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L I V E S

OF THE

ANCIENT PHILOSOPHERS;

TRANSLATED

FROM THE FRENCH OF FENELON, WITH NOTES,
AND A LIFE OF THE AUTHOR.

BY THE

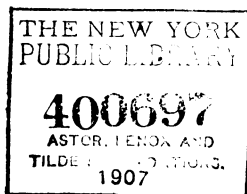
REV. JOHN CORMACK.

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PUBLISHERS' ADVERTISEMENT.

THE Lives of the Ancient Philosophers, by the celebrated Archbishop of Cambray, although among the most delightful of his writings, especially for the young, are, it is believed, but little known to the American reader; and still there are few subjects more worthy of being studied than the characters; maxims, and opinions of these *wise men* of Greece. The various systems of morals which they taught, as well as their physical, political, and social principles, have exercised an important influence on the speculations of mankind in every succeeding age; nor is there anything which more strikingly exhibits at once the strength and the weakness of human reason. If at times we are delighted with the truth and nobleness of their sentiments, at other times we are no less shocked by their immorality or absurdity; plainly showing, in regard to his religious and moral responsibilities, that man needs some surer light than that of his own understanding; or, in other words, proving the necessity of a Divine Revelation.

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It has been the aim of the American editor to render the work in some good degree worthy of the beautiful original, and the publishers confidently anticipate that it will be found no less entertaining than instructive to the intelligent reader.

H. & B.

New-York, Aug., 1841.

P R E F A C E.

SUCH a work as the present has certainly been hitherto a *desideratum* in English literature; and, while the press is daily issuing volumes by thousands on subjects in regard to which it is long since that nothing new could be said, and on others, again, about which it was never worth while to say anything, the lives, opinions, and maxims of the Ancient Philosophers, though constantly a matter of conversation, and not unfrequently of dispute, have never been laid before the public in a form or in a language that has made them accessible to general readers.* The elegant work of Enfield neither supersedes the present, nor is it contradictory of what has been just said.

The business of the translator is to transfuse into another language the thoughts of his author, with as much of the spirit of the original as possible. This the translator of the following work has

* That the illustrious Dr. Johnson thought such a work as this needed, and meant himself to supply the defect, appears from a paper which he left, specifying among other literary labours to be executed, "Lives of the Philosophers, written with a polite air, in such a manner as may divert as well as instruct." — *Boswell's Life of Johnson*, vol. ii., p. 557, 4to.

attempted to do ; though he scarcely dares flatter himself that, in the approbation of several learned and judicious friends who have encouraged his undertaking, he has been so fortunate as to anticipate the decision of the public.

As a biographer and annotator, he has endeavoured steadily to keep in view the formation of the youthful mind ; and he is confident that he speaks the truth when he affirms that no applause would be so dear to his heart as the conviction that he has in any one instance eradicated a hurtful prejudice, or inspired a just or noble sentiment.

In composing the *Life of Fenelon* he has had access to several scarce and valuable works, among which the *Life* by the Chevalier Ramsay may be particularly mentioned. Nothing has been advanced without authority.

The notes are chiefly intended to supply, to some extent, the place of those remarks which the good archbishop himself may be supposed to have made to his pupil *viva voce*.

The order in which the illustrious names of antiquity are here presented is that of time ; and from *Thales* to *Zeno*, no distinguished name is omitted.

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LIFE OF FENELON.

THE splendid actions which rivet the attention of the many on the biography of the hero, and the surprising incidents by which the mind is hurried along in the story of the adventurer, seldom occur in the history of an author. It is to the thinking and contemplative; to those who have been delighted, instructed, and improved by their writings, that the lives of the learned chiefly afford pleasure. Our favourite author we consider as our friend; and the pleasure we derive from an account of his life results from the gratification of a curiosity which is grafted on affection, esteem, or gratitude. In the reflections which occur in his works we mark, or think we can mark, the character of that mind from which they proceeded. By this, however, our curiosity is excited rather than gratified: we are anxious to discover how far the author and the man coincide.

In the works of no writer are the principles from which they flowed more justly unfolded than in those of François Salignac de la Motte Fenelon. He was the son of Pons de Salignac, Marquis de Fenelon, and Louise de la Cropte, sister of the Marquis de St. Arbre; and was born on the 6th day of August, 1651, in the castle of Fenelon, in Perigord.*

* The ancestry of our author has long been distinguished for

Remote from those sources of corruption from which, too frequently, the tender mind contracts an incurable bias to vice, he spent the first twelve years of his life at his father's seat in the country. Here was formed that heart which to be loved needs only to be known; and here that genius was fostered whose praise will ever be associated with his name.

Of the early part of Fenelon's life little is known. At twelve years of age he was sent to the University of Cahors to commence his studies, and afterward from thence to Paris, to finish his education under the care of his uncle, Antoine, marquis de Fenelon, lieutenant in the king's army. This nobleman possessed a strong understanding, exemplary piety, and signal bravery.* Under such a guide, in whom the father still lived, the talents of the young Fenelon expanded and were matured; and with such an example of every virtue daily exhibited before him, his heart was enamoured of goodness.

In the nineteenth year of his age the Abbé de Fenelon preached at Paris with general applause. The feelings of the worthy marquis on this occasion the fond and virtuous parent may conceive, but

wealth and honour; and his own name is said to be "the ninth that has reflected literary renown on the house of Salignac." The family of Salignac or Salagnac was in the thirteenth century possessed of all the lands of that name, comprehending eighteen parishes in Perigord. Raymond de Salignac was lord of Salignac, and seems to have been the first who added to these lands those of la Mothe, or Motte Fenelon. From this Raymond, who was living in 1444, besides two other branches long since extinct, is descended that branch to which the subject of these memoirs belonged.

* Ramsay's Life of Fenelon, p. 9.

even *he* could not describe them. The affection of this good man was, however, tempered with prudence, and his piety with discernment. To secure his youthful charge against the dangerous effects of applause on inexperience, he induced him to observe for several years that silence in public which might be accompanied with improvement in private. Under M. Tronson, superior of the seminary of St. Sulpicius, he applied with redoubled ardour to the cultivation and improvement of his intellectual and moral powers. At the age of twenty-four he entered into holy orders. "He assisted," says his friend and biographer,* "in the most laborious parochial duties, and thought nothing below him in a ministry where the lowest office is a dignity too great for man."

At the age of twenty-seven he was chosen by M. de Harlay, archbishop of Paris, to be superior of a community of women who had lately been gained over from the Protestant to the Catholic faith. The manner in which he conducted himself in this situation procured him a recommendation to the king, by whom he was nominated to conduct a mission to the coast of Saintonge, and particularly to the country of Aunis, for the conversion (as the Roman Catholics termed it) of the Protestants.

Banishing that philanthropy which, as brethren, every man owes to another, the Church of Rome has not unfrequently sent forth her missionaries, armed with the terrors of the sword, under the pretence of disseminating the gospel of peace; and such was the barbarous nature of the mission, or,

* Ramsay's Life of Fenelon, p. 11.

rather, military expedition, which Louis XIV. intended Fenelon to conduct.

In youth the ardour of enterprise is not often tempered by wisdom, and that which is generally styled wisdom, when attained, is seldom anything more than a well-regulated self-love; and where the favour of the great, the chief road to promotion in life, is to be acquired, how often do we see the decisions of judgment influenced by the dictates of selfishness. Rejecting with horror the king's offer under the circumstances proposed, the Abbé de Fenelon declared, that if the mission was to be accompanied by troops, he abandoned it forever; but if allowed to conduct it in his own way, he would cheerfully undertake it. After some hesitation, this reasonable request was at length granted, and the gentle measures adopted in the territory to which Fenelon's mission extended formed a striking contrast with the barbarity practised in other quarters.

On the expiration of his mission the abbé returned to Paris and waited on the king; after which, for the space of two years, he did not appear at court. His modesty and diffidence were equalled only by his learning and virtue; but, unhappily for the world, when the last are combined with the first, they are generally as much neglected as they ought to be valued. Such was the case with Fenelon; for, though named to the bishopric of Poitiers, as he neglected to practise the arts which most men think they justify by calling them necessary on such occasions, the nomination was cancelled before it was made public.

About this time he became acquainted with the

celebrated Bossuet, bishop of Meaux, whose friendship he highly valued, and to whose instruction and advice he listened with that docility and reverence which the inexperience of youth owes to the wisdom of age. The Abbé de Fenelon was introduced to the Duke of Beauvilliers, and others in favour at court, by the marquis his uncle. At the request of this nobleman he wrote his treatise on "The Education of a Daughter:" a book of very considerable merit, but which has never yet appeared in a suitable English dress. The Duke of Beauvilliers, who was governor to the young prince, unlike those mercenary and simoniacal dispensers of favour by whom Fenelon's promotion had hitherto been retarded, unsolicited, recommended him to the king in such terms that he was immediately nominated preceptor to the Duke of Burgundy. He entered upon this new employment in September, 1689.

In the conduct and issue of this new and important charge, his rare endowments, his high acquirements, and the depth and solidity of his judgment, attracted general attention and obtained universal applause. The character of the Duke of Burgundy, the change wrought in it by his preceptor, and the means by which it was effected, deserve our attention and merit imitation.

The talents of this prince were brilliant and substantial; but in early youth they were shaded by many imperfections. Indulging a sense of that dignity which fortune confers on the great, though they can plead no title to it from merit, and courted by that fawning obsequiousness which is ever ready to stoop and cringe at the bare possibility of

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future favour, he soon discovered a temper choleric, imperious, violent, haughty, and intolerant. But in his riper years he was meek, gentle, compassionate, ready to confess a fault, prompt to forgive, easily moved by the tear of the wretched, and eager to relieve the distresses of the unfortunate. To effect such a change, it is evident that uncommon skill and prudence must have been exerted.

Together with the Abbé de Fenelon, there were employed in this important charge several others, all men of virtue and probity, whose object was not self-aggrandizement or family promotion, but to store with useful knowledge and fortify with virtuous principles the head and heart of a youth whose birth destined him to be the blessing or the scourge of millions. The most distinguished of these, after Fenelon, were the Abbé de Fleury, the Abbé de Langeron, and Father le Valois.

Their plan was formed in concert and pursued with steadiness. They determined never to flatter their pupil; and, when they had reason to be dissatisfied with his conduct, never to screen his faults or palliate his errors. Acting on this principle, the style in which they addressed him was uniformly the same, and in one path they steadily directed him: they taught him that it was only by obedience and the performance of his duty that he could hope to enjoy their favour; but that by these he might expect more than their favour—their friendship.

In the conduct of Fenelon as a tutor, however, there was nothing harsh or forbidding; his firmness was inflexible, but the only purpose to which

it was applied was to give effect to his gentleness. The punishments commonly inflicted in the education of youth, and which they have often too good reason to regard as the effects of revenge rather than proofs of affection, were never applied by this amiable preceptor. The principles, indeed, upon which he proceeded, rendered corporeal punishment wholly unnecessary. The Duke of Burgundy studied, not in consequence of imperious command, but in obedience to a desire of knowledge, which his masters had always sufficient skill to excite.

By a conversation upon which they had purposefully entered, though to him apparently without design, he was prompted to read a history, to examine a map, or reason on such subjects as were suited to his years and his progress in science. A story, a dialogue, or a fable, in which some celebrated character of ancient or modern times was introduced, and in which was conspicuous the amiableness of virtue or the turpitude of vice, was chosen, according to circumstances, to inform his understanding and to improve his heart. With these objects in view were composed "The Adventures of Telemachus," "Lives of the Ancient Philosophers," and "Dialogues of the Dead."*

The means employed for correcting the violent temper of the young prince do no less honour to his preceptor than the ingenious methods used to lead him to the improvement of his mental powers.

* The first genuine edition of "Telemachus" was published at Paris in 1717. The discourse on epic poetry prefixed to it is the production of the Chevalier Ramsay. The "Dialogues of the Dead" appeared first in 1718. The first edition of the "Lives of the Ancient Philosophers" was published at Paris in 1726, and was next year followed by another at Amsterdam.

When guilty of a fault which it would have been improper to pass unnoticed, his picture was drawn in a fable, or his error was corrected by delicate raillery; when swayed by humour or controlled by passion, he was viewed by his instructors with marked pity and concern, and, by their command, was approached by his attendants in melancholy silence; till, perceiving himself abandoned by all, and left to vent his humour without sympathy or commiseration, he acknowledged his error and asked pardon for his fault; for the most ample and humble acknowledgments were made the only condition of forgiveness.

To accustom their pupil to this open ingenuousness of mind, his instructors used frankly to confess their own imperfections, and blame themselves for anything they might chance to do amiss in his presence, thus rendering their very defects subservient to his improvement; and, to accustom him to the duty of a friend, in observing, in matters intrusted to him, a judicious silence, they made him their confidant in affairs of real importance.

Such was the plan of education which Fenelon so successfully carried into practice: the radical principles of which were sketched and well illustrated by Locke* about the same time, and have been farther developed in the recent and excellent treatise on "Practical Education" by Edgeworth. It

* In his "Familiar Letters on Education." What is here said of Locke and Edgeworth is not to be understood as implying unqualified approbation of the work of either. The first abounds in defects, though much that is valuable may be gathered from it; and the last attempts to raise a beautiful superstructure without a foundation, for we hear nothin of the nature or necessity of religion.

is evident that only in private tuition can the plan be adopted, but in this it is recommended by the most powerful arguments; and here it becomes truly a

“ Delightful task to rear the tender thought,
 To teach the young idea how to shoot;
 To pour the fresh instruction o'er the mind,
 To breathe the enlivening spirit, and to fix
 The generous purpose in the glowing breast.”

In the character of Fenelon, disinterestedness formed a striking feature. Of this, as well as of the inattention of mankind to modest merit, nothing can afford a more striking proof than that, during the six years he remained at court, in distinguished favour, the only benefice he enjoyed was a small priory resigned to him by his uncle, the Bishop of Sarlat. Louis XIV. at length, in 1694, bestowed on him the abbey of St. Valery, apologizing at the same time for the smallness as well as lateness of the favour. Such, at least, is the account given by the Chevalier Ramsay, who lived in the strictest intimacy with Fenelon during the last five years of his life.

From an anecdote, however, related by D'Alembert in his “Eloge de Fenelon,” it would appear that he was then also almoner to the king. This is worthy of being preserved. “Father Seraphin, a Capuchin,” says D'Alembert, “a missionary more zealous than eloquent, was preaching before Louis XIV. The abbé, then almoner to the king, was at sermon, and fell asleep. Father Seraphin perceiving it, suddenly interrupted his discourse, calling out, ‘Wake that sleeping abbé, whose only apparent motive for coming here is to pay court to the king.’ Fenelon,” continues D'Alembert, “likec

to relate this anecdote, and with real satisfaction praised the preacher, who had shown so much apostolical liberty; and the king, by whose silence it was approved."

Fenelon had been admitted member of the Academie Françoise in 1693, and it was about this time that his "Dialogues on Eloquence" and his "Letter to the French Academy" were composed. He there lays down the true principles of eloquence; shows that the sublime must be sought in simplicity; and endeavours in this, as in all his works, to render pleasure subservient to virtue, and to recall the joys

"Of ancient uncorrupted times,
When free to follow nature was the mode."

To the preacher these dialogues are more immediately addressed; and they show in the happiest manner how simplicity may be united with elegance, and plainness with the sublime doctrines of the Gospel. Here are exposed that tissue of words, which by the ignorant is deemed eloquence, and that quaint antithetical jargon, which with the superficial passes for ingenuity.

In a few months after the abbey of St. Valery, the archbishopric of Cambray fell vacant, and to this rich benefice Louis nominated Fenelon. But, ever nicely scrupulous in what he considered his duty, he at first declined the offer, alleging the incompatibility of the duties of his diocese with the education of the prince. The king, however, observed to him that, as the education of the duke was nearly finished, he might perform alternately the functions of the prelate and the duties of the preceptor, leaving in both what could not be ac-

completed by himself to be performed by those who were appointed under him. He accordingly consented, on condition that he should spend nine months of the year in his diocese, and the other three with the prince. Though urged by the king to retain it, he resigned the abbey of St. Valery, together with the priory given up to him by his uncle the Bishop of Sarlat.

This conduct in the newly-created archbishop of Cambray was universally applauded by the unbiased, and as generally blamed by the interested. "You are going to ruin us," said the Archbishop of Rheims to him, upon hearing of this practical condemnation of holding pluralities.*

Thus, in 1695, that merit was at length rewarded which had so long courted concealment. Hitherto Fenelon had been happy because contented, and contented because his enjoyments flowed from another source than earthly greatness, and were wholly unaffected by the caprice of fortune. Now, high in favour at court, and possessing revenues which rendered him independent, or (what was more congenial to his soul) which enabled him to extend his liberality, and, with it, the principles from which it sprang, his care was conscientiously to perform his duties, and (to use more awful language) "to walk with God."

But how mysterious are the ways of Providence! When fortune has profusely scattered her glittering toys, and mortals have grasped them as something real—when fancy has decked the landscape with gaudy colours, and promised that its attractions shall be as durable as they are dazzling—in

* *Eloge de Fenelon, par M. D'Alembert.*

a moment the lowering sky may belie our hopes, and the pointed lightning blast our joys. In the fate of Fenelon these reflections were strikingly realized: he was soon disgraced; and the ostensible reason of it was his defence of Madame Guion's principles.

This lady maintained opinions which had been alternately approved and condemned. Her religious tenets were published in a small volume, entitled "The Short Method," and those deemed peculiar to herself were comprehended under the term *Quietism*.

This was not a new name. A fanatical sect in the Greek Church, in the fourteenth century, had been styled *Quietists*. Michael de Molinos, a Spanish priest, had revived their principles in a treatise which he published in 1675, under the title of "The Spiritual Guide."* In defence of Madame Guion, who had embraced many of the principles of Molinos, Fenelon wrote his "Maxims of the Saints." All that the archbishop deemed essential to his view of the scheme, he states to be contained in the following extract from one of his letters. "There are," says he, "but two things I insist upon, which make up my whole doctrine. The first is, that charity is a love of God for himself, independent of that happiness which is to be found in the enjoyment of Him: the second, that in the spiritual life of the most perfect souls, it is charity

* Gregory's "History of the Christian Church," cent. 14, ch. 3, and cent. 17, ch. 3; Mosh., Eccles. Hist., vol. iii., cent. 14, part 2, ch. 5; and for a view of the controversy in which Fenelon was involved, see vol. v., cent. 17, sect. 2, part 1, ch. 1, and Ramsay's Life of him.

which goes before, and leads and animates all the virtues, and directs their several acts.”*

Such was the declaration of his sentiments the day before he finally left Paris. The attainment of the love here inculcated is indeed impossible, and therefore not required. The grand incentives to virtue and holiness laid down in Scripture are gratitude and hope: we are required to “love Him who first loved us;” and, in prospect of the same reward, to “be followers of them who through faith and patience are now inheriting the promises.” While that refined Christian love, then, which is recommended by Fenelon, like the virtue inculcated by the Stoics, is above the reach of humanity, we must confess that whatever leads to an approximation to it has an excellent tendency to ennoble and elevate the soul; but to teach men that it is essential is to damp their joys, and, at the same time, to demand what is wholly incompatible with human frailty.

Such, however, was the ostensible cause of the Archbishop of Cambray’s overthrow. After many attacks† made on him, and defences on his part, in all of which he eminently displayed how much that love for which he contended regulated his own conduct, his cause was referred to the Roman see, and he was denied the privilege of appearing there in person, though in a case (if truth were the object) in which everything might depend on the

* Letter addressed to the Duke of Beauvilliers, dated Paris, Aug. 3, 1697. Ramsay’s Life of Fenelon, p. 94.

† It is with regret that I state that Fenelon’s most virulent as well as most distinguished, and, I must even add, most insidious persecutor in the whole of this affair, was the celebrated, and, at that time, aged Bossuet, bishop of Meaux.

sense of a word or the meaning of a sentence. After the cause had been depending for eighteen months, it was finally proposed to dismiss it, and, at the same time, to issue "An apostolical decree, establishing certain canons relative to internal and spiritual religion." But the Cardinal Casa Nata observing that such a decision might create a misunderstanding with France, justice and interest were now opposed, and, unfortunately, the latter prevailed. By a brief dated March 12th, 1699, Pope Innocent XII. condemned the "Maxims of the Saints."*

But how was it that a monarch who had raised a man, virtuous and loyal, to the greatest eminence, should now exert all his power to effect his ruin, and use his influence with the Roman see for that purpose? This is a query which naturally suggests itself to the mind, and to which the mere statement of the fact affords no satisfactory answer.

There are few who have not heard of Madame de Maintenon, in every sense the mistress of Louis XIV. Possessed of unbounded influence over the French monarch, she flattered herself with the hope of being one day raised from an infamous and criminal intercourse to the summit of her wishes, the throne of France. Provided she gained the

* That the pope was convinced of the injustice of this sentence, is evident from two circumstances: 1. Though urged by the enemies of Fenelon to condemn all that he had written in defence of his "Maxims of the Saints," he peremptorily refused, notwithstanding these tracts contained the same doctrines more fully and clearly explained. 2. Of the five examiners who refused to vote against Fenelon, three were afterward made cardinals, viz., Rodoloric, archbishop of Chetti, Gabrielli, and Sperelli.—*Life of Fenelon*, p. 128.

consent of Louis, she gave herself little concern about that of the Church, which, though necessary, she deemed secure. Her discernment, however, pointed out Fenelon as one exception. She endeavoured to gain upon him by indirect methods; and it was while this project was on foot that he was created Archbishop of Cambray. She had succeeded in gaining the conditional consent of Louis; and Father la Chaise, the king's confessor, would be glad, she thought, of such an opportunity of ingratiating himself with her.

He told the king, however, that it was too nice a point for him to decide, and referred him to Fenelon as a more able casuist, promising at the same time to observe the most profound silence. La Chaise disclosed the affair to the archbishop: "What have I done, father," replied he, "that you should ruin me? But no matter: let us go to the king." No sooner had Fenelon entered the king's presence than he threw himself at his feet, imploring his majesty not to sacrifice him: the king promised that he would not. Suffice it to say, Fenelon acted with probity: the hopes of Madame de Maintenon were blasted, and the ruin of the prelate was consequently meditated. The methods by which it was effected we have already seen.*

In 1697 he was banished,† and his friends in office dismissed.

Here we behold this truly great man made the sacrifice of virtue. But Fenelon was one of the

* For a more particular account of Madame de Maintenon and of this whole affair, see *Guardian*, vol. i., nos. 46, 47, 48.

† To banish a bishop means to confine him to his diocese.— See *Eloge de Fenelon, par M. D'Alembert*.

few who have reached that sublimity of character which proves that to be virtuous is to be happy, and that integrity is a good, for the loss of which the whole universe cannot furnish an equivalent

The man, in conscious virtue bold,
 Who dares his secret purpose hold,
 Unshaken hears the crowd's tumultuous cries,
 And the impetuous tyrant's angry brow defies.
 Let Jove's dread arm with thunders rend the spheres,
 Beneath the crush of worlds, undaunted he appears.

Francis's Hor., lib. iii., ode 3.

Fenelon bore his persecution with the most composed submission: "I renounce," said he, "my own judgment, to conform to that of our holy father the pope."* On hearing such a sentiment from Fenelon, we cannot but regret that so much weakness should have been blended with so much greatness; but we must still admire the integrity of the philosopher and the patience of the Christian.

We now proceed to follow this venerable man along the remainder of his destined journey through life, and delightful indeed is the scene presented to our view. We behold the good man living quietly in his diocese, the friend of humanity and the patron of virtue. At a distance from the chicane of courts and the storms of faction, he made the pang of sorrow his own; and the only limits to his munificence were the wants of indigence. Maintaining that dignity upon which the respectability, and therefore usefulness, of his character depended, he exhibited among the people of his diocese the most winning condescension and the most engaging humility. Soothing their cares, consoling their sor-

* *Life of Fenelon, p. 183.*

rows, relieving their wants, he acquired their esteem and secured their affection. "He used frequently to go alone and on foot," says D'Alembert, "in his diocesan visits in the environs of Cambray: he entered the houses of the peasants, seated himself near them, solaced and comforted them. Old men who are yet alive and have had the happiness to see him, still speak of him with the most tender veneration. 'There!' say they, 'there is the wooden chair on which our good archbishop used to seat himself among us: we shall never see him more!' and they burst into tears."

"I had profited little by my books," said a great literary character on seeing his house in flames, "had I not learned to lose them!" The saying is deservedly admired; but Fenelon on a similar occasion said, "I am much better pleased that my books should be burned than the cottage of a poor family."

During the war in 1701 he courteously received the Duke of Marlborough and Prince Eugene, and, in return, enjoyed that veneration and esteem which he so justly deserved. The French courtiers who served in the army of Flanders avoided seeing him: the base paid court to their superiors by pouring contempt upon his character, while virtue herself dared do no more than not to blame him. The Duke of Burgundy, his pupil, was perhaps the only inhabitant of Versailles in whose memory he was cherished; that virtue and affection which Fenelon had inspired seemed willing still to wander around the source whence they were derived.

During the campaign in 1708, in which this prince commanded, he implored the king his grand-

father to permit him to visit the person to whom, of all men, he considered himself the most indebted, and for whom he had the warmest friendship. Louis refused; and what aggravated this barbarity was, that the prince had few opportunities of epistolary correspondence. In the first letter which this amiable youth was permitted to send his master, he writes as follows: "I have suffered many afflictions since our separation, but one of the greatest has been that of not being able to give you any proof of my affection. All this while* I have had a secret indignation at the ill usage you have met with; but we must submit to the Divine will, and believe that all has come to pass for our good."

This excellent prince died in 1712, when Fenelon suffered the last pang that terrestrial vicissitude could inflict: in tears he vented the feelings of nature, and resigned himself to the will of Heaven. "If there needed no more," says he, "than to move a straw to bring him back to life contrary to the Divine pleasure, I would not do it."

On the death of the duke, many of Fenelon's letters were found in his cabinet, and in them appeared the amiable preceptor and the tender friend. To give a specimen of their style and manner, I shall extract a few sentences from the only one which is extant: "Let it be seen," says he, "that you have thoughts and sentiments becoming a prince. You must make yourself beloved by the good, feared by the bad, and esteemed by all. There is nothing weak, melancholy, or constrained in true piety. It enlarges the heart; it is simple and

* Four years. The letter is dated Versailles, 24th December, 1701.—*Ram., Life of Fenelon*, p. 320.

lovely; it becomes all things to all men, that it may gain all. The kingdom of God does not consist in a scrupulous observation of punctilios, but in the exercise of the virtues proper to each man's state and vocation. Be the heir of the virtues of St. Louis before you receive his crown. Remember that his blood flows in your veins, and that the same spirit of faith by which he was sanctified ought to be the life of your heart."

The letter from which these extracts have been made is the only one of Fenelon's in this correspondence, as I before observed, which now remains. The rest, we are informed by Ramsay, Louis did himself the diabolical pleasure of burning with his own hand! For the one still preserved we are indebted to Madame de Maintenon, who sent it, enclosed with an account of the fate of the others, to the Duke of Beauvilliers.

The severity of the winter of 1709 completed the desolation of Fenelon's native country, which had been ravaged by war during the eight preceding years. This was a field for the display of his virtues. "I love my family"—this was his maxim, and these his words—"I love my family better than myself; I love my country better than my family; but I love mankind better than my country." These are, indeed, nominally the sentiments of modern philosophers, but they were the basis of Fenelon's *conduct*. There was at this time in his granaries corn to the value of a hundred thousand francs. Refusing any compensation, he distributed the whole to the soldiers. "The king," said he, "owes me nothing; and in the misfortunes by which the people are oppressed, I ought, as a

Frenchman and a bishop, to restore to the state what I have received from it." It was thus that Fenelon revenged his disgrace!

His munificence, however, was not confined to his countrymen. Englishmen likewise shared of his bounty; and to their honour be it recorded, they were not ungrateful. In return for that philanthropy which the circumstance of being an enemy could not extinguish, a safe-conduct was granted to the good archbishop whenever the voice of humanity pronounced it expedient; and it was then only that it was valued. Of the use which he made of it, we shall have a better idea by noticing a particular instance.

It is but just to say, that on this occasion, the wretched, without distinction, found in Fenelon a father, and in his palace a home. Nay, in cases where he had not sufficient accommodations at his own disposal, he hired houses for the reception of the destitute. He became literally "the servant of all." At the board which he spread for the homeless and the needy, he himself served.

He one day observed a peasant dejected and melancholy, whose grief would not permit him, though hungry, to repair decaying nature. "Why," said Fenelon, "do you not eat?" "Ah! sir," replied the peasant, "I had a cow, the support of my family, which, when flying from my cottage, I had not time to take along with me. By this time she is in the hands of the enemy, and I shall never find her equal more." Under the protection of his safe-conduct, the venerable archbishop immediately set off, accompanied by a single domestic, found the cow, and restored her to the peasant. "Unhappy

those," says D'Alembert in his *Eloge*, "to whom this affecting anecdote seems unworthy of being told before this respectable assembly!" He means the French Academy, before whom his eulogy was delivered.

In 1710 was introduced to Fenelon Andrew Michael Ramsay, a Scotchman, commonly known by the name of the Chevalier Ramsay, to whom I have been chiefly indebted in drawing up these memoirs.* The accomplished author of the "Travels of Cyrus," born in a country where liberty of conscience is not restrained by the laws of the land, and where, consequently, the human mind develops itself freely in every form, had not the happiness to turn to advantage this best of privileges. In Scotland, where the earlier part of his life was spent, he embraced in succession the tenets of almost every sect of Protestants, and, turning from them all, became at length a deist. "I could

* Mr. Ramsay, descended from an ancient family, was born at Ayr, June 9, 1686. After the preparatory branches of education, he studied first at the University of Edinburgh, from which, in order to attend a son of the Earl of Wemyss, he removed to St. Andrew's. Travelling afterward to Holland, he became acquainted at Leyden with Poirer, a celebrated mystic divine, in consequence of which he became desirous of the acquaintance of Fenelon. Ramsay having been appointed first governor to the Duc de Chateau-Thierry and the Prince de Turenne, was soon after made knight of the order of St. Lazarus. It was in consequence of this title of knighthood, in French *Chevalier*, that he has been generally styled the Chevalier Ramsay. Some time after he visited England, was kindly received by the Duke of Argyle, and in 1730 was presented by Dr. King with a degree of Doctor of Laws from the University of Oxford: during this period he composed several of his ingenious works. After his return to France he continued to live at the seat of the Prince de Turenne, Duc de Bouillon, in the capacity of intendant, till his death, which happened at St. Germain-en-Lais, May 6, 1743.

not, however," says he, "shake off my respect for the Christian religion, the morality of which is so sublime."* Such was the state of his mind when he was introduced to the Archbishop of Cambray, "who," he says, "received him with that fatherly affection which immediately gains the heart." For the space of six months religion was the subject of minute investigation and of careful discussion between them. It is no small honour to Fenelon's talents, as well as engaging manners and indefatigable patience, to add, that he succeeded in persuading Ramsay to embrace the Christian faith. From this period till the archbishop's death they lived in the closest friendship; and in his "Life of Fenelon," Ramsay has left on record a noble testimony of gratitude to him who was the instrument of effecting what he terms "the happiest occurrence in his life."

The archbishop had now survived his much-beloved pupil, the Duke of Burgundy, three years, and had seen himself bereaved of his most intimate friends and confidants, the Dukes of Beauvilliers and Chevreuse. His meekness, submission, and inviolable attachment both to Church and state made at length such an impression on the mind of Louis, that, breaking away from his former prejudices and hatred, he resolved to recall him; but of the treasure of which his former conduct had rendered him unworthy, Heaven now denied him the possession.

In the beginning of the year 1715, Fenelon was seized with an inflammation on his lungs, accompanied by a continued fever. Equally removed

* Life of Fenelon, p. 191.

from levity and stoical insensibility, he maintained the magnanimity of a Christian: his illness lasted between six and seven days, and his last words, uttered amid the pangs of dissolving nature, were, "Not my will, but thine be done." On the 8th of January, 1715, and in the 64th year of his age, the venerable Fenelon breathed his last.

In memory of this virtuous prelate there is, we are informed by D'Alembert, in the Cathedral of Cambray, a long but insipid epitaph, which he does not deem worth preserving. "Let us dare," says he, "to propose a shorter one: 'Under this stone rests Fenelon. Stranger, efface not by thy tears this epitaph, that others may have an opportunity of reading it, and, like thee, of weeping.'" We are told by Professor Bygge,* that in the hall where the National Institute holds its meetings, there are still a few statues which have survived the reign of terror, of some of the most illustrious men whom France has produced, and that among these few is one of Fenelon.

We shall close these memoirs by a few reflections on the life and character of this truly great man.

Of his active benevolence we have few parallels. He was anxious to do good, and no less so to conceal it. Of Barthelemy, the Nestor of French literature, it is said by his friend Dussaulx, that he used frequently thus to express his philanthropy: "Why is it not permitted to a mortal to bequeath happiness to his fellow-creatures?" But, could such a wish be realized, the brightest displays of virtue would be impossible. The language of Fen-

* Travels in France, p. 316.

elon's heart appeared in his conduct ; it was this : " Let us anticipate the future by doing the most good we can in the present." It is all summed up in a single line of Lucan :

Nil actum reputans, si quid superesset agendum.

While aught remained, esteeming nothing done.

His mind was seldom warped by religious prejudices, and his heart was never debased by bigoted or wrong principles. He beheld a brother in every country, and Christians in every church.

" He held everything," says Ramsay, " in common with his friends, and was but one in heart and mind with them. ' Oh ! what a beautiful spectacle would it be,' he frequently said, ' to see all sorts of goods in common, nobody looking upon his own knowledge and virtues, his joys and his riches, as his peculiar property ! It is thus the saints in heaven possess everything in God, without having anything of their own.' "*

Warm in his piety, pure in his morals, in his intercourse with men generous, benevolent, and sympathetic, inflexibly steady in what he deemed the cause of truth and virtue, and in suffering possessed of an equanimity and fortitude which detraction could not disturb nor malice shake, he enforced the doctrines and precepts which he taught by the most powerful of all incentives—living example.

As a writer, he is certainly one of " those whose works shall last for ages," and will cease to be read only when elegant simplicity ceases to be admired. By his productions the philosopher will

* Life of Fenelon, p. 30.

be taught to blend the agreeable with the useful, and to strew with flowers the paths of science and virtue. The poet, too, should keep Fenelon in view as he labours up the steep of Parnassus; and, like him, endeavour to instruct by pleasing.

“The *Telemachus* of the celebrated Archbishop of Cambray,” says the accomplished Hawkesworth, “is a work of such reputation that it would be scarce less absurd to recommend it than to recommend the writings of Homer and Virgil.” His theological writings savour, of course, somewhat of the church to which he belonged. His “*Demonstration of the Being of a God*” will be generally read with pleasure and advantage; but, in determining the standard of Biblical interpretation, Protestants may not be inclined to coincide with the sentiments expressed in his “*Letters on Religion and Metaphysics*.” His “*Œuvres Spirituelles*” are addressed to a particular sect in a particular church: on the mind of Fenelon they had a good effect, but with others the same sentiments might be dangerous.

His “*Dialogues on Eloquence*” and his “*Dialogues of the Dead*” are as much admired as they are generally read; and to speak of them by way either of censure or commendation, where the public have already so fully decided, would be equally presumptuous.

The “*Lives of the Ancient Philosophers*” are not so well known; and the reason doubtless is, that they have not yet appeared in an English dress. To the author of these memoirs the merit of this book appeared so great, that, for his own private amusement, he completed an English version of it while prosecuting his philosophical stud-

ies ; a stage in the progress of education when it will be found greatly to facilitate the acquisition of knowledge, and to afford more entertainment than is anywhere else combined with so much wisdom. And if his success has been at all proportioned to his intentions, he fondly hopes, as it now appears in a language in which it may be generally read, that it will be as generally admired ; and that from the closet of the student it will pass into the hands of many a reader who will find instruction where perhaps amusement only was sought.

LIVES
OF THE
ANCIENT PHILOSOPHERS.

THALES.

THALES, the Milesian, was by his family a Phœnician, and was descended from Cadmus the son of Agenor. The indignation which his parents had conceived against the tyrants by whom the opulent were continually oppressed, induced them to quit their native country; in consequence of which they fixed their residence at Miletus, a town of Ionia, where, in the first year of the 35th Olympiad,* Thales was born. It was he who first acquired the noble title of Sage; and he was the author of that philosophy which, from the name of the country which gave him birth, has been styled the Ionian.

Thales was for some time in the magistracy; and, after passing with applause through its several gradations to the highest offices of the state, he was impelled by his ardour to investigate the secrets of nature, to extricate himself from the embarrassment of public affairs. Accordingly, he set

* The space of time denoted by an Olympiad is four years, and the first Olympiad began 776 years before the Christian era; hence, by a very simple arithmetical process, we find that Thales was born 639 years before Christ.

off for Egypt, where the sciences then flourished. There he devoted several years to intercourse and conversation with the priests, at that time the depositaries of the knowledge of their country. Thus he became acquainted with the mysteries of their religion, while it was to mathematics and astronomy that his attention was chiefly directed. He never attached himself to any master; and, excepting his intercourse with the priests of Egypt during his travels in that country, it was to experiment and research alone, accompanied by close mental application, that he owed that valuable stock of knowledge with which he enriched philosophy.

Possessed of a noble elevation of soul, Thales spoke little and thought much. Of his own interest he was negligent, but that of the state roused his keenest efforts.

Speaking of those who deem the gratification of revenge more desirable than life itself, Juvenal says that this sentiment is very different from that of Chrysippus or of the gentle Thales :

*At vindicta bonum vita jucundius ipsa :
Chrysippus non dicet idem, nec mite Thaletis
Ingenium—*

Oh, sweet revenge ! than life itself more dear :
T' obtain the bliss, who death itself would fear !
Not so mild Thales nor Chrysippus thought,
Nor that good man who drank the poison'd draught.

Upon his return to Miletus Thales lived very retired, and the contemplation of the celestial phenomena engrossed his whole attention.

His love of wisdom induced him to prefer the quiet of celibacy to the cares of matrimony. When he was twenty-three years of age, an advanta-

geous match presenting itself, his mother Cleobulina warmly urged him to accept it. "When a man is young," replied Thales, "it is too soon to marry; when old, too late; and between these two periods he ought not to have the leisure requisite to choose a wife." By some, however, it is said that towards the close of life he married an Egyptian lady who had composed several elegant works.

A company of strangers at Miletus sailing one day by the island of Coos, agreed to pay a certain price to some fishermen who had just thrown their net into the sea for whatever they might catch at that draught. They drew up a tripod of solid gold, which it is said Helen, when returning from Troy, had thrown overboard in that place, on account of an ancient oracle which she chanced then to recollect. To decide the question of whose property the tripod should be considered, gave rise to an altercation between the fishermen and the strangers. The cities to which they respectively belonged afterward interested themselves in the affair, each espousing the cause of its own citizens. Being on the eve of an open rupture, it was by all agreed that the dispute should be referred to the decision of the oracle. They accordingly sent to Delphi. The response of the oracle was, "that the tripod should be given to the most eminent of the wise." It was immediately sent to Thales, and by him to Bias: Bias modestly conveyed it to a third, and he to a fourth, who presented it to Solon. "There is no being wiser than a god," said Solon; and he sent the tripod to Delphi, where it was consecrated to Apollo.

D

Some young men of Miletus intending one day to ridicule Thales, told him that his science must be very barren, since it had left him in indigence : the philosopher endeavoured to show, that if wise men did not amass great riches, it was purely through contempt of them ; and that it was easy for them to acquire things on which they set no value.

By his astronomical observations he foresaw, it is said, that the year would be very productive. He bought up, therefore, before their season, all the olive-fruits in the neighbourhood of Miletus. The crop proved abundant, and Thales made very considerable profits ; but, being quite disinterested, he assembled the merchants of Miletus, and distributed among them all his clear gain.

Thales used to thank the gods for three things : that he was born a rational creature rather than a brute ; a man rather than a woman ; and a Greek rather than a barbarian.

Thales believed that the world had been originally disposed in the manner in which we at present see it, by an intelligent Being ; who, as he had no beginning, so he could have no end. He was the first Greek who taught the immortality of the soul.

There came to him one day a man, asking him whether we could conceal our actions from the gods. "To them," replied the philosopher, "even our most secret thoughts can never be unknown."

"The greatest thing," he used to say, "is space, because in it all beings are contained ; the strongest thing, necessity, because it accomplishes every purpose ; the quickest is mind, for in an instant it runs over the universe ; and the wisest thing is time, since there is nothing, however secret, which

it does not discover; but of all things, the most agreeable is to gratify inclination."

He frequently repeated the maxim, that to talk much is no mark of superior understanding. "Of our friends," he said, "we ought to be equally mindful, whether present or absent; that we should assist our parents, that we may deserve the assistance of our children; that there is nothing so base as to see a tyrant allowed to grow old; that in misfortune it may be some consolation to learn that our tormentors are as unhappy as ourselves;* that a man ought never to do that himself which he would blame in others; that true happiness consists in enjoying perfect health and a moderate fortune, and in spending life free from effeminacy and ignorance."

To Thales nothing appeared so difficult as self-knowledge. This consideration led him to form that excellent precept, which was afterward engraved on a plate of gold, and consecrated in the temple of Apollo: **KNOW THYSELF.**†

He maintained that there was no difference between life and death. Being asked why, then, he did not kill himself, he replied, that since to live or die was the same thing, there was no motive to induce him to choose the one in preference to the other.

Thales sometimes amused himself with poetry,

* We may excuse Thales, but must not forget the sublime precept of Him who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

† It is from this circumstance, perhaps, that the precept was afterward attributed to the god himself. *E celo descendit, γνωθι σεαυτον* (From heaven itself descended the injunction, know thyself).—*Juvenal.*

and he is said to have been the inventor of the hexameter measure.*

A man justly accused of adultery came to him one day, and asked him whether he might clear himself by oath. Thales, in raillery, answered his question by proposing another: "Is perjury," said he, "a less crime than adultery?"

Mandretus of Priene, who had been a scholar of his, having come to Miletus to pay him a visit, said to him, "What reward, Thales, would you have me bestow upon you, in testimony of the gratitude which I feel for all the excellent precepts for which I am indebted to you?" "When you have an opportunity of instructing others," replied Thales, "let them know that I am the author of the doctrines you teach. In you this will discover a laudable modesty, and to me it will be a very valuable reward."

Thales was the first among the Greeks who applied to the study of physics and astronomy. He supposed that water was the first principle of all things; that earth was condensed water, and air rarefied water; that all things were continually undergoing a change into one another, but that, at last, all would be resolved into water; that the universe was animated, and full of invisible beings continually hovering around; that the earth was in

* This, however, cannot be true: for Homer, who, according to the Arundelian marbles, flourished 907 years before Christ, and even Hesiod, whom Cicero places somewhat later (vid. *Cic.*, *de Senectute*), wrote in this measure. But Diogenes Laertius mentions five of the name of Thales, of whom two are said to have lived before Homer; and Fenelon seems to have attributed to the Thales whose life is now before us an invention which might possibly belong to one of the same name who had lived many centuries before.

the midst of the universe, and revolved round its own centre, which was that of the universe also ; and that the waters of the sea, upon which it was placed, agitated it in such a manner as to produce its motion.

The wonderful properties of the loadstone and of amber, and the apparent sympathy between things of the same nature, led him to conclude that there was no object in the universe which was not animated.

The inundation of the Nile he attributed to the Etesian or annual winds, which blow from north to south ; for these, said he, must retard the progress of the river, which consequently, flowing from south to north, must overflow its banks, and lay under water the adjacent champaign country.*

Thales was the first who predicted eclipses of the sun and moon, and made observations on their different motions. He supposed the sun to be a luminous body, one hundred and twenty times larger than the moon. The moon he considered an opaque body, of which one side only was capable of reflecting the light of the sun ; and on this hypothesis he solved the phenomena of her different phases.

Thales first investigated the origin of winds, the

* "Whatever were the conjectures of the dreamers of antiquity, modern travellers and philosophers, describing without system or prejudice what their eyes saw, have found that the inundation of Egypt has been effected by natural means, perfectly consonant with the ordinary rules of Providence, and the laws given for the government of the rest of the universe. They have found that the plentiful fall of the tropical rains, produced every year at the same time by the action of a violent sun, has been uniformly, without a miracle, the cause of Egypt being regularly overflowed."—*Bruce's Travels*, vol. v., p. 331, second edition.

matter of which thunderbolts consist, and the cause of lightning and of thunder.

Before him, no one had discovered the method of measuring the heights of towers and pyramids by their shadows at noon, during the equinoxes.

He fixed the year at three hundred and sixty-five days; stated the order of the seasons; limited the month to thirty days; and to every twelfth-month added five days more, to complete the solar year. This method he had learned from the Egyptians.

Thales was the first who made any discoveries concerning the *Ursa Minor*, or Lesser Bear, of which the Phœnicians availed themselves in navigation.

When on one occasion he went out to contemplate the stars, through inadvertency he fell into a ditch. An old female domestic immediately ran up to him, and, having disengaged him, said to him in jest, "What! Thales, do you suppose yourself capable of discovering what is going on in heaven, when you cannot even see what is at your feet?"

Thales maintained a very high degree of respectability during his whole life. He was consulted on the most important affairs. Crœsus, having engaged in a war against the Persians, advanced at the head of a numerous army to the banks of the river Halys, and found himself much embarrassed how to pass it. He had neither bridges nor boats, and to ford it was impossible. Thales, who happened to be at that time in his camp, assured him that he could enable his army to cross the river without either a bridge or boats. He immediately engaged the men in digging a large trench in the form of a crescent, beginning at one

extremity of the camp and terminating at the other. Thus was the river divided into branches, both of which were fordable, and the army passed without difficulty.

Thales would never allow the Milesians to form an alliance with Cræsus, who earnestly desired it; and his prudence saved his country; for Cyrus, having conquered the Lydians, sacked all the towns which had joined the confederacy, but spared Miletus, which had taken no active part against him.

When feeble, with age, Thales one day caused himself to be carried up to a terrace or heap of earth, to see the combats of the amphitheatre. The excessive heat had so violent an effect upon him, that he suddenly died on the very spot from which he was viewing the games. This happened in the fifty-eighth Olympiad, and in the ninety-second year of his age. His funeral was celebrated with the greatest pomp by the Milesians.

SOLON.

SOLON, whose parents were Athenians, was born at Salamis, in the 35th Olympiad. Excestides, his father, was descended from Codrus, the last king of Athens, and his mother was cousin-german to the mother of Pisistratus. He spent part of his youth in travelling into Egypt, at that time the chief seat of learning in the world. Having made himself acquainted with the form of government, and everything relating to the laws and customs of that country, he returned to Athens, where his distinguished merit and noble birth procured for him the highest offices in the state.

Solon possessed great wisdom, united with much vigour, firmness, and sincerity: he was an excellent orator, poet, and legislator, and a brave soldier. During his whole life he discovered an ardent zeal for the liberty of his country, inveterate hatred to tyrants, and little desire of aggrandizing his own family. Like Thales, he never attached himself to any master. He neglected the investigation of physical causes, that he might devote his whole attention to the study of man, considered in a moral and political point of view. He was the author of that excellent maxim, "Moderation should be observed in all things."

The great reputation of Thales induced Solon to undertake a journey to Miletus. One day, after conversing for some time with that philosopher, he said to him, "I am astonished, Thales, that you

never chose to marry ; you might have had children in whose education you would now take pleasure." Thales made no immediate reply ; but, some days after, he prevailed upon a person to enter into his views, feigning to be a stranger come to pay them a visit, and just arrived from Athens. " Well," said Solon, " and what news ?" " Nothing, so far as I know," replied the pretended stranger, " except the burial of a young Athenian, whose funeral was accompanied by the whole city ; for he was a youth of distinguished rank, and the son of a person in high estimation with the people ; and this person," added he, " has been absent from Athens for some time. His friends have resolved to conceal from him the afflicting intelligence, lest the grief it might occasion should prove fatal to him." " Oh ! unhappy father," exclaimed Solon ; " and what was his name ?" " I certainly have heard it," returned the stranger, " but I do not at present recollect it : this, however, I know, that he was universally allowed to be a man of great wisdom."

Solon, whose anxiety was every moment increasing, now appeared quite distressed ; and he could not forbear asking " whether it might not be Solon." " The very name !" replied the stranger, with an air of confidence. Solon was affected with such violent and poignant sorrow that he began to rend his clothes, to tear his hair, and beat his head ; and, in fine, he failed in nothing which is usually said or done by those who are transported with grief. " What," said Thales, " avails weeping so much, and vexing one's self for a loss which cannot be repaired by all the tears in the world ?" " Alas !" answered Solon, " that is the very cause

of my tears : I lament an evil for which there is no remedy."

Thales began at last to laugh at the various postures into which Solon was putting himself. "Oh! my friend Solon," said he to him, "you now experience what makes me afraid of marriage : I dread the yoke of matrimony ; and I learn by the grief of the wisest of men, that the afflictions arising from love and parental affection cannot be borne by the firmest heart. Do not, however, vex yourself any more : what you have now been told is merely a fiction, invented for amusement."

A destructive war had been carried on for a long time between the Athenians and Megareans, occasioned by a dispute concerning the island of Salamis. At length, after considerable loss on both sides, the Athenians, who had the disadvantage, being weary with shedding blood, ordered that the first person who should propose to renew the war in order to recover Salamis, of which the Megareans were in possession, should be put to death. Solon was afraid to speak, lest he should affect his own personal safety, and afraid to hold his peace, lest his silence should be hurtful to his country : he counterfeited insanity, therefore, that under this pretext he might say or do with impunity whatever he pleased. He found means to spread a report through the city that he had been deprived of his reason. Having composed a few elegiac verses and committed them to memory, he proceeded from his own house dressed in mean clothes, all in rags, with a cord about his neck and a coarse cap upon his head : the people flocked around him ; and Solon, mounting the stone from which it was usual

to pronounce proclamations, there, contrary to his custom, recited his verses: "Would to God," he exclaimed, "that Athens had never been my native country! Oh! that I had been born in Pholegandros,* or in Sicinus,† or in some place still more dreadful and barbarous! I should not then, at least, have the mortification to see myself pointed at with the finger, and thus addressed: 'Behold an Athenian who has basely survived the fate of Salamis!' Let us speedily avenge the affront which we have received, and regain possession of a delightful country, which our enemies so unjustly retain."

So great an impression did this poetical address make upon the minds of the Athenians, that they immediately revoked the edict which had been issued, and again took 'up arms against the Megareans. Solon was chosen commander; and, embarking his troops in several fishing-boats, which were followed by a galley of thirty-six oars, he anchored close to Salamis. The Megareans who inhabited the town took the alarm, and, running to arms with precipitation and in disorder, they detached one of their vessels to ascertain what they had to fear. This vessel, approaching too near, was captured by Solon, who immediately put in chains all the Megareans by whom it was manned, and in their place embarked the bravest of the Athenians. Commanding these to sail with the greatest possible secrecy for Salamis, he took the

* One of the Sporades, in the Ægean Sea.

† An uninhabited island, about 12 miles in circumference, lying between Milo and Amorga, in the Archipelago. Its name at this day is Sicino.

rest of his forces and landed in another place, and, while he was there attacking the Megareans who had fled to the country, those who had been sent with the vessel arrived and made themselves masters of the town.

Having thus defeated the Megareans, Solon, without exacting any ransom, set at liberty all the prisoners that were taken in the combat; and, on the very spot where he had gained the victory, he erected a temple to Mars, the god of war.

Some time after the Megareans made several ineffectual struggles to recover Salamis; and it was at last agreed on both sides to refer the decision of the matter to the arbitration of the Lacedæmonians. Solon proved before the Spartan deputies that Phylæus and Eurifaces, children of Ajax king of Salamis, had settled at Athens, and had given to the Athenians the island in dispute, on condition that its inhabitants should receive in return the freedom of Athens. In farther confirmation of what he advanced, he caused several tombs to be opened, and made it appear that the people of Salamis turned the faces of their dead to the same quarter as the Athenians, whereas the Megareans deposited them in the opposite direction;* and that, in fine, they caused the name of the family to which the dead belonged to be engraved on the coffin, a practice peculiar to the Athenians.

It was not long, however, before the people of Megara made reprisals; for the feuds which had long subsisted between the descendants of Cylon and those of Megacles had now risen to such a

* At Megara, the faces of the dead were directed to the east; at Athens to the west.—*Stanley's Hist. of Philos., Solon, ch. ii.*

height that the total destruction of the city seemed inevitable. At a former period, Cylon had formed a deep-laid scheme to seize on the sovereignty of Athens ; but his plot was discovered, and himself, with several of his accomplices, put to death, while those who could effect their escape saved themselves by fleeing to the temple of Minerva.

Megacles, who was then chief magistrate,* succeeded so well by his insinuating address, that he persuaded the fugitives to present themselves before the judges ; and that they might not lose their freedom, to take hold of a thread which at the other end should be attached to the statue of the goddess. As they were descending from the temple, the thread broke. This incident Megacles construed into an incontrovertible proof that the goddess had refused them her protection. He accordingly seized several of them, who were immediately stoned by the people ; and even those who had regained the altars were, without any respect for the sanctity of the place, almost all put to death ; a few individuals only, in whose favour the wives of the magistrates had interposed, were spared and restored to liberty.

An action so infamous rendered the magistrates and their descendants exceedingly odious ; and from that time they were regarded with the greatest hatred by the people. Several years after, the descendants of Cylon became very powerful, and the animosity between the two parties was daily increasing. Solon, who was at that time magistrate, was afraid that their divisions might involve the ruin of the city ; and he gained the assent of

* Called archon by the Athenians.

both parties to the choice of arbitrators for the decision of their disputes. The judges decided in favour of the descendants of Cylon. All the posterity of Megacles were banished, the bones of their dead lifted from their graves and carried beyond the Athenian territory. The Megareans, however, profited by this favourable incident; and when these divisions were at the greatest height, they took up arms and recovered Salamis.

Scarcely was this sedition appeased when there arose another, which threatened no less dangerous consequences. The poor were so much involved in debt that they were daily treated as slaves by their creditors, who, as they thought proper, either compelled them to work or exposed them for sale. A great number of the poorer citizens therefore assembled together, resolved to choose a leader, and in future to provide some security against their being disposed of as slaves for not paying their debts at the day appointed, and likewise to oblige the magistrates to divide the wealth of the state equally, as Lycurgus had formerly done at Sparta.

So violent were these commotions, and so heated by interested zeal were the seditious, that no remedy could be devised to appease them. To bring all differences to an amicable termination, Solon was by common consent chosen arbitrator. He discovered much hesitation about engaging in so difficult a task, and it was only the desire of serving his country that made him at length resolve to comply. Every one had formerly heard him say that "equality prevented all disputes." This sentiment each interpreted in his own favour: the poor

supposed that he would put all the citizens on an equal footing ; while the rich, on the other hand, expected that he would proportion all things to the birth and dignity of the individuals.

This sentiment of Solon, together with the manner in which it was interpreted by either party, rendered him so agreeable to both, that they urged him to accept of the sovereign power. Even those who were not personally concerned in these broils, knowing no better cure for healing the divisions that had taken place, willingly consented to receive as their master one who was deemed the best as well as the wisest of men. From this proposal, however, Solon was very averse, and loudly declared that it should never obtain his consent. His best friends could not forbear blaming him : “ You are very silly,” said they to him. “ What ! under pretence of the odium attached to the empty name of tyrant, do you refuse a sovereignty which in the end shall be lawfully acquired ? Was not Tymondas declared King of Eubœa ? and does not Pittacus at present reign at Mytilene ?”

But to all these arguments Solon remained inflexible. “ Lawful rule and sovereignty,” replied he, “ are indeed fine offices and splendid situations ; but he who occupies them is on every side surrounded by precipices ; and when a man has once entered upon them, there is no possibility of escaping.” He could not be prevailed upon to accept of this magnificent offer ; and all his friends treated him as a fool and a madman.

In the mean time Solon seriously applied himself to devise means for terminating those dissensions by which Athens was embroiled. He began by a

decree that all debts contracted previous to that time should be cancelled; and that for such no demand should be made upon debtors. To give an example to others, he himself remitted seven talents which he was entitled to receive as his father's heir; and, in order to prevent, for the future, the inconvenience which had occasioned all their troubles, he declared that all debts thereafter contracted on bodily security should be void.*

Both parties were at first discontented: the rich, because they had lost their property; and the poor, because they had not been placed on a footing of equality with the rich. Such general satisfaction, however, did the manifest utility of Solon's regulations produce in the end, that they chose him anew to appease discontents produced by three different factions which then divided Athens; vested him with full powers to amend the laws according to his mind, and to establish such a form of government as he thought proper.

Those living in the mountainous parts of the country wished for a form of government purely republican, in which the people alone have the management of public affairs; those who inhabited the level parts were of opinion that an oligarchy, in which the affairs of the state are committed to the direction of a few of the most considerable citizens, was to be preferred; while those who occupied the seacoasts desired a mixed form of government, in which the rulers are chosen from both classes of citizens. Solon, who was now chosen arbitrator,

* By bodily security is here meant a right in the creditor to treat his debtor as a slave in case of failure to fulfil his stipulations.

with absolute power, began by annulling, as too severe, all the laws of Draco, his predecessor.

Such was the sanguinary spirit of Draco's laws, that the slightest offences, as well as the most enormous crimes, were punished with death. Thus, to be convicted of laziness, of stealing fruits or herbs, was no less dangerous than to commit sacrilege, murder, or whatever else may be deemed the most infamous crime; and it was this indiscriminate severity which caused it to be said of these laws that "they were written with blood." Draco was one day asked why he had appointed death for every crime without distinction. "Because," he replied, "the least deserves that punishment, and I am acquainted with nothing more severe for the most enormous."

Solon divided the citizens into three classes, arranging them according to the wealth of which each individual was at the time possessed. To the direction of public affairs he admitted all the people, except artisans who lived by their labour; and these he excluded from public offices, and from the enjoyment of the same privileges as other citizens. The chief magistrate he decreed should be always chosen from among the citizens of the first class.

He decided that if, in a sedition, any person espoused the interests of neither party, he should be noted as infamous;* that women should bring to

* The infamy to which such persons were subjected was called by the Greeks *ατιμία*; and as in the twelve tables among the Romans the denunciation against those who had been guilty of certain crimes was *sacer esto*, let him be accursed, so among the Greeks, and particularly in the laws of Solon here alluded to, it was *ατιμος εσω*. This word denotes, as its etymology imports, the deprivation of certain honours and privileges. The

their husbands as a dowry only three robes or gowns, with some household furniture of small value; and that an adulterer, taken in the act, might be put to death with impunity.

He circumscribed the expenses of females, and abolished several ceremonies which they had been accustomed to observe.

He prohibited speaking ill of the dead.

He permitted persons who had no children to adopt any they pleased as heirs, provided they possessed the use of their reason when their testaments were framed.

Any one who had dissipated his fortune was doomed to receive a mark of infamy, and to be deprived of all his privileges, in the same manner as one who did not maintain his parents in their old age. But the son was not bound to maintain his father, unless he had caused him to be taught a trade in his youth.

No stranger, unless banished forever from his native country, or unless he came to Athens with his whole family, to prosecute some profession, could be made a citizen.

He greatly diminished the rewards usually bestowed on the *athletæ*, or wrestlers.

person who was *ατιμος*, in some cases retained his possessions, but was denied the privilege of delivering an oration to the people, or of sailing to Ionia, or to some particular country. The *ατιμος* who became so from being indebted to the public exchequer, was for a time deprived of the privileges of a free citizen, and had his goods confiscated. The *ατιμος* who had been convicted of theft, perjury, or any other notorious crime, was forever deprived of all the privileges of a free citizen, both civil and sacred, and the punishment inflicted on himself descended to his posterity.—*Vid. Plut., vit. Sol. Diog. Laer., vit. Sol., and Potter's Antiq., book i., chap. 25.*

He decreed that the public should educate the children of those who had fallen fighting for their country :

That a tutor should not live in the same house with the mother of his pupils, and that the nearest heir should never be chosen tutor :

That robbery should be punished with death : and that he who had put out one of the eyes of another, should be condemned to lose both his own.

All Solon's laws were engraved on tables. The counsellors assembled together, bound themselves by an oath strictly to observe them, and to cause others to do the same. Those, also, to whom their execution was committed, solemnly swore that, if any one of them failed in his duty, he would hold himself obliged to present to the temple of Apollo a golden statue as heavy as himself. There were judges appointed to interpret the laws whenever any dispute in regard to their meaning might arise among the people.

As Solon was one day composing his laws, Anacharsis made himself merry with his undertaking : "What !" said he, "do you expect by a few writings to repress the injustice and passions of men ? Such decrees," added he, "aptly resemble spiders' webs, which entrap flies only." "Men take good care of those things," replied Solon, "concerning which they themselves are agreed : such shall be the nature and spirit of my laws, that the citizens shall perceive their interest to lie more in the observance than in the violation of them."

He was asked why he had made no law against parricide. "Because," he answered, "I cannot

persuade myself that there ever should be any one so depraved as to kill his father or his mother.”

To his friends he used to say, that a man of sixty years of age ought neither to fear death nor to complain of the evils of life :

That courtiers resembled certain modes of calculation used in casting up accounts ; for that they represented more or less, according to the mind of the prince :

That those who approached princes ought not to advise them to what was most agreeable, but to what was most advantageous to them :

That we have no guide by which to regulate our conduct better than reason ; and that, before we say or do anything, this guide ought always to be consulted :

That we ought to rely more on a man's honesty than upon his oath :

That a man should never choose his friends from slight or casual incidents ; but that to tear asunder the bonds of friendship when once united was extremely dangerous :*

That the most certain and prompt way of repelling injury was to forget it :

That a man ought not to intrude himself into command till he has learned to obey :

That lying should be treated with universal abhorrence :

Lastly, That the gods should be honoured, parents revered, and no intercourse held with the wicked.

* If this precept were observed, we should hear less of the unfaithfulness of friends, and less of their scarcity. It would be among the good alone that friendships would be formed, and by the good they would never be violated.

Solon perceived that Pisistratus was forming a large party at Athens, and pursuing measures for possessing himself of sovereign power. He accordingly used his utmost efforts to frustrate his designs. He assembled the people in the market-place, where he himself appeared completely armed, and discovered to them the enterprise of Pisistratus. "Oh, Athenians," said he, "I am wiser than those who are ignorant of the base designs of Pisistratus, and braver than those who, knowing them, are deterred by pusillanimity and cowardice from opposing them. I am willing to put myself at your head, and generously to expose my life in the defence of liberty."

↳ The people, however, inclined to favour Pisistratus, and treated Solon as frantic. Some days after Pisistratus wounded himself, and in this condition, all bleeding, caused himself to be conveyed in a chariot into the middle of the market-place; giving out that his enemies had treacherously laid hands on him, and reduced him to the pitiable plight in which they saw him.

By this expedient he engaged on his side the passions of the unthinking populace, who were now ready to take up arms in his favour. "Oh son of Hippocrasus," said Solon to him, "you act the part of Ulysses very ill. Ulysses wounded himself to deceive his enemies, but you have wounded yourself to deceive your countrymen."

The people assembled; Pisistratus requested a guard of fifty men; Solon remonstrated against it with the greatest earnestness, demonstrating to his countrymen the dangerous consequences of such an innovation; but his arguments had no effect on

the blind and heated populace, who granted Pisistratus, instead of fifty, a guard of four hundred men, with permission to levy troops for the purpose of making himself master of the citadel. The chief citizens were struck with consternation ; but every one, to whichever of the parties he was attached, now thought only of retiring.

Solon remained firm, reproaching his countrymen for their baseness and pusillanimity. "Formerly," said he, "it was easier for you to have prevented this tyranny before it had acquired strength ; but, now that it is established, it will be more glorious for you totally to abolish and extirpate it."

When he saw that all his arguments could not recover his fellow-citizens from their stupefaction, he went home, took his arms, repaired to the door of the senate, and, leaning them against it, he exclaimed, "Oh, my dear country ! I have aided thee with all the assistance which my words and actions could afford ! I take the gods to witness that I have neglected nothing in the defence of the laws and liberty of my country ! Oh, my dear country ! since I am the only man who declares himself the enemy of the tyrant, and since all others are disposed to receive him as their master, I leave thee, I abandon thee forever !"

As Solon could never form the resolution to obey Pisistratus, and, besides, as he was afraid that the Athenians might oblige him to alter his own laws, to the observance of which they had bound themselves by oath, he preferred a voluntary exile, with the pleasure of travelling and enlarging his knowledge of the world, to living at Athens in a situation so disagreeable. He accordingly went into Egypt,

where he lived some time at the court of Amasis. Pisistratus, who had the highest veneration for Solon, was much affected at his retreat; and, to induce him to return, he wrote to him the following courteous letter:

“I am not the only Greek who has procured for himself the sovereignty of his country: nor do I, in my present situation, act in any respect contrary to the laws or to the gods. I am descended from Codrus; and the Athenians bound themselves by oath to preserve the government for his posterity. Besides, I take greater care that your laws are rigidly observed, than could be the case if the state were governed by the populace. With the taxes which I found established I am contented; and, with the exception of those honours which are due to my station, there is nothing by which I am distinguished from the meanest citizen. I harbour no resentment against you for the discovery which you made of my designs. I am persuaded that your conduct on this occasion proceeded from love to your country rather than from hatred to me; and this, because you did not know how I was to govern; for, had you known it, you would not, perhaps, have disapproved of my undertaking. Return, then, with confidence; and since I have never discovered any inclination to gratify resentment, even in the case of those who have always been my enemies, believe me when I say that Solon has nothing to fear from Pisistratus. I will consider you as my best friend, and you shall enjoy every accommodation near myself; for I know you to be incapable of any breach of faith. If you have reasons that will prevent your return to Athens, you

may take up your residence in any place you please. Provided I am not the cause of your exile, I am content."

To this letter Solon made the following reply :

"I believe you intend me no harm; for, previously to your becoming tyrant, I was among your friends, and ought not now to be more odious to you than any other who hates tyranny. I leave any man to judge for himself whether it be better for the Athenians to be governed by an absolute master or by several magistrates. I confess that you are the best of tyrants, but I do not think it my duty to return to Athens; for, having there established a free government, and refused the chief administration of it, were I to return I might be justly lamed, and be supposed to approve your conduct."

Solon wrote another letter to Epimenides in the following terms :

"As my laws were not destined to produce much good, so, having been infringed, little advantage has resulted from them. The good intentions of legislators, or even of the gods, can advantage states only in proportion to the good intentions of those by whose sovereign direction the people are governed. My laws have been of little advantage; but those who have violated them by suffering Pisis-tratus to usurp despotic power, have overturned the republic. I foretold the consequences, but was not believed. Pisistratus, who flattered the Athenians, appeared to them more faithful than I, who told them the truth. I offered to put myself at the head of the citizens, to prevent those evils which have now befallen them; but, while guards were granted to Pisistratus, who by them reduced the

whole city to slavery, I was treated as a fool ; so that to retire from my native country as I have done was the most eligible course I could adopt."

Cræsus, king of Lydia, had rendered all the Asiatic Greeks tributary to him ; and, for various reasons, many of the most powerful men of that age left Greece and retired to Sardis, the Lydian capital, which city was then flourishing in riches and renown. The favourable terms in which Solon was mentioned there, excited in Cræsus a desire to see him, and he accordingly sent a message entreating him to come and reside with him. To this Solon returned the following answer :

"The friendship which you have testified for me I highly value ; and I appeal to the gods, that, unless I had long ago resolved to live in a free state, I would prefer your kingdom to Athens itself during the tyranny of Pisistratus. The manner of life which I have adopted I can enjoy, with greater tranquillity where all are equal ; but, in order that I may have the pleasure of being some time with you, I shall pay you a visit."

In compliance with the solicitation of Cræsus, who discovered great eagerness to see him, Solon set off for Sardis. Passing through Lydia, he met with many grandees, whose retinues exhibited all the splendour of regal magnificence ; and he imagined each of them, as they appeared in succession, to be the king. He was at last introduced into the presence of Cræsus, who was waiting for him seated on his throne, and purposely arrayed in the richest vestments that his wardrobe could afford.

In Solon there appeared no indication of astonishment at the sight of so much magnificence.

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“My guest,” said Cræsus to him, “fame has made me acquainted with your wisdom: I know that you have travelled much; but have you ever seen any one dressed so splendidly as I am?” “Yes,” replied Solon; “pheasants, dunghill-cocks, and peacocks, are possessed of something more magnificent, since all their brilliancy is the gift of nature, and therefore the acquisition of it is free from care.”

At an answer so unexpected Cræsus was greatly surprised: he ordered his servants, therefore, to open all his treasures, and to display before Solon whatever was most precious in his palace; after which he invited him a second time into his presence. “Have you ever seen,” said he to him, “a man happier than I?” “Yes,” returned Solon; “one Tellus, an Athenian citizen, who, in an affluent state, has lived an honest man. He has left with a comfortable provision two children who are very much esteemed, and he himself died under arms when gaining a victory for his country. The Athenians have erected a monument to him in the very place where he fell, and have distinguished his name with great honours.”

At this answer Cræsus was no less astonished than at the former. He now thought Solon a fool. “Well, then,” resumed he, “who is the happiest man after Tellus?” “There were in former times,” answered the philosopher, “two brothers, one of whom was named Cleobis, the other Biton. They were possessed of such bodily strength that they were always victorious in all kinds of combat, and they were perfectly united in affection. On a certain festival day, their mother, whom they tenderly loved, and who was priestess of Juno, was

obliged to sacrifice at the temple. Perceiving that too much time had been spent in bringing the oxen by which she was to have been drawn thither, Cleobis and Bito yoked themselves to the car, and drew their mother to the destined place. The people loaded them with a thousand benedictions. Transported with joy, their mother entreated Juno to bestow on them 'that which was most for their advantage.' When they had finished the sacrifice and enjoyed the repast, they went to bed, and—both died that night."

Cræsus could no longer conceal his indignation: "What!" replied he, "do you then find no place for me among the number of the happy?" "O king of the Lydians!" answered Solon, "you are possessed of great riches, and are the sovereign of many nations; but to so great vicissitudes is humanity subject, that it is impossible to decide on the felicity of any man till he shall finish the career of life. That time is continually producing new accidents is indubitable. Till the combat be terminated, confidence in victory is premature."

Cræsus was still dissatisfied, dismissed Solon, and desired never to see him again. Æsop, who was then at Sardis, having been sent for to amuse Cræsus, was much chagrined on account of the ungracious reception given to a man so deservedly distinguished: "O Solon!" said he to him, "princes ought never to be approached, or, if approached, it should be only with a design to say in every case what is agreeable to them." "On the contrary," replied Solon, "there is no case in which a man ought to approach them but to offer them the best advice that he can, and always firmly to adhere to truth."

Cyrus had detained as a prisoner Astyages, his grandfather by the mother's side, and had deprived him of all his dominions. Cræsus was offended at this conduct, and, espousing the interests of Astyages, made war against the Persians. As he was possessed of immense riches, and saw himself at the head of a nation esteemed the most warlike on earth, he thought that nothing was impossible to him. Defeated, however, with great loss, he was obliged to retire to Sardis, where, after a siege of fourteen days, he was taken prisoner. He was brought before Cyrus, and by his command loaded with chains; after which he was immediately raised upon the top of a pile of wood, in the midst of fourteen Lydian youths, to be there burned alive in the presence of the Persian monarch and all his soldiers.

When fire was put to the pile, Cræsus, in this pitiable situation, recollected the saying of Solon; and, sighing, he exclaimed, "O Solon! Solon!" This excited the curiosity of Cyrus, who sent to ask whether this were some god whom in his misfortunes he invoked. Cræsus made no reply; but at last, when constrained to speak, he mournfully exclaimed, "Alas! I have just named a man whom kings should have always near them, and whose conversation they ought to value more than all their treasures and magnificence." He was urged to proceed. "He is," continued he, "a wise man of Greece, for whom I sent for the express purpose that he might admire my prosperity. He coldly said to me, as if he wished to show me that it was nothing but a foolish vanity, that I must wait to the end of my life; that a man should not

presume on a state of happiness which was subject to an infinity of calamities ; and now I acknowledge the truth of all he then told me."

While Cræsus was speaking fire had been put to the bottom of the pile, and it was now rising to the top. Cyrus was very much affected with the words of Cræsus. The now wretched condition of a prince once so powerful made him descend into his own mind. The consideration that a like disaster might befall himself at some future period of his life excited fearful apprehensions ; he commanded the fire, therefore, to be immediately extinguished, and the chains of Cræsus to be taken off, and afterward conferred upon him all possible honours, and made use of his advice in the most important affairs.

Solon, on leaving Cræsus, retired into Cilicia, where he built a city called after his own name, *Solos*. Being informed that Pisistratus still maintained himself in the tyranny at Athens, and that the Athenians now repented of their not having opposed his usurpation, Solon wrote to them as follows :

" You are very much in the wrong to blame the gods for your present misery. If you suffer now, you ought to attribute it to your own levity and folly in not listening to those who were well affected to their country, and in allowing yourselves to be entrapped by the fair words and the cunning of a man whose only object was to deceive you. You gave him permission to levy guards, who during the rest of your lives will serve to keep you in slavery."

Periander, tyrant of Corinth, acquainted him with

the state of his affairs and begged his advice, when Solon wrote to him the following letter :

“ You write to me that many have entered into a conspiracy against you. Though you deliver yourself from all your enemies by putting them to death, you will not greatly advance your interest ; those even in whom you confide will lay snares for you. These will consist of one, perhaps, who will be afraid for himself ; of another who cannot approve of your jealous measures ; and, in fine, of a third, who shall think that he is thus doing a service to his country. The best step you can take is to renounce the tyranny ; but if you cannot bring yourself to this resolution, employ a number of foreign troops sufficient to keep the country under the yoke, that you may have nothing to fear, nor be compelled to banish any of your subjects.”

Solon next travelled to Cyprus, and there he contracted a friendship with Philocypus, prince of Cēpia. That city was built in a very sterile place : Solon advised him, therefore, to transfer it to a more fertile part of the country. He chose for him a beautiful, level, and very fruitful situation, and conducted the enterprise in person with great success. Philocypus, from a sense of gratitude, named the new city *Solos*.

At no period of his life was Solon an enemy to pleasure. He loved good cheer, music, and whatever can contribute to render life agreeable ; but he hated theatrical representations, where the object of invention was simply to please ; this he thought pernicious to the state, and calculated to produce dissension and sedition.

When Solon was in high esteem at Athens, Thes-

pis began to act tragedies composed by himself. By their novelty the people were astonished and delighted. At one of these, Solon, who was fond of entertainment, happened one day to be present; and, when all was over, he desired to speak with Thespis. "Are you not ashamed," said he to him, "to lie before so many people?" "There is nothing ill in it," replied Thespis, "for the intention of it is merely to excite a laugh." "Yes," returned Solon, striking the ground with a stick which was in his hand, "but if such lies be approved by laughing, we shall soon find lying introduced into public transactions and the most serious business."* It was in allusion to these representations that Solon cried out, when Pisistratus was carried bleeding to the *forum*, "Behold the unhappy source of all these frauds!"

The establishment of the Areopagus is by some attributed to Solon. This was a council composed of those who had borne all the public offices at Athens. Solon was one day asked what state was the most civilized. "That," replied he, "in which the citizens, having themselves received no provocation, pursue with as much warmth the reparation of an injury done to another as if they had personally received it."

Towards the end of his life he began a poem, the groundwork of which was an account he had received in Egypt concerning a certain island

* This is a remark which cannot be too warmly recommended to the attention of the young. The approach of vice is gradual; and she frequently endeavours, but too successfully, to allure the unwary under the name of innocence, if not of virtue.

called Atlantis,* said to be situated beyond the known ocean; but before the completion of this work he was removed by death. This happened in Cyprus, in the 55th Olympiad, and in about the seventy-eighth year of his age.† He left orders that his body should be carried to Salamis, that it should be burned, and that the ashes should be scattered over the country by the winds. After his death the Athenians erected to his memory a statue of bronze, by which he was represented with his code of laws in his hand, and dressed as a prince of the people. The inhabitants of Salamis erected another, which exhibited him as an orator, speaking in public, with his hands concealed in the folds of his robe.

* For a particular account of this supposed island, see article Atlantis, Anthon's Classical Dictionary.—*Am. Ed.*

† By Diogenes Laertius we are informed that “Solon was very old about the 52d Olympiad, when Æsop, the author of the Fables (*λογοποιος*) flourished. According to Hermippus,” continues our author, “he died at Pisæ immediately after embracing his son, who had been crowned victor at the Olympic games. His death was occasioned by the violent effect of immoderate joy on a constitution already shattered and much debilitated by the infirmities of age.” This account of his death accords well with the anecdote told of him on his first visit to Thales.—See p. 45.

PITTACUS.

PITTACUS, son of **Hirradius** the Thracian, was born at **Mytilene**, a small town in the island of **Lesbos**, about the 29th Olympiad. During his youth he was distinguished by enterprise, being a brave soldier, an active and skilful officer, and always a good citizen : he held the maxim that one should suit himself to the times, and avail himself of opportunities.*

His first enterprise was to enter into a league with the brother of **Alcæus** against the tyrant **Melanchros**, who had usurped the sovereignty of the island of **Lesbos**, whom he defeated. By this action he acquired great military fame.

A dispute concerning the territory of **Achillea** had given rise to a long and destructive war between the **Mytilenians** and **Athenians**. The **Mytilenians** chose **Pittacus** for their commander. When the two armies were in sight of each other and ready to engage, **Pittacus** proposed to decide the contest by single combat, and challenged as his antagonist **Phrynon**, the **Athenian** general, who had come off victorious in every kind of combat, and been frequently crowned in the **Olympic** games. **Phrynon** accepted the challenge ; and it was decided that the victor should be considered the conqueror of the territory in dispute.

* This is a good maxim only when directed by right principle. The instances in which it actuated **Pittacus** are seldom such as excite our approbation.

The two generals, without any attendants, advanced to the open space between the two armies. Pittacus had concealed a net under his shield; and of this he so artfully availed himself, that when Phrynon seemed to have nothing to fear, he entangled him in it, exclaiming, "I have not caught a man, but a fish."* Pittacus killed his antagonist in sight of both armies, and remained, consequently, master of the territory.

From this originated the custom of exhibiting persons fighting with nets in the theatre for the diversion of the people.

When the adventurous spirit of Pittacus had become tempered by age, he began gradually to acquire a taste for the quiet repose of philosophy. The Mytilenians, by whom he was much respected, conferred on him the chief magistracy of their city. By long and painful experience he had been taught to regard the different aspects of fortune with the utmost equanimity; and when he had established good order in the state, he voluntarily resigned his office, after holding it for twelve years, and entirely relinquished the management of state affairs.

From having eagerly desired the gifts of fortune, Pittacus came at length to regard them with contempt. As a reward for his many services, the Mytilenians offered him a fine estate, watered with rivulets, and beautified with woods and vines; and also several farms, the revenues of which would have enabled him to live with splendour in his retreat. Pittacus, taking up his javelin, threw it with all his force, and declared himself satisfied with a

* In this action there was no valour, and in the speech there is as little wisdom.

portion of the estate, equal to the square of the space over which his javelin had passed.* The magistrates, surprised at his moderation, begged to know his reasons for it; when he answered, without farther explanation, "A part is more advantageous than the whole."

Cræsus wrote to him, entreating him to come and behold his riches; to which Pittacus answered:

"You wish to bring me into Lydia to see your treasures: without seeing them, I do not doubt but the son of Halyattes is the most powerful of kings; but though I had all you possess, I should be no richer than I am at present. I have no need of wealth: with the little that is necessary for the subsistence of myself and a few friends, I am contented. To gratify you; however, I shall pay you a visit."

Having subjugated the Asiatic Greeks, Cræsus resolved to fit out a fleet in order to render himself master of the islands; and it was at this time that Pittacus came to Sardis. Cræsus asked him if there was anything new in Greece: "Prince," said Pittacus to him, "the islanders have purchased ten thousand horses, and they have resolved to make war against you, and to attack Sardis itself."

Cræsus understood the philosopher to be sincere: "May the gods," said he, "inspire the islanders with the thought of attacking the Lydians with cavalry!" "I suppose," returned Pittacus, "that you wish to see the islanders on horseback upon land: you are in the right; but do you not think

* According to some, a hundred *yugera*, each of which contains a space of 240 feet in length and 120 in breadth.—*Corn. Nep.* Thrasymb., 4.

that they will laugh heartily when they understand that you intend to bring a naval force against them? They will be charmed with meeting you and your Lydians on sea, that they may avenge the hard fortune of the Greeks whom you have reduced to slavery." Cræsus supposed that Pittacus was acquainted with his design; he therefore abandoned it, and made an alliance with the islanders.

The person of Pittacus was very deformed: he had always sore eyes; was very corpulent; was negligent in his dress; and from weakness or distortion in his feet, his gait was very ungraceful. He had married the daughter of the legislator Draco, who was a woman of a fiery temper and of insupportable insolence: she valued herself on her birth; and entertained the most sovereign contempt for her husband, because he was not handsome.

Pittacus had one day invited several of his philosophical friends to dine with him. When everything was ready and dinner on the table, his wife, who was continually in ill humour, overturned the whole: Pittacus apologized to his guests by saying, without the slightest emotion, "This is a silly woman; we must excuse her weakness."

The misunderstanding which had always subsisted between him and his wife gave him a great aversion to ill-matched marriages. There came a man to him one day to ask his advice in a case of this kind. He had in his choice two women, the one nearly on a level with himself, the other of a rank considerably higher both by birth and fortune; and the question was, which of them he ought to select. "Go," said Pittacus to him (raising the staff on which he was leaning, and pointing with

it), "go to the children that you see met together at play there, and follow their advice." The children, highly delighted with the incident, said to him, "Choose your equal." This determined him to think no longer of the one whose station was above his own, and to marry her who was on a level with himself.

So temperate was Pittacus, that, although Mytilene abounded with the most delicious wines, he seldom drank anything but spring-water. He secretly advised Periander to abstain from wine, if he wished to succeed in the design he had formed of becoming master of Corinth and of retaining the tyranny.* He ordained that a man who committed a fault when drunk should be doubly punished.

He used to say that necessity was a thing so strong that even the gods were subject to its laws: that it was in the government of the state that a man could best discover the extent of his genius: that wise men ought to anticipate the misfortunes which may befall them, that they may have it in their power to prevent them; and that, when they have taken place, men of spirit should support them

* There are many things in the life of this philosopher that have certainly no just claim on our admiration. His conduct to Phrynon was cowardly and cunning, and his speech on the occasion unmanly and foolish. In his conversation with Cræsus, he does not hesitate to tell a falsehood, and here he advises Periander to avoid a vice whose effects terminated in himself, that he might be the better able to carry on a train of crimes and barbarity, the mischief of which would extend to thousands. On many similar passages no remarks have been made, since the moral turpitude is so apparent that it cannot fail of being detected and detested by the youngest of my readers. In these philosophers we meet with much to admire and much to avoid; but if our conduct be not *better* than theirs, we ourselves are *worse*, inasmuch as our advantages are infinitely greater.

with magnanimity: that it is very difficult to be a good man: that there is nothing better for a man than to execute well whatever he may be at the present engaged in: * that, in order to succeed, a man must form his plans with caution, and execute them with promptitude: that those victories are the most valuable which are gained without the effusion of blood; and that an empire be properly governed, the king and all in authority must be as obedient to the laws as the meanest subject.

When you are about to attempt anything (he used to say to his followers), never boast of it; for if you should chance to fail in your undertaking you will be ridiculed. Never reproach any one with his bad fortune, lest you yourself should be afterward reduced to the like situation. Speak ill of no one, not even of your enemies. Be attentive to your friends, and take care not to lose them; but live among them with as much circumspection as though they were one day to be your greatest enemies. † Love chastity, frugality, and truth. Reverence the gods. Restore with fidelity whatever is committed to your care; and never reveal a secret.

A large sum of money was sent to him in his retirement by Cræsus. Pittacus, however, did not think proper to accept it, and returned this answer: "I am already the one half richer than I would

* Similar to this is the maxim of Lord Chesterfield: "There is nothing worth doing at all, but is worth doing well."

† This is to treat our *friends* as *enemies*; but were we to form a maxim on this subject in accordance with the spirit of Christianity, we should say, "Treat your enemies as friends, and they will soon become such."

wish to be ; for my brother has died without children, and I succeed to his fortune."

The repartees of Pittacus were always prompt and striking : whatever question was proposed to him, he was never embarrassed for a reply. He was one day asked, "What is the most changeable thing ?" "The course of waters," he replied, "and the humour of women." "What is it that ought to be put off as long as possible ?" "To borrow money of a friend." "What is it that should be done in every place and at all times ?" "To profit by the good and the evil which happen." "What is most agreeable ?" "Opportunity." "The most secret ?" "Futurity." "The most faithful ?" "Land." "The most unfaithful ?" "Sea."

Phocaicus told him one day that he had a design to ask a gentleman for something which he had in his mind. "You may save yourself the trouble," answered Pittacus ; "you will never find it."

Tyrræus, the son of Pittacus, happened to be one day at Cumæ in a barber's shop, where the young people usually met to discourse about the occurrences of the time. A tradesman unguardedly threw a hatchet, which struck the head of Tyrræus, and split it open. The inhabitants of Cumæ laid hold of him as a murderer, and brought him before the father of the deceased. Pittacus, having obtained accurate information of all the circumstances, found that no blame could be attached to the tradesman : he dismissed him fully acquitted : "because," said he, "a fault committed without intention merits pardon ; and he who avenges

it by punishing the innocent unjustly, becomes himself culpable."

Pittacus sometimes amused himself with poetry, and wrote his laws and several other works in verse. His most usual exercise was turning a stone to grind corn.

He was the master of Pherecydes, whom some have reckoned among the wise men of Greece, and whose end was very extraordinary. It is said that, one day, when the war between the Ephesians and the Magnesians had risen to its greatest height, Pherecydes, who had warmly espoused the interests of the former, met a man on his way, whom he asked to what country he belonged. When he learned that he was an Ephesian, "Take me by the legs," said he to him, "drag me into the country of the Magnesians, and instantly go and inform the Ephesians how Pherecydes wished you to treat him: be sure to tell them not to fail to bury me when they obtain the victory."

The man dragged Pherecydes into the Magnesian territory as he was requested, and immediately went and related his adventure at Ephesus. The Ephesians, being inspired with the most sanguine hopes of success, gave their enemies battle the next day, and acquired a complete victory. They immediately went to the place where they were told Pherecydes was, and, finding him dead there, they buried him, and honoured him with magnificent funeral obsequies.

Pittacus died in the 52d Olympiad, in the island of Lesbos, at the age of seventy years.

BIAS.

BIAS of Priene, a small town of Caria, was in great repute during the reigns of Halyattes and Cræsus, kings of Lydia, from the 40th Olympiad till his death. He was an excellent citizen, and remarkably disinterested; an acute politician, and an accomplished gentleman.

Though born to great riches, he lived without splendour, and expended his fortune in relieving the needy. He was esteemed the most eloquent orator of his time, and desired to reap no other advantage from this talent than that of glory to his country. He employed his skill in that art in defending the poor and the distressed, though he never undertook any cause which he did not believe to be just; and hence it became proverbial all over the country, when one would signify that a cause was good, to say, it was "one which Bias would have undertaken;" and when they would give the highest praise to an orator, that "he was more successful than even Bias himself."

It happened at one time that pirates landed in the Peloponnesus near Messene, and carried off several young women whom they came to sell at Priene. Bias purchased them, brought them home to his house, maintained them as his own children, gave presents to them all, and sent them back to their friends. Such was the reputation he acquired by this generous action, that he was by many styled "The Prince of the wise men."

Some time after, certain fishermen belonging to Messene found in the belly of a large fish a golden vase, on which were engraved these words: "To the wisest." The senate of Messene assembled to determine to whom it should be given, when the young women whom Bias had treated with such humanity presented themselves, together with their friends, before the assembly, and with one voice exclaimed that "there was none wiser than Bias." The senate therefore sent him the vase. Bias attentively surveyed it; and, having read the inscription, refused to accept it, saying that this title belonged exclusively to Apollo.

Some suppose this vase to have been no other than the tripod mentioned in the life of Thales; and that the only foundation for this story was, that the tripod was sent to Bias, while others say it was sent to him first.

Halyattes, king of Lydia, having destroyed several cities of Asiatic Greece, laid siege to Priene. Bias was then chief magistrate of the city, and made a vigorous resistance; but Halyattes seeming determined to pursue his enterprise to the last, and the inhabitants being reduced to extreme misery by want of provisions, Bias caused two beautiful mules to be fattened, and to be driven towards the enemy's camp as if they had escaped from the town. Halyattes, seeing these animals in so good plight, feared he should not be able to take the place by famine: under some pretence, however, he sent a man into the city, to whom he secretly gave orders to mark the situation of the besieged.

Bias entertained strong suspicions of Halyattes's design. He caused, therefore, great heaps of sand

to be covered with wheat ; and so dexterously did he manage the affair, that the messenger of Halyattes saw them without ever suspecting the cheat. Deceived by this artifice, Halyattes resolved immediately to raise the siege : he accordingly made an alliance with the inhabitants of Priene, and left them in peace. Being curious to see Bias, he sent him an invitation to visit him in his camp. Bias, however, declined, and delivered the following answer to the deputies who waited on him : " Tell your king that I remain here, and that I command him to eat roots and to weep during the rest of his life."

Bias took great pleasure in poetry. He composed above 2000 verses, in which were precepts teaching men in every situation how to live happily, and showing how a republic might be best governed both in peace and war.

He used to say, " Endeavour to please every one ; and if you succeed, you will experience a thousand advantages in the course of life ; but pride and supercilious contempt are never productive of good." " Love your friends with discretion, and consider it possible that they may one day become your enemies."* " Be temperate in the hatred you bear your enemies, for they may yet become your friends ; and be cautious in the choice of friends, bearing the same affection for them all, but distinguishing their merit." " Imitate those friends the choice of whom does you honour, and be persuaded that their virtues will contribute not a little

* That is, be suspicious of those who have given proofs that they love you. Few of the precepts of Bias, however, merit censure.

to your own reputation." "Never thrust yourself into conversation, for this is a mark of folly." "Endeavour to acquire wisdom when you are young, for in age it will be your only consolation: it is the best acquisition you can make, while it is the only one of which the possession is certain, and of which men cannot deprive you."

"Anger and precipitation are two things very opposite to prudence." "Good men are very rare, bad men and fools are innumerable." "Be scrupulously exact in fulfilling your promises." "Speak of the gods in a manner suitable to their greatness, and thank them for all your good actions." "Be not importunate: it is much better to be obliged to receive than to oblige others to give." "Be not rash in undertaking anything; but, having resolved, execute with vigour." "Take care not to praise a man for his riches, if there be no other cause for which he deserves it." "Live always as if you were every moment to die, and likewise as if you were to live on the earth for a long time." "A vigorous constitution is the gift of nature, and riches are commonly the effect of chance; but it is wisdom alone that can render a man capable of advising for the good of his country." "To wish for impossibilities is a mental disease."

He was one day asked what it was that flattered men most. "Hope," he replied. What it was that pleased them most. "Gain." What it was which was most difficult to bear. "Reverse of fortune." He used to say, that a man who could not endure the misfortunes which befell him was unfortunate indeed.

He was once in a ship with some impious per-

sons, when there arose a furious tempest, so that the vessel was expected every moment to go to the bottom. Terrified at the prospect of death, these individuals began to invoke the gods. "Be silent," said Bias; "for if they perceive that you are here, we are all inevitably lost." On another occasion, he was asked by a profane person what was the worship due to the gods. Bias made no reply; but, being urged to give a reason for his silence, he answered, "It is because you are asking about things in which you have no concern."

He used to say that he liked much better to be an arbitrator between two of his enemies than between two of his friends, because one never failed to fall out with the friend who had been found in the wrong; whereas, in the case of enemies, a man might make him in whose favour the decision had been pronounced his friend.

Bias was one day obliged to judge in the case of a friend who was found deserving of capital punishment. Before the sentence was pronounced, he began to weep before the whole senate. "Why do you weep," said one to him, "since you alone have the power of condemning or acquitting the criminal?" "I weep," answered Bias, "because nature obliges me to compassionate the unfortunate, and the law commands me not to regard the emotions of nature."

Nothing that depends on fortune was ever reckoned by Bias among real blessings. He deemed riches merely playthings, with which one might amuse himself in inconsiderate ease, but which frequently served no other purpose than to turn men **aside from the path of virtue.**

He happened to be in Priene, the place of his birth, when that unfortunate city was taken and sacked. All the citizens carried off what they could, and fled where they expected to deposite securely what they had thus saved. Bias alone, as if insensible to the misfortunes of his country, remained without emotion, tranquil amid all the desolation. He was asked by one, why, like the rest, he did not think of saving something. "So I do," replied Bias, "for I carry my all with me."

The action by which his days were terminated was no less illustrious than those of his former life. He caused himself to be carried into the senate, where he zealously defended the interest of one of his friends. Being now very old, it fatigued him much, and he leaned his head on the breast of one of his daughter's sons, who had accompanied him. When the orator who pleaded for his opponent had finished his discourse, the judges pronounced in favour of Bias, who immediately expired in the arms of his grandson.

The city gave him a magnificent funeral, and testified extreme sorrow for his death. A superb monument was erected to his memory, on which were engraven these words: "Priene was the native country of Bias, who was once the ornament of Ionia, and whose maxims are more exalted than those of the other philosophers."

In such veneration was his memory held, that a temple was dedicated to him, in which the inhabitants of Priene paid him extraordinary honours.

PERIANDER.

IT is very astonishing that the Greeks should have conferred the title of *Wise* on such a fool as Periander. They allowed themselves to be imposed upon by the brilliancy of his maxims, without any regard to the reprobate life which he led ; for, though he continually lived like a madman, he always spoke like a sage.

He one day made a vow, that if he carried off the prize at the Olympic games, he would erect a golden statue in honour of Jupiter. At the games which were next celebrated he was victorious ; but, not having money enough to answer his purpose, he caused all the ladies (who were on that occasion elegantly dressed, in order to assist at a festival) to be divested of their ornaments, and thus he acquired the means of fulfilling his vow.

Periander was the son of Cypselus, of the family of the Heraclidæ ; and he exercised the tyranny at Corinth, his native city, when Halyattes was king of Lydia. He married Lysis, the daughter of Procleus, prince of Epidaurus. He appeared to be passionately fond of her, and changed her name from Lysis to Melissa.* By this marriage he had two sons. Cypselus, the elder, was dull, and seemed almost invincibly stupid ; but Lycophroon, the younger, was possessed of an elevated mind, and was well calculated to govern a state.

Some of Periander's concubines sought to excite

* Signifying a bee.

his disgust against his wife Melissa, and gave him such accounts of her as kindled in his breast a furious jealousy. He met her immediately after as she was ascending the stairs, and gave her such a blow with his foot as sent her from the top to the bottom, killing her on the spot. He immediately repented of what he had done, and, as he loved her to distraction, threw himself in a paroxysm of passion and despair upon the dead body. He then wreaked his vengeance on the women who had excited his suspicions, ordering them to be seized and burned.

When Procleus was informed of the horrible treatment his beloved daughter had received, he sent a message requesting a visit from his two grandsons, whom he tenderly loved. These he detained some time with him, as a consolation in his distress; and when he sent them back, taking a parting embrace, he said to them, "My children, you know the murderer of your mother." To the import of this expression the elder was quite insensible; but so deeply did it affect the younger, that after his return to Corinth he would never speak to his father: even when asked a question by him, he would not answer. Incensed at this conduct of his son, Periander banished him from his palace.

He put several questions to Cypselus, his elder son, that he might learn what had been said to them by Procleus; but Cypselus had forgotten all, and simply told him of the kind treatment they had received. Not satisfied, however, with this, and strongly suspecting that there must have been something more, Periander pressed his son so

much that he at length recollected the parting words of Procleus, and told them to his father. Periander immediately comprehended their full import.

He accordingly exerted himself to reduce his youngest son to the necessity of having recourse to him, commanding those with whom he lodged to keep him no longer in their houses.

Lycophroon, driven from his asylum, endeavoured to gain admittance into other houses ; but the terror of his father's menaces everywhere occasioned him a repulse. He at length, however, found some friends who were touched with compassion for him, and who, at the risk of suffering for their disobedience to the king, afforded him a shelter. Periander published a decree, declaring that whoever received him, or even spoke with him, should be capitally punished.

The denunciation of a punishment so rigorous terrified all the Corinthians, and none had the courage to have any intercourse with him. Lycophroon passed his nights in the vestibules of houses, for all avoided him as they would a wild beast. Four days after the publication of this decree, Periander, seeing him almost dead with hunger and wretchedness, was touched with compassion ; and, going up to him, he said, " O Lycophroon ! whether is it more desirable to live as you now do, in misery, or, yielding submission to my authority, to be sole master of all my treasures ? You are my son, and prince of the flourishing city of Corinth. If any accident befall you, I feel it as keenly as if I myself were the cause of it ; but you have brought upon yourself all your present wretch-

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edness by irritating him whom you were bound to reverence. Still, now that you feel what it is to persist in obstinacy against a father, I permit you to return to my house." Lycophroon, unmoved as a rock at the discourse of his father, coldly replied, "By speaking with me, you yourself deserve the punishment with which you have menaced others." Seeing that the firmness of his son was not to be subdued, Periander resolved to dismiss him from his presence. He accordingly sent him to Corcyra, a country subject to his own government.

Periander was greatly irritated against Procleus, whom he believed to be the author of all the misunderstanding between him and his son. Levying troops, therefore, and putting himself at their head, he made war against him. His enterprise succeeded; and, having made himself master of Epidaurus, and taken Procleus prisoner, he kept him in confinement, but did not take his life.

Some time after, Periander, who was now advanced in years, sent to Corcyra for Lycophroon, intending to divest himself of the sovereign power in his favour, to the exclusion of the older brother, who was but ill fitted for public affairs. To the messenger sent by Periander with this intelligence, Lycophroon would not deign to answer a single word. Periander, however, who tenderly loved his son, did not yet give up all hopes of succeeding. Thinking that his daughter would have more influence on her brother's mind than all the means which had been hitherto used to regain him, he gave her orders to proceed to Corcyra.

Upon her arrival, this young princess appealed to her brother by every consideration which she thought calculated to overcome his obstinacy.

“Would you,” she said to him, “have the kingdom fall into the hands of a stranger rather than into your own? Power is a fickle mistress, and has many wooers; our father is now old, and his death cannot be far distant; unless you speedily return, then, our family is undone. Think not, therefore, of abandoning to others that elevation and those honours which await you, and which are legitimately yours.” Lycophroon assured her that, so long as her father was there, he never would visit Corinth.

When the princess returned and acquainted the king her father with Lycophroon’s resolution, Periander sent to Corcyra to inform his son that he had resolved to end his days at that place; and that, therefore, he might come as soon as he pleased, and take possession of the kingdom of Corinth. Lycophroon now consented; and thus they agreed to exchange countries with each other. But the Corcyreans, having received information of it, were struck with such terror at the prospect of Periander’s coming to live among them, that, to prevent it, they killed Lycophroon.

By the death of his son Periander was driven to despair. He immediately gave orders that three hundred children of the best families of Corcyra should be seized, and sent to Halcyates to be made eunuchs. But the vessel on board of which they were embarked having been forced to stop at Samos, the inhabitants, learning the object for which these unfortunate youths were on their way to Sardis, took compassion on them. They accordingly advised them secretly to take sanctuary in the temple of Diana; and when they had found means to comply with this advice, the people would not allow the Corinthians to remove them, affirm-

ing that they were under the protection of the goddess. They found means to keep them alive there without declaring openly against Periander. This was by sending every evening the young men and young women of Samos to dance around the temple, giving them cakes made up with honey, which they threw into the interior of the temple while thus engaged. The children, picking up these cakes, lived upon them; and the Corinthians, seeing the dances renewed every day, lost all patience and returned home.

So chagrined was Periander at not having it in his power to avenge the death of his son as he wished, that he resolved to live no longer; but, as he was anxious that no one should know where his body was, he devised the following scheme to conceal it. Ordering two young men to be brought to him, he pointed out to them a by-path, and commanded them to walk there the following night, kill the first person they met, and instantly to bury him. Dismissing these, he caused four others to be brought into his presence, and directed them to walk in the same path, and to kill without fail, and immediately bury, two young men whom they would meet together. Dismissing these also, he sent for a still larger number, and commanded them, in like manner, to kill the last, and bury them in the place where they committed the act. Having thus arranged matters to his mind, he did not fail to be at the appointed place in proper time; and there he was assassinated by the first two, as they had been directed.

The Corinthians, not finding his body, erected an empty monument to his memory, and engraved on it an epitaph in honour of him.

Periander was the first who had guards to attend him, and who changed the title of magistrate to that of tyrant.* He did not allow all, indiscriminately, to live in cities. Thrasybulus, by whose counsels he was very much swayed, wrote to him on a certain occasion the following letter :

“ From the man that you sent me I have concealed nothing : I led him into a cornfield, and all the ears which were higher than common I beat down in his presence as I went along. If you wish to preserve your power, follow my example. Put to death, whether friends or enemies, all the chief men of the city ; for even those who seem the most faithful ought to be distrusted by a usurper.”†

Periander used to say, That there was nothing which might not be accomplished by dint of mental application and corporeal labour, since means

* It is evident that no man in his senses would ever assume a title implying all the odious qualities comprised in the word *tyrant*, according to the modern use of that epithet. There has been a change, however, in the meaning of the word, and it is thus accounted for: *τυραννος* in Greek, and *tyrannus* in Latin, originally signified neither more nor less than *monarch* ; but at that time every monarch was absolute, and the abuse of unlimited power soon attached to the term denoting it the same odium as is now attached to the word *despot*. We meet with the following definition of a king in Sallust (Bell. Jug., cap. 31) : *Impune quæ libet facere, id est esse regem* : To be a king is for a man to do with impunity whatever he pleases.

† Under a despotic government there is no true liberty, and only nominally any gradation of rank : all are in effect slaves. I have somewhere read that, at the court of Paul of Russia, two lords came in, one of whom began to converse very familiarly with a shoeblick whom he saw employed in his office ; the other afterward asked him how he came to talk in that manner with such a fellow. “ Such a fellow ! ” rejoined the first ; “ nay, there is policy in it ; for who knows but to-morrow I may be obliged to black his shoes.”

had been found to tear an isthmus from the continent : that a man ought never to propose silver or gold as the reward of his actions : that the great could have no guard on which they might more confidently rely than the affection of their subjects : that nothing is more precious than repose : that a popular is preferable to an absolute government. Being asked why, then, he continued to maintain himself in the tyranny of Corinth, which he had usurped, he answered, "Because, when a man is once invested with it, it is as difficult to abdicate it voluntarily as to seize it in the first instance by force." He was of opinion, not only that those who had committed bad actions ought to be punished, but those also who had evidently intended to commit them.

"Pleasures are fleeting," said he, "but glory is eternal." "A man ought to be temperate in prosperity, and prudent in adversity." "Never disclose a secret with which you are intrusted." "We ought not to be influenced either by the prosperity or adversity of our friends: in both situations we should show them the same attentions."

Periander was a friend to the learned. He wrote to the other wise men of Greece, inviting them to spend some time at Corinth, as they had done at Sardis. He received them kindly, and did all in his power to render them happy.

He reigned forty years, and died about the 42d Olympiad.

Some suppose that there were two Perianders, to one of whom the words and actions of both have been attributed.

CHILO.

CHILO flourished at Lacedæmon about the 52d Olympiad. He was firm, determined, and tranquil, maintaining in adversity no less equanimity than in prosperity. Unambitious, and thinking time most unprofitably spent that was employed in long travel, he always remained at home. His life was a perfect model of virtue;* for the precepts which he delivered he faithfully practised. His silence and great moderation gained him the admiration of the world; and his life he regulated by the following maxim, of which he is the author: "That in all cases a man should run moderately."

About the 55th Olympiad he was made ephorus. This was a dignity at Lacedæmon which counterbalanced the authority of the kings. His brother, who was a candidate for the same office, became so jealous of him that he could not help discovering his resentment; when Chilo coolly said to him, "I have been chosen because I was thought fitter than you to suffer the injury done me in drawing me from my retirement, to be immersed in business and rendered a slave."

He was of opinion that the art of divination should not be entirely rejected, and that different future events might be discovered by the human mind in this way.

* My readers will probably be disposed, with me, to question the *perfection* of any man's virtue, in a state acknowledged to be, at best, but imperfect.

Hippocrates, on a particular occasion, had sacrificed during the Olympic games: the flesh of the victims having been put into caldrons filled with cold water, the water all at once became hot and began to boil so as to run over, though there was no fire under them at the time. Chilo, who was present, attentively considered this prodigy. He advised Hippocrates never to marry; or if, unfortunately, he were already married, to lose no time in putting away his wife, and destroying the children she had brought him. Hippocrates made merry with this advice, which did not in the least restrain him from marrying; and he had by his wife the tyrant Pisistratus, who usurped the sovereign power of Athens, his native country.*

On another occasion, after having attentively considered the quality of the soil and the situation of the island of Cythera, Chilo exclaimed before all present, "Ah! would to Heaven this island had never been, or that, as soon as it appeared, it had been ingulphed by the ocean! for I foresee that it will be the ruin of the Lacedæmonians." In this conjecture Chilo was not deceived; for that island was taken some time after by the Athenians, who made it subservient to laying waste the country.

He used to say that there were three things exceedingly difficult: to keep a secret, to bear injuries, and to make a good use of time.

In all that he expressed Chilo was very brief and elliptical, so that his manner of speaking became

* The conduct of Hippocrates is certainly better entitled to our approbation than the advice of Chilo. To use divination was a fault, but to regulate life by it a still greater. We should have charity, however, considering the times in which these men lived.

proverbial. He used to say that a man should never threaten, for this was a feminine weakness : that the greatest mark of wisdom was to restrain the tongue, especially at a feast : that one should never speak ill of any person, since otherwise he would be perpetually exposed to the danger of raising up enemies, and of hearing things by no means agreeable to himself : that a man ought to visit his friends when in disgrace sooner than when they are in favour : that it was better to lose than to acquire ill-gotten gain : that we should never flatter a man in his adversity : that a man of courage should always be mild, and endeavour to procure respect rather than fear. He held that the best policy in a state is to teach the citizens how to manage their own families with propriety : that a man ought to marry a plain, unaffected woman, and not ruin himself by the celebration of his nuptials : that gold and silver were tried by a touchstone, but that it was by means of gold and silver that the hearts of men were tried : that we should use all things with moderation, lest we might be too sensibly affected with their loss. "Love and hatred," said he, "do not last forever : love as if you were one day to hate, and never hate but as if you were one day to love."*

In the temple of Apollo at Delphi, he caused to be engraved in letters of gold, "That we should never wish for things too much above us ; and that he who became surety for another never failed to lose."

Periander did all he could to allure him to Corinth, that he might avail himself of his advice

* See note on the Life of Pittacus, p. 74.

how to maintain himself in the tyranny which he had usurped. Chilo made him this answer: "You wish to embroil me in the troubles of war; and, as if it were to give you security, would have me live like an exile at a distance from my native country. Know that there is nothing upon which one can reckon with less confidence than regal greatness; and that, of all tyrants, he is the happiest who has the fortune to die in his bed."

Chilo, perceiving his end approaching, looked around on his friends who were assembled about him: "My friends," said he to them, "you know that during the long time I have been in the world, I have said and done many things: upon mature reflection, I find nothing of which I have cause to repent, excepting, perhaps, a case which I now submit to your decision, that I may know whether I have acted properly or not. On a certain occasion, I happened to be one of three who sat in judgment on one of my good friends, who, according to the laws, should have been punished with death. I was greatly embarrassed; one of two things was inevitable, to violate the law or condemn my friend; and, after careful reflection, I devised the following expedient. I delivered with such address all the most plausible arguments in behalf of the accused, that my two colleagues found no difficulty in acquitting him, and yet I myself condemned him to death, without assigning any reason for my conduct. Thus I discharged two duties, those of friend and judge; yet I feel in my conscience something which makes me doubt whether my conduct was not criminal."*

* It is not easy to see any object that Chilo could have had in

At a very advanced age, Chilo died at Pisa through excess of joy, when embracing his son, who had returned from the Olympic games crowned as victor.

The Lacedæmonians erected a statue to his memory.

these plausible arguments, except it were the gratification of his own vanity; of which, when he affirmed that this was the only fault of which he had been guilty, and considered this one doubtful, we must allow that he had no inconsiderable share.

CLEOBULUS.

AMONG the seven wise men of Greece, Cleobulus, though one of the least remarkable, was one of the most happy. He was the son of Evagoras, a descendant of Hercules, and was born at Lindus, a maritime town of the island of Rhodes, where he flourished under the reign of Cræsus, king of Lydia.*

He discovered great wisdom from his earliest years. His countenance was engaging, his stature advantageous, and his strength surprising. His youth he spent according to the custom of the times, in travelling to Egypt to acquire philosophy.

On his return he married a very virtuous lady, and lived with his family in the greatest tranquillity. A fruit of this marriage was the celebrated Cleobulina, who, by her own application and the excellent instructions of her father, became so learned that she puzzled the greatest philosophers of her time, especially by enigmatical questions. She was, besides, so affectionate and kind, that she herself performed the office of washing the feet of her father's guests on any festival occasion.

Cleobulus was chosen to govern the little state of Lindus. In this situation he acquitted himself with as much ease as if only a single family had been committed to his care. Whatever might engage his country in war he was careful to remove,

* That is, between the 35th and 55th Olympiads.

and he always kept on good terms both with the citizens and with strangers. To propose and explain enigmatical questions of all sorts with the utmost subtilty constituted his chief merit as a literary character. It was he who rendered famous in Greece that use of enigmas which he had learned from the Egyptians : he is, for example, the author of the following :

“ I am a father who has twelve sons, each of whom has thirty daughters, but the degrees of their beauty are very different : the countenances of some are white, of others very black ; they are all immortal, and yet they die every day.”

This implies the year.

The epigram, also, which has been found on the tomb of Midas, and in which great praises are bestowed on that king, is a production of Cleobulus. It has, indeed, by some been attributed to Homer, but improperly, for he lived at a period much earlier than Midas.

According to Cleobulus, virtue consists chiefly in avoiding injustice and other vices ; and such is the sentiment of Horace, where he says,

*Virtus est vitium fugere, et sapientia prima,
Stultitia caruisse.*

If free from folly, and of vice the foe,
Wisdom will bless, and virtue shield from wo.

He used to say that in everything we ought to observe order, time, and measure : that, to banish the folly which reigned in all states, it was necessary to make every citizen live according to his rank and condition : that there was nothing so common in the world as ignorance and loquacity.

“ Endeavour,” said he, “ always to have noble

sentiments, and to be neither ungrateful nor unfaithful: do good both to your friends and to your enemies; for you will thus retain the first and gain the last: before you go from home, think what you are to do; and after you have returned, examine yourself, and revolve in your mind all that you have done: say little, hear much, and speak ill of no one: always advise to that which you think most rational: do not abandon yourself to pleasure: if you have enemies, make up your differences with them: do nothing by violence: pay attention to the education of your children: sport not with the misery of the wretched: if fortune smile on you, be not proud, neither be disconcerted if she turn her back on you: choose a wife according to your rank; for, if you marry a woman of higher birth than yourself, you subject yourself to as many masters as she has relatives."

He used to say that particular attention should be paid to girls: that they ought never to marry except when virgins in age, but matrons in behaviour and in mental accomplishments: that before strangers a man should never either caress or blame his wife; for in the one he discovers weakness, and in the other folly.

When Cleobulus learned that Solon had entirely abandoned his country, he did all in his power to induce him to come and live with him. On this occasion he wrote to him the following letter:

"You have many friends, all of whom have houses ready for your reception: I think, however, you can nowhere be happier than at Lindus. It is a maritime city, and enjoys perfect freedom:

here you will have nothing to fear from Pisistratus, and your friends may visit you in safety."

Cleobulus could make the most of an ordinary condition, and a life free from the embarrassments of the world. He was happy as a father, happy as a husband, happy as a citizen, happy as a philosopher, and died at the advanced age of more than seventy years, during all which time he had been highly honoured. The inhabitants of Lindus testified their sincere regret at his loss, and erected to him a magnificent monument, on which was engraved an epitaph in honour of his memory.

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EPIMENIDES.

EPIMENIDES, of the city of Gnossus, in Crete, flourished in that island when Solon was in great reputation at Athens. He was a man venerable for religious observances, and was supposed to have been the son of the nymph Balte.

It was the general persuasion in Greece that he was inspired by some heavenly genius, and that he was frequently favoured with Divine revelations. He devoted himself wholly to poetry, and to things connected with religious worship. He was the first who introduced the consecration of temples, and the purification of countries, cities, and private houses. He had little esteem for the people of his own country; and Saint Paul, in his epistle to Titus, speaking of the Cretans, cites one of his verses, where he says, "They were great liars, indolent, yet malignant brutes."*

His father one day sent him to the country in quest of a ewe. When returning, Epimenides went a little off the highway and entered a cave, to enjoy a little repose till the intense heat should abate. He remained asleep there, it is said, for fifty-seven years; and when he awoke, not supposing that he had slept long, he looked about him for his ewe; but his search was in vain. Coming out of the cave, he was very much surprised to

* This interpretation of the learned Fenelon rescues the passage (Tit., i., 12) from that obscurity in which our translation involves it.

find the face of the country totally altered. He ran in astonishment to the place where he had caught the ewe ; but here, discovering that the house had changed its occupant, and that no one knew what he meant, he fled in horror to Gnossus, where, still meeting with strange faces, his amazement every moment increased. As he was entering his father's house, he was asked who he was and what he wanted. At last, with much difficulty, he made himself known to his younger brother, who, when he left home, was a child, but at his return was furrowed with age.

An adventure so strange made a great deal of noise all over the country, and every one immediately regarded Epimenides as a favourite of the gods.

Those who cannot reconcile themselves to the belief of Epimenides having slept so long, suppose that he spent these fifty-seven years in travelling in foreign countries unknown, that he might the better acquaint himself with their real character, undisguised by anything adventitious.

Megacles having cruelly massacred, at the very altars, those who belonged to the faction of Solon, the Athenians were seized with the greatest terror. Besides, the plague was then desolating the country, and there prevailed a belief that the city was infested with spirits. The augurs were accordingly consulted, and they pretended to have discovered by their sacrifices, that some abomination had been committed, with the pollution of which the whole city was infected. Nicias was thereupon immediately despatched into Crete, being furnished

with a vessel in which to bring Epimenides, whose reputation had now spread over all Greece.

When Epimenides arrived at Athens, he took several sheep, some black and some white, and brought them to the Areopagus, where he left them at liberty to stray where they pleased. He appointed persons to follow them, and commanded those whom he had chosen for this purpose to sacrifice in honour of some god each one of them in the particular spot where any of the sheep should lie down. Hence it was that in the time of Laertius there were seen about Athens several altars dedicated to gods with whose names they were unacquainted.* This was all faithfully executed: the plague immediately ceased, and the phantoms troubled them no more.

Epimenides, on his arrival at Athens, contracted habits of intimate friendship with Solon, and contributed not a little to the establishment of his laws. He made the people sensible of the futility of those barbarous ceremonies observed at funerals by the women, and gradually accustomed the Athenians to habits of prayer and of offering sacrifice, thus disposing them to the observance of equity and obedience to the magistrates.

One day, after surveying attentively the harbour

* The words of Diogenes Laertius are as follow: *Οθεν και νυν εστιν ευρειν κατα τες δημους των Αθηναιων, βωμους ανωνυμους, υπομνημα της τοτε γενομενης εξιλασεως*: "Hence you may still see at Athens altars without any inscription to a particular deity, as memorials of the propitiation then made." This may furnish us with a key to Acts, xvii., 23. "For as I passed by and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom, therefore, ye ignorantly worship, him declare I unto you."

of Munychia,* he said to those about him, "Men are enveloped in darkness with respect to the future. Ah! did the Athenians know what disaster this harbour will bring upon their country, they would instantly eat it up, with as much appetite as they would a morsel to save their lives!"

After remaining some time at Athens, Epimenides prepared for his return. The Athenians equipped a vessel for him, and presented him with a talent† for his trouble. Epimenides thanked them for their generosity, but refused their money: he contented himself with requesting their friendship, and that they would consent to the establishment of a firm alliance with his countrymen, the inhabitants of Gnosus. Before his departure, he built at Athens a beautiful temple in honour of the Furies.

Epimenides endeavoured to persuade the people that he was Æacus, and that he frequently visited the earth. He was never observed to eat; and was said to have been fed by the nymphs, and to have kept in a neat's hoof the manna which they brought him. It is said, also, that this manna was converted into the substance of his body without the usual process of digestion.‡

* At Athens there were three harbours, of which Munychia was one; it lay a little to the east of Athens, forming a kind of peninsula.—*Strab.*, ix., 395. The Piræus, the chief of these harbours, was enclosed with the city by a wall seven miles and a half in length and sixty feet in height; the most ancient, and the nearest to the city, though the least commodious, was the Portus Phalerus.—*Thucyd.*, i., 93. *Corn. Nep.*, Themist., vi. See *Dr. Adam's Ancient Geog.*, p. 292.

† An Athenian talent was equal to sixty minæ, and a mina to three pounds sterling; hence the value of a talent would be £180.

‡ Notwithstanding the obscurity in which the history of this

He predicted to the Lacedæmonians the hard servitude to which they would be subjected by the Arcadians.

When engaged in building a temple which he had resolved to consecrate to the nymphs, a voice from heaven is said to have been one day heard, exclaiming, "O Epimenides! dedicate this temple, not to the nymphs, but to Jupiter himself!"

Hearing that Solon had left Athens, he wrote the following letter to comfort him, and, if possible, to induce him to come to the island of Crete.

"Courage, my good friend. Had Pisistratus reduced under the yoke a people accustomed to servitude, or who had never lived under good laws, then perhaps his domination might have been of some continuance; but he has to do with free men—men of courage. They will soon recollect the precepts of Solon, be ashamed of their chains, and no longer able to brook the condition of slavery. Even allowing that Pisistratus should remain absolute master himself during the whole of his life, yet his despotic power can never descend to his children; for it is impossible that men accustomed to liberty and mild laws should ever brook perpetual servitude. As to yourself, do not, I entreat you, continue to wander perpetually from place to place. Make haste and come to me here at Crete, where there is no tyrant to trouble any one; for I am very much afraid that, were you to fall in the hands of the friends of Pisistratus (a thing which is

philosopher is involved, we have sufficient evidence from this and from the story of his long sleep, to satisfy us that he was one of those impostors who seek to acquire the esteem of mankind by deserving their detestation.

not improbable), you would not meet with very kind treatment."

Epimenides spent every part of his life in exercises connected with religion. Being a great admirer of poetry, he composed several works in verse: among others, a poem on the origin of the Curetes,* one concerning the Corybantes,† and another concerning the expedition to Colchis.‡ He likewise composed in prose a treatise on sacrifices, one concerning the republic of Crete, and another work, of which the subject was Minos and Radamanthus. He died, aged, according to some, 157 years, according to others, 299.§

As the life of Epimenides is wholly veiled in mys-

* The ancient inhabitants of Crete.

† The priests of Cybele, mother of the gods; so called from Corybantus, one of her first followers.

‡ A country of Asia, near Pontus. It includes the present Mingrelia and Georgia. The expedition alluded to is that of Jason in quest of the golden fleece. On this subject there is a beautiful poem in four books, composed by Apollonius Rhodius, entitled, "Apollonius's Argonautic Expedition." The golden fleece was fabled to have been guarded by a dragon that never slept, and bulls that breathed fire. On the death of Æson, king of Iolcos and father of Jason, Pelias, Jason's uncle, usurped the government. When Jason arrived at the years of manhood, he demanded his kingdom; and, deterred by something ominous in his appearance, Pelias, as the best evasion he could devise, promised to resign provided he would bring the golden fleece from Colchis. Jason accordingly fitted out the ship Argo, after which the adventurers on board of her were called Argonauts, and sailed for Colchis. By the assistance of Medea (a sorceress and the king's daughter), who fell in love with him, he was successful.—*Vid. Eurip., Med.*

§ Diogenes Laertius mentions as his authority for the first account of his age, Phasgo, Περὶ Μακροβίων, concerning persons remarkable for longevity; for the second, a tradition of the Cretans. The first was, no doubt, inclined to relate wonders; and we have seen that Epimenides himself invalidates the authority of the last, for he tells us that "they were great liars."

tery, it is said by some that he kept awake as many days as he had slept years. The Cretans sacrificed to him as to a god, and usually gave him no other name than Curetes. The Lacedæmonians, in consequence of an ancient oracular admonition, preserved his relics among them as an invaluable treasure.

ANACHARSIS.

ANACHARSIS, a native of Scythia, held a considerable rank among the sages of his time. He was brother to Caduidas, king of Scythia, and the son of Gnurus ; but his mother was a Greek.

By these means he had an opportunity of becoming well acquainted with the two languages. He was eloquent, and possessed of much vivacity ; intrepid, and in every undertaking inflexibly firm. He was always dressed in a coarse double cloak, and lived on milk and cheese. The style of his harangues was concise and energetic ; and, in whatever cause he embarked, as he never yielded, he always succeeded. His masculine and eloquent manner of speaking became proverbial ; so that, when any one imitated him, he was said to adopt the Scythian phrase.

Anacharsis left Scythia in order to settle at Athens.* On arriving in that city, he went and knocked at Solon's door, desiring the person who opened it to tell Solon that he was there, and that he had come purposely to visit him, and to stay with him for some time. Solon sent as a reply, that a man ought to form friendships in his own country only, or where, at least, he is in some way connected ; upon this, Anacharsis entered. " Well," said he to Solon, " since you are at present in your own country and in your own house, it is your prov-

* He came to Athens in the 47th Olympiad.

ince to be friendly: commence friendship with me." Solon, struck with the vivacity of his answer, consented with pleasure to become the host of Anacharsis, and at once entered into a friendship with him, which continued as long as they lived.

Anacharsis was a great admirer of poetry, and wrote the "Scythian Laws" in verse, as also a "Treatise on War." He used to say that the vine bore three sorts of grapes, pleasure, intoxication, and repentance.

He was very much surprised that, in all the public assemblies held at Athens, wise men were contented with opening and explaining the business, while fools were allowed to decide it; nor could he comprehend why those who defamed others were punished, while wrestlers and boxers, who rudely beat one another, received great rewards. He was no less surprised that, at the beginning of their banquets, the Greeks should use small cups, and that towards the close, when they began to be surfeited, they introduced large ones.

The liberties which every one took at their feasts were to him insufferable. On being one day asked what were the best means of restraining people from ever drinking wine any more, he replied, "The best method is to place before their eyes a drunken man, that they may leisurely contemplate him."

Having been asked whether there were musical instruments in Scythia, he said, "There were not even vines." The oil with which the athletes anointed themselves before they engaged he called the specific for making madmen.

Considering attentively one day the thickness of the planks of a ship, "Alas!" he cried, "those

who sail are only four inches from death!" Being asked what vessel is the safest, "That," he replied, "which is in port." He used frequently to say that a man should bend his whole attention to the acquiring a mastery over his tongue and his appetite.

When asleep he always kept his right hand upon his mouth, signifying that there is nothing to which we should give so much heed as to the government of the tongue. An Athenian one day reproached him with his being a Scythian: "My country," he replied, "dishonours me, but you are a dishonour to your country." Being asked what was the best and what the worst thing which men possess, "The tongue," he replied.

"It is much better," he said, "to have one true friend than many who are always ready to change with fortune." Having been asked whether the dead or the living were most numerous, "To which class," he replied, "would you consider those who are at sea to belong?" "Markets," he said, "were places which men had established to deceive one another."

Being insulted one day in the street by a petulant young fellow, Anacharsis, surveying him attentively, coolly said to him, "Young man, if you are not able to carry wine in youth, in old age you will not be able to carry water."*

He used to compare laws to spiders' webs, and made merry with Solon's attempt to restrain the passions of men by a few writings.

* The force of this reproof will be better perceived if, with some, we suppose it to have taken place at a feast: Stanley so represents it.

It was he who invented the method of making earthen vessels by a wheel.*

Anacharsis on a certain occasion went to the priestess of Apollo to inquire whether there were any one wiser than himself. "Yes," replied the oracle, "one Myson of Chenes." Anacharsis was very much surprised that he had never heard of him before. He went to a village to which he had retired to inquire for him; and finding him mending his plough, "Myson," he said, "it is not yet the time for turning up the ground." "True," replied Myson; "but it is time to mend the plough whenever there is anything about it broken."

Plato has given Myson a place among the wise men. He retired into solitude, where he spent the whole of his life without having any intercourse with his species, because he had a natural aversion to all men. Myson was one day observed laughing heartily in a corner where he thought himself unobserved; upon which one came up to him, and asked him why he was laughing so when there was nobody with him. "That," he replied, "is the very reason I was laughing."†

Cræsus, who had heard much of the reputation of Anacharsis, sent him an offer of money, and entreated him to visit him at Sardis. Anacharsis returned the following answer:

"I came to Greece, O king of the Lydians! in order to become acquainted with the literature,

* Strabo has shown that the invention of the potter's wheel was prior to Anacharsis, being mentioned by Homer.

† Myson is ranked by Diogenes Laertius among the seven wise men of Greece; and, except that he lived to the advanced age of ninety-seven, there is nothing worth mentioning omitted by Fenelon which that author records.

manners, and laws of the country : I need neither gold nor silver ; and if I return to Scythia a better and more learned man than when I left it, I shall be satisfied. I shall, however, visit you ; for I put a high value upon your acquaintance and friendship."

After a long stay in Greece, Anacharsis prepared for his return.* Touching at Cyzicus on his way home, he found the inhabitants celebrating with great solemnity the festival of Cybele, the mother of the gods.† Anacharsis made a vow that, if he returned in safety to his native country, he would there sacrifice to her, and institute the same festival in her honour. When he arrived in Scythia he endeavoured to change the ancient institutions of the country, and in their room to substitute the laws of Greece ; but this gave much offence to the Scythians.

Anacharsis one day entered secretly into a thick forest of the country of Hylæa, in order to fulfil, without being perceived, the vow which he had made to Cybele. Holding in his hand a cymbal before a figure of the goddess, in the Grecian fashion, he performed the whole ceremony. He was, however, discovered by a Scythian, who informed the king of it ; and he, coming immediately into the forest, surprised his brother Anacharsis in

* According to Laertius, he came to Greece in the first year of the 47th Olympiad, and continued there till the death of Solon ; that is, till the first year of the 55th Olympiad ; so that he remained in Greece thirty-two years.

† Cyzicus or Cyzicum is an island in the Propontis, joined to the mainland by two bridges. Near it is the river Granicus, famous for the first victory of Alexander over the Persians.—*Adam's Geog.*



the very act, and wounded him mortally with an arrow. Anacharsis immediately expired, exclaiming, "In Greece, where I travelled to learn the literature and manners of the country, I was allowed to remain in safety ; but in my native soil, envy has been the cause of my death." Several statues were erected in honour of him by the Greeks.

PYTHAGORAS.

THERE is a celebrated division of philosophy into **Ionic** and **Italic**. Thales of Miletus was the founder of the **Ionic** sect, Pythagoras of the **Italic**.

Aristippus the Cirenæan relates that this philosopher was named Pythagoras because he pronounced oracles as true as those of Apollo.*

He was the first who modestly refused the title of *wise man*, and was satisfied with that of philosopher, or *lover of wisdom*.

The opinion most generally received is, that Pythagoras came originally from Samos, and was the son of Mnesarchus, a sculptor; although others assert that he was a Tuscan, and that he was born in one of the small islands lying along the Tyrrhene Sea, of which the Athenians made themselves masters.

Pythagoras learned his father's profession, and made with his own hands three silver cups, which he presented to three Egyptian priests. He was at first a scholar of Pherecydes,† to whom he was particularly attached, and by whom he was no less beloved. Pherecydes being on one occasion dangerously ill, Pythagoras wished to be admitted into

* Pythagoras, from Πυθαγορ, a name of Apollo, and αγορα, the forum, or αγορασειν, to harangue or pronounce orations.

† Diogenes Laertius ranks Pherecydes among the wise men of Greece. He has preserved a letter of his to Thales, in which he seems to claim this honour for himself. It was written when he was afflicted with the loathsome distemper which Fenelon mentions; and he desires that it should be shown to the other wise men.

his apartment to see him ; but Pherecydes, fearing that his disease might be infectious, instantly shut the door on him, and, placing his fingers across a chink, "Look," said he, "and judge of the state of my health by my fingers, which you see are quite emaciated."

After the death of Pherecydes, Pythagoras studied some time at Samos under Hermodamas ; but, having a great desire of adding to his knowledge, and especially of learning the manners and customs of foreign nations, he at length left his native country and all that he possessed, and set out on his travels. He remained a considerable time in Egypt, devoting his hours to conversation with the priests, and to investigating the mysteries of their religion ; and, that he might be treated with distinction, and that proper opportunities might be afforded him, Polycrates wrote for him a letter of commendation to Amasis, king of Egypt.

From Egypt Pythagoras passed into Chaldea, to acquire the knowledge of which the Magi were possessed ; and then, after satisfying his curiosity by travelling into several other countries of the East, he visited Crete, where he entered into a strict friendship with the sage Epimenides : from thence he returned to Samos. So great was his vexation at seeing his country oppressed by the tyrant Polycrates, that he determined to become a voluntary exile ; he accordingly went into Italy, and settled at Crotona, in the house of Milo, where he taught philosophy ; and from this circumstance it is that the sect of which he was the founder has been styled Italic.

It was not long till the reputation of Pythagoras

was spread over all Italy ; more than three hundred pupils attended his instructions, and formed a well-regulated little republic. Some say that Numa was of this number, and that, when chosen king of Rome, he was actually living with Pythagoras at Crotona. It is the opinion of chronologists, however, that this story has no other foundation than a similarity between the sentiments of Pythagoras and those of Numa, who lived long before him.

Pythagoras said that among friends all things should be common ; and that equality was the result of friendship. His disciples appropriated nothing to themselves as an exclusive possession, but put their effects into a common stock, and carried but one purse. The first five years of their novitiate were spent in listening to the precepts of their master, without opening their mouths to utter a single word. After this long and rigorous trial they were permitted to speak, to visit Pythagoras, and to converse with him.

The deportment of Pythagoras was dignified, and his stature calculated to set off to advantage his handsome figure and fine countenance. He dressed in a beautiful robe of white cloth, which was always made to fit well : he was under the control of no passion, and was distinguished for his serious air.

He was never observed to laugh, and never heard to utter a witticism. When angry he would never chastise nor strike even a slave. By his disciples he was regarded with the same veneration as Apollo.* The pleasure of hearing Pythagoras,

* Hence the scholars of this philosopher, when wishing to

and of viewing him in the midst of his scholars, drew crowds from all quarters. Every evening more than six hundred persons of different countries came to Crotona, and for any of them to have the happiness of conversing with Pythagoras for a single moment was deemed a great distinction.

Pythagoras framed codes of laws for several nations at their request; and so much was he admired by all, that his words and the oracles of Apollo were held in equal veneration. He expressly forbade swearing, and all appeals to the gods: "every man," said he, "ought to accustom himself to act so much on principles of honour and integrity that none might have reason to hesitate in believing him on his word."

Pythagoras taught that the world was animated and intelligent, and that the soul of this gross machine was the ether, from which emanated every individual soul, both of men and of beasts. The immortality of the soul was not unknown to him. He supposed that souls wandered up and down in the air, and entered indiscriminately into any animated body that came in their way: that, for example, a soul, on quitting a human body, entered into the body of a horse, a wolf, an ass, a mouse, a partridge, a fish, or, in short, of any animal without distinction, as readily as into that of a man. In the same way he believed that a soul, on leaving the body of any animal whatever, entered indiscriminately into the body of a man or of a beast;

prove anything, thought they put it beyond a doubt when they could support it by an *avros eph*, *ipse dixit*, or he said it.—*Cic. Tuscul. Disput.*, lib. i.

and for this reason it was that Pythagoras expressly prohibited the use of animal food, deeming it a crime no less heinous to kill a worm, a fly, or any other insect than to kill a man, since in everything animated there were souls of the same nature.

To gain universal belief to his doctrine of Metempsychosis, Pythagoras pretended to have formerly passed for the son of Mercury, under the name of Æthalides;* and that then Mercury gave him liberty to ask what he pleased, with the exception of immortality, and his wishes should be satisfied. He requested the blessing of remembering equally well all that took place in the world during his life and after his death, and since that time he knew very accurately everything that had happened. He said that some time after he had been Æthalides he became Euphorbus, and that, being at the siege of Troy, he was dangerously wounded by Menelaus: that his soul next passed into Hermotimus, and that then (to convince every one of the gift bestowed on him by Mercury) he passed into the country of the Branchides. He went into the temple of Apollo and pointed out his shield, all pierced, which Menelaus, on his return from Troy, had consecrated to that god in testimony of his victory.

When he had ceased to be Hermotimus he became Pyrrhus the fisherman, and afterward the philosopher Pythagoras, without reckoning his hav-

* In reading the history of illustrious men, we ought carefully to discriminate between their virtues and their vices. To denominate pride in maintaining a system by the epithet *vices* is perhaps unusual; but when a series of lies and imposture is employed for that purpose, I can conceive no name too odious to be applied to it.

ing been formerly the cock of Mycele, and the peacock of—I know not whom.

He affirmed that in his journeys to the infernal regions he had remarked the soul of Hesiod chained to a brazen pillar, where he was dreadfully tormented: as to that of Homer, he had seen it suspended from a tree, where it was surrounded with serpents, as a punishment for the many falsehoods he had invented and attributed to the gods: and that in these abodes the souls of those husbands who had been harsh to their wives were horribly tortured.

On another occasion Pythagoras caused a deep cavern to be dug in his house. It is said that he begged his mother to write during his absence an account of everything exactly as it occurred. He then shut himself up in his cavern, and after staying a whole year there, left it, and, returning pale and emaciated, exhibited a hideous spectacle. He shortly after assembled the people, and told them that he was returned from the infernal regions; and, to gain credit to the story he wished to propagate, he began by recounting all that had happened during his absence. He succeeded in astonishing the multitude: it was immediately supposed that there was something divine in him; every one began to weep and cry, and the men besought him to instruct their wives, whence the women of Crotona were styled *Pythagoreæ*.

Pythagoras was one day at certain public games: without letting any one know it, he had tamed an eagle, and trained it so that it came to him upon uttering a particular cry; the people were all exceedingly amazed; and, to render the thing the

more specious, he showed to the whole assembly a leg made of gold attached to that of the bird.

The only sacrifices which Pythagoras at any time offered were loaves, cakes, and the like : at the sight of bleeding victims he said the gods were struck with horror, and that to pretend to honour them by such sacrifices as these was calculated to draw the Divine vengeance on the offerers.*

It is very probable that in these maxims the object of Pythagoras was to divert men from living luxuriously, and to accustom them to a plain diet ; since simple fare is better for the health and more favourable to the operations of the mind. To give an example to others, he seldom drank anything but water, and always lived on bread, honey, fruits, and pulse, excepting beans, for his respect to which plant no good reason can be assigned.

“ Life,” said Pythagoras, “ is like a fair ; for as in a fair some come to exercise themselves in the different kinds of combat, others to traffic, and others merely to look on, so in life, some are born the slaves of glory and others of ambition, while the object of a third class is simply the investigation of truth.”

He held that no one ought ever to ask anything for himself ; “ because,” said he, “ every one is ignorant of what is good for himself.”

He divided the age of man into four equal portions : “ a man is a child,” he said, “ till the age of twenty ; a youth till he arrives at forty ; a man at

* This is certainly what the light of nature would teach ; and the origin of bloody sacrifices among the heathen can be accounted for in no other way than on the supposition of a Divine institution, the tradition of which gave birth to their sacrificial rites.

sixty; and an old man at eighty." He reckoned none beyond this age among the number of the living.

Mathematics and astronomy were his favourite studies. It was he who first discovered that the morning and evening star was the same: he was the first also to demonstrate that in every right-angled triangle, the square of the hypotenuse is equal to the squares of the other two sides. It is said that Pythagoras was so transported with the discovery of this famous theorem, that, supposing himself indebted for it to the inspiration of the gods, he displayed his gratitude by offering to them a hecatomb; that is, a sacrifice of a hundred oxen. We meet with this story in several authors, though it is certainly very contrary to the doctrine of Pythagoras: it is possible, however, that these might have been oxen made of flour and honey, such as it was usual for the Pythagoreans to offer.* Some say that he died of joy on account of it; but, by what Laertius has written, this story appears to be entirely without foundation.

Pythagoras was very careful to maintain friendship and a good understanding among his disciples. When instructing them, he used frequently to address them allegorically: he would say, for instance, that a man should never leap out under the balance;

* The following passage, from the institutes of the Hindu lawgiver Menu, whose doctrine of the soul resembled that of Pythagoras, may serve to confirm this opinion: "Should a man have an earnest desire to eat flesh-meat, he may gratify himself by forming the image of some beast with clarified butter, or may form it with dough; but never let him form a wish for any animal in vain."—*Priestley's Comparison of the Indian Religions with those of the Hindus, &c.* See *Life of Epicurus*, p. 145.

signifying by this that he should never flinch from justice : that one ought not to sit down on the provision of the day ; intimating that we should never be so intent on the present as to be careless of the future.

He admonished them to spend a part of each day in secret, putting to themselves such questions as these : In what have I spent the day ? Where have I been ? What have I done to good purpose ? What improperly ?

He recommended to them modesty and gravity in their exterior deportment : never to allow themselves to be transported with emotions either of joy or sorrow : to treat their relations with tenderness : to respect the aged : to take exercise, that they might avoid corpulence ; and not to spend their lives in travelling. He said that it was necessary to be very punctual in honouring the gods, and in rendering them that worship which was their due.

Zamolxis the Scythian, a slave of Pythagoras, availed himself so faithfully of the precepts of his master, that upon his return to his native country the Scythians sacrificed to him, and ranked him among their gods.

Pythagoras supposed the first principle of all things to be unity : that from thence proceeded numbers and points ; from points, lines ; from lines, superficieses ; from superficieses, solids ; and from solids the four elements, fire, air, water, and earth, of which the whole world was composed ; and that these elements were perpetually changing into each other, but that nothing in the universe ever totally perished, everything that happened being only a change.

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The earth, he said, was spherical, and placed in the centre of the universe :* it was everywhere inhabited, and, consequently, there were antipodes who walked with their feet opposite to ours : the air by which the world was surrounded was so dense that it was almost impossible to displace it ; and this he assigned as the reason why all the animals which inhabit the earth are mortal, and subject to corruption. On the other hand, the air above the sky was subtile, and in perpetual agitation ; † and this, he said, was the reason why all the beings it contained were immortal, and therefore divine. Thus the sun, the moon, and the stars were gods, because placed in the midst of that subtile air and active heat which is the principle of life. ‡

* As the doctrines of Pythagoras are often veiled in allegory, this circumstance has occasioned considerable discrepance in the interpretation of them. Pythagoras affirmed that in the centre of the universe there was fire, or the fiery globe of unity. By this, Simplicius (*Ad Arist. de Cælo*) understands the earth, which opinion is adopted by Fenelon ; but some have, with more probability perhaps, understood the sun ; and it is generally allowed that the modern Copernican system is only a revival of that of Pythagoras.

† The air here intended is the æther, which commences at the termination of our atmosphere ; that is, at the distance of from forty-three to forty-six miles beyond the earth. It is so rarefied that animal life cannot be supported in it.

‡ We are ready to pardon Pythagoras for entertaining such an absurd notion ; but even in modern and more enlightened times it has been warmly asserted by Kepler, that, unless the sun and stars were intelligent as well as sentient beings, they could not observe such regularity in their motions. But the immortal Newton, by the discovery of the laws of gravitation, has forever banished these puerile absurdities. He has led us along the chain of harmonizing nature, and, as he passed on, explained it to us link by link, till he reached the throne of the Eternal, there leaving us to wonder and to adore, to feel our insignificance, and, at the same time, our importance.

In regard to the death of this philosopher various opinions have obtained. Some say that certain persons who wished to become scholars of his, having been refused, were so enraged at their repulse that they set fire to the house of Milo while Pythagoras was within. Others affirm that it was done by the Crotonians, because they were apprehensive that Pythagoras intended to make himself sovereign of their country. *

Be that as it may, when Pythagoras saw the house all on fire, he quickly made his escape with forty of his scholars. It is said by some that he saved himself in the temple of the Muses at Metapontum, where he let himself die of hunger. Others assert that, when making his escape, his progress was interrupted by a field of beans which he had to cross; a thing which Pythagoras could not resolve to do: "It is better," said he, "to perish here than to kill all these poor beans."* He calmly waited, therefore, till the Crotonians came up and massacred him and most of his disciples. Lastly, others affirm that he was not put to death by the Crotonians, but that a war having been declared between the inhabitants of Agrigentum and those of Syracuse, Pythagoras went to the assistance of the Agrigentines, his allies; that the Agrigentines were routed; and that it was there that Pythagoras, in attempting his escape, was interrupted by a field of beans, through which he would not pass; choos-

* *Pythagoras cunctis animalibus, abstinuit qui
Tanquam homine, et ventri indulsit non omne legumen.*
Juv., Sat. xv., l, ult.

"Who bade from all that once had breathed abstain,
Nor e'en for blood of plants held scruples vain."

ing rather to offer his throat to the Syracusans, who ran him through in several places.

Most of his scholars who accompanied him were also put to death; very few only were saved, and among them Archytas of Tarentum, the most celebrated mathematician of his time.

HERACLITUS.

HERACLITUS of Ephesus, son of Blyson, flourished about the 69th Olympiad. He was usually styled the *Dark Philosopher*, because he always spoke enigmatically. Laertius relates that he was full of himself, and despised almost the whole world beside: Homer and Archilochus, he used to say, ought to have been kicked out of society.

He could never forgive the Ephesians for banishing his friend Hermodorus, and publicly declared that all the men of that city deserved death, and all the children banishment, as an expiation of their crime in shamefully banishing their best citizen and the greatest man of their state.

Heraclitus never had a master, and the eminence to which he arrived was purely the result of his own application. He entertained the greatest contempt for the actions of all men, and greatly deplored their blindness, so that it made him weep continually; whence Juvenal opposes this philosopher to Democritus, who was perpetually laughing. He says any one may easily censure by a loud laugh the follies and vices of the age. but that he is astonished what source it was that could furnish the eyes of Heraclitus with continual tears.

The sentiments of Heraclitus were not always the same: when he was young he used to say that he knew nothing, and when more advanced in age he affirmed that he knew all things. He was dis-

pleased with all mankind, and avoided their company ; and used to play at bones and other innocent games, before the temple of Diana, with the little children of the city. The Ephesians one day assembled around him to contemplate him while thus engaged : “ Unhappy creatures ! ” said Heraclitus to them, “ why are you surprised at seeing me play with these little children ? Is it not much better to do this than to co-operate with you in your maladministration of public affairs ? ”

He was at one time entreated by the Ephesians to frame for them a code of laws ; but Heraclitus declined it, observing that the people were already too corrupt, and he knew of no method by which they could be induced to change their manner of life.

He said that men ought to fight with as much ardour for the preservation of their laws as in defence of their walls : that we should be more prompt to appease resentment than to extinguish a conflagration, inasmuch as the consequences of the one were infinitely more dangerous than those of the other ; since the worst that could happen from fire was the burning of a few houses, while resentment, on the other hand, might be productive of cruel wars, from which proceeded the ruin, and sometimes the total destruction, of nations.

A sedition having arisen in the city of Ephesus, several persons entreated Heraclitus to point out before the people the best means of preventing such commotions. He stepped up on a lofty platform and called for a cup, which he filled with cold water ; he then put a small quantity of wild pulse into it, and, swallowing the contents, retired with-

out uttering a word. By this he meant to show them that, in order to prevent seditions, it was necessary to banish luxury and delicacies from the republic, and to accustom the citizens to be contented with little.

He composed a book "On Nature," which he deposited in the temple of Diana. The style in which it was written was purposely obscure, that it might be read only by the learned, he being afraid, if it were to afford entertainment to the people generally, that it would soon become so common as to procure him only contempt. This book, says Lucretius, gained extraordinary reputation, because nobody understood it. Darius, king of Persia, having heard of it, wrote to the author to induce him to come and explain it to him, offering him, at the same time, a handsome reward and a lodging in his own palace; but Heraclitus refused to go.

This philosopher scarcely ever spoke on any occasion; and when asked by any one the reason of his silence, he would answer in a peevish humour, "It is to make you speak." He contemned the Athenians, though they had a high respect for him, and chose to live at Ephesus, where he was despised by everybody.

He could never look at any one without weeping for human weakness, and out of vexation that nothing was ever to his mind. His hatred of mankind made him at last resolve totally to abandon society: accordingly, he retired to desert mountains, where he saw no one of his own species, and, subsisting on herbs and pulse, spent his time in lamentation.

According to Heraclitus, fire is the first principle of all things. He held that this, being condensed, became air; that condensed air became water; and, lastly, that in the same way water became earth; while in reverse of this, earth by rarefaction was changed into water, water into air, and air into fire. He held, also, that the universe is bounded; that there is only one world; that it is composed of fire, and that by fire it shall finally perish: that the world is full of spirits and genii; that the gods exercise no providential care over it; and that everything which takes place is to be referred to Fate.

He supposed the sun to be no larger than it appears to the eye: that in the air there are kinds of boats, the concave sides of which are turned to us; that into these the exhalations of the earth ascend; and that what we call stars are nothing but these little boats filled with inflammable vapour, producing the lights which we see: that when the convex sides of these little boats are turned towards the earth, there happen what are called eclipses of the sun and moon; and that the cause of the different phases of the moon is the gradual turning of the bark in which she moves.*

* The astronomical theory of this *dark* and morose philosopher might probably have been matched by the infantile conceptions of his playfellows before the temple of Diana. (See p. 126.) We may, indeed, fairly attribute any fame that Heraclitus obtained to his good opinion of himself, and to the propensity in mankind to admire absurdity and venerate extravagance.

The maxim which next follows, however, though it indicates neither great penetration nor deep research, being one of the most obvious of all truths, is of incalculable importance in the prosecution of pneumatological investigations. Happy would it have been for mankind had the maxim universally obtained, that the nature of the human soul is beyond the reach of its own dis-

To amuse one's self by investigating the nature of the soul was, he said, absolutely throwing away time, since it was so inscrutable as to be entirely beyond the reach of our powers.

The austere life which Heraclitus led brought on him that dreadful malady, the dropsy ; and, to avail himself of medical assistance, he returned to Ephesus. He went to the physicians, and, as he always spoke enigmatically, he said to them, in allusion to his disease, " Can you turn rainy weather into dry ? " The physicians not understanding his meaning, Heraclitus went and shut himself up in a stable ; and forcing his body into a heap of manure, in order to evaporate by its heat the water which was the cause of the disease, he penetrated so deep that he was unable to extricate himself. Some say that the dogs devoured him while in this situation ; others, that he died from not being able to disengage himself. He was then sixty-five years of age.

covery ; and that, like the eye (as Cicero observes), while it is formed to examine other things, it cannot penetrate its own nature : we should not then have heard of the wild theories and skeptical deductions of Bonnet, Hume, Hartley, Priestley, and others, whose fruitless or pernicious labours give them but little claim to be remembered by posterity.

ANAXAGORAS.

ANAXAGORAS, son of Hegesibulus, had a much more extensive knowledge of natural philosophy than any of his predecessors; he belonged to Clazomenæ, a town of Ionia, and was descended from a family distinguished no less for its rank than riches. He was born in the 70th, and flourished about the 76th Olympiad.

He was a scholar of Anaximenes, a disciple of Anaximander, who had been instructed by Thales, whom the Greeks considered as the first of their wise men. Such pleasure did the study of philosophy afford Anaxagoras, that, to devote himself exclusively to it, he abandoned all business, both public and private; and, lest attention to his pecuniary interests should divert his mind from study, he relinquished all his property. His friends represented to him that he was, by his negligence, ruining his patrimony, but their remonstrances made no impression upon him. Constituting the investigation of truth his only pursuit, he withdrew from his native land; and being reproached by one with indifference for his country, "On the contrary," he replied, pointing to the sky, "I place an infinite value upon it."

He came to reside at Athens, and transferred thither the Ionic school, which, from the time of Thales, the founder of the sect, had been established at Miletus. At the age of twenty he began to teach philosophy in that city, and continued his instructions for thirty years.

There was brought to the house of Pericles one day a sheep which had but one horn, and that in the middle of its forehead. The augur Lampon immediately gave out that this foreboded that the two factions into which Athens was then divided should unite and form but one body. Anaxagoras said that the cause of this phenomenon was, that the brain did not fill the *cranium*, which was oval, and which terminated in a kind of point where the root of the horn commenced. He dissected the head before a great number of spectators, and found the case to be as he had stated it. This incident procured Anaxagoras great honour; but it was of no less advantage to the reputation of the augur, for in a short time after the faction of Thucydides was crushed, and the direction of public affairs devolved upon Pericles alone.*

Anaxagoras is supposed to have been the first among the Greeks who gave to the world a system of philosophy. He assumed as principles that space is infinite, and that there is a supreme Intelligence, who has arranged and disposed all the beings in the universe; and for this reason, by contemporary philosophers he was called Mind. He did not suppose that matter had been created out of nothing by this Intelligence, but merely that pre-existing matter had been arranged by him. "In the beginning," said he, "all things were blended together; and in this state of confusion they re-

* The two factions alluded to were, on the one hand, that of the people and of the Areopagus, whose interests were warmly espoused by Thucydides; on the other, that of Pericles, who by his eloquence at last succeeded in his attempts against the liberties of the Athenians. For his eloquence he was indebted to the instructions of Anaxagoras.—*Val. Max.*, lib. viii., cap. 9.

mained, till an Intelligence separated and disposed all things as we now see them." This sentiment is beautifully expressed by Ovid in the beginning of his *Metamorphoses*.

Besides this Intelligence by whom the world was framed, Anaxagoras acknowledged no other divinity. Such contempt did he discover for the false gods worshipped by all profane antiquity, that Lucian has represented Jupiter destroying him with a thunderbolt on account of his want of reverence for him and the other divinities.

He held that there was no *vacuum* or void in nature, but that all was full, and that every body, however small, was divisible *ad infinitum*; so that, were there an agent subtile enough to separate it into a sufficient number of parts, the foot of a glow-worm might be spread over a hundred thousand million heavens, while the parts to be yet divided would be inexhaustible, seeing that infinity of divisibility still remained.

He considered every body to be composed of minute homogeneous particles; that blood, for example, was made up of minute particles of blood; the lymph of small particles of water; and so of other things. This similitude of parts he called *Homoiomeria*.*

It is thus that Laertius explains the system of Anaxagoras.

It was objected to this system that bodies must necessarily be composed of heterogeneous particles, since the bones of animals grow, without their ever eating bones; that their nerves grow, though they

* A Greek word which completely expresses the idea, from *ομοιος*, like, and *μερος*, a part.

never eat nerves; and that the quantity of their blood increases, though they never drink blood. To this objection Anaxagoras answered, that, in truth, there was no body in the world made up of perfectly homogeneous particles; that in herbs, for example, there were flesh, blood, lymph, and nerves, since we see that animals are nourished by them; but that every body takes its name from that ingredient of which the greatest quantity enters into its composition. Thus, for instance, in order that certain bodies might be denominated *trees*, or *herbs*, it was enough that there should enter into their composition a considerably greater quantity of particles of wood or of herb than of any other thing, and that these particles of wood or herb should be arranged copiously on the surfaces of such bodies.

He believed the sun to be nothing more than a mass of hot iron somewhat larger than the whole of Peloponnesus; that the moon was an opaque body, habitable, and diversified by mountains and valleys like the earth; that comets were a collection of wandering stars, meeting by chance, and separating after a certain time; that the heat of the sun, rarefying the air, was the cause of wind; that thunder was occasioned by the collision of clouds, and lightning by their simply rubbing against one another; that earthquakes were produced by air confined in subterraneous caverns; and that there was no other cause for the overflowing of the Nile than the snows of Ethiopia, which, melting periodically, formed streams which discharged themselves into the sources of that river.*

* Amid such a *farrago* of ridiculous conjectures, it is gratify-

Anaxagoras considered the air as the cause of the motions of the stars ; and to the objection that was made of the retreat and return of the stars between the tropics, he answered, " that it was occasioned by the pressure of the air, which, acting like a spring, propelled and repelled them as they arrived at a certain point.

He held that the earth was a plane ; and that, being the heaviest of all the elements, it occupied the lowest part of the world ; that the waters which flow on its surface, being rarefied by the heat of the sun, pass into vapour, which rises into the middle regions of the air, and from thence falls in rain.

In a clear night there appears in the sky a certain whiteness, disposed in the form of a circle, which we call the milky way. Some of the ancients supposed it to be the road which served the inferior deities to pass to the council of the great Jupiter ; others, that it was the place to which the souls of heroes winged their way after the dissolution of their bodies. The hypothesis of Anaxagoras, as well as those of all the other ancient philosophers, was ill-founded ; he supposed it to be merely the reflection of the sun, presenting such an appearance to us on account of there being between the milky way and the earth no lucid body which could eclipse this reflected light.*

ing to remark the coincidence of this last with the accounts of modern travellers, it being now ascertained that the inundations of the Nile are occasioned by the rains which fall in Ethiopia.— Vid. *Rollin's Ancient Hist.*, vol. i. *Descript. of Egypt. Encycl. Brit.*, art. Nile ; and *Bruce's Travels, or the extract in the life of Thales*, p. 41.

* The modern hypothesis concerning the milky way is, that

• He held that the first animals were generated by heat and moisture.

• A stone having fallen from the sky, Anaxagoras immediately concluded that the sky was composed of stones, which were kept in their places by the velocity of the celestial vault ; but that, if this rapid motion were for a moment retarded, the whole machine of the world would sink into ruins.

• He gave out one day that a stone was to fall from the sun : it happened as he had foretold ; a stone fell near the river *Ægos* !

• Anaxagoras supposed that what was then solid land would at some future time become sea, and what was sea would become solid land.*

• Being one day asked whether the sea would ever cover the mountains of Lampsacus, " Yes," he replied, " provided time does not fail."

• He placed the supreme good in contemplating the secrets of nature. For this reason, being once asked the end of his coming into the world, he replied, " To contemplate the sun, the moon, and the other wonders of the universe."

• Being one day asked who was the happiest man in the world, " None of those," he replied, " whom you suppose to be happy men ; nor will he ever be found except in that rank which, in your estimation, consists only of the wretched."

it consists of other suns illuminating other systems ; but (to speak in the language of natural philosophy) at an infinite distance, so as to elude all telescopic discoveries.

* See the hypothesis of Anaxagoras, supported by laborious induction, and decorated with all the charms of eloquence, in the *Count de Buffon's Theory of the Earth*, and *La Philosophie de l'Historie*, par l'Abbe Bazin, c. i. See likewise *Hutton's Theory of the Earth*, and *Playfair's Illustrations of it*.

Hearing a man deplore that he must die in a strange country, "What matters it?" said Anaxagoras to him; "there is no place whence a road may not be found to the other world."

Information having been brought to him one day of his son's death, he received it with the greatest composure. "I well knew," said he, "that he whom I had begotten was only a mortal;" and upon this he immediately went and buried him.

The reputation of Anaxagoras at Athens was only temporary: he was impeached by the Athenians, and publicly accused before the magistrates. The grounds of his accusation are variously related; but the most generally received opinion is, that he was charged with impiety, for having dared to maintain that the sun, which was adored as a divinity, was nothing more than a mass of hot iron. Others say that, besides the imputation of impiety, he was accused of treason. When intelligence was brought to him that the Athenians had condemned him to death, he replied, without the least emotion, "It is long since nature has pronounced a like sentence against themselves."

Pericles, who had been a scholar of his, and who, on this occasion, warmly espoused his interest, obtained a mitigation of this sentence, changing it to banishment and a fine of five talents. Anaxagoras supported his disgrace with magnanimity and firmness, spending the time of his exile in travelling into Egypt and other countries, that he might converse with the learned, and become acquainted with the manners of strangers. Having satisfied his curiosity, he returned to Clazomenæ, the place of his birth, where, seeing his estate in

disorder and his interests ruined, he said, "Had not my fortune been ruined, I should have been ruined myself."

Anaxagoras had paid particular attention to the education of Pericles, and greatly assisted him in the administration of affairs. Pericles, however, did not discover for his master all the gratitude that he should, and was accused of having at last somewhat neglected him.

Anaxagoras, seeing himself old, indigent, and deserted, muffled himself up in his cloak, and resolved to die of hunger. Pericles being told of it, seemed greatly afflicted: he instantly went in quest of Anaxagoras, and earnestly entreated him to change his resolution. He deplored the misfortune of the state, which was about to lose so great a man; and his own, in being deprived of so faithful a counsellor. Anaxagoras, in the agonies of death, uncovered his face and said, "O Pericles! those who need a lamp take care to feed it with oil."

Laertius relates that Anaxagoras died at Lamp-sacus; and that, as he was expiring, he was asked by the chief men of the place whether he had any orders to leave them. He requested them to give the children a holyday every year, to keep up the anniversary of his death. The custom was observed for a long time. Anaxagoras died in the eighty-eighth Olympiad, aged upward of seventy-two years.

DEMOCRITUS.

THOUGH some affirm that Democritus belonged to Miletus, and that he was styled an *Abderan* only in consequence of his having retired to Abdera, yet it is the general opinion that this philosopher was a native of that city, and that he was born there in the third year of the 77th Olympiad.

He at first studied under some Magi and Chaldeans, who had been left at his father's house by Xerxes, king of Persia, who had landed there when on his way to make war against the Greeks; and from them he learned theology and astronomy. He next put himself under the tuition of Leusippus, who taught him physics. So great was his passion for study, that he used to spend whole days shut up alone in a little cottage in the middle of a garden. His father one day brought an ox for him to sacrifice, and bound it in a corner of his cottage; but so profound was the application of Democritus, that he did not hear what was said to him, nor perceive the ox fastened near him, till his father returned a second time and roused him from his deep meditation, pointing out to him the ox for sacrifice that was at his side.

Having attended for a considerable time to the instructions of Leusippus, Democritus, in order to enjoy intercourse with the learned, and to store his mind with every kind of elegant knowledge, resolved to travel into foreign countries. He divided with his brothers the inheritance left him by his

father, and took for his own share all the ready money, which, though the smallest portion, was most convenient for the purposes of travelling and of making philosophical experiments.

Having thus settled his affairs, he went to Egypt, where he learned geometry. From thence he travelled into Ethiopia, Persia, and Chaldea, and was at last induced to penetrate into India, to acquire the knowledge possessed by the gymnosophists.

He was very desirous of being acquainted with the learned, but did not wish to be himself known to any of them. He is said to have been several days at Athens, where he saw Socrates, without ever introducing himself to him. It was, in short, his aim to live in concealment; and that none might discover where he was, he at times lodged in caverns, and even in tombs.

He appeared, however, at the court of King Darius. As that prince was one day deploring the death of the most beloved among his wives, Democritus, to console him, promised to bring her to life again, provided Darius would find in the whole extent of his dominions three persons to whom nothing disagreeable had ever happened, so that he might engrave their names on the tomb of the deceased queen. Throughout Asia, not one individual answering this description could be found. From this, the philosopher took occasion to show Darius that he was much in the wrong to abandon himself to grief, since there was not in the whole world a man wholly exempt from misfortune.

When Democritus returned to Abdera, he lived very retired and in great poverty, having expended

all his money in experiments and in travelling, so that Damascus, his brother, was obliged to afford him the means of subsistence.

There was a law by which those who had dissipated their fortune were denied burial in the tombs of their fathers. Democritus, being in this situation, and not wishing to afford his enemies any pretence for reproaching him, recited before all the people one of his works, entitled "Diacosmos." This piece was so well received that he was not only exempted from the penalty of the law, but presented with five hundred talents, while statues were erected in honour of him in the public places.

Democritus was always laughing. This constant merriment arose from his meditations on human weakness and vanity, which gave rise to a thousand chimerical designs in a world where, as he believed, everything depended on chance and a fortuitous concourse of atoms. Juvenal, alluding to the city of Abdera, where the air was very thick and the inhabitants very stupid, says, that the wisdom of this philosopher shows that it is possible for great characters to arise even in those places where the people are the dullest. The same poet states that Democritus laughed equally at the sorrows and the joys of mankind; and he represents him as possessed of a soul which nothing could move, and one who kept fortune chained under his feet.

The inhabitants of Abdera, seeing him always laughing, considered him mad, and they accordingly entreated Hippocrates to come and try to cure him. He at first offered him milk, which Democritus viewing attentively, said, "This is the milk of a black goat which never yeaned but once."

It was actually so ; and Hippocrates was astonished how he could know it. He remained for some time with him, and, seeing his great wisdom and uncommon knowledge, he said it was the inhabitants of Abdera who stood in need of hellebore, and not the philosopher to whom they wished it to be administered. Hippocrates returned from his visit greatly surprised.

After his master Leusippus, Democritus believed the first principles of all things to be atoms and a vacuum ; that from nothing nothing can be produced, and that there was not anything which could ever be reduced to nothing ; that atoms were subject neither to corruption nor to change of any kind, since their invincible hardness secured them from every alteration. From these atoms, he said, an infinite number of worlds were formed, each one of which perished at the end of a certain time, but that from its ruins another arose.

He supposed the human soul to be the same as the principle of life ; and that it, as well as the sun, the moon, and the other planets, was formed of a concourse of atoms ; that these atoms had a gyral motion, which was the power that generated all beings ; and, as this gyral motion was always uniform, he adopted the doctrine of fate, and believed all things to be the effect of necessity.

Epicurus, who built on the same foundation as Democritus, but would not admit necessity, was obliged to invent the doctrine of inclination, of which mention is made in his life.

Democritus taught that the soul was diffused through every part of the body, and that the reason why we have sensation in all these parts is, that

every atom of the soul has its corresponding atom in the body.*

Concerning the heavenly bodies, Democritus held that they move in free space, and not in consequence of being attached to solid spheres; that they have only one simple motion, which is towards the west; that they are all borne along by a rapid vortex of fluid matter, of which the earth is the centre; and that the velocity of these bodies is diminished in proportion to their nearness to the earth, the violence of motion at the circumference decreasing in proportion as it approaches the centre. Thus, said he, those which move most slowly towards the west seem to move towards the east; and, accordingly, while the fixed stars, moving with greater velocity than the other stars, finish their revolution in twenty-four hours, the sun, which moves somewhat slower, takes up twenty-four hours and some minutes; and the moon, which moves with the least velocity of all, does not finish her revolution in less than twenty-five hours; so that she does not move, said he, towards the more easterly stars by her own proper motion, but is left behind by the more westerly stars, which overtake her again in thirty days.†

* It appears from this, as well as from many remains of antiquity, that, of whatever modern materialists may boast, they have no claim to invention or discovery; and, as Cicero says, it was only *Quisque pessimus qui hæc credebat*—only the basest (whose interest it was that the soul should not survive the body, to which tenet materialism naturally and evidently leads) that maintained this doctrine.

† In these opinions we discover many glimmerings of true science and much just thinking, notwithstanding the ignorance of the times on these topics. If Democritus advanced somewhat beyond his predecessors, he did much, and merits our admiration.

So great, it is said, was Democritus's passion for knowledge, that, in order to have it in his power to devote himself wholly to study, he rendered himself blind that he might be unfit for any other employment. The method he used to effect this object was to expose to the sun a plate of brass, which, reflecting its rays upon his eyes, at last deprived him of sight.

Loaded with years, and now on the point of death, Democritus perceived that his sister was very sad, being afraid he should die before the festival of Ceres, and that her mourning-habit would prevent her from assisting at the celebration of the mysteries of that goddess. Democritus therefore caused warm bread to be brought to him, the vapour of which kept up his natural warmth: when the three days of the festival were finished, he removed the bread and immediately expired. He was then, according to the general opinion, a hundred and nine years old.

EMPEDOCLES.

EMPEDOCLES, who flourished about the 84th Olympiad, is generally supposed to have been a disciple of Pythagoras. He was born at Agrigentum in Sicily, and his family was one of the most considerable in the whole country.

He made extraordinary acquirements in medicine, was a good orator, and applied himself to everything connected with religion and the worship of the gods. The Agrigentines paid him uncommon veneration, and considered him as a man far exalted above the rest of the human race. Lucretius, after giving an account of the wonders he had seen in Sicily, says, that "the inhabitants of that country considered, that of all the circumstances which reflected glory on their island, the most honourable was, that it had given birth to so great a man as Empedocles, whose poems they regarded as oracles."

Nor was this veneration without reason : several incidents in his life have contributed to procure him universal admiration. Some have suspected him of using magic. Satirus relates that Gorgias of Leontium, one of the most distinguished of that philosopher's disciples, frequently said that he had on several occasions aided him in the practice of that art ; and it appears that Empedocles himself wished to hint in his verses that he had some knowledge of that sort, when he says to Gorgias that he would teach him alone the secrets necessary to be under-

stood in order to cure diseases of every kind, to give youth to the aged, to raise wind, to calm tempests, to produce rain, to cause heat, and, in fine, to restore the dead to life, and bring back the souls of the departed from the other world.

The annual winds were one day blowing with such violence, that the fruits of the earth were on the eve of being irretrievably lost. Empedocles caused several asses to be flayed, made bottles of their skins, and placed them on the summits of the mountains and hills: the winds, it is said, immediately fell, and all was tranquil.

He was strongly biased in favour of the doctrine of his master Pythagoras; and, as the Pythagoreans abhorred bloody victims, he, wishing one day to sacrifice, made up an ox of honey and flour, and offered it to the gods.

In the time of Empedocles Agrigentum was a very large city, its inhabitants being computed at 800,000; and, by way of eminence, it was styled the Great City. Luxury and refinement had risen to the highest point; so that, speaking of the Agrigentines, Empedocles used to say, "That they enjoyed themselves as if doomed to die to-morrow, and built superb palaces as if destined to live forever."

He was far from seeking public station. The sovereignty of Agrigentum was several times offered to him, but he would never accept of it, always preferring the repose of a private situation to the splendour of public life and the embarrassments of business. He was very zealous for liberty and a popular form of government.

Empedocles was one day at a feast to which he

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had been invited ; when the time had arrived for placing themselves at table, seeing no soup brought in, and no one complaining of it, he was offended, and requested that it might be served up immediately. His host begged him to have patience for a little, as, said he, I am waiting for the chief minister of the senate, who is to be at the feast. When this magistrate at length arrived, the host and all the guests moved, to give him the most honourable place ; and he was immediately chosen king of the feast.

This personage could not refrain from showing his imperious and tyrannical disposition. He commanded all the guests to drink their wine pure, and ordered that a full glass should be thrown in the face of every one who refused to drink it in this way. Empedocles said nothing at the time ; but the next day he assembled the people, and accused both the host and the officer who had behaved so despotically at the feast ; showing before them all that such conduct was the beginning of tyranny, being a violation of the laws and an attack upon the general liberty. Both were immediately condemned and put to death.

Such was his credit in the state, that he succeeded in dissolving the council of a thousand ; and, as he favoured the people, he decreed that for the future the magistrates should be changed at the end of every three years, so that every man, in his turn, might have a chance of bearing civil offices.

The senate was petitioned by Acro the physician for a place to erect a monument in honour of his father, who had been eminent in his profession, and esteemed the ablest physician of his time. Emped-

ocles arose in the midst of the assembly and dissuaded the people from acceding to the request; considering it inconsistent with that equality which he wished to see rigidly maintained, so that no man might rise superior to the rest; for this equality he believed to be the foundation of public liberty.*

The city of Selinus was at a certain time desolated by a plague, and the inhabitants reduced to a miserable condition. Empedocles discovered that the malady was occasioned by the corrupt state of the river which supplied the city with water. He turned the course of two small streams into this river at his own expense, which corrected the water, and the plague immediately ceased. The people thereupon made a great feast, and Empedocles appeared at Selinus on this occasion. The assembled inhabitants even sacrificed to him, and paid him divine honours, at which he was highly gratified.

Empedocles admitted as first principles the four elements of earth, water, air, and fire.

He held that between these elements there is a principle of affinity which unites them, and a principle of discord which separates them; that they are in perpetual vicissitude, but that nothing ever perishes; that the present order of things had ex-

* To encourage the liberal arts is certainly not to invade the public liberty, but is, on the contrary, the way to render that liberty valuable. The orators of Greece and Rome, accordingly, when they wished to rouse the minds of their countrymen to patriotic deeds and heroic valour, to virtuous conduct or generous emulation, called their attention to the images and statues of their ancestors, as to marks of approbation stamped on superior worth. The next paragraph will show that Empedocles sought for himself what he refused to others.

isted from eternity, and that it would forever remain.*

He held that the sun was a great mass of fire ; that the moon was a plate of the figure of a quoit ; and that the sky was made of a kind of matter resembling crystal. With respect to the soul, he believed that it passed indifferently into bodies of every sort ; and affirmed that he distinctly remembered to have been a little girl, then a fish, afterward a bird, and even a plant.†

Very different are the accounts given of the death of this philosopher. The most common opinion is, that, as he had a great desire to be considered a god, and many were disposed to believe it, he resolved to sustain this high character to the last. Accordingly, when he began to feel the pressure of age, he sought to finish his days in a way that should seem miraculous.

Having cured an old woman of Agrigentum named Pantea, who had been given up by all the physicians and was seemingly on the point of death, he prepared a solemn sacrifice, to which he invited

* This false conclusion is derived from the unwarranted assumption, *ex nihilo nihil fit*, "from nothing nothing can be produced." But, while we carefully mark the errors of the ancients, let us not despise their attempts to acquire knowledge. Revelation discovers to us more worthy notions of the Deity ; but this is occasion for gratitude, not for pride.

† The doctrine of Metempsychosis, or the transmigration of the soul, was held by Pythagoras, the master of Empedocles : Pythagoras, it would seem from Cicero, had learned the immortality of the soul from Pherecydes. (*Tusc. Disput.*, lib. i., 16.) The admission of the additional doctrine of transmigration seems to have had a wonderful effect on the memory ; but every one who has not received this doctrine will doubtless agree with Cicero, that he can remember nothing of his existence before he was born.—*Vid. Cic., Tusc. Disput.*, i., 7.

above eighty persons; and, to make all suppose that he had vanished, when the festival was finished, and every one had retired to repose under the trees, or wherever convenience pointed out a retreat, Empedocles, without giving any hint of his design, ascended to the top of Mount *Ætna* and threw himself into the midst of the flames. Hence Horace, speaking of his death, says :

*Deus immortalis haberi
Dum cupit Empedocles, ardentem frigidus Ætnam
Insiluit.**

Empedocles was always very grave, and wore his hair long, with a crown of laurel on his head. He never walked in the streets without having a great number of persons to attend him; all whom he met he impressed with reverence, and every one deemed himself fortunate to meet him. He constantly wore brazen sandals on his feet, and when he threw himself into the flames of *Ætna* the violence of the fire threw back one of his sandals, which was afterward found; and thus discovered the cheat; so that Empedocles, instead of passing for a god, was exposed to the world as an arrant impostor.

Among other estimable qualities which he possessed, he was a good citizen, and very disinterested. After the death of his father *Meto*, attempts were made by some one to usurp the tyranny at *Agrigentum*. Empedocles quickly assembled the people, quelled the sedition, and kept the matter

* Mr. Brydone saw on the top of Mount *Ætna* the ruins of a structure still known by the name of *Il torre del Filosofo*, "the philosopher's tower."—*Brydone's Tour*, vol. i., let. x.

from proceeding any farther ; and, as a proof of his love of equality, shared all his effects with those who had less than himself.

The Agrigentines erected a statue in honour of him, and retained great veneration for his memory. This philosopher flourished about the 84th Olympiad. He died old, but precisely at what age is not known.

SOCRATES.

SOCRATES, who, by the consent of all antiquity, has been considered as the most virtuous and enlightened of pagan philosophers, was a citizen of Athens,* and belonged to the town of Alopece.

He was born in the fourth year of the 77th Olympiad; his father, Sophroniscus, was a sculptor, and his mother, Phanarete, a midwife.

He first studied philosophy under Anaxagoras, and next under Archelaus;† but, finding that all these vain speculations concerning natural objects‡ served no useful purpose, and had no influence in rendering the philosopher a better man, he devoted himself to the study of ethics, and, as Cicero, in the third book of his Tusculan Questions, observes, he may be said to be the founder of moral philosophy among the Greeks. In the first book, speaking of him still more particularly and more at large, he thus expresses himself: “It is my opinion (and it

* Athens here implies the state of Athens; that is, the city with the adjacent country.

† Of this Archelaus little is known. We are told by Diogenes Laertius that he first introduced natural philosophy from Ionia into Athens, that he was the disciple of Anaxagoras and the master of Socrates, and that he was called the natural philosopher (*φυσικός*), because with him physics ceased to be an exclusive study, in consequence of Socrates having introduced the study of ethics.

‡ The state of physics at that time seemed to justify the conduct of Socrates. But the useful and sublime discoveries since made in mechanical philosophy, astronomy, navigation, &c., afford the strongest encouragement to the human mind to persevere in scientific research.

is an opinion in which all are agreed) that Socrates was the first who, calling off the attention of philosophy from the investigation of secrets which nature has concealed. (but to which alone all preceding philosophers had devoted themselves), engaged her in those things which concern the duties of common life. His object was to ascertain the nature of virtue and vice, and to point out the characteristics of good and evil, asserting that the investigation of the celestial phenomena was a subject far above the reach of our powers, and that, even were it more within the compass of our faculties, it could have no influence in regulating our conduct."

That part of philosophy, then, whose province is the cultivation of morals, and which embraces every period and condition of life, he made his exclusive study. This new mode of philosophizing was the better received, as he who was its founder, fulfilling with the most scrupulous care all the duties of a good citizen, whether in peace or in war, enforced by example the precepts which he taught.

Of all the philosophers that have acquired celebrity, he (as Lucian in his dialogue of the Parasite remarks) was the only one who ever subjected himself to the hardships of war. He served two campaigns, in both of which, though unsuccessful, he exhibited a manly courage. In the one he saved the life of Xenophon, who, in retreating, had fallen from his horse, and would have been killed by the enemy had not Socrates, taking him on his shoulders, removed him out of danger, carrying him several furlongs, till at length his horse, which

had run away, was brought back to him. This circumstance is related by Strabo.

In his other campaign, the Athenians having been entirely defeated and put to flight, Socrates was the last to retreat, and showed so stern an aspect, that the pursuers, seeing him every moment ready to turn upon them, had not courage to attack him. This account is given by Athenæus.

After these two expeditions Socrates never set foot out of Athens. In this his conduct was very different from that of the other philosophers, who all devoted a portion of their life to travelling, that by intercourse with the learned of other countries they might increase their stock of knowledge. But as the philosophy to which Socrates confined himself led him to use every effort to know himself rather than burden his mind with facts which have no influence on moral conduct, he considered it his duty to dispense with travelling, in which nothing valuable was to be learned which he might not acquire at Athens among his own countrymen, for whose reformation, besides, he thought he was bound to labour rather than for that of strangers. And as moral philosophy is a science which is better taught by example than precept, he laid it down as a rule strictly to follow and practise all that right reason and the most rigid virtue could demand of him.

In compliance with this maxim, having been elected one of the senators of the city, and taken an oath to give his opinion "according to the laws," he peremptorily refused to subscribe to a sentence by which the people, in opposition to the laws, had condemned nine officers to death; and, though they

took offence at it, and some of the most powerful even threw out severe menaces against him, he firmly adhered to his resolution, considering it inconsistent with the principles of virtue or honour that he should act contrary to his oath merely to please the multitude. Except on this single occasion, we have no information that he ever acted in a civil capacity; but, insulated as the case was, he acquired such reputation by it for probity and the other virtues, that he was more respected by the Athenians than the magistrates themselves.

He was very careful of his person, and blamed those who paid no attention to their appearance, or who affected exterior negligence; being himself always neat, dressed in a decent, becoming manner, and observing a just medium between what might seem coarse and rustic, and what savoured of pride and effeminacy.

Though furnished with few of the blessings of fortune, he always maintained perfect disinterestedness, by refusing to receive any remuneration from those who attended on his instructions; and by so doing he condemned the practice of the other philosophers, whose custom it was to sell their lessons, and to tax their scholars higher or lower, according to the degree of reputation they had themselves acquired.

Thus Socrates, as Xenophon relates, used to say that he could not conceive how a man whose object it was to teach virtue should think of turning it to gain; as if to form a virtuous character, and to make of his pupil an affectionate friend, were not the richest advantages and the most solid profit with which his cares could be rewarded.

It was in consequence of this disinterestedness that a sophist named Antiphon, wishing to depreciate the morality which he had no inclination to practise, said to Socrates one day, "You are in the right not to receive any emolument from those to whom you address your instructions; for by this you show yourself to be really an honest man. But," added the sophist, "were you to sell your house, your clothes, or any of your furniture, so far from giving them for nothing or for little, you would endeavour to get their highest value, nor would you part with them a farthing under it; but, convinced as you are that you know nothing,* and, consequently, that you are not in a condition to instruct others, you are inclined to act conscientiously in not exacting payment for what you cannot impart: in this you rather deserve the praise of honesty than of disinterestedness."

But Socrates found it easy to confound him by showing that there are things which may be done handsomely or unhandsomely; and that to make a present of some of the fruits of his garden to a friend and to sell them to him were two very different things.

It must be remarked farther that Socrates kept no class, as did the other philosophers, who had a fixed place where their scholars assembled, and where lectures were delivered to them at stated hours. Socrates's manner of philosophizing consisted simply in conversing with those who chanced

* Alluding, probably, to the modest saying of Socrates, who, upon being told that he had been pronounced by the oracle of Apollo the wisest of men, answered, "That it must have been because he was sensible that he knew nothing."

to be where he was, without any regard to time or place.

One of the principal charges brought against him by Melitus was that, instead of acknowledging for gods those that were esteemed such at Athens, he had introduced into that city new deities. Never was accusation more calumnious and ill founded. The rule which Socrates prescribed to himself on this head, and which he recommended to others who asked his advice, was to act agreeably to the oracle of Apollo at Delphi ; which, when consulted on the manner in which it was proper to honour the gods, replied, that every one should in this particular conform to the customs and ceremonies observed in his country.

This was what Socrates did. He presented oblations and offered sacrifices of the little he had ; and, though these were not costly, he thought his religious observances as favourably regarded by the gods as those of the rich who made more precious offerings, since his own were proportioned to his ability ; and he could not persuade himself that the gods looked with more complacency upon costly than upon less expensive sacrifices. On the contrary, his opinion was, that there was nothing so agreeable to the gods as veneration from the good.

Nothing can be more simple, and, at the same time, nothing more pious, than the prayer which he was accustomed to prefer to the gods. He supplicated them for nothing in particular, but besought them to confer on him such things as they themselves deemed most for his advantage and real good : " For," said he, " to ask for riches and hon-

ours is as much as to pray for an opportunity of giving battle to an enemy or of playing at dice, without knowing the issue either of the battle or of the game.”

So far was he from dissuading those who were religiously inclined from the worship of the gods, that he made it a duty to urge the irreligious to it. Xenophon relates the method he employed to inspire with piety one Aristodemus, who not only paid no respect to the gods himself, but even mocked those who sacrificed to them.* When we read in Xenophon all that Socrates said on this occasion concerning the providence of the gods over man, we are surprised that one whose whole life was spent in the midst of paganism should have had such sound and just notions of the Divinity.

He was always poor ; but so contented in his poverty, that though to be rich was at any moment within his reach, by receiving the presents his friends and scholars urged him to accept, he always refused them, to the great displeasure of his wife, who had no relish for carrying philosophy to such a height. In regard to food and clothing, so simple was his manner of life, that Antiphon the sophist, of whom we have already spoken, sometimes reproached him, by saying that he had not a slave so miserable as would be contented with it : “ For,” said he,

* This conversation, which is certainly one of the most exquisite remains of antiquity, is contained in Xenophon's Memorabilia of Socrates, lib. i., cap. 4. And it is remarkable that he speaks of the Divinity, for the most part, in the singular number, as *Γνωμη*, Intelligence, *Ο Θεος*, God, &c. ; for Socrates believed in one Supreme Being, to whom all the other gods were subject, and that the latter deserved our regard only as the instruments employed by the Deity in conferring his favours upon us.

“ your food is disgustingly mean ; besides, not only are you always very poorly dressed, but, winter or summer, you have the same robe, and never anything above it ; and with this, you on all occasions go barefoot.”

Socrates, however, proved to him that he was greatly mistaken if he thought that happiness depended on wealth or finery ; and that, poor as he might seem to him, he was, in fact, happier than he. “ I consider,” said he, “ that as to want nothing is the exclusive prerogative of the gods, so the fewer wants a man has the nearer he approaches to the condition of the gods.”

It was impossible that virtue so pure as that of Socrates should excite no admiration, especially in such a city as Athens, where that example must have appeared very extraordinary ; for even those persons who do not follow virtue themselves cannot refrain from doing justice to those who do. Thus Socrates soon gained the universal esteem of his fellow-citizens, and attracted to him scholars of every age, by whom the advantages of listening to his instruction, and of conversing with him, were preferred to the most agreeable amusements or the most fascinating pleasures.

What rendered the manner of Socrates peculiarly engaging was, that though, in regard to himself, he practised the most rigid severity, yet to others he was in the highest degree gentle and complaisant. The first principle with which he wished to inspire his youthful auditors was piety, or reverence for the gods ; he then sought to allure them as much as possible to observe temperance and to avoid voluptuousness, representing to them how the latter de-

prives a man of liberty, the richest treasure he can possess.

His manner of treating the subject of morals was the more insinuating, as he always conducted it in the way of conversation, and without any apparent method. He proposed no particular point for discussion, but took up that which chance at any time presented. Like one who himself wished for information, he first put a question, and then, profiting by the concessions of his respondent, brought him to an admission subversive of what in the beginning of the debate he had considered as a first principle.

He spent a part of every day in conversations of this kind on *morals*. These conversations were free to all, and, according to Xenophon, none departed from them without being made *a better man*.*

Though Socrates has left us nothing in writing, yet by what we find in the works of Plato and Xenophon it is easy to judge both of the principles of his ethical system and of the mode in which he taught them. The uniformity observable in the accounts transmitted by these two scholars of Socrates (especially in regard to his manner of disputing) is a certain proof of the method which he pursued.

In regard to his principles, we are unable to decide with the same precision, particularly so far as

* Doubtless Fenelon here uses too great a latitude of expression. Xenophon informs us that Socrates's death was occasioned by his own pupils; and had he effected all that is here attributed to him, the character of the Athenians must have been improved greatly beyond what fact compels us to believe it ever was. But we know that from a *greater than Socrates* many went away; and because he condemned their vices *walked no more with him*.

Plato is concerned, for he sometimes blends his own doctrines with those of his master, as Socrates one day, on reading his dialogue of *Lysis*, told him. But Xenophon, we have reason to believe, was more faithful ; for in what he relates of certain portions of a conversation between Socrates and another speaker, he declares that he performs the duty of an historian, who states only what he has heard.

It is difficult to conceive how a person who exhorted all men to honour the gods, and who taught the young to avoid and abandon every vice, should himself be condemned to death for impiety against the gods acknowledged at Athens, and as a corruptor of its youth. Such, however, was the case. This infamously unjust proceeding took place in a time of disorder, and under the seditious government of the thirty tyrants. The occasion of it was as follows :

Critias, the most powerful of these tyrants, had, as well as Alcibiades, been formerly a disciple of Socrates ; but, becoming weary of a philosophy the maxims of which would not yield to their ambition and intemperance, they both at length totally abandoned it, and Critias became the most inveterate enemy of his master. This we are to ascribe to the firmness with which Socrates reproached him for a certain shameful vice, and to the means by which he endeavoured to prevent him from indulging it. Hence it was that Critias, after becoming one of the thirty tyrants, had nothing more strongly at heart than the destruction of Socrates, who, besides, not being able to brook their oppression, was wont to speak against them

with the greatest freedom. Thus, seeing them putting to death the most distinguished citizens, he could not refrain from observing, in a company where he was, that if he to whom the care of cattle had been committed exhibited them every day leaner and fewer in number, it would be strange if he should not himself confess that he was a bad herdsman.

Critias and Charicles, two of the most powerful of these tyrants, feeling the weight of the allusion fall upon themselves, thereupon enacted that no one should teach the art of reasoning at Athens. Although Socrates had never professed that art, it was easy to perceive that he was the person aimed at, and that in this way it was intended to deprive him of the liberty of conversing on moral subjects, as he had been accustomed to do, with those who resorted to him.

That he might have a certain knowledge of the design of this law, he went to the authors of it ; but as he embarrassed them by the subtilty of his questions, they plainly told him that they forbade him from entering into conversation with young people. Upon being asked how far he should consider the age of young people as extending, they declared that under the epithet *young* they meant to comprehend all under thirty years old. "But," said Socrates, "shall I not answer if one chance to ask me, Where is Charicles, or Where is Critias?" "You may," replied Charicles. "But," added Critias, "you are in particular forbidden to address yourself to knots of artisans, whose ears you weary with your discourses." "Suppose, however," replied Socrates, "that any attending me should ask,

What is piety? What is justice?" "Doubtless," exclaimed Charicles, "and instruct herdsmen, also, urging them to take particular care not to diminish the number of their cattle." This hint was sufficient to inform Socrates what he had to fear from these men; and that the comparison of the herdsman had in the highest degree offended them.

But as Socrates's reputation was so great that to attack him openly and bring direct accusation against him would draw upon them universal odium, it was thought expedient to begin by discrediting him in the public estimation. This was attempted to be accomplished by a comedy of Aristophanes entitled "The Clouds," in which the philosopher was represented as teaching the art of making that which is just to appear unjust.

This comedy having unfortunately had its intended effect by the ridicule it cast upon Socrates, Melitus now brought forward a capital charge against him. In this it was alleged, in the first place, that he did not honour the gods acknowledged as such at Athens, and was attempting to introduce new ones; and, secondly, that he corrupted the youth, teaching them not to respect their parents or the magistrates. The accuser required that for these two crimes he should be condemned to death.

Incensed as the tyrants were against Socrates (and especially Critias and Charicles), it is nevertheless certain that they would have been reluctant to condemn him had he availed himself in the least of the favourable circumstances in his case. But the intrepidity with which he listened to the accusation, his refusal even to pay a fine, as that would have been to acknowledge himself in some degree

culpable, and especially the firmness with which he addressed the judges, when called upon by them to state what punishment he thought he deserved, greatly increased their rage against him ; for, confident of his integrity, he replied " that he thought he deserved to be maintained at the public expense during the remainder of his life." This whetted anew the resentment of the tyrants, who caused him forthwith to be condemned to death.

Lysias, a very eloquent philosopher, had composed an apologetical address for Socrates to deliver before the judges when summoned to appear before them. Having heard it, Socrates admitted that it was very good, but returned it, saying it did not suit him : " But why," exclaimed Lysias, " does it not suit you, if you think it good ?" " O, my friend !" replied Socrates, " may there not be shoes and different articles of dress very good in themselves, and yet not at all suitable for me ?"

The fact is, though the discourse was very fine and powerfully written, yet the manner in which it was conducted did not suit the uprightness and candour of Socrates.

After his condemnation to death Socrates was committed to prison, where, some days after, he was made to drink the fatal hemlock, this being the ordinary instrument of death then employed by the Athenians for persons convicted of capital crimes.

According to Diogenes Laertius, Socrates was twice married ; but we know nothing except of one of these wives, the famous Xantippe, by whom he had a son named Tamprocles. Xantippe has made herself famous by her ill-humour, and by the

exercise she afforded to the patience of Socrates : he married her, he said, from a persuasion that if he were able to bear with her bad temper, there could be nothing which he might not support.

Socrates pretended that he had a guardian genius, by whose secret inspiration he was on certain occasions directed. This is mentioned by Plato, Xenophon, and other ancient authors ; and Plutarch, Apulæus, and Maximus Tyrius have each written a book professedly on the genius or dæmon of Socrates.

He died in the first year of the 95th Olympiad, aged 70 years.

P L A T O .

PLATO, the sublimity of whose doctrines has procured for him the appellation of *The Divine*, was born in the first year of the 88th Olympiad. He was of one of the most illustrious families in Athens, being by his father, whose name was Aristo, descended from Codrus, and by his mother, Perictione, from Solon.

His name at first was Aristocles; but, being tall and robust, and especially as he had a large forehead and broad shoulders, he was subsequently surnamed Plato,* by which he was ever after distinguished.

It is said that, when an infant in the cradle, bees distilled honey on his lips, which was considered a presage of that wonderful eloquence by which he afterward distinguished himself above all the Greeks.

During his youth poetry was his favourite study, and he then composed two tragedies and several elegies, all of which, after he had resolved to devote himself to philosophy, he threw into the fire.

When his father presented him to Socrates to form his mind, he was twenty years of age. The night prior to this, Socrates, it is said, had a dream, in which he seemed to have in his bosom a young swan, which, as soon as the feathers came upon it, displayed its wings, and, singing with inexpressible

* Πλατων, broad, being derived from πλατυς.

sweetness, with intrepid flight raised itself to the highest regions of the air. That philosopher did not doubt that it referred to Plato, to whom he accordingly applied it, considering it as a prognostic of the boundless fame his pupil was destined one day to enjoy.

He adhered inviolably to Socrates so long as the latter lived, but after his death he attached himself to Cratylus, who followed the opinions of Heraclitus, and to Hermogenes, who entertained those of Parmenides.*

At the age of twenty-eight, with the other followers of Socrates, he went to Megara to study under Euclid;† afterward he spent some time at Cyrene, where he studied mathematics under Theodorus; and from that place he passed into Italy, to hear the lectures of Philolaus, Archytas of Tarentum, and Eurytus, the three famous Pythagoreans of that period. Not contented with all he could learn from these great masters, he travelled into Egypt to receive the instructions of the doctors and priests of that country, and he had even formed the design of visiting India, but was prevented by the wars by which Asia was convulsed at that time.

Upon his return to Athens‡ after his travels, he

* Parmenides flourished about the 99th Olympiad. Plato testified his regard for him by inscribing his dialogue concerning Ideas with his name.—*Vide Diog. Laert.*

† This was a step dictated by prudence; for, if vengeance had burst on the head of the venerable Socrates, how much more might it on his followers?—*Vid. Rollin, Anc. Hist.*, vol. iii., book ix., c. 4, § 7.

‡ Things had now taken a turn at Athens: "Melitus was condemned to die, and the rest of Socrates' enemies banished; Plutarch observes that all those who had any share in this black

settled in a quarter called the *Academy*, an unwholesome spot, which he purposely chose on account of a corpulent habit of body which he wished to correct. The remedy had the desired effect, for he was there attacked by a quartan ague, which he did not get rid of for a year and a half; but by temperance and proper regimen he managed at length to overcome the disease, which left him with confirmed health and an invigorated constitution.

On three different occasions he served as a soldier: first at Tanagra, secondly at Corinth, and lastly at Delos, where his party was victorious. He was also three times in Sicily. In the first place, he was induced to visit that island out of curiosity, that he might examine the volcano of Mount *Ætna*: he was then forty years of age, and on this occasion he appeared at the court of *Dionysius the elder*, then tyrant of Sicily, who had expressed a desire to see him.

The freedom with which Plato spoke against tyranny would have cost him his life, had it not been for the good offices of *Dion* and *Aristomenes*. *Dionysius* nevertheless put him into the hands of *Polides*, the *Lacedæmonian* ambassador, directing him to sell him for a slave; and he was accordingly sent to *Ægina* and there sold. There was at *Ægina* a law by which all Athenians were prohibited,

calumny (against *Socrates*) were held in such abomination among the citizens that no one would give them fire, answer them any question, or go into the same bath with them; and that they had the places cleansed where they had bathed, lest they should be polluted by touching it, which drove them to such despair that many of them killed themselves." — *Rollin, as above.*

on pain of death, from coming into that island. Under pretence, therefore, of enforcing this law, one Charmander demanded that its penalty should be inflicted on Plato; but some one alleging that the law was made against men and not against philosophers, it was thought expedient to profit by the distinction, and, instead of putting him to death, to sell him. Happily for him, Anniceris of Cyrene, who was then at Ægina, bought him for twenty *minæ*,* sent him back to Athens, and thus restored him to his friends.

Polides the Lacedæmonian, who had first sold Plato, was defeated by Chabrias, and afterward perished at sea, as a punishment for his treatment of the philosopher; and this, it was said, a demon distinctly declared to him.

Dionysius being informed that Plato had returned to Athens, and fearing lest he should avenge himself by speaking ill of his character, condescended to write to him, and in some measure to beg his pardon. Plato, in his reply, assured him that he might be perfectly at ease on that head, for that *philosophy gave him too much employment to leave him any time to think of him*. Some of his enemies reproaching him for having been abandoned by the tyrant Dionysius, "It is not Dionysius," said he, "that has abandoned Plato, but Plato who has abandoned Dionysius."

He went again into Sicily in the reign of Dionysius the younger, with the hope of inducing that tyrant to restore liberty to his country, or, at least, to govern his subjects with mildness; but seeing that, so far from profiting by his lessons, he ban-

* About three hundred dollars.—*Am. Ed.*

ished Dion, and continued to exercise the same despotism that his father had, after a stay of four months he returned to Athens, notwithstanding that Dionysius paid him every attention, and exerted himself to the utmost to detain him.

But he visited Syracuse a third time, and again urged Dionysius to permit the return of Dion, and to divest himself of the despotic power; which the tyrant, after granting his request, failing to carry into effect, he reproached him with breaking his word, and irritated him to such a degree as to endanger his own life, which he might even have lost had not Archytas of Tarentum sent an ambassador with a ship, for the express purpose of demanding that he should be permitted to depart, when Dionysius not only gave his consent, but furnished the vessel with all necessary provisions for the voyage.

Plato now set off for Athens, with the determination never again to leave it. On his arrival there he was received with uncommon marks of distinction, and strongly urged to take a share in the government; but he refused, considering it impossible for him to effect any good by holding office amid the general corruption of manners which then prevailed.

Nothing could afford a stronger proof of the high estimation in which he was held by the Greeks than his reception at the Olympic games. He was there greeted as a god descended from heaven; and all the different nations of Greece, though ever eager to gaze upon spectacles, and drawn together from every quarter by their magnificence on this occasion, left the chariot-races and the combats of the Athletæ, to pay their undivided attention to

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Plato, and to express the pleasure which they felt at seeing a man of whom they had heard so many wonderful things.

He spent his life in celibacy, observed the strictest decorum, and never transgressed the laws of continence. Such was his self-command, that even in his youth he was never observed to laugh immoderately; and so completely had he the mastery over his passions, that he was never seen to be angry. Connected with this last is the account given us of a young man who had been brought up by him: this youth having been afterward taken home by his parents, was one day surprised at seeing his father in a rage, when he could not refrain from remarking "that he had never seen anything like this in the house of Plato." On one occasion, however, he was slightly irritated against a slave of his, who had committed a serious fault: he caused him to be corrected by another, observing that, "as he himself was somewhat in a passion, he was not in a proper state to punish him."

Though naturally of a sedate and studious turn of mind (as we are informed by Aristotle),* he was possessed of much affability, and even of a considerable degree of pleasantry, so that occasionally he amused himself with innocent railleries. He advised Xenocrates and Dion, whose characters he thought too much tinctured with severity, "to sacrifice to the Graces," that they might become more courteous and gentle.

He had several scholars, of whom the most distinguished were Speusippus, his nephew, by Potona, his sister, who had married Eurimedon; Xenoc-

* Aristotle was a scholar of Plato's.

rates of Chalcedon, and the celebrated Aristotle. It is alleged that Theophrastus also was among the number of his auditors, and that Demosthenes always considered him as his master. This last, indeed, having taken sanctuary to save himself from Antipater, when Archias, whom Antipater had sent to seize him, promised him his life to induce him to leave his asylum, replied, "Forbid it, Heaven! that after hearing Xenocrates and Plato on the immortality of the soul, I should prefer a shameful life to an honourable death."

Two women, likewise, have been reckoned among the number of his disciples: the one was Lasthenia of Mantinea, and the other Axiothea of Phlysia, both of whom were accustomed to dress like men, as being more suited to the dignity of philosophy, which they professed.

So highly did he value geometry, and so essential did he deem it to philosophy, that he caused this inscription to be written over the entrance to the Academy, "Let no one enter here who is not acquainted with geometry."

All the works of Plato, except his letters, of which twelve only are now extant, are in the form of dialogues. These dialogues may be divided into three kinds: those in which he refutes the sophists; those designed for the instruction of youth; and, lastly, those adapted to persons of mature age. There is still another distinction to be made in regard to these dialogues. All that Plato says in his own character, either in his Letters, his Books of Laws, or in his Epinomis, he delivers as his own real and proper sentiments; but what he advances under borrowed names, as that of Socrates, Timæus,

Parmenides, or Zeno, he gives as probable only, without positively affirming its truth.

What is said in the character of Socrates, however, in these dialogues, though quite in the style and manner adopted by Socrates in disputation, we are not always to consider as being actually the sentiments of that philosopher ; since Socrates himself, on reading the dialogue entitled *Lysis* on Friendship, which Plato had written while his master was alive, could not help charging him with misrepresentation, by exclaiming, "Immortal gods ! how many things this young man has made me say of which I never so much as thought !"

The style of Plato, in the opinion of Aristotle his scholar, kept a mean distance, so to speak, between the elevation of poetry and the simplicity of prose. So admirable was it in the estimation of Cicero, that he does not hesitate to say that, were Jupiter to converse in the language of men, he would express himself precisely in Plato's phrase. Panætius used to style him the Homer of philosophers, which coincides very much with the judgment afterward passed on him by Quintilian, who calls him divine and Homeric.

He formed a system of doctrines composed of the opinions of three philosophers. In relation to physics, or the sciences which have regard to sensible objects, he adopted the sentiments of Heraclitus. In metaphysics, or what belongs exclusively to the intellect, he took Pythagoras for his guide. In politics and morals he considered Socrates to be superior to all others, and followed him implicitly as his model.

Plato (as Plutarch relates in chap. iii., book i.,

On the Opinions of Philosophers) admitted three first principles, *God*, *matter*, and *ideas*: *God*, as the universal intelligence; *matter*, as the substratum or first requisite in generation and corruption; *ideas*, as incorporeal substances, resident in the Divine mind.

He indeed acknowledged the world to be the creation of God, but did not by that understand creation in its strict and proper sense; for he supposed that God had only formed or built it, so to speak, out of matter which had eternally pre-existed; so that this God is a creator in so far only as he has destroyed chaos, and given form to brute, inactive matter, as architects and masons, by cutting and fashioning stones, and arranging them in a certain order, may be called the *makers* or *builders* of a house.*

It has always been supposed that Plato had some knowledge of the true God, obtained either from his own reasoning or from the writings of the Hebrews, to which he might have had access;†

* None of the ancient heathen philosophers entertained any sublimer notions of the Deity, or of creation. That *from nothing nothing can be produced*, was received as an axiom which it would have been madness to dispute; and estimating the power of the Divinity by their own, they were in a great measure ignorant of both. Revelation, on the other hand, represents the Deity as calling existence *out of nothing*, and *creating*, in its proper sense, the heaven and the earth *by the word of his power*. This is an idea which greatly transcends all that heathen poets ever sung, or heathen philosophers ever taught. Longinus, who had seen the Scriptures, declares that the most sublime expression ever uttered was that of the Jewish lawgiver: "God said let there be light, and there was light."

† Some parts of the Septuagint version of the Old Testament in Greek might have been seen by Plato while in Egypt, though it was not completed till at least seventy years after his death, for it is most probable that this version was the production of

but it must at the same time be admitted, that Plato is one of those philosophers of whom Paul speaks when he says, "Knowing God, they glorified him not as God, but indulged the vanity of their own imaginations."*

In fact, he acknowledges in his *Epinomis* three distinct orders of gods: superior, inferior, and intermediate. The superior gods, according to him, inhabit the heavens; and by the excellence of their nature, and by the place in which they reside, they are so far exalted above us, that, except through the intervention of the intermediate divinities inhabiting the air, whom he styles *dæmons*, mankind can hold no intercourse with them.

These *dæmons* the superior gods commission as their ministers to the human race. They carry the commands of the gods to men; and to the gods, the offerings and vows that are paid them by men. Each one has his own department in the government of the world: they preside over oracles and divinations, and are the authors of all the miracles which are performed, and of all the prodigies which happen.

There is reason to believe that Plato's notions of the second order of gods were founded on what is said of angels in Scripture, of which it would appear he had some knowledge. But, besides these,

different and considerably distant periods, and that it was finished and collected under the patronage of Ptolemy Philadelphus, about A.M. 3727, or 276 years before Christ. (See *Stackhouse, Hist. of Bible*, vol. i.; *Apparat.*, p. 87; *Rollin, Anc. Hist.*, and *Bos. edit. of LXX. proleg.*) At the same time, the advocates of Divine revelation have very little temptation to claim the doctrines of Plato as being peculiar to the Scriptures. See *Shuckford's Connections*, vol. i., pref.

* Rom., i., 21. We give Fenelon's translation of this passage.

he has a third order of gods, inferior to the second ; and these he places in rivers. He contents himself with giving to them the title of demi-gods, and assigns to them the power of sending dreams and of performing wonders, like the intermediate gods. He says, also, that the elements and all parts of the universe are full of these divinities, who, he asserts, sometimes appear to us, and then suddenly vanish from our view. We have here, probably, the origin of sylphs, salamanders, the elves (*ondains*), and the gnomes of the Cabala.*

Plato taught also the doctrine of Metempsychosis, which he had borrowed from Pythagoras and adapted to his own system, as may be seen in his Dialogues entitled Phædon, Phædrus, and Timæus, &c.

Though Plato has composed an excellent dialogue on the immortality of the soul, yet he has fallen into gross errors on this subject, not only in relation to the substance of the soul, which he represents as being composed of two parts, the one spiritual, the other corporeal, but in regard to its origin also, considering souls as pre-existing, and derived from heaven to animate different earthly bodies in succession ; and that, after having been purified, they at length return to heaven, from whence, at the end of a certain number of years, they are again sent to occupy successive bodies ; so that, according to his hypothesis, there is to souls a continual round of defilement and purification, of returns to heaven and dismissions to earth.

Believing that these souls do not entirely forget

* *Vid. le Comptes de Gabalis, and Pope's Rape of the Lock.*

what they have experienced in the different bodies which they animate, he pretends that the knowledge which they possess is the reminiscence rather of what they have formerly acquired than any new knowledge ; and on this gratuitously assumed reminiscence he founded his dogma of the pre-existence of souls.*

* The reasoning here stated, upon which Plato founded the doctrine of the immortality of the soul, comes under that species of sophism styled by logicians *reasoning in a circle*. Thus the very light of the heathens was darkness, and the foundation of their confidence nothing more stable than doubt.—(Vid. *Tusc. Quæst.*, lib. i.) It was reserved for Jesus Christ “to bring life and immortality to light by the Gospel.”

Plato supposed the human soul to be an emanation of the Divinity: “*Divinæ particulam auræ* ;” and that, after purification by various transmigrations, it was again reabsorbed into the Divine essence. But this hypothesis, instead of proving, would disprove the immortality of the soul. The particular emanation of the Divinity, for instance, which constituted the soul of Plato, was a distinct being so long as it animated his body, or any other body into which it might enter ; its enjoyments and sufferings were referable to the individual called *self*, by an unavoidable impulse or consciousness of its nature ; or, to speak more philosophically, by a continuity of consciousness, linked together by memory, and producing an invincible conviction of personal identity. But when reabsorbed into the Divine essence, its personal identity and appropriating consciousness must cease with its separate existence ; and, to the individual, this would be, in effect, annihilation.

Again, on the supposition that the soul was created (the only rational or tenable doctrine), Plato and his disciples affirmed that it must perish : “*Enim (Panætius scil.) quod nemo negat, quicquid natum sit, interire*” (for it is by no one denied that whatever is born (created) must perish).—*Tusc. Disput.*, lib. i., 32. The natural tendency, then, of Plato’s doctrine, is to prove the soul mortal, and the Deity mutable and perishable, by a constant succession of emanations. It is only by considering the acquisitions of the ancients that we can properly estimate our own superior advantages ; and in the instance before us we see how true it is that even the wisest among them “by wisdom knew not God ;” and that their most laboured arguments to prove the

But, without dilating any farther on the opinions of this philosopher, which he has involved in no little mysticism, suffice it to say that many of his doctrines appeared so novel and sublime, that during his life they procured for him the epithet of *divine*, and *after* his death caused him to be regarded almost as a god.

He died on his birthday, in the first year of the 108th Olympiad, aged eighty-one years.

undying nature of the soul, went no farther than "a fond desire and longing after immortality."

For a specimen of admirable confusion in explaining Plato's doctrine of the immortality of the soul, see CICERO'S *Somnium Scipionis*; and for a proof of its want of power to convince his own mind, see his *Tusculan Questions*, lib. i., *sub. init.*

ANTISTHENES.

AFTER the death of their master the scholars of Socrates separated into three different sects, distinguished by the names of Cynic, Academic, and Cyrenaic.

Antisthenes was the founder of the first of these sects. Different reasons have been assigned why these philosophers were styled Cynics: some say it was because they lived like dogs; and others, because the place where Antisthenes taught was near one of the harbours of Athens, called Cynosarges.*

Antisthenes was son of an Athenian of the same name: his mother was a slave. When he was reproached with being the son of a Phrygian, "What of that?" said he; "did not the same country give birth to Cybele, the mother of the gods?"

He was at first a scholar of the orator Gorgias, but he afterward formed a school for himself, to which his distinguished eloquence attracted pupils from all quarters.

The great reputation of Socrates induced Antisthenes to go and hear him. He was so charmed with him that he brought all his scholars to him, and, resolving to be no longer a teacher himself,

* Or rather the gymnasium, or school in which he taught, was named Cynosarges, and was near the harbour called Piræus. —Vid. *Adam's Summary of Geog. and Hist.*, &c., p. 295, and *Diog. Laert., Vit. Antist.*, where this derivation is stated.

entreated them to become his companions in the school of Socrates. He lived at the Piræus, and every day walked forty *stadia** to see and hear Socrates.

In his manner of living Antisthenes was rigid and austere. He prayed the gods to send him madness rather than a propensity to sensual indulgence : his scholars he treated with much severity, and when asked the reason of it, "Do not physicians," he answered, "do the same thing to their patients?"

He was the first who limited his wardrobe to a large cloak, and his other necessaries to a bag and a staff. Such were the articles which afterward constituted the movables of the Cynics, and the only riches which they thought necessary in order to dispute happiness with Jupiter himself.

He never shaved, and was always very negligent in his dress.

Morality was the study to which he exclusively applied : all the other sciences, he said, were entirely useless. The supreme good, according to him, consists in following virtue and in contemning pride.

The Cynics lived very abstemiously : their ordinary food consisted of fruits and pulse ; water was their only drink, and the ground their bed. It is the peculiar property of the gods, they said, to be in need of nothing, and therefore those who have the fewest wants approach nearest the Divinity.

They boasted of their contempt of nobility, of riches, and of all the other advantages of nature or

* A *stadium* was the eighth part of a Roman mile ; and the English word mile is derived from the Latin *mille*, a thousand, as the Roman mile consisted of a thousand paces.

of fortune : as to the rest, possessed of the greatest effrontery, they were ashamed of nothing, however infamous. They were totally devoid of everything like a sense of decency, and their disregard for the presence of others was universal and indiscriminating.

Antisthenes was a man of quick parts, and so engaging in company that he could turn every one as he pleased.

His courage in the battle of Tanagra gained him great reputation as a soldier. This afforded Socrates no small satisfaction ; and when, some time after, he was told by one, as a matter of reproach, that the mother of Antisthenes was a Phrygian, he replied : " How ! did you suppose so great a man could proceed from a marriage in which both parties were Athenians ? " Socrates, however, could not refrain from reproaching him afterward for his pride. He one day observed him turn his cloak, that every one might see a hole which was in it. " O Antisthenes ! " exclaimed Socrates, " I discover your vanity through the holes of your cloak. "

When Antisthenes heard the Athenians boasting that they originally sprang from the soil of the country in which they then lived, " This happiness, " said he to them, in raillery, " you possess in common with tortoises and periwinkles, which always drag out their lives where they began them. " Antisthenes used to say that the most useful science was to unlearn evil.

There one day came a man to introduce his son to him as a pupil, and asked him of what he stood in need. " A new book, " replied Antisthenes, " a new pen, and new tablets : " hinting to him, by this,

that it was necessary that the mind of his son should become as fresh wax, which had never received an impression.

He was on one occasion asked what was the most desirable thing in the world. "A happy death," he replied.

He was greatly displeased with the envious, who are perpetually preyed upon by their ill nature, as iron is corroded by the rust which itself produces. Were one obliged to choose, it would be more desirable, he thought, to become a raven than an envious person; for ravens mangle the dead only, but the envious the living.

War, it was once observed to him, carries off many wretched persons: "True," he replied, "but it makes many more than it carries off."

When requested to give some idea of the Divinity, he said "there was no being which resembled God, and therefore to attempt any sensible representation of him must be folly."

It was a maxim with him that we should respect our enemies, because they first perceive and publish our faults; and, by thus furnishing us with a hint to correct them, are in reality more serviceable to us than our friends.

A discreet friend, he said, should be valued much higher than a relation, since the ties of virtue are stronger than those of blood. He observed that it was much better to form one of a few wise men against a multitude of fools, than to be leagued with a multitude of fools against a few wise men. Hearing, one day, that he had been praised by certain bad men, "Gods!" exclaimed he, "what crime have I committed?"

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The wise man, he considered, was obliged to conform to the laws, not of the state, but of virtue; and that nothing ought ever to be unexpected or disagreeable to him, as he should foresee things long before they can happen, and be prepared for every event. Nobility and wisdom, he said, are the same; and, consequently, none but the wise are noble.*

Prudence he compared to a fortress which can neither be stormed nor surprised: the surest way to be immortalized, he said, was to live piously; and to be content in the world, the strength of Socrates was all that was necessary.

He advised his scholars to provide against the possibility of suffering shipwreck: when he had an enemy, he wished him every blessing but wisdom; and if any one spoke to him of a nappy life, "Gods!" he would exclaim, "how unfit is such a question except for the children of our enemies!"†

He told the Athenians on one occasion that they ought to yoke to the plough horses and asses indiscriminately: "that will not do," said one, "for the ass is in no respect adapted to the labours of the husbandman." "What of that?" replied Antisthenes; "when you elect magistrates, do you ever pay attention to their capacity or incapacity to govern? No; all you think of is to elect them."

He was one day told that Plato had spoken ill of him. "It is common to me with kings," he re-

* *Nobilitas sola est, atque unica virtus.*—JUVENAL.

"Tis virtue only lifts us to the sky:

"Tis virtue, sole and true nobility.

† Intimating that the attainment of it is impossible, and that therefore to talk of it is only to remind us of our miseries.

plied, "to receive injuries in return for benefits." "It is very ridiculous," said he, "to take so much care to separate tares from wheat, and in levying armies to reject those who are unfit for the service, while no care is taken to banish from the state those who are tainted with envy." When reproached with visiting infamous characters, "What of that?" he answered; "physicians daily visit the sick without catching their disease."

Antisthenes was very patient; and he exhorted his scholars to suffer without emotion every possible injury.

He blamed Plato greatly, because he thought he discovered in him an inclination for stateliness and splendour; and for this he made him continually the subject of his raillery.

"What advantage," said one to him, "have you derived from your philosophy?" "The advantage," he replied, "of being able to converse with myself, and of doing voluntarily what others do by constraint."

Antisthenes was always deeply sensible of the gratitude he owed to his master Socrates: it is probable, also, that it was he who avenged his death; for, when several persons had come from the most distant borders of the Euxine Sea to hear Socrates, Antisthenes conducted them to Anytes: "Here," said he to them, "here is a man much wiser than Socrates, for this is his accuser."

Such an impression did the recollection of Socrates make upon the minds of all present, that they immediately drove Anytes out of the city, and seized Melitus, the other accuser of Socrates, and put him to death.

Antisthenes fell ill of a consumption: he preferred, it appears, a languishing life to a speedy death, for his scholar Diogenes* entering his apartment one day with a poniard under his cloak, Antisthenes said to him, "Ah! what will deliver me from the pains with which I am racked?" "This," said Diogenes, presenting him with the dagger. "I am desirous," returned Antisthenes, "to get rid of pain, not of life."

Antisthenes, it appears, boasted that Hercules was the founder of the Cynics; the following lines being put into his mouth by the poet Ausonius, in his epigrams:

*Inventor primus Cynices, ego quæ ratio isthæc
Alcides, multo dicitur esse prior.
Alcide quondam fueram doctore secundus;
Nunc ego sum Cynices primus, et ille Deus.*

Alcides, son of Jove, in ancient days
My doctrine taught, and won a Cynic's bays:
In Cynic glory I had second trod—
But now the first—Alcides is a god.

* Diogenes the Cynic, whose life will be found in the sequel.

ARISTIPPUS.

ARISTIPPUS, who was a contemporary with Plato, was a native of Cyrene, in Libya. Induced by the great reputation of Socrates, he left his native country and settled at Athens, in order that he might enjoy the pleasure and advantage of that philosopher's instructions. He was one of the most celebrated of his disciples; but the principles which regulated his conduct were very opposite to the excellent precepts of his master.

Aristippus was founder of the sect called Cyrenaic, which was so denominated from Cyrene, his native city.

The talents of Aristippus were brilliant, and his wit keen and lively; his conversation was agreeable, and on the most trifling occasion he had always something humorous to say. His object in all that he did was to flatter kings and nobles, and their wishes he constituted the rule of his actions: by making them laugh he obtained whatever he pleased, and their insults and reproaches he turned into raillery; so that, much as they might wish it, he prevented them in this way from falling out with him.

He was so acute and insinuating that he always accomplished whatever he undertook; and such was the peculiar felicity of his genius, that, without thinking of its propriety or necessity, he maintained a uniform equanimity in every situation in which he was placed: hence Plato sometimes said

to him, "Aristippus, there is not a man in the world but yourself who can maintain the same cheerful air under old rags as under the richest purple."

Horace, speaking of this philosopher, says that he could act every character; and that, even though ambitious to better his circumstances, he was not the less contented with what he possessed.* By these qualities he became very agreeable to the tyrant Dionysius, and was more highly valued by him than all the other courtiers together. The luxuries of Dionysius's table frequently allured him to Syracuse; and, when tired of uniformity, he removed the scene of his pleasures to the palaces of other princes: hence Diogenes, who was his contemporary, never gave him any other name than that of the *royal dog*.

Dionysius one day spit in his face; and to some of the company this occasioned serious uneasiness, but Aristippus laughed at it: "A fine subject of complaint," said he. "Fishermen, in order to catch a small animal, suffer themselves to be wet to the skin, while to catch a whale I have only to allow a little saliva to be spirted in my face!"

Dionysius was dissatisfied with him on another occasion; and when they were about to sit down to table, he pointed out the lowest place for Aristippus: without being in the least disturbed, he

* *Omnis Aristippum, decuit color, et status, et res,
Tentantem majora, fere presentibus æquum.*—*Ep.*, lib. i.

Yet Aristippus every dress became,
In every varied change of life the same;
And though he aimed at things of higher kind,
Yet to the present held an equal mind.—*Francis's Trans.*

said, "What an honour you seem inclined to confer on this seat!"

Aristippus was the first among Socrates's disciples to exact any pay from those who attended on their instructions; and, to get his approval of the practice, he sent to Socrates twenty *minæ** gained in this way. Socrates, however, refused the money, and was dissatisfied as long as he lived with the conduct of his scholar; but it does not appear that this gave Aristippus any uneasiness. When reproached with the contrast presented by the generosity of Socrates, who never exacted any reward from his pupils, "Ah!" he replied, "the cases are very different: all the great men of Athens rejoice at an opportunity of furnishing Socrates with whatever he needs, so that he is often obliged to send back a great part of what he receives; but as for me, I have scarcely a miserable slave to think of me."

Of a man who came to him one day with his son, begging him to pay great attention to him, he asked fifty drachmas:† "How! fifty drachmas," returned the father; "with that I could purchase a slave." "Go then," said Aristippus, "purchase a slave, and then you shall have two of them."

We are not, however, to consider Aristippus as a miser; on the contrary, he desired money only to expend it, and to show men the use of it.

One day, when at sea, he was informed that the vessel in which he was sailing belonged to pirates. Aristippus took from his portmanteau all the money it contained, and, when seemingly engaged in counting it, purposely let it fall into the sea: he there-

* About three hundred dollars.

† Seven dollars.

upon heaved a deep sigh, as if the bag had unintentionally dropped from his hand; "but," said he, in a low voice that no one could hear, "it is better for Aristippus to lose his money, than by reason of his money to lose himself."

On another occasion, perceiving that the slave by whom he was attended could not walk fast enough on account of the money he was carrying, "Throw away," said he, "all that you have too much, and carry what you can."* Horace, therefore, speaking of those who value themselves on their riches alone, opposes to them the example of Aristippus.

Aristippus was very fond of good living, and where that was concerned, spared no expense. He one day paid fifty drachmas for a partridge, when an acquaintance of his could not refrain from blaming him for such extravagance: "Were this partridge to be sold for an obolus," said the philosopher, "would not you purchase it yourself?" "Assuredly," replied the other. "Well, then," returned Aristippus, "I value fifty drachmas still less than you do an obolus."†

On another occasion, having purchased some dainties at a very high price, a person who was present thought proper to find fault with him:

Quid simile isti

*Græcus Aristippus? qui servos projicere aurum
In media jussit Libya, quia tardius irent
Propter onus segnes.—Hor., Sat., lib. ii., sat. 6.*

Who now, because his slave less nimbly trod,
Would throw away his gold—the modern god?

† A Greek drachma, or drachm, was equal to fourteen cents; an obolus was the sixth part of a drachma, that is, two cents and one third.

“Would not you,” said Aristippus to him, “give three oboli for all this?” “Readily,” returned the other. “I am not so luxurious, then,” replied Aristippus, “as you are avaricious.” When reproached for living in too much splendour, he said, “Were good eating blamable, there would not be such fine entertainments at the festivals of the gods.”

Plato himself, whose regard to magnificence was thought too great, could not refrain from hinting to him that he lived in too much splendour: “Do you suppose,” said Aristippus, “that Dionysius is a virtuous man?” “I do,” returned Plato. “He, then, lives in still greater splendour than I do: it is evident, therefore, that high living does not prevent a man from being virtuous.”

Diogenes, when washing his herbs one day as usual, chanced to see Aristippus passing: “Were it possible for you,” said he to him, “to content yourself, like me, with herbs, you would no longer be under the necessity of paying court to kings.” “And,” replied Aristippus, “had you the art of paying court to kings, your herbs would soon lose their relish.”

Dionysius said to him on one occasion, “How is it that we perpetually see philosophers living with princes, but never princes living with philosophers?” “Because,” answered Aristippus, “philosophers know what they stand in need of: princes do not.” When asked the same question by another, he replied, “We always see physicians with the sick; and there is no man who does not choose rather to take care of a patient than to be one.”

The philosopher Polyxenus, when visiting him, perceived, on entering, a splendid entertainment and

several ladies richly dressed ; and, becoming immediately enraged, he began to declaim against such luxury. Aristippus very politely asked him whether he would sit down at table with them. "With all my heart," replied Polyxenus. "How!" exclaimed Aristippus ; "why then do you make such a noise ? It cannot be the entertainment nor the company at which you feel uneasy ; it must be the expense."

At another time Aristippus had some difference with Æschines ; and it produced such a coolness between them that they did not visit one another for some time. At length Aristippus went to the house of Æschines. "Well," said he to him, "are we never to make up matters ? Are you going to wait till everybody laughs at us, and the parasites make their entertainers merry at our expense?" "Your conduct," replies Æschines, "affords me great pleasure, and I heartily consent to a reconciliation." "Recollect, then," continued Aristippus, "that it is I who have anticipated you, although your senior."

Dionysius had one day a splendid entertainment, at the close of which he desired every one to dress himself in a long purple robe, and to dance in the saloon. Plato refused to do either : he was, he said, a man, and a dress so effeminate did not become him. Aristippus, however, made no hesitation ; and, beginning to dance in his robe, with an air of pleasantry said, "In the festivals of Bacchus we do many other things ; and yet nobody is corrupted there, if he be not so before."

On another occasion he entreated Dionysius in behalf of one of his best friends. Dionysius, not

willing to grant him his suit, pushed him from him. Aristippus then threw himself at his feet. This appeared to the tyrant a good opportunity to reproach him with meanness. "The fault is not mine," said Aristippus; "it is that of Dionysius, whose ears are in his feet."

When at Syracuse, Simus, a Phrygian, treasurer to Dionysius, showed Aristippus the superb palace of his master; and as he walked along with him, called his attention to the beauty and polish of the floors in particular. Aristippus set himself a coughing; and, after two or three efforts, having collected a quantity of saliva in his mouth, he spirted it in the face of Simus, at which Simus became greatly enraged. "My good friend," said Aristippus to him, "I saw no place so dirty to spit upon." This adventure, or one very similar to it, has been attributed also to Diogenes: both were, doubtless, very capable of such an act.

A certain person one day upbraided him. Aristippus turned his back on him and went away; the other, however, pursued him, calling out, "Are you running off, you miscreant!" "It is," replied Aristippus, "because you have the faculty of pouring out invective which I am not permitted to hear."

On another occasion, when sailing to Corinth, all of a sudden there arose a furious tempest. The thoughts of perishing greatly alarmed Aristippus, when one of his fellow-passengers chose to make merry with his fears. "We ignorant people," said he, "are not in the least afraid; and why should you great philosophers be so shockingly terrified?" "Because," replied Aristippus, "the lives about which we are concerned are not the

same; and there is a great difference between what we have to lose."

He was asked the distinction between a learned and an ignorant man. "To make the discovery at once," said he, "strip them both naked, and send them among strangers."*

He thought it much better to be poor than to be ignorant. "The poor man wants money only, the ignorant man a disciplined and cultivated mind: the one resembles a horse which has not been broken, the other, one that has been accustomed to the reins."

Dionysius one day gave Aristippus some money, and Plato a book: to one who attempted to turn this distinction to the disadvantage of Aristippus, he replied, "I have need of money, Plato of books." At another time, Aristippus requested Dionysius to give him a talent. "How!" exclaimed the tyrant; "you once assured me that wise men never stood in need of money!" "Begin by giving me this," returned Aristippus, "and then we will discuss that point." Dionysius gave him the talent: "Now," said Aristippus, "I have no need of money."

As he came frequently to Syracuse, Dionysius once took it into his head to ask him what he wanted. "I have come," he replied, "to give you what I have, and, in return, to receive what you have."

When reproached for leaving Socrates to go to Dionysius, he said, "When I had need of wisdom

* The question might be thus generalized. What constitutes the essential distinction between man and the other animals? It must be intelligence; for in mere activity and strength they often surpass him. It is intellectual power, then, that exalts man above the brutes, and that raises one man above another.

I went to Socrates ; now that I have need of money I go to Dionysius."

Seeing a young man valuing himself very much upon his expertness in swimming, "Are you not ashamed," said he to him, "to boast of such a trifle? the dolphins swim much better than you do."

When asked what advantage he had gained by his philosophy, "That," he replied, "of being able to speak freely to men of every rank." "What superiority," said one to him on another occasion, "have you philosophers over others?" "This," returned he, "that though there were no laws, we should always live in the same manner."

The Cyrenaics applied themselves almost entirely to the study of morals, and very little to logic. Physics they neglected altogether, believing the attainment of knowledge in that department impossible. They considered pleasure as the end of all human action; and that this consisted not in the privation of pain, but in something positive, and of an active nature.

They admitted two kinds of motion in the soul: the one calm, producing pleasure; the other violent, producing pain. That pleasure is the end of our being is evident, said they, from this, that every man has a natural propensity to it, and an aversion from its opposite.* A state of inaction they compared to sleep, and ranked it neither among pleasures nor pains.

* The same reasoning might be applied to justify the greatest crimes, because they proceed from a strong propensity to commit them; and is this to be dignified with the name of philosophy!—*Am. Ed.*

They esteemed virtue in so far only as it could be rendered subservient to the pleasures of animal life, and as a medicine which is valued merely as it contributes to health.

The end of a particular action differs from happiness, they said, in this, that it has in view only an individual pleasure, whereas happiness is an assemblage of all the pleasures. They considered the pleasures of the body as being much more sensible than those of the mind, and for this reason the Cyrenaics paid far greater attention to the body than to the mind.

With them it was a maxim that we ought to attend to our friends only in proportion as we need their assistance, in the same way that we value the members of the body in proportion to their utility.*

They said there was nothing in itself either just or unjust, virtuous or vicious, but only as it was agreeable or not to the laws and customs of a country; that, on account of the accidents which might result from it, a wise man should do nothing amiss; and that he should always conform himself to the laws of the country where he lives, and maintain his respectability.

* He who does not instinctively revolt at the bare mention of such a sentiment, may, without farther evidence, enrol himself among the base and selfish; among those who are as little susceptible of the sublime, and, though rare, yet sometimes realized, felicities of true friendship, as is the oyster, that, devoid of locomotion, never quits its shell, and never opens it—but to receive.

The dull, phlegmatic, cold, and selfish heart,
Which only to receive will good impart;
Which Friendship rates as low and common things;
Her price which fixes just at what she brings;
No more her heavenly worth can feel, than he
Can paint who ne'er saw nature's scenery.

They likewise held that there was nothing in itself which was either agreeable or disagreeable, and that objects became so entirely in consequence of their novelty, their abundance, or other circumstances from which these qualities resulted: that it was impossible to be perfectly happy in this world, because, being subject to a thousand infirmities and passions, we are either altogether withheld from pleasures or disturbed in their enjoyment: that pleasure is affected neither by liberty nor slavery, by riches nor poverty, by noble birth nor mean extraction, since a man may be equally happy in every situation: that a wise man should hate none, but instruct all; that in all his actions he should have regard to himself, since there is none more worthy than himself of possessing every advantage, and since he is to be preferred to everything else in the world. Such were the sentiments, and such the principles, of Aristippus and the Cyrenaics.

Aristippus had a daughter named Areta, whom he took care to instruct in the principles of his philosophy, in which she became an adept: she also taught her son Aristippus, surnamed Metrodidactus,* who was the master of Theodorus the Impious.† The latter, besides the principles of the Cyrenaics, publicly taught that there was no God, and that friendship was a mere chimera, since it could not exist among fools; and the wise man,

* Μητροδιδάκτος, i. e., taught by his mother.

† He was known by the epithets *αθεος*, the atheist, which was just, and *θεος*, the god, which, when applied to him by Stilpo, he received with great gravity, not perceiving that it was only in ridicule.—*Diog. Laert., vit. Chrysip.*

being independent and enjoying every resource within himself, stood in no need of its aid: that the wise man ought not to expose himself to danger for the sake of his native country; that his country was the world, and that it would be unjust to hazard his own safety for a multitude of fools: that he might commit theft, robbery, sacrilege, adultery, whenever a favourable opportunity presented itself, since these things were crimes only in the opinion of the ignorant and the rabble: that, in fact, there was no such thing as evil; and that he might do publicly those things which were considered as most infamous by the people.*

He expected on one occasion to be brought before the Areopagus, but Demetrius Phalereus saved him. He remained for some time at Cyrene, where he lived in great reputation with Marius; but the Cyreneans at length banished him; and, when departing, he said to them, "You are not aware of what you are doing in sending me an exile into Greece."

Ptolemy Lagus, to whose court he had retired, sent him once in quality of ambassador to Lysimachus, when such was the effrontery with which he spoke, that the minister of Lysimachus said to him, "I suppose, Theodorus, you think there are no kings as well as no gods."

Amphicrates relates that this philosopher was at

* On these principles of Theodorus, and many others no less detestable in their character, which occur in his life, Fenelon has made no remarks; and I trust the good sense of the youngest of my readers will render remarks wholly unnecessary. Such doctrines are either too impious or too absurd to merit refutation.

length condemned to death, and compelled to drink poison.*

* Of the death of Aristippus we have no account. By a letter to his daughter, however, who had urged him to return from the court of Dionysius on account of the oppression or severity she experienced at the hands of the magistrates, it is rendered probable that he died when endeavouring to comply with her wishes.

In this letter, which is published by Leo Allatius, he mentions his having fallen sick and being detained at Lipara, an Æolian island, "where," says he, "the friends of Lonicus provide for me with tenderness and humanity everything that is needful for one who is near death."

R 2

ARISTOTLE.

OF all the philosophers of antiquity, none were more celebrated than Aristotle; and in every seat of learning, even at this day, his name is held in esteem.

He was the son of Nicomachus, a physician and friend of Amintas, king of Macedonia, and was descended from Macaon, grandson of Æsculapius. He was born at Stagira, a city of Macedonia, in the first year of the 99th Olympiad, lost his father and mother in his infancy, and was very much neglected by those who had the care of his education.

In his early years he dissipated nearly all his patrimony in libertinism and debauchery. At first he became a soldier; but the profession of arms not suiting his turn of mind, he went to Delphi to consult the oracle and fix his determination. The response that was given directed him to go to Athens, and pursue the study of philosophy. He was then in his eighteenth year. For twenty years he studied in the Academy under Plato; and as he had spent all his inheritance, to procure a subsistence he was obliged to vend medicines at Athens.

Aristotle ate little and slept less. So strong was his passion for study, that, in order to waste as little time as possible in sleep, he kept at his bedside a brazen basin, over which he held one of his hands, with an iron ball in it, when in bed, that, as soon as he completely lost himself, the noise of the

ball dropping into the basin might instantly awake him.

According to Laertius, his voice was shrill and squeaking, his eyes small, his legs slender, and he had a great passion for dress.

Aristotle was a man of acute parts, and easily comprehended the most difficult questions. He soon made himself master of the doctrines of Plato, and distinguished himself among the academicians. No question was decided in this celebrated school without his being consulted, though his conclusions were often subversive of those of Plato; but by all his fellow-students he was considered a prodigy of genius, and his opinions were not unfrequently adopted in opposition to those of his master. Aristotle at length left the Academy; and this excited the resentment of Plato, who could not refrain from treating him as a rebel, comparing him to the chick which pecks its dam.

The Athenians appointed him ambassador to Philip, king of Macedon, father of Alexander the Great. After spending some time in Macedonia in settling the affairs of the Athenians, he found upon his return that Xenocrates had been chosen master of the Academy; and, seeing that place thus filled, he remarked, "It will be shameful for me to be silent when Xenocrates speaks."*

He accordingly established a new sect, and taught doctrines different from those of his master Plato.

The celebrity of Aristotle, who now surpassed all his contemporaries in every department of

* Plato, alluding to the different capacities of the two, used to say, that for Aristotle he needed reins, and spurs for Xenocrates.

science, and especially in philosophy and politics, induced Philip, king of Macedon, to offer him the care of his son Alexander, then fourteen years of age. Aristotle accepted the charge. He continued preceptor of the young prince for eight years; and, according to the testimony of Plutarch, taught him certain secret doctrines which he communicated to no one else.

The study of philosophy did not render the manners of Aristotle austere: he applied himself to business, and took an interest in everything that occurred at the court of Macedon.

Out of respect to this philosopher, Philip rebuilt Stagira, his native city, which had been destroyed during the wars, and restored their possessions to all the inhabitants, some of whom had fled, and others had been reduced to slavery.

When Alexander's education was finished, Aristotle returned to Athens, where he was well received on account of the mildness with which, for his sake, that city had been treated by Philip. He fixed upon a place in the Lycæum, beautifully ornamented with avenues of trees, where he established his school. It was his custom to walk about while teaching, and from this circumstance his sect was called *Peripatetic*.* The Lycæum was soon thronged with a concourse of students, drawn together by Aristotle's reputation from every quarter of Greece.

Alexander recommended to him to attend particularly to experiments in physical science; and, to facilitate his observations, he sent him, besides 800 talents to defray his expenses, a great number

* From *περιπατεῖν*, to walk about.

of huntsmen and fishermen, to supply him with subjects for examination from all parts.*

It was at this time that Aristotle published his book of physics and metaphysics, of which Alexander, who was then in Asia, received information. That ambitious prince, wishing to be the first man in the world in everything, was dissatisfied that the learning of his master should thus be made common.

He expressed his displeasure in the following letter :

Alexander to Aristotle.

“You have not done well in publishing your books on speculative science. If what you taught me be taught to men of all ranks, I shall then have nothing but in common with others ; and I would have you consider, that I would rather be superior to other men in abstract and secret knowledge, than to surpass them in power.”

To appease this prince Aristotle sent him for answer, “That he had published his books, but in such a way that, in fact, they were not published.” By this he appears to have meant that his doctrines were laid down in a manner so embarrassed, that it was impossible for any one ever to understand them.

Aristotle did not remain always in the good graces of Alexander : he fell out with him in consequence of having too warmly espoused the cause of the philosopher Calisthenes. Calisthenes was

* None of the ancients dissected human subjects ; and even their comparative anatomy was conducted with but little skill and discrimination. Democritus, however, was an honourable exception to the latter part of this remark.

Aristotle's grand-nephew, the son of his niece, and had been brought up by Aristotle, who took a particular interest in his education. When leaving Alexander, he recommended this nephew, who was intended to accompany him in his expedition, to his special attention; but, possessing little deference for the king, Calisthenes addressed him with great freedom; and it was he who restrained the Macedonians from adoring him as a god, after the manner of the Persians.

Alexander hated him for his inflexible temper, and sought an opportunity of revenge. For this purpose he involved him in the conspiracy which was soon after got up by Hermolaus, the scholar of Calisthenes; and, not allowing him to make any defence, he exposed him to lions, or, as some say, he was hanged; and, according to others, he expired by torture.

From that time Aristotle harboured resentment against Alexander, who, in return, employed every means in his power to annoy him. That prince contributed greatly to the elevation of Xenocrates, and sent him considerable presents, which increased Aristotle's ill-will. By some he is accused of having been concerned in Antipater's conspiracy, and even of having made known to him the invention of the poison by which it is supposed that Alexander perished.

Aristotle, although for the most part steadily virtuous, had many foibles. Some time after leaving the Academy he retired to the court of Hermias, tyrant of Artarnea, whose relative he is said to have been; but by others his attachment to this prince is attributed to a very different cause, and

he has been accused of the most debasing libertinism.

Aristotle married the sister, some say the concubine, of this prince; and to such extravagant lengths did he allow himself to be carried by his violent passion for this woman, that he sacrificed to her, as did the Athenians to the Eleusinian Ceres; and in gratitude to Hermias for having permitted him to marry her, he composed verses in his honour.

Aristotle divided his philosophy into theoretical and practical: that which discovers to us truths purely speculative, as physics and metaphysics, and that which teaches how to regulate the operations of mind, as logic; or which furnishes us with maxims for the regulation of our conduct in social and civil life, as morals and politics.

According to this philosopher, the principles of natural bodies are three: privation, matter, and form. To prove that privation should be considered as a principle, he observed that the matter of which anything is made must have the privation of the form of that thing; that thus, for example, the matter of which a table is made must have the privation of the form of a table; or, in other words, before the table is made, it is necessary that the matter of which it is to be made should not be a table.*

He did not consider privation as a principle in the composition of bodies, but as an external property of their production, depending on the changes

* Or, in plain English, *A piece of wood that is not a table, has not the form of a table; and a piece of wood is not a table till it be made into one!* And this is Aristotelian philosophy.

by which matter passes from one state or mode of existence to another ; as, for instance, wood, which passes from the state of *not being a table* to that of *being a table*.

Aristotle gives two definitions of matter, the one relative, the other positive. "First, matter," says he, "is that which is neither substance, nor extension, nor quality, nor any other species of existence ;" thus, for instance, the matter of wood is neither its extension, nor its figure, nor its colour, nor its solidity, nor its weight, nor its hardness, nor its humidity, nor its dryness, nor its smell ; nor, in fine, any of the accidents of wood.

The affirmative definition affords quite as little satisfaction. "Matter," he says, "is that substance of which bodies are composed, and into which they are finally dissolved ;" but we are still left as ignorant as ever of what the substance actually is of which the works of nature are primarily composed.

Besides the first matter, this philosopher taught that to complete a body, another principle called *form* was necessary. Some suppose that all he intends by this is a certain disposition of parts, while others maintain that he means a substantial entity, quite distinct from matter. That, for example, when we grind corn, there is a new substantial form superinduced by which the corn becomes flour ; and that when, again, this flour is mixed with water and the whole kneaded together, there is another substantial form superinduced which constitutes it dough ; and, lastly, that this form, by the application of heat, gives place to another, which we call bread.

The Peripatetics assign a place to these substan-

tial forms in all other natural bodies. Thus, in a horse, for example, in addition to the bones, the flesh, the nerves, the brain, and the blood, which by circulating through the veins and arteries supplies all the parts ; and besides the animal spirits, which constitute the principle of motion, they supposed a substantial form, which, they said, was the soul of the horse.

This pretended form they maintained to be derived, not from matter, but from the power of matter ; and that it was something quite distinct from matter, of which it was neither a part nor a modification.

Aristotle held that there are four elements from which all terrestrial bodies are formed, viz., earth, water, air, and fire : that earth and water, being heavy, tend to the centre of the globe ; air and fire, being light, incline to fly off from the centre.

Besides these four elements he supposed a fifth, endowed with a circular motion, and of which the celestial bodies were composed ; also, that above the atmosphere, beneath the concavity of the moon, there was a sphere of fire, to which fire or flame ascended, as rivulets and rivers flow into the sea, and that there it remained.

Aristotle maintained the infinite divisibility of matter. He asserted that space is full, and that there is no void in nature ; that the world is eternal ; that the sun has always revolved as it now does, and that it will always continue to do so ; and that one generation of men has successively produced another, without ever having had a beginning.

If, said he, there had been a first man, he must

have been produced without father or mother, which is absurd. In regard to birds, his argument was the same: it was impossible, he said, that there should have been a first egg to give a beginning to birds, or a first bird to give a beginning to eggs, for a bird proceeds from an egg; and as we thus continually go back, we cannot mark any link where the chain began. He reasoned in the same way concerning all the different beings which inhabit the world.*

He maintained that the heavens are incorruptible; and that, although all sublunary things are subject to dissolution, yet their parts do not perish, but merely undergo a change: that from the scattered remains of one thing arises another, and that thus the mass of the universe always remains entire. Aristotle held that the earth is in the centre of the universe, and that the first Being communicated motion to the surrounding heavens by means of intelligences, which are perpetually employed in directing these revolutions.†

* In this train of argument, if argument it may be called, the thing to be proved is all along taken for granted. According to the present constitution of nature, what is said is true; but how does this prove that the constitution of nature itself could not have had a beginning?*

† To speak of a *first Being* after what is maintained in a preceding paragraph, and of that Being as *beginning* motions which were *eternal*, is strikingly absurd: but it may be, as the writings of Aristotle have been transmitted to us in a very mutilated form, that by the first Being he meant the "Being of beings, or God," and that the object he had here in view was simply to explain how mind can act upon matter.—See *Enfield's Hist. of Phil., under Aristotle.*

* The whole of the argument rests on the assumption that matter is eternal, and that it always has been precisely what it now is; or, in other words, it rejects all Divine agency, and, in effect, denies the existence of the Divinity, or of any other power superior to matter; in short, it is atheism.—*Am. Ed.*

Aristotle was of the opinion that that portion of the earth's surface which is now sea was once land, and that what is now land was once sea.

The reason he assigned for this opinion was, that rivers and torrents are constantly carrying along with them gravel and earths, which make the shores gradually advance and the sea insensibly retire; while these alternate changes of land into sea, and of sea into land, require innumerable ages for their completion. In confirmation of this theory, he stated that, at considerable distances from the shore, and in situations greatly elevated, the sea, when retreating, had left shells, and that in some places even anchors and parts of wrecks had been dug up. Ovid attributes the same opinion to Anaxagoras.*

Conformably to this doctrine, Aristotle alleged that these changes of sea into land and of land into sea, which are accomplished in the course of ages, were partly the cause why all history of former times had been lost: he added that various other accidents likewise take place, by which the arts themselves are lost, such as plagues, wars, famine, earthquakes, and conflagrations; or, lastly, such desolations as destroy the whole population of a country, except, perhaps, a few who may escape into deserts, where they live in a savage state: that there, however, they give birth to other men, who in the progress of time apply themselves to agriculture, and invent or discover the various arts; and that thus the same opinions continue to be renewed, and have been renewed times without num-

* See the note, p. 135.

ber.* It was thus that he supported his doctrine, that, notwithstanding continual revolutions, the machine of the world always remains essentially the same, and indestructible.

Aristotle carefully investigated the question, a principal object of moral philosophy, how men might be rendered happy in the present world. In the first place, he refutes the opinion of the voluptuous, who make happiness to consist in sensual pleasures; for not only, said he, are these pleasures fleeting, but they are also succeeded by disgust; and while they enfeeble the body, they debase the mind.

He next rejects the opinion of the ambitious, who place happiness in honours, and, with these in view,

* Let the admirers of Buffon recognise particularly in this paragraph the unacknowledged source of the most ingenious part of his *Theory of the Earth*. How seldom does anything even novel occur in infidel writings! Peter's coat, in the *Tale of a Tub*, although it came to have shoulder-knots and lace, was still the same coat, and none the better for wear, although disguised by its ornaments. It is wonderful how frequently we are called upon to admire as ingenious what has long ago been condemned as absurd. Aristotle was surrounded with darkness almost impenetrable, and was *obliged* to grope; and I am afraid it is scarcely uncharitable to add, that Buffon veiled his eyes from the bright rays that blazed on them from heaven—that he *might not see*.

Some drill and bore

The solid earth, and from the strata there
Extract a register by which we learn
That He who made it, and reveal'd its date
To Moses, was mistaken in its age.
Some, more acute and more industrious still,
Contrive creation.

And thus they spend

The little wick of life's poor shallow lamp
In playing tricks with nature, giving laws
To distant worlds, and—trifling in their own.

Cowper's Task, book iii.

pay no regard to the maxims of equity or the restraints of law.

“Honour,” he says, “exists in him who honours; and,” he adds, “the ambitious desire to be honoured for some virtue of which they may be supposed possessed: that, consequently, happiness consists in virtue rather than in honours, especially as these are external, and do not depend upon ourselves.”

Lastly, he repudiates the system of the avaricious, who make riches the supreme good. “Riches,” he said, “are not desirable on their own account, and they render their possessors unhappy by being afraid to use them: that to be of any real value, they must be used and distributed; and that to seek happiness in the mere possession of what in itself is contemptible and not worth having, is the greatest folly.”

Aristotle’s opinion of happiness is, that it consists in the most perfect exercise of the understanding, and the practice of virtue.

The most noble employment of the understanding he considered to be in the investigation of physical objects; of the heavens, the stars, nature, and chiefly the First Being. Still he believed that, without a competency of the good things of fortune suited to a man’s situation in life, it was impossible to be perfectly happy, since without this we could neither have time to investigate truth, nor opportunity to practise the virtues; thus, for example, it would be out of our power to gratify our friends, while to do good to those whom we love is always one of the highest enjoyments of life.

“Happiness depends, therefore,” he said, “on

three things: the goods of mind, as wisdom and prudence; the goods of the body, as beauty, health, and strength; and the goods of fortune, as riches and nobility." Virtue alone, he maintained, is not sufficient to render men happy: the goods of the body and of fortune are also necessary; and a wise man would be unhappy either wholly to want riches, or to have an insufficient share of them.*

He affirmed, on the other hand, that "vice of itself is insufficient to render men unhappy; though in the greatest affluence, and in the enjoyment of every other advantage, it is impossible for a man to be happy so long as he is the slave to vice; that though the wise man is not wholly exempt from the ills of life, his share of them is comparatively small. The virtues and vices," he said, "are not incompatible; for the same man, though intemperate, may be just and prudent.†

He mentions three kinds of friendship: that of relationship, that of inclination, and that of hospitality.

Elegant literature, he thinks, contributes greatly to produce a love of virtue; and the cultivation of letters he affirms to be the chief consolation of age.

Like Plato, he admitted the existence of a Supreme Being, to whom he attributed Providence.

* That is, riches are valuable for the use we can make of them; the gratification of the benevolent feelings is essential to happiness, and without riches we have not the power of securing this enjoyment. But is there no other way of showing benevolence? or is the ordinary effect of riches a more liberal and warm-hearted philanthropy?—*Am. Ed.*

† But is not the nature of all vice essentially the same? and does not the indulgence of any one single vice, by sapping the foundations of virtue, lead to every other? Do we not know that intemperance, the example here adduced, is the fruitful parent of every species of moral turpitude?—*Am. Ed.*

He held that all our ideas are originally derived from sensation; and that a man born blind can never have any conception of colours, nor one born deaf of sound.

In politics he maintained that the monarchical form of government is the most perfect, because in other forms there are more rulers than one: thus an army under the conduct of a single able commander succeeds better than if it were conducted by several leaders; and while deputies, or chief men, are getting together and deliberating, a monarch has already finished an expedition and completed his designs.

The rulers of a republic, he said, do not care though they ruin the state, provided they enrich themselves: jealousies, too, are engendered, divisions arise, and the commonwealth is in danger of being finally destroyed and overthrown; whereas, in a monarchy, the interests of the prince are those of the state, and the state, of course, must flourish.*

Aristotle was one day asked, "What does a man gain by telling a lie?" "Not to be believed," said he, "when he tells the truth."

Having been once blamed for giving alms to a bad man, he said, "It is not because he is bad, but because he is a man, that I have compassion on him."†

* Aristotle's reasoning in favour of monarchy is too much contradicted by facts to be of any value; but what he says of the dangers to which republics are exposed, may well engage our serious attention. Are there not many indications among ourselves that should make us watchful against these dangers?
—Am. Ed.

† The point is better preserved by Laertius: *Ου τω ανθρωπω εδωκε, αλλα τω ανθρωπινω*: *It was a gift to humanity, not to the man.*

To his friends and scholars he used to say, "That knowledge is to the soul what light is to the eyes; and that the deliciousness of the fruit makes up for the bitterness of the root." When irritated against the Athenians, he reproached them that they neglected their *laws* while using their *corn*, though possessed of the former as well as the latter.

He was one day asked, "What is it that is soonest effaced?" "Gratitude," he replied. "What is hope?" "A waking man's dream."

Diogenes presented Aristotle with a fig: Aristotle very well knew, that were he to refuse it, Diogenes would level his sarcasm against him; he therefore took the fig, and with a smile said, "Diogenes has at once lost his fig and the use he intended to make of it."

He said there were three things very necessary to children: genius, exercise, and instruction; and when asked the difference between the learned and the ignorant, he replied, "The same as between the living and the dead." "Knowledge," he said, "is an ornament in prosperity, and in adversity a refuge: those who give children a good education are much more their fathers than those who have begotten them; for the latter have merely communicated life to them, whereas the former put it into their power to spend it comfortably."*

He was one day asked what pupils should do to turn their instructions to the greatest advantage.

* This is a truly noble sentiment, and strikingly expressed. Life is a blessing only as it may be virtuously and happily spent; and he who contributes most largely to this end is our greatest benefactor. Instructors of youth may hence learn how endearing and responsible is their relation towards those intrusted to their care.—*Am. Ed.*

“They should,” said he, “always keep in view the advantages before them, and never look back to those behind them.”

A certain person was one day boasting of his being the citizen of an illustrious state: “Do not value yourself upon that,” said Aristotle; “rather ask yourself whether you deserve to be so.”

Reflecting on human life, he sometimes said, “There are those who amass riches with as much avidity as if they were to live forever, while others are as careless about their possession as if they were to die to-morrow.”

When asked what is a friend, he replied, “One soul animating two bodies.” “How,” said one to him, “ought we to act to our friends?” “As we would have them to act towards us,”* replied Aristotle. He used frequently to exclaim, “Ah! my friend, there is not a friend in the world!”†

He was one day asked, “how it was that we preferred beautiful women to those who were homely.” “You ask a blind man’s question,” replied Aristotle.

The inquiry being made what advantage he had derived from philosophy, “To do voluntarily,” he

* This is an approach to that sublime Christian sentiment, that we should do unto others as we would have them do unto us; but it wants the comprehensiveness of the Gospel precept. Aristotle restricts this perfect rule of action to friends; the great Teacher, who spake as never man spake, extends it to all. “Love your enemies,” he says, “bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.”—*Am. Ed.*

† From a passage of Aristotle, Casaubon makes out the sense thus: “There is no real friendship in the world; it is all a mere form, and even that form owes its existence to self-interest.”—*Causab. ad Diog. Laert., Vit. Arist.* Many of my readers, I hope, have good reasons for considering the satire as altogether unjust.

answered, " what others do through fear of the laws."

It is said that during his stay at Athens he was intimate with a learned Jew, by whom he was accurately instructed in the science and religion of the Egyptians, for the acquisition of which every one at that time went to Egypt itself.

Having taught in the Lycæum for thirteen years with great reputation, Aristotle was accused of impiety by Eurimedon, the priest of Ceres.

He was so overwhelmed with the recollection of what Socrates had suffered under a similar accusation, that he hastily left Athens and retired to Chalcis, in the island of Eubœa. It is said by some that he there died of vexation because he could not discover the cause of the flux and reflux of the Euripus; and others add that he threw himself into that strait, and that, when falling, he said, " Let the Euripus receive me, since I cannot comprehend it." There are those, again, who affirm that he died of a cholic, in the sixty-third year of his age, two years after the death of his pupil Alexander the Great.

His disciples, the Stagyriles, erected altars to him as to a god.

Aristotle made a will, of which Antipater was appointed the executor. He left a son named Nicomachus, and a daughter who was married to a grandson of Demaratus, king of Lacedæmonia.

XENOCRATES.

XENOCRATES succeeded Speusippus* in the management of the Academy, in the second year of the 110th Olympiad, and directed it for twenty-five years.

By his probity, his prudence, and his chastity, he was one of the most distinguished philosophers of this celebrated school. He belonged to the city of Chalcedon, and was the son of Agathenor.

From his early youth he was much attached to his master Plato, and even attended him into Sicily when he visited the court of Dionysius. He had naturally good parts; and, though somewhat dull, was indefatigable. Comparing him with Aristotle, Plato used to say, that the one needed reins, the other spurs; and at other times, "With what a horse it is that I am matching this ass!"

Xenocrates was, besides, a man of a very grave and stern aspect; so that Plato used sometimes to say to him in jest, "Go, I entreat you, Xenocrates, and sacrifice to the Graces."

* Speusippus was the son of Eurymedon, an Athenian, and of Potone, Plato's sister. Contrary to the practice of his uncle, he received money for his instructions: the two female pupils of Plato, Læsthenia and Axiothea, continued with his nephew. Speusippus was a man of irregular habits and strong passions, which he freely indulged, and which he seems to have never thought it necessary to resist. He had taught in the Academy but eight years, when the exhaustion of a frame naturally feeble, and the fruits of dissipation and intemperance, after debilitating and almost destroying both mind and body, at length terminated a life that never did much honour either to philosophy or to human nature.—*Vide Diog. Laert., vit. Speusip.*

Xenocrates lived almost constantly pent up in the Academy; and, whenever he went out into the streets of Athens (which rarely happened), all the young debauchees of the city used to crowd around him, in order to vex and torment him.

Xenocrates was singularly disinterested; and when Alexander presented him with a large sum of money, he sent it all back to him except three Attic minæ: "Alexander," said he to those who brought this present, "has more people to maintain than I have, and must therefore have more need of money." Antipater wished to make him a similar donation, but Xenocrates, thanking him, refused to receive it.

While in Sicily he gained as a prize at a drinking match a golden crown: he would, however, not turn it to his own advantage, but when he came back to Athens he placed it on the pedestal of Mercury's statue, consecrating it to the god to whom it was his custom to offer crowns of flowers.

Xenocrates on one occasion was sent, with several other ambassadors, to King Philip: Philip treated them with splendid entertainments, and gave them magnificent presents; and by this means, and granting them frequent audiences, he gained such an influence over them that they were ready to do whatever he wished.* Xenocrates alone would have nothing to do with his gifts, and never would go with the rest to any of his feasts or conferences. When they returned to Athens, they said that it

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*Diffidit urbium.**Portas vir Macedo, et subruit œmulo**Reges muneribus.—Hor., lib. iii., od. xvi., 16.*

Philip with gold through cities broke,
And rival monarchs felt the yoke.

was useless to send Xenocrates with them, since he had been of no advantage to them; and this excited so much discontent among the people, that they were ready to impose a fine upon him. Xenocrates discovered how matters were going, and warned the Athenians to be more watchful than ever for the interests of the state: that Philip by his large presents had so corrupted the ambassadors, that their only object was to accomplish his will; but that, as for himself, the Macedonian monarch had never prevailed upon him to accept the most trifling gift. From contempt, therefore, Xenocrates rose at once into esteem; and the affair spreading, Philip confessed that, of all the ambassadors who had ever been sent to him, Xenocrates was the only one who had steadily rejected and spurned his presents.

During the war of Lamia, Antipater made several Athenians prisoners, and Xenocrates was deputed by the state to negotiate their deliverance. Before entering upon business Antipater invited him to dine with him; but Xenocrates told him that the entertainment must be deferred till he had completed his mission and rescued his countrymen. Antipater, admiring the attachment which Xenocrates discovered for his country, immediately entered upon the affair. He was no less struck with his ability; so that the affair was soon settled, and the prisoners set at liberty.

Dionysius once said to Plato, in Sicily, "Some one will strike off your head for you." Xenocrates, who was present, replied, "Whoever does so must strike off mine first."

On another occasion, Antipater, being at Athens,

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came to pay his respects to Xenocrates. Xenocrates, being then engaged in pronouncing an oration, and not choosing to interrupt it, did not receive the compliments of Antipater till he had finished all that he had to say.

When the philosopher Speusippus, nephew of Plato, and his successor in the Academy, began seriously to feel the infirmities of age and saw that his end was approaching, he sent for Xenocrates, and asked him to take his place at the head of that school. Xenocrates consented, and began at once to give public instructions.

One ignorant of music, of astronomy, and geometry, happening to come one day into his school, he said to him, "Friend, you will please to retire; you are yet ignorant of the first principles of philosophy."

Xenocrates showed great contempt for pride and boasting: he delighted in retirement, and spent a part of every day by himself.

The Athenians had an exalted idea of his probity. Being called before the magistrates to give evidence in a certain affair, as he was approaching the altar, according to the custom of his country, to swear to the truth of what he had said, the judges all rose, and would not allow him to proceed, saying that his oath was unnecessary, as they could fully believe him on his simple affirmation.

Polemo, son of Philostratus of Athens, was a very dissipated young man; and, in accordance with a premeditated plan, he one day entered the school of Xenocrates while he was discoursing upon temperance, and presented himself before the philosopher in a state of intoxication, with a crown on

his head. Far from interrupting his discourse, Xenocrates continued with greater warmth and energy than before. Such was the effect of his eloquence upon Polemo, that from that moment he renounced his libertinism and debauchery, and firmly resolved for the future to lead a virtuous life; and so well did he execute his purpose, that in a short time he himself became a distinguished philosopher, and even succeeded his master Xenocrates.

Xenocrates composed several works, both in verse and prose. Of these he dedicated one to Alexander and another to Hephæstion.

As he regarded no man, it is not at all surprising that he should have raised up enemies against himself in the commonwealth; and to effect his ruin, the Athenians sold him for a slave. Demetrius Phalereus, then in great credit at Athens, purchased him, restored him to liberty, and so managed matters that the Athenians changed his punishment to exile.

At the age of eighty-two years, Xenocrates inadvertently one night stumbled over a basin, fell upon it, and immediately expired. He had taught in the Academy for twenty-two years, and flourished under Lysimachus in the 102d Olympiad.*

* If Socrates have the first place among the eminent men of pagan times, perhaps Xenocrates should have the second: the best proof of intellectual power is that of self-command, as is beautifully expressed by Horace in these lines :

*Latius regnes, avidum demando
Spiritus, quam si Zybiam semotis
Gadibus jungas, et uterque Poenus
Serviat uni.*—Hor., lib. ii., ode ii., 2.

By virtue's precepts to control
The furious passions of the soul
Is over wider realms to reign,
Unenvied monarch, than if Spain

DIOGENES.

DIOGENES the Cynic, son of Isecius, a banker, was born about the 91st Olympiad, in Sinope, a city of Paphlagonia. He was accused of having forged money in concert with his father;* and Isecius was arrested, and died in prison.

Alarmed at the fate of his father, Diogenes fled to Athens. On arriving in that city, he inquired for Antisthenes; but the latter, having resolved never to receive a scholar, repulsed him and beat him off with his stick. Diogenes was by no means discouraged at this treatment: "Strike, fear not," said he to him, bowing his head; "you shall never find a stick hard enough to make me run off so long as you continue to speak." Overcome at length by his importunity, Antisthenes yielded, and permitted him to become his scholar.

Banished from his native country, and without any resource, Diogenes was reduced to great indi-

You could to distant Libya join,
And both the Carthages were thine.

The same sentiment is conveyed in the following striking aphorism: "Better is he that ruleth his spirit than he who taketh a city."—*Proverbs*, xvi., 32.

* Various laws were at different times enacted, both in Greece and Rome, regulating banking and usury, which were ill understood and often confounded. The interest of money varied considerably at different times in Greece; at Rome, the interest permitted by the *Twelve Tables* was only one per cent. "They who counterfeited, debased, or diminished the current coin forfeited their lives" (*Demosth. in Leptin. Timocrat.*).—See *Adams' Rom. Antiq.*, and *Harwood's Grecian Antiquities*.

gence. Perceiving a mouse one day running briskly up and down, without any fear of being surprised by the approach of night, without any anxiety about a lodging-place, and even without thinking of food, this reconciled him to his misery. He thereupon resolved to live at his ease and without constraint, and to dispense with everything which was not absolutely necessary for the preservation of life: he accordingly doubled his cloak, that, by rolling himself up in it, it might serve the twofold purpose of a bed and a coverlet.

His movables consisted of a bag, a jug, and a staff; and, wherever he went, he always carried his furniture along with him. His stick, however, he used only when he went to the country, or on some emergency: persons really lame, he said, were neither the deaf nor the blind, but those who had no bag.

He always went barefoot, nor did he wear sandals even when the ground was covered with snow: he endeavoured also to accustom himself to eat raw flesh, but this was a point of perfection to which he could never arrive.

He entreated a person of his acquaintance to afford him some little hole in his lodging, to which he might occasionally retire;* but, as he was dilatory in giving him a positive answer, he took possession of an earthen tub, which he always carried about with him, and which was the only house he ever had.

In the heat of summer, when the fields were

* The name of this person was Apollexis. The letter of Diogenes to him is still extant.—*Vid. Not. Casaub. ad Diog. Laert., vit. Diog.*

scorched by the sun, he used to lie down upon the burning sands ; and in winter, to embrace statues covered with snow, that he might accustom himself to endure without pain the extremes of heat and cold.

He treated every one with utter contempt : he accused Plato and his scholars of dissipation, and of the crime of loving good cheer ; and all the orators he styled "the slaves of the people."

Crowns, he said, were marks of glory as frail as bubbles of water, which burst in the formation ; and theatrical representations were the wonder only of fools : nothing, in short, escaped his satire.

He ate, and slept, and spoke without the slightest regard to circumstances, wherever chance placed him. Pointing one time to Jupiter's porticos, he exclaimed, "What an excellent dining-room have the Athenians there built for me !"

He sometimes made this remark : "When I consider the rulers, the physicians, and the philosophers that the world contains, I am tempted to think man considerably elevated by his wisdom above the brutes ; but when, on the other hand, I behold augurs, interpreters of dreams, and people who can be inflated with pride on account of their riches or honours, I cannot help looking upon him as the most foolish of all animals."

In taking a walk one day, he noticed a child drinking from the hollow of his hand, and became quite angry with himself at the sight. "What !" he exclaimed, "do children know better than I do with what things a man should be contented ?" Upon which he took his jug from his bag, and instantly broke it in pieces as a superfluous article.

He bestowed great commendations on those who, though on the eve of marriage, had broken it off; on those likewise who, after making preparation for a voyage and being ready to embark, suddenly changed their mind and determined to remain on land: his esteem was no less for those who had been chosen to govern the state, and refused to accept the trust; and such as had been ready to sit down at the tables of kings or grandees, and denied themselves the gratification and returned immediately home, received his warmest praise.

The branch of philosophy to which Diogenes particularly devoted himself was that of morals; he did not, however, entirely neglect other studies: he possessed lively parts, and easily anticipated objections.

He considered there was no harm in a man's taking whatever he needed; and he would never have people vex themselves about anything, since "it is much better," he said, "for a man to comfort than to hang himself."

Diogenes was one day discoursing on a very serious and important subject, when every one passed by without giving himself the least concern about what he was saying: upon this he began to sing, and the people then crowding about him, he at once seized the opportunity to give them a severe reprimand, that they should flock around him and attend with eagerness to a mere trifle, while they would not for a moment listen to things of the greatest consequence.

He expressed his astonishment at the folly of critics, in tormenting themselves so much to discover all the woes which Ulysses had suffered,

while for their own miseries they had not the slightest concern.

He blamed musicians for taking so much pains to adjust and tune their instruments, while they never once thought of regulating their own minds, with which they should have begun.

He censured mathematicians for amusing themselves with contemplating the sun, moon, and stars, when they were at the same time ignorant of things at their feet. He no less severely inveighed against the orators, who paid great attention to speaking well, but gave themselves very little concern about acting well.

He bitterly reprovèd those misers who make great pretences to disinterestedness, and even praise those who despise riches, while their only object is to amass money.

Nothing appeared to him so ridiculous as that people should sacrifice and pray to the gods for health, and the next moment incur the hazard of bursting, from the enormous feasts they prepared, and the excesses in which they indulged. In short, he said that he saw many rivalling one another in folly and knavery, but could discover none emulous of taking the lead in the path of virtue.

One day, at a splendid entertainment, Diogenes observed that Plato ate only olives. "What!" said he to him, "you who act the sage to such a degree, will you not eat freely of those dishes here which had sufficient charms to allure you to Sicily?" "In Sicily," replied Plato, "I generally ate nothing except capers, olives, and such other things as I eat in this country." "How, then," asked Diogenes, "did you need go to Sicily for these? Was

it that Athens could not furnish you with capers and olives at the same time?"

Plato was one day entertaining some friends of Dionysius the tyrant. Diogenes entering, fell upon his knees on a beautiful carpet with which the floor was covered: "I kneel," said he, "to the pride of Plato." "Yes," replied the latter, "you do, Diogenes, but it is from another species of pride."

A sophist, wishing to display to Diogenes the subtilty of his parts, thus addressed him: "You are not what I am; I am a man; and, consequently, you are not a man." "This reasoning would have been perfectly just," replied Diogenes, "had you begun with saying that you are not what I am; for then you must have concluded that you are yourself no man."

He was asked in what part of Greece he had seen wise men. "In Lacedæmonia," said he, "I have seen children, but never could discover any men."

Walking out one day at noon, with a lighted torch in his hand, he was asked what he was in search of: "I am seeking," said he, "for a *man*;" and on another occasion, he called out in the middle of the street, "*Ho! men, men.*" A great many people assembling round him, Diogenes beat them away with his stick, saying, "I was calling for men."

Demosthenes, as he was dining one day in a tavern, observed Diogenes passing, upon which he endeavoured to conceal himself; but Diogenes perceiving him, said, "Do not try to conceal yourself; for the more you secrete yourself in a tavern, the farther you penetrate into it." On another occasion

he saw some strangers who had come on purpose to see Demosthenes. "There!" said Diogenes, going straight up to them, and with a sneer pointing him out, "there he is! observe—mark him well: this is the great orator of Athens."

He one day entered, half shaven, into a company of young people who were enjoying themselves. After receiving a sound beating he thought it prudent to retire; but, to revenge himself, he wrote on a small piece of paper the names of those who had beaten him, and, attaching it to one of his shoulders, went out into the streets to expose them, and bring them into contempt.

A very bad man one day reproached him for his poverty: "I never saw any one punished," said he, "for being poor, but I have seen many hanged for being villains."

He used to remark that things of the greatest value were often least esteemed; that while a statue, for example, cost 3000 crowns, a bushel of flour might be had for twenty pence. When ready to go into a bath one day, he found the water very dirty: "Where," said he, "are we to wash after bathing here?"

Diogenes was once taken prisoner by the Macedonians, near Chæronea, and being brought to Philip, he asked him what he was: "I am," he replied, "the spy of your insatiable avidity." The king was so pleased with this answer that he gave him his liberty, and allowed him to return.

Diogenes considered that the wise could never be in want of anything, and that the whole world was at their disposal. "Everything," said he, "belongs to the gods; the wise are the friends of the

gods ; but among friends all things are common ; consequently, all things belong to the wise." Whenever, therefore, he stood in need of anything, he used to say that he demanded it for a friend of the gods.

Alexander, passing through Corinth, had a curiosity to see Diogenes, who happened to be there at the time : he found him basking in the sun in the grove of Craneum, where he was mending his tub. " I am," said he to him, " the great king Alexander." " And I," replied the philosopher, " am the dog Diogenes." " Are you not afraid of me ?" continued Alexander. " Are you good or bad ?" asked Diogenes. " Good," rejoined Alexander. " And who need be afraid of one that is good ?" answered Diogenes.

Alexander admired the penetration and freedom of Diogenes ; and after some conversation, he said to him, " I see, Diogenes ; that you are in want of many things, and I shall be happy to serve you ; ask of me what you will." " Retire, then, a little to one side," replied Diogenes ; " you are depriving me of the sun."

It is no wonder that Alexander stood astonished at seeing a man so completely above every human concern. " Which of the two is richest," continued Diogenes : " he who is content with his cloak and his bag, or he for whom a whole kingdom does not suffice, and who is daily exposing himself to a thousand dangers in order to extend it ?" The courtiers of the king were indignant that so great a monarch should thus honour such a dog as Diogenes, who did not even rise from his place. Alexander perceived it, and, turning about to them, said,

“Were I not Alexander, I should wish to be Diogenes.”

As Diogenes was one day going to Egina, he was taken by pirates, who brought him to Crete and exposed him to sale. He did not appear to be in the least disconcerted, nor to feel the slightest uneasiness on account of his misfortune; but seeing one Xeniadès, a corpulent and well-dressed man, “I must be sold to that person,” he exclaimed, “for I perceive he needs a master: come, child,” said he to Xeniadès, as he was advancing to examine him, “come, child, buy a man.”

Being asked what he could do, he said he had the talent of commanding men. “Crier,” said he, “call out in the market, *If any one needs a master, let him come here and purchase one.*” The person selling him desired him not to sit. “Why, what matters it?” said Diogenes; “people buy fishes in any posture; and it is very surprising that, though one will not buy even a pot without ringing it to know whether it be good metal, he will buy a man upon simply seeing him.” When the price had been fixed, he said to Xeniadès, “Though I am now your slave, you must prepare to obey my will; for whether I serve you as physician or steward, as a slave or freeman, it matters not, my will must be done.”

Xeniades confided to him the instruction of his children, a trust which Diogenes discharged with great fidelity. He made them commit to memory the finest passages of the poets, and also an abridgment of his own philosophy, which he drew up on purpose for them: he saw that they exercised themselves in running, wrestling, hunting, and horse-

manship, and in the use of the bow and the sling ; accustomed them to very plain fare, and in their ordinary meals to drink nothing but water ; had their heads closely shaven, and brought them with him into the streets carelessly dressed, and frequently without sandals or tunics. These children had a great affection for their teacher, and took particular care to recommend him to their parents.

While Diogenes was in slavery, some of his friends used their interest to procure him his liberty. “Fools!” said he, “you are jesting : do you not know that the lion is not the slave of those who feed him ? they who feed him are his slaves.”*

Diogenes one day heard a herald proclaim that Dioxippus had conquered men at the Olympic games : “Say slaves and wretches,” said he to him : “it is I who have conquered men.”

When it was said to him, “You are old ; you must take your ease,” he exclaimed, “What ! must I slacken my pace at the end of my course ? Would it not be fitter that I should redouble my efforts ?”†

Walking in the street, he observed a man let fall some bread which he was ashamed to pick up ; when, in order to show him that one should never blush to save anything, Diogenes collected the frag-

* Eubulus, in his book entitled *Διογενους, κραισις*, or the *Sale of Diogenes* (as quoted by Laertius), says that he continued till his old age in the family of Xenitades, whose children buried him when he died.

† This is a noble sentiment, and worthy of one more truly virtuous and great than was Diogenes. Comparing life to a race, with death for its goal, and a crown of endless happiness for its reward, if virtuously spent, shall we be less eager to secure so glorious a prize at the moment when we are about to win or lose it forever?—*Am. Ed.*

ments of a broken bottle and carried them through the town: "I am like a good musician," said he, "who gives the true sound that others may catch it."

To one who came to him to be his disciple, he gave a gammon of bacon to carry, and desired him to follow him: ashamed to be seen with it in the streets, the young man threw it down and made off; when Diogenes, meeting him a few days after, said to him, "What! has a leg of bacon broken our friendship?"

After reflecting on his life, Diogenes, smiling, said, "That all the imprecations usually uttered in tragedies had fallen upon him; that he had neither house, nor city, nor country; and that he lived in a state of the utmost indigence from day to day: but that to fortune he opposed firmness; to custom, nature; and reason to the disorders of the soul."

There one day came a man to him to ask him at what hour he ought to eat. "At any time you please if you are rich," said he, "but when you can if you are poor."

The Athenians urged him to be initiated into their mysteries, assuring him that such as were instructed in them would hold the first rank in the other world. "Ridiculous enough!" replied Diogenes, "that Epaminondas and Agesilaus should be doomed to remain among mud and clay, while the wretched novitiates in your mysteries are permitted to inhabit the fortunate islands."

He had a custom of perfuming his feet; and when asked his reason for it, he answered, "The odour of the perfumes that are put upon the head

is immediately exhaled into the air, whereas, when the feet are perfumed, the odour ascends to the nostrils."

A eunuch of infamous character had caused the following inscription to be written over his door: "Let nothing bad enter here." "Where, then," said Diogenes, "shall the master of the house enter?"

Some philosophers were attempting to prove that there was no such thing as motion, when Diogenes rose and began to walk. "What do you mean?" said one of them. "I am," returned Diogenes, "refuting your arguments."

One beginning to talk to him of astrology, he said, "Is it long, pray, since you arrived from the skies?"

Plato had defined man to be an animal having two feet and no feathers. Diogenes, therefore, one day plucked a dunghill-cock, and, concealing it under his cloak, went into the Academy, where, drawing it forth, he threw it into the middle of the floor. "There," said he, "is Plato's man." Plato, in defence of his definition, was obliged to observe that this last animal had, long nails.

Passing through Megara, Diogenes noticed some children quite naked, while the sheep were well covered with wool: "Here," said he, "it is better to be a sheep than a child."

As he was one day eating, he observed some mice busied in collecting the crumbs of bread which he had let fall: "Ay," said he, "and does Diogenes too feed parasites?"

In coming out of the bath, he was asked if there had been many men bathing. "No," he replied:



if, then, there had not been a great crowd of things possessed of animal life. "Very great," said he.

Being one day invited to an entertainment, he refused to attend, assigning as his reason that he had been there the preceding day, and had not been thanked for his company.

A man carrying a large beam upon his shoulder, after running against Diogenes, said to him, "Take care." "How!" said Diogenes, "do you intend to hit me again?" Some time after, meeting with a like adventure, he struck in turn with his stick the man who came against him, saying, "Take care of yourself."

He was one day so drenched with rain that the water was dripping from every part of his cloak; and the wretched plight in which he appeared excited the pity of all who saw him; but Plato, happening to be present, said to them, "If you would make him really miserable, go away and do not look at him."

A man one day struck him on the face: "I did not know," said he, "that it was necessary to walk the streets with the head armed." On another occasion, one asked him what he should give him to let him strike him on the head. "A helmet," he replied.

Midias one day beat him severely with his fist, saying, "Prosecute me, you shall have three hundred pounds damages." The next day, Diogenes, taking an iron gauntlet, gave Midias a heavy blow with it on the head, exclaiming, "Prosecute me, you shall obtain like damages."

Lysias, the apothecary, asked him whether he believed there were any gods. "How should I

not believe it," said he, since I know that the only enemies they have are such as you?"*

Diogenes saw a man washing himself in hopes of being purified: "Poor creature!" said he to him, "you surely know that, though you should wash till to-morrow, it would not secure you from committing a grammatical blunder, and no more will it purify you from crimes."

At another time he saw a child in an indecent posture, upon which he ran up to his preceptor, and, striking him with his stick, said to him, "Why do you pay so little attention to the instruction of your pupil?"

A man came up to him one day to show him a horoscope† which he had arranged: "A fine thing this!" said Diogenes; "surely the purpose of it is to keep people from dying of hunger."

He found great fault with those who complained of fortune. "Men always ask for," said he, "what they think good, not what really is so."

Diogenes was convinced that many approved of his manner of life; but, as they did not follow his ex-

* There is good sense, as well as wit, in this saying of Diogenes. If we examine the characters of those who are hostile to religion and morals, we shall find the result favourable to both. Infidelity is most often the result of immorality: "Men love darkness rather than light, because their deeds are evil."

† *Horoscope* (from *ωρα* and *σκοπος*, i. e., a considering of the time or hour) is used to designate the twelve signs of the zodiac, in which is marked the disposition of the heavens for any given time; and hence the phrase, *to draw or construct a horoscope*, by which a person's *nativity may be calculated*, or his life and fortune ascertained, as practised by astrologers. Such a scheme or figure of the heavens is composed of twelve triangles, called *houses*, in which are marked the stars, signs, and planets; and to each of these houses particular virtues are ascribed. For more, see *Encyc. Brit.*, art. *Horoscope* and *House*.

ample, he used to say "that, though he was a dog very much esteemed, none of those who praised him had courage enough to go with him to the chase."

He reproached those who were terrified by their dreams, but paid no regard to what passed in their minds when awake, while they scrutinized with superstitious nicety the illusions of their imaginations during sleep.

Perceiving a woman in a litter, he said, "Surely that is not a cage fit for so refractory an animal!"

Diogenes was greatly beloved and highly esteemed by the Athenians, who publicly scourged one that had broken his tub, and gave him another.

Every one talked of the happiness of Calisthenes, who constantly sat at the table of Alexander: "I, for my part," said Diogenes, "think him most unhappy, for the very reason that he dines and sups every day with Alexander."*

Crateres used every method to allure him to his court; but Diogenes replied to him that he had rather be obliged to live on bread only at Athens, than in the greatest splendour in his palace.

Perdiccas one day threatened to kill him if he did not pay him a visit. "You will have very little merit in that," said Diogenes; "it is no more than the most insignificant venomous animal can do; but be assured that, in order to live happily, Diogenes has no need either of Perdiccas or of his

* Diogenes viewed it as an abridgment of his liberty, for which there can be no equivalent. This is implied in the saying as related by Laertius: "He must be unhappy, for he can dine and sup only when Alexander pleases." Diogenes justly considered liberty as the greatest of terrestrial blessings.

grandeur." "Thanks to the gods!" he exclaimed, "who are so liberal in bestowing life upon men; but, alas! all its enjoyments are made up of feasts and perfumes!"

He one day saw a man getting his sandals put on by a slave: "You will have him next blowing your nose," he exclaimed; "what is the use of your hands?"

On another occasion, seeing the judges conducting to punishment a man who had robbed the public treasury of a trifle, "There," said he, "you see great robbers taking a little one to prison."

An ignorant rich man he compared to a sheep with a golden fleece.

As he was once entering a bath, he observed a young man performing many feats that were very adroit, but somewhat indecent: "The better you do," said he, "the more you are to be blamed."*

On another occasion, when walking the street, he noticed over the door of a spendthrift a notification that the house was for sale: "I knew," said he, "that drunkenness would oblige your master to vomit."

A man once reproached him with his being an exile: "Poor wretch!" replied Diogenes, "it is the very thing with which I am most pleased, since it is owing to this that I am a philosopher." At another time one said to him, "The Synopeans have condemned you to perpetual banishment." "And I have condemned them," he answered, "to remain forever in their miserable country, on the shore of the Pontus Euxinus."

* *Ὅσα βελτιον, τοσων χειρον.* By how much the better, by so much the worse.—Diog. Laert.

He sometimes entreated statues to grant him favours : being asked his reason for it, he replied, "To accustom myself to meet with refusals." When compelled to beg, he was accustomed to say to the first one he met, "If you have already given alms to any one, show me the same favour ; if you have not, begin with me."

He was one day asked how Dionysius the tyrant treated his friends. "As men treat bottles," said he : "when full, they hang them carefully up ; when empty, they throw them away."

Observing in a tavern a great spendthrift eating nothing but olives, "If you had always *dined* thus," said he, "you would not have *supped* so ill now."*

He observed that irregular desires were the source of all misfortunes ; but men of virtue are portraitures of the gods ; that a discourse finely polished is honeycomb ; and that love is the occupation of the lazy.

Being asked what constitutes the greatest misfortune, he replied, "Poverty and age ;" what the greatest terrestrial good, "Liberty ;" what beast was most liable to death, "Among wild animals, the backbiter ; and among tame, the flatterer."

Taking a walk one day, he observed some women suspended by olive-branches : "Would to Heaven," he cried, "that every tree bore such fruit !"

Having been asked when it was proper to marry,

* Among the ancients supper was the chief meal ; and now that fashion has changed the temperate repast which our forefathers enjoyed to recruit nature at twelve or one o'clock, to a feast at six, seven, or eight, lasting through the rest of the evening or night, it would be but proper to change the name with the thing, and instead of *dinner* to call it *supper*.

"In youth," he replied, "it is too early; in old age, too late."

"Why," inquired one of him, "is gold of a pale colour?" "Because," he answered, "there is in it no little of the ingredient envy."

He was one day urged to pursue his slave Manes, who had run off: "It would be very ridiculous indeed," said he, "if Manes could dispense with Diogenes, and not Diogenes with Manes."

A tyrant asked him one day of what brass he had better make his statue. "Of the kind," he replied, "of which those of Harmodius and Aristogiton, those great enemies of tyrants, are made."

Plato one day, in explaining his ideas, spoke of the form of a table and of that of a cup: "I can see a table," said Diogenes, "and I can see a cup; but I know as little of the form of a table as I do of that of a cup."*

"True," said Plato; "for to see a table and to

* The word *form* is here to be understood in the same sense with *idea, idea*. In so far as obscurity constitutes sublimity, Plato's doctrine of ideas is the perfection of the sublime; for even the acute and learned Dr. Reid is not sure that he understands it. "Plato," he says, "believed that there are three eternal first principles, from which all things have their origin: matter, ideas, and an efficient cause. Matter is that of which all things are made, which by all the ancient philosophers was conceived to be eternal. *Ideas* are *forms* without matter, of every kind of things which can exist; which forms were also conceived by Plato to be eternal and immutable, and to be the models or patterns by which the efficient cause, that is, the Deity, formed every part of this universe. These ideas were conceived to be the sole objects of science, and, indeed, of all true knowledge." — *Reid's Essays on the Intellectual Powers of Man*, vol. i., p. 179, 180, 8vo edit. These ideas were abstract, and independent of every individual thing in the universe; they were to be discerned in the Divine mind, previously to which, however, a certain purification of the soul and abstraction from sensible objects were requisite.

see a cup you need only to have eyes ; but to see the *form* of a table and that of a cup, you must have understanding."

"What think you of Socrates?" said one to Diogenes. "That he was a fool," he replied.

Observing a young man blush, "Courage! my child," said he, "that is the colour of virtue."

Being chosen umpire between two lawyers, he condemned them both: the one, because he had actually deprived the other of his right; the other, because he complained of a wrong which he would have done himself.

Having been asked why people gave alms to such as are lame or blind of an eye rather than to philosophers, he replied, "Because men expect sooner to become lame or blind of an eye than to become philosophers."

One inquiring of him if he had no servant, either man or woman, "Neither," he replied. "And who will bury you?" resumed the querist. "He that stands in need of my house," answered the philosopher.

He was reproached by one for having once coined base money: "It is true," said Diogenes, "that the time was when I was what you now are; but the time will never come that you will be what I at present am."

Aristippus fell in with him one day when he was washing his herbs: "Diogenes," said he to him, "if you knew how to make yourself agreeable to kings, you would not give yourself the trouble to wash herbs." "And," replied Diogenes, "if you knew the pleasure there is in washing herbs, you would not give yourself the trouble to please kings."

On another occasion he went into the school of a master who had very few scholars, but a great many figures of the muses and other divinities: "Counting the gods," said Diogenes to him, "you have a goodly number of scholars."

"To what country do you belong?" inquired one of him. "I am," replied he, "a citizen of the world;" hinting by this that a wise man should have no predilection for any particular country.

Seeing a spendthrift passing, he asked him for a *mina*. "Why," said the other, "do you ask a *mina* of me, when you are content with an *obolus* from another?" "Because," said he, "they will give me something again; but it is very doubtful whether you will have it a second time in your power."

He was asked whether death were an evil. "Impossible!" he said, "seeing we do not feel it even when present."

Seeing an awkward fellow drawing his bow, he immediately ran in before him: the person demanding of him why he did it, "For fear you should hit me," he replied.

Antisthenes being dangerously ill, Diogenes went to see him. "Do you need a friend?" said he to him; signifying by this that it is especially in affliction that true friends are wanted, for Diogenes knew that Antisthenes bore his distress with impatience.

He went to him at another time with a poniard under his cloak. "Ah!" said Antisthenes to him on this occasion, "ah! what will deliver me from these excruciating pains?" "This," exclaimed Diogenes, holding out the weapon. "I wish to be

delivered from my malady," said Antisthenes, "not to be deprived of life."

Diogenes was told that a great many people made him the object of their ridicule. "What matters it?" he replied; "suppose they do; and so asses, when they show their teeth and grin, and seem to laugh, probably intend to ridicule them." "But," it was rejoined, "they give themselves no trouble about the asses." "Neither do I," he said, "give myself any trouble about them."

He was one day asked why every one called him a dog. "Because," said he, "I flatter those who give me something, bark at those who give me nothing, and bite the wicked."

Being asked at another time to what species of the dog he belonged, "When hungry," said he, "I partake of the nature of the greyhound, and caress everybody; but when my belly is full I belong to the mastiff kind, and bite every one I meet."

Diogenes observing the rhetorician Anaximenes passing by, who was very fat and portly, "Give me," said he to him, "a little of your redundant flesh; it will greatly oblige me, and ease you of a most uncomfortable burden." When reproached for eating in the streets and market-places, he replied, "I am seized with hunger there as well as in other places."

Returning from Lacedæmon to Athens, he was asked from whence he came. "I have come," said he, "from among men, and I am going among women."

There was a man one day admiring the number of presents which he saw in a temple of Samothracia. "There had been a great many more,"

said Diogenes, "if all who have perished had offered, instead of those who have been saved."

As he was one day eating in the street, a crowd of people assembled around him, calling him *dog*. "You are the dogs," said he to them, "for you are gathering about a *man* at meat."

A miserable wrestler having been reduced to starvation, assumed the character of physician. "You have a fine chance now," said Diogenes, "to despatch those who formerly vanquished you."

A person who had lent him a cloak asked him to return it. "If you gave it to me," replied Diogenes, "it is now mine; if you only lent it, I am still using it, so wait till I have done with it."

When reproached for drinking in taverns, he rejoined, "Is it not in a barber's shop that you shave?"

Hearing a man praised for giving him alms, Diogenes said, "I ought rather to be praised for having deserved them."

Being asked what he had profited by his philosophy, he replied, "Had I made no other use of it than to prepare myself to suffer whatever may befall me, I should have reason to be abundantly satisfied."

Hearing the Athenians pronounce Alexander to be Bacchus, he said to them in ridicule, "And why do you not make me Serapis?"*

* The *point* in this saying depends upon knowing the precise meaning of *Serapis*. That he was an Egyptian god is certain; although of his origin (for all their gods had an origin) the Egyptians themselves knew little, if Plutarch has done them justice (*Vid. Plut. de Iside et Osiride*, 38, 39), though Plutarch's text is here evidently altered. Diogenes' wit, however, most probably consisted in making Bacchus (according to one of Plutarch's

He was one day reproached for lodging in improper places. "The sun," said he, "enters into still worse places and is not corrupted."

"How come you who know nothing," said one to him, "to have the impudence to rank yourself among philosophers?" "Granting I had no other merit," he replied, "than that of counterfeiting the philosopher, that would be sufficient to make me one."

A young man being one day brought to him to be his scholar, and his friends saying all the fine things imaginable of him: that he was wise, that his morals were good and his learning considerable, Diogenes listened attentively till their panegyric was concluded. "Since, then, he is so accomplished," he at length replied, "why do you bring him to me? I can be of no use to him."

Coming onæ into a theatre at the time every other person was going out, he was asked his reason for it. "This," said he, "is what I always do."

Having been expelled from his kingdom of Syracuse, the tyrant Dionysius retired to Corinth, where he was obliged by poverty to set up for a schoolmaster. Hearing the children crying as he was one day passing by his school, Diogenes went in; and Dionysius, concluding the philosopher had come to console him in his distress, said to him,

statements) correspond to the Egyptian *Osiris*, a kind of *genius*, while the name *Serapis* denoted a *genius* or *demigod* after being admitted to the order of gods; or, according to the Roman classification, *Bacchus* belonged to the *Dii Minorum Gentium* (the inferior gods), and *Serapis* to the *Dii Majorum Gentium* (the superior gods). To whatever high rank, therefore, Alexander in his pride and folly might in this way be supposed to aspire, Diogenes throws ridicule upon it by laying claim to still higher honours for himself.

“Diogenes, I feel greatly obliged to you. Alas! you see in me the inconstancy of fortune.”
 “Wretch!” replied Diogenes, “I am astonished to see you still alive, you who have done so much mischief in your own kingdom! And I find you are now no gentler as a schoolmaster than you were formerly as a king.”

He saw some women sacrificing to the gods that they might have sons. “You are much more anxious,” said he to them, “to have sons than to have virtuous men.”

Hearing a handsome young man talking indelicately, “Are you not ashamed,” said he, “to draw a leaden sword from an ivory scabbard?”

He compared those who talked finely about virtue, but reduced none of their doctrines to practice, to musical instruments, which produce an agreeable sound, but are utterly devoid of sentiment.

A man accosted him one day by saying, “I am not adapted to philosophy.” “Miserable creature!” he replied; “and why, then, do you live at all, since you despair of ever living to any good purpose?”

At another time he saw a young man acting effeminately. “Are you not ashamed,” said he to him, “to abuse the advantage which Nature hath given you? Nature hath made you a man, and you are attempting to make yourself a woman.”

The whole world, he said, was in slavery: that, while slaves obey their masters, the masters themselves are slaves to their passions.

He was one day asked where he chose to be buried after his death. “In an open field,” he replied. “How!” said one; “are you not afraid of

becoming food for birds of prey and wild beasts?" "Then I must have my stick with me," said Diogenes, "to drive them away when they come." "But," resumed the other, "you will be devoid of all sensation." "If that be the case," he answered, "it is no matter whether they eat me or not, seeing I shall be insensible to it."

Some say that, having arrived at the age of ninety, his death was occasioned by indigestion from eating a neat's foot raw; others, that, feeling himself burdened by age, he put an end to his life by holding his breath. His friends discovering him the next day muffled up in his cloak, doubted at first whether he were not asleep; but, being soon convinced that he was dead, there arose a great dispute among them as to who should bury him; and it was on the point of breaking out into open violence, when the magistrates and old men of Corinth opportunely arrived and appeased the disturbance.

Diogenes was buried by the side of the gate lying towards the isthmus, and there was placed on his tomb a dog of Parian marble.*

The death of this philosopher happened in the

* The following epitaph is preserved by Diogenes Laertius (*Vit. Diog.*); and as it must be interesting to see what has been said of such a character, I here present the reader with the original, followed by an English translation. It has the usual characteristics of an epitaph: what is said is well said, except that it is not true.

Γηρασκει χαλκος υπο χρονη αλλασονωτι
 Κηδος ο πας αιων, Διογενες, καθελει.
 Μενος επι βιωτας αυταρκεα δοξαν εδειξας
 Θνητοις, καιζωης οιμον ελαφροτατον.

Nor breathing brass time spares, nor Parian stone;
 Not so shall die, Diogenes, thy name;

first year of the 114th Olympiad, and on the same day that Alexander died at Babylon.*

Diogenes was honoured with several statues, accompanied by suitable inscriptions.

Bliss near and independent thou hast shown,
And earn'd the loftiest philosophic fame.

* According to *Ælian*, this happened on the 22d day of February, on which day of the same month Alexander likewise was born.—*Æliani Var. Hist.*, ii., 25.

X 2

CRATES.

CRATES, the Cynic, flourished about the 130th Olympiad, and was one of the most distinguished disciples of the famous Diogenes.

His father was Ascondus, a Theban, and his family was highly respectable and possessed of great wealth.

Being present at the representation of a tragedy one day, in which one of the characters, Telephus, was seen abandoning all his riches that he might become a Cynic, he was so struck with the incident that he immediately resolved to do the same.* He forthwith disposed of his whole estate for a sum somewhat exceeding 200 talents: the entire amount he placed in the hands of a banker, directing him to restore it to his children provided they should be possessed of feeble minds; but if they should have sufficient elevation of soul to become philosophers, it was then to be distributed among the citizens of Thebes, as, in his view, philosophers have no need of money. His friends entreating him to change his resolution, he drove them with a stick out of his doors.

* If the representation of such a wretched character as that of a Cynic could procure imitation, what are we to expect where passions far more dangerous and alluring than the mere love of singularity are exhibited? Surely no great degree of parental endearment is required to induce parents to prevent their children from being present at theatrical representations. The public, instead of blaming the licentiousness of the theatre, should blame themselves for countenancing it: the evil lies in the public taste which encourages and supports these establishments.

During the summer Crates wore a very heavy cloak, but in the most inclement weather in the winter he was always very lightly clad, that he might accustom himself to endure the extremes of both heat and cold. Without being in the least abashed, he entered houses of every description to reprove whatever displeased him.

He lived very austerely, and, like the other Cynics, drank nothing but water.

Crates was very ugly, and, to render himself still more hideous, he sewed sheepskins on his cloak, so that it was difficult at first sight to say to what species of animal he belonged. He was likewise very expert in all the athletic exercises, though when he presented himself in public to wrestle, or the like, it was impossible to refrain from laughing at the oddity of his figure and his singular habit. This, however, never caused the least disquiet to Crates. "Patience, Crates!" he would say to himself; "you shall soon make those weep who now mock you; you shall have the pleasure of seeing them look upon you as happy, while they are reproaching themselves for their imbecility."

Asking a favour one day from a master for one of his scholars, instead of his knees he embraced his thighs:* the master seemed to consider this as very extraordinary, and signified his displeasure. "What matters it?" said Crates; "your thighs are as much a part of you as your knees."

It was impossible, he said, to find a person en-

* To embrace the knees was considered by the Greeks as the greatest mark of abasement in a suppliant. It is thus Homer represents the divinities as imploring Jupiter on any great occasion.

tirely free from faults; but there might be very fine pomegranates, he added, though slightly spotted with decay.

The magistrates of Athens accused him of wearing linen in defiance of their prohibition. "Theophrastus also wears it," said Crates to them, "as I can instantly show you, if you wish." The magistrates, not believing it, followed Crates to a barber's shop, where, pointing to Theophrastus with a linen towel under his chin, "Look!" said he; "are you not now convinced that Theophrastus wears linen as well as I?" and he enjoyed his laugh at their expense.

Crates wished his scholars to be entirely detached from the concerns of the world. "All my possessions," said he, "consist in what I have learned; the rest I have abandoned to the lovers of pomp." He therefore exhorted them to avoid pleasure, since nothing is more essential to philosophy than liberty, and luxury is the most tyrannical of all masters.

Speaking of the corrupt manners of his time, he inveighed against the folly of those who spared no expense, and stuck at nothing, however shameful, where the gratification of passion was concerned, but, whenever anything laudable and really useful was to be done, grudged the smallest trifle.

He was the author of that scale so famous since his time: "To a cook, ten minæ; to a physician, a drachma; to a flatterer, five talents; to a good counsellor, wind; to an infamous woman, a talent; and to a philosopher, an obolus."

When asked what was the use of his philosophy, he replied, "To learn to be contented with pulse, and to live without care or anxiety."

Demetrius Phalereus one day sent to him a few loaves of bread and a bottle of wine. Crates, indignant that he should suppose a philosopher needed wine, sent it back, saying, "Would to heaven we had fountains also of bread!"

The manners of Crates were so agreeable to Hipparchia, sister of Metrocles, that she would listen to none of the lovers who paid their addresses to her. She menaced her parents, telling them, if they did not marry her to Crates, that she would kill herself.

Having without effect tried every expedient to induce her to change her resolution, they were constrained to have recourse to Crates himself, whose concurrence with their design they earnestly entreated. As she still persisted in her determination, he rose from his seat, bade her look at his hump-back, and throwing his bag and his stick to the ground, exclaimed, "You thus see your husband and all that he possesses; decide at once what you will do; if you should become my wife, promise yourself no other riches."

Hipparchia did not hesitate for a moment, but chose Crates in preference to all that she had and all that she could anticipate, and, investing herself in the dress of a Cynic, displayed still greater effrontery than Crates himself.

Hipparchia never quitted her husband: wherever he went or with whatever company he mingled, there she was to be found; in the streets and public places, without the least regard to delicacy.*

* Disgraceful tales have been related concerning Crates and his wife; but as they do not appear in any writings of the period in which they lived, and are neither mentioned by Epictetus,

When they were at an entertainment at the house of Lysimachus, she addressed the following sophism to Theodorus the Impious, who was likewise there : if Theodorus be not blamable for doing a particular action, Hipparchia ought not to be blamed for doing the same ; but Theodorus, in striking himself, does an action for which he cannot be blamed ; “ therefore,” said she, giving him a blow in the face, “ Hipparchia, in striking Theodorus, does an action for which she ought not to be blamed.” Theodorus made no reply at the time to her argument ; but a little while after, pulling off Hipparchia’s cloak, at which she was not in the least disconcerted, “ Here,” said he, “ is the woman who has left her tapestry and needle.” “ True,” replied Hipparchia ; “ but do you think that in preferring philosophy to female exercises I have acted amiss ?”

This couple, so worthy of each other, had a son named Pasicles, whom they were at great pains to educate in the Cynic philosophy.

Alexander asked Crates one day whether he wished his native city to be rebuilt. “ It is quite needless,” replied Crates, “ for some other Alexander would come and destroy it again.” He used to say that he had no country except poverty and contempt of glory, over which fortune had no influence ; that he was the citizen of Diogenes, and therefore exempt from envy.

Irritating one day the musician Nicodromus, the who wrote an apology for the Cynic philosophy, nor by Lucian or Athenæus, who were so industrious in accumulating calumnies against philosophers, they must unquestionably be set down among the malicious fictions of later writers, who were desirous to bring the Cynic and Stoic sects into discredit.—*Bayfield’s Hist. of Phil.*, vol. i., p. 311.

latter struck him a blow with his fist which raised a protuberance on his forehead : on this Crates put a patch of paper, with the following written on it : "Behold the work of Nicodromus !" and in this manner walked up and down the streets.

"The riches of great men," he said, "resemble trees growing on mountains and inaccessible rocks, the fruit of which can be reached only by kites and ravens ; in the same manner, flatterers only, and women of abandoned character, profit by the wealth of the great ; and a rich man surrounded by flatterers is like a calf among wolves."

Like the rest of the Cynics, Crates cultivated ethics to the neglect of every other science. He lived to a very advanced age.

During the last years of his life he was quite decrepit ; and perceiving his end approaching, surveying himself for a moment, he said, "Ah ! poor hump-back ! thy many long years are at last conveying thee to the tomb : thou shalt soon visit the palace of Pluto."

Thus he died, purely of weakness and age. The time of his greatest celebrity was about the 113th Olympiad, when he flourished at Thebes, and eclipsed all the Cynics of that time : he was the master of Zeno, the founder of the sect of Stoics so greatly renowned.

PYRRHO.

PYRRHO, the founder of the sect called Pyrrhonists or Skeptics, and who flourished about the 120th Olympiad, was the son of Plistarchus, of the city of Elea, in the Peloponnesus. He applied himself at first to painting; he next became the scholar of Dryso, and lastly of the philosopher Anaxarchus, to whom he was so much attached that he accompanied him into India.

During the long time he spent in travelling, Pyrrho cultivated with care the conversation of the Magi, of the Gymnosophists, and of all the various sects of Eastern philosophers; but, after making himself thoroughly acquainted with their opinions, he was satisfied with none of them. "Truth," he said, "was hid in the bottom of a well;" and considering everything as incomprehensible, he concluded that the most rational part a man could act was to doubt everything and to decide upon nothing.

"All men," he remarked, "regulate their conduct by received opinions; everything is done through habit, and examined with reference to the laws and customs of a particular country; but whether these laws be good or bad, it is impossible to determine."

His first years he passed in indigence and obscurity, practising, as has been already mentioned, the art of painting; and several of his pieces, in which he succeeded well, were long preserved at Elea.

He courted retirement, and seldom appeared in public : he frequently travelled, but never informed any one to what country he intended to go. Every species of suffering he endured with apparent insensibility, and gave so little credit to the intimations of sense, that he never turned aside to avoid a rock or a precipice, and would sooner have suffered himself to be crushed to pieces than stir a foot to get out of the way of a chariot ; but some of his friends always accompanied him, and saved him from the consequences to which his principles exposed him.

He possessed an equable temper of mind, and always dressed in the same way. If, when discoursing, the person whom he was addressing for any reason retired and left him alone, Pyrrho continued to speak as if he were still present, till he had finished what he had to say : he treated every person with the same indifference.

Anaxarchus one day unfortunately falling into a ditch, and calling for assistance, his scholar Pyrrho, who happened to be just at hand, passed on without paying the slightest attention to it. Pyrrho was blamed by many for his ingratitude to his master ; but Anaxarchus commended him highly for having attained to perfect apathy and disregard of everything.

Pyrrho's reputation soon spread throughout Greece, and many adopted his opinions. Such veneration had the inhabitants of Elea for him, that they created him sovereign pontiff over their religious rites, and the Athenians presented him with the freedom of their city. Epicurus was pleased with his conversation, and never failed to express

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his admiration of his manner of life. He was considered by every one as being in the true sense of the word exempt from vanity and superstition, and we are assured by the philosopher Timon that he was revered as if he were a little god upon earth. He lived in great harmony with his sister Philista, who was a professed sage. So perfectly indifferent was he as to what he did, that he used to sweep his own house, wash a sow, and bring chickens and pigs to market.*

A dog flying upon him one day and attempting to bite him, Pyrrho drove him away; and when one remarked to him that this was contrary to his principles, "Ah!" he replied, "how difficult it is for a man entirely to divest himself of his prejudices! How hard to rise superior to humanity! Let us, however, exert ourselves to the utmost, and to gain this end employ all the strength of our reason."†

* Goldsmith was of the opinion, that if a man could only walk with his head where his feet should be, and turn the laugh against nature by exalting his feet to the place appointed to be occupied by his head, he would be sure to make a fortune in England; while if he were to exert his head ever so much in its proper place, he might be left to starve. "Dancing," says he (*Citizen of the World*, let. 21, vol. i.), "Dancing is a very respectable and genteel employment here: men have a greater chance for encouragement from the merit of their heels than their heads: one who jumps up and flourishes his toes three times before he comes to the ground, may have three hundred a year; he who flourishes them four times gets four hundred; but he who arrives at five times is inestimable, and may have what salary he thinks proper!" This remark might be generalized; if one act the madman upon system, he will be admired as a superior being; but, if reason should discover itself at intervals of his phrensy, he may expect a strait-jacket.

† This is not a solitary instance of Pyrrho's skepticism yielding to the feelings and passions of humanity. From the manner, probably, in which his dinner was preparing, he one day got

On another occasion, when sailing in a small bark, the winds rose very high, and the vessel was in great danger. Though the rest of the passengers were in the deepest consternation, Pyrrho, amid the fury of the tempest, remained perfectly tranquil: pointing out to his companions a little pig that was eating beside them with the same composure as if the vessel were in port, he told them that the confidence of that little animal deserved the imitation of the wise, who should maintain the most undisturbed equanimity in every situation.

Pyrrho had an ulcer; and the person who discovered it was obliged to resort to a severe operation to cure it, pinching and cutting his flesh: Pyrrho, however, did not discover the least sensibility to pain, nor so much as move a muscle of his face.

The highest degree of perfection to which, in the opinion of this philosopher, a man can arrive, is never to pass a judgment upon anything. His disciples were all agreed in one point—that they knew nothing. Some of them, however, sought for truth in the hope of finding it, but others entirely despaired of ever discovering it: some af-

into so violent a passion with his cook, that, seizing the spit with the meat on it, he pursued him all the way to the market; and on another occasion he was so nonplused by the arguments of the learned at Elis, that he fairly ran off, stripped himself, and swam the river Alpheus. He probably found reason to regard some things as *certain* before he did all this.

“Naturam expellas furca, tamen usque recurret.”

With fire and fagot you may nature chase;
Yet, still resistless, she regains her place.

Vid. Diog. Laert., Vit. Pyrrh.; also Reid's Inquiry, c. i.

firmed that they knew nothing for *certain*; while others considered it unsafe to assert even this.

Pyrrho's opinions prevailed to some extent prior to his time; but as no one before him had professed absolutely to doubt everything, he has always been considered as the author and founder of the sect of the Sceptics.

The reason assigned by this philosopher why we should suspend our judgment is, that all our knowledge of things is relative, and that we are totally ignorant of their essential nature. Willow leaves, for example, are sweet to goats and bitter to men; by the juice of hemlock quails are fattened and men are killed; Demophon, the attendant of Alexander, was scorched in the shade and frozen by the sun; and Andron of Argos traversed the sands of Libya without needing drink.* What is considered just in one country is considered unjust in another; and that which in one nation passes for virtue, in another is condemned as vice. Thus among the Persians it is lawful for a man to marry his own daughter, while among the Greeks it is an abominable crime: the Cilicians reward, and the Greeks punish, robbery.†

* We may very well spare to the Sceptics all who are capable of *believing* these last two anecdotes. They are very unfit persons to decide, it is true; but then they make up for this by their wonderful facility in believing. I cannot help remarking, however, that we have whole pages of similar *affirmations*, from which Pyrrho does not hesitate to draw the like *conclusions*, that is, *other affirmations*.

† The different lights in which a question of morals may be regarded by different individuals or nations, furnishes no argument to disprove either the reality or the singleness of virtue. It affords, however, a striking proof of the blindness and perversion of the human intellect, and of the necessity there was of a Divine revelation to settle and define both the grounds and rules of moral action.—*Am. Ed.*

Aristippus has one notion of pleasure, Antisthenes another, and Epicurus a third, differing from both : the doctrine of a Providence is received by some and rejected by others : by the Egyptians the dead are interred, the Indians burn them, and the Pæonians throw them into ponds : what seems one colour in the light of the sun, appears another colour by the light of the moon, and in candlelight assumes an appearance resembling neither ; the neck of a pigeon has different colours, according to its relative position : wine used in moderation strengthens, but used to excess it debilitates the mind and deranges the whole system : what is on the right hand of one man is on the left of another, and Greece, which is east in regard of Italy, is west in regard of Persia : what would be considered a miracle in one country is no more than a common event in another.

The same man is a father in relation to some persons and a brother in relation to others : in short, contrariety meeting them everywhere, determined Pyrrho and his disciples never to define anything, as there was nothing in the world with the essential nature of which they were perfectly acquainted, and as they could speak merely of the *relation* of one object to another. Since they knew nothing which they could call truth, they banished all demonstrations ; for, said they, every demonstration must be founded on some truth, so clear and evident as to stand in no need of proof ;* now there is nothing of this nature in the world ; † for, though

* Of this nature unquestionably is the evidence of sense, and of memory, except when diseased.

† This is what logicians call a *petitio principii*, or taking for

to a particular person a thing may appear evident, to others he is obliged to give a reason why it so appears.

After Homer, Pyrrho used to compare men to leaves, which in perpetual succession germinate and fall.

From the time of his first attracting public notice, Pyrrho was always regarded with esteem, and died at upward of ninety years of age.

granted the thing to be proved ; and the conclusion of the syllogism in the text contradicts the first proposition, it contains an *affirmation*.

BION.

Bion flourished about the 114th Olympiad. He studied for a considerable time in the Academy, but afterward conceived a dislike for that school, so that, turning its principles into ridicule, he at last abandoned it altogether, and, assuming the cloak, the staff, and the bag, became a Cynic. The dogmas of this sect, however, did not tally altogether with his humour, and he accommodated them to his views by tempering them with some of the precepts of Theodorus, the scholar and successor of Aristippus in the Cyrenaic school: last of all, he studied under Theophrastus, the successor of Aristotle.

Possessed of acute parts, Bion was an excellent logician: he was also a proficient in poetry and music, and had a particular turn for mathematics.

He was fond of high living, and led a very debauched life. He never continued long in the same place, moving about from one city to another, and always contriving to be present wherever there was a fine entertainment; for to such his sprightly humour never failed to gain him a ready admittance, being a very agreeable companion, and every one considering him an indispensable part of the feast.

Bion was informed that some of his friends had related certain anecdotes to Antigonus, exposing his mean birth: he did not, however, discover the least resentment on the occasion, nor even let it be known that he had made the discovery. Some time after Antigonus sent for Bion, expecting greatly to

embarrass him. "Inform me," said the king to him, "what is your name, your country, and your origin; and of what profession and in what circumstances your parents were."

Without being in the least disconcerted, Bion replied: "My father was a freedman, whose employment was to sell salt butter and hog's lard. He had been so dreadfully mangled by his master, that it was impossible to say what sort of a face he naturally had. He was a Scythian, born on the banks of the Borysthenes, and first became acquainted with my mother in a house of bad reputation, where their hopeful marriage was celebrated. My father afterward committed some crime, with the precise nature of which I was never acquainted, for which he, his wife and his children, were exposed to sale. I was then a sprightly boy, and was purchased by an orator, who on his death bequeathed to me all his effects; but I instantly tore up the instrument by which I could have claimed his estate, threw it into the fire, and went to Athens, where I applied to the study of philosophy. You now know my name, my country, and my extraction, as far as I have any knowledge of them myself; and what I tell you is the truth; but Perseus and Philonides have been merely amusing you with fables."

Being asked what it was that constituted the most unhappy character, Bion replied, "To be passionate and inconsiderate, and at the same time to be desirous of being happy and of leading a tranquil life."

"Old age," he said, "is the haven of evils, for to this point misfortunes resort in crowds; that it is

according to the glory which a man has acquired in the world that he ought to number his years; that beauty is foreign to us, inasmuch as it does not depend on our choice; and that riches are the basis of all great enterprises, since without them ability itself is weakness."

He once met a man who had ate up all his property. "The earth," said he to him, "swallowed up Amphiaraus, but you have swallowed up the earth."

A loquacious fellow, who was also very importunate, came up to him one day, and observed that he had a favour to ask of him. "If you will send me a message," replied Bion, "informing me what you wish, and not come yourself, I will cheerfully do for you anything you please."

Sailing once with persons of infamous character, the vessel was taken by pirates. "Ah!" said his fellow-passengers to each other, "if we come to be known we are undone." "And I," said Bion, "if I remain unknown."

An envious person coming up to him one day with a dejected air, "Has some misfortune befallen you," said Bion, "or has some good happened to another?"

Seeing a miser passing by, "It is not you," said he, "who possess your riches, but your riches which possess you." "Misers," he remarked, "were as careful of their money as if it were really their own, but as much afraid to touch it as though it belonged to others."

To be incapable of suffering he considered as one of the greatest of evils.

He said that no one should ridicule age, since to

that all wish to arrive ; that it is better to give away one's property than to desire that of other's, since a man may be happy with but little, but must be unhappy while he has desires ; that temerity is unbecoming even in a young man, but that prudence alone should be consulted by the aged ; and that, after entering into friendships, we ought steadily to maintain them, lest we should appear to have associated with the bad, or broken off with the good.

He told his friends that they might look upon themselves as having made some proficiency in philosophy, when they experienced the same emotions whether complimented or reproached.

Prudence he considered to be as much superior to the other virtues as is sight to the other senses.

"Impiety," he remarked, "is a bad companion for conscience, since it is very difficult for a man to moralize well while his conscience reproaches him, and while he feels that he has justly offended the Deity."*

When at Rhodes, Bion observed that eloquence and the art of declamation engaged the whole attention of the Athenians of that island ; and beginning himself to teach philosophy, he was blamed by one for not concurring with the rest. "I have imported wheat," replied Bion, "and do you wish me to sell barley?"

He was one day asked why he had been unable

* This is a very just reflection, and it is founded in human nature. Bad morals almost necessarily produce bad principles ; and immoral men argue against religion because it is their interest that it should be false. Bion, however, is an instance, to show that good principles, or, rather, fine sayings, do not necessarily involve good morals.

to induce any youth to remain with him. "Because," said he, "you cannot draw a soft cheese after you by a hook."

When one was speaking of the punishment of the Danaides,* who were doomed perpetually to draw water in tubs full of holes, he said, "I should consider them much more to be pitied were they condemned to draw water in vessels without any hole."

During his stay at Rhodes he corrupted many of the youth, in order to support his influence by them in that country; and, after leading an infamous life, he fell ill at Chalcis, where for a long time he languished under disease. As he was poor, and had nothing wherewith to hire proper persons for taking care of him, Antigonus sent him two slaves, with a chariot, to attend him wherever he chose.

It is said that during his illness Bion repented of his contempt for the gods, and entreated them to deliver him from his pitiable state, confessing his crimes over victims which he adorned with flowers. He even had the weakness to implore the aid of an old sorceress, to whose guidance he gave himself up, and held out his neck and arms to her, that she might practise her spells. He fell, indeed, into the most surprising superstitions, ornamenting his door with laurel, and doing everything that flattered him with the slightest hope of preserving his life; but every remedy proving unavailing, the hapless Bion at length sunk under the maladies which he had brought on himself by libertinism and debauchery.

* The fifty daughters of Danaus, king of Argos, who were condemned to this punishment in the lower regions for killing their husbands.—See *Anthon's Classical Dictionary*, art. *Danaus*.—*Am. Ed.*

EPICURUS.

EPICURUS, of the family of the Philaides, was born at Athens about the 109th Olympiad. At the age of fourteen he applied to the study of philosophy, under the direction of Pamphilus the Platonist, at Samos; but, not relishing his doctrines, he left his school without attaching himself to any other master. It is said that at this time he taught grammar, with which he also soon became disgusted. He took great pleasure in reading the writings of Democritus, of which he afterward availed himself in forming his system.

He taught philosophy first at Mytilene, then at Lampsacus, and five years after he went to Athens, where he established a new sect. Here he bought a beautiful garden, which he cultivated with his own hands, set up his school in it, and lived a retired and happy life among his scholars. He instructed them while walking and travelling about, and made them repeat from memory the precepts which he had delivered. People flocked from every part of Greece to enjoy the pleasure of hearing him, and to contemplate him in his retirement.

Epicurus was a man of great integrity and candour, and to every one he was mild and affable. Such was his tenderness for his relations and friends, that he sought by every means to promote their happiness, and surrendered to their disposal all that he possessed. He earnestly recommended to his scholars humanity and kindness to their

slaves; and, to enforce precept by example, he treated his own with the utmost generosity, permitting them to study, and instructing them as though they had been his pupils.

His ordinary food consisted of bread and water, and of such fruits and pulse as his own garden produced. Sometimes, however, he called for a little milk and cheese, "that," said he, "I may occasionally have good cheer." "Behold!" says Laertius, "his manner of living, who has been made to pass for the greatest voluptuary." "Ah!" says Cicero, in his *Tusculan Questions*, "with how little Epicurus was contented!"

The scholars of Epicurus imitated the frugality and other virtues of their master: like him, they lived on pulse and milk, and, though a few of them drank a little wine, their general beverage was water. Epicurus did not wish his pupils, like those of Pythagoras, to have a common purse; "because," said he, "it is a mark rather of mutual mistrust than of perfect union."

The study of philosophy he considered as the noblest employment of the human mind: the young, he said, could not begin it too early, and the aged ought never to relinquish it, since the end proposed by it is to live happy; an object which should guide and animate every one's pursuits.*

* *Hæc studia adolescentiam alunt, senectutem oblectant; secundas res ornant, adversis perfugium et solatium præbent; delectant domi, non impediunt foris; pernoctant nobiscum, peregrinantur, rusticantur.*—*Cic. pro Archias.*—These studies give strength in youth, and joy in old age; adorn prosperity, and are the support and consolation of adversity; at home they are delightful, and abroad they are easy; at night they are company to us; when we travel they attend us, and in our rural retirements they do not forsake us.

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The felicity of which philosophers speak is a natural felicity; that is to say, a degree of happiness which it is possible for us to attain even in the present life by the powers with which nature has endowed us. According to Epicurus, this happiness consists in pleasure; not in sensual indulgence, but in health of body and tranquillity of mind: his idea of the *summum bonum*, or supreme good, was the highest enjoyment of these two blessings at the same time.*

He taught that virtue is the most powerful means of rendering life happy, inasmuch as there is nothing more pleasant than to live wisely and according to the rules of probity; to have nothing with which to reproach one's self; to be stained with no crime; to injure no person; to do as much good as is in our power; in a word, never to fail in any of the duties of life; and hence he infers that the good alone can be happy, and that virtue is inseparable from pleasure.

He was never weary in praising sobriety and continence, which have a wonderful tendency to preserve the mind in settled tranquillity, and the body in health; or, even when the latter has received a shock, to restore it. "It is necessary," said he, "to accustom one's self to live on little, for the power of doing so constitutes the most valuable possession which it is possible to acquire. Not only do the most common sorts of food afford the hungry man as much pleasure as the most delicious, but they have far greater advantages. By their use the head is never disordered, and the

* *Mens sana in corpore sano.*—Juv., Sat. x.

With healthful body grant a vigorous mind!

mind is kept free, always enjoying a capability of engaging in the investigation of truth, and of weighing the motives which should influence our conduct, and make us prefer one action to another: in short, by such a mode of living occasional festivals are enjoyed with a higher relish, and when accustomed to live on the little which nature requires, we can bear the reverses of fortune with greater equanimity than if we were habituated to luxury and magnificence. It is impossible," he adds, "too carefully to avoid those indulgences which destroy the health of the body and debase the soul; and though pleasure be in itself desirable, we should resolutely stand aloof when the pains which flow from it surpass the enjoyment which it yields; and for the same reason that it is eligible to suffer an evil which we are sure will produce a greater good."

Contrary to the Cyrenaics, he was of the opinion that indolence is a perpetual pleasure, and that the pleasures of the mind are much more sensible than those of the body: "For," says he, "the body feels present pain only; while the mind, besides the present, feels also the past and the future.*

* Such is the ethical philosophy of Epicurus. It is very different, we see, from what is generally condemned as such; but that the account given of it by Fenelon is not more favourable than the truth demands, is clearly evinced by Cicero's first and second books *De Finibus*, and Cicero was no friend to the sect. Pleasure is a general term; and Epicurus used *ἡδονή*, the Greek word signifying it, in a general sense: in his philosophy it implied a *rational pursuit of happiness*. Thus "A man cannot live *pleasantly*"—that is, *happily*—"unless he live wisely, honourably, and justly; nor can he live wisely, honourably, and justly without living *pleasantly*. A state cannot be *happy*"—observe that the word *happy* is used for *pleasant* in the former sentence—"a state cannot be happy when embroiled by sedition, nor a family while the heads of it are at variance; much less can the soul,

Epicurus held that the soul is corporeal, because, in the first place, it acts upon the body ;* secondly, because it shares in all its joys and sorrows ; thirdly, because when asleep it instantaneously awakes it ; and, lastly, because the countenance assumes various colours, according to the different emotions of the soul. The false doctrine on which this principle rests, and which he constantly maintains, is, that the mind could in no case act upon the body unless it were itself corporeal.

Tangere enim et tangi, nisi corpus, nulla potest res.

For matter only can be touched, or touch.

He considered the soul merely a subtle substratum of matter spread over the whole body, of

when discordant and dissatisfied with itself, in the least degree enjoy free, unalloyed *pleasure*" (*voluptatis*).—*Cic., De Fin.*, i., 18. "To live happily," says he, according to Cicero in another place, "is neither more nor less than to live in pleasure."—*Cic., De Fin.*, i., 12. But in the philosophy of Epicurus, *pleasure*, *wisdom*, and *virtus* are synonymous terms: "In order to enjoy this *pleasure* (*ηδονη*, *voluptas*, *Cic.*), we must," says he, "take Wisdom for our guide, who, having dispelled our terrors, eradicated our desires, and torn off the veil of false opinions, offers herself as our unerring *guide to pleasure*. It is Wisdom alone which can dispel the gloom of the soul, forbid us to fear, and by her precepts enable us to spend life in tranquillity, and extinguish the ardour of every desire ; for the desires are insatiable ; they destroy individuals ; are the ruin of families, and sometimes the destruction of states."—*De Fin.*, i., 13, *ubi plura*. The morals of Epicurus, then, when properly explained, do not appear inferior to those of any philosopher of the heathen world ; while his manners were in the highest degree amiable, and his chief delight was to philosophize in his *angusta domus, sed plena amicorum*—his small house, but full of friends. Of his physical principles, however, and his theological tenets, no defence can be offered ; and I sincerely wish it could be said that no such system has disgraced more enlightened times.

* The conclusion is wholly illogical, unless it can be proved that *body alone can act upon body* ; that matter possesses *inherent* principles of motion, and that it can be affected or acted upon by *matter only*.

which it constitutes a part, in the same way as does the foot, the hand, the head, and hence he concludes that it perishes at death; that, like a vapour, it is dissipated as soon as the body is deprived of sensation: whence he again infers, inasmuch as good and evil consist in sensation, and death is the privation of all sensation, that death is no evil. According to this philosopher, then, death is a thing in which we are no way concerned, since we have nothing in common with it: when *we exist*, it *does not*; and when *it exists*, we *do not*.

On this is founded his doctrine of making the most of the present. "Indeed," said he, "when a man is in the world, it is very natural that he should wish to stay in it as long as he finds entertainment; but he ought to feel no more reluctance in leaving it than in rising from a table at which he has enjoyed an agreeable repast."

"Very few," he said, "make a proper use of life; despising the present, most men defer living happy till the future; and thus they are surprised by death before their designs are executed." To this procrastination Epicurus attributed the misery of human life: he was, accordingly, of the opinion that we ought to enjoy the present without reckoning on the future; that we should value life, not by the number of years we remain on earth, but solely by the amount of pleasure that it yields. "A pleasant life, though short," said he, "is much more to be desired than one which is long, but, at the same time, irksome and disagreeable: it is delicacy that is required at a fine entertainment, and not a great quantity of ill-prepared viands. If we believe that after death we shall be forever deprived of all

the advantages of life, we must also suppose that we shall then have no more desire of possessing them than we had before we began to exist."

Fear, arising from what was said of the infernal regions, he considered as a great mark of weakness. "The punishments," said he, "of Tantalus, of Sisyphus, of Tityus, and of the Danaides, are nothing more than the fictions of poets, in which are represented the troubles and passions with which men in the present world are tormented; and men should divest themselves of all fears which disturb the repose and tranquillity of life."

Rejecting the doctrine of Fate, he makes liberty to consist in total indifference. The art of divination he considered a laughable imposition, since it is impossible to know anything of the future, everything depending on the caprice of men, and having no necessary or predeterminate cause.

Epicurus always spoke in sublime strains of the Deity, and wished to impress the minds of men with elevated sentiments in regard to Him. He reprobated the impiety of attributing to Him anything unworthy of immortality and unmingled bliss. "The impious man," he said, "is not he who rejects the gods whom the vulgar adore, but he who believes them capable of the follies which the vulgar ascribe to them."

He conceived that the Deity had a right to our worship from the excellence of his own nature; and that in this view alone, and not from any fear of punishment or hope of reward, we ought to present to him our tribute of praise and adoration.*

* This was the sentiment of Fenelon himself, as has been mentioned in his Life; and, although not natural, it certainly is sublime.

He inveighed against those superstitions which impose upon the least instructed portion of mankind, and which often serve as a cloak for the greatest crimes.

The religion of the country in which Epicurus was born represented the gods as exempt from none of the frailties or passions of men: he considered them as happy beings, dwelling amid delightful scenes, inaccessible to wind, rain, or snow, where all was calm and serene, and where, in light brilliant beyond conception, they were perpetually occupied in the contemplation of their own felicity.

From his notions of the gods he excluded everything connected with humanity, considering their happiness to be wholly independent of us, and incapable of being affected either by our good or bad actions. He believed them also to be quite unconcerned about the affairs of men, and maintained that if they were to interfere in the government of the world, their repose would necessarily be disturbed.* Hence he concluded that invocations, prayers, and sacrifices were superfluous, and that there was no propriety in having recourse to the gods, or in prostrating ourselves before their altars, under all the accidents and difficulties of life; but that in perfect tranquillity, and without any emotion, we should regard all the changing circumstances that may befall us.

He added that it was not from reason that men derived their ideas of the gods, but that the fear-

* The proper and only worthy notion of the Deity is, that he can perform all this, and be everywhere present, controlling and directing the affairs of the universe without any diminution of his infinite felicity.

ful apprehensions they entertain of them have their origin in the hideous phantoms of their own imaginations during sleep. These spectres seem to menace us in an imperious and haughty tone, suited to their majestic mien, and to perform at pleasure things the most surprising and unaccountable. As there is no place in which these phantoms do not appear, and as there are many wonderful things of which they seem to be the cause, the ignorant, contemplating the sun, the moon, and the stars, and their revolutions, so astonishingly regular, immediately conclude these nocturnal spectres to be beings eternal and omnipotent; and in the midst of the firmament, whence they see the thunder, lightning, rain, hail, and snow proceed, they assign as the place of their abode. They consider them as presiding over this wonderful machine of the world, and attribute to them all effects of which they cannot themselves discover the causes: hence, according to Epicurus, the origin of altars; and to these false and groundless fears he points as the source of religious homage.

In regard to the delightful mansions in which the gods dwell, Lucretius, agreeably to the doctrine of Epicurus, says, we are not to suppose that there is the slightest resemblance between them and the palaces we see on earth; for that the gods, being composed of a kind of matter so refined as to elude the cognizance of our senses, and to be scarcely perceptible, even to the eyes of the mind, the places which they inhabit must of necessity be adapted to the subtilty of their nature.

Philosophers are agreed that, according to the ordinary course of nature, *from nothing nothing can*

be produced; and that *nothing which exists can be reduced to nothing*; thus experience teaches us that from the ruins of one body other bodies are invariably produced; and this being so, all bodies must have one common *substratum* or original matter. Various opinions have been entertained concerning this original matter: Epicurus supposed it to consist of *atoms*; that is, small indivisible corpuscles, of which he says all things are composed.

Besides atoms, he admitted another principle, *vacuum* or void. This he did not consider as a constituent principle entering into the composition of bodies, but as that which was necessary to allow of motion: "For," said he, "were there not small empty spaces throughout nature, nothing could ever move; the whole mass of matter would perpetually remain in a state of cohesion, firm and immovable as a rock; and, consequently, there could be no reproduction."

He held that these atoms have existed from eternity; that, though finite, their figure is varied to an inconceivable degree, and that under every figure there is, so to speak, an infinite number of atoms; that their own weight was the cause of their motion, and that, coming in collision, they frequently united; that the different manner in which they arranged themselves has produced the various objects which we see in nature; and, consequently, that these objects should be considered as owing their existence altogether to chance, which caused the coming together of a certain quantity of atoms of this or that configuration.

These atoms he compared to the letters of the alphabet, which, according to their different ar-

rangement, form different words ; thus, for example, *being* and *begin* are quite different, though composed of the same letters ;* so also atoms, which compose a certain body when arranged in one way, compose one entirely different when arranged in another way.

He asserts, however, that all kinds of atoms cannot indifferently enter into the composition of bodies of every description : thus, for instance, it is very probable that those which form a fleece of wool cannot enter into the composition of a diamond, as we see many words which have not one letter in common.

These minute bodies he supposed to be in perpetual motion, and that hence natural objects are perpetually changing their state.

Thus one set of objects is continually augmenting by the diminution of another set ; one body decays, while another is daily acquiring fresh vigour ; and hence the duration of everything is limited : in proportion as one body wastes, the atoms which detach themselves from it unite with other atoms, and form a body quite different from that to which they had formerly belonged, so that, though everything is temporary, nothing ever perishes ; and though things constantly disappear, nothing is ever annihilated.

Epicurus supposed that there was a time when all these primordial atoms were in a state of separation from each other ; that by fortuitous concurrence they successively formed an infinite number of worlds, each of which, at the end of a cer-

* Fenelon exemplifies this by the French words *estre* and *reste*.

tain period, perishes, either by fire, as the sun, were he to approach too near the earth, would burn it up, or by some great and terrible convulsion, which may in a moment overwhelm and destroy it; that, in fine, there are various ways in which each world may perish; but, however this may be effected, there will arise from the ruins of the one, another which will immediately begin to produce new animals; that it is probable, indeed, that the world which we inhabit is nothing more than the ruins of some mighty destruction, as would appear from those dreadful gulfs of the sea, those long chains of mountains of prodigious height, those immense beds of rocks, of which some lie horizontally, others perpendicularly, while others, again, are thrown together in the most fantastical manner imaginable; also from the great irregularities observable in the bowels of the earth—subterranean rivers, lakes, caverns; and, indeed, from similar irregularities on the surface of the earth, which is intersected by seas, lakes, straits, islands, and mountains.

According to this philosopher, the universe is infinite: the grand whole has neither centre nor limits; and, set out from any point you can imagine, still you will have an infinite space to traverse, without the possibility of ever coming to an end.

He considered that person a fool who could be so vain as to imagine that the gods had made this world out of regard to man: "There is," said he, "no probability that, after having remained so long in a state of tranquillity, the gods should have thought of changing their first manner of life to adopt a different; and, besides, it is easy to per-

ceive, by the defects which we discover in the world, that it cannot be their work.”*

He supposed that men and all animals were at first produced from the ground, in the same manner as are still produced rats, moles, worms, and insects of every sort. The primitive earth he believed to have been fat and nitrous, and that the sun, gradually warming it, soon covered it with herbage and shrubs; that after this there started up on the surface of the ground a great number of small tumours like mushrooms, which arriving in a certain time to maturity, the skin burst, and there came forth little animals, which, gradually retiring from the place where they were produced, began at length to respire; and that from these protuberances there proceeded, on the birth of the animal, streams of milk for its nourishment.

Among the different kinds of animals thus produced there were a great many monsters; some without feet, others without heads; some wanted the mouth, and in others there was nothing but the trunk; and hence, from inability to receive nutriment and to propagate their species, many of the original animals became extinct, so that there remain now those only to which chance was propitious.

In the beginning of the world cold and heat

* It is remarkable that, the more the present physical condition of things is examined, the more are the regularity and harmony of its parts discovered. What to the careless observer *appears* disorder, is ascertained by the patient inquirer to be conducive to the perfection and utility of the whole, and demonstrates that the common Parent of all is “from seeming evil still educating good.”—See *Derham's Physico-Theology*, *Ray on the Wisdom of God in the Creation*, *Paley's Natural Theology*.

were not destructive of life, nor were the winds as violent as now : everything was then in an infantile state. The first men, thus proceeding from the earth, were more robust than their descendants, and incapable of being injured by any kind of nutriment ; they were covered with a shaggy hair like bears, which protected them from the inclemency of the seasons ; when overtaken by night, they lay down to sleep wherever they might chance to be, and screened themselves from the rain by the shelter of a tree.

Men did not at first live in a state of society, but each one consulted his own individual convenience : the earth in the mean time had produced forests, the trees of which were constantly growing ; and thus men soon began to live upon acorns, the fruit of the arbute-tree, and wild apples. They frequently encountered bears and lions, and, to protect themselves against these ferocious animals, they combined in small parties : at length they began to build huts, to engage in the chase, and to clothe themselves with the skins of the animals which they had killed : each one then chose for himself a wife, attached himself to her alone, and from this union proceeded children, through whose endearing wiles and tender caresses the ferocious humour of the father became gradually softened : and here we behold the commencement of society ; friendships were gradually formed between neighbours, and mutual injury ceased.

To facilitate their intercourse, at first they pointed with the finger to the things of which they stood in need ; but gradually, for greater convenience, they invented names, which they applied at random

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to different objects, until at length they formed a sort of language by which they could communicate their thoughts.

The sun revealed to them the use of fire without their having any trouble in making the discovery, and by its rays the viands which they had procured in the chase were broiled ; one day, however, a flash of lightning fell upon some combustible substance, instantly setting it on fire ; and men, already acquainted with the use of this element, instead of extinguishing, were at great pains to preserve it, every one carrying off a portion of it to his dwelling, and employing it in dressing his food. After this cities began to be built, and lands were divided, though unequally, the best portions falling to the lot of those who were possessed of the greatest strength or address ; and these gradually made themselves kings, and reduced the rest to subjection, compelling them to build citadels for them, to protect them against their neighbours.*

The arms then in use were the fists, the nails, the teeth, stones, and sticks, and such were the weapons with which they decided their disputes.

In burning the forests, they discovered veins of metal running along small apertures in the ground :

* From this and other passages, unfolding the ideas of Epicurus concerning the first formation of society, it appears highly probable that his system afforded Rousseau the hint for his *Origins de l'Inégalité des Hommes*.

It may also be remarked, in which, however, I have been probably anticipated by my readers, that of all these lives, that of Epicurus is the best written. Over it is diffused a greater portion of the glow of Fenelon's elegant imagination : it seems to have been written more *con amore* ; and we are more frequently reminded of the beautiful descriptions with which we have been charmed in his *Telemachus*.

its brilliancy excited their admiration ; and from what they saw they imagined that by means of fire they could make of it what they pleased. The making of arms was the first use to which they thought of applying it ; and, finding that copper was susceptible of a better edge than gold, the latter was less valued than the former : they soon came to employ it in the manufacture of bits, of ploughshares, and, in short, of everything to which it could be applied of which they stood in need.

Before the invention of iron, clothes were made by knitting various materials together ; but, having learned the value of that metal, and the purposes to which it could be applied, by means of it they contrived to spin and weave, and by these processes to convert wool and flax into convenient articles of dress.

The art of sowing nature herself taught ; for from the beginning of the world men had observed that acorns, falling from oaks, produced other trees exactly resembling them ; and, accordingly, when they wished to have oaks in any particular spot, they planted acorns. Noticing also that the same thing happened in regard of all other plants, each one began to sow that particular grain of which he stood most in need ; and soon perceiving that the increase depended in a great measure on the degree of culture which the soil had received, agriculture became an object of general attention.

Till now strength and address had always prevailed ; but when gold began to attract attention, and men allowed themselves to be captivated by its brilliancy, they became eager to hoard it up : some, accordingly, acquired great wealth ; and the

people, abandoning their kings, whose only superiority consisted in cunning or force, attached themselves to the rich ; the result of which was, that the kings were assassinated, governments became popular, laws were formed, and magistrates were elected to enforce obedience to them, and to manage the affairs of the commonwealth.

As the ferocity of these primitive men subsided, social intercourse was extended ; men began to entertain each other ; after regaling themselves with the repast, they listened to the singing of birds, and in attempting to imitate them, they soon composed songs adapted to the airs of the feathered tribes ; the whistling of the winds also among the reeds led to the invention of the flute, and admiration of the celestial bodies allured to the study of astronomy. Avarice now gave the tone to their feelings and directed all their actions ; to dispossess each other of their riches, they engaged in fierce and sanguinary wars ; and the illustrious actions which sprang from these produced poets to charm the ear, and painters to delight the eye ; but leisure and peaceful repose at length succeeded, when they brought to perfection the arts to which necessity had given birth, and for the convenience and embellishment of life invented others.

To the natural objection that the earth does not now produce men, lions, and dogs, Epicurus replied, that the fecundity of the earth is now exhausted, as in the human species old age is barren ; thus, also, a piece of land never before cultivated is much more productive during the few first years than it is afterward ; and when a forest is once cut down, the second growth of trees is never

equal to the first, those which succeed being uniformly dwarfish and degenerate ; still, he says, we are by no means certain that there may not be at present rabbits, hares, foxes, bears, and other animals produced by the earth in a perfect state. The reason why we hesitate to admit it is because it is never seen, and for the reason that it happens in retired places, entirely out of view ; and thus, for example, never seeing any rats but such as have been produced by other rats, we conclude that the earth never produced any.

With regard to the criterion by which we are to distinguish truth, philosophers are divided ; the opinion of Epicurus was, that the source of the greatest certainty to which it is possible to arrive is *sensation* ; that it is by means of the senses only that we can decide with entire confidence, or infallibly distinguish truth from falsehood.

As to the understanding, he maintains that at first it has not a single idea ; that it is like a *tabula rasa*, or sheet of white paper.* When, says he, the organs of the body are formed, we gradually acquire knowledge through the medium of the senses : we also think on things absent ; but in dwelling on that which is absent, or on that which does not exist at all as present, we are easily deceived, whereas by the senses we perceive those objects only which are actually present, and, consequently, can never be deceived as to the reality of

* It is curious to observe that this is the foundation of Locke's pneumatology ; but still more strange is it that an author of any learning, at the end of the eighteenth century (1799), should consider it as an *established* system after its having been so incontrovertibly refuted by the celebrated Dr. Reid.—*Vid. Allwood's Literary Antiquities of Greece, sub init.*

their existence. Not to require the concurrence of sensation with argument is therefore, he says, to be a fool.

Various attempts were made by the ancient philosophers to explain vision: Epicurus supposed that there were perpetually flying off from all bodies thin aerial forms, exactly similar to the objects from which they emanate, and that it is by means of these that the exterior of things is perceived.

Smell, heat, sound, light, and the other sensible qualities of bodies he did not allow to be simple perceptions of the mind: all these he supposed to be actually external, as they seem; and that a quantity of matter, agitated in a certain manner, really constitutes heat, light, sound, smell, &c., independent of any sentient being.

Thus, for example, small particles perpetually detaching themselves from a parterre fill the surrounding air with an agreeable odour, similar to what a man would perceive were he to walk there at the time; when a bell rings the air is full of sharp sounds, such as we hear; when the sun rises there is in the atmosphere something brilliant, like the light which we then perceive; and when the same object appears possessed of different qualities to two different animals, this is occasioned by the different configuration of their organs. If, for instance, a willow-leaf appears bitter to men and sweet to goats, it is on account of diversity in the internal structure of men and of goats: for the same reason, also, hemlock, on which quails are fattened, poisons men.*

* By the manner in which these remarks and illustrations are presented, it would appear that Fenelon was of the same opin-

The Stoics, whose profession of virtue was very austere, but whose vanity was, at the same time,

ion with Addison in regard to what the latter calls a *great modern discovery*: Epicurus, of course, could not have been acquainted with this discovery, for the reason that it is a *modern* one; but, whatever may have been the case with philosophers, we may safely affirm that ignorance of it never was the cause of serious error to any plain, unlettered man of common sense. "I have here supposed," says Addison (*Spectator*, vol. vi., No. 413), "that my reader is acquainted with that great modern discovery, which is at present universally acknowledged by all the inquirers into natural philosophy, namely, that light and colours, as apprehended by the imagination, are *only ideas in the mind*, and not qualities that have any existence in matter."

We should, indeed, be tempted to expect, from the pompous manner in which this *great discovery* is announced, that it was to bestow some new sense upon us, or, at least, that it was not a discovery merely in words, and such a one, too, as tends only to dazzle and confound. Common men say that the *fire is hot*, and that *the rose smells sweet*; but the *great modern discovery* would seem to accuse them of supposing that the fire is capable of feeling its own heat, and the rose of being delighted with its own smell. The plain man who does think, and is capable of expressing his thoughts clearly, would say that the fire is possessed of that quality or of those properties which excite in him the sensation which is commonly called heat; and that, with the removal of the body exciting the sensation, the sensation of heat and the perception of fire are also removed. The truth is, that people generally give the name of *heat* both to the sensation which they feel and to the body that excites it; and the philosopher, notwithstanding his modern discovery, must do the same if he would be understood; while, at the same time, neither the one nor the other confounds them in his own mind. If heat were merely *an idea in the mind or imagination*, it would accompany the philosopher wherever he went; and to philosophers, at least, who are acquainted with the *great modern discovery*, fire would be unnecessary; for if heat be an idea in the mind, it must consequently accompany them—unless, indeed, they should be *out of their minds or beside themselves*.

Should any reader of the elegant and philosophical pages of Addison peruse what I have here written, I would remind him that the object of my remarks is not to depreciate an author whose exalted place in the temple of Fame can be little affected either by my praise or censure, and whom none admires more than myself; but I would read even Addison with discernment, and admire him only with reason.

extreme, were exceedingly jealous of Epicurus, on account of the numerous friends and disciples who had attached themselves to him, his doctrines being very different from those taught by them. They employed, therefore, all possible means to discredit him, even in their books disseminating gross calumnies against him; and hence it is that posterity, and those who have viewed him only through the false medium of the representations of the Stoics, have been greatly deceived and imposed upon: they have considered as a debauchee a man exemplary for his continence and uniformly correct in his manners.

St. Gregory bears honourable testimony to the purity of this philosopher: "Epicurus," says that father of the Church, "represents pleasure as the object which every man should pursue; but, that it might never be supposed that *sensual pleasure* was intended by him, he always lived in unimpeachable chastity and the strictest temperance, confirming his doctrine by his conduct."*

* It is always gratifying to have an opportunity to do justice to an aspersed character; to what Fenelon has said, therefore, in defence of Epicurus as a philosopher and a man, I will add one other passage from Cicero, *De Finibus*; and to those who would see a fair representation of his doctrines and their tendency, I would recommend a careful perusal of the whole of the first book on that subject. "Concerning friendship Epicurus thus speaks: 'Of all that philosophy has ever done to render life happy, there is nothing greater than friendship, nothing more pregnant with enjoyment, nothing more pleasant.' Nor was this merely a fine sentiment: it shone in his life, in his actions, and in his manners. In one house, and that of small dimensions, what crowds of friends, and those how united in sentiment, did Epicurus entertain!" But, whatever may be said in defence of Epicurus, or of parts of his system, an attentive perusal of what Fenelon himself has related is sufficient to convince us that its tendency is to debase, and that to the lowest

Epicurus would never have any concern with the government of the state : he preferred a life of repose and tranquillity to the embarrassment of public affairs.

The statues erected in honour of this philosopher by the Athenians testify the high esteem in which he was held. Metrodorus was the only one of his scholars that ever changed him for another master, and even with him the change was but temporary : after studying six months in the Academy under Carneades, he returned to Epicurus, and remained with him till his own death, which happened only a short time before that of his master. The school of this philosopher always continued in equal reputation, and at times when all the others were nearly abandoned, his knew no diminution.

At the age of seventy-two Epicurus fell ill at Athens, where he had not as yet discontinued his teaching : his malady was a urinary suppression, which was productive of the most exquisite pain ; he suffered, however, with great equanimity ; and, perceiving his end approaching, he gave liberty to some of his slaves, disposed of his effects, and ordered his birth and that of his parents to be solemnized on the tenth day of the month Gameleon.* To Hermachus of Mytilene he gave his garden and

degree, the human mind ; for one of its radical principles is to place us on a level with the brutes, and to deprive us of the sweetest consolation which indulgent Heaven has bestowed—the hope of immortality. As to the *followers* of Epicurus, a bad man even would scarcely dare say anything in their defence ; in Lucretius there are passages which the most infamous could not read without a blush.

* January : called *Gameleon*, from *γαμω*, to marry, because the Greeks supposed it the most proper month for matrimonial union.

his books, ordering that they should be successively transferred to those who from time to time became the masters of his school.

He wrote to Idomeneus as follows: "Behold me—thanks to the gods!—arrived at the happiest day of my life—the last. So violent is my malady, and so dreadfully am I racked with pain in the bladder and intestines, that nothing can be conceived more excruciating; amid my tortures, however, I feel much consolation in reflecting on the great deal of excellent reasoning with which I have enriched philosophy. I entreat you, by the attachment which you have always shown to me and my doctrines, to take care of the children of Metrodorus."

On the fourteenth day from the commencement of his disease, Epicurus went into a warm bath which had been prepared for the purpose; as soon as he had got into it, he asked for a glass of pure wine; he drank it off, and almost instantly expired, while exhorting his friends and scholars who were present to remember him and the precepts which he had taught them.

His death happened in the first year of the 127th Olympiad, and the Athenians were deeply affected at his loss.



Z E N O.

ZENO, the founder of the sect of the Stoics, was born at Cittium, in the island of Cyprus.

Before fixing on the mode of life which he should follow, he went to Delphi to inquire of the oracle *what he must do to be happy*, when the answer was that he must become of the same colour with the dead. Zeno supposed the meaning of the god to be, that he must engage in studying the books of the ancients; and, assuring himself that this was the sense in which the response was to be taken, he used every effort to comply with the advice.

One day, as he was returning from Phœnicia with purple which he had bought, he suffered shipwreck in the Piræus. He was greatly affected at his loss; and, returning to Athens, he went to a bookseller, and for his consolation began to read the second book of Xenophon's Commentaries. It afforded him so high a degree of pleasure that he soon forgot his misfortune, and asked the bookseller where he could find such men as Xenophon there describes. Crates the Cynic happened to be then passing by: "Look," said the bookseller, pointing to Crates, "follow that man." Zeno went up to him, and immediately became his scholar.

Zeno was then thirty years of age. Modest and reserved, he could never accustom himself to the effrontery of the Cynics; Crates, perceiving his uneasiness, sought to cure him of what he considered a weakness. He accordingly one day gave

him a pot of lentils, directing him to carry it through the division of Athens called Ceramicus : Zeno blushed, and, that no one might see him with such a burden, concealed himself; but Crates, coming up to him, struck his pot with his stick, broke it in pieces, and the lentils ran down on his thighs and legs. "Why, sirrah," said Crates to him, "why do you run off since you have done no ill?"

Zeno was delighted with philosophy, and he used to thank Fortune for having ruined his affairs. "Ah!" said he, "how favourable to me were those winds by which I suffered shipwreck!"

He studied for more than ten years under Crates, but was never able to assume the effrontery of the Cynics. At length, wishing to change his master and attach himself to Stilpo of Megara, Crates laid hold of him by the cloak and held him fast. "Crates," said Zeno to him, "you can detain a philosopher by the ears only: persuade me by good arguments that your doctrine is better than that of Stilpo; if you cannot do this, though you were to lock me up, my body alone would be with you, my mind would be always with Stilpo."

Under Stilpo, Xenocrates, and Polemo, Zeno spent other ten years, and then established a new sect: his reputation soon spread over all Greece, and in a short time he became the most distinguished philosopher of the times. Many from different quarters adopted his opinions and became his disciples; from the circumstance of his teaching in a porch or gallery,* his followers have been called Stoics.

* In Greek *στωα*: Fenelon's expression is *une galerie*.

Such confidence did the Athenians repose in him, that they committed to his care the keys of their city, erecting also a statue in honour of him, and presenting him with a golden crown.

Antigonus was a great admirer of this philosopher, and, whenever he visited Athens, he went to hear his lectures. He sometimes dined with him, and at other times brought him to sup with him at the house of his musician Aristocles; but Zeno, afraid of rendering himself too familiar, afterward avoided appearing at entertainments and assemblies. Antigonus did all that he could to induce him to accompany him to his court; but Zeno excused himself, and in his place sent Perseus and Philonides.

He felt a very sensible pleasure, he observed to the king, in seeing him discover so strong a desire for knowledge, assuring him that nothing was better calculated to draw off his mind from sensual desires, and to induce him to embrace virtue, than the love of philosophy. "In a word," added he, "were it not that my great age and my infirm health unfit me for travelling, I would accompany you according to your desire; but, seeing that this is impossible, I send with you two of my friends, not inferior to myself in learning or abilities, and who, by their bodily strength, are much more able to bear fatigue. If you enter seriously into conversation with them, and study to follow their precepts, be assured you shall not fail of attaining the chief good."

Zeno always avoided a crowd, never allowing himself to be attended by more than two or three persons; and when more followed him against his

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wish, he used to give them money to retire. Sometimes, when pressed by the throng in the porch where he taught, he would point out to those who thus embarrassed him certain beams of wood over his school, saying, "Observe those pieces of wood above you; they have not been always there: they were once, as you now are, in the middle of this place, but, having been found troublesome, they were removed to the place where you now see them: stand back, then, I pray you, and annoy us no more."

Zeno was tall, thin, and swarthy, whence he was by some styled the Egyptian Palm-tree: his head was inclined upon one of his shoulders; he always dressed in a light stuff, and the cheapest he could procure; his food uniformly consisted of a little bread, figs, honey, and sweet wine, and he never ate anything roasted or boiled.

So great was his continence, that when any one wished to compliment another upon his attainments in this virtue, it was common to say, "He is more chaste than Zeno:" still it would appear that even in this he was not immaculate, for the virtue of the pagans was not steady.

His deportment was grave, his parts lively, and his temper severe: when speaking, he knit his brows and twisted his mouth.

In a party of pleasure he was occasionally very gay, entertaining the whole company with his humour; and when asked the cause of so surprising a change, he replied, "Lupins are naturally bitter, but, when placed for some time in water, they become agreeable." He affected extreme austerity, so that his manner of living savoured more of

the simplicity of barbarism than of real frugality : in everything but their effrontery he retained the morality of the Cynics ; and hence Juvenal observes, that while the Stoics and Cynics differ in dress, their doctrine is the same.

Zeno's style was at all times exceedingly concise ; and when asked the reason of it, he replied, "The syllables of the wise should be as brief as possible ;" thus in reproving he used but few words, and these were very indirectly applied.

He one day happened to be at an entertainment with a great glutton, who used to starve every one that sat near him. Zeno put the whole of a large fish upon his own plate, seemingly not inclined to share it with any one else ; when the glutton staring at him very significantly, "What !" said Zeno to him, "do you think that you are always to be allowed to play such tricks as this ? You surely may, without any grudge, suffer me to do it for once."

A young man one day pressed Zeno with a great deal of keenness on a subject entirely above his own capacity. "Look there," said Zeno, placing him before a mirror ; "do you think there is any resemblance between that face and the questions you ask ?"

He compared the imposing but worthless harangues of orators to the base coin of Alexandria, of which, though the appearance was beautiful, the metal had not the smallest value.

To cherish the vanity of youth is, he said, to do them the greatest possible injury : they should be accustomed to be civil, and always to act with propriety. "Caphesius," he added, "seeing one of his

pupils inflated with pride, gave him a blow in the face, saying to him, 'Were you actually raised above other men, you would not on that account be a man of worth; but if you prove yourself a man of worth, that will exalt you above others.' "

Application to poetry he considered dangerous to a young man who would become learned.

"What is one's friend?" said one to him. "Another self," he replied.

He observed that it was better to make a slip with the foot than with the tongue; and that there is nothing which should so sensibly affect us as the loss of time, since there is nothing so irretrievable.

He was one day at an entertainment at which certain ambassadors from Ptolemy were present. He never spoke the whole time the supper lasted, which greatly surprised the ambassadors, who asked him if he had anything to communicate to the king. "Inform Ptolemy," he replied, "that there is a man here who can be silent."

The Stoics taught that the object which every one should keep in view is to live according to nature; and that to live according to nature is to do nothing contrary to the dictates of reason, which is a general law, and common to all men.

"Virtue," said Zeno, "should be embraced for its own sake, without any reference to reward: it is of itself sufficient to render men happy, and those who possess it enjoy perfect tranquillity even amid the most excruciating tortures. That only which is virtuous can be useful, and nothing criminal can ever be so: the sovereign good is that which renders its possessor perfect."

There are, according to this philosopher, cer-

tain things which in themselves are neither good nor evil, though capable of exciting desire and of determining choice: such, for example, are life, health, beauty, strength, riches, nobility, pleasure, glory; and their contraries, death, sickness, deformity, weakness, poverty, mean extraction, pain, and ignominy: "For," says he, "nothing can be good which does not render its possessor happy, and nothing bad which does not render its possessor miserable; but life, health, riches, &c., do not render their possessor happy, nor those who are devoid of them unhappy; therefore, neither life, health, nor riches, nor their opposites, death, sickness, and poverty, are either good or evil. Besides," say the Stoics, "those things which we *can make* either good or evil cannot in themselves be either one or the other; but we can make life, health, and riches either good or evil; therefore life, health, and riches are in themselves neither one nor the other."

Lastly, they admitted another kind of indifferent things, which are incapable of making any impression on the mind, such as whether the hairs of the head be equal or unequal in number; whether we point with the finger or the fist; whether we hold a feather in the air or chaff.

"Sensual pleasures," said they, "do not hold a place among *good things*, because they are contrary to virtue, and nothing which is contrary to virtue can be good: the wise man has no fear, and, being alike indifferent to glory and infamy, he has no pride: the characteristics of a wise man are temperance and sincerity; though not absolutely prohibited the use of wine, still, lest he should for a moment lose the use of reason, he must never in-

dulge to inebriation : he is bound to reverence the gods, to sacrifice to them, and to abstain from every species of improper indulgence."

"In general," said the Stoics, "those things only are virtuous which we do naturally or from inclination ; thus, to honour one's parents, to defend one's country, to acquire and assist friends, are commendable ; while their contraries, to neglect one's parents, to be regardless of one's country, to have no kindness or affection for one's friends, are blamable."

Everything good they esteemed equally so, and so of everything bad, being of the opinion that in these qualities there are no degrees, neither augmentation nor diminution. "For," said they, "there is nothing more true than that which is true, and nothing more false than that which is false : so, also, there is nothing better than that which is good, nor worse than that which is bad ; and as a man who is only one stadium from Canope is as little *in* it as he who is 200 stadia from it, so, in the same manner, he who commits a trivial fault is no more *in virtue* than the greatest sinner."*

* Zeno's sophistical paradox concerning virtue is similar to that concerning motion, to which he gave the name of Achilles for reasons that will directly appear : "He endeavours to prove by it that, if there be such a thing as motion, Achilles, though ever so swift, could never overtake a tortoise, though the slowest of animals. The argument is this : Suppose Achilles to be distant from the tortoise a certain finite space, as, for example, a mile, and let us suppose he moves a hundred times faster than the tortoise ; therefore, while Achilles runs one mile, the tortoise has moved forward the hundredth part of a mile, so that Achilles has not yet overtaken it ; and, again, while Achilles passes over that hundredth part of a mile, the tortoise, in the mean while, will have crept through the ten thousandth part of a mile, in so much that neither has Achilles yet overtaken it :

The wise alone they considered capable of friendship: they should engage in the affairs of the commonwealth, in order to restrain vice and excite their countrymen to virtue: they only, in fact, should have the government of the state, since they alone can decide concerning good and evil; to them only no blame can be attached; they are incapable of doing an injury; and none but they can rise superior to the admiration of those things with which the rest of mankind are dazzled.*

Like the Cynics, the Stoics held that all things belong to the gods, and that among friends all things are common; that there is so inseparable a connexion between the virtues, that it is impossible to pos-

after the same manner, while Achilles runs that ten thousandth part of a mile, the tortoise will have advanced forward the millionth part of a mile, so that Achilles has not yet come up with the tortoise; and so he may go on *in infinitum*, nor will he ever be able to overtake the tortoise, but there will be always some distance between them."—KEILL'S *Introduction to Nat. Phil.*, lect. 6.

"To answer this," says Keill, "some have written whole treatises." They must have been very ill employed. Change the mode of calculation from *space* to *time*, and the illusion vanishes in a moment. If Achilles run but one mile in an hour, he will have gone over the original distance at the end of the first hour, and at the end of the second will have left the tortoise ninety-eight hundredths of a mile behind him. Zeno allows the argument in respect to motion to be analogous to that concerning virtue, for he illustrates one by the other; and it may be sufficient to observe that, as he who is but one stadium from Canope will, *cæteris paribus*, arrive sooner in it than he who is two hundred, so he who has committed a trivial fault will be far more easily reclaimed than the *greatest sinner*. And in the supposition contained in the illustration itself, it is admitted that the original distance in both cases were unequal.

* Was Zeno himself wholly indifferent to glory or infamy? or, rather, was he not anxious to be thought the transcendently virtuous character that he paints, and which was never realized but once? then, however, it appeared far more glorious than Zeno could either describe or conceive.

ness one without possessing all; that there is no neutral ground between virtue and vice; "for," say they, "as a rod must of necessity be either straight or crooked, so every action must be either good or bad; that the wise man only is happy: he stands in need of nothing; for his country and friends he should expose himself to the most exquisite tortures; he has no fear of anything; he does good to every one; he can do harm to no one; in a word, he is a man of every profession, though he practises none, and may be compared to a perfect orator, who can with equal facility personate Agamemnon or Thersites."

The Stoics taught that there is but one Supreme Being, whom they sometimes called Fate, sometimes Spirit, and sometimes Jupiter; that this Being is immortal, intelligent, perfect, happy, and beyond the reach of any evil.

They admitted two principles, the agent and the patient; that is, God and the world.

Matter, said they, is infinitely divisible: there is one world only, and that of a spherical figure, the most proper for motion.

Like Pythagoras and Plato, they supposed the world to be animated by a spiritual substance, diffused through all its parts: this substance they did not consider as distinct from God, but as forming, with the world, one individual being, of which, according to some, the principal part was the heavens, while, according to others, it was the sun.*

The world, they said, is placed in the midst of an interminable void, but in the world itself there is no void; everything is full; that is, fluid mat-

* *Anima mundi*: the soul of the world.

ter, which accommodates itself to figures of all sorts, fills up the interstices that are left between solid bodies, which, on account of the irregularity of their figures, cannot touch at every point.

According to the Stoics, the world is corruptible: "For," said they, "the whole must be corruptible when every one of its parts is so; but every one of the parts of the world is corruptible; therefore the whole world must be corruptible."

The fixed stars, they said, are carried along by the motion of the heavens: the sun is a great fire, larger than the earth, since the shadow of the earth in an eclipse is conical. The sun and the other celestial bodies are fed by the vapours which are exhaled from the earth and the sea.

They were acquainted with the true cause both of solar and lunar eclipses, as well as of thunder and lightning.*

The two frozen zones, they said, cannot be inhabited, on account of the intensity of the cold in those parts, nor the torrid zone on account of its excessive heat.

The Stoic Aristo wished to exclude logic from those branches of study deemed necessary to com-

* Making all possible allowance for the great discoveries that have been made since his time, by Hawksbee, Franklin, Priestley, &c., Fenelon is here evidently under a great mistake. Zeno could not easily be more ignorant of the true causes of the electrical phenomena than it is certain he was; his notions of them were not very unlike those of Anaxagoras. (Vid. page 133.) He was of opinion "that lightning was the burning of clouds which had struck against one another and were broken; that thunder was a noise occasioned by the collision of clouds; and that the thunderbolt was a great burning of clouds (which with great force had struck against one another and were broken), falling with impetuous violence upon the earth."—*Diog Laert., Vit. Zen.*

plete the scholar. He used to compare subtile arguments to spiders' webs, which give an appearance of arrangement and ingenuity to what is entirely useless. By Chrysippus, on the contrary, this art was highly valued; and to such excellence did he arrive in it, that all allowed, if the gods should stand in need of logic, that they would adopt the method of Chrysippus.

Zeno lived to the advanced age of ninety-eight years without ever having been sick. His death was much regretted; and Antigonus was so deeply affected by the news of it, that he exclaimed, "Gods! what have I not lost!" Being asked why he valued this philosopher so much, he replied, "Because all the great presents I have made him never reduced him to any mean compliance." He immediately sent deputies to the Athenians, entreating them to bury him in the Ceramicus.*

The loss of Zeno affected the Athenians no less sensibly than it did Antigonus. The magistrates caused a panegyric to be publicly pronounced on him; and, to give to it the greater effect, they issued the following decree:

"Whereas Zeno, the son of Mnasæus, of Cittium, hath spent many years in this city teaching philosophy, and hath in everything discovered himself to be a good man: seeing that he hath always encouraged to virtue the youth under his care, and hath himself always led a life conformable to the precepts which he taught, it hath seemed good to the people that he be publicly praised, and presented with a golden crown, which he hath

* The place where those who had fallen in battle were buried at the public expense.

justly merited, on account of his great probity and temperance ; and that, at the public expense, there be erected in honour of him a monument in the division called Ceramicus. It is, moreover, the pleasure of the people that there be chosen in Athens five men, according to whose directions the crown shall be made and the monument erected ; and that the secretary of state cause this present decree to be engraved on two pillars, one of which shall be placed in the Academy, and the other in the Lycæum ; and that the money necessary for this work be speedily put into the hands of him who has the management of public affairs ; that the world may know that the Athenians are careful to honour, both during their life and after their death, those who have distinguished themselves by their merit.”

This decree was issued at Athens a few days after Zeno's death, when Arrhenidas was archon.

The occasion of this philosopher's death is related as follows : “ One day, as he was coming out of his school, he ran against some object and broke his finger ; this he considered as an intimation from the gods that he must soon die ; and, immediately striking the ground with his hand, he said, “ Earth, dost thou demand me ? I am ready.” Instead of seeking to have his finger healed, he deliberately strangled himself.

He had taught publicly forty-eight years without intermission ; and, reckoning from the time when he commenced his studies under Crates the Cynic, he had devoted himself to philosophy for sixty-eight years.

THE END.

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