternal*. Now an *infinite active Force* must in an *eternal Duration* of Necessity give all sorts of *Forms* to an *immense Matter*. The Universe, such as we see it, is one of those Forms. It has had others, and it will take new ones. Every thing has chang'd, and does change, and will change; and this is enough to account for the Production not only of this World, but of innumerable Worlds.

What you offer, reply'd I, is nothing but Sophistry instead of Proof. You see nothing in Nature, say you, but an *infinite Activity* and an *immense Matter*. I allow it: But does it follow from thence, that the *infinite Activity* is a Property of Matter; Matter is eternal, (add you) and it may be so, because the *infinite Force* which is always acting, may have always produced it: But do you conclude from thence that it is the only existing Substance? I shall agree also that an *all-powerful Force* may in an *eternal Duration* give all sorts of Forms to an *immense Matter*. But is this a Proof that *that Force* acts by a blind Necessity, and without Design. Tho' I shou'd admit your Principles, I must deny your Consequences, which seem to me absolutely false. My Reasons are these:

The Idea which we have of *Matter*, does not necessarily include that of *Activity*. Matter does not cease to be Matter when in a perfect Rest. It cannot restore Motion to it self when it has lost it. From thence I conclude, that it is not

active

‘ *active of it self*, and consequently that *infinite*
 ‘ *Force* is not one of its Properties.

‘ Further, I perceive in my self and in several
 ‘ Beings with which I am encompas’d, a reason-
 ‘ ing Principle which *feels, thinks; compares* and
 ‘ *judges*. Now it is absurd to suppose that Matter
 ‘ without Thought and Sensation, can become
 ‘ sensible and intelligent, merely *by shifting its*
 ‘ *Place*. There is no Connection between these
 ‘ Ideas. I allow that the Quickness of our
 ‘ Sensations depends often upon the Motion of the
 ‘ Humours in the Body; and this proves that
 ‘ Spirit and Body may be *united*, but by no Means
 ‘ that they are the *same*; and from the whole I
 ‘ conclude, that there is in Nature another Sub-
 ‘ stance besides Matter, and consequently that there
 ‘ may be a *Sovereign Intellect*, much superior to
 ‘ yours, to mine, and to all those with which we
 ‘ are acquainted.

‘ In order to know whether there be such an
 ‘ Intellect, I run over all the Wonders of the
 ‘ Universe. I observe the Constancy and Regu-
 ‘ larity of its Laws, the Fruitfulness and Variety
 ‘ of its Productions, the Connection and Agree-
 ‘ ment of its Parts, the Conformation of Ani-
 ‘ mals, the Structure of Plants, the Order of the
 ‘ Elements, and the Revolutions of the Heavenly
 ‘ Bodies. I cannot doubt but that all is the Ef-
 ‘ fect of Art, Contrivance, and an infinite Wis-
 ‘ dom. And from this I conclude; that the *infi-*
 ‘ *nite Force* which you acknowledge to be in Na-
 ‘ ture, is a sovereign Mind.

‘ I remember, said *Cyrus*, (interrupting him
 ‘ here) that *Zoroaster* laid open to me all those
 ‘ Beauties and wonderful Appearances. A superfi-
 ‘ cial

' cial View of them might leave the Mind in some
 ' Uncertainty; but when we descend to Particu-
 ' lars, when we enter into the Sanctuary of Na-
 ' ture, and study its Secrets to the Bottom, it is
 ' impossible any longer to hesitate. I do not see
 ' how *Anaximander* cou'd resist the Force of your
 ' Arguments. How did he answer you?

' After having laid before him, reply'd *Pythago-*
 ' *ras*, the Motives which induc'd me to believe,
 ' I desir'd him to tell me his Objections.

' A Being infinitely wise and powerful, said he,
 ' must have all kinds of Perfection. His Good-
 ' ness must be answerable to his Wisdom, and his
 ' Justice equal to his Power. Nevertheless, ac-
 ' cording to your System, the Universe is full of
 ' Imperfections and Vices. All Nature abounds
 ' with Beings unhappy and wicked. Now I can-
 ' not conceive how Sufferings and Crimes can
 ' begin or subsist under the Empire of a Being
 ' supremely good, wise, and powerful. The Idea
 ' of a Cause infinitely perfect seems inconsistent
 ' with Effects so contrary to his beneficent Na-
 ' ture. This is the Reason of my Doubts.

' How, answer'd I, will you deny what you see
 ' clearly, because you do not see further? The
 ' smallest *Light* engages us to *believe*, but the
 ' greatest *Obscurity* is not a sufficient Reason for
 ' *denying*. In this Twilight of human Life, the
 ' Eye of the Understanding is too weak to disco-
 ' ver even *First Principles* in their perfect Evi-
 ' dence. We only get a Glimpse of them at a
 ' Distance, and, as it were, by a chance Ray,
 ' which suffices to conduct us; but it is not a
 ' Light which dispels all Obscurity. Will you
 ' reject the most convincing Proofs of the *Existence*

‘ of a Sovereign Intelligence, because you see not
 ‘ the secret Reasons of his *Conduct*? Will you deny
 ‘ *eternal Wisdom*, merely because you cannot
 ‘ conceive how *Evil* can subsist under its Govern-
 ment. O *Anaximander*! is this reasoning?

‘ You do me Injustice, reply’d *Anaximander*. I
 ‘ neither *affirm* nor *deny* any thing, but I *doubt* of
 ‘ every thing because I see nothing *demonstrated*.
 ‘ I find my self in the Necessity of fluctuating for-
 ‘ ever in a Sea of Uncertainties.

‘ I perceiv’d that his Blindness was going to
 ‘ lead him into all sorts of Absurdities. I resolv’d
 ‘ to follow him to the very brink of the Preci-
 ‘ pice, and shew him all the Horrors of it, in
 ‘ order to bring him back. Let us follow, said I
 ‘ Step by Step, the Consequences of your System.

‘ To demonstrate is to prove, not only that a
 ‘ Thing is, but the Impossibility of its not being.
 ‘ You cannot prove in this Manner the Existence
 ‘ of Bodies. Shall this be sufficient to make you
 ‘ doubt whether there are Bodies? One may *de-*
 ‘ *monstrate* the Connection of *Ideas*, but *Facts*,
 ‘ can be proved only by the Testimony of the
 ‘ Senses. To require *Demonstration* in Matters of
 ‘ *Sensation*, and to appeal to *Sensation* where *De-*
 ‘ *monstration* is necessary, is to over-turn the Na-
 ‘ ture of Things. ’Tis the same Folly as to
 ‘ desire to see Sounds and hear Colours.

‘ When there are strong Reasons for *believing*,
 ‘ and nothing obliges us to *doubt*, the Mind should
 ‘ yield to this Evidence. It is not a Geometrical
 ‘ *Demonstration*,

‘ *Demonstration*, neither is it a mere *Probability*, but
 ‘ such a *Proof* as is sufficient for deciding*

‘ The Senses, said *Anaximander*, often deceive us,
 ‘ and their Testimony is not to be relied on. Life
 ‘ is perhaps but a continued Dream, where all is
 ‘ Illusion.

‘ I agree, reply’d I, that the Senses often deceive
 ‘ us, but is this a Proof that they always do so, or
 ‘ that they are never to be rely’d on? I believe that
 ‘ there are Bodies, not upon the Testimony of
 ‘ one or more Senses, but from the unanimous Con-
 ‘ sent of all our Sensations in all Times and in all
 ‘ Places. Now as universal and immutable Ideas
 ‘ are Demonstrations in the Sciences, so the conti-
 ‘ nual Harmony, and almost infinite Combination
 ‘ of our Sensations are Proofs in points of Fact.

‘ I have brought you now, replied *Anaximander*,
 ‘ where I would have you. Our Ideas are as un-
 ‘ certain as our Sensations. There is no such thing
 ‘ as Demonstration, or as immutable and universal
 ‘ Truths. I know not indeed whether there exist
 ‘ any other Beings besides my self. But if there do,
 ‘ what appears true to some, may seem false to
 ‘ others. It does not follow that a thing is true be-
 ‘ cause it appears so. A Mind which is deceived of-
 ‘ ten, may be deceived always. And this Possibility
 ‘ is sufficient alone to make me doubt of every
 ‘ Thing.

* The Source of *Pyrrhonism* is frequently the not distinguishing
 between *Demonstration*, *Proof* and *Probability*. A *Demonstration* is
 where the contradictory is impossible. A *Proof* where there are
 strong Reasons for believing, and none against it. A *Probability*,
 where the Reasons for believing are stronger than those for doubting.

‘ Such

‘ Such is the Nature of our Understanding, re-
 ‘ ply’d I, that we cannot refuse to do Homage to
 ‘ Truth when it is clearly discern’d; we are forced
 ‘ to acquiesce; we are no longer free to doubt. Now
 ‘ this Impossibility of doubting, is what Men call
 ‘ *Evidence, Proof, Demonstration.* The Mind of
 ‘ Man can go no further.

‘ O *Anaximander*, you think that you reason
 ‘ better than other Men; but by too much refin-
 ‘ ing you destroy pure Reason. Observe the In-
 ‘ constancy and Contradiction of your Discourse.

‘ You was at first for *demonstrating* that there is
 ‘ no sovereign Intelligence. When I shew’d you
 ‘ that your pretended Demonstrations were only
 ‘ loose Suppositions, you then took Refuge in a
 ‘ *general Doubting*; and now at last your Philoso-
 ‘ phy terminates in destroying Reason, rejecting
 ‘ all Evidence, and maintaining that there is no
 ‘ Rule whereby to make any settled Judgments.
 ‘ It is to no purpose therefore to reason longer
 ‘ with you.’

‘ Here I was silent, to listen to what he would
 ‘ answer; but finding that he did not speak, I
 ‘ thus resum’d my Discourse.

‘ I suppose that you doubt seriously; but is it
 ‘ want of Light, or the Fear of being convinced,
 ‘ which causes your Doubts? Enter into your self.
 ‘ Truth is better felt than understood. Harken
 ‘ to the Voice of Nature which speaks within you.
 ‘ She will soon rise up against all your Subtilties.
 ‘ Your *Heart*, which is born with an insati-
 ‘ able Thirst of Happiness, will give your *Understand-*
 ‘ *ing* the Lie, when it rejoices in the unnatural
 ‘ Hope

‘ Hope of its approaching Extinction. Once
 ‘ again, I say, enter into your self. Impose Silence
 ‘ upon your Imagination. Purify your Heart of
 ‘ its Passions, and you will there find an inward
 ‘ *Sentiment* and *Feeling* of the Divinity, and an in-
 ‘ vincible *Desire of Happiness*, which will not suffer
 ‘ you to doubt. It is by hearkning to these that
 ‘ your understanding and your Heart will be recon-
 ‘ ciled. On their Reconciliation depends the Peace
 ‘ of the Soul, and it is in this Tranquillity alone that
 ‘ we can hear the Voice of Wisdom, which sup-
 ‘ plies the Defects of our Reasonings.’

Here *Pythagoras* ceas’d, and *Cyrus* said.

‘ You join the most affecting Considerations with
 ‘ the most solid Reasonings. Whether we con-
 ‘ sult the Idea of the first Cause or the Nature of
 ‘ its Effects, the Happiness of Man, or the Good
 ‘ of Society, Reason or Experience, all conspire to
 ‘ prove your System: But to believe that of *An-*
 ‘ *aximander*, we must *take for granted* what can
 ‘ never with the least Reason be imagin’d. That
 ‘ Motion is an essential Property of Matter, that
 ‘ Matter is the only existing Substance, and that
 ‘ infinite Force acts without Knowledge or De-
 ‘ sign; notwithstanding all the Marks of Wisdom
 ‘ that shine throughout the Universe.

‘ I do not conceive how Men can hesitate between
 ‘ the two Systems. The one is obscure to the Un-
 ‘ derstanding, denies all Consolation to the Heart,
 ‘ and is destructive of Society. The other is full of
 ‘ Light and of comfortable Ideas, produces noble
 ‘ Sentiments, and strengthens all the Duties of civil
 ‘ Life.

‘ But

‘ But this is not all. Methinks you have been too
 ‘ modest upon the Strength of your Arguments.
 ‘ They seem to me invincible and demonstrative.
 ‘ One of the two Systems must be true. The eter-
 ‘ nal Nature is either *blind Matter* or a *wise Intelligence*.
 ‘ There is no Medium. You have shewn that the
 ‘ first Opinion is absurd. The other therefore is evi-
 ‘ dently true and solid. Make haste to tell me, O
 ‘ wise *Pythagoras*, what Impression your Discourses
 ‘ made upon *Anaximander*.

‘ He withdrew, answered the Philosopher, in
 ‘ Confusion and Despair, and with a Resolution to
 ‘ ruin me. As weak Eyes which the Sun dazles and
 ‘ blinds, such was the Heart of *Anaximander*. Nei-
 ‘ Prodigies nor Proofs, nor touching Considerati-
 ‘ ons, can move the Soul, when Error has seized up-
 ‘ the Understanding by the Corruption of the Heart.

‘ Since my Departure from *Samos*, I hear that he
 ‘ is fallen into the wild Extravagance, which I had
 ‘ foreseen. Being resolv’d to believe nothing which
 ‘ could not be demonstrated with geometrical Evi-
 ‘ dence. He is come not only to doubt of the most
 ‘ certain Truths, but to believe the greatest Absur-
 ‘ dities. He maintains without any Allegory, that
 ‘ all he sees is but a Dream; that all the Men who
 ‘ are about him are Phantoms; that it is he himself
 ‘ who speaks to and answers himself when he conver-
 ‘ ses with them; that the Heaven and the Earth, the
 ‘ Stars and the Elements, Plants and Trees, are on-
 ‘ ly Illusions; and in a Word, that there is nothing
 ‘ real but himself. At first he was for destroying
 ‘ the divine Essence to substitute a blind Nature in
 ‘ its Place. At present he has destroy’d that Na-
 ‘ ture itself, and maintains that he is the only exist-
 ‘ tent Being.’

Thus

Thus ended the Conversation between *Cyrus* and *Pythagoras*. The Prince was touch'd with the Consideration of the Weakness of human Understanding. He saw by the Example of *Anaximander*, that the most subtle *Genius's* may go gradually from Impiety to Extravagance, and fall into a Philosophical *Delirium*, which is as real a Madness as any other.

Cyrus went the next Day to see the Sage, in order to put some Questions to him about the Laws of *Minos*.

‘ The profound Peace, said he to *Pythagoras*, which is at present in *Persia*, gives me Leisure to travel. I am going over the most famous Countries to collect useful Knowledge. I have been in *Egypt*, where I have inform'd my self in the Laws and Government of that Kingdom. I have travell'd over *Greece*, to acquaint my self with the different Republicks which compose it, especially those of *Lacedemon* and *Athens*.

‘ The antient Laws of *Egypt* seem to me to have been excellent, and founded upon Nature; but its Form of Government was defective. The Kings had no Bridle to restrain them. The thirty Judges did not share the supreme Authority with them. They were but the Interpreters of the Laws. Despotick Power and Conquests at last destroy'd that Empire.

‘ I fear that *Athens* will be ruin'd by a contrary Fault. Its Government is too popular and tumultuous. The Laws of *Solorz* are good, but he has not had sufficient Authority to reform the Genius of a People, which have an unbounded Inclination for Liberty, Luxury and Pleasure.

‘ *Lycurgus*

‘ *Lycurgus* has provided a Remedy for the Defects
 ‘ which ruin’d *Egypt*, and will destroy *Athens*. But
 ‘ his Laws are too contrary to Nature. Equality
 ‘ of Ranks, and Community of Goods cannot sub-
 ‘ sist long. Besides, his Laws, while they restrain
 ‘ the Passions on one Side, flatter them too much
 ‘ on another; and while they prescribe Sensuality,
 ‘ they favour Ambition.

‘ None of these three Forms of Government seem to
 ‘ me to be perfect. I have been told, that *Minos* here-
 ‘ tofore establish’d wise Laws in *Crete*, which were
 ‘ free from the Defects I have mention’d.

Pythagoras admir’d the young Prince’s Pénétra-
 tion, and conducted him to the Temple, where
 the Laws of *Minos* were kept in a golden Box.

Cyrus saw there all that regarded Religion, Mo-
 rality and Policy, and whatever might contribute
 to the Knowledge of the Gods, himself, and other
 Men. He found in this sacred Book all that was
 excellent in the Laws of *Egypt*, *Sparta*, and *Athens*,
 and thereby perceiv’d, that as the *Egyptian* Know-
 ledge had been useful to *Minos*, so *Lycurgus* and *Sol-
 on* were indebted to the *Cretan* Lawgiver for the
 most valuable Parts of their Institutions: And it
 was upon this Model also that *Cyrus* form’d those
 admirable Laws, which he establish’d in his Empire;
 after having conquer’d *Asia*.

Pythagoras, after this, explain’d to him the Form
 of Government of antient *Crete*, and how it provi-
 ded equally against despotick Power and Anarchy.

‘ One would think, added the Philosopher, that
 ‘ a Government so perfect in all its Parts, should
 ‘ have

* have subsisted for ever. And indeed the Successors of *Minos* reign'd for some Ages, like worthy Children of such a Father; but by Degrees they degenerated. They did not think themselves great enough, while they were only the Protectors of the Laws; they would substitute their arbitrary Will in the Place of them. The *Cretans* oppos'd the Innovation. From thence sprung Discords and Civil Wars. In these Tumults the Kings were dethron'd, exil'd, or put to Death; and Usurpers took their Place. These Usurpers, to flatter the People, weakened the Authority of the Nobles. The *Comes*, or Deputies of the People, invaded the sovereign Authority; Monarchy was abolish'd, and the Government became popular.

' Such is the sad Condition of human Things, the Desire of unbounded Authority in Princes, and the Love of Independance in the People, expose all Kingdoms to inevitable Revolutions. Nothing is fix'd or stable among Men. Their Passions, sooner or later get the better of the best Laws.'

Cyrus understood by this, that the Safety and Happiness of a Kingdom does not depend so much upon the Wisdom of Laws, as upon that of Kings. Neither is it the Form of Government which makes Nations happy. All depends on the Conduct of Governors, their steady Execution of the Laws and their own strict Observance of them. All sorts of Government are good, when those who govern seek only the publick Welfare; but they are all defective, because the Governors, being but Men, are imperfect.

After several such Conversations with the wise *Samian*, the Prince prepar'd to continue his Travels and at Parting, said to him, ' I am extremely concern'd to see you abandon'd to the Cruelty of capricious Fortune! How happy should I be, to spend my Life with you in *Persia*! I will not offer you Pleasures, or Riches, which flatter other Men. I know you would be little mov'd by them: You are above the Favours of Kings, because you see the Vanity of human Grandeur. But I offer you, in my Dominions, Peace, Liberty, and the sweet Leisure which the Gods grant to those who love Wisdom.

' I should have a sincere Joy, reply'd *Pythagoras*, to live under your Protection with *Zoroaster* and the *Magi*; but I must follow the Orders given me by the Oracle of *Apollo*. A mighty Empire is rising in *Italy*, which will one Day become Master of the World; it's Form of Government is like that establish'd at *Crete* by *Minos*. The Genius of the People is as warlike as that of the *Spartans*. The generous Love of their Country, the Esteem of personal Poverty, in order to augment the publick Treasure, the noble and disinterested Sentiments, which prevail among the Citizens, their Contempt of Pleasure, and their ardent Zeal for Liberty, render them fit to conquer the whole World. I am to introduce there the Knowledge of the Gods, and of Laws. I must leave you, but I will never forget you: My heart will follow you every where. You will doubtless extend your Conquests, as the Oracles have foretold. May the Gods preserve you then from being intoxicated by sovereign Authority! May you long feel the Pleasure of reigning only to make other Men happy! Fame will inform me of your Successes. I shall often ask, *Has not Grandeur made a Change in the Heart*

of

‘ of Cyrus? Does he still love Virtue? Does he continue to
 ‘ fear the Gods? Though we now must part, we shall
 ‘ meet again in the Abode of the Just. I shall doubt-
 ‘ less descend thither before you. I will there expect
 ‘ your *Manes*. Ah *Cyrus*! how joyful shall I be to
 ‘ see you again after Death, among the good Kings,
 ‘ who are crown’d by the Gods with an immortal
 ‘ Glory! Farewel, Prince, farewel, and remember
 ‘ that you never employ your Power, but to spread
 ‘ every where the Marks of your Goodness.’

Cyrus was so much affected, that he could not speak. He respectfully embraced the old Man, and bedew’d his Face with Tears. But, in short, they must separate. *Pythagoras* parted very soon for *Italy*, and *Cyrus* embark’d in a *Phœnician* Vessel for *Tyre*..

As they were sailing from *Crete*, and the Coasts of *Greece* began to disappear, he felt an inward Regret, and calling to mind all he had seen and heard in those Countries, said to *Araspes* : ‘ What! is this the Na-
 ‘ tion that has been represented to me, as so superfi-
 ‘ cial and trifling? I have found there great Men of all
 ‘ Kinds, profound Philosophers, able Captains, wise
 ‘ Politicians, and *Genius*’s capable of reaching to all
 ‘ Heights, and of going to the Bottom of Things.

‘ It is true, they love the agreeable Kinds of Know-
 ‘ ledge, more than abstract Ideas; the Arts of Imitati-
 ‘ on more than nice Speculations; but they do not
 ‘ despise the sublime Sciences. On the contrary,
 ‘ they excel in them, when they apply their Minds to
 ‘ the Study of them.

‘ They love Strangers more than other Nations, for
 ‘ which their Country deserves to be stiled the *com-
 ‘ mon Country of Mankind*. They seem indeed to be
 ‘ sometimes taken up too much with Trifles and A-

‘ musements; but the great Men among them have
 ‘ the Secret of preparing the most important Affairs,
 ‘ even while they are diverting themselves. They
 ‘ are sensible that the Mind has need now and then of
 ‘ Rest; but in these Relaxations they can put in Mo-
 ‘ tion the greatest Machines by the smallest Springs.
 ‘ They look upon Life as a kind of Sport, but resem-
 ‘ bling the *Olympick Games*, where mirthful Dancing
 ‘ is mix’d with laborious Exercises.

‘ I admire, said *Araspes*, the Politeness of the *Greeks*,
 ‘ and all their conversable Qualities. But I cannot
 ‘ esteem them for their Talents or their Sciences.
 ‘ The *Chaldeans* and *Egyptians* surpass them exceed-
 ‘ ingly in all solid Knowledge.

‘ I am of a very different Sentiment from you, re-
 ‘ ply’d *Cyrus*. It is true indeed, we find sublime
 ‘ Ideas, and learned Discoveries among the *Chaldeans*
 ‘ and *Egyptians*; but their pretended Depth is often
 ‘ full of Obscurity. They know not, like the *Greeks*,
 ‘ how to come at *hidden Truths*, by a chain of *known*
 ‘ and *easy Truths*. That ingenious Method of rang-
 ‘ ing each Idea in it’s proper Place, of leading the
 ‘ Mind by degrees from the most simple Truths to
 ‘ the most compound, with Order, Perspicuity, and
 ‘ Precision, is a Secret with which the *Chaldeans* and
 ‘ *Egyptians*, who boast of having more of original
 ‘ *Genius*, are little acquainted. This, nevertheless,
 ‘ is the true Science, by which Man is taught the
 ‘ Extent and Bounds of his own Mind; and it is for
 ‘ this Reason that I prefer the *Greeks* to other Nati-
 ‘ ons, and not because of their Politeness.

‘ True Politeness is common to delicate Souls of
 ‘ all Nations, and does not belong to any one People
 ‘ in particular. External Civility is but the Form
 ‘ establish’d in the different Countries for expressing
 ‘ that

' that Politeness of the Soul. I prefer the Civility
 ' of the *Greeks* to that of other Nations, because it is
 ' more simple and less troublesome. It excludes all
 ' superfluous Formality. Its only Aim is to render
 ' Company and Conversation easy and agreeable. But
 ' internal Politeness is very different from that super-
 ' ficial Civility.

' You were not present that Day, when *Pythagoras*
 ' spoke to me upon this Head. I will tell you his
 ' Notion of Politeness, to which his own Practice is
 ' answerable. It is an Evenness of Soul which excludes
 ' at the same time both Insensibility and too much Earnest-
 ' ness. It supposes a quick Discernment, to perceive im-
 ' mediately the different Characters of Men; and by a
 ' sweet Condescension, adapts it self to each Man's Taste,
 ' not to flatter, but to calm his Passions. In a word, it
 ' is a forgetting of our selves, in order to seek what may
 ' be agreeable to others; but in so delicate a Manner as to
 ' let them scarce perceive that we are so employ'd. It
 ' knows how to contradict with Respect, and to please
 ' without Adulation, and is equally remote from an insipid
 ' Complaisance, and a low Familiarity.'

In this Manner did *Cyrus* and *Araspes* discourse to-
 gether, while the Winds fill'd the Sails, and carry'd
 the Vessel upon the Coasts of *Phœnicia*, and in a few
 Days they landed at *Tyre*.





T H E
 T R A V E L S
 O F
 C Y R U S.

B O O K VII.



THE King of *Babylon* had destroy'd anti-ent *Tyre*, after a thirteen-Year's Siege. The *Tyrians* foreseeing that their City would be taken, had built another in a neighbouring Island, thirty Furlongs from the Shore. This Island stretch'd it self in Form of a Crescent, and enclos'd a Bay, where the Ships were in Shelter from the Winds. Divers Rows of Trees beautify'd the Port; and on each Side was a Fortress for the Security of the Town and of the Shipping.

In the Middle of the Mole was a Portico of twelve Rows of Pillars, with several Galleries, where at certain Hours of the Day, the People of all Nations assembled to buy and sell. There, one might hear all Languages spoken, and see the Manners and Habits of all the different Nations; so that *Tyre* seem'd the Capital of the Universe.

An infinite Number of Vessels were floating upon the Water; some going, others arriving. A prodigious Throng of People cover'd the Keys. In one Place they were cutting the tall Cedars of *Libanus*. In another they were launching new-built Vessels, with loud Shouts, that made the Shore resound: Some were furling their Sails, while the weary Rowers enjoy'd Repose: Others were hastening to leave the Port. Some again were busy in unloading Ships: Some in transporting Merchandize: And others in filling the Magazines. All were in Motion, earnest at work, and eager in promoting Trade.

Cyrus observ'd with Pleasure this Scene of Hurry and Business, and advancing towards one End of the Mole, met a Man, whom he thought he knew. 'Am I deceiv'd? cry'd out the Prince, or is it *Amenophis*, who has left his Solitude, to come into the Society of Men?' 'It is I, reply'd the sage *Egyptian*. I have chang'd my Retreat in *Arabia* for another at the Foot of Mount *Libanus*.' *Cyrus* surpris'd at this Alteration, ask'd him the Reason. '*Arobal* said *Amenophis*, is the Cause of it. That *Arobal*, of whom I spoke to you formerly, who was Prisoner with me at *Memphis*, and my Fellow-Slave in the Mines of *Egypt*, has ascended the Throne of his Ancestors. His true Name is *Ecnibal*. He was Son to the King of *Tyre*, but knew not his Birth. I en-

joy

‘ joy a perfect Tranquility in his Dominion. Come,
 ‘ and see a Prince, who is worthy of your Friend-
 ‘ ship.’ ‘ Inform me first, replied *Cyrus* of all that
 ‘ has happen’d to him since his Departure from *A-*
 ‘ *rabia*. What you formerly related to me of him,
 ‘ gives me a great Curiosity to know the other E-
 ‘ vents of his Life.

They then both sat down together with *Araspes*, in the Hollow of a Rock, from whence they had a View of the Sea, the City of *Tyre*, and fertile Country about it. On one Side Mount *Libanus*, bounded the Prospect, and on the other, the Isle of *Cyprus* seem’d to fly away upon the Waters. *Amenophis*, after having made the Prince observe the Beauties of the Place, thus began his Relation.

‘ While *Ecnibal* was yet a Child in his Cradle, his
 ‘ Father dy’d. His Uncle *Itobal* aspiring to the
 ‘ Royalty, resolv’d to rid himself of the young Prince.
 ‘ But *Babal*, to whom his Education was commit-
 ‘ ted, spread a Report of his Death, to preserve him
 ‘ from the Cruelty of the Tyrant, and sent him to a
 ‘ solitary Part of the Country, at the Foot of Mount
 ‘ *Libanus*, where he made him pass for his own Son,
 ‘ under the Name of *Arobal*. There he went fre-
 ‘ quently to see and to discourse with the Prince, but
 ‘ without discovering to him his Birth. When he
 ‘ was in his fourteenth Year, *Babal* form’d the De-
 ‘ sign of placing him upon the Throne. But the
 ‘ Usurper being appriz’d of the Projects of the faith-
 ‘ ful *Tyrian*, shut him up in a close Prison, and threat-
 ‘ ned him with the most cruel Death, if he did not
 ‘ deliver up the young Prince into his Hands. *Babal*,
 ‘ however, kept Silence, and was resolv’d to die ra-
 ‘ ther than betray his Duty and Affection for *Arobal*.

‘ In the mean while, the Tyrant seeing that the
 ‘ Heir of the Crown was yet living, was greatly di-
 ‘ sturb’d and incens’d. In order to satiate his Rage,
 ‘ and calm his Disquiets, he gave Order to extinguish
 ‘ the whole Race of *Babal*. But a faithful Slave
 ‘ having private Notice of it, contriv’d *Ecnibal*’s
 ‘ Escape; so that he left *Phœnica*, without knowing
 ‘ the Secret of his Birth.

‘ *Babal* got out of Prison by throwing himself
 ‘ from a high Tower into the Sea, gain’d the Shore
 ‘ by Swimming, and retir’d to *Babylon*, where he
 ‘ made himself known to *Nabucodonosor*. He stirr’d
 ‘ up that Conqueror to make War upon *Itobal*, and
 ‘ to undertake the long Siege of *Tyre*. The King of
 ‘ *Babylon* being inform’d of the Bravery and Capacity
 ‘ of *Babal* chose him to command in chief at that
 ‘ Siege. *Itobal* was kill’d, and after the Town was
 ‘ taken, *Babal* was rais’d to the Throne of *Tyre* by
 ‘ *Nabucodonosor*, who in that Manner recompens’d his
 ‘ Services and Fidelity.

‘ *Babal* did not suffer himself to be dazzled by the
 ‘ Lustre of Royalty. His first Care was to send over
 ‘ all *Asia* to seek *Arobal*, but he could learn no News
 ‘ of him, for we were then in the Mines of *Egypt*.

‘ The young Prince having wander’d a long time in
 ‘ *Africa*, and lost the Slave who conducted him, en-
 ‘ gag’d himself in the *Carian* and *Ionian* Troops, be-
 ‘ ing resolv’d either to end his Days, or to distinguish
 ‘ himself by some glorious Action. I have formerly
 ‘ given you an Account of our first Acquaintance,
 ‘ our mutual Friendship, our common Slavery, and
 ‘ our Separation.

‘ After having left me, he went to *Babylon*, where
 ‘ he was inform’d of the Revolution which had hap-
 ‘ pen’d at *Tyre*, and that *Babal*, whom he believ’d his
 ‘ Father was rais’d to the Throne. He speedily
 ‘ left the Court of *Nebucodonosor*, and soon arriv’d in
 ‘ *Phœnicia*, where he was introduc’d to *Babal*.

‘ The good old Man, loaded with Years, was repo-
 ‘ sing himself upon a rich Carpet. Joy gives him
 ‘ Strength. He rises, runs to *Arobal*, examines him,
 ‘ recalls all his Features ; and in a Word knows him
 ‘ to be the same. He can no longer contain himself,
 ‘ falls upon his Neck, embraces him in his Arms, be-
 ‘ dewes his Face with Tears, and cries out with Tran-
 ‘ sport : It is then you whom I see, it is *Ecnibal* him-
 ‘ self, the Son of my Master, the Child whom I sav’d
 ‘ from the Tyrant’s Hands, the innocent Cause of my
 ‘ Disgrace, and the Subject of my Glory. I can
 ‘ then shew my Gratitude towards the King, who
 ‘ is no more, by restoring his Son. Ah Gods ! it is
 ‘ thus that you recompence my Fidelity. I die con-
 ‘ tent.

‘ He dispatch’d Embassadors to the Court of *Ba-
 ‘ bylon*, to ask Permission of the King to resign the
 ‘ Crown, and recognize *Ecnibal* for his lawful Ma-
 ‘ ster. Thus the Prince of *Tyre* ascended the Throne
 ‘ of his Ancestors, and *Babal* died soon After.

‘ As soon as *Arobal* was restor’d, (which was a lit-
 ‘ tle time after your Departure for *Egypt*) he sent a
 ‘ *Tyrian* to me in my Solitude, to inform me of his
 ‘ Fortune, and to press me to come and live at his
 ‘ Court. I was charm’d to hear of his Happiness,
 ‘ and to find that he still lov’d me. I expres’d my
 ‘ Joy in the most lively Manner, and signify’d to the
 ‘ *Tyrian*, that all my Desires were satisfy’d, since my
 ‘ Friend

Friend was happy : But I absolutely refus'd to leave my Retirement. He sent to me again, to conjure me to come and assist him in the Labours of Royalty. My Answer was, that he was sufficiently knowing to fulfil all his Obligations, and that his past Misfortunes would enable him to shun the Dangers to which supreme Authority is expos'd.

At last, seeing that nothing could move me, he left Tyre, under pretence of going to Babylon to do Homage to the Assyrian King, and arriv'd very soon at my Solitude.

We embrac'd each other a long while with Tenderness. You thought, without doubt, said he to me, that I had forgot you ; that our Separation proceeded from the Cooling of my Friendship ; and that Ambition had seduc'd my Heart ; but you were deceiv'd. It is true, that when I left you, I could no longer support Retirement. I had no Peace in it. This Restlessness, no doubt, proceeded from the Gods themselves. They drew me away to accomplish the Designs of their Wisdom. I could enjoy no Repose while I resisted them. 'Tis thus that they have conducted me, to the Throne by unknown Paths. Grandeur has not chang'd my Heart, shew me that Absence has not diminish'd your Friendship. Come and support me in the midst of the Toils and Dangers, in which Royalty engages me.

Ah ! said I to him, do not force me to quit my Solitude. Suffer me to enjoy the Repose which the Gods have granted me. Grandeur excites the Passions. Courts are stormy Seas. I have been already shipwreck'd, and have happily escap'd. Expose me not to the like Misfortune a second Time.

‘ I perceive your Thoughts, reply’d *Ecnibal*.
 ‘ You apprehend the Friendship of Kings. You
 ‘ have experienc’d their Inconstancy. You have
 ‘ found that their Favour is frequently but the
 ‘ Forerunner of their Hatred. *Apries* lov’d you once,
 ‘ and forsook you afterwards. But alas! should you
 ‘ compare me with *Apries*?

‘ No, no, reply’d I, I shall always distrust the
 ‘ Friendship of a Prince, brought up in Luxury
 ‘ and Splendor, like the King of *Egypt*; but
 ‘ for you, who have been educated far from a
 ‘ Throne, and in Ignorance of your Rank, and
 ‘ have since been try’d by all the Disgraces of
 ‘ adverse Fortune, I do not fear that Royalty
 ‘ should alter your Sentiments. The Gods have
 ‘ conducted you to the Throne. You must fulfil
 ‘ the Duties incumbent upon a King, and sacrifice
 ‘ your self to the publick Good: But for me,
 ‘ nothing obliges me to engage a-new in Tumult
 ‘ and Trouble. I have no Thought but to die in
 ‘ Solitude, where Wisdom nourishes my Heart,
 ‘ and where the hope of being soon reunited to
 ‘ the great *Osiris*, makes me forget all my past
 ‘ Misfortunes.

‘ Here a Torrent of Tears oblig’d us to Silence,
 ‘ which *Ecnibal* at length breaking, said to me,
 ‘ Has the Study of Wildom then serv’d only to
 ‘ make *Amenophis* insensible? Well, if you will
 ‘ grant nothing to Friendship, come at least to
 ‘ defend me from the Frailties of human Nature.
 ‘ Alas! perhaps I shall one Day forget that I have
 ‘ been unfortunate. Perhaps I shall not be touch’d
 ‘ with the Miseries of Men. Perhaps supreme
 ‘ Authority will poison my Heart, and render me
 ‘ like other Princes. Come, and preserve me from
 ‘ the

the Errors, to which my State is ever liable.
Come, and fortify me in all the Maxims of Virtue, with which you have formerly inspir'd me.
I feel that I have more need of a Friend than ever. No, I cannot live without you.

He melted me with these Words, and I consented to follow him, but upon Condition, that I should not live at Court, that I should never have any Employment there, and that I should retire into some solitary Place near *Tyre*; I have only changed one Retreat for another, that I might have the Pleasure of being nearer my Friend.

We parted from *Arabia Felix*, went to *Babylon*, and saw there *Nabucodonosor*; but alas! how different is he now from what he was heretofore! He is no longer that Conqueror, who reign'd in the Midst of Triumphs, and astonish'd the Nations with the Splendor of his Glory. For some time past he has lost his Reason. He flies the Society of Men, and wanders about in the Mountains and Woods like a wild Beast; how terrible a Fate for so great a Prince!

When we arriv'd at *Tyre*, I retreated to the Foot of Mount *Libanus*, in the same Place where *Ecubal* was brought up. I come sometimes here to see him, and he goes frequently to my Solitude. Nothing can impair our Friendship, because Truth is the only Bond of it. I see by this that Royalty is not, as I imagin'd, incompatible with tender Sentiments. All depends on the first Education of Princes. *Adversity* is the best School for them. It is even there that Heroes are form'd. *Apries* had been spoil'd by Prosperity

‘ perity in his Youth. *Arobal* is confirm’d in Vir-
 ‘ tue by Misfortunes.’

‘ After this, *Amenophis* conducted the Prince of
 ‘ *Persia* and his Friend to the King’s Palace, and
 ‘ presented them to him. *Cyrus* was entertain’d
 ‘ for many Days with extraordinary Magnificence,
 ‘ and often express’d his Astonishment to *Ameno-*
 ‘ *phis*, at the Splendor which reign’d in this little
 ‘ State.

‘ Be not surpriz’d at it, answer’d the *Egyptian* ;
 ‘ wherever Commerce flourishes, under the Pro-
 ‘ tection of wise Laws, Plenty becomes quickly
 ‘ universal, and Magnificence is no Expence to
 ‘ the State.’

‘ The King of *Tyre* ask’d *Cyrus* divers Questi-
 ‘ ons about his Country, his Travels, and the
 ‘ Manners of the different Nations he had seen.
 ‘ He was charm’d with the noble Sentiments and
 ‘ delicate Taste, which discover’d themselves in
 ‘ the Discourse of the young Prince, who, on the
 ‘ other hand, admir’d the good Sense and Virtue
 ‘ of *Ecnibal*. He spent some Days at his Court, to
 ‘ instruct himself in the Rules of Commerce, and
 ‘ desir’d the King of *Tyre* to explain to him, how
 ‘ he had brought his State into such a flourishing
 ‘ Condition in so short a Time.

‘ *Phœnicia*, said *Ecnibal*, has always been renown’d
 ‘ for Commerce. *Tyre* is happily situated. The
 ‘ *Tyrians* understand Navigation better than other
 ‘ People. At first, Trade was perfectly free, and
 ‘ Strangers look’d upon themselves as Citizens of
 ‘ *Tyre*. But under the Reign of *Itobal* all fell to
 ‘ Ruin. Instead of keeping our Ports open, ac-
 ‘ cording to the old Custom, he shut them out of
 ‘ political

‘ political Views. This King form’d a Design of
‘ changing the fundamental Constitution of *Phœ-*
‘ *nicia*, and of rendring a Nation warlike, which
‘ had always shunn’d having any Part in the Quar-
‘ rels of its Neighbours. By this Means Com-
‘ merce languish’d, our Strength diminish’d, we
‘ drew upon us the Wrath of the King of *Baby-*
‘ *lon*, who raz’d our ancient City, and made *this*
‘ Tributary.

‘ As soon as *Babal* was placed upon the Throne,
‘ he endeavour’d to remedy these Mischiefs. I
‘ have but follow’d the Plan which that good
‘ Prince left me.

‘ I begun by opening my Ports to Strangers,
‘ and by restoring the Freedom of Commerce. I
‘ declar’d that my Name should never be made use
‘ of in it, but to support its Rights, and make its
‘ Laws be observ’d. The Authority of Princes is
‘ too formidable for other Men to enter into Part-
‘ nership, or to have any Dealings with them.

‘ The publick Treasure had been exhausted by
‘ long Wars. There was no Fund to employ the
‘ People at Work. Arts were despis’d, and Agri-
‘ culture it self neglected. I engag’d the princi-
‘ pal Merchants to advance considerable Sums to
‘ the Artizans, while the former traffick’d toge-
‘ ther upon sure Credit; but this Credit never
‘ took Place among the Labourers and Mechan-
‘ icks. Coin is not only a common Measure for
‘ regulating the Price of the several Kinds of
‘ Merchandize, but it is a sure Pledge, which an-
‘ swers to their Value. I would not have this
‘ Pledge ever taken out of the Hands of the Peo-
‘ ple, because they have need of it, to secure
‘ themselves

‘ themselves against the Power of Kings, Corruption of Ministers, and Oppression of the Rich.

‘ In order to encourage the *Tyrians* to work, I not only left every one in the free Possession of his Gain, but I allotted great Rewards for those who should excel by their Genius, or distinguish themselves by any new Invention.

‘ I built great Work-houses for Manufactures. I lodg’d there all those who were eminent in their respective Arts: And that their Attention might not be taken off by uneasy Cares, I supply’d all their Wants, and flatter’d their Ambition, by granting them the Honours of the Magistracy in my Capital.

‘ I took off the exorbitant Imposts, and forbid all Monopolies of necessary Wares and Provisions. So that both Buyers and Sellers are equally exempt from Vexations and Constraint. Trade being left free, my Subjects endeavour with Emulation, to import hither in Abundance all the best Things which the Universe affords, and they sell them at reasonable rates. All sorts of Provision pay me a very small Tribute at entring. The less I fetter Trade, the more my Treasures increase. The Diminution of Imposts diminishes the Price of Merchandize. The less dear Things are, the more are consum’d of them; and by this Consumption, my Revenues exceed greatly what they would be, by laying excessive Duties. Kings, who think to enrich themselves by their Exactions, are not only Enemies of their People, but ignorant of their own Interests.

‘ I perceive, said *Cyrus*, that Commerce is a Source of great Advantages in all States. I believe

‘ believe that it is the only Secret to create Plenty
 ‘ in great Monarchies. Numerous Troops quickly
 ‘ exhaust a Kingdom, if we know not how to
 ‘ draw Subsistence for them from foreign Coun-
 ‘ tries, by a flourishing Trade.

‘ Have a Care, said *Amenophis*, that you do not
 ‘ confound Things. Commerce ought not to be
 ‘ neglected in great Monarchies, but it must be
 ‘ regulated by other Rules than in petty Repub-
 ‘ licks.

‘ *Phœnicia* carries on Commerce, not only to
 ‘ supply her own Wants, but to serve other Na-
 ‘ tions. As her Territories are small, her Strength
 ‘ consists in making her self useful, and even ne-
 ‘ cessary, to all her Neighbours. Her Merchants
 ‘ bring, from the remotest Islands, the Riches of
 ‘ Nature, and distribute them afterwards among
 ‘ other Nations. It is not her own Superfluities,
 ‘ but those of other Countries, which are the
 ‘ Foundation of her Trade.

‘ In a City like *Tyre*, where Commerce is the
 ‘ only Support of the State, all the principal Ci-
 ‘ tizens are Traders. The Merchants are the
 ‘ Princes of the Republick. But in great Em-
 ‘ pires, where military Virtue and Subordination
 ‘ of Ranks are absolutely necessary, all the Sub-
 ‘ jects cannot be Merchants; and Commerce ought
 ‘ to be encourag’d, without being universal. In a
 ‘ fruitful, spacious, populous Kingdom, and a-
 ‘ bounding with Sea-Ports, the People may be
 ‘ employ’d to cultivate the Ground, and draw
 ‘ from the fruitful Bosom of the Earth immense
 ‘ Riches, which are lost by the Negligence and
 ‘ Sloth of its Inhabitants. By improving these
 ‘ Productions of Nature by Manufactures, the

‘ national Riches are augmented. And it is by
 ‘ carrying these Fruits of Industry to other Na-
 ‘ tions, that a solid Commerce is establish’d in a
 ‘ great Empire. But nothing should be exported
 ‘ to other Countries but its Superfluities, nor any
 ‘ Thing imported from them, but what is pur-
 ‘ chas’d with those Superfluities.

‘ By this Means the State will never contract
 ‘ any Debts abroad, the Ballance of Trade will
 ‘ be always on its Side, and it will draw from
 ‘ other Nations, wherewith to defray the Expen-
 ‘ ces of War. Great Advantages will be reap’d
 ‘ from Commerce, without diverting the People
 ‘ from their proper Business, or weakening mili-
 ‘ tary Virtue.

Cyrus comprehended by the Discourse of *Ameno-
 phis*, that the chief Study of a Prince should be to
 know the Genius of his People, and the Maxims
 proper for the Kingdom which he governs, that he
 may conform himself to them.

Some Days after this, *Cyrus* accompany’d the
 King of *Tyre* to *Byblos*, to see the Ceremonies us’d
 in the Celebration of the Death of *Adonis*. All the
 People clad in Mourning went into a deep Cavern,
 where was the Representation of a young Man, ly-
 ing dead upon a Bed of sweet Flowers, and of all
 Plants that are agreeable or useful to Mankind.
 Whole Days were spent in Fasting, Prayer and La-
 mentations; after which the publick Sorrow was
 of a sudden changed into Gladness. Songs of Joy
 succeeded to Weeping, and they all tun’d this sa-
 cred Hymn*.

* See Lucian de Dea Syria. Jul. Firmicus de Nupt. *The Discourse*,
 pag. 132.

‘ *Adonis* is return’d to Life. *Urania* weeps no
 ‘ more. He is re-ascended to Heaven. He will
 ‘ soon come down again upon Earth, to banish
 ‘ thence both Crimes and Misery for ever.’

By this *Cyrus* perceiv’d, that all Nations ador’d a
 Middle-God, who was to restore Innocence and
 Peace to the Universe; and that the *Tyrian* Wor-
 ship was an Imitation of the *Egyptian*, in relation
 to the Death of *Osiris*, and the Tears of *Isis*.

While he was yet at *Tyre*, Couriers came from
Persia, to give him Notice that *Mandana* was dy-
 ing. This News oblig’d him to suspend his Jour-
 ney to *Babylon*, and to leave *Phœnicia* in haste. Em-
 bracing the King and *Amenophis*, ‘ O *Ecnibal!* said
 ‘ he, I envy neither your Riches nor Magnificence.
 ‘ To be perfectly happy, I desire only such a Friend
 ‘ as *Amenophis*.

Cyrus and *Araspes* cross’d *Phœnicia*, *Arabia Deserta*,
 and a Part of *Chaldea*. They pass’d the *Tygris*,
 near the Place where it joins the *Euphrates*; and
 entring *Susiana*, arriv’d in a few Days at the Ca-
 pital of *Persia*.

Cyrus hasten’d to see his Mother, found her
 dying, and gave himself up to the most bitter Grief.
 The Queen, mov’d and affected with the Sight of
 her Son, endeavour’d to moderate his Affliction
 by these Words,

‘ Comfort your self my Son. Souls never die.
 ‘ They are only condemn’d, for a Time, to ani-
 ‘ mate mortal Bodies, that they may expiate the
 ‘ Faults they have committed in a former State. The
 ‘ Time of my Expiation is at an end. I am a going

' to re-ascend the Sphere of Fire. *There* I shall see
 ' *Perseus, Arbaces, Dejoces, Phraortes*, and all the
 ' Heroes, from whom you are descended. I will
 ' tell them that you resolve to imitate them. *There*
 ' I shall see *Cassandra*. She loves you still. Death
 ' changes not the Sentiments of virtuous Souls.
 ' We shall be often with you, though invisible ;
 ' and will descend in a Cloud, to do you the Office
 ' of protecting *Genii*. We will accompany you in
 ' the midst of Dangers. We will bring the Virtues
 ' to you. We will keep the Vices from coming
 ' near you, and will preserve you from all the Er-
 ' rors which corrupt the Hearts of Princes. One
 ' Day your Empire will be extended, and the Ora-
 ' cles accomplish'd. O my Son ! my dear Son !
 ' remember then, that you ought to have no other
 ' View in conquering Nations, than to establish
 ' among them the Empire of Reason.'

As she utter'd these last Words, she turn'd pale ;
 a cold Sweat spreads it self over all her Limbs ;
 Death closes her Eyes, and her Soul flies away to
 the *Empyreum*. She was long lamented by all *Per-*
sia ; and *Cambyfes* erected a stately Monument to
 her Memory. *Cyrus's* Grief did not wear off but
 by degrees, and as Necessity oblig'd him to apply
 himself to Affairs.

Cambyfes was a religious and pacifick Prince.
 He had never been out of *Persia*, the Manners of
 which were innocent and pure, but austere and
 rugged. He knew how to chuse Ministers ca-
 pable of supplying what was defective in his own
 Talents : but he sometimes abandon'd himself too
 much to them, by a Diffidence of his own Un-
 derstanding.

He prudently resolv'd, that *Cyrus* should himself enter into the Administration of Affairs; and having sent for him one Day, said to him ;

‘ Hitherto, you have only been learning. It is time now that you begin to act. Your Travels, my Son, have improv'd your Knowledge, and you ought to employ it for the Good of your Country. You are destin'd not only to govern this Kingdom, but also, one Day, to give Law to all *Asia*. You must learn betimes the Art of Reigning. This is a Study to which Princes seldom apply themselves. They ascend the Throne before they know the Duties of it. I intrust you with my Authority, and will have you exercise it under my Inspection. The Talents of *Soranes* will not be useless to you. He is the Son of an able Minister, who serv'd me many Years with Fidelity. He is young, but indefatigable, knowing, and qualify'd for all sorts of Employments.’

Under the Government of *Cambyfes* this Minister had found the Necessity of appearing virtuous, nay, he thought himself really so ; but his Virtue had never been put to the Trial. *Soranes* did not himself know the Excess to which his boundless Ambition could carry him.

When *Cyrus* apply'd himself to learn the State and Condition of *Persia*, its military Strength, and its Interests, both foreign and domestick, *Soranes* quickly saw with Concern, that he was going to lose much of his Authority, under a Prince, who had all the Talents necessary for governing by himself. He endeavour'd to captivate the Mind of *Cyrus*, and studied him a long time to discover his Weaknesses.

The young Prince feeling himself not insensible to Praise, was upon his Guard against it, but lov'd to deserve it. He had a Taste for Pleasure, without being under its Dominion. He did not dislike Magnificence, but he could refuse himself every Thing, rather than oppress his People. Thus he was inaccessible to Flattery, and averse to Voluptuousness and Pomp.

Soranes perceiv'd that there was no Means to preserve his Credit with *Cyrus*, but by making himself necessary to him. He display'd all his Talents, both in publick and private Councils. He shew'd that he was Master of the Secrets of the wisest Policy, and above all, that he understood that *Detail*, which is the chief Science for a Minister. He prepar'd and digested Matters with so much Order and Clearness, that he left the Prince little to do. Any other but *Cyrus* would have been charm'd to see himself excus'd from all Application to Business: But he resolv'd to see every Thing with his own Eyes. He had a Confidence in his Father's Ministers, but would not blindly yield himself up to their Conduct.

When *Soranes* perceiv'd that the Prince would himself see every Thing to the Bottom, he study'd to throw Obscurity over the most important Affairs, that he might make himself yet more necessary. But *Cyrus* manag'd this able and jealous Minister with so much Delicacy, that he drew from him by degrees, what he endeavour'd so artfully to conceal. When the Prince thought himself sufficiently instructed, he let *Soranes* see, that he would himself be his Father's first Minister; and in this Manner, he reduc'd that Favourite to his proper Place, without giving him any just Cause of Complaint.

Soranes's Ambition was nevertheless offended by this Conduct of *Cyrus*. His Pride could not bear, without mortal Uneasiness, the lessening of his Credit; and to see that he was no longer necessary. This was the first Source of his Discontent, which might have prov'd fatal to *Cyrus*, if his Virtue, Prudence and Address had not preserv'd him from its Effects.

Persia had for some Ages been in Subjection to *Media*, but upon the Marriage of *Cambyfes* with *Mandana*, it had been stipulated that the King of *Persia* should for the future pay only a small annual Tribute, as a Mark of Homage.

From that Time the *Medes* and *Persians* had lived in perfect Amity, till the Jealousy of *Cyaxares* kindled the Fire of Discord. The *Median* Prince was incessantly calling to mind, with Vexation, the Oracles which were spread abroad concerning the future Conquests of young *Cyrus*. He consider'd him as the Destroyer of his Power, and imagin'd already, that he saw him entering *Ecbatan* to dethrone him. He was every Moment solliciting *Astyages*, to prevent those fatal Predictions, to weaken the Strength of *Persia*, and to reduce it to its former Dependance.

Mandana, while she liv'd had so dextrously manag'd her Father, as to hinder an open Rupture between him and *Cambyfes*. But as soon as she was dead, *Cyaxares* renew'd his Sollicitations with the *Median* Emperor.

Cambyfes was inform'd of *Cyaxares's* Designs, and sent *Hystaspes* to the Court of *Ecbatan*, to represent to *Astyages* the Danger of mutually weakening each other's Power, while the *Assyrians*, their
common

common Enemy, were forming Schemes, to extend their Dominion over all the East. *Hystaspes*, by his Address, put a stop to the Execution of *Cyaxares*'s Projects, and gain'd *Cambyfes*' Time to make his Preparations, in case of a Rupture.

The Prince of *Media*, seeing that the wise Counsels of *Hystaspes* were favourably listen'd to by his Father, and that there was no Means suddenly to kindle a War, attempted by other Ways to weaken the Power of *Persia*. Being inform'd of *Soranes*'s Discontent, he endeavour'd to gain him, by an Offer of the first Dignities of the Empire.

Soranes at first was shock'd at the very Thought; but afterwards being deceiv'd by his Resentment, he knew not himself the secret Motives upon which he acted. His Heart was not yet become insensible to Virtue, but his lively Imagination transform'd Objects, and represented them to him in the Colours necessary to flatter his Ambition. In the End, he got the better of his Remorse, under Pretext, that *Cyaxares* would one Day be his lawful Emperor, and that *Cambyfes* was but a tributary Master. There is nothing which we cannot persuade our selves to think, when blinded and drawn away by strong Passions. Thus he came by degrees into a strict Correspondence with *Cyaxares*, and secretly employ'd all Means to render *Cyrus*'s Administration odious to the *Persians*.

Cyrus had rais'd *Araspes* to the first Dignities in the Army, upon Account of his Capacity and Talent for War: But he would not bring him into the Senate, because the Laws and Customs of *Persia* did not allow Strangers to sit in the supreme Council. The perfidious *Soranes* nevertheless, press'd the young Prince to infringe these Laws, knowing that it would be a sure Means to excite the Jealousy of the *Persians*,

and

and to stir them up against *Cyrus*. ‘ You have need, said he to him, of a Man like *Araspes* in your Councils. I know that good Policy and the Laws forbid the intrusting Strangers, either with the Command of the Army, or the Secrets of State. But a Prince may dispence with the Laws, when he can fulfil the Intention of them by more sure and easy Ways; and he ought never to be the Slave of Rules and Customs. Men ordinarily act either from Ambition or Interest. Load *Araspes* with Dignities and Riches; by that Means you will make *Persia* his Country, and will have no reason to doubt his Fidelity.’

Cyrus was not aware of *Soranes*’s Designs, but he lov’d Justice too well to depart from it. ‘ I am persuaded, answer’d the Prince, of the Fidelity and Capacity of *Araspes*. I love him sincerely; but though my Friendship were capable of making me break the Laws in his Favour, he is too much attach’d to me, ever to accept a Dignity, which might excite the Jealousy of the *Persians*, and give them Cause to think, that I acted from Inclination and Affecti- on in Affairs of State.’

Soranes having in vain attempted to ingage *Cyrus* to take his false Step, endeavour’d to surprize him another way, and to raise an Uneasiness between him and his Father. He artfully made him observe the King’s Imperfections, his want of Capacity and Genius, and the Necessity of pursuing other Maxims than his. ‘ The mild and peaceful Government of *Cambyfes*, said he to him, is incompatible with noble Views. If you content your self, like him, with a pacifick Reign, how will you become a Conqueror?’

Cyrus made no other Use of these Insinuations, but to avoid the Rocks upon which *Cambyfes* had split. It did not lessen his Docility and Submission to a Father whom he tenderly lov'd. He respected him, even in his Failings; which he endeavour'd to conceal. He did nothing without his Orders; but consulted him in such a manner, as at the same time to give him a just Notion of Things. He frequently talk'd to him in private, that the King might be able to decide in publick. *Cambyfes* had Judgment enough to distinguish, and make himself Master of the excellent Advices of his Son, who employ'd the Superiority of his Genius only to make his Father's Commands respected, and made use of his Talents only to strengthen the King's Authority. *Cambyfes* redoubled his Affection and Esteem for *Cyrus*, and his Confidence in him, when he saw his prudent Conduct: But the Prince took no Advantage of it, and thought he did nothing but his Duty.

Soranes, desperate to see all his Schemes frustrated, endeavour'd secretly to raise a Distrust in the Minds of the *Satrapes*, as if the Prince would intrench upon their Rights, and ruin their Authority; and in order to augment their Jealousy, he endeavour'd to inspire *Cyrus* with despotick Principles.

‘ The Gods have destin’d you, *said he*, to stretch
 ‘ your Empire one Day over all the East. In order
 ‘ to execute this Design successfully, you must accus-
 ‘ tom the *Persians* to a blind Obedience. Captivate
 ‘ the *Satrapes* by Dignities and Pleasures. Put them
 ‘ under a Necessity of frequenting your Court, if they
 ‘ would partake of your Favours. By this Means
 ‘ get the sovereign Authority by degrees into your
 ‘ own Hands. Abridge the Rights of the Senate.
 ‘ Leave it only the Privilege of giving you Counsel.

‘ A Prince should not abuse his Power, but he ought
 ‘ never to share it with his Subjects. Monarchy is
 ‘ the most perfect Kind of Government. The true
 ‘ Strength of a State, Secrecy in Councils, and Ex-
 ‘ pedition in Enterprizes, depend upon the sovereign
 ‘ Power’s being lodg’d in a single Person. A petty
 ‘ Republick may subsist under the Government of
 ‘ many Heads, but great Empires can be form’d only
 ‘ by having absolute Authority lodg’d in one. O-
 ‘ ther Principles are the chimerical Ideas of weak
 ‘ Minds, who are conscious of their want of Capaci-
 ‘ ty to execute great Designs.’

Cyrus was shock’d at this Discourse, but conceal’d
 his Indignation out of Prudence and dextrously
 breaking off the Conversation, left *Soranes* in a Persua-
 sion, that he relish’d his Maxims.

As soon as *Cyrus* was alone, he made profound Re-
 flections on all that had pass’d. He call’d to mind
 the Conduct of *Amasis*, and began to suspect *Soranes*’s
 Fidelity. He had not indeed any certain Proofs of
 his Perfidiousness; but a Man who had the Boldness
 to inspire him with such Sentiments, seem’d at least
 very dangerous, though he should not be a Traitor.
 The young Prince by degrees excluded this Minister
 from the Secret of Affairs, and sought for Pretences
 to remove him from about his Person; yet without
 doing any thing to affront him openly.

Soranes quickly perceiv’d this Change, and carry’d
 his Resentment to the last Extremities. He persuad-
 ed himself, that *Araspes* was going to be put in his
 Place; that *Cyrus* had a Design to make himself abso-
 lute Master in *Persia*; and that this was the Princes
 secret View in disciplining his Troops with so much
 Exactness.

His lively Imagination and suspicious Temper first work'd up his Passions to the Height, and then Jealousy, and Ambition blinded him to such a Degree, that he imagin'd he did his Duty in practising the blackest Treasons.

He inform'd *Cyaxares* of all that pass'd in *Persia*; the Augmentation of its Forces, the Preparations which were making for War, and *Cyrus's* Design of extending his Empire over all the East, under Pretext of accomplishing certain pretended Oracles, by which he impos'd upon the People. *Cyaxares* made Advantage of these Advices, to alarm *Astyages*, and to insinuate Uneasiness and Distrust into his Mind. *Hystaspes* was order'd away from the Court of *Ecbatan*, and the Emperor threaten'd *Cambyfes* with a bloody War, if he did not consent to pay the antient Tribute, and return to the same Dependance, from which *Persia* was set free, upon his Marriage with *Mandana*. *Cambyfes's* Refusal was the Signal of the War, and Preparations were made on both Sides.

In the mean while, *Soranes* endeavour'd to corrupt the chief Officers of the Army, and weaken their Courage, by insinuating, that *Astyages* was their lawful Emperor; that the ambitious Designs of *Cyrus* would ruin their Country; and that they could never make Head against the *Median* Troops, who would overwhelm them with Numbers.

He continu'd likewise to increase the Distrust of the Senators, by artfully spreading a Rumour among them, that *Cyrus* undertook this unnatural War against his Grandfather, only to weaken their Authority, and to usurp an absolute Power.

He conceal'd all his Plots with such Art, that it was almost impossible to discover them, Every Thing he

he said was with so much Caution, that there was no seeing into his secret Intentions. Nay, there were certain Moments, in which he did not see them himself but thought that he was sincere and zealous for the publick Good. His first Remorses return'd from time to time, but he trifled them, by persuading himself that the ill Designs which he imputed to the Prince, were real.

Cyrus was quickly inform'd of the Murmurs of the People, the Discontent of the Army, and that the necessary Subsidies from the Senate were doubtful. The Emperor of the *Medes* was upon the Point of entering *Persia*, at the Head of sixty thousand Men. The Prince seeing his Father reduc'd to the most cruel Extremities, and the Necessity of taking Arms against his Grandfather *, was in the greatest Perplexity. Which *Cambyses* observing, said to him, ' You know, ' my Son, all that I have done to stifle the first Seeds ' of our Discord; but I have labour'd to no purpose. ' The War is inevitable. Our Country ought to be ' prefer'd to our Family. Hitherto you have assist- ' ed me in Business, you must now give Proofs of your ' Courage.

' Would my Age allow me to appear at the Head ' of our Troops, yet my Presence is necessary here, ' to keep the People in awe. Go, my Son, go, and ' fight for your Country. Shew your self the De- ' fender of it's Liberty, as well as the preserver of its ' Laws. Second the Designs of Heaven. Render ' your self worthy to accomplish its Oracles. Begin ' by delivering *Persia*, before you think of extending ' your Conquests over the East. Let the Nations ' see the Effects of your Courage, and admire your ' Moderation in the midst of Triumphs, that they ' may not hereafter fear your Victories.'

* Herod. B. 8.

Cyrus being encourag'd by the magnanimous Sentiments of *Cambyfes*, and aided by the Counfels of *Harpagus* and *Hystafpes*, two Generals of equal Experience, form'd an Army of thirty thousand Men, compos'd of Commanders, with whose Fidelity he was acquainted, and veteran Troops, of known Bravery.

As soon as the Preparations were made, Sacrifices were offer'd, and other religious Ceremonies perform'd. *Cyrus*, after this, drew up his Troops in a spacious Plain near the Capital, assembled the Senate and the *Satrapes*, and with a sweet and majestick Air, thus harangued the Officers of his Army.

‘ War is unlawful, when it is not necessary. That
 ‘ which we at present undertake, is not to satisfy
 ‘ Ambition, or the Desire of Dominion, but to
 ‘ defend our Liberties, upon which an Attempt
 ‘ is made, contrary to the Faith of Treaties.
 ‘ I am well enough acquainted with your Enemies,
 ‘ to assure you that you have no Reason to be
 ‘ afraid of them. They know indeed how to handle
 ‘ their Arms; they understand military Discipline,
 ‘ and they surpass us in Number: But they are soft-
 ‘ ten’d by Luxury and a long Peace. Your severe
 ‘ Life has accustom’d you to Fatigue. Your Souls
 ‘ are full of that noble Ardour, which despises Death
 ‘ when you are to fight for Liberty. Nothing is
 ‘ impossible to those, whom no Sufferings or difficult
 ‘ Enterprizes can dishearten. As for me, I will dis-
 ‘ tinguish my self from you in nothing, but in lead-
 ‘ ing the way through Labours and Dangers. All
 ‘ our Prosperities, and all our Misfortunes shall be
 ‘ common.

He then turn’d to the Senators, and with a resolute and severe Countenance said, ‘ *Cambyfes* is not
 ‘ ignorant of the Intrigues at the Court of *Ecbatan*,
 ‘ to

to sow Distrust in your Minds. He knows that
 you intend to refuse him Subsidies. He might, with
 an Army devoted to him, force you to a Compliance
 with his Desires; but having foreseen the War, he
 has taken his Precautions. One Battle will de-
 cide the Fate of *Persia*. He does not want your
 Assistance. However, remember that the Liberty
 of your Country is at present in Question. Is this
 Liberty less secure in the Hands of my Father,
 your lawful Prince, than in those of the Emperor of
 the *Medes*, who holds all the neighbouring Kings
 in an absolute Dependance? If *Cambyfes* should
 be vanquish'd, your Privileges are lost for ever.
 If he prove victorious, you have every Thing to
 fear, from a Prince whom you have incens'd by
 your secret Cabals.

The Prince, by this Discourse, intimidated some,
 confirm'd others in their Duty, and united all in
 one Design, of contributing to the Preservation of
 their County. *Soranes* appear'd more zealous than
 any, and earnestly requested to have some Com-
 mand in the Army. But as *Cyrus* had not con-
 ceal'd from *Cambyfes* his just Suspicions of that
 Minister, the King did not suffer himself to be im-
 pos'd upon by Appearances. Under Pretext of
 providing for the Security of the Kingdom, he
 kept him near his Person; but gave Orders to
 watch his Conduct: So that *Soranes* was a Prisoner
 in the Capital without perceiving it.

Cyrus having leant, that *Astyages* intended to cross
Caramania, in order to enter *Persia*, prevented him
 by an unheard-of Diligence. He pass'd over crag-
 gy Mountains, and through such Ways as were
 impassable by any other, than any Army accustom'd
 to Fatigue, and conducted by so active a General.

He gain'd the Plains of *Passagarda*, seized the best Posts, and encamp'd near a Ridge of Mountains, which defended him on one Side, fortifying himself on the other by a double Entrenchment. *Astyages* quickly appear'd, and encamp'd in the same Plain near a Lake.

The two Armies continued in fight of each other for several Days. *Cyrus* could not, without great Concern, look forward to the Consequences of a War against his Grandfather, and employ'd this time, in sending to *Astyages's* Camp, a *Satrap*, named *Artabafus*, who spoke to him in the following Manner.

‘ *Cyrus*, your Grandson, has an Abhorrence of
 ‘ the War which he has been forc'd to undertake
 ‘ against you. He has neglected nothing to pre-
 ‘ vent it, nor will refuse any Means to put an End
 ‘ to it. He is not deaf to the Voice of Nature,
 ‘ but he cannot sacrifice the Liberty of his Peo-
 ‘ ple. He would be glad, by an honourable Trea-
 ‘ ty to reconcile the Love of his Country with
 ‘ filial Affection. He is in a Condition to make
 ‘ War; but at the same time is not asham'd to
 ‘ ask Peace.

The Emperor, still irritated *Cyaxares*, persisted in his first Resolution, and *Artabafus* return'd, without succeeding in his Negotiation.

Cyrus seeing himself reduc'd to the Necessity of hazarding a Battle, and knowing of what Importance it is, in Affairs of War, to deliberate with many, to decide with few, and to execute with Speed, assembled his principal Officers, and heard all their Opinions. He then took his Resolution, which he communicated only to *Hystaspes* and *Harpagus*.
 The

The Day following he caus'd a Rumour to be spread abroad, that he intended to retire, not daring to engage with unequal Forces. Before he left the Camp, he caus'd Sacrifices to be offer'd, made the usual Libations, and all the Chiefs did the same. He gave the Word, *Mythras the Conductor and Saviour*, and then mounting Horse, commanded each Man to take his Rank. All the Soldiers had Iron Cuirasses of divers Colours, made like the Scales of Fish. Their Casques or Tiara's were of Brass, with a great white Feather. Their Shields were made of Willow; below which hung their Quivers. Their Darts were short their Bows long, and their Arrows made of Canes. Their Scymitars hung at their Belts upon their right Thighs. The royal Standard was a golden Eagle, with its Wings expanded. It was the same of which the Kings of *Persia* have ever since made use.

He decamp'd by Night, advanced in the Plains of *Passagarda*, and *Astyages* made haste to meet him, by Sun-rising. *Cyrus* immediately drew up his Army in order of Battle, only twelve deep, that the Javelins and Darts of the last Rank might reach the Enemy; and that all the Parts might support and assist each other without Confusion. Further, he chose out of each of the Battalions a select Troop, of which he form'd a triangular *Phalanx*, after the Manner of the *Greeks*. He placed this Body of Reserve behind his Army, commanding them not to stir till he himself should give Orders.

The North-Wind blew hard. The Plain was cover'd with Dust and Sand. *Cyrus* posted his Army so advantageously, that the rising Dust was driven full in the Faces of the *Medes*, and favour'd his Stratagem. *Harpagus* commanded the right

Wing, *Hystaspes* the left, *Araspes* the Center, and *Cyrus* was present every where.

The Army of the *Medes* was compos'd of several square Battalions, thirty in front, and thirty deep, all standing close, to be the more impenetrable. In the Front of the Army were the Chariots, with great Scythes fasten'd to the Axletrees.

Cyrus order'd *Harpagus* and *Hystaspes* to extend the two Wings by degrees, in order to inclose the *Medes*. While he is speaking he hears a Clap of Thunder. ' We follow the great *Oromazes*, cry'd he,' and in the same Instant begun the Hymn of Battle, to which all the Army answer'd with loud Shouts, invoking the God *Mythras*.

Cyrus's Army presented their Front in a strait Line to deceive *Astyages*; but the Center marching slower, and the Wings faster, the whole *Persian* Army was soon form'd into a Crescent. The *Medes* pierce the first Ranks of the Center, and advance to the last. They begin already to cry, *Victory!* when *Cyrus*, at the Head of his Body of Reserve, falls upon the *Medes*, while *Harpagus* and *Hystaspes* surround them on all Sides, upon which the Battle is renew'd.

The triangular *Phalanx* of the *Persians* opens the Ranks of the *Medes*, and turns aside their Chariots. *Cyrus*, mounted on a foaming Steed, flies from Rank to Rank. The Fire of his Eyes animates the Soldiers, and the Serenity of his Countenance banishes all Fear. In the Heat of the Battle he is active, calm, and present to himself; speaks to some, encourages others by Signs, and keeps every one in his Post. The *Medes* surrounded on all Sides, are attack'd in Front, in Rear, and in Flank.

The

The *Persians* close in upon them, and cut them in pieces. Nothing is heard but the Clashing of Arms, and the Groans of the dying. Streams of Blood cover the Plain. Despair, Rage and Cruelty spread Slaughter and Death every where. *Cyrus* alone feels a generous Pity and Humanity. *Astyages* and *Cyaxares* being taken Prisoners, he gives Orders to sound a Retreat, and put an End to the Pursuit.

Cyaxares, inflam'd with Rage and all the Passions which take hold of a proud Mind, when fallen from its Hopes, would not see *Cyrus*. He pretended to be wounded, and ask'd Permission to go to *Ecbatan*.

Astyages was conducted with Pomp to the Capital of *Persia*, not like a conquer'd Prince, but a victorious one. Being no longer importun'd by the ill Counsels of his Son, he made a Peace, and *Persia*, was declar'd a free Kingdom for ever. This was the first Service which *Cyrus* did his Country.

The Success of this War, so contrary to the Expectations of *Soranes*, open'd his Eyes. If the Event had been answerable to his Desires, he would still have continu'd his Perfidioufness. But finding that he was not free to escape, that his Projects were disconcerted, and that it was not possible to conceal them any longer, he shrunk with Horror to behold the dreadful Condition into which he had brought himself, the Crimes he had committed, and the certain Disgrace which would follow. Not able therefore to endure this Prospect, he falls into Despair, kills himself, and leaves a sad Example to Posterity, of the Excesses to which mad Ambition may carry the greatest *Genius's*, even when their Hearts are not entirely corrupted.

After his Death *Cyrus* was inform'd of all the Particulars of his Treachery. The Prince, without applauding himself for having early seen into the Character of this Minister, beheld with Concern, and lamented, the unhappy Condition of Man; who often loses all the Fruit of his Talents, and sometimes precipitates himself into the greatest Crimes, by giving way to a headstrong Imagination and a blind Passion.

As soon as the Peace was concluded, *Astyages* return'd to *Media*. After his Departure *Cyrus* assembled the Senators, *Satrapes*, and all the Chiefs of the People, and said to them, in the Name of the King,

‘ My Father’s Arms have deliver’d *Persia*, and
 ‘ set it free from all foreign Dependance. He
 ‘ might now abridge your Rights and Privileges,
 ‘ and even destroy your Authority, and govern ab-
 ‘ solutely: But he abhors such Maxims. It is only
 ‘ under the Empire of *Arimanius*, that Force alone
 ‘ presides. The great *Oromazes* does not govern
 ‘ in that Manner. His sovereign Reason is the
 ‘ Rule of his Will. Princes are his Images. They
 ‘ ought to imitate his Conduct. The Laws should
 ‘ be their only Rule. One single Man is not suf-
 ‘ ficient for making good Laws. How wise and
 ‘ just soever Princes are, they are still but Men,
 ‘ and consequently have Prejudices and Passions.
 ‘ Nay, were they exempt from these, they cannot
 ‘ see and hear every Thing. They have need of
 ‘ faithful Counsellors, to inform and assist them.
 ‘ ’Tis thus that *Cambyfes* resolves to govern. He
 ‘ will reserve no more Power than is necessary to
 ‘ do good; and chuses to have such Restraints as
 ‘ may stop and hinder him from doing ill. Sena-
 ‘ tors

‘tors, banish your Fears, lay aside your Distrusts,
 ‘recognize your King. He preserves all your
 ‘Rights to you. Assist him in making the *Per-*
 ‘*sians* happy. He desires to reign over free Chil-
 ‘dren, and not over Slaves.’

At these Words Joy was diffus’d through the whole Assembly. Some cry’d out, ‘Is not this
 ‘the God *Mythras* himself, come down from the
 ‘*Empireum*, to renew the Reign of *Oromazes*.’ Others dissolv’d in Tears, and were unable to speak. The old Men look’d on him as their Son; the young Men call’d him Father. All *Persia* seem’d but one Family.

Thus did *Cyrus* avoid all the Snares of *Soranes*, triumph over the Plots of *Cyaxares*, and restore Liberty to the *Persians*. He never had Recourse to Artifice, mean Dissimulation, or a tricking Policy, unworthy of great Souls.

Astyages dy’d soon after his return home, and left the Empire to *Cyaxares*. *Cambyfes* foreseeing, that the turbulent and jealous Spirit of that Prince would soon excite new Disturbances, resolv’d to seek an Alliance with the *Assyrians*. The Kings of *Assyria* and the Emperors of the *Medes*, had been for three Ages past, the two rival Powers of the East. They were continually endeavouring to weaken each other, in order to become Masters of *Asia*.

Cambyfes, who knew his Son’s Abilities, propos’d to him, that he should go in Person to the Court of *Nabucodonosor*, to treat with *Amytis*, the Wife of that Prince, and Sister of *Mandana*. She govern’d the Kingdom during the King’s Madneis.

Cyrus had been hinder'd from going thither, a Year before, by his Mother's Sickneſs. He was exceedingly pleas'd with a Journey to *Babylon*, not only that he might ſerve his Country, but likewiſe to converſe with the *Jews*, whoſe Oracles (as he had learn'd from *Zoroaſter*,) contain'd Predictions of his future Greatneſs; and he had no leſs a Deſire to ſee the miſerable Condition of King *Nabuodonofor*, the Report of which was ſpread over all the Eaſt. He left *Persia*, croſs'd *Suſiana*, and ſoon arriv'd at *Babylon*.



THE



T H E
 T R A V E L S
 O F
 C Y R U S.

B O O K VIII.



EMIRAMIS had founded the City of *Babylon*; but *Nabucodonosor* had given it its principal Beauties. Having finish'd his Wars abroad, and being in full Peace at home, he had apply'd his Thoughts to make his Capital one of the Wonders of the World, and with that View transported thither a great Number of Captives, of all the Nations he had conquer'd.

* It was situated in a vast Plain, water'd by the *Euphrates*. The Fruitfulness of the Soil was so great, that it yielded the King as much as the half of his Empire, and produc'd two hundred times more than was sown.

The Walls of the City were built of large Brick, cemented together with *Bitumen*, or a Slime arising out of the Earth, which in time became harder than Marble. They were fourscore Foot thick, three hundred and fifty high, and form'd a perfect Square, twenty Leagues in Compass. A hundred and fifty Towers were rais'd at certain Distances upon these inaccessible Walls, and commanded all the Country round about.

In the Sides of these Walls were an Hundred Gates of Brass, through which might be seen passing to and fro an innumerable Throng of People, of all Nations. Fifty great Streets travers'd the City from Side to Side, and by crossing each other formed above six hundred large Divisions, in which were stately Palaces, delightful Gardens and magnificent Squares.

The *Euphrates* flow'd through the Middle of the City; and over this River was a Bridge, built with surprising Art. At its two Extremities were two Palaces. The old one to the East, the new one to the West. Near the old Palace was the Temple of *Belus*. From the Center of this Building rose a Pyramid, more prodigious than those of *Egypt*. It was six hundred Foot high, and compos'd of eight Towers, one above another. The uppermost was

* The following Particulars are to be found in Herodotus, who had been upon the Spot. B. 1. Diod. Sic. B. 2. Quint. Curt. B. 5. Prideaux Connexion.

the holy Place, where the principal Myſteries were celebrated. From the Top of this Tower, the *Babylonians* observ'd the Motions of the Stars, which was their favourite Study, and by which they made themſelves famous in other Nations.

At the other End of the Bridge ſtood the new Palace, which was eight Miles in Circuit. Its famous hanging Gardens, which were ſo many large Terraces one above another, roſe like an Amphitheatre to the Height of the City Walls. The whole Maſs was ſupported by divers Arches built upon other Arches, all cover'd with broad Stones ſtrongly cemented, and over them was firſt a Layer of Reed, mix'd with *Bitumen*, then two Rows of Bricks, and over theſe were laid thick Sheets of Lead, which made the whole impenetrable to Rain, or any Moiſture. The Mould which cover'd all was of that Depth, as to have room enough for the greateſt Trees to take Root in it. In theſe Gardens were long Walks, which ran as far as the the Eye could reach, Bowers, green Plots, and Flowers of all Kinds; Canals, Baſins, and Aqueducts, to water and adorn this Place of Delights. A moſt ſurpriſing Collection of all the Beauties of Nature and Art.

The Author, or rather the Creator, of ſo many Prodigies, equal to *Hercules* in Bravery, and ſuperior to the greateſt Men by his Genius, was, after incredible Succeſſes, fallen into a kind of Madneſs. He imagin'd himſelf transform'd into a Beaſt, and had all the Fierceneſs of one.

As ſoon as *Cyrus* was arriv'd at *Babylon*, he went to ſee the Queen *Amytis*. This Princeſs had, for near ſeven Years, been plung'd in a deep Sadneſs; but ſhe was beginning to moderate her Grief, be-

cause the *Jews*, who were then Captives in the City, had promis'd her that the King should be cur'd in a few Days. The Queen was waiting that happy Moment with great Impatience. The Wonders which she had seen perform'd by *Daniel*, had made her confide in what he said. *Cyrus*, from a respectful Consideration of the Affliction of *Amytis*, avoided speaking to her on the principal Design of his Journey. He was sensible, that it was not a favourable Conjunction to treat of political Affairs, and waited, like the Queen, for the King's Cure; but not with the same Hopes. In the mean while, he endeavour'd to satisfy his Curiosity of knowing the Religion and Manners of the *Israelites*.

Daniel was not then at *Babylon*, but was gone to visit and console the *Jews*, dispers'd throughout *Affyria*. *Amytis* made *Cyrus* acquainted with an illustrious *Hebrew*, named *Eleazer*, for whom she had a particular Esteem. The Prince being inform'd by him, that the People of God did not look upon the King's Frenzy as a natural Distemper, but as a Punishment from Heaven, enquir'd of him the Cause of it.

‘ Nabuchodonosor, said the Hebrew Sage, ‘ being led away by impious Men who were about
 ‘ him, came at length to such an Excess of Irreligion, that he blasphem'd against *The most High*;
 ‘ and to crown his Impiety, he made, of our sacred
 ‘ Vessels, and of the Riches which he had brought
 ‘ from his Expedition into *Judea*, a golden Statue,
 ‘ of an enormous Size, and resembling his own
 ‘ Person. He had it erected, and consecrated, in
 ‘ the Plain of *Dura*, and commanded that it should
 ‘ be ador'd, by all the Nations whom he had subdu'd.

‘ He was admonish’d by divine Dreams, that he
 ‘ should be punish’d for his Idolatry and Pride in
 ‘ this Life A *Hebrew*, nam’d *Daniel*, a Man fa-
 ‘ mous for Science, Virtue, and his Knowledge of
 ‘ Futurity, explain’d to him those Dreams, and de-
 ‘ nounc’d God’s Judgments upon him, which were
 ‘ ready to break forth.

‘ The Words of the Prophet made some Impre-
 ‘ pression upon the King’s Mind ; but being sur-
 ‘ rounded by prophane Men, who despis’d the hea-
 ‘ venly Powers, he neglected the divine Admoni-
 ‘ tion, and gave himself up a new to his Impiety,

‘ At the End of the Year, while he is walking
 ‘ in his Gardens, admiring the Beauty of his own
 ‘ Works, the Splendor of his Glory, and the Great-
 ‘ ness of his Empire ; he exalts himself above Hu-
 ‘ manity, and becomes an Idolater of his own proud
 ‘ Imaginations. He hears a Voice from Heaven,
 ‘ saying O King Nabuchodonosor, *to thee it is spoken,*
 ‘ *The Kingdom is departed from thee, and they shall*
 ‘ *drive thee from Men, and thou shalt eat Grass as the*
 ‘ *Beasts of the Field, till seven Years are past, and*
 ‘ *until thou know that The Most high ruleth over all*
 ‘ *the Kingdoms of the Universe, and giveth them to*
 ‘ *whomsoever he will.*

‘ In the same Hour was the Thing fulfill’d, and
 ‘ his Reason was taken from him. He was seiz’d
 ‘ with a Frenzy, and with Fits of raging Madness.
 ‘ In vain they attempted to hold him by Chains.
 ‘ He broke all his Irons, and ran away into the
 ‘ Mountains and Plains, roaring like a Lion. No
 ‘ one can approach him, without running the Ha-
 ‘ zard of being torn to pieces. He has no Repose,
 ‘ except one Day in the Week, which is the *Sab-*

‘ *batb.* Then his Reason returns, and he holds Dis-
 ‘ courses worthy of Admiration*. It is now almost
 ‘ seven Years that he has been in this Condition,
 ‘ and we are expecting his total Deliverance in a
 ‘ few Days, according to the divine Prediction.’

Here *Cyrus* sigh’d, and could not forbear saying
 to *Araspes* : ‘ In all the Countries through which
 ‘ I pass, I see nothing but sad Examples of the
 ‘ Weakness and Misfortunes of Princes. In *Egypt*,
 ‘ *Apries* is dethron’d, and made a Sacrifice by his
 ‘ blind Friendship for a perfidious Favourite. At
 ‘ *Sparta*, two young Kings were going to ruin the
 ‘ State, if not prevented by the Wisdom of *Chilo*.
 ‘ At *Corinth*, *Periander* makes himself and his whole
 ‘ Family miserable. At *Athens*, *Pisistratus* is twice
 ‘ dethron’d, as a Punishment from the Gods for
 ‘ his Artifice. At *Samos*, *Polycrates* suffers himself
 ‘ to be impos’d upon so far, as to persecute Inno-
 ‘ cence. At *Crete*, the Successors of *Minos* have
 ‘ destroy’d the most perfect of all Governments.
 ‘ Here, *Nabuchodonosor* draws upon him the Wrath
 ‘ of Heaven, by his Impiety. Great *Oromazes* !
 ‘ was it only in your *Ager* then, that you gave Kings
 ‘ to Mortals ? Are Grandeur and Virtue incompatible ?

The Morning of the Sabbath, *Cyrus*, accompany’d
 by *Elcazer*, went to the Place which the King of
Babylon frequented. They beheld the unfortunate
 Prince come out of the *Euphrates*, and lie down
 under some Willows, which were upon the Banks
 of the River. They approach’d him with Silence.
 He was stretch’d upon the Grass, his Eyes turn’d
 towards Heaven; and sending forth from time to
 time deep Sighs, accompany’d with bitter Tears.
 In the midst of his Misfortunes there was still up-

* See *Josephus*.

on his Face an Air of Greatness, which shew'd, that *The Most High*, in punishing, had not entirely forsaken him. They forbore, out of Respect, to speak to him, or to interrupt the profound Grief, in which he seem'd to be plung'd.

Cyrus, deeply struck with the sad Situation of this great Prince, stood immovable, and on his Countenance appeared all the Tokens of a Soul seiz'd with Terror and Compassion. The King of *Babylon* observ'd it, and without knowing who he was, said to him: ' Heaven suffers me to have Intervals
' of Reason, to make me sensible, that I do not
' possess it as a Property; that it comes from a-
' nother; that a superior Being takes it from me,
' and restores it, when he pleases; and that he
' who gives it me is a sovereign Intelligence, who
' holds all Nature in his Hand, and can dispose it
' in order, or overturn it, according to his Plea-
' sure.

' Heretofore, being blinded by Pride, and cor-
' rupted by Prosperity, I said within my self, and
' to all the false Friends who were about me;
' *We are born, as it were by Chance, and after Death*
' *we shall be, as if we had never been. The Soul is*
' *a Spark of Fire, which goes out when the Body is re-*
' *duc'd to Ashes. Come, let us enjoy the present Good,*
' *let us make haste to exhaust all Pleasures. Let us*
' *drink the most delicious Wines, and perfume our selves*
' *with odoriferous Oils. Let us crown our selves with*
' *Roses before they wither. Let Strength be our on-*
' *ly Law, and Pleasure the Rule of our Duty. Let*
' *us make the Just fall into our Snares, because he dis-*
' *honours us by his Virtue. Let us examine him with*
' *Affronts and Torments, that we may see whether he*
' *be sincere.* Thus it was that I blasphem'd against
' Heaven

‘ Heaven, and this is the Source of my Miseries.
 ‘ Alas ! I have but too much deserv’d them.’

Scarce had he pronounc’d these Words, when he started up, ran away, and hid himself in the neighbouring Forest. This sad Spectacle augmented the young Prince’s Respect for the Deity, and redoubled his Desire of being fully instructed in the Religion of the *Hebrews*.

He frequently saw *Eleazer*, with whom he came by degrees into a strict Friendship. The *Eternal*, being watchful over *Cyrus*, whom he had chosen, to bring about the Deliverance of his People, thought fit, by his Conversation with the *Hebrew* Sage, to prepare him to receive, soon after, the Instructions of the Prophet *Daniel*.

Ever since the Captivity of the *Israelites*, the *Hebrew* Doctors, who were dispers’d in the several Nations, had apply’d themselves to the Study of the profane Sciences, and endeavour’d to reconcile Religion with Philosophy. In order thereto, they embrac’d, or forsook the literal Sense of the sacred Books, according as it suited with their Notions, or was repugnant to them. They taught, that the *Hebrew* Traditions were often folded up in Allegories, according to the Eastern Custom ; but they pretended to explain them. This was what gave Rise afterwards to that famous Sect among the *Hebrews*, call’d the *Allogorists*.

Eleazer was of the Number of those Philosophers, and was, with Reason, esteem’d one of the greatest Genius’s of his Age. He was vers’d in all the Sciences of the *Chaldeans* and *Egyptians*, and had held several Disputes with the Eastern *Magi*, to prove, that the Religion of the *Jews* was not only the most antient, but the most conformable to Reason.

Cyrus having divers times discours'd with *Eleazer*, upon all he had learnt in *Persia*, *Egypt*, and *Greece*, concerning the great Revolutions which had happen'd in the Universe, desir'd him one Day, to explain to him the Doctrine of the *Hebrew* Philosophers, concerning *the three States* of the World.

‘ We adore, *answer'd* Eleazer, but *One only God*,
 ‘ infinite, eternal, immense. He has defin'd himself,
 ‘ HE WHO IS, to denote, that he exists of himself,
 ‘ and that all other Beings exist only by him. Being
 ‘ rich by the Riches of his own Nature, and happy
 ‘ by his own supreme Felicity, he had no need to pro-
 ‘ duce other Substances. Nevertheless, by a noble
 ‘ and free Effort of his beneficent Will, he has
 ‘ thought fit to create divers Orders of Intelligences,
 ‘ to make them happy.

‘ Man first forms the Plan of his Work before he
 ‘ executes it, but *The Eternal* conceives, produces,
 ‘ and disposes every Thing in order, by the same Act,
 ‘ without Labour or Succession. He *thinks* and im-
 ‘ mediately all the possible Ways of representing him-
 ‘ self outwardly, appear before him. A World of
 ‘ Ideas is form'd in the divine Intellect. He *wills*,
 ‘ and instantly real Beings, resembling those Ideas, fill
 ‘ his Immensity. The whole Universe, and the vast
 ‘ Expanse of Nature, distinct from the divine Essence
 ‘ is produc'd.

‘ The Creator has represented himself two ways,
 ‘ by simple Pictures, and by living Images. Hence
 ‘ there are two sorts of Creatures essentially different,
 ‘ *material Nature*, and *intelligent Nature*. The one
 ‘ represents only some Perfections of its Original.
 ‘ The other knows and enjoys it. There are an in-
 ‘ finite

‘ finite Number of Spheres, full of intelligent Beings.

‘ Sometimes these Spirits plunge themselves into the unfathomable Depths of Divine Nature, to adore its Beauties, which are ever new. At other times they admire the Perfections of the Creator in his Works. This is their two-fold Happiness. They cannot incessantly contemplate the Splendor of the divine Essence. Their weak and finite Nature requires that he should sometimes veil himself from their Eyes. This is the Reason why the *material World* was created; the Refreshment of the *Intellectual*.

‘ Two sorts of Spirits lost this Happiness by their Disloyalty. The one call’d *Cherubim*, were of a superior Order, and are now infernal Spirits. The other call’d *Ischim*, were of a less perfect Nature. These are the Souls which actually inhabit mortal Bodies.

‘ The Chief of the Cherubim approach’d nearer to the Throne than the other Spirits. He was crown’d with the most excellent Gifts of *The most High*; but lost his Wisdom by a vain Complacency in himself. Being enamour’d with his own Beauty, he beheld and consider’d himself, and was dazzled with the Lustre of his own Light. He first grew proud, then rebell’d, and drew into his rebellion all the *Genii* of his Order.

‘ The *Ischim* became too much attach’d to material Objects, and in the Enjoyment of created Pleasures, forgot the Supreme Beatitude of their Nature. The first were elected with Pride, the others debas’d by Sensuality.

‘ Upon this there happen’d a great Revolution in
 ‘ the Heavens. The Sphere of the *Cherubim* became
 ‘ a dark *Chaos*, where those unhappy Intelligences de-
 ‘ plore, without Consolation, the Felicity they have
 ‘ lost by their own Fault.

‘ The *Ischim*, being less guilty, because they had
 ‘ fin’d through Weakness, were condemn’d by *The*
 ‘ *Almighty* to animate mortal Bodies. God suffer’d
 ‘ them to fall into a kind of Lethargy, that they
 ‘ might forget their former State: Nevertheless, as a
 ‘ punishment of their Crime, he ordain’d that their
 ‘ Abode should be an uneasy Prison.

‘ The Earth, which was before luminous, chang’d
 ‘ its Form. It was no longer a Place of Delights,
 ‘ but of a painful Banishment, where the continual
 ‘ War of the Elements subjected Men to Diseases
 ‘ and Death. This is the hidden Meaning of the first
 ‘ Allegory of the *Hebrew* Law-giver, concerning the
 ‘ Terrestrial Paradise and the Fall of our first Parents.
 ‘ *Adam* does not represent one single Man, but all
 ‘ Mankind.

‘ Souls, being once disunited from their Origin,
 ‘ had no longer any fix’d Principle of Union. The
 ‘ Order of Generation, mutual Wants, and Self-love,
 ‘ became, here below, the only Bonds of our transi-
 ‘ ent Society, and took the Place of Justice Friend-
 ‘ ship, and divine Love, which unites the heavenly
 ‘ Spirits.

‘ Divers other Changes happen’d in this mortal A-
 ‘ bode, suitable to the State of Souls, who suffer and
 ‘ deserve to suffer, and are to be cur’d by their Suffer-
 ‘ ings.

‘ In the End, the great Prophet, whom we call the
 ‘ *Messiah*, will come and renew the Face of the Earth.
 ‘ It is *He*, who is the Head, and the Conductor of all
 ‘ intelligent Natures. He is the first-born of all
 ‘ Creatures. The Deity has united himself to him
 ‘ in an intimate manner, from the Beginning of the
 ‘ World. It is *He*, who convers’d with our Fathers
 ‘ under a human Form. It is *He*, who appear’d to
 ‘ our Law-giver upon the Holy Mount. It is *He*,
 ‘ who spoke to the Prophets under a visible Appear-
 ‘ ance. It is *He*, who is call’d every where *The De-*
 ‘ *sire of Nations*; because he has been imperfectly
 ‘ known to them, by an Antient Tradition, with the
 ‘ Origin of which they are unacquainted. To con-
 ‘ clude, it is *He*, who will come in Triumph upon
 ‘ the Clouds, to restore the Universe to it’s primitive
 ‘ Splendor and Felicity. The Foundation of the
 ‘ whole Law, and of all the Prophecies, is the Idea of
 ‘ *A Nature, pure in its Original, corrupted by Sin, and to*
 ‘ *be one Day restor’d.*’

Cyrus almost transported with hearing this Account,
 was unwilling to interrupt the Philosopher; but see-
 ing that he had done speaking, he said, ‘ You give
 ‘ me a much higher Idea of the Divinity, than the
 ‘ Philosophers of other Nations. They have re-
 ‘ presented the first Principle to me, only as a
 ‘ sovereign Intellect, who seperated and reduc’d to
 ‘ Order, the *Chaos* of an *eternal Matter*. But
 ‘ you teach me, that HE WHO IS, has not only
 ‘ regularly dispos’d that Matter, but produc’d it; that
 ‘ he has given it *Being*, as well as *Motion*; and has
 ‘ fill’d his Immensity with new *Substances*, as well as
 ‘ new *Forms*. The *Amiliètes*, *Jyngas*, *Cosmogoges*, all
 ‘ the *Genii* which inhabit the *Empyreum*, and all the
 ‘ subordinate Divinities, ador’d in other Countries,
 ‘ are not Parts of his Substance, but Images of his
 ‘ Great-

Greatness, and mere Effects of his Power. You shew me, that in all Nature there is but one supreme Deity, who gives Existence, Life and Reason to all Beings. This then is the God of *Israel*, so superior to those of all other Nations.

I see that the Doctrine of the *Persians Egyptians* and *Greeks*, concerning the three States of the World, is perfectly conformable to your Theology.

Zoroaster, being instructed in the Sciences of the *Gymnosophistes*, spoke to me of the first Empire of *Oromazes*, before the Rebellion of *Arimanius*, as of a State in which Spirits were happy and perfect. In *Egypt*, the Religion of *Hermes* represents the Reign of *Osiris*, before the Monster *Typhon* broke through the *Mundane Egg*, as a State exempt from Miseries and Passions. *Orpheus* has sung the golden Age as States of Simplicity and Innocence. Each Nation has formed an Idea of this primitive World, according to its Genius. The *Magi*, who are all Astronomers, have plac'd it in the Stars. The *Egyptians*, who are all Philosophers, have fancy'd it *A Republick of Sages*. The *Greeks*, who delight in rural Scenes, have describ'd it as *ACountry of Shepherds*.

The *Sibyls* have foretold the coming of a Hero, who is to descend from Heaven, to bring back *Astraea* to the Earth. The *Persians* call him *Mythras*; the *Egyptians*, *Orus*; the *Greeks*, *Jupiter, the Conductor, and Saviour*. It is true they differ in their Descriptions, but all agree in the same Truths. They are all sensible, that Man is not now what he was, and believe that he will one Day assume a more perfect Form. God cannot suffer an eternal Blemish in his Work. Evil had a Beginning, and it will have an End. Then will be the Triumph of Light over Darkness. That is the Time fix'd by Destiny, for

the total Destruction of *Typhon, Arimanius, and Pluto* That is the precrib'd Period for re-establiſhing the Reign of *Oromazes, Ofiris and Saturn.*

Nevertheless, there ariſes one great Difficulty, which no Philoſopher has yet been able to ſolve me. I do not conceive how Evil could happen under the Government of a God, who is good, wiſe and powerful. If he be wiſe, he might have foreſeen it. If he be powerful, he might have hinder'd it : And if he be good, he would have prevented it. Help me to answer this great Difficulty. Shew me which way to juſtify the eternal Wiſdom. Why has God created free Beings capable of Evil? Why has he beſtow'd on them ſo a fatal Gift?

Liberty, answered *Eleazer*, is a neceſſary Conſequence of our reaſonable Nature. To be free, is to be able to chuſe. To chuſe, is to prefer. Every Being capable of Reaſoning and Comparing can prefer, and conſequently chuſe. This is the eſſential Difference between Bodies and Spirits : The one are neceſſarily tranſported wherever the moving Force carries them ; The other are mov'd only by a Reaſon which enlightens them. God could not give us Intelligence, without giving us Liberty.

But could he not, reply'd *Cyrus*, have hinder'd us from abuſing our Liberty, by ſhewing us Truth with ſo clear an Evidence, that it would have been impoſſible to miſtake ; When the ſovereign Beauty diſplays his infinitely attractive Charms, they ſeize and engroſs the whole Will, and make all inferior Amiableneſs vaniſh, as the riſing Sun diſpels the Shades of Night.

The pureſt Light, answered *Eleazer*, does not illuminate thoſe who will not ſee. Now, every finite Intelligence may turn his Eyes from the Truth. I have

' have already told you that Spirits cannot incessantly
 ' contemplate the Splendors of the divine Essence;
 ' they are oblig'd from time to time to cover their
 ' Faces. 'Tis then that Self-love may seduce and
 ' make them take an apparent Good for a Real one.
 ' And this false Good may dazzle and draw them a-
 ' way from the true Good. Self-love is inseparable
 ' from our Nature. God, in loving himself, essenti-
 ' ally loves *Order*, because he is *Order*; but the Crea-
 ' ture may love it self without loving *Order*; and
 ' hence every created Spirit is necessarily and essenti-
 ' ally fallible. To ask why God has made fallible
 ' Intelligences, is to ask why he has made them finite,
 ' or why he has not created Gods as perfect as him-
 ' self? A Thing impossible.

' Cannot God, *continu'd Cyrus*, employ his Almighty
 ' Power, to force free Intelligences to see and re-
 ' lish Truth?

' Under the Empire of God himself, *answer'd Ele-*
 ' *azer*, despotick Rule and Liberty are incompatible.
 ' Inclination, Will, and Love, are never forc'd. God
 ' does every Thing he pleases in Heaven and upon
 ' Earth; but he *will not* employ his absolute Power
 ' to destroy the free Nature of intelligent Beings. If
 ' he did so, they would act no longer from Inclinati-
 ' on and Choice, but by Force and Necessity. They
 ' would obey, but they would not love. Now *Love*
 ' is what God demands, and it is the only Worship
 ' worthy of him. He does not require it for any Ad-
 ' vantage to himself, but for the Good of his Crea-
 ' tures. He will have them happy, and contribute to
 ' their own Happiness; happy by Love, and by
 ' a Love of pure Choice. It is thus that their Merit
 ' augments their Felicity.'

' I begin to understand you, *said Cyrus*. Moral
 ' Evil does not come from the supremely good, wise,
 ' and

‘ and powerful Being, who cannot be wanting to his
 ‘ Creatures, but from the Weakness inseparable from
 ‘ our limited Nature, which may be dazzled and de-
 ‘ ceiv’d. *But what is the Cause of natural Evil ?*
 ‘ *Might not the Goodness of God have brought back his of-*
 ‘ *fending Creatures to Order, without making them suf-*
 ‘ *fer ? A good Father will never make use of Punish-*
 ‘ *ments, when he can gain his Children by Mildness.’*

‘ I have already told you, *answer’d Eleazor*, that we
 ‘ are capable of a twofold Happiness. If God, after
 ‘ our Rebellion, continu’d to us the Enjoyment of
 ‘ created Pleasure, we should never aspire to an Uni-
 ‘ on with the Creator. We should content our selves
 ‘ with an inferior Happiness, without any Endeav-
 ‘ ours to attain to the supreme Beatitude of our Na-
 ‘ ture. The only Means to give free Beings a Dislike
 ‘ and Detestation of their Disorder, is to make them
 ‘ feel, for a time, the fatal Consequences of their
 ‘ wandring from him. God owes it to his Justice,
 ‘ to punish the Guilty, that he may not countenance
 ‘ Crimes; and his Goodness likewise requires it, in
 ‘ order to correct and inform the Criminal. *Natu-*
 ‘ *ral Evil is necessary to cure moral Evil : Suffering is*
 ‘ *the only Remedy for Sin.’*

‘ I comprehend you, *said Cyrus*. God could not de-
 ‘ prive Spirits of Liberty, without depriving them of
 ‘ Intelligence; nor hinder them from being fallible,
 ‘ without making them infinite; nor restore them af-
 ‘ ter their Fall, by expiatory Pains, without violat-
 ‘ ing his Justice and Goodness. Exempt from all
 ‘ Passion, he has neither Anger nor Revenge. He
 ‘ chastises only to amend; and punishes, only to cure.’

‘ Yes, *answer’d Eleazer*, all will suffer more or less,
 ‘ as they are more or less gone astray. Those who
 ‘ have never departed from their Duty, will for ever
 ‘ excel

‘ excel the rest in Knowledge and in Happiness. Those
 ‘ who delay their Return to it, will be always in-
 ‘ ferior to the other in Perfection and Felicity. The
 ‘ Return of Spirits to their first Principle, resem-
 ‘ bles the Motion of Bodies towards their Center.
 ‘ The nearer they approach to it, the more their Ve-
 ‘ locity augments.

‘ This is the Order establish’d by eternal Wisdom,
 ‘ the immutable Law of distributive Justice; from
 ‘ which God cannot deviate, without being essen-
 ‘ tially wanting to himself, countenancing Rebellion;
 ‘ and exposing all finite and fallible Beings to
 ‘ the Danger of disturbing the universal Harmony.

‘ The Conduct of God shocks us, only because
 ‘ we are *finite* and *mortal*. Let us raise our Thoughts
 ‘ above this Place of Banishment. Let us run over
 ‘ all the Celestial Regions. We shall see Disorder
 ‘ and Evil no where but in this Corner of the Uni-
 ‘ verse. The Earth is but an *Atom* in comparison
 ‘ of *Immensity*. The whole Extent of Time is but
 ‘ a *Moment* in respect of *Eternity*. These two infi-
 ‘ nitely small Points will one Day disappear. Yet
 ‘ a little Moment, and Evil will be no more. But
 ‘ our limited Minds, and our Self-love, magnify
 ‘ Objects, and make us look upon that *Point*, which
 ‘ divides the two Eternities, as something great.’

‘ This *continu’d Eleazer*, is what even the Under-
 ‘ standing of Man can answer, to justify the Ways
 ‘ of God. It is thus that we confound Reason
 ‘ by Reason it self. It is by these Principles that
 ‘ our Doctors silence the Philosophers of the Gen-
 ‘ tiles, who blaspheme against the sovereign Wis-
 ‘ dom, because of the Evils and Crimes which hap-
 ‘ pen here below. But yet our Religion does not
 ‘ consist in these Speculations. It is not so much
 ‘ a philoso-

‘ a philosophical System, as a supernatural Establish-
 ‘ ment. *Daniel* will instruct you in it. He is at
 ‘ present the Prophet of *The most High*. The *Eter-*
 ‘ *nal* sometimes shews him Futurity as present, and
 ‘ lends him his Power to work Prodigies. He is
 ‘ soon to return to *Babylon*. He will shew you the
 ‘ Oracles contain’d in our sacred Books, and teach
 ‘ you what are the Purposes for which God intends
 ‘ you.’

It was in this Manner that *Eleazer* instructed *Cy-*
rus. The *Hebrew* Sage endeavour’d to justify the
 incomprehensible Ways of Providence by Reason-
 ings merely philosophical. And what was defective
 in his Opinions, was set right by the more simple
 and sublime Instructions of *Daniel*, who came back
 to *Babylon* a few Days after.

It was the Time fix’d by the Prophets for the
 Deliverance of *Nabuchodonosor*. His Frenzy ceas’d,
 and his Reason was restor’d to him. Before he re-
 turn’d to his Capital, he resolv’d to pay a publick
 Homage to the God of *Israel*, in the same Place
 where he had given the notorious Instance of his
 Impiety.

He order’d *Daniel* to assemble the Princes, Magi-
 strates, Governors of Provinces, and all the Nobles of
Babylon, and to conduct them to the Plains of *Dura*,
 where he had some Years before erected the famous
 golden Statue. Cloath’d with his Imperial Robe, he
 mounts upon an Eminence, from whence he may
 be seen by all the People. He has no longer any
 thing fierce or savage in his Look. Notwithstand-
 ing the dreadful Condition to which his Sufferings
 had reduc’d him, his Countenance has a serene and
 majestick Air. He turns towards the East, takes
 off

off his Diadem, prostrates himself with his Face to the Earth, and pronounces three times the tremendous Name of *J E H O V A H !*

After having ador'd the *ETERNAL* for some time in a profound Silence, he rises, and says :

‘ People of all Nations assembled together, it was here that you formerly beheld the extravagant Marks of my impious and abominable Pride. It was here, that I usurp'd the Rights of the Divinity, and would force you to worship the Work of Men's Hands. *The Most High*, to punish this Excess of Irreligion, condemn'd me to eat Grass with the Beasts for seven whole Years. The Times are accomplish'd. I have lifted up my Eyes to Heaven, and acknowledg'd his Power. My Reason and my Understanding are restor'd me. Your God (*continu'd he*, turning towards *Daniel*), is in Truth the GOD OF GODS, and KING OF KINGS. All the Inhabitants of the Earth are, before him, as nothing, and he does according to his Will both in Heaven and in Earth. His Wisdom is equal to his Power, and all his Ways are full of Justice. Those that walk in Pride he is able to abase, and he raises again those whom he had humbled. O Princes and People, learn to render Homage to his Greatness !’

At these Words the Assembly sent up Shouts of Joy, and fill'd the Air with Acclamations, in Honour of the God of *Israel*. *Nabuchodonosor* was conducted back with Pomp to his Capital, and resum'd the Government of his Kingdom. Soon after, he rais'd *Daniel* to the highest Dignities, and the *Jews* were honour'd with the first Posts throughout his vast Empire.

Some Days after, *Amytis* presented *Cyrus* to *Nabuchodonosor*, who receiv'd the young Prince in a most friendly Manner, and gave him a favourable Hearing. However, the Nobles of *Babylon*, who sat in the King's Council, represented to him in very strong Terms; That, great Inconveniences might attend the provoking the *Median* Court, at the present Juncture, when notwithstanding the prudent Conduct of *Amytis*, during the King's Illness, the Forces of the Kingdom were much lessen'd, and its Treasure exhausted: And that it would be better Policy to foment the Divisions between the *Medes* and *Persians*, in order to make them mutually weaken each other's Strength, and so give the King of *Babylon* a fair Occasion of extending his Conquests.

But *Nabuchodonosor*, who by the Misfortunes he had suffer'd, was cur'd of all such false Maxims, did not suffer himself to be dazzled by the ambitious Projects of his Ministers. And *Cyrus* observing his good Dispositions, took that Opportunity to lay before him the Advantages he might find by an Alliance with *Cambyfes*. He represented to him, that the *Medes*, were the only Rivals of his Power in the East; That it could not be for the Interest of the King of *Babylon*, to let them grow more considerable, by subjecting and oppressing the *Persians*; but that he should rather make the latter his Friends, who might serve as a Barrier to his Empire against the Enterprises of the *Median* Prince. And in fine, that *Persia* lay very convenient for the *Babylonian* Troops to march through it into *Media*, in case *Cyaxares* should resolve upon a Rupture.

The Prince of *Persia* spoke both in publick and private assemblies with so much Eloquence and Strength
of

of Reason; he shew'd during the Course of his Negotiation, (which lasted some Months) so much Candor and Truth! he manag'd the Nobles with so much Prudence and Delicacy; that in the End he brought them all over. An Alliance was sworn in a solemn Manner, and *Nabuchodonosor* continued faithful to it the rest of his Life.

Cyrus being impatient to see the sacred Books of the *Jews*, which contain'd Oracles relating to his future Greatness, convers'd every Day with *Daniel*; and the Prophet endeavour'd to instruct the young Prince in the *Hebrew* Religion. He open'd the Books of *Isaiab*, which had mention'd *Cyrus* by Name, a hundred and fifty Years before his Birth, as a Prince whom God had destin'd to be the Conqueror of *Asia*, and Deliverer of his People.

Cyrus was seiz'd with Astonishment, to see so clear and circumstantial a Prediction, a Thing unknown in other Nations, where the Oracles were always obscure and doubtful.

‘ Eleazer, said he to the Prophet, has already shewn
 ‘ me, that the great Principles of your Religion
 ‘ concerning the three States of the World, agree
 ‘ with those of other Nations. He has given me
 ‘ the Idea of a GOD-CREATOR, which I have not
 ‘ found among the other Philosophers. He has an-
 ‘ swer'd all my Difficulties about the Origin of E-
 ‘ vil, by the free Nature of Spirits. He shuts the
 ‘ Mouth of Impiety by his sublime Ideas concern-
 ‘ ing the Pre-existence of Souls, their voluntary
 ‘ Fall, and their total Restoration. But he has said
 ‘ nothing to me of the supernatural Establishment
 ‘ of your Law. I conjure you, by the God of *Is-*
 ‘ rael, to answer my Questions. Has your Tradi-
 ‘ tion the same Source with that of other Nations?

‘ Has it been transmitted to you by a purer Channel?
 ‘ Was your Law-giver a mere Philosopher, or a divine
 ‘ Person?

I know, *answer'd Daniel*, all the Endeavours which
 ‘ our Doctors use, to fute Religion to the Taste of
 ‘ the Philosophers. But they go astray, and lose
 ‘ themselves in a Crowd of uncertain Opinions.
 ‘ The Origin and Continuance of Evil, under the
 ‘ Government of a good, wise, and powerful Crea-
 ‘ tor, is an *Ænigma*, which has always exercis'd
 ‘ the Speculations of the Learned. It is vain and
 ‘ fruitless to attempt to explain it. We are cer-
 ‘ tain that God has permitted Evil, only that he
 ‘ may draw from it an infinite Good; but how
 ‘ he will execute his Purpose, is a secret which no
 ‘ Mortal can penetrate. The *Chaldean*, the *Egypt-*
 ‘ *tian*, the *Greek*, and even our *Hebrew* Philoso-
 ‘ phers, are puzzled and confounded by the Mul-
 ‘ tiplicity of their own Reasonings upon this Mat-
 ‘ ter. They waste themselves in toiling about those
 ‘ intricate Questions, without being able to unrav-
 ‘ el them. Who can know the Designs of God,
 ‘ or penetrate into his secret Purposes? Our
 ‘ Thoughts are weak, and our Conjectures vain.
 ‘ The Body weighs down the Soul, and will not
 ‘ suffer it to reach those Heights to which it fond-
 ‘ ly aspires.

‘ The Curiosity of seeing into ever Thing, ex-
 ‘ plaining every Thing, and adjusting it to our weak
 ‘ Ideas, is the Most dangerous Disease of the human
 ‘ Mind. The most sublime Act of our feeble
 ‘ Reason, is to keep it self silent before the *So-*
 ‘ *vereign Reason*, to submit, and to leave to God
 ‘ the Care of justifying, one Day, the incompre-
 ‘ hensible Ways of his Providence. Our Pride
 ‘ and Impatience will not suffer us to wait for this

‘ Unravelling. We would go *before* the Light, and
‘ by so doing we lose the Use of it.

‘ Forget therefore all the subtle Speculations of
‘ the Doctors. I shall speak to you a more sure
‘ and simple Language. I shall propose nothing
‘ to you but palpable Facts, of which the Eyes,
‘ Ears, and all the Senses of Men, are Judges.

‘ You have already learn’d by the universal Doc-
‘ trine of all Nations, that Man is fallen from the
‘ Purity of his Original. By discontinuing to be
‘ just, he ceas’d to be immortal. Sufferings fol-
‘ low’d close upon Crimes, and Men were con-
‘ demn’d to a State of Pain and Misery, in order
‘ to make them breathe perpetually after a better
‘ Life.

‘ For the first Ages after the Fall, Religion was
‘ not written. The moral Part of it was found in
‘ Reason it self, and the Mysteries of it were trans-
‘ mitted by Tradition from the Antients. As Men
‘ liv’d then several Ages, it was easy to preserve
‘ that Tradition in its Purity.

‘ But the sublime Knowledge of the first Men
‘ having serv’d only to increase the Corruption of
‘ their Hearts, the whole Race of Mankind, ex-
‘ cept one Family, was destroy’d, in order to stop
‘ the Course of Impiety, and the multiplying of
‘ Vices. The Fountains of the great Abyss were
‘ broken up, and the Waters cover’d the Earth
‘ with an universal Deluge, of which there are yet
‘ some Traces in all Nations. The Constitution
‘ of the World, which had been chang’d by the
‘ Fall, was impair’d a-new. The Juices of the
‘ Earth were impoverish’d and spoil’d by this In-
‘ undation. The Herbs and Fruits had no longer
‘ the

‘ the same Virtue. The Air, loaded with an excessive Moisture, strengthened the Principles of Corruption, and the Life of Man was shortned.

‘ From that Time God chose a particular People to be the Depositary of Religion, Morality, and all divine Truths, that they might not be degraded and entirely obscur’d by the Imagination, Passions and vain Reasonings of Men.

‘ *The Most High*, after having illuminated our Law-giver with the purest Lights lent him his Almighty Power, to prove his divine Mission by the Most signal Wonders. These Wonders, which were done in the Sight of a numerous People, were nothing less than the entire changing and overturning of Nature at every Instant. *Moses* speaks, the Sea divides; a miraculous Food descends from Heaven; dry Rocks become Sources of living Water. *Joshua* continues the same Prodigies; Rivers run back to their Fountain-Head; and the Sun suspends its Course.

‘ *Moses* establishes solemn Festivals, and august Ceremonies, to call to Remembrance continually his Miracles, and thereby to prove to all future Ages, that they could not be supposititious. A whole Nation conquers loudly, universally, and successively, to give Testimony to them, by publick Monuments, perpetuated from Generation to Generation.

‘ Further, our great Legislator gives the *Israelites* a holy and pure Law, which he writes in a Book, and puts into the Hands of all the People. It was necessary at every Instant to consult this Book, in order to know, not only the religious, but civil Laws. Each *Hebrew* is oblig’d to read
‘ it

‘ it over once a Year, and to transcribe the whole,
 ‘ at least once in his Life. It was impossible to
 ‘ alter or corrupt it without the Imposture’s being
 ‘ discover’d, and punish’d, as High-Treason against
 ‘ God, and an Attempt against the Civil Autho-
 ‘ rity.

‘ Moreover, God has in every Age rais’d up Pro-
 ‘ phets to preserve, renew, and explain, the primitive
 ‘ Tradition. Being seperated from all Terrestrial
 ‘ Pleasures, in a Life of Austerity and Retirement,
 ‘ they unite themselves to the eternal Wisdom. The
 ‘ Eyes of the Soul, which have been shut since the
 ‘ Origin of Evil, are open’d in these divine Men, to
 ‘ to see into the Councils of *The Most High*, and to
 ‘ know all his Secrets; and it is for this Reason that
 ‘ they are called *Seers*.

‘ Further, our Books contain the most salutary and
 ‘ most important Truths. The Design of the Law
 ‘ and the Prophets is to shew, That all Creatures were
 ‘ pure in their Original, and had nothing contagious
 ‘ or mortal in them; that all Men are at present born,
 ‘ sick, corrupt and ignorant, even to the Degree of
 ‘ not knowing their Disease; and that human Nature
 ‘ cannot be restor’d to its Perfection, but by the com-
 ‘ ing of a Messiah. All the Ceremonies and Sacrifi-
 ‘ ces of our Religion are but the Shadows of these
 ‘ three Celestial Truths. The History of our Na-
 ‘ tion is writ with such divine Art, that the Facts,
 ‘ strictly true in themselves, are likewise Images of
 ‘ those other Truths. - The Bondage of the *Israelites*
 ‘ in *Egypt*; their Journey through the Desert, and
 ‘ their Arrival in the promis’d Land, represent to us
 ‘ the Fall of Souls, their Sufferings in this mortal
 ‘ Life, and their Return to their heavenly Country.
 ‘ All other Nations have their Allegories, we have
 ‘ ours. Those who stop at the Latter, are sometimes
 ‘ offend-

‘ offended. They find expressions which seem too
 ‘ much to humanize, and even to corporalize, the Di-
 ‘ vinity. But the true Sage penetrates their pro-
 ‘ found Meaning and discovers Myſteries of the
 ‘ highest Wiſdom.

‘ Theſe three Ideas, the Traces of which are to
 ‘ be obſerv’d in all Religions, have been transmit-
 ‘ ted from Age to Age, from the Deluge to our Time.
 ‘ *Noah* taught them to his Children, whoſe Poſte-
 ‘ rity ſpread them afterwards over all the Earth.
 ‘ But in paſſing from Mouth to Mouth, they have
 ‘ been alter’d and obſcur’d, by the Imagination of
 ‘ the Poets, the Superſtition of the Priests, and the
 ‘ different Genius of each Nation. We find more
 ‘ remarkable Footſteps of them among the Eaſtern
 ‘ Nations and the *Egyptians*, than any where elſe;
 ‘ becauſe *Abraham*, our firſt Patriarch, was famous
 ‘ in *Asia*; and becauſe the People of God were a
 ‘ long time in Captivity, on the Borders of the
 ‘ *Nile*. But thoſe ancient Truths have been no
 ‘ where preſerv’d in their perfect Purity, except
 ‘ in the Oracles written by our Law-giver, our
 ‘ Hiſtorians and our Prophets.

‘ But this is not all. There is a miſtery pecu-
 ‘ liar to our Religion, of which I would not ſpeak
 ‘ to you, O *Cyrus*, if you were not the Anointed
 ‘ of *The Moſt High*, and his Servant, choſen for
 ‘ the Deliverance of his People.

‘ The Prophecies mention two Advents of the
 ‘ *Meffiah*: One in *Suffering*; the other in *Glory*.
 ‘ *The Deſire of all Nations* will, many Ages before
 ‘ his triumphant Appearance in the Clouds, live
 ‘ here upon Earth in a State of Humiliation. He
 ‘ will expiate Sin by the Sacrifice of himſelf, be-
 ‘ fore he reſtores the Univerſe to its primitive
 ‘ Splendor. ‘ God

' God has no need of a bloody Victim to ap-
 ' pease his Wrath. But he would offend his
 ' Justice if he pardon'd the Criminal without shew-
 ' ing his Abhorrence of the Crime. 'This is what
 ' the *Messiah* will do. The great EMANUEL; God-
 ' Man, will descend upon Earth, to shew by his
 ' Sufferings the infinite Aversion of *The Most High*,
 ' for the Violation of Order. 'Tis thus that he will
 ' reconcile the divine Justice and Mercy.

' I see from far that Day which will be the Joy
 ' of Angels, and the Consolation of the Just. All
 ' the heavenly Powers, all the Spirits who fill Im-
 ' mensity, will be present at this Mystery, and
 ' adore its Depth. Mortals will see nothing but
 ' the Shell and the Outside, the Sufferings of a
 ' *Man of Sorrows, and acquainted with Grief: But*
 ' *we shall be healed by his Wounds.* This is the
 ' great Mystery unknown in all other Religions;
 ' because none but that of the *Hebrews* teaches
 ' what is due to the infinite Purity of the divine
 ' Nature.

' Those *Jews* who expect only a triumphant
 ' *Messiah*, will not comprehend this *first Advent*.
 ' The Pretenders to Wisdom in all Nations, who
 ' judge only by Appearances, will blaspheme a-
 ' gainst what they understand not. Nay, *The most*
 ' *just among Men will, in this Life, see, only as through*
 ' *a Cloud, the Beauty, Extent, and Necessity, of that*
 ' GREAT SACRIFICE.

' At length the *Messiah* will come in his Glory
 ' to renew the Face of the Earth, and restore the
 ' Universe to its primitive Brightness. *Then* all
 ' Spirits, in Heaven, on Earth and in Hell below,
 ' will bow the Knee before him. And the Pro-
 ' phecies will be accomplish'd in their full Extent.

Here *Daniel* ceas'd, and *Cyrus* cry'd out, ' *Zoroaster*, *Hermes*, *Orpheus*, *Pythagoras*, all your Discoveries are but imperfect Traces and chance Rays of the Religion of the *Hebrews*. In *Persia*, *Egypt*, *Greece*, and in all other Nations, I have found only oral, uncertain, and loose Traditions; but you, O *Daniel*, have antient Books, the Authority of which is incontestable. Your Lawgiver prov'd his Mission by publick Miracles; you have Predictions, of which I am myself the Accomplishment. Books, Prodigies, and Prophecies like these, are not to be found elsewhere.

' O *Cyrus*, reply'd *Daniel*, you do not comprehend these Truths in all their Extent. Religion is not a System of Philosophical Opinions, nor yet a History of Miracles, or supernatural Events; but an experimental Science which God reveals only to Souls who love Truth for its own sake. We may admire its Doctrines, and be struck with its Prodigies, and yet be Strangers to its Spirit. To know its Secrets, and feel its Energy, a superior Power, must descend and take Possession of your Heart. This happy Moment is not yet come, but it draws near *. In the mean while be content with knowing that the God of *Israel* loves you, will go before you, and will accomplish his Will by you. Make haste to verify his Oracles, and return with speed to *Persia*, where your Presence is necessary.

The young Hero, soon after, left *Babylon*, and the Year following *Nabuchodonosor* dy'd. His Successors broke the Alliance sworn between the *Assyrians* and *Persians*. *Cyrus* spent twenty whole Years

* See Theodoret de fide,

in War with the *Assyrian* Kings and their Allies. At length he took *Babylon*, which made him Master of all the East, from the River *Indus* to *Greece*, and from the *Caspian* Sea to *Egypt*.

In the Midst of his Wars and Victories, he never forgot the Instructions of the Prophet: But seeing the Oracles of *Isaiah*'s accomplish'd, chose *Daniel* for his first Minister, deliver'd the *Hebrews* from their Captivity, and loudly acknowledg'd the God of *Israel* by this solemn Edict, for Rebuilding the Temple of *Jerusalem*.

Thus saith *Cyrus*, King of *Persia*. ‘ The Lord God of Heaven hath given me all the Kingdoms of the Earth; and he hath charg'd me to build him a House at *Jerusalem*, which is in *Judah*. Whoever among you is of his People, his God be with him: And let him go up to *Jerusalem*, and build the House of the Lord God of *Israel*. HE IS THE GOD.

F I N I S.





A

DISCOURSE
UPON THE
THEOLOGY
AND
MYTHOLOGY
OF THE
ANTIENS.



Y first Design was to intersperse some Notes in the Body of the Book; but as the attending to such critical Remarks would divert the Mind too often from the principal Story, I thought it would be more agreeable to the Reader to digest them into the Form of a Discourse, which I divide into two Parts.

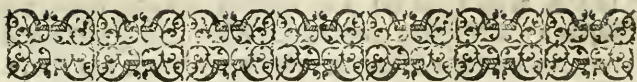
In the *first* I shall shew, that the Philosophers of all Ages and all Countries have had a Notion of a

SUPREME DEITY *distinct and different from Matter.*

From the *second* it will appear, that there are Traces of the principal Doctrines of *revealed Religion* with regard to the *three States of Nature* to be found in the Mythology of all Nations.



PART



PART I.

Of the THEOLOGY of the ANTIENTS.

TO begin with the *Magi* or *Persian* Philosophers: According to the Testimony of *Herodotus* *, the antient *Persians* had neither Statues, nor Temples, nor Altars: ‘ They think it ridiculous, (says ‘ this Author,) to fancy, like the *Greeks*, that the ‘ Gods have an human Shape, or derive their Ori- ‘ ginal from Men. They chuse the highest Moun- ‘ tains for the Place of their Sacrifice: They use nei- ‘ ther Libations, nor Musick, nor hallow’d Bread; ‘ but when any one has a mind to sacrifice, he leads ‘ the Victim into a clean Place, and wearing a ‘ Wreath of Myrtle about his Head, invokes the God ‘ to whom he intends to offer it. The Priest is not ‘ allow’d to pray for his own private Good, but ‘ for that of the Nation in general, each particular ‘ Member finding his Benefit in the Prosperity of ‘ the Whole.

Strabo † gives the same Account of the antient *Persians*. ‘ They neither erected Statues nor Altars, says this Historian; ‘ they sacrificed in a clean

* Herod. Clio. lib. 1. p. 56. §. 131. Edit. Francof. 1608.

† Strabo lib. 15. p. 731. Ed. Paris, 1620.

Place, and upon an Eminence, where they offered up a Victim crowned. When the Priest had cut it into small Pieces, every one took his share. They left no Portion of it for the Deities, saying, that God desires nothing but the Soul of the Victim.

The *Eastern* People, full of the Notion of Transmigration, imagined that the Victim was animated by a Soul in a State of Punishment, whose expiatory Pains were compleated by the Sacrifice.

The *Persians* indeed, as well as other *Pagans*, worshipped the Fire, the Sun, and the Stars: but we shall see that they consider'd them only as visible Images and Symbols of a supreme God, whom they believed to be the Sovereign Lord of Nature.

Plutarch has left us in his Treatise of *Isis* and *Osiris*, a Fragment of the Theology of the *Magi*. This Philosophical Historian assures us, that they called the Great God, *Oromazes*, or the Principle of Light that produced every thing, and worketh all in all. * They admitted however another God, but of an inferior Nature and Order, whom they called *Mythras* or the *Middle God*. They did not think him a Being coeternal with the supreme Divinity, but the first Production of his Power, the chief of all Spirits, and placed by him in Authority over them. This will appear from the following Passages.

The finest Definition we have of the Deity among all the Writings of the Antients, is that of

* *Plut. de Isid. & Osir. Edit. Paris, 1624. P. 370.*

Zoroaster. It has been transmitted down to us by *Eusebius* in his *Præparatio Evangelica*: an Author so far from being over favourable to the Pagans, that he makes it his Business continually to expose and degrade their Philosophy. And yet he says, that he had read the following Words *verbatim* in a Book of *Zoroaster* that was extant in his Time, and known by the Title of *The Sacred Collection of Persian Monuments*.

† ‘ God is the first of all incorruptible Beings,
 ‘ eternal and unbegotten: He is not compounded of
 ‘ Parts. There is none like nor equal to him. He
 ‘ is the Author of all good, and entirely disinterest-
 ‘ ed, the most excellent of all excellent Beings,
 ‘ and the wisest of all intelligent Natures; the Fa-
 ‘ ther of Equity, the Parent of good Laws, Self-in-
 ‘ structed, Self-sufficient, and the first Former of
 ‘ Nature.

The modern Writers among the *Arabians* and *Persians*, who have preserved to us what Remains are left of the ancient Doctrine of *Zoroaster* among the *Guebrii* or Worshippers of Fire, maintain, that the first *Magi* admitted only one eternal Principle of all things.

Abulfeda, cited by the famous *Dr. Pocock*, says, according to the primitive Doctrine of the *Persians* *, ‘ God was prior to both Light and Darkness,
 ‘ and had existed from all Eternity in an adorable
 ‘ Solitude, without any Companion or Rival.’

† Euseb. Præp. Evang. lib. 1. p. 42. Edit. Paris.

* Pocock Specim. Hist. Arab. p. 148

Saristhani, quoted by Dr. *Hyde*, says, ‘ That the first *Magi* † did not look upon the good and evil Principles as both of them co-eternal, but thought that the Light was indeed eternal, and that the Darknefs was produced in time by the Difloyalty of *Abriman*, Chief of the *Genii*.’

Such was the Theology of the antient *Persians*, which in the foregoing Work I have put in the Mouth of *Zoroafter*.

M. Bayle says in his Dictionary, that the antient *Persians* were all *Manichæans*; however he came to entertain this Notion, he must certainly have given it up, if he had consulted the original Authors: a Method which that famous Critick did not always take. He had a Genius capable of going to the bottom of any Subject whatever; but he wrote sometimes in a hurry, and treated superficially the gravest and most important Subjects. Besides, there is no clearing him from the Charge of loving too much the dismal Obscurity of Scepticism. He is always upon his guard against the pleasing Ideas of Immortality. He shews with Art and Subtlety all the dark Sides of a Question; but he very rarely represents it in that Point of Light, which shines with Evidence. What Encomiums would he not have merited, had he employed his admirable Talents more for the Benefit of Mankind?

The *Egyptians* had much the same Principles as the oriental Nations. There is nothing more absurd than the Notion generally given us of their Theo-

† *Hyde* Relig. Ant. Persar. cap. 9. p. 161, & cap. 22. p. 290.

logy; nor is any thing more extravagant than the allegorical Sense which certain Authors fancy they have discovered in their Hieroglyphicks.

On one hand, it is hard to believe that human Nature could ever sink so low as to adore Insects, Reptiles, and Plants, which they see produced, growing, and dying every day, without ascribing certain divine Virtues to them, or considering them as Symbols of some invisible Power. In the most barbarous Countries we still find some Knowledge of a superior Being, which is the Object of the Hope and Fear of the most stupid Savages. But though we should suppose there are some Nations in the World sunk into so gross an Ignorance as to have no Notion of a Deity, yet it is certain that *Egypt* cannot be charged with this Ignorance. All Historians, as well sacred as profane, agree in speaking of this People as the wisest of all Nations; and one of the Encomiums that the Holy Spirit gives to *Moses*, is, that *he was learned in all the Wisdom of the Egyptians*. Would the Holy Ghost ever have spoken in such a manner of a Nation that was fallen into so senseless and barbarous an Ignorance, as to worship Onions, Crocodiles, and the most despicable Reptiles?

On the other hand, there are certain modern Writers who exalt the Theology of the *Egyptians* too high, and fancy that they find in their Hieroglyphicks all the Mysteries of the Christian Religion. After the Deluge, *Noah* doubtless would not leave his Children ignorant of the great Principles of Religion, with regard to the *three States of Mankind*: and that Tradition might have been spread from Generation to Generation over all Nations of the World. But we should not infer from thence, that the Heathens had as clear Notions of the Divine Nature

Nature and the *Messias*, as the *Jews* had themselves. Such a Supposition, far from doing Honour to Holy Writ, would only derogate from its Dignity. I shall endeavour to keep the just Medium between these two Extremes.

Plutarch in his Treatise of *Isis* and *Osiris*, tells us,
 * ‘ That the Theology of the *Egyptians* had two
 ‘ Meanings ; the one holy and symbolical, the o-
 ‘ ther vulgar and literal ; and consequently that
 ‘ the Figures of Animals which they had in their
 ‘ Temples, and which they seemed to adore, were
 ‘ only so many Hieroglyphicks to represent the
 ‘ Divine Attributes.’

Pursuant to this Distinction, he says, that *Osiris* signifies the active Principle, or the most holy Being † ; *Isis* the Wisdom or Rule of his Operation, *Orus* the first Production of his Power, the Model or Plan by which he produced every thing, or the Archetype of the World.

It would be rash to assert, That the Pagans ever had any Knowledge of a Trinity of distinct Persons in the indivisible Unity of the Divine Nature. But it is plain, that the *Chaldeans* and *Egyptians* believed that all the Attributes of the Deity might be reduced to three, *Power*, *Understanding*, and *Love*. They distinguished also three sorts of Worlds, the *sensible* World, the *aerial* World, and the *ethereal* World. In each of these Worlds, they asserted likewise three principal Properties, *Figure*, *Light*, and *Motion* : *Matter*, *Form*, and *Activity* ‡ : and on this

* Plut. de Isid. & Osir. p. 354.

† Ibid. p. 373, 374, 375.

‡ See Athan. Kirch. Oedip. Egypt. tom. 1. p. 144, &c. to p. 151, & tom. 2. p. 132.

account the antient Philosophers looked upon the Number *three* as mysterious.

If any Man reads with Attention the aforementioned Tract of *Plutarch*, the Works of *Jamblichus*, and what Accounts are left of the Religion of the *Oriental*s and *Egyptians*, he will easily see, that the Mythology of those Nations chiefly regards the *internal Operations*, and the *Attributes of the Deity*, as that of the *Greeks* does his *external Operations*, or the *Properties of Nature*. The *Oriental*s and *Egyptians* had a more refining and metaphysical Genius than the *Greeks* and *Romans*, who were fondest of the Sciences that depend on *Imagination* and *Sense*. This Key may contribute a great deal towards understanding the antient Mythologies.

Plutarch concludes his Treatise of *Isis* and *Osiris* in this manner : * ‘ As he that reads the Works of ‘ *Plato*, may be said to read *Plato*, and he that acts ‘ the Comedy of *Menander*, may be said to act *Me-* ‘ *nander* : so the Antients gave the Name of Gods ‘ to the various Productions of the Deity. (*Plu-* ‘ *tarch* had said a little before,) that care should be ‘ taken not to transform, dissolve and scatter the ‘ Divine Nature into Rivers, Winds, Vegetables, or ‘ bodily Forms and Motions. This would be as ri- ‘ diculous as to imagine, that the Sails, the Cables, ‘ the Rigging, and the Anchor are the Pilot ; or ‘ that the Thread, the Woof, and the Shittle are ‘ the Weaver. Such senseless Notions are an In- ‘ dignity to the Heavenly Powers, whom they blas- ‘ pheme, whilst they give the Name of Gods to Be- ‘ ings of an insensible, inanimate, and corruptible ‘ Nature. Nothing, as he goes on, that is without

‘ a Soul, nothing that is material, and to be per-
 ‘ ceived by our Senses, can be God. Nor yet must
 ‘ we imagine, that there are different Gods accord-
 ‘ ing to the different Countries of *Greeks* and *Bar-*
 ‘ *barians*, *Northern* and *Southern* People. As the
 ‘ Sun is common to all the World, tho’ called by
 ‘ different Names in different Places ; so there is
 ‘ but one sole supreme Mind or Reason, and one
 ‘ and the same Providence that governs the World,
 ‘ tho’ he is worshipped under different Names, and
 ‘ has appointed some inferior Powers for his Mini-
 ‘ sters.’ Such, according to *Plutarch*, was the Doc-
 trine of the first *Egyptians*, with regard to the Di-
 vine Nature.

Origen, who was co-temporary with *Plutarch*, fol-
 lows the same Principles in his Book against *Cel-*
sus, a Pagan Philosopher, who pretended to under-
 stand Christianity, because he knew some Ceremo-
 nies of that Religion, tho’ he never entered into the
 Spirit of it. Now *Origen* expresses himself in this
 manner : * ‘ The *Egyptian* Philosophers have sublime
 ‘ Notions with regard to the Divine Nature, which
 ‘ they keep secret, and never discover to the Peo-
 ‘ ple, but under a Veil of Fables and Allegories.
 ‘ *Celsus* is like a Man, who has travelled into that
 ‘ Country ; and tho’ he has conversed with none
 ‘ but the ignorant Vulgar, yet takes it into his
 ‘ Head, that he understands the *Egyptian* Religion.
 ‘ All the *Eastern* Nations, (continues he) the *Persi-*
 ‘ *ans*, the *Indians*, the *Syrians* conceal secret Myste-
 ‘ ries under their religious Fables. The wise Men
 ‘ of all those Religions see into the Sense and true
 ‘ Meaning of them, whilst the Vulgar go no further
 ‘ than the exterior Symbol, and see only the Bark
 ‘ that covers them.’

* Orig. contra Cels. lib. 1. p. 11.

Let us next hear the Testimony of *Jamblichus*, who had studied the Religion of the *Egyptians*, and understood it thoroughly. He lived in the beginning of the third Century, and was a Disciple of the famous *Porphyry*. As both *St. Clement* * and *St. Cyril of Alexandria* † assure us, there were at that time, a great many *Egyptian* Books extant, which have been since lost : Several of these were highly respected for their Antiquity, and ascribed to *Hermes Trismegistus*, or one of his first Disciples. *Jamblichus* had read these Books, which had been translated by the *Greeks* ; and this is the Account that he gives of the Theology which they taught.

‘ According to the *Egyptians*, the first God existed
 ‘ in his solitary Unity before all Beings §. He is
 ‘ the Fountain and Original of every thing, that ei-
 ‘ ther has Understanding, or is to be understood.
 ‘ He is the first Principle of all things, Self-suffi-
 ‘ cient, Incomprehensible, and the Father of all
 ‘ Essences.’

‘ *Hermes* says likewise, (as *Jamblichus* goes on to
 tell us) ‘ that this supreme God has constituted a-
 ‘ nother God, called *Emeph*, to be Head over all Spi-
 ‘ rits, whether *Ethereal*, *Empyrean*, or *Celestial* ; and
 ‘ that this second God, whom he stiles the *Guide*, is
 ‘ a Wisdom that transforms and converts into him-
 ‘ self all spiritual Beings. He makes nothing su-
 ‘ perior to this *God-Guide*, but only the first *Intelli-*
 ‘ *gent*, and first *Intelligible*, who ought to be adored
 ‘ in Silence.’

* Strom. l. 6. p. 133.

† Contra Julian. lib. 1.

§ Jambl. de Myst. Egyp. Ed. Lugd. 1552. p. 153, 154.

He adds, ‘ That the Spirit which produceth all Things, has different Names according to its different Properties and Operations ; that he is called in the *Egyptian* Language *Amoun*, as he is wife ; *Ptha*, as he is the Life of all Things ; and *Osiris*, as he is the Author of all Good.’

Such, according to *Jamblichus*, was the Doctrine of the *Egyptians* ; and it is evident from thence, that they admitted only one Principle, and a middle God, like the *Mythras* of the *Persians*.

The Notion of a Spirit constituted by the supreme God, to be the Head and Guide of all Spirits, is very Antient. The *Hebrew* Doctors believed that the Soul of the *Messias* was created from the Beginning of the World, and appointed to preside over all the Orders of Intelligences. This Opinion was founded on a Notion, that finite Natures cannot incessantly contemplate the Brightness and Glories of the Divine Essence, and must necessarily sometimes turn off their View, and adore the Creator in his Works ; that at such Times there must be an Head to lead Spirits thro’ all the Regions of Immensity, and shew them all its Beauties and Wonders.

To have a more perfect Knowledge of the Theology of the *Oriental* and *Egyptians*, it may not be improper to examine that of the *Greeks* and *Romans*, which is derived originally from it. The Philosophers of *Greece* went to study Wisdom in *Asia* and *Egypt*. *Thales*, *Pythagoras*, *Plato*, drew the best of their Knowledge from thence. The Traces of the *Oriental* Tradition are now indeed in a manner worn out : but as there are several Monuments of the Theology of the *Greeks* still preserved, we may judge of the Masters by their Disciples.

We must however distinguish between the Gods of the Poets, and those of the Philosophers. Poetry deifies all the various Parts of Nature, and gives Spirit to Bodies, as well as Body to Spirits : It expresses the Operations and Properties of Matter by the Actions and Passions of such invisible Powers, as the Pagans supposed to be the Directors of all the Motions and Events that we see in the Universe. The Poets pass in a Moment from Allegory to the literal Sense, and from the literal Sense to Allegory ; from real Gods to fabulous Deities : and this occasions that jumble of their Images, that Absurdity in their Fictions, and that Indecorum in their Expressions, which are so justly condemned by the Philosophers.

Notwithstanding this Multiplication of inferior Deities, these Poets however acknowledged, that there was but one only supreme God. This will appear from the very antient Traditions, which we still have left of the Philosophy of *Orpheus*. I am very far from thinking, that *Orpheus* was the Author of those Works which go under his Name. I believe with the famous *Grotius*, that those Books were wrote by the *Pythagoreans*, who professed themselves Disciples of *Orpheus*. But whoever is the Author of these Writings, 'tis certain that they are older than *Herodotus* and *Plato*, and were in great Esteem among the Heathens ; so that by the Fragments of them still preserved, we may form a Judgment of the antient Theology of the *Greeks*.

I shall begin with the Abridgment, which *Timotheus* the Cosmographer gives us of the Doctrine of *Orpheus*. This Abridgment is preserved in *Suidas* *.

* *Suidas de Orph.* p. 350.

‘ There is one unknown Being exalted above, and
 ‘ prior to all Beings, the Author of all Things, even
 ‘ of the Æther, and of every thing that is below the
 ‘ Æther : This exalted Being is Life, Light, and
 ‘ Wisdom ; which three Names exprefs only one
 ‘ and the fame Power, which has created all Beings,
 ‘ vifible and invifible, out of nothing.’

It appears by this Passage, that the Doctrine of
 the *Creation*, that is, of the Production of Substances,
 was not unknown to the Heathen Philofophers.
 We fhall foon find it laid down in *Plato*.

Proclus has transmitted down to us this extraor-
 dinary Passage of the Theology of *Orpheus* *. ‘ The
 ‘ Universe was produced by *Jupiter*, the *Empyræ-*
 ‘ *um*, the deep *Tartarus*, the Earth, and the Ocean,
 ‘ the Immortal Gods and Goddeffes ; all that is, all
 ‘ that has been, and all that fhall be, was contained
 ‘ originally in the fruitful Bofom of *Jupiter*. *Ju-*
 ‘ *piter* is the Firft and the Laft, the Beginning and
 ‘ the End. All Beings derive their Origin from
 ‘ him. He is the Primitive Father, and the Im-
 ‘ mortal Virgin. He is the Life, the Caufe, and the
 ‘ Energy of all Things. There is but one only
 ‘ Power, one only God, and one fole univerfal
 ‘ King of all.’

I fhall conclude the Theology of *Orpheus*, with a
 famous Passage of the Author of the *Argonautica*,
 who is looked upon to be a Difciple of his †. ‘ We
 ‘ will fing firft an Hymn upon the antient Chaos,
 ‘ how the Heavens, the Sea, and the Earth were
 ‘ formed out of it. We will fing likewise that Eter-

* *Proclus de Timæo*. p. 95.

† *Argon.* apud *Steph.* p. 71. Edit. *Tuegger.* An. 1566.

nal, Wife, and Self-perfect Love, which reduced this Chaos into Order*.

'Tis clear enough from the Doctrine of the Theogony, or Birth of the Gods, which is the same as the Cosmogony, or Generation of the Universe, that the antient Poets ascribed it entirely to a First Being, from whom all other Beings derived theirs. The Poem of the *Theogonia*, which is ascribed to *Hesiod* †, speaks of Love ' as the first Principle ' which brought the Chaos into Order ; ‡' and from that Chaos sprung the Night, from the Night the Æther, from the Æther the Light ; then the Stars, the Planets, the Earth, and at last the Deities that govern all.

Ovid speaks likewise to the same Effect in the first Book of his *Metamorphoses* §. ' Before there ' was a Sea and an Earth, says he, before there ' was any Heaven to cover the World, universal ' Nature was but one indigested sluggish Mass, ' called a Chaos. The Seeds of all things jumbled ' together were in a perpetual Discord, till a bene- ' ficent Deity put an end to the Difference.' Words which shew plainly that the *Latin* Poet who followed the *Greek* Tradition makes a Distinction between the Chaos, and God who by his Wisdom brought it out of Confusion into Order.

I ought however in this Place to observe, that the *Greek* and *Roman* Mythology in relation to the Chaos is much more imperfect than that of the *Oriental*s and the *Egyptians*, who tell us, that there

* ↓ 423. Πρεσβύτατον τε, καὶ αὐτοτελεῖ πολύμητρον Ἔρωτα.

† *Hesiod*. *Theog.* Edit. *Steph.* ↓ 120.

‡ ↓ 120 Η δ' Ἔρος ὅς κ' ἀλλήλοισι ἐν ἀθανάτοισι θεῶσιν.

§ *Ovid*. *Metam.* l. 1. p. 1.

was an happy and perfect State of the World prior to the Chaos; that the good Principle could never produce any thing that was evil; that his first Work could not be Confusion and Disorder, and in a word, that physical Evil is nothing else but a Consequence of moral Evil. 'Twas the Imagination of the *Greek* Poets that first brought forth the monstrous *Manichæan* Doctrine about two co-eternal Principles, a supreme Intelligence and a blind Matter, Light and Darkness, an indigested Chaos, and a Deity to range it in Order.

I pass from *Hesiod* and *Ovid* to speak of the Theology of *Homer* and his Imitator *Virgil*. Let any one read these two Epick Poets with a proper Attention, and he will see that the *Marvellous* which runs thro' their Fable is founded upon these three Principles. 1. That there is one supreme God, whom they every where call *the Father, and the Sovereign Lord of Men and Gods, the Architect of the World, the Prince and Governour of the Universe, the First God, and the Great God*. 2. That universal Nature is full of subordinate Spirits, which are the Ministers of that supreme God. 3. That Good and Evil, Virtue and Vice, Knowledge and Error, arise from the different Influence and Inspiration of the good and evil *Genii* who dwell in the Air, the Sea, the Earth, and the Heavens.

The Tragick and Lyrick Poets express themselves after the same manner as the Epick Poets. *Euripides* expressly acknowledges the Dependance of all Beings upon one sole Principle: 'O Father, and King of Men and Gods! says he; why do we miserable Mortals fancy that we know or do any thing? Our Fate depends upon your Will *.'

* Eurip. Supplic. Act. 3: ψ. 734, &c. Edit. Cant.

Sophocles represents the Deity to us as a sovereign Intelligence, which is the Truth, the Wisdom, and the Eternal Law of all Spirits †. 'Tis not, says he, to any mortal Nature, that Laws owe their Origin. They come from above. They come down from Heaven itself. The *Olympian Jupiter* alone is the Father of them.

Pindar says ‡, that *Chiron* taught *Achilles* to adore *Jove*, who lances the Thunder, as superior to all the other Deities.

Plautus introduceth an inferior Deity, speaking in this manner **: ‘ I am a Citizen of the celestial City, of which *Jupiter*, the Father of Gods and Men, is the Head. He commands the Nations, and sends us over all Kingdoms to take an Account of the Conduct and Actions, the Piety and Virtue of Men. In vain do Mortals endeavour to bribe him with their Oblations and Sacrifices. They lose their Pains, for he abhors the Worship of impious Persons.

‘ O Muse, says *Horace*, pursuant to the Custom of our Ancestors, celebrate first the Great *Jove*, who rules over Gods and Men, the Earth, the Seas, and the whole Universe. There is nothing greater than he, nothing that is like, nothing that is equal to him *.’

I shall conclude my Quotations out of the Poets with a surprising Passage of *Lucan*. When *Cato*,

† In *Ædip. Tyran.*

‡ *Pyth. Ode 6. p. 265. Ed. Oxon.*

** *Plaut. Rudens.*

* *B. 1. Ode 12.*

after crossing the Deserts of *Lybia*, arrives at the Temple of *Jupiter Ammon*, *Labiennus* is for persuading him to consult the Oracle. Upon which Occasion the Poet puts this Answer into the Mouth of that philosophical Hero. ‘ * Why do you, *Labiennus*, propose to me to ask the Oracle whether we should chuse to die in a State of Freedom with Swords in our Hands, rather than see Tyranny enslave our Country? whether this mortal Life be only a *Remora* to a more lasting one? whether Violence can hurt a good Man? whether Virtue does not make us superior to Misfortunes? and whether true Glory depends upon Success? We know these Truths already, and the Oracle cannot give us clearer Answers than what God makes us feel every Moment in the Bottom of our Heart. We are all united to the Deity. He has no need of Words to convey his Meaning to us; and he told us at our Birth every thing that we have occasion to know. He hath not chosen the parched Sands of *Lybia* to bury Truth in those Deserts, that it might be understood only by a small Number. He makes himself known to all the World, he fills all Places, the Earth, the Sea, the Air, the Heavens. He makes his particular Abode in the Soul of the Just: Why then should we seek him elsewhere;

Let us pass from the Poets to the Philosophers, and begin with *Thales the Milejian*, Chief of the *Ionick* School †, who lived above six hundred Years before the Birth of Christ. We have none of his Works now left; but we have some of his Maxims, that have been transmitted down to us by the most venerable Writers of Antiquity.

* In can. lib. 9. c. 566.

† Flor. Olymp. 50.

‘ God is the most antient of all Beings. He is
 ‘ Author of the Universe, which is full of Won-
 ‘ ders *. He is the Mind which brought the *Chaos*
 ‘ out of Confusion into Order †. He is without
 ‘ Beginning and without Ending, and nothing is
 ‘ hid from him ‡. Nothing can resist the Force of
 ‘ Fate; but this Fate is nothing but the immutable
 ‘ Reason, and eternal Power of Providence **.’

What is still more surprising in *Thales*, is his
 Definition of the Soul. He calls it a ‘ *Self-moving*
 ‘ *Principle* ††, thereby to distinguish it from
 ‘ Matter.

Pythagoras § is the second great Philosopher after
Thales, and Chief of the *Italic* School. Every
 body knows the Abstinence, Silence, Retirement,
 and great Purity of Morals that he required of his
 Disciples. He was very sensible that human Un-
 derstanding alone could never attain to the Know-
 ledge of Divine Things, unless the Heart was purg-
 ed of its Passions. Now these are the Notions which
 he has left us of the Deity.

‘ God is neither the Object of Sense, nor subject
 ‘ to Passion; but invisible, only intelligible †, and
 ‘ supremely intelligent ††. In his Body he is like
 ‘ the Light, and in his Soul he resembles Truth.
 ‘ * He is the universal Spirit that pervades and

* Diog. Laert. Vita Thal. lib. 1.

† Cicero de Nat. Deor. lib. 1. p. 1113. Ed. Amst. 1661.

‡ St. Clement. Alex. Strom. 5.

** Stob. Ecl. Phys. cap. 8.

†† Plut. de Plat. Phil. lib. 4. cap. 2. Stob. Ecl. Phys.
 cap. 40.

§ Flor. Olymp. 60.

† Plut. Vita Numæ.

‡† Diog. Laert. lib. 12.

* Vita Pyth. Porphyr.

‘ diffuseth itself over all Nature. All Beings receive
 ‘ their Life from him *. There is but one only
 ‘ God, who is not, as some are apt to imagine, seat-
 ‘ ed above the World, beyond the Orb of the Uni-
 ‘ verse ; but being himself all in all, he sees all the
 ‘ Beings that fill his Immensity, the only Princi-
 ‘ ple, the Light of Heaven, the Father of all. He
 ‘ produces every thing, He orders and disposes
 ‘ every thing ; He is the Reason, the Life, and the
 ‘ Motion of all Beings †.

He taught, that, besides the First Principle, there were three sorts of intelligent Beings, *Gods, Heroes,* and *Souls* ‡. He considered the first as the unalterable Images of the Sovereign Mind, human Souls as the least perfect of reasonable Substances, and *Heroes* as a sort of middle Beings placed between the two others, in order to raise up Souls to the Divine Union ‡.

Thus he represents to us the Divine Immensity, as filled with Spirits of different Orders †. *Thales* had the same Notion ; a Notion which those two Philosophers had learned in *Egypt*, where they thought it was to stint the Divine Power to suppose it less productive in intelligent Beings, than in material Ones.

This is the true Sense of that famous Expression ascribed to the *Pythagoreans*, that Unity was the Principle of all Things, and that *from this Unity there sprung an infinite Duality*. We are not by this *Duality* to understand two Persons of the Christian

* Last. Inst. lib. 5.

† St. Just. Serm.

‡ Diog. Laert. lib. 8.

‡ Hierocl. Com. in Carm. Aurea Pyth.

‡ Laert. de Pyth. Cic. de Leg. l. 2. p. 1197.

Trinity, nor the two Principles of the *Manichées*; but a World of intelligent and corporeal Substances, which is the Effect, whereof Unity is the Cause *. This is the Sentiment of *Porphyry*, and it ought to be preferred before that of *Plutarch*, who is for ascribing the *Manichean* System to *Pythagoras*, without producing for it any Proof.

Pythagoras agreed with *Thales*, in defining the Soul to be a Self-moving Principle †. He maintained further, 'that when it quits the Body, it is re-united to the Soul of the World ‡; That it is not a God, but the Work of an Eternal God **, and that it is immortal on account of its Principle ††.

This Philosopher was of opinion, that Man was composed of three Parts, of a *pure Spirit*, of an *ethereal Matter*, (which he called the *subtile Vehicle* of the Soul) and of a *mortal* or *gross Body*. He was indebted likewise for this Notion to the *Egyptians*, who borrow'd it from the *Hebrews*; these last in their Divinity, distinguishing the pure † Spirit, the animal †‡ Soul, and the terrestrial ‡ Body.

The *Pythagoreans* speaking of the *subtile Vehicle* or the *celestial Body*, frequently call it *the Soul*, because they consider it as the active Power, which animates the *terrestrial Body*. This has made such as do not understand their Philosophy thoroughly, imagine, that they believed *the thinking Substance* to be material; whereas nothing is more false. They always distinguished between the Understanding, or the *pure Spirit*, and the *animal Soul* or *ethereal Body*.

* *Porphyr. Vita Pyth.* † *Plut. Plac. Phil. l. 4. cap. 2.*

‡ *Cicer. de Senect. c. 21.* ** *Ib. de Nat. Deor. l. 2.*

†† *Tusc. lib. 1. & de Consol. p. 1300.*

‡ *Πνεύμα.*

†† *Ψυχή.*

‡ *Σώμα.*

They considered the one as the Source of our Thoughts, the other as the Cause of our Motions. They believed them to be two different Substances. *Anaxagoras*, as we shall soon see, rectified this Mistake.

The old *Greek* Poets had dressed up this Opinion in a different Guise; they called the ethereal Body the Representation, the Image, or the Shadow; because they fancy'd that this subtile Body, when it came down from Heaven to animate the terrestrial Body, assumed its Form just as melted Metal takes that of the Mold in which it is cast. They said, that after Death, the Spirit still clothed with this subtile Vehicle, flew up to the Regions of the Moon, where they placed the *Elysian* Fields. And there, as they imagined, a sort of second Death ensued by the Separation of the *pure Spirit* from its *Vehicle*. The one was united to the Gods, the other staid in the Abode of the Shades. This is the Reason why *Ulysses* says in the *Odysses*, 'That he saw in the *Elysian* Fields the Divine *Hercules*; *i. e.* his Image, says the Poet; for as for him, he is with the immortal Gods, and assists at their Banquets *.'

Pythagoras did not adopt the Poetick Fiction of a second Death. He held, that the pure Spirit, and its subtile Vehicle being born together, were inseparable, and returned after Death to the Star, from whence they descended.

I do not speak here of Transmigration, which only related to such Souls as were degraded and corrupted in mortal Bodies. I shall treat of it in the second Part of this Discourse.

* *Odyss.* l. 11. p. 167.

I cannot conclude this Article of *Pythagoras*, better than with the Summary which *St. Cyril* gives us of the Doctrine of this Philosopher. ‘ We see
 ‘ plainly, says that Father, that *Pythagoras* main-
 ‘ tained, that there was but one God, Principle and
 ‘ Cause of all Things, that enlightens every Thing,
 ‘ that animates every Thing, from whom every
 ‘ Thing proceeds, who has given Being to all
 ‘ Things, and is the Source of all Motion *.’

After *Pythagoras* comes *Anaxagoras* † of the *Ionick* Sect, born at *Clazomenæ*, and Master to *Pericles* the *Athenian* Hero. This Philosopher was the first after *Thales* in the *Ionick* School, who perceived the Necessity of introducing a supreme Intelligence for the Formation of the Universe. He rejected with Contempt, and with great Strength of Reason, refused the Doctrine of such as held, that || a blind Necessity, and the casual Motions of Matter had produced the World. He endeavoured to prove, that a pure and uncompounded Spirit, presides over the Universe.

According to *Aristotle’s* Account, the Reasoning of *Anaxagoras* was founded upon these two Principles : ‘ 1. That the Idea of Matter, not including
 ‘ that of active Force, Motion could not be one of
 ‘ its Properties. We must therefore, said he, seek
 ‘ somewhere else, to find out the Cause of its Acti-
 ‘ vity. Now this Active Principle, as it was *the*
 ‘ Cause of Motion, he called *the Soul*, because it ani-
 ‘ mates the Universe ††.

* *St. Cyril. contra Julian. lib. 1. p. 85.*

† *Flor. Olymp. 80.*

|| *Plut. Vita Pyth.*

†† *Arist. de Anim. lib. 1. cap. 2. p. 619, Ed. Paris 1629.*

‘ 2. He distinguished between this universal Principle of Motion, and the *Thinking Principle*, which last he called the *Understanding**. He saw nothing in Matter that had any resemblance to this Property; and from thence he inferred, that there was in Nature another Substance besides Matter. But he added, that the *Soul* and *Spirit* were one and the same Substance, distinguished by us only in regard of its different Operations, and that of all Essences, it was the most simple, the most pure, and the most exempt from all Mixture and Composition.’

This Philosopher passed at *Athens* for an Atheist, because he denied that the Stars and Planets were Gods †. He maintained, that the first were Suns, and the latter habitable Worlds. So very antient is the System of a Plurality of Worlds, which has been generally thought to be modern.

Plato ‡ accuses *Anaxagoras* of having explained all the *Phænomena* of Nature by Matter and Motion. *Descartes* has only revived this Opinion. I cannot but think it very unjust to attack the Philosopher of *Clazomenæ* or his Follower on this account, since they both lay it down for a Principle, that Motion is not a Property of Matter, and that the Laws of Motion are settled with Thought and Design. Supposing these two Principles, ’tis to have a nobler Idea, and one every way more worthy of the Deity to maintain, that being always himself present to his Work, he gives Life, Being, and Motion to all Creatures, than to imagine with the *Peripateticks*;

* *Ib.* p. 620.

† *Plat. de. Legib.* 10. 886.

‡ *Plat. Phæd.* p. 73.

that certain inferior Spirits, substantial Forms, or middle Beings, which they cannot define, produce all the various Modifications and Arrangements of Matter. *Aristotle* and his School, by multiplying second Causes, seem to have robbed the first Cause in some measure of his Power and Glory.

Socrates * follows close after *Anaxagoras*. The common Notion is, that he was a Martyr for the Unity of the Godhead, in having refused to pay his Homage to the Gods of *Greece*; but it is a Mistake. In the Apology that *Plato* makes for this Philosopher, *Socrates* acknowledgeth certain subordinate Deities, and teaches that the Stars and the Sun are animated by the Intelligences that ought to be worshipped with Divine Honours. The same *Plato* in his Dialogue upon Holiness † tells us, that *Socrates* was not punished for denying that there were inferior Gods, but for declaiming openly against the Poets who ascribed human Passions and enormous Crimes to those Deities.

Socrates however, whilst he supposed several inferior Gods, admitted all the while but only one Eternal Principle. *Xenophon* has left us an excellent Abridgment of the Theology of that Philosopher. 'Tis perhaps the most important Piece we have left of Antiquity. It contains the Conversation of *Socrates* with *Aristodemus*, who doubted of the Existence of God. *Socrates* makes him at first take notice of all the Characters of Design, of Art, and of Wisdom that appear all over the Universe, and particularly in the Mechanism of the human Body.

* Flor. Olymp. 90.

† Plat. Eutyph. p. 5 & 6.

‘ * Do you believe, fays he then to *Aristodemus*,
 ‘ can you believẽ that you are the only intelligent
 ‘ Being; You know that you possess but a little
 ‘ Particle of that Matter which composes the World,
 ‘ a small Portion of that Water which moistens it, a
 ‘ Spark of that Flame which animates it. Is Under-
 ‘ standing peculiar to you alone; Have you so en-
 ‘ grossed and confined it to yourself, that it is to be
 ‘ found no where else? Does blind Chance work
 ‘ every thing, and is there no such thing as Wisdom
 ‘ besides what you have?’

‘ *Aristodemus* having reply’d, that he did not
 ‘ see that wise Architect of the Universe; *Socrates*
 ‘ answer’d him, Neither do you see the Soul which
 ‘ governs your own Body, and regulates all its
 ‘ Motions: You might as well conclude, that you
 ‘ do nothing yourself with Design and Reason, as
 ‘ maintain that every thing is done by blind Chance
 ‘ in the Universe.’

Aristodemus at length acknowledging a supreme
 Being, is still in doubt as to Providence; not be-
 ing able to comprehend how the Deity can see
 every thing at once. *Socrates* replies, ‘ If the
 ‘ Spirit that resides in your Body moves and dis-
 ‘ poses it at its pleasure; why should not that
 ‘ sovereign Wisdom which presides over the Uni-
 ‘ verse, be able likewise to regulate and order every
 ‘ thing as it pleases? If your Eye can see Objects
 ‘ at the distance of several Furlongs; why should
 ‘ not the Eye of God be able to see every thing
 ‘ at once; If your Soul can think at the same time
 ‘ upon what is at *Athens*, in *Egypt*, and in *Sicily*;
 ‘ why should not the Divine Mind be able

to take care of every thing, being every where present to his Work ?

Socrates perceiving at last that the Infidelity of *Aristodemus* did not arise so much from his Reason as from his Heart, concludes with these Words: ' O *Aristodemus*, apply yourself sincerely to worship God; he will enlighten you, and all your Doubts will soon be removed !

Plato *, a Disciple of *Socrates*, follows the same Principles. He lived at a time when the Doctrine of *Democritus* had made a great Progress at *Athens*. The Design of all his Theology is to give us noble Sentiments of the Deity, to shew us that Souls were condemned to animate mortal Bodies, only in order to expiate Faults they had committed in a pre-existent State; and in fine, to teach that Religion is the only Way to restore us to our first Glory and Perfection. He despises all the Tenets of the *Athenian* Superstition, and endeavours to purge Religion of them. The chief Object of this Philosopher is *Man in his immortal Capacity*, he only speaks of him in his *politick one*, to shew that the shortest Way to Immortality, is to discharge all the Duties of Civil Society for the Love of Virtue.

Plato in one of his Dialogues defines God, *the efficient Cause which makes things exist that had no Being before* †. A Definition which shews that he had an Idea of the Creation. Matter, in his Way of thinking, was not eternal in any Sense but as it

* Olymp. 100.

† Πρωτικὸν πᾶσαν ἔφαμεν εἶναι δύναμιν ἢ τῆς ἐν ἀπείρῳ γίνονται τοῖς μὴ πρότερον εἶναι ἕστερον γίνεσθαι. Plat. Sophist. p. 185. Ed. Franc. 1605.

was created from Eternity. He never thought it either independent upon God, or any Emanation of his Substance, but a real Production *. Speaking indeed of the Divine Substance in his *Timæus Locrius*, he calls it *an uncreated Matter* †. But he distinguishes it always from the sensible Universe, which he considers merely as an Effect and a Production.

Nor is it surprising that *Plato*, who had only the Light of Nature to instruct him, should be convinced of the Creation. That Truth, however incomprehensible it may appear to finite Minds, does yet imply no Contradiction. In reality, when God creates, he does not draw a Being out of nothing, as out of a Subject upon which he works; but he makes something exist which did not exist before. The Idea of infinite Power necessarily supposes that, of being able to produce new Substances, as well as new Forms. To make a *Substance* exist which did not exist before, has nothing in it more inconceivable than the making a *Form* exist which was not before; for in both Cases there is a new Being produced; and whatever Difficulties there are in conceiving the Passage *from Nothing to Being*, they are as puzzling in the one as in the other: As therefore it cannot be denied but that there is a *moving Power*, though we do not conceive how it acts; so neither must we deny that there is a *creating Power*, because we have not a clear Idea of it.

* See Cic. *Tuf. Quæst. lib. 1. p. 1059.* Possumusne dubitare quin in mundo præsit aliquis Effector ut Platoni videtur, vel Moderator tanti operis ut Aristoteli placet.

† Ἰδέον ἕκην ἀίωρητόντε, ἐκγονον τυτέωσι. *Plat. Tim. Loc. pag. 1089.*

To return to *Plato*. * He calls ‘ God the supreme Architect that created the Heavens, the Earth, and the Gods, and that does whatever he pleases in Heaven, in Earth, and in the Shades below.

He considers the Deity in his eternal Solitude before the Production of finite Beings. He says frequently like the *Egyptians*, ‘ That this first Source of the Deity is surrounded with thick Darknes, which no Mortal can penetrate, and that this inaccessible God is only to be adored by Silence.’ ’Tis this first Principle which he calls in several Places *the Being, the Unity, the supreme Good*; † the same in the intelligent World, that the Sun is in the visible World. ’Tis in *Plato’s* Opinion, this Fountain of the Deity that the Poets called *Cælus*.

This Philosopher afterwards represents to us this first Being as fallying out of his Unity to consider all the various Manners by which he might represent himself exteriourly; and thus the intelligible World, comprehending the Ideas of all Things, and the Truths which result thence, was formed in the Divine Understanding. *Plato* always distinguishes between the supreme Good, and that Wisdom which is only an Emanation from him. ‘ That which offers us Truth, says he, ‘ and that which gives us Reason is *the supreme Good*. He is the Cause and Source of Truth. † He hath begotten it like himself. ‡ As the Light is not the Sun,

* Plat. de Rep. lib. 10. p. 749.

† De Rep. l. 6. p. 686. ‡ De Rep. l. 6. p. 687.

‡ Ibid. Τοῦτον τοῖνον Φαναί με λέγειν τὸν τοῦ ἀγαθοῦ ἐκγονοῦ ἐν τάχα-
 ῶν ἐγέννησεν ἀνάλογον ἑαυτῷ.

‘ but an Emanation of it, so Truth is not the first
 ‘ Principle, but his Emanation. As the Sun not
 ‘ only gives Light to Bodies, and makes them vi-
 ‘ sible, but contributes likewise to their Generation
 ‘ and Growth; so the supreme Good not only gives
 ‘ Knowledge to Creatures, but gives them their
 ‘ Being and Existence too. This Emanation he
 ‘ calls *Saturn*, or the Son of *Cælus*.’

In short, he considers the productive Cause of all Things, as animating the Universe, and giving it Life and Motion. In the tenth Book of his Laws, * he proves that the Cause of Motion cannot be corporeal, because Matter is not active in its Nature; and supposes another Principle to put it in Motion. This first Mover he calls the Soul of the World, and *Jupiter*, or the Son of *Saturn*. So that it is plain from hence, that the Trinity of *Plato* comprehends only three Attributes of the Deity, and not three Persons.

Aristotle, *Plato*’s Disciple, and Prince of the *Peripatetick* Philosophers, calls God § ‘ the eternal and
 ‘ living Being, the most noble of all Beings, a Sub-
 ‘ stance entirely distinct from Matter, without Ex-
 ‘ tension, without Division, without Parts, and
 ‘ without Succession; who understands every thing
 ‘ by one single Act, and continuing himself im-
 ‘ moveable, gives Motion to all Things, and enjoys
 ‘ in himself a perfect Happiness, as knowing and
 ‘ contemplating himself with infinite Pleasure.’

In his *Metaphysics*, he lays it down for a Principle, that God † ‘ is a supreme Intelligence that

* Lib. 10. p. 951, 952.

§ *Arist.* Ed. Paris, 1629. *Metaph.* lib. 14. Cap. 7. p. 1000.

† *Metaph.* lib. 14. c. 10. p. 1005.

acts with Order, Proportion and Design ; and is the Source of all that is good, excellent and just.*

In his Treatise of the Soul, he says, ' That the *supreme Mind* † is in its Nature prior to all Beings, that he has a sovereign Dominion over all. And in other Places he says, * that the first Principle is neither the Fire, nor the Earth, nor the Water, nor any thing that is the Object of Sense ; but that a spiritual Substance is the Cause of the Universe, and the Source of all the Order, and all the Beauties, as well as of all the Motions, and all the Forms which we so admire in it.'

These Passages shew that *Aristotle* held the Eternity of the World only in Consequence of his Notion, that it was an Emanation posterior in Nature to the Divine Mind, who being all Act, and all Energy, could not rest in a State of Inactivity.

Besides this first and eternal Substance, he acknowledges several other intelligent Beings, that preside over the Motions of the celestial Spheres. There is, says he, but one only Mover, and several inferior Deities. † All that is added about the human Shape of these Deities, is nothing else but Fiction, invented on purpose to instruct the common People, and engage them to an Observance of good Laws. All must be reduced to *one only primitive Substance*, and to several inferior Substances, which govern in Subordination to the first. This is the genuine Doctrine of the Antients, escaped from the Wreck of vulgar Errors and poetick Fables.

† Id. de Anim. l. 1. c. 7. p. 628.

* Met. l. 1. c. 2, 3. p. 844, 845.

† Met. L. 14. c. 8. p. 1023.

Cicero lived in an Age when Corruption of Manners and Scepticism were at their Height. The Sect of *Epicurus* had got the Ascendant at *Rome* over that of *Pythagoras*; and some of the greatest Men, when they were reasoning about the Divine Nature, thought fit to suspend their Judgment, and waver between the two Opinions of a *supreme Intelligence*, and a *blind Matter*. *Cicero*, in his Treatise of the Nature of the Gods, pleads the Cause of the Academick Philosophers who doubted of every Thing. It is however to be observed, that he refutes *Epicurus* with great Force of Reason in his first Book, and that the Objections which he makes in his third, as an Academick, are much weaker than the Proofs that he draws from the Wonders that appear in Nature, which he insists on in his second Book, to demonstrate the Existence of a *supreme Intelligence*.

In his other Works, and particularly in his Book *de Legibus*, he describes the Universe to us ‘ †† as a Republick, of which *Jupiter* is the Prince and the common Father. The great Law imprinted in the Hearts of all Men, is to love the Publick Good, and Members of the common Society as themselves; this Love of Order is the supreme Justice, and this Justice is amiable for its own Sake. To love it only for the Advantages it procures us, may be politick, but there’s little of Goodness in it. ’Tis the highest Injustice to love Justice only for the Sake of Recompence. In a Word, the universal, immutable and eternal Law of all intelligent Beings, is to promote the Happiness of one another, like Children of the same Father.’

†† Cic. de Leg. Ed. Amst. 1661, L. I. p. 1188, 1189, 1190, 1191, &c.

He next represents God to us as a Sovereign Wisdom, from whose Authority it is still more impracticable for intelligent Natures to withdraw themselves, than it is for corporeal ones. * According to the Opinion of the wisest and greatest Men, † says this Philosopher, the Law is not an Invention of human Understanding, or the arbitrary Constitution of Men, but a Consequence of the eternal Reason that governs the Universe.

‘ The Rape which *Tarquin* committed upon *Lucretia*, continues he, was not less criminal in its Nature, because there was not at that time any written Law at *Rome* against such sort of Violences. The Tyrant was guilty of a Breach of the eternal Law, the Obligation whereof did not commence from the time it was written, but from the Moment it was made. Now its Origin is as antient as the divine Intellect, for the true, the primitive, and the supreme Law is nothing else but the sovereign Reason of the great *Jove*. † This Law, says he, in another Place, is universal, eternal, immutable. It does not vary according to Times and Places it is not different now from what it was formerly. The same immortal Law is a Rule to all Nations, because it has no Author but the one only God who brought it forth and promulged it.

What a noble Idea does *Cicero* give us of the Nature of the Soul in his Treatise of Consolation. † *Thales*, says he, whom *Apollo* himself pronounced to be the wisest of all Men, always maintained, that the Soul is a Particle of the Divine Substance, and that it returns to Heaven as soon as

* Cic. de Leg. l. 2. p. 1194.

† Frag. of the Repub. of *Cicero* preserved by *Lactantius*, lib. 6. cap. 8.

† Cic. de Cons. p. 1300.

‘ it gets rid of the mortal Body to which it is united here. All the Philosophers of the *Italic* School followed this Opinion. ’Tis their constant Doctrin, that Souls come down from Heaven, and are not only the Work of the Deity, but a Participation of his Essence.

‘ If any one doubts of these Truths, continues he, ’tis easy to prove them. The immortal Nature of the Soul is demonstrated by two Properties that we discover in it, its Activity and its Simplicity.

‘ ’Tis active of itself; it is the Source of all its own Motions; it has no Principle from whence it borrows its Power: It is therefore an Image of the Deity, and an Emanation of his Light. Now if God be immortal, how can the Soul perish that is a Part of him?

‘ Besides, the Soul is of a simple Nature, without any Mixture or Composition. It has nothing in common with the Elements, nothing that resembles the Earth, the Water, the Air, or the Fire. We do not see in Matter any Property like the Memory which retains what is passed, like the Reason which foresees what is to come; or like the Understanding which apprehends what is present. All these Qualities are divine, and can come from none but God alone. The Soul which proceeds from God partakes of his Eternity. ’Tis this Hope which makes wise Men easy at the Approaches of Death. ’Twas this Expectation which made *Socrates* drink the fatal Cup with Joy. Souls sunk in Matter are afraid of the Dissolution of this Body, because they dream of nothing but what is Terrestrial. O shameful Thought! such as Mortals ought to blush at entertaining. Man is the only Creature upon Earth that is allied to the Deity, or hath any Knowledge

ledge of him, and yet he is blind and senseless enough to forget his heavenly Original, and be afraid of returning to his native Country.'

Such were the Reasonings of *Cicero*, when he consulted natural Light, and was not carried away by a Fondness of shewing his Wit to defend the Doctrine of the *Scepticks*.

To come at last to *Seneca* the Stoick. He was *Nero's* Tutor, and lived in an Age when Christianity was not in Credit enough to engage the Heathens to borrow any philosophical Principles from thence.

' § 'Tis of very little Consequence, says he, by what Name you call the first Nature, and the Divine Reason that presides over the Universe, and fills all the Parts of it. He is still the same God. He is called *Jupiter Stator*, not as Historians say, because he stopp'd the *Roman* Armies as they were flying, but because he is the constant Support of all Beings. They may call him *Fate*, because he is the first Cause on which all others depend. We Stoicks call him sometimes *Father Bacchus*, because he is the universal Life that animates Nature, *Hercules*, because his Power is invincible, *Mercury*, because he is the Reason, the Order, and the eternal Wisdom. You may give him as many Names as you please, provided you allow but *one sole omnipresent Presence* that fills all that he hath made.'

Agreeable to *Plato's* Notions, he considers the Divine Understanding as comprehending in itself the Model of all things, which he stiles the immutable and almighty Ideas, * ' Every Workman, says he,

§ Senec. Ed. Antw. a Lipsio. 1632. de Benef. l. 4. p. 311.

* Sen. Ep. 65. p. 493.

‘ hath a Model by which he forms his Work. It
 ‘ signifies nothing whether this Model exists out-
 ‘ wardly and before his Eyes, or is formed within
 ‘ him by the Strength of his own Genius. So God
 ‘ produces within himself that perfect Model, which
 ‘ is the Proportion, the Order and the Beauty of
 ‘ all Beings.’

‡ ‘ The Antients, says he in another Place, did
 ‘ not think *Jove* such a Being as we represent him
 ‘ in the Capitol and in our other Buildings. But
 ‘ by *Jove* they meant the Guardian and Governour
 ‘ of the Universe, the Understanding and the Mind,
 ‘ the Master and the Architect of this great Machine.
 ‘ All Names belong to him. You are not in the
 ‘ Wrong if you call him *Fate*, for he is the Cause
 ‘ of Causes, and every thing depends on him.
 ‘ Would you call him *Providence*? you fall into no
 ‘ Mistake. ’Tis by his Wisdom that this World is
 ‘ governed. Would you call him *Nature*? you
 ‘ will not offend in doing so: ’Tis from him that
 ‘ all Beings derive their Origin; ’tis by him that
 ‘ they live and breath.’

There is no reading the Works of *Epictetus*, of *Arrian* his Disciple, and of *Marcus Antoninus* without Admiration. We find in them Rules of Morality worthy of Christianity; and yet those Disciples of *Zeno* believed like their Master, that there was but one Substance, that the supreme intelligent Being was material, and that its Essence was a pure *Æther* which filled all by local Diffusion. The Error of these Materialists does not in any wise prove them to be Atheists, a false Notion about the Deity being far from proving that they believed none at all. What constitutes an Atheist, is, not

‡ *Ib.* Natur. Quæst. lib. 2. p. 715.

the maintaining with the Stoicks that Extension and Thought may be Properties of the same Substance; or with *Pythagoras* and *Plato* that Matter is an eternal Production of the Deity; but real Atheism consists in denying that there is a supreme Intelligence which made the World by his Power, and governs it by his Wisdom.

For our fuller Satisfaction with regard to the Theology of the Heathens, let us see what the Fathers of the Church thought of it. They had sufficient Opportunities of knowing it throughly, by the frequent Disputes which they held with them. And as this is a Matter of a very nice Nature, I will not propose any of my own Conjectures, but cite their own Words.

Arnobius introduces the Heathens complaining of the Injustice of the Christians. ‘ * ’Tis a mere Calumny, say those Heathens, to charge us with such a Crime, as the denying of a supreme God. We call him *Jove*, the supremely Great, and sovereignly Good. We dedicate our most magnificent Structures and our Capitols to him, to shew that we exalt him above all other Deities.

‘ § *St. Paul* in his preaching at *Athens*, says *St. Clement* of *Alexandria*, insinuates that the *Greeks* had a Knowledge of the Deity. He supposes that those People adore the same God as we do, tho’ not in the same manner. He does not forbid us to adore the same God as the *Greeks*, but he forbids us to adore him after the same way. He orders us to change the Manner, and not the Object of our Worship.’

‘ † The Heathens, says *Lactantius*, who admit several Gods, say nevertheless, that those subordi-

* *Arnob. lib. 1. p. 19* § *Strom. l. 6. p. 635.* † *Lib. 1. p. 16.*
 nate

‘nate Deities, though they preside over all the various Parts of the Universe, do it in such a manner, as that there is still but one sole Ruler and supreme Governour. From whence it follows, that all the other invisible Powers are not properly Gods, but Ministers or Deputies of the only Great and Almighty God, who appointed them Executors of his Will and Pleasure.’

Eusebius of *Cesarea* goes farther. ‘* The Heathens own that there is but one only God, who fills, pervades and presides over universal Nature; but maintain, that as he is present to his Work only in an incorporeal and invisible manner, they are therefore in the right to worship him in his visible and corporeal Effects.’

I shall conclude with a famous Passage of *St. Augustine*, who reduces the Polytheism of the Heathens to the Unity of one sole Principle. ‘† *Jupiter*, says this Father, is, according to the Philosophers, the Soul of the World, who takes different Names according to the different Effects which he produces. In the *Æthereal* Spaces he is called *Jupiter*, in the Air *Juno*, in the Sea *Neptune*, in the Earth *Pluto*, in *Hell* *Proserpina*, in the Element of Fire *Vulcan*, in the Sun *Phæbus*, in Divination *Apollo*, in War *Mars*, in the Vintage *Bacchus*, in the Harvest *Ceres*, in the Forrests *Diana*, and in the Sciences *Minerva*. All that Crowd of Gods and Goddesses are only the same *Jupiter*, whose different Powers and Attributes they express by different Names.’

It is therefore evident by the Testimony of profane Poets, Heathen Philosophers, and Fathers of the Church, that the *Pagans* acknowledged one su-

* *Præp. Evang.* l. 3. ch. 13. p. 105.

† *St. Aug. de Civ. Dei.* l. 4. ch. 19.

preme Deity. The Eastern People, the *Egyptians*, the *Greeks*, the *Romans*, and all Nations agreed universally in teaching this Truth.

About the fifteenth Olympiad, six hundred Years before the Christian *Æra*, the *Greeks* having lost the traditional Knowledge of the *Oriental*s, began to lay aside the Doctrine of the Antients, and to reason about the Divine Nature from Prejudices, which their Senses and Imagination suggested. *Anaximander* lived at that time, and was the first that set himself to destroy the Belief of a supreme Intelligence, in order to account for every thing from the Action of blind Matter, which by necessity assumes all Sorts of Forms. He was followed by *Leucippus*, *Democritus*, *Epicurus*, *Strato*, *Lucretius*, and all the School of the *Atomical* Philosophers.

Pythagoras, *Anaxagoras*, *Socrates*, *Plato*, *Aristotle*, and all the great Men of *Greece*, opposed this impious Doctrine, and endeavoured to prove the antient Theology of the *Oriental*s. These Philosophers of a superior Genius, observ'd in Nature, *Motion*, *Thought* and *Design*. And as the Idea of Matter includes none of these three Properties, they inferred from thence, that there was another Substance different from Matter.

Greece being thus divided into two Sects, they disputed for a long time, without either Party being convinced. At length about the 12th Olympiad *Pyrrho*, formed a third Sect, whose great Principle was to doubt of every thing, and determine nothing. All the Atomists who had laboured in vain to find out a Demonstration of their false Principles, presently struck in with the *Pyrrhonian* Sect. They ran wildly into the System of an universal Doubt, and carried it almost to such an Excess of Frenzy, that they doubted of the clearest, and most sensible Truths. They maintained without any Allegory, that every thing we see is only an Illusion, and that the whole Series of Life is but a perpetual Dream

of which those of the Night are only so many Images.

At last *Zeno* set up a fourth School about the 130th Olympiad. This Philosopher endeavoured to reconcile the Disciples of *Democritus* with those of *Plato*, by maintaining that the first Principle was indeed an infinite *Wisdom*, but his Essence was only a pure *Æther*, or a subtile Light, which diffus'd it self every where, to give Life, Motion, and Reason to all Beings.

In these last Ages the modern Free-thinkers have done nothing, but revive the antient Errors. *Fordano Bruno*, *Vannini*, and *Spinoza*, have vamped up the monstrous System of *Anaximander*; and the last of the three has endeavoured to dazzle weak Minds, by dressing it up in a Geometrical Form.

Some *Spinosists* finding that they were every Moment at a Loss for Evidence, in the pretended Demonstrations of their Master, are fallen into a senseless sort of Scepticism, called *Egomism*, where every one fancies himself to be the only Being that exists.

Mr. *Hobbes*, and several other Philosophers, without setting up for Atheists, have ventured to maintain, that Thought and Extension are Properties of the same Substance.

Des Cartes, *F. Malebranche*, *Leibnitz*, Dr. *Bentley* Dr. *Clarke*, and several Philosophers of a Genius, equally subtile and profound, have endeavoured to refute these Errors, and brought Arguments to support the antient Theology. Besides the Proofs which are drawn from the Effects, they have insisted on others drawn from the Idea of the first Cause. They shew plainly that the Reasons of believing, are infinitely stronger than any Arguments there are for doubting. This is all that can be expected in metaphysical Discussions.

The History of former Times, is like that of our own. Human Understanding takes almost the same Forms in different Ages, and loses its Way in the same Labyrinths.



PART II.

Of the MYTHOLOGY of the ANTIENTS.

MEN left to the Light of their Reason alone, have always looked upon moral and physical Evil, as a shocking Phænomenon in the Work of a Being infinitely wise, good, and powerful. To account for it, the Philosophers have had recourse to several Hypotheses.

Reason told them all, that what is supremely good could never produce any thing that was wicked or miserable. From hence they concluded that Souls are not now what they were at first; that they are degraded for some Fault, committed by them in a former State; that this Life is a Place of Exile and Expiation; and in a Word, that all Beings are to be restored to their proper Order.

These philosophical Notions, however, had another Original. Tradition struck in which Reason to gain them a Reception, and that Tradition had spread over all Nations certain Opinions which they held in common, with regard to the three States of the World, as I shall shew in this second Part, which will be a sort of Abridgment of the traditional Doctrine of the Ancients.

I begin with the Mythology of the *Greeks* and *Romans*. All the Poets speaking of the Golden Age or Reign of *Saturn*, describe it to us as an happy State, where there were neither Calamities, nor

Crimes, nor Labour nor Pains, nor Diseases, nor Death.*

They represent to us on the contrary, the Iron Age, as the time when physical and moral Evil first appeared; when Vices, Sufferings, and all manner of Evils came forth of *Pandora's* fatal Box, and overflowed the Face of the Earth. †

They speak to us of the Golden Age revived, as of a time when *Astræa* was to return upon Earth, when Justice, Peace and Innocence were to flourish again with their original Lustre; and when every thing was to be restored to its primitive Perfection.

In a Word, they sing on all Occasions the Exploits of a Son of *Jupiter*, who was to quit his heavenly Abode and live among Men. They give him different Names, according to his different Functions: Sometimes he is *Apollo* fighting against *Python* and the *Titans*. Sometimes he is *Hercules* destroying Monsters and Giants, and purging the Earth of their Enormities and Crimes. One while he is *Mercury*, or the Messenger of *Jove*, flying about every where to execute his Decrees; and another while he is *Perseus* delivering *Andromeda* or human Nature, from the Monster that rose out of the great Deep to devour her. He is always some Son of *Jupiter* giving Battles and gaining Victories. ‡

I lay no great Stress upon those poetical Descriptions, because they may perhaps be looked upon as meer Fictions, and a Machinery introduc'd to embellish a Poem and amuse the Mind. Allegorical Explications are liable to Uncertainty and Mistake. So that I shall pass directly to represent the Doctrine of the Philosophers, particularly that of *Plato*; who is the Source

* See Hesiod. de Secl. aureo. Orpheus apud Proclum. Theol. Plat. lib. 5. cap. 10. Lucretius lib. 5. Ovid Metam. lib. 1. fab. 3. Virgil. Georg. lib. 2. line 336.

† Ovid Metam. lib. 1. fab. 4, 5, & 6. Virgil Georg. lib. 1. lin. 126. Juvenal. Satyr. 6.

‡ Virg. Ecl. 4. Senec. Trag. Oedip. Act 2.

from whence *Plotinus*, *Proclus*, and the *Platonists* of the third Century drew their principal Notions.

To begin with the Dialogue of *Phædo*, or of Immortality, and give a short Analysis of it. *Phædo* gives his Friends an Account of the Condition that he saw *Socrates* in at the time of his Death. ‘ He quitted Life, (says he) ‘ with a peaceable Joy, and a noble Intrepidity.’ His Friends asking him the Reason of it, ‘ I hope, (says *Socrates* in his Answer) ‘ to be re-united to the good and perfect Gods, and to be associated with better Men than those I leave upon Earth.’ *

When *Cebes* objects to him that the Soul vanished after Death, like a Smoke, and was entirely annihilated, *Socrates* sets himself to refute that Opinion, and endeavours to prove that the Soul had a real Existence † in an happy State, before it informed an human Body.

This Doctrine he ascribes to *Orpheus* **. ‘ The Disciples of *Orpheus*, (says he) call’d the Body a Prison, because the Soul is here in a State of Punishment till it has expiated the Faults that it committed in Heaven. ‘ Souls, (continues *Plato*) that are too much given to bodily Pleasures, and are in a manner besotted, wander upon the Earth, and are put into new Bodies. ‘ † For all Sensuality and Passion bind the Soul more closely to Bodies, make her fancy that she is of the same Nature, and render her in a manner corporeal. ‘ So that she contracts an Incapacity of flying away into another Life, and being oppressed with the Weight of her Impurity and Corruption, sinks deeper into Matter, and becomes thereby disabled to re-mount towards the Regions of Purity, and attain to a Re-union with her Principle.

* P. 48. † P. 57: ** Plat. Cratyl. p. 276.

‡ Phæd. p. 61, 62, 63.

Upon this Foundation is built the Doctrine of the Transmigration of Souls, which *Plato* represents in his *Timæus Locrus* as an Allegory, and at other times as a real State, where Souls that have made themselves unworthy of the supreme Beatitude, sojourn and suffer successively in the Bodies of different Animals, till they are purged at last of their Crimes by the Pains they undergo. This hath made some Philosophers believe that the Souls of Beasts are degraded Spirits.

‘ Pure Souls, adds *Plato*, that have exerted themselves here below to get the better of all Corruption, and free themselves from the Impurities of their terrestrial Prison, retire after Death into an invisible Place, unknown to us, where the pure unites with the pure, the good cleaves to its like, and our immortal Essence is united to the divine.

He calls this Place the first Earth, where Souls made their Abode before their Degradation. ‘ The Earth, says he, ‘ is immense; we know and we inhabit only ‘ a small Corner of it *. The æthereal Earth, the ‘ antient Abode of Souls, is placed in the pure Regions of Heaven, where the fixed Stars are seated. ‘ We that live in this low Abyss, are apt enough to ‘ fancy that we are in an high Place, and we call the ‘ Air the Heavens; just like a Man that from the ‘ Bottom of the Sea should view the Sun and Stars thro’ ‘ the Water, and fancy the Ocean to be the Firmament ‘ it self. But if we had Wings to mount on high, we ‘ should see that *there* is the true Heaven, the true ‘ Light, and the true Earth. As in the Sea every ‘ thing is changed, and disfigured by the Salts that ‘ abound in it; so in our present Earth every thing is ‘ deformed, corrupted, and in a ruinous Condition, ‘ if compared with the primitive Earth.’

Plato gives afterwards a pompous Description of that æthereal Earth, of which ours is only a shattered

* P. 81.

Crust. He says, * that ‘ every thing there was beautiful, harmonious and transparent; Fruits of an exquisite Taste grew there naturally, and it was watered with Rivers of Nectar. They breathed there the Light as here we breathe the Air, and they drank Waters that were purer than Air it self.

This Notion of *Plato* agrees in a great Measure with that of *Des Cartes*, about the Nature of the Planets. This modern Philosopher thinks that they were at first Suns, which contracted afterwards a thick and opaque Crust; but he does not enter into the moral Reasons of this Change, his View being only to consider the World as a natural Philosopher.

This same Doctrine of *Plato* is likewise clearly explained in his *Timæus*. There he tells us how *Solon* in his Travels discoursed with an *Egyptian* Priest about the Antiquity of the World, its Origin, and the Revolutions which had happened in it according to the Mythology of the *Greeks*. Upon which the *Egyptian* Priest says to him, ‘ § O *Solon*, you *Greeks* are always Children, and you never come to an Age of Maturity: Your Understanding is young, and has no true Knowledge of Antiquity. There have been several Deluges and Conflagrations upon Earth, caused by Changes in the Motion of the heavenly Bodies. Your History of *Phaeton*, whatever Air it has of a Fable, is nevertheless not without a real Foundation. We *Egyptians* have preserved the Memory of these Facts in our Monuments and Temples; whereas it is but a very little while that the *Greeks* have had any Knowledge of Letters, of the Muses, and of Sciences.

This Discourse puts *Timæus* upon explaining to *Socrates* the Origin of Things, and the primitive State of the World. ‘ † Whatever has been produced, says he, has been produced by some Cause. ’Tis no easy

* P. 82.

§ Tim. P. 1043

† P. 1047.

‘ Matter to know the Nature of this Maker and Father of the Universe, and though you should discover it, it would be impossible for you to make the Vulgar comprehend it.

‘ This Architect of the World, continues he, ‘ had a Model by which he produced every thing, and this Model is himself. As he is good, and what is good, *has not the least Tincture of Envy*, he made all Things, as far as was possible, like himself. He made the World perfect in the whole of its Constitution, perfect too in all the various Parts that compose it, which were subject neither to Diseases, nor to Decay of Age.

In the Dialogue which bears the Title of *Politics*, Plato mentioning this primitive State of the World, calls it the Reign of *Saturn*, and describes it in this Manner. ‘ * God was then the Prince and common Father of all. He governed the World by himself, as he governs it now by inferior Deities. Rage and Cruelty did not then reign upon Earth. War and Sedition were not so much as known. God himself took care of the Sustainance of Mankind, and was their Guardian and Shepherd. There were no Magistrates, nor civil Polity, as there are now. In those happy Days Men sprung out of the Bosom of the Earth, which produced them of it self, like Flowers and Trees. The fertile Fields yielded Fruits and Corn without the Labour of Tillage. Men had no Occasion for Clothes to cover their Bodies, being troubled with no Inclemency of the Seasons; and they took their Rest upon Beds of Turf of a perpetual Verdure.

‘ Under the Reign of *Jupiter* the Master of the Universe, *Saturn* having quitted as it were the Reins of his Empire, hid himself in an inaccessible Retreat. The inferior Gods that governed under him, retired

* P. 537, 538.

‘ too ; the very Foundations of the World were shaken
 ‘ by Motions contrary to its Principle and its End,
 ‘ and it lost its Beauty and its Lustre. Then the Goods
 ‘ of Nature were mixed and blended with Evils. But
 ‘ in the End, lest the World should be plunged in an
 ‘ eternal Abyss of Confusion, God, the Author of the
 ‘ primitive Order will appear again, and resume the
 ‘ Reins of Empire. Then he will change, amend, em-
 ‘ bellish and restore the whole Frame of Nature, and
 ‘ put an End to Decay of Age, to Diseases and Death.’

In the Dialogue under the Title of *Phædrus*, Plato enquires into the secret Causes of *moral Evil*, which brought in physical Evil. ‘ * There are in every one
 ‘ of us, says he, two leading and principal Springs of
 ‘ Action, the *Desire of Pleasure*, and the *Love of Virtue*,
 ‘ which are the Wings of the Soul. When these Wings
 ‘ are parted, when the Love of Pleasure and the Love
 ‘ of Virtue move contrary Ways, then Souls fall down
 ‘ into mortal Bodies.’ Let us see here his Notion of
 the Pleasures which Spirits taste in Heaven, and of the
 Manner how Souls fell from the happy State which
 they enjoy’d there.

‘ † The great *Jupiter*, (says he) pushing on his wing’d
 ‘ Chariot, marches first, follow’d by all the inferior
 ‘ Gods and *Genii* ; thus they traverse the Heavens, ad-
 ‘ miring the infinite Wonders thereof. But when they
 ‘ go to the great Banquet, they raise themselves to the
 ‘ Top of Heaven, and mount above the Spheres. None
 ‘ of our Poets ever yet sung, or can sing that *Super-*
 ‘ *celestial Place*. § There Souls, with the Eyes of the
 ‘ Mind, contemplate the truly existing Essence, which
 ‘ has neither Colour nor Figure, nor is the Object of
 ‘ any Sense, but is purely intelligible. There they see
 ‘ Virtue, Truth and Justice, not as they are here be-
 ‘ low, but as they exist in him who is the *Being* itself.
 ‘ There they are delighted with that Sight till they are
 ‘ no longer able to bear the Glory of it, and then they

* P. 1216.

† P. 1222.

§ Ἐπιστραφέντις τοῖσιν.

‘ return

‘ return back to Heaven, where they feed again on
 ‘ *Nectar* and *Ambrosia*. Such is the Life of the Gods.

‘ Now, continues *Plato*, * every Soul that follows
 ‘ God faithfully into that Super-celestial Place, conti-
 ‘ nues pure and without Blemish; but if it takes up
 ‘ with *Nectar* and *Ambrosia*, and does not attend on *Ju-*
 ‘ *piter’s* Chariot to go and contemplate Truth, it grows
 ‘ heavy and sluggish. It breaks its Wings, it falls up-
 ‘ on the Earth, and enters into an human Body more
 ‘ or less vile, according as it has been more or less e-
 ‘ levated. Souls less degraded than others, dwell in
 ‘ the Bodies of Philosophers. The most despicable of
 ‘ all animate the Bodies of Tyrants and evil Princes.
 ‘ Their Condition alters after Death, and becomes more
 ‘ or less happy, according as they loved Virtue or Vice
 ‘ in their Lifetime. After ten thousand Years, Souls
 ‘ will be re-united to their Principle. During that
 ‘ Space of Time their Wings grow again and are renew’d.

Such was the Doctrine which *Plato* opposed to the
 profane Sect of *Democritus* and *Epicurus*, who denied an
 eternal Providence, on Account of the physical and
 moral Evils which they saw in the World. This Phi-
 losopher gives us a fine Description of the Universe.
 He considers it as an Immensity filled with free Spi-
 rits, which inhabit and inform innumerable Worlds:
 These Spirits are qualified to enjoy a double Felicity;
 the one consisting in the Contemplation of the divine
 Essence, the other in admiring his Works. When
 Souls no longer make their Felicity consist in the
 Knowledge of Truth, and when lower Pleasures turn
 them off from the Love of the supreme Essence, they
 are thrown down into some Planet, there to undergo
 expiatory Punishments till they are cured by their
 Sufferings. These Planets are consequently according
 to *Plato’s* Notion, like Hospitals or † *Places instituted*
 for the Cure of distempered Intelligences. This is the
 inviolable Law established § for the Preservation of
 Order in the Celestial Spheres. This

* P. 1223.

† Νόσοκομει.

§ Θεῶνος Ἀδρασίας.

This doubtful Employment of Celestial Spirits, is one of the sublimest Notions of *Plato*, and shews the wonderful Depth of his Genius. This was the System adopted by the Heathen Philosophers, whenever they attempted to explain to us the origin of Evil. And thus they regard; if Souls could without Intermission contemplate the Divine Essence by a direct View, they would be impeccable, the Sight of the supreme Good necessarily engaging all the Love of the Will. To explain therefore the Fall of Spirits, they were forced to suppose an Interval, when the Soul withdraws from the Divine Presence, and quits the Supra-Celestial Abode, in order to admire the Beauties of Nature, and entertain it self with *Ambrosia*, as a Food less delicate, and more suitable to a finite Being. 'Tis in these Intervals that she becomes false to her Duty.

Pythagoras had learned the same Doctrine among the *Egyptians*. We have still a very valuable Monument of it left in the Commentary of *Hierocles* upon the golden Verses ascribed to that Philosopher. ‘As
 ‘ our Distance from God, says this Author, ‘ and
 ‘ the Loss of the Wings which used to raise us up to
 ‘ heavenly Things, have thrown us down into this
 ‘ Region of Death which is over-run with all man-
 ‘ ner of Evils: So the stripping our selves of earthly
 ‘ Affections *, and the Revival of Virtues in us make
 ‘ our Wings grow again, and raise us up to the Man-
 ‘ sions of Life, where true Good is to be found with-
 ‘ out any Mixture of evil. The Essence of Man be-
 ‘ ing in the Middle between Beings that contemplate
 ‘ God without ceasing, and such as are not able to
 ‘ contemplate him at all, has it in its Power to raise

* *Hierocles Com. in Aurea Carm. p. 187. Ed. Cant. 1709.*

‘ itself up towards the one, or sink down towards the
‘ other.’

‘ * The wicked Man, says *Hierocles* in another
Place, ‘ does not care that the Soul should be immor-
‘ tal for fear he should live after Death only to suffer
‘ Punishment. But the Judges of the Shades below,
‘ as they form their Judgment upon the Rules of
‘ Truth, do not decree, that the Soul should exist no
‘ longer, but that it should be no longer vicious.
‘ Their Business is to correct, and cure it, by prescrib-
‘ ing Punishments for the Health of Nature, just as
‘ Physicians heal the most inveterate Ulcers by Inci-
‘ sions. These Judges punish the Crime in order to
‘ extirpate Vice. They do not annihilate the Essence
‘ of the Soul, but bring it back to its true and genu-
‘ ine Existence, purifying it from all the Passions
‘ that corrupt it. And therefore when we have sin-
‘ ned, we should be glad to embrace the Punishment,
‘ as the only Remedy for Vice.’

’Tis therefore evidently the Doctrine of the most famous *Greek* Philosophers. 1st, That Souls had a Pre-existence in Heaven. 2dly, That the *Jupiter* who marched at the Head of Souls before the Loss of their Wings; and he to whom *Saturn* gave the Reins of his Empire after the origin of Evil is a distinct Being from the supreme Essence, and is very like the *Mythras* of the *Persians*, and the *Orus* of the *Egyptians*. 3dly, That Souls lost their Wings, and were thrust down into mortal Bodies, because that instead of following *Jupiter*’s Chariot, they gave themselves too much up to the enjoyment of lower Pleasures. 4thly, That at the End of a certain Period of time, the Wings of the Soul shall grow again, and *Saturn* shall resume the

* *Ib.* *Carm.* p. 120.

Reins of his Empire in order to restore the Universe to its original Perfection.

Let us now examine the *Egyptian* Mythology, the Source from whence that of the *Greeks* was derived. I shall not offer to maintain the mystical Explications that *Kircher* gives of the famous Table of *Isis*, or of the *Obelisks* that are to be seen at *Rome*: I confine myself to *Plutarch*, who has preserved us an admiral Monument of that Mythology. To represent it in its real Beauties, it will be proper to give a short and clear Analysis of his Treatise of *Isis* and *Osiris*, which is a Letter written to *Clea* Priestess of *Isis*.

‘ † The *Egyptian* Mythology, says *Plutarch*, ‘ has two Senses, the one sacred and sublime, the other sensible and palpable. ’Tis for this Reason that the *Egyptians* put *Sphinxes* before the Door of their Temples; designing thereby to signify to us that their Theology contains the Secrets of Wisdom under enigmatical Words. This is also the Sense of the Inscription upon a Statue of *Pallas* or *Isis* at *Sais*, *I am all that is, has been, and shall be, and no Mortal has ever yet removed the Veil that covers me.*’

‘ * He afterwards relates the *Egyptian* Fable of *Isis* and *Osiris*. They were both born of *Rhea* and the *Sun*: Whilst they were still in their Mother’s Womb, they copulated and ingender’d the God *Orus*, the living Image of their Substance. *Typhon* was not born, but burst violently through the Ribs of *Rhea*. He afterwards revolted against *Osiris*, filled the Universe with his Rage and Violence, tore the Body of his Brother in Pieces, mangled his Limbs and scatter’d them about. Ever since

† Pag. 354.

* Pag. 365.

‘ that time *Isis* goes wandring about the Earth
 ‘ to gather up the scatter’d Limbs of her Brother
 ‘ and Husband. The eternal and immortal Soul of
 ‘ *Osiris* led his Son *Orus* to the Shades below,
 ‘ where he gave him Instructions how to fight, and
 ‘ beat *Typhon*. *Orus* returned upon Earth, fought
 ‘ and defeated *Typhon*, but did not kill him. All
 ‘ that he did was to bind him, and take away his Pow-
 ‘ er of doing Mischief. The wicked one made his
 ‘ Escape afterwards, and was going to renew his
 ‘ Malice: But *Orus* fought him in two bloody Battles
 ‘ and destroyed him entirely.’

Plutarch goes on thus, ‘* Whoever applieth these
 ‘ Allegories to the blessed immortal Divine Nature,
 ‘ deserves to be treated with Contempt. We must
 ‘ not however believe that they are mere Fables with-
 ‘ out any Meaning, like those of the Poets. They
 ‘ represent to us things that really happened.

‘ It would be likewise a dangerous Error, and ma-
 ‘ nifest Impiety to interpret what is said of the Gods,
 ‘ as *Eucemerus* the *Messenian* did, and apply it to the
 ‘ antient Kings and great Generals. This would in
 ‘ the end serve to destroy Religion, and estrange Men
 ‘ from the Diety.’

‘ †† There are others, adds he, much juster in
 ‘ their Notions, who have wrote, that whatever
 ‘ is related of *Typhon*, *Osiris*, *Isis*, and *Orus* must
 ‘ be understood of *Genii* and *Dæmons*. † This was
 ‘ the Opinion of *Pythagoras*, *Plato*, *Xenocrates*, and
 ‘ *Chryssippus*, who followed the antient Theologists
 ‘ in this Notion. All those great Men maintained
 ‘ that these *Genii* were very powerful, and far supe-

* Pag. 358.

†† Pag. 358.

† Pag. 360.

'rior to Mortals. They did not however partake
 ' of the Deity in a pure and simple manner, but were
 ' composed of a spiritual and corporeal Nature;
 ' and consequently capable of Pleasures and Pains,
 ' Passions and Changes; for there are Virtues and
 ' Vices among the *Genii* as well as among Men.
 ' Hence come the Fables of the *Greeks* about the
 ' *Titans* and the Giants, the Engagements of *Python*
 ' against *Apollo*, the Furies and Extravagance of
 ' *Bacchus*, and several Fictions like those of *Osiris*
 ' and *Typhon*. Hence it is that *Homer* speaks of
 ' good and evil *Demons*. *Plato* calls the first *Tu-*
 ' *tulary-Deities*, because they are Mediators between
 ' God and Man, and carry up the Prayers of Mor-
 ' tals to Heaven and bring us from thence the Know-
 ' ledge and Revelation of secret and future Things.'

' * *Empedocles*, continues he, says, that the evil
 ' *Demons* are punished for the Faults they have
 ' committed. The Sun precipitates them at first
 ' into the Air, the Air casts them into the deep
 ' Sea. The Sea vomits them upon the Land, and
 ' from the Earth they are raised up at last towards
 ' Heaven. Thus are they transported from one
 ' Place to another, 'till being in the End punished
 ' and purified, they return to the Place adapted to
 ' their Nature.'

Plutarch, after having given such a Theological
 Explanation of the *Egyptian* Allegories, gives like-
 wise the physical Explications thereof; but he re-
 ' jects them all, and returns to his first Doctrine.
 ' † *Osiris* is neither the Sun, nor the Water, nor
 ' the Earth, nor the Heaven, but whatever there
 ' is in Nature well disposed, regulated, good and

* Pag. 361.

† Pag. 376.

‘ perfect, all *that* is the Image of *Osiris*. *Typhon* is
 ‘ neither scorching Heat, nor the Fire, nor the Sea,
 ‘ but whatever is hurtful, inconstant and irregular.’

Plutarch goes farther in another Treatise, and enquires into the Cause of the origin of Evil: The Argument he makes use of on this Occasion is equally solid and subtile, and is expressed thus: † The
 ‘ Maker of the World being perfectly good formed all Things at first, as far as was possible, like
 ‘ himself. The World at its Birth received, from
 ‘ him that made it, all Sorts of good Things: What-
 ‘ ever it has at present unhappy and wicked in it,
 ‘ comes from a Disposition foreign to its Nature.
 ‘ God cannot be the Cause of Evil, because he is
 ‘ sovereignly good; Matter cannot be the Cause of
 ‘ Evil, because it has no active Force. But Evil
 ‘ comes from a third Principle, neither so perfect
 ‘ as God, nor so imperfect as Matter. This Third
 ‘ Being is an intelligent Nature, which being self-
 ‘ moving hath within itself a Source, a Principle,
 ‘ and a Cause of Motion.’

I have already shewn that the Schools of *Pythagoras* and *Plato* asserted Liberty of Will. The former expresses it by the Nature of the Soul, which can either raise or sink itself; the other by the *Wings of the Soul*, which may move different ways and be parted. *Plutarch* follows the same Principles, and makes Liberty consist in the Activity of the Soul, by which it is the Source of its own Determination.

This Opinion therefore ought not to be looked upon as modern. It is at once both natural and philosophical. The Soul can always separate and reunite, recal and compare her Ideas, and on this

† *Plut. de Anim. form.* p. 1015.

Activity depends her Liberty. We can always think upon other Goods than those we are actually thinking of. We can always suspend our Consent to consider if the Good that we enjoy, be, or be not the true Good. Our Liberty does not consist in willing without any Reason for willing, nor in preferring a lesser Good to what appears to us to be a greater; but it consists in examining whether the present Good be a real or an imaginary Good. The Soul exerts its Liberty only when it is placed between two Objects that seem worthy of some Choice. It is never carried away invincibly by the Impression of any finite Good, because it can think upon other Goods much greater than they, and thereby discover a superior Charm and Attraction that is sufficient to get the better of the apparent and deceitful Good.

It must be owned that the Passions by the lively Impressions which they make on us, sometimes take up all the Capacity of the Soul, and hinder it from reflecting. They darken its discerning Faculty, and hurry it on to an Assent: They transform Objects, and place them in a wrong Light. But strong as they are, they are never invincible; 'tis difficult indeed, but not impossible, to surmount them. 'Tis always in our Power to diminish their Force gradually, and prevent their Excess. This is the Warfare of Man on Earth, and this is the Triumph of Virtue.

The Heathens felling this Tyranny of the Passions, were convinced by the Light of Nature alone, of the Necessity of a celestial Power to subdue them. They always represent Virtue to us as a *Divine Energy descending from Heaven*. They are continually bringing into their Poems Guardian Deities that inspire, enlighten and strengthen us, to shew that heroick Virtues can only proceed from the Gods.

These

These were the Principles upon which the wise Antients went, in their Arguments against these Notions of *Fatality*, which are alike destructive to Religion, Morality and Society. To return to the *Egyptians*.

Their Doctrine, according to *Plutarch*, supposes
 1. That the World was created without any physical or moral Evil, by a Being infinitely Good. 2. That several *Genii* abusing their Liberty, fell into Crimes, and consequently into Misery. 3. That these *Genii* must suffer expiatory Punishments till they are purified and restored to their first State. 4. That the God *Orus*, the Son of *Isis* and *Osiris*, and who fights with the evil Principle, is a subordinate Deity, like *Jupiter* the Son of *Saturn*.

Let us pass next into *Persia*, to consult the Mythology of the Orientals. The nearer we approach the first Origin of Nations, the clearer shall we find their Theology.

‘ * *Zoroaster*, says *Plutarch*, taught that there
 ‘ are two Gods contrary to each other in their O-
 ‘ perations, the one the Author of all the Good,
 ‘ the other of all the Evil in Nature. The good
 ‘ Principle he calls *Oromazes*, the other the Dæmon
 ‘ *Arimanius* †. He says that the one resembles
 ‘ Light and Truth, the other Darkness and Igno-
 ‘ rance. There is likewise a middle God between
 ‘ these two, named *Mythras* ** . whom the *Persians*
 ‘ call the Intercessor or Mediator. The *Magi* add,
 ‘ that *Oromazes* is born of the purest Light, and
 ‘ *Arimanius* of Darkness; that they make War up-

† De Isid. & Osir. p. 370.

* Ibid.

** Δίο και Μίθρην πέρασαν τόν Μεσίτην ἐνομά ζυσιν.

‘ on one another, and that *Oromazes* made six *Genii*,
 ‘ Goodness, Truth, Justice, Wisdom, Plenty and
 ‘ Joy; and *Arimanius* made six others to oppose
 ‘ them, Malice, Falshood, Injustice, Folly Want
 ‘ and Sadness. *Oromazes* having withdrawn himself
 ‘ to as great a Distance from the Sphere of *Ari-*
 ‘ *manius*, as the Sun is from the Earth, beautified
 ‘ the Heavens with Stars and Constellations. He
 ‘ created afterwards four and twenty other *Genii*,
 ‘ and put them into an Egg; (by which the *Anti-*
 ‘ *tients* mean the Earth) but *Arimanius* and his *Genii*
 ‘ pierced through this shining Egg, and immedi-
 ‘ ately Evil was blended and confounded with
 ‘ Good. But there will come a Time appointed
 ‘ by Fate, when *Arimanius* shall be entirely destroy-
 ‘ ed and extirpated; the Earth shall change its
 ‘ Form, and become plain and even, and happy
 ‘ Men shall have only one and the same Life, Lan-
 ‘ guage and Government.

‘ *Theopompus* writes also, that according to the
 ‘ Doctrine of the *Magi*, these Gods must make
 ‘ War for nine thousand Years, the one destroying
 ‘ the other’s Work, till at last Hell shall be taken
 ‘ away. Then Men shall be happy, and their Bo-
 ‘ dies become transparent. The God who was the
 ‘ Author of their Being, keeps himself retir’d ’till
 ‘ that time; an Interval not too long for a God,
 ‘ but rather like a Moment of Sleep.

We have lost the ancient Books of the first *Per-*
sians; so that in order to judge of their Mytho-
 logy, we must have recourse to the oriental Phi-
 losophers of our own time, and see if there be still
 left among the Disciples of *Zoroaster* any Traces
 of the ancient Doctrine of their Master. The fa-
 mous Dr. *Hyde*, a Divine of the Church of *En-*
gland, who had travelled into the East, and perfect-

ly understood the Language of the Country, has translated the following Passages out of *Sbarislbani*, an *Arabian* Philosopher of the fifteenth Century.

‘ * The first *Magi* did not look upon the two Principles as coeternal, but believed that the Light was eternal, and that the Darkneſs was produced in time; and the Origin of this evil Principle they account for in this Manner: Light can produce nothing but Light, and can never be the Origin of Evil; how then was Evil produced, since there was nothing coequal or like the Light in its eternal Production? Light, ſay they, produced ſeveral Beings; all of them ſpiritual, luminous and powerful. But their Chief, whoſe Name was *Abriman* or *Arimanius*, had an evil Thought contrary to the Light. He doubted, and by that Doubt he became dark. Hence aroſe all the Evils, the Diſſention, the Malice, and every thing elſe of a contrary Nature to the Light. Theſe two Principles made War upon one another, till at laſt Peace was made, upon Condition that the lower World ſhould be in Subjection to *Arimanius* for ſeven Thouſand Years; after which ſpace of time, he is to ſurrender back the World to the Light.’

Here we ſee the four Notions that I ſpeak of in the foregoing Work: 1. A State before Good and Evil were blended and confounded together. 2. A State after they were ſo blended and confounded. 3. A State when Evil ſhall be entirely deſtroyed. 4. A middle God between the good and the evil Principle.

As the Doctrine of the *Persian Magi* is a Sequel of the Doctrine of the *Indian Brachmans*, we muſt conſult the one to put the other in a clear Light. We have but few Traces left of the antient Theology of

* Hyde Rel. Ant. Perſ. c. 9. p. 163. & c. 22. p. 294.

the *Gymnosophists*, yet those which *Strabo* has preserved, suppose the three different States of the World.

After that Historian has described the Life and Manners of the *Brachmans*, he adds, * Those Philosophers look upon the State of Men in this Life, to be like that of Children in their Mother's Womb, Death according to their Notion being a Birth to a true and an happy Life. They believe that whatever happens to Mortals here, does not deserve the Name either of *good or evil*. Agreeable to the *Greeks* in several Things, they think that the World had a Beginning, and that it will have an End; that God who made it †, and who governs it, is every where present to his Work.

The same Author goes on in this Manner; † *Onesecritus* being sent by *Alexander* the Great to learn the Life, the Manners, and the Doctrine of those Philosophers found a *Brachman* named *Calanus*, who taught him the following Principles. (1) Formerly Plenty reigned over all Nature; Milk, Wine, Honey and Oil, flowed in a continual Stream from Fountains. (2.) But Men having made an ill use of this Felicity, *Jupiter* deprived them of it, and condemned them to labour for their Sustenance of their Lives: (3.) When Temperance and the rest of the Virtues shall return upon Earth, then the antient Plenty shall be restor'd *.

For forming a better Judgment of the Doctrine of the antient *Gymnosophists*, I have consulted what

* Lib. 15. p. 713, 714. Ed. Paris 1620. † Ibid.

* *ἦν* *ēēn* is the first Aorist of the Verb *ἔσται* *estum*, and ought to be translated *fiat*, not *facta est*, as *Xylander* has rendered it, for want of understanding the Notion of *Calanus*.

has been translated of the *Vedam*, which is the sacred Book of the modern *Bramins*. Though its Antiquity is not perhaps so great as they affirm it to be, yet there is no denying but it contains the antient Traditions of those People, and of their Philosophers.

'Tis plain by this Book, ‘ * That the *Bramins* acknowledge one sole and supreme God, whom they call *Vistnou*. That his first and most antient Production, was a secondary God, named *Brama*, whom the supreme God formed out of a Flower that floated upon the Surface of the great Deep before the Creation of the World, and that *Vistnou* afterwards, on account of *Brama*'s Virtue, Gratitude and Fidelity, gave him Power to create the Universe.’

They believe moreover, ‘ † That Souls are eternal Emanations of the Divine Essence, or at least that they were produced long before the Creation of the World; that they were originally in a State of Purity, but sinned, and have been ever since thrown down into the Bodies of Men and Beasts, according to their several Demerits; so that the Body, where the Soul resides, is a sort of Dungeon or Prison.’

In a Word, they hold, that ‘ After a certain Number of Transmigrations, all Souls shall be re-united to their Origin, shall be re-admitted into the Company of the Gods, and shall be at last deified.’*

* See Abrah. Roger, of the Religion of the Bram. Part. 2. ch. 1. & Kirchen Sina illust.

† Ibid. Roger, Part 2. ch. 7.

‡ Ab. Kircher, Sina illust.

I should hardly have thought these Traditions authentick, or brought myself to trust to the Translators of the *Vedam*, if this Doctrine had not been perfectly agreeable to that of *Pythagoras*, which I gave an Account of a little before. This Philosopher taught the *Greeks* nothing but what he had learned from the *Gymnosophists*.

The Discovery of these uniform and agreeing Sentiments, in *Greece*, in *Egypt*, in *Persia*, and in the *Indies*, made me desirous to advance further into the East, and to carry my Searches as far as *China*. I applied my self accordingly to such as understood the Language of that Country, had spent several Years together in it, and were well versed in the original Books of that Nation. And in this Point particularly I have made great use of the Informations I have received from a Gentleman of a superior Genius, who does not care to be mentioned till he has published a large Work upon these Matters, which will be of Service to Religion, and do Honour to humane Understanding. In the mean time he has allowed me to publish the following Passages, which he translated himself out of some antient *Chinese* Books that have been brought into *Europe*, and which may be seen both at *Paris* and at *Rome*; so that all who understand the Language, may judge of the Faithfulness of the Translation.

The Book *Yking*, i. e. the *Book of Changes*, is continually speaking of a double Heaven; a *primitive* Heaven, and a *posterior* Heaven. The first Heaven is there described in the following Manner:
 ‘ All things were then in an happy State, every
 ‘ thing was excellent every thing was good, all
 ‘ Beings were perfect in their kind. In this hap-
 ‘ py

‘ py Age, Heaven and Earth employed their Vir-
 ‘ tues jointly to embellish Nature. There was no
 ‘ jarring in the Elements, no Inclemency in the Air.
 ‘ All Things grew without Labour, an universal
 ‘ Fertility reigned every where. The active and
 ‘ passive Virtues conspired together without any Ef-
 ‘ fort or Opposition, to produce and perfect the Uni-
 ‘ verse.’

In the Books which the *Chinefe* call *King* or *Sacred*,
 we read the following Passage; ‘ Whilst the first
 ‘ State of Heaven lasted a pure Pleasure and a perfect
 ‘ Tranquility reigned over all Nature. There
 ‘ were neither Labour nor Fatigues, nor Pains, nor
 ‘ Crimes. Nothing made Opposition to the Will
 ‘ of Man.’

The Philosophers who stuck to these antient Tra-
 ditions and particularly *Tchouangsé* says, ‘ That in the
 ‘ State of the first Heaven, Man was united inwardly
 ‘ to the supreme Reason, and outwardly he practised
 ‘ all the Works of Justice. The Heart rejoyceth in
 ‘ Truth, and there was no Mixture of Falshood.
 ‘ Then the four Seasons of the Year succeeded each
 ‘ other regularly without Confusion. There was no
 ‘ impetuous Winds, nor excessive Rains. The Sun
 ‘ and the Moon without ever suffering an Eclipse
 ‘ furnished a Light purer and brighter than at present.
 ‘ The five Planets kept under their Course without
 ‘ any Inequality. Nothing did Harm to Man, and
 ‘ Man did Harm to nothing. An universal Amity
 ‘ and Harmony reigned over all Nature.

On the other Side, the Philosopher *Hoainantse*
 speaking of the latter Heaven, says, ‘ The Pillars of
 ‘ Heaven were broken, the Earth was shaken to its
 ‘ very Foundations. ‘ The Heavens sunk lower to-
 ‘ wards the North; the Sun, the Moon, and the
 Stars

‘ Stars changed their Motions; the Earth fell to
 ‘ Pieces; the Waters enclosed within its Bosom,
 ‘ burst forth with Violence, and overflowed it. The
 ‘ Earth rebelling against Heaven, the System of the
 ‘ Universe was quite disordered, the Sun was eclips-
 ‘ ed, the Planets altered their Course, and the uni-
 ‘ versal Harmony was disturbed.’

The Philosophers *Ventsé* and *Lietsé*, who lived long before *Hoainantsé*, express themselves almost in the same Terms. The universal Fertility of Nature, say these antient Authors, degenerated into an ugly Barrenness, the Plants faded, the Trees withered away, Nature desolate and in Mourning, refused to distribute her usual Bounty. All Creatures declared War against one another. Evils and Crimes overflowed the Face of the Earth.’

All those Evils arose, says the Book *Likiyki*, ‘ from
 ‘ Man’s despising the supreme Monarch of the Uni-
 ‘ verse. He would needs dispute about Truth and
 ‘ Falshood, and these Disputes banished the eternal
 ‘ Reason. He then fixed his Looks on terrestrial
 ‘ Objects, and loved them to Excess. Hence arose
 ‘ the Passions, and he became gradually transformed
 ‘ into the Objects he loved, and the celestial Reason
 ‘ abandoned him entirely. This was the original
 ‘ Source of all Crimes, which drew after them all
 ‘ manner of Evils sent by Heaven for the Punishment
 ‘ thereof.’

The same Books speak of a time when every thing is to be restored to its first Splendor, by the coming of an Hero called *Kiuntsé*, which signifies Shepherd and Prince, to whom they give likewise the Names of *The most Holy*, the *Universal Teacher*, and the *Supreme Truth*. He answers exactly to the *Mythras* of the *Persians*, the *Orus* of the *Egyptians*, the *Mercury* of the *Greeks*, and the *Brama* of the *Indians*. The

The *Chinese* Books speak likewise of the Sufferings and Conflicts of *Kiuntsé*, just as the *Cyrians* do of the Death of *Adonis*, who was to rise again to make Men happy *, and as the *Greeks* do of the Labours and painful Exploits of the Son of *Jupiter* who was to come down upon Earth. It looks as if the Source of all these Allegories was only an antient Tradition common to all Nations, that the Middle God, to whom they all give the Name of *Soter* or *Saviour*, was to put an End to Crimes by his great Sufferings. But I do not lay a Stress upon this Notion, my Design being only to speak of the Traces that appear in all Religions of a Nature *exalted, fallen, and to be repaired* again by a Divine Hero.

These Truths run equally throughout the Mythologies of the *Greeks*, the *Persians*, the *Egyptians*, the *Indians*, and the *Chinese*. 'Tis time to come at last to the *Jewish* Mythology.

I mean by it the Rabbinism or Philosophy of the *Jewish* Doctors, and particularly of the *Essenes*. These Philosophers asserted, according to the Testimony of *Philo* † and *Josephus**, ' That the literal Sense of the Sacred Text was only an Image of hidden Truths. They changed the Words and Precepts of Wisdom into Allegories, after the Custom of their Ancestors, who had left them several Books for their Instruction in this Science.

'Twas the universal Taste of the *Oriental*s to make use of corporeal Images to represent the Properties and Operations of Spirits.

* See the Description that *Julius Firmicus* gives of the Feasts, Ceremonies and Mysteries of *Adonis*. * *Phil. de Leg. Alleg.* l. 2. p. 53.
† *Joseph. de Bello Jud.* lib. 2 c. 12.

This symbolical Style seems in a great Measure authorized by the sacred Writers. The Prophet *Daniel* represents God to us under the Image of the *Antient of Days*. The *Hebrew* Mythologists and Cabbalists, who are a Succession of the School of the *Essenes*, took Occasion from thence to explain the Divine Attributes, as Members of the Body of the *Antient of Days*. We see this Allegory carried to an Extravagance in the Books of the Rabbins. They speak there of the Dew that distilled from the Brain of the *Antient of Days*, from his Skull, his Hair, his Forehead, his Eyes, and especially from his wonderful Beard.

These Comparisons are undoubtedly absurd, and unbecoming the Majesty of God. But the cabbalistical Philosophers pretend to authorize them by some very metaphysical Notions.

The Creation, according to them, is a Picture of the Divine Perfections. All created Beings are consequently Images of the supreme Being, more or less perfect in Proportion as they have more or less Conformity with their Original.

Hence it follows that all Creatures are in some Respect like one another, and that Man, or the *Microcosm*, resembles the great World or *Macrocosm*, the material World resembles the intelligible World, as the intelligible World does the Archetype, which is God.

These are the Principles upon which the allegorical Expressions of the Cabbalists are founded. If we strip their Mythology of this mysterious Language, we shall find in sublime Notions very like those which we have before admired in the Heathen Philosophers. Now these are the four principal ones which I find clearly enough set forth in the Works of the Rabbins,

Irida, Moschech, and Fitzack, which Rittangelius has translated in his Cabbala denudata.

1. ‘ All spiritual Substances Angels, human Souls, and even the Soul of the *Messias**, were created from the Beginning of the World: And consequently our first Parent, of whom *Moses* speaks, represents not an individual Person, but all Mankind governed by one sole Head. In that primitive State every thing was glorious and perfect; there was nothing in the Universe that suffered, because there was no such Thing as Crime. Nature was a real and a spotless Image of the Divine Perfections. ’ This answers to the Reign of *Osiris, Oromazes, and Saturn.*

2. ‘ The Soul of the *Messias* by his Perseverance in the Divine Love, came to a strict Union with the pure Godhead, and was deservedly advanced to be the King, the Head and the Guide of all Spirits.

* This Notion has some Resemblance to those which the *Persians* had of *Mythras*, the *Egyptians* of *Orus*, and the *Greeks* of *Jove*, the Guide that led Souls into the supra-celestial Abode.

3. ‘ The Virtue, Perfection and Beatitude of Spirits or *Zephirots*, consisted in continually receiving and rendring back the Rays which flowed from the infinite Center, that so there might be an eternal Circulation of Light and Happiness in all Spirits†. Two Sorts of *Zephirots* failed in the Observance of this eternal Law. The Cherubim, who were of a superior Order did not render back this Light but kept it within themselves, swelled, and became like Vessels that are too full, till at last they burst in Pieces, and the Sphere was changed into a gloomy

* Vision, Ezekielit, Mercar. Exp. apud Rittang. p. 225. T. 3.

* Ib. p. 226. † Ibid. de Revol. anim. Par. 1. Cap. 1. p. 244

‘ Chags. The *Ischim*, who were of an inferiour Order, shut their Eyes against this Light, turning themselves towards sensible Objects*. They forgot the supreme Beatitude of their Nature, and took up with the Enjoyment of created Pleasures. They fell thereby into mortal Bodies.

4. ‘ Souls pass through several Revolutions before they return to their primitive State; but after the coming of the *Messias*, all Spirits will be restored to their Rank, and be put in Possession of the antient Happiness which they enjoyed before the Sin of our first Parent †.

I leave the Reader to determine whether these four Notions do not resemble those which we have found in *Persia*, in *Egypt*, and in *Greece*. And this Resemblance I thought a sufficient Authority for me to give the four mythological Pictures which are inserted in the foregoing Work.

In all these Systems we see that the antient Philosophers, in Order to refute the Objections of the Impious drawn from the Origin and Duration of Evil, adopted the Doctrine of the *Præ existence of Souls*, and *their final Restoration*. Several Fathers of the Church have maintained the first Opinion, as the only philosophical Way of explaining original Sin. And *Origen* made use of the latter, to oppose the Libertines of his time.

It is far from my Intention to defend these two Opinions discountenanced by the Church. All the use I make of the Arguments which the wise Antients found out against Impiety, is to shew, that Reason alone furnishes Means sufficient to confound such

* Phil. Cabbal. diff. Sva. cap. 13. p. 173. T. 3. Rittang.

† De Revol. Anim. p. 307.

Philosophers as refuse to believe unless they can comprehend.

'Tis for this Reason that I make *Daniel* speak a different Language from *Eleazar*. The Prophet advises *Cyrus* to lay aside all subtle Speculations, and to leave to God the Care of justifying the incomprehensible Steps of his Providence. He plunges him again in an Obscurity more wholesome and more suitable to human Weakness, than all the Conjectures of Philosophers. He reduceth what we are to believe on this Subject, to these four principal Truths.

1. God being infinitely good, cannot produce wicked and miserable Beings, and therefore the moral and physical Evil which we see in the Universe, must come from the Abuse that Men make of their Liberty.

2. Human Nature is fallen from the first Purity in which it was created, and this mortal Life is a State of a Trial, in which Souls are cured of their Corruption, and aspire to Immortality by their Virtue.

3. God is united to human Nature in Order to expiate moral Evil by his Sacrifice. The *Messias* will come at last in his Glory to destroy physical Evil, and renew the Face of the Earth.

4. These Truths have been transmitted to us from Age to Age, from the time of the Deluge till now, by an universal Tradition. Other Nations have obscured and altered this Tradition by their Fables. It has been preserved in its Purity no where but in the Holy Scriptures, the Authority of which cannot be disputed with any Shadow of Reason.

'Tis a common Notion that all the Footsteps of a natural and reveal'd Religion which we see in the Heathen Poets and Philosophers, are originally owing to their having read the Books of *Moses*. But 'tis impossible to answer the Objections which are made against this Opinion. The *Jews* and their Books were too long conceal'd in a Corner of the Earth, to be reasonably thought the primitive Light of the Gentiles. We must go further back even to the Deluge. 'Tis surprizing that those who are convinced of the Authority of the sacred Books, have not made Advantage of this System to prove the Truth of the *Mosaick* History concerning the Origin of the World, the universal Deluge, and the re-peopling of the Earth by *Noah*. 'Tis hard to explain otherwise than by the Doctrine I have put in the Mouth of *Daniel*, that Uniformity of Sentiments which we find in the Religions of all Nations.

The four great Principles I have spoken of, seem to me the Foundation of Christianity. I have had a Pleasure in paying this small Homage to our Religion by endeavouring to justify its Tenets against the superstitious Prejudices of weak Minds, and the vain Subtleties of audacious Criticks, who cavil at eternal Wisdom.

F I N I S.

