ADVERTISEMENT.

Dec. 9. 1727.

In a few Days will be published, The first Volume of

THE ROMAN HISTORY, illustrated with Historical, Critical, and Geographical Notes, Maps, Plates, and authentick Medals. Done into English from the French Original of the Fathers CATROU and ROUILLÉ, and corrected with their Approbation.

* N. B. For the Convenience of the Reader, this Translation is divided into Sections: And the Contents, which are entirely new, are so connected and full, as to be in a manner an Abridgment of the Work. Printed for T. Woodward at the Half-Moon, over-against St. Dunstan's Church in Fleetstreet; and J. Peele, at Locke's-Head in Pater-noster Row.

Of whom may be had,

I. The History of the Conquest of Mexico by the Spaniards.

II. Mr. Selden's Works. 6 Vol.

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IV. Mr. Laurence's New System of Husbandry and Gardening.

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To the Right Honourable

THE

Lord Lansdown.

My Lord,

The most amiable Virtues, and the brightest Talents, form'd the Character of that Hero 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?

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

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

Andrew Ramsay.
PREFACE.

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

The Discourse at the End will shew, that I have ascrib'd nothing to the Antients, with regard to Religion, which
which is not authorized by express Passages, not only of their Poets, but of their Philosophers.

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

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

BOOK I.

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

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


Justin. B. 1.
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esseminate Monarch. They besiege him in his Capital, where the unfortunate Emperor, to avoid being made a Prisoner, and to hinder his Enemy from becoming Masters of his immense Riches, set Fire to his Palace, threw himself into the Flames, and perished with all his Treasures. Ninus, the true Heir, succeeded him in the Throne, and reign'd at Nineveh. But Arbaces took Possession of Media, with all its Dependencies; and Belus of Chaldea, with the neighbouring Territories.

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

* This happen'd many Years before the Foundation of Rome, and the Institution of the Olympiads, was in the Time of Ariphron, 9th Archon of Athens, and almost 900 Years before the Christian Era.
The Successors of Arbaces made considerable Conquests, and brought, by degrees, under Tribute several other Provinces and Nations, particularly Persia.

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

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

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

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

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

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

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that he might afterwards know how to command.

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

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

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

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

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

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

Mandana was throughly sensible of all the Dangers to which she should expose young Cyrus, by carrying him to
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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
are not gained by difficult and refined Reasonings, they must be enticed by agreeable and familiar Images. To make Truth lovely to them, it must be exhibited by sensible and beautiful Representations.

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

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

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

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

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

* The great God of the Persians. See the Disc. at the End of the second Volume, Pag. 5,
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are Presages of what may happen, and by no means certain Predictions of a Futurity, which must always depend upon their Virtue.

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

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


noble

†
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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 on which she had begun it. She related to him the Story of Logis and Sygeus.

"My Son, said she, it was formerly the Custom at Thebes, in Bœotia, 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 choose able Ministers, make proper
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proper Use of their Talents, and govern those who govern under him. This is the great Secret of the Art of Reigning.

Among the King's Sons there were two who discovered a superior Genius. The elder loved Talking, the younger was more silent. The eloquent Prince, named Logis, made himself admired by the Charms of his Wit. The silent Prince, named Sygeus, made himself loved by the Goodness of his Heart. The first shew'd plainly, even while he endeavoured 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 perplexed Affairs agreeable by a peculiar Grace in the manner of treating them: The
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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. Sygeus had Address without Falshood, and great Penetration, while he was himself impenetrable. He surmounted all Obstacles by his Prudence and Courage, and by pursuing steadily the most just and noble Views.

After the King's Death, the People were assembled in a large Enclosure to choose 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, wherein he set forth all the Duties of a King, in order
order to insinuate that one who was so well acquainted with them, would undoubtedly fulfil them. Prince Sygeus in few Words laid before them the many Dangers to which Sovereign Power is liable, and confessed an Unwillingness to expose himself to them. It is not, added he, that I would avoid any Difficulties to serve my Country, but I am afraid of being found unequal to the Task of Governing.

The old Men decided in favour of Sygeus; but the young People, and those of superficial 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; Sygeus proposed to yield his Right to his Brother, in order to hinder the Effusion of the Blood of his Country-
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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 Government has many Inconveniencies, but it was preferr'd before 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 seemed excellent in Speculation could not be executed but with Difficulty and Confusion.

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His Ministers, who had no Experience, knew not that precipitate 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
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'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, perceived the Design of Mandana in telling it him, and resolved to correct himself.

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

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

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

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

Astyages the next Day assembled a Council of War to deliberate upon the Motions he should make. The greatest Part of the General Officers, apprehending some Ambush if they should leave their Camp, advis'd the suspending all Action, till the Arrival of new Troops. Cyrus, who was impatient to engage, hearken'd to their Reasonings with Uneasiness, but observed a profound Silence out of Respect to the Emperor, and so many experienc'd Commanders; till at length Astyages order'd him to speak. He then rose up in the midst of the Assembly, and with a noble and modest Air, said, I discover'd Yesterday upon the Right of the Enemies Camp a great Wood: I have just caus'd it to be view'd. The Enemy have neglected this Post, and we may become Masters of
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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 marched 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 advance'd with the rest of his Troops, while Cyrus came out of the
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the Wood, fell upon the Enemy, and with his Voice animated the Medes, who all followed him with Ardour. He cover'd himself with his Shield, pierc'd into the thickest of the Squadrons, and spread Terror and Slaughter where-ever he came. The 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 once they are vanquisht.

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
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 shown you, not to refuse me this Consolation._

Mandana could not yield her Consent, but with infinite Concern. She dreaded the leaving her Son in the midst of a Court, which was the Seat of Voluptuousness. Being alone with Cyrus, she was resolv'd to sound his Inclinations, and ask'd him, Whether he liked best to stay at Ecbatana, or to return to Persia. He answer'd, _I should be sincerely glad to return with you, but methinks I may here acquire a great deal of Instruction in the_
I fear, reply'd Mandana, that the Reason you offer is only a Pretence, and even a Beginning of Corruption. I fear left the Purity of your Manners should be stain'd, and you should be intoxicated with idle Passions. The first Steps to Vice will seem to be only innocent Amusements, a well-bred Compliance with receiv'd Customs, and a Liberty which you must allow your self in order to please. Virtue will come, by degrees, to be thought too severe, an Enemy to Pleasure and Society, and even contrary to Nature, because it opposes Inclination. In a word, you will look upon it as a matter of mere Decency, a politick Phantom, a popular Prejugice, 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 Under-
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Standing being blinded, lead your Heart astray, 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 long accustom'd to open my Heart to him, and he is not only my Counsellor, but the Confidant 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 posses'd them with Modesty.

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

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

Cyrus continued in a voluptuous Court, without being infected by it. This however was not owing to the Precautions of Mandana, the Counsels
There was then at the Court of Ecbatan a young Princess named Cassandana, a near Relation of Cyrus, and Daughter of Pharnaspes, who was of the Race of the Achemenides*. Her Father, who was one of the principal Satrapes of Persia, had sent her to the Court of Astyages, to be there educated. She had all the Politeness of that Court, without any of its Faults. Her Wit was equal to her Beauty, and her Modesty heighten'd the Charms of both. Her Imagination was lively, but directed by her Judgment. A Justness of Thought was as natural to her as a Gracefulness of Expression. She spoke seldom; but when she did speak, one might perceive that she priz'd Virtue more than Wit. She had entertain'd

* Herod. B. r.
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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
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that they should be insensible. And it often happens that nothing but a well-placed Love can be a Security from dangerous and criminal Passions.

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

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

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

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

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

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

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

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

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

* This Story has its Foundation in Antiquity, and is taken from Nicolaus of Dam. Ctesias, and Diod. Sic. married
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married Rhetha the Emperor's Daughter, who had both Beauty and Wit, and was of a most amiable Temper. Zarina, Queen of the Sacæ, put herself at the Head of her own Troops; for she was not only adorn'd with all the Charms of her Sex, but was Mistress 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 itself into the Heart of Stryangeus. He no longer endeavour'd to put an end to the War, for fear he should be separated from Zarina; but he made frequent Truces,
'‘The Emperor at length sent Orders to give a decisive Battle. In the Heat of the Engagement the two Commanders met each other. Stryangeus would have avoided Zarina, but she attack'd him, and oblig'd him to defend himself, 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 was equally afraid of conquering and of being conquer'd. He frequently expos'd his own Life by sparing Zarina's, but at length found means to gain the Victory, without hurting his lovely Enemy. He threw his Javelin with a skilful Hand, and wounded the Queen's Horse.
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Horse. The Horse fell, and the Queen with him: Stryangeus flies to her Relief, and will have no other Fruit of his Victory, than the Pleasure of saving what he loves. He offers her Peace with all sorts of Advantages, preserves her Dominions to her, and swears in the Name of the Emperor an eternal Alliance with her, at the Head of the two Armies.

After this he begg'd Permission to wait upon her to her Capital, to which she consented, but from a Motive very different from that which carried Stryangeus to make the Request. Zarina's Thoughts were wholly taken up with the Care of testifying her Gratitude, while Stryangeus sought only an Opportunity of discovering his Love. He accompanied the Princess in her Chariot, who conducted him with Pomp to Roxanacia.
Many Days were spent in Banquetings and Rejoicings. Zarina's Esteem began by little and little to grow into a Tenderness, without her perceiving it. She every Moment suffer'd her Sentiments to be seen publicly, because she knew not as yet the Source of them. She tasted the secret Sweets of a young and growing Passion, and was unwilling to examine into the Motions of her own Heart. But at length she discover'd that Love had too great a Share in them. She blusht at her Weakness, and resolv'd to get the better of it. She press'd the Departure of Stryangeus; but the young Mede could not leave Roxanacia: He was no longer mindful of Glory: He forgot all his Affection for Rhetea: He yielded himself up entirely to a blind Passion, sigh'd, complain'd, and being no longer Master of himself,
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self, discover'd his Love to Zarina in the strongest and most passionate Terms.

The Queen did not seek to hide the Situation of her Mind. She answer'd with a noble Freedom, and without affected Evasions, or Mystery; I am indebted to you for my Life, and for my Crown; my Love is equal to my Gratitude, and my Heart is no less touch'd than yours; but I will sooner die than betray my Virtue, or suffer that your Glory should receive the least Blemish. Consider, dear Stryangeus, that you are the 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 remain'd con-
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founded, and in Despair: He shut himself up in his Apartment, and felt, by turns, all the contrary Motions 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 Love sports with his Resolutions, and even with his Virtues. In this Tempest of Passions, his Understanding is clouded, his Reason forsakes him, and he resolves to kill himself; but first writes these Words to Zarina.

I Saved your Life; and you take away mine: I fall the Victim of my Love and of your Virtue, being unable to conquer the one or to imitate the other. Death alone can put an end
He sends this Letter to the Queen: She flies to the Apartment of the young Mede, but he had already plunged the Sword into his Breast, and she sees him swimming in his Blood. She falls into a Swoon, comes again to herself, bedews his Face with her Tears, and calls back his Soul that was ready to take its Flight. He sighs, opens his Eyes, sees the Grief of Zarina, and consents to have his Wound taken care of, which for many Days was thought mortal.

Rhetea, inform'd of this 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
cannot be understood or relished, but by great Souls. These two Princesses had lov'd each other from their Infancy. The War between the Saca and the Medes had interrupted their Correspondence, without lessening 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 Stryangeus, and always beheld him with the Eyes of a Lover: She lamented and compassionated his Weakness, because she saw it was involuntary. As soon as he was heal'd of his Wound, Zarina press'd his Departure, but he was not able to tear himself away from that fatal Place. His Torments and his Passion were renew'd.
Rhetea 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 Stryangeus, she dropt these Words; I am dying; but I die content, since my Death will make you happy.

Zarina
Zarina melts into Tears, and withdraws. These Words pierce the Heart of Stryangeus: He looks upon Rhetea, and sees her pale, languishing, and ready to expire with Grief and Love. The Princess's Eyes are fix'd, and immovably 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 Tenderness. He acknowledges his Error, and throws himself at her Feet, and embraces her, repeating often these Words, interrupted by Tears and Sighs; Live, my dear Rhetea, live.
live to give me the Pleasure of repairing my Fault; I am now acquainted with all the Value of your Heart.

These Words bring her again to Life: Her Beauty returns by degrees with her Strength. She departs for Ecbatana with Stryangeus, and from that Time nothing ever disturb'd their Union.

You see by this, continued Hyssaspes, to what Extremities 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
thought Romantick, or rather a savage Insensibility. The Manners of the Medes are very much chang'd, and Cassandana is the only Person I see here, who is worthy of your Affection.'

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

Hystaspes, overjoy'd to learn that Cyrus had made so worthy a Choice, embraced him, and made him this Answer. 'Cassandana deserves all your Affection: Her Heart is as pure as her Understanding is bright: One cannot love her without loving Virtue:'
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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 presented 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
Not long after, Cambyses having Notice of Cyrus's Love for Cassandana, recalled him to Persea; 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 Cambyses and Pharnaspes, at his Return to the Court of Persea. 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 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 communi-
cated the Condition of his Heart to Mandana: 'I have, said he, fol-
low'd your Counsels at the Court of 
Ecbatana; I have liv'd insensible 
to all the most enticing Charms of 
Voluptuousness: But I owe nothing 
to my self on this account; I owe

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all to the Daughter of Pharnaspes: I love her, and this Love has preserved 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 Cambyses 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 accum
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custom 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 Cyaxares with great Coldness: He ow'd all the Complaisance, she had shewn him, to Cyrus's Presence. The Pleasure of seeing her Lover, of loving him, and being lov'd by him, fill'd her Soul with a secret Joy, that diffus'd itself thro' all her Actions: But after the Departure of the young Prince, her Conversation, which was before so gay and cheerful, is chang'd into a mournful Silence: Her lively
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It seems extinguish'd, and all her natural Charms disappear.

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

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

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

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

He commanded him at the same time to go and impart the whole Matter to Asyages. 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 Aspandana, 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 last'd to the End of their Lives.

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

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

* Herod. B. i.
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rally Beneficent, countenanced 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 Cambyses 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 Cambyses to alter his Mind. A Turn of Politicks soon after chang'd that Prince's Sentiments. He learnt that the Daughter of the King of Armenia was just given in Marriage to the King of Babylon's Son, and that those two Princes had enter'd into a secret Alliance against the Empire of the Medes. This News disconcerted
concerted all his Schemes, and determin'd him at length to consent to the Happiness of Cyrus and Cassandana. The Marriage was celebrated according to the Manners of the Age, and of the Country.

They were conducted to the Top of a high Mountain, consecrated to the great Oromazes. A Fire of odoriferous Wood was there kindled. The High Priest first bound together the flowing Robes of the Prince and Princess, as a Symbol of their Union. Then the two Lovers, holding each other by the Hand, and surrounded by the Estales, danc'd about the Sacred Fire, singing the Theogonia (according to the Religion of the antient Persians); that is to say, the Birth of the Genas, Amilitæs, Cosmogoges, and of the pure Genii, who were all Emanations from the first Principle: They afterwards sung the Fall of Spirits.
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Spirits into mortal Bodies: Then the Combats of Mythras, in order to lead Souls back to the Empyreum: And lastly, the total Destruction of the evil Principle Arimanius, who diffuses every where Envy, Hatred, and the hellish Passions *

* See the Discourse, Page 116, &c.
As Cyrus advanced 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.
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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 Pasjagarda, went thro' the Country of the Mardi, and arrived upon the Banks of the Arors. They enter'd by a narrow Pass into a large Valley, encompass'd with high Mountains, the Tops of which were covered with Oaks, Fir-trees, and lofty Cedars. Below were rich Pastures, in which all Sorts of Cattle were feeding. The Plain look'd like a Garden, water'd by many Rivulets, which came from the Rocks all around, and emptied themselves into the Arofs. This River lost itself between two little Hills, which as they opened,
opened, made the Objects seem to fly away, and discovered a Prospect of fruitful Fields, vast Forests, and the Caspian Sea, which bounded the Horizon.

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

* Strabo, B. 17;
After they had given some little time in the Morning to this Exercise, they led their Disciples thro' agreeable Places to the Sacred Mountain, observing all the while a strict Silence: There, they offer'd their Homages to the Gods, rather by the Voice of the Heart, than of the Lips. Thus by Musick, pleasant Walks, and Prayer, they prepar'd themselves for the Contemplation of Truth, and put the Soul into a Serenity proper for Meditation: The rest of the Day was spent in Study. Their only Repast was a little before Sun-set, at which they eat nothing but Bread, and some Portion of what had been offer'd to the Gods, concluding all with Concerts of Musick.

Other Men begin not the Education of their Children till after they are born, but the Magi in a manner before: While their Wives were with Child,
Child, they took care to keep them always in Tranquillity, and a perpetual 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
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out a Head: They called him the Archimagus. He, who then possessed that Honour, was named Zar-dust, 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 Chal-deans, 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
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Prince and Princess with a Discourse of the Life, Manners, and Virtues of the Magi. While he was speaking, he frequently cast a Look upon the Statue, and as he beheld it, his Eyes were bathed in Tears. Cyrus and Cassandana observ'd his Sorrow at first with a respectful Silence, but afterwards the Princess could not forbear asking him the Reason of it.

"This, answer'd the Philosopher, is the Statue of Selima, who heretofore lov'd me, as you now love Cyrus. It is here that I come to spend my 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
and Cassandana a Curiosity to know the History of Selima. The Philosopher perceived it, and prevented their Request, by beginning his Story in the following Manner:

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

'I was born a Prince; my Father was Sovereign of a little Territory in the Indies, which is called the Country of the Sophites. Having lost my Way one Day when I was hunting, I chanced to see in the thick Part of a Wood, a young Maid, who was there reposing herself. Her surprizing Beauty immediately struck me. I became immovable and durst not advance. I imagin'd it was one of those aerial Spirits,
Spirits, who descend sometimes from the Throne of Oromazes, to conduct Souls back to the Empyreum.

Seeing herself alone with a Man, she fled, and took Refuge in a Temple that was near the Forest.

I durst not follow her; but I learnt that she was Daughter of an old Brachman, who dwelt in that Temple, and that she was consecrated to the Worship of the Fire.

The Laws of the Estales are so severe among the Indians, that a Father thinks it an Act of Religion, to throw his Daughter alive into the Flames, should she ever fall from that Purity of Manners which she has sworn to preserve. My Father was yet living, and I could not make use of Violence; But had I been King, Princes have no Right in that Country over Persons consecrated to Religion. However all these Difficulties did but increase my Passion; and the Violence of it quicken'd my
my Ingenuity. I left my Father's Palace, was Young, was a Prince, and did not consult Reason. I disguis'd myself in the Habit of a Girl, and went to the Temple where the old Brachman lived. I deceived him by a feign'd Story, and became one of the Estates, under the Name of Amana. 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, Walking, and Serving at the Altars. I often told her Fables and Stories, in order to paint to her the wonderful Effects of Friendship and Love. My Design was to prepare her by Degrees, for the Discovery I was medi-
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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 imagined, that if I could engage her to love me, she would forsake her State of Life, to share my Crown with me: For the Indian Estates can lawfully quit Celibacy, and marry. I was continually waiting for a favourable Moment, to reveal to her my Sentiments: But, alas! that Moment never came.
It was a Custom among the Eставилес, to go divers times in the Year upon a high Mountain, there to kindle the Sacred Fire, and to offer Sacrifices: We all went up thither one Day, accompany'd only by the old Brachman.

Scarce was the Sacrifice begun, when we were surrounded by a Body of Men, arm'd with Bows and Arrows, who carry'd away Selima and her Father. They were all on Horseback: I follow'd them some time, but they enter'd into a Wood, and I saw them no more.

I did not return to the Temple, but stole away from the Eставилес, 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 in Search of Selima.
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lima: What cannot Love do in a young Heart given up to its Passion?

As I was one Day crossing the Country of the Lycians, I stopped 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 discovered Selima: She was in a hunting Dress, mounted upon a proud Courser, and distinguished 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 straight to the Capital.

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

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

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

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

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

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

She
She ask'd me my Name, and my Country, and examined me with Attention. I thought I 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 nevertheless I resolved to share my Crown with her. This Moment I conceiv'd a Design of making myself be lov'd, as I had lov'd; I conceal'd my Country, and my Birth, and told her, I was born in a Village of Bactria, of a very obscure Family. Upon which she suddenly withdrew, without 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
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Send for me, under pretence of Business, when she had nothing to say. She took a Pleasure in discoursing with me; and I painted my Sentiments under borrow'd Names. The Greek and Egyptian Mythology, which I had learn'd in my Travels, furnish'd me with ample Matter, to prove that the Gods heretofore were enamour'd with Mortals; and that Love makes all Conditions equal.

I remember that one Day, while I was relating to her a Story of that kind, she left me in a great 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 sometimes made her call to Mind the Misfortunes of her Infancy; and she then gave
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gave me an Account of her living among the Erotes, 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 experience all the Extent and Power of her Love.

According to the Law among the Lycians, the Person who governs, is not permitted to marry a Stranger. Selima sent for me one Day, and said to me, My Subjects are 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
At first I trembled, then flatter'd myself, then fell into Doubt; for I knew the Attachment which the Lycians had to their Law. I went nevertheless to execute Selima's 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,
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People of Lycia, Ever since I began my Reign, I have strictly observed your Laws; I have appeared 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.
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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 myself at her Feet, and took all the usual Oaths. I promis'd 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, amidst the Acclamations of the
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c the People. As soon as we were alone, Ab Selima! said I, have you then forgot Amana? 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 Indies. I renounced my Crown and Country for ever; and my Brother was confirmed in the Possession of my Throne.

This was an easy Sacrifice; I was in Possession of Selima, and my Happiness was complete. But, alas! this Happiness was of no long Continuance. In giving myself up to
to my Passion. I had renounced my Country; I had forsaken my Father, who made me the Consolation of his Old Age; I had withdrawn from my Duty. My Love, which seem'd so delicate, so generous, and was the Admiration of Men, was not approv'd of by the Gods. 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 Marriage. 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 into my Heart; she open'd the Eyes of my Understanding; and I then discover'd a great Mystery in the Conduct of Ornaments. It is observ'd, that Virtue is often unhappy. This is what shocks the Reason of blind Men, who are ignorant, that the transient Evils
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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 Desart. 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 from that Subjection and Slavery, which always accompanies Grandeur. I establish'd within myself an Empire over my Passions, more
more glorious than the false Luster of Royalty. But notwithstanding this Retirement, and Disengagement from the World, my Brother conceiv'd a Jealousy against me, as if I had been desirous to ascend the Throne; and I was obliged to leave the Indies.

My Exile prov'd a new Source of Happiness to me. It depends upon ourselves to reap Advantage from Misfortunes. I visited the Wise Men of Asia, and conversed with the Philosophers of different Countries: I learn'd their Laws, and their Religion; and was charm'd to find, That the great Men of all Times, and of all Places, had the same Ideas of the Divinity, and of Morality. At last, I came here upon the Banks of the Arosis, where the Magi have chosen me for their Head.
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Here Zoroaster ended. Cyrus and Cassandana were too much affected to be able to speak. After some Moments of Silence, he discours'd to them of the Happiness which the Gods are preparing for those who preserve a pure and unspotted Heart; and of the Pleasures which true Lovers enjoy in the Empyreum, when they meet again there. He then concluded with these Wishes: 'May you long feel the Happiness of mutual and undivided Love! May the Gods preserve you from that 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 Poste-

G 4
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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
While Castrandana was agreeably entertaining herself in the Conversation of the Women, and with their harmonious Concerts, Zoroaster initiated Cyrus into all the Mysteries of the Eastern Wisdom. The Chaldeans, the Egyptians, and the Gymnosophists, had a wonderful Knowledge of Nature; but they wrapp'd it up in Allegorical Fables: And this, doubtless, is the Reason, that venerable Antiquity has been reproach'd with Ignorance, in natural Philosophy.

Zoroaster laid open before Cyrus, all the Secrets of Nature; not merely to amuse him, but to make him observe the Marks of an infinite Wisdom, diffus'd throughout the Universe; and thereby to prepare him for more sublime Instructions relating to the Divinity and Religion.
One 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 interweaving 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 subdivided without End; while different and suitable Liquors are insinuated into them, and are there prepar'd.
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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, inlightened by a long Tradition of phylical Experiments, saw further than the Eye can reach to by their Help.

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

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

Another time, the Sage carried the Thoughts of Cyrus up into the higher Regions, to contemplate all the extraordinary
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 destroy the Equilibrium of its Parts; produces all sorts of Winds: the most impetuous of which serve to dispel the noxious Vapours;
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Vapours; while the softer Breezes temper the excessive Heats.

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

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

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

Those Vapours which are daily drawn from the Sea, and carried in the Air by the Winds to the Tops of Mountains, fall there, soak into them, and meet in their inward Cavities, where they continue till they find a Vent, and so become abundant Sources of living Water, to quench the Thirst of Men. By these are form'd Rivulets, of which the smaller Rivers are compos'd; and these latter again form the great Rivers, which return into the Sea, to repair the Loss it had suffered 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 re-vive
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vive it in another. The immoderate Heats of the Summer, and the excessive colds of the Winter, prepare the Beauties of the Spring, and the rich Fruits of Autumn. All these Vicissitudes, which seem to superficial Minds the Effects of a fortuitous Concourse of irregular Causes, are regulated according to Weight and Measure, by that Soveraign Wisdom who holds the Universe in his Hand; and who weighs the Earth as a Grain of Sand; and the Sea as a Drop of Water.

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

* See the Disc. p. 36.
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
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 transport ourselves into those Ætherial Spaces, and pass through them with a rapid Flight? Each Star would appear an Atom in Comparison of the Immensity with which it is surrounded: What would it be, if, descending 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
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 Oromazes.

But, all that we know of Nature here below, continu'd the Philosopher, regards only its superficial Properties. We are not allow'd to penetrate into the intimate Essence of Things. This Point of Immensity to which we are banish'd, since our animating of mortal Bodies, is not what it was heretofore. The moving Power of the first Principle is suspend'd in its Action. All is become deform'd, obscure, and irregular, like the Intelligences 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
The simplest Objects contain Wonders which escape my Sight. But his Curiosity was especially rais'd when he heard mention of the great Change that had happen'd in the Universe; and turning to Araspes, who was present at these Discourses, said to him;

'What we have been taught hitherto of Oromazes, Mythras, and Arimanius; of the Contention between the good and evil Principles; of the Revolutions which have happen'd in the higher Spheres; and of Souls precipitated 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
that a Contempt for Religion can arise only from Ignorance.

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

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

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

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

* See the Disc. page 116.
Arimanius chief of the Hyngas,
aspir'd to an Equality with the God
Mythras; and by his Eloquence,
persuaded all the Spirits of his Order
to disturb the universal Harmony,
and the Peace of the Heavenly
Monarchy. How exalted soever
the Genii are, they are always
Finite, and consequently may be
dazzled and deceiv'd. Now the
Love of one's own Excellence is
the most delicate, and most imper-
ceptible kind of Delusion.

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

Seven Globes of an Opaque Substance roll about this flaming Centre,
The Seven Genii, who were the chief Ministers, and the Companions of Arimanius, together with all the inferior Spirits of his Order, became the Inhabitants of these new Worlds, and gave them their Names. The Greeks call them Saturn, Jupiter, Mars, Venus, Mercury, the Moon, and the Earth.

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

In Jupiter dwell the impious and learn'd Genii, who broach monstrous Errors, and endeavour to persuade Men that the Universe is not govern'd by an eternal Wisdom.
dom, that the Great Oromazes is not a luminous Principle, but a blind Nature, which by a continual Agitation within itself, produces an eternal Revolution of Forms, without Harmony or Method.

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

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

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

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

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

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

The God *Mythras* is incessantly employ'd to cure, purify, exalt, and make them capable of their first Felicity. Those who love Virtue, fly away after Death into the *Empyreum*, where they are re-united to their 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 perpetual 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
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Mony 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 Empyreum?
How joyful am I, reply'd Zoroaster, to see you relish these Truths; you will one Day have need of them. Princes are oftentimes surrounded by impious and profane Men, who reject every thing, that they may indulge their Passions. They will endeavour to make you doubt of eternal Providence, from the Miseries and Disorders which happen here below. They know not that the whole Earth is but a single Wheel of the great Machine. Their View is confin'd to a small Circle of Objects, and they see nothing beyond it. Nevertheless they will reason and pronounce upon every thing. They judge of Nature, and of its Author, as a Man born in a deep Cavern, would judge of Objects which he had never seen, but by the faint Light of a dim Taper.

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

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

His Happiness increas'd every Day. The more he was acquainted with Cassandana, the more he discover'd in her *Mind*, her *Sentiments*, and her *Virtues*, those Charms which are ever new, and which are not to be found in Beauty alone. Neither Marriage, which often weakens the strongest Passions; nor that almost
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 sudden Revolutions in States, nor the severe Stroaks of adverse Fortune, which oppress the Minds of Heroes.
and generous Souls are touch'd by those Misfortunes only which concern the Objects of their softer Passions. Cyrus gives himself wholly up to Grief, not to be alleviated by weeping or complaining. Great Passions are always mute. This profound Silence is at length succeeded by a Torrent of Tears. Mandana and Araspes, who never left him, endeavour'd to comfort him no other way, than by weeping with him. Reasoning and Persuasion furnish no Cure for Sorrow; nor can Friendship yield Relief, but by sharing it.

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

BOOK III.

THE Empire of the Medes was at this time in a profound Peace. And Cambyses thinking that Cyrus could not better improve such a Season, than by going from Persia, to learn the Manners, Laws, and Religions of other Nations; he sent for him one Day, and spoke to him to this Effect;
You are destined by the Great Oromazes to stretch your Conquests over all Asia. You ought to put your self in a Condition to make the Nations happy by your Wisdom, when you shall have subdu'd them by your Valour. I design that you should travel into Egypt, which is the Mother of Sciences. From thence into Greece, where are many famous Republicks. You shall go afterwards into Crete, to study the Laws of Minos. You shall return at last by Babylon; and so bring back into your own Country all the Kinds of Knowledge, necessary to polish the Minds of your Subjects, and to make you capable of accomplishing your high Destiny. Go, my Son, go see, and study human Nature under all its different Forms. This little Corner of the Earth, which we call our Country,
'is too small a Picture, to form there-
by a true and perfect Judgment of
Mankind.'

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

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

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

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

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'
Tho' I am descended from one of the antientest Families in Egypt; nevertheless by the sad Vicissitude of human Things, the Branch, from which I come, is fallen into great Poverty. My Father liv'd near Diospolis, a City of Upper-Egypt. He cultivated his paternal Farm with his own Hands, and brought me up to the Taste of true 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
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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, asked me my Name, my Condition, and what I was reading. He was pleased with my Answers, ordered 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 seemed to augment, in Proportion as I advanced in Years; and my Heart was full of Affection and Gratitude. Being young, and without Experience, I thought that Princes were capable of Friendship; and I did not know that the Gods have refus'd them that sweet Consolation,
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After having attended him in his Wars against the Sidonians and Cyprians, I became his only favourite. He communicated to me the most important Secrets of the State, and honour'd me with the first Posts about his Person.

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

I was often tempted to quit all, and stay in that charming Solitude. It was doubtless a Pre-sentiment of what was to happen to me; for Apries soon after suspected my 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
trary Will: He had already freed himself from all Subjection to the Laws, and hearken'd no longer to the Council of the thirty Judges.

My Love for Truth was not 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 rejoiced at the Rise of a Man, whom I thought not only my Friend, but zealous for the publick Good.

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

All the principal Cities of Upper Egypt address'd their Complaints to me, upon the extraordinary Subsidies which the King exacted. I wrote Circular Letters to pacify the People. Amasis caus'd them to be intercepted, 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 Humanity.

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

I perceived that the Prince's Mind was not cur'd of his Distrust, and therefore to prevent any new Accusations, having first persuaded the People to disperse themselves, I retired from Court, and return'd to my former Solitude, whither I carried nothing back but my Innocence and Poverty.
Apries sent Troops to Diospolis, to hinder an Insurrection there, and order'd that my Conduct should be observ'd. He imagin'd, without Doubt, that I should never be able to content my self with a quiet and peaceful Life, after having been in the highest Employments.

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

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

* Herodotus, B. 1, and 2.
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having taken from the Libyans a great Part of their Lands, the latter submitted themselves to Apries, in order to obtain his Protection. He march'd a great Army, chiefly compos'd of Malecontents, into Libya, to make War against the Cyrenians. This Army being cut in Pieces, the Egyptians imagin'd that he had sent it there only to be destroy'd, that he might reign more Despotically. This Thought provok'd them, and a League was form'd in Lower-Egypt, which rose up in Arms.

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

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

He then applied himself with Vigour and Courage, to get out of the unhappy Situation into which he was fallen. He got together Thirty thousand *Carians* and *Ionians*, who had formerly settled in *Egypt* under
under his Protection. We march'd against the Usurper, and gave him Battle near Memphis; but having only foreign Troops, we were entirely defeated. To prevent further Disturbances, the principal Officers of our Army were condemn'd to perpetual Imprisonment. Amasis made me be sought for every where; but a Report being spread of my Death, he believed it, so that I was confounded with the other 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 demanded the Prince's Death, and Amasis yielded him to their Pleasure.
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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 successfully made use of his Address to prevent a Rebellion.

He had a golden Cistern, in which he and his Courtiers used to wash their Hands upon solemn Festivals. He caus'd it to be made into a Statue of Serapis, and 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
Hearken to me, Countrymen; this Statue which you worship at present, serv'd you heretofore for the meanest Uses. Thus it is that all depends upon your Choice and Opinion. All Authority resides 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 immediately
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diately descend with Pleasure among the Multitude.

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

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

... The King, reply'd Amenophis, wanted neither Talents nor Virtues, but he did not love to be 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
affected to hate it. Amasias perceiv'd this Weakness, 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 incapable of Reasoning, ought to be govern'd by absolute Authority; and that Princes, being the Viceroyalty 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 nor forbear saying to Amenophis, 'Methinks Apries is more to be lamented than blam'd.'
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How should Princes be able to discover Treachery, when it is conceal'd with so much Art?

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

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

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

Ah how unhappy, cry'd out Cyrus, is the Condition of Kings! They may lend themselves to Men (you say) but not give themselves absolutely to them. They will never be acquainted then with the Charms of Friendship. How much is my Situation to be lamented, if the Splendor of Royalty be 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
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forget that he is a King: But even
then, he ought never to be in-
fluenc'd by Taste and Inclination in
Affairs of State. As a private Per-
son, he may enjoy the Pleasures of
a tender Friendship; but as a Prince,
he must resemble the Immortals,
who have no Passion.'

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

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

One Day, when I was overwhelmed 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 endeav'rd to make his Escape; 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
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Conversation. 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 Amusements, 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 continually renews all the Parts of Nature. Stones and Metals are organiz'd Bodies, which are cherish'd and grow like Plants. The Fires and Waters, inclos'd in the Cavities of the Earth, furnish, like our Sun and Rains, a Warmth, and a nourishing Moisture to this admirable Kind of Vegetables. We walk'd with Pleasure among these Beauties, unknown to the generality of Men; but, alas! the Light of the Day was wanting, and we could distinguish nothing but by the Glimmering of Lamps. We were already beginning to accustom ourselves to this new kind of Misfortune, when Heaven restor'd us to Liberty, by a Stroke equally terrible and un-expected.
The Subterraneous Fires sometimes break their Prisons with a Violence that seems to shake Nature even to its Foundations. We frequently felt those terrible Convolutions. 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,
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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. Arobal 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,
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mes, and cur'd their Diseases by the
Knowledge I had of Simples.
They look'd upon us as Divine
Men; and we every Day ad-
mir'd the Motions of beautiful
Nature, which we observ'd in them;
their unaffected Joy, their in-
genious Simplicity, and their af-
fectionate Gratitude.

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

But,
But, alas! how weak and inconstant is the Mind of Man. Arobal, that virtuous, affectionate, and generous Friend, who had supported Imprisonment and Slavery with so much Resolution, could not content himself 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 Retirement: He left me at last, and I have never seen him since.

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

Passions,
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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, and would do them good without hope of Recompence.

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

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

All Men have their Fragilities, reply'd Cyrus. Whoever looks for a Friend without Imperfections, will never find what he seeks. We are not always equally content with ourselves, how should we be so with our Friend? We love 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 Ingenuity transforms all its Defects into Virtues.
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With other 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 arriv'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 Beauty, which he had not seen in Arabia Felix. There, all was the Effect of simple Nature; but Here, every thing was improv'd by Art.

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

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

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

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

The Pavement of all these Apartments was of Marble, as likewise the Walls, upon which were Carvings in Bas-Relief, representing the History of
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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 hundred Feet. Neither Winds nor Earthquakes could injure it. The Taste of the Egyptians was more
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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
bounded Succession of Ages. They took a Pleasure in losing themselves in that infinite Abyss of Duration, when Osiris govern'd Mankind himself. All the Fictions with which they have fill'd their Annals, about the Reign of the Gods and Demi-Gods, are but Allegories to express the first State of Souls before their Descent into mortal Bodies.

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

Their
Their first King was nam'd Menes. Their History from his Time is con-
fin'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, Thanes, This, Elephantis, and Thebes. This last 
Dynasty swallow'd up all the rest, and became Mistress. Egypt, in 
those earliest Times, had no foreign Commerce, but confin'd itself to 
Agriculture and a Pastoral Life.

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

* An Expression of Plato. See the Disc. p. 91.
den Springs in Motion. They produc'd the most amazing Prodigies whenever they pleas'd. The Aerial Genii were subject to them.* They had frequent Intercourse with the Ætherial Spirits, and sometimes with the pure Intelligences that inhabit the Empyreum. 'We have lost, said the Priests to Cyrus, this exalted kind of Knowledge. We have only remaining some Traces of it upon our antient Obelisks, which are, so to speak, the Registers of our Divinity, Mysteries, and Tradition, relating to the Deity and to Nature, and in no wise the Annals of our Civil History, as the Ignorant imagine.'

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

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

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

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

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

M 4    Chil-
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, Sesostiris 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, Sesostiris King of Kings, and Lord of Lords. Having extended his Conquests
quests from the Ganges to the Danube, and from the River Tanais to the Extremities of Africa, he return'd after Nine Years Absence, loaded with the Spoils of all the conquer'd Nations, and drawn in a Chariot by the Kings whom he had subdu'd.

His Government was altogether Military and Despotical. He lessen'd the Authority of the Pontiffs, and transferr'd their Power to the Commanders of the Army. After his Death Divisions arose among those Chiefs. They were become too powerful to continue united under one Master. Under Anisfs the Blind, Sabacon the Ethiopian took Advantage of their Discords, and invaded Egypt. This Religious Prince re-establish'd the Power of the Priests, reign'd fifty Years in a profound Peace, and then return'd into his own Country, to obey the Oracles of his Gods. The Kingdom thus forsaken, fell into the Hands
Hands of Sethon the High-Priest of Vulcan, who entirely destroyed the Art of War among the Egyptians, and despised the Military Men. The Reign of Superstition, which enfeebles Courage, succeeded that of despotick Power, which had too much depress’d it. From that time Egypt was supported only by foreign Troops, and it fell by degrees into Anarchy. Twelve Nomarchs, chosen by the People, shar’d the Kingdom between them. One of them, named Psammetichus, made himself Master of all the rest. Egypt recover’d itself a little, and continued pretty powerful for five or six Reigns; till at length this 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
too far, they sap the Foundation of their Authority.

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

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

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

'Great Osiris! Eye of the World, and Light of Spirits! Grant to the Prince, your Image, all Royal Virtues, that he may be religious towards the Gods, and benign towards Men; moderate, just, magnanimous, generous, an Enemy of Falshood, Master of his Passions, punishing less than the Crime deserves, and rewarding beyond Merit.'
After this, the High-Priest represented to him the Faults he had committed against the Laws; but it was always suppos'd that he fell into them by Surprize, or through Ignorance; and the Ministers, who had given him evil Counsels, or had disguis'd the Truth, were loaded with Imprecations.

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

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

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

The common People were divided into three Classes, Husbandmen, Shepherds, and Artizans. These three Sorts made great Improvements, each in their Professions: Being brought up to them from Generation to Generation, they made Advantage of the Experience of their Ancestors. Each Family transmitted its Knowledge and Skill to the Children of it.
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No Person was allow'd to go out of his Rank, or to forfacke 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
supreme Council, which judg'd the Kingdom. The Prince assign'd them Revenues sufficient to free them from Domestic Cares, that they might give their whole Time to the composing good Laws, and making them be observ'd. They had no further Profit of their Labours; except the Glory and Pleasure of serving their Country in the noblest Way.

To avoid Surprize in giving Judgment, the Pleaders were forbidden that delusive Eloquence, which dazzles the Understanding, and moves the Passions. They expos'd the Matters of Fact with a clear and nervous Brevity, stript of the false Ornaments of Reasoning. The President of the Senate wore a Collar of Gold and precious Stones, at which hung a small Figure without Eyes, which was call'd Truth. He apply'd it to the Forehead and Heart of him who was to gain his Cause; for that was the
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There was in Egypt a sort of Justice unknown to other Nations. As soon as a Man had yielded his last Breath, he was brought into Judgment, and the publick Accuser was heard against him. In case it appear'd that the Behaviour of the Deceas'd had been contrary to the Laws, his Memory was branded, and he was refus'd Burial. If he was not accus'd of any Crime against the Gods, or his Country, his Panegyrick was made, and he was entomb'd honourably.

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

* Porphyry de Abstinentia, B. 4. Sect. 10.
Great Osiris! Life of all Beings!
Receive my Manes, and reunite
them to the Society of the Immortals.
While I liv’d, I endeavour’d to
imitate You by Truth and Goodness.
I have never committed any Crime
contrary to Social Duty. I have
respected the Gods of my Fathers,
and have honour’d my Parents. If
I have committed any Fault through
human Weakness, Intemperance, or
a Taste for Pleasure, these base
Spoils of my mortal Nature have
been the Cause of it.’ As he pro-
nounc’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 an-
tient Egyptians. Being full of the
Hopes of Immortality, they imagin’d
that human Frailties were expiated
by our Separation from the mortal
Body;
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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 Thebe. This famous City, whose hundred Gates have been sung by Homer, might dispute with all the Cities in the Universe for Magnificence, Extent and Power. ’Tis said, that it was able heretofore, to march out of each of its Gates Ten thousand fighting Men. Doubtless there is something of poetical Fiction in this, but all agree that its Inhabitants were exceedingly numerous.

Cyrus had been directed by Zoroaster to Sonchis the High-Priest of Thebes, to be instructed by him in all the religious Mysteries of his Country.
Country. Sunchis 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 Libya, to make a Sacrifice to Jupiter Hammon. As she coasted along Africa, a sudden Storm arose, and the Vessel perished near a Desert Island. She was, by a particular
particular Protection of the Gods, cast upon the Island all alone. There she liv'd a solitary Life, until her Delivery, at which Time she died. The Infant remain'd expos'd to the Inclemency of the Weather, and the Fury of the wild Beasts: But Heaven, which intended him for great Purposes, preserv'd him in the midst of these Misfortunes. A young She-Goat, of which there were great Plenty in this Island, hearing his Cries, came and suckled him till he was past Infancy. For some Years he fed upon the tender Grass, with his Nurse, but afterwards upon Dates and wild Fruits, which seemed to him a more proper Food.

He perceived by the first Rays of Reason, which began to shine in him, That he was not of the same Make with the Beasts; that he had more Understanding, Invention,
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tion, and Address than they; and thence he suspected, That he might be of a different Nature.

The She-Goat, which had nourished him, died of old Age. He was surpriz'd at this new Phænomenon, of which he had never observ'd the like before. He could not comprehend why she continu'd so long cold, and without Motion. He compar'd all he saw in her with what he felt in himself, and 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 Degrees putrify, grow dry, and fall to Pieces. Nothing remain'd but the Bones. The Mind speaks to its self, 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
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
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ture seem'd to languish in the Absence of the Day. He concluded therefore, That the Stars were not the first Principles of Life.

As he advanced 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 Motion to themselves when they had lost it, and that the Sun did not revive dead Bodies.

Thence he concluded, That the First Mover was something greater than the Sun or the Stars.

Reflecting afterwards upon himself, and upon all the Remarks which he had made from the first Use of his Reason, he observ'd, That
That there was something in him which felt, which thought, and which compared his Thoughts 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 Succour, is in a frightful Situation. But when he discovers the Idea of something which is able to make him happy, there is nothing which can compare with his Hopes and his Joy.

The Desire of Happiness, 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,
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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 I not see him? Why has he not made himself known to me? And above all, Why am I in this mournful Solitude, where I see nothing like myself, nothing which seems to reason as I do, nothing which can give me any Assurance.

In the midst of these Perversities, 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!
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Show thyself to me; make me know who Thou art, and what I am; come and succour me in this 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 ingenuous and artless Signs, whereby Nature teaches Men to express what they strongly feel.

Mercury
Mercury in a little Time taught the Savage Philosopher the Egyptian Language. Afterwards he inform'd him what he was, and what he was to be, and instructed him in all the Sciences, which Trismegistus since taught the Egyptians. He then began to discern several Marks, which he had not observed before, of an infinite Wisdom and Power, diffus'd throughout all Nature: And thereby perceiv'd the Weakness of human Reason, when left to itself, and without Instruction. He was astonish'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...
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 Darkness? 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 Egyptian 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 Universe were in a perfect Harmony: Within, all was in Subjection to the immutable Laws of Reason. Every one carried his Rule within his own Breast, and all the Nations of the Earth were but one Republick of Sages.

* See the Egyptian Theology, in the Disc. p. 105.
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, were the Diversion, Entertainment, and Study of the first Men.

The Imagination, being well regulated, presented nothing then but agreeable Ideas. The Passions, being in Subjection to Reason, did not disturb the Heart: And the Love of Pleasure was always in Conformity to the Love of Order. The God Osiris, the Goddess Isis, and their Son Orus, came and conversed...
versed with Men, and taught them all the Mysteries of Wisdom.

This terrestrial Life, how happy soever, was nevertheless but the Infancy of our Beings, in which Souls were prepar'd for a successive unfolding of Intelligence and Happiness. After having liv'd a certain Time upon Earth, Men chang'd their Form without dying, and flew away to the Stars, where they enjoy'd new Pleasures and new Knowledge, new Senses, and new Light. From thence they were rais'd to another World, then to a Third; and so 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 happen'd a sad Change both in Spirits and in Bodies. Typhon and his Companions inhabited hereto-
fore this happy Dwelling; but being swell'd with Pride, and forgetting themselves so far as to resolve to scale Heaven, they were thrown down headlong, and buried in the Centre of the Earth. They came out of their Abyss, broke thro' the Egg of the World, diffus'd Evil through it, and 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 Beauties.

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
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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, frivolous 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 Image of what passes in human Society. Three different Empires rise in the World, and divide all Characters. The Empire of Opinion, that of Ambition, and that of Sensuality. Error presides in the First; Force
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'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 Empyreum: while the God Orus continually attacks the Evil Principle. 'Tis said, that he will at last re-establish the Kingdom of Osiris, and will banish for ever the Monster Typhon. Until that Time good Princes may alleviate the Miseries of Men, but they cannot entirely cure them.

'You, continu'd Mercury, are of the antient Race of the Kings of Egypt, and are destin'd by the great Osiris to reform that Kingdom by your wise Laws. He has preserv'd you only that you may one
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one Day make 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
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vine Dream, adopted him for his Son. Trismegistus, after the Death of that Prince, ascended the Throne, and made Egypt for a long Time happy, by the Wisdom of his Laws.

He wrote several Books, which contain'd the Divinity, Philosophy, and Policy of the Egyptians. The first Hermes had invented the 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
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by the Figures of Animals, Insects, Plants, Stars, and divers 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 under Symbols, Hieroglyphicks, and Allegories; and expos'd nothing to the Eyes of the Vulgar but the Beauties 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.

O 3 when
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when the Eyes of the Understanding 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 removed the Veil which covers me.

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

After Sonchis had entertain'd Cyrus in this Manner, he conducted him to the Temple, where he let him into all the Ceremonies and Mysteries of the Egyptian Worship; a Privilege which had never been granted to any Stranger,
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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 abhor'd.
YRUS upon his leaving Egypt, resolv'd to pass into Greece. He went down the Nile from Memphis to the Mouth of that River, and embark'd upon the Great Sea in a Phœnician Vessel, which was bound for the Country of Argolis.

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

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

Then they reason'd upon the Ebbing and Flowing of the Tide, which is only discernable in the great Ocean; of the Influence of the Moon which causes those regular Motions, and of the Distance and Magnitude of that Planet, which are wisely adjusted to answer all our Wants. 'If it was bigger, said they, or nearer to us, or if there were many of them, the Pressure, being thereby augmented, would raise the Tides too high, and
and the Earth would be every 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 everywhere, would destroy Plants, Beasts, and Men. At length they came to discourse of that Sovereign Power, which has dispos'd all the Parts of the Universe with so much Symmetry and Art.

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

This famous City was of a circular Form, and resembled a Camp.
It 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 storr'd, not with those Riches which are the Beauties of Nature, but with every thing that is necessary to supply Mens Wants. The Situation of the Country had contributed very much to the Warlike and Savage Genius of its Inhabitants. As Cyrus enter'd the City, he beheld only plain and uniform Buildings, very different from the stately Palaces he had seen in Egypt. Every thing still spoke the primitive Simplicity of the Spartans. But their Manners were upon the Point of being corrupted under the Reign of Ariston and Anaxandrides, if Chilo, one of the
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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
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polite with the Athenians, he drank with the Thracians, and reason'd with the Egyptians. He put on all Shapes by turns; not to deceive (for he was not wicked) but to gratify his prevailing Passion, which was the Desire of Pleasing, and of being the Idol of Men. In a Word, he was a Compound of whatever is most agreeable and irregular. Ariston lov'd him, and was entirely govern'd by him.

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

Anaxandrides observ'd a quite different Conduct, but equally ruinous to the State. As he knew not how to distinguish sincere and honest Hearts, he believ'd all Men false, and
and that the Good only added Hypocrisy to their hidden Malice. He entertain'd Suspicion of the best Officers of his Army, and especially of Leonidas, the principal and most able of his Generals, a Man of strict Probity, and distinguish'd Bravery. Leonidas lov'd Virtue sincerely, but had not enough of it to bear with the Faults of others. He despis'd Men too much, and was regardless both of their Praises and Favours. He humour'd neither Princes, nor their Courtiers. His Hatred of Vice render'd his Manners fierce and savage, like those of the first Spartans. He look'd for Perfection in every thing; and as he never found it, he had no intimate Friendship with any Person. No body lov'd him, but all fear'd him, and all esteem'd him upon Account of his great Qualities. In a Word, he was an Abridgment of all those Virtues which make Men most respected, and most avoided. *Anaxandrides*
andrides grew weary of him, and banish'd him. Thus did this Prince weaken the Strength of Sparta, while Ariston corrupted his Manners.

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

'To treat Men always with the utmost Rigour they deserve, is Brutality, and not Justice: But, on the other hand, too general a Goodness, which knows not how to punish Evil with Firmness, or
to 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 render'd them necessary to you? When a Prince has once honour'd a Minister with his Confidence, for good Reasons, 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 Courage 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.
blindly like *Ariston*. There is a Medium between an excessive Diffidence, and too universal 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 morose 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
Credit with the Kings, the Senate, and the People; and was look'd upon as a second *Lycurgus*, without whom nothing was done at *Lacedæmon*.

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

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

* See Plut. Life of Lycurgus.
To establish an even balance 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 himself. And in this Union of the Head with the Members, consist'd the Life of the Body Politick at Sparta.

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

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

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

To prevent the Ambition of private Men, and to fix and strengthen an Equality among the Citizens, they ate together in Publick Halls, but separate. Each Company had Liberty to choose its own Guests. No one was admitted there but with the Consent of all; to the End, that Peace might not be disturb'd by Difference of Humours; a necessary Precaution for Men naturally fierce and warlike.
Cyrus 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,
graceful, fine and delicate Turns of the Athenians were unknown at Lacedæmon. The Spartans were for Strength in the Mind as well as in the Body.

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

Cyrus was shock'd to see the Liberty, which reign'd in these Publick Assemblies, between Persons of different Sexes; and could not forbear representing it to Chilo.
There seems, said he, to be a great Inconsistency in the Laws of Lycurgus. His Aim was to have a Republick only of Warriors, inured to all Sorts of Labours; yet nevertheless, he has not been afraid to expose them to Sensuality, which may weaken their Courage.

The Design of Lycurgus in establishing these Festivals, replied 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
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 accustom'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 banish'd 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.
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The Children are educated in common, and often without knowing any other Mother than the Republic, or any other Fathers than the Senators.

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

"Paternal Love seems to me a Source of great Advantages to a State. Fathers take more Care of"
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The Education of their Children; and this Education obliges Children to Gratitude. These are the original Bands of Society. Our Country is but the Union of many Families. If Family-Love be weaken'd, what will become of the Love of one's Country, which depends upon it? Ought we not to be afraid of such Establishments as destroy Nature, under Pretence of improving it?

The Spartans, answer'd Chilo, all constitute but one Family. Lycurgus had experienc'd, that Fathers are often unworthy, and Children ungrateful; that both are wanting to their reciprocal Duties; and he therefore trusted the Education of the Children to a Number of old Men, who, considering themselves as the common Fathers, have an equal Care of all.
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In reality, great care was taken of the education of children at Sparta. They were chiefly taught to obey, to undergo labour, to conquer in combats, and to face pain and death with courage. They went with their heads and feet naked, lay upon rushes, and ate very little; and this little they were obliged to procure by dexterity, in the public banqueting rooms. Not that the Spartans authorized thefts and robberies; for as all was in common in this republic, those vices could have no place there: But the design was to accustom children, who were destined for war, to surprize the vigilance of those who watch'd over them, and to expose themselves courageously to the severest punishments, in case they fail'd of that dexterity which was exacted of them.

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

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

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

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

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

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

' By
By this Means a noble 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 signified it to Chilo. The next Day the Kings of Sparta order'd Leonidas to assemble the Lacedæmonian Troops in a spacious Plain near the City, that they might pass in Review before Cyrus, and let him see the Exercise in use among the Greeks.
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 Asiaticks, but to have well-
well-disciplin'd Troops. Numerous Bodies are difficult to manage, and are too expensive to a State. Our invariable Rule is to encamp so, that we may never be oblig'd to fight against our Will. A small Army, well practis'd in War, may, by entrenching itself, oblige a very numerous one to disperse its Troops, which would otherwise soon be destroy'd for Want of Provisions.

When the common Cause of Greece is to be defended, all these separate Bodies unite, and then no State dares attack us. At Lacedæmon all the Citizens are Soldiers. In the other Republicks, all sorts of 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,
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duty, Temperance and Experience. They are obliged to pass thro' the most rigid Tryals, before they can be rais'd to a Command. They must have given signal Proofs of all the different Sorts of Courage, by enterprizing, executing, and above all by shewing themselves superior to the most adverse Fortune. By this Means each Republick has always a regular Militia, commanded by able Officers; Soldiers accustom'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
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Upon a Day of Battle we dispose our Troops in such a Manner, that they do not all fight at once, like the Egyptians, but succeed and support one another, without Confusion or Disorder. We never draw up our Men in the same Manner as the Enemy; and we always place our bravest Soldiers in the Wings, that they may extend themselves, and enclose the opposite Army.

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

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

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

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

'The Republick of Sparta seems to be a Camp always subsisting, an Assembly of Warriors always un-
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...der Arms. How great a Respect...ever I have for Lycurgus, I cannot admire this Form of Government. Men educated only for War, who have no other Exercise, Study, or Profession, but to make themselves able and dexterous in destroying other Men, ought to be look'd upon as Enemies to Society. Good Policy ought to provide, not only for the Liberty of each State, but for the common Security of all the neighbouring ones. To set ourselves loose from the rest of Mankind, to look upon ourselves as made to conquer them, is to arm all Nations against us. 'Tis here again that Lycurgus has departed both from Nature and Justice. When he accustom'd each private Citizen to Frugality, he should have taught the whole Nation to confine its Ambition. The Spartan Conduct is like that of a Miser, who is greedy of whatever he has not,
After Cyrus had thoroughly studied the Laws, Manners, and Military Art of the Spartans, he left Lacedæmon to visit the other famous Republicks of Greece.

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

Cyrus resolv'd, before he left Peloponnesus, to visit all its principal Cities. He went first to Argos, then to Mycenæ, (where Perseus, from whom the young Hero was descend'd, formerly reign'd) then to Sicyon, and
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and at length stopp'd at Corinth, which was the most flourishing Republick of Greece, after those of Sparta and Athens.

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

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

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

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

'Cyrus
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 increased Daily in Wealth and Splendor, until Cypselus the Father of Periander usurp'd the Regal Authority. After having reign'd above Thirty Years, his Passions being satisfy'd, he began to be troubled with Remorse. Reason resum'd its Empire, he reflected with Horror upon the Crime he had committed, and resolved to free the Corinthians from their Slavery: but Death prevented him. A little before he expir'd, he call'd Periander to him, and made him swear to restore his Countrymen their Liberty. The

* The Foundation of this Story is to be found in Herod. B. 3. and Diog. Laertius's Life of Periander.
young Prince, blinded by his Ambition, quickly forgot his Oath; and this was the Source of all his Misfortunes.

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

Several Years after his Marriage, Periander declared War against the Corcyreans, and put himself at the Head of his Troops. The Corinthians in his Absence revolted anew. Melissa shut herself up in the Fortress, vigorously sustained the
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the Siege of it; and sent to demand 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 extending his Dominion over all Greece, took Advantage of this Juncture to seize upon Corinth. He consider'd it as a City very proper to be the Capital of a great Empire. He came 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 Fortress, 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 himself with reigning at Corcyra,
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Cercyra, which that Prince had just conquer'd.

Melissa quickly found that Usurpation was not the only Crime of which Procles was capable. He had entertain'd a violent Passion for her, and he try'd all Means to satisfy it. After having in vain employ'd both Caresses and Threatnings, he inhumanly caus'd her to be shut up with her Son Lycophron, in a high Tower, situated upon the 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 Calamities. Jealousy took

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

He return'd to Corcyra, where he fell into a deep Melancholy. His Courage had enabled him to bear up under the Loss of his Dominions, but he could not support the Thoughts of Melissa's imagin'd Crime. He had
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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 travell'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 Ægean Sea, before they could pass over to Corcyra.

Procles, mad with Rage and Despair, at the Escape of the Queen contriv'd Means to confirm 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 Greediness to every Thing that might inflame his Jealously, 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, Jealously and Fury
Fury seize his Mind. He runs towards her, and she stretches out her Arms to receive him; but as soon as he comes near her, he draws his Dagger and plunges it into her 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.

_Lycothron_ 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
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I know the Innocence and Fidelity of Melisja, and all the Miseries which Procles had made her suffer in her Imprisonment.

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

As he utter'd these Words he endeavour'd to tear open his Wound, but was hinder'd, and conducted to his Palace. He continu'd to refuse
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refuse all Consolation, and reproach'd his Friends with Cruelty, for seeking to preserve a Life which he detested.

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

As soon as his Health was restored, 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.
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Periander dragg'd on the rest of his unhappy Life without enjoying his Grandeur. He had stabb'd a Wife whom he ador'd. He lov'd a Son who justly hated him. At length, he resolv'd to lay down his Royalty, crown his Son, and retire into the Island of Corcyra, there for ever to lament his Misfortunes, and expiate, in Retirement, the Crimes he had committed. In order to execute this Design, he order'd a Vessel to Corcyra, to fetch Lycophron home, instructing the Messenger 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 Hatred by this Sacrifice, and was already preparing to place the Diadem on his Head. He was impatient for his Arrival, and went often to the Sea-side. The Ship at length appear'd. Periander
riander ran with Eagerness to
embrace his only Son; but how
great was his Surprize and Grief,
when he beheld Lycophron in a
Coffin!

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

Periander, struck with this sad
Spectacle, enters deeply into him-
self, discovers the Wrath of Hea-
ven, and cries out; I have violated
the Oath made to a dying Father.
I have refus’d to restore Liberty to
my Countrymen. O Melissà! O
Lycophron!
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
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**
YRUS leaving Thebes, and crossing Bœotia, went into Attica, and at length arriv'd at Athens. Pisistratus, who then reign'd there, receiv'd the young Prince with all the Athenian Politeness, and conducted him to his Palace, which was of a noble,
noble, but simple Kind of Architecture. Upon the Freezes were represented the Labours of Hercules, the Exploits of Theseus, the Birth of Pallas, and the Death of Codrus. They enter'd by a vast Portico of Pillars of the Ionick Order, into a great Gallery adorn'd with Paintings, Brass and Marble Statues, and with every thing which cou'd engage and charm the Sight.

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

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

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

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

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

The Sage had chosen his Habitation upon Mars-Hill, where was held the famous Council of Areopagus. Pisistratus wou'd himself conduct the young Prince, and present him to the Athenian Law-giver, Solon, though in a very advanc'd Age.
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 almost smiling and wild
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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 relieve'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 heroic 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 rustic Taste of antient Times. The River Iliissus, which flow'd near the City, and winded through the Meadows, added a thousand natural Beauties to those of Art.

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

"All the Grecian Families are descended from Hellen Son of Deucalion, whose three Children gave their Names to the three Sorts of Greeks; Æolians, Doriens, and Ionians. These People built them-
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selves several Cities, and from those Cities came Hercules, Theseus, Minos, and all those first Heroes, to whom Divine Honours are given, in order to shew that Virtue can be rewarded only in Heaven.

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

This excellent Conduct kept them clear of an unbridled Licentiousness, and inspir'd them with the Love of a Liberty regulated by Laws.
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Laws. But these pure Maxims did not always subsist. Every Thing degenerates among Men. Wisdom and Virtue have their Vicissitudes in the Body Politick, as Health and Strength have in the Natural.

Among all these Republicks, Athens and Lacedæmon are without Comparison the Principal. The Character of Athens is graceful Wit, refin'd Politeness, all the amiable and conversable Virtues. That of the Spartans is Magnanimity, Temperance, military Virtue, and Reason stript of all 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
The Travels of Cyrus, 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 considered the Happiness of his Country as placed in Conquest and Dominion; and upon that Plan, form'd all the Laws of Sparta, in which you have been instructed. It was impossible for me to imitate him.

Athens in the Beginning had Kings, but they were such only in Name. The Genius of this People was so different from that of the 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,
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 entirely the Regal Power, and declared Jupiter sole King of Athens; a specious Pretext to favour Rebellion, and to shake off the Yoke of all settled Authority.

In the Place of the Kings, they created perpetual Governors, under the Name of Archons; but this being an Image of Royalty, appear'd odious. That they might not leave so much as a Shadow of Regal Power, they establish'd Decennial Archons; but their restless Humour was not yet satisfy'd. They reduc'd the Duration of these Magistracies to one Year, that they might the oftner take into their own Hands the Supreme Authority, which
which they never transferr'd to their Magistrates but with Regret.

So limited a Power was but ill qualify'd to keep such restless Spirits within Bounds. Factions, 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 Imaginations are commonly the least solid, and the most apt to create Broils. They think every thing due to their superficial Talents. Under pretence that all Men are born equal, they endeavour to confound all Ranks, and preach up a chimerical Equality, only that they themselves may get the Ascendant.

The Council of Areopagus, instituted by Cecrops, reverenc'd throughout all Greece, and so famous for its Integrity, that the Gods are said to have
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have respected its Decisions, had no longer any Authority. The People judg'd of every Thing in the last Refort; but their Resolutions were not fix'd and steady, because the Multitude is always Humoursome and Inconstant. The smallest Umbrages heightned the Presumption, provok'd the Folly, and arm'd the Fury, of a Multitude corrupted by an excessive Liberty.

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

* * * In my first Years I had given myself over to Luxury, Intemperance,

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

The Intoxication of my Passions being dispell'd by serious 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 Passions, to forsake Sensuality, which hurts only ourselves, in order to pursue Ambition, which might be the Ruin of our Country. Let us endeavour to be serviceable to it, without attempting to bring it under our Dominion.

An Occasion soon presented to facilitate my Projects. The Athenians chose me to be Chief of an Expedition against the Megarians, in order to recover from them the Island of Salamis. I embark'd with Five hundred Men, made a Descent upon the Island, took the City, and drove away the Enemy. They still insisted on the Justice of their Pretensions, and chose the Lacedæmonians to be Judges.
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Judges of it. I pleaded the common Cause, and gain'd it.

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

The first Source of all those Evils, was the excessive Power of the People. Monarchical Authority, moderated by a Senate, was the primitive Form of Government in all wise Nations. I was desirous to imitate Lycurgus in the Establishment of it, but was too well acquainted with the natural Temper of my Countrymen, to undertake it. I knew that if they suffered themselves to be stripp'd of the Sovereign Power, they would soon take it back again by open Violence.
I therefore contented myself with setting Bounds to it.

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

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

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

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

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

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

Ranks and Dignities are but the Shadows of real Grandeur. The external Respect and Homage, which is paid to them, is likewise but the Shadow of that Esteem which belongs to Virtue alone. Is it not an Instance of great Wisdom in the first Lawgivers, to have preserv'd Order in Society by establishing such Regulations, that those who have only the Shadow of Virtue, are satisfy'd with the Shadow of Esteem?
I 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 persuaded that nothing but outward Homage will be paid them, unless they have true Merit. By this Means, the one Sort will not be dejected with their low Condition; nor the other pride themselves too much, in their Grandeur. Men will become sensible, that Kings are necessary; and Kings 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.

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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 Community of Goods as at Sparta. The Genius of the Athenians, which carries them to Luxury and Pleasures, would never have suffered such an Equality: But in order to diminish our Evils, I abolish'd all Debts; I began by remitting those which were due to me. I enfranchis'd all my Slaves, and forbad any one for the future, to pledge his Liberty for what he borrow'd.

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

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

Here again I could not imitate Lycurgus. Community of Goods, and an Equality of all the Members of a Republick, render useless a great many Laws and Forms, which are absolutely necessary, where there is an Inequality of Ranks.
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Ranks and Property. I contented my self with abolishing all those Laws, which serv'd only to exercise the subtle Genius of the Sophists, and the Skill of the Lawyers; reserving only a small Number of such as were simple, short, and clear. By this Means I avoided contentious 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 abo-

lish'd the too severe Laws of Draco, which punish'd the smallest Weakness, and the greatest Crime, equally with Death, and I proportion'd the Punishment to the Offence.

The fourth Source of Evils, was the bad Education of Children.
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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 Areopagus should super-intend the Education of Children. I would not have them educated in such Ignorance, as the Spartans, nor confin'd, as before, to the Study of Eloquence, Poesy, and those Sciences, which serve only to adorn the Imagination. I would have them apply their Thoughts to all those Kinds of Knowledge which help to fortify Reason, to habituate the
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The Mind to Attention, and are serviceable, for acquiring Penetration and Judgment: The Proportion of Numbers, the Calculation of the Celestial Motions, the Structure of the Universe, the great Art of knowing how to mount up to first Principles, to descend to Consequences, and to open the whole Chain of Truths.

These speculative Sciences 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
The fifth and last Source of our Evils, was an unbridled 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 Inclination towards Pleasure, to captivate and instruct them.

In the publick Shews, I caused to be represented the fatal Consequences of their Disunion, and of all the Vices prejudicial to Society. By this Means, multitudes of Men, assembled in the same Place, were induced to spend whole Hours in hearing Lessons of a sublime Morality. They would have been disgusted with dry Precepts and cold Maxims, and there was no was to instruct, 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 en-deavour the uniting Men by their Taste for Pleasures.

I could not, reply'd Solon, change the Nature of my Country-men; my Laws are not perfect, but are the best which they could bear. Lycurgus found, in his Spartans, a Genius, apt to all heroick Virtues. I found, in the Athenians, a Bent towards all the Vices, which make Men effeminate. I will venture to say, that the Laws of Sparta, by carrying the Virtues to an Extreme, transform them into Faults. My Laws, on the contrary, tend to render
render even the Weaknesses of Men useful to Society. This is all that Policy can do. It does not change Mens Hearts; it only restrains their Passions.

I thought, continu'd Solon, to have prevented, or remedied, the greatest Part of our Evils, by the Establishment of these Laws; but the Restlessness of a People, accustom'd to Licentiousness, occasion'd me daily Vexations. Some blam'd my Regulations; others pretended not to understand them: Some were for making Additions to them; others for retrenching them. I perceiv'd then how useless the most excellent Laws are, without a fix'd and stable Authority, to put them in Execution. How unhappy is the Lot of Mortals! By endeavouring to avoid the terrible Evils of popular Government, they run a Risque of falling into Slavery: By
By flying the Inconveniencies of Regal Power, they become 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 Pithstratus, I said to him:

You see all that I have done, in order to cure the Distempers of the State. My Remedies are all useless, for want of a Physician to apply them. This People is so impatient 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. Endeavour to accustom the
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the Athenians to them in my Absence, and suffer no Alteration in them. I have refus'd to accept the Royalty, which was offer'd me. A true Legislator ought to be disinterested. But for you, Pisistratus, your military Virtues qualify you for subduing Men's Passions, and your natural Humanity will hinder you, from abusing your Authority. Make the Athenians subject, without being Slaves; and restrain their Licentiousness, without taking away their Liberty. Avoid the Title of King, and content yourself with that of Archon.

After having taken this Resolution, I travel'd into Egypt and Asia. Pisistratus, in my Absence, mount'd the Throne, notwithstanding the Aversion of the Athenians to Regal Power. His Address and his Courage rais'd him to it, and his Mildness and Moderation maintain him in
in it. He distinguishes himself from his Country-men, chiefly by an exact Submission to the Laws; and he leads a simple Life, without affecting Pomp. Besides, the Athenians respect him, as he is descended from Cecrops, and has only resumed 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 presiding in the Senate of Areopagus, and explaining my Laws, when any Dispute arises about their 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. Pissistratus conducted him to Phalerus, a Maritime Town, situated at the Mouth of the Ilissus. This was the ordinary Place of Retreat for the Athenian Ships; for the famous Port Pyræus was made afterwards by Themistocles.

They went down the River, accompany'd by Araspes, and several Athenians, in a Bark made on Purpose. While delightful Musick charm'd the Ear, and govern'd the Motion of the Oars, Pissistratus discourse'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.
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Fleets. These vessels subsist by their trade in time of peace, and are of service in defending the country, in time of war. By this means, commerce contributes, not only to enrich the subject, but to augment the strength of the state. The public good unites with the interest of each private subject, and trade does not in the least diminish military virtue.

In this manner Pisistratus entertain'd Cyrus, till they arriv'd at Phalerus. This port was in form of a crescent: great chains went from one side to the other, as a barrier for the ships; while several towers, at certain distances, serv'd to defend the mole.

Pisistratus had prepar'd a sea-fight. The vessels are already rang'd in order, a forest of masts forms on one side three lines of a vast length, while
while an opposite Fleet, in Figure of a Half-Moon, presents an opposite 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 Pisifstratus, in a magnificent Chariot, by a Terrass which ran along the Banks of the River Ilissus. In the Way, he desir'd the King of Athens to give him a more particular Account, than he had done at first, of the various Revolutions which had happen'd under his Reign. Pisifstratus
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Tus satisfy'd his Curiosity in the following Manner:

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

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

'In order to engage more throughly the Goodwill of the People, I flighted any Alliance with the Princes of Greece, and marry'd Phya, Daughter of a rich Athenian,
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nian, of the Pæanean Tribe. Love united with Policy. Besides her surprizing Beauty, she had all the Qualities worthy of a Throne, and all the Virtues of a noble Soul.

I had lov'd her in my Youth; but Ambition had diverted my Passion.

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

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

In the mean while Megacles became jealous of Lycurgus, and their Differences threw the City again into the utmost Confusion. I gave Megacles Notice of my Escape, my Loss of Phya, and
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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 stopt at a Temple, some Furlongs from the City: There I found Megacles, who waited for me, with divers Senators, and a Crowd of People. Sacrifices were offer'd, and the Entrails of the Victims examin'd, upon which the High-Priest 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 People, Megacles chose out, from among the young Priestesses, her who was of the...
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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 myself with her in a Triumphal Chariot, and we were conducted to the City: Trumpeters and Heralds went before, 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 Fortress, where my Marriage was to be celebrated. The Priestess stepped down from her Chariot, and taking me by the Hand, led me into the Inner-Apartment of the Palace. As soon as we were alone, she took off her Veil.
Veil, and I perceived that it was Phya. Imagine the Transports of my Joy. My Love and my Ambition were both crown'd the same Day. She gave me a brief Account of her escaping the Flames, of the Search she had made for me, the Report that had been spread abroad of my Death, and of her retiring to the Temple of Minerva.

Megacles, seeing all his Projects disconcerted, employ'd his Thoughts to dispossess me again. He persuaded himself that I had acted in concert with Phya to deceive him by false Hopes. He spread a Rumour at Athens, that I had corrupted the Pontiff, and had employ'd Religion to impose upon, and abuse, the People. They rose in Arms against me a second Time, and besieged the Fortress. Phya, seeing the cruel Extremities to which I was reduc'd, and
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 Destruction. 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 Admiration, overwhelm'd me with Sorrow, and redoubled my Love. I made the bitterest Complaints.

Ab! too generous, too cruel Phya, You undoubtedly deceive yourself. The Gods never command any thing contrary to Duty; nor
nor does Religion cancel Obligations founded upon Virtue.

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

I wander'd a great while in that Country, till being discover'd and persecuted by Megacles, I retir'd into the Island of Naxos. I enter'd into the Temple of Pallas, situated near the Sea-Coast, to pay my Devotions to the Protectress of Athens. Just as I had ended my Prayer, I perceiv'd an Urn upon the
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the Altar, and going near it, I read this Inscription. Here rest the Ashes of Phya, whose Love to Pisistratus and her Country made her a willing Victim to their Happiness.

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

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

From that Time my Heart was chang'd. I discern'd the true Source of all my Misfortunes. I detested that false Policy, which makes use of Wiles, Artifice, and mean Dissimulation. I resolv'd to follow other
other Maxims for the future; to employ no Methods, but what were noble, just and magnanimous; and to make it my Endeavour to render the Athenians happy, in case I was restor'd. The Gods were appeas'd, and delivered me from my Exile.

My Son Hippias engaged the Argians, and several Cities of Greece, to assist me; I went and join'd him in Attica. I first took Marathon, and then advanc'd towards Athens. The Athenians came out of the City to give me Battle. I sent some Children on Horseback to them, to assure them that I did not come to invade their Liberties, but to restore the Laws of Solon. This Moderation remov'd their Fears, they receiv'd me with Acclamations of Joy; I ascended the Throne a third Time, and
While Cyrus staid at Athens, Pisistratus and Solon conducted him often to the Theatre. Stately Edifices, pompous Decorations, and the nice Rules, which have been since observed, were not then known. Tragedy was not in that Perfection to which it was brought by Sophocles; but it answer'd all the Views of Policy, for which it was introduc'd.

The Greek Poets, in their Dramatic Performances, usually represented the Tyranny of Kings, in order to strengthen the Aversion which the Athenians had to Royalty: But Pisistratus directed the Deliverance of Andromeda to be acted. The Poet had scatter'd, throughout his Tragedy, several Strokes of Panegyrick, which were the more delicate, as they might be apply'd, not only to Perseus, but to...
to Cyrus, who was descended from him. After this, Solon led the young Prince to Areopagus, to take a Repast there; which was more frugal than that at the Palace of Pisistratus, but not less agreeable. During the Entertainment, Cyrus desir'd the old Sage to explain to him the Nature, Design, and principal Parts, of Tragedy, which he did not yet understand. Solon, who was himself a Poet, answer'd:

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

'You have formerly read our Poet, Homer; the Drama is only an Abridgement of Epic-Poesy. The one is an Action recited, the other an Action represented. The one recounts the successive Triumphs
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The 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 alone inspire; but in the other, where human Passions prevail, the Natural must be joined with the Surprizing, to shew the Effect and Sport of those Passions. The heaping Wonders upon Wonders, transports the Mind beyond the Limits of Nature, but it only excites Admiration. On the contrary, by describing the Effects of Virtue and Vice, both without and within us, Man is brought to see and know himself; the Heart is touch'd, while the Mind is diverted.

The Virtuous, the Useful, and the Agreeable, must be united, in order to reach the Sublime. The most
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most beautiful Flowers, Graces, and Paintings, only please the Imagination, without satisfying the Heart, or improving 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 Disguises; 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 Action, convey noble Sentiments by a single Word, and instruct rather by the Manners of the Hero, than by his Discourse.

These
These are the great Rules found upon human Nature, 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. Hitherto I have contented my self with making the Theatre a School of Philosophy, for the young Athenians, and useful to their Education. It argues an Ignorance of human Nature, to attempt to lead it to Wisdom at once by Constraint and Severity. During the Sprightliness 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 necessary to disguise them, under the Form of Pleasure.
Cyrus comprehended by this the great Designs, both Political and Moral, of the Theatre; and saw clearly at the same Time, that the principal Rules of Tragedy are not arbitrary, but taken from Nature. He thought he could not better shew his Thankfulness to Solon for his Instructions, than by letting him see the Impression they had made upon him.

'I now perceive, said he, that the Egyptians are much in the wrong to despise the Greeks, and especially you Athenians. They look upon your Graces, your Delicacies, 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
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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 different Shades of human Thought and Passion. We are not acquainted with those soft and sweet Pleasures, 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.
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you. I repeat to you what I said to Cræsus King of Lydia: No Man can be call'd Happy till he is dead. I foresee his Misfortunes and your Conquests. Successes are far more to be dreaded than Adversities. Always remember that the true Glory of a King consists in reigning over Men, whom he renders happy by his Beneficence, and good by his 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 X 2 Minos,
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Minos, but likewise to see Pythagoras, who had stopp'd there in his Way to Croton. All the Eastern Magi, whom that Sage had seen in his Travels, had spoken of him to the Prince with Encomiums. He was esteem'd the greatest Philosopher of his Age, and to understand, best of all Men, the ancient Religion of Orpheus. His Dispute with Anaximander, the Naturalist, had fill'd all Greece with his Fame, and divided all the Learned. Araspes had been inform'd of this Matter by the Philosophers of Athens, and during the Voyage, gave Cyrus the following Account of it:

'Pythagoras, who was descended from the ancient Kings of the Island of Samos, had been captivat'd with the Charms of Wisdom from his tenderest Years. He discover'd, even from that Time, a superior Genius, and a sovereign Taste for Truth.'
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Truth. Not finding at Samos any
Philosopher, who cou’d satisfy his
eager Thirst for Knowledge, he
left it at Eighteen Years of Age, to
seek elsewhere what he could not
meet with in his own Country.
After having travell’d for several
Years in Egypt and Asia, he re-
turned Home, fraught with all the
Sciences of the Chaldeans, Egyp-
tians, Gymnosophists, and He-
breus.

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 acquire’d by
Study; but his Understanding was
more
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more subtle 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 endeav'rd
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vour'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 secretly made use of all Arts to incense the People, and alarm Polycrates, who then reign'd at Samos. He addressed himself to all the Sects of Philosophers, and to the Priests of the different Divinities, to persuade 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. Nevertheless he suffer'd himself to be surpriz'd and impos'd upon, by the artful Representations, which Anaximander contriv'd to have laid before him. The Sage was banish'd from Court, and obliged to quit his Country.' This
This Story gave Cyrus a greater Desire to see the Philosopher, and to learn the Particulars of his Dispute.

The END of the First Volume.
THE TRAVELS OF CYRUS.
In Two Volumes,
To which is annex'd,
A DISCOURSE UPON THE Theology and Mythology Of the ANCIENTS.
By the Chevalier Ramsay.
Vol. I.

LONDON,
M.DCC.XXVII
ADVERTISEM ENT.

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In a few Days will be published, The first Volume of

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N. B. For the Convenience of the Reader, this Translation is divided into Sections: And the Contents, which are entirely new, are so connected and full, as to be in a manner an Abridgment of the Work. Printed for T. Woodward at the Half-Moon, over-against St. Dunstan's Church in Fleetstreet; and J. Peele, at Locke's-Head in Pater-noster Row.

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To the Right Honourable

THE

Lord LANSDOWN.

My LORD,

The most amiable Virtues, and the brightest Talents, form'd the Character of that Hero 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?

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

My LORD,

Your Lordship's most Obliged,

Most Obedient, And

Most Humble Servant,

Andrew Ramsay.
PREFACE.

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

The Discourse at the End will shew, that I have ascrib'd nothing to the Antients, with regard to Religion, which
which is not authoriz'd by express Passages, not only of their Poets, but of their Philosophers.

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

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

BOOK I.

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

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


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

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

* This happen'd many Years before the Foundation of Rome, and the Institution of the Olympiads. was in the Time of Aristion, 9th Archon of Athens and almost 900 Years before the Christian Era.
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 inured to Hardship, Fatigue, and a military Life. Hunting and War were their only Exercises, and they looked upon the one as an Image of the other.

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

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

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

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

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that he might afterwards know how to command.

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

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

* See Mr. Freres's Letter, p. 5.
The Days were spent in Effeminacy, or in Flattery. The Love of Glory, strict Probity, severe Honour, were no longer in Esteem. Solid Knowledge was looked upon as contrary to Delicacy of Manners. Agreeable Trifling, fine-spun Thoughts, and lively Sallies of Imagination, were the only Kinds of Wit admired there. No sort of Writings pleas'd, but amusing Fictions; where a perpetual Succession of Events surprized by their Variety, without improving the Understanding, or enobling the Heart.

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

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

Mandana was throughly sensible of all the Dangers to which she should expose young Cyrus, by carrying him to
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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
are not gained by difficult and refined Reasonings, they must be enticed by agreeable and familiar Images. To make Truth lovely to them, it must be exhibited by sensible and beautiful Representations.

Mandana had observed that Cyrus was often too full of himself, and that he discovered some Tokens of a rising Vanity, which might one Day obscure his great Qualities. She endeavoured to make him sensible of the Deformity of that Vice, by relating to him the Fable of Sozares, a Prince of the antient Empire of Assyria It resembles the Story of the Grecian Narcissus, who perished by the foolish Love of himself. For thus it is that the Gods punish; they only give us over to our own Passions, and we immediately commence Unhappy.
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She then painted to him the Beauty of those noble Virtues which lead to Heroism, by the generous forgetting of one's self. She related to him the Fable of the first Hermes, a divine Youth, who was beautiful without knowing it, had Wit without thinking so, and who was unacquainted with his own Virtue, because he was ignorant that there were Vices.

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

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

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

* The great God of the Persians. See the Disc. at the End of the second Volume, Pag. 5,
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are Presages of what may happen, and by no means certain Predictions of a Futurity, which must always depend upon their Virtue.

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

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

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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 Pre-
sumption steals into his Heart. He
talks a little too much, and does not
hearken enough to others. He de-
cides 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 His-
tory; for she still proceeded in his
Education, upon the same Plan on
which she had begun it. She related to
him the Story of Logis and Sygeus.

"My Son, said she, it was for-
merly the Custom at Thebes, in
Bœotia, 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
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proper Use of their Talents, and
govern those who govern under
him. This is the great Secret of
the Art of Reigning.

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

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

After the King's Death, the People were assembled in a large Enclosure to choose 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, wherein he set forth all the Duties of a King, in order
order to insinuate that one who was so well acquainted with them, would undoubtedly fulfil them. Prince Sygeus in few Words laid before them the many Dangers to which Sovereign Power is liable, and confess’d an Unwillingness to expose himself to them. *It is not,* added he, *that I would avoid any Difficulties to serve my Country, but I am afraid of being found unequal to the Task of Governing.*

The old Men decided in favour of Sygeus; but the young People, and those of superficial 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; Sygeus proposed to yield his Right to his Brother, in order to hinder the Effusion of the Blood of his Country.
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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 Government has many Inconveniencies, but it was prefer'd before 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 seemed excellent in Speculation could not be executed but with Difficulty and Confusion.

His
His Ministers, who had no Experience, knew not that precipitate 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...
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'a just Discernment in chusing, and
'a Steadiness and Courage in pursing the best and wisest Counsels.'

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

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

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

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

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

Astyages the next Day assembled a Council of War to deliberate upon the Motions he should make. The greatest Part of the General Officers, apprehending some Ambush if they should leave their Camp, advis'd the suspending all Action, till the Arrival of new Troops. Cyrus, who was impatient to engage, hearken'd to their Reasonings with Uneasiness, but observed a profound Silence out of Respect to the Emperor, and so many experienc'd Commanders; till at length Astyages order'd him to speak. He then rose up in the midst of the Assembly, and with a noble and modest Air, said, I discover'd Yesterday upon the Right of the Enemies Camp a great Wood: I have just caus'd it to be view'd. The Enemy have neglected this Post, and we may become Masters of
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of it, by passing secretly a Detachment thither thro' this Valley, which is at our Left. I will convey myself 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. Agyages was surpriz'd at the Justness of his Thought, and immediately commanded that his Counsel should be follow'd.

Cyaxares marched strait to the Enemy, while Cyrus, accompanied by 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. Agyages advance'd with the rest of his Troops, while Cyrus came out of the
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the Wood, fell upon the Enemy, and with his Voice animated the Medes, who all followed him with Ardour. He cover'd himself with his Shield, pierc'd into the thickest of the Squadrons, and spread Terror and Slaughter where-ever he came. The 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 once they are vanquisht.

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
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 shown you, not to refuse me this Consolation.

Mandana could not yield her Consent, but with infinite Concern. She dreaded the leaving her Son in the midst of a Court, which was the Seat of Voluptuousness. Being alone with Cyrus, she was resolvd to sound his Inclinations, and ask'd him, Whether he liked best to stay at Ecbatana, or to return to Persia. He answer'd, I should be sincerely glad to return with you, but methinks I may here acquire a great deal of Instruction in the
I fear, reply'd Mandana, that the Reason you offer is only a Pretence, and even a Beginning of Corruption. I fear left the Purity of your Manners should be stain'd, and you should be intoxicated with idle Passions. The first Steps to Vice will seem to be only innocent Amusements, a well-bred Compliance with receiv'd Customs, and a Liberty which you must allow your self in order to please. Virtue will come, by degrees, to be thought too severe, an Enemy to Pleasure and Society, and even contrary to Nature, because it opposes Inclination. In a word, you will look upon it as a matter of mere Decency, a politick Phantom, a popular Prejudice, from which Men ought to get free, when they can indulge their Passions in secret. Thus you will go from one Step to another, till your Understanding
standing being blinded, lead your Heart astray, and precipitate you into all sorts of Crimes.

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

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

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

Cyrus continued in a voluptuous Court, without being infected by it. This however was not owing to the Precautions of Mandana, the Counsels
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There was then at the Court of Ecbatan a young Princess named Cassandana, a near Relation of Cyrus, and Daughter of Pharnaspes, who was of the Race of the Achemenides*. Her Father, who was one of the principal Satrapes of Persia, had sent her to the Court of Astyages, to be there educated. She had all the Politeness of that Court, without any of its Faults. Her Wit was equal to her Beauty, and her Modesty heighten'd the Charms of both. Her Imagination was lively, but directed by her Judgment. A Justness of Thought was as natural to her as a Gracefulness of Expression. She spoke seldom; but when she did speak, one might perceive that she priz'd Virtue more than Wit. She had entertain'd

* Herod. B. 1.
a particular Regard for Cyrus from the first Moment she saw him, but conceal'd her Sentiments so well, as not to be suspected.

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

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

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

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

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

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

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

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

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

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

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

* This Story has its Foundation in Antiquity, and
is taken from Nicolaus of Dam. Ctesias, and Diod. Sic.
married
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married Rhetea the Emperor's Daughter, who had both Beauty and Wit, and was of a most amiable Temper. Zarina, Queen of the Sace, put herself at the Head of her own Troops; for she was not only adorn'd with all the Charms of her Sex, but was Mistress 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 Cessions 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 itself into the Heart of Stryangeus. He no longer endeavou'rd to put an end to the War, for fear he should be separated from Zarina; but he made frequent Truces,
Truces, in which Love had a greater Share than Policy.

The Emperor at length sent Orders to give a decisive Battle. In the Heat of the Engagement the two Commanders met each other. Stryangeus would have avoided Zarina, but she attack'd him, and oblig'd him to defend himself, 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 was equally afraid of conquering and of being conquer'd. He frequently expos'd his own Life by sparing Zarina's, but at length found means to gain the Victory, without hurting his lovely Enemy. He threw his Javelin with a skilful Hand, and wounded the Queen's Horse.
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Horse. The Horse fell, and the Queen with him: Stryangeus flies to her Relief, and will have no other Fruit of his Victory, than the Pleasure of saving what he loves. He offers her Peace with all sorts of Advantages, preserves her Dominions to her, and swears in the Name of the Emperor an eternal Alliance with her, at the Head of the two Armies.

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

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

The Queen did not seek to hide the Situation of her Mind. She answer'd with a noble Freedom, and without affected Evasions, or Mystery; I am indebted to you for my Life, and for my Crown; my Love is equal to my Gratitude, and my Heart is no less touch'd than yours; but I will sooner die than betray my Virtue, or suffer that your Glory should receive the least Blemish. Consider, dear Stryangeus, that you are the 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 remain'd founded
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founded, and in Despair: He shut himself up in his Apartment, and felt, by turns, all the contrary Motions 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 Love sports with his Resolutions, and even with his Virtues. In this Tempest of Passions, his Understanding is clouded, his Reason forsakes him, and he resolves to kill himself; but first writes these Words to Zarina.

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

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

Rhetea, inform'd of this 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
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cannot be understood or relished, but by great Souls. These two Princesses had lov’d each other from their Infancy. The War between the Sacæ and the Medes had interrupted their Correspondence, without lessening their Friendship. Notwithstanding the Delicacy of their Situation, they knew and esteem’d each other too well, to be susceptible of Distrust or Jealousy.

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

Rheta
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 Stryangeus, she dropt these Words; I am dying; but I die content, since my Death will make you happy.

Zarina
'Zarina melts into Tears, and withdraws. These Words pierce the Heart of Stryangeus: He looks upon Rhetea, and sees her pale, languishing, and ready to expire with Grief and Love. The Princess's Eyes are fix'd, and immovably 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 Tenderness. He acknowledges his Error, and throws himself at her Feet, and embraces her, repeating often these Words, interrupted by Tears and Sighs; Live, my dear Rhetea, live
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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 returns by degrees with her Strength. She departs for Ecbatana with Stryangeus, and from that Time nothing ever disturb’d their Union.

You see by this, continued Hystaspes, to what Extremities 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
thought Romantick, or rather a savage Insensibility. The Manners of the Medes are very much chang'd, and Cassandana is the only Person I see here, who is worthy of your Affection.'

Hitherto Cyrus had observ'd a profound Silence; but finding that Hyftaspes 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.'

Hyftaspes, overjoy'd to learn that Cyrus had made so worthy a Choice, embraced him, and made him this Answer. 'Cassandana deserves all your Affection: Her Heart is as pure as her Understanding is bright: One cannot love her without loving Virtue:'
Virtue: Her Beauty is the least of her Charms. I was in fear lest you might be engaged by some dangerous Inclination: But I 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, Cambyses 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 Cambyses 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 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
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all to the Daughter of Pharnaspes:
I love her, and this Love has pre-
serv'd me from all the Errors and
Extravagances of Youth. Do not
think that my Attachment to her is
only a transient Liking, which may
alter: I have never lov'd any
other than Cassandana, and I feel
that I never can love but her alone.
I know that my Father's Intention
is to marry me to the Daughter
of the King of Armenia; but will
you suffer the Happiness of my Life
to be made a Sacrifice to political
Views? Mandana encourag'd him,
and engag'd to use her utmost En-
deavours to make Cambyses change
his Sentiments.

In the mean while the young Per-
sians, seeing Cyrus return'd, said one
to another; 'He comes from living
delicately at the Median Court: He
will never be able to undergo our
Military Discipline, nor to ac-
custom
custom himself to our simple Manner of Life.' But when they saw him content himself with their 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 Ebatana, but she always receiv'd Cyaxares with great Coldness: He ow'd all the Complaisance, she had shewn him, to Cyrus's Presence. The Pleasure of seeing her Lover, of loving him, and being lov'd by him, fill'd her Soul with a secret Joy, that diffus'd itself thro' all her Actions: But after the Departure of the young Prince, her Conversation, which was before so gay and cheerful, is chang'd into a mournful Silence: Her lively
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Wit seems extinguish'd, and all her natural Charms disappear.

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

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

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

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

He communicated the Orders given him by Cyaxares to his Father Harpagus, who loved Cyrus. Harpagus, after
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having signaliz'd his Courage in War, lived at the Court of Ecbatana, without being corrupted with the ordinary Vices of Courtiers: He saw with Concern the Manners of the Age, but kept Silence, and contented himself with condemning them rather by his Conduct than by his Discourse:

"I foresee, said he to Araspes, all the Misfortunes which Virtue will bring upon us; but have a care, my Son, of gaining the Prince's Favour by a Crime."

He commanded him at the same time to go and impart the whole Matter to Abyages. The Emperor approv'd of the prudent Counsels of Harpagus, and fearing left the Prince should find some other Means to execute his Purpose, ordered Araspes, instead of oppressing Innocence, to make haste to its Succour.
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Araespes 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 Araespes, 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 Araespes. 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 Araespes in a Manner equally cruel.
cruel and shameful to human Nature. He caused Harpagus's second Son to be murdered *, and having invited the Father to a great Feast, he made the Limbs of the young Boy be serv'd up before him among other Dishes. After the Father had eaten plentifully of them, he ordered the Head and Hands to be brought, and said to Harpagus, with a barbarous Coolness and Serenity, 'It is thus that I punish the Treason of one Brother by the Death of another.'

The Report of so great a Cruelty, stirr'd up the Indignation of all the Medes: But Astyages, being blinded by paternal Affection, wink'd at Cyaxares's Crime, and did not punish it. He fear'd the violent Temper of his Son, and durst not avow the secret Orders he had given to Araspes: And thus a Prince, who was natu-
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rally Beneficent, countenanced 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 Cambyses 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 Cambyses to alter his Mind. A Turn of Politicks soon after chang'd that Prince's Sentiments. He learnt that the Daughter of the King of Armenia was just given in Marriage to the King of Babylon's Son, and that those two Princes had enter'd into a secret Alliance against the Empire of the Medes. This News disconcerted
concerted all his Schemes, and determin'd him at length to consent to the Happiness of Cyrus and Cassandana. The Marriage was celebrated according to the Manners of the Age, and of the Country.

They were conducted to the Top of a high Mountain, consecrated to the great Oromazes. A Fire of odoriferous Wood was there kindled. The High Priest first bound together the flowing Robes of the Prince and Princess, as a Symbol of their Union. Then the two Lovers, holding each other by the Hand, and surrounded by the Estales, danc'd about the Sacred Fire, singing the Theogonia (according to the Religion of the antient Persians); that is to say, the Birth of the Styngas, Amilictes, Cosmogoges, and of the pure Genii, who were all Emanations from the first Principle: They afterwards sung the Fall of Spirits
Spirits into mortal Bodies: Then the Combats of *Mythras*, in order to lead Souls back to the *Empyreum*: And lastly, the total Destruction of the evil Principle *Arimanius*, who diffuses every where Envy, Hatred, and the hellish Passions.*

* See the Discourse, Page 116, &c.
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.
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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 Pasjagarda, went thro' the Country of the Mardi, and arrived upon the Banks of the Arofis. They enter'd by a narrow Pass into a large Valley, encompass'd with high Mountains, the Tops of which were covered with Oaks, Fir-trees, and lofty Cedars. Below were rich Pastures, in which all Sorts of Cattle were feeding. The Plain look'd like a Garden, water'd by many Rivulets, which came from the Rocks all around, and emptied themselves into the Arofis. This River lost it self between two little Hills, which as they opened,
opened, made the Objects seem to fly away, and discovered a Prospect of fruitful Fields, vast Forests, and the Caspian Sea, which bounded the Horizon.

Cyrus and Cassandana, as they advanc'd in the Valley, were invited into a neighbouring Grove by the Sound of harmonious Music. 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 Music as something heavenly, and proper to calm the Passions, for which reason they always began and finish'd the Day by Concerts *

* Strabo, B. 17.
After they had given some little
time in the Morning to this Exercise,
they led their Disciples thro' agreeable
Places to the Sacred Mountain, ob-
serving 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 Con-
templation of Truth, and put the
Soul into a Serenity proper for Medi-
tation: 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 Con-
certs of Musick.

Other Men begin not the Educa-
tion of their Children till after they
are born, but the Magi in a manner
before: While their Wives were with
Child,
Child, they took care to keep them always in Tranquillity, and a perpetual 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
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out a Head: They called him the Archimagus. He, who then possessed that Honour, was named Zar-dust, 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 Chal-deans, 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
Prince and Princess with a Discourse of the Life, Manners, and Virtues of the Magi. While he was speaking, he frequently cast a Look upon the Statue, and as he beheld it, his Eyes were bathed in Tears. Cyrus and Cassandana observ'd his Sorrow at first with a respectful Silence, but afterwards the Princess could not forbear asking him the Reason of it.

This, answer'd the Philosopher, is the Statue of Selima, who heretofore lov'd me, as you now love Cyrus. It is here that I come to spend my 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
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and Cassandana a Curiosity to know the History of Selima. The Philosopher perceived it, and prevented their Request, by beginning his Story in the following Manner:

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

'I was born a Prince; my Father was Sovereign of a little Territory in the Indies, which is called the Country of the Sophites. Having lost my Way one Day when I was hunting, I chanced to see in the thick Part of a Wood, a young Maid, who was there reposing herself. Her surprizing Beauty immediately struck me. I became immovable and durst not advance. I imagin'd it was one of those aerial Spirits,
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Spirits, who descend sometimes from the Throne of Oromazes, to conduct Souls back to the Empyreum. Seeing herself alone with a Man, she fled, and took Refuge in a Temple that was near the Forest. I durst not follow her; but I learnt that she was Daughter of an old Brachman, who dwelt in that Temple, and that she was consecrated to the Worship of the Fire. The Laws of the Estales are so severe among the Indians, that a Father thinks it an Act of Religion, to throw his Daughter alive into the Flames, should she ever fall from that Purity of Manners which she has sworn to preserve. My Father was yet living, and I could not make use of Violence; But had I been King, Princes have no Right in that Country over Persons consecrated to Religion. However all these Difficulties did but increase my Passion; and the Violence of it quicken'd my
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my Ingenuity. I left my Father's Palace, was Young, was a Prince, and did not consult Reason. I disguis'd myself in the Habit of a Girl, and went to the Temple where the old Brachman lived. I deceived him by a feign'd Story, and became one of the Estates, under the Name of Amana. The King, my Father, who was disconsolate for my sudden leaving him, order'd search to be made for me everywhere, but to no purpose.

Selima not knowing my Sex, conceived a particular Liking and Friendship for me. I never left her: We pass'd our Lives together, in Working, Reading, Walking, and Serving at the Altars. I often told her Fables and Stories, in order to paint to her the wonderful Effects of Friendship and of Love. My Design was to prepare her by Degrees, for the Discovery I was medi-
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meditating. 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 imagined, that if I could engage her to love me, she would for sake her State of Life, to share my Crown with me: For the Indian Estales can lawfully quit Celibacy, and marry. I was continually 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 divers times in the Year upon a high Mountain, there to kindle the Sacred Fire, and to offer Sacrifices: We all went up thither one Day, accompany'd only by the old Brachman.

Scarce was the Sacrifice begun, when we were surrounded by a Body of Men, arm'd with Bows and Arrows, who carry'd away Selima and her Father. They were all on Horseback: I follow'd them some time, but they enter'd into a Wood, and I saw them no more. I did not return to the Temple, but stole away from the 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 in Search of Selima.
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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 stoop 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 govern'd by Women, which Form of Government was establish'd among them upon the following Occasion,

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

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

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

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

I consider'd of several Methods whereby to make myself known to the Queen; and seeing that War was the most proper, I engag'd in the Troops. There, I distinguish'd myself very soon; for I refus'd no Fatigue, I sought the most hazardous Enter-
Enterprizes, and expos’d myself every where. Upon a Day of Battle, which was to be decisive of the Liberty of the Lycians, the Carians put our Troops into Disorder: 'Twas in a large Plain, out of which there was but one narrow Pass. I gain’d this Pass, and threatened to pierce with my Javelin, any Man who should attempt to force it. In this Manner I rally’d our Troops, and returned to charge the Enemy; I routed them, and obtained a complete Victory. This Action drew the Attention of all the Army upon me: Nothing was spoken of but my Courage; and all the Soldiers call’d me the Deliverer of their Country. I was conducted to the Queen’s Presence, who could not recollect me; for we had been separated six Years, and Grief and Fatigue had alter’d my Features.
She ask'd me my Name, and my Country, and examined 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 nevertheless I resolved to share my Crown with her. This Moment I conceiv'd a Design of making myself be lov'd, as I had lov'd; I conceal'd my Country, and my Birth, and told her, I was born in a Village of Bactria, of a very obscure Family. Upon which she suddenly withdrew, without 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
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I send for me, under pretence of Business, when she had nothing to say. She took a Pleasure in discourse with me; and I painted my Sentiments under borrow'd Names. The Greek and Egyptian Mythology, which I had learn'd in my Travels, furnish'd me with ample Matter, to prove that the Gods heretofore were enamour'd with Mortals; and that Love makes all Conditions equal.

I remember that one Day, while I was relating to her a Story of that kind, she left me in a great 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 sometimes made her call to Mind the Misfortunes of her Infancy; and she then gave
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gave me an Account of her living among the Estales, 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 experience all the Extent and Power of her Love.

According to the Law among the Lycians, the Person who governs, is not permitted to marry a Stranger. Selima sent for me one Day, and said to me, My Subjects are 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
At first I trembled, then flatter'd myself, then fell into Doubt; for I knew the Attachment which the Lycians had to their Law. I went nevertheless to execute Selima's 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 choose 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,
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'People of Lycia, Ever since I began my Reign, I have strictly observed your Laws: I have appeared 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.
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 myself at her Feet, and took all the usual Oaths. I promis'd 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, amidst the Acclamations of the
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the People. As soon as we were alone, Ah Selima! said I, have you then forgot Amana? 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 Indies. I renounced my Crown and Country for ever; and my Brother was confirmed in the Possession of my Throne.

This was an easy Sacrifice; I was in Possession of Selima, and my Happiness was complete. But, alas! this Happiness was of no long Continuance. In giving myself up to
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to my Passion, I had renounced my Country; I had forsaken my Father, who made me the Consolation of his Old Age; I had withdrawn from my Duty. My Love, which seem’d so delicate, so generous, and was the Admiration of Men, was not approv’d of by the Gods. 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 Marriage. 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 into my Heart; she open’d the Eyes of my Understanding; and I then discover’d a great Mystery in the Conduct of Ormazes. It is observ’d, that Virtue is often unhappy. This is what shocks theReason of blind Men, who are ignorant, that the transient Evils
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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 Desart. 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 from that Subjection and Slavery, which always accompanies Grandeur. I establish'd within myself an Empire over my Passions,
more glorious than the false Lustre of Royalty. But notwithstanding this Retirement, and Disengagement from the World, my Brother conceiv'd a Jealousy against me, as if I had been desirous to ascend the Throne; and I was obliged to leave the Indies.

My Exile prov'd a new Source of Happiness to me. It depends upon ourselves to reap Advantage from Misfortunes. I visited the Wise Men of Asia, and conversed with the Philosophers of different Countries: I learn'd their Laws, and their Religion; and was charm'd to find, That the great Men of all Times, and of all Places, had the same Ideas of the Divinity, and of Morality. At last, I came here upon the Banks of the Arofis, where the Magi have chosen me for their Head.
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Here Zoroaster ended. Cyrus and Cassandana were too much affected to be able to speak. After some Moments of Silence, he discours'd to them of the Happiness which the Gods are preparing for those who preserve a pure and unspotted Heart; and of the Pleasures which true Lovers enjoy in the Empyreum, when they meet again there. He then concluded with these Wishes: 'May you long feel the Happiness of mutual and undivided Love! May the Gods preserve you from that 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 advanced 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 Poste-

G 4

rity,
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Rity, multiplying the Race of Heroes upon Earth! May at last, one and the same Day unite the Ashes of both, to exempt you from the 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
While Callandana was agreeably entertaining herself in the Conversation of the Women, and with their harmonious Concerts, Zoroaster initiated Cyrus into all the Mysteries of the Eastern Wisdom. The Chaldeans, the Egyptians, and the Gymnosophists, had a wonderful Knowledge of Nature; but they wrapp'd it up in Allegorical Fables: And this, doubtless, is the Reason, that venerable Antiquity has been reproach'd with Ignorance, in natural Philosophy.

Zoroaster laid open before Cyrus, all the Secrets of Nature; not merely to amuse him, but to make him observe the Marks of an infinite Wisdom, diffus'd throughout the Universe; and thereby to prepare him for more sublime Instructions relating to the Divinity and Religion.
One 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 interweaving 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
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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, inlightened by a long Tradition of phyalical 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 unfolding of the Fibres, Membranes, and Branches, by the flowing of the Moisture of the Earth into them. The Pressure of the Air makes that nourishing Moisture, which is pregnant with Salts, Sulphur, and Oils, enter into the Tubes of the Roots. The Action of the Sun in the Day-time draws upwards the subtil Part of the Sap; and the Coolness of the Night fixes, condenses, and ripens it, in order to produce Leaves, Flowers and Fruits; and to form all those Riches of Nature, which charm the Sight, the Smell, and the Taste.
The 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 favourable Ray of the Sun to hatch them. Wise Nature sets an infinite Number of Springs at Work in these almost invisible Machines, which furnish Liquors suited to their Wants.

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

Another time, the Sage carried the Thoughts of Cyrus up into the higher Regions, to contemplate all the extraordinary
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 destroy the Equilibrium of its Parts; produces all sorts of Winds: the most impetuous of which serve to dispel the noxious Vapours.
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Vapours; while the softer Breezes temper the excessive Heats.

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

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

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

Those Vapours which are daily drawn from the Sea, and carried in the Air by the Winds to the Tops of Mountains, fall there, soak into them, and meet in their inward Cavities, where they continue till they find a Vent, and so become abundant Sources of living Water, to quench the Thirst of Men. By these are form'd Rivulets, of which the smaller Rivers are compos'd; and these latter again form the great Rivers, which return into the Sea, to repair the Loss it had suffered 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
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...vive it in another. The immoderate Heats of the Summer, and the excessive Colds of the Winter, prepare the Beauties of the Spring, and the rich Fruits of Autumn. All these Vicissitudes, which seem to superficial Minds the Effects of a fortuitous Concourse of irregular Causes, are regulated according to Weight and Measure, by that Sovereign Wisdom who holds the Universe in his Hand; and who weighs the Earth as a Grain of Sand; and the Sea as a Drop of Water.

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

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

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

* See the Disc. p. 36.
It 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...
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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 transport ourselves into those Aëtherial Spaces, and pass through them with a rapid Flight? Each Star would appear an Atom in Comparison of the Immensity with which it is surrounded: What would it be, if, descending 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
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 Oromazes.

But, all that we know of Nature here below, continu'd the Philosopher, regards only its superficial Properties. We are not allow'd to penetrate into the intimate Essence of Things. This Point of Immensity to which we are banish'd, since our animating of mortal Bodies, is not what it was heretofore. The moving Power of the first Principle is suspended in its Action. All is become deform'd, obscure, and irregular, like the Intelligences who dwell in it, and who were drawn into the Rebellion of Arimanus.

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 Curiosity was especially rais'd when he heard mention of the great Change that had happen'd in the Universe; and turning to Araspes, who was present at these Discourses, said to him;

'What we have been taught hitherto of Oromazes, Mythras, and Arimanius; of the Contention between the good and evil Principles; of the Revolutions which have happen'd in the higher Spheres; and of Souls precipitated 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
that a Contempt for Religion can arise only from Ignorance.

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

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

In
In the Spaces of the Empyrean, a pure and divine Fire expands itself; by means of which, not only Bodies, but Spirits, become visible. In the midst of this Immensity is the great Oromaxes, first Principle of all Things. Hediffuses himself everywhere; but it is there that he is manifested after a more glorious Manner.

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

* See the Disc. page 116.

Arimanius
...\textit{Arimanius} chief of the \textit{Jyngas},\n*aspir'd to an Equality with the God \textit{Mythras};* and by his Eloquence,\n*persuaded all the Spirits of his Order*\n*to disturb the universal Harmony,*\n*and the Peace of the Heavenly Monarchy. How exaltedsoever*\n*the Genii are, they are always Finite,* and consequently may be dazzled and deceiv'd. Now the*\n*Love of one's own Excellence is the most delicate, and most imperceptible kind of Delusion.*\n\n\begin{quote}
To prevent the other \textit{Genii} from falling into the like Crime, and to punish those audacious Spirits, \textit{Oromazes} only withdrew his Rays, and immediately the Sphere of \textit{Arimanius} became a Chaos, and an eternal Night. To that pure Light, succeeded an immortal Fire of Discord, Hatred, and Confusion,
\end{quote}
Those Ethereal 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 amassed 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.

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

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

In Jupiter dwell the impious and learn'd Genii, who broach monstrous Errors, and endeavour to persuade Men that the Universe is not govern'd by an eternal Wisdom.
dom; that the Great Oromazes is
not a luminous Principle, but a
blind Nature, which by a con-
tinual Agitation within itself, pro-
duces an eternal Revolution of
Forms, without Harmony or Me-
thod.

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

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

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

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

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

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

The God Mythras is incessantly employ'd to cure, purify, exalt, and make them capable of their first Felicity. Those who love Virtue, fly away after Death into the Empyreum, where they are re-united to their 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 perpetual 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
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mony will be restor'd, and Men will live happy without any bodily Want. Until that time, Oromazes reposethimself, and Mytbras 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 Empyreum?'
How joyful am I, reply'd Zoroaster, to see you relish these Truths; you will one Day have need of them. Princes are oftentimes surrounded by impious and profane Men, who reject every thing, that they may indulge their Passions. They will endeavour to make you doubt of eternal Providence, from the Miseries and Disorders which happen here below. They know not that the whole Earth is but a single Wheel of the great Machine. Their View is confin'd to a small Circle of Objects, and they see nothing beyond it. Nevertheless they will reason and pronounce upon every thing. They judge of Nature, and of its Author, as a Man born in a deep Cavern, would judge of Objects which he had never seen, but by the faint Light of a dim Taper.
Yes, Cyrus, the Harmony of the Universe will be one Day restored, and you are destined to that sublime Immortality; but you can come to it only by Virtue; and the Virtue, becoming your State, is to make other Men happy.

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

His Happiness increas'd every Day. The more he was acquainted with Cassandana, the more he discover'd in her Mind, her Sentiments, and her Virtues, those Charms which are ever new, and which are not to be found in Beauty alone. Neither Marriage, which often weakens the strongest Passions; nor that almost
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 sudden Revolutions in States, nor the severe Stroaks of adverse Fortune, which oppress the Minds of Heroes. Noble and
and generous Souls are touch'd by those Misfortunes only which concern the Objects of their softer Passions. *Cyrus* gives himself wholly up to Grief, not to be alleviated by weeping or complaining. Great Passions are always mute. This profound Silence is at length succeeded by a Torrent of Tears. *Mandana* and *Araspes*, who never left him, endeavour'd to comfort him no other way, than by weeping with him. Reasoning and Persuasion furnish no Cure for Sorrow; nor can Friendship yield Relief, but by sharing it.

After he had long continu'd in this Dejection, he return'd to see *Zoroaster*. The Conversation of that great Man contributed much to mollify the Anguish of his Mind; but it was by Degrees that he recover'd himself, and not till he had travell'd for some Years.
HE Empire of the Medes was at this time in a profound Peace. And Cam-byses 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 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 Destiny. Go, my Son, go see, and study human Nature under all its different Forms. This little Corner of the Earth, which we call our Country, is
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is too small a Picture, to form there-
by a true and perfect Judgment of Mankind.

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

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

While the Prince was admiring the Beauty of the Country, he saw a Man
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Man walking with a grave and slow pace, and who seemed buried in some profound thought. He was already come near Cyrus, without having perceiv'd him. The Prince interrupted his meditation to ask him the way to Nabata, where he was to embark for Egypt.

Amenophis (for that was his name) saluted the travellers with great civility, and having represented to them, that the day was too far spent to continue their journey, hospitably invited them to his rural habitation. He led them through a by-way, to a little hill not far off, where he had formed with his own hands several rustic grotto's. A fountain rose in the middle, whose stream water'd a little garden at some distance, and form'd a rivulet, whose sweet murmur was the only noise that could
could be heard in this Abode of Peace and Tranquillity.

Amenophis set before his Guests some dry'd Fruits, and delicious Wines; and entertain'd them agreeably during their Repast. An unaffected and serene Joy was to be seen upon his Countenance. His Discourse was full of good Sense, and of noble Sentiments. He had all the Politeness of a Man educated at the Courts of Kings; which gave Cyrus a great Curiosity to know the Cause of his Retirement. In order to engage Amenophis to a greater Freedom, he discover'd to him who he was, and the Design of his Travels; and at the same time let him see his Desire, but with that modest Respect, which one ought to have for the Secret of a Stranger. Amenophis perceiving it, began the History of his Life and Misfortunes in the following Manner:
Tho' I am descended from one of the antientest Families in Egypt; nevertheless by the sad Vicissitude of human Things, the Branch, from which I come, is fallen into great Poverty. My Father liv'd near Diospolis, a City of Upper-Egypt. He cultivated his paternal Farm with his own Hands, and brought me up to the Taste of true 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 then but Sixteen Years of Age, and my Youth and Air drew the King's Attention. He came up to me, ask'd me my Name, my Condition, and what I was reading. He was pleased with my Answers, order'd me to be conducted to his Court, and neglected nothing in my Education.

The Liking which Apries had for me, changed, by Degrees, into a Confidence, which seemed to augment, in Proportion as I advance'd in Years; and my Heart was full of Affection and Gratitude. Being young, and without Experience, I thought that Princes were capable of Friendship; and I did not know that the Gods have refus'd them that sweet Consolation,
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After having attended him in his Wars against the Sidonians and Cyprians, I became his only Favourite. He communicated to me the most important Secrets of the State, and honour'd me with the first Posts about his Person.

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

I was often tempted to quit all, and stay in that charming Solitude. It was doubtless a Pre-sentiment of what was to happen to me; for Apries soon after suspected my 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
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 con-
ceal'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 al-
low'd a free Access to the Prince.

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

My Love for Truth was not 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 rejoiced at the Rise of a Man, whom I thought not only my Friend, but zealous for the publick Good.

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

All the principal Cities of Upper Egypt address'd their Complaints to me, upon the extraordinary Subsidies which the King exacted. I wrote Circular Letters to pacify the People. Amasis caus'd them to be intercepted, 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 Humanity.

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
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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 publick 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 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 endea-
endeavour to discover the Authors of the Treachery.

'The better to conceal his dark Designs, he went to the King, and by faintly endeavouring to engage him to pardon me, made him 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
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 pernicious Man, continuing his Dissimulation, ran to meet me with Eagerness. As he presented me to the King; How joyful am I, said he to him, to see, that
that the Conduct of Amenophis leaves you no room to doubt of his Fidelity. I see very well, answer'd Apries coldly, that he does not aspire to Royalty, and I forgive him his Desire of bounding my Authority, in order to please his Countrymen. I answer'd the King, That I was innocent of the Crime imputed to me, and was ignorant of the Author of it. Amasis then endeavour'd to make the Suspicion fall upon the King's best Friends, and most faithful Servants.

I perceived that the Prince's Mind was not cur'd of his Distrust, and therefore to prevent any new Accusations, having first persuaded the People to disperse themselves, I retired from Court, and return'd to my former Solitude, whither I carry'd nothing back but my Innocence and Poverty.

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

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

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

* Herodotus, B. 1, and 2.
having taken from the Libyans a
great Part of their Lands, the latter
submitted themselves to Apries, in
order to obtain his Protection. He
march'd a great Army, chiefly com-
pos'd of Malecontents, into Libya,
to make War against the Cyrenians.
This Army being cut in Pieces, the
Egyptians imagin'd that he had sent
it there only to be destroy'd, that
he might reign more Despotically.
This Thought provok'd them, and
a League was form'd in Lower-
Egypt, which rose up in Arms.

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

He retired to Diospolis, and I prevail'd upon the Inhabitants of that City to forget the Injustices he had done them. All the time that he continued there, I had free Access to his Person; but I carefully avoided saying any thing which might recall to his Mind the 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
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to calm and support his Mind, and
to remove from it those melancholy
Ideas which overwhelm'd him. I
frequently read to him the Books of
Hermes Trismegistus. He was par-
ticularly struck with that famous
Passage: *When the Gods love Prin-
ces, they pour into the Cup of Fate,
a Mixture of Good and Ill, that*
*they may not forget that they are*
*Men.*

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

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

The King was conducted to Sais, where Amais did him great Honours for some Days. In order to sound the Inclinations of the People, he propos'd to them the restoring him to the Throne, but secretly form'd the Design of taking away his Life. All the Egyptians demanded the Prince's Death, and Amais yielded him to their Pleasure.
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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 successfully made use of his Address to prevent a Rebellion.

He had a golden Cistern, in which he and his Courtiers used to wash their Hands upon solemn Festivals. He caus'd it to be made into a Statue of Serapis, and 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*
Hearken to me, Countrymen; This Statue which you worship at present, serv'd you heretofore for the meanest Uses. Thus it is that all depends upon your Choice and Opinion. All Authority resides 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 immediately
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diately descend with Pleasure among the Multitude.

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

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

'The King, reply'd Amenophis, wanted neither Talents nor Virtues, but he did not love to be 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
affected to hate it. Amasis perceiv'd this Weakness, 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 incapable 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 nor forbear saying to Amenophis, ' Methinks Apries is more to be lamented than blam'd.'
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'blam'd. How should Princes be able to discover Treachery, when it is conceal'd with so much Art?

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

'Moreover, Kings ought always to be apprehensive of a Man who never contradicts them, and who tells them only such Truths as will be agreeable. There needs no further Proof of the Corruption of a Minister, than to see him prefer his Master's Favour, to his Glory.
In short, a Prince should know how to make Advantage of the Talents of his Ministers; but he ought never to yield himself up blindly to their Counsels. He may lend himself to Men, but not give himself absolutely to them.

Ah how unhappy, cry'd out Cyrus, is the Condition of Kings! They may lend themselves to Men (you say) but not give themselves absolutely to them. They will never be acquainted then with the Charms of Friendship. How much is my Situation to be lamented, if the Splendor of Royalty be 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
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"Forget that he is a King: But even then, he ought never to be influenc'd by Taste and Inclination 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 renders him utterly disconsolate. His Happiness oftentimes proceeds only from the Amusements which hinder him from feeling his natural Insufficiency. I ardently..."
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dently desir'd Death, but I respected the Gods, and durst not procure it myself, because I was persuaded, that those who gave me Life, had the sole Right to take it away.

One Day, when I was overwhelmed 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 endeav'rd to make his Escape; 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
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Conversation. 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 Amusements, 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 continually renews all the Parts of Nature. Stones and Metals are organiz'd Bodies, which are cherish'd and grow like Plants. The Fires and Waters, inclos'd in the Cavities of the Earth, furnish, like our Sun and Rains, a Warmth, and a nourishing Moisture to this admirable Kind of Vegetables. We walk'd with Pleasure among these Beauties, unknown to the generality of Men; but, alas! the Light of the Day was wanting, and we could distinguish nothing but by the Glimmering of Lamps. We were already beginning to accustom ourselves to this new kind of Misfortune, when Heaven restor'd us to Liberty, by a Stroke equally terrible and un-
expected.
The Subterraneous Fires 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,
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.offer, nor any thing wherewith to
make Libations; but instead of all
Sacrifice, we made a solemn Vow
for ever to love Virtue.

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

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

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... and cur'd their Diseases by the Knowledge I had of Simples. They look'd upon us as Divine Men; and we every Day admir'd the Motions of beautiful Nature, which we observ'd in them; their unaffected Joy, their ingenuous 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 Multitude 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 deceive Men, and make them Slaves to their Ambition.

But,
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But, alas! how weak and inconstant is the Mind of Man. Arobal, that virtuous, affectionate, and generous Friend, who had supported Imprisonment and Slavery with so much Resolution, could not content himself 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 Retirement: He left me at last, and I have never seen him since.

I seem to myself a Being left alone upon the Earth. Apries uses me ill, Amasis betrays me, Arobal forsakes me. I find every where a frightful Void. I know at present the Value of Men. I experience that Friendship, the greatest of all Felicities, is hard to be met with.
Passions, 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, and would do them good without hope of Recompence.

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
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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 Sabaens.

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. Everything which Amenophis has said upon the Instability of the Heart of Man in Friendship, terrifies me. I often feel those Contrarieties he has spoken of. Your Manners, which are too averse to Pleasure, sometimes offend me; and without doubt,
doubt, my Imperfections make you uneasy in their Turn. How unhappy should I be, if this Difference of Character could make a Change in our Friendship!

All Men have their Frailties, reply'd Cyrus. Whoever looks for a Friend without Imperfections, will never find what he seeks. We are not always equally content with ourselves, how should we be so with our Friend? We love 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 Ingenuity transforms all its Defects into Virtues.
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'tues. With other 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 arriv'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 Beauty, which he had not seen in Arabia Felix. There, all was the Effect of simple Nature; but Here, every thing was improv'd by Art.

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

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

The Cities which had been rais'd by immense Labours, appear'd like Islands in the midst of the Waters, and with Joy beheld all the Plain overflow'd and fertiliz'd by that beneficent River. When it swell'd too much, great Basons, made on Purpose, stretch'd their vast Bosoms to receive those fructifying Waters, which were let loose, or shut up by Sluices, as Occasion required. Such was the Use of the Lake Meris, dug by one of the antient Kings of Egypt, whose Name it bore. Its Circuit was a Hundred and fourscore Leagues. The
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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 dispow'd. Three thousand Chambers, which had a Communication by Terrasses, were rang'd round twelve Halls; and whoever enter'd there without a Guide, could never find his Way out. There were as many Buildings under Ground, and these were allotted for the Burial-Places of the Kings.

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

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

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

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

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

Their
Their first King was nam'd Menes. Their History from his Time is confin'd within reasonable Bounds, and is reduc'd to three Ages. The first, from Menes to the Shepherd-Kings, takes in Five hundred Years. The second, from the Shepherd-Kings to Sesoftiris, is of the same Duration. The third, from Sesoftiris 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, Tbis, Elephantis, and Thebes. This last Dynasty swallow'd up all the rest, and became Mistress. Egypt, in those earliest Times, had no foreign Commerce, but confin'd itself to Agriculture and a Pastoral Life.

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

* An Expression of Plato. See the Disc. p. 91.
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den Springs in Motion. They produc'd the most amazing Prodigies whenever they pleas'd. The Aerial Genii were subject to them.* They had frequent Intercourse with the Ætherial Spirits, and sometimes with the pure Intelligences that inhabit the Empyreum. * We have lost, said the Priests to Cyrus, this exalted kind of Knowledge. We have only remaining some Traces of it upon our antient Obelisks, which are, so to speak, the Registers of our Divinity, Mysteries, and Tradition, relating to the Deity and to Nature, and in no wise the Annals of our Civil History, as the Ignorant imagine.'

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

* See Iamblichus de mysteriis Aegyptiorum.
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 entirely chang'd, and turn'd to the Study of Arts, Architecture, Commerce, War, and all the superficial kinds of Knowledge, which are useless to those who can content themselves with simple Nature. It was then that Idolatry came into Egypt. Sculpture, Painting and Poesy obscur'd all pure Ideas, and transformed them into sensible Images. The Vulgar stop there, without seeing into the hidden Meaning of the Allegories.

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

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

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

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

Hands
Hands of Sethon the High-Priest of Vulcan, who entirely destroyed the Art of War among the Egyptians, and despised the Military Men. The Reign of Superstition, which enfeebles Courage, succeeded that of despotic 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 Psammethichus, made himself Master of all the rest. Egypt recover'd itself a little, and continued pretty powerful for five or six Reigns; till at length this 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
too far, they sap the Foundation of their Authority.

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

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

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

"Great Osiris! Eye of the World, and Light of Spirits! Grant to the Prince, your Image, all Royal Virtues, that he may be religious towards the Gods, and benign towards Men; moderate, just, magnanimous, generous, an Enemy of Falshood, Master of his Passions, punishing less than the Crime deserves, and rewarding beyond Merit."
After this, the High-Priest represented to him the Faults he had committed against the Laws; but it was always suppos'd that he fell into them by Surprize, or through Ignorance; and the Ministers, who had given him evil Counsels, or had disguis'd the Truth, were loaded with Imprecations.

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

What is there that might not be hop'd for from Princes accustom'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
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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
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supreme Council, which judg'd the Kingdom. The Prince assign'd them Revenues sufficient to free them from Domestic Cares, that they might give their whole Time to the composing good Laws, and making them be observ'd. They had no further Profit of their Labours; except the Glory and Pleasure of serving their Country in the noblest Way.

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

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

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

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

Great
Great Osiris! Life of all Beings! Receive my Manes, and reunite them to the Society of the Immortals. While I liv'd, I endeavour'd to imitate You by Truth and Goodness. I have never committed any Crime contrary to Social Duty. I have respected the Gods of my Fathers, and have honour'd my Parents. If I have committed any Fault through human Weakness, Intemperance, or a Taste for Pleasure, these base Spoils of my mortal Nature have been the Cause of it. As he pronounce'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 antient Egyptians. Being full of the Hopes of Immortality, they imagin'd that human Frailties were expiated by our Separation from the mortal Body;
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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 ancient Egypt. For this Purpose he went to Thebes. This famous City, whose hundred Gates have been sung by Homer, might dispute with all the Cities in the Universe for Magnificence, Extent and Power. 'Tis said, that it was able heretofore, to march out of each of its Gates Ten thousand fighting Men. Doubtless there is something of poetical Fiction in this, but all agree that its Inhabitants were exceedingly numerous.

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

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

"Hermes, the second of the Name, was of the Race of our first Sovereigns. While his Mother was with Child of him, she went by Sea to Libya, to make a Sacrifice to Jupiter Hammon. As she coasted along Africa, a sudden Storm arose, and the Vessel perish'd near a Desart Island. She was, by a particular
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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 died. The Infant remain'd expos'd to the Inclemency of the Weather, and the Fury of the wild Beasts:
But Heaven, which intended him for great Purposes, preserv'd him in the midst of these Misfortunes. A young She-Goat, of which there were great Plenty in this Island, hearing his Cries, came and suckled him till he was past Infancy. For some Years he fed upon the tender Grass, with his Nurse, but afterwards upon Dates and wild Fruits, which seemed to him a more proper Food.

He perceived by the first Rays of Reason, which began to shine in him, That he was not of the same Make with the Beasts; that he had more Understanding, Invention,
The She-Goat, which had nourished him, died of old Age. He was surpriz’d at this new Phænomenon, of which he had never observ’d the like before. He could not comprehend why she continu’d so long cold, and without Motion. He compar’d all he saw in her with what he felt in himself, and 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 Degrees purify, grow dry, and fall to Pieces. Nothing remain’d but the Bones. The Mind speaks to its self, 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
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of Life, since it has lost it, and
cannot restore it to itself.

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

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

He examin'd whether it might
not be some other Star; but he ob-
serv'd that in the Night the Stars
had neither so much Heat nor
Light as the Sun, and that all Na-
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...ture seem'd to languish in the Absence of the Day. He concluded therefore, That the Stars were not the first Principles of Life.

...As he advanced 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 Motion to themselves when they had lost it, and that the Sun did not revive dead Bodies.

...Thence he concluded, That the First Mover was something greater than the Sun or the Stars.

...Reflecting afterwards upon himself, and upon all the Remarks which he had made from the first Use of his Reason, he observ'd, That...
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That there was something in him which felt, which thought, and which compared 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 Succour, is in a frightful Situation. But when he discovers the Idea of something which is able to make him happy, there is nothing which can compare with his Hopes and his Joy.

The Desire of Happiness, 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,
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 I not see him? Why has he not made himself known to me? And above all, Why am I in this mournful Solitude, where I see nothing like myself, nothing which seems to reason as I do, 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!
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Shew thy self to me; make me know who Thou art, and what I am; come and succour me in this 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 ingenuous 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 thereby perceiv'd the Weakness of human Reason, when left to itself, and without Instruction. He was astonish'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
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 Darkness? 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 Egyptian 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 Universe were in a perfect Harmony: Within, all was in Subject to the immutable Laws of Reason. Every one carried his Rule within his own Breast, and all the Nations of the Earth were but one Republick of Sages.

* See the Egyptian Theology, in the Disc. p. 105.
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, were the Diversion, Entertainment, and Study of the first Men.

The Imagination, being well regulated, presented nothing then but agreeable Ideas. The Passions, being in Submission 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.
versed with Men, and taught them all the Mysteries of Wisdom.

This terrestrial Life, how happy soever, was nevertheless but the Infancy of our Beings, in which Souls were prepar'd for a successive unfolding of Intelligence and Happiness. After having liv'd a certain Time upon Earth, Men chang'd their Form without dying, and flew away to the Stars, where they enjoy'd new Pleasures and new Knowledge, new Senses, and new Light. From thence they were rais'd to another World, then to a Third; and so 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 happen'd a sad Change both in Spirits and in Bodies. Typhon and his Companions inhabited heretofore
fore this happy Dwelling; but being swell'd with Pride, and forgetting themselves so far as to resolve to scale Heaven, they were thrown down headlong, and buried in the Centre of the Earth. They came out of their Abyss, broke thro' the Egg of the World, diffus'd Evil through it, and 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 Beauties.

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 Chimeras. His Reason serves only to contradict his Inclinations, without being
being able to rectify them. The greatest Part of his Pleasures are false and deceitful; and all his Pains, even his imaginary ones, are real Evils. His Heart is an abundant Source of restless Desires, frivolous 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 Image of what passes in human Society. Three different Empires rise in the World, and divide all Characters. The Empire of Opinion, that of Ambition, and that of Sensuality. Error presides in the First; Force
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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 Empyreum: while the God Orus continually attacks the Evil Principle. 'Tis said, that he will at last re-establish the Kingdom of Osiris, and will banish for ever the Monster Typhon. Until that Time good Princes may alleviate the Miseries of Men, but they cannot entirely cure them.

You, continu'd Mercury, are of the antient Race of the Kings of Egypt, and are destin'd by the great Osiris to reform that Kingdom by your wise Laws. He has preserv'd you only that you may one
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one Day make 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 di-
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v. vine Dream, adopted him for his Son. Trismegistus, after the Death of that Prince, ascended the Throne, and made Egypt for a long Time happy, by the Wisdom of his Laws.

He wrote several Books, which contain'd the Divinity, Philosophy, and Policy of the Egyptians. The first Hermes had invented the 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
by the Figures of Animals, Insects, Plants, Stars, and divers 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 under Symbols, Hieroglyphicks, and Allegories; and expos'd nothing to the Eyes of the Vulgar but the Beauties 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
'when the Eyes of the Understanding 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 removed the Veil which covers me.'

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

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

The Persian Prince spent several Days with the Pontiff, but at length parted from Thebes, and left Egypt, without making himself known to Amasis, whose Character and Usurpation he abhorred.
Cyrus upon his leaving Egypt, resolv'd to pass into Greece. He went down the Nile from Memphis to the Mouth of that River, and embark'd upon the Great Sea in a Phœnician Vessel, which was bound for the Country of Argolis.

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

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

Then they reason'd upon the Ebbing and Flowing of the Tide, which is only discernable in the great Ocean; of the Influence of the Moon which causes those regular Motions, and of the Distance and Magnitude of that Planet, which are wisely adjusted to answer all our Wants. 'If it was bigger, said they, or nearer to us, or if there were many of them, the Pressure, being thereby augmented, would raise the Tides too high, and
and the Earth would be every 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 everywhere, would destroy Plants, Beasts, and Men.' At length they came to discourse of that Sovereign Power, which has dispos'd all the Parts of the Universe with so much Symmetry and Art.

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

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

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

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

Prytanis, the Favourite of Ariston, had been debauch'd in his Youth by conversing with ill Women at Athens. As he had a great deal of pleasant Wit, he had the Secret of making even his Faults agreeable. He knew how to suit himself to all Tastes, and to speak the Language of all Characters. He was sober with the Spartans, polite
polite with the Athenians, he drank with the Thracians, and reason'd with the Egyptians. He put on all shapes by turns; not to deceive (for he was not wicked) but to gratify his prevailing Passion, which was the Desire of Pleasing, and of being the Idol of Men. In a Word, he was a Compound of whatever is most agreeable and irregular. Ariston lov'd him, and was entirely govern'd by him.

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

Anaxandrides observ'd a quite different Conduct, but equally ruinous to the State. As he knew not how to distinguish sincere and honest Hearts, he believ'd all Men false, and
and that the Good only added Hypocrisy to their hidden Malice. He entertain'd Suspicion of the best Officers of his Army, and especially of Leonidas, the principal and most able of his Generals, a Man of strict Probity, and distinguish'd Bravery. Leonidas lov'd Virtue sincerely, but had not enough of it to bear with the Faults of others. He despis'd Men too much, and was regardless both of their Praises and Favours. He humour'd neither Princes, nor their Courtiers. His Hatred of Vice render'd his Manners fierce and savage, like those of the first Spartans. He look'd for Perfection in every thing; and as he never found it, he had no intimate Friendship with any Person. No body lov'd him, but all fear'd him, and all esteem'd him upon Account of his great Qualities. In a Word, he was an Abridgment of all those Virtues which make Men most respected, and most avoided. Anaxandrides
andrides grew weary of him, and banish'd him. Thus did this Prince weaken the Strength of Sparta, while Ariston corrupted his Manners.

Chilo, who had educated the two young Princes, went and spoke to them in the following Manner:

' My Age, my long Services, and the Care I have taken of your Education, give me a Right to speak to you with Freedom. You both ruin yourselves by contrary Faults. Ariston exposethimself to be often deceiv'd by flattering Favourites; and you, Anaxandrides, exposethyself to the Misfortune of never having a true Friend.

'To treat Men always with the utmost Rigour they deserve, is Brutality, and not Justice: But, on the other hand, too general a Goodness, which knows not how to punish Evil with Firmness, or
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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 Arifon. Why do you entertain a Diffidence of Men upon bare Surmises, when their Talents and Capacities have render'd them necessary to you? When a Prince has once honour'd a Minister with his Confidence, for good Reasons, 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 Courage 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.
blindly like Ariston. There is a Medium between an excessive Dif-
fidence, and too universal a Confi-
dence. You must both correct your-
selves; otherwise, your Govern-
ment will not long subsist.'

Reflection and Experience rectify'd by Degrees the Faults of Ariston, and he dismiss'd Prytanis; but the morose Temper of Anaxandrides could be corrected only by 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
Credit with the Kings, the Senate, and the People; and was look'd
upon as a second Lycurgus, without whom nothing was done at Lacedæmon.

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

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

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

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

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

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

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

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

Cyrus was shock’d to see the Liberty, which reign’d in these Publick Assemblies, between Persons of different Sexes; and could not forbear representing it to Chilo.
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There seems, said he, to be a great Inconsistency in the Laws of Lycurgus. His Aim was to have a Republick only of Warriors, inured to all Sorts of Labours; yet nevertheless, he has not been afraid to expose them to Sensuality, which may weaken their Courage.

The Design of Lycurgus in establishing these Festivals, reply'd Chilo, was to preserve and 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
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 accustomed 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 stollen Amours and Jealousy are banished from Sparta. Husbands, who are sick, or advanced 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
The Children are educated in common, and often without knowing any other Mother than the Republic, or any other Fathers than the Senators.

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

'Paternal Love seems to me a Source of great Advantages to a State. Fathers take more Care of the
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The Education of their Children; and this Education obliges Children to Gratitude. These are the original Bands of Society. Our Country is but the Union of many Families. If Family-Love be weaken'd, what will become of the Love of one's Country, which depends upon it? Ought we not to be afraid of such Establishments as destroy Nature, under Pretence of improving it?

The Spartans, answer'd Chilo, all constitute but one Family. Lycurgus had experienc'd, that Fathers are often unworthy, and Children ungrateful; that both are wanting to their reciprocal Duties; and he therefore trusted the Education of the Children to a Number of old Men, who, considering themselves as the common Fathers, have an equal Care of all.
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In reality, great care was taken of the Education of Children at Sparta. They were chiefly taught to obey, to undergo Labour, to conquer in Combats, and to face Pain and Death with Courage. They went with their Heads and Feet naked, lay upon Rushes, and ate very little; and this little they were obliged to procure by Dexterity, in the publick Banqueting Rooms. Not that the Spartans authorized Thefts and Robberies; for as all was in common in this Republicks, those Vices could have no Place there: But the Design was to accustom Children, who were destined for War, to surprize the Vigilance of those who watch'd over them, and to expose themselves courageously to the severest Punishments, in case they fail'd of that Dexterity which was exacted of them.

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

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

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

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

Cyrus
Cyrus having learnt this Maxim of the Lacedæmonians, said to Chilo, 'Agriculture and the Arts, seem to me absolutely necessary, to preserve a People from Idle-ness, 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 Lacedæmonian Troops in a spacious Plain near the City, that they might pass in Review before Cyrus, and let him see the Exercise in use among the Greeks.
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 Arespes, 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 Asiaticks, but to have well-
well-disciplin'd Troops. Numerous Bodies are difficult to manage, and are too expensive to a State. Our invariable Rule is to encamp so, that we may never be oblig'd to fight against our Will. A small Army, well practis'd in War, may, by entrenching itself, oblige a very numerous one to disperse its Troops, which would otherwise soon be destroy'd for Want of Provisions.

When the common Cause of Greece is to be defended, all these separate Bodies unite, and then no State dares attack us. At Lacedæmon all the Citizens are Soldiers. In the other Republicks, all sorts of 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,
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duty, Temperance and Experience. They are obliged to pass thro' the most rigid Tryals, before they can be rais'd to a Command. They must have given signal Proofs of all the different Sorts of Courage, by enterprizing, executing, and above all by shewing themselves superior to the most adverse Fortune. By this Means each Republick has always a regular Militia, commanded by able Officers; Soldiers accustom'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.
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Upon a Day of Battle we dispose our Troops in such a manner, that they do not all fight at once, like the Egyptians, but succeed and support one another, without Confusion or Disorder. We never draw up our Men in the same Manner as the Enemy; and we always place our bravest Soldiers in the Wings, that they may extend themselves, and enclose the opposite Army.

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

While Leonidas was speaking, they arriv'd in the Plain, where the Troops were
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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.

* A Remark of Ælianus.
gular Figures, to open the Ranks of the Enemy.

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

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

Leonidas commands; the victorious Troops draw up, and covering themselves with their square Bucklers, approach the Fort. Then, gradually bending, form a kind of sloning
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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 everywhere. At length the Besieged give way, and the Besiegers become Masters of the Place.

Cyrus, at his Return to Sparta, revolv'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
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'nder Arms. How great a Respect
soever I have for Lycurgus, I can-
not admire this Form of Govern-
ment. Men educated only for
War, who have no other Exercise,
Study, or Profession, but to make
themselves able and dexterous in
destroying other Men, ought to be
look'd upon as Enemies to Society.
Good Policy ought to provide, not
only for the Liberty of each State,
but for the common Security of all
the neighbouring ones. To set
ourselves loose from the rest of
Mankind, to look upon ourselves
as made to conquer them, is to arm
all Nations against us. 'Tis here
again that Lycurgus has departed
both from Nature and Justice.
When he accustom'd each private
Citizen to Frugality, he should
have taught the whole Nation to
confine its Ambition. The Spartan
Conduct is like that of a Miser,
who is greedy of whatever he has
not,
After Cyrus had thoroughly studied the Laws, Manners, and Military Art of the Spartans, he left Lacedæmon to visit the other famous Republicks of Greece.

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

Cyrus resolv'd, before he left Peloponnesus, to visit all its principal Cities. He went first to Argos, then to Mycenæ, (where Perseus, from whom the young Hero was descend'd, formerly reign'd) then to Sicyon, and
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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 Mournning. Several Players upon Flutes marched at the Head of a Funeral Procession, and increas'd the publiek Sorrow by their plaintive Sounds. A Company of young Girls bare-footed, their Hair dishevel'd, and cloathed in long white Robes, surrounded the Bier, and melted into Tears when they sung the Praises of the Dead. A little after follow'd the Soldiers, with a slow Pace, a sorrowful Air, their Pikes revers'd, and their Eyes upon the Ground. At their Head march'd a venerable old Man. His noble and military Air, his tall and majestick Stature, and the bitter Grief that was painted upon his Face, drew the Attention of Cyrus. The young Prince having
having ask'd his Name, understood that it was King Periander, who was conducting his Son Lycophron to his Tomb.

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

Being come to the Fortress, which was the Burial Place of the Kings, Periander, first of all, pour'd Wine, Milk, and Honey upon the Body of his Son. He then lighted with his own Hands the Funeral Pile, upon which had been strew'd Incense, Aromatick Spices, and sweet Odors. He remain'd mute, immovable, and with his Eyes drown'd in Tears, while
while the devouring Flames consumed the Body. After having sprinkled the yet smoking Ashes with perfum'd Liquors, he gathered them together into a Golden Urn; and then making a Sign to the People that he was going to speak, he thus broke Silence. 'People of Corinth, the Gods themselves have taken Care to revenge you of my Usurpation, and to deliver you from Slavery.

Lycophron is dead. My whole Race is extinct, and I will reign no longer. Countrymen, resume your Rights and your Liberties.'

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

'Corinth
Corinth was at first 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 increased Daily in Wealth and Splendor, until Cypselus the Father of Periander usurp'd the Regal Authority. After having reign'd above Thirty Years, his Passions being satisfy'd, he began to be troubled with Remorse. Reason resum'd its Empire, he reflect'd with Horror upon the Crime he had committed, and resolved to free the Corinthians from their Slavery: but Death prevented him. A little before he expir'd, he call'd Periander to him, and made him swear to restore his Countrymen their Liberty. The

* The Foundation of this Story is to be found in Herod. B. 3. and Diog. Laertius's Life of Periander.
young Prince, blinded by his Ambition, quickly forgot his Oath; and this was the Source of all his Misfortunes.

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

Several Years after his Marriage, Periander declared War against the Corcyreans, and put himself at the Head of his Troops. The Corinthians in his Absence revolted anew. Melissa shut herself up in the Fortress, vigorously sustained
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the Siege of it; and sent to demand 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 extending his Dominion over all Greece, took Advantage of this Juncture to seize upon Corinth. He consider'd it as a City very proper to be the Capital of a great Empire. He came 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 Fortress, 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 himself with reigning at Corcyra,
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Cercyra, which that Prince had just conquer'd.

Melissa quickly found that Usurpation was not the only Crime of which Procles was capable. He had entertain'd a violent Passion for her, and he try'd all Means to satisfy it. After having in vain employ'd both Caresses and Threatnings, he inhumanly caus'd her to be shut up with her Son Lycophron, in a high Tower, situated upon the 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 Calamities. Jealousy took
took Possession of his Heart, and
he yielded himself up to its Fury.
He equipp'd a great Fleet, and em-
bark'd for Corinth, before Procles
could put himself in a Posture of
Defence. He was just entring the
Port when a violent Storm rose and
dispers'd the Ships. Melissa knew
not the Sentiments of Periander,
and was already blessing the Gods
for her approaching Deliverance,
when she saw part of the Fleet
perish before her Eyes. The rest
being driven on the Coast of Africa,
were there cast away; and that
Vessel only in which Periander
was, escap'd the Fury of the
Tempest.

He return'd to Corcyra, where
he fell into a deep Melancholy. His
Courage had enabled him to bear up
under the Loss of his Dominions, but
he could not support the Thoughts
of Melissa's imagin'd Crime. He
had
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had lov'd her, and her only; he
sunk under the Weight of his Grief
and his Mind was disturb'd to a
Degree of Distraction.

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

Procles, mad with Rage and Despair, at the Escape of the Queen contriv'd Means to confirm 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 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
Fury seize his Mind. He runs towards her, and she stretches out her Arms to receive him; but as soon as he comes near her, he draws his Dagger and plunges it into her 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...
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 with-held. He threw himself upon the Body of Melissa, and often repeated these Words: Great Jupiter! complete by thy Thunderbolts the Punishment which Men hinder me from finishing! Ah Melissa! Melissa! ought the tenderest Love to have concluded thus with the most barbarous Cruelty!

As he utter'd these Words he endeavour'd to tear open his Wound, but was hinder'd, and conducted to his Palace. He continu'd to refuse
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refuse all Consolation, and re- proach'd his Friends with Cruelty, for seeking to preserve a Life which he detested.

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

As soon as his Health was re- stor'd, he went among all his Allies, representing his Disgraces and Affronts. The Thebans lent him Troops. He besieg'd Corinth, took Procles Prisoner, and sacrifie'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.
lovd. Periander draggd on the rest of his unhappy Life without enjoying his Grandeur. He had stabb'd a Wife whom he ador'd. He lov'd a Son who justly hated him. At length, he resolv'd to lay down his Royalty, crown his Son, and retire into the Island of Corcyra, there for ever to lament his Misfortunes, and expiate, in Retirement, the Crimes he had committed. In order to execute this Design, he order'd a Vessel to Corcyra, to fetch Lycophron home, instructing the Messenger 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 Hatred by this Sacrifice, and was already preparing to place the Diadem on his Head. He was impatient for his Arrival, and went often to the Sea-side. The Ship at length appear'd. Periander
riander ran with Eagerness to embrace his only Son; but how great was his Surprize and Grief, when he beheld Lycophron in a Coffin!

The Corcyreans, groaning under the Yoke of Periander, whose Cruelties they abhorr'd, had 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!
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Lycophron! O vengeful Gods! I have but too well deserved 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...
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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.
Cyrus leaving Thebes, and crossing Bœotia, went into Attica, and at length arriv'd at Athens. Pisistratus, who then reign'd there, receiv'd the young Prince with all the Athenian Politeness, and conducted him to his Palace, which was of a noble,
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noble, but simple Kind of Architecture. Upon the Freezes were represented the Labours of Hercules, the Exploits of Theseus, the Birth of Pallas, and the Death of Codrus. They enter'd by a vast Portico of Pillars of the Ionick Order, into a great Gallery adorn'd with Paintings, Brass and Marble Statues, and with every thing which cou'd engage and charm the Sight.

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

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

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

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

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

The Sage had chosen his Habitation upon Mars-Hill, where was held the famous Council of Areopagus. Pisistratus wou'd himself conduct the young Prince, and present him to the Athenian Law-giver, Solon, though in a very advanc'd Age.
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 thoroughly 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 almost smiling and wild
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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 relief'd the Eye, weary with surveying so great a Variety of Objects.

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

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

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

'All the Grecian Families are descended from Hellen Son of Deucalion, whose three Children gave their Names to the three Sorts of Greeks; Æolians, Doriens, and Ionians. These People built them-
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selves several Cities, and from those Cities came Hercules, Theseus, Minos, and all those first Heroes, to whom Divine Honours are given, in order to shew that Virtue can be rewarded only in Heaven.

Egypt first inspir'd the Greeks, with a Taste for Arts and Sciences, initiated them into her Mysteries, and gave them both Gods and Laws. Greece being thus civiliz'd, form'd itself by Degrees into several Republicks. The supreme Council of the Amphictyones, compos'd of the Deputies of the principal Cities, united them all in the same View, which was, to preserve Independence 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.
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Laws. But these pure Maxims did not always subsist. Every Thing degenerates among Men. Wisdom and Virtue have their Vicissitudes in the Body Politick, as Health and Strength have in the Natural.

Among all these Republicks, Athens and Lacedæmon are without Comparison the Principal. The Character of Athens is graceful Wit, refin’d Politeness, all the amiable and conversable Virtues. That of the Spartans is Magnanimity, Temperance, military Virtue, and Reason stript of all 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
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 considered the Happiness of his Country as placed in Conquest and Dominion; and upon that Plan, form'd all the Laws of Sparta, in which you have been instructed. It was impossible for me to imitate him.

"Athens in the Beginning had Kings, but they were such only in Name. The Genius of this People was so different from that of the 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,
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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 entirely the Regal Power, and declared Jupiter sole King of Athens; a specious Pretext to favour Rebellion, and to shake off the Yoke of all settled Authority.

In the Place of the Kings, they created perpetual Governors, under the Name of Archons; but this being an Image of Royalty, appear'd odious. That they might not leave so much as a Shadow of Regal Power, they establish'd Decennial Archons; but their restless Humour was not yet satisfy'd. They reduc'd the Duration of these Magistracies to one Year, that they might the oftner take into their own Hands the Supreme Authority, which
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which they never transferr'd to their Magistrates but with Regret.

So limited a Power was but ill qualify'd to keep such restless Spirits within Bounds. Factions, 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 Imaginations are commonly the least solid, and the most apt to create Broils. They think every thing due to their superficial Talents. Under pretence that all Men are born equal, they endeavour to confound all Ranks, and preach up a chimerical Equality, only that they themselves may get the Ascendant.

The Council of Areopagus, instituted by Cecrops, reverenc'd throughout all Greece, and so famous for its Integrity, that the Gods are said to have
have respected its Decisions, had no longer any Authority. The People judg'd of every Thing in the last Resort; but their Resolutions were not fix'd and steady, because the Multitude is always Humoursome and Inconstant. The smallest Umbrages heightned the Presumption, provok'd the Folly, and arm'd the Fury, of a Multitude corrupted by an excessive Liberty.

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

* In my first Years I had given myself over to Luxury, Intemperance,

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

An Occasion soon presented to facilitate my Projects. The Athenians chose me to be Chief of an Expedition against the Megarians, in order to recover from them the Island of Salamis. I embark'd with Five hundred Men, made a Descent upon the Island, took the City, and drove away the Enemy. They still insisted on the Justice of their Pretensions, and chose the Lacedæmonians to be Judges
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Judges of it. I pleaded the common Cause, and gain'd it.

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

The first Source of all those Evils, was the excessive Power of the People. Monarchical Authority, moderated by a Senate, was the primitive Form of Government in all wise Nations. I was desirous to imitate Lycurgus in the Establishment of it, but was too well acquainted with the natural Temper of my Countrymen, to undertake it. I knew that if they suffered themselves to be stripp'd of the Sovereign Power, they would soon take it back again by open Violence.
I was thoroughly sensible, that no State can subsist without some Subordination. I distributed the People into four Classes, and chose an hundred Men out of each Class, whom I added to the Council of Areopagus. I shew'd these Chiefs, that sovereign Authority, of what Kind soever, is but a necessary Evil, for preventing greater Evils; and that it ought only to be employ'd to restrain Mens Passions. I represented to the People the Mischiefs they had suffer'd by giving themselves up to their own Fury. By this Means, I dispos'd the one, to command with Moderation; and the other, to obey with Readiness.

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

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

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

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

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

Ranks and Dignities are but the Shadows of real Grandeur. The external Respect and Homage, which is paid to them, is likewise but the Shadow of that Esteem which belongs to Virtue alone. Is it not an Instance of great Wisdom in the first Lawgivers, to have preserv'd Order in Society by establishing such Regulations, that those who have only the Shadow of Virtue, are satisfy'd with the Shadow of Esteem?
I 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 persuaded that nothing but outward Homage will be paid them, unless they have true Merit. By this Means, the one Sort will not be dejected with their low Condition; nor the other pride themselves too much, in their Grandeur. Men will become sensible, that Kings are necessary; and Kings 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 Community of Goods as at Sparta. The Genius of the Athenians, which carries them to Luxury and Pleasures, would never have suffered such an Equality: But in order to diminish our Evils, I abolish'd all Debts; I began by remitting those which were due to me. I enfranchis'd all my Slaves, and forbad any one for the future, to pledge his Liberty for what he borrow'd.

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

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

Here again I could not imitate Lycurgus. Community of Goods, and an Equality of all the Members of a Republick, render useless a great many Laws and Forms, which are absolutely necessary, where there is an Inequality of Ranks.
Ranks and Property. I contented my self with abolishing all those Laws, which serv'd only to exercise the subtle Genius of the Sophists, and the Skill of the Lawyers; reserving only a small Number of such as were simple, short, and clear. By this Means I avoided contentious 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 proportion'd the Punishment to the Offence.

The fourth Source of Evils, was the bad Education of Children.
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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 Areopagus should super-intend the Education of Children. I would not have them educated in such Ignorance, as the Spartans, nor confin'd, as before, to the Study of Eloquence, Poesy, and those Sciences, which serve only to adorn the Imagination. I would have them apply their Thoughts to all those Kinds of Knowledge which help to fortify Reason, to habituate the
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The Mind to Attention, and are serviceable, for acquiring Penetration and Judgment: The Proportion of Numbers, the Calculation of the Celestial Motions, the Structure of the Universe, the great Art of knowing how to mount up to first Principles, to descend to Consequences, and to open the whole Chain of Truths.

These speculative Sciences 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 unbridled 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 Inclination towards Pleasure, to captivate and instruct them.

In the publick Shews, I caused to be represented the fatal Consequences of their Disunion, and of all the Vices prejudicial to Society. By this Means, multitudes of Men, assembled in the same Place, were induced to spend whole Hours in hearing Lessons of a sublime Morality. They would have been disgusted with dry Precepts and cold Maxims, and there was no was to instruct, 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 endeavour the uniting Men by their Taste for Pleasures.

I could not, reply'd Solon, change the Nature of my Country-men; my Laws are not perfect, but are the best which they could bear. Lycurgus found, in his Spartans, a Genius, apt to all heroick Virtues. I found, in the Athenians, a Bent towards all the Vices, which make Men effeminate. I will venture to say, that the Laws of Sparta, by carrying the Virtues to an Extreme, transform them into Faults. My Laws, on the contrary, tend to render
render even the Weaknesses of Men useful to Society. This is all that Policy can do. It does not change Mens Hearts; it only restrains their Passions.

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

By
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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 Pissistratus, I said to him:

You see all that I have done, in order to cure the Distempers of the State. My Remedies are all useless, for want of a Physician to apply them. This People is so impatient 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. 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 disinterested. But for you, Pisistratus, your military Virtues qualify you for subduing Mens Passions, and your natural Humanity will hinder you, from abusing your Authority. Make the Athenians subject, without being Slaves; and restrain their Licentiousness, without taking away their Liberty. Avoid the Title of King, and content yourself with that of Archon.

After having taken this Resolution, I travel'd into Egypt and Asia. Pisistratus, in my Absence, mounted the Throne, notwithstanding the Aversion of the Athenians to Regal Power. His Address and his Courage rais'd him to it, and his Mildness and Moderation maintain him in
He distinguishes himself from his Country-men, chiefly by an exact Submission to the Laws; and he leads a simple Life, without affecting Pomp. Besides, the Athenians respect him, as he is descended from Cecrops, and has only resumed 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 presiding in the Senate of Areopagus, and explaining my Laws, when any Dispute arises about their Meaning.

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

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

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

"Hitherto, said he, the Athenians have apply'd their Thoughts rather to grow rich than great; and this has been the Source of our Luxury, Licentiousness, and popular 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."
Fleets. These Vessels subsist by their Trade in Time of Peace, and are of Service in defending the Country, in Time of War. By this Means, Commerce contributes, not only to enrich the Subject, but to augment the Strength of the State. The publick Good unites with the Interest of each private Subject, and Trade does not in the least diminish military Virtue.

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

Pisistratus had prepar'd a Sea-Fight. The Vessels are already rang'd in Order, a Forest of Masts forms on one Side three Lines of a vast length, while
while an opposite Fleet, in Figure of a Half-Moon, presents an opposite 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 Terrass which ran along the Banks of the River Ilissus. In the Way, he desir'd the King of Athens to give him a more particular Account, than he had done at first, of the various Revolutions which had happen'd under his Reign. Pisistratus
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thus satisfy'd his Curiosity in the following Manner:

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

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

In order to engage more throughly the Goodwill of the People, I flighted any Alliance with the Princes of Greece, and marry'd Phya, Daughter of a rich Athenian.
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nian, of the Pæanean Tribe. Love united with Policy. Besides her surprizing Beauty, she had all the Qualities worthy of a Throne, and all the Virtues of a noble Soul. I had lov'd her in my Youth; but Ambition had diverted my Passion.

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

I took all possible Precautions to avoid falling a Victim to the Jealousy.
lousy of Lycurgus. The Traitor however found Means to cause an Insurrection, and the Fury of the People rose to such a Height, that they set Fire to my Palace in the Night. I ran to the Appartment of Phya, but it was already consumed 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 perished in the Flames; and how great soever my Ambition was, her Death affected me infinitely more than the Loss of my Crown.

In the mean while Megacles became jealous of Lycurgus, and their Differences threw the City again into the utmost Confusion. I gave Megacles Notice of my Escape, my Loss of Phya, and
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 stoppt 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 People, Megacles chose out, from among the young Priestesses, her who was of the
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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 myself with her in a Triumphal Chariot, and we were conducted to the City: Trumpeters and Heralds went before, and cried with a loud Voice, People of Athens, Receive Pisistratus, whom Minerva, resolv- ing to honour above all other Mortals, brings back to you by her Priestess.

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

Megacles, seeing all his Projects disconcerted, employ'd his Thoughts to dispossess me again. He persuaded himself that I had acted in concert with Phya to deceive him by false Hopes. He spread a Rumour at Athens, that I had corrupted the Pontiff, and had employ'd Religion to impose upon, and abuse, the People. They rose in Arms against me a second Time, and besieged the Fortress. Phya, seeing the cruel Extremities to which I was reduc'd,
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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 Destruction. 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 Admiration, overwhelm'd me with Sorrow, and redoubled my Love. I made the bitterest Complaints.

Ab! too generous, too cruel Phya, You undoubtedly deceive yourself. The Gods never command any thing contrary to Duty; nor
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nor does Religion cancel Obligations founded upon Virtue.

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

I wander'd a great while in that Country, till being discover'd and persecuted by Megacles, I retir'd into the Island of Naxos. I enter'd into the Temple of Pallas, situated near the Sea-Coast, to pay my Devotions to the Protectress of Athens. Just as I had ended my Prayer, I perceiv'd an Urn upon the
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The Altar, and going near it, I read this Inscription. Here rest the Ashes of Phya, whose Love to Pisistratus and her Country made her a willing Victim to their Happiness.

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

One Day, while I was plung'd in the most melancholy Reflections, and in a profound Silence before the Altars, I know not whether in a
a Vision or a divine Dream, but
the Temple seem'd to shake,
and the Top of it to open; I be-
held Minerva in the Air, in the
same Form as when she came
out of the Head of Jupiter, and
I heard her pronounce these
Words in a majestick and threat-
ning Tone: It is thus the
Gods punish those who abuse Reli-
gion, by making it subservient to
their Ambition. My Soul was
seized with a sacred Horror. The
Presence of the Goddess confound-
ed me, and laid open before my
Eyes all my Crimes. I continu'd
a great while without Sense or
Motion.

From that Time my Heart was
chang'd. I discern'd the true Source
of all my Misfortunes. I detested
that false Policy, which makes use
of Wiles, Artifice, and mean Dissi-
mulation. I resolv'd to follow
other
other Maxims for the future; to employ no Methods, but what were noble, just and magnanimous; and to make it my Endeavour to render the Athenians happy, in case I was restor'd. The Gods were appeas'd, and delivered me from my Exile.

My Son Hippias engaged the Argians, and several Cities of Greece, to assist me; I went and join'd him in Attica. I first took Marathon, and then advanc'd towards Athens. The Athenians came out of the City to give me Battle. I sent some Children on Horseback to them, to assure them that I did not come to invade their Liberties, but to restore the Laws of Solon. This Moderation remov'd their Fears, they receiv'd me with Acclamations 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* conducted him often to the Theatre. Stately Edifices, pompous Decorations, and the nice Rules, which have been since observed, were not then known. Tragedy was not in that Perfection to which it was brought by *Sophocles*; but it answer'd all the Views of Policy, for which it was introduc'd.

The *Greek* Poets, in their Dramatic Performances, usually represented the Tyranny of Kings, in order to strengthen the Aversion which the Athenians had to Royalty: But *Pisistratus* directed the Deliverance of *Andromeda* to be acted. The Poet had scatter'd, throughout his Tragedy, several Strokes of Panegyrick, which were the more delicate, as they might be apply'd, not only to *Perseus*, but
to Cyrus, who was descended from him. After this, Solon led the young Prince to Areopagus, to take a Repast there; which was more frugal than that at the Palace of Pisistratus, but not less agreeable. During the Entertainment, Cyrus desir'd the old Sage to explain to him the Nature, Design, and principal Parts, of Tragedy, which he did not yet understand. Solon, who was himself a Poet, answer'd:

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

"You have formerly read our Poet, Homer; the Drama is only an Abridgement of Epic-Poesy. The one is an Action recited, the other an Action represented. The one recounts the successive Triumphs
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The 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 alone inspire; but in the other, where human Passions prevail, the Natural must be joined with the Surprizing, to shew the Effect and Sport of those Passions. The heaping Wonders upon Wonders, transports the Mind beyond the Limits of Nature, but it only excites Admiration. On the contrary, by describing the Effects of Virtue and Vice, both without and within us, Man is brought to see and know himself; the Heart is touch'd, while the Mind is diverted.

The Virtuous, the Useful, and the Agreeable, must be united, in order to reach the Sublime. The most
most beautiful Flowers, Graces, and Paintings, only please the Imagination, without satisfying the Heart, or improving the 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 Disguises; 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 Action, convey noble Sentiments by a single Word, and instruct rather by the Manners of the Hero, than by his Discourse.

These
These are the great Rules founded upon human Nature, 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. Hitherto I have contented myself with making the Theatre a School of Philosophy, for the young Athenians, and useful to their Education. It argues an Ignorance of human Nature, to attempt to lead it to Wisdom at once by Constraint and Severity. During the Sprightliness 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 necessary to disguise them, under the Form of Pleasure.

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

'I now perceive, said he, that the Egyptians are much in the wrong to despise the Greeks, and especially you Athenians. They look upon your Graces, your Delicacies, 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
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than other Nations; that you
are well acquainted with hu-
man Nature; and know how to
make Pleasures instructive. The
People of other Countries are
only affected with masculine
Thoughts, violent Motions, and
bloody Catastrophes. It is for
want of Sensibility that we do not
distinguish, like you, the different
Shades of human Thought and
Passion. We are not acquainted
with those soft and sweet Pleasures,
which arise from delicate Senti-
ments.

Upon this Solon could not forbear
embracing him, and saying: 'Hap-
py the Nation that is govern'd by
a Prince who travels over the Earth
and Seas, to carry back into his
Country all the Treasures of Wis-
dom. Remember, O Cyrus! re-
member one Day the Sentiments
with which the Gods now inspire
you.
you. I repeat to you what I said to Cræsus King of Lydia: No Man can be call'd Happy till he is dead. I foresee his Misfortunes and your Conquests. Successes are far more to be dreaded than Adversities. Always remember that the true Glory of a King consists in reigning over Men, whom he renders happy by his Beneficence, and good by his 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 X 2 Minos,
Minos, but likewise to see Pythagoras, who had stopp'd there in his Way to Croton. All the Eastern Magi, whom that Sage had seen in his Travels, had spoken of him to the Prince with Encomiums. He was esteem'd the greatest Philosopher of his Age, and to understand, best of all Men, the ancient Religion of Orpheus. His Dispute with Anaximander, the Naturalist, had fill'd all Greece with his Fame, and divided all the Learned. Araspes had been inform'd of this Matter by the Philosophers of Athens, and during the Voyage, gave Cyrus the following Account of it:

'Pythagoras, who was descended from the ancient Kings of the Island of Samos, had been captivat'd with the Charms of Wisdom from his tender Years. He discover'd, even from that Time, a superior Genius, and a sovereign Taste for Truth.
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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 returned Home, fraught with all the Sciences of the Chaldeans, Egyptians, Gymnosophists, 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
more subtile than solid, his No-
tions more learned than luminous,
and his deluding Eloquence full of
Sophistry. He was impious in the
very Bottom of his Soul, yet af-
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 Alle-
gories. He adopted all the vulgar
Opinions as Principles, in order to
degrade Religion, and make it
monstrous. His Impiety did not
proceed only from the Vanity of
making himself the Head of a new
Sect, but from ill Nature. He
hated Mankind, and to gratify his
Humour, endeavour'd to destroy
all the true Pleasures of the Mind,
and all the sweet Hopes which the
Idea of Immortality inspires.

Pythagoras loudly oppos'd his
mischievous Maxims, and endea-

vour'd
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vour'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 secretly made use of all Arts to incense the People, and alarm Polycrates, who then reign'd at Samos. He addressed himself to all the Sects of Philosophers, and to the Priests of the different Divinities, to persuade 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. Nevertheless he suffer'd himself to be surpriz'd and impos'd upon, by the artful Representations, which Anaximander contriv'd to have laid before him. The Sage was banish'd from Court, and obliged to quit his Country.

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

The END of the First Volume.
THE TRAVELS OF CYRUS.

In Two Volumes.

To which is annex'd,

A DISCOURSE UPON THE

Theology and Mythology

Of the ANCIENTS.

By the Chevalier Ramsay.

Vol. II.


LONDON,


M.DCC.XXVIII.
THE TRAVELS OF CYRUS.

BOOK VI.

CYRUS 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
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the famous Labyrinth made by Dædalus, and a Temple of Jupiter Olympius. The Cretans represented that God without Ears, to denote that the Sovereign Lord of the Universe has no need of bodily Organs to hear the Complaints and Prayers of his Creatures*.

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

* Plut. of Isis & Osiris.
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At certain Distances one from another, were several Altars consecrated to the Celestial Gods, with the Statues of Terrestrial Divinities between the Pillars. The Dome was cover'd on the outside with Plates of Silver, and adorn'd on the inside with the Images of Heroes, who had been deify'd for their Merit.

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

B 3
The Travels of Cyrus.

of the Altars, than with the Nobleness and Expression of the Statues. As he had learnt the Greek Mythology, he could easily distinguish all the Divinities by their Attributes, and discern the Mysteries of Religion, in the allegorical Figures which were before him.

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

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

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

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

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

While Cyrus was meditating on

* See the Discourse p. 37.
† Plato's Timæus.
‡ Plato's Banquet.
†† Hierocles on the Golden Verses of Pythagoras.
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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 profound 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 Persians, 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 Nations. Vouchsafe to unfold to me your antient Traditions.

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

* See the Disc. p. 93, &c.
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Bitants 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 unknown. The North Winds were not yet come forth from their deep Grotto's. The Zephyrs only enliven'd all Things with their soft and gentle Breezes. Neither the scorching Heats of Summer, nor the Severities of Winter, were ever felt. The Spring, crown'd with Flowers, and the Autumn, loaded with Fruits, reigned together. Death, Diseases and Crimes, durst not approach these happy Places.

Sometimes these first Men, repos'd themselves in odoriferous Groves, upon the ever-verdant Turf, tast'd all the purest Pleasures of Love and Friendship. Sometimes they sat at the Table of the Gods,
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Gods, and were feasted with Nectar and Ambrosia; at other times Jupiter attended by all the Divinities, harness'd his wing'd Chariot, and conducted 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 Eyes of the pure Spirit, they contemplated the first Essence, of whose Brightness, Jupiter, and the other Gods, are but so many Rays. There they were nourished with beholding that Object, till being no longer able to support its Splendor, they descended again to their ordinary Abode.

The Gods, at that time, frequented the Gardens of Hesperia, and took a Pleasure in conversing with Men. The Shepherdesses were loved by the Gods, and the Goddesses
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Goddesses did not disdain the Love of Shepherds. The Graces accompanied 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 Chariot, and staid in the Fields of Hecate, got drunk with Nectar, lost their Taste for pure Truth, and separated the Love of Pleasure from the Love of Order. The Shepherdesses viewed themselves in Fountains, and became enamour'd of their own Beauty. Each had her Thoughts wholly taken up about herself. 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 Napae into Baccha, and the Nayads into Syrens. The Virtues and the Graces were no longer
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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 fruitful Hills become craggy Rocks, and the delightful Vallies frightful Precipices. Nothing remains but the Ruins of the old World drown'd in the Waters.

The Wings of the Soul are clipt. Its subtile Vehicle is broken; and Spirits are precipitated into mortal Bodies, where they undergo divers Trans-
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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 Saturn 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 understand the first Condition of Man, and the Misery 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 degraded.'

I perceive, said Cyrus, that in the main the Principles of Zoro-
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After, 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 Opinions, and the Observation of some Ceremonies, which are of no use, either to enlighten the Mind, or to purify the Heart.

The Corruption and Avarice of the Priests, reply'd Pythagoras, is the Source of all these Mischiefs. The Ministers of the Gods, who were establish'd at first to make Men good, turn the Priesthood into a vile Trade. They stick to the outward shew of Religion. Vulgar Minds, not understanding the mysterious Meaning of the sacred Rites, fall into a gross Superstition.
tion, while bold and inconsiderate
Men give themselves up to an Ex-
cess of Impiety.

'This is the Source of the different Sects which fill all Greece. Some despise even the purest Antiquity; 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, without 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 Particu-
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lars of your Dispute with the Mie-
lesian Philosopher. Tell me in
what Manner you combated his
Doctrine. It will perhaps be of
use to preserve me from those dan-
gerous Maxims. I have already
seen at Ecbatan several Magi, who
talk the same Language with Anax-
imander. The Errors of the hu-
man Mind are pretty near the
same, in all Countries and in all
Times.

The Particulars of that Dispute,
answered Pythagoras, will be long;
but I shall not affect to shorten
them, lest I should become ob-
scure.

Upon my Return to Samos, con-
tinued the Philosopher, after my
long Travels, I found that Anax-
imander had already spread every
where his impious Doctrine. The
young People had embrac'd it; the
Taste 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,
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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 its original Grandeur, to make its Wings grow again, and to raise it to the ethereal Regions, from whence it is fallen.
It is necessary first to become Man, by civil and social Virtues, and then to resemble the Gods, by that Love of absolute Beauty and Perfection, the Love of Virtue for it self. This is the only Worship worthy of the Immortals, and this is all my Doctrine.

Anaximander then rose in the midst of the Assembly, and said. Pythagoras destroys Religion by his Refinements. His Love of Perfection is a Chimera. Let us consult Nature, let us search into all the secret Recesses of Man's Heart, let us interrogate Men of all 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
timent of all Hearts, authorizes my Doctrine, and this kind of Proof is the shortest and most convincing.

Anaximander, answer'd I, substitutes irregular Passions in the Room of noble Sentiments. He affirms 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 over-throwing Religion.

This Doctrine has an Influence upon all the social Duties. If we can love nothing but with reference to
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to our selves, each Member of Society will come by Degrees, to consider himself, as an independent Being, made for himself. There will be no Reason to sacrifice private Interest to 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 itself, 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 withheld by Fear: And thus is all Society dissolv'd. Whether therefore you consider Religion or Policy, both conspire to prove my Doctrine.

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

We always love with Pleasure, answer'd I, but we do not always love for the sake of Pleasure. We may love Justice for the Good which it procures us, and we may also love it for itself. It is this which makes the Difference between heroick and common 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 dishfigured your Mythology by their Fictions.

'Anaximander then interrupting me, cry'd out, Will you suffer, O Samians! your Religion to be thus destroy'd, by turning its My-

4 steries
STERIES 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 myself; 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
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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 teaches in secret to those who will listen to him.

In the fruitful Bosom of an infinite Matter, everything is produced 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 plunged again into
into the same Abyss after Death. According to Anaximander, that which is now Stone, Wood, Metal, may be dissolv'd into Water, Air, pure Flame, and reasonable 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 Superstition has peopled the Celestial Regions with Gods and Demi-Gods, and it is our Vanity which makes us imagine that we shall one Day drink Nectar with them. According to him, Goodness and Malice, Virtue and Vice, Justice and Injustice, are but Names which we give to Things, as they please or displease us. Men are born vicious or virtuous, as Bears are born fierce, and Lambs mild. All is the Effect of an invincible Fata-
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Fatality, and we think that we chuse, only because the Sweetness of Pleasure hides the Force which irresistibly draws us. This, O Samians! is the dreadful Precipice to which he would lead you.

While I am speaking the Gods declare themselves. 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 out, O Celestial Powers! give Testimony to the Truth, the Love of which you alone inspire. Immediately the Storm is succeeded by a profound Calm. All Nature is hush'd and silent. A divine Voice seems to come from the furthermost part of the Temple, and to say; The Gods do good for the sole Love of Good. You cannot
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cannot honour them worthily, but
by resembling them.*

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

Being moved and affected with Anaximander's seeming Sincerity,

* Hier. on the Golden Verses of Pythagoras.
I embraced him in the Presence of the King and the Pontiffs, and conducted 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 reduced 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 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 Æi-
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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
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 itself when it has lost it. From thence I conclude, that it is not active of itself, and consequently that infinite Force is not one of its Properties.

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Further, I perceive in myself and in several Beings with which I am encompass'd, a reasoning 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 Substance 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 Regularity of its Laws, the Fruitfulness and Variety of its Productions, the Connection and Agreement of its Parts, the Conformation of Animals, the Structure of Plants, the Order of the Elements, and the Revolutions of the Heavenly Bodies. I cannot doubt but that all is the Effect of Art, Contrivance, and an infinite Wisdom. And from this I conclude, that the infinite Force which you acknowledge to be in Nature, is a sovereign Mind.

I remember, said Cyrus, (interrupting him here) that Zoroaster laid open to me all those Beauties and wonderful Appearances. A superficial View of them might leave
leave the Mind in some Uncertainty; but when we descend to Particulars, when we enter into the Sanctuary of Nature, and study its Secrets to the Bottom, it is impossible any longer to hesitate. I do not see how Anaximander could resist the Force of your Arguments. How did he answer you?

After having laid before him, reply'd Pythagoras, the Motives which indued 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 Goodness must be answerable to his Wisdom, and his Justice equal to his Power. Nevertheless, according to your System, the Universe is full of Imperfections and Vices. All Nature abounds with Beings unhappy and wicked. Now I cannot conceive
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 Nature. 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 discover even First Principles in their perfect Evidence. We only get a Glimpse of them at a Distance, and, as it were, by a chance Ray, which suffices to conduct us; but it is not a Light which dispels all Obscurity. Will you reject...
reject the most convincing Proofs of the Existence of a sovereign Intelligence, because you see not the secret Reasons of his Conduct?

Will you deny eternal Wisdom, merely because you cannot conceive how Evil can subsist under its Government? O Anaximander!

is this reasoning?

You do me Injustice, reply'd Anaximander. I neither affirm nor deny any thing, but I doubt of 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 Precipice, and shew him all the Horrors of it, in order to bring him
him back. Let us follow, said I, Step by Step, the Consequences of your System.

To demonstrate is to prove, not only that a Thing is, but the 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 demonstrate 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 Demonstration is necessary, is to over-turn the Nature 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
The Travel of Cyrus.

' this Evidence. It is not a Geometrical Demonstration, neither is it a mere Probability, but such a Proof as is sufficient for deciding *.

'The Senses, said Anaximander, often deceive us, and their 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 Consent of all our Sensations in all Times and in all Places.

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

'Now
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Now as universal and immutable Ideas are Demonstrations in the Sciences, so the continual 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 uncertain 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 because it appears so. A Mind which is deceived often, may be deceived always. And this Possibility is sufficient alone to make me doubt of every thing.

Such
Such is the Nature of our Understanding, reply'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 refining you destroy pure Reason. Observe the Inconstancy 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 Doubt-
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Doubting; and now at last your Philosophy 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 resumed 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. Hearken to the Voice of Nature which speaks within you. She will soon rise up against all your Subtilities. Your Heart, which is born with an insatiable Thirst of Happiness, will give
give your Understanding the Lie, when it rejoices in the unnatural Hope of its approaching Extinction.

Once again, I say, enter into your self. Impose Silence upon your Imagination. Purify your Heart of its Passions, and you will there find an inward Sentiment and Feeling of the Divinity, and an invincible Desire of Happiness, which will not suffer you to doubt. It is by hearkning to these that your Understanding and your Heart will be reconciled. 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 supplies the Defects of our Reasonings.

Here Pythagoras ceased, and Cyrus said.

You join the most affecting Considerations with the most solid Argument.
Arguments. Whether we consult 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 Anaximander, 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 Design; 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 Understanding, denies all Consolation to the Heart, and is destructive of Society. The other is full of Light and of comfortable Ideas,
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produces noble Sentiments, and
strengthens all the Duties of civil
Life.

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

He withdrew, answered the Phi-
losopher, in Confusion and De-
spair, and with a Resolution to
ruin me. As weak Eyes which
the Sun dazles and blinds, such was
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Neither Prodigies nor Proofs, nor touching Considerations, can move the Soul, when Error has seiz'd upon 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 Evidence, he is come not only to doubt of the most certain Truths, but to believe the greatest Absurdities. 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 converses with them; that the Heaven and the Earth, the Stars and the Elements, Plants and Trees, are only Illusions; and in
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a Word, that there is nothing real but himself. At first he was for destroying the divine Essence to substitute a blind Nature in its Place. At present he has destroy'd that Nature itself, and maintains that he is the only existent Being.

Thus ended the Conversation between Cyrus and Pythagoras. The Prince was touch'd with the Consideration of the Weakness of human Understanding. He saw by the Example of Anaximander, that the most subtile 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.
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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 Solon 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 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 subsist 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...
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Government seem to me to be perfect. I have been told, that Minos heretofore establish'd wise Laws in Crete, which were free from the Defects I have mention'd.

Pythagoras admir'd the young Prince's Penetration, and conducted him to the Temple, where the Laws of Minos were kept in a golden Box.

Cyrus saw there all that regarded Religion, Morality and Policy, and whatever might contribute to the Knowledge of the Gods, himself, and other Men. He found in this sacred Book all that was excellent in the Laws of Egypt, Sparta, and Athens, and thereby perceiv'd, that as the Egyptian Knowledge had been useful to Minos, so Lycurgus and Solon were indebted to the Cretan Law-giver for the most valuable Parts of their Institutions: And it was upon this Model also that Cyrus form'd those
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those admirable Laws, which he establisht'd in his Empire, after having conquer'd Asia.

Pythagoras, after this, explain'd to him the Form of Government of antient Crete, and how it provided equally against despotick Power and Anarchy.

One would think, added the Philosopher, that a Government, so perfect in all its Parts, should have subsisted for ever. And indeed the Successors of Minos reign'd for some Ages, like worthy Children of such a Father; but by degrees they degenerated. They did not think themselves great enough, while they were only the 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.
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Wars. In these Tumults the Kings were dethron'd, exil'd, or put to Death; and Usurpers took their Place. These Usurpers, to flatter the People, weaken'd the Authority of the Nobles. The Comes, or Deputies of the People, invaded the sovereign Authority; Monarchy was abolish'd, and the Government became popular.

Such is the sad Condition of human Things. The Desire of unbounded Authority in Princes, and the Love of Independence in the People, expose all Kingdoms to inevitable Revolutions. 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 do not depend so much upon the Wisdom of Laws, as upon that of Kings.
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
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cause 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; its Form of Government is like that establish'd at Crete by Minos. The Genius of the People is as warlike as that of the Spartans. The 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 Plea-
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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 Cyrus? Does he still love Virtue? Does he continue to fear the Gods? Though we now must part, we shall meet again in the Abode of the Just. I shall doubtless descend thither before you. I will there expect your Manes. Ah Cyrus! how
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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 Nation that
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that has been represented to me, as so superficial 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 Knowledge, more than abstract Ideas; the Arts of Imitation 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 common Country of Mankind. They seem indeed to be sometimes taken up too much with Trifles and Amuse-
Amusements; 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 Motion the greatest Machines by the smallest Springs. They look upon Life as a kind of Sport, but such as resembles the Olympick Games, where mirthful Dancing is mix'd with laborious Exercises.

I admire, said Araspes, the Politeness of the Greeks, and all their convertible Qualities. But I cannot esteem them for their Talents or their Sciences. The Chaldeans and Egyptians surpass them exceedingly in all solid Knowledge.

I am of a very different Sentiment from you, reply'd Cyrus. It is
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 ranging each Idea in its proper Place, of leading the Mind by degrees from the most simple Truths to the most compounded, with Order, Perspicuity, and Brevity, 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 Nations, 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 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 superficial 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...
sensibility and too much Earnestness. It supposes a quick Discernment, to perceive immediately the different Characters of Men; and by a sweet Condescension, adapts itself 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 employed. 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 together, 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.
THE
TRAVELS
OF
CYRUS.
BOOK VII.

He King of Babylon had destroy'd antient Tyre, after a thirteen-Year's Siege. The Tyrians foreseeing that their City would be taken, had built another in a neighbouring Island, thirty Furlongs from the Shore. This Island stretched it self in Form of a Crescent,
Crescent, and enclos'd a Bay, where the Ships were in Shelter from the Winds. Divers Rows of Trees beautify'd the Port; and on each Side was a 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
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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,
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The Cause of it. That Arabal, 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 enjoy a perfect Tranquillity in his Dominion. Come, and see a Prince, who is worthy of your Friendship. Inform me first, replied Cyrus, of all that has happen'd to him since his Departure from Arabia. What you formerly related to me of him, gives me a great Curiosity to know the other Events 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 the fertile Country about it. On one Side Mount Libanus bounded the
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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 committed, spread a Report of his Death, to preserve him from the Cruelty of the Tyrant, and sent him to a solitary Part of the Country, at the Foot of Mount Libanus, where he made him pass for his own Son, under the Name of Arobal. There, he went frequently 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
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Design of placing him upon the Throne. But the Usurper being apprized of the Projects of the faithful Tyrian, shut him up in a close Prison, and threatened him with the most cruel Death, if he did not deliver up the young Prince into his Hands. Bahal, however, kept Silence, and was resolv'd to die rather 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 disturb'd and incens'd. In order to satiate his Rage, and calm his Disquiets, he gave Order to extinguish the whole Race of Bahal. But a faithful Slave having private Notice of it, contriv'd Ecnibal's Escape; so that he left Phœnicia, without knowing the Secret of his Birth.

Babal got out of Prison, by throw-
throwing himself from a high
tower into the sea, gain'd the
shore by swimming, and retir'd to

babylon, where he made himself
known to nabuchodonosor. he
stirr'd up that conqueror to make

war upon isbal, and to undertake
the long siege of tyre. the king
of babylon being inform'd of the
bravery and capacity of bahal,
chose him to command in chief at
that siege. isbal was kill'd, and
after the town was taken, bahal
was rais'd to the throne of tyre by

nabuchodonosor, who in that man-
ner recompens'd his services and
fidelity.

bHAL 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.
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The young Prince having wander'd a long time in Africa, and lost the Slave who conducted him, engag'd himself in the Carian and Ionian Troops, being resolv'd either to end his Days, or to distinguish himself by some glorious Action. I have formerly given you an Account of our first Acquaintance, our mutual Friendship, our common Slavery, and our Separation.

After having left me, he went to Babylon, where he was inform'd of the Revolution which had happen'd at Tyre, and that Bahal, whom he believ'd his Father, was rais'd to the Throne. He speedily left the Court of Nabuchodonosor, and soon arriv'd in Phœnicia, where he was introduc'd to Bahal.

The good old Man, loaded with Years, was reposeing himself upon
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a rich Carpet. Joy gives him Strength. He rises, runs to Arabal, examines him, recalls all his Features; and in a Word, knows him to be the same. He can no longer contain himself, falls upon his Neck, embraces him in his Arms, bedews his Face with Tears, and cries out with Transport: It is then you whom I see, it is Ecniabal himself, 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 content.

He dispatch'd Embassadors to the Court of Babylon, to ask Permission of the King to resign the Crown, and recognize Ecniabal for his
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his lawful Master. Thus the Prince of Tyre ascended the Throne of his Ancestors, and Babal died soon after.

As soon as Arobal was restored, (which was a little time after your Departure for Egypt) he sent a Tyrian to me in my Solitude, to inform me of his Fortune, and to press me to come and live at his Court. I was charm'd to hear of his Happiness, and to find that he still lov'd me. I express'd my Joy in the most lively Manner, and signify'd to the Tyrian, that all my Desires were satisfy'd, since my Friend was happy: But I 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
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would enable him to shun the
Dangers to which supreme Autho-

Dangers to which supreme Authority is expos'd.

At last, seeing that nothing could
move me, he left Tyre, under pre-
tence of going to Babylon to do
Homage to the 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 Retire-
ment. I had no Peace in it. This
Restlessness, no doubt, proceeded
from the Gods themselves. They
drew me away to accomplish the
Designs of their Wisdom. I could en-
joy
'joy no Repose while I resisted them.'
'Tis thus that they have conducted
me to the Throne by unknown
Paths. Grandeur has not chang'd
my Heart; shew me that Absence
has not diminish'd your Friend-
ship. Come and support me in
the midst of the Toils and Dan-
gers, in which Royalty engages
me.

'Ah! said I to him, do not force
me to quit my Solitude. Suffer
me to enjoy the Repose which the
Gods have granted me. Grandeur
excites the Passions. Courts are
stormy Seas. I have been al-
ready shipwreck'd, and have hap-
pily escap'd. Expose me not to
the like Misfortune a second Time.

'I perceive your Thoughts, re-
ply'd Ecnibal. You apprehend
the Friendship of Kings. You
have experienc'd their Inconstancy.
' You
You have found that their Favour is frequently but the Forerunner of their Hatred. Apries lov'd you once, and forsook you afterwards. But alas! should you compare me with Apries?

No, no, reply'd I, I shall 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,
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Litude, where Wisdom nourishes my Heart, and where the Hope of being soon reunited to the great Osiris, makes me forget all my past Misfortunes.

Here a Torrent of Tears obli'd us to Silence, which Ecnibal at length breaking, said to me: Has the Study of Wisdom 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 Errors, to which my State is ever liable. Come, and fortify me in all the Maxims of Virtue, with which
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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 Nabuchodonosor; but alas! how different is he now from what he was heretofore! He is no longer that Conqueror, who reign'd in the Midst of Triumphs, and astonish'd the Nations with the Splendor of his Glory. For some time past
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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 Ecnibal was brought up. I come sometimes here to see him, and he goes frequently to my Solitude. Nothing can impair our Friendship, because Truth is the only Bond of it. I see by this that Royalty is not, as I imagin'd, incompatible with tender Sentiments. All 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 in his Youth. Arobal is confirm'd in Virtue by Misfortunes.
After this, Amenophis conducted the Prince of Persia and his Friend to the King's Palace, and presented them to him. Cyrus was entertain'd for many Days with extraordinary Magnificence, and often express'd his Astonishment to Amenophis, at the Splendor which reign'd in this little State.

'Be not surpriz'd at it, answer'd the Egyptian; wherever Commerce flourishes, under the Protection of wise Laws, Plenty becomes quickly universal, and Magnificence is no Expence to the State.'

The King of Tyre ask'd Cyrus divers Questions about his Country, his Travels, and the Manners of the different Nations he had seen. He was charm'd with the noble Sentiments and delicate Taste, which discover'd themselves in the Discourse of
of the young Prince, who, on the other hand, admir'd the good Sense and Virtue of Ecnibal. He spent some Days at his Court, to instruct himself in the Rules of Commerce, and desir'd the King of Tyre to explain to him, how he had brought his State into such a flourishing Condition in so short a Time.

"Phœnicia," said Ecnibal, has always been renown'd for Commerce. Tyre is happily situated: The Tyrians understand Navigation better than other People. At first, Trade was perfectly free, and Strangers look'd upon themselves as Citizens of Tyre: But under the Reign of Itohal all fell to Ruin. Instead of keeping our Ports open, according to the old Custom, he shut them out of political Views. This King form'd a Design of changing the fundamental Constitution of Phœnicia, and of ren-
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'dring a Nation warlike, which had always shunn'd having any Part in the Quarrels of its Neighbours. By this Means Commerce languish'd, our Strength diminish'd, we drew upon us the Wrath of the King of Babylon, who raz'd our ancient City, and made this Tributary.

As soon as Bahal 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 Partnership, or to have any Dealings with them.
The publick Treasure had been exhausted by long Wars. There was no Fund wherewith to employ the People at Work. Arts were despis'd, and Agriculture itself neglected. I engag'd the principal Merchants to advance considerable Sums to the Artizans, while the former traffick'd together upon sure Credit; but this Credit never took Place among the Labourers and Mechanicks. Coin is not only a common Measure for regulating the Price of the several Kinds of Merchandize, but it is a sure Pledge, which answers to their Value. I would not have this Pledge ever taken out of the Hands of the People, because they have need of it, to secure themselves against the Power of Kings, Corruption of Ministers, and Oppression of the Rich.

In order to encourage the Tyrians
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rians to work, I not only left every one in the free Possession of his Gain, but I allotted great Rewards for those who should excel by their Genius, or distinguish themselves by any new Invention.

I built great Work-houses for Manufactures. I lodg'd there all those who were eminent in their respective Arts: and that their Attention might not be taken off by uneasy Cares, I supply'd all their Wants, and flatter'd their Ambition, by granting them the Honours of the Magistracy in my Capital.

I took off the exorbitant Imposts, and forbad all Monopolies of necessary Wares and Provisions: So that both Buyers and Sellers are equally exempt from Vexations and Constraint. Trade being left free, my Subjects endeavour with Emulation, to import hither in Abundance all
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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 entering. The less I fetter Trade, the more my Treasures increase. The Diminution of Impotts 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 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 Countries, 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 Republicks.

Phœnicia carries on Commerce, not only to supply her own Wants, but to serve other Nations. As her Territories are small, her Strength consists in making herself useful, and even necessary, to all her Neighbours. Her Merchants bring, from the remotest Islands, the Riches of Nature, and distribute them afterwards among other 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 Citizens are Traders. The Merchants are the Princes of the Republick. But in great Empires, where military Virtue and Subordination of Ranks are absolutely necessary, all the Subjects cannot be Merchants; and Commerce ought to be encourag'd, without being universal. In a fruitful, spacious, populous Kingdom, and abounding 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 those Productions of Nature by Manufactures, the national Riches are augmented. And it is by carrying these Fruits of Industry to other Nations, that a solid
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Commerce is establisht'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 purchas'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 Expences of War. Great Advantages will be reap'd from Commerce, without diverting the People from their proper Business, or weakening military Virtue.

Cyrus comprehended by the Discourse of Amenophis, that the chief Study of a Prince should be to know the Genius of his People, and the Maxims proper for the Kingdom which he governs, that he may conform himself to them.

G 4 Some
Some Days after this, Cyrus accompany'd the King of Tyre to Byblos, to see the Ceremonies used in the Celebration of the Death of Adonis. All the People clad in Mourning went into a deep Cavern, where was the Representation of a young Man, lying dead upon a Bed of sweet Flowers, and of all Plants that are agreeable or useful to Mankind. Whole Days were spent in Fasting, Prayer and Lamentations; after which the publick Sorrow was of a sudden changed into Gladness. Songs of Joy succeeded to Weeping, and they all tun'd this sacred Hymn.

'Adonis is return'd to Life. Urania weeps no more. He is re-ascend-ed to Heaven. He will soon come down again upon Earth, to banish

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By this Cyrus perceiv'd, that all Nations ador'd a Middle-God, who was to restore Innocence and Peace to the Universe; and that the Tyrian Worship was an Imitation of the Egyptian, in relation to the Death of Osiris, and the Tears of Isis.

While he was yet at Tyre, Couriers came from Persia, to give him Notice that Mandana was dying. This News oblig'd him to suspend his Journey to Babylon, and to leave Phœnicia in haste. Embracing the King and Amenophis, 'O Ecstasy! said he, I envy neither your Riches nor Magnificence. To be perfectly happy, I desire only such a Friend as Amenophis.

Cyrus and Araspe crossed Phœnicia, Arabia Deserta, and a Part of Chal-
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Chaldea. They pass'd the Tygris, near the Place where it joins the Euphrates; and entering Susiana, arriv'd in a few Days at the Capital of Persia.

Cyrus hasten'd to see his Mother, found her dying, and gave himself up to the most bitter Grief. The Queen, mov'd and affected with the Sight of her Son, endeavour'd to moderate his Affliction by these Words.

'Comfort your self, my Son: Souls never die. They are only condemn'd for a Time, to animate mortal Bodies, that they may expiate the Faults they have committed in a former State. The Time of my Expiation is at an end. I am going to re-ascend the Sphere of Fire. There I shall see Perseus, Arbaces, Dejoces, Phraortes, and all the Heroes, from whom you are descended. I will tell them that you
you resolve to imitate them. There I shall see Cassandana. She loves you still. Death changes not the Sentiments of virtuous Souls. We shall be often with you, though invisible; and will descend in a Cloud, to do you the Office of protecting Genii. We will 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 Errors which corrupt the Hearts of Princes. One Day your Empire will be extended, and the Oracles 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 itself over all her Limbs; Death closes
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closes her Eyes, and her Soul flies away to the Empyreum. She was long lamented by all Persia; and Cambysese 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.

Cambyseis 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 choose Ministers capable of supplying what was defective in his own Talents; but he sometimes abandon'd himself too much to them, by a Diffidence of his own Understanding.

He prudently resolv'd, that Cyrus should himself enter into the Administration of Affairs; and having sent for him one Day, said to him;

Hitherto
Hitherto you have only been learning. It is time now that you begin to act. Your Travels, my Son, have improv'd your 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 Cambyses this Minister had found the Necessity of appearing virtuous, nay, he thought himself really so; but his Virtue had never been put to the Trial. Soranes did not himself know the Excess to which his boundless Ambition could carry him.

When Cyrus apply'd himself to learn the State and Condition of Persia, its military Strength, and its Interests, both foreign and domestick, Soranes quickly saw with Concern, that he was going to lose much of his Authority, under a Prince, who had all the Talents necessary for governing by himself. He endeavour'd to captivate the Mind of Cyrus, and studied him a long time to discover his Weaknesses.

The young Prince feeling himself not insensible to Praise, was upon his Guard.
Guard against it, but lov'd to deserve it. He had a Taste for Pleasure, without being under its Dominion. He did not dislike Magnificence, but he could refuse himself every Thing, rather than oppress his People. Thus he was inaccessible to Flattery, and averse to Voluptuousness and Pomp.

Soranes perceiv'd that there was no Means to preserve his Credit with Cyrus, but by making himself necessary to him. He display'd all his Talents, both in publick and private Councils. He shew'd that he was Master of the Secrets of the wisest Policy, and above all, that he understood that Detail, which is the chief Science for a Minister. He prepar'd and digested Matters with so much Order and Clearness, that he left the Prince little to do. Any other but Cyrus would have been charm'd to see himself excus'd from all
all Application to Business: But he resolv'd to see every Thing with his own Eyes. He had a Confidence in his Father's Ministers, but would not blindly yield himself up to their Conduct.

When Soranes perceiv'd that the Prince would himself see every Thing to the Bottom, he study'd to throw Obscurity over the most important Affairs, that he might make himself yet more necessary. But Cyrus manag'd this able and jealous Minister with so much Delicacy, that he drew from him by degrees, what he endeavour'd so artfully to conceal. When the Prince thought himself sufficiently instructed, he let Soranes see, that he would himself be his Father's first Minister; and in this Manner, he reduc'd that Favourite to his proper Place, without giving him any just Cause of Complaint.

Soranes's Ambition was nevertheless
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theless offended by this Conduct of Cyrus. His Pride could not bear, without mortal Uneasiness, to see his Credit lessening, and himself no longer necessary. This was the first Source of his Discontent, which might have prov'd fatal to Cyrus, if his Virtue, Prudence and Address had not preserv'd him from its Effects.

Persia had for some Ages been in Subjection to Media, but upon the Marriage of Cambyses with Mandana, it had been stipulated that the King of Persia should for the future pay only a small annual Tribute as a Mark of Homage.

From that Time the Medes and Persians had lived in perfect Amity, till the Jealousy of Cyaxares kindled the Fire of Discord. The Median Prince was incessantly calling to mind, with Vexation, the Oracles which were
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were spread abroad concerning the future Conquests of young Cyrus. He consider'd him as the Destroyer of his Power, and imagin'd already, that he saw him entering Ecbatan to dethrone him. He was every Moment sollicking Abyages, 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 Cambyses. But as soon as she was dead, Cyaxares renew'd his Solicitations with the Median Emperor.

Cambyses was inform'd of Cyaxares's Designs, and sent Hystaspes to the Court of Ecbatan, to represent to Abyages the Danger of mutually weakening each other's Power, while the Assyrians, their common Enemy, were
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were forming Schemes, to extend their Dominion over all the East. Hyphasis, by his Address, put a Stop to the Execution of Cyaxares's Projects, and gain'd Cambyses Time to make his Preparations, in case of a Rupture.

The Prince of Media, seeing that the wise Counsels of Hyphasis 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,
tue, but his lively Imagination transform'd Objects, and represented them to him in the Colours necessary to flatter his Ambition. In the End, he got the better of his Remorse, under Pretext, that Cyaxares would one Day be his lawful Emperor, and that Cambyses was but a tributary Master. There is nothing which we cannot persuade our selves to think, when blinded and drawn away by strong Passions. Thus he came by degrees into a strict Correspondence with Cyaxares, and secretly employ'd all Means to render Cyrus's Administration odious to the Persians.

Cyrus had rais'd Araspes to the first Dignities in the Army, upon Account of his Capacity and Talent for War: But he would not bring him into the Senate, because the Laws and Customs of Persia did not allow Strangers to sit in the supreme Council. The perfidious Soranes never-
nevertheless, press'd the young Prince to infringe these Laws, knowing that it would be a sure Means to excite the Jealousy of the Persians, and to stir them up against Cyrus. "You have need, said he to him, of a Man like Araspes in your Councils. I know that good Policy and the Laws forbid the intrusting Strangers, either with the Command of the Army, or the Secrets of State. But a Prince may dispense with the Laws, when he can fulfil the Intention of them by more sure and easy Ways; and he ought never to be the Slave of Rules and Customs. Men ordinarily act either from Ambition or Interest. Load Araspes with Dignities and Riches; by that Means you will make Persia his Country, and will have no reason to doubt his Fidelity."

Cyrus was not aware of Soranes's
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Designs, but he lov'd Justice too well to depart from it. 'I am persuaded, answer'd the Prince, of the Fidelity and Capacity of Araspes. I love him sincerely; but though my Friendship were capable of making me break the Laws in his Favour, he is too much attach'd to me, ever to accept a Dignity, which might excite the Jealousy of the Persians, and give them Cause to think, that I acted from Inclination and Affection in Affairs of State.'

Soranes having in vain attempted to ingage Cyrus to take this false Step, endeavour'd to surprize him another way, and to raise an Uneasiness between him and his Father. He artfully made him observe the King's Imperfections, his want of Capacity and Genius, and the Necessity of pursuing other Maxims than his. The mild and peaceful Government of Cambyses, said he to him,
is 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 Sub-
mission to a Father whom he tender-
ly 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 pri-
vate, that the King might be able to
decide in publick. Cambyfes had
Judgment enough to distinguish, and
make himself Master of the excel-
lent Advices of his Son, who em-
ploy'd the Superiority of his Genius
only to make his Father's Commands
respected, and made use of his Ta-
lents
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lents only to strengthen the King's Authority. Cambyses redoubled his Affection and Esteem for Cyrus, and his Confidence in him, when he saw his prudent Conduct: But the Prince took no Advantage of it, and thought he did nothing but his Duty.

Soranes, seeing all his Schemes frustrated, endeavour'd secretly to raise a Distrust in the Minds of the Satrapes, as if the Prince would intrude upon their Rights, and ruin their Authority; and in order to augment their Jealousy, he endeavour'd to inspire Cyrus with despotick Principles.

'The Gods have destin'd you, said he, to stretch your Empire one Day over all the East. In order to execute this Design successfully, you must accustom the Persians to a blind Obedience. Captivate the Satrapes by Dignities and Plea
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 Expedition 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. Other Principles are the chimerical Ideas of weak Minds, who are conscious of their want of Capacity 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 Persuasion, that he relish'd his Maxims.

As soon as Cyrus was alone, he made profound Reflections on all that had pass'd. He call'd to mind the Conduct of Amasis, and began to suspect Soranes's Fidelity. He had not indeed any certain Proofs of his Perfidiousness; but a Man who had the Boldness to inspire him with such Sentiments, seem'd at least very dangerous, though he should not be a Traitor. The young Prince by degrees excluded this Minister from the Secret of Affairs, and sought for Pretexts 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'd himself, that Araspes was going to be put in his Place; that Cyrus had a Design to make himself absolute Master in Persia; and that this was the Prince's secret View in disciplining his Troops with so much Exactness.

His lively Imagination and suspicious Temper first work'd up his Passions to the Height, and then Jealousy and Ambition blinded him to such a Degree, that he imagin'd he did his Duty in practising the blackest Treasons.

He inform'd Cyaxares of all that pass'd in Persia; the Augmentation of its Forces, the Preparations which were making for War, and Cyrus's Design of extending his Empire over
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 Abyages, and to insinuate Uneasiness and Distrust into his Mind. Hyfaspes was order'd away from the Court of Ecbatan, and the Emperor threaten'd Cambyses 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. Cambyses'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 Abyages was their lawful Emperor; that the ambitious Designs of Cyrus would ruin their Country; and that they could
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could never make Head against the Median Troops, who would overwhelm them with Numbers.

He continu'd likewise to increase the Distrust of the Senators, by artfully spreading a Rumour among them, that Cyrus undertook this unnatural War against his Grandfather, only to weaken their Authority, and to usurp an absolute Power.

He conceal'd all his Plots with such Art, that it was almost impossible to discover them. Every Thing he said was with so much Caution, that there was no seeing into his secret Intentions. Nay, there were certain Moments, in which he did not see them himself; but thought that he was sincere and zealous for the publick Good. His first Remorses return'd from time to time, but he stifled them, by persuading himself that the ill Designs which he imputed to the Prince, were real. Cy-
Cyrus was quickly inform'd of the Murmurs of the People, the Discontent of the Army, and that it was doubtful whether the Senate would give the necessary Subsidies. 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 laid 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 preferr'd to our Family. Hitherto you have assisted me in Business, you must now give Proofs of your Courage.

* Herod. B. S.
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 Defender of its 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.'

Cyrus being encourag'd by the magnanimous Sentiments of Cambyses, and aided by the Counsels of Harpagus and Hy息apes, two Generals of equal Experience, form'd an Army of thirty thousand Men, com-
compos'd of Commanders, with whose Fidelity he was acquainted, and veteran Troops, of known Bravery.

As soon as the Preparations were made, Sacrifices were offer'd, and other religious Ceremonies perform'd. Cyrus, after this, drew up his Troops in a spacious Plain near the Capital, assembled the Senate and the Satrapes, and with a sweet and majestic Air, thus harangued the Officers of his Army.

"War is unlawful, when it is not necessary. That which we at 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."
them. They know indeed how to handle their Arms; they understand military Discipline, and they surpass us in Number: But they are softened by Luxury and a long Peace. Your severe Life has accustomed 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 distinguish myself from you in nothing, but in leading 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, 'Cambyses is not ignorant of the Intrigues at the Court of Ecbatan, 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 decide 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 Dependence? If Cambyses 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
in their Duty, and united all in one Design, of contributing to the Preservation of their Country. Soranes appear'd more zealous than any, and earnestly requested to have some Command in the Army. But as Cyrus had not conceal'd from Cambyse's his just Suspicions of that Minister, the King did not suffer himself to be imposed upon by Appearances. Under Pretext of providing for the Security of the Kingdom, he kept him near his Person; but gave Orders to watch his Conduct: So that Soranes was a Prisoner in the Capital without perceiving it.

Cyrus having learnt, that Alcyages intended to cross Caramania, in order to enter Persia, prevented him by an unheard of Diligence. He pass'd over craggy Mountains, and through such Ways as were impassable by any other, than an Army
accustom'd to Fatigue, and conducted by so active a General.

He gain'd the Plains of Passagar-da, seized the best Posts, and encamp'd near a Ridge of Mountains, which defended him on one Side, fortifying himself on the other by a double Entrenchment. Astyages quickly appear'd, and encamp'd in the same Plain near a Lake.

The two Armies continued in sight of each other for several Days. Cyrus could not, without great Concern, look forward to the Consequences of a War against his Grandfather, and employ'd this time, in sending to Astyages's Camp, a Satrap, named Artabasus, who spoke to him in the following Manner.

'Cyrus, your Grandson, has an Abhorrence of the War which he has been forc'd to undertake a-
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gainst you. He has neglected no-
thing to prevent it, nor will refuse
any Means to put an End to it. He
is not deaf to the Voice of Nature,
but he cannot sacrifice the Liberty
of his People. He would be glad,
by an honourable Treaty, to re-
concile the Love of his Country
with filial Affection. He is in a
Condition to make War; but at
the same time is not ashamed to
ask Peace.

The Emperor, still irritated by
Cyaxares, persisted in his first Re-
solution, and Artabasius return'd,
without succeeding in his Negoci-
tation.

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
his principal Officers, and heard all their Opinions. He then took his Resolution, which he communicated only to Hyætaspes and Harpagus.

The Day following he caus'd a Rumour to be spread abroad, that he intended to retire, not daring to engage with unequal Forces. Before he left the Camp, he caus'd Sacrifices to be offer'd, made the usual Libations, and all the Chiefs did the same. He gave the Word, Mystras the Conductor and Saviour, and then mounting Horse, commanded each Man to take his Rank. All the Soldiers had Iron Cuirasses of divers Colours, made like the Scales of Fish. Their Casques or Tiara's were of Brass, with a great white Feather. Their Shields were made of Willow; below which hung their Quivers. Their Darts were short, their Bows long, and their Arrows made of Canes. Their Scymitars hung
hung at their Belts upon their right Thighs. The royal Standard was a golden Eagle, with its Wings expanded. It was the same of which the Kings of Persia have ever since made use.

He decamp'd by Night, advanced in the Plains of Passagarda, and Astyages made haste to meet him, by Sun-rising. Cyrus immediately drew up his Army in order of Battle, only twelve deep, that the Javelins and Darts of the last Rank might reach the Enemy; and that all the Parts might support and assist each other without Confusion. Further, he chose out of each of the Battalions a select Troop, of which he form'd a triangular Phalanx, after the Manner of the Greeks. He placed this Body of Reserve behind his Army, commanding them not to stir till he himself should give Orders.
The North-Wind blew hard. The Plain was cover'd with Dust and Sand. *Cyrus* posted his Army so advantagiously, that the rising Dust was driven full in the Faces of the *Medes*, and favour'd his Stratagem. *Harpagus* commanded the right Wing, *Hyphasis* 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 Axle-trees.

*Cyrus* order'd *Harpagus* and *Hyphasis* to extend the two Wings by degrees, in order to inclose the *Medes*. While he is speaking he hears
hears a Clap of Thunder. 'We follow the great Oromazes,' cry'd he, and in the same Instant begun the Hymn of Battle, to which all the Army answer'd with loud Shouts, invoking the God Mythras.

Cyrus's Army presented their Front in a strait Line to deceive Asbyages; 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 began already to cry, Victory! when Cyrus, at the Head of his Body of Reserve, falls upon the Medes, while Harpagus and Hyphasis 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
ing Steed, flies from Rank to Rank; The Fire of his Eyes animates the Soldiers, and the Serenity of his Countenance banishes all Fear. In the Heat of the Battle he is active, calm, and present to himself; speaks to some, encourages others by Signs, and keeps every one in his Post. The Medes surrounded on all Sides, are attack'd in Front, in Rear, and in Flank. The Persians close in upon them, and cut them in pieces. Nothing is heard but the Clashing of Arms, and the Groans of the dying. Streams of Blood cover the Plain. Despair, Rage and Cruelty spread Slaughter and Death everywhere. Cyrus alone feels a generous Pity and Humanity. Aisyages and Cyaxares being taken Prisoners, he gives Orders to found a Retreat, and put an End to the Pursuit.

Cyaxares, inflam'd with Rage and all the Passions which take hold of a proud
proud Mind, when fallen from its Hopes, would not see Cyrus. He pretended to be wounded, and ask'd Permission to go to Ecbatan.

Astyages was conducted with Pomp to the Capital of Persia, not like a conquer'd Prince, but a victorious one. Being no longer importun'd by the ill Counsels of his Son, he made a Peace, and Persia was declar'd a free Kingdom for ever. This was the first Service which Cyrus did his Country.

The Success of this War, so contrary to the Expectations of Soranes, open'd his Eyes. If the Event had been answerable to his Desires, he would still have continu'd his Perfidiousness. But finding that he was not free to escape, that his Projects were disconcerted, and that it was not possible to conceal them any longer, he shrank with Horror to behold the dreadful Condition into which he had brought
brought himself, the Crimes he had committed, and the certain Disgrace which would follow. Not able therefore to endure this Prospect, he falls into Despair, kills himself, and leaves a sad Example to Posterity, of the Excesses to which mad Ambition may carry the greatest Genius's, even when their Hearts are not entirely corrupted.

After his Death Cyrus was inform'd of all the Particulars of his Treachery. The Prince, without applauding himself for having early seen into the Character of this Minister, beheld with Concern, and lamented, the unhappy Condition of Man; who often loses all the Fruit of his Talents, and sometimes precipitates himself into the greatest Crimes, by giving way to a headstrong Imagination and a blind Passion.

As soon as the Peace was concluded,
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 absolutely:

But he abhors such Maxims. It is only under the Empire of Armenia, 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 sufficient 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 Cambyses resolves to govern. He will reserve no more Power than is necessary to do good; and chuses to have such Restraints as may stop and hinder him from doing ill. Senators, banish your Fears, lay aside your Distrusts, recognize your King. He preserves all your Rights to you. Assist him in making the Persians happy. He desires to reign over free Children, and not over Slaves.'

At these Words Joy was diffus'd through the whole Assembly. Some cry'd out, 'Is not this the God Mythras himself, come down from the Empyreum, to renew the Reign of Oromazes.' Others dissolv'd in
in Tears, and were unable to speak. The old Men look'd on him as their Son; the young Men call'd him Father. All Persia seem'd but one Family.

Thus did Cyrus avoid all the Snares of Soranes, triumph over the Plots of Cyaxares, and restore Liberty to the Persians. He never had Recourse to Artifice, mean Dissimulation, or a tricking Policy, unworthy of great Souls.

Astyages dy'd soon after his return home, and left the Empire to Cyaxares. Cambyses 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
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weaken each other, in order to become Masters of Asia.

Cambyses, who knew his Son's Abilities, propos'd to him, that he should go in Person to the Court of Nabuchodonosor, to treat with Amytis, the Wife of that Prince, and Sister of Mandana. She govern'd the Kingdom during the King's Madness.

Cyrus had been hinder'd from going thither, a Year before, by his Mother's Sickness. He was exceedingly pleas'd with a Journey to Babylon, not only that he might serve his Country, but likewise to converse with the Jews, whose Oracles (as he had learn'd from Zoroaster,) contain'd Predictions of his future Greatness; and he had no less a Desire to see the miserable Condition of King Nabuchodonosor, the Report of which was spread over all the East. He left Persia, cross'd Susiana, and soon arrived at Babylon.
EMIRAMIS had founded the City of Babylon; but Nabuchodonosor had given it its principal Beauties. Having finish'd his Wars abroad, and being in full Peace at home, he had apply'd his Thoughts...
to make his Capital one of the Wonders of the World, and with that View transported thither a great Number of Captives, of all the Nations he had conquer'd.

* It was situated in a vast Plain, water'd by the Euphrates. The Fruitfulness of the Soil was so great, that it yielded the King as much as the half of his Empire, and produc'd two hundred times more than was sown.

The Walls of the City were built of large Brick, cemented together with Bitumen, or a Slime arising out of the Earth, which in time became harder than Marble. They were fourscore Foot thick, three hundred and fifty high, and form'd a perfect Square, twenty Leagues in Compass. A hun-

* The following Particulars are to be found in Herodotus, who had been upon the Spot. B. 1. Diod. Sic. B. 2. Quint. Curt. B. 5. Prideaux Connexion.
dred and fifty Towers were rais’d at certain Distances upon these inaccessible Walls, and commanded all the Country round about.

In the Sides of these Walls were a hundred Gates of Brass, through which might be seen passing to and fro an innumerable Throng of People, of all Nations. Fifty great Streets travers’d the City from Side to Side, and by crossing each other, form’d above six hundred large Divisions, in which were stately Palaces, delightful Gardens, and magnificent Squares.

The Euphrates flow’d through the Middle of the City; and over this River was a Bridge, built with surprising Art. At its two Extremities were two Palaces: The old one to the East, the new one to the West. Near the old Palace was the Temple of Belus. From the Center
of this Building rose a Pyramid, more prodigious than those of Egypt. It was six hundred Foot high, and compos'd of eight Towers, one above another. The uppermost was the holy Place, where the principal Mysteries were celebrated. From the Top of this Tower, the Babylonians observ'd the Motions of the Stars, which was their favourite Study, and by which they made themselves famous in other Nations.

At the other End of the Bridge stood the new Palace, which was eight Miles in Circuit. Its famous hanging Gardens, which were so many large Terrasses one above another, rose like an Amphitheatre to the Height of the City Walls. The whole Mass was supported by divers Arches built upon other Arches, all cover'd with broad Stones strongly cemented, and over them was first a Layer of Reed, mix'd with Bitumen, then
then two Rows of Bricks, and over these were laid thick Sheets of Lead, which made the whole impenetrable to Rain, or any Moisture. The Mould which cover’d all was of that Depth, as to have room enough for the greatest Trees to take Root in it. In these Gardens were long Walks, which ran as far as the Eye could reach; Bowers, green Plots, and Flowers of all Kinds; Canals, Basins, and Aqueducts, to water and adorn this Place of Delights. A most surprising Collection of all the Beauties of Nature and Art.

The Author, or rather the Creator, of so many Prodigies, equal to Hercules in Bravery, and superior to the greatest Men by his Genius, was, after incredible Successes, fallen into a kind of Madness. He imagin’d himself transform’d into a Beast, and had all the Fierceness of one.
As soon as Cyrus was arriv'd at Babylon, he went to see Queen Amytis. This Princess had, for near seven Years, been plung'd in a deep Sadness; but she was beginning to moderate her Grief, because the Jews, who were then Captives in the City, had promis'd her that the King should be cur'd in a few Days. The Queen was waiting that happy Moment with great Impatience. The Wonders which she had seen perform'd by Daniel, had made her confide in what he said. Cyrus, from a respectful Consideration of the Affliction of Amytis, avoided speaking to her concerning the principal Design of his Journey. He was sensible, that it was not a favourable Conjuncture to treat of political Affairs, and waited, like the Queen, for the King's Cure; but not with the same Hopes. In the mean while, he endeavour'd to satisfy his Curiosity of knowing the Reli-
Religion and Manners of the Israelites.

Daniel was not then at Babylon, but was gone to visit and console the Jews, dispersed throughout Assyria. Amytis made Cyrus acquainted with an illustrious Hebrew, named Eleazer, for whom she had a particular esteem. The Prince being informed 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 blasphemed 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
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Expedition into Judea, a golden Statue, of an enormous Size, and resembling his own Person. He had it erected, and consecrated, in the Plain of Dura, and commanded that it should be ador'd, by all the Nations whom he had subdu'd.

He was admonish'd by divine Dreams, that he should be punish'd for his Idolatry and Pride in this Life. A Hebrew, nam'd Daniel, a Man famous for Science, Virtue, and his Knowledge of Futurity, explain'd to him those Dreams, and denounc'd God's Judgments upon him, which were ready to break forth.

The Words of the Prophet made some Impression upon the King's Mind; but being surrounded by prophane Men, who despis'd the heavenly Powers, he neglected the divine Admonition, and gave
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 Greatness of his Empire; he exalts himself above Humanity, 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
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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 Hazard of being torn to pieces. He has no Repose, except one Day in the Week, which is the Sabbath. Then his Reason returns, and he holds Discourses worthy of Admi-
ration*. It is now almost seven Years that he has been in this 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.'
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Princes. In Egypt, Apries is de-thron'd, and made a Sacrifice by his blind Friendship for a perfidi-ous Favourite. At Sparta, two young Kings were going to ruin the State, if not prevented by the Wisdom of Chilo. At Corinth, Periander makes himself and his whole Family miserable. At 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 perfec-t of all Governments. Here, Nabuchodonosor draws upon himself the Wrath of Heaven, by his Im-piety. Great Oromazes! was it only in your Anger then, that you gave Kings to Mortals? Are Gran-deur and Virtue incompatible?

The Morning of the Sabbath, Cyrus,
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: 'Hea-
ven suffers me to have Intervals
of Reason, to make me sensible, that
I do not possess it as a Property;
that it comes from another; that a
superior Being takes it from me,
and restores it, when he pleases; and
that he who gives it me is a sove-
reign Intelligence, who holds all
Nature in his Hand, and can dis-
pose it in order, or overturn it,
according to his Pleasure.

Heretofore, being blinded by
Pride, and corrupted by Prosperi-
ty, I said within my self, and to
all the false Friends who were a-
bout me; We are born, as it
were by Chance, and after Death
we shall be, as if we had never
been. The Soul is a Spark of Fire,
which goes out when the Body is
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reduced 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 odorous Oils. Let us crown our selves with Roses before they wither. Let Strength be our only Law, and Pleasure the Rule of our Duty. Let us make the Just fall into our Snares, because he dishonours us by his Virtue. Let us examine him with Affronts and Torments, that we may see whether he be sincere. Thus it was that I blasphemed against Heaven, and this is the Source of my Miseries. Alas! I have but too much deserv'd them.'

Scarce had he pronounced these Words, when he started up, ran away, and hid himself in the neighbouring Forest. This sad Spectacle augmented the young Prince's Respect for the Deity, and redoubled his Desire
fire of being fully instructed in the Religion of the Hebrews.

He frequently saw Eleazer, with whom he came by degrees into a strict Friendship. The Eternal, being watchful over Cyrus, whom he had chosen, to bring about the Deliverance of his People, thought fit, by his Conversation with this Hebrew Sage, to prepare him to receive, soon after, the Instructions of the Prophet Daniel.

Ever since the Captivity of the Israelites, the Hebrew Doctors, who were dispers’d in the several Nations, had apply’d themselves to the Study of the profane Sciences, and endeav’red 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 Allegorists.

Eleazer was of the Number of those Philosophers, and was, with Reason, esteem'd one of the greatest Genius's of his Age. He was vers'd in all the Sciences of the Chaldeans and Egyptians, and had held several Disputes with the Eastern Magi, to prove, that the Religion of the Jews was not only the most antient, but the most conformable to Reason.

Cyrus having divers times discours'd with Eleazer, upon all he had learnt in Persia, Egypt, and Greece, concerning the great Revolutions which had happen'd in the Universe, desir'd him one Day to explain to him the Doc-
We adore, answered Eleazer, but One only God, infinite, eternal immense. He has defined 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 produce 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.
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or Succession. He thinks, and immediately all the possible Ways of representing himself 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 infinite Number of Spheres, full of such intelligent Beings.

Sometimes these Spirits plunge them-
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themselves into the unfathomable Depths of the 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
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...proach'd nearer to the Throne than the other Spirits. He was crown'd with the most excellent Gifts of The Most High; but lost his Wisdom by a vain Complacency in himself. Being enamour'd with his own Beauty, he beheld and considered 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 Beatitud of their Nature. The first were elated with Pride, the others debas'd by Sensuality.

...Upon this there happen'd a great Revolution in the Heavens. The Sphere of the Cherubim became a dark Chaos, where those unhappy...
Intelligences deplore, without consolation, the Felicity they have lost by their own Fault.

The Ichem, being less guilty, because they had sinn'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
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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 transient Society, and took the Place of Justice, Friendship, and divine Love, which unites the heavenly Spirits.

Divers other Changes happen'd in this mortal Abode, suitable to the State of Souls who suffer, and deserve to suffer, and are to be cur'd by their Sufferings.

In the End, the great Prophet, whom we call the Messiah, will come and renew the Face of the Earth. It is He, who is the Head, and
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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 Appearance. It is He, who is call'd every where The Desire of Nations; because he has been imperfectly known to them, by an antient Tradition, with the Origin of which they are unacquainted. To conclude, it is He, who will come in Triumph upon the Clouds, to restore the Universe to its primitive Splendor and Felicity. The Foundation of the whole Law, and of all the Prophecies, is the Idea of A Nature, pure in its Origin.
Cyrus, almost transported with hearing this Account, was unwilling to interrupt the Philosopher; but seeing that he had done speaking, he said, 'You give me a much higher Idea of the Divinity, than the Philosophers of other Nations. They have represented the first Principle to me, only as a sovereign Intellect, who separated and reduc'd to Order, the Chaos of an eternal Matter. But you teach me, that He who is, has not only regularly dispos'd that Matter, but produc'd it; that he has given it Being, as well as Motion; and has fill'd his Immensity with new Substances, as well as new Forms. The Am- letes, Jyngas, Cosmogoges, all the Genii which inhabit the Empyre- um, and all the subordinate Divini- nities, ador'd in other Countries, are
are not Parts of his Sub stance, but Images of his Greatness, and mere Effects of his Power. You shew me, that in all Nature there is but one supreme Deity, who gives Existence, Life and Reason to all Beings. This then is the God of Israel, so superior to those of all other Nations.

I see that the Doctrine of the Persians, Egyptians, and Greeks, concerning the three States of the World, is perfectly conformable to your Theology.

Zoroaster, being instructed in the Sciences of the Gymnosophists, spoke to me of the first Empire of Oromazes, before the Rebellion of Arimanus, 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
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through the Mundane Egg, as a State exempt from Miseries and Passions. Orpheus has sung the golden Age as a State 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 A Country of Shepherds.

The Sibyls have foretold the coming of a Hero, who is to descend from Heaven, to bring back Astræa to the Earth. The Persians call him Mythras; the Egyptians, Orus; the Greeks, 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 prescrib'd Period for re-establishing the Reign of Oromazes, Osiris 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 bestowed on them so fatal a 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,
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 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 away from the
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The true Good. Self-love is inseparable from our Nature. God, in loving himself, essentially loves Order, because he is Order; but the Creature may love itself without loving Order; and hence every created Spirit is necessarily and essentially fallible. To ask why God has made fallible Intelligences, is to ask why he has made them finite, or why he has not created Gods as perfect as himself? A Thing impossible.

Cannot God, continu'd Cyrus, employ his Almighty Power, to force free Intelligences to see and relish Truth?

Under the Empire of God himself, answer'd Eleazer, despotick Rule and Liberty are incompatible. Inclination, Will, and Love, are never forc'd. God does every Thing he pleases in Heaven and upon
upon Earth; but he will not em-
ploy his absolute Power to destroy
the free Nature of intelligent Be-
ings. If he did so, they would
act no longer from Inclination and
Choice, but by Force and Necessi-
ty. They would obey, but they
would not love. Now Love is
what God demands, and it is the
only Worship worthy of him. He
does not require it for any Advan-
tage to himself, but for the Good
of his Creatures. He will have
them happy, and contribute to
their own Happiness; happy by
Love, and by a Love of pure
Choice. It is thus that their Me-
rit augments their Felicity.'

'I begin to understand you, said
Cyrus. Moral Evil does not come
from the supremely good, wise,
and powerful Being, who cannot
be wanting to his Creatures, but
from the Weakness inseparable from
our
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our limited Nature, which may be dazzled and deceiv'd. But what is the Cause of natural Evil?
Might not the Goodness of God have brought back his offending Creatures to Order, without making them suffer? A good Father will never make use of Punishments, when he can gain his Children by Mildness.

I have already told you, answer'd Eleazer, 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 Union with the Creator. We should content our selves with an inferior Happiness, without any Endeavours to attain to the supreme Beatitude of our Nature.

The only Means to give free Beings a Dislike and Detestation of their Disorder, is to make them feel,
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 reform the Criminal. Natural Evil is necessary to cure moral Evil: Suffering is the only Remedy for Sin.'

'I comprehend you, said Cyrus. God could not deprive Spirits of Liberty, without depriving them of Intelligence; nor hinder them from being fallible, without making them infinite; nor restore them after their Fall, but by expiatory Pains, without violating his Justice and Goodness. Exempt from all Passion, he has neither Anger, nor Revenge. He chastises, only to amend; and punishes, only to cure.'
Yes, answered Eleazer, all will suffer more or less, as they are more or less gone astray. Those who have never departed from their Duty, will for ever excel the rest in Knowledge and in Happiness. Those who delay their Return to it, will be always inferior to the other in Perfection and Felicity. The Return of Spirits to their first Principle, resembles the Motion of Bodies towards their Center. The nearer they approach to it, the more their Velocity augments.

This is the Order established by eternal Wisdom, the immutable Law of distributive Justice; from which God cannot deviate, without being essentially 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 Universe. 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 infinitely 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 Understanding of Man can answer, to justify the Ways of God.
It was in this Manner that Eleazer instructed Cyrus. The Hebrew Sage
endeavour'd to justify the incomprehensible Ways of Providence by Reasonings merely philosophical. And what was defective in his Opinions, was set right by the more simple and sublime Instructions of Daniel, who came back to Babylon a few Days after.

It was the Time fix'd by the Prophets for the Deliverance of Nabuchodonosor. His Frenzy ceas'd, and his Reason was restor'd to him. Before he return'd to his Capital, he resolv'd to pay a publick Homage to the God of Israel, in the same Place where he had given the notorious Instance of his Impiety.

He order'd Daniel to assemble the Princes, Magistrates, Governors of Provinces, and all the Nobles of Babylon, and to conduct them to the Plains of Dura, where he had some Years before erected the famous golden Statue. Cloath'd with his
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. Notwithstanding the dreadful Condition to which his Sufferings had reduc'd him, his Countenance has a serene and majestic Air. He turns towards the East, takes off his Diadem, prostrates himself with his Face to the Earth, and pronounces three times the tremendous Name of JEHOVAH!

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"
The Travels of Cyrus. Work of Mens Hands. The Most High, to punish this Excess of Irreligion condemned me to eat Grass with the Beasts for seven whole Years. The Times are accomplish'd. I have lifted up my Eyes to Heaven, and acknowledg'd his Power. My Reason and my Understanding are restored me. Your God, (continued he, turning towards Daniel,) is in Truth the God of Gods, and King of Kings. All the Inhabitants of the Earth are, before him, as nothing, and he does according to his Will both in Heaven and in Earth. His Wisdom is equal to his Power, and all his Ways are full of Justice. Those that walk in Pride he is 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

M 4 Shouts
Shouts of Joy, and fill'd the Air with Acclamations, in Honour of the God of Israel. Nabuchodonosor was conducted back with Pomp to his Capital, and resum'd the Government of his Kingdom. Soon after, he rais'd Daniel to the highest Dignities, and the Jews were honour'd with the first Posts throughout his vast Empire.

Some Days after, Amytis presented Cyrus to Nabuchodonosor, who receiv'd the young Prince in a most friendly Manner, and gave him a favourable Hearing. However, the Nobles of Babylon, who sat in the King's Council, represented to him in very strong Terms; That great Inconveniences might attend the provoking the Median Court, at the present Juncture, when notwithstanding the prudent Conduct of Amytis, during the King's Illness, the Forces of the Kingdom were much lessen'd,
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leffen'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 Cambyses. He represented to him, that the Medes were the only Rivals of his Power in the East; That it could not be for the Interest of the King of Babylon, to let them grow more considerable, by subjecting and oppressing the Persians: but that he should
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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 Cyrus should resolve upon a Rupture.

The Prince of Persia spoke both in publick and private Assemblies, with so much Eloquence and Strength of Reason; he shew'd during the Course of his Negotiation, (which lasted some Months) so much Candor and Truth; he manag'd the Nobles with so much Prudence and Delicacy; that in the End he brought them all over. An Alliance was sworn in a solemn Manner, and Nabuchodonosor continued faithful to it the rest of his Life.

Cyrus being impatient to see the sacred
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Sacred Books of the Jews, which contain'd Oracles relating to his future Greatness, convers'd every Day with Daniel; and the Prophet endeavour'd to instruct the young Prince in the Hebrew Religion. He open'd the Books of Isaiah, which had mention'd Cyrus by Name, a hundred and fifty Years before his Birth, as a Prince whom God had destin'd to be the Conqueror of Asia, and Deliverer of his People.

Cyrus was seiz'd with Astonishment, to see so clear and circumstantial a Prediction, a Thing unknown in other Nations, where the Oracles were always obscure and doubtful.

Eleazer, said he to the Prophet, has already shewn me, that the great Principles of your Religion concerning the three States of the World, agree with those of other Nations. He has given me the Idea
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Idea of a God-Creator, which I have not found among the other Philosophers. He has answer'd all my Difficulties about the Origin of Evil, by the free Nature of Spirits. He shuts the Mouth of Impiety by his sublime Ideas concerning 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 Israel, to answer my Questions. Has your Tradition 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 suit Religion to the Taste of the Philosophers. But they go astray, and lose themselves in a Crowd of un-
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uncertain Opinions. The Origin and Continuance of Evil, under the Government of a good, wise, and powerful Creator, 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 certain that God has permitted Evil, only that he may draw from it an infinite Good; but how he will execute his Purpose, is a secret which no Mortal can penetrate. The Chaldean, the Egyptian, the Greek, and even our Hebrew Philosophers, are puzzled and confounded by the Multiplicity of their own Reasonings upon this Matter. They waste themselves in toiling about those intricate Questions, without being able to unravel them. Who can know the Designs of God, or penetrate into his secret Purposes? Our Thoughts are weak, and our Conjectures vain. The Body weighs down
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down the Soul, and will not suffer it to reach those Heights to which it fondly aspires.

The Curiosity of seeing into every Thing, explaining every Thing, and adjusting it to our weak Ideas, is the most dangerous Disease of the human Mind. The most sublime Act of our feeble Reason, is to keep it self silent before the Sovereign Reason, to submit, and to leave to God the Care of justifying, one Day, the incomprehensible 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 Doctrine 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 follow'd close upon Crimes, and Men were condemn'd to a State of Pain and Misery, in order to make them breathe perpetually after a better Life.

For the first Ages after the Fall, Religion was not written. The moral Part of it was found in Reason it self, and the Mysteries of it were transmitted by Tradition from the Antients. As Men liv'd then several Ages, it was easy to preserve that Tradition in its Purity.

But
But the sublime Knowledge of the first Men having serv'd only to increase the Corruption of their Hearts, the whole Race of Man-kind, except one Family, was 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 spoilt by this Inundation. The Herbs and Fruits had no longer the same Virtue. The Air, loaded with an excessive Moisture, strengthen'd the Principles of Corruption, and the Life of Man was shortned.

From
The Descendants of Noah, who spread themselves over the Face of the whole Earth, quickly forgot him who made them; they corrupted their Ways, and gave themselves up to all Wickedness.

It was then that the Eternal chose a peculiar People to be the Depositary of Religion, Morality, and all divine Truths, that they might not be debas'd, and intirely obscur'd, by the Imagination, Passions, and vain Reasonings of Men.

Abraham, by his Faith and Obedience, was found worthy to be the Head and the Father of this happy People. The Most High promised him, That his Posterity should be multiplied as the Stars of Heaven; That they should one Day possess the Land of Canaan;
and That of his Seed should come the Messiah, in the fulness of time.

The rising Family of this Patriarch, feeble in its Beginnings, go down to Egypt, where they become very numerous, awaken the Jealousy of the Egyptians, and are reduced to a State of Slavery. But having been tried and purified by all Sorts of Afflictions, for the Space of 200 Years, God raises up Moses to deliver them.

The Most High, after having inspired our Deliverer with the purest Wisdom, lends him his Almighty Power to prove his divine Mission by the most signal Wonders. These Wonders are nothing less than a frequent and instantaneous changing of the Order and Course of Nature.

The haughty King of Egypt refuses to obey the Orders of the
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Almighty. Moses terrifies his Court with repeated Signs of the Vengeance of Heaven. He stretches out his Arm, and ten mortal Wounds make the Kingdom feel its Power. Rivers are turn'd into Blood; swarms of venomous Insects spread everywhere. Diseases and Death's prodigious Lightnings, with Storms of Hail, destroy Men, Beasts and Plants; a thick Darkness hides for three Days, all the Luminaries of Heaven; and an exterminating Angel destroys in one Night all the First-born of Egypt.

At length the People of God leave the Land of their Captivity. Pharaoh pursues them with a formidable Army. A Pillar of Fire is out Guide by Night, and a thick Cloud by Day conceals our March from the Pursuers. Moses speaks, the Sea divides, the Israelites go through it on dry Ground, and are no sooner

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sooner pass'd than the Sea returns to its Strength, and its impetuous Waves swallow up the Infidel Nation.

Our Fathers wander in the Desert, where they suffer Hunger, Thirst, and the Inclemency of the Seasons. They murmur against God. Moses speaks again: A marvellous Food descends from Heaven; dry Rocks become Fountains of living Water; the Earth opens and swallows up those, who refuse to believe the Promises, unless they see their Accomplishment.

It is in Solitude that God speaks to the Heart of Man; and it was in this Desert, that he himself published his holy Law, and dictated all the Rites, Statutes, and Sacrifices of our Religion. He calls up our Conductor to the Top of Mount Sinai; the Mountain trembles, and the Voice of the Eternal is heard in
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in Thunders and Lightnings. He displays his dreadful Power to make an Impression upon Hearts, more disposed to be affected by Fear than Love.

But the GOD appears no less in the Wonders of his Goodness, than in those of his Power. The High and Lofty One, who inhabits Eternity, condescends to dwell amongst the Children of Israel, and to direct them in all their Ways. A moveable Sanctuary, the Ark of the Covenant, is form'd and erected by his Order, and the Altar is sanctified by the Presence of the Glory of THE MOST HIGH.

The Rays of a Heavenly Light encompas the Tabernacle; God sits between the Cherubim, and from thence declares his Will.

After this, our great Lawgiver,
by the Command of God himself, commits to Writing our Law and our History, the everlasting Proofs of his supreme Goodness, and of our Ingratitude. Moses, before his Death, puts this Book into the Hands of all the People. It was necessary at every instant to consult it, in Order to know not only the Religious, but Civil Laws. Each Hebrew is obliged to read it over once a Year, and to transcribe the whole, at least once in his Life. It was impossible to alter or corrupt these sacred Annals, without the Imposture's being discovered and punish'd as High Treason against God, and an Attempt against the Civil Authority.

Moses dies: our Fathers leave the Desert; Nature is obedient to the Voice of Joshua, our new Conductor; Rivers run back to their Fountain-head; the Sun suspends its Course;
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Course; the Walls of a strong City fall down at the Approach of the Ark; and the most courageous and warlike Nations fly before the triumphant Armies of Israel, who at length take Possession of the promised Land.

Scarce is this ungrateful and inconstant People settled in that Land of Delights, but they grow weary of being under the immediate Government of Jehovah, and are desirous of having a King to go before them, like the Nations about them. God gives them a King in his Anger. Saul is the first of our Monarchs; he proves disobedient, and is rejected. He is succeeded by David, the Man after God's own Heart, who extends his Conquests, and the Throne is established in his Family; yet he is not permitted to build a Temple to the Lord at Jerusalem. This
Favour is reserv’d for Solomon his Son, the wiliest and most pacifick of our Princes. He erects a stupendous Structure upon Mount Zion: The God of Peace fixes his Habitation there. The Miracle of the Ark is perpetuated, the Glory of the Divine Majesty fills the Sanctuary, and Oracles are heard from The Most Holy Place, as often as the High Priest goes thither to enquire of the Lord.

In order to perpetuate the Memory of so many Miracles, and to demonstrate the Truth of them to all future Ages, Moses, Joshua, our Judges, and our Kings establish solemn Festivals and august Ceremonies. A whole Nation concurs loudly, and successively to give Testimony to them by the most publick and lasting Monuments.

While the Israelites persevere in their
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their Obedience, The Lord of Hosts is their Protector, and renders them invincible as he had promised; but as soon as they depart from the Law of their God, he gives them up a Prey to their fierce Enemies. Nevertheless he chastises them like a Father, and does not utterly forsake them. In every Age he raises up Prophets, who threaten, instruct, and reform us. These Sages being separated from all Terrestrial Pleasures unite themselves to the Sovereign Truth. The Eyes of the Soul which have been shut since the Origin of Evil, are open'd in these Divine Men to look into the Counsels of Providence, and to know all its Secrets.

The heavy Judgments of God fall often upon the stubborn and untractable Hebrews, and as often this chosen People is brought back by the Prophets to own and adore the
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...the God of their Fathers. At length they are wholly carried away by that wretched Inclination in all Mortals to corporalize the Deity, and to form to themselves a God with Passions like their own. The God of Abraham, faithful in his Threatenings as in his Promises, has humbled us for many Years under the Yoke of Nabuchodonosor. Jerusalem is become desolate, and the Holy Temple a Heap of Stones. Vagabonds and Captives in a strange Land, we wander upon the Banks of the Euphrates, and silently mourn, when we remember Sion.

...But God having first made use of that proud Conqueror to accomplish his eternal Purposes, then abased him in his Anger. You have been Witness both of his Punishment and his Deliverance. Nevertheless the Measure of the Divine Judgments upon the Race of...
Jacob is not yet fill'd up: It is you, O Cyrus, who are ordain'd, by The Most High to be their Deliverer. Jerusalem will be re-peopled, the House of the Lord re-built; and the Glory of the latter Temple, which will one Day be honoured with the Presence of the Messiah, shall be greater than the Glory of the former.

The Prince of Persia was astonish'd at this Discourse. His Mind fluctuated between so many Proofs and so much Obscurity. He saw the Truth only through a Cloud, and did not yet comprehend the Grandeur and Dignity of the Hebrew Law; and therefore said to Daniel,

But what is the Design of this Law, dictated by God himself with so much Pomp, preserved by your Fore-Fathers with so much Care, renew'd and confirm'd by your Prophets with
The Design of the Law and the Prophets, reply'd Daniel, and of all the Parts of our Worship, is to shew, That all Creatures were pure in their Original, and had nothing contagious or mortal in them; That all Men are at present born sick, corrupt, and ignorant, even to the Degree of not knowing their Disease; and That human Nature cannot be restor'd to its Perfection, but by the Coming of a Messiah. All the Ceremonies and Sacrifices of our Religion are but the Shadows of these three Celestial Truths. The History of our Nation is writ with such divine Art, that the Facts, strictly true in themselves, are likewise Images of those other Truths. The Bondage of the Israelites in Egypt; their
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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 Letter, are sometimes offended: They find Expressions, which seem too much to humanize, and even to corporalize, the Divinity. But the true Sage penetrates their profound Meaning, and discovers Mysteries of the highest Wisdom.

These three Ideas, the Traces of which are to be observ'd in all Religions, have been transmitted from Age to Age, from the Deluge to our Time. Noah taught them to his Children, whose Posterity spread them afterwards over all the Earth. But in passing from Mouth to Mouth, they have been alter'd
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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 antient Truths have been no where preserv'd in their perfect Purity, except in the Oracles written by our Law-giver, our Historians, and our Prophets.

But this is not all. There is a Mystery peculiar to our Religion, of which I would not speak to you, O Cyrus, if you were not the Anointed of The Most High, and his Servant, chosen for the Deliverance of his People,
The Prophecies mention two Advents of the Messiah: One in Suffering; the other in Glory. The Desire of all Nations will, many Ages before his triumphant Appearance in the Clouds, live here upon Earth in a State of Humiliation. He will expiate Sin by the Sacrifice of himself, before he restores the Universe to its primitive Splendor.

God has no need of a bloody Victim to appease his Wrath. But he would offend his Justice, if he pardon'd the Criminal without shewing his Abhorrence of the Crime. This is what the Messiah will do. The great Emanuel, God-Man, will descend upon Earth, to shew by his Sufferings the infinite Aversion of The Most High, to the Violation of Order. 'Tis thus that he will reconcile the divine Justice and Mercy.

I see
I see from far that Day which will be the Consolation of the Just; and the Joy of Angels. All the heavenly Powers, all the Spirits who inhabit Immensity, will be present at this Mystery, and adore its Depth. Mortals will see 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 against what they understand not. Nay,
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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 Prophecies 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
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Authority of which is incontestable. Your Law-giver 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.

* See Theodoret de fide.
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In the mean while be content with knowing that the God of Israel loves you, will go before you, and will accomplish his Will by you. Make haste to verify his Oracles, and return with Speed to Persia, where your Presence is necessary.

The young Hero, soon after, left Babylon, and the Year following Nabuchodonosor dy'd. His Successors broke the Alliance sworn between the Assyrians and Persians. Cyrus spent twenty whole Years in War with the Assyrian Kings and their Allies. At length he took Babylon, which made him Master of all the East, from the River Indus to Greece, and from the Caspian Sea to Egypt.

In the Midst of his Wars and Victories, he never forgot the Instructions of the Prophet: But seeing the Oracles of Isaiah accom-
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plish'd, chose Daniel for his first Minister, deliver'd the Hebrews from their Captivity, and loudly acknowledg'd the God of Israel by this solemn Edict, for Rebuilding the Temple of Jerusalem.

Thus faith 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.

FINIS.
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 Hypothese : c'est ce qu'on eprouve en lisant les ouvrages de Scaliger, de Petau, d'Usser, de Marsham, de l'Evêque de Meaux, & de Prideaux.

Dans votre ouvrage, Monsieur, vous avez fagement evité 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 lui même dans sa retraitte
A LETTER from Mr. Freret (Member of the Academy of Inscriptions at Paris) to the Author, concerning the Chronology of his Work.

SIR,

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

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

You have preserved this Prince's War with his Grandfather Astyages; a War which the Ancients allow to be certain: and Xenophon himself acknowledges it, in his Narrative.
(2)

retraitte des dix milles. Il n’a supprimé ce fait dans sa Cyropédie, que pour ne pas défigurer le portrait de Cyrus par une Guerre qu’il croyoit contraire aux devoirs de la nature. Prideaux après Xenophon a cru la devoir supprimer aussi. Marsham a imaginé un véritable Roman, & a supposé deux différents Royaumes des Medes sur lesquels regnoient en même temps deux Astyages, l’un grand Père 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 Caractère de votre Héros.

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

Comme cet Historien n’avoit en vue pour former son Héros que les Vertus Militaires & les Qualités d’un bon Citoyen ; il ne trouva point dans le plan de son ouvrage les mêmes ressources que vous avez eûes pour remplir la Jeunesse de Cyrus. Il ne pensa, ni à luy donner des principes sûrs pour le garantir des dangers, qui assiégent la vertu des Princes ; ni à le premunir contre la Corruption des faux politiques, & des faux philo-
tative 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.

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
philosophes ; deux Genres de Corruption dont les suites sont également funestes pour la Société.

Xenophon élevé dans la Grèce ne connaissait que les Rouyames de Sparte & de Macedoine, où les Roys n'étoient à proprement parler que les premiers Citoyens de l'Etat, & où les Magistrats étoient leurs Collegues plutot que leurs ministres. Il n'imaginoit point les abus du despotisme, & n'avait point pensé à les prévenir. Dans votre plan, comme il s'agit de former un Roy plutôt qu'un Conquerant, & un prince qui sache encore mieux rendre les peuples heureux sous son Gouvernement, que les contraindre à se soumettre à ses loix, vous avez trouvé de quoy remplir la Jeunesse de Cyrus en le faisant voyager sans rien deranger dans la véritable Chronologie.

Cyrus est mort l'an 218 de Nabonassar, 530 ans avant Jesus Christ. C'est un point que je ne m'arreteray pas à prouver. Il est constant parmi tous les Chronologistes. Ce Prince etoit alors âgé de 70 ans, selon Dinon, auteur d'une Histoire de Perse très estimée ; (a) donc il etoit 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

(a) Cic. de Divin. Lib I. C. 23.
ruption of false Politicks and false Philosophy, which are, in their consequences, equally fatal to Society.

Xenophon having been educated in Greece, was acquainted only with the Kingdoms of Sparta and Macedon, whose Kings were, properly speaking, nothing more than the chief Persons in the State; and the Magistrates were rather their Colleges, than their Ministers. He had no Notion of the Abuses of despotic 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 Dison, the Author of a celebrated History (1) of Persia. He was therefore born in the 148th Year of Nabonassar, 600, or 599 Years before Christ. He had reigned, according to the Astronomical Canon,

(1) Cic. de Divin. B. 1. ch. 23.
La prise de Sardis tombe suivant Sosicrate dans Diogene Laerce (b) & suivant Solin (c) à la quatrième année de la Cinquième huitième Olympiade. Selon Eusèbe, c'est la première année de la même Olympiade. Cette année est donc la 545 ou la 548 avant l'Ère Chretienne la 52 ou la 55 de la Vie de Cyrus.

Il avait régné 30 ans sur les Medes & sur les Perses, selon Herodote & Ctesias, ayant 40 ans lors qu'il monta sur le throne, selon le témoignage précis de Dinon, ce qui donne pour l'Époque du commencement de son règne l'an 188 de Nabonassar, & la première année de la 55 Olympiade, 560 ans avant Jésus Christ.

Eusèbe nous apprend que cette même année de la 55 Olympiade etoit celle ou tous les Chronologistes s'accordoient à placer le commencement du règne de Cyrus sur les Medes & sur les Perses. (d) L'histoire ne nous apprend point combien avait duré la Guerre de Cyrus contre les Medes ni de quels Evenemens avoient été remplis les 40 premières années de sa Vie, & vous avez

(b) Diog. Laerce Liv. I. periand. (c) Cap. VIII.
(c) Eusèb. prepar. Evang. Lib. X.,
nine Tears at Babylon. This City was therefore taken in the 61st Year of his Age, the 209th of Nabonassar, and the 539th before Christ.

Sardis was taken, according to Sosicrates in Diogenes Laertius, and according to Solinus, in the 4th Year, of the 58th Olympiad; but according to Eusebius, in the first Year of that Olympiad: and consequent-ly, 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 Chronolo-gists agreed in placing the Beginning of Cy-rus's Reign over the Medes and Persians, in this Year of the 55th Olympiad. But Hi-storians 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 there-fore at full Liberty to fill up this Space,


with
le champ libre pour imaginer tous ceux qui conviendront au but que vous vous êtes proposé. Votre Chronologie est donc non seulement conforme à celle des Grecs, & des Perses, mais encore à celle des Babyloniens.

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 adolescents & 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 soumit 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 regné à Babylone après lui font les 28 années d'anachronisme dont j'ai parlé plus haut.

Le reste de la Chronologie de Xenophon est indifférent à votre ouvrage. Cet Historien
with whatever you judge most proper to your Design; and your Chronology is not only agreeable to that of the Greeks and Persians, but likewise to that of the Babylonians.

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

According to him, Cyrus enter'd Media at the Head of 30000 Men, when he was 28 Years of Age; subdued the Armenians at 29; marched against the Lydians, and took Sardis, at 30; and made himself Master of Babylon, at 33, about the Year 567. This is the 179th Year of Nabonassar, and the 36th of Nabuchodonosor, who reigned seven Years after it. These 7 Years added to the 21 Years of the four Kings who reigned in Babylon after him, make the 28 Years of the Anachronism abovementioned.

The rest of Xenophon's Chronology is of no Importance to your Work. He does not
rien ne détermine pas le temps de la mort de Mandane, ni de Cambyse, & vous a laissé une pleine liberté de placer ces Événements 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 avait commencé la septième année du règne de ce Prince, comme Joseph l'avait lu dans les annales Pheniciennes. Le prophète Ezechiel l'année même de la prise de Jérusalem qui eût la 18 de Nabucodonosor menace Tyr d'une ruine prochaine ; donc elle n'était pas encore prise. Cyrus avait alors 15 ans ; Or comme le temps où il retrouve Amenophis à Tyr peut aller jusqu'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 ici aucun anachronisme.

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

La déportation de Joachim arriva la 8 année du règne de Nabucodonosor sur la Judée & la quatrième de son règne à Babylone.
not determine the time of the Death, either of Mandana, or Cambyses; 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 Phoenician Annals, which Josephus had read. In the Year Jerusalem was taken, which was the 18th Year of Nabuchodonosor, the Prophet Ezechiel threatens Tyre with approaching ruin; it therefore was not taken at that time. Cyrus was then 15 Years of Age. Now, as the Time when Cyrus met with Amenophis again at Tyre, might be about 15 Years later than this; and as the Travels of Cyrus are all placed between the 28th and 32d Year of his Age; you are therefore guilty of no Anachronism in this particular.

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

Jehoiachin was carried into Captivity, in the 8th Year of Nabuchodonosor's reign over Judea, and the 4th of his reign in Babylon;
bvlone; c'est à dire l'an 148 de Nabonassar, 600 avant J. Christ, & l'année même de la naissance de Cyrus.

Nous lisons dans Jeremie (a) & dans le 4ème livre des Roys (b) que la 37e année de la deportation de Joachim, Evilmerodac monta sur le Trône de Babylone & tira Joachim de prison pour l'admettre à la Table, & le combler d'honneurs. Cette année etoit la 184e de Nabonassar, la 564e avant J. C. & la 37e de la Vie de Cyrus, cependant Nabucodonosor etoit encore vivant puis-qu'il n'est mort que l'an 186e de Nabonassar à la 39e de Cyrus. Donc non seulement Evilmerodac est monté sur le trône du vivant de son pere, mais il gouvernoit sans le consulter avec assez d'Indépendance, pour ne pas craindre de l'irriter, en tenant une conduite opposée à la sienne, & en comblant d'honneurs un Prince qu'il avoit toujours retenu dans les fers. Berosse donne 10 ans de Regne a ce Prince qu'il nomme Evilmaradoch. Le Canon astronomique lui en donne seulement deux & le nomme Ilovarodam. L'Ecriture, le fait monter sur le throne trois ans avant la morte de son pere.

Tous ces embarras disparaîtront si l'on suppose que la demence de Nabucodonos-

(a) Chap. LII. ver. 31. (b) Chap. XXV. ver. 27.
that is, the 148th Year of Nabonassar, 600 Years before Christ, and the Year Cyrus was born.

We are told in Jeremiah (5) and in the (6) second Book of Kings, that in the 37th Year of Jehoiachin's Captivity, Evilmerodach ascended the Throne of Babylon, took Jehoiachin out of Prison, admitted him to his own Table, and bestowed many Honours upon him. This was the 148th Year of Nabonassar, the 564th before Christ, and the 37th of Cyrus's Age; at which time Nabuchodonosor was yet alive, since he did not die till the 188th of Nabonassar, and the 39th of Cyrus. Evilmerodach therefore did not only mount the Throne in his Father's Lifetime, but he governed without consulting him, and with so little dependance upon him, as not to fear provoking him, by taking quite different Measures from his, and heaping Honours on a Prince, whom his Father had all along kept in Fetters. Berosus makes the Prince, whom he calls Evilmerodach to have reigned 10 Years. The Astronomical Canon allows him but two, and calls him Illovarodam. 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.
for a commencé 8 ans avant sa mort & que des lors son fils Evilmerodac fut regardé comme Roy, se mit à la tête des Conseils, & gouverna l'Empire avec les ministres de son père. Ces 8 ans joints aux deux qu'il regna seul après la mort de Nabucodonosor font les dix ans de Berosé. L'Écriture sainte commence plus tard son règne, & sans doute du temps auquel il se débarrassa des ministres dont les conseils le gênaient : ce qui n'arriva que la troisième année avant la mort de Nabucodonosor. La démence de ce Prince ne dura que sept ans, & ayant recouvert son bon sens, il gouverna par lui-même & donna un Édit en faveur des Juifs qui est rapporté dans Daniel. Ou n'avait jamais cessé de mettre son nom dans les actes publics; c'est pour cela que le Canon astronomique ne donne que deux ans de Règne à son fils Illvarodam. Ce Canon avait été dressé sur les actes publics.

La démence de Nabucodonosor a dû produire de grandes révolutions à la Cour de Babylone, & nous pouvons nons en former une Idée, sur ce qui se passa à la Cour de France pendant celle de Charles VI. où les affaires étoient tantot entre les mains de sa femme, tantot entre celles de ses Enfans, tantot entre celles des Grands Seigneurs & des Princes de son Sang.
began 8 Tears before his Death, and that
his Son Evilmecrodac 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 Tears, joined with the two he reigned
alone after his Father's Death, make up
the 10 Tears of Berosus. The Holy Scrip-
tures 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 Na-
buchodonosor. This Prince's Madness con-
tinued but 7 Tears; after that time he re-
covered his Senses, reassumed the govern-
ment, 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 Ilova-
rodam to have reigned but 2 Tears. This
Canon was drawn up from the publick Acts.

Nabuchodonosor's Madness must have
produced great Revolutions, in the Court of
Babylon, and we may form an Idea of them,
from what passed at the Court of France,
during that of Charles VI: when the Ma-
agement of Affairs was sometimes lodged
in the Hands of the Queen, sometimes in
those of her Children, and sometimes in
those of the great Lords and Princes of
the Blood.
Suivant cette Supposition également simple & nécessaire la demence de Nabucodonosor sera arrivée l'an de Nabonassar 179, avant J. C. 569e & la 32e. année de la Vie de Cyrus. Ce Prince doit en avoir été instruit, car cet Evenement etoit d'une grande Importance. On ne peut meme douter qu'il n'ait influé dans la Guerre des Medes & des Peres. Les Babyloniens etoient alliez des Medes & de leurs Roys, car Nabucodonosor avoit Epousè une Fille d'Astyages. Ils auroient pris quelque part a cette Guerre, sans la Mediation d'Amytis, qu'on peut supposer avoir travaille à concilier les Medes & les Peres; sans la foiblefse 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 reduit dans cet Etat deplorable etoit bien capable d'instruire Cyrus, & vous avez eût 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 etoit 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 & Soranès, que Cambyse fait la Guerre aux Medes.
Upon this Supposition, which is both easy and necessary, Nabuchodonosor's Madness will have happened, in the 179 Year of Nabonassar, the 569th before Christ, and the 32d of Cyrus. This Prince must have been informed of that Event, for it was of great Importance to him to know it. It is not to be doubted but it had its Influence in the War of the Medes and Persians. The Babylonians were allied to the Medes and their Kings: For Nabuchodonosor had married a Daughter of Astyages. They would have taken some Part in this War, (had it not been for the Mediation of Amytis; whom we may suppose to have labour'd to reconcile the Medes and Persians;) the Weakness of the Babylonian Government; occasioned by the Madness of the King, and the Divisions which prevailed at Court, among the different Parties, who contended for the Direction of Affairs.

The Sight of so famous a Conqueror reduced to so deplorable a Condition, must have been a very proper Spectacle for the Instruction of Cyrus, and you had great Reason not to neglect it. He returned from his Travels, according to your Chronology, about the 32d Year of his Age, after Nabuchodonosor's Madness had already seized him. Cyrus spent 7 Years, under his Father's Government, in Persia, during which Time, all the Intrigues between Cyaxares and Soranes were carried on; Cambyses made
Médés ; qu'Astyages meurt & que Cyrus va à Babylone pour negotier avec Amytis vers la fin de la Maladie de Nabucodonosor. Ce Temps est bien choisi 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 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 font opposer 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 celuy de Zardouscht par les Orientaux, Mr. Prideaux le fait Contemporain de Cambyse & de Darius fils d'Hystaspe. Mais Il y a beaucoup d'apparence qu'il etoit un peu plus ancien.

Les Orientaux comme on le peut voir dans l'Ouvrage de Mr. Hyde le font viure sous Guystaspes
made War with the Medes; Astyages died and Cyrus went to Babylon, to negotiate Affairs with Amytis, a little before Nabuchodonosor's Madness left him. This time was judiciously chosen, to make the Sight more affecting and instructive.

Your Chronology, with regard to political Affairs, and the Revolutions which happened in Cyrus's Time, is therefore perfectly agreeable to that of the Greeks, Babylonians, and Hebrews. Let us now enquire, whether the Great Men, whom you make Cyrus to have seen in his Travels; were his Cotemporaries. You may indeed be allowed a greater Liberty in this Case than in the former.

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

The Eastern Writers, as may be seen in Dr. Hyde's Work, make him to have lived under
Gustaspes, ou Hystaspes père de Darab qui est le Darius premier des Grecs. Ce Gustaspes etoit plus âgé que Cyrus, & pouvoit etre le meme que celuy que vous faites son Gouverneur. D'où il suit necessairement que la reforme de la Religion des Mages a du se faire pendant le Regne de ce Prince, & que c'etoit alors que Zoroaæter vivoit. La Reforme faite par Darius suppose que les Mages s'etoient arrogês une tres grande Autorité dont il les depouilla. Il altera meme la pureté de la Religion de Zoroaætre par le melange de l'Idolâtrie 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 resultera des faits qui sont communs aux Grecs, & aux Historiens Persans & Arabes.

Cyrus a pû épouser Cassandane a l'Age de 18 ans, & vivre avec elle neuf ou dix ans; de cette façon il a pû passer en Egypte vers la 29e Année de son Age. Votre Chronologie s'accorde parfaitement avec l'Age d'Amalîs. Son Regne a finy de l'aven de tous le Chronologistes un an avant l'Expedition de Cambysce, c'est à dire vers l'an 525 avant J. Christ, & la 63e Olympiade. Herodote ne donne que 44 ans de durée
under Gustaspes or Hystaspes, the Father of Darab, who is the first Darius of the Greeks. This Gustaspes was older than Cyrus, and may have been the same Person, whom you make his Governor. Whence it necessarily follows, that the Reformation of the Religion of the Magi must have been made during his Reign, and that Zoroaster lived at that Time. The Reformation made by Darius supposes that the Magi had assumed to themselves very great Authority, which he took away from them. He likewise corrupted the Purity of Zoroaster's Religion, by a Mixture of foreign Idolatry. In his Reign, the Worship of Anaitis was first brought into Persia, contrary to the Hypothesis 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 Cambyses's Expedition, that is about the 525th Year before Christ, and the 63rd Olympiad. Herodotus makes his Reign to have lasted
durée au Regne d'Amasis, & par Consecuent il le fait commencer en l'année 569 avant Jesus Christ & à la 52 Olympiade, vers la 30e année de Cyrus.

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

Apries vivoit encore peu après la prise de Jerufalem puisque le Prophet Jeremie (?) prédit la 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 36e avant la fin d'Amasis, & montre que les Divisions de l'Egypte avoient deja commencé. Dans votre Systeme Amasis etoit maitre tranquille de toute l'Egypte lors que Cyrus y passa, & il y avoit deja plusieurs années qu'Apries etoit mort. Ce qui est conforme à l'Histoire profane & sacrée; Cyrus ayant 28 à 30 ans lors de ses Voyages.

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

(?) Chap. XLIV. ver. derni.
lasted 44 Tears; and consequently places the beginning of it in the 569th Year before Christ, and the 52d Olympiad, and about the 30th Year of Cyrus.

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

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

(7) xlv. the last Verse.

nachro-
Chilon etoit déjà avancé en Age au Temps de la 52e 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 30e année de Cyrus. Le Temps de son Ephorat est postérieur, Pamphyla le plaçoit à la 56e Olympiade, mais ce passage est manifestement corrompu. L'annoyme Auteur de la Chronologie des Olympiades determine le Temps de la Magistrature de Chilon par celuy de l'Archontat d'Euthydemes à Athens, c'est a dire par l'année 81 avant le passage de Xerxes selon la Chronologie (c) des Marbres d'Arondel. Ce qui donne l'an 561 avant J. Christ, & la 38 année de Cyrus, ce qui s'accorde parfaitement avec votre Chronologie ; car huit ans auparavant, Cyrus a pû voir Chilon en passant à Sparte, à l'Age de 30 ans.

Periandre mourut, selon Sosicrate (d) à la fin de la 48 Olympiade l'an 585, & la 16e année de Cyrus. Les Anciens nous apprennent qu'il avoir regné 40 ans & qu'il avoir 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

nachronism, will not exceed 12, or 14, Tears.

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

Periander died, according to (10) Sosicrates, 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 Tears, and began to flourish about the 38th Olympiad. You postpone his Death 12, or 14 Tears; but as you do this, only to

(10) Diog. Laert B. I.
rendre Cyrus témoin de sa mort désespérée ;

L'Anachronisme fait une beauté, & il est

dailleurs peu Important.

La Royauté de Pisistrate sur les Athéniens n'a commencé que l'an 560 avant J.-Christ

71 ans avant la Bataille de Marathon selon Thucydide (*) & 100 ans avant la Tyrannie des 400 à Athènes. Cyrus avait alors 40 ans ; ce n'est qu'un Anachronisme de 9 à 10 ans. Il n'y en a point à regard de Solon. Son Archontat & sa Réformation du Gouvernement d'Athènes sont de l'an 597 & la 3e année de l'Olympiade 46e. (f) Il passa un Temps considérable à Voyager & ne revint à Athènes que dans un âge avancé qui ne lui permettoit plus de se mêler des Affaires publiques. Il mourut âgé de 80 ans, la seconde année du Règne de Pisistrate selon Phanias d'Erebe, & la 41e année de la Vie de Cyrus. Ce Prince a très facilement pu s'entretenir avec lui neuf ou dix ans auparavant.

Vous devez être également tranquille sur le Synchronisme de Pythagore & de Cyrus. Denys d'Halicarnasse nous apprend (5) que ce fut seulement vers la 50e Olympiade qu'il

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, 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 the 46th Olympiad. He spent a considerable Time in travelling, and did not return to Athens, till he was advanced in Years; which would not suffer him to be concerned in publick Affairs any more. He died at the Age of 80 Years, in the second Year of Pisistratus's Reign, according to Phanias of Eretea, 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 Halicarnassus tells us, (13) that the former went

passa en Italie, c'est adire vers l'an 577. Il se fent du mot (environ) κατὰ, ce qui montre que ce terme se peut etendre. En effet Diogene Laerce nous montre qu'il fleurissait vers la 60e Olympiade. C'est a dire 40 ans après, & 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 etoit le meme que celuy qui se presenta aux Jeux Olympiques pour Combattre parmy les Enfans & qui ayant été rejetté demanda a etre receu parmy les Hommes, & remporta le prix la 48e Olympiade, il avoit 16 ou 17 ans en 585 & n'etoit 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 eté de retour de ses Voyages, & en etat de conferer avec Cyrus, lors que ce Prince passa dans la Grece en 565. Or c'est ce que l'on ne fauroit vous refuser dans aucun de ces Systemes qui partagent les favans fur le Temps de Pythagore.

Vous
into Italy, about the 50th Olympiad, that is, about the 577th Year before Christ. He makes use of the Word ὡς (about) which shews that this date need not be strictly taken. And indeed, Diogenes Laertius shews us, that he flourished about the 60th Olympiad, that is, about 40 Years after; which if we understand of the Time of his Death, which was at the Age of 80, he will then have been 50 Years old, when he went into Italy; and he will appear to have been born, about the 520th Year before Christ: if Pythagoras the Philosopher be the same with him, who offered to fight, at the Olympic Games, among the Children, and upon being rejected, desired to be received among the Men, and gained the Prize, in the 48th Olympiad. He was 16 or 17, in the Year 585 before Christ, and was scarce older than Cyrus. This is the Opinion of Dr. Bentley, who is able to defend himself against all the Objections, which have been made to him. But, without enting into this Dispute, it is sufficient for your Vindication, that Pythagoras was returned from his Travels, and capable of conferring with Cyrus, when this Prince went into Greece, in the Year 565 before Christ; which cannot be denied, on any of the different Systems, which the Learned have formed, concerning the Time of Pythagoras's Life.
Vous êtes encore fondé à le mettre aux mains avec Anaximandre. Ce Philosophe a dû voir Pythagore quoiqu'il fût plus âgé que luy, ayant 64 ans la seconde année de la 48e Olympiade, selon le témoignage d'Apollodore dans Diogenes Laërce. C'est à dire l'an 585. Et c'est encore une beauté dans votre ouvrage de voir le jeune Pythagore triompher des Sophismes du Materialisme. On ne peut douter que le Philosophe Milesien n'ait été le premier Auteur de la Doctrine des Atomistes. Selon le témoignage d'Aristote, de Cicéron, de Plutarque, & de Simplicius, le τὸ ἀτομικὸν d'Anaximandre était une Matière infinie. Sa Doctrine est la même que celle de Spinoza.

Vous voyez, Monsieur, que la Complaisance n'avait aucune part à l'Approbation que j'ay donnée à la Chronologie de votre ouvrage. Vous n'aviez pas besoin d'une attention si scrupuleuse au Vray, vous pouvez vous contenter au vrai semblable. La Nature de votre ouvrage n'en exigeoit pas d'avantage. Je suis persuadé cependant que cette Exactitude ajoutera de nouvelles beautés aux yeux de ceux qui sont instruits de l'ancien.

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

Thus, you see, Sir, that Complaisance has no part in my Approbation of the Chronology of your Book. You need not have adhered so scrupulously to Truth, you might have contented your self with Probability. The nature of your Work did not require more. Nevertheless this Exactness will, I am persuaded, give it new Beauties, in the Opinion of those who are versed in ancient History. Exactness is not necessarily excluded

(16) Placit. Phil. B. I. Ch. 3. (17) Comment. in Epist.
(17)

ent Histoire l'Exactitude n'est pas incompatible avec l'Agrement, & ne produit la Secheresse que dans les Esprits froids & pendants.

Je suis avec, &c.
excluded from Works of Wit and Imagination; It produces Drinss, only when a Writer is of a cold and heavy Genius.

I am, &c.
A DISCOURSE UPON THE THEOLOGY AND MYTHOLOGY OF THE ANTIENTS.

My 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
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often from the principal Story, I thought it would be more agreeable to the Reader to digest them into the Form of a Discourse, which I divide into two Parts.

In the first I shall shew, that the Philosophers of all Ages and all Countries have had a Notion of a SUPREME DEITY distinct and different from Matter.

From the second it will appear, that there are Traces of the principal Doctrines of revealed Religion with regard to the three States of Nature to be found in the Mythology of all Nations.

PART
PART I.

Of the Theology of the Antients.

O begin with the Magi or Persian Philosophers: According to the Testimony of Herodotus*, the antient Persians had neither Statues, nor Temples, nor Altars: 'They think it ridiculous, (says this Author,) to fancy, like the Greeks, that the Gods have an human Shape, or derive their Original from Men. They chuse the highest Mountains for the Place

of their Sacrifice: They use neither 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 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, Ormazdes, or the Principle of Light that
that produced every thing, and worketh all in all*. They admitted however another God, but of an inferior Nature and Order, whom they called *Mythras* or the *Middle God*. They did not think him a Being co-eternal with the supreme Divinity, but the first Production of his Power, the chief of all Spirits, and placed by him in Authority over them. This will appear from the following Passages.

The finest Definition we have of the Deity among all the Writings of the Antients, is that of *Zoroaifter*. 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

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in a Book of *Zoroaster* that was extant in his Time, and known by the Title of *The Sacred Collection of Persian Monuments.*

† 'God is the first of all incorruptible Beings, eternal and unbegotten: He is not compounded of Parts. There is none like nor equal to him. He is the Author of all good, and entirely disinterested, the most excellent of all excellent Beings, and the wisest of all intelligent Natures; the Father of Equity, the Parent of good Laws, Self-instructed, Self-sufficient, and the first Former of Nature.'

The modern Writers among the *Arabians* and *Persians,* who have preserved to us what Remains are left of the antient Doctrine of *Zoroaster* among the *Guebrii* or *Worshippers*


R 4 of
Of the Theology of Fire, maintain, that the first Magi admitted only one eternal Principle of all things.

Abulfeda, cited by the famous Dr. Pocock, says, that according to the primitive Doctrine of the Persians*, 'God was prior to both Light and Darkness, and had existed from all Eternity in an adorable Solitude, without any Companion or Rival.'

Saristhani, quoted by Dr. Hyde, says, 'That the first Magi did not look upon the good and evil Principles as both of them co-eternal, but thought that the Light was indeed eternal, and that the Darkness was produced in time by the Disloyalty of Ahriman, Chief of the Genii.'

Such was the Theology of the antient Persians, which in the foregoing Work I have put in the Mouth of Zoroaster.

M. Bayle says in his Dictionary, that the antient Persians were all Manicheans; however he came to entertain this Notion, he must certainly have given it up, if he had consulted the original Authors: a Method which that famous Critick did not always take. He had a Genius capable of going to the bottom of any Subject whatever: but he wrote sometimes in a hurry, and treated superficially the gravest and most important Subjects. Besides, there is no clearing him from the Charge of loving too much the dismal Obscurity of Scepticism. He is always upon his guard against the pleasing Ideas of Immortality. He shews with Art and Subtlety all the dark
dark Sides of a Question: but he very rarely represents it in that Point of Light, which shines with Evidence. What Encomiums would he not have merited, had he employed his admirable Talents more for the Benefit of Mankind?

The Egyptians had much the same Principles as the oriental Nations. There is nothing more absurd than the Notion generally given us of their Theology; nor is any thing more extravagant than the allegorical Sense which certain Authors fancy they have discovered in their Hieroglyphicks.

On one hand, it is hard to believe that human Nature could ever sink so low as to adore Insects, Reptiles, and Plants, which they see produced, growing, and dying every day, without ascribing certain divine Virtues to them, or considering them as Symbols
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bolts of some invisible Power. In the most barbarous Countries we still find some Knowledge of a superior Being, which is the Object of the Hope and Fear of the most stupid Savages. But though we should suppose there are some Nations in the World sunk into so gross an Ignorance as to have no Notion of a Deity, yet it is certain that Egypt cannot be charged with this Ignorance. All Historians, as well sacred as profane, agree in speaking of this People as the wisest of all Nations; and one of the Encomiums that the Holy Spirit gives to Moses, is, that he was learned in all the Wisdom of the Egyptians. Would the Holy Ghost ever have spoken in such a manner of a Nation that was fallen into so senseless and barbarous an Ignorance, as to worship Onions, Crocodiles, and the most despicable Reptiles?

On
On the other hand, there are certain modern Writers who exalt the Theology of the Egyptians too high, and fancy that they find in their Hieroglyphicks all the Mysteries of the Christian Religion. After the Deluge, Noah doubtless would not leave his Children ignorant of the great Principles of Religion, with regard to the three States of Mankind: and that Tradition might have been spread from Generation to Generation over all Nations of the World. But we should not infer from thence, that the Heathens had as clear Notions of the Divine Nature and the Messias, as the Jews had themselves. Such a Supposition, far from doing Honour to Holy Writ, would only derogate from its Dignity. I shall endeavour to keep the just Medium between these two Extremes.

Plutarch
Plutarch in his Treatise of Isis and Osiris, tells us*, 'That the Theology of the Egyptians had two Meanings; the one holy and symbolical, the other vulgar and literal; and consequently that the Figures of Animals which they had in their Temples, and which they seemed to adore, were only so many Hieroglyphicks to represent the Divine Attributes.'

Pursuant to this Distinction, he says, that Osiris signifies the active Principle, or the most holy Being†; Isis the Wisdom or Rule of his Operation, Orus the first Production of his Power, the Model or Plan by which he produced every thing, or the Archetype of the World.

It would be rash to assert, that

† Ibid. p. 373, 374, 375.
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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 account the antient Philosophers looked upon the Number three as mysterious.

If any Man reads with attention the aforementioned Tract of Plutarch, the Works of Jamblichus, and what Accounts are left of the Religion of the Orientals and Egyptians,


he
he will easily see, that the Mythology of those Nations chiefly regards the internal Operations, and the Attributes of the Deity, as that of the Greek does his external Operations, or the Properties of Nature. The Orientals and Egyptians had a more refining and metaphysical Genius than the Greeks and Romans, who were fondest of the Sciences that depend on Imagination and Sense. This Key may contribute a great deal towards understanding the antient Mythologies.

Plutarch concludes his Treatise of Isis and Osiris in this manner: * As he that reads the Works of Plato may be said to read Plato, and he that acts the Comedy of Menander may be said to act Menander: so the Antients gave the Name of Gods to the various Productions

* Pag. 377, & 378.
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of the Deity. (Plutarch had said a little before,) that care should be taken not to transform, dissolve and scatter the Divine Nature into Rivers, Winds, Vegetables, or bodily Forms and Motions. This would be as ridiculous as to 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 Indignity to the Heavenly Powers, whom they blaspheme whilst they give the Name of Gods to Beings of an insensible, inanimate, and corruptible Nature. Nothing, as he goes on, that is without a Soul, nothing that is material and to be perceived by our Senses, can be God. Nor yet must we imagine that there are different Gods according to the different Countries of Greeks and Barbarians, Northern and Southern People. As the
the Sun is common to all the World, tho' called by different Names in different Places; so there is but one sole supreme Mind or Reason, and one and the same Providence that governs the World, tho' he is worshipped under different Names, and has appointed some inferior Powers for his Ministers.' Such, according to Plutarch, was the Doctrine of the first Egyptians with regard to the Divine Nature.

Origen, who was co-temporary with Plutarch, follows the same Principles in his Book against Celsus, a Pagan Philosopher, who pretended to understand Christianity, because he knew some Ceremonies of that Religion, tho' he never entered into the Spirit of it. Now Origen expresses himself in this manner: * 'The Egyptian Philosophers have sublime

* Orig. contra Cels. lib. i. p. 11.
Notions with regard to the Divine Nature, which they keep secret, and never discover to the People but under a Veil of Fables and 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 Persians, the Indians, the Syrians conceal secret Mysteries under their religious Fables. The wise Men of all those Religions see into the Sense and true Meaning of them, whilst the Vulgar go no further than the exterior Symbol, and see only the Bark that covers them.'

Let us next hear the Testimony of Jamblichus, who had studied the Religion of the Egyptians, and understood it thoroughly. He lived in the
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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 either has Understanding or is to be understood. He is the first Principle of all things, Self-suffi-

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Hermes says likewise, (as Jamblichus goes on to tell us) that this supreme God has constituted another God, called Emeph, to be Head over all Spirits, whether Ethereal, Empyrean, or Celestial; and that this second God, whom he titles the Guide, is a Wisdom that transforms and converts into himself all spiritual Beings. He makes nothing superior to this God-Guide, but only the first Intelligent, and first Intelligible, who ought to be adored in Silence.

He adds, 'That the Spirit which produceth all things, has different Names according to its different Properties and Operations; that he is called in the Egyptian Language Amoun, as he is wise; Ptha, as he is the Life of all things; and Osiris,
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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
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such Times there must be an Head to lead Spirits thro' all the Regions of Immenity, and shew them all its Beauties and Wonders.

To have a more perfect Knowledge of the Theology of the Orientals and Egyptians, it may not be improper to examine that of the Greeks and Romans, which is derived originally from it. The Philosophers of Greece went to study Wisdom in Asia and Egypt. Thales, Pythagoras, Plato, drew the best of their Knowledge from thence. The Traces of the Oriental Tradition are now indeed in a manner worn out, but as there are several Monuments of the Theology of the Greeks still preserved, we may judge of the Masters by their Disciples.

We must however distinguish between the Gods of the Poets, and those of the Philosophers. Poetry deifies
deifies all the various Parts of Nature, and gives Spirit to Bodies, as well as Body to Spirits: It expresses the Operations and Properties of Matter by the Actions and Passions of such invisible Powers, as the Pagans supposed to be Directors of all the Motions and Events that we see in the Universe. The Poets pass in a Moment from Allegory to the literal Sense, and from the literal Sense to Allegory; from real Gods to fabulous Deities: and this occasions that Jumble of their Images, that Absurdity in their Fictions, and that Indecorum in their Expressions, which are so justly condemned by the Philosophers.

Notwithstanding this Multiplication of inferior Deities, these Poets however acknowledged, that there was but one only supreme God. This will appear from the very antient Traditions which we still have left.
Of the Theology of the Philosophy of Orpheus. I am very far from thinking that Orpheus was the Author of those Works which go under his Name. I believe with the famous Grotius, that those Books were wrote by the Pythagoreans, who professed themselves Disciples of Orpheus. But whoever is the Author of these Writings, 'tis certain that they are older than Herodotus and Plato, and were in great Esteem among the Heathens; so that by the Fragments of them still preserved, we may form a Judgment of the antient Theology of the Greeks.

I shall begin with the Abridgment which Timotheus the Cosmographer gives us of the Doctrine of Orpheus. This Abridgment is preserved in Suidas*.

‘There is one unknown Being

* Suidas de Orph. p. 350.
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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 express only one and the same Power, which has created all Beings, visible and invisible, out of nothing.'

It appears by this Passage, that the Doctrine of the Creation, that is, of the Production of Substances, was not unknown to the Heathen Philosophers. We shall soon find it laid down in Plato.

Proclus has transmitted down to us this extraordinary Passage of the Theology of Orpheus*. The Universe was produced by Jupiter, the Empyreum, the deep Tartarus,

* Proclus de Timæo. p. 95.
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the Earth, and the Ocean, the Immortal Gods and Goddesses; all that is, all that has been, and all that shall be, was contained originally in the fruitful Bosom of Jupiter. *Jupiter* is the First and the Last, the Beginning and the End. All Beings derive their Origin from him. He is the Primitive Father, and the Immortal Virgin. He is the Life, the Cause, and the Energy of all Things.

There is but one only Power, one only God, and one sole universal King of all.'

I shall conclude the Theology of *Orpheus* with a famous Passage of the Author of the *Argonautica*, who is looked upon to be a Disciple of his*. "We will sing first an Hymn upon the antient *Chaos*, how the Heavens, the Sea, and the Earth


were
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were formed out of it. We will sing likewise that Eternal, Wise, 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.

* Ἡ 423. Πρεσβύτατον τε, ἢ αὐτοτελῆ πολύ-

† Hesiod. Theog. Edit. Steph. Ἡ 120.

‡ ‡ Ἡ 120. Ἡ ὘ ὃς κάλλιστος ἐν ἁθανάτωσι

Ovid
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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 beneficent 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 Orientals and the Egyptians, who

tell us, that there was an happy and perfect State of the World prior to the Chaos; that the good Principle could never produce any thing that was evil; that his first Work could not be Confusion and Disorder; and in a word, that physical Evil is nothing else but a Consequence of moral Evil. 'Twas the Imagination of the Greek Poets that first brought forth the monstrous Manichean Doctrine about two co-eternal Principles, a supreme Intelligence and a blind Matter, Light and Darkness, an indigested Chaos, and a Deity to range it in Order.

I pass from Hesiod and Ovid to speak of the Theology of Homer and his Imitator Virgil. Let any one read these two Epick Poets with a proper Attention, and he will see that the Marvellous which runs thro' their Fable is founded upon these three Principles. 1. That there is
is one supreme God, whom they everywhere call the Father, and the Sovereign Lord of Men and Gods, the Architect of the World, the Prince and Governor 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 Dependence of all Beings upon one sole Principle: 'O Father, and King of Men and Gods! says he; why do we miserable Mortals fancy that we know or do any thing?'
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Our Fate depends upon your Will.*

Sophocles represents the Deity to us as a sovereign Intelligence, which is the Truth, the Wisdom, and the Eternal Law of all Spirits†. 'Tis not, says he, to any mortal Nature, that Laws owe their Origin. They come from above. They come down from Heaven itself. The Olympian Jupiter alone is the Father of them.

Pindar says ‡, that Chiron taught Achilles to adore Jove, who lances the Thunder, as superior to all the other Deities.

Plautus introduceth an inferior Deity speaking in this manner §§: 'I am a Citizen of the celestial City, of which Jupiter, the Father of

† In Ædip. Tyran.
§§ Plant. Rudens.

' Gods
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'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, after crossing the Deserts of Lybia, arrives

* B. 1. Ode 12.
arrives at the Temple of Jupiter Ammon, Labienus is for persuading him to consult the Oracle. Upon which Occasion the Poet put this Answer into the Mouth of that philosophical Hero. " * Why do you, Labienus, propose to me to ask the Oracle whether we should choose to die in a State of Freedom with Swords in our Hands, rather than see Tyranny enslave our Country? whether this mortal Life be only a Remora to a more lasting one? whether Violence can hurt a good Man? whether Virtue does not make us superior to Misfortunes? and whether true Glory depends upon Success? We know these Truths already, and the Oracle cannot give us clearer Answers than what God makes us feel every Moment in the bottom of our Heart. We are all united to the

* Lucan, lib. 9. § 366.
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Deity. He has no need of Words to convey his Meaning to us; and he told us at our Birth everything 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 Milesian, Chief of the Ionick School*, who lived above six hundred Years before the Birth of Christ. We have none of his Works now left, but we have some of his Maxims, that have been transmitted down

* Flor. Olymp. 50.
down to us by the most venerable Writers of Antiquity.

God is the most antient of all Beings. He is the Author of the Universe, which is full of Wonders*. 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.

†† St. Clement. Alex. Strom. 5.
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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 Understanding alone could never attain to the Knowledge of Divine Things, unless the Heart was purged of its Passions. Now these are the Notions which he has left us of the Deity.

'God is neither the Object of Sense, nor subject to Passion; but invisible, only intelligible †, and supremely intelligent ‡. In his Body he is like the Light, and in his Soul he resembles Truth **. He is the universal Spirit that pervades and diffuseth itself over all Nature.

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All Beings receive their Life from him*. There is but one only God, who is not, as some are apt to imagine, seated above, the World, beyond the Orb of the Universe; but being himself all in all, he sees all the Beings that fill his Immensity, the only Principle the Light of Heaven, the Father of all. He produces every thing, He orders and disposes every thing; He is the Reason, the Life, and the Motion of all Beings†.

He taught, that, besides the First Principle, there were three sorts of intelligent Beings, Gods, Heroes, and Souls‡. He considered the first as the unalterable Images of the Sovereign Mind, human Souls as the least perfect of reasonable Substances, and Heroes as a sort of middle Beings placed between the two others, in

* Lael. Inst. lib. 5. † St. Just. Serm,
‡ Diog. Laert. lib. 8.

order
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order to raise up Souls to the Divine Union.

Thus he represents to us the Divine Immensity as filled with Spirits of different Orders. Thales had the same Notion; a Notion which those two Philosophers had learned in Egypt, where they thought it was to stint the Divine Power to suppose it less productive in intelligent Beings, than in material Ones.

This is the true Sense of that famous Expression ascribed to the Pythagoreans, that Unity was the Principle of all things, and that from this Unity there sprung an infinite Duality. We are not by this Duality to understand two Persons of the Christian Trinity, nor the two Principles of the Manichæes; but a World of intelligent and corporeal Sub-

† Laer. de Pyth. Cic. de Leg. 1, 2. p. 1197.
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stances, which is the Effect whereof Unity is the Cause*. This is the Sentiment of Porphyry, and it ought to be preferred before that of Plutarch, who is for ascribing the Manichean System to Pythagoras, without producing for it any Proof.

Pythagoras agreed with Thales in defining the Soul to be a Self-moving Principle †. He maintained further, that when it quits the Body, it is re-united to the Soul of the World ‡; That it is not a God, but the Work of an Eternal God **, and that it is immortal on account of its Principle ††.

This Philosopher was of opinion, that Man was composed of three Parts, of a pure Spirit, of an ethereal Matter, (which he called the

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subtile Vehicle of the Soul) and of a mortal or gross Body. He was indebted likewise for this Notion to the Egyptians, who borrow'd it from the Hebrews; these last in their Divinity distinguishing the pure Spirit, the animal Soul, and the terrestrial Body.

The Pythagoreans speaking of the subtile Vehicle or the celestial Body, frequently call it the Soul; because they consider it as the active Power which animates the terrestrial Body. This has made such as do not understand their Philosophy thoroughly, imagine, that they believed the thinking Substance to be material; whereas nothing is more false. They always distinguished between the Understanding or the pure Spirit, and the animal Soul or ethereal Body. They considered the one as the Source

* Πνεύμα. † Υπνο. ‡ Σώμα.
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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
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of the Shades. This is the Reason why Ulysses says in the Odyssëis, '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 Poëtick 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.

I cannot conclude this Article of Pythagoras better than with the Summary which St. Cyril gives us of the Doctrine of this Philosopher. 'We see plainly, says that Father, that Pythagoras maintained, that there was but one God, Principle and Cause of all things, who enlightens every thing, who animates every thing, from whom every thing proceeds, who has given Being to all things, and is the Source of all Motion*.

After Pythagoras comes Anaxagoras † of the Ionick Sect, born at 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

* St. Cyril. contra Julian. Lib. i. p. 85.
† Flor. Olymp. 80.
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Universe. He rejected with Contempt, and with great Strength of Reason refuted the Doctrine of such as held, that * a blind Necessity, and the casual Motions of Matter had produced the World. He endeavoured to prove, that a pure and uncompounded Spirit presides over the Universe.

According to Aristotle's Account, the Reasoning of Anaxagoras was founded upon these two Principles:

1. That the Idea of Matter not including that of active Force, Motion could not be one of its Properties. We must therefore, said he, seek somewhere else to find out the Cause of its Activity. Now this Active Principle, as it was the Cause of Motion, he called the Soul, because it animates the Universe.

* Plut. Vita Pyth.
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

* Ib. p. 620. † Plat. de Legib. 10. p. 886.

Suns,
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 Phenomena of Nature by Matter and Motion. Descartes has only revived this Opinion. I cannot but think it very unjust to attack the Philosopher of Clazomenæ or his Follower on this account, since they both lay it down for a Principle, that Motion is not a Property of Matter, and that the Laws of Motion are settled with Thought and Design. Supposing these two Principles, he gives us a nobler Idea, and one every way more worthy of the Deity, who maintains, that God being always himself present to his Work, gives Life, Being, and Motion to all Creatures, than he who

Plat. Phæd. p. 73.
imagines with the *Peripateticks*, that certain inferior Spirits, substantial Forms, or middle Beings, which they cannot define, produce all the various Modifications and Arrangements of Matter. *Aristotle* and his School, by multiplying second Causes, seem to have robbed the first Cause in some measure of his Power and Glory.

*Socrates* * follows close after *Anaxagoras*. The common Notion is, that he was a Martyr for the Unity of the Godhead, in having refused to pay his Homage to the Gods of *Greece*; but it is a Mistake. In the Apology that *Plato* makes for this Philosopher, *Socrates* acknowledgeth certain subordinate Deities, and teaches that the Stars and the Sun are animated by Intelligences that ought to be worshipped with Divine Honours.

* Flor. Olymp. 90.*
The same *Plato* in his Dialogue upon Holiness * tells us, that *Socrates* was not punished for denying that there were inferior Gods, but for declaiming openly against the Poets who ascribed human Passions and enormous Crimes to those Deities.

*Socrates* however, whilst he supposed several inferior Gods, admitted all the while but only one Eternal Principle. *Xenophon* has left us an excellent Abridgment of the Theology of that Philosopher. *Tis perhaps the most important Piece we have left of Antiquity. It contains the Conversation of *Socrates* with *Aristodemus*, who doubted of the Existence of God. *Socrates* makes him at first take notice of all the Characters of Design, of Art, and of Wisdom that appear all over the Universe, and particularly in the *Plat. Eutyph. p. 5 & 6.*
Mechanism of the human Body.

* Do you believe, says he then to
* Aristodemus, can you believe that
* you are the only intelligent Being?
* You know that you possess but a
* little Particle of that Matter which
* composes the World, a small Por-
* tion of that Water which moistens
* it, a Spark of that Flame which
* animates it. Is Understanding pe-
* culiar to you alone? Have you
* so engrossed and confined it to
* yourself, that it is to be found no
* where else? Does blind Chance
* work every thing, and is there no
* such thing as Wisdom besides what
* you have?

* Aristodemus having reply'd, that
* he did not see that wise Architect
* of the Universe; Socrates answers
* him, Neither do you see the Soul
* which governs your own Body,

And regulates all its Motions: You might as well conclude, that you do nothing your self with Design and Reason, as maintain that every thing is done by blind Chance in the Universe.

Aristodemus at length acknowledging a supreme Being, is still in doubt as to Providence; not being able to comprehend how the Deity can see every thing at once. Socrates replies, 'If the Spirit that resides in your Body moves and disposes it at its pleasure; why should not that sovereign Wisdom which presides over the Universe, be able likewise to regulate and order every thing as it pleases? If your Eye can see Objects at the distance of several Furlongs; why should not the Eye of God be able to see every thing at once? If your Soul can think at the same time upon what is at Athens, in Egypt, and in Sicily.'
Sicily; why should not the Divine Mind be able to take care of every thing, being every where present to his Work?

Socrates perceiving at last that the Infidelity of Aristodemus did not arise so much from his Reason as from his Heart, concludes with these Words: O Aristomedus, apply yourself 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

* Olym. 100.
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to expiate Faults they had committed in a pre-existent State; and in fine, to teach that Religion is the only Way to restore us to our first Glory and Perfection. He despises all the Tenets of the Athenian Superstition, and endeavours to purge Religion of them. The chief Object of this Philosopher is Man in his immortal Capacity, he only speaks of him in his politick one, to shew that the shortest Way to Immortality, is to discharge all the Duties of Civil Society for the Love of Virtue.

Plato in one of his Dialogues defines God, the efficient Cause which makes things exist that had no Being before *. A Definition which shews that he had an Idea of the Creation. Matter, in his Way of thinking, was not eternal in any Sense but as it was

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 *Timeæus 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

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out of nothing, as out of a Subject upon which he works; but he makes something exist which did not exist before. The Idea of infinite Power necessarily supposes that, of being able to produce new Substances, as well as new Forms. To make a Substance exist which did not exist before, has nothing in it more inconceivable than the making a Form exist which was not before; for in both Cases there is a new Being produced; and whatever Difficulties there are in conceiving the Passage from Nothing to Being, they are as puzzling in the one as in the other. As therefore it cannot be denied but that there is a moving Power, though we do not conceive how it acts; so neither must we deny that there is a creating Power, because we have not a clear Idea of it.

To return to *Plato*. * He calls


' God
God the supreme Architect that created the Heavens, the Earth, and the Gods, and that does whatever he pleases in Heaven, in Earth, and in the Shades below.

He considers the Deity in his eternal Solitude before the Production of finite Beings. He says frequently like the Egyptians, 'That this first Source of the Deity is surrounded with thick Darkness, which no Mortal can penetrate, and that this inaccessible God is only to be 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 Coelus.

This Philosopher afterwards represents to us this first Being as sallying out of his Unity to consider all the various Manners by which he might represent himself exteriorly; and thus the intelligible World, comprehending the Ideas of all Things, and the Truths which result thence, was formed in the Divine Understanding. Plato always distinguishes between the supreme Good, and that Wisdom which is only an Emanation from him. That which offers us Truth, says he, and that which gives us Reason is the supreme Good. He is the Cause and Source of Truth, He hath begotten it like himself. As the Light is not the Sun, but an Emanation of it, so Truth is not the first Principle but his Emanation.

† De Rep. I. 6, p. 687.

* Ibid. Ἔτεν τοῖν τε θεῷ ὁ πατήρ ὁ πατὴρ τῆς ὁμοούσου ὑγιενὸς ἐν τῷ ὁμοούσῳ ὑγιενὸς ἀναλογοῦ εὐθὺς.
of the Antients.

As the Sun not only gives Light to Bodies, and makes them visible, but contributes likewise to their Generation and Growth; so the supreme Good not only gives Knowledge to Creatures, but gives them their Being and Existence too. This Emanation he calls Saturn, or the Son of Coelus.

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

Lib. 10. p. 251, 252.
only three Attributes of the Deity, and not three Persons.

Aristotle, Plato's Disciple, and Prince of the Peripatetick Philosophers, calls God * "the eternal and living Being, the most noble of all Beings, a Substance entirely distinct from Matter, without Extension, without Division, without Parts, and without Succession; who understands every thing by one single Act, and continuing himself immoveable, gives Motion to all Things, and enjoys in himself a perfect Happiness, as knowing and contemplating himself with infinite Pleasure."

In his Metaphysicks he lays it down for a Principle, that God is a supreme Intelligence that acts

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with Order, Proportion and Design; and is the Source of all that is good, excellent and just.

In his Treatise of the Soul, he says, that the supreme Mind is in its Nature prior to all Beings, that he has a sovereign Dominion over all. And in other Places he says, that the first Principle is neither the Fire, nor the Earth, nor the Water, nor any thing that is the Object of Sense; but that a spiritual Substance is the Cause of the Universe, and the Source of all the Order and all the Beauties, as well as of all the Motions and all the Forms which we so admire in it.

These Passages shew that Aristotle held the Eternity of the World only

† Id. de Anim. 1. 1. c. 7. p. 628.
‡ Met. 1. 1. c. 2, 3. p. 844, 845.
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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.

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
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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 intelligence.


*gent*
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gent Beings, is to promote the Happiness of one another like Children of the same Father!

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 a-

\[ \text{Cic. de Leg. 1. 2. p. 1194.} \]
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gainst such sort of Violences. The Tyrant was guilty of a Breach of the eternal Law, the Obligation whereof did not commence from the time it was written, but from the Moment it was made. Now its Origin is as antient as the 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

* Frag. of the Repub. of Cicero preferr'd by Lucan.
give us of the Nature of the Soul in his Treatise of Consolation. * Tha-
les, says he, whom Apollo himself
pronounced to be the wisest of all
Men, always maintained that the
Soul is a Particle of the Divine
Substance, and that it returns to
Heaven as soon as it gets rid of
the mortal Body to which it is u-
nited here. All the Philosophers
of the Italick School followed this
Opinion. *Tis their constant Doc-
trine 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.

* Cie. de Conf. p. 1300.
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
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'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 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.
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To come at last to Seneca the Stoick. He was Nero's Tutor, and lived in an Age when Christianity was not in Credit enough to engage the Heathens to borrow any philosophical Principles from thence.

'Tis of very little Consequence, says he, by what Name you call the First Nature, and the Divine Reason that presides over the Universe, and fills all the Parts of it. He is still the same God. He is called Jupiter Stator, not as Historians say, because he stopped the Roman Armies as they were flying, but because he is the constant support of all Beings. They may call him Fate, because he is the first Cause on which all others depend. We Stoicks call him sometimes Father Bacchus, because he

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is the universal Life that animates
Nature, Hercules, because his Power
is invincible, Mercury, because he
is the Reason, the Order, and the
eternal Wisdom. You may give
him as many Names as you please,
provided you allow but one sole om-
nipresent Principle that fills all that
he hath made.

Agreeable to Plato's Notions, he
considers the Divine Understanding
as comprehending in itself the Model
of all things, which he stiles the im-
mutable and almighty Ideas, Every Workman, says he, hath a Mo-
del by which he forms his Work.
It signifies nothing whether this Mo-
del exists outwardly and before
his Eyes, or is formed within him
by the Strength of his own Genius.
So God produces within himself that
perfect Model, which is the Pro-

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portion, the Order and the Beauty
of all Beings.

* The Antients, says he in another Place, did not think Jove such a Being as we represent him in the Capitol and in our other Buildings. But by Jove they meant the Guardian and Governor of the Universe, the Understanding and the Mind, the Master and the Architect of this Great Machine. All Names belong to him. You are not in the wrong if you call him Fate, for he is the Cause of Causes, and every thing depends on him. Would you call him Providence? you fall into no Mistake. 'Tis by his Wisdom that this World is governed. Would you call him Nature? you will not offend in doing so: 'Tis from him that all Beings derive their Origin; 'tis by him that they live and breathe.


There
There is no reading the Works of Epicletus, of Arrian his Disciple, and of Marcus Antoninus without Admiration. We find in them Rules of Morality worthy of Christianity; and yet those Disciples of Zeno believed like their Master, that there was but one Substance, that the supreme intelligent Being was material, and that its Essence was a pure Æther which filled all by local Diffusion. The Error of these Materialists does not in any wise prove them to be Atheists; a false Notion about the Deity being far from proving that they believed none at all. What constitutes an Atheist, is, not the maintaining with the Stoicks that Extension and Thought may be Properties of the same Substance; or with Pythagoras and Plato that Matter is an eternal Production of the Deity; but real Atheism consists in denying that there is a supreme Intelligence which made the World.
World by his Power, and governs it by his Wisdom.

For our fuller Satisfaction with regard to the Theology of the Heathens, let us see what the Fathers of the Church thought of it. They had sufficient Opportunities of knowing it throughly, by the frequent Disputes which they held with them. And as this is a Matter of a very nice Nature, I will not indulge any thing to my own Conjectures, but will cite their own Words.

**Arnobius** introduces the Heathens complaining of the Injustice of the Christians. "*Tis a mere Calumny, say those Heathens, to charge us with such a Crime, as the denying of a supreme God. We call him Jove, the supremely Great, and sovereignly Good. We dedicate our most magnificent Structures and our Capitols to him, to

* Arnob. lib. i. p. 19.
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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, though not in the same manner. He does not forbid us to adore the same God as the Greeks, but he forbids us to adore him after the same way. He orders us to change the Manner, and not the Object of our Worship.'

† The Heathens, says Laetantius, who admit several Gods, say nevertheless that those subordinate Deities, though they preside over all the various Parts of the Universe, do it in such a manner, as that there is still but one sole Ruler

* Strom. 1. 6. p. 635. † Lib. 1. p. 16.
and supreme Governor. 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 further. * 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,

† St. Aug. de Civ. Dei. l. 4. ch. 19.
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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 Phœbus in Divination Apollo, in War Mars, in the Vintage Bacchus, in the Harvest Ceres, in the Forests 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 supreme Deity. The Eastern People, the Egyptians, the Greeks,
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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 Orientals, began to lay aside the Doctrine of the Antients, and to reason about the Divine Nature from Prejudices which their Senses and Imagination suggested. Anaximander lived at that time, and was the first that set himself to destroy the Belief of a supreme Intelligence, in order to account for every thing from the Action of blind Matter, which by necessity assumes all Sorts of Forms. He was followed by Leucippus, Democritus, Epicurus, Strato, Lucretius, and all the School of the Atomical Philosophers. Pythagoras, Anaxagoras, Socrates, Plato, Aristotle, and all the great Men
Men of Greece, opposed this impious Doctrine, and endeavoured to prove the antient Theology of the Orientals. These Philosophers of a superior Genius observed in Nature, Motion, Thought and Design. And as the Idea of Matter includes none of these three Properties, they inferred from thence, that there was another Substance different from Matter.

Greece being thus divided into two Sects, they disputed for a long time, without either Party being convinced. At length about the 120th Olympiad Pyrrho formed a third Sect whose great Principle was to doubt of every thing, and determine nothing. All the Atomists who had laboured in vain to find out a Demonstration of their false Principles, presently struck in with the Pyrrhonian Sect. They ran wildly into the System of an universal Doubt,
and 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. \textit{Jordano Bruno,}
Bruno, Vannini, and Spinoza, have vamped up the monstrous System of Anaximander; and the last of the three has endeavoured to dazzle weak Minds, by dressing it up in a geometrical Form.

Some Spinofists finding that they were every Moment at a Loss for Evidence in the pretended Demonstrations of their Master, are fallen into a senseless sort of Scepticism, called Egomism, where every one fancies himself to be the only Being that exists.

Mr. Hobbes and several other Philosophers, without setting up for Atheists, have ventured to maintain, that Thought and Extension are Properties of the same Substance.

Descartes, F. Malebranche, Leibnitz, Dr. Bentley, Dr. Clarke, and several Philosophers of a Genius equally
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qually 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.
EN left to the Light of their Reason alone, have always looked upon moral and physical Evil, as a shocking Phenomenon 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
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ded that Souls are not now what they were at first; that they are degraded for some Fault committed by them in a former State; that this Life is a Place of Exile and Expiation; and in a Word, that all Beings are to be restored to their proper Order.

These philosophical Notions, however, had another Original. Tradition struck in with Reason to gain them a Reception, and that Tradition had spread over all Nations certain Opinions which they held in common, with regard to the three States of the World, as I shall shew in this second Part, which will be a sort of Abridgment of the traditional Doctrine of the Ancients.

I begin with the Mythology of the Greeks and Romans. All the Poets speaking of the Golden Age or Reign of Saturn, describe it to us as an happy State, where there were neither
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neither Calamities, nor Crimes, nor Labour, nor Pains, nor Diseases, nor Death *.

They represent to us on the contrary, the Iron Age, as the time when physical and moral Evil first appeared; when Vices, Sufferings, and all manner of Evils came forth of Pandora's fatal Box, and over-flowed the Face of the Earth †.

They speak to us of the Golden Age revived, as of a time when Astraea 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
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meer Fictions, and a Machinery intro-
duced to embellish a Poem and a-
muse the Mind. Allegorical Ex-
pressions are liable to Uncertainty
and Mistake. So that I shall pass
directly to represent the Doctrine of
the Philosophers, particularly that of
Plato; who is the Source from whence
Plotinus, Proclus, and the Platonists
of the third Century drew their prin-
cipal 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 Con-
dition 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 ask-
ing 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

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Y 3 better

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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 inform-
ed an human Body.

This Doctrine he ascribes to Or-
pheus ‡. ' The Disciples of Or-
pheus, (says he) called the Body a
Prison, because the Soul is here in
a State of Punishment till it has ex-
piated the Faults that it committed
in Heaven.

'Souls (continues Plato) that are
too much given to bodily Pleasures,
and are in a manner besotted, wan-

der 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.

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,

* Phæd. p. 61, 62, 63.
sojourn and suffer successively in the Bodies of different Animals, till they are purged at last of their Crimes by the Pains they undergo. This hath made some Philosophers believe that the Souls of Beasts are degraded Spirits.

' Pure Souls, adds Plato, that have exerted themselves here 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.
of the Antients. 89

The ethereal Earth, the ancient 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 through the Water, and fancy the Ocean to be the Firmament itself. 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.

* P. 81.

Plato
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Plato gives afterwards a pompous Description of that aethereal Earth, of which ours is only a shattered Crust. He says, * that every thing there was beautiful, harmonious and transparent; Fruits of an exquisite Taste grew there naturally, and it was watered with Rivers of Nectar. They breathed there the Light as here we breathe the Air, and they drank Waters that were purer than Air itself.'

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,

* P. 82.
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

* Tim. p. 1043.
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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 Timeus 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 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.

* P. 1047.

This
This Architect of the World, continues he, ' had a Model by which he produced every thing, and this Model is himself. As he is good, and what is good has not the least Tincture of Envy, he made all Things, as far as was possible, like himself. He made the World perfect in the whole of its Constitution, perfect too in all the various Parts that compose it, which were subject neither to Diseases, nor to Decay of Age.'

In the Dialogue which bears the Title of Politicus, Plato mentioning this primitive State of the World, calls it the Reign of Saturn, and describes it in this Manner. ' * God was then the Prince and common

* P. 537, 538.

* Father
Father of all. He governed the World by himself, as he governs it now by inferior Deities. Rage and Cruelty did not then reign upon Earth. War and Sedition were not so much as known. God himself took care of the Sustenance 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 itself, 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
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having quitted as it were the Reins of his Empire, hid himself in an inaccessible Retreat. The inferior Gods that governed under him, retired 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 Lustré. 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, embellish and restore the whole Frame of Nature, and put an End to Decay of Age, to Diseases, and Death.'

In the Dialogue under the Title of *Phædrus*, Plato enquires into the secret Causes of moral Evil, which brought
brought in physical Evil. * There are in every one of us, says he, two leading and principal Springs of Action, the Desire of Pleasure, and the Love of Virtue, which are the Wings of the Soul. When these Wings are parted, when the Love of Pleasure and the Love of Virtue move contrary Ways, then Souls fall down into mortal 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, followed by all the inferior Gods and Genii; thus they traverse the Heavens, admiring 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 below, 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 return back to Heaven, where they feed again on Nectar and Ambrosia. Such is the Life of the Gods.

* Τεσσαράνος τόπος.
"Now, continues Plato, * every Soul that follows God faithfully into that super-celestial Place, continues pure and without Blemish; but if it takes up with Nectar and Ambrosia, and does not attend on Jupiter's Chariot to go and contemplate Truth, it grows heavy and sluggish. It breaks its Wings, it falls upon the Earth, and enters into an human Body more or less vile, according as it has been more or less elevated. Souls less 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 have loved Vir-
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tue 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 Evil which they saw in the World. This Philosopher gives us a fine Description of the Universe. He considers it as an Immensity filled with free Spirits, which inhabit and inform innumerable Worlds. These Spirits are qualified to enjoy a double Felicity; the one consisting in the Contemplation of the Divine Essence, the other in admiring his Works. When Souls no longer make their Felicity consist in the Knowledge of Truth, and when lower Pleasures turn them off from the

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Love of the supreme Essence, they are thrown down into some Planet, there to undergo expiatory Punishments till they are cured by their Sufferings. These Planets are consequently according to Plato's Notion, like Hospitals or Places instituted for the Cure of distempered Intelligences. This is the inviolable Law established for the Preservation of Order in the Celestial Spheres.

This double Employment of Celestial Spirits, is one of the sublimest Notions of Plato, and shews the wonderful Depth of his Genius. This was the System adopted by the Heathen Philosophers, whenever they attempted to explain to us the Origin of Evil. And thus they reason; if Souls could without

† Νοσοκομεῖον.  * Θείοιος Ἀδεηγεῖας.
Intermission contemplate the Divine Essence by a direct View, they would be impeccable, the Sight of the supreme Good necessarily engaging all the Love of the Will. To explain therefore the Fall of Spirits, they were forced to suppose an Interval, when the Soul withdraws from the Divine Presence, and quits the supra-celestial Abode, in order to admire the Beauties of Nature, and entertain itself with Ambrosia, as a Food less delicate, and more suitable to a finite Being. 'Tis in these Intervals that she becomes false to her Duty.

Pythagoras had learned the same Doctrine among the Egyptians. We have still a very valuable Monument of it left in the Commentary of Hierocles upon the golden Verses ascribed to that Philosopher. 'As our Distance from God, says this Author, ' and the Loss of the Wings which
which used to raise us up to heavenly Things, have thrown us down into this Region of Death which is over-run with all manner of Evils; so the stripping our selves of earthly Affections, and the Revival of Virtues in us make our Wings grow again, and raise us up to the Mansions of Life, where true Good is to be found without any Mixture of Evil. The Essence of Man being in the Middle between Beings that contemplate God without ceasing, and such as are not able to contemplate him at all, he has it in his Power to raise himself up towards the one, or sink down towards the other.'

* The wicked Man, says Hierocles in another Place, * does not care that the Soul should be immortal.

* Ib. Carma. p. 120.
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mortal, 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 prescribing Punishments for the Health of Nature, just as Physicians heal the most inveterate Ulcers by Incisions. These Judges punish the Crime in order to extirpate Vice. They do not annihilate the Essence of the Soul, but bring it back to its true and genuine Existence, purifying it from all the Passions that corrupt it. And therefore when we have sinned, we should be glad to embrace the Punishment, as the only Remedy for Vice.

'Tis therefore evidently the Doctrine of the most famous Greek Philosohers,
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1st. That Souls had a Pre-existence in Heaven. 2dly, That the Jupiter who marched at the Head of Souls before the Loss of their Wings; and he to whom Saturn gave the Reins of his Empire after the Origin of Evil is a distinct Being from the supreme Essence, and is very like the Mythras of the Persians, and the Orus of the Egyptians. 3dly, That Souls lost their Wings, and were thrust down into mortal Bodies, because that instead of following Jupiter's Chariot, they gave themselves too much up to the Enjoyment of lower Pleasures. 4thly, That at the end of a certain Period of time, the Wings of the Soul shall grow again, and Saturn shall resume the Reins of his Empire in order to restore the Universe to its original Perfection.

Let us now examine the Egyptian Mythology, the Source from whence that
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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 admirable Monument of that Mythology. To represent it in its real Beauties, it will be proper to give a short and clear Analysis of his Treatise of Isis and Osiris, which is a Letter written to Clea, Priestess of Isis.

† The Egyptian Mythology, says Plutarch, 'has two Senses, the one sacred and sublime, the other sensible and palpable. 'Tis for this Reason that the Egyptians put Sphinxes before the Door of their Temples; designing thereby to signify to us that their Theology contains the Secrets of Wisdom under enigmatical Words.' This is also the

† Pag. 354.
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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 ingendered the God Orus, the living Image of their Substance. Typhon was not born, but burst violently through the Ribs of Rhea. He afterwards revolted against Osiris, filled the Universe with his Rage and Violence, tore the Body of his Brother in Pieces, mangled his Limbs, and scattered them about. Ever since that time Isis goes wandring about the Earth, to gather up the scattered Limbs of

* Pag. 365.

her
of the ANTIENTS.

* Pag. 358.

4 thes
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Of the Poets. They represent to us things that really happened.

It would be likewise a dangerous Error, and manifest Impiety to interpret what is said of the Gods, as Eumenes 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 Deity.

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 Chrysippus, who followed the antient Theologists in

* Pag. 358.  † Pag. 360.
this Notion. All those great Men maintained that these Genii were very powerful, and far superior to Mortals. They did not however partake of the Deity in a pure and simple manner, but were composed of a spiritual and corporeal Nature; and consequently capable of 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 is it that Homer speaks of good and evil Dæmons. Plato calls the first Tutelary-Deities, because they are Mediators between God and Man, and carry up the Prayers of Mortals to Heaven, and bring us from thence the Knowledge and Reve-
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Revelation of secret and future Things.

†† Empedocles, continues he, says, that the evil Dæmons 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 likewise the physical Explications thereof; but he rejects them all, and returns to his

†† Pag. 361.
first Doctrine. † Osiris is neither the Sun, nor the Water, nor the Earth, nor the Heaven; but whatever there is in Nature well disposed, well regulated, good and 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: Whatever 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.
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Soul, by which it is the Source of its own Determinations.

This Opinion therefore ought not to be looked upon as modern. It is at once both natural and philosophical. The Soul can always separate and re-unite, recall and compare her Ideas, and on this Activity depends her Liberty. We can always think upon other Goods than those we are actually thinking of. We can always suspend our Consent to consider if the Good that we enjoy, be, or be not the true Good. Our Liberty does not consist in willing without any Reason for willing; nor in preferring a lesser Good to what appears to us to be a greater; but it consists in examining whether the present Good be a real or an imaginary Good. The Soul exerts its Liberty only when it is placed between two Objects that seem worthy of some Choice. It is never carried away.
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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 feeling this Tyranny of the Passions, were convinced by the Light of Nature alone, of the Necessity of a celestial Power to subdue them. They always represent Virtue to us as a Divine Energy descending from Heaven. They are continually bringing into their Poems Guardian Deities that inspire, enlighten and strengthen us, to shew that heroick Virtues can only proceed from the Gods. These were the Principles upon which the wise Antients went, in their Arguments against those Notions of Fatality, which are alike destructive to Religion, Morality and Society. To return to the Egyptians.

Their Doctrine, according to Plutarch, supposes 1. That the World was created without any physical or moral Evil, by a Being infinitely Good. 2. That several Genii a-
busying 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 Operations, the one the Author of all the Good, the other of all the Evil in Nature. The good Principle he calls Oromazes, the other

* De Isid. & Osir. p. 370.
of the Antients.

The Dæmon Arimanius. He says that the one resembles Light and Truth, the other Darkness and Ignorance. 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 upon one another, and that Oromazes made six Genii, Goodness, Truth, Justice, Wisdom, Plenty and Joy; and Arimanius made six others to oppose them, Malice, Falshood, Injustice, Folly, Want and Sadness. Oromazes having withdrawn himself to as great a Distance from the Sphere of Arimanius, as the Sun is from the Earth, beautified the Heavens with Stars and Constellations. He cre-

† Ibid.

* Δίὸ καὶ Μίθρας Πέροι τόν Μεσίτην ὄνομάζουσιν.
ated afterwards four and twenty other Genii, and put them into an Egg; (by which the Ancients mean the Earth) but Arimanis and his Genii pierced through this shining Egg, and immediately Evil was blended and confounded with Good.

But there will come a Time appointed by Fate, when Arimanus shall be entirely destroyed and extirpated; the Earth shall change its Form, and become plain and even, and happy Men shall have only one and the same Life, Language and Government.

Theopompus writes also, that 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 Bodies become transparent. The God who was the Author of their Being, keeps
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keeps himself retired till that time;

an Interval not too long for a

God, but rather like a Moment of

Sleep.

We have lost the ancient Books of
the first Persians; so that in order to
judge of their Mythology, we must
have recourse to the oriental Philoso-
phers of our own time, and see if
there be still left among the Disciples
of Zoroaster any Traces of the an-
tient Doctrine of their Master. The
famous Dr. Hyde, a Divine of the
Church of England, who had travel-
led into the East, and perfectly un-
derstood the Language of the Coun-
try, has translated the following Pas-
sages out of Sharísthani, an Ara-
bian Philosopher of the fifteenth Cen-
tury. * The first Magi did not
look upon the two Principles as
coeternal, but believed that the

p. 294.
Light was eternal, and that the
Darkness was produced in time;
and the Origin of this evil Princi-
ple they account for in this Man-
ner: Light can produce nothing
but Light, and can never be the
Origin of Evil; how then was
Evil produced, since there was no-
thing 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 Ahriman or Arimanius,
had an evil Thought contrary to
the Light. He doubted, and by
that Doubt he became dark. Hence
arose all the Evils, the Dissention,
the Malice, and every thing else
of a contrary Nature to the Light.
These two Principles made War
upon one another, till at last Peace
was made, upon Condition that
the lower World should be in sub-
jection to Arimanius for seven
Tho-
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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 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 Brahmins, 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 everywhere present to his Work.

The same Author goes on in this Manner; *Onesecritus being sent by Alexander the Great to learn

† Ibid.
of the ANTIENTS.

the Life, the Manners, and the Doctrine of those Philosophers, found a Brachman named Calanus, who taught him the following Principles. (1.) Formerly, Plenty reigned over all Nature; Milk, Wine, Honey and Oil, flowed in a continual Stream from Fountains. (2.) But Men having made an ill use of this Felicity, Jupiter deprived them of it, and condemned them to labour for the Sustenance of their Lives. (3.) When Temperance and the rest of the Virtues shall return upon Earth, then the antient Plenty shall be restored.

For forming a better Judgment of the Doctrine of the ancient Gymnosophists, I have consulted what has been translated of the Vedam, which

* ἵκεται is the first Aorist of the Verb ἀνασάμω sum, and ought to be translated iHat, not facta est, as Xylander has rendered it, for want of understanding the Notion of Calanus.
is the sacred Book of the modern Bramins. Though its Antiquity is not perhaps so great as they affirm it to be, yet there is no denying but it contains the ancient Traditions of those People, and of their Philosophers.

'Tis plain by this Book, * That the Bramins acknowledge one sole and supreme God, whom they call Vishnou. 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 Vishnou 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 admitted into the Company of the Gods, and shall at last be deified."*

† Ibid. Roger, Part 2. ch. 7.
* Ab. Kircher, Sina illuf.
I should hardly have thought these Traditions authentick, or have brought my self to trust to the Translators of the Vedam, if this Doctrine had not been perfectly agreeable to that of Pythagoras, which I gave an Account of a little before. This Philosopher taught the Greeks nothing but what he had learned from the Gymnosophists.

The Discovery of these uniform and agreeing Sentiments in Greece, in Egypt, in Persia, and in the Indies, made me desirous to advance further into the East, and to carry my Searches as far as China. I applied my self accordingly to such as understood the Language of that Country, had spent several Years together in it, and were well versed in the original Books of that Nation. And in this Point particularly I have made great use of the Informations I have
I have received from a Gentleman of a superior Genius, who does not care to be mentioned till he has published a large Work upon these Matters, which will be of Service to Religion, and do Honour to human Understanding. In the mean time he has allowed me to publish the following Passages, which he translated himself out of some antient Chinese Books that have been brought into Europe, and which may be seen both at Paris and at Rome; so that all who understand the Language, may judge of the Faithfulness of the Translation.

The Book Yking, i.e. the Book of Changes, is continually speaking of a double Heaven; a primitive Heaven, and a posterior Heaven. The first Heaven is there described in the following Manner:

"All Things were then in an happy State, every thing was excellent, every
every thing was good, all Beings were perfect in their kind. In this happy Age Heaven and Earth employed their Virtues 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 Effort or Opposition, to produce and perfect the Universe.

In the Books which the Chinese 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 Traditions, and particularly Tchouangsé says, 'That in the State of the first Heaven, Man was united inwardly to the supreme Reason, and outwardly he practised all the Works of Justice. The Heart rejoiced in Truth, and there was no Mixture of Falshood. Then the four Seasons of the Year succeeded each other regularly without Confusion. There were no impetuous Winds, nor excessive Rains. The Sun and the Moon without ever suffering an Eclipse, furnished a Light purer and brighter than at present. The five Planets kept on their Course without any Inequality. Nothing did Harm to Man, and Man did Harm to nothing. An universal Amity and Harmony reigned over all Nature.
On the other side, the Philosopher Hoainantsé speaking of the latter Heaven, says, 'The Pillars of Heaven were broken, the Earth was shaken to its very Foundations. The Heavens sunk lower towards the North; the Sun, the Moon, and the Stars, changed their 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 disorder, the Sun was eclipsed, the Planets altered their Course, and the universal 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 ancien...
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tient Authors, degenerated into an ugly Barrenness, the Plants faded, the Trees withered away, Nature desolate and in Mourning, refused to distribute her usual Bounty. All Creatures declared War against one another. Evils and Crimes overflowed the Face of the Earth.

All these Evils arose, says the Book Liknyki, from Man's despising the supreme Monarch of the Universe. 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
The same Books speak of a time when every thing is to be restored to its first Splendour, by the coming of an Hero called Kiuntse, 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 Brahma of the Indians.

The Chinese Books speak likewise of the Sufferings and Conflicts of Kiuntse, just as the Syrians do of the Death of Adonis, who was to rise again to make Men happy *, and as the Greeks do of the Labours.

* See the Description that Julius Firmicus gives of the Feasts, Ceremonies and Mysteries of Adonis.
and painful Exploits of the Son of Jupiter who was to come down upon Earth. It looks as if the Source of all these Allegories was only an antient Tradition common to all Nations, that the Middle God, to whom they all give the Name of Soter or Saviour, was to put an end to Crimes by his great Sufferings. But I do not lay a Stress upon this Notion, my Design being only to speak of the Traces that appear in all Religions of a Nature exalted, fallen, and to be repaired again by a Divine Hero.

These Truths run equally throughout the Mythologies of the Greeks, the Egyptians, the Persians, the Indians, and the Chinese. 'Tis time to come at last to the Jewish Mythology.

I mean by it the Rabbinism or Philosophy of the Jewish Doctors,
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 *Orientals* to make use of corporeal Images to represent the Properties and Operations of Spirits.

This symbolical Stile seems in a great Measure authorized by the sacred Writers. The Prophet *Daniel* represents God to us under the Image of the *Antient of Days*. The *He-
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brew Mythologists and Cabbalists, who are a Succession of the School of the Essenes, took occasion from thence to explain the Divine Attributes, as Members of the Body of the Antient of Days. We see this Allegory carried to an Extravagance in the Books of the Rabbins. They speak there of the Dew that distilled from the Brain of the Antient of Days, from his Skull, his Hair, his Forehead, his Eyes, and especially from his wonderful Beard.

These Comparisons are undoubt-edly 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 consequentlly Images of the supreme Be-
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ing, more or less perfect in proportion as they have more or less conformity with their Original.

Hence it follows that all Creatures are in some Respect like one another, and that Man, or the Microcosm, resembles the great World or Macrocosm; the material World resembles the intelligible World, as the intelligible World does the Archetype, which is God.

These are the Principles upon which the allegorical Expressions of the Cabbalists are founded. If we strip their Mythology of this mysterious Language, we shall find in it sublime Notions very like those which we have before admired in the Heathen Philosophers. Now these are the four principal ones which I find clearly enough set forth in the Works of the Rabbins Irira, Moschech, and Jitzack, which Rittangelius
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gelius has translated in his Cabbala denudata.

1. 'All spiritual Substances, Angels, human Souls, and even the Soul of the Messias*, were created from the Beginning of the World: And consequently our first Parent, of whom Moses speaks, represents not an individual Person, but all Mankind governed by one sole Head. In that primitive State every thing was glorious and perfect; there was nothing in the Universe that suffered, because there was no such thing as Crime. Nature was a real and a spotless Image of the Divine Perfections.' This answers to the Reign of Osiris, Oromazes, and Saturn.

2. 'The Soul of the Messias, by his Perseverance in the Divine

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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 supraceutical Abode.

3. The Virtue, Perfection and Beatitude of Spirits or Zephiriots, consisted in continually receiving and rendering back the Rays which flowed from the infinite Centre, that so there might be an eternal Circulation of Light and Happiness in all Spirits. Two sorts of Zephiriots failed in the Observance of this eternal Law. The Cheru-

* Ib. p. 226. † Ibid. de Revol. anim. Par. 1, Cap. 1. p. 244.
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bim, 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 their Sphere was changed into a gloomy Chaos. The Ischim, who were of an inferior 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 ancient Happiness which they enjoyed.


before
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 Pre-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 discon-tenant’d by the Church. All the use I make of the Arguments which the wise Antients found out against Impiety, is to shew, that Reason alone furnishts Means sufficient to confound such Philosophers as refuse to believe unless they can comprehend.

'Tis for this Reason that I make Daniel speak a different Language from Eleazer. The Prophet advises Cyrus to lay aside all subtile Speculations, and to leave to God the Care of justifying the incomprehensible Steps of his Providence. He plunges him again in an Obscurity more wholesome and more suitable to human Weakness, than all the Conjectures of Philosophers. He reduceth what we are to believe on this Subject, to these four principal Truths.

1. God
1. God being infinitely good, cannot produce wicked and miserable Beings; and therefore the moral and physical Evil which we see in the Universe, must come from the Abuse that Men make of their Liberty.

2. Human Nature is fallen from the first Purity in which it was created, and this mortal Life is a State of Trial, in which Souls are cured of their Corruption, and aspire to Immortality by their Virtue.

3. God is united to human Nature in order to expiate moral Evil by his Sacrifice. The Messiah will come at last in his Glory to destroy physical Evil, and renew the Face of the Earth.

4. These Truths have been transmitted to us from Age to Age, from the time of the Deluge till now, by an
an universal Tradition. Other Nations have obscured and altered this Tradition by their Fables. It has been preserved in its Purity no where but in the Holy Scriptures, the Authority of which cannot be disputed with any Shadow of Reason.

'Tis a common Notion that all the Footsteps of natural and reveal'd Religion which we see in the Heathen Poets and Philosophers, are originally owing to their having read the Books of Moses. But 'tis impossible to answer the Objections which are made against this Opinion. The Jews and their Books were too long concealed in a Corner of the Earth, to be reasonably thought the primitive Light of the Gentiles. We must go further back, even to the Deluge. 'Tis surprising that those who are convinced of the Authority of the sacred Books, have not made Advantage of this System to prove the Truth of the Mosaick.
Mosaic History concerning the Origin of the World, the universal Deluge, and the re-peopling of the Earth by Noah. 'Tis hard to explain otherwise than by the Doctrine I have put in the Mouth of Daniel, that Uniformity of Sentiments which we find in the Religions of all Nations.

The four great Principles I have spoken of, seem to me the Foundation of Christianity. I have had a Pleasure in paying this small Homage to our Religion by endeavouring to justify its Tenets against the Superstitious Prejudices of weak Minds, and the vain Subtilties of audacious Criticks, who cavil at eternal Wisdom.

FINIS.